

Conversing: Reflections on the University of Dayton's Catholic and Marianist Character in its 150th Year— A Report from the Task Force on the Sesquicentennial Conversation

19 February 2002

Introduction

[1.] This report responds to an invitation from Brother Raymond L. Fitz, S.M., President of the University, to consider the University's Catholic and Marianist heritage and character in light of the University's sesquicentennial. The invitation went out to the entire University community to participate in a Sesquicentennial Conversation that involved people from every area of the University. This report details below the results of that Conversation, and makes recommendations about how to respond to it.

[2.] Clearly, the University's founding commitments persist, though they need to be reappropriated in light of changing times. Times do change, but, if addressed creatively and faithfully, that change poses no fundamental threat to founding commitments. We have entitled our report "Conversing" for two reasons. First, we want to highlight its role as part of the ongoing Sesquicentennial Conversation, which does not end with the close of the celebration. Second, in its earliest use in English (according to the *Oxford English Dictionary*), the word "converse" meant "to have one's being, live, dwell, in a place, among or with people." It seems an appropriate name, then, for these reflections on where and how we find ourselves after a century-and-a-half of dwelling together in this place.

[3.] This report consists of six major sections: a description of the work of the Task Force; three sub-sections describing the discussions of the Task Force's working groups, a general conclusion, and a set of specific recommendations. Each of the working group sub-sections is organized as follows. First, a brief introduction describes the background of the issue along with what the University community said about it in the Sesquicentennial Conversation. We then ask a series of questions to organize our reflections and aim them at making clear and specific recommendations: At what are we currently succeeding? Where are we not succeeding? What are the barriers to success? On what strengths can we build to overcome barriers? At all points in this report we are trying to do two things: first, to report accurately on what we heard said in the Sesquicentennial Conversation by all members of the University community, and, second, to reflect on and react thoughtfully to the Conversation so as to make productive recommendations.

Description of the Process

[4.] In a letter to the campus community in the fall of 1999, Brother Raymond L. Fitz,

S.M., invited the entire University to participate in a Sesquicentennial Conversation about the Catholic and Marianist character of the University of Dayton. Brother Fitz asked that all units of the University conduct a series of conversations involving all the members of the university community, and convey the results of these discussions to the Vice Presidents of the units. Over the course of the 1999-2000 academic year, conversations were held in most of the units of the University. Their conclusions were summarized and passed on to Brother Fitz.

[5.] In his original invitation, Brother Fitz requested that the Conversation be based in a set of sources about the University's heritage and commitments as Catholic and Marianist that included the following documents: *Vision 2005: The Foundation* (1999), *The Purposes and Nature of the University of Dayton* (1977), *Statement on the Catholic and Marianist Identity of the University of Dayton* (1990), and *The Characteristics of Marianist Universities* (1999). Based on their understanding of these documents, and on their experiences at the University, he asked each participant to address the following questions: "What needs clarifying about the way the University explains and communicates its Catholic and Marianist character?" "What do you find exciting about the University's Catholic and Marianist character?" "What do you find frustrating about the University's Catholic and Marianist character?" and "What initiatives should the University undertake and/or strengthen to enhance its Catholic and Marianist character as it enters the 21st century?"

[6.] To think through the results of the conversations and make recommendations about strengthening the University's Catholic and Marianist character, Brother Fitz appointed a Task Force co-chaired by Fr. Gene Contadino, S.M., and Dr. Una M. Cadegan. The Task Force is broadly representative of all areas of the University, and includes members of the administration, faculty and staff: Carla Birch (Advancement), Nancy Bramlage (Campus Ministry), Susan Brenner (School of Law), Una Cadegan (History), Tom Columbus (Public Relations), Brian Conniff (English), Eugene Contadino (Rector), Roger Crum (Visual Arts), Alan Demmitt (Education), Jean Doe (Facilities Management), Pat Donnelly (Sociology, Anthropology and Social Work), Edward Garten (Library), Elizabeth Gustafson (Economics and Finance), John Hart (Legal Affairs), Kathleen Henderson (Diverse Student Populations), Joseph Kunkel (Philosophy), Amy Lopez (Kennedy Union), Jennifer Marshall (Athletics), Paul Morman (College of Arts and Sciences), Mike O'Hare (Physics), Karen Pettus (UDRI), Ken Rosenzweig (Accounting), Joseph Saliba (Engineering), Anthony Burke Smith (Religious Studies), and Joan McGuinness Wagner (Rector's Office). Brother Todd Ridder, S.M. (Music), who died suddenly on September 14, 2000, was a member of the original task force.

[7.] During the summer of 2000, members of the Task Force read the summary reports submitted by the various units of the University, and met at the beginning of the 2000-01 academic year to decide how to pursue their work. The issues and concerns that emerged in the reports led the Task Force to divide into three working groups: Academic and Intellectual Life, Campus Culture, and Diversity. This report reflects that division of labor in its discussion of major issues.

[8.] The Task Force working groups met regularly during the 2000-01 academic year and produced drafts of the reports' sub-sections by December 2000. During the winter

2001 semester, the whole Task Force worked at collating the working groups' reports and developing recommendations. The draft report was made public in June 2001, with a period of formal public consultation beginning August 15 and ending September 30, 2001. The task force requested responses from key university groups, and invited individual responses from every member of the campus community. We hope the final report reflects the thoughtfulness and substance of the responses we received.

Academic and Intellectual Life

Introduction—Background, and issues raised by the Conversation

[9.] Reflecting on the academic and intellectual life of the University in light of its Catholic and Marianist character requires awareness of historical context, of where the University finds itself in its sesquicentennial year. What Catholic universities in the United States have been and have attempted to be has changed and must continue to change to meet the needs of their major constituents.

[10.] The shift to lay control—that is, the transfer of university ownership from the founding religious orders to lay boards of trustees—is less than a generation in the past for much of Catholic higher education, and it should therefore come as no surprise that we are still working out its implications and dealing with its consequences, both intended and unintended. This legal and institutional shift has occurred simultaneously with a cultural shift in the U.S. Catholic population (comprised for much of this century largely of European ethnic groups), which since the end of the Second World War has left its immigrant roots behind and achieved levels of affluence and assimilation equivalent to other groups in American society. Add to these two shifts the theological and ecclesiological effects of Vatican II (changes in the way Catholics think and talk about God and the Church) and we can be both dizzied by the disorienting rapidity of change and steadied by the large number of colleagues in Catholic higher education addressing the same issues and challenges.

[11.] The University of Dayton has participated in and been affected by all of these changes. In the past forty years it has shifted from a primarily local focus to a vision of itself as a national leader in Catholic higher education. This shift has brought the University into greater contact with the national academic community, as it has hired faculty from a wide variety of universities who possess a wide variety of expertise. The effect on the University's identity has been a broadening of vision and an increasing aspiration to excellence, coupled with some anxiety about how to maintain its heritage as Catholic and Marianist in the midst of what could become diluting or fragmenting influences.

[12.] The working group's main task was to offer some fresh reflection on, and some practical recommendations in relation to, the following question: What should the relationship, the mutual influence, be between the University's Catholic and Marianist character and its academic and intellectual life? Tentative answers include:

[13.] A number of faculty members should be conducting high-quality research

informed by and related to Catholic intellectual tradition. The largest number of these will of necessity be in the humanities and the social sciences, since these disciplines are where the intellectual work of reflecting on the relationship between faith and culture has historically been housed. To the extent possible, however, all faculty should be encouraged and invited to participate in discussion of these issues, even to develop (post-tenure) research agenda around them. For example, faculty members in the natural sciences or engineering who become interested in ethical questions or in the relationship between religion and science, or faculty members in the School of Business Administration who become interested in the relationship of Catholic social teaching to mainstream economics should be encouraged and supported to take their research in these directions. Historically this issue has sometimes been framed as a choice between being Catholic and being excellent—a false dichotomy that can be firmly rejected in favor of the commitment both to disciplinary excellence (which it will continue to be necessary to demonstrate to achieve tenure and promotion) and to appropriate and rigorous interdisciplinary exploration, often the intellectual direction mature scholars take naturally.

[14.] There should be a lively campus conversation around issues related to Catholic intellectual tradition and Catholic higher education.

[15.] People in key positions—major administrators, faculty leaders, those in regular contact with outside constituencies of the University (prospective students, parents, alumni)—should be able to articulate the connection between the University's significant commitments (educating the whole person, integrated approach to knowledge, a particular vision of student community) and its Catholic and Marianist heritage.

[16.] Moral and ethical issues should be integrated into the curriculum; that is, students and faculty should regularly reflect on the moral and ethical implications of what they study, research and teach.

[17.] Educating students to be agents of change should be clearly intentional; i.e., we should be able to point to the activities and venues where that goal is apparent both on a macro (the whole curriculum and campus community) and a micro (individual courses, faculty, staff members, events and programs) level.

At what are we currently succeeding?

[18.] A significant number of faculty and students are involved in activities relating to Catholic intellectual tradition: research, teaching, service, faculty development and campus life. An incomplete accounting would include: the Department of Religious Studies' doctoral program in the Theology of the U.S. Catholic Experience; the 12-credit-hour General Education requirement in Philosophy and Religious Studies, along with the commitment to hiring and developing faculty that these requirements presume; an integrated approach to General Education, including a significant role for Religious Studies and Philosophy in the first-year Humanities Base and in the thematic clusters; the integrated approach to the undergraduate curriculum represented by General Education, including for students in the professional schools; significant commitments of time, personnel and funding to a wide variety of curriculum and research initiatives

including the General Education cluster in Catholic intellectual tradition, service learning, the Institute for Pastoral Initiatives, the New Engineer Program in the School of Engineering, the Lalanne Program in the School of Education, the Lilly-funded Program for Christian Leadership, faculty seminars, the Forum on the Catholic Intellectual Tradition Today, and Summer Research Council Grants targeted specifically for research in Catholic intellectual tradition.

[19.] The Sesquicentennial Conversation and the Task Force's reflection on it have emphasized the centrality of the College of Arts and Sciences in the University of Dayton's aim to be a national leader in Catholic higher education. People from all areas of the University should, of course, be actively involved in fostering Catholic and Marianist intellectual and educational tradition. Genuine University commitment to Catholic intellectual life, though, requires the presence of a community of scholars and teachers actively exploring intellectual issues most likely to be centered on the humanities and social science disciplines. Cultivating such a community requires both administrative leadership in hiring and faculty development, and sustained faculty commitment to bringing their research into conversation with those of their University colleagues. These efforts should include all the schools of the University, but will require leadership from the College of Arts and Sciences for their full flourishing.

[20.] The University of Dayton has a distinctive and growing reputation for the extent of its commitment to these issues, as well as for leadership on the national stage. Visitors to campus often comment on the quality of the conversation surrounding issues in Catholic intellectual tradition and the extent of faculty involvement. This is not to say there is no room for improvement, but we should not let legitimate and necessary self-criticism obscure the extent to which we have made significant progress.

Where are we not succeeding?

[21.] Awareness and understanding of and enthusiasm for the Catholic and Marianist character of the University is limited to too small a group of people; too many others are at best indifferent or skeptical and at worst cynical and disillusioned.

[22.] Almost all descriptions of the Catholic and Marianist character of the University, whether they come from faculty, staff, administrators or students, demonstrate a disconnect between the University's identity and the central academic and intellectual mission of the University as university. That is, these descriptions emphasize aspects of the University (community, support, service-orientation) that are not central to the academic and intellectual life of the University, and/or they evince little awareness that these aspects are or have been grounded in the University's religious heritage.

[23.] There is a disturbing tendency, to the extent that "Catholic" (especially, but also "Marianist" in some cases) is seen as encompassing ideas rather than feelings or behaviors, to see it as a threat or a limitation rather than a context or an opportunity. A related reaction is to see any attempt to re-examine the University's Catholic and Marianist character as restorationism, reversion to some benighted and undesirable past.

[24.] The pervasiveness of the term "Catholic and Marianist" in University rhetoric (while it can be seen as a triumph of consistency in institutional self-description) reinforces the impression held by many (even favorably-disposed) skeptics that the terms are "mantras" or "boilerplate." Although this impression is sometimes (often?) incorrect, it reinforces the need for a continual re-statement of the "why"—the perception of "mission talk" as sloganeering may stem in part from a sense that a case has not been made to faculty as to the ideas and history, and the commitments they give rise to, that underlie the language of mission. Assertions such as the commitment to "faith and reason" or "truth is one" can ring hollow or coercive, if they seem to presume prior knowledge or blind acceptance of Catholic teaching.

[25.] There is a widespread sense that there is a dark side both to Catholic intellectual tradition and to Marianist heritage. Intellectual work presumes a critical sensibility, which can be seen and experienced to be at odds with Marianist commitments to collaboration and community, perhaps contributing to a not-entirely-earned reputation for intellectual mediocrity. Catholicism has a long history of opposition for better and worse to innovations in learning.

What are the barriers to success?

[26.] Historical context—The current situation of Catholic universities (essentially lay-controlled, attempting to achieve excellence and recognition within the contemporary academy while maintaining a distinctively Catholic identity that does not depend on the presence of a large number of vowed religious) is a very recent one. Catholic universities across the country, and the University of Dayton specifically, have not had time yet to develop and experiment with strategies that address the specificity of the current situation.

[27.] For much of U.S. history, Catholicism has been identified (fairly and unfairly) with the forces of reaction and anti-intellectualism. To the extent that the criticisms are fair, they leave faculty skeptical that real academic freedom and freedom of inquiry are possible in an explicitly Catholic setting; to the extent that the criticisms are unfair, they leave proponents of Catholic intellectual work feeling defensive and protective. Neither stance is conducive to clear thinking and open discussion.

[28.] Specialization—The specialization of graduate training means that the intellectual abilities and strengths of faculty are very highly developed in their fields of competence, but these faculty have often had little exposure to the intellectual study or discussion of religious identity and affiliation.

[29.] Because achieving tenure and promotion require excellence in a highly-specialized field of scholarship, any intellectual work outside that field—including participation in discussions or even research on the Catholic and Marianist character of the University—could be seen by colleagues as a distraction from what faculty (especially untenured faculty) should be doing, even equated with a lack of scholarly seriousness.

[30.] Complexities in hiring—To be meaningful over the long term, the University's mission and identity have to be incorporated into the hiring process. How to do so is a

difficult issue—to avoid, on the one hand, an unsatisfactory minimalism within which candidates are assured that the University's religious identity will have no impact on their work here (the assumption being that any such impact would be negative), and, on the other hand, the justified alarm that would be provoked over any sense that there was some sort of religious test for hiring. Raising these issues during the hiring process in a way that avoids these two extremes is a skill, one which some already possess and others can acquire. The greater hurdle may be persuading more faculty and other relevant University personnel of the necessity of doing so.

[31.] There is sometimes a conflict between pursuing an issue from the perspective of Catholic and Marianist intellectual heritage and achieving scholarly success in a field as it is currently constituted, or preparing students for success in professional fields as they currently exist.

[32.] There is, currently, real tension surrounding the implementation of *Ex corde Ecclesiae*, the apostolic constitution on Catholic universities. Even those faculty unfamiliar with the original document and with the norms for implementation are suspicious about its potential chilling effect. These suspicions fuel suspicion about discussions of mission and identity more generally.

[33.] It takes time and a certain amount of intellectual attention—study—to understand the connection between the University's identity and heritage and its present-day commitments. Faculty who are or perceive themselves to be overworked may resent what they see as one more obligation imposed on them, perhaps interfering with what they take to be the University's more-urgent priorities, teaching and scholarship. What are or should be the expectations of the average faculty member in understanding and articulating the University's Catholic and Marianist heritage? Is there a least common denominator that should be expected of everyone? Or is it enough that a relatively small, primarily self-selected group should be highly aware and highly skilled at it?

On what strengths can we build to overcome barriers?

[34.] The quality of current activity and interaction among those involved in the Catholic intellectual tradition on campus is high. A number of researchers have national and international reputations in their subject areas; the list of publications, seminars, conferences, symposia, and speakers is long and their sustained quality impressive. Is there room for improvement? Of course, but considerable evidence suggests that faculty who become involved in serious study of these issues with their colleagues see increased value in them, personally and professionally, more often than not.

[35.] Much of what the University of Dayton is committed to by virtue of its Catholic and Marianist heritage—interdisciplinary work, integrated learning, collaborative approaches, moral and ethical research and education—is of new and growing interest in the wider academy. In addition, the other Marianist universities—Chaminade University of Honolulu and St. Mary's University in San Antonio, Texas—and other religiously-affiliated universities are facing similar challenges. There are extensive resources in Catholic and Marianist tradition that can distinctively position Catholic

universities to contribute to a wide variety of contemporary discussions. Emphasis on the Catholic and Marianist character of the University can and will increase the University of Dayton's involvement with the wider academy rather than persisting as of solely local interest.

[36.] Although in ¶22 above we note with concern that many descriptions of the University's character lack an intellectual context, in reality that character and the commitments it inspires are grounded in an intellectual heritage and rationale which can be recovered and disseminated. For example, the University of Dayton's reputation as a friendly and community-oriented place is sometimes seen as disconnected from (even an obstacle or barrier to) intellectual rigor. Rather than struggling against or rejecting that element of the University's identity, however, we can find in both Catholic and Marianist tradition a conception of intellectual work and intellectual excellence as essentially communal—something we owe to students and to our disciplines because of commitments outside ourselves. Considered this way, the University's heritage supports and enhances the pursuit of academic excellence, rather than working against it.

Academic and Intellectual Life—Conclusions

[37.] The vision of academic and intellectual life to which the University of Dayton is committed through its heritage as Catholic and Marianist is rare on the U.S. academic landscape. Bringing religious belief and tradition into serious conversation with the contemporary academy, infusing professional education with liberal learning and with dedication to service—these are key commitments that help define the University of Dayton as distinctive.

[38.] These commitments are complex and even countercultural enough that it is not surprising if living them out involves persistent tensions and difficulties. But the Sesquicentennial Conversation and the response to the Task Force's draft report reveal a confidence that the commitments themselves are important to church, academy and culture, a sense of achievement and satisfaction with what has happened and is happening here, and a desire to be explicit about failings and limitations in order better to serve the vision to which we are committed.

Campus Culture

Introduction—Background, and issues raised by the Conversation

[39.] A number of strengths and concerns about campus culture surfaced during the Sesquicentennial Conversation. The Task Force has categorized these into different aspects of campus culture: (1) the strong interpersonal relationships that have characterized campus life and the potential negative influence of a more impersonal, bureaucratic university structure; (2) the particular aspects of the student culture and experience; and (3) the degree of social justice embedded in University policies and procedures. For each of these sub-areas, we identified features of our University culture and structure that do not appear to support the Catholic and Marianist character of the

University.

[40.] The nature and strength of any community is shaped by its culture and structures. "Culture" refers to the values, norms, beliefs, language, everyday practices of a group of people, and even the material objects that are found in a group and are passed on to later generations. "Structure" refers to the framework that surrounds us, including the relationships of people and groups to one another, all of which shape behavior. When challenged to identify how our campus community relates to the Catholic and Marianist character of the University, we recognized the need to re-examine our culture and structure.

[41.] In thinking about campus community, culture and structures, the Campus Culture Working Group drew on sociologist Roland Warren's definition of "a good community" to organize our reflections. Where "community" is used in this description, we may substitute "university." Characteristics of a good community: 1) Recognizing both the size and complexity of the modern world, primary group relationships are still an essential quality of the good community. All persons should be able to interact with a sizable number of other community members in a personal way. 2) Autonomy suggests that people should have a say in the decisions that affect them and their community. 3) People should have the sense that they are able to confront their problems effectively through concerted action. 4) Related to these notions is the idea that power should not be concentrated in the hands of a few. 5) Widespread participation in community affairs enhances the quality of the community. 6) Again recognizing the many demands of people in the contemporary world, a significant number of people with considerable commitment to the community are needed. 7) Conflict can promote positive changes in communities.

[42.] The Task Force as a whole recognizes that, because of the complex nature of contemporary issues, the University needs to work at developing an enriched notion of community. Our current articulation of community is neither rigorous nor clear enough to support a unity of persons who hold competing points of view. Diversity among people is expressed in many ways and on several levels. Our idea of community must demonstrate that it is possible to hold in tension "both and" and not settle for "either or"—to seek unity, but not uniformity. Catholic social thought, which emphasizes the "mutual and intrinsic relationship of community to the value and dignity of the person" can serve as a resource in this work.

At what are we currently succeeding?

[43.] Participants regularly mentioned a number of elements of the campus culture that they believe reflect its Catholic and Marianist character: The University is a friendly, caring, compassionate community. Many people expressed the feeling that they are welcomed, supported and treated as individuals. Marianists have a strong campus presence and interact with students and employees. A commitment to service is ingrained in the campus culture. There is a culture and structure of collaboration among administrators, faculty, staff and students. A strong Campus Ministry program welcomes people from religious traditions other than Roman Catholicism. Regular programs such as Christmas on Campus, employee orientation, and new employee

dinners emphasize the strong sense of community. Strong relationships develop through living in the student neighborhood. Faculty, staff, and students exhibit energy and passion, a sense of a larger mission beyond the University of Dayton. Visible religious symbols serve as reminders of the Catholic and Marianist nature of the University of Dayton. The University's commitment to enhancing social justice can be seen through the compensation studies, the Diversity Task Force, and the Advisory Committee on Women's Issues.

Where are we not succeeding?

[44.] Participants discussed a number of areas where the valued elements of the University of Dayton community are threatened, or areas where the University often fails to live up to the vision of community inspired by its Catholic and Marianist character:

[45.] Employees expressed the view that the University has been moving away from a caring, community-centered model of operation to a more impersonal bureaucratic model. There is a concern that an apparent increased emphasis on the production of revenue by the University and particular units will increase competition and detract from the communal and collaborative relations that have existed.

[46.] Participants reported that the University's values are not always expressed in its practices. The actions of individual administrators or supervisors were at times arbitrary and disrespectful, and inconsistent with supportive and compassionate relationships. Employees did not feel that their views and ideas were considered seriously by their supervisors in shaping unit plans and policies. There was a concern that the administration was interested in outsourcing tasks in order to save money with little concern for employees. At the same time, there was also the perception that some supervisors tolerated under-performance by some employees because they did not want to create interpersonal tension or conflict.

[47.] Concerns were expressed about salary and compensation issues for faculty and staff. These concerns included salaries that are below living wage hourly rates and significant salary and compensation inequities.

[48.] Students expressed a concern about the lack of diversity in the student body. They also pointed to the need for improved accessibility and services for the disabled.

[49.] Students expressed a desire for the University to be more open and receptive to their fuller participation in University affairs. This applied to their participation in University events and decision-making.

[50.] Alcohol is a primary element of student social life, and alcohol abuse negatively affects academic performance, contributes to sexual assault, and detracts from a strong community life. Any appearance of condoning alcohol abuse and its negative effects risks damaging the University's reputation and, even more fundamentally, contradicting its commitment to responsible and caring community.

[51.] There is a tendency to view only vowed Marianists as Marianist.

What are the barriers to success?

[52.] There may be some inherent tension between the religious affiliation of an institution and the business practices that it must adhere to in order to operate. A number of participants see the issues of wages and compensation as elements of University culture that may conflict with the values the University espouses. While there are valid reasons to benchmark salaries and wages so that they are competitive based upon the position, this "market-driven" method of decision-making may supersede any "mission-driven" commitments.

[53.] There is a history, a tradition, even a lore concerning the use of alcohol use on campus. Alcohol use appears to be deeply embedded in campus social life. To a certain extent, widespread alcohol use and misuse is viewed as acceptable or normal among some groups on campus.

On what strengths can we build to overcome barriers?

[54.] The University of Dayton campus culture is best exemplified by strong community. The Marianists have a two-century tradition of experience leading communities, both lay and religious. "Following Chaminade, Marianists have also always attempted to make their educational institutions genuine communities. To bring and hold these communities together, Chaminade held up the ideal of "family spirit" of religious and lay persons, faculty and students, working together to achieve lasting relationships of friendship and trust, supporting and challenging each other in developing their mutual gifts" (*Characteristics of Marianist Universities*, ¶13).

[55.] University of Dayton students describe the campus culture in very positive terms. As one student said, "The University is an institution of higher education that encompasses technology, learning, and social interaction."

[56.] The University of Dayton, as a Catholic and Marianist institution, espouses a commitment to the common good. The University has a heritage and vision of community, participation, and justice and a commitment to embodying these in its daily practices and major documents. "Marianist universities extend a special concern for the poor and marginalized and promote the dignity, rights and responsibilities of all people" (*Characteristics of Marianist Universities*). To honor this commitment, Marianist universities seek input from individuals at various levels in decision-making on important issues related to livelihood and employment.

Campus Culture—Conclusions

[57.] The affirming and nurturing of the rich tradition of the University of Dayton as a Catholic and Marianist institution is important to the future of the University. The University should review how the faculty, staff and students learn about our Catholic and Marianist character. There may be a need for more long-term education, including a historical perspective for all campus members. This education should not only include who we are as a Catholic and Marianist institution, but how we do things and why.

[58.] The Marianist spirit should continue to be integrated into all aspects of the University. The University should review those observations that members of the campus community find representative of Catholic and Marianist, and examine ways to infuse those observations throughout its business practices.

[59.] Human resources policies and practices play a major role in maintaining a solid campus culture. These issues should be reviewed to ensure they support a strong campus community, including a continued commitment to the philosophy that all campus members are integral to the comprehensive learning community. This includes participation in decisions that affect our community. Certain policies seem to many employees especially inconsistent with the commitments the University espouses, most notably those related to "family spirit." Participants in the Sesquicentennial Conversation noted the disconnect between the University's stated vision of being a national leader in Catholic higher education and the lack of a fully-formulated maternity-paternity-adoption leave policy, or the inability of employees to share vacation and sick-leave time with colleagues experiencing family crises. In addition, the University has made a number of significant efforts to examine issues related to compensation. The University should give consideration to employee compensation packages in light of the University's Catholic and Marianist mission.

[60.] The University has made major investments in technology. Consideration should be given to the extensive use of technology and its impact on the University community. "Thus, the university, in the midst of rapid technological change, must discern carefully which new learning technologies will indeed enhance learning, strengthen the community and foster service" (*Catholic and Marianist Universities*, ¶45). Participants expressed concern that the increased use of technology will decrease personal communication between employees and students, effectively changing many aspects of our friendly, community-based atmosphere.

[61.] The University offers many community-building programs and activities that improve interaction and understanding between faculty, staff and students. These should be strengthened, and include the entire university community. "The climate of acceptance that Marianists call family spirit presumes an attention to the quality of relationships among the people in the community. At the level of daily interaction, all members of the community treat each other with respect and speak with simplicity and openness. Over the long term, these daily habits acknowledge the value and dignity of every member of the community, and create the ground in which genuine friendships can flourish" (*Characteristics of Marianist Universities* ¶36). Improved and more consistent communication between faculty, staff and students will prove beneficial in raising both awareness of and appreciation for the different roles each of us plays in fulfilling the University's mission.

[62.] The University has done much to reduce the impediments to the creation and maintenance of a strong community and healthy relationships. This should continue to be addressed in an assertive and determined manner. Alcohol abuse is viewed by many on campus to be a significant problem that undermines healthy interpersonal relationships. Additionally, it interferes with students' full intellectual and personal development. In the Marianist approach to education, "'excellence' includes the whole

person. . . . It also includes people with their curricular and extra-curricular experiences, their intellectual and spiritual development, understood and supported best in and through community." (*Characteristics of Marianist Universities*, ¶27).

[63.] Through such initiatives as the Diversity Task Force, the Advisory Committee on Women's Issues, and the Human Dignity Statement, the University has demonstrated its commitment to creating and maintaining an environment that encourages equality of and respect for all its members. Now is the time to implement recommendations and incorporate the ideals that emerged from these efforts. In addition, other areas of University life, especially disability awareness, could benefit from the same sort of sustained initiative in our continuing effort to live up to our vision of community.

Diversity

Introduction—Background, and issues raised by the Conversation

[64.] The reports of the Sesquicentennial Conversations held in the various divisions of the University expressed considerable concern over the lack of diversity on campus. Diversity can be of a number of different kinds; while the different kinds raise interrelated issues, it is also helpful to distinguish the kinds from each other, and to clarify how each relates to the University's Catholic and Marianist character.

[65.] Diversity of Ideas—Any university worth the name must be a place where diverse ideas flourish and interact. While this seldom seemed to be the kind of diversity participants were mainly referring to in discussing diversity at the University, it is worth keeping in mind as the context within which the discussion of other kinds of diversity necessarily take place.

[66.] Class Diversity—many participants expressed concern that the University is a community comprised largely of members of the affluent middle class, and overly insulated from the class diversity of, for example, even the Dayton area. Awareness of this situation is relatively recent in the University's history. For much of its history, it along with much of Catholic higher education has contributed to the diversity of U.S. higher education by being a place in which working-class Catholics could acquire the credentials necessary for middle-class status. If the University—again, along with much of the rest of Catholic higher education—has largely succeeded in this earlier mission, the changed nature of the student body (and much of its administration, faculty, and staff, as well) presents new challenges and opportunities. Among them is the challenge to continue to provide access to the University to those for whom a college education and the things it makes possible might otherwise be unattainable.

[67.] Racial, Ethnic and Gender Diversity—Many if not most of the comments on the University's lack of diversity referred primarily to racial, ethnic and gender diversity. Given the nature of the University's founders, its original mission and its location, it is not surprising that, historically, the University of Dayton's administration, faculty, staff and students have primarily been white and male. In attempting—partly from necessity, largely by choice—to become more inclusive and diverse racially, ethnically

and by gender, the University faces a number of challenges, including the honest working out of the relationship between its religious identity and the changing composition of the University community.

[68.] Religious Diversity—A religious tradition depends on distinctive practice for its survival and flourishing, for its very existence, but that practice can be the single greatest obstacle to creating and maintaining community in religiously-sponsored institutions that invite participation from members of other faith-traditions and those who identify with no faith tradition. The University believes that much of its excellence, much of the reason for its survival and success thus far, stems from its founding vision and from fidelity to its religious character and heritage. That character depends on a commitment to Catholic and Marianist heritage in all its distinctiveness. That commitment can seem on its surface alienating or exclusive; it can in practice BE alienating and exclusive. But the University of Dayton is asserting a different possibility, and attempting to find ways to live it out: that this character and heritage have resulted in an educational vision so appealing and compelling that people from other faith traditions and those who identify with no faith tradition want to participate in the enterprise.

[69.] The University has chosen to commit itself to diversity in community, to a vision of diversity in which people and groups, different from each other in significant ways, nonetheless seek collaboration and a shared understanding. This strategy, if pursued authentically, will be difficult to achieve, but the world greatly needs people who have the skills to achieve this type of community.

At what are we currently succeeding?

[70.] The University is probably more diverse—racially, ethnically, religiously, by gender—than it has been at any time in its history. There is widespread (though not universal) consensus that this change is a good thing for the life of the community. There is also widespread consensus that these kinds of diversity are not only consistent with but necessary to the University's character as Catholic and Marianist. *Characteristics of Marianist Universities* notes that "diversity without a common mission leads to isolated groups who rarely interact on issues of common concern. A mission without attention to diversity overlooks the importance of building a community that is multifaceted, one in which diverse, and even at times, conflicting perspectives are joined in a richer and more complex search for what is reliable and worthwhile and true" (§28).

[71.] As an institution, the University has undertaken several major initiatives in recent years to address the issues raised by diversity (and its lack). The Presidents Advisory Committee on Women's Issues (ACWI) and the Diversity Task Force (DTF) are the two most recent sustained and visible examples. Each of these groups has produced thorough reports addressing the issues in their respective areas. Their reports represent a significant institutional commitment and the public articulation of a set of goals to which we can hold ourselves accountable.

[72.] The objective of this Task Force is not to reiterate the investigations and reports

of ACWI and the DTF. Instead, its objective is to make explicit the links that connect the reports to our distinctive Catholic and Marianist heritage.

Where are we not succeeding?

[73.] In the area of gender diversity, ACWI has identified five patterns of assumptions and attitudes still pervasive at the University that "work systematically against women." Certain persistent concerns, such as the lack of a coherent maternity/paternity/adoption leave policy, seem to many members of the University community to be obstacles caused by (and simultaneously contradicting) the University's commitment to community based in its Catholic and Marianist character.

[74.] In the area of racial diversity, some of the conclusions identified by the DTF link the University's difficulties with diversity with its Catholic and Marianist character. Because the University claims community as a central value, experiences of exclusion or discrimination can seem to contradict or belie the University's heritage.

[75.] In the area of religious diversity, participants in the Sesquicentennial Conversation expressed concern over the tension inherent in the University's commitment to diversity and common mission. On the one hand, those who value the specificity of the University's Catholic and Marianist commitments are worried that they might be downplayed or homogenized if the University becomes more diverse. On the other hand, those who belong to other faith traditions or identify with no faith tradition note the feelings of exclusion that can result when the University celebrates key parts of the academic year with Catholic ritual.

What are the barriers to success?

[76.] The following description is not meant to enumerate all barriers to diversity at the University. Again, this Task Force is relying on and hoping to supplement the analyses contained in the ACWI and DTF reports. What follows is a description of barriers related to the University's Catholic and Marianist character that need to be overcome in order to move toward our vision of diversity and common mission. The Catholic and Marianist traditions of the University pose some obstacles to diversity and at the same time offer tremendous resources for fostering diversity. Honesty about the obstacles, and knowledge of and confidence in the resources, are all necessary for progress in this area.

[77.] Some participants noted that Catholic tradition poses barriers to diversity in its exclusion of women from ordained ministry. This exclusion has accustomed Catholic institutions to male leadership, making it difficult for women to gain access to positions of authority and influence. The University has made significant gains in this area in recent years, but some see a reluctance on the part of University decision-makers to move with urgency on this issue. Some participants expressed suspicion that the University community as a whole is unwilling to confront the real change necessary for diversity.

[78.] Commitment to Catholic tradition poses other challenges to diversity, as well. If the University community becomes more religiously diverse, then the unifying role of

liturgy and prayer becomes more complex, even potentially divisive. The University of Dayton, like other Catholic universities, has depended on Catholic ritual as one of the signs of Catholic identity, linking religious and academic communities; this connection may become more problematic if a larger and larger segment of the university community is excluded from full participation in the liturgy.

[79.] The University's particular history poses other barriers to diversity. Its location in southwestern Ohio, and its founding by a religious order of men, have resulted in a primarily white community, led mostly by men. Increasing diversity among students and employees is part of the University's goal of becoming a national rather than regional university; this change will require a significant re-thinking of what the University of Dayton "looks like."

[80.] Increasing diversity brings many advantages; it will also undoubtedly bring conflict as people from different cultures strive to live and work together. Participants noted that members of the University community are often reluctant to express honest differences with passion and to deal constructively with conflict. This characteristic affects the University community in a number of ways; dealing effectively with it will be especially crucial in the area of diversity.

On what strengths can we build to overcome these barriers?

[81.] Participants acknowledged overwhelmingly that the University offers a real sense of community and respect for the individual. There is a real sense of inclusivity that eschews a hierarchical model. Members of the university community ordinarily participate in various events without undue recognition of status. It is especially noteworthy that our worship events are significant times where the university community comes together simply as believing persons. This historic strength of the University offers a crucial resource as the University becomes more diverse.

[82.] It is important to acknowledge that efforts to increase and support diversity at the University are well under way. Documents defining the University as a Catholic and Marianist institution include a fundamental commitment to gender equity, a commitment consistently echoed up to the present day. The mission of the Office of Diverse Student Populations is to enrich and support the academic, social, personal, spiritual, and professional development of African-American and Latino students.

[83.] Catholicism has, in itself, support for and an imperative toward diversity. In effect it is not a religion of any particular nation. While its strong central leadership core is in Rome, its adherents are as diverse as the people of the planet because they come from every continent. In addition, Catholicism understands itself as a tradition that is alive and capable of changing in appropriate ways to meet the needs of the day. Sometimes these changes can be confusing—members of the University community who are not Roman Catholic express some bafflement at the level of difference and disagreement among the Catholic members of the community (especially in light of the widespread cultural perception that Catholics all think and believe the same thing).

[84.] Familiarity with Catholic tradition reveals a history of contention, of sometimes

divisive conflict, over the faithful living out of the Gospel. The history is not always one to be proud of, but it has produced a wealth of skill and knowledge about how such conflicts can preserve and sustain, rather than weaken or enervate, the tradition within which they take place. A Catholic university can and should be a place where new and contentious issues are taken up eagerly, courageously and civilly. As the University community forges an understanding and a practice of its method of addressing diversity, its members strive to gain and express respect not only for the differing views of Catholicism, but also a proactive stance in openness to other faith traditions. Thus in the diverse conversations, diverse opinions, and diverse points of view, the University community can find challenge, support, and a rich environment for creating, transmitting, and producing knowledge.

Diversity—Conclusions

[85.] The Society of Mary is a global organization, and as such can provide a living framework for how a diverse population can aim at building a community of learning. The fact that the University was established, fostered, and continues to be staffed by a religious order of men has left an indelible imprint on its life. The Marianist charism, and the broader Catholic culture within which it lives, is today carried by the vowed and lay members of the community, men and women, by faculty and staff in forms different from the past. *Characteristics of Marianist Universities* notes that "As one of the most multifaceted of human communities, the Catholic Church and universities that claim a Catholic identity owe to their students, who themselves embody a diversity, an acquaintance with the full range of cultural expression of the professional world in which students will move, and where they will attempt to integrate their religious, professional, civic, social and familial responsibilities and rights" (§21).

[86.] Members of the Society of Mary often point to the egalitarian status of priests and brothers (different from almost all other religious orders of men) as an important sign of how Marianists relate to each other. That sign has significance throughout the University structure and establishes a culture of a community working together. Among the religious, distinctions flow more from competency than from ecclesiastical status.

[87.] While the University faces a number of serious challenges related to diversity, and to the tension inherent in increasing diversity while maintaining a commitment to a founding religious heritage, that same heritage provides ample resources to meet these challenges. If we are confident that we can be diverse and still maintain a common mission, if we provide ourselves with the skills necessary to know and understand our heritage and its resources, we can lead in the effort to prepare students to be citizens of the pluralistic and global world of the twenty-first century.

Conclusions of the Task Force on the Sesquicentennial Conversation

[88.] Marianist educators have inherited from the time of Chaminade the habit of seeking the "signs of the times"—discerning in contemporary events the human needs

that Marianist education should address. If we look at our current moment in history, what do we see?

[89.] Catholic higher education in the United States for much of its history has been focused primarily on helping Catholics to assimilate—helping immigrants move from the working class into the middle class, equipping them with professional abilities and access. In that task they—we—have largely succeeded. Though some contemporary groups of Catholics (the largest among them Hispanics) are focused primarily on assimilation and upward mobility, large groups of Catholic immigrants in their fourth and fifth and sixth generations have achieved the success and stability dreamed of by their grandparents.

[90.] These achievements are goals worthy in themselves. The University of Dayton can be a healthy—and, by the standards of the world around us, very successful—institution if we simply stay on this same track. However, having achieved one significant part of our historical mission, the heritage of our founders—and our grandparents—suggests that we should not simply rest there, but ask what the world today most needs from us. In answering this question, crucial to what we mean by being a national leader in Catholic higher education, two elements of the Catholic and Marianist heritage of the University will help us clarify.

[91.] First, Marianist communities exist not primarily for themselves. They call us beyond where we are right now and into needs we have not yet recognized. Marianist communities support their members and recognize their distinctive gifts because these gifts are necessary to the re-building and sustaining of the world. In this, a Marianist understanding of community actively supports and resembles the restlessness of the scholar's search for truth, the refusal to be satisfied with current understandings or uncritically to accept things as they are.

[92.] Second, we have only begun to understand the resource that Catholic social teaching is and should be for the life of Christians in the contemporary world. We have to direct our scholarly and pedagogical attention to the poor, to violence, to injustice and inequality. We have to be willing to move beyond the comfort we worked so hard to achieve. We have to be willing to use intellectual energy and give intellectual priority to work that addresses these issues and these challenges, articulated in *Ex corde Ecclesiae*: "A Catholic University, as any University, is immersed in human society; as an extension of its service to the Church, and always within its proper competence, it is called on to become an ever more effective instrument of cultural progress for individuals as well as for society. . . . University research will seek to discover the roots and causes of the serious problems of our time, paying special attention to their ethical and religious dimensions" (§32).

[93.] In addressing these issues and these challenges, we are fortunate to be able to draw on the heritage of the Marianists—their origin among lay groups, and in the midst of a shattered society—and their conviction that the gospel was essential to re-building the society. The language of "family" and "community" strikes some as sentimental or overly idealistic. The times in which the Marianist founders lived, however, were anything but comfortable, and yet this is the language Chaminade chose. We can learn yet today from the clear-eyed way he stayed with his original vision in the face of

obstacles and danger and the mundane reality of flawed human beings attempting to sustain any common enterprise.

[94.] It is appropriate that lay people of all traditions be the ones with primary responsibility for this work. The Conversation has reinforced our awareness of the great gift of the presence of the vowed Marianists living in our midst. But the work of determining how the Christian life in the world should look is a question lay people must take up the responsibility of answering. Doing so requires deep grounding in the sources and traditions of Christian life and history, and Catholic universities have long been places where that grounding has been central. Doing so also requires, in the world as it is today, encounters with widely divergent worldviews, and the development of the ability to talk and interact with very different people, with people of other Christian traditions and other religious traditions, and those who identify with no tradition. Catholic universities have a long heritage of this, too, and must continue to develop their ability to do it.

[95.] This task of attempting to bring the social vision of Christian tradition to life in the world of today is not a sectarian one. It is one in which Christian Catholic commitments overlap and coincide with visions of justice and peace held by those from many religious and ethical traditions. Catholic commitments to justice and peace dovetail with the themes of traditional liberal arts education, which has long sought to ask the question: What is it worth giving your life to? If we sincerely ask that question and seek as teachers and students and scholars to answer it, the resulting vision of community can animate Catholic higher education and lead people from many walks of life to commit to fulfilling its vision for at least the next 150 years.

**Conversing: Reflections on the University of Dayton's
Catholic and Marianist Character in its 150th Year—A
Report from the Task Force on the Sesquicentennial
Conversation
19 February 2002**

Recommendations

Introduction

The Task Force's recommendations are organized into three categories: hiring, orientation and development of University faculty and staff; connected learning and the Catholic-Marianist character of the University; and justice and equity. Because of the nature of our task (i.e., to make a report on the results of the Sesquicentennial Conversation to the President of the University), the focus here is on policy and thus on those responsible for implementing policy. However, creating at the University of Dayton the kind of culture we want to be part of sustaining requires reflection on the role and responsibility of all members of the University community—these reflections form much of the body of our report. We received at all stages of our work many more excellent and important recommendations than we could include in one report.

Hiring, Orientation and Development of University Faculty and Staff

If the Catholic and Marianist mission of the University is to continue to be meaningful, hiring people in all areas who understand and support the University's mission becomes ever more crucial. Hiring for mission raises complex issues, but if done well it will result in a stronger educational community. Doing it well requires deliberately confronting the hard questions it raises and working intentionally to develop the necessary skills. Understanding the Catholic and Marianist mission of the University requires a sustained process of study and acculturation that begins when a person comes to campus and should continue for years. Therefore, hiring for mission should be followed by substantive orientation materials and programs and by opportunities for continued faculty and staff development. Our first set of recommendations focuses on these interconnected issues.

1. We recommend collaboration among the Office of the Rector, the Provost's Office and Human Resources in developing procedures and resources to ensure that hiring decisions across the University are made with the University's distinctive mission in mind.
2. We recommend that the Provosts Office, working with the Provost's Council, make mission conversations a more explicit element of the hiring process for faculty. Search committees should see substantive discussion of a faculty member's obligations and opportunities with regard to the University of Dayton's mission as part of the on-campus interview process. If departments feel capable of doing this themselves, they

would be encouraged to do so. If the members of the hiring department feel they lack the skills necessary for this conversation, resources should be available to them in a variety of forms, perhaps including reading or training for search committees on how to conduct "mission conversations," and/or a pool of people available to meet/dine with candidates and departments to talk about mission. Departments would remain in control of this element of the hiring process, but should become increasingly responsible for defining how the Catholic and Marianist character of the University relates to and is expressed in their own disciplines and in their department hiring practices.

3. We recommend that the Provost's Office commission the writing of a brief but substantive, scholarly and accessible introduction to the Catholic and Marianist character of the University to be used in the faculty hiring process, both as something to be sent to prospective hires and as a resource for search committees. While a number of different materials are available describing various aspects of the University's Catholic and Marianist heritage, the persistence of complaints about not knowing what "Catholic" or "Marianist" really means suggests at least two things: first, that existence of current materials needs to be much more widely known; and, second, that preparation of targeted materials that explicitly link a few clearly -described characteristics of Catholic and Marianist identity to the specific emphases and initiatives of the University of Dayton as it currently exists could help in conveying some basic elements of the University's identity to a larger audience.

4. We recommend that Human Resources enhance the current orientation program, incorporating more information about the Catholic and Marianist traditions of the University as well as collaborating with the Office of the Rector to assess the need for developing ongoing programs to further educate employees about the Catholic and Marianist heritage. In addition, we recommend that the University continue to find ways to educate students about the Catholic and Marianist character of the institution, and help students to make connections between their experiences here and the traditions which contribute to and foster those experiences.

5. We recommend that events that welcome and involve members of the campus community, such as the new employee dinner and Christmas on Campus, be affirmed, emphasized and continued. The Office of the Rector in collaboration with Human Resources should assess the need for developing additional ongoing programs to (a) educate faculty and staff about the Catholic and Marianist heritage, and (b) celebrate contributions employees have made toward furthering the mission of the University.

6. For faculty, we recommend that the Provost's Office (working with Program for Christian Leadership) incorporate some opportunity to study and reflect on the Catholic and Marianist character of the University as part of new faculty orientation. If the days before the beginning of the school year are too hectic, this opportunity could be provided at some point during the first year (preferably with follow-up opportunities from year to year).

7. We recommend that the Provost's Office fund a year-long faculty seminar (fifteen to twenty faculty members) on the relationship between Catholic intellectual tradition and the Catholic and Marianist character of the University. The year-long faculty

seminar established to develop the General Education cluster in the Catholic intellectual tradition went a long way to creating an intellectual core of faculty interested in and committed to these issues, but enough time has elapsed since then to make another similar seminar an important initiative.

8. We recommend that the President commission the preparation of a brief and clear explanation of *Ex corde Ecclesiae* and the cause it gives both for enthusiasm and for concern. The very best protection against the troubling elements of the norms for implementation is for faculty and others who shape the intellectual community on campus to be (pro)active in articulating and defining what a lively, faithful, intellectually rigorous engagement of Catholicism with the contemporary intellectual world looks like.

9. The vowed Marianists with the whole Marianist family should continue to manifest the Marianist presence by working with all divisions of the University. Their presence on campus should be highlighted in publications, events, and strategic planning, and their efforts to spread the Marianist character should be intentional in nature so that their spirit is enlivened by the campus community. The Office of the Rector and Rector's Council should also enlist students to collaborate in activities that heighten the awareness of and appreciation for all the members of the Family of Mary.

10. We recommend that the President of the University call for campus-wide discussions (similar to the Sesquicentennial Conversations) that include all faculty, staff and students to take place no less frequently than every five years. These conversations should serve as an opportunity to discuss current issues affecting the University community especially in light of our Catholic and Marianist character.

11. One strong element of response to the Sesquicentennial Conversation was the belief that positive aspects of campus culture, and the contribution units across the University make to the strength of the University's Catholic and Marianist character, should be more widely known and celebrated. To that end, we recommend increased opportunities for interdepartmental exchanges across all divisions in an effort to expand our understanding of the roles and contributions all units make toward accomplishing the University's mission. *Campus Report* and other forms of on-campus media should be used to publicize these contributions. In addition, we recommend that the Offices of Enrollment Management and Advancement continue to publicize the positive community aspects in all University marketing efforts.

12. The Forum on the Catholic Intellectual Tradition Today was established in 1990 as part of the University response to the work of the Committee on the Catholic and Marianist Identity of the University. It has gained a great deal of experience in working to enhance and promote Catholic intellectual tradition on campus. We recommend that as they consider how to respond to the current report, the President and the Provost review the role of the Forum and consider revision or expansion of its role.

13. Because Catholic and Marianist are identifying characteristics of the University, major university initiatives should incorporate some awareness of their relation to these traditions. Resources for doing this include the University's mission statement, the 1999 document *Characteristics of Marianist Universities*, and the other University identity

documents on which the Sesquicentennial Conversation was based.

Connected Learning and Catholic-Marianist Character

Vision 2005 commits the University to "connected learning"—the belief that education is most effective when all of its elements cohere intentionally in service of a larger purpose.

Connected learning begins with a clear commitment to high standards of academic rigor, but it does not end there. The University of Dayton's vision of distinctive graduates puts learning—by students, faculty and staff—in service to the human community, and acknowledges that all aspects of campus life need to reinforce and be consistent with this vision for it to take concrete shape. The College of Arts and Sciences must play a central role in developing connected learning and the Catholic and Marianist character of the University. The recommendations in this section are meant not to outline a comprehensive strategy for achieving this goal, but instead to highlight the areas most critical in the next stage of reflection and action, as they appeared in the Sesquicentennial Conversation. They focus primarily on recommending increased collaboration among the academic units of the University and other units to create a more cohesive learning environment for students.

14. We recommend that the Provost, with the involvement of the University Committee on General Education and Competencies and the College of Arts and Sciences, initiate a review of the place of Catholic social teaching, broadly defined, in the curriculum and the co-curriculum (i.e., activities beyond the classroom). Catholic social teaching is a key academic and intellectual link between the University's commitment to service—widely admired and explicitly associated with the University's Catholic and Marianist commitments—and its central academic mission (less often directly linked to the University's religious identity).

15. A large percentage of the reports on the Sesquicentennial Conversation expressed deep awareness and concern that abuse of or over-reliance on alcohol is damaging to academic achievement, strong community and healthy interpersonal relationships.

?? The "Weekend Scene" events, which began during the 2000-2001 school year, have proven to be effective at creating community within the student body without alcohol. We recommend that Student Development, working together with Campus Ministry and academic departments, should receive the necessary financial and staffing support to expand such programming for alcohol-free weekend events.

?? In addition, we recommend that the University provide the necessary resources, such as financial and administrative support, to implement the recommendations of the Alcohol Task Force.

16. The Office of the Provost, Campus Ministry's Center for Social Concern, and the Center for Leadership in Community have been encouraging faculty to incorporate service-learning as an effective pedagogical tool which also promotes the University's Catholic and Marianist identity. Promotion and tenure committees should more explicitly recognize and reward this "mission-driven" methodology among the faculty that choose to use it. In addition, participation in community service activities should also be viewed positively in our hiring and employee evaluation processes.

17. One of the University's most ambitious efforts in the area of connected learning is the creation of the Learning Village. The University has made significant progress toward establishing the Learning Village as a physical reality; as we work toward using it to its full potential, many participants in the Sesquicentennial Conversation cautioned that we should use it in a way consistent with our educational and community goals. We recommend that the Office of the Provost and the Chief Information Officer establish an advisory board comprised of an equal number of faculty, staff and students to objectively evaluate the positive and negative impacts of technology on the campus and to ensure that the increased use of technology enhances rather than hinders our strong campus community.

Justice and Equity

The Sesquicentennial Conversation indicated that many employees experience the Catholic and Marianist character of the University primarily in terms of whether they feel they are treated equitably and fairly as employees. By highlighting Marianist commitments to collaboration and egalitarianism, and Catholic commitments to social justice, the University sets high standards for itself as an employer. Justice is also at the root of the University's commitment to diversity and the full inclusion of all members of the campus community.

18. We recommend that University leadership clearly communicate to employees the nature of the decision-making and resource allocation processes within units and ensure that all division and department heads then communicate that rationale to all affected areas. In the decision-making process, administrators should make a concerted effort to involve different individuals from a variety of employment levels, and students when appropriate, to ensure a more diverse representation of beliefs and opinions.

19. As described in the "Campus Culture" section, participants in the Sesquicentennial Conversation expressed some anxiety about the potential conflict between the University's historic commitment to personal relationships and the increased prevalence of what some describe as "corporate culture." The Task Force recognizes that a commitment to competence and efficiency in the University's procedures is part of good stewardship. Indeed, participants in the Conversation also noted the key role that performance accountability plays in fostering community and a collegial workplace. At the same time, we recommend that supervisors at all levels be supported and encouraged, perhaps through programs aimed at improving personnel management skills, to draw on the University's distinctive values and commitments in making decisions and designing procedures. In particular, our established grievance procedure, which emphasizes the role of mediation, should be more widely publicized and use of this process should be encouraged without fear of negative retaliation from supervisors and department heads.

20. The University should ensure that all employees are not paid merely above the national minimum wage, but also paid at levels at least comparable to the living wage as established by the local government and appropriate advocacy organizations.

21. All full- and part-time positions should be reviewed periodically to see if salary,

wages, benefits and conditions of service are in keeping with the ideals of the Catholic/Marianist mission. Human Resources should pay special attention to the areas most readily identified within the University's mission and consider adjusting compensation levels beyond what is dictated by the market.

22. Human Resources should undertake a study (similar to the one conducted for faculty and support staff) to gauge pay rate for all employee groups. The study should examine wage disparity within similar positions, i.e. gender, ethnicity, and across different groups or divisions. The distribution of income for all University of Dayton employees in 1980 and in 2000 should be compared to determine whether changes in the distribution of income at the University mirror the growing gap in income distribution in the nation as a whole.

23. "Homosexual People in the University of Dayton Community," a 1996 document written at the request of the President to outline how Catholic teaching should inform the University community's treatment of its gay, lesbian, bisexual and transgendered members, was the result of a scholarly and consultative process. It can serve as a resource and model for similar topics, and we recommend that it continue to be incorporated into diversity initiatives as a means of institutional embodiment of the document.

24. We support and affirm the recommendations published in the reports of the Diversity Task Force and the Presidents Advisory Committee on Women's Issues. Affirmation and support of the recommendations made by these two committees means we endorse their articulation of the problems faced, and we support the administration's continuous and conscientious implementation of strategies to meet the challenges outlined.

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Glossary

Advisory Committee on Women's Issues (ACWI)—established in 1991 by President Raymond L. Fitz, S.M., to enhance the role of women on campus

Catholic social teaching, Catholic social thought—the body of teachings that guide Catholic reflection on social justice. Rooted in scripture and tradition, its modern formulations are usually traced to the 1891 encyclical of Pope Leo XIII, *Rerum Novarum*. For a recent contemporary statement of the major themes of Catholic social teaching, see "Sharing Catholic Social Teaching: Challenges and Directions—Reflections of the U.S. Catholic Bishops."

Diversity Task Force—Presidential task force appointed in September 1996, and charged with building a coherent strategy that would lead to the University's evolution as a more diverse community with a common mission.

ecclesiological, ecclesiology—the theological sub-discipline having to do with the study of the church.

Ex corde Ecclesiae—the 1990 apostolic constitution (papal document) on Catholic universities. Its title, which in English means "from the heart of the Church," comes from the opening words of the Latin document, and refers to where, in the West, universities originated.

Ex corde norms for implementation—*Ex corde Ecclesiae* included a charge to the bishops of each nation to work out how its general directives would apply in each national/cultural context. The U.S. bishops approved "*Ex Corde Ecclesiae: The Application to the United States*," in November, 1999.

laity, lay—In Roman Catholic usage, the term "laity" refers to members of the Roman Catholic Church who are not clergy.

Marianist—This term encompasses the members of the two Marianist religious congregations; i.e., the brothers and priests of the Society of Mary (S.M.) and the sisters of the Daughters of Mary Immaculate (F.M.I., for the French "Les Filles de Marie Immaculée"). In addition, in recent years it also refers to the members of the lay Marianist groups, whose founding historically preceded that of the religious congregations, and even more broadly to lay collaborators in a variety of Marianist works. All these groups taken together are referred to as the "Marianist family," after Chaminade's emphasis on "family spirit."

Rector, Rector's Office, Rector's Council—The Rector is charged with fostering the Marianist spirit on campus, and is assisted in doing so by the members of the Rector's Council.

vowed Marianist or professed Marianist—Because the term "Marianist" can refer inclusively to members of the Marianist religious congregations and to their lay collaborators, the term "vowed" or "professed" Marianist is used to be precise when

referring specifically to members of the religious congregations.