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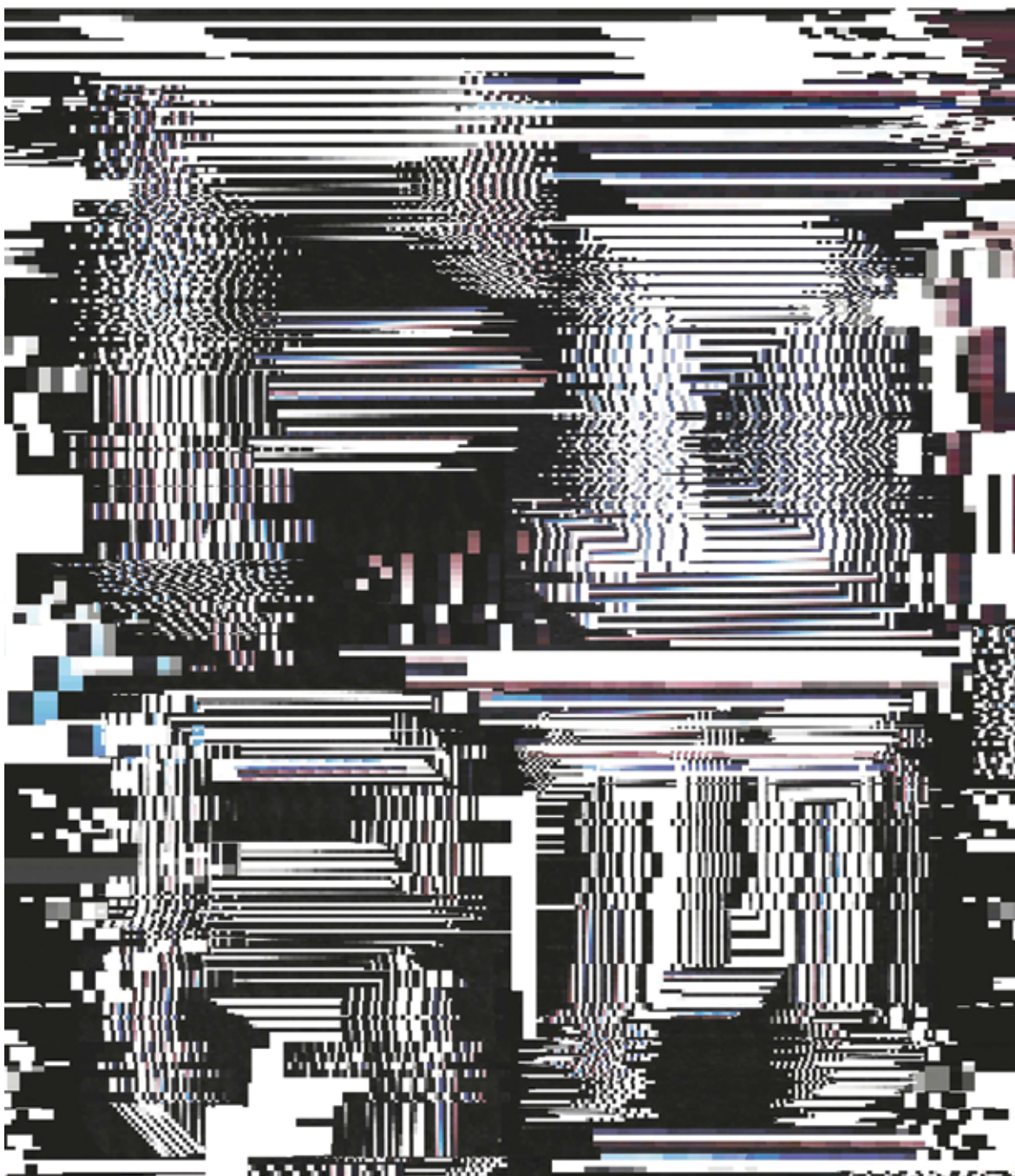
SUMMER 2022 VOL. 22



SUMMER 2022

explore

EXPLORING THE INTEGRATION OF FAITH,
JUSTICE, AND THE INTELLECTUAL LIFE
IN JESUIT, CATHOLIC HIGHER EDUCATION



Qiuwen Li, *Into-form*, 2021.

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ON THE COVER: Berkeley Hoerr, *Fire in the Valley*, 2021, mixed media work.

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Ignatian Center for Jesuit Education

Our Vision
The Ignatian Center for Jesuit Education will be recognized throughout Silicon Valley as providing leadership for the integration of faith, justice, and the intellectual life.

Our Mission
The Ignatian Center promotes and enhances the distinctively Jesuit, Catholic tradition of education at Santa Clara University, with a view to serving students, faculty, staff, and through them the larger community, both local and global.

Santa Clara University, a comprehensive Jesuit, Catholic university located 40 miles south of San Francisco in California's Silicon Valley, offers its more than 9,000 students rigorous undergraduate curricula in arts and sciences, business, and engineering; master's degrees in business, education, counseling psychology, pastoral ministry, and theology; and law degrees and engineering Ph.D.s. Distinguished nationally by one of the highest graduation rates among all U.S. master's universities, California's oldest operating higher education institution demonstrates faith-inspired values of ethics and social justice. For more information, see www.scu.edu.

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Seeking Understanding and Solidarity

Introduction to Summer 2022 *explore*

BY AARON WILLIS

IN THE INAUGURAL ISSUE OF *EXPLORE*, ROBERT SENKEWICZ LAID OUT HIS VISION FOR THE NEWLY FORMED BANNAN INSTITUTE. Among the core goals of the work was to create a space where faculty, staff, and students “could figure out just what it means for us to be associated with this particular type of educational institution—a Jesuit, Catholic one.” As the first director of the Institute (now the Bannan Forum), he premised his original vision “on the notion that struggling with the question of our Catholic and Jesuit identity is one way in which we can become a better and more genuine university.”

This issue of *explore* returns to and continues that vision. In fall 2020, a group of faculty from across the institution began the first year of the Catholic Intellectual Tradition Seminar. Over the course of six meetings, they discussed shared texts that explored various aspects of the tradition and reflected on those readings and conversations with their teaching and scholarship in mind. Faculty also brought a range of faith, spiritual, and philosophical traditions and engaged with the readings through an interdisciplinary lens—sharing a desire to better understand what it means “to be associated with this particular type of educational institution” and how the Catholic intellectual tradition might foster intellectual and educational excellence at Santa Clara.

Over the course of the seminar, our shared reading from the Jesuit John Haughey’s monograph *Where Is Knowing Going* sparked discussion on a key tension we faced: the “Catholic” part of the Catholic intellectual tradition. For many, the label

brought up the specter of a limitation of questions, ideas, and understanding in order to serve narrow dogmas. For others, it read as a barrier to intellectual or educational exploration and excellence. Yet as Haughey notes, “this tradition should not find any portion of reality alien to it. The catholicity of the tradition has its origin in the universal drive people have to make sense, to make meaning, to make wholes that would not be unless they birthed them.”

The seminar approached the Jesuit, Catholic identity of the university through these two lenses, which lie at the core of our institutional mission. As Robert Senkewicz pointed out in 1997, “according to Jesuit ethos, it is the responsibility of the educated person to work for a more just and humane social order.” This is what we still claim today and what cannot be achieved if we fail to fully embrace reality in all its complexity and brokenness. It also won’t be achieved if we cannot do so as a community united in a shared purpose and inspired by a diverse set of experiences, beliefs, and traditions that represent the totality of our world. The vitality of our institution is dependent on a radical openness and inclusivity, not a closed and static vision of “tradition.”

In the following pages, the results of our conversations and shared readings are expressed in a series of essays that largely and organically cohere around themes of solidarity, understanding, and compassion for one another. This is perhaps unsurprising for a series of conversations that took place over Zoom during the height of the COVID-19 pandemic. The concept of solidarity has deep roots in the Catholic tradition, as it does in




Joanne H. Lee

many traditions and cultures across the world, and like any idea with a long and complicated history, it avoids simplistic definition. In its broadest sense, solidarity within the Catholic tradition is focused on the notion that we are related to one another

As Robert Senkewicz pointed out in 1997, “according to Jesuit ethos, it is the responsibility of the educated person to work for a more just and humane social order.”

and that our ability to flourish is dependent on the flourishing of those around us. This reality calls us to a deep commitment to the flourishing and welfare of all people and creation, not just our own self-interest. We stand with each other in recognition of the fact that when any human suffers, we all suffer, for we are part of a single web of creation that is constantly in relationship with each other across divides of geography, race, gender, class, sexuality, and other categories of difference and identity. It is easy to see how, within this context, thin concepts and practices of solidarity are common. But the challenge we all

face is to build relationships of solidarity that have transformative potential.

The essays in the following issue of *explore* touch on the struggles to live up to our principles, the suffering we all endure, and the tensions that exist within a community. Yet, ultimately, in the classroom and beyond we are offered visions of where we might find the examples of relationships and commitments that would make a real and enduring solidarity possible. I hope that these essays spark further conversations and reflections about what it means to be a Jesuit, Catholic institution that is committed to justice, inclusivity, and solidarity for all. For that is the ultimate measure of our success as a university community. 



Joanne H. Lee

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LEADING WITH COMPASSION

An opportunity to transform business, education, and society

BY HOORIA JAZAIERI

“THE FUTURE OF HUMANKIND ISN’T EXCLUSIVELY IN THE HANDS OF POLITICIANS, OF GREAT LEADERS, OF BIG COMPANIES.... BUT THE FUTURE IS, MOST OF ALL, IN THE HANDS OF THOSE PEOPLE WHO RECOGNIZE THE OTHER AS A ‘YOU’ AND THEMSELVES AS PART OF AN ‘US.’ WE ALL NEED EACH OTHER.”

—Pope Francis (TED2017)¹

Beyond excellence, “the Jesuit University in Silicon Valley” strives to create the conditions for human flourishing and a just and humane world for all. At Santa Clara University, the “three C’s” of competence, conscience, and compassion represent the core values and tenets that we expect all members of our community to embody.

First, *competence* refers to the value of encouraging members to acquire broad knowledge, adopt a curious growth mindset, and continue the pursuit of wisdom. *Conscience* refers to the value of behaving ethically in all that we do, discerning what is right from wrong, and having a genuine commitment to issues of social justice, both locally and globally. Finally, *compassion* refers to the value of noticing suffering, feeling moved by suffering, wishing for the relief of suffering, and having a motivation or readiness to take action to relieve suffering. These three C’s represent interrelated values that are part of our identity and the cornerstone of our culture at Santa Clara University.

Being a Jesuit institution of higher education, where we are guided by the Catholic and Jesuit intellectual traditions, competence and conscience are values that are naturally and somewhat easily tended to, with compassion often being a bit overlooked. This lack of attention to compassion is not unique to SCU, as Pope Francis recently said: “In our technological and individualistic culture, compassion is not always considered well; at times, it is even regarded with disdain.”²

Given the heaviness that can be associated with compassion (i.e., suffering), it is no wonder why people attempt to avoid this topic altogether, favoring more lighthearted topics such as the weather, weekend plans, or favorite TV shows. Regardless of our own personal desire (or lack thereof) to acknowledge suffering, it is inevitably part of all our lives. In this article, I argue for the importance of compassion by exploring the topic of compassionate leadership. If we have the courage to be compassionate leaders, we have the opportunity to

“COMPASSION ALLOWS US TO ACKNOWLEDGE THE HUMANITY IN OTHERS, WHICH ULTIMATELY ALLOWS US TO GET IN TOUCH WITH OUR OWN HUMANITY, AND OUR BASIC INSTINCT TO CARE.”

transform business, education, and society, and solve some of the most pressing problems of our time.

What Is Compassion and Why Is It Essential to Effective Leadership?

Compassion is not just a popular Northern California buzzword, a “super power” or a “quiet power.” It is a state that can be enacted in all of our daily lives, if we choose. Can you imagine a workplace, school, and society where compassion is at the forefront? While on the surface this may seem purely aspirational, everyone—regardless of their age, personality traits, formal education, or job title—has the capacity to not only be a leader, but to lead with compassion. Cultivating the skills to actually lead with compassion is where the challenge, and opportunity, exist. Compassion provides leaders with several key skills that are crucial to effective leadership.

First, leading with compassion allows leaders to tap into an *awareness*, or an opening that recognizes that suffering exists—and not just in the abstract, but specifically in this very moment. Everyone you interact with has experienced, is experiencing, and will experience some form of suffering in their lives. Whether we choose to acknowledge this or not, suffering is always all around us. Often, we are so consumed by our self-focused attention on our own goals and objectives that we forget people on the receiving end of our emails, one-on-one meetings,

and companywide “all hands” meetings experience suffering. We also often forget that, as leaders, we too experience suffering in our personal and professional lives. Importantly, part of what connects us to each other is that we *all* experience suffering. Nine-time NBA champion and current Golden State Warriors coach Steve Kerr, who considers compassion to be one of his four core values (the others being joy, competition, and mindfulness), states: “Compassion starts with understanding that everyone, from superstar Steph Curry down to the last player on the bench, is probably dealing with something. It’s critical that we all acknowledge that while the nature of the adversity or struggle may differ somewhat, at the root level it’s still about vulnerability and shared human experience.”³ One of my favorite questions to better tap into an awareness of others’ suffering is to ask people I encounter: “Tell me about your day.” Carefully listening to what is said, and unsaid, in response to this question often reveals ordinary and profound suffering.

Ineffective leadership exists when we are not willing to see the suffering (our own and others’) that is right in front of us. Where does this aversion to acknowledging suffering come from? Perhaps this avoidance occurs from a place of fear (e.g., if I acknowledge that there is suffering, might I actually have to do something about it? Or, might acknowledging that there is suffering create a contagion effect or impede the “good vibes” we often strive for?). Perhaps this avoidance of suffering occurs from a place of guilt (e.g., what if *I* have contributed to another’s suffering in a way that violates my own moral code?), or perhaps simply from a place of not caring about the people around us beyond what they can do for us and the bottom line. On the other hand, when leaders operate from the basic assumption that all beings—regardless of their specific circumstances—experience suffering throughout their lives, this allows for compassion to exist. Compassion allows us to acknowledge the humanity in others, which ultimately allows us to get in touch with our own humanity, and our basic instinct to care.

Next, from this place of awareness, we can allow ourselves to *feel our emotions regarding suffering*. While seemingly simple, at times when we notice suffering—our own and others’—we dismiss, discount, suppress, and minimize it, which prevents us from experiencing the (adaptive) affective states associated with suffering. How does it feel to think about the fact that those you lead and care about are experiencing suffering? What emotions arise within you as you consider this?

For me, I often feel sadness and a sense of concern when thinking about the suffering of those around me. Leaders often shy away from feeling and expressing negative emotions that are present, opting to avoid the elephant in the room. However, whether acknowledged or not, these negative emotions are indeed a part of all of our lives. What is being communicated to others when a leader refuses to acknowledge the negative emotions that are present? There is no evidence to suggest that by not acknowledging suffering it will suddenly go away; in fact, data on emotional suppression⁴ and ironic process theory⁵ suggest just the opposite. Put simply, avoidance and suppression of negative thoughts and emotions does not work, yet many leaders continue down this futile path.

Leaders are powerful role models—people often look to them for implicit and explicit cues on how to behave and what is appropriate to share. Thus, leaders who choose to lead with compassion are willing to acknowledge and share in both the joyful moments as well as the moments of difficulty and despair. Paradoxically, acknowledging these negative emotions can create opportunities for authentic connections to form and a foundation for trust to develop; however, we must be willing to allow ourselves to feel these emotions and care for others.

When we allow ourselves to feel whatever arises within us as we acknowledge suffering, it opens the door for *compassionate intentions*—a place where we can generate a wish to see the relief of suffering. Compassion extends beyond ordinary empathy of acknowledging and feeling moved by suffering to also include an *intention* to see the relief of suffering.

Compassionate leaders see suffering, feel moved by suffering, and cultivate a wish for suffering to cease. As author and meditation teacher Jack Kornfield often says, our intention is like “setting the compass of our hearts.” Effective leadership requires a reliable compass to help navigate through trying times and rough waters. A leader’s intention guides not only their behavior, but also the behavior of others. This has inevitable consequences for subsequent actions.

Intentions can certainly be aspirational in nature. In order to uncover one’s intentions, leaders can ask themselves questions such as: What is my aspiration in this moment for myself and others? What is it that I wish for myself and others? What is my deepest hope for these people I am leading? For me, at the broadest level, my intention when interacting with others is often simply that they (and myself) may be content and free from the causes of suffering. For specific people I am leading, such

as my students, an intention I often set before each class is that they may be at ease and feel valued and courageous.

When we set our intentions, or our highest aspirations for ourselves and others, we are *readying ourselves to take action*. Compassionate leaders ask themselves questions such as: What can I do to help alleviate suffering in this moment? Am I motivated to take action to help others who are suffering? Is my motivation to take action primarily about my *own* discomfort in this situation, or do I truly want to help alleviate suffering in others?

Compassionate leaders are mindful of when their behaviors may be inadvertently or purposefully contributing to the causes of others’ suffering (e.g., when a leader engages in behaviors that might alleviate suffering for one person but cause suffering for others, or when the leader’s interpretation of what is needed to alleviate suffering does not match the needs of the person(s) suffering). In these cases, leaders are noticing the motivation to help while at the same time zooming out and taking in the larger landscape of the situation. Compassion is not aimless but is guided by a deep-seeded purpose to alleviate suffering in oneself and others.

While counterintuitive, at times the most compassionate thing a leader can do is *not* give a person what they are asking for. This is especially important when the request will be to the detriment of the person’s (or another’s) short-term or long-term health, well-being, or goals. As a professor, I experience this nearly every time I teach a course and a student asks for a grade change. While I can acknowledge the student’s experience of suffering, feel sad that the student is distressed, wish that the student did not feel badly about themselves, their grade, me, or the course, and sincerely want to help alleviate the student’s distress, I still do not give what is requested (a grade change). A grade change for one student would inevitably create suffering for my other students who were not granted a similar grade change, and would also create suffering for myself for going against my stated course policy and my ethical code of treating students equally. Instead of a grade change, I may offer something else in an attempt to help alleviate some of the student’s suffering (e.g., my undivided and nonjudgmental attention; campus resources; suggestions for cognitive reappraisal, emotion regulation, distress tolerance, and problem-solving, to name a few).

Additionally, we can indeed experience compassion (i.e., cognitive awareness of suffering, affective response to suffering, intention for the relief of suffering, and motivation to take action) without necessar-

ily engaging in an outward compassionate behavior or action. My research from my doctoral work at UC Berkeley found in a daily experience sampling study with adults across the United States that it is closer to a 3:1 ratio of experiencing compassion and outwardly engaging in compassionate behavior.⁶ One perspective on this finding is that the experience of compassion may “prime the pump” for future compassionate

behavior. In other words, experiencing compassion can indeed translate to engaging in compassionate behaviors, but there may be some discernment required as this does not appear to be a 1:1 occurrence. Thus, while compassion is ideally a “verb” as Thich Nhat Hanh describes, this is not always the case.

In sum, these four components of compassion (cognitive, affective, intentional, and motivational) create a strong foundation for leading with compassion in business, education, and society. While in the interest of brevity I have not gone into what compassion is not, I⁷—along with many others—have written extensively about this. In short, conceptually and empirically (even at the neural level⁸) compassion can be differentiated from related, other-oriented constructs such as empathy, sympathy, pity, personal distress, love, prosociality, altruism, well-wishing, kindness, and so on. The term compassion is often loosely used in everyday vernacular when referring to other constructs (e.g., being “nice” or “kind”). However, compassion is not to be confused with the avoidance of difficult conversations, difficult feedback, or conflict. From religious figures such as His Holiness the Dalai Lama and Roshi Joan Halifax to business executives such as GE’s Jack Welch and LinkedIn’s Jeff Weiner, the notion of “fierce compassion,” or having the courage to confront difficult situations, can be the most compassionate thing to do in a moment. As Halifax describes: “Compassion has many faces. Some of them are fierce; some of them are wrathful; some of them are tender; some of them are wise.”⁹ Compassion is not about turning the other way to avoid discomfort; compassion is really about the courage to turn toward and confront discomfort, and more specifically, suffering.

Leading with Compassion in Business, Education, and Society

All too often, modern society can be toxic, volatile, uncertain, complex, and ambiguous, which inevitably gives rise to suffering and challenges our basic instinct to care. When considering the workplace in particular, on average, we spend about a third of our lives at work,



Jen Norton, *Guadalupe*, 2017.

which unfortunately for many can be a life-draining rather than life-giving experience. Encouragingly though, the business case for compassion at work has been clearly established. In short, at the individual and organizational level, extraordinary things can happen when compassion exists in organizations.¹⁰ With compassionate leaders, business can indeed be a source of good that gives rise to human flourishing.

While the empirical research is clear about the benefits of compassion in the workplace, the question still remains: Are organizations, and more specifically the leaders within these organizations, willing to intentionally create a culture of compassion that is woven into the fabric of the organization and permeates through all of its levels? While “organizational compassion” (i.e., “when members of a system collectively notice, feel, and respond to pain experienced by members of that system”¹¹) is ideal, organizations are ultimately comprised of individuals who can choose to be compassionate at any point in time. In fact, an individual’s compassionate response can become coordinated to eventually become “compassion organizing” (i.e., “when individuals in organizations notice, feel, and respond to human pain in a coordinated way.”¹²) So, how can individuals lead with compassion?

While we all are born with the capacity to care and be compassionate, at times, for various reasons, our compassion muscle atrophies and must be strengthened through intentional practices meant to cultivate and strengthen compassion. In my experience, one of the most powerful tools for bringing compassion into business, classrooms, and society is by actually modeling it, not simply talking about it or meditating on it (though this can help tremendously¹³). In essence, those who speak about compassion and espouse the value of compassion need to actually *be* compassionate.

As I tell my students in the compassion course that I teach, it is not sufficient to simply be compassionate for 30 minutes a day while meditating and then walk through the rest of the day with indifference. Similarly, it is not sufficient to have values of compassion posted on a wall or on a website and not actually enact compassion in practice. As leaders, we must be willing to lead through our daily actions. Leaders, akin to a professional athlete, must be willing to continually train their mind, body, and spirit to choose compassionate thoughts and actions, particularly when it is difficult to do so. Leaders are powerful influencers of culture, and therefore have an imperative to take this responsibility seriously.

So, what does enacting compassion look like? While it can be tempting to look outward

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and observe others’ behaviors we deem *not* compassionate, it can be most useful to look inward and identify what compassion looks like for each of us—and how we can cultivate compassionate thoughts and behaviors in our lives. What do you do, or not do, when you are leading compassionately? What kind of thoughts do you have about yourself and others? After all, our thoughts influence our emotions and behaviors. What does compassion feel like for you in your physical body? For me, I try to map out what compassion (and lack thereof) looks like in contexts that challenge me to be compassionate toward others (e.g., when I have the thought that my time is being wasted, or when another’s behaviors do not match my own moral and ethical code) and toward myself (e.g., when I have forgotten to do something, or when I do not meet the goals or standards I have set for myself). I invite you to see if you can map out what compassion looks like for you in various contexts of your life, and then work on actually modeling compassion across these contexts. Easier said than done, but with practice, we can increase the likelihood of being compassionate even in the most difficult experiences.

Compassion is not a narrow, one-way street. It benefits those enacting it, those receiving it, and those observing compassion unfolding around them.

“COMPASSIONATE LEADERSHIP IS CONSISTENT WITH *CURA PERSONALIS*, OR TREATING EACH PERSON WE ENCOUNTER AS WORTHY OF OUR ATTENTION, CARE, AND RESPECT FOR THEIR UNIQUENESS OF MIND, BODY, AND SPIRIT.”

Elsewhere, I have written about bringing compassion to students in educational settings, from preschool through graduate school (PK–20).⁷ While the focus is often on teaching our students how they can be compassionate (a valid endeavor), it is equally important, and some may argue more important, for educators to simply model compassion toward their students. For example, one of my favorite research studies came out while I was a graduate student in the Counseling Psychology program at SCU and studying to become a licensed psychotherapist. The study showed that when a therapist had a regular meditation practice unbeknownst to their patients (who did not meditate), the patients actually had better treatment outcomes compared to the patients who were treated by non-meditating therapists.¹⁴ While I already had an established meditation practice at that time (having discovered meditation by accident my junior year of college), it reinforced the notion that what we do, even in private, can powerfully influence others. Rather than talking about compassion or trying to get others to value compassion, we can simply practice compassion in our daily lives knowing it has the potential to positively influence others who encounter us.

One way I like to think about modeling compassion is from the vantage of viewing the people in our workplaces, classrooms, and neighborhoods as special guests at the coveted chef's table in a Michelin-starred restaurant. It is from this table that these special guests see how the chef works and moves in the kitchen. How does the chef speak? How does the chef interact with others? How does the chef treat the ingredients and equipment? What does the chef permit to go out to the guests and what needs to be reworked? How do these guests feel when the chef presents their courses to them? What does the chef ultimately choose to put on the menu and serve to

these most special guests? As leaders, we are chefs—what kinds of experiences are we creating for all those seated at our table?

Compassionate leadership is consistent with *cura personalis*, or treating each person we encounter as worthy of our attention, care, and respect for their uniqueness of mind, body, and spirit. If we are to take *cura personalis* seriously, it means truly treating each person that we encounter in our lives in this way, as our most special guest—or as Barry-Wehmiller CEO Bob Chapman often says, “treating everybody as someone’s precious child.”¹⁵ Theologian and author Kevin O’Brien, S.J., similarly suggests viewing classrooms, and perhaps even our neighborhoods and workplaces, as “holy ground”¹⁶—contexts where we have the opportunity to witness and demonstrate humanity.

Perhaps you already have clarity around what leading compassionately looks like for you; however, it can be helpful to have compassion role models, or those who embody the qualities of compassion for you, while at the same time striving to be a compassion role model for others. Compassion role models can help us identify compassionate behaviors we aspire to demonstrate in our own lives. These role models can be people you have heard or read about (e.g., Mother Theresa) and can also be more local compassion role models. Two of my compassion role models, Professors Monica Worline and Jane Dutton from the Center for Positive Organizations at the University of Michigan’s Ross School of Business, regularly invite people to “put their humanity on display,” and both are masterful at demonstrating this quality themselves with everyone they encounter. Monica and Jane serve as compassion role models for me and are people I aspire to be more like. What are some qualities of compassion that you value? Who are the people in your life who demonstrate

these qualities? How can you model these qualities of compassion in your life? How can you remind yourself to actually *be* compassionate?

You (yes, you!) are uniquely positioned to help solve many of the pressing problems facing the world, and at a minimum, cease contributing to them. When we are willing to demonstrate compassionate thoughts and behaviors in our own lives, we are able to transcend the typical barriers that inhibit community, connection, and care. Through compassion, we can move from our individualistic tendencies to acknowledging the needs of others. By bringing compassion to the forefront of our lives, we can create a new way of being in business, education, and society—and together, we can transform the world. Compassionate leaders refuse to remain silent about the old ways of doing things that contribute to suffering and seek to inject dignity back into all aspects of society. Compassion is the not-so-secret ingredient that allows people to thrive, even in the most difficult of circumstances. I hope you have the courage to be a compassionate leader and a compassion role model.

The world is depending on us. 



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on individual, dyadic, and organizational outcomes. She also studies individual reputation, namely how people gain, lose, and recover their reputations, and how reputational information is stored and communicated in networks. Her research has been published in leading academic journals in the fields of management and psychology. She was recently named by *Poets&Quants* as one of the top business school professors in the nation.

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Vaneysa Hicks, *Running*, 2018.



SOLIDARITY AND COMMON GOOD

BY ENRIQUE S. PUMAR

MOST SOCIAL SCIENTISTS, PUNDITS, AND PUBLIC INTELLECTUALS WOULD ARGUE THAT SOCIAL SOLIDARITY IS THE BEDROCK OF OUR SOCIETY. Solidarity is often regarded as a reflection of trust, reciprocity, empathy, or cooperation, among other magnanimous attributes. According to Putman¹ and a few others, in the United States—a nation that agonizes over the recent decline of social capital—there is a renewed call to invigorate solidarity to tackle growing social fragmentation and other dilemmas we confront today. Movements such as Black Lives Matter and #MeToo advocate for more solidarity to support their campaigns of broader inclusion. This past May, Eric Klinenberg, a social science professor at New York University, argued in a *New York Times* editorial that the country needs more solidarity, not just social distancing, during the pandemic.²

These and other pleas to get along are honorable, but they often discount a few essential considerations about the nature of socialization. Two fundamental questions need to be further addressed to assess the prospects for solidarity. The first consists of determining how and why degrees of solidarity fluctuate over time. The second, a more pressing concern, is how norms of solidarity are sustained among strangers in diverse populations. These questions have preoccupied social critics since at least the Enlightenment, when René Descartes proposed an evidence-based and secular epistemological approach to discern social relations. In direct opposition, a longstanding ethos of the Catholic Church was the normative commitment to promoting social engagement regardless of the actions of others.

These two contending perspectives provide the foundation for three current positions that have dominated the debate regarding the nature and sustainability of solidarity relations. The purposeful position essentially asserts that the basis of mutual solidarity is egoism and reciprocity. According to this interpretation, expressions of solidarity satisfy individualistic interests, albeit the fact that attempts to satisfy our outfits from time to time could concurrently be quite altruistic, or as Robert Wuthnow parsimoniously concludes in one of his studies, “in other

“WHEN THE COMMON GOOD IS CONCEIVED AS A PUBLIC GOOD, EGOISM MIGHT EXPLAIN THE TENUOUS STATE OF SOCIAL COOPERATION, BUT IT RARELY DEPICTS WHY INDIVIDUAL CONVICTIONS LEAD TO ALTRUISM.”

words, people who were the most individualistic were also the most likely to value doing things to help others.”³ The prevalence of secularism in the social sciences brought about by the Cartesian movement almost clouds another possible force to promote cooperation. This second interpretation is based not on self-interest but rather on charity and virtues. The most unblemished exposition of this variant is found in the Catholic intellectual tradition, most prominently in the notion of *imago Dei* clearly discerned in the 2004 *Compendium of the Social Doctrine of the Church*, among other outlets.⁴ The communitarian paradigm constitutes the third contending position. Advocated primarily by Amitai Etzioni,⁵ communitarians strive to formulate a mediated position that balances individual rights and corresponding social responsibilities as the social basis for community and social order.

Moving forward, this paper examines some of the central premises of these three intellectual positions before briefly exploring how insights from the ecclesiastical perspective help us understand the fate of altruism toward immigrant communities today. Migration has the potential to exacerbate ethnic tensions because when individuals decide to

embark on cross-border journeys the experience of the journey itself and different contexts of receptions tend to encourage self-preservation and bias perceptions about the intentions of others. Focusing on this population helps us understand one of the main challenges of solidarity theory: how generosity unfolds among strangers. When the common good is conceived as a public good, egoism might explain the tenuous state of social cooperation, but it rarely depicts why individual convictions lead to altruism. For that, another value system, or payoff structure, might have to be taken into account. Catholic Social Teaching promises an inviting approximation to resolve many dilemmas associated with collective action because it promotes unselfish and boundless solidarity.

Can We Get By with a Little Help from Our Friends?

An exposition of social theory reveals that the declaration famously sung by The Beatles has been at the center of most social science imagination since at least the 19th century, as Stjerno demonstrates in his comprehensive study of the evolution of the solidarity idea in Europe.⁶ For this essay, discerning three traditions of purposeful solidarity suffices to illustrate this complicated intellectual history. More than any other theorist, Émile Durkheim stipulates that the transition from traditional to modern social relations is explicitly reflected in how solidarity manifests itself. Accordingly, the process of dynamic density makes historical transformations possible, and contemporary societies are held together by the inherent interdependence associated with their distinct divisions of labor. Recognizing the limitations imposed by individualism and specialization, Durkheim argues that individuals have a voluntary rational disposition to cooperate when they recognize that in order to survive, they must interact with others. The sum of individualistic interactions comes to sustain social order.

With Durkheim, we witness how egoistic interests concur through recurrent reciprocities. His notion of voluntary engagement still poses important implications for societies today. Perhaps the most important among these considerations is the idea that solidarity is bound to be *relational* and that all citizens, despite their social differentiation, autonomously cooperate when interests cohabitate without violating existing structural boundaries defined by social norms and rituals. In this first tradition, the conception of socialization is analogous to an ideal market exchange where individuals realize the congruence between self-interest and optimal transactions. Additional evidence

of his socialization's relational character is that Durkheim assumes his two types of solidarities are commensurate to how socialization unfolds within traditional and modern societies.

A much different interpretation of purposeful solidarity emerges from a second tradition spearheaded by the work of Karl Marx. For Marx and his followers, solidarity is an essential precursor to attaining social change and renewing relations of production. The Marxist conception of historical materialism is well known and does not need to be rehashed in detail. Suffice it to say that solidarity is the cement sustaining class cohesion and conflict for Marx. Marx thought that the shared sense of marginalization, alienation, and deprivation among laborers would foster sufficient shared solidarity within class ranks to mobilize and jumpstart the class struggle that would eventually end ostracism. As is well known, this quixotic aspiration never fully materialized, at least not as Marx originally conceived it, and his frustrations led him to believe that it was perhaps the false sense of consciousness that undermined the fruition of his logical conclusion. As problematic as some may find his reasoning, this insight eventually opened several exciting lines of research about the coopting effects of deception and hegemonic ideologies. There are also numerous debates about how rationality undermines class relations, as Rational Choice Marxism demonstrates.

Finally, two equally noteworthy interpretations of solidarity come from Max Weber and Georg Simmel. The first tirelessly emphasizes how institutions and mechanisms transform amicable interactions from communal to associative relations—the former consists of affectionate subjective feelings. For social relations to be “associative,” on the other hand, they must voluntarily adhere to the “biding validity of obligations”⁷ governing reciprocal exchanges. As one of Weber's contemporaries, Simmel inserted another condition for *sociability*, conceiving associations as a social game conditioned by the number of actors and circumstantial conditions associated with group formations. This valuable observation connotes an alternative notion of interaction, one not necessarily motivated by rational interest alone.

Interestingly, one of the unintended consequences of Simmel's assertion is that it also uncovers some of the significant pitfalls of conceiving solidarity as the outcome of purposeful reciprocal exchanges. An important consideration is an extent to which players interpret each other's motivations and intentions, or what would be considered a prisoner's dilemma scenario today. Another regards the limiting possibility of conceiving solidarity as exchanges.

Does not exchange also mean that empathy is also relational? Sensitivities about how framing strategies promote the common good also undermine the rationality assumption behind purposeful action. This normative perspective demonstrates that individuals have shown dispositions for other penchant values, such as emotions, besides selfishness in social relations.

Communitarianism

No doubt influenced by the compelling argument by Robert Bellah about the devastating effects of individualism on communities, communitarians assert the notion that as individuals engage in civil society, they learn norms of engagement and moral commitments. Etzioni, for instance, has often posited that contemporary proponents of communitarianism must explore how motivations navigate the intersection between individual rights and personal responsibilities when they buy into communal virtues, traditions, and identities. Communitarians help us answer the first of the fundamental questions posited earlier in the paper but not the second. That is, while they might explain the fluctuations in solidarity, they come short of explaining why we side with communities with whom we do not share values or traditions.

Despite the prominent ontological innovations, communitarians also assume a relational approach to social order. This conclusion is evident when they argue that shared values and commitments are necessary to promote cooperation. Accordingly, communal identity derives from the extent to which some members effectively mobilize obligation, loyalty, and common purpose. The notion that some groups mobilize to persuade others to support civic mindfulness demonstrates that socialization is still a precondition for communitarian solidarity. Whether individuals engage one another voluntarily or not is of concern. Communitarians also anticipate an element of persuasion promoting civic engagement. Although an individual can be conceived as altruistic, altruism tends to occur within communities, and rarely do we encounter strangers.

Unselfish Boundless Solidarity

In the Catholic Social Teaching (CST) tradition, one of the most important concerns proposes to adhere to social ethics that support the dignity of others regardless of whether our efforts are reciprocated or not. Catholicism calls on individuals to reconcile their priorities with the necessities of others, even if it means to exercise an option for the poor or to care for God's creations. This norm derives

“CATHOLICISM CALLS ON INDIVIDUALS TO RECONCILE THEIR PRIORITIES WITH THE NECESSITIES OF OTHERS, EVEN IF IT MEANS TO EXERCISE AN OPTION FOR THE POOR OR TO CARE FOR GOD’S CREATIONS.”

from the principle of fellowship, which states that all individuals, regardless of social attributes, are considered children of God and therefore must relate to one another with dignity. Empathy and altruism are just two of the humanistic conceptions embodied by Christ, the one among us whom we are all encouraged to emulate. Hence, the *Compendium* opens its first chapter with the following statement:

On the one hand, God is seen as the origin of what exists, as the presence that guarantees to men and women organized in a society the primary conditions of life, placing at their disposal the necessary goods. On the other hand, he appears as the measure of what should be, as the presence that challenges human action—both at the personal and at the social levels—regarding the use of those very goods concerning other people.⁸

From this basic principle, all sorts of implications about social order derive. First, and one of the most glaring, is the call for universal communion as a pathway to solidarity among diverse communities. “Solidarity is thus the fruit of communion,” *Ecclesia in America* asserts. In his *Apostolic Exhortation*, John Paul II calls on us to particularly extend a helping hand to the poor, not motivated by the hope or expectation to get something back in return, but rather as a celebration of the camaraderie championed by God. Following this celebratory theme, in 2003 the bishops in Mexico and the United States issued *Strangers No Longer: Together on the Journey of Hope*. This Pastoral Letter condemns unambiguously nationalistic tendencies showing how human migration benefits receiving and sending societies. The Letter recalls the shared national migration flow and experiences of both Mexico and the United States. It also encourages all of us, and public officials, to reflect on the difficulties associated with transnational movements and the many enriching gifts brought

about by diverse cultural encounters. As the Letter title even suggests, foreign nationals are not regarded as strangers, and the earth’s goods belong to all because we are all children of God. In this case, again, it is ethical faith that moves us to find generosity and altruism, not narrow rational interests. The bishops proclaim, “our common faith in Jesus Christ moves us to search for ways that favor a spirit of solidarity.”

As if these principles were not enough, Christian ethics makes another essential point often neglected by theories of rational encounters. Whereas the latter emphasizes how the logic and dynamics of reciprocity can lead to free-riding and even suboptimal outcomes, Catholic doctrine grounds its commitment on a wholistic notion of the common good. This narrative goes back to the Old Testament exhortations to love strangers as if they are our neighbors, the creed conceiving the Holy Family as refugees.

What Does All This Mean?


In a series of case studies about the Catholic Campaign for Human Development (CCHD) engagement, John P. Hogan demonstrates the practical implications of approaching solidarity from the Catholic social-ethical position.⁹ In his brief but pointed exposition of various CCHD community projects, Hogan demonstrates that one common denominator among all the CCHD activities is the reward and satisfaction of applying vocation to promote social goods. Few examples suffice to illustrate the broad implications of this essential point. As Hogan described it, with logistical support from the CCHD, the Delmarva Justice Alliance lobbied industrial executive and state legislators to uphold better working conditions and environmental standards in the industry and thus assure safer working conditions to all workers, including the undocumented, who labor in the poultry industry. This effort also resulted in a national effort to rid livestock of antibiotics and other harmful additives.

The campaign also proposed more affordable housing and organized community justice advocacy to gradually improve living conditions in Camden, New Jersey, a community riddled with poverty and deprivation. Perhaps no other effort is more noteworthy than the campaign to adhere to a living wage. Considering the mounting inequality and skewed income distribution in recent years, proposing the notion of a living wage attempts to reward individuals for their efforts while introducing social justice nationwide.

The lessons we derive from these cases support two conclusions put forward by Jane Mansbridge's study of moral solutions to the prisoner's dilemma. Mansbridge concludes that being a community member who benefits from public goods is not a sufficient incentive to engage in solidarity relations. Instead, "solutions in today's world will have to depend on a morality that will hold among strangers, a morality that can be internalized, and a morality robust enough to withstand the erosion of tradition, the temptations of anonymity, and the challenges of relativism."¹⁰

The fluidity brought about by globalization makes the ethical call for the principles of altruism and empathy supporting solidarity more relevant today than ever before. According to UN data, 281 million people resided outside their country of origin in 2020, increasing 21 percent from 2010 and 38 percent from 2000.¹¹ Considering the numbers of recent internal strife, widening inequality, and the effects of environmental degradation, it is likely that this displacement trend might continue in the coming decades. Admittedly, recent events along the United States and southern European borders demonstrate the problematic pathways to balance moral commitments, national interests, and solidarity. This tension is also acknowledged by Catholic Social Teaching when it recognizes the implications of sovereignty while concurrently advocating more accommodating policies to migrant populations.

Our world is on the move. It is fair to conclude that the effects of global mobility have politicized the treatment of migrants and refugees even among the most democratic industrial nations. Catholic Social Doctrine represents an ethical alternative to steer us away from such deterrent policies as deportations, family separations, and zero tolerance. The Catholic Church campaign is grounded in the convictions of respect for the dignity of every brother and sister, especially the stranger from afar. As Pope Francis articulates in *Fratelli Tutti*, the Church's position opposes the "myopic and aggressive forms of nationalism" and "radical individualism."¹²

Its purpose, instead, is to insist on the distortions of selfishness and indifference and the emergence of human fraternity through the promotion of cosmopolitanism. Regardless of social differentiation, the common good is the outcome of altruism and generosity and not the expectations of capricious gains. 



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- 9 Hogan, John P. 2003. *Credible Signs of Christ Alive. Case Studies from the Catholic Campaign for Human Development*. Lanham, MD. Rowman and Littlefield.
- 10 Mansbridge, Jane. 2001. "A Moral Code Solution to the Prisoners' Dilemma." In Joan W. Scott and Debra Keates. eds. *School of Thought*. Princeton, NJ. Princeton University Press, p. 338.
- 11 United Nations. 2021. *International Migration 2020*.
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That Meritorious Title of Colleague

An Essay on Campus Solidarity

BY MATTHEW J. GAUDET

AS CAMPUSES REOPENED ACROSS THE COUNTRY, FACULTY, STAFF, AND STUDENTS ALIKE APPROACHED THE 2021–22 SCHOOL YEAR WITH CAUTIOUS OPTIMISM. WE WONDERED WHETHER OUR SCHOOLS WOULD BE ABLE TO REMAIN OPEN, AND WHETHER WE WOULD BE ABLE TO REGAIN THE PERSONAL CONNECTIONS THAT HAD BEEN INJURED AND WEAKENED OVER A YEAR AND A HALF OF “ZOOM UNIVERSITY.” WE HOPED, ABOVE ALL, THAT WE WOULD BE ABLE TO RETURN TO SOME SEMBLANCE OF NORMAL CAMPUS LIFE.

But what is normal campus life? If we are merely looking back to January 2020 as the *status quo ante* that we wish to return to, then we are missing the forest for the lonely little tree. The fact is, part of what made the pandemic so hard to bear was that our campus communities had been rotting away for decades—or perhaps longer—and lacked the necessary bonds to sustain such a challenge. Seasoned faculty and staff lament that campus culture is not “what it used to be” while their greener colleagues despair that academic life is not what they “thought it would be.” Both are probably opining about an ideal that never was, but there is nevertheless truth in both of these claims.

While the events of the past few years have made matters worse, the university has long been a workplace built around silos, fiefdoms, and individual labor. We research and write alone; we plan and teach alone; we advise students and write recommendations alone. Those few occasions where we do come together—in department meetings and committee assignments—are often exercises in exclusion rather than opportunities for collaboration. The meritocratic ideals that the university aspires to are rarely met, and in their wake we are all driven to competition for scarce resources and scant power. Consequently, the distance between us has never been greater. A recent

Ciaran Freeman, *Dad at Work*, New York City, 2019.





study in the United Kingdom found that 46 percent of researchers felt loneliness at work, and 40 percent said isolation was the main factor affecting their mental health.

At one point in his groundbreaking book, *University Ethics: How Colleges Can Build and Benefit from a Culture of Ethics*, James Keenan, S.J. challenges his readers to “expand our own circle of who deserves that meritorious title of *colleague*.” It’s a quick line that could pass unnoticed or, worse still, the line could simply be translated as a call to be nicer to those who work in our immediate proximity. But being nicer does not turn a coworker into a colleague. Rather, the key difference is that *colleague* implies a measure of solidarity exists between two coworkers.

It is time we had a serious conversation about what makes a coworker a colleague, and what makes a campus a community. The competition and division on our college campuses mirror those same forces in our wider world, and sometimes it can all seem too much to deal with. Compared to healing the divisions of the world, though, rebuilding community here on campus is a still lofty albeit achievable step. We can make our campus a port of community in a storm of loneliness, but first we need to embrace the virtue of solidarity.

Solidarity as a Social Force

Now, *solidarity* is a word that is used in a variety of ways in the contemporary lexicon. For 19th-century French sociologist Émile Durkheim, solidarity was the name given to the social force that held communities together. Durkheim came to distinguish between two different forms of solidarity. There are those communities that are held together by their commonality. Durkheim described how small, rural, agrarian towns tended to bond around shared values and common fortunes. Such towns tended (and still tend) to be religiously and culturally homogenous, and thus share rituals—from Friday night football games to Sunday morning church services. Also, because the local economy is rooted in the success of the agricultural crop, the entire town could share in celebrating a good harvest or collectively bear through leaner times. Durkheim dubbed the social force that drew people together by sameness *mechanical solidarity*.

Durkheim also recognized, however, that as societies begin to embrace the division of labor and skills, solidarity itself shifts. In the urban, industrial cities that were emerging in his day, Durkheim observed that individuals were no longer drawn together by their similarity, but by their difference—particularly their different skills and labor. The

computer programmer cannot perform her own surgery, the dairy farmer cannot program his own computer, and the medical doctor cannot tend her own cow. Instead, via the division of labor, we rely on each other and consequently, we are drawn into community. This social force Durkheim called *organic solidarity*. In our contemporary world, it is hard not to see parallels between the social forces that Durkheim identified and the two sides of our current political divide. There is perhaps much to be gained by viewing each respective worldview through the lens of organic and mechanical solidarity. However, we must be cautious not to bring our own biases to such a comparison, and in the process only see the strengths of one type of solidarity and the weaknesses of the other. Instead, it is important for us to recognize the inherent strengths and weaknesses in *both* these types of solidarity. Moreover, while Durkheim’s studies identified particular populations that were drawn together by organic or mechanical solidarity, in a place like a university, there is space for both forms to operate.

Durkheim was sanguine about organic solidarity functioning to draw industrial societies together when it operates properly, but he also recognized that it can also be distorted. While mechanical solidarity was built around shared norms and values, for industrialized societies, such norms and values had to be cultivated. If they were not, it would lead to what Durkheim termed *anomie*—a social disintegration deriving from a lack of meaningful shared social norms in the industrial world. Anomie leads to all manner of breakdowns in community, including increases in crime (because individuals lack a shared set of morals) as well as depression and suicide (because individuals lack meaningful connections beyond the exchange of labor and material goods.) And because organic solidarity names, grades, sorts, and ranks everything and, importantly, *everybody* on the basis of their utility, without cultivated community values, our relationships become a function of how much we can provide to the industrial machine. There is little place for empathy, human dignity, or human rights in such a society. This could not be the case under mechanical solidarity. Meaningful bonds of what Durkheim called “collective consciousness” emerge when communities are built around a common life. Good and bad times are faced together, and communities grow closer through such experiences. From this, empathy abounds. When, by chance of fate, misfortune strikes only one member of the community, all community members recognize themselves in their neighbor, knowing that fate could just as easily blight them.

“THOSE WHO BRING DIFFERING PERSPECTIVES ADD TO THE COLLECTIVE WISDOM, JUST AS THOSE WHO BRING UNIQUE SKILLS ADD TO THE COMMUNITY’S CAPACITIES.”

What Durkheim seems to miss, however, is that mechanical solidarity can become insular. Those whose beliefs, experiences, or worldviews stray too far from the collective norm are shunned and excluded because they do not share the sameness that holds the community together. Thus, mechanical solidarity leaves little room for diversity and, worse, can be grounds for bias and bigotry.

Conversely, if we extend Durkheim’s notion of organic solidarity, we can recognize that a diversity of ideas and experiences can function similarly in society to the division of labor, especially in a community—like a university—that functions around the exchange of ideas. Those who bring differing perspectives add to the collective wisdom, just as those who bring unique skills add to the community’s capacities.

Solidarity as a Moral Principle

It is worth noting that Durkheim published his work on organic and mechanical solidarity in 1893, a mere three years before the American Federation of Labor was founded (1896), marking the beginning of large-scale labor mobilization in America, and only two years after Pope Leo XIII issued the encyclical *Rerum Novarum* (1891), which began the tradition of Catholic Social Thought. I raise these two important events because they are representative of two *moral* responses to the deleterious effects of a distorted organic solidarity and our modern societies and as such, they point to a third way in which we use and understand solidarity today: as a moral principle.

When industrialization and urbanization reduced workers to their instrumental value, trade unions began emerging as a means by which workers could recover both their human dignity and their negotiating leverage. While collective bargaining led to higher pay and better working conditions, unions also provided their members a social bond. Since the first unions were formed by particular trades, and the effort to improve pay and working conditions in

that trade, from the very start union membership was a function of common skills and work life. Unions aimed toward shared goals and shared threat to those goals. As unionization expanded into different industries, the common thread was that of the worker: Union members of all types shared the rituals, experience, life, and values of the working class. In short, unionization provided a way to recover many of the positive aspects of mechanical solidarity, even in our urban, industrialized world. The group that mechanical solidarity was formed around, however, is written smaller than society as a whole. The bonds of similarity only exist amongst fellow members of the same trade and union. This has two effects. First, the set of people that union members share their mechanical solidarity with—and thus empathy—is much smaller. It does not extend to the banker who contracts cancer, the homeless veteran suffering from PTSD, the local entrepreneur’s child with disabilities, or any other suffering or struggle that occurs outside the union membership. Individuals may have other reasons to empathize and aid these and other neighbors, but the move toward mechanical solidarity is limited to the members of the union.

Conversely, any effort at drawing solidarity to the union cause from outside the union is also limited. Such efforts require solidarity to be something other than a social force. For example, when grocery workers go on strike, the local grocery union will call upon local shoppers to shop elsewhere *in solidarity*. Many local shoppers will choose to not cross the picket lines, but they will not do so out of mechanical solidarity or any kind of social force. Rather, they do not cross the picket lines because they believe it to be the moral thing to do. They are acting on moral solidarity.

We find solidarity functioning similarly as a moral principle in the tradition of Catholic Social Thought. In *Rerum Novarum*, Pope Leo focused on the need to act in solidarity with the worker, but later

writings in the tradition would expand solidarity to include giving special protection or advantage to the lowest members of society in all capacities. (It is worth noting that in this conclusion, Catholic Social Thought has many willing philosophical partners, especially the liberal tradition of John Rawls.) Regardless of the theological or philosophical route one takes to get there, however, a moral solidarity with the poor and vulnerable has been used to defend social safety net programs such as welfare, social security, and Medicare. It is the basis for the legal establishment of human and civil rights through the Universal Declaration of Human Rights, the

American Civil Rights Act, and the Americans with Disabilities Act. Finally, this logic is also the basis for why we elected to wear masks and social distance at the start of the COVID pandemic: We were morally compelled to protect the elderly and immunocompromised—those in the most vulnerable position vis-a-vis the virus.

It is no coincidence that the moral principle of solidarity emerged from the same social changes that Durkheim identified with organic solidarity. Moral solidarity was not necessary in communities built on organic solidarity, for genuine empathy served the function of protecting the most vulnerable. Solidarity



Vasily Kandinsky, *Kleine Welten IV* (*Small Worlds IV*), 1922, rawpixel.com/The Metropolitan Museum of Art.

as a moral principle only emerged as a corrective to a lack of empathy in communities built on mechanical solidarity, the division of labor, and (most importantly) the instrumentalization of human value. Moral solidarity and the rights that emerge from it are a mere simulacrum of genuine social bond. Rights may protect individuals from acute harm, but they do nothing to restore individuals to membership in the community. At the same time, moral solidarity can be effective in moving people to action, and while alone it is insufficient to hold a community together, it can operate as a powerful reminder of why we need solidarity.

Solidarity on Campus

So, how do we create solidarity on college campuses drowning in loneliness and anomie? Well, having presented mechanical, organic, and moral solidarity as three distinct ways in which we understand and use the word *solidarity*, it seems clear that we need to draw upon all three types of solidarity within the university. The empathetic bonds of mechanical solidarity are perhaps the most genuine form of social bonding and are worth seeking to recreate genuine community on campus. At the same time, the division of labor and expertise is endemic to the modern university and thus, the bonds of organic solidarity ought to also be embraced, just not at the expense of mechanical solidarity. Finally, we must acknowledge the risks of encouraging mechanical solidarity: that those who do not fit the model of communal similarity may be excluded from the community. Similarly, the risk of organic solidarity is that individuals are reduced to their instrumental value, and those with little value to the institution are pushed to the periphery. In response, we may need to call upon moral solidarity to ensure full and equal participation, while still working toward finding more genuine means to full inclusion.

Returning then to Keenan's call to widen the circle of who we consider colleagues, let us ask: Do faculty think of grounds or facilities staff as colleagues, and vice versa? I'd venture to say that, for most faculty and staff members alike, *coworker* is a more comfortable label than *colleague* to describe this relationship. But why? And what does it mean for campus solidarity that we think this way? Certainly, there is a fundamental difference between the work of the facilities staff who maintain the classrooms and that of the professors who teach within them, but deeper than that, there is neither common struggle nor common success that helps to bond the groundskeeper or janitor and the professor. When a rural town experienced weather patterns and other

conditions that led to a bountiful harvest, everyone in that town shared in the bounty. The local grocer or mechanic would see business increase as a result of farmers having a bit more cash in their pockets. But when a class goes well or research is published or a professor lands a major grant, this success is not shared across the professional lines of our university. No, if there is a form of solidarity that bonds the faculty to the facilities professionals it is based on difference and the division of labor, not similarity.

But even here, the system is designed to hide the labor of the facilities staff. Facilities work is done in the evenings or early mornings, ostensibly to avoid the crowds of midday. The communal effect of this practice is that it makes the labor invisible. And as a result, even the force of organic solidarity is muted. In my town or city, I recognize the value of my mechanic, my mail carrier, and my doctor because of my exchanges with them. But on campus, whiteboards get washed, trash gets emptied, floors get mopped, and toilets get cleaned all without anyone recognizing these efforts. Surely, we would notice if this work did not get done, but if it is getting done, it's invisible to me. Thus neither mechanical nor organic solidarity compels me toward the invisible person who labors while I sleep.

Now, the invisibility of grounds and facilities staff is perhaps the most extreme example, but is the relationship between faculty and academic support staff much better? Here, faculty and staff witness each other's labors and presumably, both labors are ordered toward the same final end: the safe and effective education of students. Because of this, the genuine solidarity between faculty and academic staff is possible. Departments where staff contributions to the mission are fully recognized and the burdens and the spoils of that mission are shared can be fertile ground for genuine solidarity, which holds a shared mission and a division of expertise and labor in tension. Often, however, staff members are reduced to their instrumental value. We see tangible examples of this in the regular platitudes from leadership, about how faculty "couldn't do what they do without the contributions of staff." That may sound grateful, but it reveals a deeper issue: The central mission of the institution, educating students and advancing knowledge, is exclusively reserved as a function of the faculty. Staff members "contribute to" but are held at arm's length from ownership of that mission. As a result, staff members are excluded from sharing in the mission of the university (and the mechanical solidarity that is endemic to that shared endeavor) and instead reduced to only being valued for the instrumental "contribution" that they provide the

“WHAT IF WE UNDERSTOOD ALL FACULTY IN TERMS OF THEIR OBVIOUS SIMILARITIES RATHER THAN CREATING ARTIFICIAL LINES OF DIFFERENCE?”

mission. At best, academic staff and faculty are bonded by their need for each other's labor, not a shared participation, celebration, and burden of the school's mission.

What of the faculty itself then? To what extent are tenure-track (TT) and non-tenure-track (NTT) faculty “colleagues” in the modern university? Much has been made in recent years of the inherent injustice of the NTT faculty model. The pay is lousy, the benefits are limited to nonexistent; NTT faculty are last to get scheduled and first to get let go. But beyond the inequalities, is there any meaningful social force drawing TT and NTT faculty together? In theory, faculty of all ranks and statuses should have strong organic solidarity because of their similar labors and shared location. And yet, TT and NTT faculty are more often defined by their antagonism than their similarity. Forty years ago, the NTT ranks were almost exclusively made up of professors-of-practice (POP) who held full time, non-academic jobs and were brought in to teach clinic-style courses from their industry expertise. POPs were less likely to hold a terminal degree, often were only on campus to teach one course, and generally did not conduct research. Thus, it made sense then that the adjunct and TT workforces had little mechanical solidarity between them. But today, POPs only make up a fraction of the NTT workforce. The majority of NTT faculty have survived the demanding path required to receive a Ph.D., share in the blessings and hardships of teaching students, and, despite assumptions otherwise, are attempting to share in the task of research and advancing knowledge through publication. So why is there not greater organic solidarity between faculty of different classes?

The simple answer is that though they are expected to produce the same outcomes, the conditions in which TT and NTT faculty work are quite divergent. Both TT and NTT faculty members are expected to hold office hours, but TT members are typically given a dedicated office, while NTT members, if offered space at all, are forced to

share an office or work from a shared cubicle farm. Where both TT and NTT faculty do the task of teaching students, NTT faculty are often not allowed to contribute new courses to the catalogue and, even when they are permitted, NTT faculty make up small, often token membership on curriculum committees. On the research side, NTT faculty have less access to labs and internal funding to do their research and are often excluded from applying for grants or even institutional review board approval for research on human subjects—unless they are partnering with a TT faculty member. The list could go on, but the theme is obvious: The differences between TT and NTT faculty are almost entirely artificial and enforced by policies and practices, not a genuine division of labor.

In other words, we have arranged our faculty classes in such a way as to prevent the natural bonds of mechanical solidarity that lead to genuine community. As a consequence, we are left with an empty form of organic solidarity that instrumentalizes NTT faculty into labor-for-hire gig workers. However, because there is no genuine difference between the faculty classes, the reduction of professorial work down to instrumental value has not been limited to the NTT side of the divide. When cheap NTT labor became a normalized part of the faculty composition, it placed greater pressure on TT faculty to prove their own value to the institution. Today, tenure-line faculty fight for scarce resources, and departments contest over scant hiring lines by pointing to class enrollments, student evaluations, research citation rates, and external grant funding as the abstracted values of their worth to the university.

Naturally, as with the industrial workers of Durkheim's time, unions have begun to organize at many universities to demand better pay, benefits, and working conditions. The problem is that these unions have mirrored the divisions already sown within the university community. Of the 115 new bargaining units that were formed in the United States between

2013 and 2019, 88 (77%) were NTT-only unions, and 52 of these were only for part-time NTT faculty. Only three unions in the country included TT, full-time NTT, and part-time NTT in a single bargaining unit. Drawing bargaining units so small reduces any potential organic solidarity that might have emerged from the common struggle. Other bargaining units might be compelled by moral solidarity to support the efforts of any particular union. But moral solidarity is still a poor substitute for the genuine social bonds of mechanical solidarity. It may win some concessions on pay and benefits from the university, but it will not turn coworkers into colleagues.

But what if we embraced Keenan's call to widen our circles of collegiality? What if we understood all faculty in terms of their obvious similarities rather than creating artificial lines of difference? I am not idealistic enough to suggest that just thinking about people as colleagues is enough to make meaningful change. But given what has been said about solidarity, what if, instead of TT faculty offering only moral solidarity to struggling NTT, they threw their fate together and formed all-faculty unions? Would an all-faculty union actually have greater leverage to create change because of its wider membership? There is evidence that this may be the case. I recently led an effort to collect data on faculty pay, benefits, and working conditions in the field of theology and religious studies. Our survey¹ gathered over 2,000 responses, including both TT and NTT faculty. One question we asked was whether the survey taker's institution had no union, an NTT union, or an all-faculty union. For both NTT and TT faculty, salaries and benefits were notably better at institutions with an all-faculty union. The survey also asked whether the institution had a faculty senate, and if that faculty senate had a committee dedicated to NTT affairs. Again, salaries and benefits across all faculty ranks and classes were highest at schools where the faculty senate was attentive to all faculty members.

Working to break down artificial barriers to mechanical solidarity does indeed lift all boats. And truly embracing this vision for the future of the American professorate would mean that current tenure-track faculty would have to give up their privileged place in the university hierarchy. It might mean that all faculty would have to share offices and each faculty member would have equal access to teach what and when they want to teach. But in exchange, would all faculty also regain a bit of their own dignity and self-worth? Might we recover through mechanical solidarity a community in which each member is valued not for their material contributions but for their humanity?

Looking more broadly, how might we work to create greater solidarity between staff and faculty? How might we make the contributions of staff toward the mission of the university more visible? Is it possible to stop prioritizing the convenience of some over the exclusion of others in the campus community, and move the university's general maintenance tasks into the light of day? Moreover, where are the places faculty and staff are divided on campus? For example, are certain dining or other social facilities reserved only for faculty? What would happen if the faculty dining room became the employee dining room?

Conversely, is it possible to increase our mechanical solidarity on campus by learning to value the wisdom and experience of both faculty and staff? What might be gained by broadening the invite list for so many of our closed-door meetings? What wisdom might be elevated if the tenure-track faculty experience was not a prerequisite for so many of our administrative positions? Perhaps, if these things become common practice, the division between faculty and staff could fade into the background and allow for genuine organic solidarity built around a shared commitment to the mission of the university.

What would happen if we took seriously the call to "expand our own circle of who deserves that meritorious title of *colleague*?" We might find ourselves in a college that is a bit more collegial, a university that is a bit more universal, and a campus community that is a bit more communal. **e**



Donald Jedlovec

MATTHEW J. GAUDET is a lecturer of ethics in the School of Engineering at Santa Clara University. He also serves as an external fellow for the Grefenstette Center for Ethics in Science, Technology, and the Law at Duquesne University and formerly co-chaired the Society of Christian Ethics Task force on Contingent Faculty, which conducted one of the largest studies of academic working conditions ever completed. Gaudet's research lies at the intersection of ethics and the social sciences with a particular attention to the ethics of technology, warfare, disability, and the university. In addition to his own research, Gaudet has edited three special issues of the *Journal of Moral Theology* on Contingent Faculty (2019), University Ethics (2020), and Artificial Intelligence (2022).

NOTES

- 1 "Intersociety Survey on Contingency in the Religious Disciplines" (scethics.org/assets/docs/TFC_Survey_Report.pdf)

The background of the entire page is an abstract pattern of numerous thin, vertical and horizontal stripes in a wide variety of colors, including red, orange, yellow, green, blue, purple, and brown. The stripes are of varying widths and are arranged in a way that creates a sense of depth and movement, particularly in the lower half of the image where they appear to form a perspective of a receding path or a series of steps.

Integrating the Catholic Intellectual Tradition into Graphic Design Courses and Scholarship

BY QIUWEN LI

“By being who they are, Catholic universities
move from rhetoric to reality.”

—DENISE LARDNER CARMODY, SCU Professor Emerita¹

AS A NON-CATHOLIC FACULTY MEMBER, I HAVE ALWAYS HAD A KEEN INTEREST IN HISTORY. When I received the email from the Ignatian Center about the Catholic Intellectual Tradition (CIT) Faculty Seminar, I was particularly interested in knowing more about the Jesuit Catholic tradition, its relationship to higher education and history, how it began, and how it developed throughout the years. After six meetings throughout the winter and spring quarters with a cohort of faculty across the University, the study, conversations, and reflections offered me the opportunity to reflect on the relationship between teaching and scholarship. Additionally, the experience attested to how values within the CIT support what I am doing at Santa Clara University.

What Is Solidarity?

Political theologian Gerald Beyer contends that the Bible may not use the word, but solidarity has become a central concept in Christian ethics and provides a foundation upon which Catholic Social Teaching (CST) is built. In addition, Beyer claims that, “the conceptual seeds of solidarity lie in the earlier Christian concept of charity.”² Max Scheler defined solidarity as, “the co-responsibility of each individual for the moral well-being of all others.”³ Solidarity helps us to see the “other”—including people who are different from us or disagree with us. It’s important to remember that differences will enrich us, rather than divide us. Furthermore, solidarity enables us to go beyond our own self-interest and become members of a community.

We live in a competitive world. Students are competing with each other for grades and job opportunities. As the Jesuit university in Silicon Valley, how do we encourage solidarity rather than competition? To take a small step toward that, collaborative learning helps our students to develop respect for the diversity of humanity when in the classroom. Every student is a different individual with a different learning style who exhibits different tempos, reacts differently to failure, and so on. A good designer first must be a great team player. The majority of design projects, in fact, are group efforts in the real world. Collaborative learning helps students develop the skills that are increasingly important in the professional world. As teachers, we should never assume students already know how to work as a group. Even if they have worked on

group projects before, they still need instructions and guidelines to develop effective teamwork skills. For a diverse student body, it’s also a great opportunity for them to learn from each other and gain an appreciation for cooperation. In my design classes, I used class activities like “Tallest Paper Tower” and “Spaghetti Challenge” to teach students teamwork skills and rough prototyping. Through these simple activities, my goals are to get everyone to work as a team and become more comfortable creating and prototyping.

Graphic design is a creative visual arts discipline that combines critical thinking, design research, principles, and techniques intended to transmit specific messages to target audiences. In design education, curriculum development has evolved from creating something aesthetic to being focused on the people who use the design. This approach has also been called human-centered design and keeps focus on people to “ensure that the result fits human desires, needs and for people to use.”⁴ As a faculty member at a Jesuit university, I also find that the design industry addresses the importance of design to the “common good” that affects society positively as a whole. Movements like Design for Good have inspired many designers and design students to build their practice to benefit our world, countries, and communities.

CST has envisioned three moments and three aspects of solidarity: 1) recognition of “factual solidarity” 2) initial response to solidarity’s ethical imperative and 3) embodying solidarity in policies and institutions.³ To have true solidarity, it’s not enough to read Jesuit, Catholic tradition, we all should practice our faith and act as a contribution to the “common good” of society at large. There are many ways to teach our students to practice solidarity every day, for example, finding local volunteer work, walking or biking to nearby places, etcetera. The more we empower ourselves, the more we will empower our students. As members of the SCU community, we also need to set role models for our students in our everyday lives.

What Is Catholic Imagination?

The reading from Angela O’Donnell, *Seeing Catholicly: Poetry and the Catholic Imagination*, looks at the aspects of the Catholic faith that are central to a sense of the Catholic imagination.⁵ Catholic imagination helps students better understand the globe and engage with issues and challenges facing

the contemporary world. Likewise, integration of social responsibility into the graphic design curriculum has become more important in today's classroom. What projects should be added to the design curriculum? What books or articles should we consider when selecting learning materials? What voices are we encouraging as teachers? It's not just about keeping course materials up to date to reflect changes, but to be inclusive in a positive way. When we talk about Catholic tradition, we need to include the voice that has not been heard for so long.

When designing for others who are different from ourselves, how can we teach our students to bring imagination into learning? In design, empathic design is powerful because it puts ourselves in someone else's shoes. OmwanaThrive is a comprehensive educational application our students built for mothers in rural Uganda. Ugandan women have little access to reliable health care. The aim of this project is to alleviate the fear surrounding childbirth and empower women with the knowledge to care for themselves and their newborn babies. It is a collaborative senior design project consisting of engineering, public health, biology, and art students. Through the project, our students learn the importance of empathy in design to understand users' needs and the emotions of the target users they are designing for.

To establish deep, personal empathy with users to determine their needs and wants, the empathy map is a great tool to use in a design classroom. The empathy map can be varied in shapes and sizes, but there are basic elements common to each one. The map is broken into quadrants—*seeing*: seeing the world; *feeling*: appreciating them as human beings; *thinking*: understanding their feelings; and *doing*: communicating your understanding. To use it in a

design classroom, students bring any personas, data, or insights about the target of their empathy map. They print out and sketch the empathy map template on a large piece of paper. They write down thoughts on sticky notes, ideally adding at least one sticky to every section. When they work on it, students can self-ask questions to help them make decisions, such as, “What would the user be thinking and feeling? What are some of their worries and aspirations?” Much like a user persona, an empathy map can represent a group of users, such as a customer segment.

Like Confucius said, “He who learns but does not think is lost. He who thinks but does not learn is in great danger.” Graphic design education for the 21st century is not only facilitating the students' acquisition of knowledge, but also teaching students the vision of a desired destination, long-term goals, and imaginative vision. For a diverse student body, the design curriculum believes in every student's potential and is designed to push students outside of their comfort zones, exploring the “mysterious” and the unknown. As a discipline that focuses on creativity and forward thinking, design education encourages students to contribute their own perspectives in the design process.

Solidarity and Catholic Imagination in Scholarship

Solidarity and Catholic imagination are important CIT values that have been guiding me to be a better visual artist. My scholarship revolves around experimental typography, user experience (UX), user interface (UI), and data visualization. Solidarity helps me hear the “cry of the wounded,” understand their situations, and use design as a tool to promote social change.

“Big Data of the COVID-19 Data Visualization” is the latest project I've been working on. The piece intends to transform big data into visually data-driven stories to communicate and explain facts. Returning to “normal” from the COVID-19 pandemic addresses systemic problems and demands novel perspectives on inconsistent access to health care, racial residential segregation, and risk factors for the poor and people of color. The visualization of data helps to convey a true and reliable story of the past and the present,



Stina Arstorp, *Still Life 4*, 2020.


“SOLIDARITY HELPS ME HEAR THE “CRY OF THE WOUNDED,” UNDERSTAND THEIR SITUATIONS, AND USE DESIGN AS A TOOL TO PROMOTE SOCIAL CHANGE.”

and predicts the future with big data. While the past year gave us many challenges, it also brought many opportunities for a better world. The pandemic provided opportunities like rethinking business models, realizing the requirement of a healthy and diverse community, and educating our students in ways to support the “common good.”

My work is strongly influenced by my international background. As a Chinese woman living in the U.S., I am in an in-between position, which also brings a distinct perspective to my thinking, being, and making. Catholic imagination helps me understand difference and appreciate differences across cultures. My UX/UI design work focuses on exploring and embracing the ambiguity of human behaviors and interactions in order to understand emotional responses and experiences for users. In addition, my research considers how cultural shifts influence UX/UI and how we are supposed to translate them into user experiences. My current piece, “Happiness Participatory Media: Cultural Differences in Happiness on Instagram,” observed the patterns of the photographic dataset to discover the universal happiness expression today from both the Western and Eastern cultures through social media, in particular via Instagram. By using a virtual reality experience, users can effectively observe the thought-provoking visual patterns of data at the objective perspective and recognize the gravity of influences on one’s viewpoints, perceptions, and identities as well as happiness and satisfaction regarding standards of living.

Although the vision of this paper is to reflect on the readings and conversations as they relate to our scholarship, teaching, and service at SCU, it is still too early to draw conclusions. For me, the CIT Faculty Seminar taught me where we were, where we are, and where we are going. Looking ahead, the future is bright, but it’s a long journey. Like Martha Nussbaum said in *Cultivating Humanity*:

It is up to us, as educators, to show our students the beauty and interest of a life

that is open to the whole world, to show them that there is after all more joy in the kind of citizenship that questions than in the kind that simply applauds, more fascination in the study of human beings in all their variety and complexity than in the zealous pursuit of superficial stereotypes, more genuine love and friendship in the life of questioning and self-government than in submission to authority. We had better show them this, or the future of democracy in this nation and in the world is bleak.⁶ 



QIUWEN LI is an assistant professor of graphic design in the Department of Art and Art History at Santa Clara University. She also is the co-founder of emotionlab, a progressive research lab to create positive emotional experiences for people through innovative design approaches to human problems. Her work engages viewers in a way that evokes playing games and figuring out puzzles. As a Chinese woman living in the US, Qiuwen is in an in-between position, which also brings a distinctive perspective for her thinking, being and making.

NOTES

- 1 Carmody, D. L. (2002). The Catholicity of the Catholic university. *Conversations on Jesuit Higher Education*, 22(1), 4–9.
- 2 Beyer, G. J. (2014). The meaning of solidarity in Catholic social teaching. *Political Theology*, 15(1), 7–25.
- 3 Stjernø, *Solidarity in Europe*, 208.
- 4 Norman, Don. (2013). *The Design of Everyday Things*, 218.
- 5 O'Donnell, A. A. (2011). Seeing Catholicly: Poetry and the Catholic Imagination. *The Catholic Studies Reader*, 331–51.
- 6 Nussbaum, M. C. (1998). *Cultivating humanity*. Harvard University Press.

THE PRACTICE OF EQUALITY

BY GRAEME WARREN

I FIRST ENCOUNTERED THE PRINCIPLE OF EQUALITY IN *THE IGNORANT SCHOOLMASTER*, IN WHICH JACQUES RANCIÈRE RECOUNTS THE STORY OF JOSEPH JACOTOT, A FRENCH-SPEAKING PROFESSOR AT THE ÉCOLE POLYTECHNIQUE IN THE EARLY 19TH CENTURY. Jacotot was forced, after the Second Restoration, to take a post at Belgium's University of Louvain. He spoke no Flemish, the language of his students, yet was surprised to find that they were capable of learning French by themselves, without significant explanation, using both the original and Flemish translation of a text. Leveraging this experience, Jacotot went on to develop a theory of universal teaching based upon a set of principles for emancipatory education that rejects, in Rancière's account, the idea of *explanation*—teaching or writing that assumes an intellectual inequality between teacher and student, or writer and reader. The starting assumption is that all people *might* be of equal intelligence (but not necessarily of equal will or attention). The axiom challenges the use of lecturing and explanation, because “to explain something to someone is first of all to show him he cannot understand it by himself.”¹ *Whaaaaat?* Is this the end of my HOWTO YouTube Channel? Not quite, but the axiom is game-changing, in my view. Yes, the classroom will be flipped at times, lectures may be

limited, and Socrates may be in attendance, but that is not all.

In the spirit of emancipatory education, I put down Rancière's writings at one point and started to experiment with the axiom. I've been working with the idea in various forms for close to a decade, to migrate it from something that was, for me, mostly philosophical, into a practice. The axiom of equality calls, in my opinion, for a democratic move in my teaching that recognizes my intellectual equality to my students, and requires me to create supporting learning environments and “teach so that democracy may enter.”² In my view, this involves the framing and practice of a special kind of sociopolitical environment in a class. Happily, it does *not* involve assigning a bunch of readings and assignments, and then taking one's hands off the steering wheel on the assumption that only autodidacts sign up for my courses!

The democracy of which I hear Rancière speak of is not a process or system. Rather, it requires *enactment*, by those without apparent authority, of a disruption of a system of power, domination, or inequality. Democracy occurs in a political system when an underclass challenges the hegemony. I paraphrase this, in the classroom setting, to suggest that democracy is realized when class participants wrest control of their own learning processes “from me” by productively modifying their depth and breadth, rethinking their professional exchanges

and collaborative formation with other class participants, synthesizing their experiences across courses and industries, and implementing other learning innovations. I emphasize that I do not see the creation of space for democracy as another tool to be added to the quiver of commitments for crafting a learning environment. Rather, it has forced a complete rethink on my part.

After teaching at various universities for more than 15 years, I started at SCU in fall 2015, encountering many rich and formative conversations. These included engagements in two faculty reading groups (in which we discussed the *Laudato Si'* and *Fratelli Tutti* encyclicals), attendance at many presentations and discussions hosted by the Ignatian Center and Markkula Center for Applied Ethics,

the case method. The practices I will describe may seem very practical and ordinary, but I claim that they dovetail to a high degree with the inspirational paradigm for Jesuit business education articulated by the International Association of Jesuit Universities³—addressing, among other considerations, the hunger for community, integrated knowledge, experiential learning, and dignified work.

While I hesitate to appropriate from Massingale⁴ too broadly, I find resonance in the notion of a Beloved Community, in seeking a place of universal inclusion that participants *want* to attend and grow in and collaboratively shape, where all voices matter and get a reasonable share of airtime. In other words, a place of conversation, hospitality, testing, revision, and discovery.⁵ This is a huge ask

“I AM BROADLY IN PURSUIT OF AN INTELLECTUALLY ELASTIC AND VIBRANT CLASSROOM THAT IS FREE OF THE PERNICIOUS EFFECTS OF ANY KIND OF INEQUALITY, AND WHERE IT IS EASY TO FIND PRODUCTIVE LEARNING PARTNERSHIPS.”

a visit to the Kino Border Initiative in Nogales, Mexico, at the invitation of the Ignatian Center, and participation in the Catholic Intellectual Tradition Seminar. I took the opportunity to study Jesuit pedagogy and mission in graduate studies in the School of Education and Counseling Psychology. I've breathed in conversations with ethics philosophers, educators, Jesuits, and many others on campus. In short, many exchanges at SCU have incrementally shaped my practice of the axiom of equality, which I initiated before coming to SCU, but which for me will likely forever remain a work in progress.

I am broadly in pursuit of an intellectually elastic and vibrant classroom that is free of the pernicious effects of any kind of inequality, and where it is easy to find productive learning partnerships. To this end, I work to limit two forms of inequality: biases of all kinds between all class participants, and the teacher-student gap. I'll address bias first, then discuss two of my practices related to the gap: first impressions and



SCU students at their Arrupe course placement.

Joanne H. Lee

“I START THESE REFLECTIONS WITH THE IMAGE OF A GIRAFFE TO SIGNAL THE DESIRED POSTURE OF A TALL MIND AND LARGE HEART AS WE WORK TO PICK THROUGH, CRITIQUE, AND LEARN....”



Florent Prevos, *La Giraffe*, 1837, rawpixel.com

in a nation and world riven with inequality in safety and justice, access to health care, income, wealth, and opportunity of all kinds. These inequalities are a part of our MBA classrooms. For example, I recall one graduate class in which several older male participants suggested, *in class*, to a younger female participant that the homework may be too challenging for her. I worry about the suppression of participant voice (by being talked over or talked past) on the basis of gender or ethnic or cultural group, an inclination for deference, or other considerations. I am fortunate to have been approached a few years ago by an SCU colleague enrolled in one of the graduate programs in the Leavey School of Business on the issue of gender bias in large- and small-group class settings. I have worked to implement some of the workarounds that we discussed that day by forming or shaping groups for case assignments and repeatedly stressing the importance of continuously improving norms for individual, group, and cohort behavior (team contracts) for learning processes and future professional networks. These initiatives aim to create space for all deprecated voices and ideas.

Let's turn now to the inequality of the student-teacher gap. This is hard to dismantle when the system assigns both instructional responsibility and testing authority to an instructor of record. Nevertheless, much can be done, in my opinion, to reduce the gap. First impressions are important, so I work to learn every class participant's name before the first in-person meeting, and then introduce myself to them using both my first name and theirs (immediately inquiring if the use of their first name is an acceptable practice). The online equivalent of this plays out in a discussion board in which I respond individually to each student's introduction. My intention is to welcome and recognize class participants as individuals and as members of their cohort, empathically signal from the outset that I do not intend to separate myself from them through the use of titles or formality, and hopefully facilitate an easy discursive environment. This practice has worked against me when a participant's cultural expectations demand formality, but is well received by the overwhelming majority.


My silver bullet for mediating the teacher-student gap, though, is the case method. It provides a convenient frame in which to practice the Ignatian Pedagogical Paradigm (IPP). The five elements of the IPP—context, experience, action, reflection, and evaluation—derive from the underlying values, principles, and protocols in St. Ignatius's Spiritual Exercises. I write and make extensive use of business cases to provide natural learning milestones that,

when orchestrated carefully, connect learning outcomes to participant experience and interests. My intention with the use of tailored business case assignments is to create a familiar contextual and experiential space for dialogue in which students have some prior knowledge (or are experts), thereby allowing them to leverage their experience and reduce the gap. I strive to provide several options (e.g., data sets or use cases) for each assignment in the hope that everyone will find a familiar handle to grab onto. I ladder the case assignments so that the last case in the quarter provides an opportunity for participants to reinforce prior learnings while also taking some new steps of their own choice (by implementing some novelty such as a new algorithm, their own data or use case, analysis of environmental, social, and governance considerations, etcetera).

Most cases require a small-group response. Because the experience of the group process is formative, I work to shape group behavior, emphasizing the importance of peer mentoring when appropriate, and the idea that “we are here for *our* MBA,” a phrase that resonated enough for some to recite it in the hallways. I go out of my way to offer Zoom sessions at times that are convenient (based upon polls) to participants, including Saturday mornings and Sunday afternoons, to support execution of the cases and to provide plenty of quick and easy opportunities for dialogue and sense-making at all levels. I hope to offer enough opportunities for everyone to speak and listen (and yes, sometimes they show up just to listen to the conversation) to the extent they desire. I strive to be mindful and let them do most of the speaking. Finally, in the large-group class settings I rely on the practice of reflection, critically important in the Jesuit tradition and IPP, to close the loop on each case by collecting and surfacing common issues and innovative ideas from the case responses of different small groups for large-group discussion and evaluation. I start these reflections with the image of a giraffe to signal the desired posture of a tall mind and large heart as we work to pick through, critique, and learn from the collected quotes and results (which are all credited) from the various case responses.

Finally, I offer the axiom of inequality as a possible solution to the problem of classism and bias on campus. I refer here to gender and other types of bias, and distinctions such as those between staff and faculty and between tenure-track and non-tenure track faculty. As a member of the Lecturer’s Best Practices Task Force, I experienced a fantastic microcosm of campus culture in which I felt that all voices were heard and factored. Campus culture is

currently at a great remove from that, impacted in recent times by a series of scandals, lack of empathy or willingness to engage, failure to listen, the red line of the denial of the unionization vote, and other considerations. I hesitate to prescribe, because campus must learn for itself: Culture is complex, local, and crafted by *all* participants. Consider this quote from the *Ignorant Schoolmaster* (p. 73): “It is true that we don’t know that men [sic] are equal. We are saying that they *might* be. This is our opinion, and we are trying, along with those who think as we do, to verify it. But we know that this *might* be the very thing that makes a society of humans possible.”

There is a powerful and subtle message in the axiom and the related view of democracy. I have faith that if we take the elimination of inequality as urgent *primary* axiom, that we can realize something like a Beloved Community. 



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His recent research interests are in constructivist pedagogy for teaching analytics in business school settings, and explainability methods in machine learning (with particular interest in applications in criminal justice data). He is a firm believer in the principle of equality.

NOTES

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HOLDING ON AND CHANGING THE TRADITION

BY JANET GIDDINGS

IN ANY YEAR, A SEMINAR ON THE CATHOLIC INTELLECTUAL TRADITION WOULD BE EXCITING AND WORTHWHILE. IN THE YEAR OF A PANDEMIC, A RIOT AT THE U.S. CAPITOL, AND WORKPLACE CHALLENGES AT THE UNIVERSITY, IT WAS MORE THAN THAT, IT WAS NECESSARY. The pandemic year offered much challenge and reflection as a Catholic woman and intellectual. The study of the Catholic intellectual tradition offered reflection on what to hold on to, and what to change.

It was working with others, the communion of minds, and the exchange of ideas that held me in good stead during this study. Revisiting and reading new material with the Catholic Intellectual Tradition (CIT) Study Group at Santa Clara University offered collegial consideration of the tradition. Questions on sex abuse, women as deacons and priests, male authority in theological issues, the history of racism in the Church, justice issues with contingent faculty contracts, and the theology of human dignity did not always mesh.

The CIT group first considered the question: What does it mean to be a Catholic, Jesuit university? During a pandemic, and in light of contingent faculty inequity and other issues discussed in emails over many months, this was a much-loaded question for seminar members. In a selection from Michael Buckley, S.J., we read how theological issues and robust doubt and questioning is the sound way to keep theology alive and





Bruce Rolff, *Touch of an Angel*, stock.adobe.com

systematic in the Catholic intellectual tradition. Theologians must be free to analyze theological ideas and how they are applied in the Church. Theologians must scrutinize and assess Encyclicals from the Pope. After all, hadn't Jesus questioned authority? Using Buckley as the springboard to discuss the struggle by some faculty to unionize, the lack of the administration viewing the "whole person" in regard to contingent faculty, and sentiments about the Board of Directors and leadership in a Catholic, Jesuit institution moved to the fore. Buckley's question, "What is the teaching church now to expect from such an institution?"¹ in regard to confrontation was spot-on for a discussion on ethical issues. We work in a Catholic, Jesuit institution and if, as John Dewey said, "that reflection, human thought, originates only in confrontation"¹ then

issues of fairness, overwork, underpaid contingent faculty, lack of job security, and lack of active engagement in policies must be part of theological discussion. Santa Clara University must meet the situation for the common good. "Discussion is the formalizing activity of the university, and the refusal to discuss is the destruction of its life," said Buckley, adding, "The theological discussion that constitutes a university as Catholic must be free" (136).² But we might ask: What do political and institutional issues have to do with theology? Ursula King gave answers to why structural and institutional wrongs are theologically important.

After years of struggle as a woman theologian in academia, she asked, "Will [women] be encouraged to make their full contribution to the intellectual life of the Church or, more important still, will women



Elena Aseeva, *Hands*, stock.adobe.com

“TEACHING IS AN ART FORM. AS WE WORK TO ALIGN CATHOLIC THEOLOGICAL IDEAS ESPECIALLY AUTHORITATIVE IDEAS FROM THE CHURCH, WE OFFER ANCIENT IDEAS, THE PROGRESSION OF THOSE IDEAS, AND HOW WE WILL CHANGE. ”

become real co-equals and co-partners in shaping the Catholic intellectual tradition?”³ So, it should be with women and contingent faculty that they are fully engaged as whole persons and will help make a “difference in the way the institutional and structural levels of the Church will be organized in the future.”⁴ Where King argues that the Catholic Church and its intellectual tradition cannot do without women, Catholic universities cannot function without contingent faculty. Therefore, the input from faculty on these issues was part of the examination as to what makes a Catholic university Catholic and Jesuit, fair and robust in serving students in the tradition while making necessary adjustments. And, what confirmed this is from a Boston College study: “A reverence for the dignity of each human being; created in the image of God. Hence, a commitment to justice, to the solidarity of the human family, and to the common good.”⁵ It was not hard to better understand the theology of this issue as the CIT group worked toward a common understanding. We are created by God and to value our own dignity and the dignity of others we must know that “solidarity helps us to see the ‘other’”⁶ and that is theological. In CIT discussions we focused on how we can help build a better culture in our university, and the discussions were fruitful.

This is why more diversity and more women in theology and in all intellectual discussions will serve students and teachers best. The Catholic intellectual tradition is essential learning with all its warts and beauty and its long development has created theological artworks in the minds of millions of people over millennia. In the essay “Seeing Catholicly” by Angela Alaimo O’Donnell, we can reflect on our own learning experiences and development. Along with Martin Luther King Jr., who said in a 1954 sermon, “Sometimes, you

know, it’s necessary to go backward in order to go forward,”⁷ the exercise of reflection on the Catholic intellectual tradition allowed that. How do Catholic colleges and universities wrestle with Catholic identity while challenged by racial and gender inequality that permeates the tradition? “Catholic writers struggle to align an ancient faith with a modern culture, the former attempting to hold to a tradition and the latter in a constant state of flux, and their art is a direct result of this tension,” says O’Donnell on artists and poets.⁸ So too do the many of us who teach theology and other disciplines in Catholic, Jesuit universities work within this tension. Teaching is an artform. As we work to align Catholic theological ideas, especially authoritative ideas from the Church, we offer ancient ideas, the progression of those ideas, and how we will change. With new ideas we must ask: Who is included in these ideas?—and ensure all voices are heard.

We must make a conscious effort to create curricula with citational diversity, including as many diverse minds and voices as possible. In order for all of us to learn how to respond to our contemporary world, we must listen to experiences other than our own. An example from human experience: “The metaphor of the ‘welcome table’ was articulated by the enslaved bards and poets who composed the songs known to us as the black (or Negro) spirituals” and a redacted version of the song was used during the civil rights movement of the 1960s.⁹ We can include this human experience in courses and with colleagues asking: How can we create a welcoming table, embrace other human beings and recognize their dignity? How might we help normalize community by creating a table of solidarity that works for all? Sometimes we have to go back to move forward, and we must set the table for everyone without exclusivity. As faculty in Catholic higher

“IF THE CHURCH IS THE BODY OF CHRIST MADE UP OF HUMANS AND WOMEN ARE HUMAN, THEN NOT ALLOWING ALL HUMANS TO BE PART OF TEACHING AND HAVING AUTHORITY IN CATHOLIC JESUIT UNIVERSITIES AND THE CHURCH IS NOT OFFERING A FULL LEARNING EXPERIENCE.”

education we must ask: What is justice? Whose justice? Justice for whom?¹⁰ We need to ask this in light of theological ideas and why God seems fair to some and not to others. Just as Massingale seeks “to discover how the Christian faith has been both complicitous in and subversive to the existence of racial hierarchy in American life,”¹¹ so with that everyone in a Catholic university must seek to uncover these aspects of the tradition and find ways for reconciliation. White people must understand and never forget, “The darker your skin is, the more likely you are to be imprisoned, a refugee, a forced migrant.”¹² It is our ethical responsibility as educators in a Catholic Jesuit university to work toward anti-racism through the learning experience. This is how we change, by responding with attentiveness.

What are Catholic feminists doing in the Catholic university and Church these days, especially when Catholic authority does not see us as fully human? I suppose it is fair to say we are about one-fifth human. I say one-fifth because women are allowed to run the administration of parishes, work in social welfare programs, work as nuns who teach and pray within communities, serve as nurses in Catholic hospitals, and allowed to teach theology in the university. Yet we are not seen as worthy for positions as deacons or priests or in positions of higher authority. In the CIT study we considered ways of knowing from the lens of women. Oftentimes it takes women who offer learners an alternative lens. As Hinsdale said of her experience in both her master’s and doctoral programs, “I had only two female professors,”¹³ which is unacceptable theologically. If the Church is the body of Christ made up of humans and women are human, then

not allowing all humans to be part of teaching and having authority in Catholic Jesuit universities and the Church is not offering a full learning experience. We need women theologians at the “welcoming table” in universities, in Church, at home, and in circles where we can make a difference.

An essay by Christina Lledo Gomez provides an outstanding contribution to the change needed in Catholic intellectual understanding. Gomez opens the discussion on the use of “mother” by the Church. She discusses implications of viewing women and the Earth as certain types of mothers, which in turn have had devastating effects, especially for Indigenous women. “Mother Earth is ignored and yet romanticized,” said Gomez.¹⁴ Gomez discusses how seeing mothers as sensitive and tender, supporters and savers of others, etcetera, diminishes the whole woman. A woman may be sensitive, tender, nurturing, caring, and an exceptional CEO or computer scientist, and more. How has this not become clear to the Church? How can the intellectual tradition change with the times and move forward if it is stuck in this rudimentary idea? Here is an opportunity for the Catholic intellectual tradition to cherish voices of the elders while embracing new voices.


Yet, it is Gomez’s explanation as to how Indigenous women have explained oppression that really resonated. “Anishinaabe-kwe native, Renee Elizabeth Mzinegiizhigo-kwe Bedard says the historic oppression of Indigenous women is the context in which they mothered in colonial times and the context in which they continue to mother today—a mothering that ‘has been constructed within the context of control, conquest, possession, and exploitation...’ its foundations in ‘...White,

male-centered Christian fundamentals.”¹⁵ This point can refer us to the current global tragedy of human trafficking. Too many men use women of color as colonial fodder for their sexual appetites. These women are part of the historical conquest and possession culture that has used them merely as means to their sexual ends. The Catholic tradition must change by listening and eliminate methods of harm.

The essay by Gomez is startling and essential reading on theology, gender, and the Church. She offers:

Whereas in the Western Christian context women have been pitted at the extremes—either as the Virgin Mother Mary or as Eve, wife of Adam, seductress and whore—white male European-Christian colonizers have pitted Indigenous women also at extremes: either as Earth-Mother-Goddesses/Indian-Queens/Indian Princesses on the one hand or ‘easy squaws’/virgins ‘waiting to be won and conquered’ oversexualized temptational figures on the other.¹⁶

How can this not be discussed in view of God, theology, and the Church? Solidarity can be our goal as long as the “our” is inclusive. Gomez is not against the Church. Rather she is “calling for the re-imagination of motherhood as reality rather than concept, a respect for women who are mothers in their diversity and complexity,”¹⁷ and we should include these discussions into Catholic intellectual pursuit.

The Catholic intellectual tradition is holding steady. Many of the Catholic intellectuals we read in the CIT seminar remain foundational, and we should continue to revisit them. The more recent and current Catholic intellectuals are bringing the change required to serve all people and tend to wounds of the past. This seminar allowed reflection on the Catholic intellectual tradition, Catholic universities, ideas learned in the past, and ideas newly considered to bring inclusive change. 

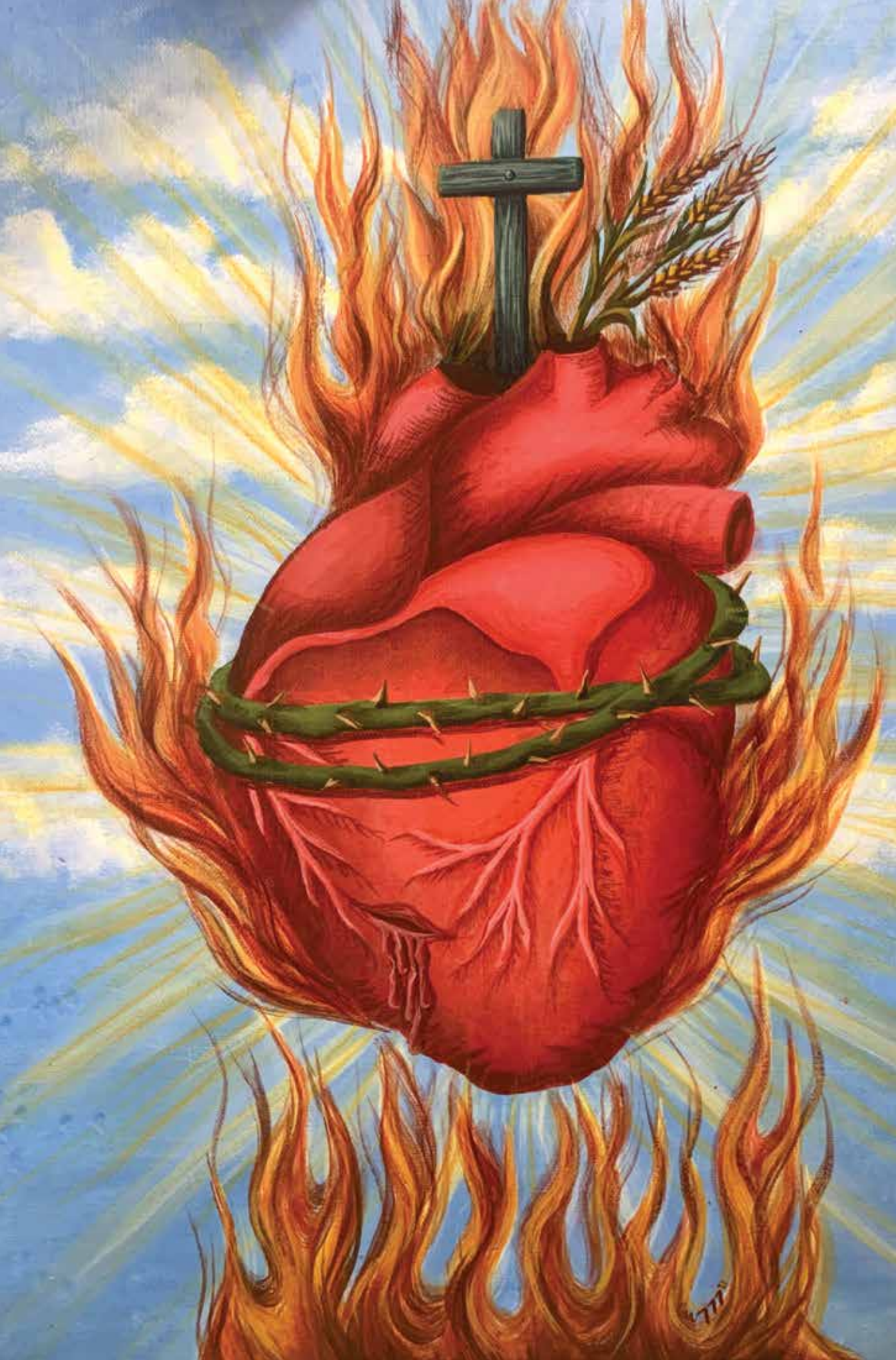


JANET GIDDINGS has taught since 1999 in philosophy, theology, and religious ethics. She has been teaching undergraduates at Santa Clara University since 2005. She is currently working on a book which focuses on the philosophy, theology, and ethics in the poetry of Edwin

Markham, the American poet 1852–1940.

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CATHOLICITY AND CONFUSION

BY PHYLLIS R. BROWN

I DON'T REMEMBER NOW WHY I SIGNED UP IN FALL 2020 FOR THE SANTA CLARA UNIVERSITY SEMINAR ON THE CATHOLIC INTELLECTUAL TRADITION, OR WHAT I HOPED TO GAIN FROM PARTICIPATION. I LEARNED ABOUT CATHOLIC INTELLECTUAL TRADITIONS AS PART OF MY DOCTORAL INVESTIGATION OF AN OLD ENGLISH POEM ABOUT ST. GUÐLAC, AND SUBSEQUENTLY FROM MY RESEARCH ON MEDIEVAL WOMEN WRITERS SUCH AS HROTSVIT OF GANDERSHEIM, HILDEGARD OF BINGEN, AND ABBESS HÉLOÏSE.

I participated for many years in Santa Clara's Ignatian Faculty Forum, I journeyed to El Salvador with a group of faculty and staff to deepen my understanding of Jesuit social justice and Santa Clara's mission, vision, and goals, and my teaching invited my students and me to read medieval Christian texts carefully and thoughtfully. Dante's *Commedia* is a guide to my thinking about Catholicism. I was also married to a former Jesuit and fellow medievalist for more than 40 years.

But our reading for the second session of the seminar set my mind on fire. Specifically, John Haughey's chapter "Catholicity: Its Scope and Contents" in *Where is Knowledge Going? The Horizons of the Knowing Subject*, which opened my mind to new ways to think about Catholicism, teaching, learning, and education more broadly. As the seminar progressed and summer allowed more time to reflect on the readings and discussions, I have achieved what I think is a glimmer of clarity in a morass of confusion about learning and understanding.

Yesi Magdaleno-Solis, *Corazón*, 2021.

CAN AN ADMINISTRATIVE LEADER POSSIBLY ENGAGE WITH EVERY PERSPECTIVE FOR EVERY DECISION? CAN A FACULTY MEMBER TAKE THE TIME TO ENGAGE WITH EVERY STUDENT'S VIEWS ON THE SUBJECT MATTER OF THE CLASS? ARE ALL VIEWS EQUAL IN VALUE?

My confusion exists against the backdrop of fraught political, social, and health situations throughout the world, but more specifically relates to University decisions and communications. Colleagues I respect and trust hold diametrically opposed positions related to recent events and situations, evoking in me the following questions:

- Why has the SCU administration advocated a union vote that would count non-votes as opposition to unionization?
- Does the recent report of findings related to financial management during the pandemic sidestep the issues of concern?
- Does Acting President Lisa Kloppenberg's official update on the 2020 campus incident¹ involving my English department colleague indicate that the administration has returned to an insensitivity to racial inequities on our campus?

In brief, Santa Clara University Campus Safety officers confronted the brother of a faculty member who was sitting on campus to work while visiting his sister. They followed him to his sister's home and then challenged her assertion that the house, owned by Santa Clara University, was her home. Neighbors alleged that this challenge would not have happened if the faculty member and her brother were white. However, the Equity Hearing Panel that adjudicated the incident found no evidence that the Campus Safety Officers were motivated "by racial animus or bias."

Each of these questions involves a larger question about administrative attitudes toward faculty, which, in my view, invites parallel questions about faculty attitudes toward students and the administration, which all contribute to a more nuanced understanding of how a university can best achieve its mission and goals. Haughey writes:

As catholic, a Catholic university inevitably houses many worldviews. It can do this in several ways. One is simply to make room for those who hold these plural worldviews. This is a negligent or, at best, a merely tolerant hospitality. A second way a university can house plural worldviews is by hearing them, taking them seriously, engaging them. This second form of hospitality can lead to a real growth in understanding on the part of both hosts and guests. (p. 37)

This second form of hospitality is also much more challenging. Can an administrative leader possibly engage with every perspective for every decision? Can a faculty member take the time to engage with every student's views on the subject matter of the class? Are all views equal in value? When is the value of silence on an issue greater than the value of transparency?

While the answers to my questions here are *no*—because no one can engage with every perspective and opinion—Haughey helps me toward understanding where my questions can lead me. For example, fundamental to his discussion of where knowing is going is acknowledgement that knowing is not going toward certainty about human endeavors. Rather, it is going toward increasing awareness of complexity. Thus, in the first paragraph of the chapter "Catholicity: Its Scope and Contents," he writes:

Education must be something of great value, since everyone wants to "get" one. Superficially, what people want is the knowledge and skills to make a living. More trenchantly, what people want, I believe, is a deeper grasp of what is so and what isn't so. But the more informed one becomes about the "is so," the more complex matters get. (p. 40)

Hence, openness to multiple worldviews—hospitality that is more than tolerant—is not easy. Nevertheless, even though open attention to complexity for students, faculty, and staff often is frustrating and confusing, the results can be gratifying if we are willing to persist. Haughey argues, “Together with the classical notions of being and value, the notion of catholicity can help us to bring into focus what otherwise can be so disparate as to verge on the incoherent” (p. 54). He goes on to describe catholicity as “a heuristic that pushes for a further whole, a connectedness between knowns that are also known to be partial” (p. 59). In a later chapter, “Where is Knowing Going,” Haughey cites Johannes Metz on the character of our eschatological knowledge: “What distinguishes the Christian and the secular ideologies of the future from one another is not that the Christians know more, but that they know less about the sought-after future of humanity and that they face up to the poverty of their knowledge” (p. 118). These observations encourage me to step back from deciding who is right and who is wrong in administrative decisions to take what may be a more fruitful stance: considering how partial elements of what “is so” and “is not so” can help me better understand how I can contribute to the greater good of the University and help students lean into the “poverty of their knowledge.”

To ground my thinking in the particular, I will return to one of the questions I pose above as contributing to my confusion about Acting President Kloppenberg’s email update on the 2020 campus incident. Two particularly detailed written responses to the report draw on disciplinary expertise. The first, written collaboratively by the English department’s incoming chair and six other faculty,

alleges distortions in the email report’s statement that a panel’s “adjudication in accordance with the University’s Interim Policy on Discrimination, Harassment and Sexual Misconduct” found “no evidence of racial animus or bias”—in addition to the implication that the panel’s findings align with the findings of the independent audit of Campus Safety² conducted this past year by LaDoris Cordell, a retired judge of the Superior Court of California. The English department’s response also calls Kloppenberg’s choice to welcome the four Campus Safety officers and our colleague and her family back to campus in a single sentence, specifying that the past year has been “a particularly difficult time” for “all parties,” an “equivocation.” The English department’s response:

- deplores the lost “opportunity for the administration to acknowledge the harms done” to our colleague and her family “and affirm[s] the university’s stated goal of building a community committed to anti-racism”
- cites the independent audit of Campus Safety conducted by LaDoris Cordell, which found a “racial disconnect” because “many, if not most [Campus Safety leadership and personnel] operate with a color-blind, ‘I never see a person’s color’ mindset”
- concludes with a call to specific actions from the SCU administration

Shortly after the English department message was posted, Kloppenberg’s email update was reposted, with no acknowledgement of faculty response. Following the second posting of the email update, the chair of the history department posted a statement signed by 11 department members. After naming three areas of concern, similar to those in the

IT IS VITAL THAT FACULTY, STAFF, AND STUDENTS OF COLOR FEEL SEEN AND HEARD WHEN THEY TALK ABOUT THEIR EXPERIENCES OF MICROAGGRESSIONS, DISCRIMINATION, COVERT, AND OVERT HOSTILITY IN OUR COMMUNITY. WE MUST DO MORE.

message from the English department, the history department's message concludes:

As historians we believe it is critical for the administration to be proactive in creating a new culture of collective responsibility for learning about and fighting the malignancy of white supremacy. It is vital that faculty, staff, and students of color feel seen and heard when they talk about their experiences of microaggressions, discrimination, covert, and overt hostility in our community. We must do more. The university leadership must take affirmative short-term steps to enact the changes recommended by the CSS audit as a way to begin rebuilding trust in the institution.

In this instance, as well as in the other two instances listed above, the Santa Clara University administration positions itself as committed to "the fundamental values woven into all we do as a university in the Jesuit, Catholic tradition, and our expressed values of community and diversity." Implicit in the administrative positions is responsibility related to confidentiality of some reports and outcomes. For example, specific details of penalties for actions that violate University policy are not publicly reported. Furthermore, briefer reports are generally preferable to longer, more detailed reports. But the administrative positions fall short of the catholicity Haughey advocates, giving the impression of an easy version of what "is so" rather than acknowledging the

complexity. Rather than positioning the decisions in a continuum of the University's ongoing efforts to grasp what is so and what isn't so, the decisions were presented as authoritative and final judgments. Official communications related to the three issues I name above likely would result in less confusion if administrative leaders were willing to respond directly and publicly to questions and allegations of errors of fact raised by faculty (also by students and staff). The absence of that response gives the impression of authoritarian Catholic hierarchy and tradition rather than the catholicity Haughey writes about as essential to where knowing is going.

The impression of authoritarian Catholic hierarchy may also have contributed to two University decisions that limit discussion. The Faculty Senate Council has excluded administrators above the level of department chair from meetings, except if they are explicitly invited to attend. Similarly, the SCU Racial Justice Group excludes administrators above the level of chair from participation. The reason for the exclusion is a belief that administrative presence will intimidate faculty and staff and impede discussion. In other words, both the Faculty Senate Council and the SCU Racial Justice Group value open discussion among faculty, or faculty and staff, over discussion with administrators. Hence, while I am aware of many ongoing discussions, the discussions may fall short of the openness and hospitality fundamental, in Haughey's view, to progress toward a university guided by catholicity.



Joanne H. Lee

“THE ADMINISTRATIVE POSITIONS FALL SHORT OF THE CATHOLICITY HAUGHEY ADVOCATES, GIVING THE IMPRESSION OF AN EASY VERSION OF WHAT ‘IS SO’ RATHER THAN ACKNOWLEDGING THE COMPLEXITY.”

A significant example relates to the email update on the events of 2020. I infer from details in the aforementioned independent audit of Campus Safety Services (CSS) that the email update attempts to respond to the feelings of Campus Safety officers who reported that messages from then President O’Brien had resulted in widespread antipathy toward them, i.e., had metaphorically thrown them under the bus (XIX.A.(2)). The 21 officers who participated in conversations in the audit “were unanimous that they were not racist and that they perform their work in a color-blind manner (XIX.A.(3)). Indeed, the independent audit of CSS provides ample evidence that the behavior of Campus Safety officers had been encouraged by policy and practices of the campus unit. That helps me posit an understanding of the seeming contradiction in the email update: allegations of animus or racial bias were *not confirmed* but three officers had interacted with our colleague in a way that was “‘misdirected and unnecessary’ and ‘violated University Policy (Campus Safety Policy Manual 413.4) by their actions.’”

Significantly, the audit introduces its findings with an important statement: “CSS leadership sends a mixed message to its own personnel and to the SCU community. To the community, CSS purports to be the ‘Department of YES,’ committed to ‘customer service.’ However, CSS’s training, verbiage, and activities also sends a message that it is primarily law enforcement focused” (XXII.(1)). The audit then draws on social psychologist Jennifer Eberhardt’s *Biased: Uncovering the Hidden Prejudice That Shapes What We See, Think and Do* to contextualize the evidence that most CSS staff “operate with a color-blind, ‘I never see a person’s color’ mindset,” which, according to Eberhardt, “can actually impede our move toward equality.” This section of the audit goes on to report that “even after undergoing implicit bias training presented by members of Dr. Eberhardt’s team, several CSS officers continued to assert that

they were color-blind” (XXII.(2)). These details suggest to me that the law enforcement focus of CSS combined with leadership and hiring practices to encourage and reward are impediments to SCU’s goals of diversity, equity, and inclusion.

Moving CSS leadership from University Operations to the Office for Student Life is likely to result in clearer understanding of a CSS mission and goals shared by the campus community and CSS staff, but in the meantime, it is understandable that CSS officers feel betrayed by SCU leadership. The audit suggests the sense of betrayal is shared by University Operations and perceived as a betrayal by then University President Kevin O’Brien, S.J. Although Kloppenberg refers to the audit, she does not point to any of the reasons why she presents the CSS officers as victims to be welcomed back to campus with the member of the English department and her family. I believe neither she nor administrative leaders of CSS or campus operations have accepted responsibility for harm done to any of the people involved beyond mention of an upcoming report that will update the campus community on efforts to reimagine policies and procedures that guide the work of CSS. Her goal may be to undo harm resulting from Fr. O’Brien’s apologies to the campus community for racist underpinnings of campus policies and practices and promises to bring about change, which some perceived as pointing a finger of blame at individuals who were enacting what their training had encouraged.

Close examination of what is so and what is not so in this example doesn’t result in comforting conclusions about what is right and what is wrong. Instead, it can encourage attention to the idea Haughey attributes to Fr. Michael Himes: “maybe a Catholic education is at its essence a training in beholding” (p. 1). Himes introduced Haughey to the idea while teaching “Hurrahing in Harvest,” a sonnet by Gerard Manley Hopkins, in which the speaker

“THERE IS A DIFFERENCE BETWEEN HEARING AND UNDERSTANDING WHAT PEOPLE SAY. YOU DON’T HAVE TO AGREE, BUT YOU HAVE TO HEAR WHAT THEY’VE GOT TO SAY.”

marks a turn in the final six lines, saying, “These things, these things were here and but the beholder/Wanting” (lines 11–12). In the poem, the “things” are elements of beauty the beholder had failed to see. Haughey asks his readers whether they are willing to apply this poetic insight to thinking about ways we need a training in beholding to better understand where knowing is going and what we can aim to behold in our work.

I see failures of beholding in myself resulting from acculturation that privileges white people and encourages unquestioning respect for authority, whether they are administrative leaders or teachers. That acculturation is a reality faculty encounter as we aim for anti-racist and anti-misogynist thinking and behavior in our classrooms—and a reality administrative leaders encounter as SCU works toward our goal of diversity, equity, and inclusion in all of our practices and policies. But I also see evidence of progress toward a greater good. For example, I observed a first-year writing class taught by my colleague Robin Tremblay-McGaw in which students were given time to “look at” details first in a visual text and then in a reading assignment, after which they shared what they saw by calling out their observations rather than by sharing in a discussion. Robin explained to me that she had drawn on Verlyn Klinkenborg’s *Several Short Sentences About Writing* when she designed the class exercise. Klinkenborg writes:

The central fact of your education is this:
You’ve been taught to believe that what you
discover by thinking,
By examining your own thoughts and
perceptions,
Is unimportant and unauthorized.
As a result, you fear thinking,
And you don’t believe your thoughts are
interesting,

Because you haven’t learned to be interested in
them.

But everything you notice is important.
Let me say it a different way:
If you notice something, it’s because it’s
important.

But what you notice depends on what you allow
yourself to notice.

And that depends on what you feel authorized,
permitted to notice

In a world where we’re trained to disregard our
perceptions.

Robin could have used the verb “behold” in
place of “look at.” Her goal is similar to Haughey’s: to
encourage the willingness and confidence to behold
what has gone unnoticed or not been trusted because
unauthorized.

Robin’s “look at” exercise leads to close reading
of texts, compelling discussions, and thoughtful
essays about challenging topics, an outcome
beneficial in many undergraduate classes. The
exercise provides practice related to SCU’s goals
for undergraduates,³ especially the overarching
institutional commitment: “Santa Clara University
will transform students’ lives through a personalized
Jesuit education that integrates rigorous study
with high-impact experiential learning and fosters
critical, creative, and reflective thinking; complex
problem-solving; excellent communication skills;
and the application of knowledge for the betterment
of society.” Faculty and administrators are also
encouraged to “look at” or “behold” in workshops
and discussion groups, many of which have focused
in the past two years on ways to move toward greater
diversity, equity, and inclusion in University policies
and practices, as well as in our own classrooms.


For those of us who care passionately about
where knowing and learning are going, it may be

easier to see lack of progress than progress. Hence the many emails from faculty drawing attention to continuing problems. I certainly don't advocate ignoring the problems, pretending they have gone away. But I do think attention to the good is equally important. Humans are more willing to change if the change builds on something positive. Therefore, many faculty begin a response to student writing by articulating the strengths before focusing on select areas for improvement, rather than attempting to draw attention to every error or infelicity. Some administrative leaders have adopted this practice.

Haughey's book emphasizes the importance and value of openness and hospitality to the goals of education generally, but especially Catholic education. That openness requires dialogue with what has been called "eloquent" listening. A 2014 article in *The Atlantic* on the occasion of American politician Howard Baker's death reports that Baker attributed his political success to being an eloquent listener:

"I increasingly believe that the essence of leadership, the essence of good Senate service, is the ability to be an eloquent listener, to hear and understand what your colleagues have to say, what your party has to say, what the country has to say ... and try to translate that into effective policy," he said in 2011 in an interview with the Bipartisan Policy Center. He loved that phrase "eloquent listener," explaining, "There is a difference between hearing and understanding what people say. You don't have to agree, but you have to hear what they've got to say. And if you do, the chances are much better you'll be able to translate that into a useful position and even useful leadership."

I believe many on campus are working hard to be eloquent listeners, listening to students, faculty, staff, and administrators. Haughey's book encourages us to continue listening eloquently as often as possible and continue working to translate what we hear—and behold—into useful change, moving closer to being the best university we can be, knowing that each improvement will result in new questions and clearer understanding of what else needs our attention. The vision Cardinal Joseph Bernardin offered in his 1996 address "Faithful and Hopeful: The Catholic Common Ground Project" inspires me now: "a vision of church that trusts in the power of the spirit so much that it can risk authentic dialogue." More recently, in a *Commonweal* article about preparation for the October 2021 "Synod on Synodality," Austen Ivereigh writes, "Synodality

requires us to understand that we do not possess the truth, but that sometimes, when we put aside our emotions and agendas, it possesses us, overflowing the narrow channels of our thinking." I believe the educational mission of Santa Clara University positions faculty, staff, students, and administration to lead by accepting the risks of authentic dialogue. As Acting President Kloppenberg wrote in her September 17 email, "One of the hallmarks of Santa Clara University has always been that our community is relationship-based—united in our mission on behalf of students, committed to shared values, and willing to do the work of listening and understanding to solve difficulties." That requires working *with* the confusion resulting from fraught political, social, and health situations throughout the world, including confusion related to University decisions and communications. 



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and Associate Provost for Undergraduate Studies. In 2015 Brown returned to full-time teaching, scholarship, and department leadership. Her publications include essays on Beowulf, writings by Hrotsvit of Gandersheim, Heloise's letters to Abelard, Guillaume de Machaut's lyric poetry, Louise Labe's poetry, and issues in higher education. Current research and writing address Catholic identity in higher education and transformative learning.

NOTES

- 1 scu.edu/lk/update-on-2020-incident-0817/
- 2 "Audit of Campus Safety Services, Santa Clara University" (scu.edu/campus-safety-audit-report/?r=report/&g=)
- 3 Undergraduate Learning Goals (scu.edu/provost/institutional-effectiveness/assessment/undergraduate-student-learning-goals/)



AN EASTER SOLIDARITY REFLECTION

BY ALISON M. BENDERS

THE PRESENT VOLUME OF SHORT ESSAYS COLLECTS THE THOUGHTS OF FACULTY MEMBERS AT SCU AFTER A SEMINAR DISCUSSING HOW THEY FIND MEANING AS THEY EXPLORE THE CATHOLIC INTELLECTUAL TRADITION AND THE SOLIDARITY IT ESPOUSES. Some members of the group are Catholics, some are not. Some are deepening their encounter, while for others this is a new venture into a centuries-old archive of wisdom. Each essay shares a glimpse into the possibilities of hope from the writer's particular discipline. As the inaugural vice president for Mission and Ministry here, I also have some reflections about what the Catholic intellectual tradition can offer the world in turbulent times. I write from my own academic discipline of systematic theology, as one who professes the Catholic-Christian faith, and as a person who looks with a Catholic worldview to find God's grace and hope in daily life. I join with my colleagues in this collection because the faith grounding SCU offers a capacious and hopeful worldview to everyone, regardless of whether faculty, staff, and students take this path or another to find a sustaining hope in solidarity.

As I pondered my contribution to this volume, Easter triduum incense and chants filled my heart: "Let there be light! Let the world be created anew in the promise of Christ's resurrection!" The SCU campus celebration blended seamlessly into my own family's Easter joy, as we reconnected with each other to recall Easter dresses on bright spring mornings long past. "Happy Easter" photos and texts greeted me from Milan, Italy, to Tidewater Virginia, from the Midwestern cities in Ohio and Indiana to the sun-saturated communities in the San Francisco Bay. As joy-filled as these moments have been, Easter hope this year sometimes felt naïve or even false against our backdrop of human grief and worldwide calamity. Covid deaths in the United States have surpassed one million, with debilitating illness infecting millions more families and communities. We multiply this by similar catastrophic pandemic losses in nations across the globe. The dead and displaced due to Putin's war in Ukraine and Eastern Europe, even in Russia, cannot yet be counted; we are witnessing an unfathomable human tragedy unfolding relentlessly in Ukraine day after day. Global warming with accompanying violent weather and shortages of food and basic goods cause human suffering that seems to signal the end of days.

“WE PRACTICE SOLIDARITY NOT BY COUNTING AND WEIGHING, BUT BY LIVING WITH GENEROSITY AND A MAGNANIMOUS SPIRIT. GENEROSITY BREEDS MORE GENEROSITY IN A VIRTUOUS, LIFE-GIVING CYCLE.”

Easter celebrations challenge me to find hope in the proclamations of our faith. For me, as for others who have written for this volume, hope resides in solidarity, particularly Easter solidarity that the resurrection proclaims.

Hope clothed in solidarity offers healing particularly now. The question of what hope our tradition can offer is pressing in the Catholic universities as people of all identities bring their gifts to campus. Because of the changing demographics on campuses and the evolving visions of higher education, fewer and fewer people at this university have any grounding in the Catholic intellectual tradition. This creates the opportunity for us to explore anew the meaning of the Catholic faith, as in this seminar, so that its symbols can unite us in our shared educational mission.

The contributors have together identified solidarity as the pivotal point for their reflections here, and rightly so. Solidarity lived in community is both a hopeful path for these times and a powerful way to understand the Catholic worldview. Here is the connection: the resurrection is the heart and core of our faith, and the meaning of resurrection is *solidarity*. Easter solidarity is living as one united

community, together in Christ, as people for and with others.

Among the innumerable ways to grasp the meaning of Christ's resurrection, let me offer the lens of gift. When we are people for and with others, when we are a community committed to solidarity, the notions of gift and generosity must shape our relationships. Creation is God's first and continuing gift to us. The universe is more than a static stage for our activities; it is rather a living, evolving expression of God's very self. The opening verses of Genesis testify to the breath of life that stirs the abyss, and of God's breath that enlivens the human creature. We experience God's life in and through creation, particularly in other human beings who are 'in the image of God.' At our best, we enflesh God through generosity, freely giving of ourselves to support other people's flourishing. Generosity takes the form, for example, of love between partners and friends; of families that nurture children into their full potential; of visionary teachers and educators; and of dedicated care-givers and leaders who plant seeds for a future "not their own."

According to the Catholic and Christian worldview, God's generous solidarity with humanity continues beyond creation. Through the lens of loving gift, the incarnation signifies Jesus as God-with-us. Thus, the doctrinal expression of Jesus as "fully human" means God lives in full solidarity with humanity, freely united with all the dimensions of our human lives. At the same time, the Gospels narrate how Jesus manifests God's continuous gift of life to the world in his words and deeds:

- abundant food for hungry crowds
- forgiveness for lepers, women caught and unjustly condemned, and tax collectors who grasped a new vision of power
- arms opened and outstretched on the horizon between earth and heaven in a universal gesture of welcome and reconciliation
- in Jesus' oft repeated words, "Live in my love. Love one another as I have loved you."

We use many words to describe Jesus' central quality, words such as compassion, mercy, or forgiveness. Together, these encapsulate the abundance that generosity inevitably fosters. To hoard one's treasures and resources denies the divine source of all good things in creation. In contrast, gifts by definition spring from a desire for the well-being of others, not as obligation but as outflowing love. Gifts multiply in being passed on and paid forward in hope of future fruits. Human communities thrive when we actively understand our lives together through a lens of gift in an economy of generosity.


The consummate Catholic understanding of God's unending gift of life and love is the resurrection of Jesus Christ. In the resurrection the world becomes turned inside out so that in the Risen Christ we experience the unbreakable solidarity that binds human life with God's life. As the New Testament epistles testify, through the resurrection, God recreates all things by inaugurating one life for all of us in Christ. We are united as one body, one being, in Christ.

Experience of community teaches us how true our solidarity is. The truth is evident in the way we yearn to connect with other people. We know human solidarity is real when we acknowledge that we grow into our humanity through our relationships with others, from parents, to partners, to colleagues and even when we encounter those who challenge and dismay us. Dorothy Day observed the profound power of relationships for and with others to heal human heartache and division: "We have all known the long loneliness and we have learned that the only solution is love and that love comes with community."¹ Love is never forced; love for one another is always a freely offered gift.

It is counter cultural to establish human communities on the deeply human practices of gift and solidarity. With the rise of Western civilization, came the perfection of objectification, the power of transactional reason to divide, delineate, evaluate and exchange *quid pro quo*. Unfortunately, there's a deficit in this approach. When we engage the world only through delineation and deconstruction, we risk losing the meaning of the whole. In particular, we jeopardize experiencing the breathtaking and generous exchanges between human beings that make life in community possible. We might say that dissecting life to understand it kills it—making it literally impossible to grasp its vital meaning. An outcome of these practices is often that all things are measured and valued for their pieces and parts. This kind of thinking places a price on human identities and human worth. Transactional exchanges define our contemporary worldview; ideas of gift and generosity seem to have no place in our zero-sum relationships.

Catholic teaching on creation, incarnation, and especially resurrection testifies to a deeper reality. The essence of God is generosity, which we experience as mercy and love. Through God's gift of life, whom we name Jesus, human beings become united. God's gift to us is precisely the unanticipated gift of solidarity—to live as one. We practice solidarity not by counting and weighing, but by living with generosity and a magnanimous spirit. Generosity breeds more

generosity in a virtuous, life-giving cycle. Right now, when it seems we face contraction and conflict everywhere in the world, we will survive and flourish only when we live in solidarity for and with others.

In closing, I think again of Santa Clara University as Catholic and Jesuit. In the University's vision to develop "citizens and leaders of competence, conscience, and compassion," the Catholic faith provides the foundation for our shared mission. Because we are Catholic, we seek solidarity for and with others. SCU's mission invites us here—intimately and immediately—to find the gift of God's life in all we do. The generous practice of human solidarity demands *competence* in our knowing and thinking. The practice of solidarity entails the practice of *conscience* through which we work for the good of the whole community. And finally, the practice of solidarity calls us to have *compassion* for one another, for ourselves, and with our God. These values are enduring gifts of the Catholic intellectual tradition and real fruits of the Catholic faith. They are multiplied when we live into an Easter solidarity for and with others. 

NOTES

- 1 Day, Dorothy. "The Final Word is Love," *The Catholic Worker*, May 1980, 4, accessed July 29, 2022 <https://www.catholicworker.org/dorothyday/articles/867.html>. Excerpt taken from Day, Dorothy. *The Long Loneliness: The Autobiography of Dorothy Day*. San Francisco: Harper & Row, 1981. Print.



ALISON M. BENDERS is vice president for the division of mission and ministry at Santa Clara University. Prior to this role, she served for seven years as the associate dean of the Jesuit School of Theology at SCU, where her teaching and writing focused on racial justice and reconciliation. Next month Liturgical Press will release her book: *America's Original Sin: a pilgrimage of race and grace*, which is a reflective immersion into our nation's history of racial injustice through personal and theological lenses.

IGNATIAN CENTER PROGRAMS

IGNATIAN SPIRITUALITY

Rooted in the life and work of St Ignatius of Loyola, most notably his Spiritual Exercises, **Ignatian Spirituality** encompasses ways of viewing reality, understanding the human person, and responding to the world’s needs and to God’s invitation.

LUNCHTIME EXAMEN

A weekly eight-minute Lunchtime Examen every Wednesday for all students, faculty, and staff

“Sensible helped me make connections with other colleagues and find some calmness in this tumultuous year. It was great experiencing Jesus in a new, approachable way. I never knew the difference between contemplation and meditation and its connection to the body.”

—PARTICIPANT, SENSIBLE

SEARCH FOR WHAT MATTERS

Our quarterly luncheon program went virtual as one faculty member, one staff member, and one Jesuit faculty/staff member are invited to respond to the single question: “What matters to me and why?”

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SPIRITUALITY PROGRAMMING PARTICIPANTS

IGNATIAN FACULTY FORUM

The Ignatian Faculty Forum is a faculty-led, university-wide leadership program aimed at discovering Ignatian Spirituality as it is lived by faculty.

SENSIBLE

Down-to-earth spiritual exercises, Sensible is an easy-to-use, gently guided, and extremely sensible way to dip one’s toes into the waters of Ignatian Spirituality.

BANNAN FORUM

Bannan Forum leads faculty, staff, administrators, and students in advancing the Jesuit, Catholic vocation of SCU as a transformative social force, building a more humane, just, and sustainable world.

“Getting this opportunity to explore our Jesuit heritage with my colleagues was the highlight of my year. This whole experience made me proud to be employed at a wonderful Jesuit university like SCU. I hope every faculty and staff member gets to participate.”

—PARTICIPANT, IGNATIAN DNA

STUDENT LEADERSHIP

Opportunities are available for students to strengthen their **leadership abilities**, engage in vocational discernment, and deepen their understanding of social justice issues while at SCU.

“Getting involved with the Ignatian Center early on in my SCU career helped me realize the powerful tools of discernment and reflection. I will definitely take what I learned from my time in the real world post-graduation.”

—JEAN DONOVAN FELLOW

ARRUPE ENGAGEMENT

Arrupe Engagement expands the classroom walls by providing real world opportunities to work with nonprofits, underscoring our commitment to the common good, universal human dignity, justice, and solidarity with marginalized communities.

“The recorded interviews with community partners were really useful, as they often related the course concepts to issues in the local Santa Clara community. It was very helpful to see the concepts we were learning about in class being connected to actual community issues.”

—STUDENT PARTICIPANT, ARRUPE ENGAGEMENT

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COMMUNITY PARTNERS SERVED

16,360

NUMBER OF COMMUNITY ENGAGEMENT HOURS COMPLETED BY ARRUPE STUDENTS

1,037

NUMBER OF STUDENTS ENROLLED IN OUR ARRUPE PROGRAM

IMMERSIONS

Immersion experiences, both local and global, are designed to help participants see the world with new eyes, to recognize the unjust suffering of marginalized communities and individuals, and to allow those experiences to inform their vocational discernment.

“This experience truly opened my eyes to real issues that I have only ever heard of vaguely. This has been a stepping stone for me to begin to recognize my rights and my voice in society to make changes and fight against the systemic injustices in our society.”

—STUDENT PARTICIPANT, KINO IMMERSION

THRIVING NEIGHBORS

Thriving Neighbors is an engaged teaching, scholarship, and sustainable development program that links Santa Clara University with the five predominantly Latino neighborhoods that make up the Greater Washington community in San Jose.

“We were able to gain insights into intimate details about people’s day-to-day lives and the systematic barriers they observe. These were similar to those I previously understood but were expanded upon in great detail.”

—STUDENT PARTICIPANT, COMMUNITY LIVESTREAM



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