Executive Summary: Saint Louis University, through its Jesuit Catholic education, seeks to produce in its graduates certain features. To determine how well it does at transmitting these features to its graduates or to know what educational methods, institutions, and practices actually communicate these features, it is necessary first of all to make explicit what those features are. This report, written for the faculty and staff of Saint Louis University, makes explicit those features. First, though, it begins by describing the ethos and tradition of mission that permeate Saint Louis University. It then briefly describes how the mission of the University is integrated with certain processes and activities, such as curricula and clinical practice, professional education, and extracurricular practices, including service. On the basis of these descriptions, the Committee articulates five features that Saint Louis University should expect all its graduates to possess. In appendices, the Committee provides a selection of several activities, programs, and institutions that exhibit the mission and ethos of the University as it is already lived. It also presents a benchmark study used to prepare the Committee’s final draft by examining what features other Universities with Jesuit, Jewish, and non-religious missions, expect their students to exhibit and how those Universities form their students to acquire those features and how they assess that formation. A final appendix discusses the relationship between professional education and the liberal arts education of students.

Committee Charge from Dr. Manoj Patankar, Vice-President of Academic Affairs

Through reflection on the University Mission, present practices, and benchmarking, determine a set of features that Saint Louis University expects its graduates to possess and suggest mechanisms for fostering these characteristics in students and for assessing how well those characteristics have been transmitted.

Committee Members

1. Michael Barber, S.J. (Dean, Arts and Sciences) (chair)
2. Bert Barry (Staff, International Services)
3. Ellen Carnaghan (Chair, Political Science)
4. Nicole Filippone (Presidential Scholar)
5. Ken Haller, Jr. (Faculty, School of Medicine)
6. Jay Hammond (Chair, Theology)
7. Stewart Heatwole (MLK Scholar)
8. Morris Kalliny (Faculty, John Cook School of Business)
9. Ray Quirolgico (Assistant Vice-President, Student Development)
10. Paul Stark, S.J. (Vice-President, Mission and Ministry)
11. Frank Tucci (Staff, Student Financial Services)
12. Ted Vitali, C.P. (Chair, Philosophy)
13. Elizabeth Whitt, (Associate Vice-President, Undergraduate Education)
14. L.J. Willmore, (Associate Dean, School of Medicine)

Committee Process

The Committee reviewed readings, met regularly, and discussed several drafts of this document, and formed subcommittees to do benchmarking and to articulate the features the University expects of its graduates. Given the time constraints it faced, the Committee was unable to develop assessment procedures to determine how well those features are communicated to students.

The Features Characteristic of Graduates of Saint Louis University

1. Background: the ethos and the tradition

A distinctive ethos pervades Saint Louis University. It consists of a set of normative practices and values that inform and influence students (whether graduate or undergraduate), staff, faculty, and administrators, as well as the practices and institutions constituting the University. The Mission Statement of the University describes the aims of this ethos, which might also be described as the “culture” of the University, as “the pursuit of truth for the greater glory of God and for the service of humanity.” The norms of this ethos require that administrators, faculty, staff, and students live a certain way, and, when they live according to those norms, they, in turn, strengthen and make more palpable the ethos. The norms of this ethos function often implicitly, and this is an attempt to make them explicit in terms of the features the University expects its graduates to manifest.

In the ethos, or culture, of Saint Louis University, the tensions that the broader culture takes to exist between religious faith and social justice are thought to be reconcilable in accord with the Decrees of the Thirty-Second General Congregation of the Jesuit Order which mandate engagement in “the struggle for faith and that struggle for justice which it includes” (Decree #2, 13). In addition, the Saint Louis University ethos includes belief that religious faith and the intellectual domains of study and practice (e.g., the social and natural sciences, the arts and humanities, clinical practice, business, engineering, law), which on the surface might seem to have nothing to do with faith or justice or even to be opposed to faith and justice, are capable of
being integrated within a religious/justice vision. Consequently, the ethos of the University imbues those who work within it with the expectation that faith can be integrated with the search for justice, that faith is compatible with reason, that religion and science are not at enmity with each other, and that the divine and the human can be joined. Those who absorb the ethos of the University may experience the tensions between these poles, as does the culture at large, but they also experience a “spirituality of tensions,” which involves a striving for integration in which neither pole is rejected for the sake of the other. The integration, which the ethos invites us to and which finds expression in the University’s mission statement, also fosters love between self and others on the basis of the Golden Rule and in relationship to God.

Like every ethos, the Jesuit ethos of Saint Louis University pertains to a tradition, in this case, the broader Catholic tradition, especially as it was lived during and since the Counter-Reformation. In reaction to some ascetic tendencies in the Reformation to spurn art, science, and intellectual activity in reaction to Rome’s excesses, the Jesuits were convinced that God could be found already there in the “world,” in art, science, mathematics, education, and far-distant, non-Christian cultures. The early Jesuits immersed themselves in all these domains, and then they engaged in extensive reflection on themselves and these activities, asking how God was to be found or where God was leading. In finding God in all these domains beyond the boundaries of official religion, one is reminded of Catholic sacramental practice that finds God’s graced presence always already there in human life and that points out that grace and makes it explicit—all the while recognizing that God’s presence exceeds our best efforts to recognize it. The Jesuits not only looked to discover God in those places where God was thought to be absent, they sought by their energetic action to make God present in those areas. Hence, for instance, Jesuits like Matteo Ricci “made God present” through the respectful dialogue he entered into with the Chinese mandarins and their Confucian traditions (in which Ricci found God already present and from which he learned), Robert Southwell (and later Gerard Manley Hopkins) wrote magnificent poetry, Peter Canisius built a school system that traversed Europe, and Christopher Clavius applied his mathematical skills to developing the Gregorian calendar. Because their activities, which may not have been explicitly religious, flowed from the religious vision they lived, their work and their lives showed that seemingly secular domains were not alien to God or to religious believers.

Indeed, to the extent that the lay or religious representatives of Jesuit institutions achieve excellence in the non-explicitly religious domains in which they labor, they show that these areas are also immensely valuable, important, worthy of dedicating one’s whole life to, and significant in and of themselves. Furthermore, in the creative advancement of knowledge and human development, those in the forefront of research, teaching, service, and practice are continuing and extending the activity of the Creator who graced us with intelligence and sensitivity to make such advancement possible. The integration of faith/justice with secular domains of study and practice is felt by its absence in some sectors of Saint Louis University where the mission seems not to be very prominent or explicit and seems invisible. However, in the view of the ethos, God’s grace is there already at work in the sensitivities and intelligence of scholars and practitioners.

2. Integrating Ethos and Mission at Saint Louis University

The integration, that the mission calls us to, is embodied in the graduate and undergraduate curricula of all the schools and colleges across the University that attempt to bring into relationship religious faith and reason, science, art, the Western cultural tradition, and other traditions—all viewed positively, even as their presuppositions are critically examined. Religious faith is enriched by exposure to the humanities and the arts that explore life’s fundamental questions, the social sciences that enhance one’s capacity to understand others, and the natural sciences that evoke awe at nature’s complexity and beauty. The integration of mission values (faith and justice) with seemingly purely secular activities is also demonstrated in the clinical practices throughout the University that seek to bring healing, especially to those who are most vulnerable in our society, and in the various professional schools that enable students to acquire and hone skills that will greatly benefit those they will serve in the future.

If the religious/justice mission of the university is able to encompass all the activities of the arts and the sciences and all the endeavors to develop agents proficient in the subtle skills without which humanity cannot be well-served (e.g., in medicine, nursing, the health sciences, engineering, law, and business), then the development of expert professionalism is thoroughly concordant with the mission of the University. However, the professions themselves have discovered that an excessive emphasis on developing professional skills can result in a narrow professionalism, and they have advocated that their own professionals be grounded in the liberal arts to have the sensitivities and creativity that will make them even better doctors, nurses, therapists, engineers, lawyers, or entrepreneurs. The holistic education that Jesuit education seeks to provide is antithetical to an approach that would instrumentalize education, subordinating it completely to career goals (see Appendix 3).

Of course, if religious faith is to be integrated with what might seem to be opposed to it, it must be vital in one’s life, and hence Jesuit mission places a priority on efforts to evangelize students, to lead them to embrace gospel faith and values; to form students so that they, in the communal life they share with each other on campus, might live out the gospel vision and act as men and women for others; and to lead students to be transformative agents at the service of others as brothers and sisters in God’s one family. To form students so that they will be transformative agents, it is not enough to provide students with an intellectual formation, to transmit to them the ethos that refuses to polarize faith and reason, and to equip them with the skills they will need to serve humanity. What is also needed is a transformation of their hearts through the service activities by which they become familiar with the plight of those different from themselves, those of other classes, races, or international status, and learn from these others. Service activities should lead students to love those different from themselves and to acquire a sense of solidarity with these others so that they feel that whatever happens to these others also is happening to them. Hence the service activities throughout the University are crucial to the formation of students that will make them transformative of society at large. (Other examples of processes,
programs, and institutions that manifest the ethos and mission of the University and that play a role in the formation of students are listed in Appendix 1.)

3. Characteristics of Jesuit Education
In the light of the Jesuit tradition and its embodiment in the ethos of Saint Louis University, the Committee believes that the University ought to expect all its graduates to possess the following five features:

1. Deep understanding that faith can be integrated with reason and science. According to the ethos, rational bases can be offered for faith and ethical life, and the poles of faith and reason and the divine and the human exist in productive tension. Students are trained to think carefully, courageously, with openness to the transcendent and a commitment to social justice. They are educated to become reflective for the rest of their lives about themselves, about the deeper presuppositions at work in the disciplines they pursue, and about the presence of God in the work they do—fully in line with the spirit of the early Jesuits.

2. Mastery of cutting-edge disciplinary knowledge situated within a broader appreciation of the many dimensions of knowledge. Scholars in all disciplines enjoy the freedom to pursue truth according to the dictates of their fields, which are of value in themselves, as the early Jesuits believed, and rigorous and innovative thinking is prized throughout the University. Students should attain the depth of comprehension required to seek new knowledge, the breadth needed to understand complexity and change, and the skills to meet the highest professional standards.

3. Enduring engagement with the world and an educated desire to seek justice. Students are prepared to plunge into the heart of the world and to understand the complex factors underlying injustices at the local, national, and international levels. Because of the University's location in the city of Saint Louis, this commitment to justice is embedded in important ways in the local community and addresses the immediate challenges of that community, all the while recognizing how global challenges affect the community and the lives of everyone, just as the early Jesuits were constantly aware of the global context framing their endeavors. Students are formed to become competent, socially responsible citizens of their community, their country, and the world.

4. Commitment to service fueled by faith and by solidarity with those less fortunate. Saint Louis University students explore the relationship between love of God and love of neighbor and have experience serving others, seeking justice with and for them, and being taught by them. They are inclined to place their knowledge, talents and skills at the service of others, such as those who do not have access to higher education as they do.

5. Respect for difference and diversity. Saint Louis University students are open to and respectful of people whose opinions, personal or social characteristics, religious beliefs and values differ from their own. They act with the confidence of the original Jesuits, demonstrated by Ricci in China, that God is to be found in all places, persons, and cultures. They are also cognizant of the impact of social and economic institutions on society’s most vulnerable people.

The benchmark studies (see Appendix 2) indicate that the University could assess whether these features are successfully realized in its students through a more regular use of the National Survey of Student Engagement (NSSE). The Committee also thought that a survey could be devised and distributed to graduating seniors to determine whether they have acquired the features Saint Louis University expects of its students. However, the Committee felt that developing assessments for these features would require larger conversations in the University community and sustained efforts to devise testing mechanisms.

Appendix 1: Experiences through which students might acquire the five basic features
As an attempt to encourage further reflection, the Committee would like to propose some experiences and programs available at Saint Louis University that might help students develop the desired features. There are certainly other experiences or programs that are not listed, and the University community could seek to develop new experiences or programs that might serve this purpose.

1. Deep understanding that faith can be integrated with reason and science
   - Arts and Sciences core curriculum (and core offerings in other Colleges)
   - Interdisciplinary courses with a philosophical, theological, or ethical dimension
   - The Center for Sustainability
   - Mission and Ministry Brown Bag Luncheons
   - STEM+ efforts
   - The possible development of a Catholic Center
   - The Manresa Program
   - The De Lubac and Bellarmine Lecture Series in Theology
   - 9 p.m. Sunday liturgy for the student community

2. Mastery of cutting-edge disciplinary knowledge situated within a broader appreciation of the many dimensions of knowledge
   - Senior Legacy Symposium
   - Center for Teaching Excellence
   - Learning Communities and First-Year Interest Groups
   - Great Issues Committee
   - Experience in majors, minors, and other concentrations
   - Student research at graduate and undergraduate levels and in collaborations between the levels
   - Option of writing an undergraduate honors thesis Undergraduate research in the laboratories of top scholars STEM+
3. Enduring engagement with the world and an educated desire to seek justice

Host family program under auspices of the Office of International Services Honors Program’s linkage with ESL and EPA students
College-in-Prison and Video-in-Prison programs
Federal work-study opportunities
Community-centered education system of student conduct
School for Professional Studies
Atlas Week programs (to increase awareness of global injustice and inspire and inform student activism regarding issues of global justice)
Many majors, including Political Science, Sociology, and Urban Planning
Global and Local Social Justice concentrations
The Center for Inter-Cultural Studies
The Global Citizenship Center
Cross Cultural Center
Student Government Association (and all student leadership experiences)

4. Commitment to service fueled by faith and by solidarity with people less fortunate than themselves

Micah House
Service-learning courses (e.g., in ESL; Political Science service-learning classes explore the nature of poverty and urban renewal)
Community Service work-study opportunities Center for Service and Community Engagement Doerr Center for Social Justice
Casa de Salud
Internship experiences
Interfaith Sacred Space in Des Peres Hall

5. Respect for difference and diversity

Intergroup Dialogue (coordinated by Cross-Cultural Center)
I AM program (“Identity, Awareness, Multiculturalism”) and other programs coordinated by Cross-Cultural Center
Interfaith Sacred Space in Des Peres Hall
Welcome Week and Welcome Back Week (including programs focused on diversity)
On-Campus Living (2-year requirement for undergraduates to live on-campus with an intentional residential curriculum)
Various celebration weeks, days, months (campus-wide)
All the work of Campus Ministry, including trips and retreats
Mev Pulno scholars

Cultural diversity requirements in Core Curricula

African-American Studies program: systematic study of racial, cultural, and ethnic experiences of people of African heritage
Women’s Studies program aims to develop students’ multicultural perspectives and to help individuals become more reflective about their own lives and the lives of men and women everywhere

Appendix 2: Benchmark Institution Study

The Committee studied several benchmark institutions of higher learning: Earlham College, Fordham University, Gonzaga University, Loyola University Chicago, and Yeshiva University (See Appendix 2). Members of the Committee approached each institution with the questions about the characteristics it expected of its graduates, how those characteristics were determined, what experiences the institutions provided for students so that they might acquire those characteristics, and how the institutions knew that those characteristics were achieved. The Committee appreciated the way Fordham’s characteristics included religious dimensions, which not every religious institution stressed, and the Committee’s own list of characteristics includes that dimension. The Committee felt that most benchmark institutions attempted to imbue their graduates with their mission features through a series of curricular and extra-curricular activities, just as the Committee’s report suggests for Saint Louis University students. The Committee appreciated Loyola University’s effort to develop features in its students through a four-year plan for its undergraduates, although it did not think that such a plan would be as easily applicable at Saint Louis University. The Committee felt that it could assess whether its features are successfully realized in its students through a more regular use of the National Survey of Student Engagement (NSSE). The Committee also thought that a survey could be devised and distributed to graduating seniors to determine whether they have acquired the features Saint Louis University hopes that its students will acquire. The text below summarizes the Committee’s efforts to benchmark and it presents some of the more salient points the Committee identified in its research endeavor.

Institutions Examined:
Earlham College (IN) Fordham University (NY) Gonzaga University (WA)
Loyola University (IL) Yeshiva University (NY)

Questions addressed:

1. What characteristics do you expect in your graduates? What student outcomes do you intend from your undergraduate education?
2. How did you determine those are the characteristics you seek?
3. How are those outcomes/characteristics achieved? What experiences, for example, do undergraduate students have that lead to those desired characteristics/outcomes?
4. How do you know those characteristics/outcomes are achieved?
Summary “Data”

EARLHAM COLLEGE

In light of your institutional mission:

What characteristics do you expect in your graduates? What student outcomes do you intend from your undergraduate education?

• Earlham is an educational community, informed by the distinctive perspectives and values of the Religious Society of Friends (Quakers), and aimed at providing the highest quality of undergraduate education in the liberal arts and sciences. We strive to be a community of mutual support, responsibility, and accountability.

• Our educational values, shaped by Quaker perspectives, are:
  o Truth-seeking, wherever the evidence may lead
  o Rigorous intellectual inquiry
  o Nurturing an open, cooperative learning environment
  o Recognition of the ‘teacher within’
  o Lifelong learning habits.
  o Commitment to caring for the world we inhabit
  o Improving human society
  o Promoting global education
  o Seeking peaceful and just transformation of conflicts
  o Affirming the equality of all persons
  o Maintain high ethical standards of personal conduct

• An Earlham education strives to develop in students the habits of mind, caring, and action that allow and inspire them to apply their knowledge inside and outside of the classroom and in co-curricular programs. We aim to prepare students for lifelong learning and a future of civic engagement. We value their successes in the world and honor all honest walks of life that they pursue.

• Some of these values we share with other liberal arts colleges, particularly our commitment to developing outstanding leaders and citizens. It is the interlocking presence of all of these values, and the ways they are incorporated into intellectual and social practices, that make an Earlham education distinctive.

How did you determine those are the characteristics you seek?
Ongoing community dialogue and decision-making by consensus; twice-monthly campus convocations.

How are those outcomes/characteristics achieved? What experiences, for example, do undergraduate students have that lead to those desired characteristics/outcomes?

• Strongly integrated in-class and out-of-class experiences; emphasis on some kind of international experience (about 1/3 of Earlham’s 1000 students study abroad)

• Curricular Vision Statement for Earlham College (2010)
  o Earlham’s commitment to Peace and Justice leads us to educate for the future. We must teach enduring principles that underlie conflict and at the same time confront the causes of conflict and injustice, through rigorous study of contemporary social structures, human communication and creation, and interactions with the natural world. Our ability to imagine likely conflicts or challenges and their scope should help us decide among a number of curricular goods.
  o Respect for Persons, Equality, and Community are values that underlie what, why, and how we teach. Respect for others follows from our understanding that each person has access to truth. “Diversity” courses, whose content challenges students to see issues from perspectives different from their own, enhance respect and strengthen community. Courses structured to emphasize collaborative learning, both among students and between students and faculty, lead to stronger mutual regard and enhance learning. Service learning, volunteerism, and internships extend relationships and learning into the wider community beyond Earlham.
  o A major curricular ramification of valuing Simplicity is that we maintain a clear dedication to Earlham’s mission while not overextending ourselves, either institutionally or as individuals. Remembering that we are an undergraduate Liberal Arts and Sciences College has implications for the depth and breadth of study to which we aspire. Our work should invite, prepare and render competitive those of our students who wish to pursue further study, but we must also equally serve the large number of our students who do not choose to attend a graduate or professional school. We cannot offer an unlimited curriculum, and so should be cautious about adding programs, majors, or minors. Further, we should heed faculty and student experience of work overload in classes and schedules and concretely preserve time for reflection, as well as for co-curricular, spiritual, and creative lives.
  o We take Integrity to be about individual moral and ethical development, as well as the wholeness, completeness and strength of the curriculum. All ways of knowing should be present in the curriculum as they are in people: intellectual, spiritual, creative, physical, and social. At the same time, all majors and minors should in their own ways help to foster this development, by addressing the ethical and moral dimensions of their curricula in terms of both content and pedagogy. Because no one disciplinary lens is capable of answering increasingly complex questions, we must encourage the pursuit of knowledge through interdisciplinary as well as disciplinary programs.

How do you know those characteristics/outcomes are achieved?
Collegiate Learning Assessment (CLA), National Survey of Student Engagement (NSSE)
Fordham University

In light of your institutional mission:

What characteristics do you expect in your graduates? What student outcomes do you intend from your undergraduate education?

• Fundamental to their mission is inviting teachers and students to find God in all things. This fundamental statement, forming their ethos, is clear throughout. They expect students to encounter truth, beauty and goodness to “discern the fingerprints of God.”

• They seek to revel in creation and celebrate it with an undying gratitude and humility.

• Ignatius insisted that each person is uniquely loved by God and that “We at Fordham are committed to caring for the whole person,” mind, body and soul.

• Fordham cultivates excellence because each person has a privileged duty to cultivate the gifts God has “lavished” upon us.

• They frame expectations for engagement with the community as offering the gift of service to a world in need, seeking to put words of love into action “…to allow our education to make a difference in the world.”

• Fordham is clear in seeking to foster in all students life-long habits of careful observation, critical thinking, creativity, moral reflection and articulate expression. Further, there is that expectation that affirms the complementary roles of faith and reason in the pursuit of wisdom and learning.

How do you know those characteristics/outcomes are achieved? What experiences, for example, do undergraduate students have that lead to those desired characteristics/outcomes?

• Fordham has a Center for Service and Justice (CSJ) named for Dorothy Day and with the motto homines pro aliis.

• They expect students to serve in and learn from the surrounding communities, followed by praxis or the ongoing process of action and reflection.

• Their material indicates they strive for excellence in research and teaching, with “…rigorous thinking and the quest for truth.” They value a Core Curriculum that is rooted in liberal arts and sciences. They publish a list of a “carefully organized progression of 17 courses that are taken by all students.” And they have two capstone courses that integrate learning across disciplines that appear to tie social and personal values.

• Fordham material states clearly that their education at all levels is student-centered and attentive to the development of the whole person. They add that Jesuit education is cosmopolitan and thus international in scope, adding throughout the advantage of being in New York City, at the crossroads of the world.

Gonzaga University

In light of your institutional mission:

What characteristics do you expect in your graduates? What student outcomes do you intend from your undergraduate education?

• We seek to provide for our students some understanding of contemporary civilization; and we invite them to reflect with us on the problems and possibilities of a scientific age, the ideological differences that separate the peoples of the world, and the rights and responsibilities that come from commitment to a free society. In this way we hope to prepare our students for an enlightened dedication to the Christian ideals of justice and peace.

• Our students cannot assimilate the tradition of which Gonzaga is a part nor the variety of human culture, nor can they understand the problems of the world, without the development and discipline of their imagination, intelligence, and moral judgment . . . And since what is assimilated needs to be communicated if it is to make a difference, we also seek to develop in our students the skills of effective writing and speaking.

• We believe that our students, while they are developing general knowledge and skills during their years at Gonzaga, should also attain more specialized competence in at least one discipline or profession.

• We hope that the integration of liberal humanistic learning and skills with a specialized competence will enable our graduates to enter creatively, intelligently, and with deep moral conviction into a variety of endeavors, and provide leadership in the arts, the professions, business, and public service.

How did you determine those are the characteristics you seek?

• Those characteristics are inherent in the tradition which forms the foundation of a Gonzaga education.

How are those outcomes/characteristics achieved? What experiences, for example, do undergraduate students have that lead to those desired characteristics/outcomes?

• Through its academic and student life programs, the Gonzaga community encourages its students to develop certain personal qualities: self-knowledge, self-acceptance, a restless curiosity, a desire for truth, a mature concern for others, and a thirst for justice. Examples: community service, student leadership, study abroad, internships and field experiences.

• A basic set of courses in thought and expression, philosophy, religious studies, mathematics, and English literature is at the
All of Loyola’s undertakings—its teaching, research, and service—are designed to ensure that every student has the ability to communicate; to solve problems analytically and creatively; to think and express oneself clearly; to be able to formulate an argument; to listen to and work with others; and to have a sense of the larger workings of society as a whole, in terms of justice, politics, and world group dynamics.

How do you know those characteristics/outcomes are achieved?

- We hope that all our graduates will live creative, productive, and moral lives, seeking to fulfill their own aspirations and at the same time, actively supporting the aspirations of others by a generous sharing of their gifts.
- National Survey of Student Engagement (NSSE)

**Loyola University Chicago**

In light of your institutional mission:

**What characteristics do you expect in your graduates? What student outcomes do you intend from your undergraduate education?**

- All of Loyola’s undertakings—its teaching, research, and service—are infused with a conviction regarding the sacred character of all reality, the dignity of every human person, the mutually informing dynamic between faith and reason, and the responsibility to care for those who are suffering most in our world. And Loyola’s Jesuit pedagogy is informed by the conviction that faith, knowledge, and the promotion of justice are intrinsically related.
- Expanding Horizons and Deepening Knowledge: The University is the steward of a long and deep tradition of learning and knowledge... Students who come to Loyola can expect to be enriched and broadened by that tradition and, at the same time, be challenged by it to lead extraordinary lives that are relevant in new and different circumstances.
- Self-Appropriation: Beginning with an appreciation of one’s gifts and the progressive discerning of how best to use them in practical ways and diverse settings are both the starting place and the trajectory of an educational process that we call self-appropriation. ... A transformative pedagogy helps students name their gifts, formulate their convictions, and ultimately take full ownership of their own lives.
- Dialogue: Students who come to Loyola can expect to be challenged to a kind of dialogue and diversity that is authentically transformative. At Loyola, diversity does not simply mean that all are welcome and can have a seat at the table. More than that, it means that those who have a seat at the table should be prepared to be changed and transformed by their encounter with each other and by the values that pervade Loyola’s educational experience.
- Moral Responsibility: There are clear moral dimensions to the economic, political, social, and environmental crises our world is currently facing... It is more important than ever that our students receive a strong foundation in moral discernment in order that they can act responsibly in all their relationships and pursue the common good.
- Care for the Planet: One of the main goals of a transformative education is learning to live in right relationship: right relationship with oneself, right relationship with others, right relationship with God, and right relationship with our environment. Each of these fundamental relationships requires sensitivity, understanding, and care... The University has a decisive role to play in fostering new attitudes and new practices of good stewardship and peacemaking within the context of a global paradigm.
- Faith and Justice: The overriding purpose of the Society of Jesus, namely “the service of faith,” or its communication and deepening, must also include the promotion of justice, a goal shared with many religious traditions... But it is not enough simply to juxtapose these two terms; it is essential to hold the two together. Because, in the end, injustice is rooted in a spiritual problem and its solution requires a change of heart.
- What is a Loyola Alum?
  - Completion of undergraduate degree and retention of knowledge and skills gained;
  - Appreciation of one’s own strengths and talents and how they may be employed for the benefit of others;
  - Knowledge and understanding of the infinite expressions of human diversity;
  - Commitment to civic engagement and promotion of social justice;
  - Commitment to responsible stewardship of our planet;
  - Understanding of and reliance on ethical decision-making;
  - Deep understanding of one’s own faith as well as an informed perspective on the faiths of others.

How did you determine those are the characteristics you seek?

- Mission
- Document created by Student Development; endorsed by President and Provost; adopted by Faculty Senate.

How are those outcomes/characteristics achieved? What experiences, for example, do undergraduate students have that lead to those desired characteristics/outcomes?

- Four-Year Plan for Loyola students focused on questions students must address at each stage; provides holistic educational goals, specifies Loyola experiences (curricular and co-curricular) that will lead to achieving those goals, and provides milestones to indicate progress. Assessment tools are defined for each year.
  - Year 1 Acclimating to College and Exploring Opportunities: (for example) Navigate the transition to college by developing habits necessary to engage in
challenging intellectual work as well as developing skills for independent living; understand mission and core values that form the identity of Loyola; formulate curricular and co-curricular plan for collegiate journey. Complete Univ 101, commit to involvement in 2 campus organizations, develop 4-year plan, and create e-portfolio.

0 Year 2 Engaging in Community and Seeking Meaning:
(for example) Make connections between knowledge from Core and major courses and learning occurring outside of the classroom; explore and articulate personal values; continue to develop meaningful relationships with faculty, staff, and other members of the Loyola community. Declare major, create plan for internship/study abroad/research with a faculty member, complete civic engagement core course.

0 Year 3 Making Meaning Through Engagement On and Beyond Campus: (for example) Explore diverse ideas, world views, religions, and people as a means of preparing to become members of pluralistic communities and demonstrate cross-cultural or multicultural competence; develop and demonstrate emerging leadership skills. Complete internship or field experience, complete study abroad or immersion program, and discuss career plans with faculty/advisors, complete undergraduate research experience.

0 Year 4 Developing Purpose and Transitioning to Post-College Life: (for example) Engage in reflection and dialogue with advisors and faculty members about the meaning of college experiences to expand understanding of self and clarify post-graduation plans; synthesized, integrate, and apply knowledge through capstone courses, research with faculty, and independent study. Undergraduate research project, senior retreats, capstone presentations, solidify post-graduation plans, complete e-portfolio.

How do you know those characteristics/outcomes are achieved?
Institutional data (undergraduate survey, first- and second-year advising reports); National Survey of Student Engagement (NSSE), Educational Benchmarking Inventory (EBI).

Yeshiva University

In light of your institutional mission:

What characteristics do you expect in your graduates? What student outcomes do you intend from your undergraduate education?

• “One of the foundations of Yeshiva University is the importance of enriching and enhancing Jewish life and growth both on our campuses and in the Jewish community at large.”
  “Our students learn and go forth, as both educated and ethical people, to share their own special talents with society.”

• “It is Yeshiva’s unique dual curriculum that teaches knowledge enlightened by values that helps our students gain the wisdom to make their lives both a secular and spiritual success.”

• “Yeshiva brings wisdom to life by not only teaching the knowledge and skills to be highly accomplished scholars and professionals but by teaching the ethical and moral values that will make them truly admirable people.”

• “Their charge is, together with their unmatched network of peers, to take their sense of humanity and bring it to bear on how they build their future of success.” (President)

• “United by their quest for both unparalleled intellectual engagement and spiritual exploration, our students are ground-breakers.”

• “We shall: offer world class undergraduate programs that equip students for meaningful and challenging careers; offer first-rate graduate and executive programs, complementing other programs at YU, to a wide student population; assure that our programs have a clear ethical basis and a global orientation; inculcate Jewish values in our courses and programs; embrace alumni and the business community and involve them in our programs; conduct research that address issues that matter and make meaningful contributions to knowledge in our fields.”

How did you determine those are the characteristics you seek?

• “In America, Israel and around the world, our mission to bring wisdom to life will foster greater understanding and appreciation of the heritage, traditions and values we all hold so dear.”

• The traditions and expectations of Yeshiva University are closely tied to the Jewish faith.

How are those outcomes/characteristics achieved? What experiences, for example, do undergraduate students have that lead to those desired characteristics/outcomes?

• Academic Support
  o Academic Advisement Center
  o Beren Writing Center
  o Wilf Writing Center
  o Career Development Center
  o Counseling Center
Educating the Engineer of 2020: Adapting Engineering Education to the New Century, 2005, p. 52). Similarly, an extensive study by Hart Research Associates entitled “Raising the Bar,” found that the majority of 302 business executives they interviewed (59%) thought that it was important to have both an in-depth knowledge in a discipline and a broader education (“Raising the Bar: Employer’s Views on College Learning in the Wake of the Economic Downturn, A Survey among Employers Conducted on Behalf of The Association American Colleges and Universities by Hart Research Association” (embargoed on January 20, 2010, executive summary p. 1). To meet the increasingly complex demands that employees will face in the workplace, employers feel that a broader set of skills and higher levels of learning and knowledge are required (p.1). The majority of executives seek “well-rounded graduates.” (p. 7) The Collegiate Employment Research Institute at Michigan State University has found that liberal arts graduates can expect to be more sought after and offered better salaries (ABC News, Karen Joseph, “Study: Liberal Arts Graduates Will Get Better Jobs” 7/28/2011.) In a world of rapid change and contending cultures, the breadth and flexibility of mind that the liberal arts promote may offer a unique competitive advantage (D.D. Guttenplan, “Vocational education with a liberal dose of arts,” Deccan Herald, 7, 28/2011). Roger Lister of the Salford Business School in England asserts that financiers or MBAs who are exposed to Arthur Miller’s Death of a Salesman will be better equipped to understand employees (ibid.). Martha Nussbaum of the University of Chicago in her book Cultivating Humanity envisions universities as places where one comes not just to have a career but to become an active citizen, knowing how to analyze and think creatively and expand one’s imagination—traits, she thinks, that any professional education should develop (ibid.). Roger Martin, Dean of the Rotman School of Management at the University of Toronto has been critical of STEM (Science, Technology, Engineering and Medicine) that would leave out the humanities (Ibid.) The professions themselves, it is obvious, wish to avoid the fate that Edmund Husserl warned against when he cautioned that “merely fact-minded scientists make merely fact- minded people.” (Crisis, #2) Indeed, the acquisition of professional skills and the humanistic bases that make professional practitioners full human beings and even better professional practitioners both flow from the religious/justice mission of the University that finds value in areas of endeavor that might seem to have little at all to do with God.

While there are many arguments that the liberal arts can contribute to one becoming a better professional, there is also a conviction in the long tradition of Catholic thought, going back to Aristotle, that education should never be instrumentalized for careerist goals or social utopianism. Liberal arts education ought not to be seen as making one more clever, viewing the world as mere raw material, and looking upon one’s education as providing one with means to act for one’s own personal purpose, but rather education is a matter of the formation of virtues, enabling the student to grasp the world as a whole and “to apprehend the totality of existence as God’s gift of love.” (Michael Naughton, “The Integration of Liberal Professional Education,” p. 5, see also pp. 1, 3) Liberal education stresses the proper use of leisure time for the development and cultivation of the whole person, as opposed to alternate views that subordinate all leisure to making one a more effective worker and ultimately end up reducing the value of persons to only what they are able to contribute to a social or economic system.

Appendix 3: The Professions and Liberal Arts

There is widespread evidence that the professions themselves see the need for holistic formation, for a liberal arts dimension in the preparation of their own students. The National Academy of Engineering in its Educating the Engineer of 2020 observes that its graduates need to possess technical excellence, but also team, communication, ethical reasoning, and societal and global contextual analysis skills. “Neglecting development in these arenas and learning disciplinary technical subjects to the exclusion of a selection of humanities, economics, political science, language, and/or interdisciplinary technical subjects is not in the best interest of producing engineers able to communicate with the public, able to engage in a global engineering marketplace, or trained to be lifelong learners.” (National Academy of Engineering,