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Saint John's University, Collegeville, MN  
 Host of the 2019 Collegium Summer Colloquy on Faith and Intellectual Life

## 2019 Summer Colloquy on Faith and Intellectual Life at Saint John's University



## Collegium

2019 VISIONARY AWARD

*Presented to*

**KARSONYA WISE WHITEHEAD, PHD**

*Associate Professor of Communications*

Loyola University Maryland

On January 28, Kaye Whitehead was awarded the 2019 Visionary Award. Collegium Director Tom Landy presented her with the citation below at a ceremony followed by a celebration with members of the Loyola University Maryland campus.

*continued on page 2*

*Catholic higher education depends more than ever*

Collegium Visionary Award continued from page 1

on the energy and vision of 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.

Karsonya Wise Whitehead, the recipient of the 2019 Collegium Visionary Award, embodies the Collegium ideal and pushes it forward in important and creative ways. Through scholarship, teaching, and mentorship she has enriched the lives of her students, colleagues, and Collegium colloquy participants.

Dr. Whitehead—“Dr. Kaye” to her many radio listeners, “Kaye” to her many friends—participated in Collegium as a Faculty Fellow in 2012, and served as a mentor in 2016 and 2018 and as a panelist at the Pause at 25 conference in 2017. Five faculty who engaged with her at those events stepped forward to nominate her for this award. They cited her “passion,” “boldness,” “energy” and commitment to the kind of intellectual life that serves the marginalized, particularly those marginalized by virtue of race. As one nominee summed it up, the award described just who she is: “a visionary.”

They wrote that she embodies “the values of solidarity, humility, and radical love that informs the humanistic vision that undergirds the Catholic intellectual tradition, Catholic Social Teaching, and Collegium.” Kaye brings the wisdom and strength of the Black Church she was raised in, and to which she and her husband Johnnie remain committed today, into conversation with the Catholic, Jesuit tradition of Loyola University Maryland in fruitful and energizing ways.

All five nominees spoke about Kaye’s capacity to inspire. One alumnus recalled that he started a conversation with her convinced that any effort to model the sacramental imagination in his history course was

a “ridiculous” risk for an untenured faculty member. Kaye talked about how she did so in her classes. Her “gracious wisdom,” he wrote, enabled him to get over his pre-tenure “silence... and self censorship” and gave him the courage to take risks that lived up to his students’ needs.

Kaye is a dedicated public intellectual who reflects deeply and continually on the relationship between scholarship and activism. She has a passion for justice, a justice that always seems driven most of all by love. Her commitment to make Baltimore a more just place is manifest in her recent effort to document life in hypersegregated Black neighborhoods, in award-winning curricula and lesson plans for K-12 teachers, in Op-Ed columns, as a speaker at Baltimore March for Our Lives, and as a “Best of Baltimore” radio host on “Today with Dr. Kaye.”

In addition to her role as a faculty member in the Department of Communications, Kaye teaches in the African and African American Studies Program and is Founding Executive Director of The Emilie Frances Davis Center for Education, Research, and Culture. She is author of the multi-award-winning *Notes from a Colored Girl: the Civil War Pocket Diaries of Emilie Frances Davis*; *Letters to My Black Sons: Raising Boys in a Post Racial America*; and *RaceBrave*, a collection that showcases, among other things, her talent as a poet. Poetry, she writes, saved her life, and she uses it as a medium to call attention to the senseless suffering of Eric Garner, Tamir Rice, Freddie Grey, Sandra Bland, and so many others. She is a blessing to others and an exemplar of the prophetic imagination, grounded in love, hope and new possibility.

Collegium is much richer because of Kaye Whitehead’s commitment to its work. In recognition of the dedication she brings to teaching, scholarship, mentorship and public service, we are proud to present the 2019 Visionary Award to Karsonya Wise Whitehead.

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## *A Collegium Founder Retires*

Mary Frances Malone, who was instrumental in founding Collegium, is retiring after a 35 year career at [Fairfield University](#). For as long as I can remember, she served as Associate Vice President for Academic Affairs, a title that didn't quite do justice to her role there as someone who made sure that things got done at the university.



Mary Frances helped secure Fairfield University's founding sponsorship of Collegium, as a co-author of the original grant from Lilly Endowment that gave us the financial support to take Collegium from vision to reality.

She served twice as a mentor at Collegium in our earliest years, and for three years as a Board member. A passionate advocate for mission-oriented education at Fairfield, Mary Frances is always described as kind and gracious, but even with that, she knew how to make things happen.

Among her many achievements is the creation of Fairfield's Ignatian Residential College, a signature initiative of the university, which provides a more intensive experience of community and reflection, and mentors who can help students discern their own vocations and how they can best live out Ignatian values.

Collegium owes a debt to Mary Frances, and her retirement is well-deserved. Best Wishes!

– Tom Landy

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## *Closing the College of New Rochelle*

One of the sadder pieces of news to come my way this spring was news that the College of New Rochelle, a longtime member of Collegium, would be closing. The news was not entirely unexpected, on the heels of a financial scandal and crisis a year before. Still, it is sad. At Collegium, over the years, I've had a chance to witness first hand how committed and talented so many CNR faculty are. I have heard stories about the work the College has done to educate generations of women since its founding as New York's first Catholic women's college, and later, both women and men. One of the people who made Collegium possible, Sr. Alice Gallin, OSU, had once been dean there, and shared with me her passion for its mission.

One of the recurrent themes of Catholic higher education when I first got involved in it was how many smaller colleges - particularly how many smaller women's Catholic colleges - would inevitably fold. Having spent considerable time studying those schools as part of a project that yielded a book, [Catholic Women's Colleges in America](#) (Johns Hopkins, 2002), I learned a lot about the history and tenacity of these institutions, and about how much they have accomplished for generations of women. When I add to that the talent and commitment I see in the people who teach and lead at these institutions today, I have plenty of reason to believe in them, and to know that it is their embrace of mission that especially makes them worth saving and strengthening. Anyone who bet against the future of those colleges in 1970 - a particularly rough transition moment in their histories - would have been on the losing side of the bet. I can see why.

Still, today, on an all too frequent basis, I'm struck to see how many smaller schools are falling prey to closure. This includes Catholic institutions, but many secular ones as well. Some are places that have

a very clearly identifiable mission, and markedly talented alumni--think Hampshire near me--while others have done great work but been less heralded.

According to a survey in *Inside Higher Education* (March 8, 2019) about one in seven presidents--13% of presidents in private higher education and 15% in public education--said they could envision their institution "closing or merging in the next five years." We heard about such concerns loud and clear at the Pause at 25, and I continue to hear about them from other presidents.

I've long believed that committed Catholic colleges and universities would prove the naysayers wrong. I have no special insight into whether I'm wrong about that--whether the spate of closings in the last year or two portends more closings or not.

I do know that I'm particularly sad at this closing precisely because something genuinely good is being lost. Many talented faculty and staff will not be able to use their gifts in the same way going forward. A community of learning is being undermined. Genuine educational opportunities are being lost for future generations.

What's worse than the fact that an institution fails is this: that a successful institution fails--i.e., that an institution fails despite success at its core purpose, to educate. I'm grateful for all the work that our Collegium alumni/ae and so many others have done at the College of New Rochelle, and hope that people will remember it as a place where faculty worked successfully and purposefully, even if they were impacted by other matters beyond their control.

– Tom Landy

# “Taking the Conversation Home”

The goal of Collegium’s Summer Colloquy is to open a dialogue on Faith and Intellectual Life that participants can continue to explore at their home institutions. Here are two reflections of how Collegium alumni/ae have chosen to “take the conversation home,” carrying out and building upon themes from their week at the Summer Colloquy. We hope they inspire and offer some ideas for continuing the conversation of faith and the intellectual life on your college and university campuses. These and other alumni [reflections](#) can be found on the Collegium website.

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## ***From Intimidation to Inspiration to Leadership***

Margie Pinnell, Associate Dean for Faculty and Staff Development, University of Dayton, Dayton, Ohio. (F’06, ’17)

I had the amazing opportunity to participate in Collegium’s summer colloquy as a faculty fellow in 2006 and then again for the 25<sup>th</sup> Anniversary in 2017 as a faculty participant. I am a faculty member in engineering. Although I teach at a Catholic University, it is not often that I get to spend a whole week reflecting on faith, intellectual life and my own vocation as a teacher, scholar and servant leader.

My first experience with Collegium was at St. John’s University. This campus, with its retreat like setting, is blessed with an abundance of natural beauty including wooded areas, a lake and stunning landscaping. As such, even the walk from the residence hall where we were staying to the venue where the event was held provided me with the rare opportunity to reflect on my role in enhancing the mission of the University of Dayton and the School of Engineering.

The colloquy included amazing keynote talks on topics around the Catholic Intellectual Tradition, the opportunity to engage in deep and meaningful dialogue with faculty from other institutions representing a variety of fields, guided reflection, readings, prayer and mass. I must admit that in some cases (OK many cases), I felt a bit out of my league. Many of the participants that attended either were scholars in the area of Catholic Intellectual Tradition, had a deeper understanding of this or at least had spent significant time in deep reflection on these topics. I was both a bit intimidated and greatly inspired.

I participated in Collegium in 2006 as an assistant professor who was a little over half way through the promotion and tenure process. I was also an assistant professor who had an unusual career path and was pursuing a non-traditional area of scholarship. Since 2001, even prior to being in a tenure track position, I had been involved with and served as the acting director of the newly formed international community engaged learning program – Engineers in Technical Opportunities for Service-Learning (ETHOS). Because of this, my scholarship focused on teaching and learning, particularly around community engaged learning. Although my technical area was experimental mechanics, I felt called to pursue scholarship around community engaged learning because I was very passionate about this topic and believed that it was in alignment with the values of my institution’s Catholic, Marianist institution’s commitment to social justice and motto of “learn, lead and serve.”

Despite the University of Dayton’s commitment to social justice, this non-traditional area of scholarship was a very risky path for a tenure track faculty member in engineering where publications and research grants on technical topics were the norm.

So what does all of this have to do with Collegium? The week I spent at St. John’s listening to inspirational, thoughtful and amazingly wise speakers around topics such as Catholic Social Teaching, and the Catholic Intellectual Tradition, having the opportunity to engage in deep discussions around mission and identity, reflecting on my vocation and how to help my students find their true calling, and the opportunity to read hand-picked books and articles and be guided through reflective discussions on these readings gave me the courage, strength and understanding that I needed to continue along my nontraditional path. I left St. John’s with a renewed sense of purpose. I also left St. John’s with greater confidence that the path that I was taking, despite it being unconventional, was the path that would best allow me to support and advance the mission of the University of Dayton, help our engineering students discern their vocation and open the door for future faculty that might also feel called to a nontraditional form of scholarship. My participation in the 2017 25<sup>th</sup> Anniversary event provided a much needed booster shot.



## ***“A key insight and the chance to practice it again and again: on becoming more *katholikos*”***

Bill McDonough, Professor of Theology, St. Catherine University, St. Paul, MN

(F’09, ’17; M’13, ’16, Board: ’14-present)

I have received much from an almost decade-long involvement with *Collegium* that began when I was a faculty fellow at the 2009 summer colloquy at St. John’s University.

But ultimately it comes down to an insight about the word *katholikos* in the brilliant 1990 essay by Jesuit language teacher and philosopher Walter Ong, an essay I had not come across until I sat down to do my reading for the 2009 colloquy in Collegeville: “Yeast: A Parable for Higher Catholic Education,” *America Magazine* (April 1990).

I’ll quote it at some length, because the essay, along with the intense engagement my 2009 small group (wonderfully led by John Neary) had with it, is at the center of what *Collegium* is for me. Ong writes:

“Catholic’ is commonly said to mean ‘universal,’ a term from the Latin *universalis*. The equation is not quite exact. If ‘universal’ is the adequate meaning of ‘catholic,’ why did the Latin church, which in its vernacular language had the word *universalis*, not use this word but rather borrowed from Greek the term *katholikos* instead, speaking of the ‘one, holy, catholic and apostolic church’ (to put it in English) rather than ‘one, holy, universal and apostolic church’? The etymological history of *universalis* involves the concepts of *unum* (one) and *vertere* (turn). It suggests using a compass to make a circle around a central point. It is an inclusive concept in the sense that the circle includes everything within it. But by the same token it also excludes everything outside it. *Universalis* holds a subtle note of negativity. *Katholikos* does not. It is more unequivocally positive. It means simply ‘through-the-whole’ or ‘throughout the whole’: *kata*, through or throughout; *holos*, whole .... The Catholic intellectual life that lies ahead is one we can welcome.”

– Walter Ong, “Yeast,” *America Magazine* (1990).

Ong and *Collegium* have taught me that my task is to seek an ever-more *katholikos* identity by opening to an unending search for larger “wholes” in engaging with all disciplines of learning, with all traditions of faith, and with all human beings whom I have the privilege to encounter. I become more human, more “catholic” by opening to what I have to learn from all I encounter.

Interestingly, the Latin word *collegium* itself has this as its second meaning: “persons united by a calling.” The calling for me has been to a less defended, less siloed academic life. Old enough that I am a “digital immigrant” and by inclination a Luddite, I am now doing almost half of my teaching online as I engage with nurses who have worked for ten, twenty, thirty and more years before coming back to school to finish a baccalaureate degree. Trained in Catholic moral theology at a Roman pontifical university, I am now teaching theology to Somali Muslims, to Hmong animists, and to a broad range of religious “nones”—and am having the time of my life doing it. My teaching has become interdisciplinary and inter-professional, so much so that I now receive .1 FTE of my contract from our nursing program.

“Oh, I’m *too* Catholic to take those other religions seriously,” I have heard it said more than once. My response is increasingly that perhaps we, our Catholic schools, and the church itself are not yet Catholic *enough*.

Beyond my academic life, Ong and *Collegium* have helped me understand my whole life of faith in a broader way than I ever expected I would. Ong has been dead for fifteen years, but I like to imagine myself listening in on a conversation between him and contemporary Czechoslovakian Catholic theologian Tomáš Halík about what it is to be a human being. Halík has recently written the following about “God” and us:

I am convinced that ‘I don’t know,’ spoken with humility, leaves more room for God than the shallow sentimentality or excessively logical and certain forms of faith that have taken root in modern Christianity....

The profound experience of the mystics needs to be reintroduced to our theological thinking about God. Rather than being an object, God is a point of reference from which to perceive and understand the world and ourselves.... The idea of God conceived in this way and the acknowledgement of God’s existence are fundamental conditions for the exercise of human consciousness itself.

– Halík, *I Want You to Be: On the God of Love* [2016], 30, 46-47.

Halík uses the word “God” both to point to why we may never finish opening to ever-larger “wholes” this side of death, and to name what the ultimate reason for all our openings is. *Collegium*, Ong and Halík have given me marching orders for the rest of my life, both as academic and as human being.

That’s what a decade’s involvement with *Collegium* has opened up for me—oh, that and the chance to engage with some of the most *katholikos* people I have ever met.

## Alumni News

**Michael Latham** (F’04) named next [President](#) of Punahou School in Hawaii.

**Ezequiel Peña** (F’06) is the Assistant V.P. for Academic Affairs--Global & Strategic Initiatives, and Director, Center for Mexican American Studies & Research at Our Lady of the Lake University, San Antonio, Texas.

**Aaron Van Dyke**, (F’16) delivered the keynote address at Fairfield University’s First-Year Academic gathering in September 2018. His talk, which expounded beautifully on themes like the sacramental and prophetic imaginations, love, justice, discernment and their link to the intellectual life, can be viewed [here](#). Van Dyke, a chemist, was promoted to Associate Professor in February.

**Jennifer Wright Knust** (F’02) was appointed Professor of Religious Studies on January 1st, 2019 at Duke University.

# 2019 Collegium Grants Awarded

## Iona College

### *Negotiating Identity* Revisited: A Symposium for Catholic Education at a Turbulent Time

Sr. Alice Gallin's *Negotiating Identity: Catholic Identity Since 1960* (2000) unpacks a tumultuous era of Catholic higher education as Catholic colleges and universities struggled to define their identities within and with their broader constituencies, including the Vatican. The current times prove no less challenging given the exorbitant costs of private liberal arts higher education, ubiquitous secularization, closures of well-known Catholic institutions, and the pain of the sex abuse crisis. Iona College, in collaboration with institutions of the Lower Hudson Valley Catholic Colleges and Universities, will organize a Symposium for faculty and staff: 1) to discuss the current problems and possibilities in Catholic higher education; 2) take time to pray together and 3) to discern strategies to glean and transmit the very best of the tradition in these challenging times. The day will be dedicated to Sr. Alice Gallin (former Dean of the College of New Rochelle and ACCU President) and the Ursuline Sisters, in gratitude for their breadth of contributions to Catholic education.

## University of the Incarnate Word, Texas

### *Activating the Core:* *A Work of Sacramental Imagination*

Catholic intellectual insights and values should live vibrantly in the core curricula of Catholic colleges and universities. This confluence of mission and academic core should be actively promoted and sustained, and if the core has become merely a checklist of distribution requirements, if graduates are unable to articulate discoveries of any lasting significance from their experience of the core curriculum, then the core needs to be revived. It needs to be activated. The present proposal is for a faculty development project to activate the core curriculum at UIW and to do this as a work of sacramental imagination.

## COLLEGIUM BOARD OF DIRECTORS

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### FALL 2018 BOARD ELECTIONS

Amy Cavender, David Crowley and Norah Martin were all re-elected to three-year terms.

## *Alumni/ae finder:*

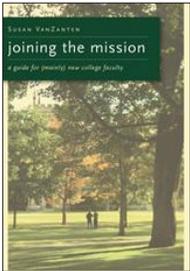


Looking to connect with members of your small group? other participants from your year? Collegium alumni/ae in your field or from your institution?

Collegium has a [search tool](#) to help. Please let us know if any of the information we have there is not up to date.

# Book Reviews

Susan VanZanten



## *Joining the Mission: A Guide for (Mainly) New College Faculty*

William B. Eerdmans Publishing, 2011

The purpose of *Joining the Mission*, as articulated in the preface, is focused as “a guide for people who are moving into academic life as college professors, whether they are coming directly from graduate school or transitioning from a professional career”. Within the framework of this purpose are two further delimitations:

- 1) those who join the faculty of a religiously-affiliated college or university in the U.S., and
- 2) new members at “mission-driven” institutions (defined by VanZanten as “schools that understand a religious connection as a significant component of their identity and practices”) (p. vi).

By extension, VanZanten’s definition of a mission-driven institution is private, with a mission that is grounded in religious belief, while holding ambitions other than solely imparting knowledge and intellectual skills.

The book is organized in eight chapters, which encompass the major themes of teaching as vocation (call and response), the primacy of teaching, and the coequal responsibility to create scholarship (in keeping with the varieties first described by Ernest Boyer). In explicating these major themes, VanZanten acknowledges multiple paradigms for faith and learning and emphasizes faithful scholarship. Along the way, VanZanten enlightens her audience through “a very brief history of western higher education” (chapter 2), how to become an academic citizen (chapter 7), and finally how to compose an integrated life (chapter 8). Strategies for composing a life in academia are shared in chapter 8; such strategies include the development of coping strategies as diverse and inclusive, general and specific, as keeping the Sabbath, and turning off email periodically.

Early in the book, while espousing that one’s vocation at a mission-driven institution can follow many different narratives, Van Zanten

simultaneously states that by considering the different ways the professional responsibilities unfold, “you [can] do a better job of deciding whether you are called to join the mission” (p. 11). Thus, VanZanten stresses it is an intentional choice to join a mission-driven institution. By extension (although unstated), it should be an intentional choice to stay, or leave.

VanZanten uses metaphors to draw the reader into the broader landscape that is the reality of a career in teaching – “mountains and valleys” (chapter 3) and later in chapter 8, allusions to musical rhythms and jazz improvisation. In discussing faithful scholarship (chapter 6) VanZanten invokes the metaphor of “tending the garden”, as in the biblical story of the Garden of Eden. She calls to all Christians “to work as co-creators with God to develop the abundant potentials of creation: the immense variety of the natural world, the multitudinous possibilities of social structures and relationships, and the limitless prospects of the aesthetic imagination” (p. 139).

The book is sprinkled with wisdom (Parker Palmer) and scholarship (Boyer, Brookfield, and Chickering and Gamson, to name but a few sources). There is a short treatment of the student’s “learning” half of teaching-learning, which includes generational differences, and a brief nod to current understanding of brain physiology leading to an emphasis on active learning.

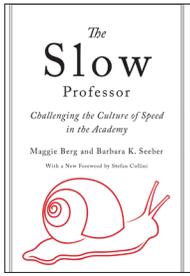
For VanZanten the faithful professor practices faithful learning (chapter 5) in varied academic roles: teaching scholarship, creative production, and community service. In this context, faithful learning incorporates “head and heart, intellect and piety” (p. 121) and “acknowledges that the educational process is not hermetically sealed in the classroom, laboratory, and library,” (p. 127). While this reviewer might wish for more of a conscious connection to the current educational philosophy of constructivism – i.e., value in the co-creation of teaching and learning experiences, it is nonetheless consistent with VanZanten’s conceptualization of faithful learning by the professor.

*Joining the Mission* ends with an uplifting call to wonder which “is integral to our efforts to remember and live out of vocation in flourishing ways” (p. 203). Overall, by specifying and explicating a specific location – a guide for those new to teaching in mission-driven institutions of higher education -- *Joining the Mission* is an important contribution to the faculty development literature.

Jan L. Lee F’14

Clarke University

Maggie Berg and Barbara K. Seeber, eds.



*The Slow Professor:  
Challenging the Culture of  
Speed in the Academy*

University of Toronto Press, 2016

The myth of the leisured professor is well-established. Who among us has not heard one of the following comments: “It must be nice to have three months off in the summer.” Or, “You teach only two classes a day?” said with both disbelief and envy. Or, consider the stereotypical professor in film who parks his sports car directly in front of the building where he teaches, rushes in to mesmerize his class with brilliant and witty comments—and the students are equally brilliant and witty—then off to the coffee shop for an espresso. This perception of the professoriate as a leisured class dominates the popular imagination. In one survey, being a professor was ranked as the least stressful occupation (p. 3).

Maggie Berg and Barbara Seeber are both English professors at Canadian universities, Berg at Queen’s University and Seeber at Brock University. Drawing from the “Slow Movement,” which seeks to slow down the pace in all areas of life, Berg and Seeber believe that the modern university’s focus on management and efficiency has undercut the faculty’s ability to act with purpose, deliberation, and reflection. The reality is familiar to every professor: the corporatization of the university, the proliferation of administrative positions to manage the corporation, the focus on efficiency and quick decision-making (the university must be nimble and entrepreneurial), the notion of students as customers, expanding class sizes, downloading of clerical tasks to the faculty, etc. Slowing down the pace, the authors are convinced, will reduce stress, encourage creativity, and contribute to better student learning.

This short book is organized into four chapters. Chapter one examines the literature on time management. What the authors discover is that most of this literature celebrates overwork and speed, perpetuating rather than alleviating the problem. The end result for academicians is guilt and self-reproach for not being able to keep up the pace. Chapter two argues that the live classroom, in contrast with online learning, is important for embodying and contextualizing the education experience. Berg calls for a “pedagogy

of pleasure,’ in which, the “affective functions and cognitive ones are inextricably integrated with one another” (p. 37). In other words, there is more to teaching than simply an exchange of ideas. Rather, learning is also influenced by the emotions generated by the instructor and the students.

Chapter three explores the effects of corporatization on scholarship, especially the push for quantifiable, marketable, and profitable results. “The corporate university’s language of new findings, technology transfer, knowledge economy, grant generation, frontier research, efficiency, and accountability dominates how academic scholarship is now framed both within the institution and outside it” (p. 63). Seeber calls for slowing down scholarship, taking the necessary time to read, think, make connections, and follow different paths, even if they lead to dead-ends.

Chapter four address the loss of collegiality in the corporate university. While the authors are not lobbying for collegiality to be a criterion for tenure and promotion, where it has sometimes been used as a “smoke screen for discrimination,” (p. 70), they do believe there is a climate of isolation in current academic life that can only be solved with face-to-face interaction. Their solution is a renewed environment of trust and mutual support.

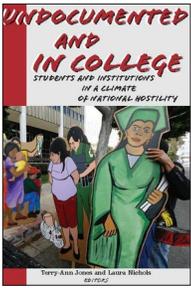
As a boy, I used to read syndicated columnist Sydney Harris, a writer for several Chicago newspapers. Occasionally, he wrote a column titled “Things I Learned in Route to Looking Up Other Things.” That title captures one of the joys of academia—the delight in discovering something new and unexpected. In that same spirit, I sometimes browse the shelves at my university’s library, often discovering a book, which may or may not be directly related to my discipline, but which captures my interest. However, as obligations continue to proliferate in today’s university, I find myself making less time for this activity.

This spring I will complete my 40th year in academia. To say I have seen many changes is an understatement. Some I have embraced, some I have resisted. I became a teacher because I like to read, think, write, discover new ideas, and share information, wisdom, and life experiences with students. Does the pace of the modern university still allow this? I’m not sure it does. Would I go into this profession again knowing what I know now? I’m not sure I would. I say that not to discourage students who are considering university teaching, but to encourage them to enter the profession with eyes wide open. We are a culture of instant gratification. Unfortunately, that same mindset has come to dominate academia.

Wilburn T. Stancil F’98

Rockhurst University

Terry-Ann Jones F'06 and Laura Nichols F'03, editors



*Undocumented and in College:  
Students and Institutions in a  
Climate of National Hostility*

Fordham University Press, 2017

Immigration policy and practice in the U.S. has been receiving increased scrutiny with no end in sight to the political acrimony and fear-mongering being covered by major media outlets. The most recent attention has been on the border with Mexico, the separation of children from their families, and caravans making the arduous trip through Central America. *Undocumented and In College* is a timely contribution that returns focus to Deferred Action for Childhood Arrivals (DACA), the Development, Relief, and Education for Alien Minors Act (Dreamers), and undocumented young people in U.S. schools. Jones and Nichols have gathered an interdisciplinary collection of essays, the fruit of a four-year study funded by the Ford Foundation, into the experiences of undocumented students attending Jesuit Colleges.

The Introduction, by Melissa Quan, details the project methodology and sets out some basics about Jesuit higher education. While there are similarities between these institutions and the higher education landscape in general, “What sets Jesuit schools apart is their collective reputation for promoting the common good through their approaches to serving students and the community and through the incorporation of Catholic social teaching in their educational projects.” (9) Chapter One, by Jones, outlines theories of migration including attention to push-pull factors, and macroeconomic factors related to power relations between nations and the labor market. Jones also highlights the impact of migration on young people, the importance of social capital, and pressures around acculturation processes. The chapter is clear and concise, and builds a helpful foundation for the discussion that follows, particularly for those who may be new to the literature.

Another, slightly denser, chapter by Ana Nobleza Siscar and Sahng-ah Yoo, explores the legal aspects of the issues for undocumented students. Again, this chapter provides helpful insight and information about the possibilities and the limits of the law with the goal of “eradicating barriers” to full participation in education. They set out a prophetic call for immigration reform and encourage Jesuit institutions to become engaged allies on a more “just and compassionate path.”

The critical nature of this background becomes clearer in the voices of undocumented youth on Jesuit campuses who are often frustrated by the lack of knowledge and awareness on the part of university staff. “Getting, Staying, and Being in College” by Laura Nichols and Maria Guzmán, offers poignant testimony from college students and their concrete suggestions for change, including greater financial supports, the presence of knowledgeable advocates, training for faculty and staff, and better advertising and communication about the resources and possibilities for undocumented students. Even though law and public policy need to change, colleges and universities, particularly Jesuit schools, are well-poised to make a real contribution to the current well-being and future prospects for undocumented students.

Other chapters by Kurt Schlichting and Michael Canaris take readers through some of the history of Jesuit education and propose a “moral framework rooted in history and mission” for thinking about immigration. Jesuit schools in the United States were founded in part out of a desire to educate the children and grandchildren of immigrants, primarily from Europe. Jesuit history and mission, in dialogue with Catholic social teaching and the focus on migration in the Francis papacy, invite an energetic return to this service and justice work. These chapters form the theological and moral linchpins for the project and would be of particular interest to *Collegium* participants reflecting on the Catholic intellectual tradition.

The final chapter by Suzanna Klaf and Katherine Kaufka Walts relays the findings of a research study among university staff to clarify institutional responses and practices with regard to undocumented students and concludes with a case study of the efforts taken at Loyola University Chicago. The extent to which university practices are informal and “under the radar” is striking. While frequently intended to protect vulnerable students, this informality can increase the challenges the students face in their day-to-day college life and can contribute to the dissemination of inaccurate information about school, finances, work, and life after graduation.

The dignity of undocumented students demands solidarity on the part of institutions of higher education who accompany young people in the transition to adulthood and the unfortunate loss of some important legal protections. Catholic institutions, steeped in the language of dignity, solidarity, common good, and the option for the poor and vulnerable are in a unique position to take up this challenge. *Undocumented and in College* is an extremely valuable and accessible resource for faculty, staff, and administrators who want to learn more and do better.

Mary Doyle Roche F'08

College of the Holy Cross

# Booknotes

M. Therese Lysaught F'96, Michael McCarthy, eds., Forward by Lisa Sowle Cahill P'05



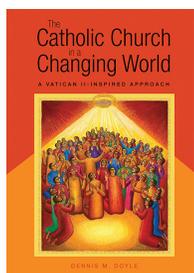
## [Catholic Bioethics and Social Justice: The Praxis of US Health Care in a Globalized World](#)

“In an eloquent methodological shift, Catholic Bioethics and Social Justice offers a renewed vision of Christian bioethics rooted in Catholic social teaching, praxis, and the key of liberation. Bridging theological bioethics with interdisciplinary and clinical

expertise, this volume provides a fresh ethical perspective from within marginalized communities and real-life complexities that daily challenge healthcare delivery in a US context. A must-read for undergraduate and graduate students interested in theological bioethics, as well as religious leaders and clinicians engaging the general underrepresentation within Christian healthcare debates concerning justice, the preferential option, and diverse participation across a range of emerging issues.”

—Autumn Alcott Ridenour, PhD, Assistant Professor, Religious and Theological Studies, Merrimack College

Dennis M. Doyle M'93



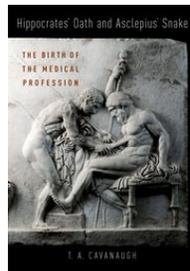
## [The Catholic Church in a Changing World: A Vatican II-Inspired Approach](#)

Church, and religion more broadly, exist within the context of our life stories. That's why this readable and engaging introduction to Catholicism deftly combines personal narrative with rich theology and current scholarship.

Dennis Doyle's *The Catholic Church in a Changing World: A Vatican II Inspired Approach* invites readers to consider their own beliefs while studying the contemporary teachings of the Catholic Church. Organized around two central documents of Vatican II, *Lumen gentium* and *Gaudium et spes*, the text presents contemporary theological and ecclesiological ideas with nuance, clarity, and fairness, especially regarding issues that might be polarizing. With short chapters, sidebars, recommendations for further reading, and an ecumenical and inclusive voice, *The Catholic Church in a Changing World* updates a proven and popular text to meet the needs of the modern classroom.

-from the author

T. A. Cavanaugh F'96



## [Hippocrates' Oath and Asclepius' Snake: The Birth of the Medical Profession](#)

T. A. Cavanaugh's *Hippocrates' Oath and Asclepius' Snake: The Birth of the Medical Profession* articulates the *Oath* as establishing the medical profession's unique internal medical ethic - in its most basic and least

controversial form, this ethic mandates that physicians help and not harm the sick. Relying on Greek myth, drama, and medical experience (e.g., homeopathy), the book shows how this medical ethic arose from reflection on the most vexing medical-ethical problem -- injury caused by a physician -- and argues that deliberate iatrogenic harm, especially the harm of a doctor choosing to kill (physician assisted suicide, euthanasia, abortion, and involvement in capital punishment), amounts to an abandonment of medicine as an exclusively therapeutic profession. The book argues that medicine as a profession necessarily involves stating before others what one stands for: the good one seeks and the bad one seeks to avoid on behalf of the sick, and rejects the view that medicine is purely a technique lacking its own unique internal ethic. It concludes noting that medical promising (as found in the White Coat Ceremony through which U. S. medical students matriculate) implicates medical autonomy which in turn merits respect, including honoring professional conscientious objections.

-from the publisher

## Collegium Summer Colloquy Dates



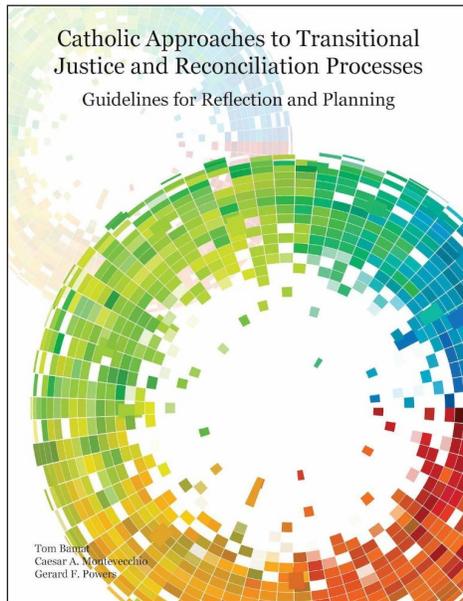
**June 12-19, 2020**

University of Portland  
Portland, Oregon

**June 18-25, 2021**

College of the Holy Cross  
Worcester, Massachusetts

## New Publication



Free for download – click on the image above

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## 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:

Ahern, K. (F'18) and Malano, C., eds., *God's Quad: Small Faith Communities on Campus and Beyond*, Orbis Books, 2018, 256 pp.

Firer Hinze, Christine (Former board member and frequent speaker), *Glass Ceilings and Dirt Floors: Women, Work, and the Global Economy*, Paulist Press, 2015, 176 pp.

King, Jason. *Faith with Benefits: Hookup Culture on Catholic Campuses*, Oxford University Press, 2017, 240 pp.

Mesa, José, S.J., ed., *Ignatian Pedagogy: Classic and Contemporary Texts on Jesuit Education from St. Ignatius to Today*, Loyola Press, 2017, 585 pp.

Schmalzbauer, J. (F'00) and Mahoney, K., eds., *The Resilience of Religion in American Higher Education*, 2018, 295 pp.

-Thompson, Robert. *Beyond Reason and Tolerance: The Purpose and Practice of Higher Education*, Oxford University Press, 2014, 224 pp.

-Waggoner, M. and Walker, N. eds., *Oxford Handbook of Religion and American Education*, Oxford Handbooks, 2018, 520 pp.

-Wallace, Cynthia (F'10). *Of Women Borne: A Literary Ethics of Suffering*, Oxford University Press, 2016. 344 pp.

-Wolterstorff, Nicholas, *Religion in the University*, Yale University Press, 2019, 192 pp.