

promotion of justice is an absolute requirement. . . .” And the second: “Jesuit education encourages the building of solidarity with others that transcends race, culture, and religion since every program can be a means to discover God, to worship God present and at work in creation.”

Our first-year law classes comprise students from 90 different schools, each of them choosing to come to Marquette for what he or she expects of an excellent legal education. Some arrive not fully aware of how our Catholic, Jesuit tradition will be reflected. When they leave us three years later, they have learned first and foremost how to be excellent practitioners of the law (for the constant search for excellence which is at the core of Jesuit education has been inculcated), but also to be able and committed in the search for justice and to ask the deeper questions that best lead to that goal; to model a certain reflectiveness in the practice of the law, mindful that every interaction with a

client or a colleague has an impact on other individuals; and to pay special attention to the poor and the marginalized in order that their needs, too, be dealt with justly and equitably. To be sure, some go well beyond this in terms of beginning to integrate their faith—in many instances, their Catholic faith—into their professional lives.

Perhaps our most important contribution in this regard is to provide models for these students. And we do, not only in the form of particular faculty but also in the alumni and other lawyers who come through our building and interact with our students. We are doing more than educating lawyers at Marquette, and we are even doing more than building, in Eckstein Hall, the finest law school building in the nation. In the end, we are attending to the call of God, who invites servants into his vineyard—servants whose rigorously honed legal skills will be expended and poured out on behalf of others. ■

## Heartland Delta Gathering

### Jesuit Educational Values

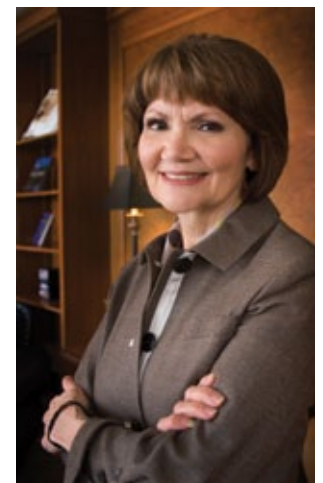
Christine Wiseman, L’73—formerly professor of law at Marquette and vice president for academic affairs at Creighton University, most recently provost of Loyola University Chicago, and, now, president at Saint Xavier University in Chicago—spoke at the 2009 Heartland Delta gathering at Marquette University of individuals from Jesuit colleges and universities. This is an excerpt from her remarks.

Jesuit education has been both a personal and professional journey that has occupied most of my life. I stand before you a woman educator and administrator in the Jesuit system for over 30 years—and a mother who has sent three children to be educated at three different Jesuit institutions. I tell people that I am the woman the Jesuits educated me to be.

So what is it that distinguishes our learning as “Jesuit Catholic”—and why is the integration of “faith” and “justice” so distinctive in this intellectual paradigm by which we define Jesuit education? Perhaps a bit of historical context is in order.

The Jesuits are, of course, members of a religious order of the Roman Catholic Church. The order was founded in 1540 by St. Ignatius of Loyola, who termed it *Companiã de Jess*

(the “Company of Jesus”) in Spanish and *Societas Jesu* (the “Society of Jesus”) in Latin. In his article on the Jesuits and their impact in Europe from 1450 to 1789, author Michael W. Maher recounts that the Jesuits moved into education because Ignatius realized the educational mission as an opportunity “to aid our fellowmen to the knowledge and love of God and to the



salvation of their souls.” But as he organized the first schools, Ignatius relied upon the organizational principles reflected in the “method of Paris” which had framed much of his own education. Those organizational principles in turn became reflected in the *Ratio Studiorum*—a Jesuit course of studies. This method of studies served as a template for Jesuit schools throughout the world.

Maher also recounts that the *Ratio Studiorum* was first definitively recognized and published in 1599 under Claudio Aquaviva, who was then superior general of the Society of Jesus. By 1773, the Jesuits “employed this course of studies throughout their 669 colleges, 179 seminaries, and 61 houses of study.”

The *Ratio Studiorum* placed great emphasis upon the classical disciplines—disciplines such as theology, philosophy, ancient history, literature, Greek, Latin, and mathematics. In fact, in some of the early Jesuit institutions, students were not identified as seniors, juniors, sophomores, and freshmen, but as students of philosophy, rhetoric, poetry, or the humanities.

But it wasn’t simply what was taught that marked the Jesuit intellectual tradition. It was and is how students are taught—a pedagogy designed to foster close interaction between students, and a faculty who seek to mentor their education, not just to transmit knowledge.

In all this, there is also a certain practicality to Jesuit higher education. Fr. Peter-Hans Kolvenbach, immediate past superior general of the Society, said so himself in his May 2001 address in Rome to the International Meeting of Jesuit Higher Education. After all, according to *Heroic Leadership* author Chris Lowney, “The Jesuits embraced the world and immersed themselves in its everyday life, living in its cities and cultural centers and traveling and working with its people”—and learning in the process that the lilies of the valley may grow without labor or toil, but we human beings do not.

But beyond all this—the humanism and the practicality—Fr. Kolvenbach recounted that Jesuit education “concerns itself . . . with questions of values, with educating men and women to be good citizens and good leaders, concerned with the common good, and able to use their education for the service of faith and promotion of justice.” Women and men, for and with others.

Back in 1998, the Marquette University Board of Trustees complained to its academic administration that we could not identify for ourselves or our students the uniqueness of a Jesuit education. In short, we had lost our ability to articulate the value of that intellectual paradigm. The board’s complaint launched a review of the undergraduate core curriculum across seven undergraduate units, including Arts and Sciences, Business, Engineering, Journalism, Health Sciences, Nursing, and Professional Studies.



When I became associate vice president for academic affairs at Marquette in 1998, I joined an initial steering committee, chaired by Dr. John Pustejovsky, to lead that effort until I left Marquette for Creighton University in 2002.

Reports were written in 2000 by a Core Curriculum Steering Committee and in 2002 by a Core Curriculum Review Committee. And what we concluded is this: Jesuit education, even as it has evolved, continues to be founded on knowledge of the humanities (literature, rhetoric, poetry, history, and classical languages), but it is founded as well on the natural sciences, the social sciences, and philosophy. Equally important, it is an ordered study.

The courses that students are required to take challenge them to move beyond descriptive knowledge to normative and spiritual reflection, asking themselves the same question captured by Fr. Peter-Hans Kolvenbach and repeated by others: “How does one act humanely in the world as it exists today?”

And so, the rationale for today’s Jesuit education remains constant in its simplicity: students are empowered first to examine the world, then to engage the world, and—finally—to evaluate and change the world.

And how do we do at fulfilling these collective expectations derived from our Jesuit traditions? Some data are right here—in the latest National Survey of Student Engagement. Of our seniors who responded “quite a bit” or “very much,” 72 percent tell us that at our institutions they have devoted efforts to helping others in need; 64 percent tell us that they have actively worked to further social justice; 75 percent tell us they have defined their own values and beliefs; 77 percent tell us that they demonstrate a respect for others’ differences; 66 percent tell us they have actively worked toward a more inclusive community; and 66 percent tell us that they understand the Jesuit principle of “men and women for and with

others.” We’re not perfect, but we know what we’re doing and why we are doing it. And so, President Obama, when you ask for the service and active citizenship of our youth, you need look no further than the students we graduate from these—our 28 Jesuit colleges and universities.

And when you hear the term, *Jesuitical*, my friends, think not about the debate between Hillary Clinton and Tim Russert on whether or not her vote on the Iraq war was really just a vote to put inspectors back in Iraq, or whether she was accusing Tim Russert of employing casuistry to make a morally specious argument. Think instead about the words of my friend and colleague, Dr. Heidi Malm, professor of philosophy at Loyola, who heard that I was delivering

remarks on the topic of learning, justice, and faith in Jesuit higher education and wrote:

I found myself talking about that topic in my Honors College course on moral responsibility today, explaining why I so enjoy teaching (especially value/moral issues) at a Jesuit university even though I’m not Catholic. The focus . . . on clear, careful, intellectually critical reasoning on important moral issues and their underlying values, as well as on one’s position (duties and rights) within a society, is wonderful. . . . After all, how could a college-age person not be interested in such things? ■

## Civil Trial Counsel of Wisconsin

# Law Schools as Common Ground for Discussion

Marquette University Law School Dean Joseph D. Kearney addressed the annual meeting of the Civil Trial Counsel of Wisconsin in December 2009. This is an excerpt from his remarks.

I regard the Law School as a common ground where folks ought to be able to come together—not because they agree but precisely because they do not.

More than ever, we need such common ground in the legal profession. It scarcely exists these days, it seems to me. This is no indictment, or even criticism, of groups such as this one or its counterpart on the plaintiffs’ side, the Wisconsin Association for Justice. Such groups provide a valuable forum for the pursuit of common interests, though not as much so for debate, in my experience. By contrast, this may be a something of a criticism of the State Bar of Wisconsin. I am not one of the dis-integrators and, in fact, see the State Bar as, in important respects, playing a positive role, especially among some of the lawyers perhaps most at risk of losing an adequate connection to the larger profession.

At the same time, it is difficult for me to see the State Bar (that’s a capital “S” and a capital “B”) as providing a robust intellectual commons where folks from the profession can

come together to discuss and debate large ideas in the administration of justice. To some extent, my difficulty in seeing this derives from some of the pursuits over the past decade or two, in which, for example, the State Bar of Wisconsin has decided that it is among its

interests to lobby the legislature of the State of Wisconsin as to proper content of the substantive law of torts (and, more

