

Collegium News

Spring 2016

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University of Portland, Oregon



Host of the 2016 Collegium Summer
 Colloquy on Faith and Intellectual Life

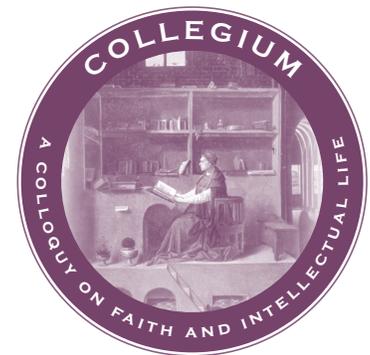
June 17-24

COLLEGIUM

"PAUSE AT TWENTY-FIVE"

June 21-24, 2017

St. Catherine University | St. Paul, Minnesota



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Collegium

Visionary Award 2016

Presented to

**PROFESSOR
RODGER H. NARLOCH**



Catholic higher education depends more than ever on the energy and vision of lay faculty who find imaginative, compelling ways to engage Catholic intellectual and spiritual traditions in the classroom and in their scholarship. Collegium, a consortium of 65 Catholic colleges and universities, was founded to encourage faculty in such creative endeavors.

The Collegium Visionary Award is an opportunity to recognize outstanding contributions by Collegium alumni/ae to enhance that mission on their own campuses, in their disciplines, and in other national conversations. In his scholarship, teaching, mentorship, and leadership in faculty development, Professor Roger Narloch, the 2016 awardee has realized the promise of Collegium in creative and exciting ways.

Rodger first participated in Collegium as a faculty fellow in 2004. When our much beloved, longtime board member, Sr. Eva Hooker, C.S.C. finished her term on the board a year later, she made a powerful case for electing Rodger to the board to fill her shoes. Since then, Rodger has brought a different, but very powerful set of skills and perspectives to Collegium's work, and was reelected so many times that his board service is tied with Sr. Eva's for longest in our history. He served twice as board chair, twice as vice-chair, and seven times in the very important role of mentor at Collegium.

As a board member Rodger was always straightforward, thoughtful and eager to move our work forward in creative and sustainable ways. Evaluations of him as a mentor repeatedly describe him as "kind," "respectful," "warm," "open," "knowledgeable," "welcoming," "sincere," "a very good listener." As one participant summarized it, "He clearly loves this part of his life very much." Another reported, "Rodger knew how to lead. Our discussions stayed on point and he was very effective at elevating our conversations to a higher level."

Rodger is proud of his Johnnie heritage, and eager to see the College of Saint Benedict – Saint John's University excel.

He has found intriguing ways to tie his scholarly interest in developmental psychology, psychology of emerging adulthood, and happiness to questions of spiritual development and human flourishing. He has shown a remarkable commitment to student advising and mentoring, for which he was recognized with the Advising Award for Social Science and the Robert L. Spaeth Teacher of Distinction Award. His mentorship has resulted in 18 student presentations at national psychology conferences and two peer-reviewed articles co-authored by his students.

He served as department chair for nine years, and has offered himself generously as member of a dozen committees related to Catholic and Benedictine mission, including his current role as co-chair of Strategic Directions 2020: Enhancing Student and Faculty Understanding of the Catholic and Benedictine Traditions.

In the last two years, Rodger has taken intriguing steps to help department chairs and psychology faculty throughout the country think about ways that mission can enhance their work. A recent article, "Cultivating Sacramentality through Administrative Work: Guidance from St. Benedict on Being a Department Chair" summarizes many of the values that he holds dear: respect for the variety of religious views of his colleagues, a desire to be welcoming to all as if they were Christ, a desire to listen before judging. He speaks profoundly about authenticity and avoidance of over-compartmentalization of disciplines and beliefs. A forum organized with fellow Collegium alumna Marianne Lloyd at the National Institute on the Teaching of Psychology looked at how faculty at religiously affiliated colleges could integrate religious questions in a fashion that respects the range of value commitments that students bring, and works in an integral way with the discipline of psychology.

In recognition of all these achievements, and confident of more to come, Collegium is very pleased to present the 2016 Visionary Award to Professor Rodger Narloch.



Collegium

2015 Visionary Award

Presented to

MARIANNE LLOYD
on the impact of her award

I was honored to be selected as the 2015 Visionary Award winner. Being the recipient of the award has already made an impact on my teaching, research, and scholarship. Specifically, I used the award prize for two trips including a visit to Notre Dame to begin a collaborative project and to fund my attendance at a psychology teaching conference. In addition, Seton Hall sponsored a lecture by this year's visionary award winner Rodger Narloch to speak on mission infusion in the social sciences. As I will detail below, each of these activities was a chance to better integrate the discussions of Collegium into my work.

During my visit to Notre Dame, I spent two days working with Fr. Kevin Grove, a theologian and Holy Cross priest. We are working on two projects meant to help bridge the gap between theological and psychological perceptions of memory. On the theoretical side, we have begun writing regarding the commonalities and differences in how the two fields perceive and approach memory. This work is novel as psychologists, at least in research, can treat faith as something to be explained rather than embraced.

In February, Fr. Grove came to Seton Hall to speak and we were able to work a bit more on this line of work. In addition, while I was at Notre Dame, we began work on a project meant to use what is known about memory in order to improve spiritual lives of students. We met with members of campus ministry to discuss where students struggle and begin to brainstorm ways to conduct research that would ease these difficulties. Again, when Fr. Grove visited me in NJ, we continued to move forward with these plans. Our first major goal for the project is to investigate applying for a grant from the Templeton Foundation.

In October, Dr. Rodger Narloch came to Seton Hall to give a lecture on how to get started thinking about Catholic mission and social science courses. He brought a series of examples and general principles meant to help those colleagues less familiar

with the Catholic Intellectual Tradition begin to understand what this means and how it might change one's approach to courses. In January, the two of us led a discussion on this topic within the broader scope of all religious missions at a college or university at the National Institute for the Teaching of Psychology (NITOP)'s annual conference. The session was well received and led to rich discussion for how to bring mission and psychology together. In addition, attending NITOP allowed me to hear dozens of great talks on pedagogy and content and led to my making some shifts in my courses for this term. For example, I am now limiting myself to no more than 7 minutes of lecture at a time in statistics. The goal of such an approach is to make sure that students are staying with the material so that misunderstandings can be cleared up more quickly. Although I gleaned this tip at a general session, I see it as consistent with an approach of making room for each individual where they are.

Finally, although not directly tied to the award, in February I visited the University of Portland to give a talk entitled "Prayers, Puns, and Practice: How Memory Makes it Easier to Have Faith and Fun." This lecture was aimed at combining some of the work I have been doing with Fr. Grove with my own research field of memory. In it, I described the way that our memory system can be applied to increasing one's own faith and why memory is important for having faith in the first place. The talk was a welcome chance to bring my whole self, both cognitive and spiritual, to an intellectual engagement. The talk was well attended and participants were happy for practical suggestions on the eve of Lent.

To conclude, I am very grateful to have received this award. It has motivated me to continue to work hard at engaging the CIT in my courses, research and service. After 15 years of engaging in very basic work in recognition memory, I am finding the shift to practical applications invigorating and rewarding and look forward to continuing on this path.

Alumni News

Ana Conboy (F'14) was appointed Assistant Professor of French at the College of Saint Benedict/ Saint John's University.

Christopher Duncan (F'03) was appointed Dean of the College of Arts and Sciences at Saint Louis University.

Patrick Hayes (G'00) has accepted the position of archivist at the Redemptorist Archives of the Baltimore Province in Philidelphia.

Colin Irvine (G'03) was appointed Senior Vice President for Academic Affairs and Dean of the College at his alma mater, Carroll College in Helena, Montana.

George Klemic (F'03) was appointed Professor of Business Administration at Lewis University.

Carol Ann Mooney (M'95 and Institutional Liaison to Collegium) President of Saint Mary's College, Notre Dame will retire on May 31st. She has led Saint Mary's for 12 years as its first lay alumna president. We appreciate her support of Collegium over the years and wish her well in retirement!

James Mullooly (G'99) was appointed Director of the Institute of Public Anthropology at California State University Fresno.

Daniel Myers (F'06) was appointed provost at Marquette University on July 1, 2015.

Thank You

Thomas Mans, PhD, Vice-President of the Association of Catholic Colleges and Universities and a Collegium board member, has announced his retirement. A political scientist, Tom served as a dean, director of assessment, and AVP at various institutions before coming to ACCU. Tom served several times as a Collegium evaluator and has helped us to establish and manage the Collegium/ ACCU grants that we have awarded in the last several years. We are grateful for his work with Collegium and will wish him an enjoyable and productive retirement!

Save the Date

“PAUSE AT 25”

June 21-24, 2017
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SUMMER COLLOQUY

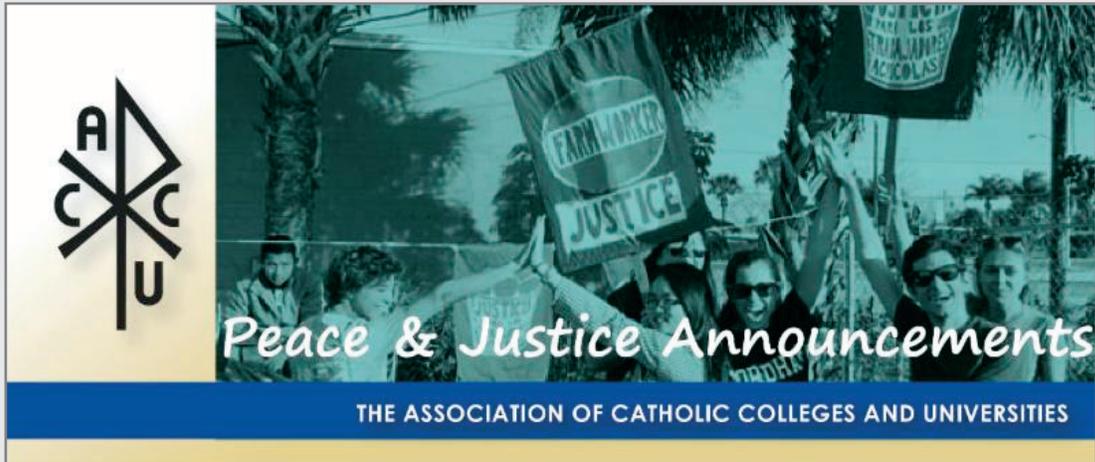
Summer 2018
College of the Holy Cross
Worcester, Massachusetts

New Member

*We are happy to welcome
our newest member school,*

Loyola University New Orleans





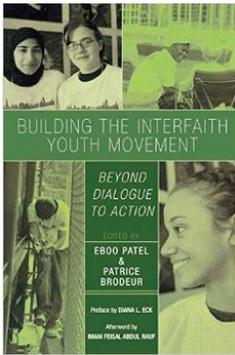
The ACCU has a new resource for Peace and Justice Announcements that may be of interest to people. The most recent announcement was: “Catholic Campuses Combat Human Trafficking.” Sign up to receive email updates by emailing abradley@accunet.org .



ANNOUNCING A SPECIAL ISSUE OF THE
JOURNAL OF CATHOLIC SOCIAL THOUGHT
ON “POVERTY, PROSPERITY AND
THE ROLE OF BUSINESS”

Collegium alumni may be interested in The Journal of Catholic Social Thought whose most recent special issue “Poverty, Prosperity and the Role of Business”, features scholarly research presented at the 9th International Conference on Catholic Social Thought and Management Education in February 2015 in Manila, Philippines.

Book Reviews



Eboo Patel
And Patrice Brodeur, Editors

Building the Interfaith Youth Movement: Beyond Dialogue to Action

Lanham, MD: Rowman
and Littlefield, 2006.
276pp.

The bulk of this edited volume, which serves as “the first attempt at collecting the experiences of a range of interfaith youth projects into one book” (5), grew out of a gathering at the first National Interfaith Youth Work Conference organized by the Interfaith Youth Core at the University of Chicago Divinity School in 2003 supported by grants from the Ford Foundation and the Pluralism Project at Harvard University. It is a collection of voices that represent scholars, practitioners, faith leaders, and community leaders all devoted to putting interreligious dialogue into constructive concrete encounter and action among youth aged fourteen to twenty-five. As such, the 24 chapters are logically organized into six categories: 1) contexts of interfaith youth work, 2) international interfaith organizations, 3) higher education, 4) secondary education, 5) community-based projects, and 6) immersion projects. The volume ends with an engaging chapter by Paul Raushenbush (who writes on his experience running the “Ask Pastor Paul” website on Beliefnet.com – now on *The Huffington Post*) and a conclusion by Eboo Patel.

Section one opens with a necessary article by Patel in which he develops his “practical sociology of interfaith youth work” and reminds us that although “there is plenty of ‘inter’ in our society, and a good bit of ‘faith,’ [there is] not enough ‘interfaith’” (21). James Keen and J. Nathan Kline add approaches to interfaith studies from their fields, psychology and theology respectfully.

Section two turns to international interfaith organizations. Of particular interest to those working on college campuses or with university students is Patrice Brodeur’s chapter which describes and analyzes what he deems to have been “a successful university campus experience in interfaith youth work which emerged at Harvard University [in the 1990s] within the context of the largest interreligious organization in the world, the World conference on Religion and Peace” (51). The ensuing three chapters by Zulfikhar Akhrham and Ramola Sundram, Sarah Talcott, and Josh Borkin describe and analyze interfaith initiatives in the context of the International Association for Religious Freedom, United Religions Initiative, and the Parliament of World Religions respectively. Though it seems as most in interfaith work agree that the most effective work takes place locally, these articles remind us, in the words

of Borkin, that these international efforts can be places “that stimulate hope, peace, and justice that can sing much louder than the voice of complacency, prejudice, misunderstanding, and hate” (89).

Section three focuses on higher education and is, perhaps, the most relevant to the audience of *Collegium*. Grove Harris’ chapter on the Pluralism Project at Harvard University is a delightful introduction to its founding and invaluable resources for those teaching about religion in America, from within any discipline. Karen Wood situates the promises and challenges of multifaith education in the context of the seminary while Victor Kazanijian highlights an incredibly useful set of principles that guided his work at Wellesley College to ensure the campus became more multifaith in their ministry and chaplaincy to students. A centerpiece chapter, authored by several students from the University of Illinois, provides insight into sustaining student-led interfaith project on campus. Perhaps the most engaging chapter of the section is Alison Boden’s, which draws on her experience, as Dean of the Rockefeller Chapel at the University of Chicago, by clearly articulating “what is at stake” for interreligious work on college campuses. If readers of *Collegium* still need convincing of the importance of interreligious engagement for college communities, they can do no better than to begin with Boden’s chapter.

Section four examines secondary education by opening with an article by Jane Rechtman, who adds her eloquent voice to the growing chorus on the necessity of basic religious literacy education in the junior and high school classrooms across the U.S. David Streight details the challenge of finding and fostering religious literacy and competence among the instructors themselves and his effort with the Religious Studies in Secondary Schools project to meet this challenge. Matthew Weiner and Timur Yuskaev echo Streight by offering an overview of a particular project, run through the Interfaith Center of New York, to train teachers in these areas.

Section five shifts to community-based projects involving youth in interreligious work. In these chapters, the reader encounters perhaps some of the most concrete action resulting from the move from “dialogue to action” as the volume’s subtitle encourages. Eboo Patel and Mariah Neuroth open the section by detailing the process by which the Interfaith Youth Core sought to put their methodology into practice in order to make Chicago a “model interfaith youth city” (176). Julie Eberly, as director of development and youth outreach for Interfaith Ministries for Greater Houston, provides an effective chapter reflecting on getting youth engaged in interfaith work in Houston. Michael Goggin follows with successes and challenges of engaging Catholic youth in interfaith work in Washington, D.C. Goggin’s chapter, perhaps, is of particular interest for the *Collegium* audience as he wrestles with how to ground the responsibility of interfaith engagement in Roman Catholic teaching and tradition. Joe Hall and Andrew Unger conclude the section by describing their innovative project called the Ghetto Film School (GFS) in the South Bronx,

which “develops young people by honoring their skills, interests, talents, and evolving contributions to community” by giving them the opportunity to “produce high-quality film, video and multi-media projects through a rigorous training grounded in an appreciative study of cinematic masterworks” (199). Most GFS students are Hispanic- and African-American from mostly Catholic and Pentecostal traditions. Thought technically not an interfaith program, this ecumenical program nonetheless serves as a successful model of interfaith action for youth.

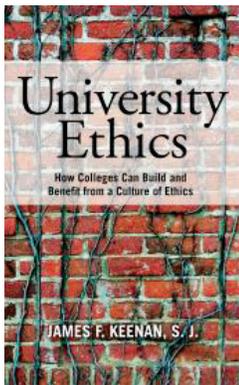
Section six concludes the volume by focusing on more intensive-immersive interfaith programs for youth such as Annapurna Astley’s weekend retreat in Florida (Spirit into Action), Sidney Schwarz’s three-week program bringing Christian and Jewish high schoolers together in Washington, D.C. (E Pluribus Unum), and Loris Eisenberg’s founding of a yearlong interfaith community house in Chicago (Interfaith Service House) similar to the Lutheran or Jesuit Volunteer Corp. or Peace Corp. As a former Jesuit volunteer and as a non-Catholic myself, I’ve often thought of the appeal of an Interfaith Volunteer Corp. and was delighted to learn about Eisenberg’s effort in this regard. The Interfaith Service House no longer exists, however Eisenberg hopes the idea “will spread to other cities around the world” (232). The section concludes with a chapter by Katharine Henderson and Melody Feldman on their program, Face to Face/Faith to

Faith, which “requires at least a year-long commitment from teenaged, co-ed participants of the Jewish, Christians, and Muslim faiths” (236) who come from all over the world, fifty at a time, to a “summer intensive program for two weeks to a camp” north of New York City to build leadership, relationships, and foster interfaith learning.

“This book is a starting point in gathering a set of voices that have developed creative interfaith activities and curricula. It serves as one example of how to strengthen international networks of interfaith youth activists” (5). Those working in higher education, or with similar aged youth, will find this volume a valuable resource across campus divisions: administrators in preparing mission and strategic planning, faculty in the classroom, administrators in student affairs, and chaplains in campus ministry offices to name a few. Perhaps most effectively used as a reference book for working groups exploring ways to foster interfaith action, this text’s diversity of voices and approaches certainly lives up to its billing as one which “seeks to understand the emergence of a global interfaith youth movement through the unique lens of a rapidly changing U.S. religious landscape, what Diana Eck has called “A New Religious America” (2).

Hans Gustafson (F’13)

Jay Phillips Center for Interfaith Learning | Theology Departments
Saint John’s University (MN) and University of St. Thomas (MN)



James F. Keenan, S.J.

University Ethics: How Colleges Can Build and Benefit from a Culture of Ethics

Rowman and Littlefield, 2015
281 pp.

James Keenan’s *University Ethics* is not to be mistaken as another plea for a fading Humanities discipline. It is a call for a return to an ethical culture in the academy. He opens with a lengthy list of situations in the realm of higher education that testify to pervasive ethical failure. His premise is that colleges and universities have neglected to create or sustain “a culture of ethical consciousness and accountability” (4). This stands in contrast to many of the professions that we prepare young men and women to enter. These professions come to the institution asking for specific professional ethics courses, but faculty and students are never asked to engage in scholarly scrutiny of what counts as ethics in the very place that carries out this activity for external partners.

One could point to the presence of a code of conduct as a sign of an ethical atmosphere on a campus, but Keenan finds

that just the existence and occasional enforcement of a code is never enough. There needs to be a deeper engagement with ethics across the university. He does not make this claim simply because it adds exigency to the presence of his own discipline. He finds that it is desirable because ethics is an essential element for an academic community to flourish.

The healthcare industry is highlighted to exemplify a process of nationally employing ethics to “institutionalize right conduct among competing but overlapping relationships” (12). The same tendency appears to be lacking on our higher education campuses. In contrast with the healthcare profession, the author describes how ministry has been a case study for the dangers of a lack of intentional development of a culture of ethics. As he presents it, the Church, and it seems that he means the Catholic Church in particular, attends to the ethical conduct of others but not its own. The result is an internal structure dependent on accountability to one’s supervisor and not to a communal sense of ethical standards. Horizontal accountability has often been lacking, and the same condition is found in our nation’s universities.

The initial literature review is broken into three categories. First he looks at material that seeks to understand what the university is or why we need it. The second category explores how the university came to be. This is where he questions whether it is in the nature of the university to embrace ethics.

Finally he covers a contemporary critique of the university. This is a very thorough review that supports his claim that ethics in the realm of higher education is not self-concerned. The review also serves to provide a broader glimpse at the state of the university today.

One area of the university that provides a case study for the absence of a culture of ethics is in the institutional use and abuse of adjunct faculty. Keenan identifies numerous aspects of their contingent employment status which fly in the face of justice, while also noting the increased reliance on their service. What stands out as one of the strongest symptoms of a failed ethical culture is the tendency of fulltime faculty to share little concern for the adjunct situation. Keenan reviews a variety of proposals to alleviate the unethical status of adjunct faculty treatment. His personal contribution calls for a serious reconstitution of academic community relationships grounded in friendship and the resultant buildup of solidarity. He contends that solidarity, in the form of collegiality, is the most effective agent of social progress.

Keenan moves on to describe the collection of cultures that arise in a university absent a culture of ethics. He also insists that a culture of ethics would keep these deficient cultures in check. One reason these alternative cultures thrive is seen in the isolating nature of academic work which is to blame for the lack of collegiality. This also heightens the opportunity for dysfunctional power grabs among administrators and departments. This is just one point that suggests that the strength of Keenan's work lays as much in its wealth of insight into the current cultural condition of education, as it does in its explication of the failure of an ethical culture. While Keenan goes to great pains to establish the uniqueness of his ethical lens approach, many readers will also appreciate the pulse check on the academy that he offers.

Keenan uses the metaphor of *fiefdom* to describe the isolated and hierarchical order of the academy. Another provocative metaphor is the university as drug gang, in which the top tier administrators grow wealthy while faculty salaries stagnate in light of the ever willing supply of fresh adjunct recruits. Then there is also the metaphor of the caste system, rendering the adjuncts as the socially untouchables. He adds that universities have begun to perpetuate elite classes through their hiring patterns directed toward bringing in graduates of the most exclusive institutions. At the other end of the social scale, Keenan points to some surprising figures on what it would take to offer support-workers a living wage as a percentage of overall budget. It would not put much pressure on the budget at all, but the pervasive tendency to obscure budgetary transparency makes this difficult to see.

When he takes up the topic of academic cheating, Keenan reveals the fabric of a deeply permissive or lackadaisical culture. The one exception that he notes is when a campus consistently involves students in enforcing the code of conduct, which seems to be the basis for sustaining a culture of honesty. When this is not the case, and cheating is pandemic, it is "culturally promoted and peer driven" (91). An underlying current that runs throughout the coverage of cheating, and, indeed, throughout the author's premise, is that the culture

of ethics is undermined by the "commodification" of education. Education is not pursued for the growth of knowledge and wisdom, but as a good to be exchanged on a contractual basis. This emphasis is shown to reduce the value of truth and goodness across higher education.

In Chapter Seven Keenan considers the issue of student behavior on and around campus. He observes that there is a direct connection between the kind of personal ethical choices a person will make and the kind of professional ethical decisions he or she will make. This is problematical since so many colleges have shied away from teaching courses that stray into personal ethics, finding professional ethics less contentious. Keenan presents research on campus cultures where students saw themselves in conflict with the faculty, administration, and adjacent community. This conflict plays out in a tolerant attitude toward violence, exclusion, and cheating. Keenan also mentions how the afore-mentioned conflict leads to "groupthink" and "greekthink," which refer to a willingness to give up moral autonomy for the sake of peer acceptance and bonding. As for the broader university response, it appears to be one of co-dependency. A corollary of groupthink is a set of power relations that occurs on campuses. These "power-over" relationships leave many community members un-empowered through unwanted sex, exclusionary practices, and other humiliations.

Confronting a series of gender related issues on campus, Keenan observes that this is an area where much ethical headway has occurred, but further effort is needed. He reviews material on some of the more subtle ways women have been made to feel uncomfortable on campus. He does acknowledge the greater representation of women in higher education but questions the reasons behind their continued outsider experiences. One of the most challenging biases to overcome is described as "a preexisting subtle bias against women" (141). He finds this difficult to move beyond since it is found to persist in both male and female leaders. Another interesting indication of inequity across genders is a study that compares both the ratio of women to men in more influential positions as well as a comparison of family life factors like marriage, divorce, and children. Successful men were more likely to be in marriages and have children than successful women in in the academic hierarchies. Keenan's coverage of research on this topic reveals how deeply gender inequalities have pervaded the academic landscape.

Chapter Nine raises the shocking findings that racial attitudes become less open and welcoming as students of all racial backgrounds progress through their university education. This is a clear sign that students do not have academic or extracurricular experiences that enhance racial experiences. The situation might be the result of increasing racial diversity on campuses without the necessary step of concurrently developing racial understanding. Turning to international students, Keenan notes that many are being caught up in the commodification of higher education, such that they are recruited for their tuition without giving adequate attention to their transition and integration needs. The primary ethical component when it comes to addressing racial issues on the university campus seems to be a lack of substance to any initiatives aimed at promot-

ing racial relationships and understanding. The initiatives are often raised at the higher levels, but the tools are not provided for bridging the gaps on the ground floor.

In time, Keenan more fully draws out the relationship between a culture of ethics and the commodification of higher education. In a very poignant line that points to the hyper-marketed nature of the college extracurricular experience, he notes: "It takes a village to entertain a university student today" (174). As he lays out the case against commodifying education into a strictly economic model, he briefly touches on what might be the understated ethical foundation of contemporary higher education. He points to research that reveals a utilitarian approach to shaping the future of higher education. It would be nice to see a follow-on work in which he offers alternative theoretical models for the ongoing development of ethical culture in higher education. Keenan reviews further research on the effects of commodification in the market. According to some of this material, we tend to draw lines in society between those who determine the process of commodification and those who are caught up in that process. The former have been called the rulers and the latter have been described as those who are ruled. This is problematical when it extends to institutions meant to advance the common good and build more just societies.

A very important topic in the commodification discussion is President Obama's plan to rank colleges. One aspect of the plan rates schools based on the salaries of graduates. This puts colleges that graduate mostly business majors at a great advantage over colleges forming social workers, clergy, and teachers. The president's plan also looks more favorably on elite colleges that only admit students who already possess privileged academic skills. Colleges that seek to make a difference for first generation and economically challenged students are more apt to score poorly in this kind of ranking. One solution to the diminution of ethics at the hand of commodification that Keenan presents is the idea that institutions need to be true to their core mission and shape strategy around that. The proposed ranking system only adds to the concern that the most valuable educational experiences are being provided to the most privileged sector of society, thus sustaining existing socio-economic lines of demarcation. The extended implication is that the ranking plan works contrary to the common good.

In the concluding chapter Keenan provides a thorough review of the earlier covered material. Then he goes on to suggest future possible topics to consider under the rubric of university ethics. For instance, he mentions dormitory culture, environmental impact, institutional investments, and post tenure accountability. Going into more detail on class distinction, Keenan observes that the most prestigious institutions have not made any significant advances in bringing lower income students to campus, thus reinforcing American class structures. He also found that there were simply too many issues to cover in a chapter on college sports to do that topic justice.

There is so much content that Keenan covers or points out that his work could be written off as just another harbinger of continued ethical decline in the academy. Most partici-

pants in higher education are at least vaguely aware of these issues. They are the subjects over which we lament during coffee breaks, departmental meetings, and lunch conversation. Unfortunately we often feel powerless to tackle these issues head-on due to the immensity of the challenges and the compartmentalization of our institutions. Where Keenan breaks particularly important and useful new ground is his vision for university ethics committees. He describes proposed membership, development, and purview of these committees. There is no doubt that each institution would mold such a committee in its own fashion, but Keenan provides a carefully thought out starting ground that clearly considers potential obstacles and objections. This is a true highlight of the text.

"University Ethics" is a powerful and empowering book in the right hands. Higher education administration could use Keenan's insights to shape new strategic planning. This is apparent, but Keenan appears to have another primary audience in mind. The book addresses faculty members more than anyone else, putting us on notice of our responsibilities and capabilities to be influential agents of a culture of ethics on our campuses. This book comes at the right time as faculty across the spectrum are asking about our role in a dynamically changing landscape. We can either get carried away by the floodwaters of change or assert ourselves using valuable and well-thought out tools like "University Ethics" to re-center higher education in these exigent times.

Andrew T. McCarthy (F '15)
Anna Maria College

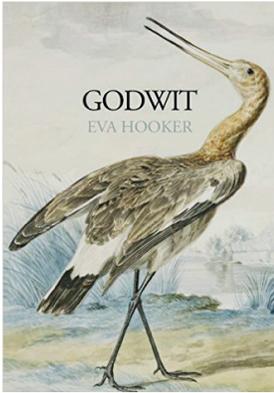
CORRECTION

from Gleason Fall '15 book review

Philip Gleason, (R '97) Professor Emeritus, University of Notre Dame and Former President of the American Catholic Historical Association asked for the following correction to his Fall '15 review of: *Catholicism and Historical Narrative: A Catholic Engagement with Historical Scholarship*, by Kevin Schmiesing, ed., Rowman and Littlefield, 2014:

"Marynita Anderson's contribution to the book dealt with the many, but largely unknown contributions, MADE BY CATHOLIC SISTERS to the nation's development."

Book Notes



Eva Hooker, C.S.C. (Longtime Collegium Mentor and Board Member)

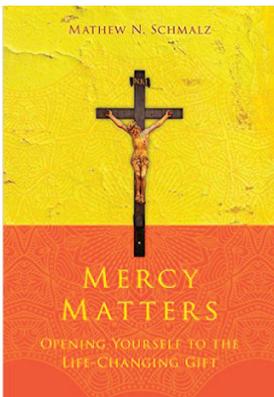
Godwit

A Taos Press, 2016

109 pp.

Godwit, by Eva Hooker, is a place of meeting, a backlit city/Of scarlet solitudes. It reaches for loneliness and the hand in the small/Of the back/In-folding grace : it reaches for a goodness that can make you blind in plain speech with lost rules of usage. The book s water metaphors are legible footprints of matter in-forming soul so that it has grammatical and syntactic shape. Its lake poems are reading rooms made of water upright and edged. The books found there fetch both writer and reader to underwater work.

—from the publisher



Mathew Schmalz (F'99, M'05, '11, '14)

Mercy Matters: Opening Yourself to the Life-Changing Gift

Our Sunday Visitor, 2016

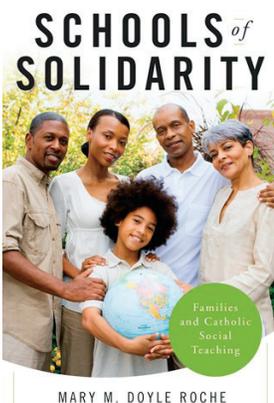
160 pp

Wherever there are Christians, everyone should find an oasis of mercy. —Pope Francis

Whether dealing with adoption, sobriety, bullying, the Boston Marathon bombing, or friendship with a Jehovah s Witness, Mathew Schmalz s own life serves as the backdrop for his reflections on the complex nature of mercy how we give it, and how we receive it. From a home for lepers in India to a halfway house in the Bronx, the author probes his experiences to reveal mercy as a virtue that doesn t necessarily come easily, but is infinitely rewarding.

Discussion and reflection questions at the end of each chapter allow you to dig deeper into your own ideas about mercy, what it looks like in your life, and how to move toward a more merciful existence. Perfect for individual or group study.

—from the publisher



Mary M. Doyle Roche (F'08)

Schools of Solidarity: Families and Catholic Social Teaching

Liturgical Press, 2015

75 pp.

The church has much to teach and much to learn from families about the gifts and challenges of building a more just and compassionate society. Families are schools of solidarity, working each and every day to deepen relationships within the family itself and with other families both near and far. *In Schools of Solidarity*, Mary Doyle Roche explains how families can resist dehumanizing elements of our culture (competitive consumption, wastefulness, violence, etc.) and transform the many arenas of daily life (homes, workplaces, neighborhoods, schools, and parishes) so that they honor the dignity of all people, especially the poor and vulnerable.

Doyle Roche offers questions and activities for discussion and reflection in conjunction with each of the major themes. The practical activities she suggests encourage families to explore social justice issues and ways they might transform unjust conditions in local and even global contexts.

—from the publisher

Help Shape Collegium News

**Do you have any ideas about contributions you'd like to make to Collegium News?
Are you willing to help with Book Reviews?**

Please let us know if there are articles you would be interested in contributing, or subject areas where you could review books relevant to Collegium's readership and mission.

We are interested in finding qualified reviewers for any of the following books, and are eager to hear about other types of books you'd like to draw to the attention of Collegium alumni/ae:

- » Arbuckle, S.M., Gerald, *Catholic Identity or Identities?: Refounding Ministries in Chaotic Times*, Liturgical Press, 2013, 272 pp.
- » Combs, Mary Beth and Riggiano Schmidt, Patricia, eds., *Transforming Ourselves, Transforming the World: Justice in Jesuit Higher Education*, Fordham University Press, 2013, 316 pp.
- » Cox, Kathryn Lilla, *Water Shaping Stone: Faith, Relationship, and Conscience Formation*, Liturgical Press, 2015, 164 pp.
- » Greene, Dana, *Denise Levertov: A Poet's Life*, University of Illinois Press, 2012, 328 pp.
- » Gustafson, Hans, *Finding All Things in God: Pansacramentalism and Doing Theology Interreligiously*, Pickwick Publications, 2015, 356 pp.
- » Kaminsky, Illya, and Towler, Katherine, eds., *A God in the House: Poets Talk About Faith*, Tupelo Press, 2012, 286 pp.
- » Lindholm, Astin & Astin. *The Quest for Meaning and Wholeness: Spiritual and Religious Connections in the Lives of College Faculty*, Jossey-Bass Publishing, 2014, 288 pp.
- » Millis, Diane, *Deepening Engagement: Essential Wisdom for Listening and Leading with Purpose, Meaning and Joy*, Skylight Paths Publishing, 2015. 176 pp.
- » Orji, Cyril. *The Catholic University and the Search for Truth*, Anselm Academic Press, 2013, 266 pp.
- » Sharkey, Stephen, ed. *Sociology and Catholic Social Teaching*, Scarecrow Press, 2012, 310 pp.
- » Sterk, Andrea, ed., *Religion Scholarship & Higher Education: Perspectives, Models, and Future Prospects*, University of Notre Dame Press, 2002, 230 pp.
- » Thompson, Robert. *Beyond Reason and Tolerance: The Purpose and Practice of Higher Education*, Oxford University Press, 2014, 224 pp.