

## **PEER VISITING TEAM RESPONSE**

### **Santa Clara University Mission Priority Examen Self-Study Report**

The peer visiting team reviewed the Mission Priority Examen Self-Study Report prior to their campus visit that took place October 21-23, 2019. The report provided a helpful, thoughtful synthesis of the findings of the Mission Priority Examen Steering Committee based on their work between January-June 2019. The Steering Committee articulated two priorities as a result of meeting with different campus constituencies in 6 open forums and 20 meetings (representing contact with nearly 200 individuals). The two identified priorities included: (1) a clear articulation and broad communication of SCU's mission as a Jesuit, Catholic institution within its particular context, and (2) deeper education, engagement, and ongoing formation of members of the campus community towards continual growth and development. Given its commitment to the work of social justice and environmental sustainability, a track record of opportunities provided to campus constituents through the Ignatian Center, its abundant resources and its strategic location, Santa Clara University is at a pivotal moment of opportunity to articulate and embody Jesuit, Catholic higher education for the global church and the world into the future.

Our report is divided into the following sections: (1) overview and description of process for the peer visit, (2) key themes (3) commendations, (4) recommendations, and (5) concluding reflections.

#### **OVERVIEW AND DESCRIPTION OF PROCESS FOR THE PEER VISIT**

The peer visiting team consisted of five members, chaired by Joseph O'Keefe, S.J. (Rector and Scholar in Residence, Fordham University). Other members included Jennifer Abe (Professor of Psychology, Loyola Marymount University), Patricia Killen (Academic Vice President, Gonzaga University, retired), David Quigley (Provost and Dean of Faculties, Boston College), and Nancy Tuchman (Professor and Founding Dean, Institute of Environmental Sustainability, Loyola University Chicago).

After meeting the President, the peer visiting team met with many members of the Steering Committee, co-chaired by Dorian Llywelyn, S.J (Executive Director of the Ignatian Center for Jesuit Education) and Thomas Plante (Augustin Cardinal Bea, S.J. Professor of Psychology), including Eileen Elrond (Associate Vice Provost for Faculty Development and Professor of English), Heidi Le Baron Leupp (University Trustee, '84 alumna, and parent of '13 and '16 alumni), Yesenia Magdalena-Solis (undergraduate, class of '20), Anne McMahon (Assistant to the President and Project Manager for the Mission Examen process), and Laura Nichols (Associate Professor of Sociology). Over a two-day visit, the team met with about 140 members of the campus community in fourteen group sessions. The multiple constituencies included the President, the Interim Provost and Deans, Center Directors, leadership staff for athletics, trustees, students, faculty, staff, campus ministry, the Jesuit community, leaders of marketing and communications, department chairs, the interim dean and associate dean of the Jesuit School of Theology, the vice provost for student life and her direct reports, and leaders of community-based learning and experiential learning programs.

The team was impressed with the level of candor and openness to reflecting on mission among the great majority of participants. Discussions were characterized by thoughtful observations, sometimes passionate perspectives, courteous, careful listening to others, and constructive, honest responses. Key themes identified across sessions largely mirrored those identified by the steering committee in the self-study report, affirming the care with which the report was prepared. Observations of the peer visiting team are intended to highlight and build upon some of these identified issues, rather than to comment upon and review each of the 8 organizing characteristics of the self-study report.

## **KEY THEMES**

The particularity of *this* Jesuit, Catholic university, at *this* time and at *this* place, referenced in the first mission priority recommended by the self-study team was noted by the peer visitors through the following themes:

**Time of Transition.** Santa Clara University's Mission Review Examen comes at an important moment in the institution's and Society of Jesus's history. A new president has taken office and the Board of Trustees has created a Committee on Mission and Character. A substantial fraction of University faculty has been hired in the last decade while Silicon Valley has become ever more a center of global technological innovation and impact. This particular Jesuit, Catholic University faces a unique set of opportunities and challenges, and the Visiting Team's experiences on campus and perception of the challenges largely corresponded to those in the Self-Study prepared by the Steering Committee.

**A powerful sense of place.** We applaud the Steering Committee's attention to place in the Self-Study and urge ongoing and even deeper reflection on the ways in which Santa Clara's location can give life to a particularly powerful way of living out the Jesuit, Catholic dimensions of its mission. The ways in which faculty, staff, students, trustees, and alumni engage with the business and civic communities in Silicon Valley open up a rich set of possibilities for mission-aligned collaboration and reflection. The university already is taking advantage of some of these possibilities through courses, internships, and the work of Centers. Several staff and students mentioned the "Santa Clara bubble" and "Claradise" by way of voicing concern about the ways in which those local and regional connections are not always helpful in shaping community members'---and especially undergraduates'---experience of the University and its mission of faith and justice. The university's particular location must continue to be a central point of reflection in future conversations about Santa Clara's mission. Santa Clara's various global engagements are often enabled and enriched by its presence in Silicon Valley, and we encourage the university community to reflect on ways that those international connections align with the mission. Closer to the campus, the Thriving Neighborhoods Initiative, Pipeline Project, Eastside Campus and other place-based initiatives engage the University with surrounding areas and community-based organizations. The Silicon Valley simultaneously expands the ways in which one imagines the mission and challenges long-held ideas about mission at Santa Clara and other Jesuit, Catholic universities.

**Jesuit Presence.** While the Visiting Team enjoyed several opportunities to spend time with and interact with the Santa Clara Jesuit community, many students, faculty, and staff spoke of their limited exposure to individual Jesuits during their time at the

university. Many of those with whom we met also correlated mission to the physical presence of Jesuits on campus. Serving as home to one of three North American theologates for the Society of Jesus provides Santa Clara an enviable opportunity to think about how best to partner in the formation of the next generation of Jesuits while developing new and creative ways of supporting individual Jesuits in their work with students, faculty, and staff.

*For the first priority area, articulating and communicating mission, several themes were noted by the visiting team.*

**Embodiment versus Articulation of Mission.** Several community members suggested an interesting tension between “embodying” the mission in their work and “teaching” or “articulating” the mission. In each case, there was a greater level of comfort with the former than the latter, and we heard repeatedly the desire to have someone or some office on campus take responsibility for articulating the mission. One faculty member noted that there were many faculty members who believe that particular activities in their courses and research are advancing mission, but that they are reluctant to claim that themselves, and desire acknowledgment and confirmation of that from someone in formal university leadership. The visiting team urges the university to explore ways for reconciling these striking tensions and for assisting staff and faculty to find ways of growing more adept at articulating the ways in which their work embodies mission.

**Academic Excellence and Mission.** The visiting team observed a disconnect in the minds of some with whom we met between the university’s commitment to academic excellence and the Jesuit, Catholic dimensions of its mission. In particular, there was relatively little conversation or reflection about the ways that faculty scholarship and cutting-edge research connected powerfully to the mission. Jesuit ideals of “finding God in all things” and searching for truth within and across disciplines are alive in the excellent research taking place on campus, yet few members of the Santa Clara community were able to articulate meaningful and mutually reinforcing connections among scholarship, excellence, and mission. This may help to explain existing ambivalence and even objection to hiring for mission. Nonetheless, it was also evident that courses and other academic experiences often aim not only to inform but also to transform students, and that there are faculty for whom mission is a central organizing principle in their academic work with students and at the university. The visiting team encourages the university to reflect on and seek to understand the ways that academic excellence is part of the institution’s Jesuit, Catholic mission.

**Diversity and Mission.** Efforts to advance mission on campus appear to run parallel, and sometimes in competition with, efforts to promote diversity, equity, and inclusion. This is especially the case when the Catholic dimension of mission is foregrounded. It is less the case when the justice dimension of mission is the focus. While mission may be used to articulate diversity-related activities at a program level, at the university-wide strategic level, these priorities have not been well aligned. As such, there is a danger that initiatives focused on mission and Catholic identity, and those focused on promoting campus diversity, equity, and inclusion may be viewed as competing, rather than as intrinsically related. It is critical that these priorities not be pitted against one another to the detriment of both. Further, it is possible for them to be promoted in an integrated manner: (1) the university’s commitment to diversity, equity and inclusion is grounded in its Jesuit, Catholic mission, and; (2) to fully inhabit the

university's Jesuit, Catholic mission, the university must reflect the richness of diversity and full inclusion of its members.

**Religious Pluralism and Mission.** As a campus that takes seriously the Jesuit commitment to “a faith that does justice,” the visiting team was impressed by the ways in which so many students, staff, faculty, and administrators spoke eloquently about personal and collective manifestations of a commitment to justice on campus, in the Valley, at the border, and around the world. The matter of *faith* in relation to and perhaps underlying that justice commitment turned out to be more complicated and, in some cases, absent from our conversations. As Santa Clara recommits to a range of justice projects, supporting community members to reflect on the ways in which faith commitments have long fueled Jesuit works with the marginalized may be helpful. The university's commitment to religious pluralism should also enable Santa Clara faculty, staff, and students to explore how various faith traditions have conceived of justice and helped fuel movements for meaningful social change around the world and over time.

A number of community members hesitated in connecting their mission-aligned work with the particular and animating Jesuit, Catholic faith tradition at Santa Clara. Attempts to engage staff and faculty about the ways in which ideas about God or the transcendent relate to their work suggested that there exist significant challenges in being able to attend to the particulars of being a Jesuit, Catholic university while also being inclusive. Santa Clara has a long and admirable history of valuing religious diversity, and that commitment to pluralism remains a strength. Yet this moment in the institution's history invites campus leaders to think about new ways of engaging the particular resources of the Jesuit, Catholic tradition in order to more fully live out Santa Clara's mission.

*The second mission priority area concerned the need for deeper education, engagement, and ongoing formation about mission. The themes that the visiting team wanted to highlight in this area include the following:*

**Need for Connection and Collaboration.** The Self-Study notes that ‘meaningful and rich pockets [driven by mission] certainly exist. These are nonetheless isolated pockets.’ The visiting team was, in fact, impressed by the extent and many places and ways that faculty, staff and students are driven by mission in their work. Many pockets exist across the university where people have been educated about mission and where they are able to articulate how it shapes their work. These pockets were diffuse, and people were often not aware of where others were located. These efforts could benefit from a centralized, coordinated home for Mission and Ministry. While there are instances where mission is viewed as the work of others, an “extra” assignment, and not something that all units could/would engage in, there also is a widespread desire for more education on, and a clearer articulation of what it means to be a Jesuit university. This ubiquitous “thirst” for knowing more and being more included in the mission formation process is an optimistic sign of invitation for the development and delivery of more Ignatian formation opportunities to be offered and practiced across SCU.

The visiting team's time on campus reinforced this sense that Santa Clara's many mission-driven programs and units are too often isolated and that as a result, not only can the mission whole be seen as less than the sum of its parts, the raising up or articulation of the mission whole for the entire university occurs too infrequently, if at all. There was a sense that a clearer infrastructure for mission leadership could help

promote greater collaboration and mutual learning between centers and offices that are animated by the Jesuit, Catholic dimensions of Santa Clara's mission. Even more, encouraging more meaningful engagement between those units and other areas where mission is currently less an animating force in departmental and day-to-day life may help bring mission to life across other sectors of campus.

**Student Formation.** The holistic formation of Santa Clara students is clearly an institutional priority and a significant way in which the university's mission shapes much of its work. The visiting team was impressed by the dedication to the welfare of students that we witnessed among faculty and staff across campus. Faculty and staff understand what it means to accompany students in their development. Numerous colleagues emphasized that their work with undergraduates went beyond the merely transactional in service of the transformational. A genuine commitment to *cura personalis* animates work across campus, including the Ignatian Center, Athletics, Campus Ministry, and Student Life, among many other sites. Students remarked on and appreciate the spirit of accompaniment that characterizes many of their interactions on campus. At the same time, NSSE data show that SCU undergrads do not report as much institutional impact on their understanding of being "men and women for and with others," or of the connections between "intellectual and spiritual life," when compared with nine comparator Jesuit institutions. While the formation experiences seem systematic and strong (e.g., ELSJ courses, immersion opportunities, retreat programs), the connections between these experiences, students' particular courses of study, and a mission aimed at forming men and women for others may not be sufficiently explicit.

Further, the relative lack of attention to graduate students was noted and notable. Although there are some graduate programs with a clear sustained orientation towards mission, others were explicit about how mission was not viewed as relevant to the education and training of their graduate students. One campus ministry staff member does have graduate students in their portfolio and is having promising early results building community among graduate students from across programs.

**Staff and Faculty Formation.** Across different constituencies, we heard repeatedly that there exists a *thirst* on campus for additional information about as well as greater and more meaningful engagement with Santa Clara's Jesuit, Catholic mission. For some, this was articulated as a desire for a wider range of opportunities to learn about the Jesuit tradition and its distinctive spirituality and pedagogy. Others voiced an interest in developing programs that would support the formation of staff, faculty, administrators, and students. It is encouraging that so many express a desire for learning more about how their particular work can connect to and advance the larger mission of the university. In particular, the Ignatian Faculty Forum (IFF) was highlighted as a space where faculty were able to connect across campus for meaningful conversations related to mission. The IFF represents a significant, important arena of faculty formation that can build on the initial introduction to mission in new faculty orientation. For staff, however, there appear to be fewer types of offerings on Jesuit formation available to them as compared to university faculty. We heard from trustees, students, Jesuits, and faculty about how many staff embody the spirit of Santa Clara's mission, and we urge consideration of a more robust set of offerings for staff engagement with mission.

**Formation of Administrative Leadership.** Formation programs for university leaders can serve to strengthen deans', vice presidents', chairs', and directors' understanding of the Jesuit, Catholic dimensions of Santa Clara's mission. The relatively recent arrival on

campus of a number of key leaders calls for a more intentional and sustained commitment to forming leaders for service to the mission, especially since current processes for hiring leaders appear to vary widely in the inclusion mission as a particular value or priority. Such programs and initiatives should, over time, have an impact on all members of the Santa Clara community. Successful on-campus formation programs might serve as useful models, but we also recommend consideration of approaches taken by peer Jesuit colleges and universities.

## **COMMENDATIONS**

The Santa Clara University Mission Examen Peer Visiting Team was impressed and inspired by the ways in which the Jesuit mission is currently being expressed and animated within the university. In our listening sessions with stakeholders across the University, we heard and saw evidence of Jesuit values, particularly the commitment to social justice, environmental sustainability, care for students as whole persons, and diversity and inclusion being evidenced not only by words, but by strong and long-standing programs.

**Ignatian Center.** The commitment to social justice is being exercised by the Centers of Distinction in many innovative and highly effective ways. For example, the Ignatian Center (IC) currently serves as the center of Mission and Identity for the University. It exemplifies the Ignatian worldview, and activates it within the University primarily through programming with students, faculty and staff. The University Core's Experiential Learning in Social Justice (ELSJ) requirement is a highly impactful way in which the IC collaborates with academic affairs to integrate mission into the curriculum. The IC works with all faculty who are teaching ELSJ courses, and the experiential learning component is primarily fulfilled through the Arrupe Program within the IC. Over 1,500 students per year are placed in experiential-learning immersions within the community through the Arrupe Program. The IC also supports and conducts opportunities for faculty and staff such as sending people to the Jesuit Leadership Seminar that takes place at Loyola University Chicago every summer, and they house and operate the ongoing Ignatian Faculty Forum for SCU faculty each year. There is new interest in a pilot program in spiritual formation for the SCU staff that is under development.

**Immersion Programs.** The IC supports over 200 students who participate in local, national and international immersion trips with reflective aspects per year. In addition, a number of faculty are served through the IC in faculty immersion experiences, and the IC works closely with all those faculty who teach ELSJ courses. The IC supports faculty in the Bannon Forum, and 12 faculty and staff are sent on immersions each year. The transformative nature of these trips for faculty, staff, and students has enduring effects, as we have heard in the group sessions, as well read in written testimony. The opportunity for these faculty to reflect together on their immersion experiences and the implications of these experiences for their teaching, research and university citizenship should not be lost.

While the much celebrated Casa Program has unfortunately been closed, this program is still held up as a model immersion program for students from Jesuit Universities. One of the newer programs that SCU is supporting, with similar high-impact for both students and faculty, is the Kino Border Initiative, run out of IC. The Ignatian Center sends SCU students and faculty to the Mexico border for 1-week immersion experiences during

spring and winter break, and requires a follow-up project when they come back to SCU, called “Bring it Back to the Bay.”

**Nationally and Internationally Recognized Programs in Ethics and Social Entrepreneurship.** Two Centers of Distinction---the Markkula Center of Ethics and the Miller Center for Social Entrepreneurship---have brought national and international recognition to SCU. The Markkula Center is the largest and most prestigious ethics center in the nation, and is the most outward facing of the three SCU Centers. The primary charge of the Markkula Center is to work with corporations and public bodies that are interested in thorny ethical issues, and to provide ethical consultation. It works with SCU faculty who are ethicists and are associated with the Center as consultants, and it works with students through the Hackworth Fellows Program in which student fellows are paired with a faculty mentor in ethics research. The Miller Center for Social Entrepreneurship engages many communities at the margins, including Catholic organizations and women’s religious communities in Africa, to provide tools that assist these communities in supporting themselves through social entrepreneurship. The Miller Center also teaches an SCU course for undergraduate students in social entrepreneurship. Through its combination of experiential engagement with real challenges and regular reflection, this Center’s programs embody Jesuit education in practice.

**Caring for our Common Home.** A highly significant and successful contribution of SCU to animating the Universal Apostolic Preferences of the Society of Jesus and Pope Francis’s encyclical *Laudato Si’* is through their impactful and visible work on campus environmental sustainability and environmental justice. Examples of the level of commitment to this work include the Center for Sustainability, the new Sustainability Strategic Plan, the Environmental Science and Studies Programs, and the newly announced Initiative on Environmental Justice and the Common Good, as described below.

In 2004, SCU adopted a Comprehensive Sustainability Policy committing the University to improve campus environmental stewardship, education and outreach, and reach carbon neutrality by 2015-2020. A robust infrastructure was built within the next few years; today SCU enjoys a well-funded Center of Sustainability with a Director, three full-time managers, 15 student employees, 2 affiliated faculty and 6 staff associates. The Center of Sustainability receives input and support from university-staffed sustainability committees including Investment Funds, Carbon Neutrality, Curriculum, and Transportation Management. The Center supports many active programs and events that engage students, staff, faculty and administrators as well as local partners including two student gardens, an investment fund, a composting initiative, sustainability guides and certifications, and waste reduction campaigns.

Fifteen years after the original Comprehensive Sustainability Policy was adopted, SCU in 2019 developed a new Sustainability Strategic Plan that sets ambitious goals within three main areas: climate action, responsible consumption, and quality education. With the visionary thinking and bold actions inspired by SCU’s past two presidents and the current president, SCU has enjoyed dozens of top national rankings for a green campus, sustainability in the curricula, and innovative systems-level thinking around environmental sustainability.

Santa Clara University has developed several excellent curricular options for students wanting to major or minor in areas of Environmental Sustainability. The Environmental Science and Environmental Studies Programs are increasingly popular B.S. degrees. Students in the Environmental Science curriculum receive a solid foundation in biology, chemistry and physics, and can declare thematic concentrations in Applied Ecology, or Water, Energy & Technology. Students in the Environmental Studies curriculum can either minor or major in this area, and enjoy a foundation in environmental core courses with a broad array of choice in the advanced courses from business, policy, law and humanities to sustainable development. There is also a very exciting and relevant Power Systems & Sustainable Energy bachelors program offered in the Engineering School.

A recently announced 3-year Presidential Initiative on Environmental Justice and the Common Good has three central aims; 1) to promote environmental justice (EJ) through faculty development, research and teaching in partnership with local community-based organizations, 2) to expand the network of research and teaching for EJ across N. California, and 3) expanding these collaborations within the AJCU and the IAJU network of Jesuit universities. The courageous encouragement of faculty to conduct *applied* research within communities of need is exactly what our Jesuit Universities world-wide are being called to do by the Secretary of Higher Education, Fr. Michael J. Garanzini, S.J.

Santa Clara University has emerged as a leader in environmental sustainability and environmental justice among the AJCU institutions, and serves as an important role model for the others in environmental justice. Given the urgency of climate change and the ultimacy of the loss of biodiversity to the survival of humans, this work is both relevant and timely, and advances both the Society of Jesus's UAPs as well as Pope Francis's *Laudato Si'*. We strongly encourage the continued growth and emphasis on this important work.

**Systemic Integration of Mission.** Other areas where the University is embracing and amplifying the mission are within the University Core Curriculum, which is rich with mission and identity, reflective processes and immersions especially associated with ELSJ requirement, as described above. Mission is highly animated through the work of Campus Ministry and the Division of Student Life. Leaders and staff members in both of these units envision their work as being mission-driven, with the former being more focused on supporting student spirituality and the latter on social justice, diversity and inclusion. Leaders in both units bring opportunities for Ignatian formation and development to their staff throughout the year and integrate Ignatian values into their strategic and operational plans.

**Jesuit School of Theology.** A unique and very important part of the expression of mission and identity of SCU is their direct support for the Jesuit School of Theology (JST). While not included in the mission priority examen, we would like to acknowledge that the JST is critical in educating Jesuits who are in formation. The JST educates around 150 FTE students, 45% of whom are international, and where 50% of the Masters in Divinity students are Jesuits. The JST draws students who have strong interests in social ethics issues like environmental sustainability, migration, and poverty. The faculty and staff of the JST is comprised of seventeen people who are steeped in the Jesuit mission and are vitally important not only to national and international Jesuit formation, but also the formation of lay collaborators. To that end, opportunities exist for

JST students to conduct internships at SCU, as well as for JST faculty and staff to assist with the Jesuit formation of SCU Trustees, members of the university cabinet and leadership, faculty and students. University leadership might also work with the Jesuit community on campus, as well as the JST Jesuit community in Berkeley, to explore ways to amplify the presence of Jesuits who currently work and study at the University. These efforts at increasing the visibility of a vibrant, multicultural, multigenerational Jesuit community may also help to encourage vocations among SCU students.

**Relationship with the Church.** Finally, we commend the highly stewarded and successful relationship that SCU has with the local church. There are many ways in which this positive relationship manifests itself, from a strong relationship with the local bishops to the academic preparatory programming the university offers to develop professionals in service to the church. For example, SCU's School of Education has a large program for educating teachers and principals of Catholic schools, and the Graduate Program in Pastoral Ministry trains pastoral ministers for the area. SCU provides important support for the local Cristo Rey school in San Jose. Finally, the university also contributes to the Diocese's Institute for Leadership in Ministry, and conducts retreats, sacramental services in parishes, and works with the Restorative Justice Office in celebrating Mass at detention facilities to serve the Diocese.

## RECOMMENDATIONS

The visiting team's recommendations are divided into three sections. The first two set of recommendations are explicitly linked to the two priority areas identified by the SCU Mission Priority Examen committee, while the last set of recommendations is offered by the visiting team for consideration by the campus community.

**Articulation and Communication.** The peer visiting team affirms the first recommended mission priority, that the university develop: "A clear articulation and broad communication of SCU's Jesuit, Catholic mission and character -- at *this* Jesuit, Catholic university, at *this* time, in *this* place, with our specific history and ways of proceeding, and for all the people who together make up Santa Clara University." We heard from stakeholders across the institution that such a statement is needed at the university and that it needs to be present both vertically and horizontally across the institution. The process by which such a statement is developed will be important to its reception across the university and within Santa Clara's wider community of stakeholders. We encourage careful consideration of the process and that whatever process is developed be transparent and trustworthy. Such a process might include:

- Describing and acknowledging the rich work that emerges from mission being done across the university, including the curricular, co-curricular, and outward facing work focused on social justice;
- Conversations informed by documents significant to Santa Clara University such as: Father General Kolvenbach's 2000 speech at the 150<sup>th</sup> anniversary of the school; Father General Adolfo Nicolas's 2010 address *Depth, Universality and Learned Ministry*; the recently promulgated Universal Apostolic Preferences of the Society of Jesus for 2019-2029; and the 2018 speech by Father General Sosa that declared "the Jesuit university should be a source of reconciled life." So much of what already is occurring at Santa Clara is aligned with the

Universal Apostolic Preferences that this document could be a quite useful resource.

- Encouraging all stakeholders to engage in the process from the perspective of the work that they do – teaching, research, administration, operations, ministry, student development, athletics, etc.

However the statement is developed, the outcome needs to be, as the self-study statement itself recognizes, a document that is cognizant of the dynamic nature of an organization and community as large and complex as SCU, that situates the project within the broad stream of the higher education project of Jesuits and their collaborators, and that unabashedly claims the relevance of mission and identity to the varied work conducted in the university. The mission and identity statement, at its best, will be experienced as a resource, not an obstacle.

**Education and Formation.** The peer visitation team affirms the second recommended mission priority from the self-study: “Deeper education, engagement and ongoing formation about our Jesuit, Catholic mission and character that allows for growth and development throughout one’s career and experience at SCU.” Such opportunities constitute a genuine resource for faculty, staff and students to compose more sustainable and healthy ways of living and being across the arc of their careers. Related to this second mission priority, the peer visiting team offers the following recommendations for consideration:

- The *Spiritual Exercises* of Saint Ignatius Loyola are the well-spring of Ignatian charism and Jesuit identity. We acknowledge the past and present efforts to invite members of the University community to deepen their understanding of Ignatian charism. We recommend more concerted efforts to make the *Spiritual Exercises* available through residential retreats and the retreat in everyday life. These efforts should include appropriate release time, funding for retreats, and preparing a cadre of spiritual directors to accompany members of the Santa Clara community as they do the exercises.
- Consideration of mission in the hiring process is an important element of any mission education and formation program. However, developing materials and processes that support hiring for mission can also be done in a way that is integrated with efforts to hire for diversity. The bedrock assumption is that these efforts are aimed at hiring highly qualified individuals who can do outstanding work in their roles in ways that also contribute to the mission and inclusive excellence of the university. Other Jesuits universities have developed documents and materials to which Santa Clara can refer in developing its own.
- Review the place of education, formation and engagement around mission in orientation and on-boarding activities for faculty and staff. We learned that education about mission and identity is included in first orientation for both faculty and staff. We also heard, however, a desire for a more extensive and intentional orientation that might occur over time, face-to-face and virtually, and in other ways.
- In addition to creating more opportunities of varying lengths and in different modes, the university might consider natural moments in the arc of career that are particularly opportune for further education, formation and engagement, e.g., when an employee becomes a supervisor, when a faculty member receives tenure, etc. In multiple conversations we heard that, currently, more

opportunities for education and formation are available to faculty than to staff. Staff would like opportunities comparable to the current Ignatian Faculty Fellows program which, as noted previously, has been pivotal to building cadres of faculty from across the disciplines and generations in career who understand, are formed in, and are committed to the university's mission and identity in and through their work as teachers, scholars and university citizens.

- Consider mechanisms within the criteria and processes of the faculty and staff review systems through which those who engage in mission-related scholarship, teaching, and service can be recognized and supported. Such engagement contributes to continued animation and embodiment of mission on the campus and its value deserves acknowledgment.
- Leverage the opportunity that the creation of the Board of Trustees Mission and Character Committee provides to advance the development of a strong board formation program comparable to what is developed for faculty and staff.
- With major investments in athletics and greater board engagement with this division of the university, it will be important to remain mindful of the ways in which intercollegiate athletics should reflect the best of the university and align with the core mission of Santa Clara.

The proposed priority emphasizes education and formation that contribute to growth and development, both of which are significant contributing factors to a mission-based, mission-animated culture across the university. Based on our reading of the self-study report and our conversations during the visit, we also invite consideration of a third dimension, perhaps implied by the term "engagement," namely, reflection on how mission articulates organically into and infuses the work that all members of the university community do. Talking about mission is not sufficient. People need opportunities to consider *how* mission is or can be a relevant resource in the central work that they do, in their way of proceeding. Mission, at its best, is integral to the work of the people at Santa Clara -- faculty, staff and students -- not an "add-on."

In our reflection on both the Mission Priorities Examen self-study report and in our reflection on all the rich conversations we had with members of the community, the peer visiting team shares here some other recommendations for the university's consideration:

**The Need for Coordination and Support.** Across our conversations and in the self-study document a need for coordination, direction, acknowledgment and encouragement of mission activities became clear. We think it would be valuable for the university to consider how it structures mission activities. In order to strengthen, coordinate and encourage the development of mission and identity and its diffusion throughout the work of the institution, we recommend consideration of the creation and appointment of a VP for Mission. This position could coordinate the rich but diffuse activities happening across campus in the academic, operational, student life, development, and mission and ministry areas, and in the centers of excellence. We think a VP could identify and collect (audit) what is already underway on campus around mission, articulate the mission being expressed in this work, make the connections to animating theological vision underneath that work, and encourage creative thinking about the work into the future, particularly against the horizon of the Universal Apostolic Preferences and broader discussions of higher education. A vice president for mission could be charged with leading the creation of documents that can be used in every corner of the university, including materials to assist job candidates to understand Santa Clara's mission and

identity as part of their and the university's discernment in the hiring process. Fr. General Kolvenbach's 2000 address on the occasion of Santa Clara University's 150<sup>th</sup> anniversary animated and energized mission here and was a touchstone for many with whom we spoke. A VP for Mission could work closely with leaders in the university's initiatives around equity and inclusion. The university should consider creating a Vice President for Equity and Inclusion to further such inclusive, campus-wide, mission-driven collaboration. Further, a VP for Mission position could help to coordinate and extend into the campus the gifts of faculty and staff who have participated in education and formation programs such as Ignatian Colleagues, Collegium, and the Ignatian Leadership summer program. Currently the university lacks mechanisms for gathering these individuals and thinking strategically about how to share what they have learned within and on behalf of the larger university. The university might benefit over the longer term from a continued commitment to supporting one or two faculty members' participation in the Ignatian Colleagues Program each year. There is so much mission inspired and directed good work underway at Santa Clara. The Visiting Team believes that that work can more powerfully animate the university if it can be identified, celebrated, and coordinated.

**Jesuit School of Theology as Resource.** Though the Mission Priorities Examen self-study report did not address the Jesuit School of Theology at length, we were impressed by the creative thinking that is going on about ways JST can be a resource to Santa Clara's other programs. We encourage continued consideration of collaborations that can strengthen both endeavors. These could include drawing on JST faculty in programming on the Catholic intellectual tradition or through helping to staff Ignatian formation activities. Another possibility is the creation of ministry internships for JST M.Div. students. And, given the number of international Jesuits who study at JST, internships, potential post-doctoral engagements in teaching, research and ministry might provide creative ways to internationalize and diversify faculty and staff on the Santa Clara campus and to increase students' experience of living in a global context.

**Encounter with the Catholic Intellectual Tradition.** We recommend that the university consider how it might provide more opportunities at the university for faculty, staff and students to be exposed to the Catholic intellectual tradition and Catholic social teaching. We heard from a few faculty members deep concern that the core revision of a decade ago, while it lifted up the social justice dimensions of the university's mission, shrank opportunities for students to encounter the Catholic intellectual heritage. Santa Clara's mission and commitment to justice are rooted within a larger tradition. As generations turn and the project of Jesuit Catholic higher education becomes ever more the work of collaborators with the Society of Jesus, it becomes even more imperative that these collaborators understand the grounding of the commitment to justice, and for some to be inspired by the rich intellectual heritage from which the vision grew. Faculty at JST could be helpful as a resource here.

**The Importance of the Jesuit Community.** Santa Clara, like the other twenty-six Jesuit colleges and universities, is in the midst of a transition in which the Society of Jesus increasingly relies on its lay collaborators to lead and carry forward the project of Jesuit Catholic higher education. In this process of transition, how Jesuits are present and minister on campus is significant. We encourage the university to consider ways that the Jesuit Community could be more visible and engaged with the SCU community (students, staff, faculty) through hospitality, shared projects, and new mission-animated

initiatives. People in the SCU community desire to be more connected with their Jesuit community.

**Mission, Academic Programs and Creative Innovation.** We see an enormous opportunity for better integration of the mission, Centers of Distinction, humanities, and social sciences which can and do animate the mission, into the new emphasis on STEM. The new facility is a visible commitment of the university to STEM. We think the university would benefit from consideration of interdisciplinary and transdisciplinary conversations and initiatives beyond the conventional STEM disciplines. We encourage more thought about how curriculum, programs and collaborations within the Sobrato Campus for Discovery and Innovation might serve to advance Santa Clara's distinctive mission.

**Learning from and about Alumni/ae.** During our visit we heard much anecdotal data about the wonderful things that Santa Clara alumni and alumnae are doing in the world. We encourage the university to complement the anecdotal information it now has with more systematic data collection on how alumni are living the mission in their lives and work.

**Owning a Mission-Driven Core Curriculum.** During our visit we heard multiple expressions of appreciation for how the current university Core, now a decade old, was created deliberately to embody mission. Given the number of faculty who have been hired during the past decade, core leadership might consider how opportunities for conversations about the Core can help to educate newer colleagues about how mission inspired and animates the core. At such time that the academic leadership of the university determines that a core revision might fruitfully be considered, we believe it will be important that any future revision be no less mission-infused than is the current Core.

## CONCLUSION

Jesuit values, and Santa Clara's commitment to justice, environmental sustainability, and the accompaniment of students into persons of competence, confidence and conscience intersect squarely with larger contemporary conversations about powerful teaching and learning across the disciplines and about the purposes of universities in our time. We think Santa Clara University would benefit from and has a real contribution to make to these conversations. Further, Santa Clara, being located in Silicon Valley, has a unique opportunity to serve the leaders of Catholic and Jesuit works from around the world to explore the frontiers of our technological and global age.

One of the participants in a listening session noted that Santa Clara University was in existence decades before Silicon Valley and will hopefully be in existence long after Silicon Valley has moved to other parts of the globe. While its contemporary strategic location provides unparalleled opportunities for innovation and entrepreneurship, the University is taking stock of the Jesuit and Catholic mission that has been at its heart for many years. We appreciate the sincere efforts of members of the SCU community to refresh the mission commitment to one that is welcoming, affirming and inclusive to people of all religious identities, convictions and beliefs, that includes all stakeholders, and puts into action the call to social justice. We acknowledge that the Mission Priority

Examen is only the beginning of a process of self-reflection. We have every confidence that, through careful reflection and dialogue, the mission of the University will thrive. Blessed with abundant financial and human resources, Santa Clara University has a unique opportunity to be a leader among the 27 Jesuit universities in the United States and the 189 Jesuit institutes of higher education worldwide.

Respectfully submitted November 2, 2019

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