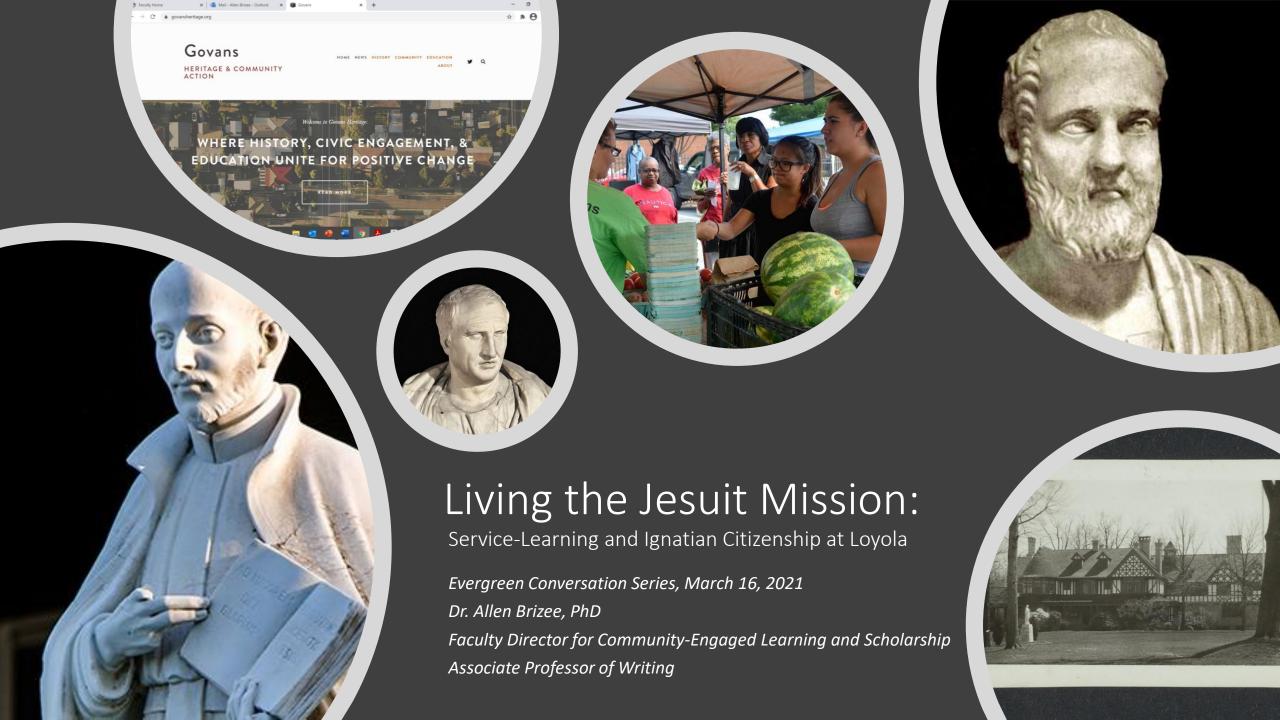
EVERGREEN CONVERSATIONS



a lecture series from Loyola experts

Sponsored by the Loyola Alumni Association



OVERVIEW

- I. Ancient Greece and Rome: Isocrates, Cicero and Foundations of the Humanistic Tradition
- II. The Renaissance and the Ignatian Pedagogical Model:
 Continuing the Humanistic Tradition
- III.Loyola Today: Enacting the Humanistic Tradition through Community-Engaged Learning and Scholarship

IV. Conclusion

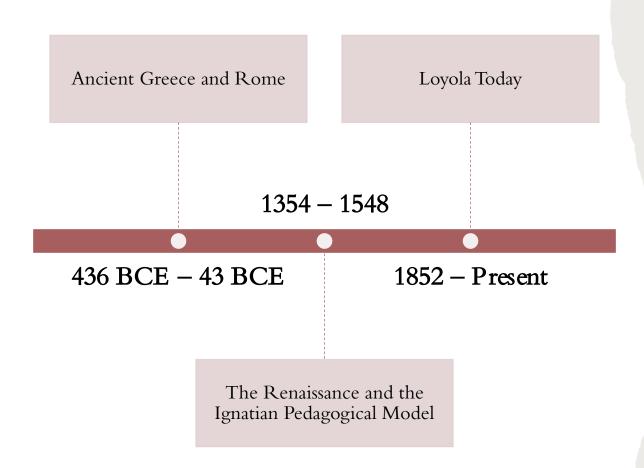
MAIN TAKEAWAY AND THESIS

- 1. Ignatian citizenship is rooted in the humanistic tradition
- 2. Humanism and the humanities are often misunderstood as disconnected, impractical: "Ivory Tower," "living the life of the mind," "research for research's sake"
- 3. But actually, a key part of the humanistic tradition is community engagement, what the Jesuits call "vita activa" (active life)

Thesis: By not taking an active role in our communities, philanthropy, we neglect our humanistic, Jesuitical traditions

HUMANISM: A HOPSCOTCH THROUGH HISTORY

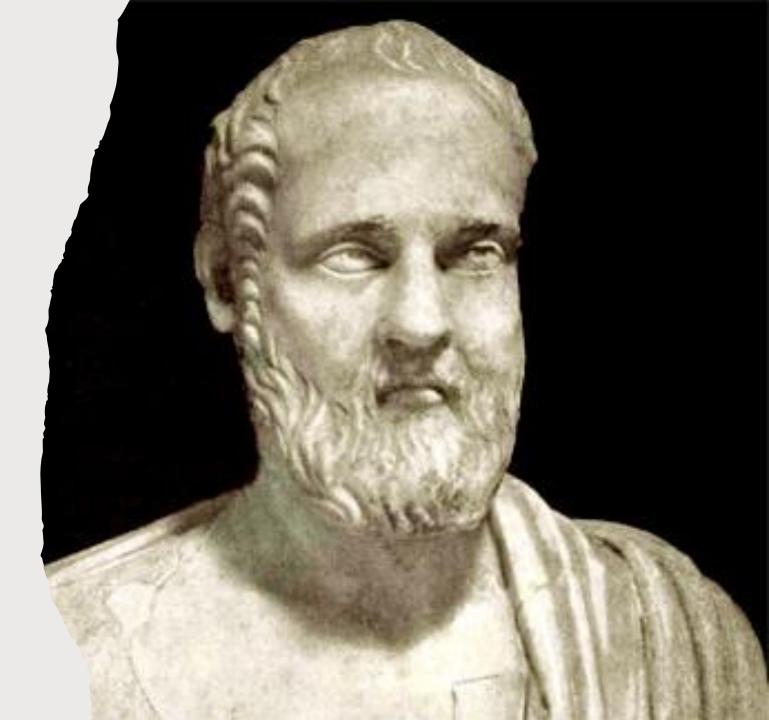
- Ancient Greece and Rome: Isocrates,
 Cicero and the foundations of the humanistic tradition
- The Renaissance and the Ignatian
 Pedagogical Model: Continuing the
 humanistic tradition through the Ignatian
 Pedagogical Model (the Formula)
- Loyola Today: Enacting the humanistic tradition through service-learning and community-based research, Ignatian citizenship for the 21st century



I. ANCIENT GREECE AND ROME: ISOCRATES, CICERO AND FOUNDATIONS OF THE HUMANISTIC TRADITION

ISOCRATES

- 392 BCE: Opens first school of philosophy and rhetoric in Athens, Aristotle's first teacher
- Teaches students to take active role in the *polis*, the state, using *kairos*
- Teaches basic tenets of humanistic tradition: human values and dignity, logic and science to address human problems, work for the greater good
- Who you are tied to what you do, words and deeds! Arête: excellence, virtue at home and in society
- Teaching model influences Western education even today



CICERO

- 83 BCE: Begins career as lawyer/ orator
- Following Isocrates' teachings, very active in Roman political life
- 55 BCE writes *De Oratore* (*On the Orator*) in which he calls Isocrates the "father of eloquence"
- The perfect orator should be a skilled speaker and well versed in law, history, ethics, and *ethical*
- Cicero's ideas of humanitas enacted by St. Augustine of Hippo



II. THE RENAISSANCE AND THE IGNATIAN PEDAGOGICAL MODEL: CONTINUING THE HUMANISTIC TRADITION

PETRARCH

- 1345: Begins working with Cicero's letters
- Sparks Italian Renaissance, reinvigorates widespread use of humanistic ideas
- Humanistic ideas instrumental to shift from Medieval university to Renaissance university
- Renaissance *university* = research Renaissance *college* = liberal arts
- Humanism championed by Erasmus of Rotterdam and taught at University of Alcalá



ST. IGNATIUS

- 1525: Ignatius begins studying at University of Alcalá
- Introduced to humanism, studies Latin, Aristotle, Cicero
- 1528: Ignatius begins studying at the University of Paris, the Paris model
- Takes advanced courses in the trivium and quadrivium (rhetoric, logic, math, astronomy, etc.), receives MA in 1533
- Develops the *Spiritual Exercises*, Ignatian Pedagogical Model
- 1540: Pope Paul III approves the formation of the Society of Jesus



IGNATIAN PEDAGOGICAL MODEL

Introductory Subjects

- Grammar
- Humanities
- Rhetoric (Cicero, Isocrates)
- Logic
- Mathematics
- Astronomy
- Music and the arts

Advanced Subjects

- · Philosophy
- Higher mathematics
- Theology

Unique Attributes

- Combined college model with Paris model
- Linear progression through subjects with accommodations made for struggle students
- Focus on rhetoric eloquentia perfecta
- Focus on action love shown through words and deeds

IGNATIAN PEDAGOGICAL MODEL

Schedule

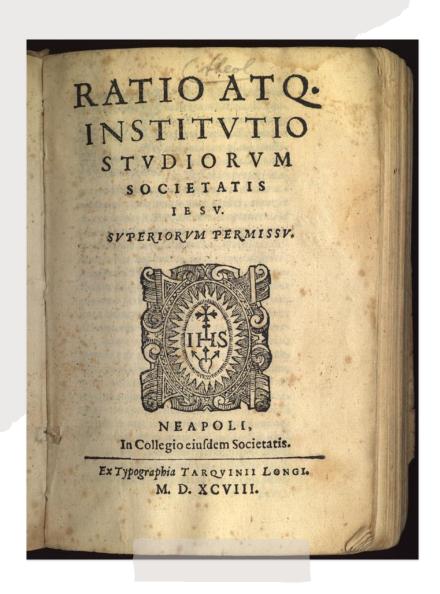
- Three hours in the morning
- Three hours in the afternoon
- Monday through Saturday

Expansion

- Colleges began in dormitories
- Education for Jesuits only
- Educating lay people began in 1546, opened college at Messina in 1548
- Jesuit model wildly successful

Books in Jesuit School Libraries

- College at Siena 194 titles
- Isocrates: 1
- Aristotle: 6
- · Cicero: 10
- Plato: 0
- St. Aquinas: 5
- St. Augustine: 5



RATIO STUDIORUM

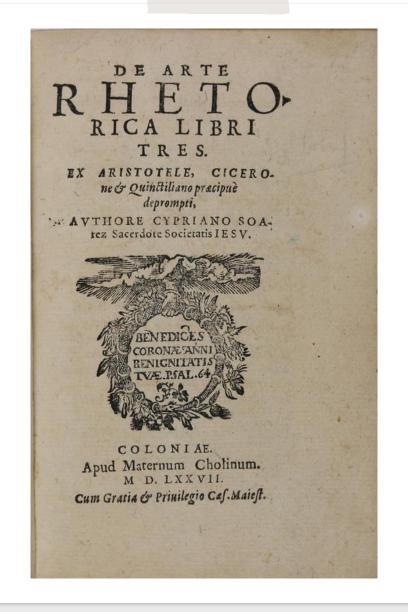
- Need to codify the pedagogical model, also known as the Formula, led to the Ratio Studiorum, 1599
- By 1740, over 600 Jesuit schools
- Many with 1,500 2,000 day students
- Math!: ~1,200,000 total students using the Ignatian Pedagogical Formula

The Ratio "crystallized the Ciceronian tradition."

- Allan P. Farrell, S.J., The Jesuit Code of Liberal Education: Development and Scope of the Ratio Studiorum

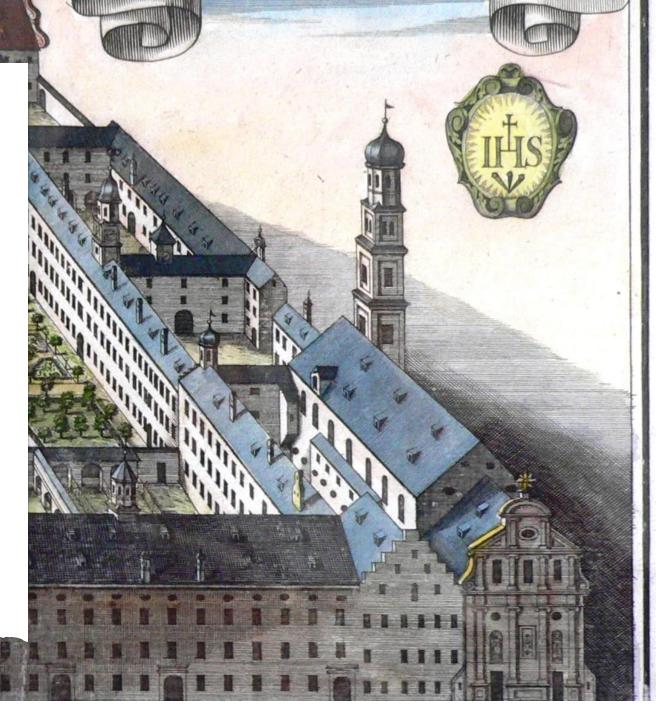
DE ARTE RHETORICA

- To codify the teaching of rhetoric and oratory, Cyprian Soarez, S.J., writes *De Arte Rhetorica* in 1562
- Textbook includes primary, secondary information from Aristotle, Cicero, Quintilian
- So successful, it is integrated into Ignatian Formula worldwide, used until 1735



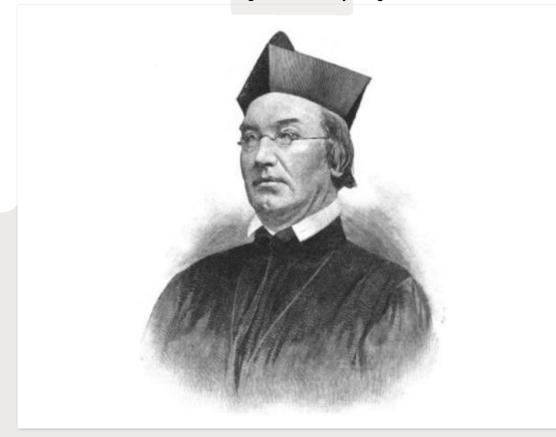
LOYOLA MISSION

Loyola University Maryland is a Jesuit, Catholic university committed to the educational and spiritual traditions of the Society of Jesus and to the ideals of liberal education and the development of the whole person. Accordingly, the University will inspire students to learn, lead, and serve in a diverse and changing world.



III. LOYOLA TODAY: ENACTING THE HUMANISTIC TRADITION THROUGH COMMUNITY-ENGAGED LEARNING AND SCHOLARSHIP

Father John Early, S.J.



Baltimore Sun Announcement

MONDAY, the 6th of September. a 24-Turywrst ST. MARY'S FRENCH AND ENGLISH IN-STITUTE. 73 ST. PAUL STREET.

PRINCIPALS:
AIR, JAMES RIPPARD, English and Mathematics,
MONS. C. H. DUPUV, Ancient and Modern Lan

The Duties of the above School will be Resumed on

Monday, Sept. 6.
N. B.—A week previous to the opening one of the principals will attend on the premises from 3. till 11 each morning. au24-'wsim

COLLEGE OF LOYOLA,
HOLLIDAY STREET,

OPPOSITE LEXINGTON ST., BALTIMORE.
This institution, which is designed to supply the vacancy occasioned by the discontinuation of St. Mary's College, so long and so invorably known to the citizens of Baltimore, and to the Union at large, will be opened for the reception of students on WEDNES-DAY, September 15th, 1852.

To secure success in their undertaking, the Directors of Loyola College have secured the services of Professors of known ability and of many years experience. The course of studies will differ little from that heretofore pursued in St. Mary's, and will be escentially the same as that now followed in St.

1852: FATHER JOHN EARLY, S.J., AND THE OPENING OF THE COLLEGE OF LOYOLA

RATIO ATQ. INSTITUTIO STUDIORUM SOCIETATIS IESV.

SVPERIORVM PERMISSV.



NEAPOLI, In Collegio eiusdem Societatis.

Ex Typographia TARQVINII LONGI.
M. D. XCVIII.

Ratio Studoirum, Jesuit Plan of Study

THE JESUIT CURRICULUM

"To sublime the heart and purify the mind."
-Nicholas Varga

- Study included ancient classics, philosophy, Latin, Greek
- Goal was to create a "liberally educated gentleman"
- "Social leadership was the ultimate aim"
- Character, religion important parts of the instruction

ENACTING THE HUMANISTIC TRADITION: CHARITY VS JUSTICE MODELS

Charity

Justice

Charity

Goal: Helping victims

Approach: Direct philanthropy

Output: Working on community

Outcome: Personal dependance

Moving Toward Justice

Goal: Helping victims

Approach: Social reform

Output: Working for community

Outcome: Personal dependence

Justice

Goal: Addressing systems of inequity

Approach: Social transformation, anti-racist

Output: Working with community

Outcome: Personal empowerment,

reciprocal relationships

ENACTING THE HUMANISTIC TRADITION: CHARITY VS JUSTICE MODELS

Charity

Justice

Traditional Approach

- "Caring for the poor"
- Pope Leo XIII's Rerum Novarum
- Catholic social teaching

Vatican II

- Ad gentes, "To the Nations"
- Apostolicam actuositatem, apostolic activity

"Today our prime educational objective must be to form men-and-women-for-others...who cannot even conceive of love of God which does not include love for the least of their neighbors." - Kolvenbach

Social Justice

- Liberation Theology
- Jesuit General Council 32
 (GC32) 4th Decree Our
 Mission Today: Diakonia of
 Faith and Promotion of Justice
- Fr. Peter-Hans Kolvenbach, S.J., former Superior General

PETER-HANS KOLVENBACH, S.J.



"When the heart is touched by direct experience, the mind may be challenged to change."

"Solidarity is learned through contact' rather than concepts."



1965: SOCIAL ACTION

Students for Social Action (LSSA)

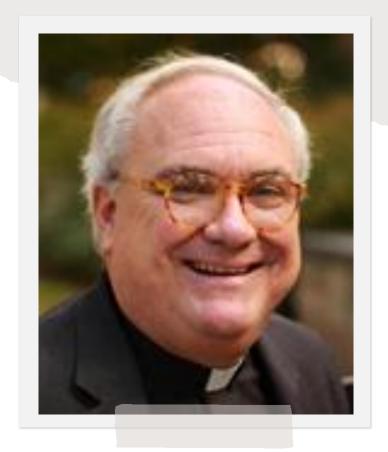
Created by Fr. Frank Bourbon, S.J., the organization existed to:

- 1. Help Loyola students acclimate to city
- 2. Develop network of volunteers to serve community through charity, mentoring, health care support, etc.

1992: THE CENTER FOR VALUES AND SERVICE

The humanistic tradition and vita activa

- Launched by Fr. Tim Brown, S.J., and Erin Swezey, then director of Loyola's Community Service Office
- Help students explore social justice issues, offer service opportunities, create a service-learning program, build local partnerships
- Lives on now through Loyola's Center for Community, Service, and Justice: the service of faith and the promotion of justice (Kolvenbach)



Father Timothy Brown, S.J.



CCSJ AND THE YORK ROAD INITIATIVE

- Govans Farmers' Market
- Fresh Crate program
- Collaboration with York Road Partnership
- Service-learning with Govans, Tunbridge Elementary schools
- Service-learning with GEDCO/CARES

Service-Learning Designated Courses

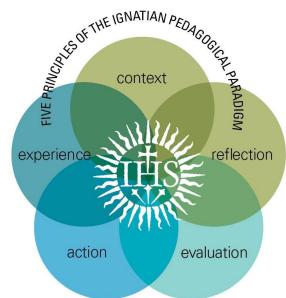
- Learning outcomes: Justice, diversity, leadership
- Faculty Fellows Seminar, high-impact
- Course material fully integrated servicelearning across semester, approved by CCSJ, involves reflection
- Sustained collaboration with community partners

Service Component Courses

- Faculty member does not have to complete seminar
- Service is part of course but not fully integrated throughout semester
- Shorter-term collaboration

Community-Based Research

- Occurs across every division, discipline
- Approved by Institutional Review Board for safe, ethical practices
- Benefits community, students, faculty
- Funded by Loyola (Kolvenbach Research Grant), external grants



Carnegie Community Engagement Campus and Rankings

- Classified in 2010, reclassified in 2020
- U.S. News & World Report rankings for 2021:
 - #16 Best Service-Learning Program in the U.S.
 - #4 Best Service-Learning Program Regional Universities North



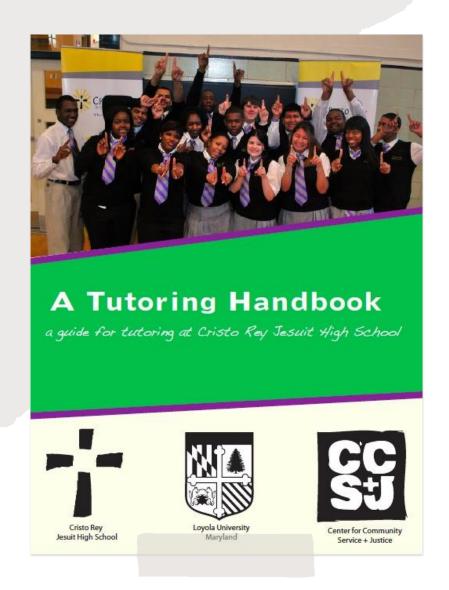
Other Numbers

- 13,700 hours of service, community engagement completed in 2019-2020
- But civic engagement is more than the number of hours we spend engaging...



Scholarship: Service-Learning Student Outcomes and Impacts

- More transformational experiences
 - Made measurable impact on community
 - Collaborated on needed services, deliverables
 - Developed meaningful relationships with community
 - Worked with community for at least one semester
- More educational experiences
 - Learned about local community
 - Learned, applied course concepts
 - Learned about systemic causes of injustice, social justice in general

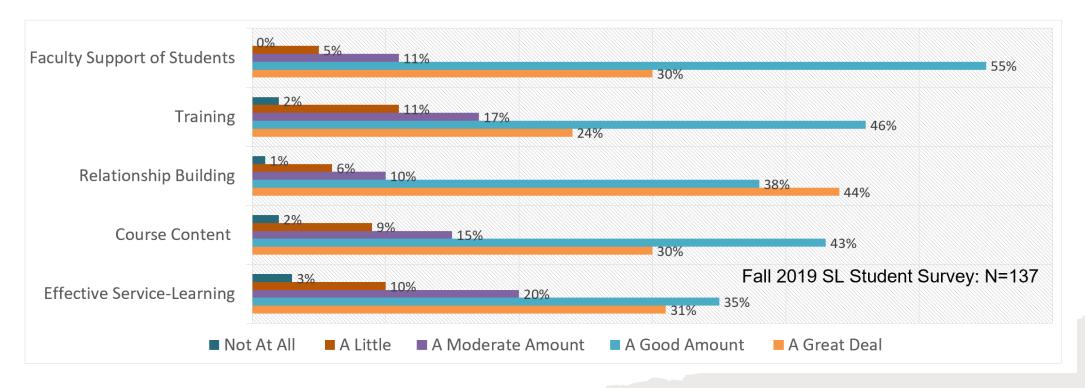


From Scholarship Service-Learning Community Partner Outcomes and Impacts

- More transformational experiences
 - Made measurable impact on their community
 - Collaborated on needed services, deliverables
 - Developed meaningful relationships with students, neighbors
 - Worked with students for at least one semester
 - Developed long-term commitment to civic issues
- More educational experiences
 - Learned about their community
 - Learned about other stakeholders: institutions of higher education, non-profs

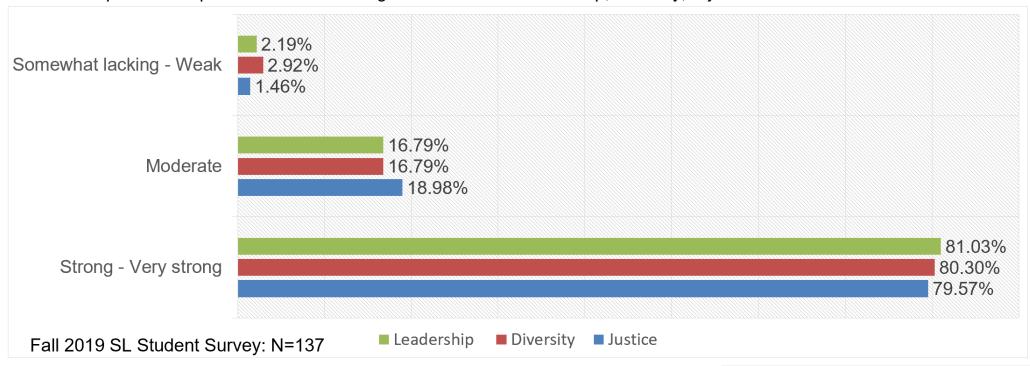
Loyola Student Service-Learning Assessment Data Fall 2019

Student response to questions on support, impact, & overall effectiveness of service-learning



Loyola Student Service-Learning Assessment Data Fall 2019

Student response to impact of service-learning on their skills in leadership, diversity, & justice



Response from the Baltimore Community

"Just want to drop you a line since we're into the second week now, to let you know that (as usual) the Loyola volunteers are an amazing asset to our program and are making it all possible. With their help, we're able to give about 70 one-on-one classes/week, which is a record for our online program." — Hanna Mueller, Adult Program Co-coordinator, Esperanza Center, Catholic Charities of Baltimore

"Joe is so happy with how Vanessa and Katie are doing. I'm pleased that the remote volunteering is working out. I will think about who they can interview about Govans. The website [Govans Heritage] looks like a good resource for the community." – Rachal Neil, Director of GEDCO/CARES, York Road

Response from Loyola Students

"I was talking to my mother . . . and she thinks that this experience has really caused me to sort of step up and take more of a leadership position, which is something that I don't particularly like to do and I'm not entirely sure that I'm good at, and it's definitely not something I feel comfortable with. But she thinks that it's been very good for me and that I have really tried to...step forward and take the lead."

"Working on this project has helped me to understand the relationship between professional writing and civic engagement. Within a specific context that serves a specific community, I have been able to test out many of the rhetorical guidelines and techniques that we have discussed in class...we have employed the rhetorical concept of kairos by considering the specific context of the rhetorical moment in a way that helps us understand our goals."

	Fall 2019	Spring 2020	F	all 2020	
Community Partners	24	24		15	
S-L Faculty	20	22		18	
S-L Courses	22	24		19	
S-L Sections	33	36		30	
S-L Students "Serving"	188	226		287	
Total enrolled in S-L course	526	647		519	

E-Service-Learning Projects

- Spring 2021: 36 sections
- Virtual book bank reading videos for schools
- Life story projects with retirement communities
- Translation services
- Online tutoring/mentoring
- Employment assistance, cover letters and résumés
- Marketing plans, website and social media development
- Govans Heritage digital Humanities



https://govansheritage.org/

Govans Heritage and Community Action

- Students collaborate with GEDCO clients to help them find, apply for jobs, write cover letters, résumés
- Students conduct research with Govans community members to raise awareness of, address inequities, systemic racism
- In fall 2020, my service-learning students researched mass incarceration
- Spring 2021 students conducting oral history interviews

Mission: "Govans Heritage and Community
Action is a digital humanities initiative that fosters
collaboration between Baltimore and Govans
neighborhood residents, educators, and students to
research and addresses structural racism in
Maryland."

THE "REVOLVING DOOR" OF
MASS INCARCERATION: WHAT
KEEPS BALTIMORE CITY SAFE?

OVERVIEW

The purpose of this report is to lay the groundwork for a cohesive, educational narrative on govansheritage.org that will trace the entire history of the Govans Neighborhood in North Baltimore.

This report answers two questions:

1. How does incarceration affect crime rates?

2. How does trauma from before and during incarceration impact communities?

COMMUNITY-ENGAGED LEARNING AND SCHOLARSHIP AT LOYOLA - ONLINE

Govans Heritage and Community Action

- Project partners community members, faculty, staff
- Diverse advisory board
- Currently collaborating with Baltimore teacher to pursue external grant to develop curriculum for city students
- Loyola faculty, staff fulfilling the humanistic, Jesuit tradition by forming 21st century Ignatian citizens

WELCOMING THE COMMUNITY INTO GOVANS URBAN FOREST

This community art project was completed in Professor Billy Friebele's SA 367 / CM 370 Public Art Fine Art class. Students participating in this project were: Wes Contrino, Jasmine Wiggins, Caitlin Lonergan, and David Fink. The project was completed on May 7, 2019. Professor Friebele's class partnered with the Public Spaces & Greening Committee of the York Road Partnership.





HUMANISTIC TRADITION, IGNATIAN PEDAGOGY, AND SOCIAL JUSTICE

Humanistic Tradition

- Human values, dignity
- Logic, science to address human problems
- Work for the greater good

Ignatian Pedagogical Model

- Work for the Society
- Work for the students
- Work for the locality

Social Justice Model

- Address systemic of inequity
- Social transformation, anti-racist
- Work with community
- · Personal empowerment, reciprocal relationships



CONCLUSION

- 1. Ignatian citizenship is rooted in the humanistic tradition
- 2. Humanism and the humanities are often misunderstood as disconnected and impractical: "Ivory Tower," "living the life of the mind," "research for research's sake"
- 3. But actually, a key part of the humanistic tradition is community engagement, what the Jesuits call "vita activa"
 - Social justice: Service-learning, community-based research

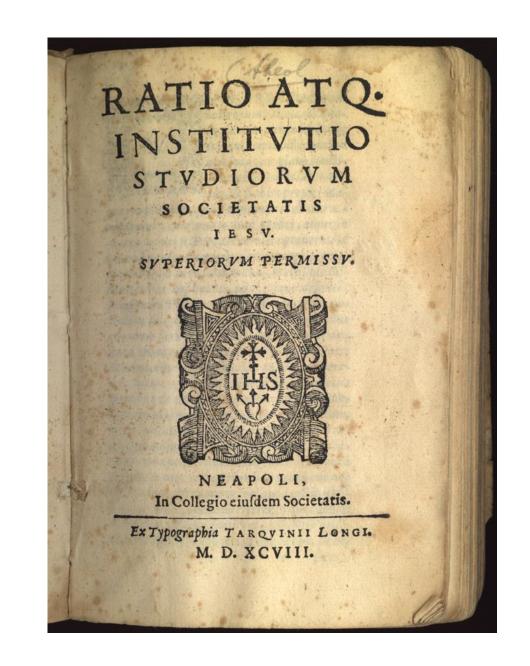
Thesis: By not taking an active role in community, philanthropy, we neglect our humanistic, Jesuitical traditions

THANK YOU

Questions?

Dr. Allen Brizee

Faculty Director for Community-Engaged Learning and Scholarship Associate Professor of Writing habrizee@loyola.edu



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