

Community and Civic Engagement in Catholic and Marianist Universities: The Conversation Continues

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Introduction

Fr. Chaminade's wisdom includes the directive and invitation that "new times call for new methods." This is perhaps demonstrated most clearly and tangibly in the work of community and civic engagement, which by its nature searches for responses to the signs of the times, evaluates and engages with the needs of the community in which one finds oneself, and pushes us to consider the effects of our actions and decisions on our global community.

Our approach to community and civic engagement is a key factor in what makes education unique at the three institutions that are members of the Association of Marianist Universities (AMU). Furthermore, community and civic engagement is a perfect fit for the three universities to live out their mission, the Marianist educational values, the Marianist charism, and the Catholic social thought. Each campus has its own distinctive way of integrating and speaking about it, but all stand firmly on a strong tradition of engagement.

In June 2007 the Board of the AMU called the three campuses together for a conversation on civic engagement and its importance in the Catholic and Marianist mission of our universities. The purposes of this project were:

- to recognize and affirm that civic engagement is an important learning outcome for each of the three Marianist universities;
- to develop across the three Marianist universities a common understanding of the learning outcomes related to civic engagement in the Catholic and Marianist traditions of education; and
- to develop a method of assessing learning outcomes related to civic engagement in the Catholic and Marianist educational tradition.

These conversations led to a reinvigoration of the purpose for civic engagement on the campuses, a written report,¹ and several campus initiatives. The efforts on each campus have developed and transitioned over these years, in light of the needs of the local, national, and global communities to which they belong.

¹ Fitz, Bro Ray. 2007. Civic Engagement in Catholic and Marianist Universities: A continuing conversation.

Ten years later we reaffirm the need and importance of this conversation; simultaneously we recognize that our world looks very different now than it did in 2007, and because of that, we need to re-examine our language, approach, assessment tools, and the scope of purpose moving forward. As Catholic, Marianist universities we re-engage in the conversation of how we can best form leaders for the Common Good, how we inspire and equip our students to be agents of change in our world, and how we facilitate confidence for graduates to continue their role as co-animators of the Marianist charism, working to build faith-filled and inclusive communities. It is our hope that in a world desperately needing people who think critically, act compassionately, and prioritize the wellbeing of those most vulnerable, our graduates will have spent time growing in these aspects both personally and professionally, most significantly through experiences of community and civic engagement.

Referring often to the paper written in 2007, here we expand, enrich, and build on a strong tradition of civic engagement at our three Marianist Universities.

Community and Civic Engagement in University Settings

Since 2007, several key reports and initiatives related to community and civic engagement in higher education have been released, expanded, or updated; these bring urgency, affirmation, and honor to this work within Marianist Universities. These reports and initiatives include:

- The Carnegie Classification for Community Engagement expands and deepens its application process (2010),
- The Council for the Advancement of Standards in Higher Education expands its service-learning standards to include civic engagement (2015),
- The President's Higher Education Community Service Honor Roll heightens in significance (2006),
- NASPA's (Student Affairs Administrators in Higher Education) Leadership Exchange releases "Creating a Civic Minded Campus," and launches the Civic Learning and Democratic Engagement LEAD Initiative (2013),
- Campus Compact urges renewed commitment to the public purposes of higher education, releasing its "Thirtieth Anniversary Action Statement of Presidents and Chancellors" (2017), and
- The U.S. Department of Education releases "A Crucible Moment: College Learning and Democracy's Future" submitted by the Civic Learning and Democratic Engagement National Task Force on behalf of the Global Perspective Institute and the Association of American Colleges and Universities (2012).

These reports and initiatives urge higher education to make civic learning and democratic engagement “an animating national priority” and to increase the number of informed, engaged, and globally knowledgeable civic participants. Catholic universities are in an advantageous position to meet this call for promoting civic learning and democratic engagement because of the Church’s commitment to social justice, solidarity, and human dignity. For Catholic universities, seeking justice, acting collectively for the common good, and taking a positive stance on the foundations of civic and community life are essential aspects of living the faith as disciples, approaching the world in a sacramental spirit, and believing in a Trinitarian God, a God of social relationship.

Many scholarly works have examined the various definitions and frameworks of what is meant by “civic engagement.” Ways to define it are as broad as ways to be civically engaged. For our conversation here, civic engagement is defined as the active participation in the public life of a community in an informed, committed, and constructive manner, with a focus on the common good.² Key to this definition, and many others, is a framework that gives a sense of what civic engagement is (and what it is not): it is a concept that involves action, the common good, shared knowledge creation and use, and rights and responsibilities. With civic engagement’s intent of making changes to realize the common good, it is essential to approach civic engagement as one would approach the theory of change (which materialized as a means to model and evaluate community change initiatives). Thus, civic engagement includes planning that considers desired long-term outcomes and impact, identifies assumptions and preconditions, decides activities/interventions to achieve outcomes, and develops indicators to measure success.

Civic engagement can be categorized by focusing on activity and place, or on process and purpose (Table 1). Within both of these categories, civic engagement can be further nuanced through continuums of what the engagement entails, including type of activity, level of knowledge about issues, commitment level, impact, and degree of political activity (Table 2 and see Table 1 in 2007 report). Using a broad definition, civic engagement can take many forms, from volunteering, to spending time in another culture/country learning about issues of injustice and global solidarity, to advocacy and justice education work around any variety of social issues, to creative representation, and electoral participation. The engaged citizen has the ability, agency, and opportunities to move with thoughtfulness and skill among many of these types of public acts.³

² Adapted from Prentice, 2005, p136

³ Based on Michael Delli Carpini, Dean of the Annenberg School of Communications, University of Pennsylvania, former Director of the Public Policy, Pew Charitable Trusts.

Table 1: Two Approaches to Civic Engagement⁴

Focus	Activity and place	Process and purpose
Means	Projects, volunteering, service-learning	Partnerships, community building, community engaged learning, solidarity learning
Relationship with community	Mutuality and exchange	Reciprocity
Outcome	Needs met	Community change through co-creation and application of knowledge and solutions
University Role	Uni-directional flow of academic knowledge. Expert knowledge, primarily from academics.	Part of ecosystem of knowledge production and public problem solving. Recognizes diverse expertise and multiple knowledges.

Table 2: Continuum of Active Citizenship⁵

	<i>Member</i>	<i>Volunteer</i>	<i>Social Justice Advocate</i>	<i>Active Citizen</i>
Actions Taken	Lacks awareness and/or motivation to address social issues	Meets immediate needs and addresses painful symptoms of social issues	Focuses on rights of individuals and families, analyzes social structures, advocating	Values and prioritizes community in life choices. Deliberates to define and address public problems
Type of Citizen	Responsible citizen. If involved, it is through individual action.	Participatory Citizen. Involved through individual or collective action.	Conscientious Citizen. Involved with a focus on collective action.	Justice-Oriented, Civic Minded Citizen. Involved with a focus on collective action.
Guided By	Individual values	Generosity and ethic of care	Just laws, fair social structures, universal human rights	Subsidiarity, democracy, and solidarity

⁴ Saltmarsh, J., Hartley, M. and P.H.Clayton (2009) Democratic Engagement White Paper. Boston, MA: New England Resource Center for Higher Education.

⁵ Adapted from Continuum from Break Away: The Alternative Break Connection, Inc. www.alternativebreaks.org

The 2007 white paper and 2010 update focused on learning **for** and **through** civic engagement at a Marianist University. In light of the urgent call to action for higher education to more fully embrace its civic mission, the increased emphasis on process/purpose approaches to civic engagement, and a desire to sustain a deep incorporation of our Marianist identity, we now add "learning **with** civic engagement" and explicitly recognize the importance of the term, "community engagement."

Community engagement describes mutually beneficial collaborations between our universities and their larger communities, with emphasis on reciprocal relationships. Working in respectful partnership with community, we strive for social justice and the Common Good through communal understanding of issues and shared resources. Our uniquely Marianist definition of civic engagement has never ceased to prioritize these principles of community engagement, but we acknowledge that the current public perception of the term "civic engagement" often fixates on the political dimensions of the term. To emphasize the importance of both the civic dimensions and the community dimensions of engagement as essential to the Marianist definition, we use the term "community and civic engagement."

In the next section, learning *with* community and civic engagement integrates another way of embracing our mission and identity and realizing the central importance of community and civic engagement to our Marianist institutions as members of society.

The Catholic and Marianist Approach to Community and Civic Engagement

Our Catholic social and intellectual traditions and the Marianist Charism and educational values offer guidance for our understanding of

1. why community and civic engagement is essential at our institutions,
2. the uniqueness of our approach to community and civic engagement,
3. how communities can be enhanced by those who are educated at our Universities, and
4. the important elements of learning for community and civic engagement at our Universities.

As we explore our identity, values, and tradition below, we note that key qualities distinguish our Catholic and Marianist approach: right relationships, place-based and assets-based perspectives, human dignity, and solidarity. These are integrated into how and why we educate, and our purpose for the world.

Definitions of Key Terms

Human flourishing =

Living in accord with what is intrinsically worthwhile to humans - having purpose, meaningful relationships with people and the Earth, good health and wellbeing, and the ability to equitably contribute to the community – and having human life, dignity, and rights protected.

Common good =

The common good “indicates the sum total of social conditions which allow for human flourishing of all the persons and groups within that social system.” The common good requires that our well-being be realized in a setting in which others can also flourish - the “good” is something we can only have together when each person’s full dignity as a whole person is respected. This means that the human cannot find fulfillment of the good apart from others, but has a deeper meaning than just “living/being” with others at various levels of social life. Each person has the responsibility to seek the good (meaning and truth) and contribute to the common good so human life can flourish. No realization of the common good can write off persons or groups as unworthy of our interest. The common good exists within each social system, such as families, work settings, neighborhoods, cities, nations, world, etc., and all of these social systems should be organized in a way to realize the common good (based on the Compendium of the Social Doctrine of the Catholic Church).

The Catholic Social Tradition and Civic Engagement

As noted in the 2007 white paper and 2010 update, the Catholic social tradition can be viewed as having two complementary dimensions:

- 1) As a *practice*, the Catholic social tradition can be seen as the on-going social inquiry⁶ by the Catholic community, in dialogue with others, on important social questions, such as the conditions of labor, international relations, or war and peace. In conducting each phase of its social inquiry the Catholic community engages in a critical and reciprocal dialogue between the best of the contemporary knowledge on the social question and the resources of the Catholic Christian faith. In this dialogue the contemporary knowledge enriches our understanding of the resources of the Catholic Christian faith (scripture and tradition) and raises important questions to be addressed. In the same manner, the resources of Catholic Christian faith both enriches our understanding of contemporary knowledge and raises important questions to be addressed in the use of this knowledge.

⁶ A definition of social inquiry was provided in Section II: Civic Engagement in American Higher Education.

2) Over time this *practice* of social inquiry yields a set of *themes* or practical knowledge, i.e. principles for reflection, criteria for judgment, and directions for action that can guide social inquiry on current and future social questions⁷. These themes are expanded, refined, and critiqued as participants in the tradition apply social inquiry to new situations and understandings of previous situations. Appendix A provides a summary description of the themes of the Catholic social tradition that have been developed by the United States Conference of Catholic Bishops.

The Catholic social tradition (CST) themes can provide helpful guidelines, good questions, and a rich resource for enhancing the process of learning *for, through, and with* community and civic engagement. CST influences our universities' community and civic engagement practices by:

1. Learning for community and civic engagement:

Catholic social tradition strives to form the Christian community; foster recognition of the gospel call to love God, neighbor, Earth, and self; and empower citizens to seek greater symmetry between the reign of God and society. **Thus, CST compels Catholic universities to develop students' knowledge, skills, and attitudes to be justiceseeking and action-oriented citizens and community members.**

2. Learning through community and civic engagement:

CST calls us to deeper awareness, analysis, discernment, and *action* as a citizen of the world. **Civic engagement offers us the opportunity to both learn and enact the practice of social inquiry**, being guided by the principles of our Catholic social tradition.

3. Learning with community and civic engagement:

We strive to be universities that advance the common good. Focusing on the themes of solidarity; rights and responsibilities; and the call to family, community, and participation, CST **compels us to work for the common good with all of our pursuits** (learning, teaching, research, etc.). Furthermore, in these pursuits, CST provides insight on how our students and faculty can collaborate with community to address local social problems.

The Catholic Intellectual Tradition and Community and Civic Engagement

The Catholic intellectual tradition includes the communal way of acting that invites us out of isolation and into an inclusive community, holding sacred the communal dimension of all human pursuits and being of service to the world. As our universities partner with the local community to co-create knowledge and work collectively for the common good on contemporary issues, we are upholding the values and ways of the Catholic intellectual tradition. Community and civic engagement, as part of how we participate in these collaborations, supports the development of

⁷ Pope Paul VI, *Octogesima adveniens*, no. 4.

Catholic intellectual tradition by integrating knowledge with experience, encouraging practical wisdom through reflection and discernment, and placing learning in the context of what students will do with their knowledge and how it will meet the community's most pressing needs and priorities.

Learning for, through, and with community and civic engagement will provide

- students the opportunity to develop their character, integrate knowledge, work collaboratively, and integrate faith and reason and
- faculty the opportunity to bring knowledge to practice, bring purpose-finding into the classroom, demonstrate responsibility to the community in what one researches and writes about, include diverse perspectives, and bring voice to the voiceless.

The Marianist Educational Tradition, Manifestations of the Marianist Charism, and Community and Civic Engagement

The formation of the Marianist family was revolutionary in ways that offer us insight to how we might now, two centuries later, think about our involvement in the world. Chaminade worked with and accompanied the development of the laity. This is not to say that the guidance and direction of vowed Marianists, both the Society of Mary and the Daughters of Mary, is not needed – indeed, they offer us now the space and wisdom to hold the vision of the Marianist family's role in our world. But Chaminade realized that success would only occur through the commitment, involvement and dedication of both vowed religious and laity, **creating space for all to come together with a shared mission**. As we consider the world in which we live now, that mixed composition of communities remains a necessary component of our educational institutions, the ways in which we form our students, and how we encourage our students to address challenges in our world.

Additionally, the founders recognized the importance and value of voices on the margin. Those who were “on the ground” were sought out - those most affected by unjust rules and regulations, those whose livelihoods could be at stake in the face of structures and systems that didn't prioritize human dignity. From this commitment to those who are vulnerable and who are afflicted by injustice, structural and systemic violence, and whose voices go unheard, we find strength and affirmation in our commitment to work today with those who are victims of structural injustice and poverty. **In our opportunities for community and civic engagement, those who are marginalized in our societies are prioritized**, and we search for ways to empower communities of those on the margins, as Chaminade did.

Within our Marianist tradition we focus on creating and being a discipleship of equals. Recognizing that every member of the community has an individual voice, independent skills and capabilities, and brings a unique set of insights to the table, we look to create opportunities for shared learning and formation among faculty, staff, community partners, and students. This leads our institutions to a key distinguishing feature of how we approach community and civic engagement and prepare students for their future lives as active citizens – through communities

built on trusting and inclusive relationships. For Marianist institutions, community and civic engagement “acts” are not solo acts done in isolation - they are expressions of community members acting and learning together to achieve the common good. Blessed Chaminade’s vision guides us to become communities of transformation who remain dedicated to social change and lead with vibrancy in the midst of disruption and challenges that social change can bring. Our methods of acting as a community as we learn for, through, or with engagement lead us to act boldly.

Marianist Charism and University/Community Engagement and Partnerships

Table 3: Manifestations of the Marianist Charism, provides insight into how a Marianist University’s community and civic engagement mission and activities may be shaped differently from other institutions based on our charism. Our charism leads us to act collectively through a focus on

- drawing inspiration from the power and vulnerability of Mary as a model for the Marianists;
- creating a discipleship of equals that allows for equitable sharing of knowledge, resources, and decision-making capabilities;
- bringing Jesus to and being Jesus for others;
- being available and truly present to needs wherever one finds oneself by being attentive to the signs of the times; and
- being open to the action of the Holy Spirit to guide as in our pursuits of the common good.

Table 3: Manifestations of the Marianist Charism

MARY	INCLUSIVITY	FAITH	COMMUNITY	MISSION
<u>A call to say “yes”</u> -to being, not just doing -to planting seeds -to addressing systems of injustice -to an openness of being changed	<u>One great family - discipleship of equals</u> -accessible by and respectful of all -co-creators, co-learners, and co-educators -“with”, not “for” -shared vision	<u>Carry out God’s will</u> -life-giving spirit as ground for action -engaging minds and hearts -living simply to hear and accept God’s gifts	<u>Interdependence, solidarity</u> -Relationships primary -human dignity -community voice important -building community	<u>Bloom where planted - mission of place</u> -model in the every day, where you are -work for the common good -joining voices with voiceless -where your passion and skills meets worlds’ needs

Elements of Learning *For, Through, and With* Community and Civic Engagement at Marianist Institutions

The above aspects of our Marianist tradition, educational values and charism provide us with a number of insights for defining important elements of learning *for, through, and with* community and civic engagement at our institutions⁸. These elements were also shared in the 2007/2010 report and still guide us today:

1. **Community Building:** In the Marianist tradition, when people and groups face an unjust situation, people are engaged to solve problems and build relationships, which allow them to create and work towards realizing a shared vision of the future.
 - a. **A Gift Orientation:** Recognizing and calling forth gifts and assets from members of the community; the foundational act of community building is sharing gifts.
 - b. **Importance of relationships:** Relationships help us link and support gifts; relationships help us call forth gifts and build trust needed to work toward common goals.
 - c. **Inclusive excellence:** Creating a space where all people are welcomed and included; working across differences in ways that are respectful, open, and celebrated.
 - d. **Space for Constructive Conversations:** Creating conversation places and spaces where persons listen to one another and can respectfully inquire into what is said and where persons can freely express the ideas and invite others to inquire into them.
2. **Social Transformation:** Reshaping institutions so that they are a better realization of the common good⁹.
 - a. **Focusing on the common good:** Creating social conditions that allow persons to exercise their human capabilities, meet their basic needs, and have health and wellbeing.
 - b. **Changing institutions:** Current institutional arrangements benefit some and disadvantage others; changing institutions so that they are a better realization of the common good.

⁸ Another thoughtful way of capturing some of the insights of the Marianist tradition of civic engagement is Jim Vogt's "How Do Marianists Do Social Justice?" *Things Marianist: A publication of the North American Center for Marianist Studies*, 2008

⁹ Fr. William Ferree, S.M. made a link between Fr. Chaminade's insights at the beginning of the Marianist Movement and the work of advancing justice. Introduction to Fr. Ferree's work on Social Justice is contained in the monograph *Introduction to Social Justice*. His influence on Marianist thought is very thoughtfully summarized in *A Ferree Resource Collection*, compiled and edited by Benjamin Dougherty, North American Center for Marianist Studies, 2008.

- c. **Challenging the structures of power:** Unjust institutional patterns are maintained through the exercise of power; changing institution means challenging and changes in the structures of power.
 - d. **Option for the Poor:** In working for social change we are concerned about how the social change promotes the least of society -- the marginalized and the oppressed.
3. **Spirituality of Mission:** Developing a personal and communal spirituality that is integral to the work of community building and social transformation and will sustain these over time.
- a. **Faith in Action:** We grow as disciples of Jesus through community support, personal and communal prayer, and liturgical worship; Mary is the model of discipleship and with the Holy Spirit forms us in it.
 - b. **Conversion:** Seeing the world in a new way; sharing Mary's mission of bringing Christ and God's reign into the world; developing a special concern for the marginalized and oppressed.
 - c. **Solidarity:** Working to transform institutions to be a better realization of the common good.

Useful Approaches for Learning *For, Through and With*

This section includes possible teaching approaches; course curricula; ways of incorporating the important elements of learning for, through, and with engagement; and ways of guiding students in achieving learning outcomes related to community and civic engagement in the Catholic and Marianist tradition of education. (An additional section on learning outcomes follows.)

Learning *With* Community and Civic Engagement

Possible Course/Program Elements:

Course/program curriculum is centered around collaborative public problem-solving as part of a university that advances the common good. Learning outcomes are integrated with and influenced by the public issue being addressed.

Possible Teaching Approaches:

- Teaching for solidarity – transforming institutions to be a better realization of the common good.

- Developing right relationships with the community you find yourself in, and bringing students into these relationships as co-learners and co-educators.
- Using social inquiry. The pastoral cycle ("See - Judge - Act") is an example, with the key components of experience/observation, social and theological analysis, and response.
- Referring to themes of Catholic social teaching.
- Seeking co-creation of community-engaged experiences with partner organization(s) in advance, and being transparent with students about that co-creation and advanced partnership-building.
- Accepting community organizations and members as co-learners and co-educators, with a focus on reciprocity.
- Addressing community-identified needs and challenges with the community.
- Entering community as learners and neighbors, avoiding a stance of "university people as the only experts."

Marianist Approaches to Use:

- Working for social transformation with all of our pursuits (learning, teaching, research).
- Bringing knowledge to practice.
- Focusing on the communal aspect of our world and how we learn, work, and reflect.
- Bringing purpose-finding into the classroom.
- Collaborating with the local community to address current and pressing needs.
- Ensuring the inclusion of diverse perspectives.
- Placing priority on those who have been marginalized.
- Developing relationships and embracing solidarity.

Learning *Through* Community and Civic Engagement

Possible Course/Program Elements:

Course/program curriculum includes civic engagement, service-learning, or community-engaged learning for purpose of academic enrichment, civic skills, and/or personal growth.

Possible Teaching Approaches:

- Cultivating attentiveness to the signs of the times, based on students' observations, experiences, and reflections.
- Learning and enacting the practice of social inquiry and reflection. The pastoral cycle ("See - Judge - Act") is an example, with the key components of experience/observation, social and theological analysis, and response.

- Seeking co-creation of community-engaged experiences with partner organization(s) in advance, and being transparent with students about that co-creation .
- Integrating critical reflection throughout the semester.
- Identifying artifacts of experiential learning (paper, presentation, portfolio, etc.).
- Determining grades for learning achievements, not for merely participating in the experience/service.
- Modeling right relationships both in and out of the classroom.

Marianist Approaches to use:

- Highlighting community-building skills and practices.
- Through critical reflection on engagement, integrating knowledge with experience to encourage forming of practical wisdom.
- Placing learning in the context of how students' knowledge and gifts meet the community's most pressing needs.
- Integrating faith and reason.
- Valuing community partners/members as co-educators.
- Encouraging openness for encounters that lead to conversion (seeing in a new way) and transformation (changing institutions and empowering those who are marginalized).

Learning *For* Community and Civic Engagement

Possible Course/Program Elements:

Course/program curriculum does not include engaging with community, but learning outcomes include the skills, knowledge, and values that prepare students for future civic engagement.

Possible Teaching Approaches:

- Integrating the priorities and practices of community and civic engagement into classroom expectations and processes.
- Practicing constructive conversations (civic discourse, intergroup dialogue, balancing advocacy and inquiry, issue forums, etc.).
- Challenging the systems of power within the classroom.
- Creating a space where all are welcomed, included, and celebrated.
- Recognizing and calling forth the gifts and assets of each member.
- Learning and enacting the practice of social inquiry and reflection. The pastoral cycle ("See - Judge - Act") is an example, with the key components of experience/observation, social and theological analysis, and response.

Marianist Approaches to Use:

- Forming students for the communal dimension of humanity.
- Guiding students through social analysis and systems-thinking to develop possible action plans.
- Preparing students to read the signs of the times in light of working for the common good, with a focus on those who have been marginalized.
- Assisting students with analyzing systems of power and how they prevent realization of the common good.
- Preparing students to become justice-seeking citizens.
- Highlighting students' assets and gifts, and practicing key community-building skills for meeting the world's most pressing needs.
- Learning the themes of Catholic Social Teaching.

Learning Outcomes

This section provides a statement of learning outcomes related to community and civic engagement in the Catholic and Marianist tradition of education. These learning outcomes were shared in the 2007/2010 report and continue to reflect our institutions' aspirations. They are not intended to replace institutional or course learning outcomes, but provide an opportunity for us to further distinguish our engagement perspectives in light of the vision and lives of our Marianist Founders.

A. Practical Wisdom

Practical Wisdom enables us to discern dignified ways to treat people, to realize human flourishing for all, and to choose thoughtfully and critically the means needed to do so. Practical Wisdom involves the ability to bring critical, diverse, and constructive perspectives to a full range of human issues and to recognize moral and ethical dimensions.

In exhibiting *Practical Wisdom*, students will be able to:

1. Articulate, in diverse settings, a conception of human flourishing based on cross-cultural appreciations and interdisciplinary knowledge including Catholic social tradition.
2. Use this concept of human flourishing to:
 - a. Clearly and intelligently define and diagnose social relationships to identify symptoms and underlying causal problems;
 - b. Construct and evaluate possible solutions and thoughtfully select from among them;
 - c. Organize to implement the chosen solution(s); and

- d. Critically reflect on the process in light of the actual consequences of the implementation.

B. Community Building

Community Building represents the ability to form and sustain right and positive relationships within a community that supports human flourishing and the pursuit of the common good.

In exhibiting *Community Building*, students will be able to:

1. Demonstrate (on campus, in local communities, and in cross-cultural contexts) the convictions, beliefs, and skills needed to build communities. These include:
 - a. Collaboration -- productive, discerning, creative, and respectful collaboration with persons from diverse backgrounds and perspectives for the common purpose of bringing about a greater realization of the common good.
 - b. Peacemaking -- accepting, creatively bridging, and innovative transcending of differences; incorporating cooperative, constructive processes to resolve conflict while restoring relationships; promoting reconciliation.
 - c. A commitment to servant leadership and an openness to personal transformation.
 - d. The belief that the whole is greater than the sum of its parts, and the common good can only be realized as a collective (see definition of "common good").

C. Respectful Engagement With Diverse Others

The ability to respectfully engage with diverse others involves skills for participating in authentic, open, and constructive dialogue about public goods which transcend or unite our various differences. It requires deep knowledge of and appreciation for diversity in its various forms.

In exhibiting *Respectful Engagement With Diverse Others*, students will be able to:

1. Demonstrate intellectually informed, appreciative and critical understanding of the cultures, histories, times, and places of multiple others, as marked by class, race, gender, ethnicity, religion or faith, nationality, sexual orientation and other manifestations of difference;
2. Practice scholarly inquiry and disciplined reflection in the examination of their own identities, their understanding of diversity and inclusion, and how their identities fit into systems of privilege and oppression;
3. Participate in constructive and open dialogue about the public goods which transcend or unite our differences, representing their own faith-based and cultural beliefs as applicable.

D. Engagement in the Public Square

Engagement in the Public Square highlights the importance of participation in public discourse that influences public decisions and policy for the common good.

In exhibiting the skills for *Engagement in the Public Square*, students will:

1. Develop public discourses that integrate interdisciplinary knowledge, including knowledge from diverse faith traditions; and
2. Balance listening respectfully to others' arguments with advocating for their own principled arguments.

E. Vocation for Justice

An understanding of Vocation for Justice involves the integration of perspectives of praxis for care and equity with one's professional career and work.

In exhibiting an understanding of *Vocation for Justice*, students will:

1. Develop a passion for human flourishing, especially for the poor and marginalized; and
2. Describe their future jobs and careers in the context of a pursuit for the common good of society – a deep passion to bring justice for all.

Means of Assessment

Vocational Paths as an Assessment Tool

Within our three Marianist institutions we honor and employ a diversity of disciplines, fields of study and experiential learning opportunities. However, the learning outcomes outlined above move within all schools, fields and disciplines. What we hope and encourage students to find during their time at our institutions is Frederick Buechner's definition of vocation: "the place where your heart's deepest desires meets the world's greatest needs."

Our students will find their own hearts' desires: through their experiences of learning for and through civic engagement at our institutions, they combine their particular academic interests with the forming of relationships. These relationships – with mentors, professors, peers, and those met through experiences of service and advocacy – influence what students decide to do upon graduation, and how they choose to engage with the needs of the world.

As we consider how graduates of Marianist institutions enter into the world, we know that the majority of students leave to pursue one of three paths: employment, continued education, or postgraduate service. These paths help us to determine the success and accomplishment of these learning outcomes.

Employment as Vocation

Students who graduate and immediately pursue employment, having learned the importance and value of engaging civically in the world around them, will discern work that uses their particular field of expertise to improve and enhance the lives of others.

Pursuit of Continued Academic Study

After graduation, students may continue studying in their chosen field. Influenced by their time at one of our Marianist institutions, these students recognize that higher education is a privilege that is currently attained by less than ten percent of the world¹⁰. As a result of being a part of this limited, privileged community, students who continue to pursue education will do so knowing that the use of their own gifts and expertise contributes to the ultimate goal of making education more accessible to people around the world.

Post-graduate Service

A number of students who graduate from Marianist institutions choose to spend one-three years engaged in full time service after completing their studies. Some choose a faith-based program, such as Marianist PULSE, or programs sponsored by other faith-based groups or congregations; others choose to commit to a secular program such as the Peace Corps, Teach for America, etc. Graduates who discern this path often do so to delve more fully into service and civic engagement, broadening their perspectives often by living in communities of deep socioeconomic need with demographics very different from those they grew up in.

All of these paths can and should be seen as opportunities for our graduates to execute their vocation, having learned for civic engagement through their education at a Marianist institution.

Assessment Artifacts

Assessment shows us whether we are meeting our responsibilities to all members of the campus community, to the external community, and to our institutional missions.

The outcomes for community and civic engagement might be assessed in multiple ways, **for students**. Potential sources of data include:

- Interviews and focus groups with students, faculty and external partners
- Reflection papers and projects
- Surveys & observations of current students
- Surveys & follow-up with graduates (including employment as vocation, pursuit of continued academic study, and post-graduate service)

For faculty, we might examine willingness to teach for and through community and civic engagement, participation in professional development activities related to engagement, and the presence of community and civic engagement in scholarship, tenure processes, and personal/professional engagement. Potential sources of data include:

- Interviews and focus groups with students, faculty and external partners
- Review of curriculum vitae, applications for promotion and tenure, syllabi
- Attendance at engagement-related events
- Surveys

Some of the dimensions and indicators of faculty engagement can be **extended to include staff engagement**.

As institutions, we can examine the following indicators of our engagement as members of our communities, and of our efforts to advance the common good (learning *with* community and civic engagement):

- External leadership roles of our campus leaders
- Representation of the institution at community events and conferences related to engagement and service-learning
- Representation of the institution's community and civic engagement activities in media and publication
- Criteria for new hires and promotions
- Infrastructure for service and engagement, including organized support and budget allocations
- Availability of academic courses incorporating learning outcomes for community and civic engagement,
- Availability of co-curricular opportunities for engagement (club-based community service, student government, community service programs, etc.) and other engagement-related learning opportunities (speakers, events, retreats, etc.),
- Celebration and recognition for engaged faculty, students, staff, and external partners
- Participation levels of faculty, students, and staff, and external partners

Conclusion

This paper reflects both pieces of the historical context of civic engagement as well as the current understanding of the meaning of community and civic engagement in the Catholic and Marianist traditions of education on the three campuses of our Marianist universities. We have intentionally sustained this conversation for more than a decade, and it warrants our continued focus, attention and commitment into the future. It invites us to continue growing and challenging ourselves in authenticity of mission and the living of our charism in ever-changing ways, demonstrating a true understanding of our call to constantly re-root ourselves in adaptation and change in the face of needs in our world. This paper supports our continued commitment to community and civic engagement education for our students, faculty, and staff. Most importantly, it expresses our commitment, as institutional citizens, to our respective local, national, and global communities.

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Appendix A
The Themes of the Catholic Social Tradition
Revised: 16 May 2010

The Themes of Catholic Social Tradition¹⁰: The themes of Catholic social tradition are the fundamental practical arguments that come from the exercise of social inquiry of the Catholic, i.e., principles for reflection, criteria for judgment, and directions for action

The Right to Life and the Dignity of the Human Person

Human life is sacred. The dignity of the human person is the foundation of a moral vision for society. Direct attacks on innocent persons are never morally acceptable, at any stage or in any condition. In our society, human life is especially under direct attack from abortion. Other direct threats to the sanctity of human life include euthanasia, human cloning, and the destruction of human embryos for research.

Catholic teaching about the dignity of life calls us to oppose torture,¹¹ unjust war, and the use of the death penalty; to prevent genocide and attacks against noncombatants; to oppose racism; and to overcome poverty and suffering. Nations are called to protect the right to life by seeking effective ways to combat evil and terror without resorting to armed conflicts except as a last resort, always seeking first to resolve disputes by peaceful means. We revere the lives of children in the womb, the lives of persons dying in war and from starvation, and indeed the lives of all human beings as children of God.

Call to Family, Community, and Participation

The human person is not only sacred but also social. Full human development takes place in relationship with others. The family—based on marriage between a man and a woman—is the first and fundamental unit of society and is a sanctuary for the creation and nurturing of children. It should be defended and strengthened, not redefined or undermined by permitting same-sex unions or other distortions of marriage. Respect for the family should be reflected in every policy and program. It is important to uphold parents' rights and responsibilities to care for their children, including the right to choose their children's education.

¹⁰ This listing of themes is taken from *Forming of Consciences for Faithful Citizenship: A Call to Political Responsibility from the Catholic Bishops of the United States*, Copyright ©2007, United States Conference of Catholic Bishops, Washington, D.C.. These themes and are drawn from a rich tradition of principles and ideas that are more fully described in the Compendium of the Social Doctrine of the Church from the Pontifical Council for Justice and Peace (Washington, DC: United States Conference of Catholic Bishops, 2005)

¹¹ See *Catechism of the Catholic Church*, no. 2297.

How we organize our society—in economics and politics, in law and policy—directly affects the common good and the capacity of individuals to develop their full potential. Every person and association has a right and a duty to participate actively in shaping society and to promote the well-being of all, especially the poor and vulnerable.

The principle of subsidiarity reminds us that larger institutions in society should not overwhelm or interfere with smaller or local institutions, yet larger institutions have essential responsibilities when the more local institutions cannot adequately protect human dignity, meet human needs, and advance the common good.

Rights and Responsibilities

Human dignity is respected, and the common good is fostered, only if human rights are protected and basic responsibilities are met. Every human being has a right to life, the fundamental right that makes all other rights possible, and a right to access to those things required for human decency—food and shelter, education and employment, health care and housing, freedom of religion and family life. The right to exercise religious freedom publicly and privately by individuals and institutions along with freedom of conscience need to be constantly defended. In a fundamental way, the right to free expression of religious beliefs protects all other rights. Corresponding to these rights are duties and responsibilities—to one another, to our families, and to the larger society. Rights should be understood and exercised in a moral framework rooted in the dignity of the human person.

Option for the Poor and Vulnerable

While the common good embraces all, those who are weak, vulnerable, and most in need deserve preferential concern. A basic moral test for our society is how we treat the most vulnerable in our midst. In a society marred by deepening disparities between rich and poor, Scripture gives us the story of the Last Judgment (see Mt 25:31-46) and reminds us that we will be judged by our response to the “least among us.” The Catechism of the Catholic Church explains:

Those who are oppressed by poverty are the object of a preferential love on the part of the Church which, since her origin and in spite of the failings of many of her members, has not ceased to work for their relief, defense, and liberation through numerous works of charity which remain indispensable always and everywhere. (no. 2448)

Pope Benedict XVI has taught that “love for widows and orphans, prisoners, and the sick and needy of every kind, is as essential to [the Church] as the ministry of the sacraments and preaching of the Gospel” (Deus Caritas Est, no. 22). This preferential option for the poor and vulnerable includes all who are marginalized in our nation and beyond—unborn children, persons with disabilities, the elderly and terminally ill, and victims of injustice and oppression.

Dignity of Work and the Rights of Workers

The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. Employers contribute to the common good through the services or products they provide and by creating jobs that uphold the dignity and rights of workers—to productive work, to decent and just wages, to adequate benefits and security in their old age, to the choice of whether to organize and join unions, to the opportunity for legal status for immigrant workers, to private property, and to economic initiative. Workers also have responsibilities—to provide a fair day's work for a fair day's pay, to treat employers and co-workers with respect, and to carry out their work in ways that contribute to the common good. Workers, employers, and unions should not only advance their own interests, but also work together to advance economic justice and the well-being of all.

Solidarity

We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers' and sisters' keepers, wherever they may be. Loving our neighbor has global dimensions and requires us to eradicate racism and address the extreme poverty and disease plaguing so much of the world. Solidarity also includes the Scriptural call to welcome the stranger among us—including immigrants seeking work, a safe home, education for their children, and a decent life for their families. In light of the Gospel's invitation to be peacemakers, our commitment to solidarity with our neighbors—at home and abroad—also demands that we promote peace and pursue justice in a world marred by terrible violence and conflict. Decisions on the use of force should be guided by traditional moral criteria and undertaken only as a last resort. As Pope Paul VI taught: "If you want peace, work for justice" (World Day of Peace Message, January 1, 1972).

Caring for God's Creation

We show our respect for the Creator by our stewardship of God's creation. Care for the earth is a duty of our faith and a sign of our concern for all people. We should strive to live simply to meet the needs of the present without compromising the ability of future generations to meet their own needs. We have a moral obligation to protect the planet on which we live—to respect God's creation and to ensure a safe and hospitable environment for human beings, especially children at their most vulnerable stages of development. As stewards called by God to share the responsibility for the future of the earth, we should work for a world in which people respect and protect all of creation and seek to live simply in harmony with it for the sake of future generations.