

[1 April 1992]



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# Notre Dame

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## S P E C I A L • E D I T I O N

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### *Task Force on Evangelization, Pastoral Ministry and Social Values*

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1991-92



# Task Force on Evangelization, Pastoral Ministry and Social Values

## Formation: Goals and Objectives

In January 1989, Rev. Edward A. Malloy, C.S.C., president, established a Task Force to examine what takes place within the University community in the areas of evangelization, pastoral ministry and social values, and to study how the University integrates efforts in these three areas.

Father Malloy asked the Task Force: 1) to attempt an assessment of the religious attitudes and values of the members of the University community, 2) to determine which values the University, as an institution, claims to transmit and to evaluate the University's effectiveness in the process of transmission, and 3) to analyze whether a gap exists between what the University proclaims in the areas of pastoral ministry and evangelization and what it accomplishes.

Specifically, Father Malloy charged the Task Force to study these areas.

1. What attention does the University give to Roman Catholic members of the University community, especially students, with respect to development of the content of faith, promotion of Christian community, growth of sacramental life and integration of faith and social action?
2. What attention does the University give or what assistance should it provide in some of these areas to students, faculty and staff of other faith traditions?
3. What is the role and accessibility of courses and experiences which assist in the development of social awareness and which promote social action?
4. What is the role and interrelationship of existing University resources that address various aspects of evangelization, pastoral ministry and social values, including the Department of Theology, the Center for Social Concerns, the Office of Campus Ministry, the Institute for Pastoral and Social Ministry, staffs in the residence halls and other groups and organizations?
5. How does the essential role of the Congregation of Holy Cross in its ministry to members of the University community support the University's efforts in the areas of evangelization, pastoral ministry and social values?

In summary, the Task Force was challenged to study existing written materials, self descriptions and programs, and to develop new instruments for collecting current impressions from members of the University community in order to examine the context in which the University strives to deepen and challenge the faith life of its members.

## Work Schedule

The Task Force began its work shortly after Easter 1989 and continued through the 1989-90 academic year and the first semester of the 1990-91 academic year. The interviews, which formed the basis for much of the analysis of the Task Force, took place during the spring semester and the summer of 1990. Undergraduate students interviewed, therefore, represent the classes of 1990 through 1993. Other persons interviewed formed part of their respective groups during the 1989-90 academic year.

## Task Force Membership

The membership on the Task Force included: from the faculty, David Burrell, C.S.C., Theodore M. Hesburgh professor of philosophy and theology, Lawrence Cunningham, professor of theology and director of undergraduate theology studies, Mark Herro, associate professor of electrical engineering, George Kolettis, professor of mathematics, Kevin Misiewicz, associate professor of accountancy, Patricia O'Hara, professor of law, and Erskine Peters, professor of English; from among the residence hall staffs and the Office of Student Affairs: Joseph Carey, C.S.C., rector of Dillon Hall, Mary Jane Griffin, O.S.F., rector of Howard Hall, Rev. Gerald Lardner, rector of Grace Hall, Joseph Ross, C.S.C., rector of Morrissey Hall and Jean Lenz, O.S.F., assistant vice president for Student Affairs; from Campus Ministry: Mary Curran, C.S.C., director of Religious Education, and Thomas Gaughan, C.S.C., director of the Notre Dame Encounter Retreat; and from among the students: Thomas Guinan, Lisa Mackett, Thomas Mustillo and Kevin Suggs, undergraduates, and Paul Wojda, graduate student in theology. Richard Warner, C.S.C., was appointed to serve as chair.

## Early Meetings of the Task Force: Defining Common Terms and Methodology

The first meeting of the Task Force took place on April 17, 1989. During the spring and summer of 1989, the Task Force spent considerable time 1) discussing the operative terms of evangelization, pastoral ministry and social values, 2) collecting and reading available written materials on existing University resources in these areas, 3) reviewing portions of entry and exit student surveys from prior years that touch on these issues (cf. Appendix A), and 4) agreeing on an appropriate methodology for obtaining new data.

## Evangelization

Many members of the Task Force were concerned that the word 'evangelization' retain its full and legitimate meaning within the context of a Catholic institution while avoiding a narrow definition which could be misunderstood by the University community as "aggressive missionizing." Because Notre Dame is a community, it is especially important to be sensitive to people of all faith traditions. Thus, the

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Task Force discussed the importance of negating any impression that 'evangelization' implies 'proselytizing' or indicates that the work of the Task Force is an effort to exert subtle pressure on members of the University community or on persons of other faiths or no faith.

The majority of the Task Force felt that 'evangelization' meant ministering to members of the University community and to the community beyond the University in terms of the Gospel. Pope John Paul II has defined 'evangelization' as the action of the Church and of individuals who witness to the truth of the Gospel. This implies that social values and the social justice dimension of human behavior are an important part of work or ministry.

The Task Force members participated in an educational session in order to come to an understanding of the term 'evangelization' and its implications for pastoral ministry and social values. The Task Force decided to base this session on the Apostolic Exhortation *Evangelii Nuntiandi* document of Pope Paul VI. Each member of the Task Force read the encyclical and attended a presentation by Lawrence Cunningham (cf. Appendix B).

## Preliminary Observations:

### Traditional Values in a Changing Culture and University

During the course of early discussions, a number of observations surfaced within the Task Force that shaped its future work.

1. At a Christian community like Notre Dame, it is important to form a community with Catholics, as well as with persons of other faith traditions.
2. Exposure of Catholic lore without an integrated sense of Catholic heritage in terms of intellectual content and development is not worthwhile. There is great potential in the faith lives of our students. Opportunities are missing, however, for many of our students in terms of education in faith. There is a need for more catechesis. Moreover, the University needs to provide more insight into what the Church is and the leadership potential of our students within the Church.
3. Although the University provides numerous opportunities for social service, it must also encourage continued reflection by our students on the necessity of integrating social service as part of their lives for the rest of their lives. Growth in Christian faith means being with the poor, coming to a deeper sense of awareness of social justice issues and learning not to be afraid of either.
4. It is important to be cognizant of changes in our student body both with respect to Catholic students and students of other faiths. Our Catholic students do not all come from the stereotypical 'Catholic family' of the past. We deal with some Catholic students from a background

of divorce. We encounter some Catholic students with little or no prior religious practice, who find themselves in a Catholic environment without any specific orientation. These changes in our student body occur at the same time that the University at large is becoming more pluralistic, notwithstanding a self-consciously Catholic identity.

In making these observations, however, the Task Force was careful to note that there are many connections with the past. What we are living is not a disjunctive moment, but an adjustment to what we believe is a different yet richer reality.

## Development of an Interview Instrument and Process

In the fall of 1989, it was decided to develop and use an interview format to discuss issues of concern with students, faculty, administration and others. The interview process was selected as opposed to a written survey instrument partially due to time considerations, but mostly to promote discussion on these issues among a relatively small but random sampling of persons. This work was carried out with the continual assistance of Kathleen Maas Weigert and the availability of the resources of the Social Science Training and Research Laboratory.

While the members of the Task Force met regularly during the first half of the fall semester of 1989, an executive committee of the Task Force was established to make decisions concerning the instrument which would be used for the interviews. This committee was composed of Joseph Carey, C.S.C., Mary J. Griffin, O.S.F., Mark Herro, George Kolettis, Patricia O'Hara and Richard Warner, C.S.C., with the assistance of Kathleen Weigert.

By mid-semester, an instrument which could be used for the groups of persons who would be interviewed was developed. There was agreement that the interview process would include faculty, undergraduate and graduate (degree-seeking, M.B.A. and law) students, members of the central administration, deans, the staffs of Campus Ministry, the Center for Social Concerns, the University Counseling Center, rectors, religious of Holy Cross, and members of the R.O.T.C. and athletic departments.

Because of the magnitude of the task, 20 additional persons were asked to assist Task Force members with the interviews.

These persons included Joris Binder, O.P., rector of Pasquerilla East, Kevin Christiano, associate professor and director of graduate studies, sociology, Sue Cunningham, coordinator of the urban plunge and summer service projects at the Center for Social Concern, Michael Himes, associate professor of theology, David Kirkner, associate professor of civil engineering, Suzanne Marilley, assistant professor of government and international studies, David O'Connor, assistant professor of philosophy, Victor Krebs,

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doctoral student in philosophy, Sheila Geary, Paul Kollman, C.S.C., Peter Jarret, C.S.C., Edward Langlois, C.S.C., Ann Johnston and Katherine Sullivan, M. Div. students, Eileen Doherty, Laura Gonzalez, Kenneth Scheve, Krista Smith, Peter Smith and Michael Swanson, undergraduate students.

Lincoln Johnson and Kathleen Weigert provided training sessions both for the members of the Task Force and for the additional persons who agreed to assist as members of the interview teams.

## Introduction to the Interview Study

In reading this section of the report, several points must be kept in mind. First of all, as is noted in the section entitled "The Study Design," the purpose of the interviews was for the Task Force to meet with members of the University to hear their ideas on the issues the Task Force was charged to examine. Thus, the findings should be read with that perspective in mind. Members of the community are sharing their views. What do their voices say? The findings should not be read as if the numbers are the sum and substance of the discussions. But they are there to present images, to provide information and to suggest patterns that might be helpful to the Task Force and to others who might use the material gathered at some time in the future.

A second comment has to do with references to the write-ups submitted by the Task Force and their partners. As discussed further in the section called "The Study Design," the typical pattern for the interviews was to have one person ask the questions while the other person, called the "scribe," took notes. Hence, direct quotations used in this report are from the scribes' reports. On occasion, the scribe tried to capture the exact words of one of the interviewees. When this was done, we have tried to indicate this.

The word 'administration' is used by participants in the interview groups to refer to a number of different entities. Sometimes the reference is to the central administration. On other occasions, the reference is to those units of administration related to either academic or residence life. In the report, these distinctions are not noted, but references are usually clear through the context.

Finally, the order of presentation for the study follows.

### Order of Presentation of Analysis of the Study

- I. The Study Design
- II. Notre Dame as a Catholic University: Catholic Values, Their Importance and Their Transmission
- III. Tension Points
- IV. Negative Values at the University
- V. The Religious Atmosphere and Student Values
- VI. University Channels of Assistance
- VII. Recommendations of the Constituencies
- VIII. The Graduate Student Sample

## I. The Study Design

### The Sample

As pointed out in the "Introduction" to the report, the members of the Task Force were eager to hear the views of other members of the Notre Dame community. With the help of the Office of the Dean of Administration, a 10 percent stratified random sample of undergraduate students, and of the teaching and research faculty was drawn. These interviews were in groups of five or less.

In addition, a random sample of resident assistants and all the rectors were interviewed, also in groups. The administrative staffs of both Campus Ministry and the Center for Social Concerns were also interviewed as groups.

Finally, some administrators were interviewed individually, including officers and other members of the central administration, representatives from the University Counseling Center and from the Department of Athletics, and the commanding officers of the R.O.T.C. units on campus. The interviews with individual administrators are kept separate from those done in groups for the study. The former are labeled "Individual Administrators" throughout the report, while the latter are called "Administrator Groups." Together they comprise the "Administrator Sample."

Because there had been a recent study of graduate students, the samples were smaller for this group. The analysis of those data is in a self-contained section entitled "The Graduate Student Sample" (cf. Table I: 1 - Samples Interviewed).

Some of the members of the different groups could not come at the designated time for a variety of reasons, including illness, a time conflict, etc. Some, on the other hand, did not want to participate in the study. The numbers of those who declined to participate, listed according to the specific groups they represented, can be found in Table I: 2 (Negative Responses to Request for an Interview). Julie Nelson, the research assistant, coordinated the interview process with the assistance of Dorothy East and Betty Tucker of the Social Science Training and Research Laboratory.

The samples were interviewed in groups not larger than five by two people. The interviews took place from late fall 1989 through early summer 1990. The typical pattern for the interviews was to have one person ask the questions while the other person, called the "scribe," took notes. Sometimes, the interviewers switched roles.

The scribe wrote up a report based on the interview and submitted it along with the notes taken during the interview. Whenever quotations are used in this report, they are from the write-ups of one of the scribes. On occasion, the scribe attempted to capture the exact words of one of the

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interviewee(s). When this was done, we have tried to indicate it.

The samples in the study are referred to in this report as: Women Student Groups, Men Student Groups, the Graduate Student Sample, Faculty Groups and the Administrator Sample (which, as noted above, is made up of two subsets, Administrator Groups and Individual Administrators). These samples are capitalized throughout this report, to call attention to the fact that reference is being made to the actual people interviewed and not to the larger constituency, for example, the student body, the faculty as a whole, etc.

Undergraduate Student Groups were interviewed in single sex groups by college. In addition, special undergraduate Student Groups were interviewed representing minorities, students of other faiths and off campus students. Random sampling of the undergraduate Student Groups interviewed by college also included members in these categories, but no student was interviewed as a member of two Groups. With the exception of one group, all Faculty Groups were interviewed in single-sex groups by college.

## The Study Instrument and Analysis

The interview schedules, found in Appendix C, were designed by the executive committee of the Task Force with assistance and advice from the other members. The next to last version was then pre-tested by four people. Suggestions were incorporated into the final version, which was approved by the Task Force in the fall of 1989.

The data which are used in this report come from content analysis of the written reports submitted by the interviewers. Content analysis is a methodology to help uncover patterns in written material. A qualitative perspective is uppermost, although there is also the possibility of some quantitative analysis.

Given the amount of data, a software content analysis program called "Textbase Alpha" was used. Four coders worked on this analysis with Kathleen Maas Weigert, the social scientist who was the consultant to the Task Force throughout the entire study and who directed all phases of the study process. She is principally responsible for the analysis of the data.

Marilyn Bellis worked on the preliminary analysis. The other three coders, Julie Nelson, Carole Grey and Diane Nichols, worked on the computers using "Textbase Alpha." Without their careful and dedicated work, this report would not have been possible. Needless to say, there is a wealth of data, not all of which are discussed in this report. Percentages used in this report are based only on those matters raised by respondents during the interview sessions.

For the material actually discussed in the report, however, a decision was made to use just those items for which there is

a minimum of 20 percent of at least one Sample Group who cited the category. In all the Group Samples, findings are based on what the coders determined to be the majority view of the Group. If, therefore, the coders could not discern a Group opinion, none was included.

## II. Notre Dame as a Catholic University: Catholic Values, Their Importance and Their Transmission

### Catholic Values

In this section the issue of Catholic values is discussed. First we examine the responses from the Sample Groups that deal with their views of what the Catholic values are. Second, we explore their understanding of how important the identified values are to the various constituencies within the University. Finally, we examine how the respondents think the values get transmitted.

The data for the first part come from responses to this item:  
"First, what do you think are the most important values of Notre Dame as a Catholic University?"

As can be inferred from the question, the Task Force did not define "Catholic" for the interviewees. Rather, they let each group define it for themselves. Thus, a range of ideas emerged.

As Table II: 1 indicates, the responses are grouped into the following categories:

- 1) Personal — openness, trust, tolerance, integrity, ethical values (but not including "religious values"), service and social awareness;
- 2) Academic — pursuit of knowledge, life of the mind, pursuit of truth, academic excellence, and holistic education;
- 3) Caring — kinship, caring, family, community;
- 4) Religious values:
  - a) Catholic heritage and tradition — support and development of the Roman Catholic heritage and tradition, faith and intellect together, traditional Roman Catholic values;
  - b) Religious behavioral practices — Grotto visits, prayer, Mass, liturgy, retreats, discussions of religion;
  - c) Biblical/gospel values — social justice and charity;
  - d) Religious places and symbols — the Grotto, Sacred Heart Church, crucifixes, art objects, chapels in residence halls; and
  - e) People — the kind and the numbers, the presence on campus of committed people, a critical mass of Catholics.

We will examine the Table by looking at the top three rankings for each of the three constituencies, looking first at the students' choices, then the faculty's selections, followed by the administrators' preferences. Examples of how the ideas were expressed in the actual write-ups will be used.

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As the Table shows, there seems to be overwhelming consensus among the Student Groups that the most important value is what we have called the "personal." Fully 84 percent of the Women Student Groups and 67 percent of the Men Student Groups mentioned ideas in this category.

"The respondents felt that Notre Dame had a general atmosphere of 'integrity,' 'trust' and 'cooperation' which set it apart from the harshly competitive 'cut-throat' environments of other 'big' schools." (Men Student Group, Arts and Letters)

"The Group agreed that 'people's ethics and morality are very high' at this institution." (Women Student Group, Freshman Year)

"Trust and honesty were the first two values explored." (Men Student Group, Engineering)

The second most frequently cited category is that called "caring." Here we find support from 69 percent of the Women Student Groups and 60 percent of the Men Student Groups.

"Broadly, the value of community was identified and agreed upon by all five women." (Women Student Group, Arts and Letters)

"Most important Catholic values at Notre Dame were interrelationship with people, a place where people were helping each other." (Men Student Group, Business)

The third most often chosen category varies for the student groups, but in each case, the percentages are quite a bit lower than found in the first two.

For the Women Students Groups it is the "religious behavioral practices" (38 percent), while for the Men Student Groups it is the "Catholic heritage and tradition" (29 percent).

### Religious behavioral practices:

"Mass opportunities — all agreed there were plenty and that spiritual development is highly regarded. Mass is available daily but not pushed." (Women Student Group, Arts and Letters)

"Mass in the dorm was mentioned by one student but seconded by all." (Women Student Group, Science)

### Catholic heritage and tradition:

"In response to the question regarding the most important Catholic values at Notre Dame, the students mentioned training for leadership in the Catholic Church, participation in Sunday Mass." (Men Student Group, Arts and Letters)

"Making religion as large a part of life; availability of Mass; . . . the Catholic values are so much a part of this school that they can be taken for granted." (Women Student Group, Science)

Turning to the top three choices for the Faculty Groups, the first observation to make is that there is no overwhelming agreement, as there seems to be among students, on which values are most important. No single category draws the support of a majority of faculty. The first place ranking, "Catholic heritage and tradition," was mentioned by 38 percent of the Faculty Groups.

"There does seem to be some sort of effort, on some level, to combine the life of the mind, soul and body."

"The most important Catholic values centered on the notion of attempting to educate the total person with an encouragement of the development of intellectual, moral and spiritual values."

Two categories tie for the second most frequently mentioned, "personal" and "academic," 31 percent in each case.

### Personal:

The members of the group "seem to agree that ethical values could be listed and taught."

"Students do volunteer work and get involved in the community."

### Academic:

"There are values which any academic milieu tries to communicate: truth-seeking, dialogue, mutual respect."

"There was major dissatisfaction with the phrase 'Catholic values.' The values they see evident among students, faculty and administration are not Catholic per se but are values found at many universities."

"Universal values such as objectivity and accuracy should be stressed; these aren't 'Catholic,' though."

This issue — "Catholic" versus "academic" — was raised at some point in several of the interviews, a topic which is examined later in the section on "Tension Points."

The Administrators show different patterns. The category which is first for the Administrator Groups is "caring" (56 percent), while for the Individual Administrators it is the "Catholic heritage and tradition" (45 percent). There are ties for second. For the Administrator Groups the tie is between "Catholic heritage and tradition" and "religious behavioral practices" (50 percent in each case). For the Individual Administrators, the tie for second is between "personal" and "religious behavioral practices" (31 percent in each case).

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## Caring:

"The family atmosphere was also seen as very important."

"All ... stressed the family-oriented nature of Notre Dame. They all felt that people here really care about one another."

## Catholic heritage and tradition:

"... there was agreement that the Catholic tradition and faith in God are important here."

The respondent "noted the predisposition of departments and programs to ask value questions or to be concerned with the Christian and Catholic character of our common culture."

## Religious behavioral practices:

"Also the respondents felt that religion was valued here as an integral part of one's social life through chapels in the dorms, Sunday Mass, etc."

"Social justice issues — Gospel principles in service and worship."

## Personal:

"The values that emerged from the initial question began with high morals in general."

"The stimulation of discussions regarding moral dilemmas."

A depiction of these rankings comparing the samples follows.

Table II:1 Most Important Catholic Values: Top Three Rankings for Students, Faculty and Administrators

Constituency	Rank #1	Rank #2	Rank #3
Women Student Groups	Personal 84%	Caring 69%	Religious behavioral practices 38%
Men Student Groups	Personal 67%	Caring 60%	Catholic heritage 29%
Faculty Groups	Catholic heritage 38%	Personal, Academic 31% each	
Administrator Groups	Caring 56%	Catholic heritage, Religious behavioral practice 50%	
Individual Administrators	Catholic heritage 45%	Personal, Religious behavioral practices 31% each	

## What can we conclude from this information?

First of all, there is some overlap in choices. Two categories were the first place ranks of two different groups, "personal" (chosen by both Student Groups) and the "Catholic heritage and tradition" (chosen by both the Faculty Groups and the Individual Administrators).

Second, for the Student Groups, it is not first and foremost the explicitly religious values that make Notre Dame a "Catholic" place for them. We have to look to their third rankings before we encounter the specifically religious categories.

Third, Faculty are the only group, perhaps not surprisingly, for whom the "academic" category appears in the top three.

Fourth, there is general agreement, nevertheless, if we simply look at which categories actually appear in these rankings. The "personal" and the "Catholic heritage and tradition" categories each appear four times in the chart. "Caring" and "religious behavioral practices" each appear three times. The only other category in these rankings, namely "academic," appears once.

Thus, if we are looking for a shorthand statement about what these samples consider to be the most important values in describing Notre Dame as a Catholic university, it might be this:

*"The hallmarks of Notre Dame as a Catholic university are found in its adherence to its Catholic heritage and tradition, in the way its members exhibit high standards in personal behavior and in their real concern for each other, and in the fact that its members participate in religious practices."*

## The Importance of the Catholic Values

We turn next to the question of the importance of the Catholic values to the various constituencies within the University. The data for this section come from the responses to this item.

"How important do you think the Catholic values are to each of these:  
to the Administration?  
to faculty?  
to hall staff?  
to most students?"

The responses are found in Tables II: 2 through II: 5. Some overall observations should be kept in mind in reading this section.

The first is that not all the interviewed groups commented about each of the constituencies. The percentages are calcu-



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lated on the base number (i.e., the actual number in the sample) and not simply for those who actually commented.

Second, the coders were looking to make one of four decisions.

- 1) Were the respondents making a judgment that the values are important to "most" of the group under discussion (i.e., students, faculty, hall staff or administration)?
- 2) Were the respondents making a judgment that the values are of "mixed" importance, that is, judged to be important to some but not important to others in the group under examination?
- 3) Were the respondents making a judgment that the values are not important to "most" of the group under discussion?
- 4) Were the respondents basically saying they could not make a judgment because of lack of experience with the group under discussion?

Third, in some cases the coder could not detect a consensus opinion. Hence, no inferences could be made for that group (or Individual Administrator).

Fourth, in terms of analyzing these findings, we will look primarily at the category "important to most."

Table II: 2 presents the data on the importance of the Roman Catholic values to most students as judged by the Student Groups, the Faculty Groups, the Administrator Groups and the Individual Administrators. Clearly, the Student Groups believe that the Catholic values are important to most students. Sixty-nine percent of the Women Student Groups and 74 percent of the Men Student Groups made such a judgment. This opinion is shared by the Individual Administrators (69 percent), and to a lesser extent by the Faculty Groups (46 percent) and the Administrator Groups (38 percent). A very small percentage of the samples believe that the values are "not important to most students."

How important are the Catholic values to most faculty?

Table II: 3 shows a decidedly different picture from that obtained for most students. With the exception of the Women Student Groups (50 percent), the percentages range from 13 to 36 percent of the various samples in judging that the values are important to most faculty. Interestingly enough, 54 percent of the Faculty Groups themselves judged that the values are "not important" to most faculty.

In examining the responses for the importance of the Catholic values to hall staff (cf. Table II: 4), the pattern seems closer to that found for most students. Between 48 and 63 percent of the samples consider the values to be important to most of the hall staff.

Finally, Table II: 5 presents the data when the question is raised about the importance of the Catholic values to the administration. Between 46 and 86 percent of the samples consider the values to be important to most of the administration.

One way of grasping this material is to present the percentages for each of the four groups under examination looking at the single column "Important to most," as the following chart does.

Table II:2 Importance of the Catholic Values to "Most" Members of Various Groups

As judged by:	Importance of Catholic Values to most:			
	Student	Faculty	Hall Staff	Administrators
Women Student Groups	69%	50%	63%	66%
Men Student Groups	74%	30%	55%	59%
Faculty Groups	46%	23%	38%	46%
Administrative Groups	38%	13%	50%	50%
Individual Administrators	69%	36%	62%	86%

What can we say about these findings?

The first impression seems to be that with the exception of the "Faculty" column, there is strong support for the belief that Catholic values are important to most members of the various segments of the University community.

For the "Faculty," however, in each case — including the Faculty Group themselves — the data suggest that the values are not judged to be of real importance to most faculty. A comparison of the unweighted average percentages on this item for the four groups follows.

Table II:5 Unweighted Average Percentage on "Importance of Catholic Values" to:  
(presented in order of lowest to highest)

Most Faculty	30%
Most Hall Staff	54%
Most Students	59%
Most Administrators	61%

The issue of Catholic values is also discussed further in the section entitled "Tensions Points."

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## The Transmission of Catholic Values

In this section we examine the issue of the transmission of Catholic values at the University. The data come from responses to this item:

"How do you think those values get communicated/  
passed on/transmitted here at the University?"

How does the administration?  
How do faculty?  
How do hall staff?  
How do students?  
How else do you see these values transmitted?"

As Table II: 6 shows, the major patterns which emerged from the responses are grouped into the seven categories which are listed here, with illustrations of what was included in the category.

- 1) People — those on campus (e.g., references to students, faculty, etc.) and off campus (e.g., parents, alumni, etc.);
- 2) Religious services and places — Mass, Sacred Heart Church, the Grotto, etc.;
- 3) Policies — such as the rules of *du Lac*;
- 4) Programs — such as lecture series, or opportunities provided through the Center for Social Concerns;
- 5) Publications — for example, *The Observer*; formal statements of the University;
- 6) The way faculty teach — the care and concern exhibited by them (not the content of what they teach);
- 7) Class discussions, types of courses — the specific content offered by faculty in their teaching.

The first impression is that there is consensus on the first category. An overwhelming majority of Student Groups, Faculty Groups and Administrators consider "people" to be the first way in which the Catholic values are transmitted. From a low of 69 percent (Faculty Groups) to a high of 86 percent (Men Student Groups), this is by far the most important vehicle of values transmission.

"The group conceded that it all starts with your family. If you did not grow up in a value-oriented environment, chances are that you would not be at Notre Dame."  
(Women Student Group, Business)

"Values are transmitted by students by the way they help and care for each other." (Men Student Group, engineering)

"The hall staffs are great and the students learn from their good example." (Women Student Group, Freshman Year)

"Faculty and administrators transmit values by example."  
(Individual Administrator)

Respondent "thinks the alumni/alumnae are good transmitters of Catholic values because of their formation at Notre Dame and because of the tradition of volunteerism which has had an inevitable impact on them in later life."  
(Individual Administrator)

There seems to be a substantial agreement among the Students, Faculty and Administrators on one other item as well, namely "the way faculty teach." From a low of 38 percent (Administrator Groups) to a high of 62 percent (Faculty Groups), these samples concur that the care and concern demonstrated by faculty communicates the values of the University.

"Faculty often communicate their Catholic values by example and not necessarily by preaching them in class."  
(Women Student Group, Arts and Letters)

"Faculty transmit their values by the way they treat their students — willingness to help, taking an interest in students' lives." (Men Student Group, Business)

Beyond these two, there is no consistent agreement across all the samples. What we find instead is agreement by a few of the samples. There are four examples of this.

First, a solid number of both of the Student Groups and both of the Administrator samples judge that "religious services and places" are key transmitters of Catholic values. The percentages range from 35 to 44 percent, and are illustrated in these examples.

"Religious symbols and art works are valued at Notre Dame; crucifixes in classrooms and statues on campus."  
(Individual Administrator)

The respondents "also felt that values are transmitted and communicated through retreats, etc., sponsored by the Center for Social Concerns and Campus Ministry." (Men Student Group, Arts and Letters)

"Other things like having a Mass at all important functions . . . make a clear statement about what Notre Dame is about." (Individual Administrator)

The second example has to do with "policies." Here a majority of the Individual Administrators (55 percent) and the Men Student Groups (62 percent) cite this as a way of transmitting values; 31 percent of the Women Student Groups, 19 percent of the Administrator Groups, and just 8 percent of the Faculty Groups concur.

"It was expressed that the administration 'pushes' Catholicism. It was stated that this fact was most clearly reflected in *du Lac*." (Men Student Group, Business)

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"All agree that the values are set by the rules that are enforced." (Women Student Group, Science)

"The administration is a parent-type figure, which is both good and bad. On the one hand, it can be doting or overly scrupulous in applying rules (through *du Lac*). On the other hand, it communicates through the Center for Social Concerns, community service, etc." (Men Student Group, Engineering)

Third, there is agreement by one-fifth to two-fifths of four of the samples that an important transmitter of values is "class discussion and types of courses." Both Student Groups (Women Student Groups - 38 percent; Men Student Groups - 31 percent), the Individual Administrators (41 percent) and the Faculty Groups (23 percent) mention this area, as demonstrated in these examples.

"The students did point out that there was an emphasis on ethics in many of their business classes." (Men Student Group, Business)

"Three students commended the Core Curriculum as a setting in which the faculty expresses values." (Women Student Group, Arts and Letters)

"The faculty use pervasive methods of teaching ethics, such that ethics is a topic consciously addressed in every class (to help recognize ethical issues)." (Individual Administrator)

Finally, there is strong agreement among the Administrator samples, but not by the other samples, that "publications" are an important means of communicating values. Thirty-one percent of the Administrator Groups and 45 percent of the Individual Administrators refer to this area.

Students "articulate points of view in things like *The Observer*." (Individual Administrator)

"There is no question how University administration passes on Catholic values. Through their writings, speeches, addresses and preaching" the key administrators present Catholic values. (Administrator Group)

## III. Tension Points

As alluded to in the previous sections, there were sometimes dramatic differences among those interviewed on particular issues. The patterns which emerged are not entirely mutually exclusive, as will become apparent in some of the statements from the interviews. These are the categories used (cf. Table III: 1):

- 1) the emphasis on research over teaching;
- 2) the teaching of values; and
- 3) the emphasis on Notre Dame's Catholic identity.

Looking at the Table as a whole, perhaps the first observation should be that these issues seem most compelling to the Faculty Groups, although in one case an issue is quite important to a number of Administrators. Overall, the Student Groups seem less concerned about these issues. We will examine each of the three separately.

On each of these issues, seven (54 percent) of the 13 Faculty Groups discussed the topics. For the first category, "an emphasis on research over teaching," 46 percent of the Faculty Groups judged that the situation at Notre Dame, which they describe as being one where research is emphasized over teaching, is not a good one. As Table III: 2 indicates, this concern cuts across colleges.

While three of the four Male Arts and Letters Faculty Groups judged it negatively, so did one of the two Engineering Groups and both Science Groups. One Arts and Letters Group evaluated the research-over-teaching situation as good.

As the Table indicates, some students judge the situation negatively (16 percent of the Women Student Groups and 19 percent of the Men Student Groups) as do 21 percent of the Individual Administrators.

The opposition to the research-over-teaching paradigm is voiced in a variety of ways as the following examples indicate.

"The University shouldn't place such an emphasis on research and publication. Teaching is taking a second place." (Faculty Group)

"The research orientation of the University has impeded mentoring and contact with students. One respondent who was a hall fellow has no time for this now." (Faculty Group)

"As the University's emphasis shifts away from good teaching to research, fewer and fewer faculty members are practicing Catholics or influenced by the religious atmosphere at all." (Faculty Group)

That last quotation hints at the next topic, namely, the Catholic identity of Notre Dame. There has been much discussion of the identity of Catholic colleges and universities in recent years. This conversation has been going on at Notre Dame as well. That there are different views on this can be seen in the Table by examining the item labeled "an emphasis on Notre Dame's Catholic identity." As the Table shows, 31 percent of the Faculty Groups argued that it is not a good thing to emphasize the Catholic identity of Notre Dame, while 23 percent said it is. As the data in Table III: 2 show, the division cuts across the colleges. One Faculty Group in Arts and Letters, one in Engineering and the Law Group agree that it is good to emphasize the Catholic identity of the University. In opposition to this are two of the Arts and Letters Groups, one of the Science Groups and the Female Arts and Letters Group.

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The following Faculty Group statements give some indication of the sentiments of those who argue that the Catholic identity should be emphasized.

"There is precious little other activity besides the importance of the 'public image' going on generally in the University to transmit Catholic values or cultures."

"What should happen is that the administrators and faculty begin to think differently of Notre Dame's mission: to become the best Catholic institution possible; not to 'ape' other institutions (Harvard, Princeton), but to re-dedicate itself to the task of contributing to a Catholic culture, rather than attempting to become a 'leading research institution.'"

The opposite view, namely that Notre Dame should refrain from emphasizing its Catholic identity, is indicated in these statements from the interviews with Faculty Groups.

"While the Catholic nature of the University is indeed a factor for some prospective faculty, candidates are invariably assured that it will not interfere with their work; indeed, they need not participate in that dimension of the University."

One faculty member stated that the University "shouldn't define values as Catholic; that's too limiting."

"Emphasis on the Catholic values could be seen as a problem because of the increasing pluralism of the University; what is the balance between being 'Catholic' and being 'rigorous' or 'competitive'?"

"The fear was expressed that if the administration becomes driven by the quest for a Catholic identity, it could make poor decisions based on that criterion alone. If the administration wants the best scholars, it can't demand membership in the Catholic Church, too."

In offering ways of improvement, the group said, "Stress academic values and pursuits and give less attention to the 'Catholic' nature of the University. The faculty comes here for the academics, not in the Catholic sense."

That this tension is recognized as being significant is attested to by this statement.

One respondent noted the existence of the tension between 'Catholic' and 'University' adding, "But there is blood on the floor as a consequence of the struggle for Catholic values in their college."

The category on "the teaching of values" drew the attention of members of all the constituencies. It should be noted that this category primarily focuses on the teaching of "ethical" values, not necessarily "Catholic" ones.

Of the seven Faculty Groups who made comments, three argued that the teaching of values is inappropriate to the field/discipline; two judged it not to be good; and two expressed the view that it is a good thing to do.

As Table III: 2 shows, it is both Science Faculty Groups and one of the two Engineering Groups who feel the teaching of values is not applicable to their field/discipline. Two of the four Arts and Letters Group deem it not good. One Engineering Group plus one of the Business College Groups said it was good to do so.

This is the item that the Administrators spoke to most strongly. Interestingly enough, there is a split among them.

Among the Administrator Groups, 31 percent contend that to try to teach values is good, while 31 percent argue it is not applicable to some fields/disciplines, and one Group judged that it is not a good thing to do.

When the data for the Individual Administrators are examined, we find that 31 percent of them as well argue that to try to teach values is a good; 14 percent say "no"; with none commenting that to do so is not applicable.

Although the percentages are not large, it seems that more of the Student Groups think the teaching of values is either "not good" or "inapplicable" to the field/discipline (combined percentages: Women Student Groups - 13 percent; Men Student Groups - 26 percent).

How are these views articulated? Here are some examples for the position that it is good to try to teach values.

"Some felt they can strengthen ethical decision-making with examples they present in class." (Faculty Group)

Respondent said that he thought that "every professor should be able to think of things in his or her discipline from a moral and ethical viewpoint." (Individual Administrator)

"Being in Arts and Letters is a plus for these students—they felt this faculty could communicate Christian values." (Women Student Group)

The following examples illustrate the position that it is not good to try to teach values.

One of the scribes wrote this: "Several in the group were very wary of transmitting values through their work in the classroom as they felt this would violate principles of education and could constitute indoctrination." (Faculty Group)

On the point of professorial value transmission, the respondent remarked that "while it is necessary to engage students in good conversation, faculty cannot proselytize

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or have their professional objectivity brought into question . . . academic integrity must take precedence over individual beliefs." (Individual Administrator)

Finally, these statements point to the position that to try to teach values is not applicable to some fields/disciplines.

"The respondents said that among the faculty there was a broader range of feeling about the ability to instill values. Some courses may be able to do this, but (others) cannot." (Faculty Group)

"Some subjects cannot transmit values, all agreed. One said that math and science cannot teach values." (Women Student Group, Science)

"All said that they sharply separate their academic/intellectual work from the personal/social/moral dimensions of students' lives. This habit develops for several reasons: 1) from necessity to stay on top of their own research; 2) from long-standing commitment to the scientific method and empiricism; 3) from their assumption that personal value concerns can be handled in other programs of the University." (Faculty Group)

"Other than a spirit of cooperation, this faculty seemed no different to the group than any other faculty with which they have worked. Most felt it should be that way. Their job is to present all sides or aspects of their field, not of religion." (Faculty Group)

## IV. Negative Values at the University

In the interview discussions about the transmission of values, it became apparent that some of those interviewed felt that other than positive things were being communicated at the University. While some of these negative values were attributed to society at large, some were specifically charged to the University. The data in this section, which are found in Table IV: 1, come mostly, though not exclusively, from the question:

"What other things (values/assumptions) do you think get transmitted?"

Following the pattern in this study, we will examine the top three rankings for the various constituencies — Students, Faculty and Administrators — when negative values at the University are mentioned. Then we will look at negative societal issues.

There appears to be a good deal of consensus among the Student Groups.

For the Women Student Groups, the first rank goes to "paternalism." Fifty-three percent cited this issue. For the Men Student Groups, "paternalism" and "hypocrisy" tie for first place with 48 percent of the Groups referring to these areas.

"Hypocrisy" is the second-rank for the Women Student Groups, with 47 percent noting it. For the Men Student Groups, "image" emerges as the second rank (33 percent). Image is third place for Women Student Groups (34 percent).

Among the Faculty Groups, the first rank is "hypocrisy" (54 percent), followed by a tie between "paternalism" and "policies" (46 percent in each case).

Among the Administrators, the first statement to be made is that, with the exception of the "policies" category, very few Individual Administrators commented on any of these areas. The highest percentage on any item is only 14 percent. Even for the Administrator Groups there was not as much concern as found in the other groups. The highest percentage for the Administrator Groups is 25 percent versus 54 percent for Faculty Groups, 53 percent for Women Student Groups, and 48 percent for Men Student Groups.

Looking then just at the Administrator Groups, the first rank is "paternalism," with one-quarter of the Groups citing it. There is a four-way tie for second place: 19 percent of the Groups cited "hypocrisy," "negative use of resources," "image" and "policies."

How are these views articulated? Here are some examples.

### Paternalism:

"In the discussion of the transmission of values, the theme of 'paternalism' again came up. Parietals, no meat on Fridays in Lent, the punishment of students for behavior in the summer or on break . . . all of these inhibit the growth and the maturity of the students." (Women Student Group, Arts and Letters)

"The administration is perceived as paternalistic toward both students and faculty." (Men Student Group, Engineering)

"Notre Dame provides an 'unreal' situation for undergraduates. People learn by making mistakes, and the University does not allow students to make mistakes." (Administrator Group)

### Hypocrisy:

"As far as the administration is concerned, the comments included terms and phrases such as 'hypocritical' and 'the reality doesn't live up to the discourse.'" (Faculty Group)

"It doesn't seem that the administration is truly committed to the Catholic values, mainly because there often seems to be a conflict between what the administration says and what it does — e.g., holding Catholic values yet still not divesting from South Africa; using clout to negotiate a deal with C.B.S. for the C.F.A. then making a deal with N.B.C." (Men Student Group, Business)

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"They saw the administration as very hypocritical espousing the old Notre Dame image but preoccupied with big money." (Women Student Group, Science)

## Image:

"The first comment that was made was that the administration was 'two faced'; that the University is run like a business and that the administration is perceived as doing things in conflict with the Catholic teachings and with a greater concern for public image." (Men Student Group, Science)

"All agreed that the Notre Dame values are frosting to make everything look nice. . . . Other things come before values — football, image." (Women Student Group, Arts and Letters)

"At times the administration seems excessively concerned with cosmetics, i.e., with maintaining a good appearance rather than addressing some of the issues which might require the University to adopt controversial policies." (Administrator Group)

## Policies:

"Questions were raised about the administration's values in their statement with respect to athletic contracts and investment policies." (Administrator Group)

"The respondents were also critical of the values transmitted in decisions about tenure and promotion. People are promoted on the basis of research, not teaching." (Faculty Group)

## Negative use of resources:

"Improvements could come in the area of resources — putting human resources above monetary ones, and watching how money is raised." (Faculty Group)

"They saw new building go up, millions spent on athletes, and yet a bright student is denied money to study." (Women Student Group, Arts and Letters)

Instead of using its resources as it does, the respondents recommended "putting resources behind the things it stresses — cultural diversity (faculty hiring), family issues (day care)." (Faculty Group)

In this chart, the overlap in choices can be seen and compared.

Table IV:1 Top Three Rankings for Students, Faculty and Administrators on Negative Values Transmitted by the Administration

Constituency	Rank #1	Rank #2	Rank #3
Women Student Groups	Paternalism 53%	Hypocrisy 47%	Image 34%
Men Student Groups	Paternalism, Hypocrisy 48% each		Image 33%
Faculty Groups	Hypocrisy 54%	Paternalism, Policies 46% each	
Administrator Groups	Paternalism 25%	Hypocrisy, Negative use of resources, Image, Policies 19% each	

There are two categories used by all four groups, "paternalism" and "hypocrisy." One category, "image," is used by all but the Faculty. Both the Faculty and the Administrator Groups cite "policies." Finally, one category, "negative use of resources," placed in the top three for just the Administrator Groups. As will be seen in the section on "Recommendations," many of these concerns get translated into suggestions for improvement.

We turn now to the issue of "negative societal values." These values are not necessarily unique to Notre Dame but seem to stem from the larger society. The concern voiced is that Notre Dame is not doing enough to combat them.

The data from the Table indicate that four (31 percent) of the Faculty Groups were concerned about "materialistic values." Among the other sample groups this opinion was supported by 19 percent of the Women Student Groups, 14 percent of the Men Student Groups, 19 percent of the Administrator Groups, and 14 percent of the Individual Administrators.

"Sexism" was a concern to one-quarter of the Women Student Groups but not more than 15 percent of any other sample group. "Racism" was cited by 22 percent of the Women Student Groups, 14 percent of the Men Student Groups, just one of the Individual Administrators, and none of either the Faculty or Administrator Groups.

Here are examples of statements made on negative societal values.

## Materialistic values:

"Also transmitted is the race for money. The NBC contract proves that." (Women Student Group, Business)

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"The University conveys values of professionalism and excellence that can be construed as materialist sometimes." (Individual Administrator)

"The students feel the University only sees them as sources of money after graduation." (Women Student Group, Arts and Letters)

## Sexism:

"Along with paternalism, 'sexism' was also named as an anti-value which hurts N.D. . . . While values are transmitted effectively by the integrity of the athletic programs, 'athlete worship combines with sexism' in very destructive ways." (Women Student Group, Arts and Letters)

"Patriarchy, sexism, clericalism. . . . Clericalism underlies sexism and hierarchy here." (Faculty Group)

## Racism:

In speaking with regard to minority status, the respondent "believes that most students don't care that blacks feel uncomfortable here." (Individual Administrator)

"The women also mentioned that there was serious prejudice here on a racial basis." (Women Student Group, Arts and Letters)

## V. The Religious Atmosphere and Student Values Describing the Religious Atmosphere

The second major part of the interview has to do with the religious atmosphere and social values of Notre Dame. In this first section, we examine how the interviewees described the religious atmosphere. The responses to the following two questions are used in this first section.

1) "How would you describe the religious atmosphere in general at Notre Dame?"

2) Regarding religious atmosphere:

Asked of the non-student groups: "How do you think most students experience the religious atmosphere?"

Asked of the student groups: "Would you describe your own religious experience or that of your friends in general here at Notre Dame, or some specific religious experience? What has been most meaningful to you and/or to them?"

As can be seen in Table V: 1, there were two major ways in which the respondents addressed the questions.

On the one hand, many of them used descriptive terms. We categorized them as "positive" and "presence is all pervasive."

On the other hand, many cited specific ways in which the religious atmosphere was experienced. We called these "manifestations" of the religious atmosphere. Three drew the attention of many of the interviewees: "religious behavioral practices," "religious places and symbols," and "people."

The distinction between the "positive" and "presence is all pervasive," is not always easy to recognize, but it generally comes in terms of the interviewees' use of words like "good," "strong," "supportive," etc., for the "positive" category, and phrases such as "all present," "you can't miss it," "it's all around you," etc., for "presence is all pervasive." Thus, we were trying to allow for the possibility that some of those who thought that the religious atmosphere is all-pervasive might not judge that to be a positive thing.

Having said that, it is clear from the Table that the overwhelming majority of Administrators describe the religious atmosphere in "positive" terms. Sixty-nine percent of the Administrator Groups and 86 percent of the Individual Administrators describe it in this way.

Strong support is also found among the Student Groups in which 56 percent of the Women Student Groups and 64 percent of the Men Student Groups concur.

Among Faculty, the number is somewhat smaller (38 percent). Here are some examples of how these positive feelings are voiced.

The respondents felt "the general religious atmosphere is positive, and that this is reflected in the liturgical life, and in the opportunities that exist for spiritual counseling." (Individual Administrator)

The respondents "assumed that students appreciate the religious — specifically Catholic — atmosphere at Notre Dame." (Faculty Group)

While the numbers are less dramatic, the second general category, "presence is all pervasive," drew attention as well. From a high of 34 percent found among the Women Student Groups to a low of 8 percent in Faculty Groups, some in the sample thought the religious atmosphere is quite palpable.

"Religious values, particularly Catholic ones at Notre Dame, are 'positively the anchor for everything.'" (Individual Administrator)

"One student used the word 'thick' — it's everywhere you go. It was unanimous that the religious atmosphere was prevalent here, and also that it was a positive thing." (Women Student Group, Business)



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The respondents "believe that the pervasiveness of the religious atmosphere could be measured by the number of students that attend Mass." (Faculty Group)

When it comes to "manifestations" of the religious atmosphere, the category which draws many of each of the constituencies is "religious behavioral practices." Fully 75 percent of the Women Student Groups and 60 percent of the Men Student Groups cite examples from this area. Among Administrators, 62 percent of the Individual Administrators and 25 percent of the Administrator Groups concur. Finally, 38 percent of the Faculty Groups also refer to these practices.

"Religious places and symbols" were mentioned by 41 percent of the Women Student Groups and 34 percent of the Men Student Groups. Thirty-eight percent of the Administrator Groups and 21 percent of the Individual Administrators concurred, as did 15 percent of the Faculty Groups.

Finally, "people" were mentioned by 28 percent of the Women Student Groups and 26 percent of the Men Student Groups, 48 percent of the Individual Administrators, 19 percent of the Group Administrators, and, 15 percent of the Faculty Groups.

Examples of comments relating to "manifestations" of the religious atmosphere follow.

## Religious behavioral practices:

"Most students experience it in formal religious practice . . . Participation in hall liturgies, choirs, etc., provides them with good participation." (Individual Administrator)

"They felt that religious practice was very convenient here. . . . They were thankful that Masses here were more applicable to their lives." (Men Student Group, Business)

"Mass time on Sunday night is a good time to reflect." (Women Student Group, Freshman Year)

"Further, the University challenges students to put faith into practice — Center for Social Concerns, Christmas in April, etc." (Administrator Group)

## Religious places and symbols:

"Religion, all agreed, is everywhere on campus (chapels, Mary on the Dome, etc.) and this was seen as a very good thing." (Administrator Group)

"The students agreed that the opportunity to go off by yourself to many places on campus is one of the most powerful spiritual experiences. You can go and feel inspired at the Grotto or at Sacred Heart." (Women Student Group, Arts and Letters)

## People:

"The respondents said that for students, the most important part of their lives here is not classes nor course of study here, but the day to day living, and the contact with people." (Individual Administrator)

"The religious atmosphere is perhaps most strongly felt in the caring atmosphere. Compassion is more intense here than at most places." (Individual Administrator)

In discussing the Masses in the dorm, the group of students commented that they "liked that friends were participating; it made it more meaningful to go." (Men Student Group, Science)

## Values Important to Students

This section focuses on data that deal with what the Faculty and Administrator Samples consider to be the most important values to the student body. The data, found in Table V: 2, come primarily from the responses to this item which was asked of the non-student groups.

"Now, about moral, ethical, social values in general: what do you think are the most important values to most students?"

As the Table indicates, we coded responses into six categories, listed here with a brief indication of ideas associated with each category.

- 1) Success — academic, career, or material/financial success;
- 2) Relationships — importance of good relationships in family, among friends, in marriage, in community;
- 3) Ethical, moral values — honesty, desire to lead good lives, kindness;
- 4) Educational and intellectual values — rethinking basic beliefs, seeking to be well-rounded, questioning;
- 5) Social concerns — concerned about others, wanting to serve and help others;
- 6) Negative personal values — apathetic, cynical, too concerned with partying.

As with previous sections, we examine the top three rankings for the interviewees. For Faculty Groups, two categories tie for the first rank with six (46 percent) of the 13 Groups citing "relationships" and "social concerns." The second rank is "success" (35 percent).

Among Administrator Groups, the first rank is "success," with 56 percent of the Groups mentioning this area. "Relationships" follows, with 50 percent of the Groups citing ex-



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amples. Finally, the two categories tied for third are "social concerns" and "negative personal values," each with 31 percent.

For the Individual Administrators, the first rank is "social concerns" with 45 percent citing examples. There is a tie for second between "success" and "relationships," each with 24 percent.

The following are examples of statements from the Faculty and Administrator Samples on the values most important to students.

## Relationships:

"Sharing, friendship, loyalty." (Individual Administrator)

"The values most important to students are their friendships." (Faculty Group)

"They are also concerned with interrelationships in society." (Faculty Group)

## Social concerns:

"... commitment to service." (Individual Administrator)

"... helping the down and out." (Faculty Group)

Respondent believes "the most important value for students is social justice. They see the iniquities around them and want to work to right them, however they can." (Individual Administrator)

## Success:

"Notre Dame students share with students everywhere the drive for success." (Faculty Group)

"All agreed that the most important values are grades and success." (Faculty Group)

"Students have a great drive for career, money and jobs." (Faculty Group)

## Negative personal values:

"... alcohol." (Faculty Group)

"Don't get caught." (Individual Administrator)

"... selfish and immature." (Individual Administrator)

We can compare the patterns by examining the chart which follows.

Table V:2 Top Three Rankings for Faculty and Administrators On the Values Most Important to Students

Constituency	Rank #1	Rank #2	Rank #3
Faculty Groups	Relationships, Social concerns 46%		Success  35%
Administrator Groups	Success  56%	Relationships  50%	Social Concerns Negative personal values 31%
Individual Administrators	Social Concerns 45%	Success, Relationships 24%	

There is a great deal of overlap in choices. With the exception of "negative personal values," the three samples all select the same three categories. While "success" was quite often referred to in a negative light by the respondents, this was not always the case. But clearly the other two categories are unambiguously "good." Hence, it seems fair to say that overall, the samples consider the students to have some very positive values.

Nevertheless, given the fact that the focus of this study is religious ideas and values, it may be noted that "general religious values" were not cited by at least 20 percent of these samples.

## VI. University Channels of Assistance

In the section of the Interview that dealt with religious atmosphere and social values, the interviewees were asked about their experience with various channels that are available at the University for advice, discussion or help. The responses are discussed in this section. The data, found in Tables VI: 1, VI: 2 and VI: 3, come from the following question, modified for the various constituencies.

"There are a number of channels that the University perceives to be available and helpful for students, administrators and hall staff in this area; for example, Campus Ministry, the Center for Social Concerns, the Counseling Center, the residence hall staffs and faculty."

—for students: "What has been your experience?"

—for non-students: "Do you think most people in your position know about each of these? How do you think they perceive the effectiveness of each of these?"

The coders were looking for information by which to make a determination about three areas:

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1. the respondents' knowledge of the various channels (e.g., what the channels provide for the various constituencies, what their goals are, etc.);
2. their perceptions of the effectiveness of the channels, (e.g., how well are the channels providing for the needs of their constituents); and,
3. their judgment about the availability of the channels to their own constituency.

The data are examined for the three specific channels: Campus Ministry, the Center for Social Concerns and the University Counseling Center.

We address each channel separately, looking primarily at the "good" response category. We then compare and contrast the findings for the three taken together. The reader is reminded that not every interviewed group actually made comments about these entities. The percentages were calculated on the base number, i.e., the total number of interviewed groups in that constituency, and not on just those who made comments.

## Campus Ministry

Looking at the knowledge which the samples seem to manifest about Campus Ministry, perhaps the first impression is that only in the Administrator Samples do a majority have a "good" knowledge of Campus Ministry. Fifty-six percent of the Administrator Groups and 66 percent of the Individual Administrators responded in this way. In contrast, 22 percent of the Women Student Groups, 14 percent of the Men Student Groups, and 15 percent of the Faculty Groups are in this category.

The effectiveness of Campus Ministry is variously judged by the sample groups. Forty-one percent of the Individual Administrators judged the effectiveness of Campus Ministry "good." Only a small percentage of other Groups concur. The large majority of the Faculty Groups and of the Administrator Groups (69 percent in each case) judge the effectiveness to be "limited," as do 41 percent of the Women Student Groups and 22 percent of the Men Student Groups. Finally, nearly two-fifths of the Women Student Groups (38 percent), 14 percent of the Men Student Groups, one of the Faculty Groups and two of the Individual Administrators have had "no experience" of the effectiveness of Campus Ministry.

Turning to the issue of availability of Campus Ministry, the majority of the Women Student Groups (53 percent) and of the Faculty Groups (54 percent) think Campus Ministry is available to their respective constituencies. That number falls to 28 percent of the Men Student Groups, 25 percent of the Administrator Groups and 24 percent of the Individual Administrators. Faculty Groups (31 percent), more than

any other, say Campus Ministry is not available to their constituency.

## The Center for Social Concerns

How much knowledge do the respondents have about the Center for Social Concerns, how effective do they judge the Center to be in reaching its constituencies, and how available is it to the constituencies?

Regarding the knowledge which the samples seem to have of the Center's programs and goals, 29 percent of the Men Student Groups, and 47 percent of the Individual Administrators were judged to have "good" knowledge of the Center for Social Concerns.

In the area of the effectiveness of the Center, the percentages judging the effectiveness to be "good" are 24 percent of the Men Student Groups, 41 percent of the Women Student Groups, 41 percent of the Individual Administrators, 44 percent of the Administrator Groups, and 54 percent of the Faculty Groups.

The overwhelming majority (84 percent) of the Faculty Groups believe the Center is available to faculty. Forty-seven percent of the Men Student Groups and 69 percent of the Women Student Groups judge that it is available to students. Twenty-four percent of the Individual Administrators and 31 percent of the Administrator Groups believe that the Center is available to them.

## The University Counseling Center

How do the samples respond concerning knowledge of the University Counseling Center, its effectiveness and availability? As can be seen, in the area of knowledge, the overwhelming majority of Administrators, 75 percent of the Administrator Groups and 73 percent of the Individual Administrators, were judged to have "good" knowledge of the University Counseling Center. The percentages fall to 44 percent of the Women Student Groups, 16 percent of the Men Student Groups and 23 percent of the Faculty Groups.

In the judgment about the effectiveness of the Center, the percentages for those who see it as having "good" effectiveness are 7 percent of the Men Student Groups, 34 percent of the Women Student Groups, 15 percent of the Faculty Groups, 31 percent of the Administrator Groups and 38 percent of the Individual Administrators.

Finally, regarding the availability of the University Counseling Center to their respective constituencies, 78 percent of the Women Student Groups and 43 percent of the Men Student Groups judged it to be available to students.

Sixty-two percent of the Faculty Groups thought it was available to them. Seventeen percent of the Individual Ad-

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ministrators and 31 percent of the Administrator Groups affirmed that it is available to them.

However, it should be noted that University policy is that this service is not generally available to members of the faculty or staff. These members of the University community may avail themselves of an "Employee Assistance Program."

### Evaluation of the Knowledge, Effectiveness and Availability of Campus Ministry, the Center for Social Concerns and the University Counseling Center

What are the patterns when the three channels are compared with each other?

Let us first examine the responses in the area of knowledge. The following chart provides the information.

**Table VI:1 Knowledge of the Channels of Assistance  
Percentages Judged to have "Good" Knowledge of:**

Constituency	Campus Ministry	Center for Social Concerns	University Counseling Center
Women Student Groups	22%	47%	44%
Men Student Groups	14%	29%	16%
Faculty Groups	15%	62%	23%
Administrator Groups	56%	75%	75%
Individual Administrators	66%	76%	72%
The average for "good" knowledge	35%	58%	46%

What can be said?

First, just looking at the constituencies, it is clear that there are significant numbers — especially among the Men Student Groups — who do not have good knowledge of these three University channels. As a group, more of the Administrators than any other constituency seem to have good knowledge of the channels.

Second, if we simply put the "average" percentages from high to low, it is evident that more of the respondents have "good" knowledge of the Center for Social Concerns. The next highest is the University Counseling Center. The fewest is Campus Ministry.

We can take the same approach for the "good effectiveness" category. A chart listing the percentages follows.

**Table VI:2 Effectiveness of the Channels of Assistance  
Percentages Judging Effectiveness to be "Good" of:**

Constituency	Campus Ministry	Center for Social Concerns	University Counseling Center
Women Student Groups	13%	41%	34%
Men Student Groups	7%	24%	7%
Faculty Groups	8%	54%	15%
Administrator Groups	6%	44%	31%
Individual Administrators	41%	41%	38%
The average for "good" effectiveness	15%	41%	25%

Again, what can be said?

First of all, none of the channels is judged to have good effectiveness by a majority of the samples.

Second, the Center for Social Concerns is deemed most effective, followed by the University Counseling Center, with Campus Ministry in the third spot.

Finally, we can look at the percentages who see these University channels as available to their own groups. The following chart contains this information.

**Table VI:3 Availability of the Channels of Assistance  
Percentages Saying Center is Available to Their Group**

Constituency	Campus Ministry	Center for Social Concerns	University Counseling Center
Women Student Groups	53%	69%	78%
Men Student Groups	28%	47%	43%
Faculty Groups	54%	85%	62%
Administrator Groups	25%	31%	31%
Individual Administrators	24%	24%	17%
The average for "availability"	37%	51%	46%

What can we say about the perceived availability of these channels?

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First, it seems that the Administrator samples, on the whole, are least likely to see the channels as available to them.

Second, the pattern on this item reflects that found on the other two items, although the percentages are closer together. The Center for Social Concerns is first, followed by the University Counseling Center, with Campus Ministry in third place.

## VII. Recommendations of the Constituencies

In this section the respondents' suggestions for "improvements" are examined. The recommendations of the members of the Task Force are found at the end of the report. These findings are based primarily on respondents' answers to the two questions which concluded the two major sections of the interviews.

Part One (which focuses on the identity of Notre Dame as Catholic university) — "Finally, what do you think the University could do better or how could it be more effective in this?"

Part Two (which addresses the religious atmosphere and the social values of Notre Dame) — "Finally, what is missing or what could the University do better in providing resources for students, faculty, administrators and hall staff in this area?"

The responses generated several different areas of suggestions; for simplicity sake, the answers from both sections were grouped into the following categories:

- 1) a general recommendation regarding behavioral witness;
- 2) recommendations affecting all constituencies;
- 3) recommendations for specific groups;
- 4) recommendations for the Administration;
- 5) recommendations for programs/opportunities needed on campus;
- 6) recommendations for more opportunities to develop spiritually; and
- 7) recommendations regarding Notre Dame members of other faith traditions.

As Table VII: 1 shows, one-fifth to nearly one-half of the sample groups urged members of the University to match their behavior with their values. The category, labeled "behavioral" in the Table, refers in general to matching one's actions with one's rhetoric. Here, for example, we find, variously expressed, the desire to have members of the Notre Dame community practice what they preach, be role models, and/or actively share their values with others.

While many of the comments were specifically directed to the administration, all groups received attention. Clearly, there is a need felt by a significant minority of the Notre Dame community for people to act consistently with their articulated beliefs. As discussed previously in the section on "negative values," this concern can be expressed negatively in the charge of "hypocrisy" that was leveled by many in the study.

The single most important recommendation from the Student Groups (and one which was also suggested by significant numbers of Administrators) is the need for improved communication between groups. This suggestion dealt with everything from just listening to each other more often and more effectively to making sure that all entities of the University have better publicity about themselves and their events. As indicated, 56 percent of Women Student Groups and 50 percent of Men Student Groups suggested this.

The majority of Individual Administrators (55 percent), as well as 38 percent of the Administrator Groups, also suggested improvements in this area. Interestingly, only one Faculty Group mentioned this suggestion.

### Behavioral:

The respondent commented that "all must give better example." (Individual Administrator)

"And the administration must be consistent — actions must match words." (Faculty Group)

### Communication between groups:

"The University would benefit from faculty, staff and officers of the University exchanging ideas on these issues to look at how their resource should be allocated and what values should be a priority." (Individual Administrator)

The respondent believes that "more links need to be set up between students, faculty and administration." (Individual Administrator)

Looking at the responses in the next section of the Table, labeled "needed by each group," we find the greatest concern is found among the Administrator Groups who call for action by the faculty. Fifty-six percent of the Administrator Groups, as well as 17 percent of the Individual Administrators, urged the faculty to do such things as emphasize learning for learning's sake or show their students how to use knowledge in socially useful ways.

### Needed by faculty:

"They mentioned that the hall staff and faculty should work harder to counteract the emphasis on wealth and success which they think is strongly present among the students." (Administrator Group)

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"The group felt that the faculty should collectively organize and discuss serious questions and encourage critical thinking. For example, is Notre Dame losing its soul by becoming more graduate-oriented?" (Administrator Group)

The Administrator Groups also made suggestions regarding the other two constituencies. Twenty-five percent thought both students and hall staff had need for improvement. In the former case, the suggestions ranged from volunteering more to being less concerned about sports and more concerned about the crucial issues of the day. In the latter case, the suggestions focused mainly on getting to know their hall's residents better.

### Needed by students:

"Students need to integrate values. More openness and struggle; more debate." (Individual Administrator)

"Have more service activities through dorm programs." (Women Student Group, Freshman Year)

### Needed by hall staff:

"Hall staff needs openness, conveying to students that, as a staff, each member seeks to be open to all members of the hall even though they may disagree." (Administrator Group)

"Hall staff needs to be caring types." (Men Student Group, Science)

"Plan better liturgies and activate liturgy commissions where they do not exist." (Administrator Group)

A final comment on this section of the Table refers to the empty box for Faculty suggestions regarding hall staff. This points to one of the realities of campus life. These faculty members feel themselves to be ignorant of residential life because of their lack of experience with it, and therefore they do not believe they are in a position to make suggestions for improvements.

The recommendations for improvements that the administration can make have been subdivided into four parts.

- 1) general recommendations;
- 2) those regarding the administration's relations with students;
- 3) those regarding its dealings with halls; and
- 4) those related to its role with faculty.

The "general category" includes these two suggestions: hire more faculty, and use resources consistent with values.

Regarding the first suggestion, it should be pointed out that the reasons put forth for the need to hire more faculty have to do primarily with two concerns: the issue of diversity and the desire for smaller class sizes.

Among the students, 44 percent of the Women Student Groups and 28 percent of the Men Student Groups called on the administration to hire more faculty. Four of the 13 Faculty Groups agreed, as did 28 percent of the Individual Administrators and 13 percent of the Administrator Groups.

"More one on one mentor relationships are needed between faculty and students, but it is impossible with work loads and research demands. Hiring more faculty could ease that problem." (Faculty Group)

Respondents felt their college needed more faculty because "The smallest engineering class is from 70 to 100 students. With this class size, you can't get anything from the professors." (Men Student Group, Engineering)

"The student group reckoned that class size should be decreased and faculty increased. However, with the accession of research and publication demands on professors they were not sure if this was possible. Nonetheless, they were convinced that smaller class sizes would augment interaction and involvement in the students' lives." (Women Student Group, Business)

As can be seen from the data for the next suggestion — use of resources — there are clear differences among the samples. Nearly half of the Faculty Group, 46 percent, called for the administration to use its resources in a way that is consistent with the espoused values. Not many of the other groups made this suggestion. Seventeen percent of the Individual Administrators and 13 percent of the Administrator Groups did so. Among the students, there was even less concern. Five percent of the Men Student Groups mentioned it, but none of the Women Student Groups did.

"In summary, all the interviewees agreed that the University administration should not only be more open to faculty and student initiatives and involvement in the affairs of the University but also sustain support for such initiatives with financial commitments or other forms of concrete acknowledgement." (Faculty Group)

"More resources for religious needs and counseling needs of the faculty and staff; especially pressing on religious needs." (Individual Administrator)

"... ethics are becoming more important. Notre Dame has the responsibility to educate its graduates in this area, too. Notre Dame has the foundation to be a leader in this field but it won't happen automatically. Resources and priorities must be placed there." (Faculty Group)

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In turning to the "recommendations (for improvement) needed by the administration regarding students," two sub-themes emerged. "Treatment as adults," and "providing forums to speak out" were mentioned.

Looking at these suggestions in the Table, perhaps the first impression is that it is the students, not unexpectedly, who feel most strongly about them. Between one-quarter and almost one-half of the Student Groups called on the administration to treat students like adults and to furnish them with arenas in which to speak their views to — and to have those views in fact heard by — the administration. A minority of the Administrators shared such ideas, while in only one case did any Faculty Group make a similar suggestion.

### Treating students as adults:

"Administration needs to allow students to grow, needs to allow the freedom to make more responsible decisions." (Women Student Group, Business)

Respondent felt that "the faculty and the administration treated the students too much like children, and that attitude should change." (Individual Administrator)

"The group agreed that students should be put in more of a position to decide what they feel is best for themselves and should generally be treated more like adults." (Administrator Group)

"The University must treat students as persons, not obedient subjects." (Administrator Group)

### Providing forums:

The administration "should be less remote by responding to students, instead of being indifferent as they presently are." (Men Student Group, Engineering)

The respondents "felt that the administration should be more open about activities, decisions, etc. They wanted more student input on even the topic of what to be open about." (Administrator Group)

"These students stressed communication. They felt that the University does not care about student opinion, or if they do, they do not adequately consider it." (Men Student Group, Business)

"High ranking members of the administration should be more accessible to the general student body." (Individual Administrator)

"Recommendations for the administration regarding the halls" were made by a number of the sample groups in one of two ways: to increase the quality and number of the hall staff, and to consider coresidentiality. While the numbers are not large in either area, there are some interesting patterns.

First, the concern for the quality and number of hall staff was expressed by at least some members of all three samples, ranging from 8 to 22 percent. Among the students, 16 percent of the Women Student Groups and 22 percent of the Men Student Groups commented on this factor, as did 8 percent of the Faculty Groups, 10 percent of the Individual Administrators and 19 percent of the Administrator Groups.

Second, although there has been support for coresidentiality in some recent student surveys, this idea was spontaneously mentioned by just 6 percent of the Women Student Groups and 24 percent of the Men Student Groups. No Faculty Group mentioned it nor did any Individual Administrators. However, 19 percent of the Administrator Groups did.

### Quality and number of hall staff:

"Hire dorm managers and let rectors be more counselors, spiritual directors." (Individual Administrator)

"The hall staff is the key, or should be, in the transmission of values. Increase the quality and number of the staff." (Faculty Group)

### Coresidentiality:

"... coed dorms; the relationship between the sexes are strained here." (Men Student Group, Science)

"... there was strong sentiment in favor of instituting co-educational housing as a natural preparation for life beyond Notre Dame. Such an innovation would likewise serve the purpose for students of furnishing 'more positive examples' of how to live morally in a complicated world." (Administrator Group)

"... and coed dorms should be instituted to lessen sexism and to develop a family atmosphere." (Women Student Group, Arts and Letters)

"Recommendations (for improvement) needed by the administration relating to faculty" had most to do with the idea of increasing the faculty role in the transmission of values and the importance of providing faculty with opportunities to reflect on and discuss the Catholic character of the University. It should be noted here, however, that there are differences of opinion on the role of the faculty in 'teaching values' and on the emphasis of the Catholic identity of the University. These ideas were discussed in the section entitled "Tension Points."

Nearly one third of the Faculty Groups recommended that the administration work more with the faculty in this area, as did 28 percent of the Individual Administrators and 13 percent of the Administrator Groups. Sixteen percent of the Women Student Groups and 17 percent of the Men Student Groups expressed concern in this matter.



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"... it is believed that most faculty members do not see the correlation between classroom activities and Catholic value transmission. However, some faculty are perceived as interested in doing more with students on a personal level, but don't know how or what opportunities are present to them. If the administration, and the University in general, are truly interested in faculty becoming involved in the Catholic mission of the institution, this problem must be addressed." (Administration Group)

"Establish departmental retreats for reflection ... not just for religion ... but for other issues." (Faculty Group)

"We must inform the new faculty of the Catholic tradition." (Individual Administrator)

"Administration could do a better job in all this by getting faculty more involved in communicating values in their areas of expertise." (Individual Administrator)

A number of recommendations seemed to cut across several areas of responsibility, hence they are grouped substantively rather than according to constituency. The three groups are academic programs needed on campus, social programs and spiritual opportunities.

Regarding the "academic programs needed on campus," two suggestions emerged, although neither of them with very strong support.

First, several groups suggested that students need more "grounding in courses" like ethics, philosophy, theology and the Catholic tradition in particular. Twenty-three percent of the Faculty Groups, 19 percent of the Administrator Groups and 17 percent of the Individual Administrators stressed this, as did 12 percent of the Men Student Groups. None of the Women Student Groups did.

Second, a minority of the Student Groups (22 percent of the Women Student Groups and 16 percent of the Men Student Groups), but no Faculty nor Administrator Group and just one Individual Administrator, called for a "better advising system" for students.

### Grounding in courses:

"Students need more solid grounding in philosophy and theology; they should take courses in these subjects each semester." (Faculty Group)

### Better advising:

"Finally, there is a perception held by all students that the University is severely lacking in guidance networks. There is ample guidance for freshmen and nothing after that. The students believe there should be an adviser all four years." (Women Student Group, Business)

"The Freshman Year advisory program is pretty good, but it stops completely and upper class advisers don't go out of their way." (Men Student Group, Engineering)

There was one recommendation for "social programs." Among all three groupings there is a call to increase the informal social opportunities for interaction, although interestingly enough, the recommendation is stronger among Faculty Groups (23 percent) and Individual Administrator (28 percent) and Administrator Groups (31 percent) than among Student Groups (Women Student Groups - 13 percent; Men Student Groups - 7 percent).

"... there should be more social functions in which faculty and students can interact." (Faculty Group)

Finally, several groups made recommendations for an increase in "spiritual programs." The availability of spiritual 'mentors,' more retreats, and more opportunities in general for spiritual growth were mentioned.

"Have the University president set aside part of the day for religious services with no classes to show commitment to religious values." (Individual Administrator)

"The University, through Campus Ministry, Freshman Year of Studies, the Center for Social Concerns or some other appropriate group, should set up a mentor or spiritual director arrangement." (Men Student Group, Engineering)

The last area of recommendations concerns members of the Notre Dame community who are members of faith traditions other than Roman Catholicism. Four primary themes emerged, as can be seen in Table VII: 1, in the section entitled "people of other faiths."

Three of the themes are descriptive statements rather than recommendations.

"The situation is basically all right as it is" was a sentiment voiced by 28 percent of the Men Student Groups, 6 percent of the Women Student Groups, one Faculty Group, one Administrator Group and three Individual Administrators.

"People of other faiths feel left out" was an idea expressed by almost half of the Faculty Groups (46 percent), 21 percent of the Men Student Groups, 16 percent of the Women Student Groups, 19 percent of the Administrator Groups and 10 percent of the Individual Administrators.

Finally, a number of the groups commented that the religious atmosphere at Notre Dame was mutually beneficial to the University and to the people of other faiths. Each contributes to the well-being of the other. Almost one-quarter (24 percent) of the Individual Administrators agreed as did 6 percent of the Administrator Groups, 8 percent of the Fac-

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ulty Groups, 9 percent of the Women Student Groups and 12 percent of the Men Student Groups.

The one clear recommendation in this area is that the University provide service opportunities on campus for persons of other faiths. Forty-one percent of the Women Student Groups, 34 percent of the Men Student Groups, 31 percent of the Administrator Groups, 23 percent of the Faculty Groups and 14 percent of the Individual Administrators urged the University to do this. The underlying reason for this suggestion is captured in this statement, "People of other faiths have no worship space, which clearly makes them feel unwelcome."

## VIII. The Graduate Sample

In this section of the report, we examine information about graduate student views. There are two primary sources for this material. One is based on the study conducted by the Graduate Student Union in the spring semester of 1989, independent of the Task Force; the other is in the interview data from the Task Force's study. We will examine each in turn.

### Graduate Student Union Survey

The Graduate Student Union study, based on a total of 179 returned instruments out of a total of 1,110 (13 percent), included items on the spiritual life of graduate students. A preliminary analysis of this set of data was written up by Paul Wojda in a paper entitled, "A Report on the Spiritual Life of Graduate Students" (May 1989). The completed statistical analysis was reviewed in a report to the members of the Student Affairs Committee of the Board of Trustees in 1990. This report was submitted by Luis G. Canales, then president of the Graduate Student Union (and is herein referred to as the Canales report).

It is important to have some background information in mind as the material is examined. There are several major differences in the composition of the student body when the undergraduates and the graduate students are compared.

First, while the undergraduate student population is approximately 87 percent Roman Catholic, that number falls to 51 percent of the Graduate School, 86 percent of the Law School and 29 percent of those in Graduate Business (cf. Wojda report, p. 5, and office of the dean of the Law School).

Second, while most of the undergraduates live on campus, the graduate student population is largely off campus. Thus, the identification of students with their residence halls is strong among the undergraduates, who, as Mr. Wojda wrote, "see their spiritual life centered there as well." Obviously, this is not the case for the graduate students.

The Wojda Report documented the current state of opportunities for spiritual life for graduate students, examining the on-campus residences (St. Joseph Hall for male graduate students, O'Hara-Grace Townhouses for female graduate students, and University Village for married graduate students), as well as opportunities made available through Campus Ministry.

The Canales report supplied the statistical information on the three relevant items from the Graduate Student Union survey.

First, the respondents were asked to state the "frequency of practice of your religion" (regularly, on special occasions, never).

Secondly, they were asked to rate the "spiritual life on campus."

Finally, they were asked to rate the "spiritual life off campus." The accompanying charts (cf. Chart VIII: 1, VIII: 2 and Chart VIII: 3) provide the results.

Clearly, a strong majority of Catholics, Protestants and non-Christians in this sample frequently participate in the practice of their religion; over 60 percent in each case. When it comes to an evaluation of spiritual opportunities on campus, it can be seen that the majority of the sample consider the spiritual life to be either "good" or "very good" (combined totals: 56 percent of the men and 52 percent of the women). Slightly more women than men believe the on-campus spiritual life is "very poor" (19 percent of women versus 11 percent of men), while slightly more men than women consider it to be "very good" (25 percent of men versus 19 percent of women).

If we compare the on-campus data (cf. Chart VIII: 2) with the off-campus data (cf. Chart VIII: 3), several observations can be made.

First, more people find the spiritual life on campus rather than off campus to be "good" or "very good." Second, it is also the case that fewer women graduate students are satisfied with the on campus opportunities than with those off campus. If we combine the "very poor" and "poor" categories, we find 9 percent of the women in the two categories for the off campus appraisal, while there are 27 percent in these categories for the on campus evaluation.

In the examination of the survey data, Mr. Wojda voiced several concerns and offered four recommendations: one regarding Catholic graduate students, one regarding non-Catholic graduate students, one regarding all graduate students, and a final one on the appropriate worship space in any future construction of graduate student housing.



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Discussion among various groups followed the release of the Graduate Student Union reports. In September of 1990, Campus Ministry created a Graduate Student Pastoral Advisory Council to assist in meeting the spiritual needs of the graduate students. This Council has regular meetings with Thomas McDermott, C.S.C., of the Campus Ministry staff, to discuss the pastoral needs and programs of/for the graduate students.

## Task Force Interviews with Graduate Students

As noted in the section on "The Study Design," 10 groups of graduate students were interviewed. The material from those interviews is arranged in a similar manner to that found for the undergraduates, faculty and administrators. Given the small number, it is important to read this section with caution. Nevertheless, there are some clear patterns, many of which corroborate those found with the other samples, but some of which point to differences which should be considered.

### Notre Dame as a Catholic University: Catholic Values, Their Importance and Their Transmission

As Table VIII: 1 indicates, when it comes to identifying the most important values of Notre Dame as a Catholic university, the overwhelming majority of the Graduate Sample cite "personal" and "caring" values (80 percent in each case). This pattern was found among the Undergraduate Student Groups as well. The only specifically religious value which draws the support of four of the 10 groups is that called "religious behavioral practices," the value which the Women Undergraduate Students and both Administrator Groups also found to be important. These values are articulated in the following ways.

#### Personal:

"As far as Catholic values at Notre Dame are concerned, they identified the following: unanimously they agreed on social responsibility, community involvement, ethics, honesty (especially seen in the focus on the moral aspects of business)."

"The interviewees listed several values that are stressed at Notre Dame: 'working hard,' 'scholasticism,' 'service to others.'"

#### Caring:

"Family and community. This is best expressed in friendships in dorms, Masses in dorms and the general family atmosphere."

"Students pointed to the 'tight-knittedness' of the community. They cited reasons for the closeness: dormitories, going to Church, homogeneity of students' backgrounds and small size."

#### Religious behavioral practices:

"Notre Dame helps maintain personal faith. Chapel, many Masses available, Law School Mass are all helps to maintain faith."

How important do the Graduate Students consider the Catholic values to be to the various constituencies? As Table VIII: 2 shows, there are some variations from what we found for the other major samples.

First, in contrast to the other samples, half of the Graduate Sample judged that the values are important to faculty. With the exception of the Women Undergraduate Students, no sample, including the Faculty Sample, had more than 34 percent saying the values are important to faculty. The average of the other samples was 30 percent.

Second, the Graduate Sample has the lowest percentage (30 percent) saying the values are important to most hall staff. This may be an indicator of the lack of experience with hall staff. Four of the Graduate groups did not comment about hall staff.

On the issue of the transmission of the values, we again find some similarities and some differences when the Graduate Student Sample is compared to the other samples. As Table VIII: 3 shows, the transmitter which drew the largest percentage is the one called "the way faculty teach." Fully eight of the 10 groups cited this. In contrast, that item drew between 38 and 62 percent of the other samples.

The transmitter which drew the second largest percentage is "people." Fifty percent of the groups made reference to this item, a figure which is dramatically smaller than that for the other samples, which had a range of 69 to 86 percent.

#### Way faculty teach:

"Some formally teach it in the classroom and it's very apparent in all by the way they treat you."

"The faculty transmits the values by its caring and enthusiasm."

#### People:

"The way peers and people in general treat each other communicates values. People are eager to help out."

"Everyone communicates values by what they say and what they do — how they live out their faith."

#### Tension Points and Negative Values

The "tension points" were commented on by only a few of the Graduate Sample and on only two of the three issues. As Table VIII: 4 indicates, three of the 10 Graduate Groups considered the emphasis on research over teaching to be

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"not good." Two of the 10 Groups said that to try to teach values is "not good." The following statements reveal how these views were articulated.

### Research over teaching:

"The emphasis on research was noted and decried."

"They spoke of Notre Dame becoming more involved in research which meant that less attention was paid to the students."

### Teaching values:

"professors should not use their position to voice their own opinion on topics up for discussion in the classroom."

When it comes to the "negative values" (cf. Table VIII: 5) transmitted by the administration at Notre Dame, the one which drew the largest percentage was the "emphasis on athletics." Sixty percent of the Graduate Groups cited this area. The second highest percentage, 30 percent, is found for the item called "hypocrisy." These examples present how the ideas were expressed.

### Athletics:

"The greatest influence overall at Notre Dame is athletics, according to all of those in the interview group. Some of this influence is good, but there is too much of it."

### Hypocrisy:

"The administration holds the values of Notre Dame to be important, although the recent football contract seemed to be a case of 'do as we say, not as we do.'"

### Religious Atmosphere

As Table VIII: 6 shows, three of the 10 Graduate Groups describe the religious atmosphere in terms of it being pervasive. This percentage was similar to the percentage found in the other samples. These are examples of how the idea is expressed.

"The religious atmosphere at Notre Dame, especially Roman Catholicism, was described as 'very prevalent.'"

"It is there for the taking."

Some of the Groups used other indicators. Seventy percent cited "religious behavioral practices," a figure almost identical to that for the Women Undergraduate Students (75 percent).

"The Grotto, crucifixes in rooms, lots of Masses and other factors give religion a high profile."

Four of the 10 Groups referred to "religious places and symbols." This figure, again, is almost identical to that for the Women Undergraduate Students (41 percent) and close to that found for the Administration Groups (38 percent).

"Finally, all agreed that the Grotto is a nice, reflective place for prayer."

Finally, 30 percent mentioned "people," as did 28 percent of the Women Undergraduate Students and 26 percent of the Men Undergraduate Students.

"Priests in dormitories seem to be the single most important part of Notre Dame's religious atmosphere."

"The students agree that they have grown spiritually during their years at Notre Dame because of the good examples that are set by the people who are a part of the community of Notre Dame."

### University Centers

What do the Graduate Groups know about the University centers? How effective do they perceive them to be? How available do they see them? If we examine the results, presented in Tables VIII: 7, VIII: 8 and VIII: 9, several patterns emerge which show the Graduate Groups' experience to be different from that of the Undergraduate Groups.

First, on the "knowledge" item, four of the 10 Groups were judged to have "good" knowledge of Campus Ministry. Two of the 10 have "good" knowledge of the University Counseling Center. None of the Groups has "good" knowledge of the Center for Social Concerns.

Second, the identical pattern holds on the "effectiveness" item. Third, with regard to "availability," six of the 10 Groups consider Campus Ministry to be available to them. Six of the 10 also consider the University Counseling Center to be so. Five of the 10 Groups consider the Center for Social Concerns to be available.

Thus, in sharp contrast to the patterns found for the other samples, Campus Ministry comes in first in terms of knowledge and effectiveness as judged by the Graduate Groups, and the Center for Social Concerns comes in third.

### Recommendations

How do the Graduate Groups compare to the other samples when the recommendations are examined? When Table VIII: 10 is compared to Table VII: 1, it becomes clear that on several of the items, the Graduate Groups have the highest percentage. This is the case on three items: "improve communication between all groups" (90 percent); "provide forums (for students) to speak out" (40 percent); and "increase informal social opportunities for interaction with faculty, administration and students" (40 percent).

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## Improve communication:

"Ultimately it comes down to communication. There are vast resources on campus that the graduate students never hear about."

## Provide forums:

"Also, the M.B.A. should incorporate a forum by which students can express concerns about the program."

## Increase informal social opportunities:

"One suggestion was that informal graduate student space could be created where both faculty and graduate students can interact."

On two items there is a virtual tie between the Graduate Groups and one other sample.

With regard to the recommendation that the Administration "provide service opportunities on campus for people of other faiths," 40 percent of the Graduate Groups mentioned this as did 41 percent of the Women Undergraduate Groups.

"It's inconvenient for undergraduate students to get off campus to their respective churches of other faiths. Something should be available to them on campus."

Commenting on the observation that "people of other faiths feel left out," 50 percent of the Graduate Groups and 46 percent of the Faculty Sample made this comment.

Concerning three other items, the Graduate Groups show a similarity to at least one other sample.

On the recommendation that faculty do such things as "emphasize learning for learning's sake," 30 percent of the Graduate Groups cited this category, a percentage that was second only to that of the Administrator Groups (56 percent).

"Get teachers of freshmen to stress learning for the sake of learning; encourage less 'rote' learning."

Regarding the recommendation that "students need to volunteer more," 20 percent of the Graduate Students call for this, as did 25 percent of the Administrator Groups and 17 percent of the Individual Administrators.

"Students should get more involved in social outreach."

Finally, on the observation that the "situation is basically all right as it is" in reference to the situation regarding people of other faiths, two of the 10 Graduate Groups made this comment. This figure is second only to that found with the undergraduate Men Student Groups (28 percent).

## IX. Task Force Recommendations and Conclusion

The recommendations which follow were supported by the Task Force members on the basis of each member's participation in at least nine interviews, as well as a review of the written reports issued on all the interviews which were conducted.

Subcommittees of the Task Force reviewed interview reports in the three different areas, students, faculty and administrators, and presented recommendations to the entire group. Where there was wide support, the recommendation was adopted. In other cases, the issue is highlighted in the introductory section which precedes each of the following areas: the transmission of the University's central mission values, the integration of faith and action, Campus Ministry, the community and communications, social values, special groups, and other questions and concerns.

### Recommendations: The Transmission of the Central Mission Values of the University

#### The Catholic Character

During the interviews, many people were troubled by a growing secularization at the University or at least a concern at some level that Notre Dame is not as clearly Catholic as it was in the past. The reference was usually to the faith context of what takes place on campus, as well as to the ways in which Notre Dame's Catholic heritage and tradition are transmitted to its new members.

There was also a conviction on the part of most students and administrators that as a group the faculty is less committed to the University's Catholic character than are other members of the University community. This was the sense the faculty members interviewed also had. Some felt there was indifference. Others believed this factor to be a result of professional integrity. Still others pointed to a lack of specific means by which new faculty members come to understand and appreciate these values. It must also be noted that students, in particular, mentioned a number of cases of faculty members whom they perceived as highly committed to the University's Catholic character and whom they recognized as going against what they perceived to be a general trend.

Many of these concerns were expressed as questions and directed at relationships between the administration and the faculty. How can the relations between the administration and the faculty better reflect the faith context of Notre Dame? How can the administration's dealings with faculty colleagues better reflect the context of a faith community? What orientation is possible to familiarize new faculty members more effectively with the idea and the history of the Catholic university and of the University of Notre Dame?

# Task Force on Evangelization, Pastoral Ministry and Social Values

as a Catholic university? How can discussion of the larger mission of the University best be introduced and carried out?

We recommend to the administration that the University formulate and clearly state what it expects of faculty members with regard to the Catholic character of the University, including its tradition, vision and heritage.

We strongly recommend that the administration annually offer such an orientation for new faculty regarding the mission of Notre Dame, at the beginning of the academic year. The program should be designed to allow a thorough presentation and discussion of these matters which are central to the institution's identity and purpose.

We believe that there is a pressing need for a serious and thorough orientation for new faculty members and administrators on the history of Catholic higher education in general and on the heritage and mission of the University of Notre Dame in particular.

## Teaching and Research

A number of issues were raised with regard to the teaching mission of the University.

Faculty members raise the issue of how strong the individual faculty self image as teachers is across the colleges. There was concern as to whether American academe was drifting into a Germanic pattern of professors as researchers and graduate assistants as instructors.

Concern was also expressed as to how faculty members work out the relations and tensions between their personal and professional lives, and what role the administration might play in assisting them in reconciling convictions regarding work, family and personal needs.

Many student groups commented on the large number of students in classes, and the effects of this reality on the effective transmission of values through the classroom. There was all but unanimity about the availability of professors for assistance outside the classroom. But some expressed a desire that this availability extend beyond offering assistance only with matters related to the discipline.

Finally, a question was raised among the faculty groups concerning how the convictions held, whether ethical or religious, affect scholarship and teaching.

The teaching mission of the University of Notre Dame implies the transmission of values. In view of the widespread impression that in some colleges learning is considered to be value-neutral, we recommend that appropriate authorities explore the discrepancies of the transmission of values formation within the different colleges.

## Residentiality

Residentiality is recognized as a principal way in which the University carries out its mission in a unique way. Many students, faculty members and administrators offered comments centered on aspects of life in the residence halls, and the effectiveness of ways in which policies of the administration are communicated with clarity and enforced uniformly.

Student groups urged that policies and procedures regarding matters of discipline and problems related to residence life be examined in the light of a widespread perception on their part that there is a lack of fairness and justice in these dealings.

Several groups mentioned the positive influence of the presence of priests in men's and women's residence halls because of the opportunities this offered for pastoral counseling and assistance with liturgies and the celebration of the Eucharist.

Some comments were made in a number of interview groups about problems of racism and sexism on campus, and the need to search for ways to improve male/female relationships. A very small number of students in the interview groups felt that there should be further study regarding coresidentiality.

Unfair treatment of gay or lesbian students was not mentioned in many of the interviews.

Several groups expressed concern about the alcohol policy, its implementation and the effect of this on residentiality.

Residentiality as it has developed and is pursued at Notre Dame is central to the University's mission and is a unique and beneficial part of its heritage. We strongly recommend that the Office of Student Affairs continue to choose and support hall staffs as carefully as possible. The strong development of hall staffs should be encouraged, since these persons are so vital for the formation of values.

We further recommend that attention be given (during the evaluation of the performance of hall staffs) to the student perception that there appears to be a wide range of discrepancies in the residence hall experiences of undergraduates at Notre Dame.

Specifically, we recommend that attention be directed to the availability of pastoral care, the presence of staff members to the students, and the continual striving for greater and appropriate levels of trust and fairness in dealing with hall life situations.

## Task Force on Evangelization, Pastoral Ministry and Social Values

### Recommendations: Integration of Faith and Action, Values and Behavior, and University Channels of Assistance

1. How do experiences in spirituality lead to commitments in the area of social action and justice, or how are these latter experiences conducive to reflections on faith? What is the role or place of pastoral counseling in a setting that stresses Christian values?

The University needs to examine the respective roles of Campus Ministry and the Center for Social Concerns since social action and social justice are intimately related to the faith dimensions of actions required of believers.

We recommend that ways be found to integrate the work and programs of Campus Ministry and the Center for Social Concerns. Direction and focus should be available to students who attempt to integrate Gospel values into their lives.

We further recommend that Campus Ministry and the Center for Social Concerns reach out to off campus students, and increase contact with students from the law School, the M.S.A. and M.B.A. programs and the Graduate School so that programs address their special needs.

We also recommend that the work of the Center for Social Concerns be supported and expanded.

2. After discussing the elements which unite Campus Ministry, the Center for Social Concerns and the University Counseling Center, there was concern about the way in which the work of these "channels of assistance" is integrated.

We recommend that these three channels for providing assistance to students coordinate their efforts and publicize the services offered. It is obviously important that students understand the role and function of these important departments within the University.

Better communication needs to be established among the faculty, the residence hall staffs and these three 'channels for assistance,' namely, Campus Ministry, the Center for Social Concerns and the University Counseling Center.

3. The Task Force applauds the tradition of service at the University but feels that greater efforts, on a systematic basis, can be exerted to help students who wish to spend a portion of their lives as professionals in areas related to Christian service. What opportunities are available for an engineer who wishes to work in the area of appropriate Third World technology or an accountant who would like work for not-for-profit agencies or charitable organizations?

We strongly recommend that either Career Placement, the Center for Social Concerns or some other department make a more determined effort (and/or more widely publicize such efforts) to help students find future employment either in the 'caring professions' or in the ministries of the Church not simply as a volunteer year but as a lifelong vocational commitment.

We further recommend that Campus Ministry design and implement a program of study and experience for students who would like to be lay ministers in the Church in addition to their professional work.

### Recommendations: Campus Ministry

During the interviews and in the discussion which took place within the Task Force itself, it was clear that the programs and services offered by Campus Ministry were not widely known among the undergraduates. Students who participated in such programs as retreats, were often unaware of Campus Ministry sponsorship of these activities. The Task Force discussed concerns relating to the identity of Campus Ministry and its structures, as well as the need to promote greater visibility and publicity for its efforts.

Another central concern was the attention given to students of faith traditions other than Roman Catholicism. In general, students from other faith traditions do not feel overwhelmed or alienated by the pervasiveness of Catholic traditions, images and the heritage of the University. Many feel that the religious atmosphere is what they expected and want. Some stressed that they both contribute to and profit from Notre Dame's Catholic identity. While it does not appear that space on campus for non-Catholic worship is a priority, it is important to provide interdenominational prayer services with some regularity.

Based on the above, the Task Force makes the following recommendations with regard to Campus Ministry.

1. A large number of students expressed uncertainty about the role of Campus Ministry and were unaware of its resources. Even those who had participated in retreats or other programs were unaware of their sponsorship by Campus Ministry.

In this regard, the staffs of the residence halls are in an especially good position to share information they receive among the students.

We recommend that the place of Campus Ministry in the overall context of the University be better defined and, further, that its mission be better conveyed to the student body.

We further recommend that Campus Ministry strengthen its liaison with residence hall staffs and that



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its programs be publicized in the residence halls and among graduate and undergraduate students.

2. The University of Notre Dame has always been the alma mater of persons of many faith traditions other than Roman Catholicism. In the past several years, for a variety of different reasons, there has been an increase in the number of undergraduates who are not Catholic.

Students of other faith traditions receive information about opportunities for worship available in the South Bend-Notre Dame area and information concerning religious congregations willing to offer them transportation from and to campus.

While we do not find it currently opportune to provide worship space on campus, we do recommend that ecumenical retreats and interdenominational prayer services be offered on campus on a regular basis.

We further recommend that Campus Ministry assist in fostering the faith development of undergraduate and graduate students of other faith traditions in appropriate ways.

3. There was a consistent feeling among the interviewees that Campus Ministry-sponsored retreats like the Notre Dame Encounter have had a tremendously beneficial impact on student life.

We recommend that retreat programs, and in particular the Notre Dame Encounter, be expanded so that all students who wish to participate may have the opportunity to do so.

We further recommend that Campus Ministry continue to develop additional retreat programs which have such a strong influence on both undergraduate and graduate students.

We also recommend that retreats within and for residents of the halls be implemented by the hall staffs in collaboration with Campus Ministry.

4. Without prejudice to other forms of prayer, such as Liturgies of the Word, which were occasionally mentioned in the interviews and discussed within the Task Force, it is clear that the weekly Eucharistic Liturgies offered in the residence halls were mentioned with great frequency in the interviews as a special and satisfying source of worship and community by the students and others.

Because of the large number of liturgies available each weekend on campus, and the many special Masses in which students take part as ministers and as participants, it is difficult to estimate accurately the number of students positively affected in this way. What is clear is that this is a very special

result of the residential character of the University. Much more than a popular 'social event' or weekly opportunity to gather with friends, these Masses are moments of community worship for the participants, who appreciate the tone of the Mass, the homilies which are well prepared, the music which is conducive to participation and reflection, and the manner of presiding which is judged to be of high quality.

The members of the Task Force also discussed the policies in some areas of student activities where mandatory Mass attendance or prayer is required. While concern was expressed about the danger that obligatory attendance might lead to a routinization of liturgy, there is no recommendation in this area.

We do recommend strongly and with enthusiasm that the vibrant liturgical programs in the residence halls be continued and intensified. The liturgical life in the residence halls is a major formative influence in the transmission of Catholic values. It is clear that the students appreciate and profit from the opportunities they have each week to worship with friends and with the those they live with in the residence halls.

5. There was discussion about the ways in which the content of the faith is passed on to students. Some urged that theology courses should emphasize an understanding of the faith, as well as reflection on its practice. Others felt that this could be accomplished in a number of other ways.

We recommend that Catholic undergraduate students have the opportunity to explore their faith through different programs. Although not all agree with regard to the methods that might best be employed in pursuit of this objective, all are in agreement that it is desirable, and indeed essential. At the very minimum, there should be educational opportunities available each semester, perhaps in the evening, which highlight the Catholic fundamentals.

These opportunities should be widely advertised and be available to students on either a non-credit or single credit basis.

### Recommendations: Communication and the University Community

1. We noted the opinion, expressed by many students, faculty members and individual administrators, that the central administration has an 'image problem' to the extent that there is a strongly perceived dissonance between a public espousal of Christian ideals and *de facto* decisions which are made and actions which are taken.

Some believe that the preoccupation with 'public image' tarnishes the pursuit of intellectual excellence.

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Given the fact that these perceptions are widespread and held as if they were true, we recommend that the administration take note of them, consider their effects on the institution as such, and determine what measures need to be implemented.

We further recommend that the administration examine ways to counteract a negative image among numerous members of the community that there is too much concern for 'money matters' in the implementation of decisions. The examples used, because the matters were such public ones at the time of the interviews, were the football contract with the National Broadcasting Company, and longstanding policies with regard to investments in South Africa.

2. A number of interview groups raised questions concerning the need for a clearer explanation of policies and decisions. People felt this would assist in dissipating negative feelings that surround some issues where it is felt discussion either is not open or is marked by paternalism.

We recommend that the administration study ways in which a more informal environment and exchange might exist among administration, faculty and students.

We further recommend that administrators develop ways to have more direct contact with both graduate and undergraduate students.

## Observations: Social Values

Questions were raised about how the faculty might be encouraged and assisted in integrating values into their courses.

A number of interview groups also stressed the importance of preparing students to take those values they hold as important while at Notre Dame beyond the campus after graduation.

Some felt that the faculty and the hall staffs should be encouraged to work harder to counteract the emphasis so prevalent in our society on wealth and success as the basic values or criteria for determining success.

## Other Questions and Concerns

The members of the faculty should be challenged to respond to initiatives the administration might take in promoting fora for informal exchanges with students. The members of the Task Force feel that there are pressing issues facing the faculty, and we urge the administration to search for coalitions of resources which might be brought to bear in this regard.

Are interdisciplinary programs, such as Science, Technology and Values, a main part of the University's self presentation?

Should they exercise a *prima facie* claim on our faculty?

Most importantly, how can we engage faculty, administration and students in elaborating our goals for the broader education of our students, beyond those specific to disciplinary competence?

While recognizing efforts made to date, we recommend that the University continue to involve more women and minorities in different areas of the institution.

## Comments of the Task Force Members

The members of the Task Force were adamant in insisting that the many positive comments made in virtually all of the interview groups be contained in the final report and conveyed to the president and the University community.

The members of the Task Force spent many hours preparing for the interviews, participating in at least nine of them and analyzing the results of the study. For everyone, it was generally a positive experience for a number of reasons.

Members of the University community were genuinely pleased with the opportunity to express their viewpoints on the important issues treated in the study. People spoke freely, honestly and often with affection about their experiences at Notre Dame.

The following comments about the different areas which were the subject of the study might provide some helpful insight into its effect on Task Force participants.

## Campus Ministry

The retreat programs offer students excellent opportunities for promoting a deeper faith development. The Rite of Christian Initiation of Adults program and the promotion of a vibrant liturgical life on campus are other key elements. Growing publicity and recognition are important for the future.

## Center for Social Concerns

A very important place where students can volunteer and learn to serve people in need, the Center offers many options. The large number of opportunities are well coordinated and publicized.

## University Counseling Center

An impressive and valuable asset of the University with a competent and effective staff and many useful programs.

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The internship is reported to be one of the finest in the country, and numerous outreach programs are available to students.

## Communication

Complaints in this area are somewhat predictable and may be at least moderately exaggerated. There is excellent communication among the students in the residence halls. The University has many excellent vehicles for communication with alumni and benefactors that literally set standards for other institutions.

## Prayer and Worship at Notre Dame

The campus is filled with special places for prayer, above all, the Grotto and Sacred Heart Church. But a number of students also find residence hall chapels to be quiet places they appreciate.

Worship is extraordinarily good in residence halls, formal liturgies are well prepared and beautiful, and are supported by excellent music and choirs. A very high percentage of students participate in liturgies they find welcoming and beneficial. Sunday Mass seems to be one of the most significant periods for assisting students to get in touch with their spirituality. Good liturgies and homilies contribute to the students' formation. Many students take leadership roles in different ministries.

## Notre Dame as a Community

There is a good spirit of unity, especially among the students. They find support, encouragement and strength from one another. Notre Dame is seen to be a reflective community of faith which prays together often. There is a 'shared mood' on campus which is expressed in different ways. People look forward to time spent together: a new academic year, the arrival of another freshman class, test week, football Saturdays, the Fisher Hall Regatta, Junior Parent Weekend, a campus picnic, Senior Week, graduation and alumni reunions.

## Faculty

In general, Notre Dame is fortunate to count on a solid core of dedicated faculty who show a personal interest in students. Students have confidence that they can expect to receive help from professors on request. We have faculty members who have made all the difference in the lives of students.

## Transmission of Values

The University is built on a rich tradition of efforts and success in transmitting values which it seeks consciously to do. Notre Dame people transmit the deepest values when they

are most unconscious of doing so. Religious values are evident in the life of the Notre Dame community, and students are eager to state that the religious influence and atmosphere is not oppressive. There is a silent witness in the way members of the community live their lives.

## Importance and Richness of Roman Catholic Values at Notre Dame

The community gathered so often around the altar at Eucharist is at the heart of Notre Dame and of life beyond the campus. The tradition and heritage reflect fidelity as well as a search for moral values. These values are enriching and inspiring, and form the cornerstone of the institution.

## Residentiality at Notre Dame

Residentiality has been and remains a very strong tradition because it provides a community setting where students experience all kinds of growth with a caring, pro-active staff, friends, structure and discipline. Within a context of strong dormitory spirit and loyalty, students develop long-lasting friendships. In most residence halls, rectors offer a pleasant atmosphere and religious opportunities such as retreats, evenings of recollection, penitential services and good liturgies.

## Administrators

Many of the University's administrators are attracted by the faith and value dimensions of Notre Dame. Their lives reflect a faith commitment. They are clearly dedicated to the students and their needs. Some make personal sacrifices in their service to Notre Dame.

## X. Conclusion

The Task Force has discovered the strengths and weaknesses of Notre Dame, which if addressed, will show the willingness of the administration and other constituencies to continue to strengthen what is good and correct what needs improvement.

The members of the Task Force hope that this report, and the significant amount of material gathered which is now available for future study and research, will enhance the life and mission of the University.

There was all but universal gratitude on the part of everyone interviewed for the opportunity the work of the Task Force offered them to state their opinion and to share with others matters of importance for the University.

While this report captures the opinions about matters central to the mission of the University of Notre Dame in one given year, it also underscores how deeply felt and held these values are. They are recognized by many as the substantive core of the University's special heritage and tradition.



# Task Force on Evangelization, Pastoral Ministry and Social Values

**TABLE I: 1 Samples Interviewed**

<b>I. Major groupings</b>	
<u>Group</u>	<u>Number of Groups</u>
Undergraduate students:	
Men	58
Women	32
Graduate students	10
Faculty	13
Administrators	16

<u>Individual</u>	<u>Number</u>
Administrators	29

<b>II. Selective Groupings: Undergraduates</b>		
<u>Group</u>	<u>Women</u>	<u>Men</u>
AL	9	12
BA	4	10
EG	2	8
SC	2	8
FY	4	5
African American	3	3
Hispanic	3	3
People of other faiths	3	6
Off campus	2	7

**TABLE I: 2 Negative Responses to the Request to be Interviewed**

<u>CATEGORY</u>	<u>Number who declined</u>	<u>Out of a possible number</u>	<u>%</u>
Undergraduate Students			
A and L Men	7	126	6
A and L Women	2	103	2
BA Men	10	107	9
BA Women	2	40	5
EG Men	3	70	4
EG Women	1	20	5
SC Men	1	46	2
SC Women	1	20	5
FY Men	1	60	2
FY Women	0	40	0
African American Men	2	25	8
African American Women	2	23	9
Hispanic Men	3	26	12
Hispanic Women	0	29	0
People of other Faiths			
Men	7	50	14
Women	3	30	10

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Off Campus Men	3	60	5
Off Campus Women	1	12	8
<b>Graduate Students</b>			
Degree Seeking	3	34	9
Law	1	34	3
MBA	1	25	4
<b>Faculty</b>			
A and L Men	2		
A and L Women	1		
Business	0		
Engineering	1		
Science	1		
Non A and L Women	2		

\* "Declined" does not include people who simply could not come to a meeting at the specified times.

**TABLE II: 1 Most Important Values of Notre Dame as a Catholic University**

<u>VALUES</u>		<u>Student</u>		<u>Faculty</u>		<u>Administrator</u>	
		<u>F</u>	<u>M</u>				
Personal	G I	84% (27)	67% (39)	31%	(4)	44% 31 %	(7) (9)
Academic	G I	28% (9)	17% (10)	31%	(4)	6% 10%	(1) (3)
Caring	G I	69% (22)	60% (35)	23%	(3)	56% 10%	(9) (3)
<b><u>RELIGIOUS VALUES</u></b>							
Catholic heritage and tradition	G I	19% (6)	29% (17)	38%	(5)	50% 45 %	(8) (13)
Religious behavioral practices	G I	38% (12)	26% (15)	15%	(2)	50% 31 %	(8) (9)
Biblical/gospel values	G I	3% (1)	2% (1)	15%	(2)	31% 21%	(5) (6)
Religious places and symbols	G I	9% (3)	9% (5)	15%	(2)	31% 10 %	(5) (3)
People	G I		12% (7)	23%	(3)	19 % 21%	(3) (6)

# Task Force on Evangelization, Pastoral Ministry and Social Values

**TABLE II: 2 Importance of Roman Catholic Values to Students**

<u>JUDGED BY</u>		<u>Important to Most</u>		<u>Mixed Important</u>		<u>Not Important to Most</u>		<u>No Experience with Students</u>	
Student	F	69%	(22)	16%	(5)	3%	(1)		
	M	74%	(43)	10%	(6)	5%	(3)		
Faculty		46%	(6)	23%	(3)	8%	(1)	8%	(1)
Administrator	G	38%	(6)	31%	(5)	6%	(1)		
	I	69%	(20)	14%	(4)				

**TABLE II: 3 Importance of Roman Catholic Values to Faculty**

<u>JUDGED BY</u>		<u>Important to Most</u>		<u>Mixed Important</u>		<u>Not Important to Most</u>		<u>No Experience with Faculty</u>	
Student	F	50%	(16)	19%	(6)	16%	(5)	9%	(3)
	M	30%	(17)	34%	(20)	14%	(8)	5%	(3)
Faculty		23%	(3)			54%	(7)		
Administrator	G	13%	(2)	50%	(8)	6%	(1)		
	I	34%	(10)	31%	(9)	24%	(7)		

**TABLE II: 4 Importance of Roman Catholic Values to Hall Staff**

<u>JUDGED BY</u>		<u>Important to Most</u>		<u>Mixed Important</u>		<u>Not Important to Most</u>		<u>No Experience with Hall Staff</u>	
Student	F	63%	(20)	16%	(5)				
	M	55%	(32)	12%	(7)	10%	(6)	2%	(1)
Faculty		38%	(5)			8%	(1)	8%	(1)
Administrator	G	50%	(8)	19%	(3)				
	I	62%	(18)	3%	(1)	3%	(1)		

**TABLE II: 5 Importance of Roman Catholic Values to Administrators**

<u>JUDGED BY</u>		<u>Important to Most</u>		<u>Mixed Important</u>		<u>Not Important to Most</u>		<u>No Experience with Admin.</u>	
Student	F	66%	(21)	3%	(1)	9%	(3)	3%	(1)
	M	59%	(34)	4%	(2)	18%	(10)	5%	(3)
Faculty		46%	(6)	8%	(1)	15%	(2)		
Administrator	G	50%	(8)	19%	(3)				
	I	86%	(25)			3%	(1)		

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TABLE II: 6 Transmission of Values

<u>TRANSMITTERS</u>		<u>Student</u> <u>F</u>	<u>M</u>	<u>Faculty</u>		<u>Administrator</u>	
People	G I	81% (26)	86% (50)	69%	(9)	75% 83%	(12) (24)
Religious services, places	G I	34% (11)	43% (25)			44% 34%	(7) (10)
Policies	G I	31% (10)	62% (36)	8%	(1)	19% 55%	(3) (16)
Programs	G I	16% (5)	31% (18)			19% 17%	(3) (5)
Publications	G I	13% (4)	14% (8)			31% 45%	(5) (13)
The way faculty teach	G I	53% (17)	45% (26)	62%	(8)	38% 45%	(6) (13)
Class discussion and types of courses	G I	38% (12)	31% (18)	23%	(3)	41%	(12)

TABLE III: 1 Tension Points

<u>TENSION POINTS</u>		<u>Student</u> <u>F</u>	<u>M</u>	<u>Faculty</u>		<u>Administrator</u>	
<u>AN EMPHASIS ON RESEARCH OVER TEACHING</u>							
Is good	G I		2% (1)	8%	(1)		
Is not good	G I	16% (5)	19% (11)	46%	(6)	21%	(6)
<u>TO TRY AND TEACH VALUES</u>							
Is good	G I	3% (1)	9% (5)	16%	(2)	31% 31%	(5) (9)
Is not good	G I	9% (3)	16% (9)	16%	(2)	6% 14%	(1) (4)
Is not applicable to faculty discipline or field	G I	3% (1)	10% (6)	23%	(3)	31%	(5)
<u>TO EMPHASIZE ND'S CATHOLIC IDENTITY</u>							
Is good	G I	3% (1)		23%	(3)	6% 3%	(1) (1)
Is not good	G I	6% (2)	2% (1)	31%	(4)	6% 7%	(1) (2)

# Task Force on Evangelization, Pastoral Ministry and Social Values

**TABLE III: 2 Tension Points**

Faculty according to College

<u>TENSION POINTS</u>	<u>A&amp;L</u>	<u>BA</u>	<u>EG</u>	<u>SC</u>	<u>LAW</u>	<u>FEM. A&amp;L</u>	<u>FEM. NON A&amp;L</u>
<u>AN EMPHASIS ON RESEARCH OVER TEACHING</u>							
Is good	25% (1)						
Is not good	75% (3)		50% (1)	100% (2)			
<u>TO TRY AND TEACH VALUES</u>							
Is good		50% (1)	50% (1)				
Is not good	50% (2)						
Is not applicable to faculty discipline or field			50% (1)	100% (2)			
<u>TO EMPHASIZE ND'S CATHOLIC IDENTITY</u>							
Is good	25% (1)		50% (1)		100% (1)		
Is not good	50% (2)			50% (1)		100% (1)	

**TABLE IV: 1 Negative Values**

<u>AREAS</u>		<u>Student</u> <u>F</u>	<u>M</u>	<u>Faculty</u>		<u>Administrator</u>	
<u>NEGATIVE VALUES TRANSMITTED BY ADMIN.</u>							
Hypocrisy	G I	47% (15)	48% (27)	54%	(7)	19% 3%	(3) (1)
Negative use of resources	G I	6% (2)	10% (6)	38%	(5)	19%	(3)
Image	G I	34% (11)	33% (19)	31%	(4)	19%	(3)
Paternalism	G I	53% (17)	48% (28)	46%	(6)	25%	(4)
Policies	G I	22% (7)	31% (18)	46%	(6)	19% 14%	(3) (4)
<u>NEGATIVE SOCIETAL VALUES</u>							
Materialistic values	G I	19% (6)	14% (8)	31%	(4)	19% 14%	(3) (4)
Sexism	G I	25% (8)	9% (5)	15%	(2)	13% 10%	(2) (3)
Racism	G I	22% (7)	14% (8)			3%	(1)

# Task Force on Evangelization, Pastoral Ministry and Social Values

TABLE V: 1 Religious Atmosphere

<u>AREAS</u>		<u>Student</u> <u>F</u>	<u>M</u>	<u>Faculty</u>	<u>Administrator</u>
<u>DESCRIPTION</u>					
Positive	G I	56% (18)	64% (37)	38% (5)	69% 86% (11) (25)
Presence is all pervasive	G I	34% (11)	29% (17)	8% (1)	25% 17% (4) (5)
<u>MANIFESTATIONS</u>					
Religious behavioral practices	G I	75% (24)	60% (35)	38% (5)	25% 62% (4) (18)
Religious places and symbols	G I	41% (13)	34% (20)	15% (2)	38% 21 % (6) (6)
People	G I	28% (9)	26% (15)	15% (2)	19% 48% (3) (14)

TABLE V: 2 Most Important Values to Most Students

<u>VALUES</u>		<u>Faculty</u>	<u>Administrator</u>
Success	G I	35% (11)	56% 24% (9) (7)
Relationships	G I	46% (6)	50% 24% (8) (7)
Ethical, moral values	G I	23% (3)	19% 17% (3) (5)
Educational and intellectual values	G I	23% (3)	3% (1)
Social concerns	G I	46% (6)	31% 45% (5) (13)
Negative personal values	G I	23% (3)	31% 17% (5) (5)

TABLE VI: 1 Campus Ministry

<u>KNOWLEDGE OF CM</u>		<u>Student</u> <u>F</u>	<u>M</u>	<u>Faculty</u>	<u>Administrator</u>
Good	G I	22% (7)	14% (8)	15% (2)	56% 66% (9) (19)

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Limited	G I	44% (14)	21% (12)	69%	(9)	25% 24%	(4) (7)
No experience	G I	25% (8)	29% (17)	8%	(1)		
<u>EFFECT OF CM</u>							
Good	G I	13% (4)	7% (4)	8%	(1)	6% 41%	(1) (12)
Limited	G I	41% (13)	22% (13)	69%	(9)	69% 34%	(11) (10)
No experience	G I	38% (12)	14% (8)	8%	(1)	7%	(2)
<u>AVAILABILITY OF CM</u>							
Available	G I	53% (17)	28% (16)	54%	(7)	25% 24%	(4) (7)
Not available	G I	19% (6)	12% (7)	31%	(4)	14%	(4)

TABLE VI: 2 Center for Social Concerns

		<u>Student</u> F	M	<u>Faculty</u>		<u>Administrator</u>	
<u>KNOWLEDGE OF CSC</u>							
Good	G I	47% (15)	29% (17)	62%	(8)	75% 76%	(12) (22)
Limited	G I	25% (8)	17% (10)	31%	(4)	6% 17%	(1) (5)
No experience	G I	6% (2)	14% (8)				
<u>EFFECT OF CSC</u>							
Good	G I	41% (13)	24% (14)	54%	(7)	44% 41%	(7) (12)
Limited	G I	28% (9)	9% (5)	46%	(6)	13% 17%	(2) (5)
No experience	G I	13% (4)	10% (6)			7%	(2)
<u>AVAILABILITY OF CSC</u>							
Available	G I	69% (22)	47% (27)	85%	(11)	31% 24%	(5) (7)
Not available	G I	3% (1)	4% (2)	8%	(1)	7%	(2)

# Task Force on Evangelization, Pastoral Ministry and Social Values

TABLE VI: 3 University Counseling Center

		<u>Student</u> <u>F</u>	<u>M</u>	<u>Faculty</u>	<u>Administrator</u>
<u>KNOWLEDGE OF UCC</u>					
Good	G I	44% (14)	16% (9)	23% (3)	75% (12) 72% (21)
Limited	G I	28% (9)	16% (9)	46% (6)	13% (2) 14% (4)
No experience	G I	3% (1)	17% (10)	8% (1)	
<u>EFFECT OF UCC</u>					
Good	G I	34% (11)	7% (4)	15% (2)	31% (5) 38% (11)
Limited	G I	28% (9)	21% (12)	54% (7)	50% (8) 24% (7)
No experience	G I	9% (3)	21% (12)		7% (2)
<u>AVAILABILITY OF UCC</u>					
Available	G I	78% (25)	43% (25)	62% (8)	31% (5) 17% (5)
Not available	G I	3% (1)	4% (2)		6% (1) 7% (2)

TABLE VII: 1 Recommendations

Judged by the Following Groups:  
N=32 N=58 N=13 G=16/I=29

		<u>Student</u> <u>F</u>	<u>M</u>	<u>Faculty</u>	<u>Administrator</u>
<u>RECOMMENDATIONS</u>					
Behavioral	G I	22% (7)	20% (12)	23% (3)	44% (7) 45% (13)
<u>NEEDED BY ALL GROUPS</u>					
Improve communication between groups	G I	56% (18)	50% (29)	8% (1)	38% (6) 55% (16)
<u>NEEDED BY EACH GROUP</u>					
Students (e.g., volunteer more)	G I	13% (4)	12% (7)	15% (2)	25% (4) 17% (5)
Hall staff (e.g., get to know students)	G I	16% (5)	15% (9)		25% (4) 7% (2)
Faculty (e.g., emphasize learning for learning's sake)	G I	6% (2)	19% (11)	15% (2)	56% (9) 17% (5)



## Task Force on Evangelization, Pastoral Ministry and Social Values

### NEEDED BY ADMIN.

Hire more faculty	G	44% (14)	28% (16)	31%	(4)	13%	(2)
	I					28%	(8)

Use resources consistent with values	G		5% (3)	46%	(6)	13%	(2)
	I					17%	(5)

### NEEDED BY ADMIN. REGARDING STUDENTS

Treat students as adults	G	31% (10)	45% (26)			19%	(3)
	I					7%	(2)

Provide forums to speak out	G	28% (9)	26% (15)	8%	(1)	19%	(3)
	I					10%	(3)

### NEEDED BY ADMIN. REGARDING HALLS

Increase number and quality of hall staff	G	16% (5)	22% (13)	8%	(1)	19%	(3)
	I					10%	(3)

Coresidentiality might help	G	6% (2)	24% (14)			19%	(3)
	I						

### NEEDED BY ADMIN. REGARDING FACULTY

Have more departmental retreats, increase faculty role	G	16% (5)	17% (9)	31%	(4)	13%	(2)
	I					28%	(8)

### ACADEMIC PROGRAMS

Students need more grounding in certain courses	G		12% (7)	23%	(3)	19%	(3)
	I					17%	(5)

A better advising system for students is needed	G	22% (7)	16% (9)				
	I					3%	(1)

### SOCIAL PROGRAMS

Increase informal social opportunities for interaction with faculty, administration and students	G	13% (4)	7% (4)	23%	(3)	31%	(5)
	I					28%	(8)

### SPIRITUAL PROGRAMS

Increase spiritual opportunities	G	9% (3)	10% (6)			31%	(5)
	I					21%	(6)

### PEOPLE OF OTHER FAITHS

Provide worship service opportunities on campus	G	41% (13)	34% (20)	23%	(3)	31%	(5)
	I					14%	(4)

Religious atmosphere at ND is helpful to POF and they contribute to it	G	9% (3)	12% (7)	8%	(1)	6%	(1)
	I					24%	(7)

POF feel left out	G	16% (5)	21% (12)	46%	(6)	19%	(3)
	I					10%	(3)

Situation is basically all right as it is	G	6% (2)	28% (16)	8%	(1)	6%	(1)
	I					10%	(3)

# Task Force on Evangelization, Pastoral Ministry and Social Values

TABLES VIII: 1 Most Important Values of Notre Dame as a Catholic University

<u>VALUES</u>	<u>Graduate Students</u>	
Personal	80%	(8)
Caring	80%	(8)
<u>RELIGIOUS VALUES</u>		
General religious values	20%	(2)
Catholic heritage and tradition	30%	(3)
Religious behavioral practices	40%	(4)
People	30%	(3)

TABLE VIII: 2 Importance of Roman Catholic Values

To Students

<u>JUDGED BY</u>	<u>Important to Most</u>	<u>Mixed Important</u>	<u>Not Important to Most</u>	<u>No Experience with Students</u>
Graduate Students	40% (4)	40% (4)	10% (1)	

To Faculty

<u>JUDGED BY</u>	<u>Important to Most</u>	<u>Mixed Important</u>	<u>Not Important to Most</u>	<u>No Experience with Faculty</u>
Graduate Students	50% (5)	20% (2)	20% (2)	

To Hall Staff

<u>JUDGED BY</u>	<u>Important to Most</u>	<u>Mixed Important</u>	<u>Not Important to Most</u>	<u>No Experience with Hall Staff</u>
Graduate Students	30% (3)	20% (2)	10% (1)	

To Administrators

<u>JUDGED BY</u>	<u>Important to Most</u>	<u>Mixed Important</u>	<u>Not Important to Most</u>	<u>No Experience with Admin.</u>
Graduate Students	80% (8)		10% (1)	

TABLE VIII: 3 Transmission of Values

<u>TRANSMITTERS</u>	<u>Graduate Students</u>	
People	50%	(5)
Religious services, places	20%	(2)
Policies	40%	(4)
Programs	30%	(3)
Publications	30%	(3)
The way faculty teach	80%	(8)
Class discussion and types of courses	40%	(4)

# Task Force on Evangelization, Pastoral Ministry and Social Values

**TABLE VIII: 4 Tension Points**

<u>TENSION POINTS</u>	<u>Graduate Students</u>	
<u>AN EMPHASIS ON RESEARCH OVER TEACHING</u>		
Is good		
Is not good	30%	(3)
<u>TO TRY AND TEACH VALUES</u>		
Is good		
Is not good	20%	(2)
Is not applicable to faculty discipline or field		

**TABLE VIII: 5 Negative Values**

<u>AREAS</u>	<u>Graduate Students</u>	
<u>NEGATIVE VALUES TRANSMITTED BY ADMIN.</u>		
Hypocrisy	30%	(3)
Paternalism	20%	(2)
Emphasis on athletics	60%	(6)
Policies	20%	(2)
<u>NEGATIVE SOCIETAL VALUES</u>		
Materialistic values	20%	(2)
Sexism	20%	(2)

**TABLE VIII: 6 Religious Atmosphere**

<u>AREAS</u>	<u>Graduate Students</u>	
<u>EXISTENCE</u>		
Presence is all pervasive	30%	(3)
<u>MANIFESTATIONS</u>		
Religious behavioral practices	70%	(7)
Religious places and symbols	40%	(4)
People	30%	(3)

**TABLE VIII: 7 Campus Ministry**

<u>KNOWLEDGE OF CM</u>	<u>Graduate Students</u>	
Good	40%	(4)
Limited	20%	(2)
No experience	20%	(2)
<u>EFFECT OF CM</u>		
Good	40%	(4)
Limited	20%	(2)
No experience	10%	(1)
<u>AVAILABILITY OF CM</u>		
Available	60%	(6)
Not available	30%	(3)

# Task Force on Evangelization, Pastoral Ministry and Social Values

TABLE VIII: 8 Center for Social Concerns

<u>KNOWLEDGE OF CSC</u>	<u>Graduate Students</u>	
Good		
Limited	50%	(5)
No experience	30%	(3)
<u>EFFECT OF CSC</u>		
Good		
Limited	30%	(3)
No experience	40%	(4)
<u>AVAILABILITY OF CSC</u>		
Available	50%	(5)
Not available	20%	(2)

TABLE VIII: 9 University Counseling Center

<u>KNOWLEDGE OF UCC</u>	<u>Graduate Students</u>	
Good	20%	(2)
Limited	20%	(2)
No experience	40%	(4)
<u>EFFECT OF UCC</u>		
Good	20%	(2)
Limited	20%	(2)
No experience	40%	(4)
<u>AVAILABILITY OF UCC</u>		
Available	60%	(6)
Not available	20%	(2)

TABLE VIII: 10 Recommendations

N=10

<u>RECOMMENDATIONS</u>	<u>Graduate Students</u>	
<u>NEEDED BY ALL GROUPS</u>		
Improve communication between groups	90%	(9)
Students - Volunteer more	20%	(2)
Faculty - Emphasize learning for learning's sake	30%	(3)
<u>NEEDED BY ADMIN. REGARDING STUDENTS</u>		
Provide forums to speak out	40%	(4)
<u>SOCIAL PROGRAMS</u>		
Increase informal social opportunities for interaction with faculty, administration and students	40%	(4)
<u>PEOPLE OF OTHER FAITHS</u>		
Provide service opportunities on campus	40%	(4)
POF feel left out	50%	(5)
Situation is basically all right as it is	20%	(2)

## Task Force on Evangelization, Pastoral Ministry and Social Values

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### Chart 1

Frequency of religious practice, by religious affiliation (*percentages are approximations*)

Denomination	Regular	Special	Never
Catholic	72%	24%	4%
Protestant	62%	32%	6%
Non-Christian	60%	40%	

### Chart 2

Rating of spiritual life on campus, by gender (*percentages are approximations*)

Rating	Female	Male
Very Poor	18%	11%
Poor	8%	10%
Average	22%	23%
Good	33%	31%
Very Good	19%	25%

### Chart 3

Rating of spiritual life off campus, by gender (*percentages are approximations*)

Rating	Female	Male
Very Poor	3%	10%
Poor	6%	11%
Average	44%	32%
Good	32%	28%
Very Good	15%	19%

(From the Canales Report: originally Figures 9(b) and 9(c))

## Appendix A

### Religious Background and Personal Values Questionnaire

Freshman Year of Studies, Notre Dame, Indiana 1988

Dear Student:

The information in this questionnaire is being collected as part of a continuing study of students at Notre Dame. Your participation in this research is requested so that we may gain a better understanding of the background of our students and how they are affected by their college experiences. Detailed information on the goals and design of this research program are furnished upon request by any person taking the questionnaire. Identifying information has been requested only in order to make subsequent follow-up studies possible. Your response will be held in the *strictest professional confidence*. Your response as an individual will NOT be known by anyone. As a result you can be assured that your answers are completely private.

For each item, please circle the best or most appropriate answer on the questionnaire. Do not write your name on the survey.

Sincerely,

C. Lincoln Johnson, Director  
Social Science Training and Research Laboratory

Kathleen Maas Weigert,  
Concurrent Assistant Professor  
American Studies

# Task Force on Evangelization, Pastoral Ministry and Social Values

## Religious Background and Personal Values Questionnaire Form 88

Directions: It is important that you answer each of the following questions according to how *you* think or feel. Some of the questions have to do with your background and understanding of your religious tradition as a Catholic, Protestant, Jew, etc. Other questions ask you how you feel about certain things. Still other questions ask you for your frank opinions of knowledge about current issues. It is to be stressed that on each of the opinion items *there is no one correct answer* as people of good conscience disagree on these matters. Please answer the questions as thoroughly and honestly as you can.

What is your Notre Dame student ID Number (Social Security Number)?

### Part I — Background

1. Indicate your sex.

1. Female
2. Male

2. What is your religious preference?

1. Roman Catholic
2. Protestant
3. Jewish
4. Other

3. How many children are there in your family, *counting yourself*?

- 1      2      3      4      5 or more

4. The place that you live can best be described as:

1. Suburb
2. Inside a medium-size city
3. Inside a large city
4. Rural: medium size town
5. Rural: small town

A. What is the highest level of education attained by your

- Less than high school  
High school graduate  
Some college (including two-year degree)  
College graduate  
Post-graduate training (including M.A., Ph.D., M.D., or law degree)

5. Father

- 1  
2  
3  
4  
5

6. Mother

- 1  
2  
3  
4  
5

How many years of Catholic education have you had?

7. Elementary school

1. None
2. 1-3 years
3. 4-6 years
4. 7-8 years

8. High School

1. None
2. 1 year
3. 2-3 years
4. 4 years

9. How many years did you attend an all-female or all-male high school?

- 0      1      2      3      4

10. What is your ethnic background

1. Black
2. Hispanic
3. Asian American
4. Native American
5. Other (specify)

11. My opportunity for having social contact with minority group members has been:

1. Very frequent
2. Fairly frequent
3. Occasional
4. Very infrequent
5. Never

## Task Force on Evangelization, Pastoral Ministry and Social Values

B. During the academic year how often were you involved in the following activities during high school?

	Very Active	Active	Somewhat Active	Hardly Active	Not at all
12. Athletics/sports (intramural, club or varsity)	1	2	3	4	5
13. Academic clubs (e.g., honor societies, language, science)	1	2	3	4	5
14. Special academic programs <i>beyond</i> the classroom (e.g., internships, special papers)	1	2	3	4	5
15. Arts (e.g., drama, film, music, journalism)	1	2	3	4	5
16. Social awareness programs (e.g., hunger information, nuclear issues, poverty concerns)	1	2	3	4	5
17. Part-time job	1	2	3	4	5
18. Church activities	1	2	3	4	5
19. Political activities (clubs or organizations)	1	2	3	4	5

20. Indicate how often you have been involved with volunteer service activities (e.g., visiting the elderly, etc.) in your community this past year.

1. Once a week
2. Twice a month
3. Once a month
4. Twice a year
5. Not at all

21. During high school, were you involved in a social awareness project or educational experience (e.g., hunger or poverty awareness event, mock UN seminar, etc.)? Please choose the *one* response which *best* describes your participation.

1. Yes, it was a normal part of the *graduate requirements* at my high school.
2. Yes, it was an *elective* opportunity at my high school.
3. Yes, it was part of my Church or youth organization activity.
4. Yet, it was something my family/friends encouraged me to do.
5. No, I did not have an opportunity to participate.

### Part II — Personal Orientation

C. Listed below are 16 pairs of characteristics. For example:

Very artistic                      1            2            3            4            5            6            Not at all Artistic

Each pair describes two different characteristics at opposite extremes; you cannot be both at the same time. The numbers form a scale between the two extremes. You are to choose the number which best describes where you fall on the scale. Please *circle* the number which best describes you.

22. Very aggressive	1	2	3	4	5	6	Not at all aggressive
23. Very independent	1	2	3	4	5	6	Not at all independent
24. Very emotional (Let's feelings show)	1	2	3	4	5	6	Not at all emotional
25. Able to give self completely to others	1	2	3	4	5	6	Not able to give self completely to others
26. Very competitive	1	2	3	4	5	6	Not at all competitive
27. Very career oriented	1	2	3	4	5	6	Not very career oriented
28. Highly needful of approval	1	2	3	4	5	6	Indifferent to other's approval
29. Very aware of other's feelings	1	2	3	4	5	6	Often not aware of other's feelings
30. Never give up easily	1	2	3	4	5	6	Often give up easily
31. Spontaneous	1	2	3	4	5	6	Analyze things
32. Very self-confident	1	2	3	4	5	6	Not self-confident
33. Restrained	1	2	3	4	5	6	Enthusiastic
34. Impatient	1	2	3	4	5	6	Patient
35. Active	1	2	3	4	5	6	Passive
36. Tactful	1	2	3	4	5	6	Outspoken
37. Acts on facts	1	2	3	4	5	6	Acts on feelings

## Task Force on Evangelization, Pastoral Ministry and Social Values

D. Values are transmitted by frequently repeated proverbs. Here are some of the sayings we use to express our attitude toward everyday life. Circle the appropriate response.

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
38. You get out of life what you put into it.	1	2	3	4	5
39. All's fair in love and war.	1	2	3	4	5
40. If you can't say something nice don't say anything.	1	2	3	4	5
41. It's hard to view life as a bowl of cherries when there are so many pits.	1	2	3	4	5
42. Live and let live.	1	2	3	4	5
43. There are two sides to every story.	1	2	3	4	5
44. Charity begins at home (my groups).	1	2	3	4	5
45. When the going gets tough, the tough get going.	1	2	3	4	5
46. You've got to do what works for you.	1	2	3	4	5
47. Never put off until tomorrow what you can do today.	1	2	3	4	5

E. People's views of social and ethical issues are influenced by many people and factors. Being as reflective as you can, how influential have the following been on your current thinking about economic, social and political issues currently facing us.

	Major	Very	Some Influence	Minor	Little/ No
48. Parents	1	2	3	4	5
49. High school teachers from whom I took courses.	1	2	3	4	5
50. Official Church documents (e.g., Bishops' Pastorals)	1	2	3	4	5
51. My experience in voluntary service activities.	1	2	3	4	5
52. My experience in social awareness activities.	1	2	3	4	5
53. National news on television	1	2	3	4	5
54. Articles and editorials in the newspapers	1	2	3	4	5
55. Articles and editorials in national magazines (e.g., <i>Time</i> , <i>Newsweek</i> ).	1	2	3	4	5
56. My classmates and friends	1	2	3	4	5
57. A priest or minister I know or heard.	1	2	3	4	5

### Part III — Religious Experience

58. How involved would you say your parents are in your local parish and/or Church activities?

1. Very active; they are leaders in our local parish.
2. Quite active; they participate in a number of parish groups or events.
3. Not very active; they mainly attend Mass or church on a regular basis.
4. They are not really active in the parish or congregation at this time.
5. They are negative about church involvement at this time.

59. If not prevented by unavoidable circumstances, I attend church

1. Once a week or more
2. Twice a month
3. Once a month
4. Twice yearly
5. Not at all

	Very Frequently	Frequently	Occasionally	Rarely	Never
60. I read literature about my faith (or Church)	1	2	3	4	5
61. I spend periods of time in private religious thought and meditation.	1	2	3	4	5



## Task Force on Evangelization, Pastoral Ministry and Social Values

F. We are interested in how much you know about the following areas listed in items 62 to 69.

	A great deal	Good knowledge	Fairly good	Little acquaintance	Little or no interest
62. Old Testament	1	2	3	4	5
63. New Testament	1	2	3	4	5
64. Christian social ethics (questions of war, poverty, medical ethics, etc.)	1	2	3	4	5
65. Teaching and recent documents of the Catholic Church on social justice	1	2	3	4	5
66. Christian marriage and sexuality	1	2	3	4	5
67. World religions	1	2	3	4	5
68. Sacraments and liturgical prayer	1	2	3	4	5
69. Church history	1	2	3	4	5

### Part IV — Notre Dame Expectations

G. We are interested in some of the things which influenced your decision to come to Notre Dame. Indicate how important each of the following was in your decision to attend Notre Dame.

	Very Important	Important	Of little importance	Not at all important	
70. The social life at Notre Dame.	1	2	3	4	
71. Other members of my family went to Notre Dame.	1	2	3	4	
72. The opportunity to link my religious faith and my career plans.	1	2	3	4	
73. That I would be challenged academically.	1	2	3	4	
74. The opportunity to deepen my religious experience and understanding of my faith.	1	2	3	4	
75. The athletic tradition and sports in general.	1	2	3	4	
	Yes definitely	Yes maybe	I don't think so	Definitely not	I've given it no thought
76. While you may change your mind later, do you think that you will participate in any of Notre Dame's overseas/foreign study programs?	1	2	3	4	5

77. Even though you may change your mind later, what college of the University do you think you will enter after your freshman year?

1. Arts and Letters (Fine Arts, Humanities, Social Sciences)
2. Business Administration
3. College of Science
4. College of Engineering

### Part V — Religious Orientation

H. The following questions ask you about your religious beliefs and experiences. There are NO right or wrong answers, and how you answer will NOT affect anything you do at Notre Dame. Please *answer as honestly as possible*. Usually your first "gut" reaction is the most accurate. These are not "trick" questions and you should not spend a lot of time pondering a statement. To what extent do these statements reflect your feeling about religion:

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
78. The Church has been very important for my religious development.	1	2	3	4	5
79. Education has led me to question some teachings of my church.	1	2	3	4	5
80. It might be said that I value my religious doubts and uncertainties.	1	2	3	4	5
81. I am actively trying to decide by reading or other means what the truth is about.	1	2	3	4	5
82. I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to the world.	1	2	3	4	5
83. I sometimes wonder just what life is all about and why we are here.	1	2	3	4	5

## Task Force on Evangelization, Pastoral Ministry and Social Values

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
84. Questions are far more central to my religious experience than are answers.	1	2	3	4	5
85. It doesn't matter so much what I believe so long as I lead a moral life.	1	2	3	4	5
86. The Church is most important as a place to formulate good social relationships.	1	2	3	4	5
87. Although I believe in my religion, I feel there are many more important things in my life.	1	2	3	4	5
88. I try hard to carry my religion over into all my other dealings in life.	1	2	3	4	5
89. My religious beliefs are what really lie behind my whole approach to life.	1	2	3	4	5

### Part VI — Social and Religious Issues

I. People of religious conviction in the United States hold different positions on a variety of social and Church issues. The following are statements on a number of different topics about which people have different opinions. To what extent do you agree or disagree?

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
90. Peacemaking is not an optional commitment; it is a requirement of our faith.	1	2	3	4	5
91. Most people living on welfare could earn a living if they had more initiative.	1	2	3	4	5
92. My relationship to the Institutional Church is very close.	1	2	3	4	5
93. Assisting the poor is more a matter of charity than justice.	1	2	3	4	5
94. Unless a person is significantly involved in working toward social justice, he or she is not fully committed to the Christian faith.	1	2	3	4	5
95. Realistically, an individual can do little to bring about changes in our society.	1	2	3	4	5
96. An emphasis on liberal education courses (philosophy, theology, etc.) is often a waste of time for people in business, engineering and scientific areas.	1	2	3	4	5
97. There ought to be major redistribution of wealth from rich countries to poor countries working toward world peace.	1	2	3	4	5
98. Most persons have a lot of control over what happens to them in life.	1	2	3	4	5
99. The best way to improve world conditions is for people to concentrate on taking care of their own personal and family business.	1	2	3	4	5
100. I find myself struggling to apply the principles of my faith to the personal ethical issues of the day (contraception, drinking, honesty, etc.).	1	2	3	4	5
101. I find that the Church provides clear ethical guidance for me in areas related to larger social and political issues.	1	2	3	4	5
102. It is important that the United States strengthen its military preparedness at this point in history even though the cost may hurt valuable social programs.	1	2	3	4	5
103. Ideally, it is best for the family if only the husband works outside the home.	1	2	3	4	5
104. Women should receive the same salary and opportunities for advancement as men in comparable positions.	1	2	3	4	5
105. Which of the following do you think is <i>the most pressing</i> issue at the present time?					
1. Closing the economic gap between the rich and the poor.					
2. Problems of world hunger.					
3. Attaining national security.					
4. Freedom and rights for minorities.					
5. The threat of nuclear war.					

# Task Force on Evangelization, Pastoral Ministry and Social Values

## Codebook for: Values Survey (seniors only)

We are interested in some of your free time activities, your attitudes toward various issues, the Church and Notre Dame itself. Mark your response to each of these questions in the appropriate column on the back side of the survey. Do not record any answers in this booklet.

1. I attend weekly Mass or Liturgy
  - A. Almost always
  - B. Regularly/most of the time
  - C. Occasionally
  - D. Rarely or never
2. Participant in Hall or Student Government
  - A. Almost always
  - B. Regularly/most of the time
  - C. Occasionally
  - D. Rarely or never

How frequently have you volunteered or spent time . . .

- |  | Regularly | Occasionally | Never |
|--|-----------|--------------|-------|
| 3. Working with the handicapped                                | A         | B            | C     |
| 4. Visiting the elderly  | A         | B            | C     |
| 5. Tutoring (e.g., Neighborhood Study Help, non-N.D. students) | A         | B            | C     |
| 6. Other service groups/activities                             | A         | B            | C     |

Have you participated in any of the following social awareness programs or groups?

- |                                       | Yes | No |
|---------------------------------------|-----|----|
| 7. Urban Plunge                       | A   | B  |
| 8. CILA                               | A   | B  |
| 9. ND/SMC World Hunger Coalition      | A   | B  |
| 10. Amnesty International/Pax Christi | A   | B  |
| 11. Anti-Apartheid Network/ODN        | A   | B  |

Here are some reasons for participating in volunteer service activities. Please indicate how important each of these reasons was for you in your off-campus service activities.

- | Degree of importance  | Very<br>important | Slightly<br>important | important | Not<br>important | No service<br>activities |
|---|-------------------|-----------------------|-----------|------------------|--------------------------|
| 12. To test out future career plans   | A                 | B                     | C         | D                | E                        |
| 13. A course requirement  | A                 | B                     | C         | D                | E                        |
| 14. To learn more about other people and their experiences  | A                 | B                     | C         | D                | E                        |
| 15. To learn how to be effective in the area of social change   | A                 | B                     | C         | D                | E                        |
| 16. Due to religious and ethical reasons  | A                 | B                     | C         | D                | E                        |
| 17. I was advised that it would be helpful in getting into professional school (e.g., medical, law, dental, etc.) | A                 | B                     | C         | D                | E                        |

18. Which of the following best describes the current state of your religious faith?

- A. I am fairly clear about my religious beliefs and they play a significant role in my daily life.
- B. I am fairly clear about my religious beliefs. While important, however, they are not something I think about on a regular basis.
- C. I am unsure about my religious beliefs and expect that I will continue to actively search out answers to basic questions of life and death.
- D. I am unsure about many of my religious beliefs, but this lack of certainty doesn't really bother me right now.
- E. I am fairly clear about my religious beliefs but struggle with how to apply my beliefs to my everyday life and/or social and political problems confronting us.

## Task Force on Evangelization, Pastoral Ministry and Social Values

19. As you plan for the next few years, what kind of Church involvement do you anticipate in your new setting; choose the one closest to your expectation:

- A. I will become every active in my new parish.
- B. I will keep up with church events and issues but probably not get involved in a parish.
- C. I will wait until I need the Church for marriage, baptism of children, etc., before making a commitment to a parish.
- D. I will look for faith development outside of a parish setting.

People's views of social and ethical issues are influenced by many people and factors. Being as reflective as you can, how influential have the following been on your current thinking about economic, social and political issues currently facing us.

Degree of influence:

	a major	very	some	minor	little or no
20. Parents	A	B	C	D	E
21. Notre Dame faculty from whom I took courses	A	B	C	D	E
22. Official Church documents (e.g., Bishops' Pastorals)	A	B	C	D	E
23. Specific courses I took while at Notre Dame	A	B	C	D	E
24. Programs through the Center for Social Concerns	A	B	C	D	E
25. Programs through Campus Ministry	A	B	C	D	E
26. National news on television	A	B	C	D	E
27. Articles and editorials in the newspapers	A	B	C	D	E
28. Articles and editorials in national magazines	A	B	C	D	E
29. My fellow students at Notre Dame	A	B	C	D	E
30. Hall staff at Notre Dame	A	B	C	D	E
31. Special speakers and forums at Notre Dame	A	B	C	D	E

Do you agree or disagree with each of these statements?

Degree of influence

	strongly agree	agree	un- decided	dis- agree	strongly disagree
32. Teachers from my college at N.D. generally brought an awareness of the value implications related to their courses	A	B	C	D	E
33. As a Catholic university, N.D. should do more to help financially poorer students attend this university	A	B	C	D	E
34. I have been personally helped by faculty and staff while at N.D. to relate my faith to contemporary moral issues	A	B	C	D	E
35. Unless a person is significantly involved in working toward social justice he or she is not fully committed to the Christian faith	A	B	C	D	E
36. In the future, I think the Catholic Church should play a more important and crucial role in political life of the country	A	B	C	D	E
37. The Church should not allow women to become ordained priests	A	B	C	D	E
38. I find myself struggling to apply the principles of my faith to the personal ethical issues of the day (abortion, contraception, etc.)	A	B	C	D	E
39. I find that the Church provides clear ethical guidance for me in areas related to larger social and political issues	A	B	C	D	E
40. I don't think I'll have any problem achieving the same standard of living my parents have	A	B	C	D	E
41. Most people living on welfare could earn a living if they had more initiative	A	B	C	D	E
42. Assisting the poor is more a matter of charity than justice	A	B	C	D	E
43. There ought to be a major redistribution of wealth from rich countries to poor countries in working toward global justice	A	B	C	D	E
44. The U.S. should contribute money to poorer nations, primarily because it is in our economic interest, not because we have a moral obligation to do so	A	B	C	D	E
45. It is important that the U.S. strengthen its military preparedness at this point in history even though the cost may hurt valuable social programs	A	B	C	D	E
46. The Federal Government is not doing enough to promote disarmament	A	B	C	D	E
47. It seems almost certain that there will be limited use of nuclear weapons somewhere in the world in the next five years	A	B	C	D	E

# Task Force on Evangelization, Pastoral Ministry and Social Values

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48. There is very little racial prejudice/discrimination among my Notre Dame classmates	A	B	C	D	E
49. Ideally, it is best for the family if only the husband works outside the home	A	B	C	D	E
50. The death penalty should be abolished	A	B	C	D	E
51. It is morally defensible for an unmarried couple who deeply care for each other to have sexual intercourse	A	B	C	D	E
52. There are some instances where abortion is morally permissible	A	B	C	D	E
53. Women should receive the same salary and opportunities for advancement as men in comparable positions	A	B	C	D	E

## College Students and Values

1. The 1987 National Data (College Students and Values: 1987 National Data)
  2. Notre Dame 1988 Freshmen
    - a. overall picture
    - b. specific aspects (Freshman Survey - 1988)
      - 1) involvement with community service/social awareness (A, B)
      - 2) religious background
        - a) the students' families (C)
        - b) the students themselves
          - (1) church attendance (D)
          - (2) read religious literature (E)
          - (3) engage in religious meditation (F)
          - (4) feel close to the institutional church (G)
      - 3) religious knowledge (H)
      - 4) social/religious attitudes (I)
        - Q1 peacemaking
        - Q2 assist poor is charity
        - Q3 social justice
        - Q4 struggle to apply principles of faith
        - Q5 church provides clear guidance
      - 5) why choose Notre Dame (J)
      - 6) centers of influence (K)
    - c. Implications (Implications of the 1988 Data on Notre Dame Freshmen and Seniors)
  3. Notre Dame 1988 Seniors
    - a. overall picture
    - b. specific aspects (Graduating Class 1988: Social Concerns Participation)
      - 1) involvement in service/social awareness activities (A)
      - 2) religious involvement
        - a) mass attendance (B)
        - b) current religious faith (C)
        - c) plans for future religious activity (D)
      - 3) social/religious attitudes (E)
        - R1 social justice
        - R2 struggle to apply principles of faith
        - R3 church provides clear guidance
        - R4 assist poor is charity
      - 4) ethical/moral attitudes (F)
        - E1 abolish death penalty
        - E2 unmarried sex morally defensible
        - E3 abortion morally permissible sometimes
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# Task Force on Evangelization, Pastoral Ministry and Social Values

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## 5) Notre Dame experience (G)

ND1 college teachers; values implications in class

ND2 N.D. as Catholic University should help financially poor

ND3 helped by faculty and staff to relate faith

ND4 very little racial prejudice among N.D. classmates

## 6) centers of influence (H)

### c. Implications

## College Students and Values: 1987 National Data

Personal Objectives	Female	Male
1. Becoming an authority in his or her field	76%	78%
2. Being very well-off financially	72%	79%
3. Raising a family	59%	55%
4. Being successful in his or her own business	46%	55%
5. Developing a philosophy of life	39.2%	39.6%

### Social Objectives

1. Helping others who are in difficulty	66%	50%
2. Influencing social values	39%	33%
3. Promoting racial understanding	30%	28%
4. Participating in community action	22%	18%
5. Helping clean up the environment	15%	21%

### Changes in Social and Personal Objectives

	1967	1987
1. Developing a philosophy of life	83%	39%
2. Being very well-off financially	44%	76%

(percentages are for those indicating "essential" or "very important")

(Source: Cooperative Institutional Research Program Higher Education Research Institute, UCLA)

### Volunteer Service Participation

All 1988 Freshmen	
Once per week	15%
Twice per month	11%
Once per month	20%
Twice per year	33%
None	20%

### Reasons for Participation in Social Awareness Activity

All 1988 Freshmen	
Graduate Requirement	12%
Elective	33%
Church/Youth Organization	10%
Others Encouraged	6%
No Opportunity	39%

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## Parents' Church Involvement

All 1988 Freshmen	
Very Active	13%
Quite Active	33%
Not Very Active	39%
Not Active	13%
Negative Feelings	1%

## Church Attendance — 1988 Freshmen

All 1988 Freshmen	
Once per week or more	70%
Twice per month	11%
Once per month	8%
Twice per year	8%
None	3%

## Read Religious Literature

All 1988 Freshmen	
Very Frequently	4%
Frequently	9%
Occasionally	40%
Rarely	39%
Never	8%

## Engage in Religious Meditation

All 1988 Freshmen	
Very Frequently	8%
Frequently	22%
Occasionally	37%
Rarely	26%
Never	7%

## Feel Close to Institutional Church

All 1988 Freshmen	
Strongly Agree	3%
Agree	23%
Undecided	30%
Disagree	36%
Strongly Disagree	9%

## Religious Knowledge — 1988 Freshmen

All Freshmen	
Marriage and Sex	87.2%
Social Ethics	78.4%
New Testament	76%
Sacraments/Literature	75.1%
Church History	73.1%
Old Testament	70.1%
World Religions	61.8%
Social Justice	52.4%

## Religious Attitude — 1988 Freshmen

All Freshmen	
Q1	71.4%
Q2	27.3%
Q3	17.3%
Q4	49.1%
Q5	25.5%

## Why Choose N.D. — 1988 Freshmen

All Freshmen	
Academic	96.4%
Social Life	75.7%
Deepen Faith	56.7%
Link Religion and Career	51.2%
Athletics	56.8%
Family Alumni	32.8%

## Influences — 1988 Freshmen

All Freshmen	
Parents	77.2%
High School Teachers	51.2%
Peers	49.5%
National TV News	40.8%
National Magazines	32.6%
Newspapers	32.6%
Volunteer Service	25.3%
Social Awareness Activity	23.6%
Clergy	20.7%
Church Documents	11.5%

# Task Force on Evangelization, Pastoral Ministry and Social Values

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## FRESHMAN SURVEY 1988

### A. Centers of Influence

1. Item: People's views of social and ethical issues are influenced by many people and factors. Being as reflective as you can, how influential have the following been on your current thinking about economic, social and political issues currently facing us.
2. Responses: data are for those indicating "major" or "very."

### B. Volunteer Service/Social Awareness

1. Item on volunteer: Indicate how often you have been involved with *volunteer service* activities (e.g., visiting the elderly, etc.) in your community this past year.
2. Item on social awareness. During high school, were you involved in a *social awareness* project or educational experience (e.g., hunger or poverty awareness event, mock UN seminar, etc.)? Please choose the *one* response which *best* describes your participation.

### C. Religious Background

1. Parent's involvement:
  - a. Item: How involved would you say your parents are in your local parish and/or Church activities?
  - b. Response categories:
    1. Very active; they are leaders in our local parish.
    2. Quite active; they participate in a number of parish groups or events.
    3. Not very active; they mainly attend Mass or church on a regular basis.
    4. They are not really active in the parish or congregation at this time.
    5. They are negative about church involvement at this time.
2. Their church attendance: If not prevented by unavoidable circumstances, I attend church.
3. Reading, meditation:
  - a. Item on reading: I read literature about my faith (or Church).
  - b. Item on meditation: I spend periods of time in private religious thought and meditation.
  - c. Responses: data are for those indicating "very frequently" or "frequently."
4. Relationship to Church:
  - a. Item: My relationship to the institutional Church is very close.
  - b. Response: "strongly agree" plus "agree."

### D. Religious Knowledge

1. Item: We are interested in how much you know about the following areas listed in items 62 to 69.
2. Responses combine "a great deal," "a good knowledge" and "fairly good."

### E. Why Choose N.D.

1. Item: We are interested in some of the things which influenced your decision to come to Notre Dame. Indicate how important each of the following was in your decision to attend Notre Dame.
2. Responses: "very important" plus "important."

### F. Religious Attitudes

1. Items:
  - a. Peacemaking: Peacemaking is not an optional commitment; it is a requirement of our faith.
  - b. Assisting poor: Assisting the poor is more a matter of charity than justice.
  - c. Social justice: Unless a person is significantly involved in working toward social justice, he or she is not fully committed to the Christian faith.
  - d. Struggle to apply faith: I find myself struggling to apply the principles of my faith to the personal ethical issues of the day (contraception, drinking, honesty, etc.).
  - e. Church is clear: I find that the Church provides clear ethical guidance for me in areas related to larger social and political issues.
2. Responses: "strongly agree" plus "agree."



# Task Force on Evangelization, Pastoral Ministry and Social Values

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## Implications of the 1988 Data on Notre Dame Freshmen and Seniors

### 1. Freshmen

- a. social concerns involvement:
  - 1) 46% regularly did volunteer service
  - 2) 81% have had some social awareness activity
- b. parents' religious involvement:
  - 85% consider their parents regular church attenders or even more active
- c. students' religious involvement:
  - 1) church attendance: 81% go at least twice a month
  - 2) read literature on faith: 53% do so occasionally or more often
  - 3) engage in religious meditation: 67% do so occasionally or more often
  - 4) feel close to institutional church: 26% agree or strongly agree
- d. student's religious knowledge:
  - Most students judge their knowledge to be fairly good or better in the areas questioned
  - The weakest areas are world religions, and the teaching and recent documents of the Catholic Church on social justice
- e. student's religious attitudes:
  - 1) In the area of peace, poverty and social justice
    - a) about 70% believe that peacemaking is a requirement of faith
    - b) about 25% think that assisting the poor is more a matter of charity than justice
    - c) about 15% agree that to be a fully committed Christian one must be involved in social justice work
  - 2) In ethical areas
    - a) about 50% find themselves struggling to apply principles of faith
    - b) about 25% feel that the Church provides clear ethical guidance on larger social and political issues
- f. reasons for choosing Notre Dame:
  - 1) almost all students consider academic challenge of Notre Dame to be an important or very important factor
  - 2) three-fourths consider the social life of great importance
  - 3) about 60% indicated that "the opportunity to deepen my religious experience and understanding of my faith" of importance
  - 4) about 60% consider the athletic tradition and sports in general of importance
  - 5) about 50% say that the opportunity to link religious faith and career plans is important
  - 6) about 30% cite the fact that other members of the family had gone to Notre Dame as important
- g. centers of influence:
  - 1) three-fourths of the students cite their *parents* as a major influence or very influential
  - 2) about 50% chose *high school teachers* and about 50% chose *peers*
  - 3) between 30% and 40% chose *national TV news, national magazines and newspapers*
  - 4) between 20% and 25% chose *volunteer service, social awareness activities and priests or ministers*
  - 5) about 10% cited *official Church documents*

### 2. Seniors:

- a. social concerns' involvement
  - 1) 67% had been involved in some service group/activity occasionally or more often
  - 2) between 5% and 15% had been involved in a social awareness group or program
- b. religious involvement
  - 1) church attendance: 64% go almost always or regularly
  - 2) current religious state: 55% find their beliefs clear and such beliefs are important or the students are struggling to apply such beliefs
  - 3) planned church participation: almost 50% say that while they will keep up with church issues they probably will not get involved in a parish
- c. religious attitudes:
  - 1) in the area of poverty and social justice
    - a) about 20% think that assisting the poor is more a matter of charity than justice
    - b) about 25% agree that to be a fully committed Christian one must be involved in social justice work
  - 2) in ethical areas
    - a) about 50% find themselves struggling to apply principles of faith
    - b) about 30% feel that the Church provides clear ethical guidance on larger social and political issues

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- d. societal moral/ethical issues:
  - 1) death penalty: 35% agree that the death penalty should be abolished
  - 2) unmarried sex: about 60% agree that it is morally defensible
  - 3) abortion: about 55% agree that it can be morally defensible
- e. experience at Notre Dame:
  - 1) about 65% of the students agree that their college teachers brought awareness of value implications related to the course
  - 2) about 75% believe that as a Catholic university N.D. should help the financially poorer students
  - 3) about 35% agree that they have been personally helped by faculty and staff to relate faith to contemporary moral issues
  - 4) about 25% agree that there is little racial prejudice among N.D. classmates

## Implications

- 1. The item asked:
 

"indicate the importance to you personally of each of the following . . ."
- 2. What do the data suggest:
  - a. that college students are more interested in personal goals, over which they have some control and which are achievable, than in social objectives;
  - b. that, by and large, women and men college students have the same goals with two exceptions:
    - 1) many more women than men value helping others in difficulty;
    - 2) somewhat more men value financial, business success

## Graduating Class 1988: Social Concerns Participation

(approximate number responding = 1600 out of about 1700 graduates)

- 1. How frequently have you volunteered or spent time:
 

area	regularly or occasionally
a. working with the handicapped	25%
b. visiting the elderly	34%
c. tutoring (e.g., Neighborhood Study Help, non-N.D. students)	40%
d. other service groups/activities	67%
- 2. Have you participated in any of the following social awareness programs or groups?
 

area	"yes" participated
a. Urban Plunge	13%
b. Community for the International Lay Apostolate	5%
c. ND/SMC World Hunger Coalition	13%
d. Amnesty International/Pax Christi	6%
e. Anti-Apartheid Network/Overseas Development Network	9%
- 3. How important was each of these reasons for you in your off-campus service activities:
 

area	very/slightly important
a. To test out future career plans	24%
b. A course requirement	13%
c. To learn more about other people and their experiences	48%
d. To learn how to be effective in area of social change	42%
e. Due to religious and ethical reasons	40%
f. I was advised that it would be helpful in getting into professional school (e.g., medical, law, dental, etc.)	13%

# Task Force on Evangelization, Pastoral Ministry and Social Values

## Mass Attendance — 1988 Seniors

### All Seniors — Level of Mass Attendance

Almost always	47%
Regularly	17%
Occasionally	19%
Rarely	18%

## Current Religious Faith — 1988 Seniors

### All Seniors — Current State of Beliefs

Clear-significant	40%
Clear-no regular thought	28%
Clear-struggle	15%
Unsure-search	7%
Unsure-not concerned	11%

## Future Religious Activity — 1988 Seniors

### All Seniors — Plans for Future Church Involvement

Become Very Active	31%
Keep Up With Church Events	48%
Wait Until Need Church	8%
Faith Development Outside of Church	13%

## Religious Involvement — 1988 Seniors

### All Seniors

R1	26%
R2	48.7%
R3	30.4%
R4	21.4%

## Ethical/Moral Issues — 1988 Seniors

### All Seniors

E1	35.3%
E2	58.6%
E3	55.9%

## Notre Dame Life — 1988 Seniors

### All Seniors

ND1	66.9%
ND2	76.2%
ND3	36.8%
ND4	24.9%

## Major Sources of Influence — 1988 Seniors

Parents	83%
Fellow ND Students	57%
Specific ND Cou	46%
National TV News	41%
ND Faculty	41%
Newspapers	39%
National Magazines	36%
ND Hall Staff	16%
CSC Programs	16%
Special Speaker	15%
Church Documents	12%
Campus Ministry Programs	10%

# Task Force on Evangelization, Pastoral Ministry and Social Values

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## Senior Survey 1988

### A. Centers of Influence

1. Item: People's views of social and ethical issues are influenced by many people and factors. Being as reflective as you can, how influential have the following been on your current thinking about economic, social and political issues currently facing us.
2. Responses: data is for those indicating "a major" or "very."

### B. Notre Dame Experience

1. Items:
  - ND1: Teachers from my college at N.D. generally brought an awareness of the value implications related to their courses.
  - ND2: As a Catholic university, N.D. should do more to help financially poorer students attend N.D.
  - ND3: I have been personally helped by faculty and staff while at N.D. to relate my faith to contemporary moral issues.
  - ND4: There is very little racial prejudice/discrimination among my Notre Dame classmates.
2. Responses: "strongly agree" plus "agree."

### C. Religious Involvement

1. Items:
  - R1: Unless a person is significantly involved in working toward social justice he or she is not fully committed to the Christian faith.
  - R2: I find myself struggling to apply the principles of my faith to the personal ethical issues of the day (abortion, contraception, etc.).
  - R3: I find that the Church provides clear ethical guidance for me in areas related to larger social and political issues.
  - R4: Assisting the poor is more a matter of charity than justice.
2. Responses: "strongly agree" plus "agree."

### D. Religious Faith: current state

1. Item: Which of the following best describes the current state of your religious faith?
2. Responses:
  1. I am fairly clear about my religious beliefs and they play a significant role in my daily life.
  2. I am fairly clear about my religious beliefs. While important, however, they are not something I think about on a regular basis.
  3. I am fairly clear about my religious beliefs but struggle with how to apply my beliefs to my everyday life and/or social and political problems confronting us.
  4. I am sure about my religious beliefs and expect that I will continue to actively search out answers to basic questions of life and death.
  5. I am unsure about many of my religious beliefs, but this lack of certainty doesn't really bother me right now.

### E. Future Church Involvement

1. Item: As you plan for the next few years, what kind of Church involvement do you anticipate in your new setting; choose the one closest to your expectation:
2. Responses:
  1. I will become very active in my new parish.
  2. I will keep up with church events and issues but probably not get involved in a parish.
  3. I will wait until I need the Church for marriage, baptism of children, etc., before making a commitment to a parish.
  4. I will look for faith development outside of a parish setting.

### F. Ethical-Moral Issues

1. Items:
  - E1: The death penalty should be abolished.
  - E2: It is morally defensible for an unmarried couple who deeply care for each other to have sexual intercourse.
  - E3: There are some instances where abortion is morally permissible.
2. Responses: "strongly agree" plus "agree."

# Task Force on Evangelization, Pastoral Ministry and Social Values

## Appendix B

### Some Notes on Evangelization

What follows are some schematic notes for our discussion of the term *evangelization* as background for the work of this task force. These notes make no pretension to completeness; they are prepared solely to aid in our determination as to what we mean and what we do not mean by the term which is part of our task force title.

#### Terms:

1) Our English word *gospel* translates the Greek *evangelion* which means *good news*. In the New Testament the word occurs as a noun and as a verb—to evangelize. Evangelization is the process by which the Good News is announced or proclaimed. At this stage we will use the word “gospel” and “evangelization” interchangeably because the later meaning of gospel as a book (e.g., The Gospel of John) does not concern us. The two evangelists who use the word “gospel” (Mark and Matthew) never use it as a term for a literary genre but, rather, to indicate the content of their message.

It is Paul who most uses the word “gospel” both in the nominal and verbal form. At times, he merely speaks of the gospel (e.g., Rom. 10:16) without further qualification; at other times he speaks of the “Gospel of God” (Rom. 1:1), the “Gospel of Christ” (Paul. 1:27) or the “Gospel of his Son” (Rom. 1:9). He can also personalize the term, “my Gospel” (Rom. 16:25) or “our Gospel” (II Cor. 4:3) but insists there is but one Gospel and no other (see: Gal. 1:7).

We should further note that the proclamation of the Good News is both an activity within the Christian community as well as the corporate task of that community to others. Indeed, we could say that the very existence of a believing community itself is a proclamation of the Gospel. It is very clear from a careful reading of the whole New Testament that the Gospel is to be proclaimed to the church (e.g., Paul writes of the Gospel to the Christian community at Rome) and to those outside it (“Go ye therefore into the whole world. . .”).

2) We have a fairly good idea of what the essential components of the Gospel are because, for example, St. Paul summarizes them in at least two different places: Rom. 1:1-6 and I Cor. 15:1-8. We need not rehearse this early statement of the Christian message. It is useful for what we are about to remember that Gospel/Evangelization—witness of the Christian community as to what it understands about Jesus, his deeds and his message. We can summarize the matter by the synopsis given by *Evangelic Nuntiandi* (hereafter: EN): “As the kernel and center of his Good News, Christ proclaims salvation, this great gift of God which is libera-

tion from everything that oppresses man but which is above all liberation from sin and the Evil One, in the joy of knowing God and being known by Him, and of being given over to him” (EN #9).

#### Reflections

Evangelization can stand, in the main, for that process by which those who are Christians reflect what it means to be a Christian both to those within the community and to those outside it. This process might well involve proselytization (Christianity, after all, is a missionary religion) but it need not. It may involve fidelity to the Christian message in individual and social life; it may function as a leavening word in private or public discourse; it may incarnate itself in vehicles for charity, social justice, service to the world, and so on.

When we apply the term *evangelization* to the university (or better: this University) it might be useful to think of it as a series of concentric circles that expand out from some core convictions embedded in the very history of this place. In the interest of brevity, let me list some of them:

- Notre Dame was founded as a Catholic Institution and, as such, carries with it a very old tradition that assumes that all human learning is somehow connected to the path that leads to truth and, thence, to the Source of Truth, which is God. There is a very strong Catholic tradition that would deny any radical discontinuity between the pursuit of human wisdom and the search for God.
- Catholicism, historically, has a strong bias toward communitarianism. Hence, it should not be surprising that the university puts a strong emphasis on community emphasizing, to use a bit of a shop worn phrase, that this is a “family.”
- A further Catholic premise rests on the conviction that community/family most eloquently expresses itself when the community is bound horizontally to each other by reconciliation and vertically to God, i.e., in common worship (which, for Catholics, is eucharistic worship).
- The university community which is sensitive to the Gospel is so both negatively, by assuring that those things which dehumanize and degrade do not flow from the institution, and positively, by acting in such a way that Gospel values are reflected and expanded in university life.

Those are the ideals (or, at least some of them) that undergird the Catholic university. They are ideals, however, not concrete achievements. If we wish to speak of the evangelization of the university we must discuss both the achievements and the shortcomings of the university as it reaches toward those ideals which, if sober realism prevails, we recognize as not fully realizable until the *Eschaton* arrives.

## Task Force on Evangelization, Pastoral Ministry and Social Values

If we take the four principles enunciated above, for example, we can read them from the aspect of the challenge(s) they provide rather than as statements of fact. Thus:

- To what degree do we as an actual existing university create a climate for the pursuit of truth in teaching, research, service, and so on? To the precise degree that we do not provide such a climate we, in fact, fail in the specific task of evangelization that falls within the purview of a Catholic school.
- The communitarian spirit of a Catholic institution is not only reflected in worship (increasingly a harder thing to do in this era and climate of religious pluralism) but in the attempt to create a community of scholars (both learners and teachers!) that functions in some kind of just unity. Again, we fail as an evangelized community to the degree that there are those who are outside the circle through neglect, indifference, simple omission, and so on. If — to cite some random and widely disparate examples — we are indifferent to graduate student spouses or people of other faiths or persons of color or those whose tasks are menial, etc., then we have failed to be an evangelized community. If those failures and omissions flow from a lack of simple justice, the necessary remedies are more pressing and of the first order.
- A pressing dialectical tension at a school like Notre Dame is that between its historic Catholic identity and the just demands of those who are not part of that tradition. It would be preposterous to counsel a dilution of the Catholic character of this institution (which provides it with both its internal and external identity) but it would be un-evangelical to insist on that identity in such a fashion that, at the worst, would cause people to lose their own religious identity or, at best, would only begrudge them the right and the means to be faithful to what God calls them to be and do.

### Evangelization/Proselytization

Because of the concerns of some members of the task force that evangelization is a code word for proselytization or aggressive missionary activity we should say a word about that issue.

It would be less than honest to deny that Christianity is a missionary religion. It is so both by instinct and by what it perceives to be an essential mandate of the Gospel. However, we should note that *mission* has a somewhat aggressive ring to it in contemporary parlance. It conjures up images of subtle coercion or aggressive rhetoric or persistent argument. There are historical memories of conversion by the sword or by edict or by social threat. These negative images are noted only to state that they do not constitute the essence of mission as it is best understood in the Catholic tradition. In this area we have learned from both our mistakes and our excesses.

There is an ongoing discussion in Catholic theology about whether the church as a whole is oriented primarily toward its own community to create a sign-community in the world or whether its task is to be of service to the world. These issues were ventilated in two long articles by Roger Haight, S.J., and Robert Sears, S.J., in the December 1976 issue of *Theological Studies* (those interested will find those essays reprinted in *Why the Church?*, edited by Walter Burghardt and William Thompson (Ramsey, N.J.: Paulist, 1977, pp. 76-138) but in both cases, the authors are in agreement that the primary task of the church is to be a witness sign of Christ's liberating grace and the ways of that witness-sign are various.

In the concrete what that means is that a catholic university is "in mission" (i.e., it evangelizes) to the degree that it is a university, i.e., a community of scholars in pursuit of the truth. All of its concomitant tasks (to serve its members; lessen any mode of dehumanization (racism, sexism, etc.); provide an atmosphere conducive to social awareness, service, and outreach; enrich the common culture; produce serious research; and so on) is a part of evangelization. We might juxtapose our sense of evangelization as a Catholic university with some observations found in the early pages of *EN*:

- The relationship of the Gospel and culture which is seen as a dialectical one (*EN* #20).
- The value of *witness* which is already a "silent proclamation of the Good News" (*EN* #21).
- The recognition that evangelization is a "complex process" made up of many pieces including "the renewal of humanity, witness, proclamation, inner adherence, entry into the community, acceptance of signs, etc." These are activities that are "complementary and not mutually exclusive" (*EN* #24).
- Finally, and most pertinently, *EN* calls upon us to be "servants of the truth" and singles out "men (sic) of learning" to carry on the "tireless work of research" (*EN* #78) as well as pastors, parents and teachers, who should lead the young to truth "including religious and spiritual truth" (*EN* #78).

The conclusion I would draw is this: We are evangelizers to the precise degree that we are seriously committed to what a university (which calls itself Christian and Catholic) is about: the discovery and transmission of truth.

# Task Force on Evangelization, Pastoral Ministry and Social Values

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## Some Questions for Discussion

In order to focus our own deliberations it might be well for us to sort out some issues that revolve around our own understanding (as a task force) relative to the term *evangelization* as it is used in our work.

- 1) In what precise sense, based on *EN*, do we understand the terms evangelization? Is it, in fact, a usable term for the task force or does it carry too much semantic baggage with it?
- 2) What do we understand by the self-description of Notre Dame to be *Catholic* institution?
- 3) What problems arise — and here we should try to think of some specific instances — from the tension involved from the above two questions and the undeniable fact that this university has a certain pluralism already present in its profile?

## Appendix C

### Faculty Interview Schedule

Introduce yourselves.

Thank the faculty on behalf of the Task Force for allowing you to meet with them. Assure them of confidentiality and ask it of them.

Indicate who will be the "facilitator" and who the "scribe."

Just remind the person of the purposes of the Task Force: to assess the religious life of the campus; to learn what is being done now and what can be done better.

Tell the person there are two basic areas to the conversation: the Catholic identity of Notre Dame, and the place of religious and social values at Notre Dame.

#### First area:

STATEMENT: This first area focuses on the identity of Notre Dame as a Catholic University. Many people say this is a special place, a unique place, at least in part because of its Catholic character. We need your thoughts on this area.

- a. First, what do you think are the most important values of Notre Dame as a Catholic University?
- b. How important do you think the Catholic values are to each of these:
  - to most students?
  - to hall staff?
  - to faculty?
  - to the administration?

#### Second area:

STATEMENT: This area focuses on the religious atmosphere and the social values of Notre Dame, and their relationship to students and faculty.

- a. First, about the religious atmosphere:
  - 1) How would you describe the religious atmosphere in general at Notre Dame?
  - 2) How do you think most students experience the religious atmosphere?
  - 3) How do you think most faculty experience it?



## Task Force on Evangelization, Pastoral Ministry and Social Values

- b. Now, about moral, ethical, social values in general:
- 1) What do you think are the most important values to most students?
  - 2) In your own teaching/advising, have you noticed changes in students in this area over the time period you have been here? If so, what kinds?
  - 3) If a student were having a personal problem, say a concern about moral/ethical issues or a value question, to whom do you think they go first to discuss it or work it out? Next?
- c) How do you think those values get communicated/ passed on/transmitted here at the University?
- How do students do it?
  - How do hall staff?
  - How do faculty?
  - How does the administration?
  - How else do you see these values transmitted?
  - What other things (values/assumptions) do you think get transmitted?
- d) Finally, what do you think the University could do better or how could it be more effective in this area?
- How could students?
  - How could hall staff?
  - How could the faculty?
  - How could your college?
  - How could the administration?
  - Any other way?
- 4) There are a number of channels that the University perceives to be available and helpful for students and faculty in this area; for example, Campus Ministry, the Center for Social Concerns, the Counseling Center, the residence hall staffs.
- Do you think your faculty colleagues know about each of these?
  - How do you think your colleagues perceive the effectiveness of each of these?
  - Do you think your colleagues perceive these places to be available to faculty?
- 5) What role do you think the faculty in general play for students in this area?
- 6) What role do the faculty in your college play?
- 7) What role do you think the faculty *should* play in this area?
- 8) Is there anything else—some other group/place/center—that you want to mention?

- c) Finally, what is missing or what could the University do better in providing resources for students, hall staff, administrators and faculty in this area? (If the participants are unable to think of any changes at the moment and would like more time to think about this area, suggest that they send their written comments to the interviewers.)

### CLOSING:

Thank them heartily for their participation. Urge them not to talk about it with other faculty so we can get their colleagues' fresh insights too.

### Student Interview Schedule

Greet students.

Ask them to put first name on name tag as you have done, so everyone can see each other's clearly.

Introduce yourselves and indicate who will be the "facilitator" and who the "scribe."

### Opening Statement:

We want to thank you for agreeing to spend some time with us. Just to review: as your letter stated, Father Malloy appointed a Task Force on Evangelization, Pastoral Ministry and Social Values to assess the religious life of the campus; to learn what is being done now and what can be done better.

The way we'd like to structure our conversation is the following: There are three areas that we need your help on. First, in general, how students evaluate the importance of the different areas of their Notre Dame experience. Second, their ideas about the values which Notre Dame as a Catholic University has and tries to support. Third, how students perceive the religious atmosphere of the University.

Our hope is that you students will talk among yourselves and share your ideas with each other during our conversation today.

We just want to repeat what the letter said: What you say here will be held in strict confidentiality. We will not identify the individual participants in these conversations. So, we really need your frank—blunt!—observations.

We also would appreciate your confidentiality: Please do not discuss this with your fellow students because many of them will also be asked to give us their thoughts and we want them to be able to give us their own, fresh ideas.



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## First area:

STATEMENT: This first area focuses on perceptions of students about what is important in their life here at Notre Dame—how they spend their time, what they consider to be the important areas of their lives.

We'd like to begin by asking each of you to take one of these cards. (Hand them out.)

If you could just take a minute to do a few rankings.

a) First, in column one, could you rank these six areas in terms of their *personal importance to you*? How much do these matter to you, so that the *first* one would be most important and the *sixth* one least.

(You are not asking about how they spend their time; that is the third ranking. Make sure they know that.)

(If they need more clarification, say, "If someone were to ask you, what do you really care about the most, how would you rank the six areas?")

b) Next, in column two, please rank them the way you think most undergraduate students at N.D. would in terms of personal importance to them.

c) Finally, in column three, could you rank the six areas in terms of the actual time you spend on them in a given week? 1=most amount of time; 6=least amount of time.

Card will have these six areas:

Alphabetical listing of areas: Personal Importance, Other Students, Time Spent

- 1) academic/intellectual development
- 2) career/occupational development
- 3) development of social concerns and service
- 4) development of social relationships
- 5) development of spiritual/religious matters
- 6) physical/health development

(Please collect the cards now.)

## Second area:

STATEMENT: This first area focuses on the identity of Notre Dame as a Catholic University. Many people say this is a special place, a unique place, at least in part because of its Catholic character. We need your thoughts on this area.

a) First, what do you think are the most important values of Notre Dame as a Catholic University?

b) How important do you think the Catholic values are to each of these:

- to your fellow students?
- to faculty?
- to the administration?
- to hall staff?

c) How do you think those values get communicated/ passed on/transmitted here at the University?

- How do your fellow students do it?
- How do hall staff?
- How do faculty?
- How does the administration?
- How else do you see these values transmitted?
- What other things (values/assumptions) do you think get transmitted?

d) Finally, what do you think the University could do better or how could it be more effective in this area?

- How could your fellow students?
- How could the faculty?
- How could the administration?
- How could hall staff?

## Third area:

STATEMENT: This final area focuses on the religious atmosphere and the social values of Notre Dame, and on what is available to students in this area.

a. First, about the religious atmosphere:

- 1) How would you describe the religious atmosphere in general at Notre Dame?
- 2) Would you describe your own religious experience or that of your friends in general here at Notre Dame, or some specific religious experience? What has been most meaningful to you and/or your friends.

b. Now, about moral/ethical social values in general:

- 1) How have you experienced change in this area:

Did you come with some value/convictions that have changed as a result of your time here?

Have you developed any new values as a result of your experience at Notre Dame?

- 2) If you or your roommate were having a personal problem, say a concern about moral/ethical issues or a value question, to whom would you go first to discuss it or work it out? Next?

# Task Force on Evangelization, Pastoral Ministry and Social Values

3) There are a number of channels that the University perceives to be available and helpful for students and faculty in this area; for example, Campus Ministry, the Center for Social Concerns, the Counseling Center, the residence hall staffs.

What has been your experience?

Is there anything else—some other group/place/center—that you want to mention?

c) Finally what is missing or what could the University do better in providing resources for students in this area?

**CLOSING:** Thank them heartily for their participation. Urge them not to talk about it with other students so we can get their fresh insights too.

## Administrator/Student-Related Interview Schedule

Thank the person(s) on behalf of the Task Force for allowing you to meet with her/him/them. Assure them of confidentiality and ask it of them.

Indicate who will be the "facilitator" and who the "scribe."

If appropriate, just remind the person of the purposes of the Task Force: to assess the religious life of the campus; to learn what is being done now and what can be done better.

Tell the person there are two basic areas to the conversation: the Catholic identity of Notre Dame, and the place of religious and social values at Notre Dame.

### First area:

**STATEMENT:** This first area focuses on the identity of Notre Dame as a Catholic University. Many people say this is a special place, a unique place, at least in part because of its Catholic character. We need your thoughts on this area.

a) First, what do you think are the most important values of Notre Dame as a Catholic University?

b) How important do you think the Catholic values are to each of these:  
to the administration?  
to faculty?  
to hall staff?  
to most students?

c) How do you think those values get communicated/ passed on/transmitted here at the University?

How does the administration?

How do faculty?

How do hall staff?

How do students?

How else do you see these values transmitted?

What other things (values/assumptions) do you think get transmitted?

d) Finally, what do you think the University could do better or how could it be more effective in this area?

How could the administration?

How could the faculty?

How could hall staff?

How could students?

What can a person in an administrative position such as yours do?

Any other way?

### Second area:

**STATEMENT:** This area focuses on the religious atmosphere and the social values of Notre Dame, and their relationships to administration, hall staff, faculty and students.

a. First, about the religious atmosphere:

1) How would you describe the religious atmosphere in general at Notre Dame?

2) How do you think most students experience the religious atmosphere?

3) How do you think most administrative positions such as yours experience it?

b. Now, about moral, ethical, social values in general:

1) What do you think are the most important values to most students?

2) In your own work, have you noticed changes in students in this area over the time period you have been here? If so, what kinds?

3) If a student were having a personal problem, say a concern about moral/ethical issues or a value question, to whom do you think they would go to first to discuss it or work it out? Next?

# Task Force on Evangelization, Pastoral Ministry and Social Values

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4) There are a number of channels that the University perceives to be available and helpful for students and faculty in this area; for example, Campus Ministry, the Center for Social Concerns, the Counseling Center, the residence hall staffs.

Do you think most people in administrative positions such as yours know about each of these?

How do you think most people in administrative positions such as yours perceive the effectiveness of each of these?

5) What role do you think the administration plays for students in this area?

6) What role do you think the administration *should* play in this area?

7) What do you think most people in administrative positions such as yours can do in this area?

8) Is there anything else—some other group/place/center—that you want to mention?

c) Finally, what is missing or what could the University do better in providing resources for students, faculty, administrators and hall staff in this area?

## CLOSING:

Thank them heartily for their participation. Urge them not to talk about it with others so we can get their fresh insights too.

## Appendix D

### PRESENTATION OUTLINE

1. What a focused group interview is and what it is not.
2. Characteristics of a good facilitator/moderator
3. Strategies for dealing with the flow of discussion
  - a. The general probe
  - b. The specific probe
  - c. The inactive participant
  - d. The active participant
  - e. Wandering off the topic: too broad or too narrow
  - f. Wrap up and conclusion
  - g. Late arriving participants
4. Role of the scribe
  - a. Note generic themes and positive or negative attitude
  - b. Catch unique phrases that capture the spirit of the discussion
  - c. Be sensitive to goals of the interview
  - d. Shortly after the session, write up a summary of the discussion, by segment with illustrations where appropriate.

### Good Moderator Characteristics

1. Friendly leader—empathetic
2. Good listener—not performer or interrogator
3. Knowledgeable but not all-knowing
4. Quick learner
5. Good memory—get big picture of the group
6. Appropriate attire

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# Notre Dame

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# R E P O R T

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