

Spiritan Horizons

Volume 1 | Issue 1

Article 13

Fall 2006

A Framework for a Spiritan University

Janie M. Harden Fritz

John Sawicki C.S.Sp.

Follow this and additional works at: <https://dsc.duq.edu/spiritan-horizons>

 Part of the [Catholic Studies Commons](#)

Recommended Citation

Harden Fritz, J. M., & Sawicki, J. (2006). A Framework for a Spiritan University. *Spiritan Horizons*, 1 (1). Retrieved from <https://dsc.duq.edu/spiritan-horizons/vol1/iss1/13>

This Education is brought to you for free and open access by Duquesne Scholarship Collection. It has been accepted for inclusion in Spiritan Horizons by an authorized editor of Duquesne Scholarship Collection.

A FRAMEWORK FOR A SPIRITAN UNIVERSITY

Janie M. Harden Fritz

J. Harden Fritz is Associate Professor of Communication and Rhetorical Studies at Duquesne University. Her research focuses on communication processes that connect individuals to institutions; she has a particular interest in the role of faith perspectives in the public square and the mission and identity of religious institutions. Dr. Fritz is a regular participant in the annual conference hosted by the Notre Dame Center for Ethics and Culture and her work has been published in several scholarly journals.

John Sawicki, C.S.Sp.

J. Sawicki is a Spiritan of the USA Eastern Province and Assistant Professor of Political Science at Duquesne University. He has worked previously in Trinidad, Grenada and Puerto Rico, and is currently on a teaching fellowship at the Marshall Center for Security Studies in Garmish-Partenkirchen, Germany.

Abstract

Duquesne University of the Holy Spirit, the only Spiritan university in the world, hosts a Ph.D. program in Rhetoric that prepares teacher/scholars for lives of service at small liberal arts, private, religious, and regional state universities. The faculty in this program understands the Spiritan charism as calling professors to lives of teaching, scholarship, and service productivity within the university setting, preparing Ph.D. graduates for campuses that are oriented primarily to teaching and service. In order to fulfill the “unity of contraries” presented by the institutional requirements for publication and excellence in the academic sphere of a university that at the same time aims to “serve God by serving students,” we have sought to hire teacher/scholars who see the value of the unity of scholarship, teaching, and service as labor enacted on meaningful ground. Fulfilling requirements of scholarly productivity permits the institution and program to meet demands of normative publics that provide institutional legitimacy and recognition. Preparing graduates for lives of teaching and service fulfills our understanding of the mission of this Catholic Spiritan university.¹

Introduction

Catholic institutions of higher education in the United States seek to provide educational excellence within a framework of identity and mission that marks their unique gift or charism (Murray, 2002; Thimmesh, 1997; Wilcox & King, 2000). O’Brien (2002) examines possibilities and challenges for Catholic education as Catholic institutions seek distinctiveness that simultaneously embraces normative standards of higher education.

Arnett (2002) states that teaching responds to scholarly content in dialogue with an academic home, emphasizing the importance of the particular as a location for enactment of a given mission. The Catholic Church’s vast scope, though unified in doctrine, is given varied particularity by the presence of its numerous Orders, groups founded to enact a particular ministry or “charism.” For instance, the Order of St. Benedict was founded to demonstrate the life of Christ in community through common living, discipline, service and seeing Christ in others, manifested in a life of prayer, work, and hospitality (Stewart, 1998). The Franciscans understand their purpose as manifesting poverty, a mobility close to transience, and a willingness to suffer for God’s people, among other elements (Short, 1999). The metaphor of “academic home” resonates with the recognition that the purpose of Catholic higher education is

The terms “academic” and “home” sustain a dialectical tension that must be navigated...

Small liberal arts schools have different purposes and functions than large research universities...

shaped by the tradition and mission of the Order that founded and sustain a particular Catholic college or university, making it a place of learning and welcome for students, professors, resident religious, and staff.

The terms “academic” and “home” sustain a dialectical tension that must be navigated in order for two other goods to be sustained: that of faithfulness to the charism of the founding Order, which graces an institution with a sense of “home,” and the goods of the academic enterprise, which mark the institution as serving a recognized public purpose similar to other educational institutions to which it must conform in significant ways to maintain normative legitimacy. Navigating this tension permits the unique educational mission of the founding Order to shape the spiritual and intellectual formation of its students.

Dialectical Tensions within the Religiously Affiliated University

The institutional field of education in the United States has hosted, historically, great variety in mission and size (Brubacher & Rudy, 1997), providing great diversity of educational opportunities for students. Histories of higher education in the United States point out changes that have taken place over time in purposes of and expectations for different types of colleges and universities (Brubacher & Rudy, 1997). As size, scope, and purpose change, so do normative expectations. Small liberal arts schools have different purposes and functions than large research universities (Brubacher & Rudy, 1997; Newman, 1872/73/ 2001). Catholic institutions represent this diversity as well. The number of Catholic educational institutions at this essay’s writing is somewhere around 240 (Trustees of Boston College). An examination of 180 institutions of Catholic higher education listed on the National Catholic College Admission Association website reveals 87 universities and 86 colleges with access to undergraduate student population information. Ninety-eight percent of these colleges and universities combined host 10,000 or fewer students, with the bulk (92.5%) of 5,000 or fewer undergraduates. For colleges there are 27% and for universities 11.5% with less than 1,000 undergraduates. Of universities, 11.5% enroll between 5,000 and 10,000 undergraduate students; colleges, about 1%. This variety permits the exercise of different gifts and purposes for the good of all, serving students with a variety of educational needs, preferences, and senses of call.

Mission Uniqueness

The Second Vatican Council’s directive for Catholic institutions to renew their missions and purposes, articulated in the Decree on the Adaptation and Renewal of Religious Life (Perfectae

As institutions change and grow, the original features that marked them and represented a mission or purpose may become unrecognizable.

New understandings of teaching require new ways of being a teacher.

Caritatis) (Abbott, 1966), has prompted fresh consideration of the uniqueness of each Catholic educational institution. This concern for uniqueness echoes the call for recognition of the importance of the mission and market niche of institutions of various sorts, as well as the significance of culture and climate that mark an institution with particularity. At the same time, emphasis on the need for continued organizational learning (Senge, 1990) and the growing imperative for organizational change (Poole & Van de Ven, 2005) offer challenges to schools that would respond to circumstances and historical moment without sacrificing the narrative that first propelled the institution and seeks to guide it in the present historical moment. As institutions change and grow, the original features that marked them and represented a mission or purpose may become unrecognizable. This may result in a re-examination and adjustment or renewal of the original purpose of the institution, the loss of the original mission while the institution remains formally functional (Burtchaell, 1998), or the demise of the institution through closing or merger, as in the case of Barat College (Witkowsky, 2000).

Murray's (2002) discussion of the praxis of charism highlights the importance of a deep story or narrative representing a school's founding mission based on an Order's particular calling and gift that is sensitive to changes over time and in the surrounding culture without losing its essence. This principle can be fruitfully applied to institutions of higher education that move from college to university status, a shift apparently calling for second order change (Bateson, 1979). Schools that become universities declare themselves to be in the business of scholarship and research as well as, or as part of, education. Yet the original founding mission of such schools may be primarily or only teaching. The adaptation and change necessary to initiate and sustain a research program may threaten the teaching mission of the original charism. However, with careful attention to hiring and socialization processes and recognition of the requirements of a given historical moment, the enactment of the charism can develop in response to changing times. For example, the moment in which a school is founded may engage a framework of teaching as appropriate at that formative moment, but that mission of "teaching" at a small liberal arts Catholic college requires revisioning when faced with new circumstances. New understandings of teaching require new ways of being a teacher. A moment in which continuous learning is necessary asks teachers to be learners. A teacher/scholar model embraces attention to educating students as primary, supported by scholarship appropriate to the nature of the university enterprise as shaped by the particular charism of the institution as it responds to the historical moment in which it is situated.

Mission Uniqueness in Response to the Historical Moment

To Murray's (2002) framework we add an additional insight for understanding an Order's responsiveness to contextual and historical constraints. We see the notion of responsiveness to the historical moment as a type of development rooted in John Henry Newman's idea of the development of doctrine, in which understandings of theological verities undergo elaboration and greater clarity over time without violating the truth upon which they are founded (Newman, 1878/1989). One way to understand this development is as Spirit-guided responsiveness to a historical moment. Adjustments and adaptations are seen not as compromises, changes, or abandonment of original purposes, but natural enhancements of a living narrative that brings an original calling to greater fruitfulness in response to "rhetorical interruptions" of events in the passing of human time.

Adjustments and adaptations are seen not as compromises...but natural enhancements of a living narrative...

Newman's thoughts on theology and education resonate with each other, providing further framing for the context of charismatic adaptation. Newman's understanding of the role of different elements of the Church can be expressed through the metaphor of a three-legged stool for Church stability. In addressing issues of doctrine, Newman gives voice to the importance of laity or people, Church hierarchy, and theologians, each with a particular role to enact:

I think I am right in saying that the tradition of the Apostles, committed to the whole Church in its various constituents and functions per modum unius, manifests itself variously at various times: sometimes by the mouth of the episcopacy, sometimes by the doctors, sometimes by the people, sometimes by liturgies, rites, ceremonies, and customs, by events, disputes, movements, and all those other phenomena which are comprised under the name of history. It follows that none of those channels of tradition may be treated with disrespect: granting at the same time fully that the gift of discerning, discriminating, defining, promulgating, and enforcing any portion of that tradition resides solely in the Ecclesia docens. (Newman, 1961/1986, p. 41)

The spirit of Newman's remarks can be applied beyond issues of doctrine to the Church as a whole: a successful Church witnesses these three elements working together for mutual support, accountability, and faithfulness. Theologians provide the *zeitgeist* for the *gestalt* of Church existence, articulating faithfulness of institutions in a new age in a new way without losing sight of core values. Newman recognized that education enacts practical theology, rather than doctrinal or pastoral theology, engaging

Christian principles lived out in everyday life, the life of the people (Newman, 1848/1989). The precepts of Christian theology and doctrine require practices in the world to give them life, and Catholic education is one of these vital practices. Newman's *Idea of a University*, likewise, provides foundational theory requiring an enacted reality of lived educational experience, as articulated in subsequent volumes expressing his thinking on education (Tillman, 2001). A given Catholic educational institution, then, will enact practical theology, the concrete outworkings of which must be responsive to a given historical moment.

With this background in place, this essay turns to the narrative of the Congregation of the Holy Spirit, the Spiritans, the Congregation that founded Duquesne University: the founding of the Congregation, the establishment of the university, and how the charism is lived out in Duquesne. Following that, the essay discusses how one Rhetoric Ph.D. program understands and practices the Spiritan charism as a concrete illustration.

History and Mission of Duquesne University

Founding of the Congregation

The Congregation of the Holy Spirit recognizes two founders, each possessed of a deep concern for the weak and the little. This commitment has permeated its being and actions, following the lead of its two founders. The first founder, Claude Poullart des Places, initiated the Congregation in 1703. A wealthy French nobleman, des Places was determined to provide religious education for the poor. Francis Libermann, the second founder, was devoted to both missionary activity and learning. The Congregation he founded was joined with the previous Congregation in 1848 by the Vatican to form the present Congregation of the Holy Spirit, or Spiritans. Libermann's understanding of the notion of mission was to learn from others as well as to teach them. This global vision of mutual learning would permeate all subsequent endeavors of the Congregation.

Fr. Libermann offers a mission-grounded "why" for the "how" of this university. The next section offers principles that echo in today's historical moment, guiding Duquesne University's continued movement into the 21st century.

A Spirituality for Spiritan Education: A Primer

The attitude with which one approaches education stems from a heart of mission. Fr. Liberman advocated gentleness and tolerance in daily living with openness to the other:

Always use gentleness, charity, (kindness) with everybody, act with politeness, with goodwill, with consideration. Do you get angry when you see them committing grave faults? This

Libermann's understanding of the notion of mission was to learn from others as well as to teach them.

The attitude with which one approaches education stems from a heart of mission.

is not a very good idea. Imitate our good Master who was so gentle towards sinners; become all things to all men and bear with all the faults of everybody without sharpness and without rigor. (Liebermann, 1845/1956, p. 161)

It is hard to be open to the stranger if the stranger is afraid to approach in the first place.

While not diluting its own sense of mission, the University and indeed all education communities in the Spiritan family, need to be a “big tent” effort. It is hard to be open to the stranger if the stranger is afraid to approach in the first place. Duquesne University has always seen itself as a portal open for differences to enter. The Spiritans have operated schools in impoverished Muslim nations in Africa for many decades with no converts – to be both witness and welcoming.

To welcome diversity, practice empathy first. Fr. Liebermann took to heart St. Paul’s quotation of “being all things to all men”:

In all their conduct they will limit themselves in practice to the beautiful apostolic maxim of the great apostle who said that he made himself all things to all men in order to win all of them to Jesus Christ. They will place themselves at the disposition of everybody, they will adapt themselves to the characters, the tastes, the desires, the outlook of all, so that in this way they may be able to make it possible that the love of the truths of the Holy Gospel will penetrate into every heart. (Liebermann, 1840)

Differences are really new ways to communicate and understand.

Differences are really new ways to communicate and understand. Liebermann understood this principle intrinsically. He saw these as additional ways to connect in cultural and religious differences, not additional barriers to overcome. His was a model of learning from the other.

Fr. Liebermann advocated a type of learning that embraced the lifeworld of the other; he adjured the members of his Congregation to be African with the Africans:

“Do not judge according to first impressions; do not judge according to what you have seen in Europe, according to what you have got used to in Europe, cast off the skin of Europe, its ways of doing things, its spirit; become African with the Africans, and you will judge them as they should be judged; make yourselves African with the Africans.” (Liebermann, 1847/1956, p. 330)

Everyone has a story—we must be willing to assume some of another’s story in order to experience a true understanding of that

person. The first measure of tolerance is not a blank endurance of everything, regardless of its unsatisfactoriness, but to realize *ex ante* that there is importance and goodness in the different. This engagement of difference is active, not passive, seeking immersion in the unfamiliar in order to embrace it.

Our own story—however impressive—can hold us back from seeing others clearly.

Our own story—however impressive—can hold us back from seeing others clearly. Being able to depart from the cultural milieu in which we are raised allows us to engage people more effectively. The value of a mission-centered university, nonetheless, is that, because tethered to a certain sense of who we are, we do not need to fear being subsumed by the many other worlds that a globalized society thrusts at us.

A Spirit-filled life gives us openness. Speaking about experts' opinions in regard to Africa, Libermann advises:

“Do not pay too much attention to what the people who travel along the coast of Africa say to you about the small tribes which they have visited. . . Listen to what they have to say, but do not let their words have any influence on your judgment. These men examine things from their own point of view, with their own prejudices; they will distort all your ideas. Listen to them but stay at peace within yourself; examine things in the Spirit of Jesus Christ, independently of every other impression, or any prejudice whatsoever, and filled and animated with the charity of God and with pure zeal which the Holy Spirit gives you.” (Liberman, 1847/1956, p. 330)

The spiritual care and pastoral concern for our students, staff and faculty is integral to the Spiritan university.

There is no substitute for the interior life. The spiritual care and pastoral concern for our students, staff and faculty is integral to the Spiritan university. Wellness is an intrinsic, ontic element of mission-oriented education. All are worthy:

“Would it not be to insult God if we say that he chose one people alone from among all those on earth in order to enlighten them and give them the principles of the true religion, whilst letting all others rot in ignorance and idolatry? Were all the other peoples not his creatures just as much? . . . Would they not in their turn have accepted this sacred law if it had been presented to them accompanied by so many miracles?” (Libermann, 1826/1956, p. 53)

We discover the spark of the divine in all. We do not hold a monopoly on truth. We do hold a gift which we are bound to share. The true missionary builds bridges and discovers deeper truth. The best idea of a university is that it facilitates both of these things.

Founding of Duquesne University

Duquesne University's founding took place in 1876 by request of the Bishop in Pittsburgh, who invited the Congregation to establish an institution to provide education for children of poor Catholic immigrants as well as other marginalized groups. Hence, both the des Placian concern for education and the Libermannian intercultural perspective element were articulated. In time, the College of the Holy Ghost adopted a university structure, adding the School of Business and other schools to the College of Liberal Arts.

Living out the Charism

The dual concern of the university was and is both pragmatic and mission-driven: to pay bills and to live out its mission, which includes inviting students from other cultures in order to bring an international perspective to Duquesne University. This international concern is manifest in a number of ways, including study abroad programs and a strong international student office. Duquesne University makes mission-driven choices about its focus, making education a clear priority in every area. The athletic department provides one example. Its academic success is outstanding and distinctive (Anderson, 2005). This focus on academics demonstrates the concern for education that provides the background against which the foreground action of athletics is carried out, making the practice of athletics consistent with the Spiritan mission and charism.

Not everyone is suited to a mid-sized university with this particular blend of students, service, and research focus.

The Spiritan charism seeks to affect the everyday life of every element of the university..

Duquesne University must attract and retain excellent faculty who are sensitive to its mission, who can thrive in this environment. Not everyone is suited to a mid-sized university with this particular blend of student, service, and research focus. The anticipatory socialization process is important for providing a realistic job preview (Wanous, 1973), particularly for faculty who hail from large public universities with research-focused missions. The importance of teaching and service in addition to research must be clear to potential faculty.

The Spiritan charism seeks to affect the everyday life of every element of the university, including the academic departments. We describe the experience of one department: The Department of Communication & Rhetorical Studies at Duquesne University.

Teaching, Scholarship, and Service in the Department of Communication & Rhetorical Studies: Praxis of the Spiritan Charism

Since the early 1990's, the Department of Communication & Rhetorical Studies has sought to recognize its embeddedness

within this Catholic Spiritan university (Arnett & Fritz, 1999; Fritz, 1997). As one aspect of this embeddedness, we understand teaching, scholarship and service as inextricably bound together. We offer this portrait not prescriptively, as the only way a department may live out the Spiritan charism, but descriptively, as a way one department has found its way in this local institution. Each department has a disciplinary identity as well as an institutional identity, a professional history that shapes how that discipline fits within the larger educational system, a uniqueness and particularity that defies formula and dictate.

Models of Catholic Education: Honoring the Past While Embracing the Future

In order to strengthen and advance the mission, faculty must be socialized to the institution.

We consider two primary audiences. One is the internal “audience” of the Congregation and its mission, which is Catholic and Spiritan. In order to strengthen and advance the mission, faculty must be socialized to the institution. The McNulty College and Graduate School of Liberal Arts, under the leadership of the most recent Dean, Francesco Cesareo, instituted a new faculty orientation for members of the College, a good example of what is necessary to reclaim and institute an organization’s particular mission.

Normative publics require attention to features of organizations in that sector...

External audience: Peer Educational Institutions, Religious and Secular, of the University

Consider the issue of external audiences: normative publics require attention to features of organizations in that sector; therefore, universities need to meet necessary features of those peers. Such attentiveness requires research as well as teaching.

John Henry Newman has been a standard-bearer for secular and Catholic liberal arts education for a century and a half. His philosophy still provides resources to assist in framing the purposes of education. Far from being opposed to research, Newman saw the role of a university to consist in scholarship and exploration. Undergraduate colleges tend toward the past, while universities look to the future. Colleges embedded within a university structure was, for him, the ideal, though usually unattained (Newman, 1872/3/2001).

There are at least two ways to frame the issue of scholarship, research, and production of new knowledge, in relation to learning as an end in itself for the mission of a Catholic university like Duquesne University, whose focus has historically been education. By way of introduction, consider *Ex Corde Ecclesia* (n.d.):

15. A Catholic University, therefore, is a place of research, where scholars scrutinize reality with the methods proper to

each academic discipline, and so contribute to the treasury of human knowledge. Each individual discipline is studied in a systematic manner; moreover, the various disciplines are brought into dialogue for their mutual enhancement.

For Catholic colleges and universities undergoing change toward a greater research focus and fear losing their teaching mission, Newman's work on development of doctrine is instructive (Newman, 1878/1989). In a new historical moment, we can employ principles from his vision of development of doctrine as elaboration and greater understanding to engage "production of knowledge" as a type of learning. Learning is an end in itself, and as a byproduct produces useful action in the world. A unity of contraries approach permits both to have a place in the midsized university.

We can integrate Newman and *Ex Corde Ecclesia* by understanding the relationship of research and learning as follows: as professors, as teacher/scholars, we both continue to learn and offer new understandings and prompts to the learning of others. The phrase "production of new knowledge" reflects a modernist notion of "progress," which we reject or reframe. Instead of an accumulation model of learning, the banking metaphor of education critiqued by Freire (1970), we understand scholarship as additional understandings or insights, from a humanities perspective—not new "truths," but new ways of thinking and engaging life, producing additional insights rather than fixed bits of information that become a totality, where nothing more needs to be known and where quantity trumps quality. The new insights become part of the hermeneutic development of understanding, where more parts of a phenomenon receive light through the offers of those who engage it. As Freire warns, newly freed people and minds can become easily seduced into the old patterns of constriction, dominance and control. The great goal of all education is to free people and preserve their own desire to see others grow as well.

The great goal of all education is to free people and preserve their own desire to see others grow as well.

...both scholars and students are learners.

Additionally, from this perspective, both scholars and students are learners. Scholarship, then, serves teaching and learning. All become an element of service to the human community. In this way, the need for a university to "render unto Caesar" (external university peer institutions) can be done without compromising the mission's standards. Furthermore, since we ask students to have their work evaluated, to be part of a learning community, we must subject our own work to criticism, as well under the tutelage of peer review.

Likewise, Newman's understanding of professional and pre-professional education provides an integrative model for learning helpful to programs designed to prepare students for the marketplace as well as for lives of citizenship and public engagement. Such education is well-suited to the liberal arts in today's moment, where the practical and the philosophical have criss-crossed (Bernstein, 1989). Engaged appropriately, the marketplace can supplement liberal education (Grabowsky & Fritz, forthcoming).

Another element of meeting the mission is to resist cultural and educational/pedagogical trends, fads that are grounded neither in the charism nor in good philosophy. As Arnett (1997) points out, a therapeutic model of discourse imported into the public sphere is bankrupt, destructive of institutions, as highlighted by Coulson (1994). Although therapy is a helpful practice, without a strong narrative foundation grounding the self, no resources are available to offer wisdom to the seeker (Arnett & Arneson, 1999).

What it means to "care" for students varies from generation to generation.

The Department of Communication & Rhetorical Studies at Duquesne University

A Philosophy of Education Responsive to the Historical Moment

...learning together provides a foundation for relating.

What it means to "care" for students varies from generation to generation. For example, students in the 1950's brought with them a work ethic that prompted gratitude in response to the attention they received. In today's moment, where generational expectations are different and caring is so expected that we can never care enough to satisfy, risking resulting cynicism from unmet high expectations (e.g., Arnett & Fritz, 2004), we must reframe unreflective practices of caring to the praxis of caring, where theory-informed understanding of nurture in this historical moment directs our interaction with students. Our understanding of caring for students means engaging them in education where learning together provides a foundation for relating. It means having regular office hours as well as time away from students to engage in scholarship and research leading to publication. It means asking them to join us in meaningful tasks of scholarship and service, focusing attention away from the temptation of an ever-demanding self and toward life itself. As a byproduct of engaging in worthy labor with teacher/scholar mentors, healthy persons-in-community are formed who can direct their attention to others in the spirit of Fr. Libermann. The work of spiritual formation and self-discovery take place in parallel with the work of education for the mind, heart, soul, and spirit in this Spiritan university. This philosophy of education guides education from the undergraduate to the Ph.D. level.

The Mid-Sized University: Educating for Leadership

The institution as a university can work in tandem with the Spiritan charism as we develop students for leadership. The nature of the university in this historical moment permits development for leadership, where undergraduate students in need of assistance must take action to obtain it, but are never turned away. The small liberal arts campus surrounds students with attention and assistance; the large research university risks ignoring them. Here, when undergraduates raise their hands, they get help.

Educating doctoral students...requires that we hold not their hand, but the hand of those students they will someday instruct.

We work not only with current undergraduates, but with those yet to come as we engage in graduate education. Educating doctoral students, as expressed by our department chair, requires that we hold not their hand, but the hand of those students they will someday instruct. We hold the hand of future students under their care (R. C. Arnett, personal communication, November 14, 2005) as we ask for focused, disciplined work. In this manner, we meet and address multiple constituencies in the same moment.

Multi-level education: From undergraduate to Ph.D.

From the perspective of the Department of Communication & Rhetorical studies at Duquesne University, the Spiritan charism calls us to provide excellent, well-educated Ph.D. students to teach at small liberal arts, religiously affiliated, and regional state schools with a teaching mission. For us to fulfill our mission as a Ph.D. granting institution and to educate these students the best we can, we must publish, and we must illustrate how to function on a campus that will require attention both to students and to life outside of the campus.

A Philosophy of Scholarship and Service

Our undergraduate and graduate students deserve professors who are continually learning and subjecting their work to outside review. Our outlets for publication are peer-reviewed regional and national journals in our discipline, but it is not our primary purpose to sacrifice all to achieve regular recognition in the most selective journals—though we have published in such places. While the productivity of the faculty must meet the level of the educational institution it claims to be, we also must model teaching for our Ph.D. students, so each of us, including the department chair, teaches a full load of three courses per semester, avoiding release time for the administrative work we do. In this manner, we hope to illustrate for our Ph.D. students a constructive way of teaching and working within the parameters of scholarly productivity appropriate to this institution in this historical moment.

...we also must model teaching for our Ph.D. students...

Teaching Theory and Practice

Content: A Specialist/Generalist Model

The particular nature of this institution and our departmental purpose calls us to embrace a specialist/generalist model of education (Fritz, Arnett, Ritter, & Ferrara, 2005) that permits teaching a wide variety of classes at the undergraduate level making use of the foundational doctoral education in language, communication, and the humanities each of us has experienced. We embrace new classes that require a professional learning experience for ourselves as we educate students at the undergraduate level. We teach our Ph.D. students to work as specialist/generalists as well, preparing them for the expectations they will find at the teaching institutions that will most likely become their academic homes.

The Little Red Schoolhouse: Ph.D. Student Engagement as Benefit to Undergraduates and to Ph.D. students

As our Ph.D. students engage their students in the undergraduate classroom and as TAs (Teaching Assistants), they learn as they teach. Our graduate students are present in the classroom with us in many of our undergraduate classes as teams of Ph.D. and MA students. This “doubly pedagogical” practice teaches graduate students to teach and also gives undergraduate students a variety of persons to assist them and from whom to learn while still having access to the professor of record. The metaphor of the “little red schoolhouse” (R. C. Arnett, personal communication, April 7, 2001) guides our practice.

Mentoring Ph.D. Students for Service

We ask our Ph.D. students to find ways to foster learning for themselves and their students rather than to create a community of complaint about what their students do not know. Our Ph.D. students are encouraged to embrace a philosophy of taking on the burden of the educational enterprise rather than placing it on their students. We must expect more of ourselves than we do of our students. We take whatever students God gives us, at whatever level they may be, and work from there to offer the best education we can, “drawing out” the best in them by giving them the best of ourselves.

Conclusion

Duquesne University of the Holy Spirit lives out its mission by attending to dual concerns: the charism of the Spiritan Congregation for education and international mission, and the identity of a university, with expectations for scholarship and secular excellence. By understanding mission as responsive to changes in the historical moment in ways that preserve the original intent of the Congregation’s founders, this institution continues to address student needs in its unique educational fashion. A

*We must expect more
of ourselves than we
do of our students. We
take whatever students
God gives us...drawing
out the best in them by
giving them the best of
ourselves...*

*A model of learning
and growth appropriate
for students...invites
commitment to teaching,
scholarship, and service.*

model of learning and growth appropriate for students and faculty guides university practices, one that invites commitment to teaching, scholarship, and service.

One department's experience serves as an illustration of the lived experience of this university's mission. Consistent with the Spiritan understanding of particularity, there are many potential manifestations of mission at the school and university level, with this example serving as only one articulation. As educational institutions continue to serve an increasingly diverse student body, the value of institutional uniqueness coupled with institutional consistency is likely to increase, presenting continued opportunities for responsive institutions to offer constructive alternatives for human flourishing. This essay is offered in service of that goal.

References

- Abbott, W. M. (Ed.). (1966). *The Documents of Vatican II*. New York: Guild Press.
- Anderson, S. (2005, Dec. 20). NCAA system shows better athletic graduation rates. *Pittsburgh Post-Gazette*, p. C1.
- Arnett, R. C. (1992). *Dialogic education*. Carbondale, IL: Southern Illinois University
- Arnett, R. C. (1997). Therapeutic communication: A moral cul-de-sac. In S. L. Longenecker (Ed.), *The dilemma of Anabaptist piety* (pp. 149-159). Camden, ME: Penobscot Press.
- Arnett, R. C., & Arneson, P. (1999). *Dialogic civility: Community, hope, and interpersonal relationships*. New York: SUNY Press.
- Arnett, R. C., & Fritz, J. M. H. (1999). Departmental excellence: Constituencies in tension. *Journal of the Association for Communication Administration*, 28, 19-26.
- Bateson, G. (1979). *Mind and nature: A necessary unity*. New York: Dutton.
- Bernstein, R. J. (1983). *Beyond objectivism and relativism: Science, hermeneutics, and praxis*. Philadelphia: University of Pennsylvania Press, 1983
- Burtchaell, J. T. (1998). *The dying of the light: The disengagement of colleges and universities from their Christian churches*. Grand Rapids, MI: Eerdmans.
- Coulson, W. R. (1994). We overcame their traditions, we overcame their faith. *The Latin Mass, Special Edition*, 3(1), 12-17.

Ex Corde Ecclesia. Retrieved July 13, 2006, from http://www.vatican.va/holy_father/john_paul_ii/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae_en.html

Freire, P. (1970). *Pedagogy of the oppressed*. (M. B. Ramos, Trans.). New York: Continuum Press.

Fritz, J. (1997). Curricular fidelity, diversity with connection: The Duquesne experiment. *Journal of the Association for Communication Administration*, 26, 24-31.

Grabowsky, E., & Fritz, J. M. H. (forthcoming). The internship: Bridge between marketplace and liberal arts education in the Catholic tradition. *Catholic Education: A Journal of Inquiry and Practice*.

Libermann, F.-M.-P. (1956). Letter to The Communities of Dakar and Gabon, November 19, 1847. *Notes et documents relatifs à la vie du vénérable François-Marie-Paul Libermann, supérieur général de la congrégation du Saint-Esprit et du saint Coeur de Marie*, Vol. IX. Paris: Maison-Mère.

Libermann, F.-M.-P. (1956). Letter to Fr. Bessieux, May 4, 1845. *Notes et documents relatifs à la vie du vénérable François-Marie-Paul Libermann, supérieur général de la congrégation du Saint-Esprit et du saint Coeur de Marie*, Vol. VII. Paris: Maison-Mère.

Libermann, F.-M.-P. (1956). Letter to Samson Liberman, January 6, 1826. *Notes et documents relatifs à la vie du vénérable François-Marie-Paul Libermann, supérieur général de la congrégation du Saint-Esprit et du saint Coeur de Marie*, Vol. VI. Paris: Maison-Mère.

Libermann, F.-M.-P. (1840). *Rule of life*.

Murray, R. J. (2002). Enacting a university's mission: The praxis of charism. *Catholic Education: A Journal of Inquiry and Practice*, 6, 49-70.

National Catholic College Admission Association website. Retrieved August 8, 2005, from <http://www.catholiccollegesonline.org/students/index.html>

Newman, J. H. (1986). *On consulting the faithful in matters of doctrine* with an Introduction by John Coulson, London 1961: reissued with a Foreword by Derek Worlock. Archbishop of Liverpool, London 1986, p. 41. (Original work published 1859)

Newman, J. H. (1989). *An essay on the development of Christian doctrine* [reissue edition]. Notre Dame, IN: Notre Dame University Press. (Original work published 1878)

Newman, J. H. (2001). *Rise and progress of universities and Benedictine essays*. Notre Dame, IN: University of Notre Dame. (Original work published 1872/73)

- O'Brien, G. D. (2002). *The idea of a Catholic university*. Chicago: University of Chicago Press.
- Poole, M. S., & Van de Ven, A. H. (2005). *Handbook of organizational change and innovation*. New York: Oxford University Press.
- Rogers, E. M. (1994). *A history of communication study: A biographical approach*. New York: Free Press.
- Senge, P. M. (1990). *The fifth discipline: The art and practice of the learning organization*. New York: Currency Doubleday.
- Short, W. J. (1999). *Poverty and joy: The Franciscan tradition*. Maryknoll, NY: Orbis.
- Stewart, C. (1998). *Prayer and community: The Benedictine tradition*. Maryknoll, NY: Orbis.
- Thimmesh, H. (1997). The Church and the campus in the modern world. *Symposium*, 15, 38-44.
- Tillman, M. K. (2001). Introduction. In J. H. Newman, *Rise and Progress of Universities and Benedictine Essays* (pp. XI-LXXVI). Notre Dame, IN: Notre Dame University.
- Trustees of Boston College. Retrieved August 31, 2005, from <http://www.bc.edu/offices/mission/exploring/academy/>
- Wanous, J.P. (1973), Effects of a realistic job preview on job acceptance, job attitudes, and job survival. *Journal of Applied Psychology*, 58, 327-32.
- Wilcox, J. R., & King, I. H. (2000). *Enhancing religious identity: Best practices from Catholic campuses*. Washington, D.C.: Georgetown University Press.
- Witkowsky, K. (2000). Barat College's "Strategic Alliance:" Financially troubled small school merges with DePaul University. *National Crosstalk*. Retrieved December 1, 2005, from <http://www.highereducation.org/crosstalk/ct0701/news0701-barret.shtml>

Footnotes

- ¹ Thanks to Renee Stanton for compiling statistics on college and university size