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# SANCTA CLARA MAGAZINE

Fall 1982



A Christian in a Nuclear World



# SANTA CLARA MAGAZINE

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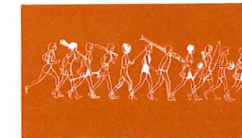


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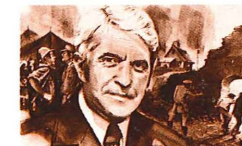
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A MAGAZINE SUPPLEMENT TO

**SANTA CLARA Today**  
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## Computers and Corn

*A new approach for agribusiness managers*

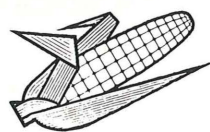
Computers and corn may be unusual commodities to combine, but Dr. Charles E. French, new director of the Agribusiness Institute at Santa Clara says this unlikely marriage will help produce future agribusiness leaders.

And those leaders will come none too soon, Dr. French says, noting that the time is ripe for a rebirth in agribusiness entrepreneurs and that the need for leadership is more intense than ever before.

"Agriculture needs people who can put their arms around a computer to solve the problems facing the industry through the use of high technology," Dr. French says. "I want our students to be the ones to take charge and provide the industry with a new identity and new growth, both at home and internationally."

SCU's institute and the one at the Harvard Business School are the only two programs in the country that offer graduate degrees in agribusiness.

Santa Clara's program began in 1974 when SCU alumnus and Oregon agribusiness entrepreneur Joe Naumes contributed \$100,000 in "seed money" to launch the venture.



**Agriculture needs people who can put their arms around a computer and solve its problems.**

Naumes, who is president of Naumes, Inc., a tree fruit and nut operation in California, Oregon and Washington, was drawn to the institute naturally. But it was the institute's goal to train managers for the poor, developing countries that really won his support, he says.

"My family and I always have been concerned by the problem of world hunger,

especially because of the kind of business we are in," Mr. Naumes says.

"And we know that the very best way to help solve that problem is to send trained people in to do the job. SCU's institute does that."

As director, Dr. French plans to expand the program, which currently takes 18 months to complete, to ally the institute more closely with the agriculture industry. Field trips, guest speakers and summer internship programs will bring students and current agribusiness leaders together as well as alert the students to the concerns facing the industry.

"Students must be aware of what makes modern agriculture tick," Dr. French says. "We want them to understand the very significant relationships between agriculture, scientific knowledge and social issues, such as consumer movements and nutrition."

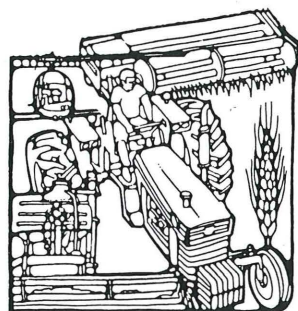
Exposing SCU students to agriculture's immediate problems will help provide the industry with future managers who will increase the professionalism of the industry, Dr. French points out. "There is a shortage of people with an understanding of agriculture's problems," he says. "We want the students to be knowledgeable and influential in agribusiness, both nationally and internationally."

The tools to get the students into prominent positions in agriculture are located at Santa Clara, Dr. French believes. SCU's proximity to the Silicon Valley and agriculture are a perfect setting for a union between high technology and agriculture.

Intensifying the use of computers and other advancements in agriculture is crucial to agriculture as the demand for more food and better nutrition pressures the agribusiness industry, Dr. French says.

"Agriculture presents complicated management problems that can be solved with the help of computers," he notes. "Agribusiness leaders are going to have to be well-versed in sophisticated management techniques to solve food problems in upcoming decades."

"The great thrill is that we have the opportunity here at Santa Clara to really establish high technology in agriculture and have an impact on United States and world agriculture."



## A Naumes link to agribusiness

In the early 1970s the Naumeses were looking for a project at the university that they could take on as a family.

And one that was being proposed at that time, a graduate program in agribusiness, seemed made to order for this family that owns and operates one of the largest integrated tree fruit and nut operations in the West.

It was their family gift of \$100,000 in 1974 that launched the institute.

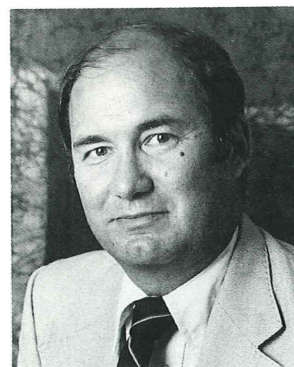
Joe Naumes, who graduated from Santa Clara in 1934, is president and founder of Naumes, Inc., which today extends into California and Washington as well as its home-base in Oregon.

Two of Joe's children are SCU alumni: Mike Naumes received his degree in 1968, before earning an MBA at Cornell, and Sue, a member of the class of 1970, has a JD degree from Willamette University. They, with Joe and their cousin, Pete Naumes, also an SCU graduate, class of 1967, form the top management for Naumes Inc.

"Farming has become a very sophisticated business and good, knowledgeable people are needed to do the job. Keeping a world fed is an enormous task and the focus of agribusiness is really on world hunger," Mr. Naumes said.

"Fasting and financial aid programs that raise money for the hungry are important and they bring relief for the moment, but the long-term answer lies in educating the people who can go into those impoverished areas and take charge of the situation, using their knowledge and skills to help countries help themselves," he adds.

"My family and I are very proud to be associated with the agribusiness institute at Santa Clara," Mr. Naumes says.



Dr. Rudolph Penner



Dr. Alice Rivlin



Dr. Charls Walker



Dr. Joseph Pechman



Dr. Jacob Frenkel



Dr. Rudiger Dornbusch

## Top economists to discuss 1983 issues at 8th annual symposium

Santa Clara continues to win plaudits for its highly rated annual Economic Symposium and Forum and the 1983 series promises to preserve that quality.

Six internationally distinguished American scholars will take part in this eighth annual event on the campus this winter and spring.

The economists will make major presentations and lead discussions at the symposiums during the day, which are given exclusively for 25 business executives from throughout the country.

At 5:30 p.m. on the same day, however, the public has an opportunity to hear the same speakers report on the same topic in de Saisset Museum. There is no charge.

The series is put together by Dr. Mario Belotti, professor and chairman of economics and the originator of the program. It is offered by the university through the Executive Development Center.

1983 dates, subjects and participants for the forums are as follows:

**January 10 - The Federal Budget and the Economy.**

Dr. Alice Rivlin, director of the Congressional Budget Office and former assistant secretary of the Department of Health, Education and Welfare; and Dr. Charls

Walker, president of Charls E. Walker and Associates, Inc., and former deputy secretary of the treasury.

**March 7 - Current Issues in Taxation**

Dr. Joseph Pechman, director of economic studies at the Brookings Institute and former staff economist for the Council of Economic Advisers; and Dr. Rudolph G. Penner, director of tax-policy studies at American Enterprise Institute and a former director for economic policy at the Office of Management and Budget, 1975-77.

**Federal budget, taxation and international issues are topics for this series**

**May 2 - International Economic Issues**

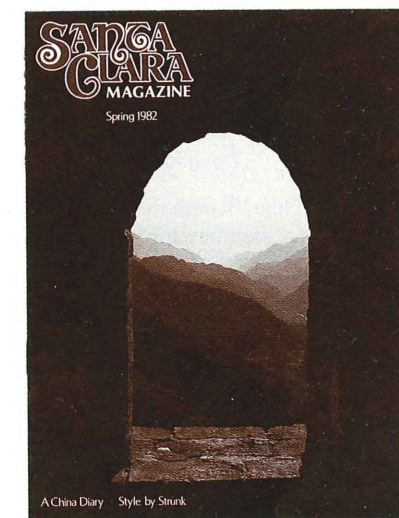
Dr. Rudiger Dornbusch, professor of economics at the Massachusetts Institute of Technology and a former economics professor at the University of Chicago; and Dr. Jacob Frenkel, David Rockefeller Professor of International Economics at the University of Chicago and editor of *Journal of Political Economy*.

## Readers tell what they like

A Santa Clara Magazine readership survey was sent to a random sampling of alumni and friends following the May 1982 issue (the second issue); the results were very positive, quite encouraging and should be helpful in planning future issues.

Ninety-five percent of those sampled rated their general reaction to the magazine as "very interesting" (53 percent) or "somewhat interesting" (42 percent) while 99 percent scored its general appearance as "excellent" (81 percent) or "adequate" (18 percent).

Readership of the four articles last spring brought these results: *News of Santa Clara* was read by 91 percent; *A China Diary*, 86 percent; *Financial Planning*, 83 percent; *Style by Strunk* 53 percent; and



*Philosophical Skirmishes*, 52 percent.

Eighty-nine percent thought the writing was "easy to read" or "just right," and 99 percent rated the photography as "excellent" or "adequate."

Fifty-eight percent said they received alumni magazines from other schools as well as Santa Clara, and 75 percent said they thought the *Santa Clara Magazine* was "better" or "just as good." A total of 25 percent said others were better.

Interest in articles or features ranked the highest among those that dealt with university history (96 percent), campus development, problems of higher education, trustee and faculty profiles, research and business.

A readership study was mailed in November to a random sampling of those who receive *Santa Clara Today*, and those results will be reviewed in the next issue of that paper, February 1983.

## Dean is picked for academy of engineers



Dean Kenneth Haughton

Engineering Dean Kenneth E. Haughton was elected to membership in the prestigious National Academy of Engineers in November.

Dean Haughton and 48 other American engineers were inducted into the society in Washington, D.C., along with six foreign associates.

Election is considered one of the highest professional honors an engineer can receive. Members are inducted during a two-day annual meeting each November.

Election is based on recognition of engineering achievement and Dr. Haughton was cited for his leadership in disk file development in the computer industry. Before becoming the engineering dean at SCU last January, Dr. Haughton had been associated with IBM for 25 years, most recently as director of the IBM Product Development Laboratory in San Jose.

## 1/3 of frosh engineers are women

In 1978, the School of Engineering welcomed 15 women into its freshman class. This year 54 women comprise 29 percent of the class—more than double the national average of women enrolled in engineering schools.

Overall, the engineering school's total enrollment stands at 25 percent female, which is above the national average of 14 percent.

Part of the credit for the high number of women at Santa Clara is the university's five-year-old Women in Engineering program held at the university for two weeks every summer. The program introduces 16-to-19-year-old high school girls to engineering as a career.

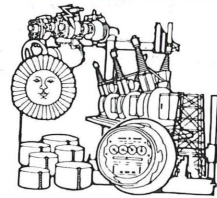
And judging from the enrollment, it works.

"The Women in Engineering program is partly responsible for the number of women enrolled in our school," says Engineering Dean Kenneth E. Haughton. "The high school girls come here, discover what engineering is all about and then tell their friends. It's a mushrooming effect."

This year's program took place last August with 24 girls participating. During their stay, the girls built a solar hot-dog heater, worked in the metal shop, put together a radio, took apart motors and learned basic computer programming.

The girls, who come from all over California and from as far away as Montana, were under the supervision of four women—three SCU engineering students and one SCU mechanical engineering graduate.

"This program was started to help



**Teenage girls are not encouraged to tear apart motors to see how they work**

women gain confidence and experience before getting into engineering school," says Lisa Mitchell, a mechanical engineer. "Teenage girls are not encouraged to tear apart motors or to see what makes something work, yet these are the skills they need for engineering. We want to give them that experience."

In addition to the laboratory work, the girls will be visiting area technology firms for a first-hand look at engineering work.

Ms. Mitchell says the program is open to any interested girls though completion of geometry and a science course is recommended.

"We want girls who are interested in engineering so we can show them what the field has to offer," Ms. Mitchell says. "And they really respond."

## Golden Circle headliner is Ethel Merman



Ethel Merman

Ethel Merman will be the headliner at the 17th annual Golden Circle Theatre Party on Saturday, Feb. 5, at the San Jose Center for the Performing Arts at 8:30 p.m.

The annual black-tie benefit, sponsored by the SCU Board of Fellows, will include an after-theatre party in the San Jose Convention Center.

Performing with Miss Merman will be the Third Generation Steps, a toe-tapping Las Vegas acrobatic dance trio who are related to the original Step Brothers.

Tickets are \$150 per person, and may be reserved by contacting Julie Van Wyngaarden, Varsi Hall, University of Santa Clara, Santa Clara, Ca., 95053, or (408) 984-4476.

## SCU demanded a lot of its first graduates

Today's graduation requirements pale in the light of those Santa Clara demanded of its first graduates in the mid-1850s. To receive a bachelor of arts degree then, a student had to complete courses successfully in Greek, Latin, English, rhetoric, poetry, elocution, mathematics, rational philosophy, science of government, political economy, natural sciences, history and geography. And then, he had to demonstrate his proficiency in public exercises at the Commencement.

## Boscacci is alumni president

Bob Boscacci '49 says he came to Santa Clara because a week before he was to enroll at St. Mary's, a priest in his hometown told him, "You belong at Santa Clara."

"It was good advice," Bob recalls. "I've been grateful to him ever since."

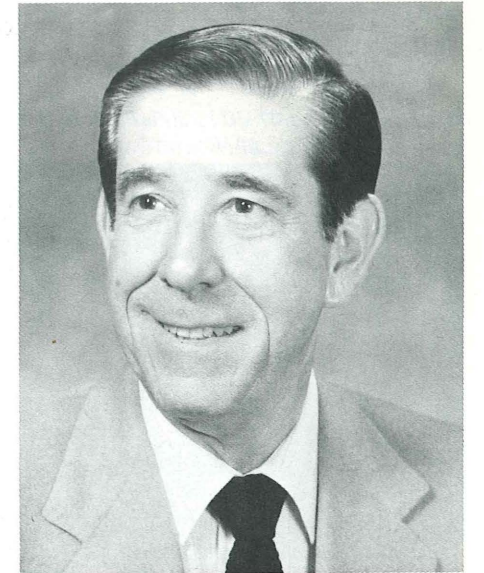
This fall, Robert E. Boscacci, business manager for the Eastside Union High School District in San Jose, became the national president of the Santa Clara Alumni Association in its 101st year. He will serve a one-year term.

"Our major efforts this year will be to surpass the record of \$2.8 million we raised from alumni donors last year for the Campaign for Santa Clara," he said, "and to begin to implement the new five-year plan the association's board of directors adopted last September."

Those elected to offices with him were William J. Scilacci '44, president of the Bank of Santa Clara, president-elect; Timothy J. Smith '68, partner in the Bob Smith BMW agency in Canoga Park, vice president; and Thomas J. Kelley '58, attorney with Musick, Peeler, Garrett, in Los Angeles, immediate past president.

As an undergraduate at SCU, Bob was active in the Business Administration Association, was a class officer, and a charter member of the campus chapter of Beta Gamma Sigma, national business honor society.

He and his wife, Lois, have a daughter, Anna, and three sons. The sons all are graduates of Santa Clara, David and Peter in 1979, and Mark in 1981. Bob and Lois have made their home in San Jose since 1946.



Bob Boscacci '49

## Ten faculty tell about sabbatical leaves

Ten members of the faculty were granted sabbatical leaves for all or part of the 1982-83 year.

**William Barker**, Physics, Full Year, 1982-83, plans to pursue research in the San Francisco Bay Area in five areas of interest: Fusion, Alpha Decay, Unified Field Theory, Evanesence and White Dwarf Stars.

**Ronald Danielson**, Electrical Engineering and Computer Science, Full Year, 1982-83, will be a visiting professor of computer engineering at the University of Lund in Lund, Sweden, during the academic year. He will be engaged primarily in research in the areas of real-time software systems and image processing and will teach one graduate seminar each semester. During the summer of 1983, he expects to visit colleagues in England, Switzerland and West Germany to develop research topics of mutual interest.

**Karel de Bouvere**, Mathematics, Fall, 1982, spent last summer and part of the fall in scholarly activities dedicated to the theory of models. He participated in the *Logic Colloquium '82* in Florence, Italy, in late August, which was devoted to model theory. Theoretically Professor de Bouvere's work is concerned with a professional search for relationships, eventually unifying elements, in the vast range of concepts connected with various forms of models. From a practical point of view, it is an effort to contribute to a possible dialogue among mathematicians, scientists, scholars and artists.

**Henry Demmert**, Economics, Full Year, 1982-83, will be finishing two papers, the research for which he began while working

for the U.S. Department of Justice (anti-trust division) during 1980-81. He also will be developing an introductory economics textbook which will be published by Academic Press.

**Cynthia Mertens**, Law, Full Year, 1982-83, will be working on a book on co-ownership agreements, to be used primarily by attorneys, real estate professionals and public officials. High housing costs and the lack of financing have prompted individuals to seek alternative methods of getting into the housing market; Co-ownership is one of those alternatives. Professor Mertens plans to investigate the various types of agreements, show typical clauses that should be included and discuss the potential conflicts which could result from co-ownership. No serious investigation of this topic has been made to date so her publication will deal with a subject of special concern to attorneys and those engaged in real estate practices.

**Elizabeth Moran**, English, Grants and Fellowships Officer, Spring, 1983, plans to do research on the *Role of Women in East African Literature*. She will spend a month in research at the British Museum and the University of London, before continuing her studies at the University of Nairobi in Kenya. She also will meet with members of the Kenyan Writers Association while she is there. Her research is a follow-up to earlier work she did during a sabbatical leave in 1976 at UCLA and at the University of Ibadan, Nigeria, in July 1978, on the role of women in West African literature. Professor Moran has taught African literature at Santa Clara since 1970.

**William Sheehan**, Chemistry, will spend part of 1982-83 following two lines of theoretical research: (1) Studying the energies needed to break simple molecules into atoms; and (2) Using the superb computational facilities at Université Louis Pasteur in Strasbourg, France, to strengthen his general knowledge of large computers. In France he will work with Dr. Elise Kochanski, internationally known for *ab initio* wave mechanical calculations of energies between small molecules before they react chemically. Professor Sheehan's work on dissociation energies and valence theory is a continuation of research he began in 1948.

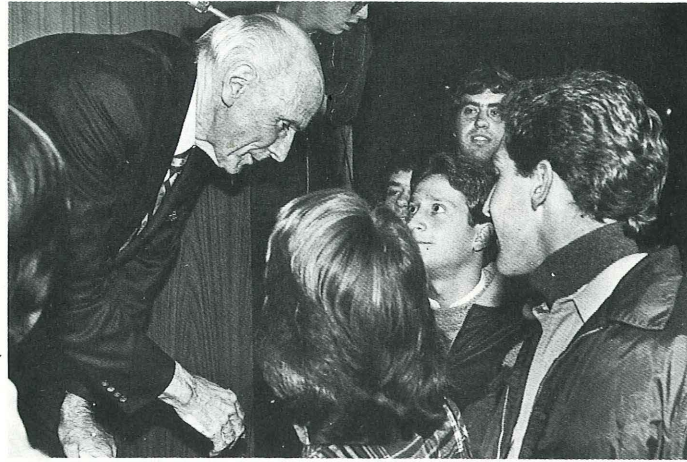
**Christian van den Berghe**, Modern Languages, Winter and Spring, 1983, will be working on his fourth book, *La Pensée de Saint-Exupéry*, and updating and improving some of the French courses he teaches. He also will be preparing a new French course, a senior seminar, around the theme of *La vie quotidienne en France à travers l'histoire*, and another in Business French/Business German, part of a curriculum being considered in international business.

**Thomas Turley**, History, Winter and Spring, 1983, will be studying the medieval origins of modern concepts of history. He plans to visit the Vatican library in Rome and the *Bibliothèque Nationale* in Paris during that period.

**David White**, Chemistry, Full Year, 1982-83, will be investigating the effects of Peptides on the template reactions of Polyribonucleotides at the Salk Institute in San Diego.

# Learning to live in a nuclear world

by Karen Gervais and Mary Doyle



Sen. Alan Cranston with students after War and Conscience talk

Throughout history, generations have faced crises with the potential to destroy the quality of life as they knew it. But with the crises came the challenge to join together, to think, and to overcome in order to leave the world a little more enlightened, a little more peaceful.

For the generation of students at Santa Clara and their peers, the challenge is to find the solution to the question of war and nuclear weaponry.

It is a challenge for which answers will not come easily. Observes Santa Clara classics professor Helen Moritz: "There is nothing in our history to prepare this generation for nuclear war. The solutions will have to come from elsewhere."

And so Santa Clara put its best together and reached off-campus for more resources and more knowledge for an *Institute on War and Conscience*, a series of panel discussions, lectures, films, plays and courses that dominated the fall quarter.

"The university has a responsibility to do this kind of inquiry," says Timothy O'Keefe, associate professor of history who directed the institute. "Since the issue of nuclear war is possibly the terminal issue of our society, it's the most pressing issue of the day."

The success of the institute was campus-wide. Says senior Lori Palermo: "The institute achieved the ultimate in respect to education—it taught students to think."

**"The institute achieved the ultimate in respect to education; it taught us to think."—Lori Palermo, senior.**

More than 700 students took part in the 20 courses offered in conjunction with the institute. Also, an estimated 4,500 people were drawn to the free public lectures to hear speakers such as U.S. Senator Alan Cranston; Helen Caldicott, president of Physicians for Social Responsibility; Brigadier General James E. Shelton; McGeorge Bundy, NYU professor and former national security adviser to Presidents Kennedy and Johnson; and a panel of four Protestant and Catholic theologians.

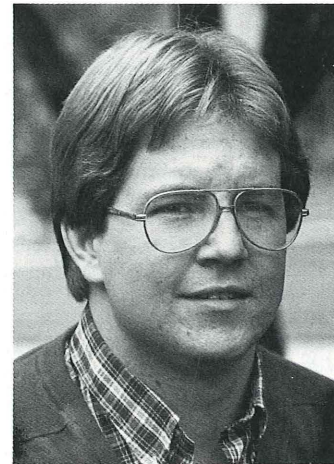
And the students were listening. "Students don't always take the time to find out about the bigger issues outside of SCU," says Kathleen Casey a senior in general humanities. "I'm glad to see Santa Clara provide this opportunity for students. It makes us

aware and stimulates us to do some serious soul searching."

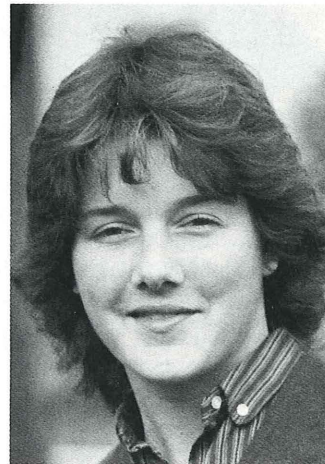
Notes Eric Hanson, associate professor of political science and a member of the War and Conscience Institute Committee: "The courses stretched the students's ability to coordinate data and come up with their own positions. They were marvelous."

But the students's positions were not always compatible. A highlight of the institute, most students say, was the debate it inspired. Since the courses were open to all majors, engineers met with English students, political scientists greeted biologists and, the challenge of knowledge took hold with the classroom as the arena.

"The best part of the institute was when my friends and I argued, discussed and discovered new aspects of these important issues," says Cathy Molinelli, a senior in general humanities. Adds Kathy Magnani, a senior in combined sciences: "My friends and I had intense discussions about nuclear issues. I listened to what people said and tried to detect flaws in their reasoning. I'm more conscious about war now than I was before the institute."



Mark Willhoft



Kathleen Casey

The courses provided a balanced approach to the issues from which the students could form their opinions, notes Richard Pefley, Sanfilippo professor in mechanical engineering and one of three professors who taught the institute's "Constructive Alternatives to Destructive Weaponry: Food, Technology and Energy" class. Prof. Pefley, along with a biologist and a political scientist, worked to present their students with the initiative to "be creative and do something," Prof. Pefley says.

"We're going to need all the thinking power we've got to solve this issue," he says. "We want the students to have an idea of how complex this is and how important!"

As class projects, the students researched topics in current news such as the natural gas pipeline extension into Europe and the United States position on this issue; the creation and power of atomic bombs; and ways other countries are extending the world's supply of fuel.

The impact of today's events on the future was not an idea taken lightly by the students, and it is one that left them looking for solutions.

Jim Gotch, a senior English major, used to assume that the buildup of nuclear arms was "what was necessary, what was right, and what was the only alternative." Now, he believes a new course must be taken and that today's students will be responsible for the



Matthew McGlynn, Cathy Molinelli and Lori Palermo

answers. "The old cliché that we are the leaders of tomorrow is true. People have to take a stand and we must start at the university level!"

Says Major Robert E. Camors Jr. of the military science department: "The institute raised the awareness level of the students, and for that it was worthwhile."

## Poet's work is collected by university

Santa Clara has acquired all of the major work of the internationally known poet Denise Levertov, who read some of her anti-war poetry at a program on the campus in conjunction with the Institute on War and Conscience.

Before her appearance at the university on Nov. 5, Miss Levertov spent more than an hour signing each of the nearly 100 first editions and professional correspondence in the collection.

This collection of her work was discovered in a Berkeley bookstore by Father Patrick Samway, S.J., a Bannan Scholar at the university this year and a rare book collector.

By signing each piece, Miss Levertov has added significantly to the value of the collection, which has been placed in the rare book room in Orradre Library.

"The collection includes all of her books, beginning with her first work, *Double Image*, with the exception of a few of the foreign language editions," Father Samway said.

Miss Levertov divides half of each year teaching at Brandeis and Stanford Universities and devotes the rest of the time to her art.



Denise Levertov, with Father Rewak, signing her work in the President's Conference Room.

# A Christian in a Nuclear World

by William C. Spohn, S.J.

The nuclear arms race terrorizes virtually every person who dares to think about it.

Many don't dare — nuclear arms are too unsettling, the magnitude of potential destruction so immense, that they suffer the sort of psychological numbness that affected survivors of bombings in Hiroshima and Nagasaki. Ironically, the prospect of nuclear tragedy can victimize us in advance, paralyzing us in indecision and apathy because it forces us to confront emotions that are too intense for the human scale.

We can imagine some of the destructive potential of megaton warheads, but not their human impact. Picture a freight train of railroad cars loaded with TNT, stretching for 5,000 miles, from California to New York and far out into the Atlantic. That is the destructive potential of one 24-megaton bomb, precisely the size of the warhead that was nearly detonated by accident in South Carolina a few years ago. Now try to picture the Earth after a nuclear holocaust, inhabited by blinded and maimed animals, overrun by insects, poisoned by contaminated water and plant life — a world in which, as Winston Churchill prophesied, "the survivors would envy the dead." What is too horrifying to conceive, we suppress from our imaginations. We become Hamlets of the nuclear age.

The mammoth proportions of the nuclear arms question numbs not only our senses; it can overtax our reasoning as well. A welter of technical information is available about the military strength of the United States and the Soviet Union, about the medical consequences of nuclear war, about how various political systems form public policy. And traditional Christian ethics provides standards for judging what is a "just war" and what is not.

But no amount of technical analysis will really help us decide our personal response to the nuclear arms race. After a point, what we need is not more clarity but courage.

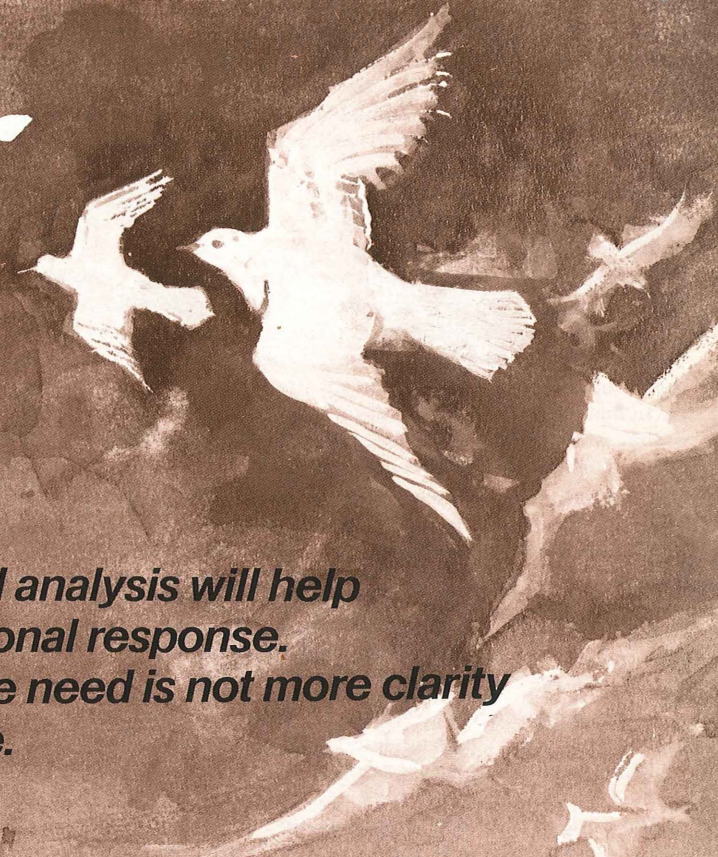
Only by jarring awake another aspect of ourselves — something we'll call the "reasoning heart" — can we approach this crucial issue.

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**Only by jarring awake  
the reasoning heart can  
we approach this crucial issue.**

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The reasoning heart does not oppose the reasoning head, but it uses different resources and asks different questions. Instead of calling on facts and logic to make sense of events and circumstances, it uses symbols and social contexts. Instead of asking



**No amount of technical analysis will help  
decide our personal response.  
After a point, what we need is not more clarity  
but courage.**

"Who has more arms?" or "Is this political leader willing to strike first?" it asks "Who am I?" "What is going on?" and "How do I respond?"

## WHO AM I?

The first question that the reasoning heart asks is the most fundamental, because the answer to "what ought I to do?" is deeply affected by how we see ourselves. That, in turn, influences how we interpret the situation and determine what to do. For example, someone whose self-image is unconsciously that of a "victim" will probably inject wariness and fear into even innocent relationships, sentiments that may show up as hostile or defensive deeds. Wariness would be appropriate if the situation really is menacing, but a neurotic person will project unrealistic feelings and misread the situation. A person trying to answer "Who am I?" would have to become conscious of these central images of the self.

There are two stages in analyzing our sense of self as it relates to moral issues. First, we must consider how we respond to and are shaped by the society in which we live. Second, we must consider our identity extended through time, the "story" of our own selves. Most systems of ethics are deficient here. They discuss individuals in terms common to all people, and so they wind up with moral standards that apply to all. These are fine — as the outer limits on how individuals can resolve specific moral questions.

But how do we discover what to do within this sphere of what is morally permissible? We need to consider the unique identity of the self, and Christians need to account for their distinctive calling. We need to turn to an ethics of character to understand the self in all its individual details that shape how a person resolves specific thorny issues like response to the nuclear arms race.

In *Dynamic Element*, Karl Rahner describes how we usually make important decisions:

"In such decisions a man thinks things over for a long time. Consequently in every case he will probably make his decisions through a fundamental global awareness of himself actually present and making itself felt in him during this space of time, and through a feeling of the harmony or disharmony of the object of choice with this fundamental feeling he has about himself. He will not only nor ultimately make his decision by a rational analysis but by whether he feels that something 'suits him' or not. And this feeling will be judged by whether the matter pleases, delights, brings peace and satisfaction."

Note the elements of this experience: The basic sense of self is the context for evaluating the options. The judgment is not one of logic but of aesthetics because peace, radical satisfaction and delight are signs that an option harmonizes with how a person sees him or herself.

Christian decision-making heightens this pattern of experience, because the judgment is not simply whether a decision suits the self; it also must suit the person's deepest sense of self before God. Courses of action that stifle and frustrate the basic longing for God are not in harmony with one's stance before God and so they are judged not to be God's calling. In the *Spiritual Exercises*, Ignatius Loyola adds another test: that of conversion to Christ. If the self is fundamentally sinful and self-centered, it will spontaneously delight in immorality, and Christian values of service, poverty and humility will be repugnant.

In American thought, social context often plays a crucial role in forming our ideas of self. We see ourselves not as isolated individuals but as people who interact with others. Our loyalties, commitments and community ties help define who we are. Josiah Royce wrote that personal individuality is not a given commodity; it only gradually arises through our commitment to causes beyond ourselves. The most authentic individuals among us are not imprisoned in a narrow individualism; instead, their loyalty extends beyond their own community to appreciate the universal community of humankind.

However, conflict can result from the tension between basic self-images, for example, between being an immigrant Roman Catholic and being a patriotic American. The generations of Catholics who anxiously tried to overcome immigrant status in this country were shocked when a younger generation refused to participate in the Vietnam War on religious grounds. The parents of that same generation experienced a similar clash of loyalties when abortion was legalized.

Conflicting loyalties can be denied by subordinating one to another without acknowledgment. Americans have used Christian religious convictions to validate nationalism with a sort of "civil religion," from the Puritan sense of special election to 19th Century "Manifest Destiny" to today's "democratic capitalism." In such compromise, the message of the Gospel is distorted to inflate national self-congratulation. Witness the bicentennial address of President Ford:

I believe that it is no accident of history, no coincidence, that this nation which declared its dependence on God even while declaring its independence from foreign domination, has become the most richly blessed nation in the history of the world. . . . Our greatness is because of our goodness. Should we cease to be good, we would soon cease to be great.

In civil religion, God's gifts come not from his free graciousness; they are the proper reward for national righteousness. As Robert Coles discovered in interviewing "the children of affluence," highly privileged youngsters grow up with a sense of entitlement. They assume that they always will be surrounded by wealth and comfort because they naturally deserve such luxury. Is our own national defensiveness about preserving affluence based on a collective sense of entitlement that flies in the face of the Gospel message that God's gifts are proportionate to our need, not to our accomplishments?

Belonging to an international church community should stretch our parochialism beyond national and ecclesiastical limits. Should not Christians object to the automatic assumption that their loyalties are nationalistic and against those who are national enemies?

The global sense of self is not only a present awareness; it has emerged over a lifetime. To appreciate the self in its uniqueness we must move from self-image to autobiography. The fuller answer to the question "Who am I?" must be a story, an account of the events of my life and my decisions, of people and places, loves and fears that have made me this uniquely shaped character. My life story is a moving drama with a beginning, a middle and an end that reveals its main character in the surprising twists of the plot. As I try to evaluate my response to the nuclear issue I must be aware of the story of my life. Will my decision on nuclear arms be consistent with the moral shape of my existence?

For Christians, the particular shape of our lives is challenged by the particular shape of another life, Jesus of Nazareth. His life story is told in the Bible, not as an abstract definition of the Son of God, but as a story that reveals our God in the concrete. Christian conversion occurs when we let the story of Jesus become our story — when we let his associating with outcasts, washing the feet of his disciples, feeding the poor, delighting in God's nearness, become our story, in a word, when we "walk in the Spirit of Christ

Jesus." The central journey of Jesus which defines his destiny, and must define our destiny if we are to be his disciples, is the fateful journey to the Cross. Dietrich Bonhoeffer, the Lutheran theologian executed at age 39 for his resistance to Hitler, wrote, "Just as Christ is Christ only in virtue of his suffering and rejection, so the disciple is a disciple only in so far as he shares his Lord's suffering and rejection and crucifixion!"

The story of the Gospel faces each of us with difficult choices. It exposes the conflict of loyalties between our old way of life and the disciples' way, yet at the same time it encourages us to accept this costly grace. Dorothy Day, the founder of the Catholic Worker movement and one of the great Christians of our century, wrote of the costliness of her own decision to become a Christian. She was living with a man whom she deeply loved and who was the father of her only child. However, he could not stomach institutional religion and he insisted that she would have to choose between him and the church. In *The Long Loneliness*, she wrote, "God always gives us a chance to show our preference for Him. With Abraham it was to sacrifice his only son. With me it was to give up my married life with Forster. You do these things blindly, not because it is your natural inclination . . . but because you wish to live in conformity with the will of God!"

Both Dorothy Day and Bonhoeffer entered deeply into the story of Scripture, meditating upon it and allowing it to reshape their own story. In so doing, they found that the stories of Jesus and Abraham revealed God's gracious call to them in the most costly of decisions.

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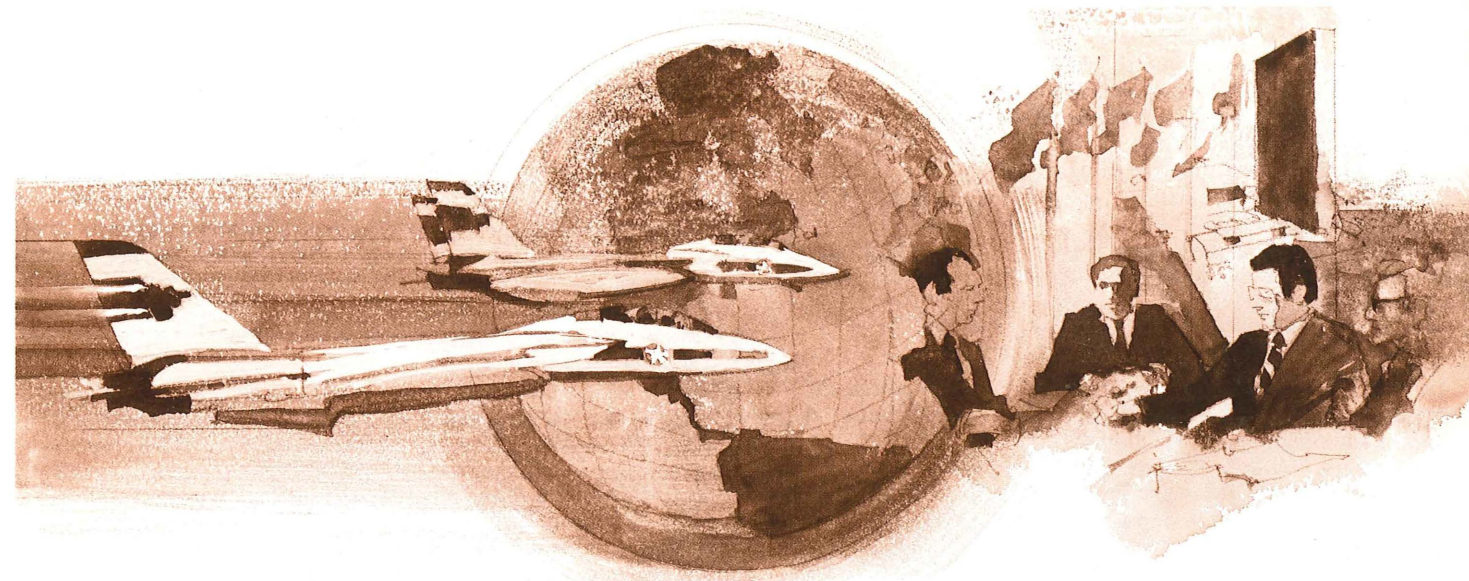
### ***What if we ask this strange question today: "What is God doing in the global buildup of arms and the threat of nuclear war?"***

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The story of Jesus calls us to interpret in a new way the frustrations of struggling for social justice and disarmament. For years, Dorothy Day struggled for the rights of workers, for the right to organize, receive fair wages and decent working conditions. The pattern of the Cross and Resurrection lay behind the string of defeats which led to the eventual victory. This gave her courage in her long resistance to war and the nuclear threat, resistance in which she was not joined by labor unions.

"I had felt what it was to be a fool for the cause of justice, tilting at windmills like any Don Quixote." She wrote, "Every strike was an unjust strike according to the newspapers, and every strike ended in failure to achieve the demands of the workers according to those same papers. The reader never took into account the slow and steady gains, wrung reluctantly from the employer by virtue of every one of these strikes, the slow advance through countless failure. One always felt that sense of being made to appear in the wrong when on a picket line!"

Using the story of Jesus as a criterion for deciding how to act will not yield a single political strategy. Bonhoeffer conscientiously decided to join the plot on Hitler's life, while Dorothy Day with equal conviction refused to support the American war effort. However, the Gospel both illumines our compromises and gives us the courage to act as his disciples. The story of Jesus is not an external ideal for us to imitate, but a revelation of God's way of acting and an invitation for each of us to make an appropriate personal response.



### **WHAT IS GOING ON?**

We now move to our second question for evaluating the context of action. At first glance it might seem that the question "What is going on?" is quite straight-forward and objective. But to understand events, we need to engage the reasoning heart and not only the reasoning head. There is no single objective public meaning that exhausts the significance of events. They receive a different evaluation depending upon who is doing the evaluating and what context they are located within. The discerning heart reasons by viewing events from different angles through different symbols, finding the appropriate context for them. Events cannot be dissected to find their causes. For example, the meaning of a marriage or the death of one we love is not available for public inspection, labeled like the ingredients of a can. Events call for "interpretation"; we have to *make sense* out of them by viewing them from different perspectives. The nuclear arms race calls for just such an imaginative interpretation. Scripture provides Christians with symbols that can illuminate the meaning of the arms race.

In the middle of World War II, H. Richard Niebuhr performed one of these imaginative, religious interpretations. "What is God doing in the war?" he asked, trying to make religious sense out of the tragedies of war. He did this as a Christian by employing the biblical symbols of the judgment of God and the crucifixion. Viewing the war through these new lenses, he came to the conclusion that God was on neither side in the war and was judging the self-righteousness of both the Allies and the Axis powers. The scandal of innocent suffering of millions in the path of the great armies could be meaningful only when seen in light of the vicarious suffering of Jesus Christ.

What if we ask this strange question today: "What is God doing in the global buildup of armaments and the threat of nuclear annihilation?" If we restrict our discussion to the religiously neutral language of natural law and just war this fundamental question cannot even be raised. I do not pretend to any definitive answer to this strange question, but I do want to suggest some biblical symbols that may serve as new lenses through which to read the signs of the times and make an appropriate response. The black civil rights movement and the Latin American liberation theology give hope for such an interpretation. Both of them have read the situation of oppression through the lens of the Exodus symbol, and this has given hope and direction in faith to millions struggling for justice.

To set a biblical context for evaluating the nuclear issue, let us contrast two different faith symbols, the symbol of crusade and martyrdom with the symbol of Israel's exile in Babylon.

Those of us who lived through the Cold War remember that

two popular images in civil and ecclesiastical rhetoric were martyrdom and the crusade. The Communist challenge was not fundamentally an ideological one but a religious one. An atheistic and monolithic totalitarian state threatened our way of life and religious liberty. Two responses were appropriate to this vision of such a threat: passively enduring martyrdom rather than giving up the Christian faith or actively employing the image of the crusade to marshal defenses. The passive symbol helped guide Christian resistance in Eastern Europe and China. The active symbol showed up in the rhetoric of John Foster Dulles and other leaders who frequently invoked the godless character of Communism to prepare an arsenal of nuclear and conventional weaponry. This was not unlike what happened when Europe was threatened by the forces of Islam: A crusade mentality tended to ignore the restraints of knightly warfare.

If we continue to employ the symbols of personal martyrdom and godly crusade in the nuclear era, we may be led to a true evil as the two merge. "Better to destroy the infidel even at the cost of ourselves. Would it not be a blessed sacrifice to be a martyr?"

Not if we take the whole world with us. Martyrdom connotes self-sacrifice, not the willful sacrifice of countless other people. Murder — suicide would be a more truthful symbol for nuclear vengeance.

What would be a more adequate symbol for Christian interpretation of the nuclear threat? It would have to give a deeper significance to the situation and indicate a more authentic faith response than crusade and martyrdom. I would propose the symbol of the Exile of the Israelites in Babylon. After being conquered by the Babylonians and deported en masse, Israelites faced a profound crisis of faith. If Marduk, the deity of their conquerors, had prevailed over Yahweh, then perhaps the God of Abraham was only a minor deity. Since all the promises had come to nothing — the Temple, the Davidic monarchy, the land — could this mean that the covenant was null and void?

Ironically, Israel broke through to a new kind of faith during the Exile. The prophets returned to their deepest faith memories to recognize in the Exile a second Exodus. Yahweh was not the warrior king who fought on the side of the righteous, nor was Yahweh the god of royal civil religion who propped up a specific way of life. During the Exile, Israel came to recognize for the first time that Yahweh alone was God and sovereign over all the nations. Yahweh's glory did not depend on the national fortunes of Israel. God would still be God even if Israel were dominated by foreign enemies. Yahweh would deliver his people in his time and re-establish the covenant with a newly repentant people. Isaiah writes of this re-covenanting in marital symbolism:



Fear not, you shall not be put to shame;  
 you need not blush, for you shall not be disgraced...  
 For he who has become your husband is your Maker;  
 his name is the Lord of hosts;  
 Your redeemer is the Holy One of Israel,  
 called God of all the earth.  
 The Lord calls you back,  
 like a wife forsaken and grieved in spirit,  
 A wife married in youth and then cast off,  
 says your God.  
 "For a brief moment I abandoned you, but  
 with great tenderness I will take you back" (Is 54:4-7)

Looking at our situation through the lens of the Exile discloses many similarities. It uncovers at the root of our national defensiveness a fear of being dominated by Communism, a fear which is nearly ultimate. God is neither an American nor a democratic capitalist any more than Yahweh was the exclusive possession of Israel. Both superpowers identify their way of life as the last and best hope of humankind. But if we believe in the "God of all the earth," we must believe that he alone is the last and best hope of humankind. Meditating on the Exile might indicate that even the loss of our wealth and freedom would not be the end of God. Perhaps such a loss would enable us to discover the real God we had never known before, the God who brings life out of death and hope out of the crucible of despair. On the other hand, if we are willing to explode God's creation rather than endure such an exile, then our ultimate allegiance is to a life of national privilege, which reduces the Lord to a minor deity to support that affluence.

Challenging the basic symbols that filter our view of the world may call us to repentance. It can disclose new resources of courage, as we discover the God beyond our idols and fears. That real God is judging and redeeming us even in the confusion of the arms race, pointing a way beyond defensiveness and national security.



### HOW SHOULD I RESPOND?

Our third question turns our attention from symbols to the emotional criteria for a Christian response.

Note that the question is not "What should I do?" but "How should I respond?" We are to focus on the manner in which any action should be performed, not on a particular concrete act. I want to argue that there are distinctive qualities that any genuine Christian response to the nuclear issue must manifest. Christian ethics has always insisted on the *inside* of the moral act, on the importance of the dispositions of the heart, the virtues or vices which morally color whatever is done. Biblical morality does not primarily offer us a set of rules; rather the experience of faith should train the heart in a specific way of life, one in character with Jesus. The reasoning heart tests possible actions against this set of dispositions to find out whether the spirit of Jesus is present in them.

I can not provide a checklist or definitions of these distinctive Christian qualities. They are inseparable from the story of Jesus. Only if we are willing to meditate long and seriously on the Gospel accounts will our hearts be schooled in these dispositions.

But we cannot presume that these are already the main dispositions of our own hearts. There is nothing natural about turning the other cheek or preferring to be a waiter at the banquet rather than be a guest at the head table. Changing our actions and our basic self-images calls for radical conversion. Even serious Christians making the *Spiritual Exercises* of Ignatius Loyola are instructed to spend weeks meditating on the life of Christ before making a significant life-decision.

We must be willing to submit to this testing not only our goals but, even more importantly, the means we are considering to attain those goals. Martin Luther King reminded us that as the means are, so will the goals be. In fact we never reach our goals; and the means we live with will come to morally stamp our lives. In my judgment, living within a mutual balance of terror is already sapping our moral strength. The present human cost of the arms race is already a moral tragedy: world-wide a million dollars a minute is spent on arms. And as Archbishop John Quinn of San Francisco has said, every dollar spent on arms is a dollar stolen from the poor.

I do not believe that a single strategy will emerge for all Christians from such meditation and discernment. We have different gifts and are called to different ways of acting. But whatever action we take will show courage and patience if they are truly derived from Jesus' Spirit. We will be willing to suffer wrong rather than to inflict it, to overcome evil with good even at great personal cost, to consider the needs of others more important than our own.

Robert Jay Lifton found that the survivors of Hiroshima and Nagasaki suffer from "psychic numbing," which makes them unable to express a terror which goes off the scale of their emotional resources. This is due in part to a "symbolic gap" in their consciousness, an inability to comprehend their agony. We Christians need to find our own voice lest we succumb to the psychic numbing of the arms race. In our own tradition are symbols that can enable us to face the threat and the despairing apathy that constrict us and leave us emotionally mute.

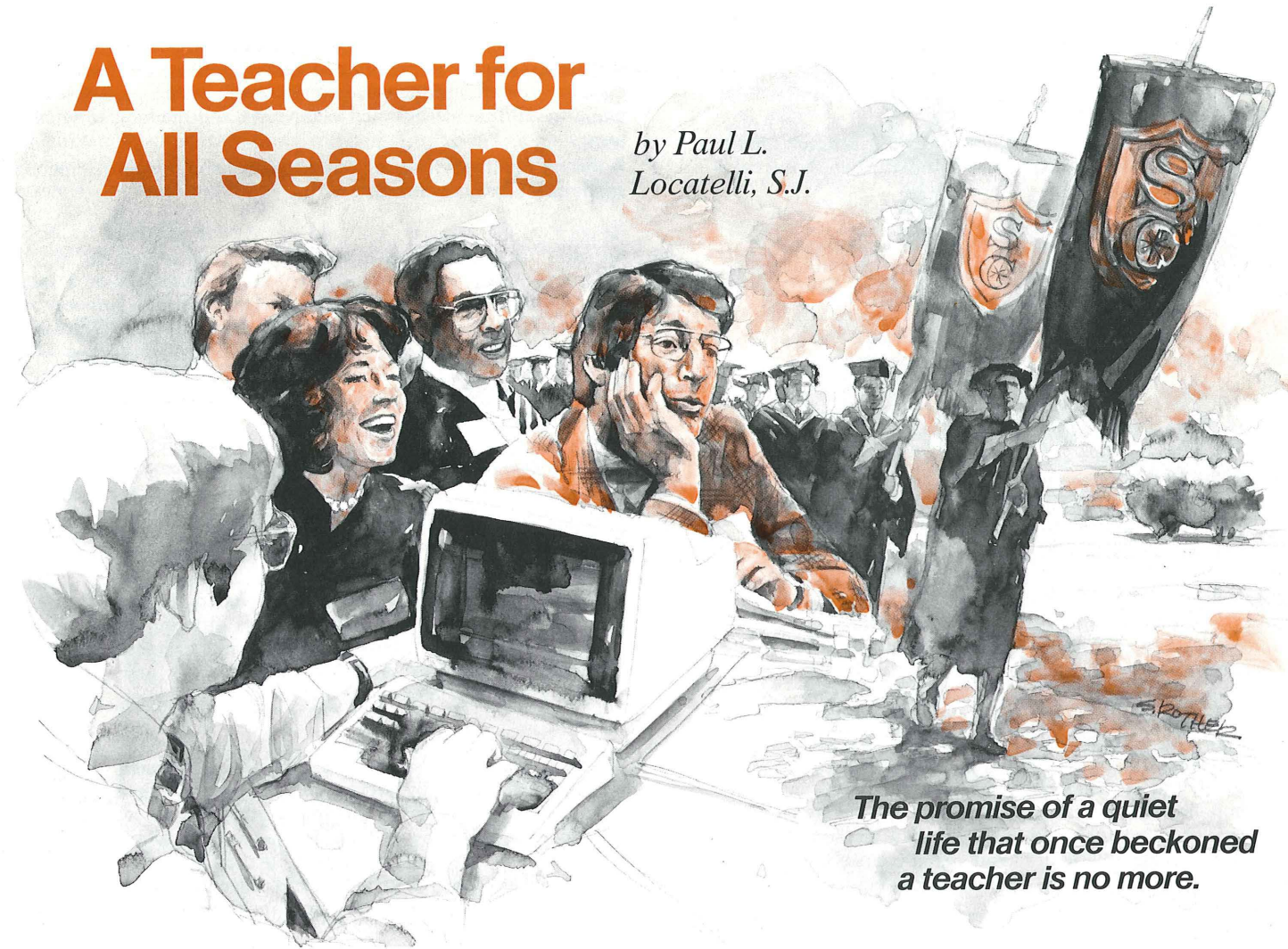
If we enter into the confusion of Israel in Exile and into the agony of the cross, we may find out what God is doing in the arms race. These symbols may enable us to glimpse that all is not hopeless, that there is a way for us as individuals to respond. Apathy and despair stem from what seem like insurmountable forces against which we can do nothing effective. These symbols may invite us beyond even our American sense of effectiveness.

Over a year ago, before the current campaign to freeze nuclear weapons became widespread, I was visiting a friend in jail. He is an old friend and classmate who was in the Santa Clara County facility in Milpitas, serving six months for trespassing at Lockheed in a protest against the construction of nuclear missiles. He said that the hardest part of being in the peace movement at times when it was no longer popular or attracting much attention was the temptation to judge his actions in terms of effectiveness. He said, "Coming from your background, we always want to be effective, to make a difference. Maybe the Lord is calling us just to be faithful."

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## A Teacher for All Seasons

by Paul L. Locatelli, S.J.



*The promise of a quiet life that once beckoned a teacher is no more.*

**In** *A Man for All Seasons*, Thomas More encourages Richard Rich, "an academic hounded by self-doubt," to accept a teaching position, but Rich, bitterly disappointed, exclaims, "A teacher!"

*More:* "...Why not be a teacher? You'd be a fine teacher. Perhaps even a great one?"

*Rich:* "And if I was, who would know?"

*More:* "You, your pupils, your friends, God. Not a bad public, that... Oh, and a quiet life."

Quiet and leisure may well have characterized the life of a teacher in Renaissance England. Today, by contrast, teachers face many more challenges, and so "demanding" more appropriately describes their life: besides spending more time teaching more students, the typical professor must master an ever-increasing body of knowledge, engage in scholarship and research, advise students about educational and career opportunities, serve on university committees, and participate in professional societies.

Where has the "quiet life" gone?

Although More's perception of academic life seems idyllic today, it does remind us that a teacher needs time for contemplation. Time used in this way should not be viewed as idleness in a world that needs creative and active people to free it from injustice and ignorance. On the contrary, it is one source of ideas and insights for effective teaching and imaginative scholarship.

The relationship between teaching and scholarship was less problematic in More's time than it has become four-and-a-half

centuries later. Then the body of human knowledge, broad in nature, had a world view primarily through art and literature and it evolved more slowly. Comprehensive specialization in one discipline of study, an inconceivable perspective for a Renaissance education, became more dominant in the late nineteenth century. To remain current in a particular subject, it was not necessary to search hectically in the latest publications.

Yet, despite the great differences in academic life between his time and ours, Thomas More exemplifies many of the qualities expected of a great teacher. This Christian humanist was an exemplary intellectual—a man of deep thought and of moral and religious conviction, a man of action without fear of consequences, as long as his actions were thoughtful and the consequences weighed. Like More, the contemporary teacher should be reflective: a person who cultivates an open and disciplined mind, seeks to develop critical reasoning and moral convictions, and learns to respect the ideas of others. And, like More, the modern teacher also should be active: one who exercises sound judgment, uses knowledge to enhance human life, and continues to grow and foster growth in others.

Fostering growth—how teachers develop the capacity for reflection in action, within themselves and within students—that is the essence of education. Therefore, while resources such as libraries, laboratories and computers are obviously critical, the two most precious resources of a university will always be excellent teachers and excellent students. They are the life of the

university, a place where one inquiring mind meets another through a continuing process called teaching and learning. This conception of academic life inevitably leads to a twofold inquiry: first, what marks excellence in teaching and, then, how scholarship affects academic vitality.

Excellence in teaching can be judged by four criteria: imparting knowledge, instilling skills, fostering initiative and awakening life.

- How well do teachers impart accurate and contemporary knowledge to students? Does the curriculum in financial accounting incorporate current professional standards, research findings, and theories? Does the curriculum in biology include, besides the traditional areas of biological inquiry, recent scientific discoveries and methods of inquiry?
- How well do teachers educate students to judge critically, to communicate effectively, and to develop the intellectual skills of analysis and synthesis? Do students, in addition to knowing accounting procedures, learn the skills to generate timely accounting information and then to use such information for making decisions? Are students only able to locate the dates of historical events, or are they able to grasp the diverse historical influences that shape the contemporary world and the decisions that have to be made?
- How well do teachers educate students to learn, outside of the formal educational context? Can students, without the guidance of a teacher, follow and respond to the consequences of decisions in U.S. foreign policy, in the strategies of multinational corporations or in federal budget allocations? Can they critically evaluate — without having taken courses in mass communication or law — the media or decisions of the courts?
- Finally, how well do students learn how to use their knowledge to contribute creatively to the human and moral well-being of society? Do graduates of Santa Clara, whatever their profession, choose a course of action based on ethical principles? Are they sensitive to questions of justice, willing to serve the poor as well as the rich? Do Santa Clara lawyers use the law as an instrument of self-interest or to guide society in achieving the common good? Do graduates appreciate and foster religious life within their own families and the families of others?

When teachers assume their responsibility in education, they must do more than develop their ability to communicate with



students. The scholar unable to communicate, it is true, cannot teach. The ability to communicate, however, does not indicate that the knowledge imparted is adequate. Hence, continued study and research are indispensable conditions in pedagogy. These can make the difference between competent and inadequate educators.

Broadly defined, research refers to scholarship in all disciplines and it may take many forms:

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***When teachers assume their responsibility in education, they must do more than communicate.***

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- Scientists may conduct laboratory experiments to test theories about the natural world. Mathematicians and computer scientists may develop new theories or techniques, often simulations, to provide better understanding of phenomena as different as genetic engineering, laws of physics and business decisions. Engineers may develop and apply new skills to advance technology for the benefit of society.
- Artists may express their creativity by composing original works and by interpreting the works of other artists. Philosophers and theologians may grasp new insights into truth by studying and judging the scholarly works of others, reflecting further upon the meaning and experience of life, and presenting these insights and reflections to students and to peers.
- Social scientists may formulate theories about human behavior and empirically test them. Business scholars apply scientific modeling principles to real phenomena in the realm of business as well as develop and empirically verify theories of economic behavior.
- Legal scholars interpret and apply the theoretical foundations of the law to guide the legal process in creating a more humane and moral society.

Research, strictly defined, refers to the scholarship that makes a creative and original contribution to a field of study. When the research of the faculty reaches this level, these accomplishments are usually published in recognized scholarly journals.

Research has an important role in the university, because it not only expands the boundaries of knowledge but also challenges and excites the intellectual life of the academic community. A faculty which possesses a greater understanding of its discipline obviously has a greater wealth to share with its students. Most importantly, research and scholarship often will demonstrate the commitment and love that a faculty has for what it teaches. It is this love that is probably the most important spirit a faculty can communicate.

Posed as rivals, neither teaching nor research will ever excel: the belief that a faculty which focuses its energy on research cannot be good teachers, or that a faculty which focuses its energy on teaching and teaching-related activities cannot have time for scholarship, is misguided. Either extreme may have deleterious effects on students and on faculty performance. A proper balance should mutually enrich them; they have a similar purpose: to discipline the mind and open new frontiers of knowledge.

Since universities have the responsibility for acquiring, extending and imparting knowledge, teaching and research should hold the highest priority in the educational process. Excellent universities value teaching and research as mutually beneficial and related activities. Twice within the last decade, in the 1975 Statement of Purpose and in the 1979 Goals and Guidelines, the academic community has developed and the Board of Trustees has adopted certain educational goals for the University of Santa Clara. In addition to Santa Clara's central goal, "the education of the human person in the context of its Catholic and Jesuit tradition," these declarations also included a commitment and dedication to "teaching excellence and scholarly research."

I think that, although these were statements of ideals, they signal one of the most significant educational advances at Santa Clara. Both the quantity and, more importantly, the quality of research and scholarship have increased. At the same time, the quality of teaching has significantly improved. The increase in scholarship includes a number of joint faculty-student research projects, a distinguishing characteristic of learning excellence in "close student-teacher relationships."

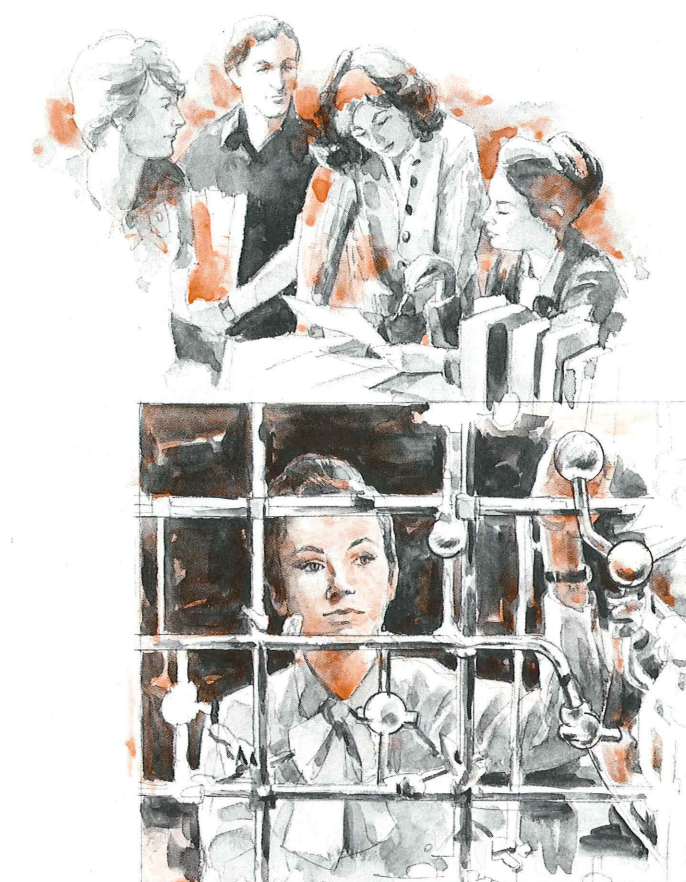
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***Teachers can be judged on how well they impart knowledge, instill skills, foster initiative and awaken life.***

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Teaching always has been and will continue to be the primary purpose of education at Santa Clara: from the founding of Mission Santa Clara, to the beginning of Santa Clara College, to the present-day University of Santa Clara. While other activities such as academic advising and committee service are essential faculty responsibilities, teaching remains the preeminent function.

Effective teaching depends upon scholarship. Thus, at Santa Clara, a balance of "teaching excellence and scholarly research" identifies the fine teachers. They remain abreast of the current state of knowledge, achieve new depths of understanding, expand the boundaries of knowledge, foster intellectual discipline, search for better pedagogical methods, and increase the commitment to intellectual and moral convictions. By these endeavors, teachers share their academic life with their students and together they create, out of what could be mediocre, a university of excellence.



By educating young women and men to live intellectually, practically, morally and religiously in tomorrow's world, to be simultaneously contemplative and active, Santa Clara fulfills its Jesuit goal of service to the people of God through education. Further, this commitment to service includes a commitment to the "magis" — the Jesuit ideal of excellence. People educated in the Christian and Jesuit context of Santa Clara's tradition seek to serve others and strive, guided by reason, to use their God-given talents to the fullest and always for the greatest human good.

Unlike the self-doubting Rich Richard, fine teachers accept the responsibility of fostering the educational mission of the university at the highest level of quality.

"You'd be a fine teacher. Perhaps even a great one." "And if I was, who would know?" "You, your pupils, your friends, God. Not a bad public, that!"

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*Father Paul L. Locatelli, S.J., was selected "Teacher of the Year" by business school students in 1978, the same year he was named academic vice president of the university.*

# Women's Sports: No More Punch and Cookies



They had a rather nominal beginning: one woman coach, no equipment, no funds and limited facilities. But they did have a goal, and that was all they needed.

Last October, at a dinner on the campus, women's athletics at Santa Clara celebrated 20 years of excellence, recognizing past championship teams and athletes in such sports as basketball, volleyball, tennis, golf, swimming and crew.

"When I arrived in 1963, there were only three or four women faculty members and administrators on campus. Coeducation had been in effect for two years. Women were still a rarity. No one knew quite what to do with me," recalls Marygrace Colby, women's athletic director.

"It was quite a sight to see women students coming out of Nobili Hall dressed in shorts for tennis lessons; jeans and shorts were not allowed at any other time."

Ms. Colby started women's athletics with \$100 and two old tennis racquets. The program has grown now to a budget of more than \$300,000, including six full-time and five part-time staff members and 15.5 scholarships.

The program also has drawn top women athletes to its ranks, including Olympic swimmer Cathy Jamison, who led the swim team to the National Championships in



Lisa Filkowski, 1981-82



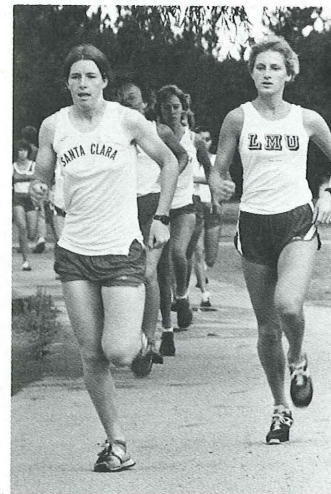
Melanie McAllister, 1980-81



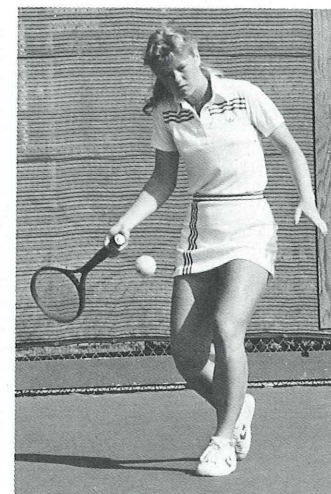
First Trophy—Basketball, 1963-64



Swimming Team, 1969-70



Terry Forsell, 1980-81



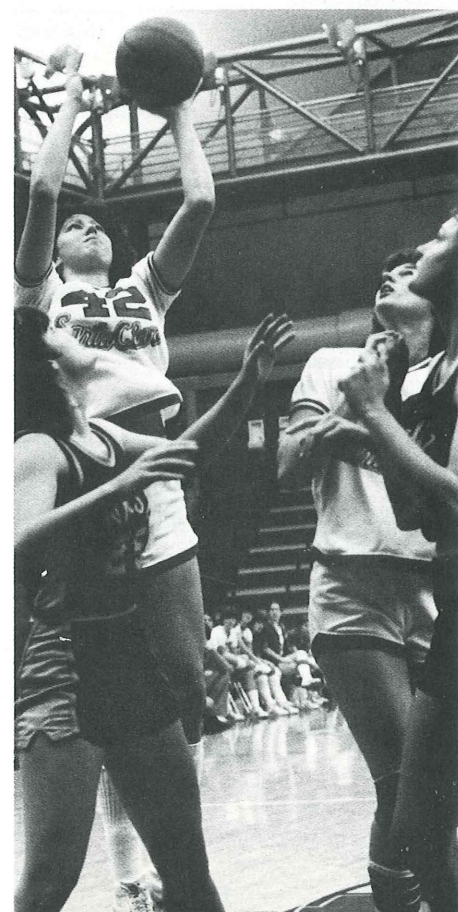
Carrie Osborne, 1981-82



Crew, 1977-78



Marygrace Colby at 20th Anniversary celebration.



Basketball, 1980-81, Liz Bruno shooting

1969; Margaret Leonard, who helped the 1973 golf team to nationals; and Liz Bruno, who smashed SCU basketball records and was the first Santa Clara woman to win the Victor Corsiglia Bronco Athlete of the Year award.

But it's not just the stars who have made the women's athletics program so successful during the past 20 years, Ms. Colby notes. It also was the women who supported not only team athletics, but who participated in intramural games and made them so popular on campus.

"The Victorian philosophy of educators and women's coaches that existed until the late 1960s was that women should avoid the evils of competition except for an occasional sportsday or playday," Ms. Colby says. "We've grown away from the 'tea and crumpets/punch and cookies games,' as we used to call them, to national organizations for intercollegiate women's athletics."

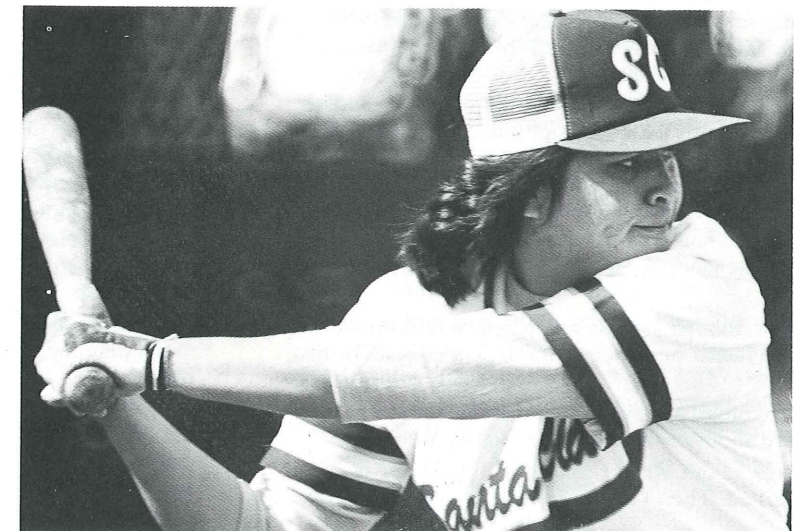
This year, Ms. Colby adds, marks the beginning of the NOR PAC conference and the reemergence of swimming for both men and women, bringing the total number of high-level competitive sports for women to seven.

"Many memories returned when looking at pictures and tracking down history for this 20th anniversary program, not to mention a few gray hairs, frustrations, and challenges," she says. "I will not attempt to foresee into the future, but I know that athletics for women is here to stay."

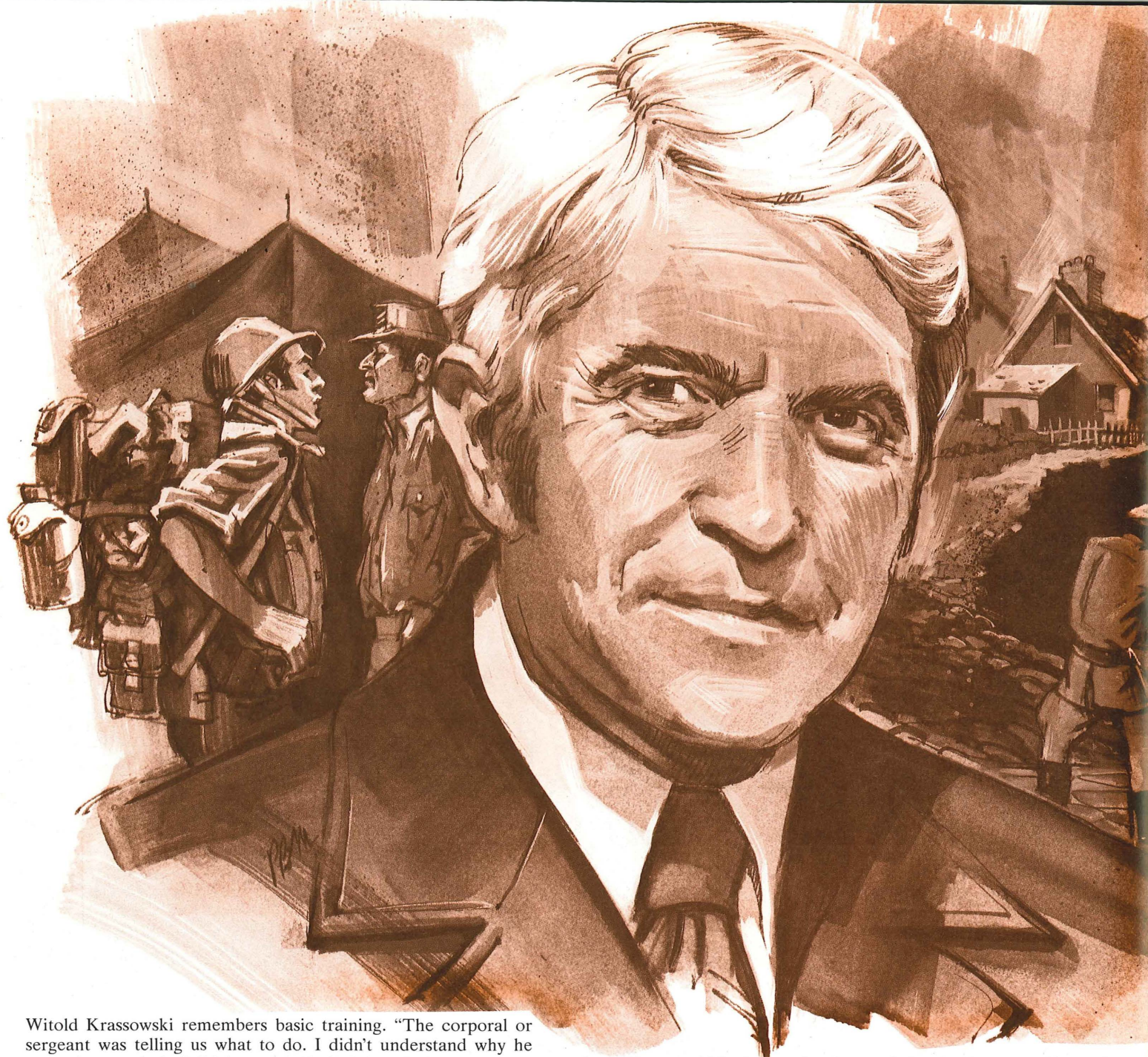
"We are very proud to be able to carry on a tradition of excellence."

## 1982-83 Women's Athletic Staff

<b>Marygrace Colby</b>	Director
<b>Mary Ellen Murchison</b>	Volleyball Coach
<b>Julie Sandoval</b>	Assistant Coach
<b>Ken Thompson</b>	Basketball Coach
<b>Debbie Chaw</b>	Assistant Coach
<b>Eliza Pande-Ward</b>	Tennis Coach
<b>Janis Nay</b>	Softball Coach
<b>Dick Forst</b>	Cross Country Coach
<b>Philip Wright</b>	Soccer Coach
<b>Mark Bruneman</b>	Crew Coach
<b>Bill Hird &amp; Don King</b>	Swim Club Coaches
<b>Carol Rogers</b>	Women's Trainer
<b>Michelle Goins</b>	Sports Information



Martha Lara, 1981-82



Witold Krassowski remembers basic training. "The corporal or sergeant was telling us what to do. I didn't understand why he wanted me to do it. I didn't want to do it. I thought he was crazy!" But Krassowski and everyone else obeyed.

Krassowski also remembers one encounter with his youngest son. "Dan liked to play with matches, and one day I caught him. At first I thought, 'Whale him.' Then I thought, 'Explain to him.'" So father and son chatted until Dan promised, "Yes, Daddy, I won't do it." Five minutes later, Dan was sneaking another strike of a match.

The sergeant got his message across. "Father" Krassowski did not.

He blames himself, though, not his son, when he tells the stories to communication classes he teaches for business leaders and others.

Krassowski, a sociology professor at Santa Clara, realizes now why the little lecture about fire safety zipped right past his son.

"I started to think about what I told him: 'You'll get burned.' He's never been burned. Then I said, 'The fire engines will come.' Exciting, isn't it?"

Krassowski had committed one of the sins he warns his audiences to avoid: He forgot to size up his listener, and so his message wasn't received in the way he intended.

"If you are the sender, you take responsibility for the message," Krassowski says. "If it fails, do not blame the receiver. He did not ask you to send the message."

Krassowski's goal is to help business managers and others improve their ability to communicate. But his lectures are not devoted to strings of tips on what to say when someone has to be fired or how to give a pep talk to improve sales.

"Communication is not just developing messages," he says. "It's understanding the whole system in which communication takes place."

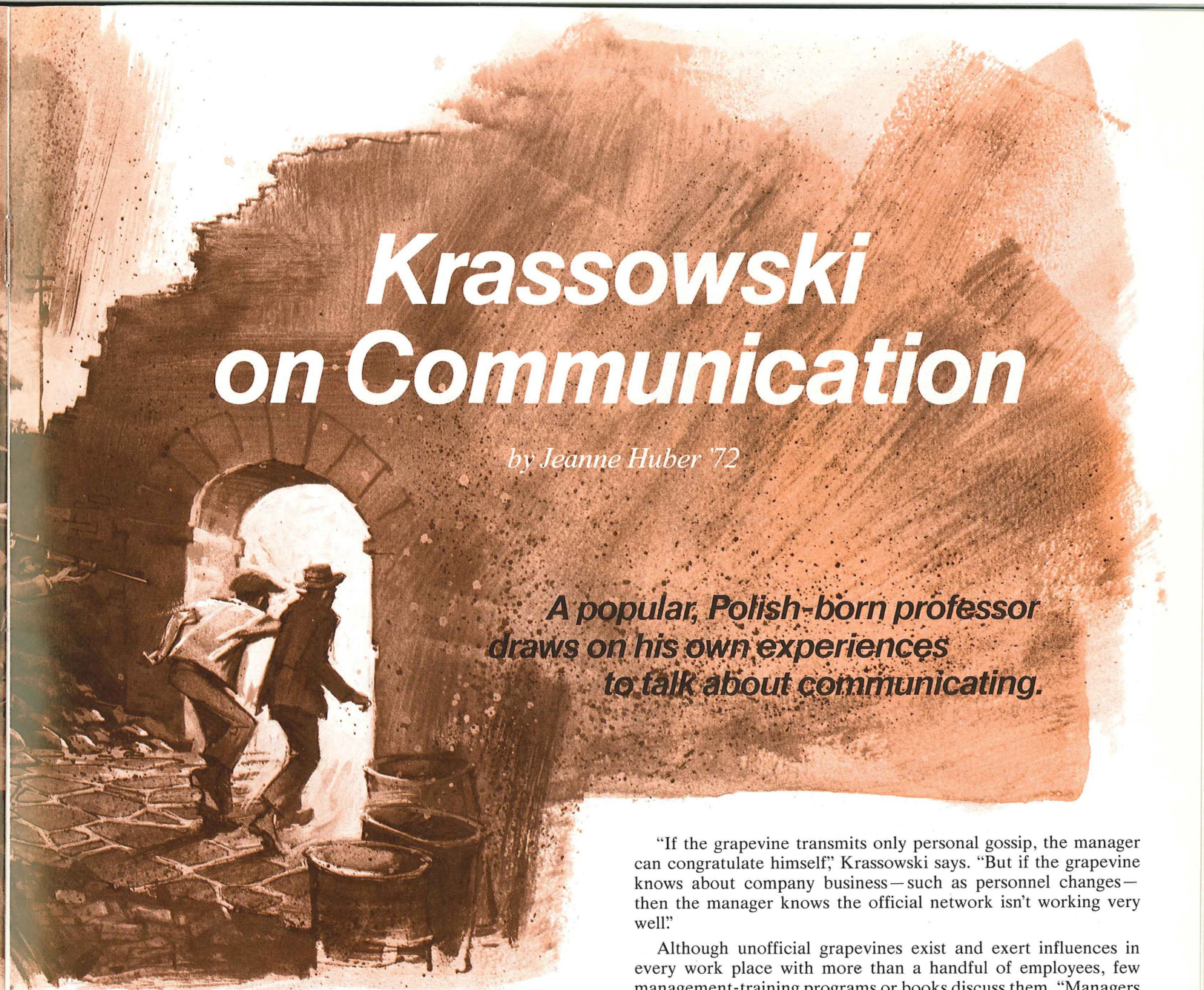
So he focuses on discussions about the sociology of the work place, the small-group dynamics that are part of any business. Another term for it might be "office politics," but Krassowski shuns that because "some words have a very negative connotation."

A good business manager, he says, understands the office struc-

# Krassowski on Communication

by Jeanne Huber '72

**A popular, Polish-born professor draws on his own experiences to talk about communicating.**



ture because he studies the relationships among workers in his company. This does not mean digging out the official flow-chart of who reports to whom. It does mean watching and listening to find out what cliques exist and who leads them.

The leaders of these groups, each of which may have as few as three or four members, usually talk to each other, and they are the grapevine through which office gossip is circulated.

Krassowski says he tested that theory a few years ago. He studied the interaction of faculty members and department heads in the College of Sciences (before Arts and Sciences were merged). He noted who sat together at lunch and who seemed to lead each of the groups. One night, just before 5 p.m., he called one of the apparent leaders and passed on a rumor: Despite public statements to the contrary, the administration would find money for faculty raises that year.

The next morning, Krassowski called some of the others he considered leaders. Nine or 10 of the 12 had heard the rumor.

Krassowski says business managers need to realize that grapevines exist and find ways to monitor them—perhaps through a trusted secretary.

"If the grapevine transmits only personal gossip, the manager can congratulate himself," Krassowski says. "But if the grapevine knows about company business—such as personnel changes—then the manager knows the official network isn't working very well."

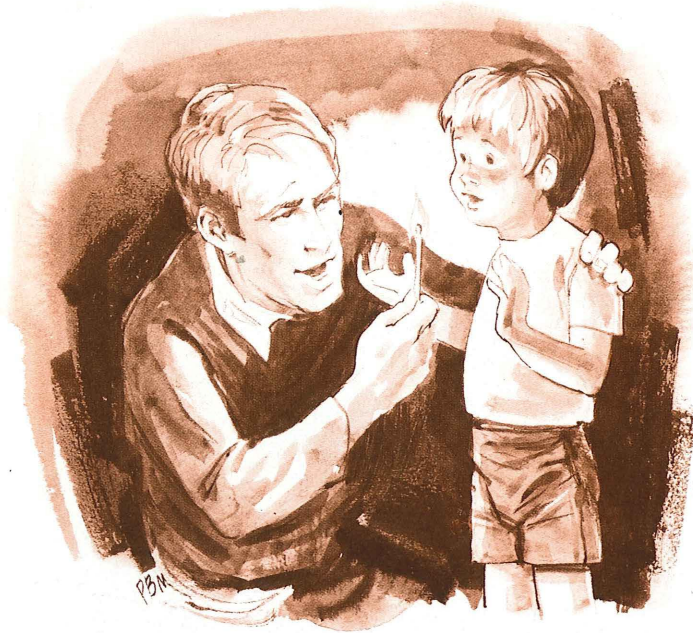
Although unofficial grapevines exist and exert influences in every work place with more than a handful of employees, few management-training programs or books discuss them. "Managers often consider talking about and acknowledging the presence of the grapevine as acknowledgment that their organization is somehow deficient," Krassowski says.

But that head-in-the-sand approach keeps those managers from seeing the dramatic social changes that have taken place in American business in the past few decades, he says. It used to be that employees were motivated to do good work because of their loyalty to the company, monetary rewards and their commitment to internal values like hard work.

"Now, what's important is membership in the group, how your views of the organization are shared by the cliques," Krassowski says. Employees work hardest and best if they feel part of the team, if their ideas and talents are valued.

But employees often believe their bosses don't appreciate or understand them—and Krassowski says one reason is that biases and conflicting goals often get in the way of communication.

Krassowski has an extreme example of how a bias can kill communication. Because he grew up in Poland and did not leave there until after World War II, he has bitter memories of years when police officers literally could shoot those they didn't want around. Krassowski hated policemen.



Years later, he found himself approaching a bobby on a London street. Krassowski crossed the street rather than walk past him.

Only now—after lecturing for a semester at the California Highway Patrol academy—does Krassowski feel free of his bias.

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**“People are intrigued by an accent, at least at first. I have two minutes grace to win them over.”**

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How does that relate to business?

Krassowski suggests that managers periodically set aside their standard business worries and think about how they communicate. He distributes lists with points to consider:

- One of the biggest obstacles to communication is the tendency to pass judgment on someone else's statement without first taking time to find out what the speaker meant.
- What is said—and done—day-to-day is most important. Intellectual honesty is essential to promoting good communication within a company.
- The need to defend one's ego gets in the way of communication.
- Listen not just to the words that are said; look for what the speaker is intending to say.
- Look for non-verbal responses, not just spoken ones. And remember that the total impression you give, not just your words, will influence how your message is received. Rapid, involuntary movements signal a person ill at ease.

- Remember that the other person usually is right—from the perspective of how he sees the situation.
- When misunderstandings occur, keep the talking centered on the problem, not personalities.
- Know your own biases and guard against letting them intrude in your judgments of others.

Krassowski is particularly sensitive to that last point.

At one of his recent seminars, he asked his audience what they thought he'd be like when they read about him in the program.

People noticed his Polish name. They thought of Polish jokes.

They noted he was a sociology professor. So they figured he'd be “a hot-headed, liberal do-gooder, a critic of the government.”

And he taught at the University of Santa Clara, a Jesuit school. All their stereotypes of Catholics, and Jesuits, came to mind.

And all of this was two weeks before they met him.

So what happened when they met?

One person said Krassowski “looked kind of normal, but when you started talking, I thought, ‘I knew it.’”

The “it” was never defined, but Krassowski has some theories of what was meant. If he were a doctor, his accent might make him suspect. “Even if my training were in the U.S., people would wonder how many strange ideas I had about health.”

But as a teacher, he considers his accent an asset, “especially if my topic is communication.”

“People are intrigued by an accent. They listen more attentively, at least at first. I have this first two minutes' grace to get them on my side.”

Krassowski must succeed often in getting students on “his side,” because his seminar agenda is packed. In addition to teaching undergraduate sociology courses at the university, he teaches communication courses through the School of Business' management center. During summers and occasionally throughout the rest of the year, he offers workshops through the federal government's regional personnel-management center in San Francisco. He speaks at seminars organized by groups such as the Chamber of Commerce and the YMCA, Silicon Valley electronics firms and universities. He speaks without charge to social-service groups in search of guest speakers for meetings.

Krassowski's route to becoming a harbinger for better communication was not direct. He grew up thinking he wanted to be a forester, one of the important jobs in the Polish village of Piesz-Wola where he grew up. When he enrolled at Purdue in 1948, it was as a wood-technology major. But a 10-week summer internship at a wood-processing plant in Indiana convinced him “lab work bores me something terrible. I was much more interested in how people interact than in what the stupid wood-pulp was doing.”

He enrolled in Purdue's graduate program in the sociology of industry, earned his master's there in 1954, and completed his doctorate at the University of California at Los Angeles. He was hired to teach at Santa Clara in 1957. A few years later, he found his niche: industrial communication.

“It's the lifeline of any organized activity, and the problem managers cite most often.”

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**Jeanne Huber** is a freelance journalist and copy editor for the *San Jose Mercury News*.

## On Conservatorship

by George J. Alexander



The Hinckley trial last spring once again has riveted American attention on the use of psychiatric concepts in law. The insanity defense which was used in the Hinckley case has been discussed at length. But a lesser known application of psychiatry to law exists in the field of conservatorship.

A conservatorship imposes on a person—usually, but not always, elderly—a surrogate manager to attend to that person's health needs and to manage his or her finances. Like the insanity defense, conservatorship makes people legally irresponsible. It also often seems grossly unfair, is brutalizing and, as evidence demonstrates, may be lethal.

The roots of conservatorship can be traced to the practice of guardianship in Roman times. The Romans created the institution to allow the family of someone deranged to seize that person's assets for their own benefit. Guardianship worked so well that the government later made itself—rather than the family—its beneficiary.

Though the theory and form of conservatorship has changed, much remains the same. In the United States there is no single entity known either as guardianship or as conservatorship. And since each state and the federal government has its own forms, the procedures differ as well as the names. Therefore, the consequences of conservatorship also differ. Many states, for example, include the possibility of long-term institutionalization. In California, on the other hand, no psychiatric hospitalization is permitted unless a proceeding is separately brought for that purpose. For the purpose of this essay, however, let's disregard these differences and examine guardianship/conservatorship as if it were a single concept uniformly applied.

The major contribution to conservatorship of the last two centuries is its fundamental simplicity. The law tended to consider responsibility in polar terms: a person was either sane and responsible or insane and irresponsible. The conclusion drawn led to a number of consequences that simultaneously required and justified surrogate property management and involuntary institutionalization.

Little consideration appears to have been given to gradations during this period. If people were not “responsible,” it didn't matter whether they were old and senile or young and bizarre. Neither psychiatric nor legal professional expertise was respected. It is interesting to note that two physicians could determine insanity without any special training in either psychiatry or psychology.

In the era before extensive due process procedures, the poor quite frequently went to court without lawyers and many judgments that today are determined by trials were determined more summarily then. Again, the two-physician certificate, usually sufficient to put a person involuntarily into a mental hospital, is a good illustration.

There appears to be a dearth of opinion, however, that this action was punitive or even simply expedient. It was instead based on a paternalistic model. The procedure was said to be in the best

interest of the person named patient or ward. It is a model under which we govern many affairs of our children. For the incompetent, it was thought to provide better property management and, for his/her mental condition cure, improvement or at least a less traumatic life setting. Records of any serious empirical testing of the benefit assumptions made during this period have not been found by this author.

The principal changes in present conservatorship, as opposed to past, have been semantic. Insanity has given way to gradations of incompetency. A person is said to be incompetent for a specific purpose. Thus one can be said to be incompetent to stand trial and yet be competent to manage finances. A few states attempt to identify specific functions which cannot be managed competently and to provide a surrogate for only those functions. The legal concept of insanity has been displaced almost totally by a medical equivalent such as mental illness, but very little has changed about the concept of responsibility other than semantics.

For example, when the insanity test was in vogue the testimony in cases appears to have been largely the same testimony that is now admitted on the issue of functional competence. Primarily the concern still is how abnormal is the behavior of the person in question? Whether described in medical jargon or in lay language, judgment about behavior was, and is, the central test. This should be no surprise, since precisely the same thing is true in criminal law. The insanity of a defendant is relevant to his responsibility. His functional competence to assist in his defense is relevant to his triability. If one compares the testimony introduced on the question of responsibility with the testimony introduced on competence to stand trial, he/she will find the same similarity that is to be found in testimony concerning the need for the modern guardian as was applicable to guardianship in the past. Incidentally, the name “guardianship” has mutated to “conservatorship” with equally unremarkable results.

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**Like the insanity defense, conservatorship makes people legally irresponsible.**

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This change has taken place in an environment in which the notions of psychiatric-psychological competence have changed drastically. Psychiatrists-psychologists are invited into court readily to discuss such traditional medical questions as a prognosis for alleviation of medical conditions or such traditional factual questions as a prediction of danger to self or others. It is a hallmark of this period that psychiatrists-psychologists are assumed to be as competent to perform the second type of function as the first. In fact, they are asked far more often in court to foretell possible

dangers than to perform in the more traditional medical role.

Incredibly, their ability to perform in this function was not tested empirically until recently. Not surprisingly, the results of the test were devastating to psychiatrists-psychologists. They showed that psychiatrists-psychologists, as predictors of future conduct, were no better than non-medical predictors, and that the pressures of the system made them significantly over predict dangerousness.

While the concept of responsibility was undergoing semantic change and the notion of psychiatric-psychological competence was enhanced (the empirical studies have not yet changed that; maybe the Hinckley trial will), the legal system at large dramatically changed its attitude about both civil and criminal due process. Prodded by strong decisions of the Warren Court, trial-like procedures were adopted in criminal as well as in civil cases for many persons who had not had trials previously. Lawyers were provided in cases in which people previously had been unrepresented. Thinking that the Burger Court may have ended the period of aggressive growth of procedural due process, many bemoan the fact that procedures in the guardianship and commitment areas have not been sufficiently "fair" and are bending their efforts toward providing more adversary processes. In the trend of events, it is quite possible that they will succeed.

The due process thrust of many of those concerned with guardianship and commitment is misguided. Due process insures that important determinations are made by careful focus on a precisely stated issue. What it cannot do is overcome the injustice of substantive law. In other words, due process is an appropriate safeguard if a fair substantive standard is applicable. At present, when notions as vague as incompetency prevail and medical tes-

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***It might be better to ask,  
"In whose interest is a  
surrogate manager of property  
appointed?"***

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timony is taken as close to determinative, procedural due process obfuscates the problem by applying a fake patina of fairness.

The rationale for intervention has become considerably more muddled; the paternalistic mode has not been repudiated. Proceedings still are justified as being in the best interests of the patient/client. But the contradictions have surfaced more than in the prior period. For example, one of the traditional reasons presently accepted for the appointment of a guardian is that the ward be unable to resist deception by artful or designing persons. At first blush, such a standard seems appropriate enough. One aspect of the ability to function is the ability to resist being overwhelmed by others. But further consideration suggests a deeper purpose. The language encourages a judge to focus on persons other than on the proposed ward. Who? A new friend? A charismatic "religious" figure or charity? Surely it is not the most direct way to focus on the best interests of the ward. It may, however, be a good way to focus on the interests of those who want to see the ward not dissipate the estate. This leads to a closer examination of the intervention rationale in the present period.

Referring to surrogate property management, it is important to recognize that however benevolent the intention of those who would seek to substitute other decision makers for the aged, persons deprived of the right to decide for themselves will have lost a basic attribute of citizenship. Consequently, it seems more appro-

priate to view the question of how the law should intervene not as a question of maximizing benefit to the potential ward but of reducing to a minimum the deprivation of that person's rights. From this perspective, it might be better to ask, "in whose interest is a surrogate manager of property appointed?"

There is one sense in which the surrogate imposed on an individual solely in his/her own interests is probably sound. Without a doubt, it is true that courts could find property managers for most people who, because of superior experience and skill, would better manage the property than their wards. This is merely a specific application of the fact that there are usually people of greater skill and capacity. Without even considering whether the legal process is perfect enough to substitute a better decision-maker in most cases, it is easy to reject the notion of benefit to a person occasioned by providing such paternalistic oversight. A person can, of course, always voluntarily obtain a skilled manager for his/her property; however, if a manager is involuntarily imposed, those involved should be skeptical of the benefit of such appointment to the potential ward.

Especially in the case of the aged, where the facile answer that a surrogate can preserve property for the wards' later use, can be rejected. To the extent that conditions of the aged are likely to be the result of general deterioration of mental processes, it seems unlikely that the property management function will often revert to the ward. Although the ward's wealth may increase, he/she would hardly perceive the benefit unless the ward retains the power to spend the money.

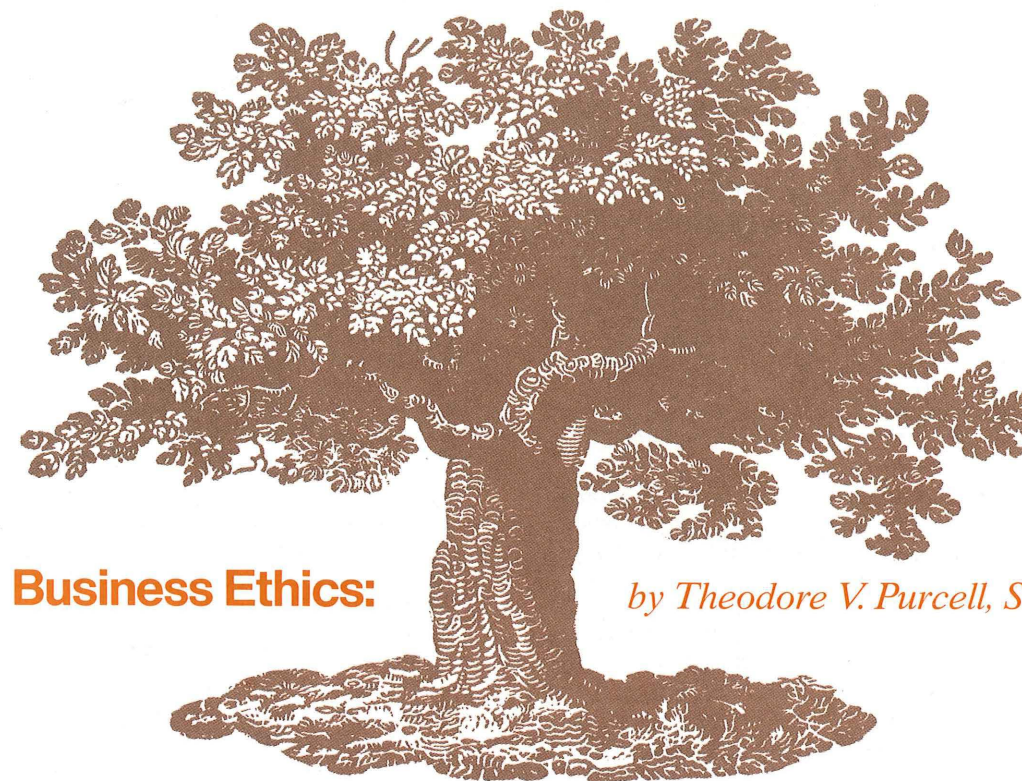
Obviously, however, the ward is not the only person concerned in the maintenance of that wealth. Those who are potential beneficiaries of the ward's affluence also take a natural interest in its waste; the state has an interest in preventing its citizens from so reducing their financial integrity as to become public charges. What is important about these interests is that they are adverse to those of the ward. The present process, with its focus on benefit to the ward, inadequately and inarticulately deals with such interests. In consequence, beneficiaries find themselves in the cynical position of being forced to plead in court for surrogate management premised on benefit to the object of the proceeding rather than, candidly, benefit to themselves. Unfortunately, when the underlying self-interest of the petitioner is probed, he/she appears in a very bad light in such court proceedings. Equally unfortunately, when this issue is not explored, potential beneficiaries may be awarded an interest in the ward's property which the court would find untenable if it were determined from the perspective of protecting the beneficiaries' interest rather than the ward's.

Of course, avarice is not the only interest adverse to the interests of the ward. Persons may seek to have guardianship declared for administrative convenience. For this reason, apparently, the states of California and New York, for instance, are active petitioners for guardianship of large numbers of people. Having the power to sign documents on behalf of their wards is obviously quite useful. A similar kind of utility may well attend to familial relations in the absence of an extensive estate.

Institutionalization, which is a normal though not necessary concomitant to the appointment of a guardian, also may provide convenience for persons other than the ward. While the sole alleged reason for institutionalizing a person has to do with that person's medical condition, it may mask the disinclination of relatives or of the state to be burdened further by the ward.

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**Dr. George J. Alexander** is the dean of the School of Law at the university and a member of the American Bar Association's Commission on Law and Aging.



**Business Ethics:**

*by Theodore V. Purcell, S.J.*

## Part of the Corporate Plan?

If a man asks, "Business ethics? Is there any?"; there is no point in responding, because this person obviously has answered the question for himself. But thoughtful people deserve some answer, and the answer is that, of course, there is ethics in business. The Chicago Board of Trade, with all its hand signals for contracts, as an example, would not last a day without trust among the brokers.

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***It means grafting a new branch  
on the corporate decision tree,  
a branch that reads "right/wrong."***

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There is ethical practice in American business, but it is more difficult to be ethical when you have either too much or too little competition. Father Raymond Baumhart concluded in one of the first empirical studies of business ethics. His study from the early 1960s has been repeated about seven times, with similar results. The latest research was reported in a *Harvard Business Review* article that asked, "Is the ethics of business changing?" Father Baumhart commented that "scholars' research, and the signs of the times, indicate that business behavior is more ethical today than it was 15 years ago, but that the expectations of a better-educated and more ethically sensitized public have risen more rapidly than the behavior."

Business ethics gets more attention than it once did. Business schools added so-called corporate social responsibility courses in the late 1960s, and American business people adopted rhetoric about responsibility. Major corporations formed social or public responsibility committees on their boards of directors.

I would differentiate ethics from social responsibility. Ethics

involves how a company deals with its employees, suppliers, competitors and customers, as well as with society in general. I understand social responsibility to be a considered response to public demands on business. Once public opinion polls or similar management sensing techniques have identified problems that the public thinks business should help solve, the company reacts with appropriate policies or programs. Corporate social responsibility could be motivated more by expediency than by ethics, although I readily admit that in practice it is hard to distinguish between these two. The motivation of people is always complex and mixed.

In any case, corporate social responsibility does not necessarily include or exclude ethics. But ethics certainly does include public responsibility, and I assert that explicitly institutionalizing ethics is the important idea.

Institutionalizing may sound like a ponderous word, and it is. But its meaning is straightforward. It means getting ethics formally and explicitly into daily business life. It means getting ethics into company policy formation at the board and at top management level, and through a formal code, getting ethics into all the daily decisions and work practices at all levels of employment, down to the shop floor or the office typing pool. It means grafting a new branch on the corporate decision tree, a branch that reads "right/wrong."

Some people seem to think that ethics is too personal or too changeable to be a practical discipline to aid management. My response is that ethics is a legitimate discipline, going back to Aristotle. Ethics is a practical science, based on reason, concerned with the rightness and wrongness of action. Of course, ethics will be influenced by one's religious beliefs, philosophy and theology. But I'm taking ethics here as a *reasoned* approach to the rightness and wrongness of human action.

Ethics is not entirely personal or private. The manager is not a schizophrenic; he brings his personal values to his contributions to

public management decisions. Like Moliere's character, M. Jourdain, the manager in his business decisions is writing ethical prose, whether he knows it or not.

Neither is ethics entirely variable and situation-bound. True judgments of what is right or wrong change with time. In the Middle Ages, *all* interest-taking was condemned as usury, but economics developed and capital became productive, so that now, only excessive interest-taking is considered usury.

Clyde Kluckhohn, the anthropologist, surveyed the literature of anthropology and concluded:

Contrary to the statements of extreme cultural relativity, standards and values are not completely relative to the cultures from whence they derive. The core notion of the desirable and non-desirable is constant across all cultures... To the extent that such... imperatives are universal in distribution and identical or highly similar in content, they afford the basis for agreement among the peoples of the world.

You have an expression of that agreement in the 30 propositions of the Universal Bill of Human Rights of the United Nations. No, ethics is not subjective, like acquiring a taste for lobster tails or a fancy for bow ties.

Ethics, therefore, can be a practical decision tool to aid the manager. But, the ethicist will have to work with lawyers, engineers, accountants, economists and others in order to use the tool of ethics adequately. This may mean wearing two hats, or it may require a team approach to applied business ethics.

Honest and sincere people may differ, but I think disputes about ethics will come most often from ambiguity of facts, not ethical pluralism.

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### **Although a fifth of the Fortune 500 have public-responsibility committees, only eight have committees on ethics.**

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I suggest managers consider a three-step process—working first from general principles such as “people and institutions should be just and honest,” to more specific notions such as, “private property is a right, but it has a social aspect that may not allow me to build the kind of house I want without considering my neighbors.” The final step is to study similar cases and consult others. Then the manager should make a decision, following his or her conscience with a mixture of both prudence and courage.

The growing interest in applied business ethics suggests two possibilities: Public interest groups or other factions might use ethical judgments as a new way to blame business for the world's evils. Or companies might pin ethical labels on their actions simply as a new kind of public relations gimmick to justify their actions. Thoughtful people in the field want neither of these extremes. Rather, they want to see ethics as one more useful tool that will help managers make decisions that both produce efficient goods and services and serve the common good, the cause of social justice.

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### **What Business Is Now Doing**

Some managers are making serious efforts to institutionalize business ethics in their corporations. There are three principal ways of doing this:

- by establishing an ethics committee on the board of directors;

- by adopting a code of ethical behavior for all employees of the corporation;
- by including ethics courses in management training programs.

Most large companies have ethics codes, and a few include ethics sections in management development programs.

Although about 100 Fortune 500 companies have public-responsibility committees, I know of only eight with ethics committees on the boards of directors: The Norton Company of Massachusetts, Consolidated Natural Gas of Pittsburgh, Emerson Electric of St. Louis, Metropolitan Life, Levi Strauss, U.S. Trust Company of New York, Gulf Oil and Kaiser Aluminum.

Consider the Norton Company. The world's largest manufacturer of abrasives, it is a multiplant, multinational corporation. But Norton retains its New England roots, and perhaps that is why it is concerned with ethics.

Norton adopted a code or policy on business ethics in the early 1960s, but it strengthened it and made it much more international in the mid 1970s. Norton added a corporate ethics committee to its board of directors in 1976. As former Vice President Thomas Green puts it, “It was a general agreement that if we have a code, we want to arrange for followup, ask for enforcement and set up a procedure for reviewing possible violations which should ultimately be at the director's level.”

Establishing the committee at this level emphasized the company's worldwide commitment to ethical business practices. It gave long-term status to the code. And it simplified resolution of the inevitable “gray areas” whose meaning and enforcement require the judgment of a kind of “Supreme Court” body.

I asked Norton management if anyone in the company opposed formation of an ethics committee—really quite an innovation. Former counsel Fairman Cowan says, “We didn't have any. No one argued against it. Nobody. I don't think it was even suggested.” And Green adds, “Our position was that an ethics committee was essential. It would have been one-shot and meaningless thereafter if we didn't have a committee. It never occurred to us not to have a committee.”

The success of Norton's efforts is shown in three examples:

- The company was concerned that it might be helping some employees avoid income taxes because it sent their paychecks to bank accounts abroad. So now Norton sends the checks to each employee personally. The company told the workers, “We are sending the check to you, and you are free to do whatever you want with it.”
- Norton often pays employees' dues at social clubs. But no longer does it pay for dues to organizations that discriminate on the basis of race, religion or sex. (As a further measure of its commitment to broader social issues, Norton set up a program to aid small black-owned businesses in South Africa.)
- One Norton manager who had to deal with a shipment of grinding wheels found that the wheels did not have the complete chemical components they were supposed to have. The defects were not serious, and customers would never know the difference. But the defects *were* there, and the manager brought the problem to his boss. His boss made it clear that shipping the wheels would be unethical and should not be done. This manager later told me he was pleased by his boss's behavior. Psychologically, it was a rewarding experience for him.

Norton's experience illustrates what makes a workable code of ethics. The code should be neither too short nor too long, and it should not be a mere motherhood statement. Nor should it detail

rules of conduct, saying, for example, how many minutes an employee can be out for lunch. People are supposed to use their heads.

Issues commonly covered by these codes are conflicts of interest, gifts and gratuities, use of confidential information, political contributions, price-fixing, and fair dealings with customers and suppliers. Since the Foreign Corrupt Practices Act was adopted in 1977, almost all corporations doing business overseas have codes covering at least some of these points.

Codes need to be communicated, to be repeatedly re-read and revised. If possible, people should be rewarded for obeying the code. And, certainly, people should be penalized for not fulfilling it. The company need not set up a spy system for this; employees should see an obligation to inform management about serious violations.

Finally, what about ethics in management development programs—the third way of institutionalizing? Some companies, such as Allied, IBM, General Electric, Chemical Bank, Northwestern National Bank, Lockheed California, Cummins Engine and Life Office Management Association, have mini-ethics courses for a part of their management development programs. As far as I know, however, only Allied and Cummins have a formal management development program exclusively devoted to business ethics.

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### **Ethics can't be taught in three days but much can be done to sensitize management to think about the ethical implications of their decisions.**

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Allied's program is about six years old. It was sponsored by top management, and it is for top and upper middle management. The fact that it was sponsored by the top is probably an important reason for its uniqueness and success. The program began with a five-day session, which turned out to be too long and was reduced to three. The program is done in a workshop manner at a handsome corporate training center in the country.

Allied hopes its management participants will: (1) develop an awareness of ethical dilemmas that face managers in day-to-day decisions; (2) focus attention on the broad issues of business's responsibilities in ecology, health and safety, minorities, consumerism; (3) learn the meaning of ethics and relevant ethical theories; (4) sharpen decision-making skills by applying models for ethical reflection to specific cases; (5) become acquainted with some of the best literature about business and socio-ethical issues.

By this time, more than three hundred of Allied's top management executives have gone through the program, and there is an alumni association that offers help to managers when problems arise. Obviously, one cannot teach a whole course in ethics in three days. But much can be done to sensitize managers to think about the ethical implications of their management decisions.

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### **What Business Schools Are Doing**

Harvard's Derek Bok made an unusual report in 1979 concerning the Harvard Business School: “Professional schools have a higher calling that derives from their ability to be thoroughly informed about their profession, yet sufficiently detached to examine dispassionately its larger responsibilities to society.”

Bok lamented the fact that courses in ethics are rarely included

in the required curriculum of business schools. “While Cummins Engine Company has actually hired a moral philosopher to participate in many aspects of corporate planning, few business schools, if any, have yet seen fit to appoint a professor of comparable background to serve on their faculties. Indeed the prevailing attitude is aptly reflected in the remark of one official from a prominent school: ‘As far as ethics is concerned, we figure that our students either have them or they don't.’”

Since then, Harvard has acquired a new dean, new courses—and an interest in business ethics.

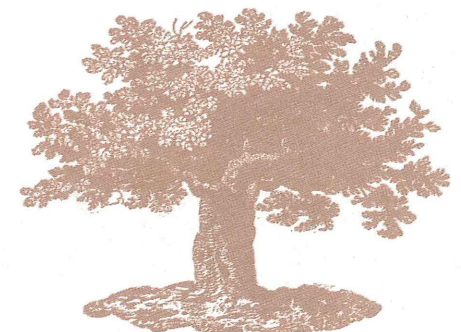
The University of Santa Clara also has been a pioneer in the field of business ethics. In 1979, the Charles J. Dirksen Chair of Business Ethics was founded in honor of the University's dean emeritus who was greatly concerned about ethics in business. As far as I know, this chair is unique among American Catholic universities. Three nationally known business educators and authors have held it.

Santa Clara's president, Fr. William Rewak, S.J., has said that the Dirksen chair is needed because “most modern institutions, including both academia and business, face the challenge of defining the ethical standards they should follow in a world that is both highly complex and changing rapidly.”

The purpose of the chair is to bring distinguished scholars and top corporate executives together with students in a “broad-ranging program of business ethics,” Fr. Rewak explained. “Our educational system can play a pivotal role in the process of examining ethics.”

Rewak said the university's business ethics program should examine such issues as the nature of ethics in general; the influence of personal values on business decisions; the relationship between national priorities and business decisions on employees, suppliers, stockholders, competitors, consumers and the public at large; and the costs and benefits, both to the company and to society, of various types of business decisions.

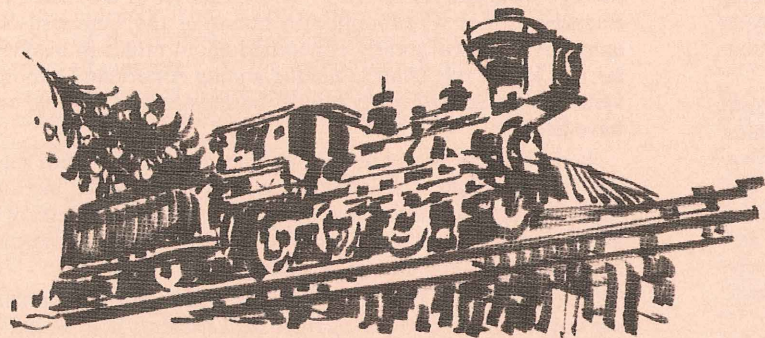
The institutionalizing of business ethics in both corporations and in business schools has begun. In my judgment, this is not a fad, as it was in the early 1960s. It needs scholars; it offers an opportunity to the Catholic philosopher and theologian. The road will not be easy, however, because the socio-economic facts are very complex. Management already has many disciplines and tools at its service: law, engineering, political science, anthropology, finance, marketing. It needs the tool of ethics to bring these together, so that the corporation may not only provide economic goods and services, but also serve the common good.



**Father Theodore V. Purcell, S.J.**, a research professor at Georgetown University, was the Charles Dirksen Professor of Business Ethics at Santa Clara during the 1981-82 academic year.



Campaign Update



Gifts and Pledges Above \$100,000

**Foundations**

**Designation of Gift or Pledge**

Thomas & Dorothy Leavey Foundation .....	School of Business Endowment
The James Irvine Foundation .....	Adobe Lodge Restoration
Florence M. Heafey Foundation .....	Heafey Endowed Scholarship Fund and Heafey Law Library Expansion
W.M. Keck Foundation .....	W.M. Keck Professorship in Agribusiness
Louisa Watson Trusts .....	Louisa Watson Scholarship Fund
William Randolph Hearst Foundation .....	William Hearst Endowed Scholarship
William G. Irwin Foundation .....	Sullivan Engineering Center Renovation
The Jones Foundation .....	Sullivan Engineering Center Renovation

**Corporations**

Jesuit Community of Santa Clara .....	Boland Library Endowment
IBM Corporation .....	IBM Endowment for Engineering and Sciences
Bank of America Foundation .....	Adobe Lodge Restoration
Lewis A. Kingsley Foundation .....	Kingsley Foundation Endowed Scholarship Fund
American Micro Systems .....	AMI Associate Professorship
San Jose Mercury News .....	DEC Computer for Academic Purposes
Dayton-Hudson Foundation .....	Retail Management Institute
Bechtel Foundation .....	Sullivan Engineering Center Renovation
Western Gear Foundation .....	Louis I. Bannan Perpetual Foundation for Christian Values

**Forty-five percent of campaign dollars thus far have come from corporations and foundations.**

Right on track, the Campaign for Santa Clara steamed into the December holiday period with \$28.5 million already on board — and plenty of optimism.

One very good reason for the high spirits is the performance thus far by corporations and foundations. Since the campaign began, these two sources have generated \$12.8 million, or 45 percent of the overall total.

Even more important, however, is what this has meant to Santa Clara. A few examples.

- A pledge from Mervyn's parent company, the Dayton-Hudson Foundation, helped bring about a Retail Management Institute at the university in 1981. It is one of only three in the nation and the only one of its kind on the West Coast. Last June, eight seniors, representing RMI's maiden class, were graduated. This fall 42 students are enrolled in the program, which includes a retailing internship.
- A grant announced this fall from the W.M. Keck Foundation established an endowment to provide for the director of the Agribusiness Institute, which, in turn enabled Santa Clara to attract Charles E. French, nationally-respected agroeconomist from Washington, D.C., to the position. This relatively new and important institute, one of two in the country at the graduate level, is expected to reach its full promise under Dr. French's leadership.
- Pledges from the Bank of America Corporation and the James Irvine Foundation provided the major support for the restoration of Adobe Lodge and Wall on the campus, a seven-months project that was completed last year, which will preserve this historical treasure, the oldest academic building in the western United States, for generations to come.
- And of course, as most everyone knows, the largest contribution the university has received in its history,



Adobe Lodge and Wall, handsomely restored to its rightful place in history (1822) for generations to come. Major donors to the project were the Bank of America and the James Irvine Foundation. Above: President's Dining Room.

the \$5 million grant from the Thomas and Dorothy Leavey Foundation, will be used to permanently endow current programs in the School of Business.

But such solid support from the corporate and foundation communities is a relatively new experience for Santa Clara. There is a growing awareness among them about Santa Clara that is demonstrated most dramatically by the fact that in the 1976-77 fiscal year, Santa Clara received \$462,117 in gifts and grants from corporations and foundations while six years later, 1981-82, these same two sources produced more than \$3.4 million, a gain of 740 percent.

What's made the difference? Obviously a professional, highly skilled development staff, headed by David Webster, director of development, and Patricia Livermore, associate director of corporate and foundation relations, has provided the necessary undergirding. "But we simply can't give enough credit to our corporate and foundation committee for the role they've played in our success," says Eugene F. Gerwe, vice president for university relations.

The committee, which is composed of a dozen very visible leaders from business and industry, is chaired by Dick Collins, vice president of Bechtel Corp. in San Francisco.



Side view of Adobe Lodge



Small guest dining room

Mr. Collins, like his predecessors in the chair, Jack Kilmartin, Jim Shea and Don Eaton, all are regents of Santa Clara. (Two of the committee are trustees, John Place and Jack Kuehler, and all the rest are regents.)

Unlike most committees, however, this one rarely meets as a whole. "These people are very busy," says David Webster, but "fortunately, it's more productive and more efficient for us to meet with them individually. Trying to get them all together would be a real task."

For some of them, like chairman Collins, this is their first experience in fundraising. And, although Mr. Collins crisscrosses the globe several times a year for Bechtel, he



always manages to save a chunk of his time for Santa Clara.

"Our committee is in the process now of reviewing 210 corporations that have been identified as having some kind of a tie with Santa Clara," he notes. That corporate list, which also continues to grow each month, includes firms in the San Francisco area, Silicon Valley and Los

Benefits to the corporation and the university often are mutual. Santa Clara provides graduate programs in engineering and business administration on a part-time basis to accommodate people who are employed full time.

In return, many corporations pay the tuition for these employees to work toward advanced degrees. Some of the companies

**"We look for a connection — that special link — between the university and each company." — Dick Collins**

Angeles, as well as large national companies that have subsidiaries in the Bay Area.

"We look for a connection — that special link — between the university and each company," Mr. Collins explains. And this is where the committee's strength is especially evident. "One of us usually knows someone at a company we want to approach," he says.

One of the first companies Mr. Collins solicited was his own, "I am pleased to report that Bechtel made a leadership pledge of \$100,000, which we hope will encourage support from other major corporations in our field," he says.

also use faculty members as experts for consultation and for cooperative research projects.

On the other hand, Santa Clara selects some of its technical and professional part-time faculty members for the graduate programs in engineering and business administration from the ranks of business and industry.

This infusion into the university faculty helps keep the institution up to speed in the fast changing world of high technology.

And it has another bonus — it brings more companies onto the campus and introduces them to Santa Clara's most valuable asset — its graduates.

### Corporate and Foundation Committee Members

#### Chair:

Richard M. Collins  
Vice President  
Bechtel Power Corporation  
San Francisco

\*

Charles F. Bannan  
Vice Chairman of the Board  
Western Gear Corporation  
Lynwood

Donald J. Eaton  
Attorney  
Boise, Idaho

William T. Huston  
President & Chief Executive Officer  
Watson Industrial Properties  
Los Angeles

Robert L. Kemper  
Vice Chairman of the Board  
Wells Fargo Bank and Company  
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John F. Kilmartin  
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Mervyn's  
Hayward

Jack D. Kuehler  
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IBM Corporation  
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Clay McGowan  
Clay McGowan & Associates  
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Retired Vice President  
Southern Pacific Company  
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# LET'S HEAR FROM YOU



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Associate Director  
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## NEWS FOR CLASS NOTES SECTION OF

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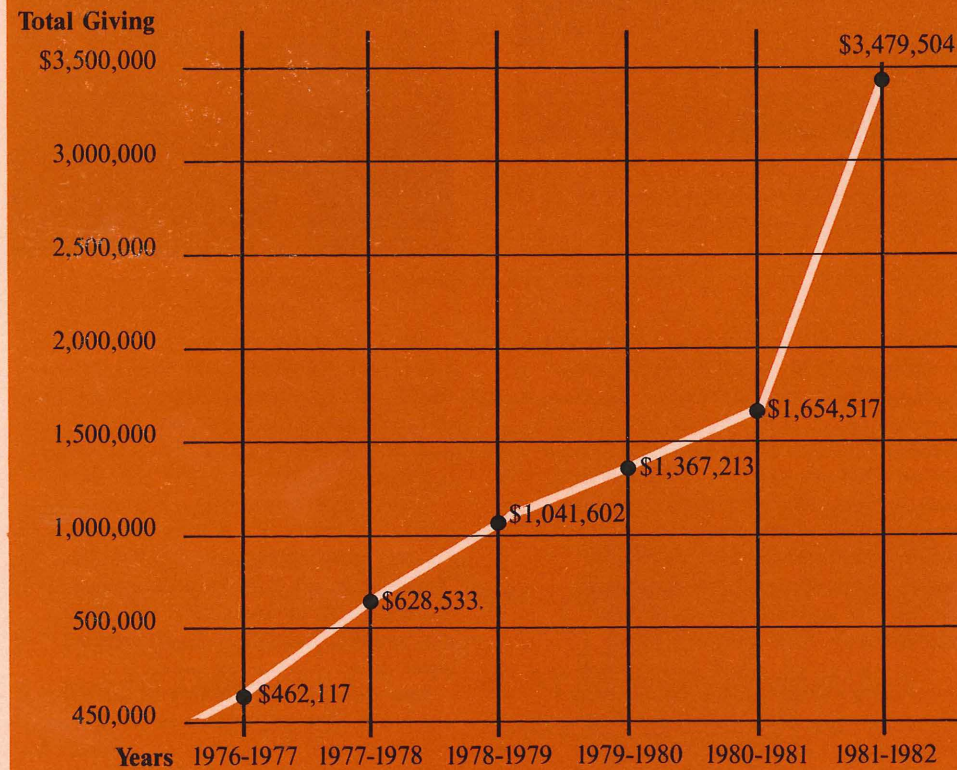
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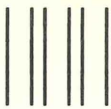
#### Graduate School Alumni Associations

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**Law** — Jerome S. Nadler '77

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Patrick C. Heffernan '38  
Leo W. Ruth Jr. '38  
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J. Michael Hagan '61  
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**YEARLY Comparison of Corporate and Foundation Sources**





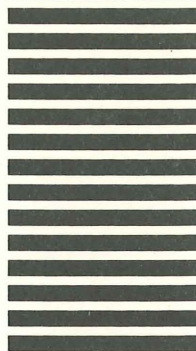
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Specialty printer. One of us usually knows someone at a company we want to approach," he says.

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John F. Kilmartin  
Chairman & Chief Executive Officer  
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IBM Corporation  
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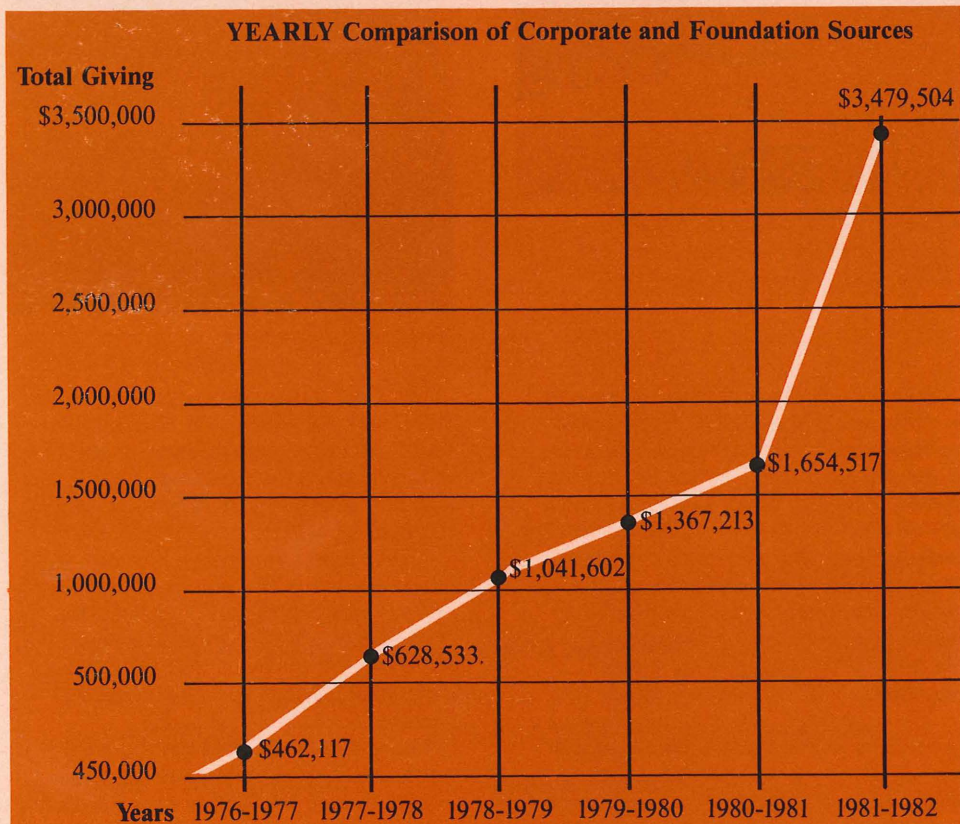
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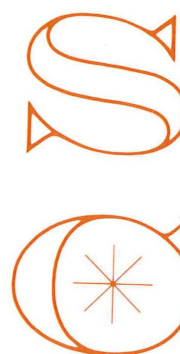
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**Graduate School Alumni Associations**

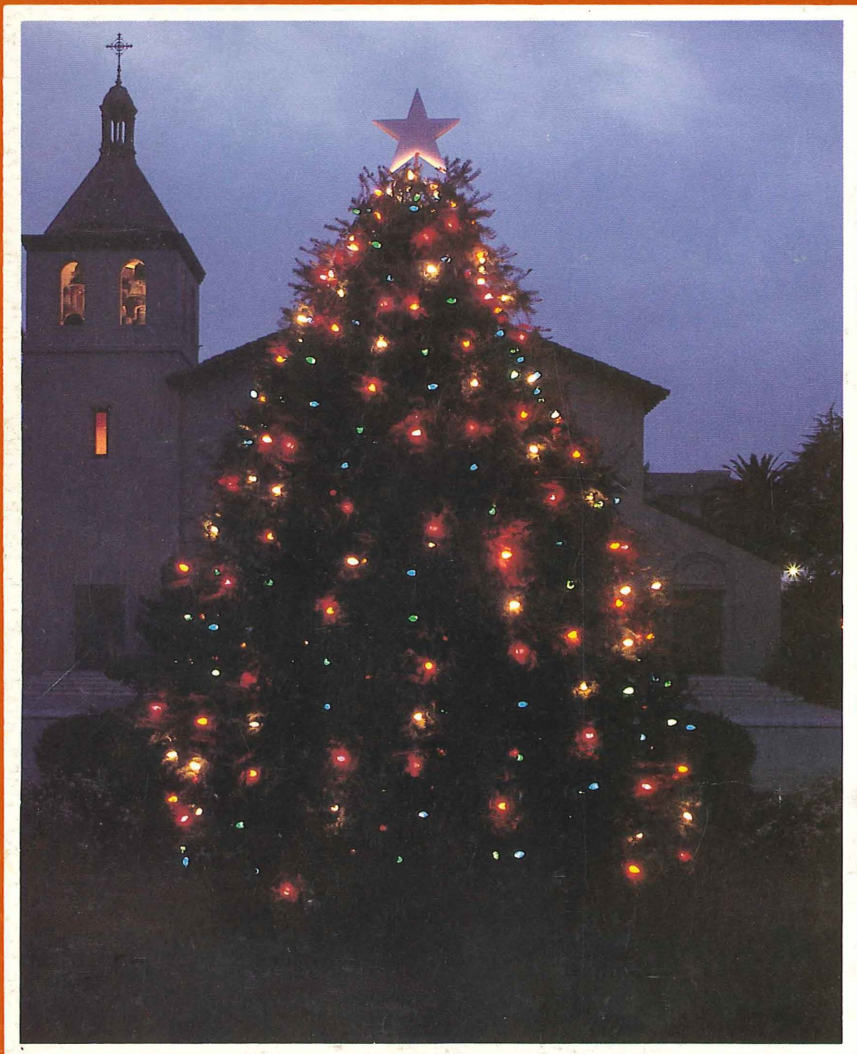
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Rodger T. Powers '64  
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*Happy Memories*



UNIVERSITY OF SANTA CLARA