Thea Bowman AHANA and Intercultural Center
Community Building Initiative
Learning Goals

1) Create an **educationally purposeful** environment—where faculty and students are attentive to experiences which strengthen teaching and learning across the disciplines to intellectually integrate the whole campus community.

2) Maintain an **open** environment—where free speech is protected and civility powerfully affirmed and communication is viewed as a sacred trust and the mind is open to the challenge to change.

3) Contribute to a **just** community —where the sacredness of each person is honored and where diversity is aggressively pursued; where each human being is seen as loved by God and enters into a loving relationship with one another as part of God’s creation.

4) Sustain a **disciplined** community—where individuals accept their obligations to the group and where well defined governance procedure guide behavior for the common good through the adherence of an agreed upon community covenant; to emphasize how our own lives are connected with the dreams of all those with whom we share the journey of human existence.

5) Preserve a **caring** atmosphere—where the well being of each person is sensitively supported and the reality of their dependence on each other is discovered through service - a connection between what they learn and how they live, to express friendship with actions as well as words.

6) Contribute to a **celebrative** community —where the heritage of the institution is celebrated and where rituals affirming tradition and change are shared as well as used help to

---

1 Learning Goals drawn from: Campus Life: In Search of Community. The Carnegie Foundation for the Advancement of Teaching; Ernest L. Boyer (frwd.); Princeton, New Jersey; 1990. Also based on the “Principles of Jesuit Education” http://www.bc.edu/content/bc/offices/mission/publications/guide/process.html
discover and compose the meaning of our experience to recall the past, to affirm tradition and build larger loyalties on campus.

**Ernest Boyer's Six Principles of Community**
Campus Life: In Search of Community. The Carnegie Foundation for the Advancement of Teaching; Ernest L. Boyer (frwd.); Princeton, New Jersey; 1990.

1) **Educationally purposeful**—a place where faculty and students share academic goals and strengthen teaching and learning on campus. (*Bowman Art Collaborative*)
   a) “we conclude that if the spirit of community is to be renewed -if the intellectual life is to be central -the curriculum must illuminate, larger, more integrative ends. A coherent general education sequence should introduce all students [...] to connections across the disciplines,” (14).
   b) “It is in the classroom where community begins, but learning also reached out to departments, to residential halls, to the campus commons. The curriculum, too, if properly designed, should intellectually integrate the campus. In a purposeful community, learning is pervasive,” (16).

**Jesuit Tradition**: qualities: Respect for intellect and reason as tools for discovering truth and skill in discerning the right course of action.

The insight that "consciousness learning begins by choosing to pay attention to our experience" - the call to be attentive to our world and experiences

2) **Open**—a place where free speech is protected and civility powerfully affirmed. (*Project X*)
   a) “A higher standard is to view communication as a sacred trust. The goal of human discourse must be to both speak and listen with great care and seek understanding at the deepest level, and this expectation takes on special significance as the nation's campuses become increasingly diverse,” (23).
   b) “In an open community, freedom of expression must be uncompromisingly defended. [...] But in the end, good communication means listening carefully, as well, and achieving moments of genuine understanding [...] ‘but especially in the university community we can expect everyone to respect the rights and dignity of everyone else. Indeed, we must demand it,’” (23).

**Jesuit Tradition**: qualities: attentiveness to their own experiences and to the experiences of others.

The call to find God in all things, be open to the moments through which God creates and sustains a unique relationship with each of us, when the mind is challenged to change.

3) **Just**—a place where the sacredness of each person is honored and where diversity is aggressively pursued. (*Homecoming collaboration*)
   a) “Above all, colleges and universities should seek to build racial and cultural understanding, not just socially, but educationally as well. Students should take time in their formal program of instruction to learn about the heritage and traditions of other racial and ethnic groups, so that social relationships can be put in context,” (32).
b) “A just community is a place where diversity is aggressively pursued. [...] The larger goal for higher education must be to ‘build academic communities in which people learn to respect and value one another for their differences, while at the same time defining the values shared by all those who join the university as scholars and as citizens,’” (35).

**Jesuit Tradition**: qualities: conviction that talents and knowledge are gifts to be used to help others.

The question: how are we going to act in this world? And the idea that each human is so loved by God, that God takes on our human nature to heal its brokenness, thus our loving relationships surpass those special people we choose to love and entail the whole of God’s creation - we are potentially in love with the whole world.

4) **Disciplined**—a place where individuals accept their obligations to the group and where well defined governance procedure guide behavior for the common good. (**Project X Leadership**)
   a) “To give overall direction to campus life, all campuses should have a clearly stated code of conduct, one that is widely disseminated and consistently enforced,” (43).
   b) “A college or university must be a disciplined community, a place where there are appropriate rules governing campus life, and institution where individuals acknowledge their obligations to the group. Specifically, we suggest and Honor Code for both the scholarly and the civic dimensions of campus life. Such codes convey a powerful message about how honesty and integrity form the foundation of a community,” (46).


The call to see what the world needs us to do and realizing how our own lives are connected with the dreams of all those with whom we share the journey of human existence.

5) **Caring**—a place where the well being of each member is sensitively supported and where service to others is encouraged. (**Service learning**)
   a) “Finally, in a caring community, students should make a connection between what they learn and how they live. A college is a humane enterprise and it is more than a mere sentiment to suggest that its quality depends upon the heads of individual in it,” (54).
   b) “At a time when social bonds are tenuous, students during their collegiate years should discover the reality of their dependence on each other. They must understand what it means to share and understand the benefits of giving. Community must be built. Thus, a caring community not only enables students to gain knowledge, but helps them channel that knowledge to human ends,” (54).

**Jesuit Tradition**: qualities: large-hearted ambition and a desire to find God working in all things.

The fact that love shows itself more by deeds than by words, action is what counts, not talk and promises - that love consists in communication. Jesuit education strives to produce men and women who will do something with their gifts.
6) **Celebrative**—a place where the heritage of the institution is remembered and where rituals affirming tradition and change are shared. *(Thea Bowman Legacy Day)*

   a) “The celebrative community uses ceremony and ritual to recall the past, to affirm tradition and build larger loyalties on campus. But as colleges and universities become more richly inclusive, as the student body becomes more and more diverse, campuses should find ways to celebrate, not just tradition, but change and innovation as well,” (60).

   b) “A university at its best encourages people to share rituals and traditions that connect them to the campus community and that improve the civic culture and diversity of the institution. The academic mission and the integrity of the higher learning institution, as well as the diversity of people who make up the community, should inform all celebrations on campus, formal and informal, academic and athletic,” (62).

**Jesuit Tradition:** qualities: trust in God’s direction of their lives.

The call for reflection, as a way we discover and compose the meaning of our experience. The call to see that reflection is a kind of reality-testing, and to **discern** and understand our experience and discover its meaning.