

explore

PUBLISHED BY THE IGNATIAN CENTER AT SANTA CLARA UNIVERSITY

FALL 2020 VOL. 21



FALL 2020

explore

EXPLORING THE INTEGRATION OF FAITH,
JUSTICE, AND THE INTELLECTUAL LIFE
IN JESUIT, CATHOLIC HIGHER EDUCATION



Life of Knowledge by Yesenia (Yesi) Magdaleno-Solis

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ON THE COVER: Bella Ilk-Greenhill, *Migration* (2020)
Mixed media work

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explore is published annually by the Ignatian Center for Jesuit Education at Santa Clara University, 500 El Camino Real, Santa Clara, CA 95053-0454. 408-554-6917 (tel) 408-551-7175 (fax) www.scu.edu/ignatiancenter

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Ignatian Center for Jesuit Education

Our Vision

The Ignatian Center for Jesuit Education will be recognized throughout Silicon Valley as providing leadership for the integration of faith, justice, and the intellectual life.

Our Mission

The Ignatian Center promotes and enhances the distinctively Jesuit, Catholic tradition of education at Santa Clara University, with a view to serving students, faculty, staff, and through them the larger community, both local and global.

Santa Clara University, a comprehensive Jesuit, Catholic university located 40 miles south of San Francisco in California's Silicon Valley, offers its more than 9,000 students rigorous undergraduate curricula in arts and sciences, business, and engineering; master's degrees in business, education, counseling psychology, pastoral ministry, and theology; and law degrees and engineering Ph.D.s. Distinguished nationally by one of the highest graduation rates among all U.S. master's universities, California's oldest operating higher education institution demonstrates faith-inspired values of ethics and social justice. For more information, see www.scu.edu.

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Engaging with Mission in a Time of Crisis

Introduction to Fall 2020 *explore*

BY AARON WILLIS

WHEN PLANNING FOR THIS ISSUE OF *EXPLORE* BEGAN AT THE BEGINNING OF 2020, WE COULD NOT HAVE IMAGINED WHAT THE YEAR WOULD BRING. From the intense focus on long-standing issues of racial injustice brought about by the murder of George Floyd to the economic and public health crises of the COVID-19 pandemic, this year has been a call to examine the meaning of Jesuit education in a time of crisis. The essays in this issue of *explore* exemplify the work of six scholars across a range of divergent topics, but they cohere around a common desire to better understand how we can use critical inquiry and our mission as a university to bring about transformative actions.

What we hope you find in the following pages are thought-provoking and accessible essays that generate conversation on issues of contemporary importance. We also hope they foster a desire to explore and reflect upon the Ignatian tradition and its relationship to contemporary culture. In that context, the essays in this issue aim to respond to a pressing question: How can our mission address the contemporary challenges of a global pandemic, social polarization, technological disruption, and racial injustice? No small task for any institution's mission, but it is a question that we must fully consider in order to bring about a world that is centered on the flourishing of all of humanity.

The essays that follow emerged out of conversations during the 2019–2020 academic year, which took place as part of the two central initiatives of the Bannan Forum. During that time, our public events centered on the Technology and the Human Spirit initiative developed by former executive director Fr. Dorian Llywelyn. The initiative aimed to foster an inclusive discussion of technology's impact on human flourishing and to engage with the Jesuit intellectual heritage in answering questions of technological innovation. In addition, the first five essays are written by 2019–2020 Bannan Fellows. As part of their yearlong commitment to explore the intersection of their work and the Jesuit, Catholic tradition of Santa Clara, fellows engaged in a series of conversations centered on shared readings on the mission of Santa Clara. These two initiatives frame the questions and themes at the heart of the essays in this issue.

Julie Rubio opens this issue with a search for common ground in the context of our current COVID-19 pandemic. From her position as a Catholic ethicist and theologian, Rubio examines the case for and against seeking common ground with those with whom we disagree. Through various contexts for debate she makes plain that, while never easy and open to critique, there is virtue in working

to find common ground in moments of crisis. Our Jesuit mission calls us to dialog and conversation across our differences, and Rubio's essay offers us a thoughtful consideration of the value of answering that call.

Rohit Chopra's essay touches on the themes of our Technology and Human Spirit initiative to examine Gandhi's rejection of Western science and technology. Rather than a simplistic wholesale rejection, however, Chopra outlines Gandhi's concern with the flourishing of the human spirit and technology's detrimental influence. Given the contemporary worries about the destabilizing nature of social media and the separation of action and accountability, Gandhi's critique stands as a critical intervention in our conversation on human flourishing in the digital age.

Claudia Rodriguez-Mojica calls us to think more critically about the language used to talk about our mission and its impact on students, staff, and faculty of color. In exploring the implications of discussions of encounter and transformation that normalize

“We should never stop exploring our evolving tradition and contemporary realities, but all of those explorations are wasted if we don't act to heal a broken world.”

whiteness and the middle-class experience, Rodriguez-Mojica makes plain that to construct a more inclusive and welcoming vision of Jesuit education we must speak to and incorporate the lived realities and experiences of everyone in our institutions.

In her essay on spirituality and business leadership, Jennifer Woolley discusses how in the context of Silicon Valley a strong spiritual grounding can help leaders respond in moments of crisis and drive innovation. As Woolley argues, Jesuit education is uniquely positioned to foster the spiritual attentiveness and development of leaders—in Silicon Valley and beyond—who can help make the world a better place. Rather than a vestige of the past, Ignatian spirituality can help people flourish even in the world's most innovative places.

Laura Norris reflects on how after years of working in Silicon Valley, her work in the law school felt out of place in the context of Santa Clara's Jesuit

mission. After reflecting on and discussing the texts that served as the foundation of the fellows' shared conversations, she found that Ignatian values actually complemented her work and could be applied to legal education in ways that enhanced student experiences and outcomes, reminding us that the mission and values of the Jesuit educational tradition are broader than we often assume.

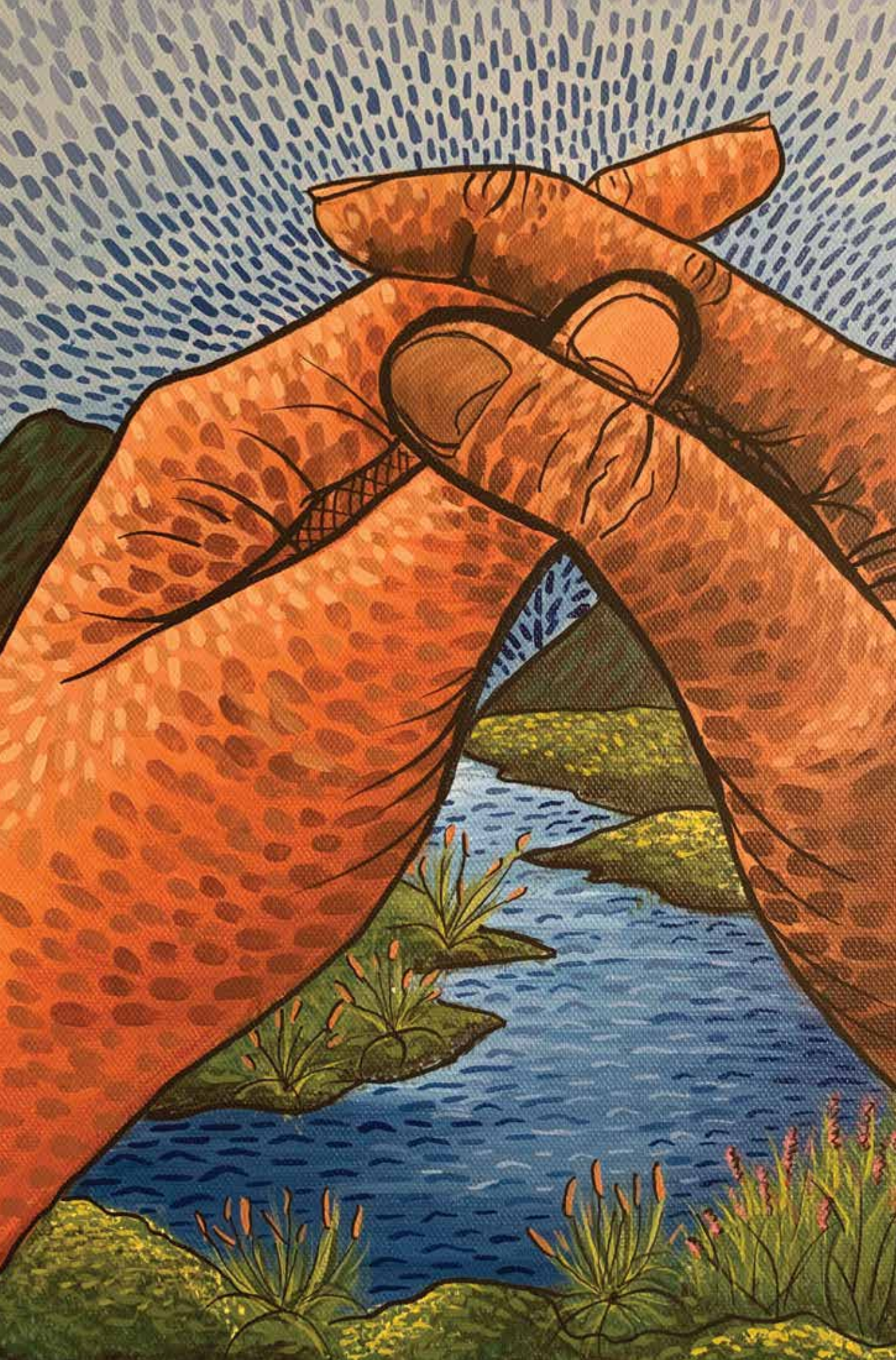
Our issue closes with an essay by the former executive director of the Ignatian Center, Dorian Llywelyn, S.J. In reflecting on how we answer the question of what we do next Monday morning in a time of pandemic and disruption, Fr. Llywelyn weaves together many of the threads from the preceding essays. Santa Clara's mission and tradition offer many lessons, but what he leaves us with is the call to love.

The question posed at the start of this introduction can't be answered in a single issue of any journal. Instead, what follows is an attempt to inspire reflection on the questions raised and challenges issued. I hope these essays will lead you to have meaningful conversations with your family, friends, and colleagues inspired by the depth and breadth of a living and evolving tradition. Ultimately, what the Ignatian tradition calls us to is action. We should never stop exploring our evolving tradition and contemporary realities, but all of those explorations are wasted if we don't act to heal a broken world. **e**



Joanne H. Lee

AARON WILLIS, Ph.D., has served as the director of the Bannan Forum since June 2018. Willis received his B.S. in political science from Santa Clara and earned his doctorate in history from the University of Notre Dame. Prior to joining the Ignatian Center, he taught in the history department at Santa Clara.





SEEKING COMMON GROUND IN THE WAKE OF COVID-19

BY JULIE HANLON RUBIO

IN THE FACE OF A GLOBAL PANDEMIC, WE SEE MORE CLEARLY THAN EVER THAT HUMAN BEINGS ARE INESCAPABLY INTERCONNECTED. OUR LIVES DEPEND NOT JUST ON OUR OWN CHOICES BUT ON THE CHOICES OF LOVED ONES, NEIGHBORS, AND STRANGERS. TO STAY HEALTHY, REOPEN SOCIETY, AND SURVIVE COVID-19, WE NEED TO FIND COMMON GROUND. BUT COMMON GROUND HAS NEVER SEEMED MORE ELUSIVE.

Novelist Tayari Jones wrote a piece for Time.com in fall 2019 that captured a lot of the frustration around efforts to find a way past worsening polarization in the U.S. In “There’s Nothing Virtuous About Finding Common Ground”¹ Jones wonders, “where was the middle” on slavery, Japanese internment camps, and apartheid in South Africa. She questions the idea that we can overcome our differences by “meeting in the middle,” worries about the “false equivalencies” of “good people on both sides,” and asserts that our biggest problem is not a lack of civility but harms inflicted on vulnerable people by those in power.

Yesi Magdalena-Solis, *Holding on Together*

“WHAT ETHICISTS CALL THE DUTY OF SOLIDARITY NOW REQUIRES NOT JUST OUR OWN COMMITMENT TO DO THE RIGHT THING BUT OUR PATIENT AND CREATIVE EFFORTS TO GET OTHERS TO DO THE SAME.”

“Compromise,” she writes, “is not valuable in its own right, and justice seldom dwells in the middle.”

Today, we might add, there is no room for compromise when lives are at stake. We know the right thing to do. And some people just aren't doing it.

In Response to COVID-19

As a scholar who writes about finding common ground on contested ethical and theological issues, a professor who seeks to equip students to participate in civil dialogue across lines of division, and a person concerned about the lives of those on the front lines, I take Jones' critique very seriously. It is a critique I often hear when speaking about my work at universities, churches, and academic conferences. I hear it from people on the left and the right. Critics on both sides argue that focusing on common ground takes energy away from their causes and constitutes a betrayal of their deepest commitments. “Bothsidesism” is ridiculed as an attribute of those whose privilege blinds them to the necessity of pushing for justice.

In Northern California, we have been under a shelter-in-place order since March 17, and have only recently begun to relax some of the most stringent rules in the nation. The importance of getting people to do the right thing has never been more urgent. A vaccine is far off and the economy has sustained enormous losses that will take years from which to

recover. Rigorous social distancing has slowed the growth of the virus, but as states begin to reopen, people are growing tired of the quarantine and venturing out more. As of mid-May, Congress had approved two stimulus packages, but for many of those who have lost their jobs or closed their small businesses, that is not enough. Migrants living in crowded housing units, incarcerated people, and the elderly in nursing homes are particularly vulnerable to the fast-spreading virus. People of color are more likely to suffer economically, get sick, and die from the virus. The supply of tests and necessary medical equipment has increased, but health care workers continue to get sick, and we still do not have the respirators and ventilators we need. The urgency of the situation seems to demand the virtue of uncompromising courage rather than a humility that seeks understanding.

Even now, especially now, I remain convinced of the value of common ground work. But I have to agree with Jones: Compromise is not inherently valuable. “Meeting in the middle” makes no sense at all when it comes to things my own Catholic tradition condemns as “intrinsic evils”: slavery, genocide, torture, subhuman living conditions, and forced deportation. There are times when the only just response is righteous anger, when protest is obligatory and withdrawal from dialogue with those on the other side is necessary.

Yet I am reluctant to declare that those with whom I disagree (on issues such as war, capital punishment, immigration, and responding to COVID-19) are bad people, plain and simple, undeserving of tolerance or mercy, and incapable of change. Most political issues tend to be far more complicated than the evils to which Jones rightly points. I am struck by how often, in talking with friends and colleagues of different views, or reading an opposing take, I learn something that complicates my views.

At their best, calls for common ground do not suggest “meeting in the middle.” In my own work, I often ask people to consider bracketing policy debates on contentious issues and moving to what I call “the space between,” where common ground is usually easier to see and extend. If we can't agree on Supplemental Nutrition Assistance Program (SNAP) benefits, can we work together in our communities to provide potential workers with the training, childcare, and transportation they need? If we remain miles apart on Brett Kavanaugh's appointment to the Supreme Court, can we nonetheless work to provide better prevention of sexual abuse and support for victims of sexual violence in our churches and schools? If the legality of physician-assisted suicide or death is

endlessly divisive, perhaps our community organizations could come together around better conversations about end-of-life decisions and better care for vulnerable elders.

When it comes to COVID-19, we have to find ways to talk to people who aren't taking social distancing guidelines seriously. We have to help each other see our connectedness and take on sacrifice for the sake of the most vulnerable and the common good. Condemning people with whom we disagree doesn't help. What ethicists call the duty of solidarity now requires not just our own commitment to do the right thing but our patient and creative efforts to get others to do the same.

In Politics

Even on policy issues that demand strong stances, it is not always clear whether standing one's ground and avoiding conversation with opponents is the best path to the desired end. On immigration, for instance, recent polls suggest that Catholics remain divided along party lines, despite years of clear Catholic teaching, persistent prophetic speech, protests, and social media campaigns. Repetition of the teaching is not moving hearts. Could listening to those who identify border security and jobs as major concerns be viewed as a pragmatic way to make progress rather than wasted time? Could listening to the stories of recent migrants be equally helpful? Might mutual listening create opportunities for creativity in policymaking that now seem to elude us?

Dialogue skeptics might consider movement on contested issues including same-sex marriage and climate change. Polls just 15 years ago showed nearly two-thirds of Americans opposed marriage equality, while just one-third supported it. Though discrimination and opposition remain, today those numbers are flipped. Nearly three-quarters of Americans believe in the reality of climate change, and a majority sees human action as the major cause. Through conversation, personal experience, education, and public media campaigns, minds changed in relatively short windows of time. By listening to people's concerns, climate change activists today are figuring out how to connect with a broader base and bring others around slowly rather than alienating those they need on their side.


In the Classroom

In my teaching, I make a commitment to deliberately cultivate space for conversation between students with different views. This means assigning diverse readings, naming intellectual humility and solidarity as virtues, and providing language for respectful,

honest engagement across lines of difference. More often than not, students come to appreciate their peers despite their differences, and they are able to find ways of thinking about ethical issues that transcend typical right-left binaries.

For instance, when approaching a contested issue in sexual ethics, I might put students in small groups with diverse views, and ask them to speak about why a classmate with whom they disagree found a particular author compelling. This exercise helps them focus on listening to each other and getting their classmate's argument right, rather than lining up their own points. It also takes me out of the position of defending a particular view. Instead, I am giving them the best possible readings on each side and coaching them as they attempt to articulate views they often find incomprehensible. Though I eventually allow students to articulate their "real" positions and affirm the readings they find most compelling, the time spent making space for each other allows for a higher level of mutual understanding.

Through exercises like these, I try to establish not that common ground is valuable for its own sake, but that finding humanity in people with whom we disagree is crucial. Just as important, I want my



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“THESE RULES ARE SIMPLE: LISTEN FIRST AND BE SLOW TO SPEAK, ATTRIBUTE THE BEST INTERPRETATION TO YOUR OPPONENT’S WORDS, BE HUMBLE, DON’T BE ATTACHED TO YOUR OWN POSITION, GIVE THE CONVERSATION THE TIME IT NEEDS.”

students to leave the classroom with a deeper sense that most issues are not black and white, and few arguments are without flaws or completely lacking in justification. Encountering diverse perspectives enables students to clarify their positions and see more clearly the values their opponents hold. Then they are better positioned to contribute to creative problem-solving on contested issues.

In Berkeley

One might think that promoting common ground would be especially difficult in Berkeley, a city known for its strong, left-leaning political views. This past year, I attended an event on the UC Berkeley campus where barriers to common ground were clear, but even there advocates affirmed the need for understanding. The event, titled *The Politics of Truth: A Way Forward*, featured Arlie Hochschild, professor emerita of sociology, and Thomas Laqueur, professor emeritus of history. From self-consciously liberal perspectives, each attempted to talk about how truth figured in their research. This exercise was uncomfortable, because they associated “truth” language with those on the “other” side.

Since moving to Berkeley in August 2018, I’ve learned it is common to assume out loud that “the other” is conservative and religious. As someone who identifies as a political liberal, I fit part of that expectation. Like many in my newly adopted hometown, I was surprised by the 2016 election, and I learned about people who identify as conservative from the sociological research in Hochschild’s book *Strangers in Their Own Land*². But as a religious person, I am often the stranger in the room, listening to mostly nonreligious people either dismiss or try

to understand people like me for whom capital “T” truth has something to do with God, tradition, and community.

As Hochschild and Laqueur explored the politics of truth, they interviewed each other about their research, probing for points at which they engaged questions of truth. Laqueur pointed out that in Hochschild’s study of Trump supporters, she added an appendix of facts (or small “t” truths). Yet she did not impose these on the text or, more importantly, her subjects. Rather she sought to understand the narratives and values that shaped the lives of her subjects, and found overwhelmingly stories of loss and mourning about this country. Within the contexts of these conservative narratives, certain facts fit, and certain truths emerged. Knowing this, she was able to better understand and connect with people who at first seemed hopelessly foreign.

But, someone asked, what about liberal narratives? How do “we” attach facts to our narratives, sometimes missing the complexity of issues and, more importantly, people? Hochschild acknowledged the obvious: Liberals have narratives and blind spots, too. “We” don’t understand that many people don’t benefit from the social programs and public goods we support, and she noted we don’t see the suffering of the working class because we don’t hang out with those people. Our circles, she confirmed, are more exclusive than theirs.

Perhaps surprisingly, there in the heart of liberal Berkeley was a shared concern about common ground. Laqueur lamented that professors of his generation had spent a lot of time teaching critical analysis, but somehow had given up on the larger narratives or truths that had drawn them into the

humanities and social sciences in the first place. And in doing so they had yielded the moral high ground to conservatives whose narratives were now dominating the public square. Liberals couldn't cede all value and truth language to conservatives. Even more importantly, he said, universities couldn't give up on conversations about ethics or continue to assume that only one side had anything to contribute. They needed to move beyond gathering in like-minded groups to prove others wrong, beyond trying to understand "the other." To make progress, they needed more diversity in the room and capacity to talk to each other.

At Jesuit Universities

I am encouraged by the openings to common ground I found at UC Berkeley, but I am convinced that Jesuit universities have unique resources to contribute. St. Ignatius, founder of the Jesuit order, originally crafted his rules for dialogue to help Jesuits he sent to the Council of Trent in the 16th century, where major Church reforms would be debated. These rules are simple: Listen first and be slow to speak, attribute the best interpretation to your opponent's words, be humble, don't be attached to your own position, give the conversation the time it needs.

Centuries later Jesuit universities, like other universities, struggle to mediate all of the differences on their campuses. When I served on the National Seminar on Jesuit Higher Education, my fellow seminar members and I visited three campuses each year for three years—listening to students, faculty, and staff at each university. The need for dialogue emerged as a common theme on many campuses. Students told us that they wanted to learn to talk to people they disagreed with, even though their experience with friends and family led them to worry about how these conversations would go. Sometimes, they spoke of faculty who were able to hold space for discussing hard topics in the classroom. More often, they were starting groups of their own to address issues they cared about.

Here at Santa Clara University, there are several groups doing common ground work. Students created a forum called Difficult Dialogues to discuss issues of identity and inclusion. Faculty and staff meet monthly for Community Conversations to surface concerns and build bridges. These are great beginnings. As I read more about public efforts like the Civil Conversations Project and the People's Supper, I realize that even in the midst of great polarization, many people have been figuring out ways to talk to each other. Best practices are emerging from

their experiences. My hope is that by drawing on our Jesuit tradition and best practices developed by other groups, students, faculty, and staff at Santa Clara can become skilled practitioners of common ground dialogue.

The world desperately needs people with these skills. There is virtue in seeking common ground. Walking away from those with whom we disagree is sometimes necessary for personal well-being, and we all need safe spaces where we can be affirmed. But we also need challenging spaces where we can bravely and gracefully encounter views that puzzle or infuriate us. We need to build up the capacity to gently confront others whose actions endanger vulnerable members of our community. As we move into the second phase of COVID-19, we will be learning to live together with new rules. Going it alone won't cut it. Rather, we should work to help each other remember our interconnection and find the common ground we need to thrive. [e](#)

Courtesy of Julie Hanlon Rubio



JULIE HANLON RUBIO, Ph.D.,

joined the faculty at Jesuit School of Theology in 2018 after nearly two decades teaching at St. Louis University. She writes and teaches about Catholic social thought, family, sexuality, and politics. She is the author of four books, including the award-winning *Hope for*

Common Ground: Mediating the Personal and the Political in a Divided Church (Georgetown University Press, 2016). Her current book project is *Catholic and Feminist: Is It Still Possible?* (Oxford University Press, 2022).

NOTES

- 1 Tayari Jones, "There's Nothing Virtuous About Finding Common Ground," *time.com*, TIME USA, October 25, 2018, time.com/5434381/tayari-jones-moral-middle-myth/
- 2 Arlie Russell Hochschild, *Strangers in Their Own Land: Anger and Mourning on the American Right* (The New Press, 2018)

GANDHI, TECHNOLOGY, AND THE HUMAN SPIRIT

BY ROHIT CHOPRA

DURING THE 2006–07 ACADEMIC YEAR AS A VISITING ASSISTANT PROFESSOR AT EMORY UNIVERSITY—WHERE I’D RECENTLY FINISHED MY DISSERTATION—I TAUGHT AN UNDERGRADUATE COURSE TITLED FROM GANDHI TO GOOGLE: TECHNOLOGY AND NATIONALISM IN INDIA FROM COLONIALISM TO CYBERSPACE.

The course, which was based on aspects of my dissertation research, examined the many rich meanings of technology in the Indian nationalist and popular imagination in three phases: the period of British colonial rule and anticolonial nationalism that lasted from roughly the mid-18th century until the moment of Indian independence in 1947; the post-independence and postcolonial phase of centralized planning and technological, economic, and industrial development from 1947 to 1991; and the current phase since 1991 during which time India entered the global economy, experienced a boom in software exports, and saw thousands of highly skilled technology workers migrate overseas, especially to technology hubs like Silicon Valley. This most recent

phase also roughly coincided with the emergence of a global internet-based economy following the invention of the first “killer app” of the World Wide Web.

As part of the course curriculum, we read a slender book by Gandhi, titled *Hind Swaraj or Indian Home Rule*. The word *swaraj* generally means self-rule and can be thought of as a synonym for the independence, autonomy, and freedom that Indians sought from British rule. The term, though, also carries resonances and inflections that resist and escape its translation into the English language. *Swaraj*, for instance, also refers to the idea of the control of the self, or more literally rule or sovereignty over the self. A key concept in his thought, *swaraj* for Gandhi represented the idea that Indians would only be able to effectively govern themselves as a sovereign people if they could gain the same sovereignty over their individual selves by mastering their desires, fighting temptations, and quelling their baser instincts.

Written in 1909, the book takes the form of a dialogue between two characters, the Editor, who is Gandhi himself, and a character termed the Reader. While short in length, the book contains a plenitude of ideas, whose complexities belie the simplicity with which they are presented. The overarching theme



महात्मा गांधी

MAHATMA GANDHI

“GANDHI’S SCATHING CRITIQUE OF WESTERN SCIENCE AND TECHNOLOGY IS PART CAREFUL ANALYSIS OF THE IMPACT OF TECHNOLOGY, PART STRATEGIC POLEMIC, PART CLARION CALL TO A MORAL REFLECTION HE DEMANDS OF INDIANS.”

of *Hind Swaraj* is a critique of Western civilization, which Gandhi treats as synonymous with Western modernity. The critique centers on specific modern Western practices, ideas, and historical achievements, including parliamentary democracy, the political form of the modern nation-state, and industrial technology. The very presence of the British in India and the inequities of colonial rule were justified by the argument that these practices, ideas, and structures represented the superiority of British civilization to its Indian counterpart, a claim accepted by many educated and enlightened Indians, including those involved in the anticolonial nationalist struggle. Gandhi, in *Hind Swaraj*, set out to dismantle the fundamental premise of British and Western civilizational superiority.

In keeping with Gandhi’s philosophical and polemical goal, one of the key arguments of the book, at face value, appears to be a blanket rejection of Western science and technology, including their most visible symbol in India: the railways. Indian ire toward the railways is easily understood. After all, ever since their introduction during colonial times, the railways have been touted as proof of the benefits of colonial rule to a “backward,” technologically

undeveloped society. The claim is easily countered, for instance, in a droll and incisive commentary that recently ran in *The Guardian*, in which Indian politician and writer Shashi Tharoor notes that the railways were built by the East India Company, the earliest “avatar” of the British colonial state, for their own benefits—also noting that many countries built railways “without having to go to the trouble and expense of being colonised to do so.” But who could disagree with the obvious benefits of Western medicine in fighting disease, especially in a poor country like India, in which large parts of the population have routinely died of preventable diseases, even if that wider condition of misery was itself partly a product of colonial rule?

Indeed, my students in the course were understandably puzzled by these views that Gandhi held. Gandhi’s condemnation of science and technology, including their obvious benefits, stood in stark contrast to the much more readily comprehensible views of India’s first prime minister, Jawaharlal Nehru, on the matter. For Nehru, science and technology represented universal knowledge, regardless of their origins, and were an essential instrument not just for material economic prosperity but for social progress as well. Nehru was well known as an evangelist for what he called the “scientific temper,” a cultivated rational sensibility that stood as the antithesis of the superstition and ignorance that have largely been argued as both cause and consequence of India’s colonial subjugation and humiliation.

The Indian American students in the class were especially dismayed by the gulf in thinking between Gandhi and Nehru on the subject. Like many Indians and those of Indian origin in the U.S., they had been taught by their parents and the wider cultural community to revere Gandhi. Widely seen as the prime architect of Indian freedom through his role in mobilizing a mass nationalist anticolonial movement, Gandhi is affectionately known as “Bapu” and commonly referred to as the “father of the nation” in India. Indian public life, in fact, is marked by the performance of an excessive hagiographic appreciation of Gandhi, with any criticism of Gandhi resulting in public controversy, censure, and proclamations of moral outrage. Gandhi has even been appropriated by some groups of the Hindu right—an irony, as a Hindu nationalist fanatic named Nathuram Godse was responsible for Gandhi’s assassination. The Indian American students in my class, like students in India, had also been taught to revere doctors, scientists, technologists, and engineers and to aspire to work in these professions. Now here they were, situated in this country, justly proud of their Indian

heritage and values and on their way to becoming scientists and doctors, while Gandhi was bluntly telling them in our readings that these vocations were perhaps not worth much to humanity and that the values these professions represented were at odds with their Indian identity and heritage.

Any reading of Gandhi as a straightforward statement or generalization, however, is fraught with pitfalls. Gandhi's scathing critique of Western science and technology is part careful analysis of the impact of technology, part strategic polemic, part clarion call to a moral reflection he demands of Indians. Above all, it is a radical critique of a particular notion of technology that is in contradiction with a holistic idea of the human or the conception of an indivisible human spirit. In this regard, Gandhi's book is very much in conversation with the theme of this year's Bannan Forum—that is, the relationship between technology and the human spirit. A close reading of one key passage from *Hind Swaraj* will shed light on Gandhi's original and insightful critique of technology.

In a passage that is noteworthy for the jumble of damning accusations that it presents, Gandhi lists numerous specific objections to the railways as an embodiment of Western scientific and technological reason.

"It must be manifest to you that but, for the railways, the English could not have a hold on India as they have. The railways, too, have spread the bubonic plague. Without them, masses could not move from place to place. They are the carriers of plague germs. Formerly we had natural segregation. Railways have also increased the frequency of famines, because, owing to facility of means of locomotion, people sell out their grain and it is sent to the dearest market. People become careless, and the presence of famine increases. They accentuate the evil nature of man. Bad men fulfill their evil designs with greater rapidity. The holy places of India have become unholy. Formerly, people went to these places with great difficulty. Generally, therefore, only the real devotees visited such places. Nowadays, rogues visit them in order to practice their quackery." (47)

The illogical nature of the claims and the neo-Luddite position in the passage befuddled my students, as I am sure they have many other readers since Gandhi penned the book over a century ago. Gandhi, it should be noted, was no stranger to such statements, nor to holding regressive and controversial views on a number of topics, from sexuality to vegetarianism, natural disasters to race and caste. A case can be made that in his younger years, at least, Gandhi was guilty of racism toward Black people.

And, indeed, the statement can be justly interpreted as reductive, simplistic, or regressive.

Yet, there is another set of meanings that we can discern in the passage, which has to do with what Gandhi considered the effects of technology on the essence or spirit of the human. The essence of the human, according to Gandhi, lies in its indivisible *and* limited nature. "Man is so made by nature," Gandhi wrote, "as to require him to restrict his movements as far as his hands and feet will take him.... God set a limit to man's locomotive ambition in the construction of his body. Man immediately proceeded to discover means of overriding the limit" (51). Herein lies the heart of Gandhi's critique of technology. In enabling a Faustian overreaching in their disruption of the natural order of social interaction or economic life, interwoven with structures of local life, the



Attendees at the 2019 TEDxSCU "Defining Humanity" event share a moment over a smartphone while waiting for the event to begin.

Sandra Jamaleddine

“A COMMON AND WELL-FOUNDED ARGUMENT AGAINST THE NEGATIVE EFFECTS OF SOCIAL MEDIA PLATFORMS LIKE TWITTER AND FACEBOOK IS PRECISELY THAT THEY ENABLE A DEEPLY PROBLEMATIC DIVORCE BETWEEN ACTION AND ACCOUNTABILITY, IN PART BY ENABLING THE SAME KIND OF ANONYMITY AND DISTANCE THAT GANDHI FOUND SO TROUBLING ABOUT THE RAILWAYS.”

railways destroyed much of what was human about human life. Gandhi's deeper concern here was about the capacity of technology to cause violence through enabling humans to transcend the limitations that he saw as essential to ethical life. Scholars like Ashis Nandy and Gyan Prakash suggest that the attrition of humanness that ensues from technology is what undergirds Gandhi's general objection to technology as well as opposition to specific technologies like the railways.

There are strong and compelling objections that one can raise to Gandhi's invocation of the existing Indian social order, notably the fact that that order rested on and perpetuated the violent inequities of caste and gender that Hindu reformers have long battled to change. For Dalit leaders like B.R. Ambedkar, who belonged to a so-called “untouchable” caste, the very characteristics of modernity that Gandhi found objectionable—the sense of anonymity it conferred on individuals, its disruption of social relationships, the mobility it afforded “lower-caste” and “untouchable” minority groups to move from villages to cities—were its most valuable aspects, carrying a powerful liberatory and emancipatory power for individual rights against the tyranny and claustrophobic hierarchies of the Hindu community and Indian social structures. In a related vein, Gandhi is also justifiably open to the criticism that he romanticized the notion of community and, like many seminal Indian thinkers and political figures before and after him, saw the community rather than the individual as the unit of Indian social life.

As a broader philosophical argument about technology, though, Gandhi's critique of the railways in the passage from *Hind Swaraj* carries much purchase. His arguments also appear more valid if one interprets them as a universal critique of technology beyond the role of technology in only an Indian setting. Gandhi's objections to the railways are first and foremost that they enable actions that can easily be divorced from their consequences or the immediate structures of social obligation and accountability required by the bonds of social life. Rather than provide for members of their immediate community and neighbors, farmers can use the railways to take grain to distant places for the best price even at the risk of contributing to a famine. The reference here is likely to the many famines that India experienced under British colonial rule, which were caused not just by drought but by British policies and the larger political economy of colonial exploitation. According to Tharoor, the toll from famines totaled a staggering 35 million deaths.


Under the system in place, Indian raw materials were exported to Britain to be manufactured as mass produced goods, which were then sold back to Indians, in the bargain devastating local economies and industries. This line of argument is linked to Gandhi's related claim in the passage that the railways have enabled a compartmentalization, commodification, and marketization of human life by separating economic imperatives, motives, and objectives from social, ecological, and moral concerns. For Gandhi, it was the very unity of the different dimensions of

social life—economic, social, political, spiritual, and ecological—that defined the human spirit; human existence was meaningless if not predicated on its holistic nature. The separation of different aspects of human existence worked to the advantage of overtly unethical people, while threatening to lure others into unethical action as well. Gandhi’s perspective on technology here presciently anticipates a seminal insight in Martin Heidegger’s essay “The Question Concerning Technology”—that technology has reframed humans as a “standing-reserve.” Heidegger argues that the standing reserve is not merely a source of power or human capacity but rather part of an extractive rearrangement of the order of nature in which humans become a means to a technological end or system.

Some of these objections, as general insights about technology, apply to the very different technological form of social media that Gandhi and those in his world could not have anticipated. A common and well-founded argument against the negative effects of social media platforms like Twitter and Facebook is precisely that they enable a deeply problematic divorce between action and accountability, in part by enabling the same kind of anonymity and distance that Gandhi found so troubling about the railways. The critique holds for the pervasive online plague of trolling, the epidemic of fake news, and the culture of antagonistic polarization that characterizes much online discourse currently. Likewise, the disruptions that Facebook and Twitter have caused to political and social life through their undermining of democratic processes echo Gandhi’s claim about the deployment of the railways by the British to keep India under the colonial yoke. The claim about rogues exploiting technology recalls the weaponization of Facebook by figures like Steve Bannon in their use of the services provided by the data mining firm, Cambridge Analytica, to skew the results of the 2016 U.S. presidential elections, or the use of WhatsApp by the Hindu right to plan assaults and riots against Muslims in the past few years since the political and public ascendancy of Hindu fundamentalists and extremists.

Gandhi’s solutions to the problems posed by Western technology and, more broadly, by Western modernity do not appear practical or feasible today. For the individual, Gandhi advocated a puritanical moral code of austere existence involving a level of self-denial that would be nearly impossible for most people to follow today, as it arguably was in 1909 as well. For society at large, Gandhi recommended the rejection of the very idea of the modern nation-state and formal, parliamentary democracy. Instead, in

Gandhi’s alternate vision of modern Indian society, the structures of the nation-state and democracy would be replaced by a community of communities, each unit from the individual village onward embedded into a larger circle of community all the way through to the nation, a concentric circle of social networks that provided stability, order, and balance. Yet, even with its flaws and very pointed criticism of aspects of British colonial rule, Gandhi’s message about the threats of a certain vision of technology to human life and the human spirit remain relevant today. We see social media platforms like Facebook running roughshod over democracy across the world. We see them hiding behind the fig leaves of free speech and neutrality in defending their refusal to do anything about the hate speech, abuse, and violence to which many of their users resort. We see the abuse of surveillance technologies and data mining in economically exploiting the most painful details and vulnerabilities of people’s lives and categorizing minorities on the basis of racial stereotypes.

We do not need to throw the proverbial baby out with the bathwater and seek to shut down these technological forms and advances. Yet, in understanding how to limit their abuse or in seeking to start conversations about the role of such technologies and technology in general in our lives, we would be well served to listen to Gandhi on technology and the human spirit. 



Courtesy of Rohit Chopra

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REMEMBRANCES OF TRANSFORMATION, (DE)HUMANIZATION, AND WHITE SUPREMACY

BY CLAUDIA RODRIGUEZ-MOJICA

A JESUIT EDUCATION AIMS TO TRANSFORM STUDENTS, PREPARE THEM TO DO WORK THAT PROMOTES THE COMMON GOOD, AND HELP THEM THRIVE AS HUMAN BEINGS. IT AIMS TO BUILD A MORE HUMANE, JUST, AND SUSTAINABLE WORLD. THIS VISION IS WHAT LED ME TO ACCEPT A FACULTY POSITION AT MY JESUIT UNIVERSITY. AS A CHICANA PROFESSOR ROOTED IN MY ANCESTORS' WAYS OF KNOWING AND BEING, I VALUE COMMUNITY AND RECIPROCITY OVER INDIVIDUALISM AND COMPETITIVENESS. I acknowledge, value, and honor the experiential knowledge of marginalized peoples and I carry these values into my teaching and scholarship. In many ways, my values and the Jesuit values of service and work for the common good and a more just world are aligned. As a faculty member at a Jesuit university, I have been able to ground my research and teaching in critical theories, name acts of racism, white supremacy and oppression—and I have challenged my students and colleagues to not only reflect on their roles as oppressors but also to take action to remedy their missteps and work toward anti-racist education. I have been able to conduct critical race-conscious work at my Jesuit institution and have received financial support and encouragement to continue my work. I am grateful that I have been able to pursue my work in a way that is aligned with my own personal values. Still, I struggled when I sat to write this piece—a piece that would engage the intersection of my work with the Jesuit educational mission, and push the mission forward.

Bella Ilk-Greenhill, detail from *Migration* (2020)



After months of reflection, study, and conversations with my sister-scholars of color Maritza Lozano and Katherine C. Rodela, I realized that the source of my struggle with writing this essay centered on two remembrances: (1) the framework of transformation communicated through Jesuit education scholarship is largely made by and intended for use by the Western white middle and upper class and does not reflect the needs of historically and actually oppressed communities in the United States and within Jesuit institutions of higher education and (2) humanity is not seen in all of us, even within Jesuit education; this fuels white supremacy. How, I ask, can Jesuit education build a more humane and just world if humanity is not seen in all of us? If the pervasiveness of white supremacy is not named, and white Jesuits, faculty, and staff at Jesuit institutions fail to recognize and examine the ways in which the normativity and reinforcement of whiteness—supported by institutional power—paves the way for the enactment of racism, how are we to build a more just and humane world?

Nearly 40 years ago, Ignacio Ellacuría, S.J. explained that universities must be concerned with the social reality because they must enlighten and transform the social reality of which they are a part. He called on universities to transform the social reality by ensuring that liberty, justice, and love prevailed over oppression, injustice, and hate. The social reality in the United States today is that of racism and white supremacy and, I argue, it is fueled by the failure of people to see the humanity in others. How are we to answer Ellacuría's call if we refuse to address how white supremacy is killing our Black brothers and sisters? And, why do we so easily rally to address poverty and oppression outside the U.S., but fail to do the same to address the weaponization of whiteness and murders by white supremacy within this country?

I take this opportunity to push the Jesuit mission forward by calling attention to ways the Jesuit framework of education for the whole person and personal transformation does not reflect the needs of historically and actually oppressed communities



Kayla Wells

Students on the Kino Border Immersion pass through an abandoned structure where water is often left for migrants.

within Jesuit institutions of higher education. This lack of reflection normalizes whiteness and “others” oppressed communities on Jesuit campus grounds. Next, I discuss how failure to see the humanity in others reaches into our classrooms, and how dehumanization makes possible acts of violence and murder by white supremacy. In this way, I problematize the need for those of us at the margins to share our stories of unspeakable hardship in order for our humanity to be seen. Finally, I return to values rooted in community and Indigenous ways of knowing.

An Ill-Fitting Framework for the Oppressed in Jesuit Education

In a conference on the commitment to justice in American Jesuit higher education held at Santa Clara University, Peter-Hans Kolvenbach, S.J. said, “The real measure of our Jesuit universities lies in who our students become. For 450 years, Jesuit education has sought to educate ‘the whole person’ intellectually and professionally, psychologically, morally, and spiritually.” To be whole, Kolvenbach argued, students must have a well-educated solidarity learned through direct experience or “contact.” Kolvenbach continued, “Students in the course of their formation, must let the gritty reality of this world into their lives, so they can learn to feel it, think about it critically, respond to its suffering and engage it constructively. They should learn to perceive, think, judge, choose, and act for the rights of others, especially the disadvantaged and the oppressed.” Through his words Kolvenbach makes clear who he has in mind when he thinks of students in institutions of Jesuit education—students who have the option to let the gritty reality of our world into their lives. Students who spend a semester or spring break immersing themselves in “the gritty reality” of the disadvantaged and oppressed as a way to achieve the direct experience and contact necessary for solidarity.

To be clear, I do not take issue with Kolvenbach’s recommendations that Jesuit education strive to educate students who will stand in solidarity with the disadvantaged and take action against oppression and injustice. My issue is this: Kolvenbach’s words make invisible the presence of students from disadvantaged and oppressed communities in Jesuit institutions of higher education. Kolvenbach says that students must let the gritty reality of this world into their lives—letting the gritty reality in assumes that students have a choice in whether or not to see the gritty reality, as if all students stand in front of a metaphorical door, considering whether or not to let the gritty reality in. I can see how this scenario may be accurate for many white students and students from middle- and

“STATING THAT STUDENTS SHOULD THINK AND ACT FOR THE RIGHTS OF OTHERS, ESPECIALLY THE DISADVANTAGED AND THE OPPRESSED, ASSUMES THAT STUDENTS IN JESUIT EDUCATION ARE NOT THE DISADVANTAGED AND THE OPPRESSED THEMSELVES.”

upper-class backgrounds—they can decide whether or not to immerse themselves in the gritty reality. Stating that students should think and act for the rights of others, especially the disadvantaged and the oppressed, assumes that students in Jesuit education are not the disadvantaged and the oppressed themselves. Kolvenbach’s words highlight that “students” means students from majoritarian privileged communities. Kolvenbach, unintentionally I am sure, “others” students who belong to communities outside the normative white middle and upper class.

Kolvenbach’s focus on students who have the choice to immerse themselves in the gritty reality is understandable because, as Dean Brackley, S.J. stated in a 2005 lecture, “Most of us in university communities are middle class.” Making clear that he is discussing Jesuit education through the majority middle-class lens, Brackley discusses blind spots and biases that require personal transformation that will expand students’ horizons, shift their worldview, and lead them to question what they once thought they knew. Brackley called this cognitive liberation. Brackley presents semester abroad programs as an illustrative example of students’ cognitive liberation. He says:

To their surprise, once in El Salvador they spend much of their time wondering why these poor people

are smiling and why they insist on sharing tortillas with strangers like them. However, if they listen to the stories of unspeakable hardship, the people will break their hearts. That will turn out to be the most important thing that happens on their trip. It can be a life-changing experience, if the visitors let it happen.

The humanity of the poor crashes through their defenses. As they see their reflection in the eyes of the poor (“They’re just like us!”), they begin to feel disoriented. Their world—half-consciously divided into important people like themselves and unimportant people like their hosts—begins to shake.

There are different variations of Brackley’s statement above, but at their core the narratives remain the same: Immersion trips “work” when the humanity of the poor crash through visitor defenses and students are transformed by letting the gritty reality of the world in. I agree that it is crucial students (and faculty and staff) come to see

“FRAMEWORKS THAT ASSUME WHITE MIDDLE- AND UPPER-CLASS PERSPECTIVES AND NEEDS, HOWEVER, ARE INADEQUATE TO DISCUSS THE PERSONAL TRANSFORMATION OF STUDENTS FROM MINORITIZED AND OPPRESSED COMMUNITIES.”

the humanity in the oppressed. Frameworks that assume white middle- and upper-class perspectives and needs, however, are inadequate to discuss the personal transformation of students from minority and oppressed communities. Frameworks that center white middle- and upper-class students and require the poor and otherwise marginalized to make (hyper)visible their humanity in order for students to achieve personal transformation are troubling. They normalize whiteness, normalize the failure to see the humanity in marginalized peoples, and use the marginalized as tools for personal transformation. Below, I discuss how failure to see the humanity in others reaches into our classrooms and how dehumanization makes possible acts of violence and murder by white supremacy.

Dehumanization in Our Classrooms

Imagine you are sitting in a faculty meeting. A white female colleague comments that students of color shut down and put their heads down when issues of race and racism come up in class. She goes on to say that students of color need to be able to have courageous conversations because not sharing in class was taking learning opportunities away from their classmates. By not providing classmates with an opportunity to learn in class, she explains, students of color who do not engage in conversations of race and racism are in direct violation of the department’s student handbook.

On the surface, these comments may be interpreted by some as the sincere desire to make a class a safe space where *all* students can openly share their lived experiences. Looking below the surface, however, it is clear that the comments are highly problematic. The comments imply that instructors and

classmates have a right to learn from the often painful and fraught lived experiences of students of color. Such a belief suggests ownership of students of color; of what they say and do not say, and what their bodies do and do not do. If white women shut down and put their heads down when the class discussion turned to sexual harassment and assault, would the instructor have demanded that women learn to have courageous conversations about their

experiences? Would the instructor have said that they were taking learning opportunities away from others in class and were in violation of the student handbook? Likely not.

When students of color reacted by putting their heads down and disengaging in conversations about race and racism, the instructor situated the problem on students of color. Students of color were the problem because they did not engage and did not know how to talk about their experiences with racism. The instructor could have used the experience to reflect on what about the conversation, the class, or the instructor herself may have contributed to the students’ silence. Thinking about the silence and body language humans employ when we feel unsafe or triggered, or when we make a deep personal

connection to a topic, could have led to a response that saw the humanity of students of color within the classroom space. Sadly, this illustrative example of dehumanization in a university classroom was taken from an actual event in a faculty meeting at a Jesuit institution.

Dehumanization in Society Today

The example described above is small in comparison to the battles communities of color face to survive today. The normalization of whiteness and dehumanization makes possible acts of violence and murder by white supremacy. Among us are Black faculty, staff, and students who are fighting for their lives because white supremacy is enacting racism through the hands of police officers and 911 calls from white women. Black people are being killed today and their lives threatened; they are dehumanized to the point that society expresses more concern over a dog being mistreated than a white woman lying about being threatened in order to summon the police as a threat to a Black man's life. Latinx children are still being held in cages in America. There continues to be violence and mistreatment of Asian communities in America during COVID-19. We have Black, Latinx, and Asian people in Jesuit education who do not need to open their eyes to the gritty reality of the world, have their world shaken, or have the humanity of the oppressed crash through their defenses. Calls to see the humanity in the oppressed while ignoring that we walk among you is a reminder that aside from recruiting us, Jesuit education has made no changes to a pervasive culture of whiteness.

In his 2017 dissertation titled *A God Worth Worshipping: Toward a Critical Race Theology*, Duane T. Loynes Sr. argues that even with admirable progress toward racial justice, "Christian theology still operates from the normativity of whiteness" (p. 4). Loynes's work is motivated by what he describes as:

"...the high stakes involved in failing to attend to the ways in which cowardly silence permeates our theology. First, because theologians fail to name the pervasive ways in which White supremacy has shaped and sustained the Christian theological tradition, they are unaware of and unable to halt the theological perpetuation of a racially hierarchicalized culture. Secondly, because they are inattentive to the problem, they do not (indeed, cannot) engage in the liberating project of systemically reimagining theology in a manner that includes those who were formerly marginalized." (p. 4–5)

Silence and inattentiveness to white supremacy in Jesuit education stands in the way of a more humane, just, and sustainable world. We must face

and transform the normalization and reinforcement of whiteness in Jesuit education that makes possible anti-Blackness in our society and within our institutional walls.

To students from historically and actually oppressed communities in Jesuit institutions, remember that you are already whole. As healer Abuela Ana Tlahuicoatl beautifully said, "We were born with all that we need to be well" (2020). Remember, we started whole and full. We did not start broken. Little by little, however, colonization and white supremacy can chip away at what makes us whole. We may learn to shun our home language(s), look and sound "professional or academic" (usually code for white middle and upper class), and hide the parts of us that do not fit normative whiteness. Abuela Ana Tlahuicoatl reminds us that we can internalize capitalist values rooted in ideas of deficit and competitiveness and begin to believe that if others have something it means we will have less. Would seeing the humanity in others mean you are somehow giving up pieces of your own humanity? If Black lives were to matter, would your life matter less?

As you begin your journey of remembrance, transformation may feel like a coming home. It may be remembering the humanity in all living beings and the ways our communities practice reciprocity, solidarity, and love as sustenance. It may be returning to the indigenous spirituality and healing you were taught to push away, and once again valuing the wisdom and experience of our elders and ancestors. Allow your values to sustain your decisions, and as you ascend formal higher education, carry with you these remembrances. [e](#)



Donald Jedlovec

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“I alone cannot change the world, but I can cast a stone across the water to create many ripples.” —MOTHER TERESA

Yesi Magdelano-Solis, *Harvesting Blooms*



SPIRITUALITY AND BUSINESS LEADERSHIP EDUCATION

BY JENNIFER LYNN WOOLLEY

“The only way not to lose heart is to realize that everything we do matters.”

—PEMA CHODRON, from *Welcoming the Unwelcome: Wholehearted Living in a Brokenhearted World*

AT ONE TIME, PLACING SPIRITUALITY AND BUSINESS LEADERSHIP IN THE SAME SENTENCE WOULD HAVE BEEN CONSIDERED TABOO. IN SOME CIRCLES, IT STILL IS. HOWEVER, THERE IS A GROWING INTEREST IN THE ROLE THAT SPIRITUALITY PLAYS IN MODERN ORGANIZATIONS. AS WORKERS INCREASINGLY ASK HOW THEIR CAREERS FIT INTO THE LARGER PICTURE OF THEIR LIVES, UNDOUBTABLY QUESTIONS OF MEANING, DIRECTION, AND CONNECTEDNESS ARISE.

This is the heart of spirituality. And as leadership roles become more challenging in this chaotic world, a strong spiritual foundation provides the character, integrity, and convictions that support clearer discernment and compassionate decision-making. In this article, I explore the relationship between spirituality, business, and leadership, and how Jesuit education has a unique opportunity to support the spiritual awareness and growth of leaders in Silicon Valley and beyond.

Spirituality

Spirituality turns the mind's eye inward to examine "direction, meaning, inner wholeness, and connectedness."¹ Often confounded with religion, which is a more collective consideration of the spirit and its relationship to the divine, spirituality involves an individual contemplation of one's place in the world, interconnectedness, meaning, and purpose. It is the quintessential reflection, "who am I, and what am I doing here?"

Spirituality isn't about a one-time journal entry or mindfulness exercise, but requires sustained contemplative reflection and practice over time. Continuously striving to honor our intrinsic humanity and connect with something beyond ourselves helps to build our spiritual muscle memory and character in times of calm. Contemplative practices can increase a person's compassion, focus, and resilience. In times of crisis, a strong spiritual muscle memory allows us to readily connect to spiritual contemplation and discernment. As such, we are better prepared to face adversity, confront injustice, and keep calm in moments of chaos.

Business and Spirituality

Some believe that spirituality and business cannot coexist because they have different goals. This is a false dichotomy, for every company is made up of a community of individuals who are on their own personal spiritual journey. A business is only as strong as its employees—and people are the core of any

business. One could argue that separating spirituality from business is tantamount to separating athletes from their teams.

Equally important is the central role that business plays in society. Companies provide many of the jobs, goods, and services on which we all depend. Indeed, some businesses control more wealth than nations do and employ hundreds of thousands, if not millions of people. Yet, examples of greed, fraud, employee exploitation, environmental degradation, and harm to indigenous cultures fill the news. Scandals and reports of unsustainable corporate practices have led to people—from consumers to executives—questioning the ways that things have gotten done. As a result, consumers are demanding that companies consider the environmental and social impact of their activities. Shoppers are interested in and support socially and environmentally responsible companies. Numerous studies have found that companies that focus on a core set of noneconomic values outperform other companies by as much as 16 times. Likewise, workers crave a workplace culture that acknowledges the whole person. Employees are more engaged and satisfied with jobs from employers committed to providing careers with opportunities for personal and professional development. This is not surprising, as reports show that millennials are struggling to balance work not only with life, but also community involvement and personal development. More broadly, people around the world want to be part of something bigger, to find a purpose, and to connect with others.



Participants of the first My Own Business Institute (MOBI) class celebrating their graduation.

Megan Conrad

In this way, Silicon Valley is no different. However, Silicon Valley is unique in that it is home to some of the largest firms in the world. Many of these companies deal with technology that virtually everyone on the planet uses, from social media and artificial intelligence to biotechnology and self-driving cars. Working at these companies involves innovation that will shape the world of tomorrow in terms of not only new products, but also privacy, commerce, and communication. Thus, these companies deal with decision-making that has important ramifications. These types of society-shaping consequences require spiritually grounded leaders who have the capacity to weigh and evaluate those consequences and push us all to find human-centered answers to the questions raised.

Why Do Business Leaders Need Spirituality?

Organizational leaders are central to enacting a company's vision and strategy through its employees. Now more than ever, business leadership is an important calling. Making difficult decisions during normal business is challenging enough. As always, managers and executives are asked to balance organizational performance with the needs of a wide range of employees. These demands have become more challenging, as decision-making must quickly respond to global changes in hyper-competitive environments. Inevitably, leaders face conflicting demands and interests that are not easily reconciled. Not only are such roles intellectually exacting, but they are also fraught with challenges to one's integrity when shortcuts and temptations present themselves.

To meet these demands, business leadership requires experience, profound levels of wisdom, discernment, and compassion, which can only be achieved through introspection, self-discovery, and adaptation. Without a strong sense of self and one's convictions, decision-making of such consequence can become paralyzing. As mentioned, the study of spiritual beliefs builds a person's spiritual muscle memory that can be called upon in the midst of crises and dilemmas. Spiritual muscle memory aids in making difficult decisions because a person does not need to search the soul for how to proceed—the leader's character and convictions are already established.² Knowing this, the connection to personal and professional purpose helps prevent burnout.³ With their internal compass in place, leaders are able to direct and inspire others to achieve greater things. As such, spiritual maturity strengthens one's ability to be an effective leader.

“The spiritual leadership approach finds the solution in contemplation, to approach situations

“TO MEET THESE DEMANDS, BUSINESS LEADERSHIP REQUIRES EXPERIENCE, PROFOUND LEVELS OF WISDOM, DISCERNMENT, AND COMPASSION, WHICH CAN ONLY BE ACHIEVED THROUGH INTROSPECTION, SELF-DISCOVERY, AND ADAPTATION.”

with an attitude of discernment rather than one of intervention; acceptance rather than control; letting go rather than holding on; lightening rather than doing; and in humility rather than in competence.”—Korac-Kakabadse, Kouzmin, and Kakabadse, 2002⁴

Business Education

Increasingly, business schools around the world are offering courses that expand students' understanding of ethical and value-based decision-making by introducing the study of spirituality. In the early 2000s, classes on spirituality and business started to grow. For example, Stanford, Columbia, and Notre Dame started offering the course Spirituality and Work in their business schools. More recently, NYU launched the Mindfulness in Business Initiative to help students explore how to be successful in a saner, more sustainable, and ethical workplace.

Santa Clara University's legacy of joining spirituality and business in the MBA curriculum goes back to 1998, when André Delbecq first taught the course Spirituality and Organizational Leadership to MBA students.⁵ The class is built on three key

“JOBS AREN’T JUST JOBS, AND THE WORKPLACE ISN’T JUST A PAYCHECK. IT IS A PLACE WHERE PEOPLE COME TOGETHER IN COMMUNITY TO BUILD SOMETHING BIGGER THAN THEMSELVES.”

components: learning to hear one’s inner voice; learning to integrate one’s inner voice with the voices of others; and enriching the sensibilities of one’s inner voice. The course starts by using a broad range of contemplative and meditative techniques to quiet the mind and enhance a person’s ability to hear and appreciate the inner voice. This includes methods to appreciate calling and discernment.⁶ Using a norm of appreciative inquiry, students are encouraged to participate both through sharing and listening while being fully present. The course then turns to enriching the inner voice by contemplating how organizations can solve problems for society.

After Delbecq’s passing, Nydia MacGregor and I sought ways to integrate the class into the new MBA curriculum, which had a slightly different format and length. Using his course as a foundation, we adapted the class by adding 30% more content and meetings to meet the new curriculum requirements. And although we read and discuss works by spiritual masters and leaders, the value of the course is designed to go beyond the knowledge about the concepts discussed. It provides an opportunity to stop and reflect on one’s path both in the past and going forward. The course helps students build their spiritual muscle memory in support of their ability to lead organizations by meeting ambiguity and novel questions with thoughtful answers grounded in human needs. We ask the students to explore the relationship between spirituality, purpose, turbulent business environments, and organizations. Specifically, we consider:

- How is business leadership related to the idea of a calling?
- Why do successful leaders often derail if they lack personal integration?

- How is spirituality related to the achievement of personal integration?
- How do turbulent business environments affect leadership spirituality?
- What special challenges are posed for spirituality by power and wealth that accompany successful business leadership?
- How can spiritual disciplines as well as mindfulness and meditation practices be tailored for the time-pressured life of business professionals and leaders?
- What are the benefits of a more intense and intentional spiritual journey for the organizational leader and the organizations they manage?

Business leaders are not immune to these questions. However, they have organizations to manage and often do not have time to reflect on how to integrate spirituality into their workplace. However, the answers to such questions influence how leaders interact with and support their employees. Taking a class such as this one early in one’s career sets a foundation that makes it easier to follow one’s heart during the tough times, because in times of chaos we fall back on what we know and the values that are deeply ingrained in our person. By embracing the opportunity to take this course and ask these questions, students strengthen their spiritual maturity and make progress on their journey to become better leaders. The deep consideration of the values that guide one’s choices is crucial to making difficult decisions under stress and constraints when the time comes. Thus, this class provides tools such as mindfulness and sensitive listening to deal with challenges that lie ahead.

The course has been well received. In 2019, 11 students enrolled in the relaunch of the class. At its completion, students stated:

“This course was a wonderful surprise in my SCU MBA education. I was able to synthesize how my beliefs and values might be expressed in the workplace. But even more important to me was taking on a leadership perspective and thinking through how I could help create a company culture that encouraged people to bring their whole selves to the workplace and feel safe doing so.


“Most enjoyable to me were the assignments. I loved being given the time and encouragement to grow this part of my life, think deeply about what’s really important to me, and learn how I can express that in a pluralistic context while helping others do the same.

“The Spirituality and Business Leadership course was the most rewarding class I have taken here at Santa Clara University.

“So many of the decisions you make in leadership come down to your spiritual beliefs. It must be clearly defined that spiritually can be interpreted in so many ways. It is your personal meaning of spirituality that truly matters, and how you apply it to your beliefs. Executing throughout your team and seeing the results is the ultimate prize.”

Conclusion

The recent pandemic has underscored that people really are the heart of any organization. To be effective, business leaders must connect with people, and COVID-19 has highlighted that our need for connection continues to grow. Jobs aren’t just jobs, and the workplace isn’t just a paycheck. It is a place where people come together in community to build something bigger than themselves. Thus, access to spiritual teaching and personal growth has never been more important. Leaders with spiritual maturity support and strengthen their employees’ ability to weather this storm by being present, mindful, and compassionate.

At SCU, we have the unique opportunity to interact with and teach the leaders in Silicon Valley and beyond. Steeped in the Ignatian foundation of honoring a holistic approach to learning, it is imperative that we support a better understanding of the human side of business leadership. These leadership roles may become more challenging, consequently as times change Santa Clara is positioned to provide the opportunity for the leaders of tomorrow to build the spiritual maturity needed to make the world a better place. 

Courtesy Santa Clara University



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- 3 See Benefiel, M. (2008) *The Soul of a Leader*. New York, Reed Business.
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CURA PERSONALIS AND THE ENTREPRENEURS' LAW CLINIC: RADICALLY STUDENT-CENTERED

BY LAURA NORRIS

I TEACH AT A JESUIT UNIVERSITY, BUT IN A SEEMINGLY NON-JESUIT DISCIPLINE AT THE INTERSECTION OF LAW, BUSINESS, AND TECHNOLOGY. UP UNTIL THIS MOST RECENT ACADEMIC YEAR, I HAD ACCEPTED THAT MY STATION WAS ON THE OUTSKIRTS OF JESUIT PRINCIPLES SUCH AS SOCIAL JUSTICE, ASSUMING THAT BEING AT A JESUIT UNIVERSITY HAD NO MATERIAL CONNECTION TO MY WORK. However, through the Bannan Faculty Fellowship, I have come to the realization that my work does intersect with the Jesuit tradition of higher education, and that my teaching encompasses all five “hooks,” or goals, of a Jesuit university.

Before I joined the faculty at Santa Clara Law in 2013, my working career had been focused on helping to keep the Silicon Valley tech engine working. As an enthusiastic new engineering graduate from the Midwest, I moved to Silicon Valley to work in high tech. Within a couple of years I entered the evening

J.D. program at Santa Clara Law. The education I received was outstanding, as Santa Clara Law had a wide variety of intellectual property courses that prepared me well for my desired career as a patent attorney. However, the Jesuit perspective was completely lost on me at the time. My memories of those years in law school consisted mostly of grinding through rush-hour traffic at 5 p.m., driving in circles to find street parking, grabbing junk food at the 7-Eleven, and running across campus to barely make it in my seat by the time the 6 p.m. class started. When we night students finished our classes each evening, it was dark outside and we were all exhausted, jumping into our cars to go home and get some sleep before getting up at 6 a.m. for work the next day. Not the reflective and thoughtful education I had expected of law school. On the rare occasion that I was on campus in the middle of the day, I can remember wistfully observing groups of law students studying together in the student lounge or in the library, or throwing a frisbee around on the grass, seemingly without another care in the world.



Student photo of neighborhood mural seen while participating in the East LA Immersion, Winter 2018.

Certainly, during those days of swinging back and forth between work, school, and occasionally sleep, the Jesuit principles of the institution were lost in the commotion.


After graduation from law school, I continued on the hamster wheel that is Silicon Valley. I started as an intellectual property litigator, which I occasionally referred to as arguing with other lawyers in order to move money from one big company to another. When I became pregnant with my first son, I went in house at a public technology company, where I honed my business-plus-legal perspective and focused on supporting the growth of profits and shareholder value. Having learned how to support a large global organization in its quest for greatness, I gave up my corporate spot, hung out a shingle, and started helping smaller companies in their quests for up-and-to-the-right revenue.

After 16 years of being in the trenches of Silicon Valley—in the board rooms, around the conference tables, in the cubicles, and more recently at the open-plan workstation with noise-cancelling headphones—

I took a detour in 2013. Without a real expectation it would lead somewhere, I applied to an open job requisition at Santa Clara Law. Much to my surprise, I landed my dream job as an academic at Santa Clara Law, creating and teaching in its first Entrepreneurs' Law Clinic (ELC).

This position has offered me the opportunity to be reflective and thoughtful about my work and what it means to me and to my community. Finally, I am able to immerse myself in Santa Clara University's campus and the rich diversity of thought in pursuit of excellence, recapturing some of what I missed as a harried night student. I have the freedom to explore the principles underlying Jesuit higher education, one of the key attributes that makes Santa Clara Law the special place that it is.

For the first several years on the faculty, I attempted to learn about the principles of a Jesuit education through observation of my colleagues. In doing so, I concluded early on that there was not much of an intersection between my work and those principles. In law school, most often the concept of



“SIGNIFICANTLY, THE STUDENTS IN THE ELC WORK ON CONFRONTING THE FIRST OF O’MALLEY’S HOOKS, THE FLY IN THE BOTTLE: FREEING THEMSELVES OF THEIR BUILT-IN CONSTRAINTS WHILE APPROACHING A LEGAL PROJECT. THIS IS NO SMALL FEAT FOR A LAW STUDENT.”

Jesuit values is equated with social justice. After all, our Center for Social Justice is a flagship program of the school that places graduates in public service positions in Silicon Valley and across the country. I have heard my colleagues use the phrase “Jesuit values” as a shorthand for concepts such as ethics, empathy, compassion, and justice. Worthwhile foci for any law student or faculty, but these concepts are so unspecific and intangible, I find them hard to grasp—let alone implement.

My feelings of being on the periphery were reinforced as I became more involved in the nationwide community of clinical faculty. When I attended the first Conference on Clinical Legal Education of the American Association of Law Schools as a new clinical faculty member, I was excited to connect with clinicians from around the country and gain some valuable tools for the classroom. However, when perusing the agenda, I found it hard to decide where to go. The agenda was rich with topics focusing on racial bias, human rights, and access to justice. It was hard to map a topic like “counseling a client in trauma” with the hopeful entrepreneur intake meetings my students were preparing for. In my working group with fellow business and transactional clinicians, I found out that even there the entrepreneurial clinics were viewed with skepticism by social justice-minded clinicians. One of the clinic directors from a decades-old community economic development clinic challenged whether entrepreneurial law clinics should exist at all. In that clinician’s view, the sole purpose of a legal clinic was to provide aid to the indigent. Even within the group of my closest peers, the transactional clinical faculty, there was an “us versus them” mentality between clinics that focused exclusively on low-income clients, and those with more relaxed intake policies.

My limited and blurred comprehension of Jesuit values, based entirely on observation, was that they were almost entirely incongruent with the ELC. After all, the clinic does not require financial screening for admission as a client, nor limit its clientele to only social businesses or nonprofits. Some of the ventures we serve are consumerist, perhaps even opportunistic. In many ways we appear to be the square peg of the law clinic world, and of the Jesuit mission.

Of course, intellectually I know that to be untrue. Economic growth through small business fuels jobs and economic empowerment. Entrepreneurism and the growth of small business can be an effective tool for transforming lives. The clientele that ELC serve are not savvy and wealthy startups that would automatically get access to the well-known startup law firms of Silicon Valley. We help hopeful entrepreneurs, principled nonprofit activists, and displaced workers looking to get back on their feet. We provide access to legal services that otherwise would be unavailable—and thus sidestepped altogether. It is true that there is a plethora of pro bono organizations in the Bay Area that connect volunteer lawyers to indigent clients. However, for these clients to obtain legal services, they often must submit themselves to “means testing”: an inspection of their household income to determine whether they are “indigent.” This process may seem intimidating or intrusive to entrepreneurs. It also doesn’t accurately reflect a population in Silicon Valley that may not be indigent under the strict legal definition, but nonetheless lacks economic resources to obtain legal representation. The test for indigence is typically 125% or less of the federal poverty level¹, which at the time of this writing is \$15,950 for a one-person household and \$21,550 for a two-person household. In Silicon Valley, where the 2019 median home price was \$1.12 mil-

lion and median apartment rent was \$3,028 a month (\$36,336 a year²), there are many Silicon Valley cash-constrained entrepreneurs who make too much money to qualify for free legal help. The ELC fills this gap, helping entrepreneurs set up their companies and avoid legal mistakes in their earliest days.

Despite my conviction about the ELC's role in empowering the underrepresented, I was apprehensive about becoming a Bannan Faculty Fellow for the 2019–2020 school year. My charge as a Bannan Faculty Fellow was to spend the school year focusing on the intersection of my work at Santa Clara Law and the Ignatian tradition and educational mission. I found myself doubting the credibility and depth of the intersection between value creation in a business context and justice in a theological context.

My gut reaction was to focus my efforts on better understanding the entrepreneurial clientele served by the clinic. Since its inception, the ELC has served over 300 clients and counseled at least 100 more entrepreneurs through workshops and advice clinics. A deep dive into our past files would surely produce some valuable insight into the impact the ELC has made on our community in alignment with the core Jesuit value of compassionate service to others.

However, upon reading a convocation address to Santa Clara University students, I was struck by an eloquent phrase by Fr. Ignacio Ellacuría, explaining the choice of the Jesuit order to focus on promoting justice through the provision of education to the community:

“A Christian university must take into account the Gospel preference for the poor. This does not mean that only the poor study at the university; it does not mean that the university should abdicate its mission of academic excellence—excellence needed in order to solve complex social problems. It does mean that the university should be present intellectually where it is needed: to provide science for those who have no science; to provide skills for the unskilled; to be a voice for those who do not possess the academic qualifications to promote and legitimate their rights.”³

To “provide skills for the unskilled.” That is my mission as a clinician. While there are some clinics that are primarily structured to focus on directly providing services to community members, my clinic is different. When I joined Santa Clara Law to start this clinic, I decided from day one that I would structure the clinic to focus on the students, to ensure that the student associates leave the clinic with more skills and opportunities than when they started. My passion for teaching as a clinician comes from how I can impact the students. I am imparting skills upon them that

will help them to become more empathetic, collaborative problem-solvers for their clients. The students completing the clinic will possess new skills that will transfer well to the workplaces of Silicon Valley, but will also help them to become better friends, neighbors, and citizens.

Another Jesuit writing helped to reinforce this belief that my clinical students were receiving an education consistent with Jesuit principles of *cura personalis* in higher education. The multifaceted, skill-centric curriculum of ELC embodies the “five hooks” fashioned by Rev. John W. O’Malley:

“I have created five hooks or pegs or slogans or bullet points on which to hang the basic goals that I believe capture aspects of the tradition that are as valid now as they ever were and that express what the tradition wants to accomplish, especially in its incarnation in Jesuit schools. We can look upon them as constituting a profile of the ‘ideal graduate’ according to the humanistic tradition. The five hooks are: (1) The Fly in the Bottle, (2) Heritage and Perspectives, (3) Not Born for Ourselves Alone, (4) Eloquentia perfecta, or “The Art of the Word,” and (5) The Spirit of Finesse.”⁴

Students who have successfully completed the ELC will have confronted these five hooks making up the Jesuit tradition. Significantly, the students in the ELC work on confronting the first of O’Malley’s hooks, the *Fly in the Bottle*: freeing themselves of their built-in constraints while approaching a legal project. This is no small feat for a law student. The traditional legal education is undertaken through reading of historical cases that were not only so egregious so as to result in litigation, but were so hotly contested that they were appealed, relitigated, and sometimes legislated. Through no fault of their own, law students can become programmed to view the world cynically, counseling clients through a lens that the next lawsuit is right around the corner. For many fields of the law this risk-averse attitude is invaluable. But not so for entrepreneurs. Entrepreneurs are risk takers by nature and are well served by a lawyer who thinks outside the box. So in the ELC, students are taught to think holistically about a client’s problems, viewing legal issues as opportunities for innovation. The entrepreneur’s lawyer needs to emerge from the constraints of the “bottle” making up the traditional legal mindset.

O’Malley explains that the second hook, the study of our *Heritage and Perspective*, is an essential component to self-understanding. Like many other courses in the law school, ELC students will vigorously study *Heritage and Perspective*, as our legal system in the United States is based upon the

common law of England, a system by which our laws are constructed bit-by-bit with each new case decision through judicial precedent. Work in a law school clinic reinforces the third hook, that we are *Not Born for Ourselves Alone*, as the clinical students are put to work for real-life clients to solve real-life problems with time urgency. The study of hook four, *Eloquentia Perfecta* (or perfect eloquence), is necessary to be a lawyer in virtually every field—reinforced from the first to the last day of students’ law school education and also vitally important in a clinic like the ELC. The ELC students continuously practice the fifth hook, the *Spirit of Finesse*, where “in the murky darkness of human interaction and motivation two plus two does not equal four.”⁵ One of the most important skills of a lawyer involves the ability to see the multiple truths that can exist at one time given a certain set of facts. Although O’Malley intended these five hooks to explain the Jesuit educational tradition as a whole, they apply equally to the student-centered experience in the ELC.

Focusing on honing the students’ competencies beyond those traditionally found in doctrinal legal education is grounded in the Jesuit concept of *cura personalis*: the tradition of caring for the whole person in a “radically student-centered” education.⁶ The ELC assesses students’ performance in the clinic via seven key competencies. As would be expected, we assess the students’ skills in predictable areas such as research, writing, legal knowledge, and legal analysis. But more importantly, we also assess the students’ performance in employing creative problem-solving, interpersonal skills, and initiative. These last three competencies are applicable not only to serving the entrepreneurial client, but also to living the best life. Wherever these individuals end up after graduation, they can call upon these abilities to change a frustration into a solution, assemble a team to scale it, and drive it to completion.

Building on the early successes of the ELC and its focus on *cura personalis*, I expanded my role to be the inaugural director of a skill-based J.D. certificate program founded in 2018, whereby students wanting to work with technology businesses build upon a skill portfolio while taking traditional law school classes. This program, the Tech Edge J.D. program, was designed to make students more practice-ready when they complete their law degree. It provides mentorship by practicing professionals; personalized academic advising by faculty; career planning; and skill development through extracurricular activities, externships, and practical coursework. It embodies *cura personalis*, in that each student crafts his or her

personal career plan after reflection on their beliefs and attitudes about the purpose of work and the meaning of life. As the student progresses throughout their degree program, they fine-tune their personalized career plan and obtain the appropriate coursework and activities to position themselves for their desired role. The Tech Edge J.D. program has seen early successes, as it is a competitive admissions process that is attracting a high caliber of incoming students. In 2021, the first cohort of Tech Edge J.D. students will graduate from Santa Clara Law, and will be farther ahead on the learning curve than grads who took a more traditional pathway.

It’s probably not surprising that I chose a *cura personalis*-themed program for my Bannan Faculty Fellow event. My desire was to take this theme of preparing students through skill-building for the workforce one step further. This event focused on a collection of skills that are not traditionally taught in law school, but which are equally important in preparing students to be better citizens of the world.


The Cura Personalis Event engaged the students in exploring the unexpected links between the law school curricula and the Jesuit principle of caring for the whole person. The event was designed to focus on self-care, giving the students a break from the rigor of traditional law school education. The act of focusing on self-care for a day, in and of itself, would be beneficial to all aspects of their lives. However, this event would focus on self-care at the intersection of “life skills” and “legal skills” that are critical to their future professional success. To determine which life skills to feature at the event, I asked one of our law advisory boards, made up of practicing attorneys in the Silicon Valley, which life skills they value in an applicant and employee. Their top three: oral communication and presentation skills, self-awareness/self-reflection, and organizational skills/time management. These three skills were the subject of workshops at the Cura Personalis Event, along with networking, financial planning, and cooking. Pleasingly and surprisingly, the event was well-attended, during midterms, on a Sunday. Feedback forms revealed that students felt it was “well worth their time,” “very cool and informational,” and in fact, asked that this sort of program be incorporated into orientation or their first year of school. Students recognized the appeal of honing new competencies that apply equally in professional and personal contexts.

Following this event, I find myself reenergized in several ways. For the first time since joining the faculty in 2013, I appreciate the unique benefits of teaching at a Jesuit institution and understand my



SCU students connect with members of Capernum, one of the Ignatian Center's Arrupe Engagement community partners.

role in imparting Jesuit values on our students. I am motivated to hold more student-facing *cura personalis* events, where students are able to explore a wider variety of self-care skills to enrich their lives. Most importantly, I am inspired to incorporate less obvious concepts such as mindfulness, empathy, and organizational skills into my clinical teaching repertoire. With the abrupt onset of a global pandemic and transition to shelter-in-place learning, focusing on the whole student is even more important than before. Perhaps the next “life skills” event or module will include subjects such as improving your on-camera presence, conducting online study groups, and finding time for self-care during quarantine. Whether their focus is on public interest law, human rights, or business and technology law, Santa Clara Law graduates should embark on their post-law school lives possessing the traits to be good humans.

It was my desire to work in fast-moving technology companies that brought me to Silicon Valley. Once here, I dedicated the first half of my career to increasing shareholder value at those companies. But the second half of my career has been different. Through my faculty appointment at Santa Clara Law, and my Bannan Faculty Fellow appointment by the Ignatian Center for Jesuit Education, I have come to deeply understand *cura personalis*. My “radically” student-centered approach in preparing students to be high-tech lawyers is in fact at the heart of the Jesuit purpose of higher education: “to provide science for those who have no science; to provide skills for the unskilled; to be a voice for those who do not possess the academic qualifications to promote and legitimate their rights.” 



LAURA NORRIS J.D. '97 is a founding director of Santa Clara Law's innovative Tech Edge J.D. program and Entrepreneurs' Law Clinic, co-director of the High Tech Law Institute, and an associate clinical professor. She teaches courses in startup law, intellectual property, and legal issues in technology companies.

Norris worked in private practice representing technology startups and entrepreneurs. She gained her business acumen through her position as the first vice president of legal affairs and corporate secretary to the board of directors at Cypress Semiconductor Corporation. When she is not working with startups and students, Norris can be found in the pool or on local trails, training for her next triathlon.

NOTES

- 1 See, Cal. Bus. & Prof. Code §6213
- 2 “2020 Silicon Valley Index.” Joint Venture Silicon Valley, 2020, <https://jointventure.org/download-the-2020-index>. 80-84.
- 3 Ignacio Ellacuría, S.J., “The Task of a Christian University,” Convocation address at Santa Clara University, June 12, 1982; “Una universidad para el pueblo,” *Diakonia* 6:23 (1982), 41-57
- 4 John W. O'Malley, S.J., “Jesuit Schools and Humanities, Yesterday and Today.” *Studies in the Spirituality of Jesuits*, Spring 2015, 28-31
- 5 O'Malley, “Jesuit Schools and Humanities, Yesterday and Today,” 30.
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Next Monday Morning and Ignatian Attitudes

BY DORIAN LLYWELYN, S.J.

DRIVING THROUGH AN EERILY UNCONGESTED SAN FRANCISCO ON A FRIDAY AFTERNOON IN EARLY APRIL 2020, I HAD TWO THOUGHTS: *EVERYTHING IS THE SAME. EVERYTHING IS DIFFERENT.*

The map of the city is etched deeply into my mind. But as the semanticist Alfred Korzybski famously pointed out, map is not territory. Our world occupies the same physical location, but in our epidemical moment, it is a protean place where sometimes the only thing that can feel stable is instability itself.

For “San Francisco” we might easily substitute so many of the things that furnish our biological lives with human meaning. The constellation of friends and family, work, daily and weekly routines, pastimes, and banal chores together provide us with our sense of belonging. Philosopher Gaston Bachelard points out that “all really inhabited space bears the essence of the notion of home,” which is to say all domains in which the physical, spiritual, and psychological meet and intermingle. Over the past few months, much of the world’s population has spent significant time at home without feeling *at home*. The whole world finds itself disoriented and disassociated from things previously thought to be written in granite.

Disruption, that 1990’s Silicon Valley buzzword, has turned truly global. We are called to hold our certainties far more lightly than we did in what I have heard referred as “the Before Times.” Even the comfortable world now experiences life more as contingency—something our ancestors knew far better, as do refugees, the homeless, migrants, and the victims of war. Ways of living, working, and thinking that we took for granted turn out to have been dependent on a whole set of circumstances that may no longer exist in a future with no discernible blueprint. But for the moment, we are still faced with the “so what do we do next Monday morning?” question; the messy, creative, and always fractious business of just getting

on with life the best we can. A properly Ignatian response to this question hinges on doing so for the greater benefit of all.

Tech and the Human Spirit

Three years ago, in conversations with colleagues, I became increasingly aware that as the Jesuit university in Silicon Valley, SCU is uniquely placed for a deep consideration of information technology—not only because of our zip code, but also because the University is rooted in a distinctive, Jesuit intellectual tradition. The personal impulse for “tech and the human spirit” was my growing alarm at what I saw as the negative effects of technology on public life and civic discourse. It is hard to deny that the ubiquitous influence of communications technology is at least correlated to (if not also directly contributing to) the unhappy superficiality of our national discourse, which I wrote about in the Spring 2019 issue of *Santa Clara Magazine*. Rhetoric and rational, dispassionate debate too often get replaced by drive-by invective—and shrill, virtue-signaling self-righteousness acts as a cheap substitute for objective analysis and moral rectitude. “Virtual communities,” I worried, were weakening the already fragile fabric of a society that seems less and less able to embrace differences of opinion and hold meaningful conversations. Technology seems to cripple our capacity to overcome impassés and too easily makes us into our own worst selves. More worryingly, if historian Niall Ferguson is right, our culture is now at a moment resembling the Protestant Reformation and the resulting European wars of religion. Printing presses then and social media now move people into isolated constituencies of the like-minded, a sort of antisocial distancing.

At a distance now of several months, I am no longer sure that the same premises hold water. In the absence of face-to-face encounters even screen-to-screen communication has been providing a modicum of community—Zoom fatigue and other technogenic pathologies notwithstanding. In a rush,

older generations in particular have been thrust into the technological world that their children or grandchildren inhabit. My own 96-year-old mother, a technological autodidact and Messenger maven keeps far more in touch with her great-grandchildren than she did before lockdown.

Currently we are learning to navigate a world that oscillates between virtuality and physicality, distance and closeness, difference and sameness. This journey can be rendered easier by that prime Jesuit value: adaptability. St Ignatius' *Spiritual Exercises* are peppered with phrases such as "or whatever seems more suitable," signaling a pragmatic awareness of the real contexts of people, times, and places. Human relationships are crucial to education itself, and it has been deeply heartening to witness the generous flexibility and forbearance of SCU students, faculty, and staff all together learning to sail the digital oceans better and create as much continuity as possible under very trying circumstances.

However, the speed at which we have been plunged into change and the concomitant need to make rapid decisions makes good discernment even more important than ever, collectively as well as

“Currently we are learning to navigate a world that oscillates between virtuality and physicality, distance and closeness, difference and sameness. This journey can be rendered easier by that prime Jesuit value: adaptability.”

individually. In laying out his processes of discernment, Ignatius advocates for differentiating painstakingly between means and ends, lest we make what should be only a means into an end. In local terms: COVID-19 is making us consider the ends of our university work: what a 21st-century Jesuit university is called to be, what we are called to do in the mission of Jesuit higher education, and whether we are willing to uncouple those ultimate goals from the ways we have previously used to attain them.

What Are Our Jesuit Values?

As investigators, writers, innovators, creators, and above all teachers, we academics are more than half in love with easeful theory. We are often faultlessly generous in sharing our opinions when the world around

us does not operate the way we passionately believe it should. But as functional purebreds, we are vulnerable to an inherited disorder: identifying our neat theories and crisply articulated terms with reality.

I have often paused to wonder about the substance behind many of the standard catchphrases used to encapsulate contemporary Jesuit higher education in this country. There is for example no commonly agreed list of "Jesuit values"—those which are sometimes cited offer little that is uniquely, specifically, or even characteristically Jesuit. At the same time, however, the fact that we cannot explain where a phrase is grounded in reality does not mean that it is necessarily *only* words. When we start looking at the connection between a lexical map and the boots-on-the-ground territory, between ideals and everyday questions, matters can get more confounding and complicated. People—especially educated, articulate people—easily understand the same words in very different ways. That issue becomes painfully pressing at a time of crisis.

Yet in this crisis, the 500-year-old tradition of Jesuit higher education can come into its own. It consists of valuable resources—language, practice, concepts, perspectives, motivations—which are no less than the shared experiences and honed wisdom of countless educators across the world and down through the centuries. A *traditio* is, in Latin, literally a "handing on"—something received from others, for us to hand on to yet more people. I find the image of tradition as a kind of river useful. The Nile is equally the Nile at its modest sub-Saharan headwaters as when it empties out expansively into the Mediterranean. It remains the same, even though the waters are different, second by second. Both water and watercourse, it is always in dynamic response to climate and weather. It is contained by its banks, but the flow itself can shift those courses subtly over decades and centuries, or dramatically when the river floods. In similar ways, SCU is a thriving *traditio*—ongoing process and content inherited from the past. As a set of human relationships, it will necessarily change when circumstances change.

All of the most essential elements of Jesuit education derive from the vision of the human person that underpins the *Spiritual Exercises*. Among these many elements are the *praesuppositio* (an existential tendency to assume good intention on the part of the other, rather than, say, a thirst for dominance) and the more familiar *magis*, the determination to live one's own humanity more authentically and integrally as loved and reconciled sinner. Among the signs of our times is increased anxiety and polarization. Universities are not immune from communal

and personal anxieties, but we who teach, study, and otherwise work at Jesuit universities can at least strive to be better than our worst selves. *Praesuppositio* and *magis* are good to have in our tool belts, for the sake of society as a whole.

Writing about the virtue of solidarity, the philosopher Charles Taylor noted that modern democratic societies “in our tremendous diversity, are powered by a great many different engines of commitment to our common ethic, and we cannot afford to switch off any of these engines.” Jesuit mission has to be carried out in the variegated world of strongly held and divergent opinion. Making myself comfortable by associating only with people who will affirm my own convictions is understandable, but hardly my most exemplary or mature attribute. That strong impulse to stay within one’s own ideological tribe threatens to take away internal freedom, because it moves decisively away from presuming goodwill on the part of the other. To overcome this self-imposed reduction in who we are—not only as individuals in Jesuit universities, but also departments, schools, and universities—we can make use of another Ignatian insight: *agere contra* (working against)—or decisively opting for things diametrically opposed to our most energetic and holistic efforts to self-sabotage. In the 2020 U.S. university setting, *agere contra* will necessarily involve cultivating something beautiful, which goes by the ugly name of “intentional viewpoint diversity.” Fr. O’Brien’s call for the Jesuit university to be “a place of generous encounter” is timely. Perhaps the limitations imposed by technology—the nano-second delays of Zoom, the fact that an online conversation requires more intentional listening—can teach us to have more generous conversations.

Another key characteristic of the style and substance of Jesuit mission is striving to bring together rather than divide or polarize—an effort needed now more than ever under the pressure cooker of an election season during a time of virus. Most of us would vastly prefer to live in agreement, or at least consensus. The question is which bus route will get us to that particular destination. Agreement is not achieved by silencing or ignoring difference, but by something harder, more rewarding and long-lasting, i.e., acknowledging real difference and seeing it as the prerequisite for agreement, in life as well as in the classroom. Living in solidarity means then intentionally keeping all of Taylor’s “engines” running—especially the ones that are hard to reconcile, and those we personally do not espouse. That kind of analogical inclusivity is capacious. It welcomes diversities of opinion not as something to be abolished, but rather as potential driver of unity.

What Is Our Ignatian Mission?

Mission (like *retreat*) is a religious word now widely used in secular contexts. This linguistic turn renders talking about Jesuit mission more difficult, especially when it is conflated with the corporate phrase “mission statement.” Given the secular adoption of such terms, originally Ignatian concepts can rescue us from blandly generic thinking around mission. Ignatius’ own phrase, *nuestro modo de proceder* corresponds loosely to modern uses of “culture” or “the way that we do things.” Understood this way, our Jesuit higher education mission is far more of a dynamic ethos than an exhaustive, closed checklist of must-haves. It is a way of being that is transmitted by long-term exposure in the context of relationships. Yet it is not only style and process: Jesuit mission in the context of higher education also has definite and concrete parameters. Its substance—what powers its contemporary commitments to social justice, sustainability, diversity, and equality—derives from a hope-filled vision of human potential, one rooted in Christian (and specifically Catholic) faith. This foundation is world-embracing, but there are things it does not and cannot do without yielding up its soul. Such is the nature of identity: Being something means not being everything, just as a being someone means being not just anyone.

For the early Jesuits, *mission* meant “being sent abroad.” *Missio*, from the Latin verb *mittere* (to send) was the practical result of the Jesuit “fourth vow” that expressed a radical, unconditional willingness to help meet the most pressing needs of the Society of Jesus, the Church, and the world. But the deepest etymological substrate of “mission” is an ancient proto-Indo-European root meaning “to remove or exchange.” In the sense of being removed from the familiar, exchanging what was comfortable for the sake of a greater good, Jesuits did not (and still do not) define or choose their mission. They were given it. Freedom came in accepting a mission and then making it their own.

Jesuit mission has long involved collaboration in matters of shared concern with people of differing creeds, convictions, and ways of life. U.S. Jesuit higher education has for almost two generations been in the hands of lay people, many of them not Catholic or Christian. It continues to bear the same genetic signature. However, its transmission depends on people experiencing it, engaging in it, and appropriating it personally and professionally. The way and the degree to which a mission is shaped and transmitted by its carriers evidently varies from circumstance to circumstance. Generally, authentic experience and engagement demand time, but freedom is an essential

ingredient too, for mission comes by way of relationships. The more we consciously choose to find our place in the ongoing story of the Jesuit mission of higher education, the more active and effective we will be as partners in passing it on. And I would argue, the more varied the people involved, the richer the experience.


The Canadian Jesuit philosopher Bernard Lonergan investigated and delineated a framework to avoid false perception (seeing things which are not there, and not seeing things which are) with the aim of helping people find common ground with others. Lonergan's four "transcendental precepts"—be attentive, be intelligent, be reasonable, be responsible—are operating norms that allow people to transcend the limits of their own viewpoints and live in the untidy complexities of real life. Based on his understanding of the workings of human cognition, Lonergan sees them as transcending particularities such as culture. As such, these precepts provide inclusive ways of thinking and acting. They seek ongoing transformation and liberation, freeing mind and spirit from the inauthenticity that inhibits solidarity. They can be comprehensively applied to many situations, but they are especially useful in formulating a response to our current disruption.

At a university such as SCU, "being attentive" involves our core activities of research and discovery. Applying our God-given intelligence to our findings means making sense of our best and most objective efforts to ascertain the bare facts. Responsibly interpreting those facts through the lens of history and geography rescues us from the parochial myopia of the immediate and the present. Yet for the greater good to be achieved, understanding needs to become incarnate in action. The more we have relevant research data at hand, smart and thoughtful evaluation of that data, and a healthy sense of wide context, the more responsible our actions are likely to be. Being responsible will require of us rational policies, which will then need intelligent strategies. As we communicate and implement those plans, we begin the cycle anew, all the while paying attention.

So far, these principles and steps would be effective for *any* university mission. But bringing them to their full potential in *Jesuit* higher education requires a fifth and complementary precept: Be loving. In the ancient Eastern Mediterranean crucible that produced Judaism, Christianity, and Islam, what "love" was held to consist of was very different from our 21st-century Western notions. To love someone was to perceive them as being part of one's own kin-group, and to treat them accordingly. The more our educational mission is rooted in love and built up on

the love in the Ancient Mediterranean tradition, the more authentically Jesuit it will be. We will know our academic enterprise is succeeding if it builds a more authentically human community in which love liberates, fosters gratitude, brings hope, diminishes resentment—and all with an adamant commitment to seeking reconciliation as well as justice. Ignatius counseled the early Jesuits to make ample use of *discreta caritas*, a balanced and disinterested love that can prudently discern between the good and the better. Nothing suggests that *discreta caritas* applies only to individuals. Among groups, within institutions, and in public life, *discreta caritas* has a place. As a moral muscle, it grows with use.

Greater Glory

It is only recently that students in Jesuit universities stopped the centennial practice of writing the Jesuit motto AMDG (*Ad maiorem Dei gloriam*—"for the greater glory of God") at the top of their papers. At SCU, with its wide religious diversity, AMDG might read like an exclusive relic of a more triumphalist age, more confident in the veracity of its *missio*. But there are humbler arguments for maintaining and promoting the phrase "for God's greater glory." The *maiozem* points to the truth that as ethical and humane individuals and communities we are always in progress, and that the complexities of life are rarely susceptible to simple binaries of good vs. bad—Ignatian discernment is always a matter of good vs. better. In classical Latin, *gloria* referred to public renown, gained often through bravery on the battlefield. The one phrase of St. Irenaeus, second-century bishop of Lyon, that gets quoted more than any other is "the glory of God is the living person," meaning that all human lives carry within themselves the imprint of the creator of life. If our personal, collective, and institutional responses to current circumstances are indeed, in this sense, *ad maiorem Dei gloriam*, then the waters of our Jesuit educational tradition are flowing freely. And if technology can help us maintain our course, then we should make use of it as much as it helps us to realize our deepest purpose, and reach our safe haven. 



Joanne H. Lee

DORIAN LLYWELYN S.J., served as the executive director of the Ignatian Center for Jesuit Education, 2016–20, and is now president of the Institute for Advanced Catholic Studies at the University of Southern California. His publications include religion and national identity, popular religiosity, and Mariology.

2019-20 IGNATIAN CENTER HIGHLIGHTS

IGNATIAN WORLDVIEW

MISSION, MEANING & A MEAL

Offering for faculty and staff centered on discernment, reconciliation, the care of our common home, and working with the young.

IGNATIAN TAPAS

Opportunity for faculty and staff to experience our rich Jesuit heritage.

CONTEMPLATIVES IN ACTION

Program for faculty and staff to incorporate Ignatian spirituality, mindfulness, and contemplative practice into their personal and professional lives.

“This was both a personally and a professionally meaningful experience for me, and I hope to learn more on the topic and engage my staff and colleagues with what I’ve learned.”

—MISSION, MEETING & A MEAL PARTICIPANT (MMM)

SEARCH FOR WHAT MATTERS

Our popular luncheon program went virtual with creative videos this spring sharing how our values help our SCU community through crisis.

90%

OF PARTICIPANTS AGREED THAT MMM DEEPENED THEIR KNOWLEDGE OF SCU'S JESUIT MISSION & IDENTITY

250

COMBINED VIEWS OF THE FIRST TWO SEARCH FOR WHAT MATTERS VIDEOS

IMPACT OF COVID-19

With the campus closed, all in-person gatherings were cancelled. We had a successful winter event with Kyle Shinseki, S.J.

BANNAN FORUM

EVENTS INCLUDED

- Racial Justice, Technology & the Criminal Justice System
- The Implications of Astrobiology on Science & Religion
- The Role of Jesuit Education in Informing Silicon Valley Leadership

FACULTY FELLOWS

Introduced a new model for faculty formation. Faculty readily adopted Jesuit educational principles when clear connections to their teaching research were well articulated.

85%

OF ATTENDEES EXPRESSED INTEREST IN ENGAGING FURTHER IN THE TOPIC

IMPACT OF COVID-19

With the campus closed, four Forum events and the Tech & the Human Spirit symposium were cancelled.

ACTIVATING MISSION

This series offered faculty and staff practical approaches to integrate our SCU mission. Conversations explored ways to emphasize this mission in our work across campus.

MISSION MONDAY

This bi-weekly series connects and celebrates the mission and tradition uniting our campus and the wider Jesuit network.

118

AVERAGE VIEWS PER MISSION MONDAY YOUTUBE VIDEO

ARRUPE ENGAGEMENT

INTERVIEWS & DISCUSSIONS

Recorded 18 interviews, facilitated Zoom meetings, and hosted live stream discussions with nonprofit organizations, schools, and agencies serving the Greater Washington community.

IMPACT OF COVID-19

We pivoted programming to create teaching resources for faculty and virtual engagement opportunities for students.

“I was able to grasp what day-to-day life is like at the centers and was able to picture myself in some of these situations. I felt empathy for them, especially during the pandemic.”

—ARRUPE STUDENT PARTICIPANT

1,061

NUMBER OF STUDENTS PLACED

10,688

NUMBER OF COMMUNITY ENGAGEMENT HOURS COMPLETED IN FALL & WINTER QUARTERS BY ARRUPE STUDENTS

84%

OF STUDENTS REPORTED A GREATER COMMITMENT TO USING THEIR ABILITIES TO BENEFIT UNDERSERVED POPULATIONS

IMMERSIONS

9

NUMBER OF TRIPS DURING 2019 SUMMER & WINTER BREAKS

99%

OF STUDENTS FELT THE EXPERIENCE CONTRIBUTED TO SCU'S JESUIT MISSION

75

NUMBER OF STUDENTS WHO WENT ON TRIPS

65+

NUMBER OF VIRTUAL PROGRAMMING PARTICIPANTS

IMPACT OF COVID-19

With trips cancelled, we hosted live Zoom sessions with our host organizations in San Francisco, Los Angeles, Arizona, Mexico border, Central America, and Ecuador.

THRIVING NEIGHBORS

MY OWN BUSINESS INSTITUTE (MOBI)

Our course with Leavey School of Business supported economic capacity-building in the Greater Washington neighborhood.

93%

ACCURACY ON MOBI FINAL EXAM BY ENTIRE CLASS OF COMMUNITY ENTREPRENEURS

AFTER SCHOOL PARTNERSHIP

Our STEM and Visual & Performing Arts programs supported fourth- and fifth-grade students.

IMPACT OF COVID-19

Financial burdens on the Greater Washington residents contributed to mental and health stress. Our staff met with community leaders to offer support.


Letter from the Interim Executive Director

BY MICHAEL NUTTALL

UNPRECEDENTED. UNCERTAIN. OVERWHELMING. THE WORDS TO DESCRIBE THE TIME IN WHICH WE CURRENTLY FIND OURSELVES ARE BOUNTIFUL, AND YET WHOLLY INSUFFICIENT. THE GLOBAL PANDEMIC HAS TURNED OUR WORLD UPSIDE DOWN AND FORCED US TO REIMAGINE WAYS TO ENHANCE OUR MISSION TO BETTER RESPOND TO THE NEEDS OF OUR COMMUNITY. The rising chorus against the systemic racism that particularly attacks Black people challenges the core foundations in this country, and around the globe. How do we move forward? How do we find our way?

For us here in the Ignatian Center and at Santa Clara University, we rely on centuries of spiritual and intellectual exploration to help guide us. We look to our past so that we may productively move into our future. Our tradition, ingrained within our approach to higher education, has provided us profound lessons learned from past experiences of uncertainty, questioning, and seeking clarity. The essays in this journal represent some steps along that journey, all in service to greater clarity amid great uncertainty. The authors in this issue implore us to think about how our mission can transform our students and the world: calling us to rethink the language we use to talk about our mission; asking us to seek common ground; exploring the relationship between technology and human flourishing; and examining

how our mission and tradition enhance leadership, support cooperation in a time of disruption, and develop well-rounded human beings.

We do not know exactly what comes next—for our Center, University, country, or world. Yet we find solace in knowing that when our goal is a more just, humane, and sustainable global community, there is no single path to achieve success. By keeping our eyes on this goal, we can move forward and find our way. 



Joanne H. Lee

MICHAEL NUTTALL has served as the interim executive director since May 2020. In this role, he oversees the successful operation of all aspects of the Ignatian Center and paves the way for the new vice president of Mission and Ministry when that position is filled. In addition, Nuttall continues to serve as the associate director and chief operating officer, a role he has held since January 2015. In this role, he oversees the overall execution of the Center's strategic plan. Nuttall and the Operations team are primarily responsible for managing the marketing, communications, and fundraising for the Center as well as providing logistical and operational support for the Center's signature programs and the Center staff.

STUDENT ARTISTS SPOTLIGHT

Isabella (Bella) Ilk-Greenhill



BELLA ILK-GREENHILL is a fourth-year studio art and Spanish studies double major at SCU from Milwaukee, Wisconsin. By choosing mainly two-dimensional solutions, she creates personal moments through balanced works, mistakes, modifications, and leading the viewers' eyes through the work using symbolism. Bella's process is heavily centered around the belief that at this early point in her creative career, she learns about herself through her work more than expecting perfection. Themes such as personal identity and social justice appear in Bella's art often as she works to reconstruct the boundaries we create between self and other.

Website: bellagreenhillart.weebly.com

Yesenia (Yesi) Magdaleno-Solis



YESENIA MAGDALENO-SOLIS is an artist from the Monterey Bay Area in California who depicts images of social justice, Mexican American culture, and family portraits. She is inspired by her culture, the natural colors and shapes around her, and the stories of people she meets.

In college, she took a Latin American muralism course in Santiago, Chile, where she learned about the rich history of Latinx muralism and the cultural importance of murals for cultivating empathy in communities.

In 2018, she was commissioned by the Santa Clara University Library to design and paint a mural with a team that covered three walls to depict the intersection of earth, humans, and ideas. She has also exhibited paintings that commemorate the tenacity of farmworkers, especially those who have not stopped working during the COVID-19 pandemic, called *Campesinos: Workers of the Land* in Watsonville, California.

Instagram account: [@artxyesi](https://www.instagram.com/artxyesi)

Back cover:
Fruta Eterna de Gracias
by Yesi Magdaleno-Solis



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Illustration by Yesenia Magdaleno-Solis

