

**SUMMARY OF MEETING OF TRUSTEES, REGENTS, AND
ALUMNI ASSOCIATION BOARD MEMBERS**

***Future Directions: Achieving National Prominence as a
Catholic, Jesuit University***

Santa Clara University
January 27-28, 2005

Executive Summary

This joint meeting was held to address the future directions of a Santa Clara education in the globalizing world of the 21st century and Santa Clara's aspirations for national prominence. The discussions about learning for a 21st century global society will enhance our mission as a Jesuit, Catholic university and help us improve the quality and distinctiveness of the education we offer.

The discussions were focused on nine very thoughtful position papers. The first paper, *The Mission of Santa Clara University as a Catholic, Jesuit University in a Globalizing World*, addressed the meaning of the Jesuit ideal of educating "the whole person of solidarity in the real world." This paper provided the context for the next eight position papers, namely:

- Environment and Ecological Sustainability
- Technology
- International Education/Educating for a Globalizing World
- Civic Learning and Educating for Democracy B National and Global
- Diversity/Cultural Understanding
- Student Life
- Theology and Culture
- Ethics/Justice

While there was unanimity that these themes were important and the appropriate ones to be discussing, there were differences in understanding, a variety of opinions regarding helpful ideas to advance each theme and their implementation, and a number of questions raised to be addressed as the discussion moves forward.

This executive summary will attempt to identify the key points raised in the discussions of the different papers. Following this executive summary is a compilation of the major discussion points, by theme, that came from the discussion notes received from each table.

Solidarity was the focus of much discussion, in large part because some found the concept not easy to grasp because of multiple meanings and associations. More clarity is needed in defining the meaning of the term as used by Father Kolvenbach. Some also raised the question of a possible tension between academic excellence and solidarity. A corollary question was the need for balance between the emphasis on academic excellence and the emphasis on solidarity.

A related theme was the relative emphasis given to each of the three Cs – competence, conscience, and compassion. Competence was seen as the “gold standard,” the *sine qua non* of a quality education and the foundation of leadership. This should not be under-emphasized as we move forward. The practical realities of preparation for work and career should not be overlooked in the quest for the inspirational ideals expressed in the papers, especially the paper on Mission. It is, however, the very emphasis on conscience and compassion, when added to competence, which creates the unique and much needed educational preparation provided by Santa Clara and is also a powerful brand identity for Santa Clara. As one group said, “SCU needs to offer a ‘value added’ education. Academic excellence is the necessary foundation; the Jesuit ideals and the Catholic imagination are the ‘unique extras’ that we offer, which set us apart from many other fine academic institutions on the one hand and many other socially conscious institutions on the other.”

Clear to all was the need for Santa Clara to become more international in focus and engage the full reality of the world, including the growing gap between rich and poor. There was healthy disagreement over how best to accomplish this. A tension was identified between international versus domestic needs and concern by some that the former not obscure the latter. Both need attention. A similar tension appeared around the definition of diversity between a more global definition versus diversity as represented by historically underrepresented groups in the U.S. and our own marginalized here at home.

Related to the future of international education at Santa Clara were the frequently mentioned challenges of foreign language proficiency and the need to provide knowledge and historical context of the areas to which students might go to study. There was also support for better utilizing the international network of Jesuit universities to broaden our students’ international experience, both by our students going there and their students coming here. While there was strong support for the model of Casa de la Solidaridad in El Salvador, some felt we should open up similar opportunities in other parts of the world, for example in India and China.

The discussion of technology revealed some healthy disagreements. Technology was characterized as a double-edged sword, both a blessing and a curse, developing a creative tension in some classroom technologies and in our own lives between embracing technology and resisting it. As one participant put it, “Technology is morally neutral, but the use of technology is a two-edged sword. It can open doors or close them, bring people together or divide them, be a tool to spread the best of our ideals and practices, or be a means of protecting privilege and controlling others, treating human beings as ends in themselves or as means to the ends of a few.” A related concern was the decrease in face to face interaction and the lack of space left for quiet time and peaceful reflection and contemplation.

The importance of providing good example and role modeling was another frequently mentioned point, both for the university as an institution and individually by faculty and staff. This is especially true when current issues of ethics and justice arise which present dilemmas that force “wrestling with conflict between competing values.” We should take full advantage of these teachable moments.

Discussion of all the themes led to questions about how they should be covered. Concern was expressed that simply adding more required courses on each theme is not the answer and would unduly lengthen the time required to complete a degree. Rather it is a question of how to change what we are doing and how we are doing it. There was broad consensus that the approach should involve more cross-disciplinary courses and an infusion of the themes within existing courses rather than simply adding new ones, though some new requirements may be warranted. The centers of distinction were seen as an excellent resource in this regard. It was also suggested that a number of these themes could be advanced through the co-curriculum as well as the curriculum.

An approach suggested to accomplish the infusion of themes in the curriculum was to have “multiple learning outcomes for discrete courses as well as for the Core as a whole, so that skills are introduced, developed and practiced over four years in a variety of academic courses. . . . This can best be accomplished through the harmonious alignment of multiple learning environments for long term mastery of desired information, skills and methodologies.”

There was a call to define the outcomes and the measurements to be used in evaluating the success of our efforts, and also how these metrics can be used to differentiate us from other universities, including other Jesuit universities. It will also be important to review the rewards, incentives, and tenure criteria for faculty to reflect the goals, objectives and outcomes being sought as the University moves forward. Otherwise, it was felt faculty would not make these a priority.

There was also the suggestion that the University better leverage trustees, regents, and alumni to accomplish its goals and advance the themes discussed at this meeting. They could be used more, for example, as speakers and to identify or provide internship opportunities.

The meeting concluded with a session on the Campaign for Santa Clara and a closing session.

Regarding the campaign, the focus was on closing the gaps, especially on our capital projects, between our goals and what has been raised to date. Both Lou Castruccio, on behalf of the trustees, and Peggy Bradshaw, on behalf of the regents, gave inspiring presentations on the need to provide the resources necessary to achieve our aspirations.

In the closing session, Bob Finocchio summarized the challenges ahead and closed the meeting on a compelling note. In short, he said we need to: keep the energy going across constituencies to insure their engagement and commitment; give ourselves permission to be more ambitious, more bold in our aspirations; get the obvious stuff done, especially making compelling, inspirational arguments to make us better; take chances beyond the edges of guild orthodoxies and capitalize on the Centers in helping to do so; hold ourselves individually and collectively responsible for measuring our success in accomplishing our goals. His proposed metric of our success: what our students go do and how they do it!

Comments received and evaluations submitted indicate that the meeting was a very good use of time by all involved.

THEMATIC SUMMARIES

THE MISSION OF SANTA CLARA

As a Jesuit Catholic University

- There was strong agreement that it is important to keep “university” as the noun and that emphasizing the Jesuit and Catholic distinctiveness of the University should not drown out its core academic mission.
- We recognize that students can be of all faiths but part of our mission is to “teach” students what a Catholic, Jesuit education means. This is a difficult mandate to carry out given the increasing diversity of the student population. It is evident that the experience at SCU is faith based. We can educate students who can combine conscience and compassion with competence.
- The direction proposed in the paper is generally good, is an appropriate direction given the mission and vision of the University, and is something we need to do ... no options. Such a direction, however, needs the explicit support of the trustees, regents, and the executive leadership to realize its potential.
- Concern was expressed that an emphasis on “Catholic” and “Jesuit” does not sound inclusive to others (the danger of misunderstanding what we mean by those words...a marketing challenge). Others felt the focus on the Glory of God and the Common Good is and should be what is distinctive about SCU...
- The discussions at SCU regarding faith are legitimate conversations which would not be held at other universities which is unique and sets SCU apart from other universities. These faith based discussions were not centered solely around one faith, but encompass a variety of faiths.
- We should not be a Jesuit university in name only but make the presence of the Jesuits more known and hire educators who support the Jesuit mission.
- SCU is Catholic, Jesuit, diverse and inclusive community, needs to market itself as such.

Solidarity

- There was strong disagreement about both the meaning of “solidarity” and its appropriateness as an educational goal.
- “Men for others” has always been an Ignatian ideal, so when Kolvenbach raised the bar by talking about the holistic intellectual preparation of men and women of solidarity with

the real world, he was not making a departure but was simply reiterating and applying perennial standards and goals.

- While expressing general support for the goal of solidarity, it is important to frame this goal more as a question than as a doctrine, allowing for different points of view about how it should be addressed, pursued, and realized. The discussion of solidarity tends to place too much emphasis on “feelings” rather than consistent action in one’s own life or effective action in changing society.
- Mark’s thought paper does an excellent job is linking academic excellence with global solidarity, for in this way the full and distinct mission of SCU is fulfilled. 100 years ago, 80% of the world’s Catholics lived in the northern hemisphere. Today, 80% live in the southern hemisphere. We need to respond to this shift in the center of gravity of the Church and of the human race.
- Question of whether the faculty will embrace the idea of solidarity with the “nitty gritty” world of the poor. This represents a “huge” challenge to academic culture, and we must be creative in identifying how we can align this aspect of our character with tenure and rewards.
- Possible uses of technology to foster the kinds of contact that could lead to solidarity in a global sense, and on not forgetting the poor in our own nation.
- With respect to the view that solidarity arises from contact, not content, from experience, not just books. The role of the University in mediating that experience should be: (Partial answers)
 - Students’ appetites to pursue these issues, to make a difference, should be whetted; it’s only a starting point.
 - To that end students should be made aware of the social and economic conditions that give rise to poverty.
 - Ethical considerations should be built into the entire curriculum
- Building solidarity with the poor is important but we should not leave out those who are not economically poor but who might be impoverished in their civil / human rights (e.g. aftermath of 9/11 re civil rights; racism in U.S., etc.).

Globalization

If we really want to educate 21st century leaders, they have to be educated to understand global issues and other perspectives. Hence, the importance of bringing the world into the campus as well as sending students out into the world. In other cultures, US is seen as being self-centered, so if we want to bring others into our privileged world, we have to open up the world to our students and bring other groups to us. Unless you actually go to a country you don’t really learn anything about it. We need to generate interest in various areas, so students can understand different perspectives on society:

- Can we generate awareness without having students travel? Can teaching be done in the classroom without going somewhere else?
- We need more cross-talk across disciplines within the university.
- We need greater international presence.
- How do we reach the uncommitted – the vast majority of students who do not self-select to participate in immersion programs, community-based educational experiences, etc.?
- In addition to international and global awareness, we need to teach our students that there is plenty of poverty and suffering right here in the U.S. and in Silicon Valley. We need to acknowledge challenges and differences in those next door as well as those in other parts of the world.
- The University shouldn't lose sight of the local focus; Santa Clara should be “in the community, of the community, and a forum for the community.”

Practical Realities of World

- There is value in viewing compassion in the leadership context; SCU should strive to instill compassion in its students as it educates its leaders. It was noted that SCU transforms its students by the questions that the faculty asks...not the answers.
- Our students need basic knowledge and tools for success – can't be leaders without core skills and learning, so can't lose sight of that expression of excellence. Does the Mission Statement / Strategic Plan allow students to graduate and go out into the world and make money?

SCU Brand

Consensus was reached about the need for SCU to be a powerful brand. We must communicate who we are and what we stand for more clearly and consistently to our broader community.

Challenges & Concerns

- How define SCU as distinct from public institutions, and as inclusive of other faith traditions?
- Intersection between faith and education, between truth and action, is always moving, dynamic: how do we recognize and engage this dynamism?
- We need to clarify what we want to achieve so that we marshal the necessary will and resources.
- Scholarly research should not be put in a straitjacket – not all research may be explicitly mission-related – diversity of viewpoints and efforts is essential to university
- Recognizing diversity among our students: leads to necessity to provide multi-faceted, multi-approach array of educational opportunities.
- The tricky balance is to encourage our students and alums to excel in life, professionally and personally, and yet always to keep their minds and hearts open to the plight of the poor, to remain in solidarity with the real world even as they climb the ladder of success.

- We also need to pay attention to the rhythms of life – our alums spend twenty years or more after graduation focusing on family and professional development. It is often only with the advent of the freedom of middle age that their horizons open to the larger questions of global solidarity. How can we meet and help these alums at this crucial juncture in their lives?

National Prominence

Two questions to be answered:

- What is the benefit of national prominence?
- What is the outcome we want and how do we measure it? We need to know that what we do at SCU makes us different – or has different outcomes – than public institutions or nonsectarian private universities.
 - Lord Kelvin, “Knowledge acquired without benefit of measurement is that of a meager sort.”
 - Measures beyond US News need to be defined and this is a good role for faculty to suggest techniques. No one single measure will probably suffice, but instead a range of ways will emerge to gauge the University's reputation and prominence.

THE ENVIRONMENT AND ECOLOGICAL SUSTAINABILITY

General Comments

- Need to define what we mean by environment and how it relates to the University.
- SCU is doing a good job of educating students about environmental issues.. Need to make students and campus community aware of what the University is already doing (leading by example).
- We need to understand that all resources on the earth are finite, which is one of the reasons that we must define what it is we are talking about.
- Much of this discussion must center on engineering and economics, especially related energy policy.

Challenges & Concerns

- The University needs a common understanding of the concept of sustainability.
- How do we blend together an environmental ethic and our moral responsibility?

- How do we infuse environmental issues in the professional school graduate programs as well as the undergraduate program?
- Identify in college students what makes them think beyond their own needs. How get the “unconverted” interested in the issues and thinking about the environment?
- Get students to feel that what they do does matter; individual actions can have a global impact.
- The risks of demagoguery in addressing a complex subject, and at the same time the moral/ethical imperative of incorporating an awareness of environmental issues into the curriculum.
- The risk of environmental courses being presented from the point of view of a simple-minded agenda, without a consideration of social and economic complexities, both in the United States and in the larger world, including the third world. People who pay attention to issues do so out of passion, and so how to distinguish between proselytizing and providing an informed education. On the other hand the University, unlike the media, is uniquely positioned to address complexity and nuance, and not to indoctrinate.
- What Role does faith play in the sustainability issue? Reflections on the importance of the sacredness of life and not just your own life but the other lives that are affected by your decisions.
- We need to look at the resources on the planet and acknowledge that everything that was created by God is sacred. We need to then use these resources to sustain life by using only what we need without exploiting it and making a profit. A different perspective was offered by saying that making a profit can have the effect of sustaining life. It was agreed that there is nothing wrong with taking resources to make a better life, but it was also acknowledged that there are trade-offs in this regard.

Future Directions

- Focus on how the University leads by example and secondly how we educate our students in this regard.
- Role modeling is key -- when the new building is built to the “green building standard,” this will serve as an example to the students, faculty, staff, community and world that the University cares about the environment.
- It was agreed that there are questions of health, economics, ethics, engineering, etc. which are interdisciplinary and cross the curriculum.
- From the perspective that preserving a healthy environment is a moral issue, there was a sense that environmental ethics should be incorporated into the curriculum broadly incorporated, not confined to a single course.
- Create a Center for Distinction for Sustainability; the center would have a greater impact on the larger community than would a major in this area.
- Consider establishing an engineering course for non-majors dealing with environmental issues.

- Need to encourage discussion about the environmental impact of our lifestyle decisions. (i.e. SUV's, vacation homes, use of public transit, etc.)
- Leverage a partnership with SVMG companies that care about the environment or other professional groups (e.g. architects).
- Reach the alumni through articles in the Santa Clara Magazine and on the SCU website
- Bring environmental sustainability issues into the Education/Teaching Credential program so that the future teachers are educated re/ the issues.

Missing from the paper:

- Need to address the “creative tension” between environmental concerns and economic development concerns and the need for jobs for people’s self worth and ability to sustain themselves.

TECHNOLOGY

General Comments

- Some discussants liked the observation in the theme paper that “technology is not the antonym of humanity.” Others felt technology is a double-edge sword; it is the thing that can bring us together and also drive us apart.
- Technology is a major force in the world today. It provides us with major opportunities and major challenges. T is part of just about every aspect of our lives. At its best, it can afford us a free flow of information world-wide, and this can lead to great progress economically, politically, socially, spiritually. It can help us to fashion a more just and humane world.
- The culture of the Valley has been and continues to be a good environment for SCU – the risk-taking spirit of innovative problem-solving invades the campus to our benefit. There is also the great human capacity here to fail. Failure is not necessarily a bad thing. All human beings fail from time to time, and our students need to learn how to deal with failure.
- Tech training is essential for all students at this point: for some as producers, for all as users.
- There was general agreement that technological sophistication is inversely related to age – does this result in a “technology gap” between students and faculty?

- As our students develop different technological skills we do not want them to lose touch with the human side. Technology can sustain communications, but not relationships.
- Technology is not necessarily inconsistent with the mission; you can use it to reach out and to the Jesuit mission without conflict.

Challenges & Concerns

- The Silicon Valley is still world leader in technology, but tech is expanding rapidly in terms of complexity: biotech, nanotechnology, stem cell research, etc. We need to be engaged with all these new technologies. And with the emerging technologies that don't yet exist.
- We also need to bring our ethical criteria to the engagement with technology. We need to ask questions about appropriate technology, and we need to look at the big picture, about the effects, positive and negative, of technologies on all human persons, not just users and consumers but all stakeholders in the global village.
- What about the non-players today? What about third world people who have no buying power? They don't get the attention of tech companies, and so they live poorly with old and inappropriate technologies. How do we help focus technological innovation for the good of these people?
- We need to look at the phenomenon of technology from every university discipline.
- Students are more concerned with effective teaching than with the classroom use of technology per se and would rather have no technology in the classroom than technology that is superfluous or poorly used.
- There are some classroom technologies that actually reduce verbal interaction and interpersonal skills but may increase class participation (i.e. discussion boards, in-classroom surveys, etc.). How do we manage that creative tension?
- Technology can lead to a superficial understanding. Info tech is a quick vehicle for gathering information, but can lead to Abyte@ size, not depth-oriented, learning: information should lead to knowledge, which should lead to wisdom.
- The Aproficiency@ level of the engineering curriculum is too narrow.
- Students are frustrated that the campus is not yet completely wireless.
- Use of technology by parents as umbilical cord is leading to lack of development of autonomy and independent thinking.
- Widespread accessibility and rapidity of communication modes lead to lack of quiet time, stress-free time, and lack of development of ability to contemplate.

Future Directions

- SCU should be the university at the center of the technology universe, paralleling Silicon Valley. Not just located geographically within it, but should be cutting edge. One distinctively educational aspect would be helping students learn how to prioritize, evaluate Web content. Need for critical skills and ethical discernment re accuracy of information, use and acknowledgement of sources.
- SCU is just catching up in technology. We need to figure out where this is heading, rather than wait to find out; we need to exploit our location to find out what technologies will be important.
- There was discussion about opportunities for collaboration through the Centers of Distinction in using technology to address some of the problems of the world. In particular, people thought that the Center for Science, Technology, and Society might collaborate with the Engineering School to create faculty-student teams that could visit developing countries to help them use technologies like solar panels and LED lighting systems.
- The Markkula Center doesn't advocate specific moral stances – their great contribution to the Valley is the platform they provide and the framework they propose so that key players can make ethical decisions. We need to emulate this model in other centers and areas on and off campus. Not dictate policies, nor advocate moral positions, but engage people in fruitful and far-reaching conversations of substance so that people can make informed decisions and prudential judgments.

INTERNATIONAL EDUCATION / EDUCATION FOR A GLOBALIZING WORLD

General Comments

- The idea of global citizenship and solidarity should be woven into the entire fabric of the University Community. It should start at freshman orientation and include a pitch to the parents on the importance of our local & international immersion programs. Some of the faculty needs to be convinced that educating the whole person is the mission of the University...not just academics. More effort needs to be made to recruit faculty and students that share this vision.
- SCU has come a long way in 25 years – we are a more open place, larger, with a much more global reach. Our alums are spread out around the world, and the world they inhabit is a far more complex one. Our present and future alums need and want to be able to engage that more complex world.
- Jesuit education has always had this reach, this mentality of crossing borders and being international, and we have always coupled this with academic rigor and a solid

foundation in the basics of critical and analytical thought, facility in communication, and innovation in problem solving.

- A Globalizing@ means more than A International.@ Some notions transcend nationhood and nationality, e.g., culture.
- Students ought to have more of a way to incorporate their experiences in immersion trips with their academic studies.
 - There is a distinction between learning what is taking place and actually visiting the country and experiencing it first hand.
- An important corollary to study abroad was providing students with the context of the area in which they would be having their overseas experience.
- Are there other ways of incorporating a global perspective into student's education, mostly in ways that did not involve going abroad.
- Important to leverage the current curriculum and interdisciplinary approach to cover some of these areas.
- We really need to help students understand the incredible impact the U.S. has on the rest of the world.

Challenges & Concerns

- The challenges to students and the University: lack of language facility frequently keeps students interested primarily in English-speaking European countries; the University loses 25-30% of tuition revenue from the junior class.
 - Having awareness of world complexity and of the need to ask questions of and learn from the locals is more important than experience in any one part of the world.
- Should there be a requirement that every student visit a foreign country before graduation, especially a country where they don't speak the language? How does the requirement for foreign languages fit into this?
- Since at SCU the language classes encourage students to study abroad, adding nontraditional languages in the SCU curriculum would encourage students to expand the scope of where they study.
- Should we make foreign language a requirement across the board, minimum 1 ½ year equivalent, regardless of major?
- Should we more intentionally integrate immersion experiences and study abroad programs? If so, how do we most effectively do that?

- Should we emphasize and give more encouragement to non-European study abroad programs in Asia, Latin America and Africa?
- Should study abroad and/or an international immersion experience be a requirement for every student or simply encouraged? Going abroad is a means to understanding the world. But so is living in American inner cities and ethnic communities.
- Recruit more international students which have the effect of increasing the diversity of our student body with the goal of broadening the understanding and experience.
- How do we get students to learn what it means to be human, and not just comfortable?
- How is the faculty modeling serving our community?
- How to deal with parents and their fear of third world areas is going to be important if we want to broaden the experience of students beyond Europe and Australia.

Future Directions

- Have faculty work abroad and provide incentives for faculty to do so.
- It was suggested that the El Salvador program be broadened into other parts of the world. It was further suggested that the Trustees, Regents, Alumni Board could set a goal for the University to expand its programs in other parts of the world and then have these three groups travel to these programs in an effort to model the importance of them.
 - The students reported being disturbed by the notion that the only, or optimal, study abroad experience would be in El Salvador, even for an experience of poverty.
 - It was suggested that the trustees and regents travel to El Salvador as have the deans and high level administrators.
- It was also suggested that the University conduct a research project as to why the US is in such disfavor throughout the world and perhaps in doing so obtain feedback from students who study abroad or participate in immersion programs in other parts of the world.
- The University could institute an exchange program with other Jesuit Universities throughout the world.
- The question was raised Acan we get to the point where students learn why there are Ahaves@ and Ahave nots@ and political and economic reasons for and how that is overcome over time@?
 - In this regard more differing opportunities should be explored, in many cases off-shore wherein students can be given the opportunity to grow in their understanding of the needs of most of the world=s population.
 - This could mean variations of study abroad, visiting areas in the US with needs, and many more. It just seems that the choices for the students and encouragement of our students are very limited. More choices and more students involved should be the goal.
- Preparatory courses and discussions before going abroad and after returning

Missing from the paper:

- The role of technology to connect students to people and places in other parts of the world.
- use speakers from global companies in Silicon Valley to share their experiences with students about global realities

CIVIC LEARNING

General Comments

- Many students choose service or social activism as their form of engagement rather than participation in the electoral process.
- Civic engagement and civility go hand-in-hand. Students need to develop oratory skills so they can disagree without being disagreeable. Jesuit education must teach respect for other points of view.
- Education for civic engagement should “problematize” social justice as a complicated issue rather than a political platform. One person said, “‘Social justice’ doesn’t define content or means.”

Challenges & Concerns

- There was some disagreement over whether the theme paper, in its discussion of core concepts, adequately addressed the need for a specific knowledge base to exercise civic engagement.
- The theme paper focused mainly on teaching and curriculum; attention should also be paid to the importance of speakers, panels, and other public events on campus. Others agreed that co-curricular programs can be an important part of education for civic engagement and also avoid loading more into the curriculum.
- We may need more rigorous faculty development than we have now. The 5 criteria for Civic Learning should be part of faculty orientation/training. Additionally, there is no incentive for faculty to embrace this objective in the classroom. Need new metric for measuring faculty achievements in the classroom.
- Global education is one aspect of engagement but should not be done at cost of local and national engagement: opportunities for students ought to span the spectrum. The focus on national and global engagement should not result in overlooking the importance of local and regional engagement.

- Where does civic learning and engagement start? In successive comments, the answer to this question was pushed down from the region, to the community, to the University, to the Residential Learning Communities, where students have to learn to live together. Just as “all politics is local,” all civic engagement is local.
- There may be a creative tension between the need for civic learning/discourse and the pervasiveness of technology (i.e. technology that replaces human dialogue).
- Students seem to have little knowledge about current events. Why do students know so little?
- Getting students to frame the questions for civic/civil. Get outside the >purely academic= world to find content, resources, people who can add perspective, leadership examples, as guest speakers in courses. Not separate courses, per se, but infused throughout 4 years & don't >stovepipe= or compartmentalize learning & why teach theory in isolation from content?
- Range of experiences necessitates ethical, moral, cultural sensitivity that needs to be fostered in students

Future Directions

- SCU culture needs to set expectations for civic values and engagement beginning w/ freshman orientation & get students thinking about this as a valuable career and personal skill so they demand it of their teachers.
- Very strong interest in involving politically engaged alumni as classroom visitors, public speakers, participants in forums and debates, sponsors of internships, and mentors.
- Civic learning should be an element taken up in every RLC
- Communications with parents is critical... Need to set their expectations so they can be supportive of this objective. Suggest a Distance Learning program for parents (and possibly alumni) so they can get educated on SCU=s mission and objectives.
- There was an article in the Circuits section of the New York Times today about an Internet forum where people volunteer to collaborate to solve problems (1.27/05). The Centers need to be involved in this kind of collaboration to address civic needs.
- Alumni, regents, etc could provide range of internship opportunities in variety of locations and professions

DIVERSITY

General Comments

- This topic to be timely since the diversity of the US population necessitates that we recognize all members of our society as valuable contributors and that all members feel

that they are thus seen. The University, therefore, needs to help all feel that self-esteem, that respect; the diversity of a campus needs to be celebrated with individual humility. Yet achieving a critical mass for individuals to feel accepted and comfortable is a challenge.

- Perhaps diversity and complexity have always been a part of an SCU education, but they are now moving front and center. There is a change of emphasis, a new density in the treatment of these questions and the development of these skills.
- Need to educate and develop thoughtful leaders, who are able to work with people of different cultures and backgrounds. We are all parts of whole and need to be able to work together.
- There was disagreement about what was or should be meant by diversity, whether Adiverse@ should refer to the Amarginalized@ in our own population or to a global diversity.
 - The University should use a very broad definition of diversity and should be clear about what it means and needs to address when using the terms “underrepresented” and “sources of marginalization.”
 - In the global context there are as many differences within cultures as between cultures; in that context, too, Americans are themselves at the margins.
- Diversity is not an end in itself; it is a means toward understanding the many dimensions of human experience (enriching component) and toward achieving social justice (remedial component).

Challenges & Concerns

- How does the notion of diversity relate to that of solidarity?
- When we talk about diversity and global learning, we have to keep in mind that most of our alums will not go the Third World – they will stay here in the US, so they should be prepared to make a contribution to world peace and prosperity in and through their professional lives here. But we can’t not challenge our students to always think about the marginalized, and we can best do this by giving them an experience of life at the margins. It is the greatest challenge and the best learning environment.
- Religion/faith tradition should be incorporated in the concept of diversity. How does the University accomplish that without diluting the Jesuit, Catholic nature and mission of the University?
- Students need to see a reflection of themselves in the curriculum, faculty, staff and student body. The group discussed the importance of recruiting and retaining a more diverse faculty, staff and students and that a mentoring program and other programs are necessary in order to be successful in this regard.
- The University needs to support members of historically underrepresented groups,

especially scholarships to individuals in these groups. Where to find the financial resources to fund this?

- SCU may have an advantage in recruiting Latino students that it does not have with respect to African American students because of the University's Roman Catholic identity.
- It is important that students understand the experience of underrepresented groups. This is best accomplished through conversations and interactions; the challenge is to create opportunities for this to happen. If everyone stays in his or her own reference group, diversity is a source of division.
- Should SCU be the image of California, of the U.S., or of something broader? The prevailing opinion was that SCU should strive to be more like California than the country.

Future Directions

- Questions were raised about whether there should be a University-wide core curriculum "diversity requirement." It was suggested that SCU infuse curriculum with issues that effect a more diverse population.
- The head of the Muslim network in Santa Clara County routinely gives talks to police departments, etc., on the customs and cultures among the Muslim people; it was suggested that the University could look to individuals such as that for giving talks at the University.

STUDENT LIFE

General Comments

- Discussants thought the paper was too narrowly focused on “student leaders” in the sense of Student Life activities. Talking about the “loss of leadership” when these students graduate is too limited a view of leadership activities - - there are also thought leaders in classrooms and students who just get things done outside of Student Life structures. We should open up the definition of leadership beyond “Student Development leadership.”
- Student Life is more complex now than it was 25 years ago. Alcohol and drugs remain a problem, but there is also a far more complex array of students, and they are certainly of a different generation.
- Students also tend to want their parents to be involved. Most all students have cell phones and e-mail, and they are in constant contact with their parents, asking practical help on all sorts of things, including academic schedules, grade disputes, relationship problems.
- Research shows that there is a measurable decrease in self-reliance among your adults (emerging adults, according to the psychology literature). In some ways it is too bad that the students are over protected by their parents, who also want us to protect their children from failure; failure is an important experience. If it is contextualized in a good atmosphere, students can learn much about themselves and about problem-solving by failing at a project now and then.

Challenges & Concerns

- How do we encourage students to take a break? Comments included: everyone feels overscheduled and pressured; the problem isn't so much over scheduling as it is lack of structure in the transition from high school to college; every student is different and one size doesn't fit all; we should avoid too much hand-holding and let people develop on their own; creating strong relationships is an important antidote to the isolation one may feel when things don't go well; the RLC's are a good safety net.
- How do today=s students do reflection? Not necessarily in silent meditation B meet them on their turf- ask them what works for them.
- How to foster greater student-faculty interaction. Ideas included smaller classes, out-of-class interactions, and especially opportunities to serve as research or teaching assistants.
- The RLCs are not as fully realized as the University would like. Some are more dynamic than others. No institutional center that supports the RLCs on campus.
- Concern was expressed about whether off-campus students have sufficient opportunities for campus interactions.

- Need to provide richer student life experience for graduate students.
- Understand we need a Ago-to@ person on campus to determine how we compare to other schools, as well as coordinate drug/alcohol policies across campus.
- The Bridge Program is an excellent program for first-generation students. What are we doing to communicate and Aeducate@ the parents of first-generation students?
- What does the University do to encourage participation in athletics (intramurals)? Group sports are a great way to learn humility and leadership.

Future Directions

- The main complaint about The RLCs is the inequality of the housing. We will need to upgrade older dorms to ensure students have similar experiences with their RLCs. Better on-campus housing may also encourage seniors to stay on campus their final year.
- Suggest a new Acourse@ during Orientation: Freshman 101 Seminar, which might include discussions on how to eat well, the importance of academic responsibility and the need to think independently. On the flip side, we also discussed have a Senior 401 Seminar on ALife after SCU=, including discussions on how to buy a car and manage your finances.
- Parent involvement is a two-edged sword. Channel parent=s desires for involvement through a parents= program B Stanford=s is excellent and we could copy it.
- Use the Web for a dynamic interactive involvement with parents. Parents who want to help could speak to pre-career students about their work, along with fresh alumni close to student' ages. Is there a way to draw on the large numbers of legacy parents/siblings for something other than money? They know SCU and the learning climate and Jesuit character so well.
- There was also strong interest in having students interact with Trustees, Regents, and alumni, again going beyond Student Life leaders and other "filtered" student participants.

ETHICS AND JUSTICE

General Comments

- The presentation was thought to be over the heads of most people. The discussants wished the paper had dealt more with the applied nature of ethics on campus. The University should create more opportunities for cognitive dissonance by presenting students dilemmas in which they have wrestle with the conflict between a theoretical understanding of justice and a more worldly understanding of economics. Students need to understand the economic tradeoffs that are orthogonal to some absolute notions of social justice.

- Role modeling is critical to formation. Ethical behavior should be modeled by the faculty, staff and administration. One way to share wisdom in storytelling is to bring successful people back to campus to share their journeys and thought-processes.
- Young students think they get it when it comes to ethics; they think it's black & white, and regulated by the law. It's not just about what I do but what kind of person I am.
- Most people believe Justice = Fairness, i.e. that everyone should be treated the same, when in the Jesuit context, Justice = Love. This means evaluating situations based on compassion and connectedness.

Challenges & Concerns

- Compassion needs to be coupled with knowledge and critical faculties to be efficacious in the world.
- Moral imagination is the ability to entertain the question of whether something is just or fair. People need to assume that every human being counts. Unless SCU has a culture of justice, treats its faculty, staff and students with justice, we'll never get it across to people. Each experience (immersion, etc.) needs to be followed by opportunities to unpack the experience later.
- The questions about ethics and justice are, arguably, less about what we know and more about who we are. Does SCU have an experience or set of experiences wherein students come to understand viscerally that they can be ethical, just persons AND be humanly satisfied?
- Does SCU make the most out of the teaching moments provided by the world at large?

Future Directions

- SCU already has established the environment to engage ethics and justice; many things are in place and they are working. We need to stay the course, and with each concrete attempt at integrating ethics and justice we improve.
- Ethical decision-making always devolves upon the individual. We need to have the individuals at SCU in the position of being influenced by whatever will help them grow into ethical people—faith, reason, community based learning, etc.
- Students need to be taught the Markkula Ethics Methodology as part of their ethics curriculum. It needs to be integrated in all coursework.
- The preeminent contribution made by SCU people is by example. We need to make the most of publicizing the track record of these people as ethical actors, whether the root of that action is theological, philosophical or pragmatic.

THEOLOGY AND CULTURE

General Comments

- There are three levels to understanding theology and culture:
 - Superficial: symbolic signs of culture (dress, rituals of theological practices)
 - Underneath this are certain ways of thinking that must be understood.
 - And underneath the certain ways of thinking lies a world view & the essential values of that religion or culture.
 - At the first level, there are usually many differences. Once we get to the third level, there are usually many similarities among religions and cultures. (The deeper we look at fundamental values, the more similarities there are.)
- The transcendent is central and integrated into all that we do at the intersection of cultures and disciplines. Talk about God is ubiquitous in the world today, but oftentimes, the confrontation between communities of faith is confrontational, even violent. Yet it is a necessary topic, a vital conversation, and we need to engage it with a Catholic imagination rather than mere a propositional defense of our world view.
- The concepts outlined in the thought paper represent an opportunity for infusing greater chance for self-awareness and self-understanding in our educational programs.
- One must bring issues of justice and culture into the discussion of theology since culture is a way of protecting a faith often times. In this way, our religious institution could help the students to understand their faith.
- An interdisciplinary approach is really important with regard to culture and theology.
- Civic engagement is the expression of theology and culture.
- What makes SCU unique are the values, the religious values and faith.

Challenges & Concerns

- Some participants struggled with the definition of the word Atheology@ since some of us couldn't help but to translate Atheology@ into ACatholicism@ due to our upbringing.
- If the vision of the University is to encourage the study of other religions to create a dialogue, we need to be able to explain that we are able to do this without diminishing our traditional Catholic focus.
- Before attempting to understand one another from a theological and cultural basis, our students must come to grips with their own religious identity.

- We must first agree that this is an essential element of SCU that, understands one another from a cultural and theological basis.
- We need to find a non-threatening way to allow them to grapple with this.
- We do not convert, condemn, ignore or not take seriously. Rather, it is a question of engaging and dialoguing.
- Critical thinking skills (asking the right questions in an intelligent way) combined with the skills of reflection and discernment point to a pedagogical approach.

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