

**Analysis of Mission Statements or Similar
Documents
of Jesuit Universities and Higher Education
Institutions**

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¹ I just learnt, when coming back from ICJHE meeting in Rome, that Bob Harvanek (Former Rector of Loyola and also Provincial of Chicago Province) died suddenly on November 22nd, 1996 at the retired house of Colombiere. I want to express my condolences to his brothers in the Society, and my personal gratitude for the hard work he did working with me on the Mission Statements when I was in Chicago.

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Abstract:

Mission statements or similar documents of 52 Jesuit Universities or Higher Education Institutions are here analyzed (25 from USA; 27 from other countries). A dual approach has been adopted: the first one, inductive, derived the main features from a first reading of all the Mission statements and then established a first grid of analysis (called the "Harvanek-Berleur grid"); a second reading using this grid gave a first set of results; the second approach, more deductive, inspired by the analysis of the discourses of Frs. Arrupe and Kolvenbach on the Jesuit University, established a second grid of analysis (called the Arango-Berleur grid) which resulted in an alternative reading of the Mission statements and gave a second set of results. One third of the items of both grids (respectively 31% and 34%) are effectively mentioned in 30% of the Mission statements of the Jesuit institutions, revealing, not a consensus, but a good basis of discussion so as to lead to a deeper understanding of our own characteristics. Full results are here presented, giving a picture of how Jesuit universities or higher education institutions try to fulfill their mission. The "profile" of Jesuit institutions is first and foremost the claim that they are rooted in our tradition, with an openness to the world - whether religious or otherwise - caring personally for each person in all his/her dimensions, developing an integral vision and the fulfillment of the person and of his/her liberty, according to the Ignatian charisma, this including the transmission of values in education. Education must follow the paths of academic excellence, and take care of the less favoured, as well as promote social justice and other values such as liberty, peace, a critical sense and other traditional humanistic values, etc. The orientations of General Congregation XXXII and the preferential love for the poor are also stressed in the documents. We also analyze the items which do not attain a score of 20%: this may help to perceive to what extent the statements differ from the content of the Fr. Generals' discourses on the university. Finally, the analysis examines the slight differences to be found between US mission statements and those of the others.

1. Introduction: Background

1.1. A Memorandum for the 34th General Congregation?

A *Memorandum* had been prepared by the University of Namur (Belgium) for the Jesuit Universities' Presidents and Rectors Meeting held in Washington, D.C., July 30-31, 1994. Due to different circumstances - and mainly to the fact that the *Coetus Praevius* of General Congregation XXXIV was already closed -, this *Memorandum* could not be discussed in the plenary sessions, but only in private conversations with Vincent Duminuco, Secretary of the International Center for Jesuit Education, Rome, and with several Presidents, Rectors and Principals. The ideas behind the document were welcomed by all, so that, after the Washington meeting, I was asked to go ahead and prepare some document which would summarize them.

The *Memorandum* stated that the document *Revision of the Society of Jesus' Law*, prepared for the General Congregation (Rome, January 1993, 2nd edition), contained the proposal to consider the chapters 11-17 of the 4th part of the *Constitutions*, related to the Universities, as "Abroganda" (except §§440-442). Moreover, in the *Normae Complementares*, very little was said about the Universities (NC, 731 §§ 4-5, 742).

A short "annotation" of the *Revised Constitutions* indicated that Jesuit Universities are ruled by ecclesiastical law and by their own statutes, as approved by the legitimate authority. This meant that there would be no other rules than:

- *Ex Corde Ecclesiae*,
- *Sapientia Christiana*,
- the few articles of *Canon Law* (Can. 807-821),
- particular statutes.

In our *Memorandum*, we raised the question whether this would not mean that there would be no further mention of any explicit specific characteristic of the Jesuit University or, at the least, that this would not be mentioned in our Law? We suggested including, in the proposed annotation, some short sentence that would stress "the living tradition, old and recent, of reflection on the specificity of Jesuit Universities as developed by the Universities themselves and the ordinary government" and adding, at the end of the proposed sentence - "One may find in these chapters several useful and relevant counsels and criteria to be taken into account in our higher education apostolate" -, something like "while drawing on the statements of the last general congregations or of the ordinary government."

Other paragraphs of the *Constitutions* seemed also worth noting:

- §§ 440-442, which were not mentioned as "Abroganda",
- § 446 about the place of theology in our Universities,
- §§ 447-452: "from theology to all the sciences" (except Law and Medicine!). An interesting idea as a sign of openness to all knowledge, - provided it is rephrased,
- § 456: a way to express the *cura personalis* and the care of the less advanced or of the poorest,
- § 490: the Rector's designation (or approval) by the General as a sign of "autonomy".

Frs. Arrupe and Kolvenbach have insisted several times on the specificity of the Jesuit University². One may here refer to the analysis presented in Toulouse, during the Jesuit

² Pedro ARRUPPE, S.J., *La figura del Jesuita Presidente de Universidad*, A los Presidentes de las Universidades s.j., Rome, 8 Août 1975.

Peter-Hans KOLVENBACH, S.J., *L'Université jésuite aujourd'hui*, Meeting of University Presidents and Rectors, Frascati, Italie, 5 Novembre 1985; *Palabras pronunciadas por el Preposito de la Compañia de Jesus*, Y Gran Canciller de la Universidad de Deusto, Clausura del Centenario, Deusto, España, 5 June 1987; *Discours du Père Général à l'Assemblée Générale de l'Enseignement Supérieur Jésuite aux Etats-Unis*, Georgetown University, USA, 7 June 1989; *Discurso en la Universidad Javeriana*, Bogota, Colombia, 24 de febrero de 1990; *Educacion y Valores*, Universidad Iberoamericana, Mexico, D.F., Mexico, 23 August 1990; *Apostolado Educativo, Familia y Sociedad Nueva*, A la Comunidad Educativa del ITESO y del Instituto de Ciencias, Guadalajara, Mexico, 29 August 1990; *I Centenario de la Universidad Pontifica Comillas*, Discurso del P. General, Madrid, España, 1st October 1991; *Universi-*

Universities' Rectors and Presidents meeting (September 1st, 1991), by Fr. Gerardo Arango Puerta S.J.³. The characteristics which are developed in these documents are not peculiar to the Jesuit University, and some of them have been adopted as a "common good" by other Universities, even "secular" ones. But they may be considered as specific characteristics by which we stand firm, and in that sense as stressing our specificity, our way of proceeding.

Fr. Arango mentioned:

- a positive attitude towards the world and a climate for the awakening of freedom,
- the knowledge of the humanizing Incarnation of God who humanizes God in Jesus Christ and deifies man by the gift of the Spirit, as a constituent of integral knowledge,
- the experience of discernment through mechanisms such as information spreading, planning, evaluation process, reflection on problems which are important (see also "choices to be made" in relation with the objectives of our mission, in: Fr. Arrupe, *The Intellectual Apostolate*, 1976).

We also added:

- the "cura personalis" and the care of the poorest (GC XXXII, D. 4),
- a pedagogical excellence (*The Characteristics of Jesuit Education*, chap. 7),
- the necessary universalization (world-wide organization of co-operation, as we are increasingly confronted with the phenomenon of "globalization").

It was also suggested that a comparison be made of our "Mission statements" (that we were invited to write by *Ex Corde Ecclesiae*, [*Normae Generales*, art. 2, § 3]), and that we examine how we have stated our specificity as a Jesuit University.

Finally, the *Memorandum* intended to address a recommendation to the *Coetus Praevius*, to the General Congregation or to Father General, on behalf of all the Rectors and Presidents of Jesuit Universities. But that did not happen.

1.2. After General Congregation XXXIV

As far as the *Constitutions* are concerned, the General Congregation XXXIV has abrogated "the concrete normative determinations of Chapters XI-XVII of the fourth part, excepting §§ 440-442"⁴. A footnote specifies "in quantum nondum fuerint abrogatae legibus Ecclesiae de Universitatibus tam Ecclesiasticis quam Catholicis". The same footnote adds that those chapters contain many relevant and useful criteria which may be carefully considered in our educational apostolate.

Four paragraphs of the *Normae Complementariae* concern Jesuit Universities and higher education institutions: Nrs. 289 and 293-295. These *Normae Complementariae* refer mainly to Decree 28 of the General Congregation XXXI and Decree 17 of the General Congregation XXXIV, stressing the importance of the intellectual apostolate and the necessary qualities of the Jesuits who receive their mission for it. They insist on the human, social, spiritual and moral formation of the alumni and persons, as well as on the interdisciplinary work and the strength to be given to philosophy and theology.

1.3. Another Process

As the *Memorandum* would have come too late to be considered by the *Coetus Praevius* and then by the General Congregation, we were asked to see if the analysis of Jesuit institutions' Mission statements was a feasible process. "I suggest that you write to each of the Presidents/Rectors/Principals to request a copy of their university mission statement.

dade Catolica e Evangelizaçao da Cultura, Aos Membros da direçao da UNISINOS, São Leopoldo, 8 December 1992

³ Gerardo ARANGO PUERTA, S.J., Recteur - Bogota, *L'identité d'une Université Jésuite aujourd'hui - Implications pratiques*, Toulouse, Réunion des Recteurs Jésuites, 1st September 1991 (English Translation: *The Identity of a Jesuit University Today: Practical Implications*). See, in particular, his § 2.2. on the "Ignatian Charisma" as developed by Fr. P.H. Kolvenbach in several discourses.

⁴ *Constitutiones Societatis Iesus a Congregationi Generali XXXIV annotatae et Normae Complementariae ab eadem Congregatione approbatae*, Romae, Apud Curiam Praepositi Generalis Societatis Iesu, 1995. The last sentence of §442 refers also to Norma Complementaria 402, §3, which is also abrogated.

Knowing human nature, you probably won't get 100% replies, but if you receive a decent number, you can proceed well."⁵ A letter was sent to all the Presidents, Rectors and Principals on September 21st, 1994 (approx. 150 persons, representing 130 institutions). The answer was "decent", since we got 52 Mission statements or equivalent documents! We cannot say if we got all the mission statements; it is up to each institution to check if it is in the list of institutions which have answered (see Annex 1, Table 11)!

2. Sample Survey and Methodology

2.1. The Sample

The *1993 Jesuit Education Directory* mentions 190 Jesuit Higher Education Institutions of which there are 99 Universities, 37 Tertiary Educational Institutions, 22 Residences and 32 Faculties of Theology/Philosophy. Nearly all of the 52 documents we received fall into the two first categories. This does mean that the responses came from 38% of our Universities and/or Higher Education Institutions. If we knew those which do not have any such Mission Statement, this percentage could be higher! We have not taken into account the Fe y Alegria or the SAFA Centers.

The documents came from 18 countries, although the USA dominates with 25 out of the 52. Our estimation is that the distribution is quite correct, with an under-representation for India (3 documents for 34 Universities and Colleges), and for Italy (1 document for 7 Institutions): See Annex 1, Table 12. The countries where we have Universities and/or Tertiary Educational Institutions, and for which we did not receive any document are: Argentina, Austria, Belize, Caroline & Marshall Islands, Czechoslovakia, Chile, El Salvador, Great Britain, Guatemala, Ireland, Korea, Peru, Taiwan, Uruguay, Venezuela and Zambia.

The different continents are represented as follows: North America 27, Europe 9, Asia 8, Latin America 7 and Africa 1.

Very few documents came from our Faculties of Theology and/or Philosophy.

⁵ Letter of Vincent J. Duminuco to Jacques Berleur (September 6th, 1994).

2.2. Methodology

From the methodological point of view, a dual approach has been adopted.

The first one, inductive, derived the main features from a first reading of all the Mission statements; items were listed as soon as they were read; we then established a first grid of analysis (called the “Harvanek-Berleur grid”) using a general classification of the items which covers the usual missions of a University: general, education, research, community, service. A second reading, employing the same grid, gave a first set of results.

This first approach was conducted with the help of Fr. Robert F. Harvanek, S.J. of Loyola University Chicago, who had been working on the Jesuit vision of Universities and stressing its characteristics: “action-oriented, socially conscious, concerned with personal growth and fulfillment, and religious”⁶. It appeared immediately that the US institutions tended to use the same format and say approximately the same things, with some differences related to their “Sitz-im-Leben” (South, West Coast, Urban, ...). We were tempted to use a separate simplified grid of analysis, but finally decided to include in it the features mentioned by other institutions, and make a double count, one for all the Universities together, and a separate one for the US, on the one hand, and for institutions from other countries, on the other.

The second approach, more deductive, was inspired by the analysis of Frs. Arrupe and Kolvenbach’s discourses on the Jesuit University, as carried out by Fr. Gerardo Arango Puerta in the paper already mentioned. Fr. Arango's paper structures the characteristics of Jesuit Higher Education Institutions along 4 lines: 1. The Jesuit University engages essentially in apostolic work, 2. The Ignatian Charisma, 3. Today’s mission of the Society. *Forma omnium*: preferential love for the poor and solidarity with them, 4. Operative mechanisms in the transmission of values.⁷ Although we were not perfectly in tune with this classification - for instance, if there is a *Forma Omnium*, it means that it leads on to all the other characteristics! - we adopted it, adding some important items that were not present in the text of Fr. Arango. This allowed us to establish a second grid of analysis (called the Arango-Berleur grid) for another reading of the Mission statements; this gave us then a second set of results.

Both grids of analysis are given in Tables 1 & 2, along with the full results. It will appear that there is of course some redundancy between the two grids, but we wanted also to know if some characteristics as stressed by the Frs. General of the Society, are really included in the Mission Statements. Normally, there will not be any “no answers” in the case of the analysis using the Harvanek-Berleur grid, which may be the case when using the Arango-Berleur grid.

We then established a data base with all the results of our readings. We are here indebted to John W. Corliss, Loyola University Chicago, who prepared the appropriate software and the statistical tools, recorded with me the results of our readings, and prepared the final results.

We must also warn the reader that there may be some “inconsistency” between both results, since the analysis of the documents was carried out by a team and not by a single person! Words are words and may have different meaning for different persons.

3. Results

3.1. Country Sensitivity

As we have just shown in respect of the US, we may say that there must be a “country sensitivity”. This does not mean that the documents are homogeneous. The results, for the US

⁶ Robert F. Harvanek, S.J., *The Jesuit Vision of a University*, Loyola University of Chicago, January, 1989 (Available on the Internet at gopher://gopher.luc.edu:7000/00/vision/vision_of_university). This text has also been published as a pamphlet for distribution to faculty and staff members of Loyola University Chicago.

⁷ Obviously, the text of Fr. Arango, dated September 1991, couldn’t have taken into account the last two discourses of Fr. P.H. Kolvenbach in Comillas and UNISINOS!

only, show that the answers are not so clear. Out of the 53 specific items of the Harvanek-Berleur grid, 17 only (32%) are ticked off by more than 30% of the US Universities⁸, whereas 13 are considered by all the universities world-wide.

More interesting is the difference of style. Latin America institutions are more prolific than any other. Most of the time (30 times), the documents are no longer than 1 to 2 pages. Latin American documents go from 12 to 55 pages. Regarding the latter, unfortunately we could not consider them entirely: this would have given 100% to each item and distorted the means. We then selected the pages which were more appropriate to our survey, taking parts such as *Identidad del Aporte Universitario de la Compañía de Jesús*, *Prioridades*, *Lineas de Acción*, *Objetivos*, *Principios*, *Proyecto Educativo*, ... (Support identity of the universities of the Society of Jesus, Priorities, Lines for action, Principles, Education project, ...)

3.2. Titles

It is also interesting to consider the titles so as to show that there is nothing which is decisive. Annex 1, Table 13, gives some insight, although we did not go to the trouble to transcribe the full titles.

We found: Mission statement; mission and values; institutional statement of mission; philosophy statement; philosophy and mission; mission and goals; mission and aims; statement of purpose; goals, character and commitment; vision and values; strategic plan; charta; profile; project; institutional declaration; memorandum of association; university identification; educational ideals; founders' spirit; objectives and statutes, educational project; principles, objectives and policies; creed; doctrine; challenges; ...

The term "mission" is found in 20 out of the 25 US documents, and in 12 out of the 27 others.

3.3. Content

Let us proceed now to the content analysis of the documents. We simply give, without comment, the full results (See Tables 1 & 2). Then, we shall present, first, the items which have been ticked off more than 30% of the time, and, second, those that were chosen less than 20% times. This study is conducted utilizing both the grids of analysis we mentioned.

⁸ We don't consider here the general headers, except for "Research" and "Community".

Table 1: Full results according to the Harvanek-Berleur grid

	ALL		OUT-SIDE USA		USA	
	(52)		(27)		(25)	
	Nr.	%	Nr.	%	Nr.	%
1. General	51	98.1	26	96.3	25	100.0
1. Catholic and/or Jesuit character, Judeo-Christian Tradition, in the Spirit of [the Spiritual exercises of] St. Ignatius, in the Jesuit humanist tradition, with Ignatian Spirituality	39	75.0	16	59.3	23	92.0
2. Expresses the Christian vision of the human person, Christian principles, religion and ethics	14	26.9	12	44.4	2	8.0
3. Provides faith formation of Catholics, faith reflection and celebration	10	19.2	5	18.5	5	20.0
4. Faith expressed in wisdom, service and worship	7	13.5	1	3.7	6	24.0
5. Service of faith and Promotion of Justice	25	48.1	11	40.7	14	56.0
6. Integration of faith and knowledge, theology and science, faith and culture	14	26.9	6	22.2	8	32.0
7. Dialogue with current faiths and ideologies, pluralism and dialogue, respect for all in a context of diversity	31	59.6	15	55.6	16	64.0
8. Transcendent values, truth and values based on Christian humanism	9	17.3	7	25.9	2	8.0
9. Values oriented: liberty, justice, peace, critical sense	22	42.3	11	40.7	11	44.0
10. Development of ethics	12	23.1	6	22.2	6	24.0
11. Interdisciplinarity [Integration of all disciplines], comprehensive view of the world, contemporary problems oriented	11	21.2	9	33.3	2	8.0
12. Social responsibility, train agents of social change	11	21.2	8	29.6	3	12.0
13. Role in culture, culture and values, cultural dialogue	15	28.8	12	44.4	3	12.0
14. A Catholic and Jesuit University is before all a University	7	13.5	5	18.5	2	8.0
15. Freedom of thought and research, academic excellence	17	32.7	6	22.2	11	44.0
16. Search for truth, meaning of life, fundamental questioning, pursuit of knowledge in service of the world	19	36.5	11	40.7	8	32.0
2. Education	51	98.1	27	100.0	24	96.0
1. Academic excellence	26	50.0	12	44.4	14	56.0
2. Strives for quality education with a faith response	7	13.5	4	14.8	3	12.0

3. Concern for the whole man, integral formation and development of the human person; awareness of vocation in the world, personal worth, <i>cura personalis</i>	27	51.9	13	48.1	14	56.0
4. Education for [Christian] values, liberal arts, humanistic education, beyond pure professionalism	21	40.4	8	29.6	13	52.0
5. Specific place for Philosophy and Theology	10	19.2	8	29.6	2	8.0
6. Spread of culture	4	7.7	3	11.1	1	4.0
7. Intellectual, spiritual and moral development of the members	24	46.2	6	22.2	18	72.0
8. Rigorous attitude	8	15.4	3	11.1	5	20.0
9. Humanism with science and technology, community between sciences	8	15.4	8	29.6	0	0.0
10. Maintains Christian principles in professions	1	1.9	1	3.7	0	0.0
11. Education for the profession, graduate education, "Open University"	7	13.5	4	14.8	3	12.0
3. Research	23	44.2	14	51.9	9	36.0
1. Academic liberty, freedom of conscience, autonomy of functions, academic freedom to pass on the wisdom of the past and research the future	12	23.1	9	33.3	3	12.0
2. Strives for interfaith dialogue and ecumenism	6	11.5	2	7.4	4	16.0
3. Research and communication of knowledge; research for truth	5	9.6	4	14.8	1	4.0
4. Academic excellence, namely in research	12	23.1	8	29.6	4	16.0
4. Community	25	48.1	14	51.9	11	44.0
1. Relationships between and among professors and students, community of persons and groups; participation	10	19.2	10	37.0	0	0.0
2. Common responsibility towards missions	11	21.2	6	22.2	5	22.0
3. Collaboration with Christians and other denominations	12	23.1	4	14.8	8	32.0

5. Service	46	88.5	23	85.2	23	92.0
1. Social consciousness, service of others, solidarity of human values, peace through justice	24	46.2	8	29.6	16	64.0
2. Social justice for the less favored	19	36.5	12	44.4	7	28.0
3. Men/women in service of others	12	23.1	8	29.6	4	16.0
4. Social change of oppressive structures	10	19.2	9	33.3	1	4.0
5. Service, promotion and development of society, modernity	10	19.2	9	33.3	1	4.0
6. Leadership in service of civil society; openness to change; contemporary aspects	13	25.0	5	18.5	8	32.0
7. Clarify and promote the whole of human culture	4	7.7	4	14.8	0	0.0
8. University freedom, independence	11	21.2	5	18.5	6	24.0
9. Concern for local, national and international relations	27	51.9	13	48.1	14	56.0

Table 2: Full results according to the Arango-Berleur grid

	ALL (52)		OUT-SIDE USA (27)		USA (25)	
	Nr.	%	Nr.	%	Nr.	%
1. The Jesuit University is essentially an apostolic work	1+28*	55.7	1+16	63.0	12	48.0
• formation of multiplying agents	0	0.0	0	0.0	0	0.0
• potential creation of values	4	7.7	4	14.8	0	0.0
• transformation of the social environment	19	36.5	13	14.8	6	24.0
• perspective of the promotion of justice, ...	20	38.5	9	13.3	11	44.0
2. The Ignatian Charisma	42 (I)	80.8	21 (I)	77.8	21(I)	84.0
• global and integral vision of man and of the world	25+15	76.9	13+7	74.0	12+8	80.0
• positive vision of the world [all-embracing]	12	23.1	7	25.9	5	20.0
• emphasis on liberty but with personal and social sin, and humanizing incarnation of Christ	21	40.4	9	33.3	12	48.0
• integral realization of the human person	36	69.2	17	63.0	19	76.0
• working method for discernment	2+2	7.6	1	3.7	1+2	12.0
• problems of importance in the life of the University	2	3.8	0	0.0	2	8.0
• weigh up the alternatives	0	0.0	0	0.0	0	0.0
• preparing and deciding plan of action, ...	2	3.8	1	3.7	1	4.0
• rigorous reflection attitude on fundamental problems of science and technology	9+9	34.6	8+2	37.0	1+7	32.0
• search for truth	11	21.2	4	14.8	7	28.0
3. Today's mission of the Society. <i>Forma omnium</i>: preferential love for the poor and solidarity with them	7+16	44.2	4+6	37.0	3+10	52.0
• with effects on study programmes	1	1.9	1	3.7	0	0.0
• development of initial thinking and values	9	17.3	6	22.2	3	12.0
• interdisciplinarity studies	5	9.6	4	14.8	1	4.0
• care in choice of research projects	1	1.9	0		1	4.0
• campus atmosphere	0	0.0	0	0.0	0	0.0
• service and experiences of mutual relationships, etc.	13	25.0	2	7.4	11	44.0
4. Operative mechanisms in the transmission of values	1+31	61.5	13	48.1	1+18	76.0
• <i>Interdisciplinarity</i> :	9+1	19.2	6+1	25.9	3	12.0

<ul style="list-style-type: none"> • coherence of understanding concerning the self-same reality of man 	3	5.8	3	11.1	0	0.0
<ul style="list-style-type: none"> • inserting what is idiosyncratically proper to each into the universal 	0	0.0	0	0.0	0	0.0
<ul style="list-style-type: none"> • serious study of theology 	3	5.8	2	7.4	1	4.0
<ul style="list-style-type: none"> • complementary workshops based on social, cultural and ethical responsibilities 	1	1.9	1	3.7	0	0.0
<ul style="list-style-type: none"> • Reflection on values: 	6	11.5	2	7.4	4	16.0
<ul style="list-style-type: none"> <ul style="list-style-type: none"> • keep seeking how to mesh each particular science into a global concept of man and his world 	1	1.9	0	0.0	1	4.0
<ul style="list-style-type: none"> • Educational Community: 	22+1	44.2	11	40.7	11+1	48.0
<ul style="list-style-type: none"> <ul style="list-style-type: none"> • equal share between Jesuits and laity who collaborate together 	12	23.1	4	14.8	8	32.0
<ul style="list-style-type: none"> <ul style="list-style-type: none"> • enormous potential of ex-alumni 	0	0.0	0	0.0	0	0.0
<ul style="list-style-type: none"> <ul style="list-style-type: none"> • specific training in Ignatian tradition 	3	5.8	1	3.7	2	8.0
<ul style="list-style-type: none"> <ul style="list-style-type: none"> • specific role of the Jesuit Community (not the power, but its “authority”, guaranteeing for the transmission of Gospel values and orientation of Evangelical life) 	2	3.8	2	7.4	0	0.0
<ul style="list-style-type: none"> • International Cooperation of Jesuit Universities: 	10+5	28.8	4+3	25.9	6+2	32.0
<ul style="list-style-type: none"> <ul style="list-style-type: none"> • international vs. parochial and local 	4	7.7	1	3.7	3	12.0
<ul style="list-style-type: none"> <ul style="list-style-type: none"> • rights of the third and fourth world 	1	1.9	1	3.7	0	0.0
<ul style="list-style-type: none"> <ul style="list-style-type: none"> • “international conscience” and awareness. 	5	9.6	4	14.8	1	4.0

* x+y means that the first figure is explicitly ticked off and that the second is inferred from the answers to the different items of the section or sub-section. We indicate between brackets when the figure is only inferred “(I)”.

3.3.1. Analysis of items which collect more than 30% of answers

a. According to The Harvanek-Berleur grid

Table 3 gives the results according to the Harvanek-Berleur grid, which was drawn up inductively.

Table 3: Content according to the Harvanek-Berleur grid (> 30%)

	Nr. (52)	%
1. General: Catholic and/or Jesuit character, Judeo-Christian Tradition, in the Spirit of [the Spiritual exercises of] St. Ignatius, in the Jesuit humanist tradition, with Ignatian Spirituality	39	75.0
2. General: Dialogue with current faiths and ideologies, pluralism and dialogue, respect for all in a context of diversity	31	59.6
3. Education: Concern for the whole man, integral formation and development of the human person; awareness of vocation in the world, personal worth, <i>cura personalis</i>	27	51.9
4. Service: Concern for local, national and international relations	27	51.9
5. Education: Academic excellence	26	50.0
6. Community	25	48.1
7. General: Service of faith and Promotion of Justice	25	48.1
8. Social consciousness, service of others, solidarity of human values, peace through justice	24	46.2
9. Research	23	44.2
10. General: Values oriented: liberty, justice, peace, critical sense	22	42.3
11. Education: Education for [Christian] values, liberal arts, humanistic education, beyond pure professionalism	21	40.4
12. Service: Social justice for the less favored	19	36.5
13. General: Freedom of thought and research, academic excellence	17	32.7

Results are, in a way, self-explanatory. The “profile” of Jesuit institutions is first and foremost the claim that they are rooted in our tradition, with an openness to the world - whether religious or otherwise - caring personally for each person in all his/her dimensions. Education must follow the paths of academic excellence, and care for the less favoured, as well as promote social justice and other values such as liberty, peace, a critical sense and other traditional humanistic values, etc.

But we would have to consult the full Tables 1 and 2 to perceive differences between the USA and other countries. We shall come back later to this specific question.

b. According to the Arango-Berleur grid

Results according to the Arango-Berleur grid are given in Table 4. Let us remind our reader that this grid is more deductive, and is derived from the content of the discourses pronounced by Frs. General Arrupe and Kolvenbach.

Table 4: *Content according to the Arango-Berleur grid (> 30%)*

	Nr. (52)	%
1. The Ignatian Charisma: global and integral vision of man and of the world	25+15*	76.9
2. The Ignatian Charisma: integral realization of the human person	36	69.2
3. Operative mechanisms in the transmission of values	1+31	61.5
4. Today's mission of the Society. <i>Forma omnium</i> : preferential love for the poor and solidarity with them	7+16	44.2
5. Educational Community	22+1	44.2
6. The Ignatian Charisma: emphasis on liberty but with personal and social sin, and humanizing incarnation of Christ	21	40.4
7. The Jesuit University is essentially an apostolic work: perspective of the promotion of justice, ...	20	38.5
8. The Jesuit University is essentially an apostolic work: transformation of the social environment	19	36.5
9. The Ignatian Charisma: rigorous reflection attitude on fundamental problems of science and technology	9+9	34.6
10. International Cooperation of Jesuit Universities	10+5	28.8

* x+y means that the first figure is explicitly ticked off and that the second is inferred from the answers to the different items of the section or sub-section.

Emphasis is put here on the integral vision and fulfillment of the person and of his/her liberty, according to the Ignatian charisma, including the transmission of values in education. The orientations of General Congregation XXXII and the preferential love for the poor are also stressed in the documents. Academic excellence has become a "rigorous reflection". To some extent, the need for international cooperation between Jesuit Universities is emerging.

But in order to have a good understanding of the results according to this grid, we must refer to the full Tables 1 and 2. Section 3 of Table 2, for instance, devoted to "Today's mission of the Society. *Forma omnium*: preferential love for the poor and solidarity with them", contains 6 sub-sections where no one reaches the 30%. The same remark can be made for Sections 4 and 5: "Operative mechanisms in the transmission of values" and "International Cooperation of Jesuit Universities". When looking at a further level, the same remark has to be made about the sub-section "Educational Community". This means that some items may be ticked off when they are spelled out in general terms, but are not mentioned in specific terms. Would it mean that what is stressed in the discourses of the Frs. General - an invitation to be more concrete in our action - has not yet found its expression in our official statements?

Finally, we must confess that some inconsistency may appear between the two grids. For instance, according to the first one, the "Concern for the whole man, integral formation and development of the human person; awareness of vocation in the world, personal worth, *cura personalis*" appears in 27 documents whereas, according to the second, the "global and integral vision of man and of the world" reaches 40, when we add the "inferred answers". This difference may be due in part to the fact that the reading of the documents was not carried out by the same people for the two grids, but also derives from the fact that the Arango-

Berleur grid is more complex in terms of the many sections and sub-sections, and that we took into account the phenomenon of “inference”. It can also be said that documents of this kind are always carefully polished, that they are the result of many negotiations between the authors, and that as a result the nuances obviously escape the outside reader!

3.3.2. Analysis of items which collect less than 20% of answers

We thought it would be also interesting to have a look at the items which were mentioned less than 20% times, including those which are never mentioned in the documents. Of course, this can be done only using the Arango-Berleur grid, since the Harvanek-Berleur grid is inductive and based only on the reading of the documents!

a. According to the Harvanek-Berleur grid

Table 5: Results according to the Harvanek-Berleur grid (< 20 %)

	Nr.	%
1. Provides faith formation of Catholics, faith reflection and celebration (General)	10	19.2
2. Specific place for Philosophy and Theology (Education)	10	19.2
3. Relationships between and among professors and students, community of persons and groups; participation (Community)	10	19.2
4. Social change of oppressive structures (Service)	10	19.2
5. Service, promotion and development of society, modernity (Service)	10	19.2
6. Transcendent values, truth and values based on Christian humanism (General)	9	17.3
7. Rigorous attitude (Education)	8	15.4
8. Humanism with science and technology, community between sciences (Education)	8	15.4
9. Faith expressed in wisdom, service and worship (General)	7	13.5
10. Strives for quality education with a faith response (Education)	7	13.5
11. Education for the profession, graduate education, “Open University” (Education)	7	13.5
12. A Catholic and Jesuit University is before all a University (General)	7	13.5
13. Strives for interfaith dialogue and ecumenism (Research)	6	11.5
14. Research and communication of knowledge; research for truth (Research)	5	9.6
15. Clarify and promote the whole of human culture (Service)	4	7.7
16. Spread of culture (Education)	4	7.7
17. Maintains Christian principles in professions (Education)	1	1.9

Many of the items show that the pastoral work of formation of Catholics is not considered as a primary concern by most of our universities; even the explicit transmission of faith is not our first preoccupation or, at least, is not mentioned in the mission statements! Giving a specific place for philosophy and theology is only mentioned in 10 documents. Does this mean that our Universities will give them a “common place”? More than that, transcendent values, values based on humanism, faith expressed in wisdom, interfaith dialogue, promotion of culture seem to escape our mission, ideals and vision. Would it mean that this is so obvious that it has not to be mentioned in writing or would it mean that we are fully secularized and becoming more and more techno-scientists? These are questions that our study cannot answer!

b. According to the Arango-Berleur grid

Table 6: Results according to the Arango-Berleur grid (< 20 %)

	Nr.	%
1. Interdisciplinarity (Operative mechanisms in the transmission of values)	9+1	19.2
2. Development of initial thinking and values (Today's mission of the Society. <i>Forma omnium</i> : preferential love for the poor and solidarity with them)	9	17.3
3. Reflection on values	6	11.5
4. Interdisciplinarity studies (Today's mission of the Society. <i>Forma omnium</i> : preferential love for the poor and solidarity with them)	5	9.6
5. "International conscience" and awareness (International Cooperation of Jesuit Universities)	5	9.6
6. Potential creation of values (The Jesuit University is essentially an apostolic work)	4	7.7
7. Working method for discernment (The Ignatian Charisma)	2+2	7.7
8. International vs. parochial and local (International Cooperation of Jesuit Universities)	4	7.7
9. Coherence of understanding concerning the self-same reality of man (Operative mechanisms in the transmission of values, Interdisciplinarity)	3	5.8
10. Serious study of theology (Operative mechanisms in the transmission of values, Interdisciplinarity)	3	5.8
11. Specific training in Ignatian tradition (Educational Community)	3	5.8
12. Problems of importance in the life of the University (The Ignatian Charisma, working method for discernment)	2	3.8
13. Preparing and deciding plan of action, ... (The Ignatian Charisma, working method for discernment)	2	3.8
14. Specific role of the Jesuit Community (not the power, but its "authority", guaranteeing for the transmission of Gospel values and orientation of Evangelical life) (Educational Community)	2	3.8
15. With effects on study programmes (Today's mission of the Society. <i>Forma omnium</i> : preferential love for the poor and solidarity with them)	1	1.9
16. Care in choice of research projects (Today's mission of the Society. <i>Forma omnium</i> : preferential love for the poor and solidarity with them)	1	1.9
17. Complementary workshops based on social, cultural and ethical responsibilities (Operative mechanisms in the transmission of values, Interdisciplinarity)	1	1.9
18. Keep seeking how to mesh each particular science into a global concept of man and his world (Reflection on values)	1	1.9
19. Rights of the third and fourth world (International Cooperation of Jesuit Universities)	1	1.9
20. Formation of multiplying agents (The Jesuit University is essentially an apostolic work)	0	0.0

21. Weigh up the alternatives (The Ignatian Charisma, working method for discernment)	0	0.0
22. Campus atmosphere (Today's mission of the Society. <i>Forma omnium</i> : preferential love for the poor and solidarity with them)	0	0.0
23. Inserting what is idiosyncratically proper to each into the universal (Operative mechanisms in the transmission of values, Interdisciplinarity)	0	0.0
24. Enormous potential of ex-alumni (Educational Community)	0	0.0

The list of items which collect less than 20% of answers is somewhat larger when using the Arango-Berleur grid (24 vs. 17) although the total number of items is less than in the Harvanek-Berleur one (36 vs. 43 without counting the headers). This shows immediately a discrepancy between the discourses of the Frs. General and the statements of Jesuit Universities! Of course, many of these items belong to sub-sections whose section may have been ticked off: this would mean that, as for the Harvanek-Berleur grid, Universities are not spelling out in detail the ways to practice the recommendations of the Frs. General's discourses.

Table 6 shows that the number of items which collect very low figures is also much higher than in Table 5 (14 items below 4 answers vs. 3), and that 5 items are never mentioned in any statement (one in each of the section of the Arango-Berleur grid). Among them, the "working method for discernment" and its sub-items, although it is for us a priority topic of the Ignatian charisma, are not really favoured! The same applies for the sub-items of "Interdisciplinarity" and of "International cooperation among Jesuit Universities". Regarding the "Educational Community", specific training in the Ignatian tradition and the specific role of the Jesuit Community or of the ex-alumni seem not worth mentioning.

3.3.3. US and not-US

Finally, we thought it worthwhile to have a glance at the major differences between US answers and the others, since when saying that the answers reach a score of more than 30% or less than 20%, we run the risk of ignoring that that mean is hiding discrepancies. Let us take an example: 29.6% of non-US answers consider as one of our characteristics "Humanism with science and technology, community between sciences"; the US rate is 0%. 37.0% of non-US answers vs. 0% also for "Relationships between and among professors and students, community of persons and groups; participation". In contrast, US answers give a score of 92% to "Catholic and/or Jesuit character, Judeo-Christian Tradition, in the Spirit of [the Spiritual exercises of] St. Ignatius, in the Jesuit humanist tradition, with Ignatian Spirituality" whereas non-US answers are 59.3%.

Let us be more systematic, considering, on the one hand, the >30% results and, on the other, the <20%. This time we have included the results whose mean for "all combined results" does not reach the 30% but where the specific US or non-US answers do so. We kept here the sequence of the items as they occur in the two grids of analysis.

a. In the list of >30% answers, according to the Harvanek-Berleur grid

Table 7 shows that US Mission statements seem more sensitive to academic excellence, freedom of thought and research, the global development of persons (intellectual as well as spiritual and moral), their commitment to the service of others and collaboration with non Christians. On the other hand, non-US Mission statements stress the critical role of Universities towards science, emphasizing among others interdisciplinarity, the role of philosophy and theology, developing also Christian vision and principles. They seem also more sensitive to the relationships within the University Community and its participation.

Table 7 : Differences between the US and the others for the >30% items (Harvanek-Berleur grid)

	ALL		OUT-SIDE USA		USA	
	(52)		(27)		(25)	
	Nr.	%	Nr.	%	Nr.	%
1. Catholic and/or Jesuit character, Judeo-Christian Tradition, in the Spirit of [the Spiritual exercises of] St. Ignatius, in the Jesuit humanist tradition, with Ignatian Spirituality	39	75.0	16	59.3	23	92.0
2. Expresses the Christian vision of the human person, Christian principles, religion and ethics	14	26.9	12	44.4	2	8.0
3. Interdisciplinarity [Integration of all disciplines], comprehensive view of the world, contemporary problems oriented	11	21.2	9	33.3	2	8.0
4. Role in culture, culture and values, cultural dialogue	15	28.8	12	44.4	3	12.0
5. Freedom of thought and research, academic excellence	17	32.7	6	22.2	11	44.0
6. Specific place for Philosophy and Theology	10	19.2	8	29.6	2	8.0
7. Intellectual, spiritual and moral development of the members	24	46.2	6	22.2	18	72.0
8. Humanism with science and technology, community between sciences	8	15.4	8	29.6	0	0.0
9. Relationships between and among professors and students, community of persons and groups; participation	10	19.2	10	37.0	0	0.0
10. Collaboration with Christians and other denominations	12	23.1	4	14.8	8	32.0
11. Social consciousness, service of others, solidarity of human values, peace through justice	24	46.2	8	29.6	16	64.0

b. In the list of >30% answers, according to the Arango-Berleur grid

Table 8 : Differences between the US and the others for the >30% items (Arango-Berleur grid)

	ALL		OUT-SIDE USA		USA	
	(52)		(27)		(25)	
	Nr.	%	Nr.	%	Nr.	%
1. Perspective of the promotion of justice, ...	20	38.5	9	13.3	11	44.0
2. Service and experiences of mutual relationships, etc.	13	25.0	2	7.4	11	44.0

3. Operative mechanisms in the transmission of values	1+31	61.5	13	48.1	1+18	76.0
4. Equal share between Jesuits and laity who collaborate together	12	23.1	4	14.8	8	32.0

As appears in this Table 8, all the items obtain a higher score from the high rate in the US Mission statements.

c. In the list of <20% answers, according to the Harvanek-Berleur grid

Table 9: Differences between the US and the others for the <20% items (Harvanek-Berleur grid)

	ALL		OUT-SIDE USA		USA	
	(52)		(27)		(25)	
	Nr.	%	Nr.	%	Nr.	%
1. Faith expressed in wisdom, service and worship	7	13.5	1	3.7	6	24.0
2. Transcendent values, truth and values based on Christian humanism	9	17.3	7	25.9	2	8.0
3. Role in culture, culture and values, cultural dialogue	15	28.8	12	44.4	3	12.0
4. A Catholic and Jesuit University is before all a University	7	13.5	5	18.5	2	8.0
5. Specific place for Philosophy and Theology	10	19.2	8	29.6	2	8.0
6. Humanism with science and technology, community between sciences	8	15.4	8	29.6	0	0.0
7. Strives for interfaith dialogue and ecumenism	6	11.5	2	7.4	4	16.0
8. Research and communication of knowledge; research for truth	5	9.6	4	14.8	1	4.0
9. Relationships between and among professors and students, community of persons and groups; participation	10	19.2	10	37.0	0	0.0
10. Social change of oppressive structures	10	19.2	9	33.3	1	4.0
11. Service, promotion and development of society, modernity	10	19.2	9	33.3	1	4.0
12. Clarify and promote the whole of human culture	4	7.7	4	14.8	0	0.0

Table 9 shows that nearly all the items come mainly from the non-US documents, except “Faith expressed in wisdom, service and worship” and “Strives for interfaith dialogue and ecumenism”.

d. In the list of <20% answers, according to the Arango-Berleur grid

Table 10 would suggest that “values” is a preoccupation of non-US documents, but “Reflection on values” shows the opposite. “Interdisciplinarity” is not a major item in the US mission statements, whereas collaboration Jesuit-laity gets its higher score from the US answers. Regarding the “international preoccupation”, we can say the two last items establish a balance.

Table 10: Differences between the US and the others for the <20% items (Arango-Berleur grid)

	ALL		OUT-SIDE USA		USA	
	(52)		(27)		(25)	
	Nr.	%	Nr.	%	Nr.	%
1. Potential creation of values	4	7.7	4	14.8	0	0.0
2. Development of initial thinking and values	9	17.3	6	22.2	3	12.0
3. Interdisciplinarity studies	5	9.6	4	14.8	1	4.0
4. Interdisciplinarity	9+1	19.2	6+1	25.9	3	12.0
5. Reflection on values	6	11.5	2	7.4	4	16.0
6. Equal share between Jesuits and laity who collaborate together	12	23.1	4	14.8	8	32.0
7. International vs. parochial and local	4	7.7	1	3.7	3	12.0
8. "International conscience" and awareness.	5	9.6	4	14.8	1	4.0

*
* *

The Tables 14 and 15 of Annex 2 give also some ideas of "How many sections were selected from the proposed grids?", or: "How many items were selected from a section or sub-items under a specific item?" Here again some differences between the US and the others are worth noting.

Annex 1

Table 11: Names of Universities who sent their Mission Statement

1. Ateneo de Zamboanga, Zamboanga City, Philippines
2. AUSJAL (Asociación de Universidades confiadas a la Compañía de Jesús en América Latina)
3. Canisius College, Buffalo, NY, USA
4. College of the Holy Cross, Worcester, MA, USA
5. Creighton University, Omaha, Nebraska, USA
6. Elizabeth University of Music, Hiroshima-shi, Japan
7. Escuela Superior de Administración y Dirección de Empresas, Barcelona, Spain
8. Facultés Universitaires Notre-Dame de la Paix, Namur, Belgium
9. Fairfield, Connecticut, USA
10. Fordham University, NY, USA
11. Georgetown University, Washington, DC, USA
12. Gonzaga University, Spokane, Washington, USA
13. Institut Catholique des Arts et Métiers, Lille, France
14. John Carroll University, Cleveland, Ohio, USA
15. Le Moyne College, Syracuse, NY, USA
16. Loyola College, Baltimore, Maryland, USA
17. Loyola College of Education, Jamshedpur, India
18. Loyola University Chicago, Chicago, Illinois, USA
19. Loyola University New Orleans, New Orleans, Louisiana, USA
20. Marquette University, Milwaukee, Wisconsin, USA
21. Pontificia Universidad Católica del Ecuador, Quito, Ecuador
22. Pontificia Universidad Comillas, Madrid, Spain
23. Pontificio Istituto Biblico, Roma, Italy
24. Regis University, Denver, Colorado, USA
25. Rockhurst College, Kansas City, Missouri, USA
26. Saint Louis University, Saint Louis, Missouri, USA
27. Saint Peter's College, Jersey City, New Jersey, USA
28. Sanata Dharma University, Yogyakarta, Indonesia
29. Santa Clara University, Santa Clara, California, USA
30. Seattle University, Seattle, Washington, USA
31. Sophia University, Tokyo, Japan
32. Spring Hill College, Mobile, Alabama, USA
33. St. Paul's College, Manitoba, Canada
34. St. Xavier's College, Palayamkottai, Tamil Nadu, India
35. Universidad Centroamericana, Managua, Nicaragua
36. Universidad de Deusto, Bilbao, Spain
37. Universidad Javeriana, Bogota, Columbia
38. Universidad Iberoamericana, Mexico, Mexico
39. Universidade Católica de Pernambuco, Recife, Brazil
40. Universidade do Vale do Rio dos Sinos, São Leopoldo, Brazil
41. Universitaire Faculteiten Sint Ignatius, Antwerpen, Belgium
42. Université Catholique d'Afrique Centrale, Yaoundé, Cameroun
43. Université Saint Joseph, Beyrouth, Lebanon
44. University of Detroit Mercy, Detroit, Michigan, USA
45. University of Nijmegen, Nijmegen, The Netherlands
46. University of San Francisco, San Francisco, California, USA
47. University of Scranton, Scranton, Pennsylvania, USA
48. University of Sudbury, Sudbury, Ontario, Canada
49. Wheeling Jesuit College, Wheeling, West Virginia, USA
50. Xavier Labour Relations Institute, Jamshedpur, India
51. Xavier University Cagayan, Cagayan de Oro City, Philippines
52. Xavier University, Cincinnati, Ohio, USA

Table 12: *Distribution per country*

COUNT	CUM COUNT	PCT	CUM PCT	COUNTRY\$
2	2	3.8	3.8	BELGIUM
2	4	3.8	7.7	BRAZIL
1	5	1.9	9.6	CAMEROUN
2	7	3.8	13.5	CANADA
2	9	3.8	17.3	COLOMBIA
1	10	1.9	19.2	ECUADOR
1	11	1.9	21.2	FRANCE
3	14	5.8	26.9	INDIA
1	15	1.9	28.8	INDONESIA
1	16	1.9	30.8	ITALY
2	18	3.8	34.6	JAPAN
1	19	1.9	36.5	LEBANON
1	20	1.9	38.5	MEXICO
1	21	1.9	40.4	NICARAGUA
2	23	3.8	44.2	PHILIPPINES
3	26	5.8	50.0	SPAIN
1	27	1.9	51.9	THE NETHERLANDS
25	52	48.1	100.0	UNITED STATES

Tabel 13: *Titles*

COUNT	CUM COUNT	PCT	CUM PCT	TITLE01\$
2	2	3.8	3.8	(No title)
1	3	1.9	5.8	A MISSION ST
1	4	1.9	7.7	CHARTE
1	5	1.9	9.6	CREIGHTON UN
1	6	1.9	11.5	DECLARACION
1	7	1.9	13.5	DEFINICION,
1	8	1.9	15.4	DESAFIOS DE
1	9	1.9	17.3	EDUCATIONAL
1	10	1.9	19.2	FOUNDER'S SP
1	11	1.9	21.2	GOALS FOR TE
1	12	1.9	23.1	GONZAGA'S PH
1	13	1.9	25.0	IDEARIO (DOC
1	14	1.9	26.9	LA MISSION D
1	15	1.9	28.8	LOYOLA CHARA
1	16	1.9	30.8	LOYOLA COLLE
1	17	1.9	32.7	MEMORANDUM O
1	18	1.9	34.6	MISION - CRE
1	19	1.9	36.5	MISION - PRO
2	21	3.8	40.4	MISSION AND
1	22	1.9	42.3	MISSION SATE
12	34	23.1	65.4	MISSION STAT
1	35	1.9	67.3	NATURALEZA,
1	36	1.9	69.2	NATURE AND A
1	37	1.9	71.2	OBJECTIFS ET
1	38	1.9	73.1	PONTIFICII I
1	39	1.9	75.0	PROYECTO UNI
1	40	1.9	76.9	SAINT PETER'
4	44	7.7	84.6	STATEMENT OF
1	45	1.9	86.5	STRATEGIC PL
1	46	1.9	88.5	THE CHARTA O
1	47	1.9	90.4	THE MISSION
1	48	1.9	92.3	THE UNIVERSI
1	49	1.9	94.2	UFSIA: THE P
2	51	3.8	98.1	UNIVERSITY O
1	52	1.9	100.0	VISION AND M

Annex 2

**How many sections were selected from the proposed grid?, or:
How many items were selected from a section or how many sub-items under a specific item?
Harvanek-Berleur grid**

Table 14: *Number of sections, sub-sections or items chosen (Harvanek-Berleur grid)*

	ALL (52)		OUT-SIDE USA (27)		USA (25)	
	Nr.	%	Nr.	%	Nr.	%
Items selected, regardless of which section						
3 items	1	1.9	1	3.7		
4 items	2	3.8	2	7.4		
6 items	6	11.5	4	14.8	2	8.0
7 items	1	1.9			1	4.0
8 items	5	9.6	1	3.7	4	16.0
9 items	4	7.7	3	11.1	1	4.0
10 items	5	9.6	2	7.4	3	12.0
11 items	5	9.6	2	7.4	3	12.0
12 items	5	9.6	1	3.7	4	16.0
13 items	3	5.8	2	7.4	1	4.0
14 items	5	9.6	2	7.4	3	12.0
15 items	2	3.8	1	3.7	1	4.0
16 items	2	3.8	1	3.7	1	4.0
17 items	1	1.9			1	4.0
18 items	1	1.9	1	3.7		
22 items	2	3.8	2	7.4		
24 items	1	1.9	1	3.7		
34 items	1	1.9	1	3.7		
How many sections were selected from the grid?						
1 section	1	1.9			1	4.0
2 sections	2	3.8	2	7.4		
3 sections	19	36.5	8	29.6	11	44.0
4 sections	16	30.8	9	33.3	7	28.0
5 sections	14	26.9	8	29.6	6	24.0
How many items were selected from Section 1. General						
0 item	1	1.9	1	3.7		
1 item	1	1.9			1	4.0
2 items	5	9.6	3	11.1	2	8.0
3 items	8	15.4	3	11.1	5	20.0
4 items	9	17.3	6	22.1	3	12.0
5 items	8	15.4	3	11.1	5	20.0

6 items	7	13.5	3	11.1	4	16.0
7 items	6	11.5	4	14.8	2	8.0
8 items	4	7.7	1	3.7	3	12.0
10 items	2	3.8	2	7.4		
13 items	1	1.9	1	3.7		
How many items were selected from Section 2. Education						
0 item	1	1.9			1	4.0
1 item	9	17.3	8	29.6	1	4.0
2 items	13	25.0	7	25.9	6	24.0
3 items	15	28.8	6	22.2	9	36.0
4 items	10	19.2	3	11.1	7	28.0
5 items	2	3.8	1	3.7	1	4.0
6 items	1	1.9	1	3.7		
9 items	1	1.9	1	3.7		
How many items were selected from Section 3. Research						
0 item	27	51.9	12	44.4	15	60.0
1 item	15	28.8	7	25.9	8	32.0
2 items	10	19.2	8	29.6	2	8.0
How many items were selected from Section 4. Community						
0 item	27	51.9	13	48.1	14	56.0
1 item	18	34.6	9	33.3	9	36.0
2 items	6	11.5	4	14.8	2	8.0
3 items	1	1.9	1	3.7		
How many items were selected from Section 5. Service						
0 item	6	11.5	4	14.8	2	8.0
1 item	10	19.2	5	18.5	5	20.0
2 items	8	15.4	3	11.1	5	20.0
3 items	18	34.6	8	29.6	10	40.0
4 items	5	9.6	2	7.4	3	12.0
5 items	2	3.8	2	7.4		
6 items	1	1.9	1	3.7		
7 items	2	3.8	2	7.4		

**How many sections were selected from the proposed grid?, or:
How many items were selected from a section or sub-items under a specific item?
Arango-Berleur grid**

Table 15: *Number of sections, sub-sections or items chosen (Arango-Berleur grid)*

	ALL (52)		OUT-SIDE USA (27)		USA (25)	
	Nr.	%	Nr.	%	Nr.	%
How many sections were selected from the grid?						
0 section	4	7.7	3	11.1	1	4.0
1 section	6	11.5	5	18.5	1	4.0
2 sections	16	30.8	6	22.2	10	40.0
3 sections	16	30.8	8	29.6	8	32.0
4 sections	10	19.2	5	18.5	5	20.0
How many items were selected from Section 1. The Jesuit University is essentially an apostolic work						
0 item	25	48.1	12	44.4	13	52.0
1 item	14	26.9	7	25.9	7	38.0
2 items	12	23.1	7	25.9	5	20.0
3 items	1	1.9	1	3.7		
How many items were selected in Section 2. The Ignatian Charisma						
0 item	10	19.2	6	22.2	4	16.0
1 item	23	44.2	11	40.7	12	32.0
2 items	18	34.6	10	37.0	8	32.0
3 items	1	1.9			1	4.0
How many sub-items were selected from item “global and integral vision of man and of the world”						
0 sub-item	13	25.0	9	33.3	4	16.0
1 sub-item	14	26.9	6	22.2	8	32.0
2 sub-items	20	38.5	9	33.3	11	44.0
3 sub-items	5	9.6	3	11.1	2	8.0
How many sub-items were selected from item “working method for discernment”						
0 sub-item	48	92.3	26	96.3	22	88.0
1 sub-item	4	7.7	1	3.7	3	12.0

How many sub-items were selected from item “rigorous reflection attitude on fundamental problems of science and technology”					
0 sub-item	41	78.8	23	85.2	18 72.0
1 sub-item	11	21.2	4	14.8	7 28.0
How many items were selected in Section 3. Today’s mission of the Society. <i>Forma Omnium</i>: Preferential love for the poor and solidarity with them					
0 item	33	63.5	19	70.4	14 56.0
1 item	10	19.2	3	11.1	7 28.0
2 items	8	15.4	5	18.5	3 12.0
3 items	1	1.9			1 4.0
How many items were selected in Section 4. Operative mechanisms in the transmission of values					
0 item	20	38.5	14	51.9	6 24.0
1 item	17	32.7	5	18.5	12 48.0
2 items	9	17.3	3	11.1	6 24.0
3 items	5	9.6	4	14.8	1 4.0
4 items	1	1.9	1	3.7	
How many sub-items were selected from item “Interdisciplinarity”					
0 sub-item	46	88.5	22	81.5	24 96.0
1 sub-item	5	9.6	4	14.8	1 4.0
2 sub-items	1	1.9	1	3.7	
How many sub-items were selected from item “Reflection on values”					
0 sub-item	51	98.1	27	100.0	24 96.0
1 sub-item	1	1.9			1 4.0
How many sub-items were selected from item “Educational Community”					
0 sub-item	40	76.9	23	85.2	17 68.0
1 sub-item	8	15.4	2	7.4	6 24.0
2 sub-items	3	5.8	1	3.7	2 8.0
3 sub-items	1	1.9	1	3.7	
How many sub-items were selected from item “International Cooperation of Jesuit Universities”					
0 sub-item	43	82.7	21	77.8	22 88.0
1 sub-item	8	15.4	6	22.2	2 8.0
2 sub-items	1	1.9			1 4.0