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Values of Exemplary Jesuit College Graduates

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Abstract

What values do undergraduates adopt and internalize as a result of their college experiences at a Catholic Jesuit college/university? In an attempt to answer this question, the authors chose 21 exemplary graduates from 2000-2007 at a Catholic, Jesuit college in the northeastern part of the United States and conducted a ten question intensive interview with each of them. After transcribing and coding the interviews, it was discovered that these graduates had a strong grasp of such Jesuit ideals as “men and women for others,” “educating the whole person,” “*cura personalis*,” and “*magis*,” but apparently a weaker grasp of the more recent Jesuit emphasis on diversity and social justice. Faculty and members of the campus ministry staff had a strong influence on helping these graduates to develop a better sense of Jesuit values. Campus ministry activities, service and immersion trips, and research with faculty helped those interviewed to learn and practice Jesuit values.

Introduction

Institutions of higher education are under the highest level of scrutiny at present largely because college tuition is growing much faster than the rate of inflation. All areas of society, from students and their parents to politicians and accrediting agencies, are looking for evidence that college graduates have gained an appropriate education during their years in college. Measuring

what is “learned” is no easy task, for learning occurs in a myriad of environments and is actualized in a variety of ways. For some disciplines, learning can be measured by a simple licensure exam or a well-developed rubric. However, at many institutions, particularly those with a historically religious mission, the learning experience can expand to the fostering of a system of values or dispositions in one’s personal and professional life.

In response to growing public and government scrutiny concerning institutional outcomes, the authors chose to examine how Jesuit values were transmitted to recent graduates of a Master's comprehensive, private, non-profit university in the Northeast, which identifies with the Jesuit tradition. A number of documents articulating the values that should characterize and be developed by a Jesuit education have emanated from the Jesuit educational system over the past three decades. The most important of these is *the Characteristics of Jesuit Education*, published in 1986 by the International Commission on the Apostolate of Jesuit Education.¹ This document was published on the 400th anniversary of the first publication of the *Ratio Studiorum*, the seminal treatise on Jesuit education.² More current publications include the *Communal Reflection on the Jesuit Mission in Higher Education: A Way of Proceeding*, published in 2002 by the Board of the Jesuit Conference (the Jesuit Provincials of the United States);³ and "Some Characteristics of Jesuit Colleges and Universities: A Self-Evaluation Instrument," a document that was published in early 2012 by a task force created by the presidents of the Association of Jesuit Colleges and Universities and the U.S. Jesuit Provincials.⁴ Together these documents give a full picture of what is expected of a Jesuit college/university graduate at the beginning of the 21st century. The question, however, remains: do graduates actually adopt/internalize these values?

Despite these sources articulating which values should be acquired via a Jesuit education, the lead investigators know of no detailed published studies empirically verifying the outcomes of a Jesuit college/university education other than anecdotal evidence. To address this lacuna, the authors did intensive qualitative interviews with twenty-one outstanding recent graduates of the college to discover what values they perceived as important to their undergraduate education and in their first years after graduation.

Methodology

Given the exploratory nature of this study, the lead investigators did not seek to identify a large, representative sample of alumni from whom they could generalize to all recent graduates of the

college. Instead, they set out to identify a manageable number of exemplary alumni with a range of majors from the schools of the college—Arts and Sciences, Business, and Education and Human Services—and to have relatively equal numbers of male and female graduates. With these objectives in mind, a convenience sampling method that drew on the knowledge of various campus constituencies about recent exemplary graduates was used. Specifically, the lead investigators contacted select faculty and administrators on campus whom they believed to have good knowledge of the students who would have been campus leaders during their undergraduate education. After receiving IRB approval for the project (IRB 2008-09-EX05), we contacted select faculty in each school of the college; administrators from the offices of campus ministry, student affairs, and residence life were contacted as well. As a result of these requests, 127 nominations were received. Alumni featured as outstanding graduates in the college's alumni magazine between 2000 and 2007 were also considered. The two lead investigators then reviewed the list and narrowed it down to 27 graduates from all three schools with a range of majors, including ten who completed the College Honors program; nine were also double majors. This list encompassed members from the graduation classes of 2000 through 2007. Twenty-one graduates – 12 women and 9 men – responded affirmatively to an invitation to be interviewed about the Jesuit values that were important to them as exemplary graduates.

The primary investigators then developed ten questions to ask each interviewee (Appendix A). The interviewees were also asked to provide some demographic information including their gender, date of graduation, major(s), and key co-curricular activities. In addition, interviewees were asked whether they were a commuter or residential student, a transfer, or had any previous attendance at a Jesuit college/university. In addition, each interviewee signed an informed consent form, indicating an understanding that he or she could withdraw from the study before the material was submitted for formal presentation or publication and giving them the option either to remain anonymous or to have their names used in the final reports.

One of the lead investigators next conducted interviews over the phone or via Skype with 19 alumni lasting approximately 60 minutes each. The other two were interviewed face-to-face. In each instance, all 10 questions were asked in order. After the interviews were complete, a student assistant did a rough transcription of the interviews. One of the lead investigators then reviewed and further edited the transcriptions, resulting in 153 pages of single-spaced text.

Interview coding

Two of the investigators, one a Jesuit and the other a non-Catholic lay person, next identified three general categories of possible interview responses related to the development and practice of Jesuit values after reviewing *The Characteristics of Jesuit Education*, the *Communal Reflection on the Jesuit Mission in Higher Education*, and obtaining an overview of the interviews themselves. These were: Ignatian values (Categories 1.1-1.8), Relationships with others (Categories 2.1-2.8), and Activities (Categories 3.1-3.13) (Appendix B). In the first group, eight values including *magis* (1.4), the more universal good; *cura personalis* (1.7), care for an individual; and the promotion of justice (1.6) were identified as potentially expressed by subjects.⁵ In the second group, eight groups of people, e.g., fellow students (2.1), faculty (2.2), or campus ministers (2.3), were noted as possible influences on the graduates. Thirteen activities that provided the opportunity for learning about and putting into practice Jesuit values were identified, such as participating in service trips (3.1) or student clubs (3.12), helping with retreats (3.8), and volunteering both before (3.5) and after graduation (3.6).

Two of the lead investigators and two students then began a process of coding the interviews for the presence of values that were mentioned as important to the graduates. After coding a few interviews, the coders met and systematically reviewed their coding of a small number of interviews for consistency. In addition, they discussed any ambiguities that were identified regarding the meaning and the application of the categories. At two other times during the coding process, they met to re-calibrate their work and to resolve any further issues that had arisen. In addition, a number of specific coding rules were

Table 1
Frequency of category responses by all interviewees

Code	Item	Frequency
1.1	Men and women for others (Ignatian values)	58
2.2	Faculty (relationships)	41
1.7	<i>Cura personalis</i> (Ignatian values)	40
1.4	<i>Magis</i> (Ignatian values)	32
3.4	Campus Ministry (activity)	32
1.2	Educating the whole person (Ignatian values)	31
2.1	Fellow students (relationships)	30
1.5	Broad, liberal education (Ignatian values)	21
1.8	Tolerance and celebration of diversity (Ignatian values)	19
1.3	Finding God in all things (Ignatian values)	17
2.3	Campus Ministry (relationships)	17
1.6	Social justice (Ignatian values)	13
3.6	Volunteering after graduation	13
3.8	Retreats (activity)	12
3.2	Travel (activity)	11
3.3	Research (activity)	11
3.12	Student clubs (activity)	11
3.5	Volunteering as a student (activity)	9
3.1	Service (Activity)	8
2.5	Non-[XXX] College people (relationships)	7
3.7	Working in residence life (activity)	6
2.6	Administrators (relationships)	5
2.8	[College] staff (relationships)	5
2.7	Priests or ministers not at [our College] (relationships)	3
2.4	Alums (relationships)	2
3.11	Mentoring (activity)	2
3.9	Athletics (activity)	1
3.10	Political action (activity)	0

Table 2
Matrix of number of category responses by question

Code	Item	Nom.	Alum	Chall	Story	Δ Val	Exem	Grad	Unex	Insts	Key Val	Total
1.1	Men and women for others	3	6	4	9	9	1	9	3	2	12	58
1.2	Educating the whole person		1	3	4	5	1	3	5	3	6	31
1.3	Finding God in all things			2	1	1	2	5	2	1	3	17
1.4	<i>Magis</i>		3	5	2	3	4	3	2	3	7	32
1.5	Broad, liberal education			7	1	2	1		4	4	2	21
1.6	Social justice		1	1	1		2	3	1	1	3	13
1.7	<i>Cura personalis</i>			2	2	2	6	7	1	8	12	40
1.8	Tolerance and celebration of diversity			2	1	1	2	3	2	3	5	19
2.1	Fellow students	1	18		1		7			3		30
2.2	Faculty	3		8	4	2	15	1	3	4	1	41
2.3	Campus Ministry	2		2	3	1	6			1	2	17
2.4	Alums	1	1									2
2.5	Non-[XXX] College people						1	2	1	2	1	7
2.6	Administrators	2			1		2					5
2.7	Priests or ministers not at [our college]		1					2				3
2.8	[College] staff						5					5
3.1	Service		1	1	2		1	3				8
3.2	Travel			3	3			1	2	1	1	11
3.3	Research	3		2			2	1	2	1		11
3.4	Campus Ministry	5		8	8	1	2	1	1	4	2	32
3.5	Volunteering as a student		2	3					2	1	1	9
3.6	Volunteering after graduation	1	1		1	1		3	2		4	13
3.7	Working in residence life		2			1	1	1	1			6
3.8	Retreats	1		3	1	3	1		1	2		12
3.9	Athletics			1								1
3.10	Political action											0
3.11	Mentoring				1				1			2
3.12	Student clubs	2		5	1		1		2			11

Table 3
 Proportion of Jesuit graduates mentioning a category
 (Sorted by percent of grads mentioning category and then by item code)

Code	Item	#	%
2.1	Fellow students	19	90.50%
2.2	Faculty	19	90.50%
1.1	Men and women for others	18	85.70%
1.2	Educating the whole person	17	81.00%
3.4	Campus Ministry	15	71.40%
1.7	<i>Cura personalis</i>	14	66.70%
1.4	<i>Magis</i>	12	57.10%
2.3	Campus Ministry	12	57.10%
1.3	Finding God in all things	11	52.40%
1.5	Broad, liberal education	11	52.40%
1.8	Tolerance and celebration of diversity	9	42.90%
3.2	Travel	9	42.90%
3.3	Research	8	38.10%
3.6	Volunteering after graduation	8	38.10%
1.6	Social justice	7	33.30%
3.8	Retreats	7	33.30%
3.1	Service	6	28.60%
3.5	Volunteering as a student	6	28.60%
3.1	Student clubs	6	28.60%
2.5	Non-[XXX] College people	5	23.80%
2.6	Administrators	5	23.80%
2.8	[College] staff	5	23.80%
2.7	Priests or ministers not at [our College]	3	14.30%
3.7	Working in residence life	3	14.30%
2.4	Alums	2	9.50%
3.1	Mentoring	2	9.50%
3.9	Athletics	1	4.80%
3.1	Political action	0	0.00%

developed. The most important for the purpose of this discussion was a “no redundant codes” rule. By that rule a category code, such as a code for a specific Ignatian value or a specific kind of relationship, could be used only once in coding the content of a response by a single subject to a specific question. This was to prevent counting category mentions that were simply reiterations. This rule meant that the maximum frequency for any code was 210 (21 subjects interviewed X 10 questions per interview). It also constrained the number of times an interviewee could be coded in a given category to 10. Ultimately, three coders completed coding of all 21 interviews.

Upon completion of coding, the frequency of the responses for each category was calculated along

with a matrix of the responses for each question (Tables 1 and 2). Whenever at least two of the three coders agreed on a given ideal, relationship, or activity for an interviewee’s response to a specific question, it was counted in the frequency tables. We also calculated the number and percentage of graduates that addressed a given category (Table 3).

N.B.: Tables 1 and 2 refer to the number of times Jesuit graduates (N=21) mentioned an item in responding to any of the 10 questions.

Overview of results

The results clearly showed that many of the graduates had learned very well that they were to

be men and women for others (Category 1.1, mentioned by 86% of those interviewed), that they were to care for others (Category 1.7, mentioned by 67% of those interviewed) and to seek academic excellence and the greater good (magis) (Category 1.4, mentioned by 57% of the respondents). 81% of those interviewed strongly believed that educating the whole person (Category 1.2) was a goal of a Jesuit education. 52% considered finding God in all things (Category 1.3), the heart of Ignatian and Jesuit spirituality, a value of Jesuit education. 52% also viewed a broad, liberal education (Category 1.5) as another value of a Jesuit education. Only 43% saw tolerance and diversity (Category 1.8) as an important value. In light of the importance attached to the promotion of justice by the Jesuits' Thirty-Second Congregation it was surprising that only 33% of those interviewed saw social justice (Category 1.6) as a value inculcated by their Jesuit education.⁶

Who was important for nurturing these values? 91% of the interviewees mentioned members of the faculty (Category 2.2) and fellow students (Category 2.1). Campus ministers (Category 2.3) were mentioned by 57% of the graduates interviewed. Each of the other 5 influential relationships coded were mentioned by less than 25% of the graduates.

Of the thirteen different activities mentioned by those interviewed as important, only activities related to Campus Ministry (Category 3.4, cited by 71% of the interviewees) were mentioned by more than 50% of the interviewees. Travel (Category 3.2), usually as part of an undergraduate foreign study program, research (Category 3.3), and volunteering after graduation (Category 3.6) all involved more than 1/3 of the respondents. Exactly 1/3 of those interviewed mentioned retreats (Category 3.8) as a way they learned about how to act upon Jesuit values.

Discussion of the Narrative

To provide a more nuanced understanding of these frequencies, the investigators want to illustrate some of the reflections on the values, relationships, and activities that arose in the 21 interviews. When writing about Ignatian ideals and

relationships, however, the discussion will be limited to those ideals and relationships that 50% or more of the respondents addressed. Since there were more activities coded and a consequent greater diversity of choices, those categories will be considered that at least 33% of those interviewed mentioned.

Men and Women for Others (1.1)

In responding to the question of why someone might have nominated him as an outstanding graduate of a Jesuit college, a 2004 male graduate who is now a teacher answered, "... caring for the poor through education, which is a lot like what Jesuits do. I suppose that's what ... might have caught someone's eye." This same respondent noted elsewhere in his interview the practical consequences of being a person for others: "So you can be very successful, but if you haven't served the poor and you haven't cared for your family and you haven't loved others, what's it worth?" A 2002 graduate, now with a Ph.D. in neuroscience and a candidate for an osteopathic degree at the time of the interview, showed the practical side of being a woman for others when she spoke about a service trip to Appalachia in which she helped to build a house and interacted with elderly people. A woman who graduated in 2005 revealed how much the ideal of being a person for others can become a part of one when she said, "It's just this idea that you just do things when you can ... because you should. You know, it's just that's what you do. And I love the fact that it's ... it's now a desire. I felt like I really

craved going on a service trip because I hadn't in a while." A 2006 graduate who is now a teacher summarized the importance of being for others when she said, "there's just an inherent value to anyone who does volunteer."

Educating the Whole Person (1.2)

81% of the people interviewed mentioned 31 different times, and in different ways, that the goal of Jesuit education was educating the whole person. A 2006 Honors graduate who had majored in mathematics and adolescence education explained that a course in her final semester had helped her to integrate her undergraduate experiences and thus reflected the goal of educating the whole person:

For me, it was a sense ... of self-reflection and a sense of spirituality that was brought in through the curriculum that was very evident in the curriculum and that I had been craving and I finally got. ... [A]t the end of the year, things started to make sense, not only in [t]his course but then, you know, I started to think more deeply about other courses that I had taken and to be able to reflect on just how all of the things that I had learned really come to affect who I am, the end product of me as a ... graduate.

This same graduate was able to transfer this value from her own education to her present work in educating others, "It's evident just in terms of bringing all the values that I have to the table to help another person, in this case, students. And I think in terms of the Jesuit philosophy of educating the whole person and bringing to light everything possible for a person" Later in the interview this same person spoke about the meaning of "teaching the whole person" as "trying to bring about a greater sense of self and each person's individual role in society and what they are meant to do and what their challenges, and opportunities, and capabilities are and how those can be brought to the table."

A 2004 international business and management graduate saw the value of educating the whole person as a "balance": "When I think about going to a Jesuit school and experience, I just like to think of ... balance." A 2002 graduate, now a doctoral candidate in medieval history, was explicit in stating that the college followed the Ignatian model in "educating the whole person." Another student, a 2007 Political Science graduate, pointed out that the integration of faith and education was another aspect of "educating the whole person." She related,

I truly enjoyed the Masses there. I felt like my faith really became stronger through that. I am very close to my faith now, and I feel like that experience with faith and education being put together truly made the difference in my college career as opposed to somebody else who went to a public university who would not have gotten that. I feel like that is what a Jesuit institution brings is for me to have the ability

to have faith and education and to make both of those stronger while I am here.

Another graduate (2003) indicated the value of "educating the whole person" when she said: "The value of education: that if I don't know, I can't do. If I'm not aware, I'm not informed and thus cannot be I can't make an informed decision. And I've encountered that ... the places in life when I'm unable to reconcile an argument or a difference in values and it's because I simply maybe have seen something that I can't expect another individual to understand—or that individual has experienced something that I can't understand." A 2005 dual major in Psychology and Religious Studies & Theology summed up the meaning of "educating the whole person" with a series of words: "educational excellence, individual growth, service, togetherness, support, love—I would definitely even say it's love—love for everyone and what they're doing, ... honesty and openness."

***Cura personalis* (1.7)**

This value, frequently associated with the individual attention advocated by Jesuit education and spirituality, actually was only coined early in the twentieth century, but it was used by 14 different interviewees, i.e., 67% of the group interviewed. A 2003 history graduate who was working in Student Affairs at a Jesuit University at the time of the interview expressed the concept well:

He [The Director of Campus Ministry] modeled that behavior of being present to students. When I noticed, not just with myself, but when he talked to students, he really made you feel like you were the most important person right then at that time. He modeled that being present in that conversation. It wasn't like he was dismissing you and just had to get to the next question and kind of get to the next person in line.

Another student, a 2004 business graduate, indirectly noted the importance of *cura personalis* when speaking about fairness:

I think I've become more aware of all the connections, and how both for my own emotional needs it's good for me to treat

people fairly and to be aware of all the stakeholders whenever possible, but also on my professional sense and all sorts of other levels, it makes sense to treat people fairly.

A 2001 business graduate reported that he experienced *cura personalis* not just from individuals but from every member of the department in which he was majoring:

“If I talk with friends that went to other schools, they cite their one professor that helps them out. People that go [here] speak of the entire ... department, and they generally cite others as well. So I think that kind of overall attitude of the *cura personalis* is something that you have more than one person watching out for you.”

In extolling the advantages of a smaller liberal arts-type of institution, a chemistry major and honors graduate from 2000 noted that the smaller community is a place “where everybody knows each other and everybody is close.” As a result, it fosters “more caring and connections with other people Whereas if you think about going to a larger type of institution where you’re just a number in a classroom, you can see that you are no more than a number.” When asked about the key values that a Catholic, Jesuit education instilled in him, this respondent said that he developed a “more caring and giving type of attitude.” He also indicated that this value was one that he has tried to communicate to his own students.

***Magis* (1.4)**

The fourth most frequently cited value in the interviews was mentioned by 12 people. This term was used by Ignatius of Loyola and the first Jesuits to indicate their desire to do more for the Lord, not necessarily in quantity, but in quality.⁷ A 2003 graduate, also a graduate of a Jesuit high school and now a Jesuit novice, summarized the meaning of this value very well:

I learned more about it [*magis*] at [college]. And what that really meant and how *magis* really integrates into your life—like not just working a 100 hour week and just doing more and more and more, trying to be the best, but being innovative, making sure that if you’re

doing a job, you’re really trying to do it 100%, not just if you know you’re gonna do it halfway to not do it. But really give 100% to every job that you do and be innovative, to come up with new ways of doing things.

Another graduate—from the class of 2004—expressed the theme of *magis* in a slightly different way by emphasizing leadership:

“Do your best;” it means that you need to lead others through example. And so when you go places, when you are at church, when you’re at your job, you are a leader of others and that you keep those things ... how do you say? That through your own excellence, you lead. And that you nurture your own mind, and your own soul, and your own body and you do your very best, and in that way you become a leader in your own little pocket of your world.

A woman who graduated in 2001 and is now a special education teacher also affirmed that the value most instilled and fostered in her undergraduate years was that of leadership. Yet another graduate spoke of a different manifestation of *magis*, namely, academic excellence. This graduate also picked up a thread mentioned earlier, noting that one needs to figure out the best ways to improve the community. A minority student from the inner city and the class of 2004 exhibited the sense of *magis* by indicating the need to adapt and excel in a different cultural as well as an academic environment. A 2007 graduate who had majored in both Religious Studies & Theology and Communications pursued the *magis* by being open to new opportunities and being open to meeting new people and educating herself and others in the process. The graduates, quoted above, had been involved with Campus Ministries’ activities, too. Perhaps this involvement explains their sensitivity to this value, a value much heralded in Jesuit spirituality.

Finding God in All Things (1.3)

52% of those surveyed (11 of 21) believed that this summary phrase of Ignatius of Loyola’s spirituality was important. Although a greater response might have been expected for a theme so critical to Ignatian/Jesuit spirituality, three people considered it one of the key values of their Jesuit education and five others called it a value that had

helped them after graduation. One woman, a 2003 graduate and currently a high school teacher, explained that her two years of volunteer service overseas prompted her to be more reflective and to recognize “God in the experiences of everything.” The Jesuit daily examination of consciousness had been most helpful in this respect. The same woman reported that it was her exposure to the Jesuit idea of “finding God in all things” that enabled her to deal better with impoverished people in the African country in which she volunteered.

A 2002 graduate, now a Ph.D. candidate, saw the concept of “finding God in all things” as a foundation for his community service and interaction with people. His efforts to integrate the classroom experience “with the things that happen outside of the classroom” and bridging the chasm “between faculty and student life administrators” were also grounded in the value of “finding God in all things.” Another graduate who interned for a year as a Jesuit volunteer with a Nativity/Miguel Middle School noted that, in meeting with fundraisers, she would explain that “a Jesuit education is very much about community ... just kind of finding God in everyone.” A non-Catholic African-American student implicitly affirmed this value, too, when she noted that college helped her to develop respect for “all people” and connectivity to a spiritual side. Another graduate, who also graduated from a Jesuit high school, confirmed the same notion when he spoke about the Jesuit tradition having an “appreciation for other people and other sorts of spiritual leaders” along with a love for Jesus.

Broad, Liberal Education (1.5)

Probably at the basis for “educating the whole person” is the value that Jesuit education has placed on the liberal arts since the beginning of the Society’s work in this area. More than half of those interviewed (11 of 21) believed it worth mentioning. It is probably more than of passing interest that three of those pursuing doctoral degrees (one in chemistry; another in environmental science; and the third in history) saw pursuit of a broad liberal education as a key value in their Jesuit education. The chemist said that he would tell high school students looking for a college at which to study to seek “... a good liberal arts education over any other type of

education, no matter the cost. It would be one of those things where I just feel that somebody needs to go the extra effort to come to an institution like this because the benefits that you get coming to a smaller liberal arts-type institution is [are], to me, an impeccable advantage in the long run.” As a professor at another liberal arts institution now, he recognizes that “these institutions tend to really demand a lot in terms of the core curriculum. There’s a lot of work that ... a lot of different courses that need to be taken.” Another scientist, a 2007 graduate now pursuing her Ph.D., liked the liberal arts venue because she was not just stuck in Biology, but she could—and did—become involved in the International Affairs Society and really expanded her horizons. In addition, she was able to go on a service trip to Jamaica in the Caribbean as part of a pilot group. She summarized her experience there as “like a starting block.” As a result, “I could ... really think about the issues that we encountered there and move from that in the rest of the activities and in the way I thought later on in my college career.”

To the historian a critical aspect of his education was “concern for a classical education.” He further defined this term as students reading “people who I think are essential for their intellectual formation.” In teaching himself he wanted students to experience “the spectrum of human experience through their education.” A graduate from 2002, now a high school English teacher, said that the challenge he faced when he came to a Jesuit school was “the academic work load and different kinds of professors, who in my experiences at least, several of them thought differently about the world than each other and I think that idea, which is a product of a liberal arts education but also the Jesuit education, that making you think about the world in different ways. ... I had to open ... my mind up to things that I maybe hadn’t seen before, which obviously was a great boon to education in the long run.” A Jesuit high school graduate who continued his undergraduate education also at a Jesuit institution said that one of the challenges that he faced in coming to a Jesuit college was to make sure that he had a “well-rounded core curriculum” of which he took advantage.

When asked about ways in which a Jesuit education might have helped them to succeed in

unexpected areas two honors students from the class of 2005 both pointed to experiences that arose from taking courses in the Honors' core curriculum. One of these students mentioned that the courses gave him "a wider, better rounded education in college than I think in most people, especially now that curriculums continue to change and become more focused on whatever major people are taking, especially if you're in science or math. I think that the curriculum ... allowed me a greater familiarity and greater knowledge of really interesting things, such as world religions or a deeper study into Christianity or greater familiarity with philosophy, all things that, I think, are becoming emphasized less and less at the majority of schools around the country." The other student underscored that taking courses in the core curriculum had helped her better understand the connections between herself and other people and the past and the future. She had also tried "to take some of those things that I've learned and put them into practice in other courses that I've taken and in other degrees that I've pursued." A broad, liberal education therefore helped graduates to integrate their knowledge and to open new horizons and questions for them.

Social Justice (1.6) and Tolerance and Celebration of Diversity (1.8)

Two other Jesuit values were part of our coding scheme. Both, however, had fewer than 50% of the respondents addressing these values. 43% of those interviewed addressed the value of tolerance and the celebration of diversity [1.8]. Perhaps the low response rate is partially because the Jesuits only began to emphasize reaching out to and celebrating other cultures with the fourth decree of their Thirty-Fourth General Congregation in 1995.⁸ More time might therefore be needed for this idea to be integrated with other Jesuit concepts, such as *magis* and *cura personalis*, that were more salient to our graduates. Those who spoke about this value, however, had understood its meaning and importance well in the Jesuit tradition. One of the graduates with a doctorate in biology noted that the Jesuits were "very open and open to different ideas." She also said that after graduation the value of treating people with respect and dignity and meeting and interacting with different cultures and peoples in a "Christian-like way" was very much a Jesuit trait.

Surprisingly because of the emphasis on the promotion of justice since 1975 and the then Superior General Fr. Peter Hans Kolvenbach's speech at the University of Santa Clara in 2000, only one-third of the respondents (7) mentioned the importance of social justice [1.6] in their Jesuit education.⁹ What makes this low response even more interesting is that most of the respondents had taken service trips that should have opened them to issues of social justice. Two of those who viewed social justice as a key value of their education, however, had been involved as Jesuit volunteers after graduation.¹⁰ Another is a teacher in a Catholic high school. Despite their small number, those who mentioned this value understood its importance for Jesuit education. One graduate summarized well the importance of social justice for a Jesuit college, "this is ... what we do here; we get in involved in things like this." It is "a strong characteristic of [the] College." Further investigation about the meaning of social justice for those interviewed might help to explain the low response rate for this important Jesuit value.

Relationships

Learning which values were important for these exemplary graduates was only part of the interest in conducting this study. The authors also wanted to learn who had influenced these students to explore, adopt, and live these values. Therefore, the question was asked, "When you were a student, were there people in your life whom you thought of as exemplifying Jesuit values and ideals?" We further asked the graduates to describe what made these people exemplars for them. (Appendix A, Question 6) We also directly asked students what alumnus/a they might have considered to be exemplary to expand our pool of interviewees, if necessary (Appendix A, Question 2), but also to learn more about the Jesuit values that these graduates considered important. As a result, we discovered that 19 of the 21 graduates whom we interviewed chose a faculty member as an exemplar. Twelve also mentioned a campus minister. A lesser number singled out administrators (5), administrative staff (5), and non-college people, e.g., parents or a priest not from the college under study. Table 3 shows the complete list of the times that those interviewed mentioned someone who may have inspired them.

Nineteen of the 21 interviewed also listed one or more student peers as an exemplar in response to the second question in the interview protocol that asked for a student peer whom the interviewee might consider exemplary. Seven also mentioned student peers in response to the sixth question of the protocol, requesting the names of people whom they believed exemplified Jesuit values and ideals. In response to other questions only 4 people mentioned their peers. Faculty members, on the other hand, were mentioned as important throughout the interviews, only being absent from responses to the second question that referred directly to fellow graduates. Below we illustrate some of the choices of faculty, campus ministers, and students, and the reasons that interviewees chose them as exemplary.

Faculty (2.2)

Faculty chosen as exemplars by the graduates interviewed came from a wide variety of disciplines and usually reflected the interviewee's major, those involved with the Honors' program, or a special program for urban students. A graduate of the program for urban students had great admiration for the professors because "they just don't sit back and let things happen. They don't let the world around them just sort of pass them by. They take every opportunity to make somebody else's life better." She also noted that they are good examples because "they are just great guys, just always learning also and always bettering themselves and trying to be at peace with everyone."

One of the Honors' graduates was very pleased that faculty were willing to work with her in her courses; she also took an Honors' course that opened her to the impact that she might have on others, but also the influence that others and external events of which she might have little knowledge would have on her. Another graduate, now a university science professor, viewed his own undergraduate professors, both in the Honors program and his major, "as caring and giving," inspiring him to help those with special needs. Another Honors' graduate saw the program as "most formative" that "allowed for a small classroom setting" and permitted him to meet people who "really had high intellectual caliber." Yet another saw professors in the Honors Program introducing her to the

complexity in both Catholicism and the world around her. Before this exposure her "Catholicism was too simple...."

Most interviewees, however, mentioned exemplars from faculty in their majors. Science majors were especially influenced by faculty with whom they did research. One Biology major, now a Ph.D. in the field, praised her mentor for encouraging her "to go beyond ... seeing more of the world and challenging myself to pursue my doctoral degree, ... encouraging me to apply to multiple medical schools ... to spread the wealth of [the college] out to other areas and other universities in the nation." This same professor had helped the graduate to become a successful researcher and to set and to achieve her goals, too. Another Biology graduate noted how tough a former Biology chair was on the exterior, but was actually "incredibly supportive and incredibly open to considering different opportunities." This major further noted, "She really encouraged critical thinking within a life context." A chemistry graduate who had also obtained a Ph.D. was very grateful for his college mentor who "really kind of drove me and gave me a lot of opportunities." He gave this interviewee the chance "to research ... and actually publish and present" and really helped him to move to the next level.

The students whom we interviewed in business and education also saw their professors as supportive and caring in helping students to prepare for future careers. One business graduate noted how all members of his department "exhibited a care for each of their students as people and kind of took personally a mission of making them succeed." He continued, "They [the Department's professors] made it their goal to make sure that we got the right internships, that we met the right people." He summarized the faculty's approach in running the program as "pursue excellence and nothing else is worth your time." Another business graduate noted that he admired the balance that two of the professors exhibited in his department. He singled one out for fairness and the other for his respect for opinions even if they might be wrong. Jesuits would call such an approach as giving another the benefit of the doubt, an attitude promoted by Ignatius of Loyola as a Presupposition for making his *Spiritual Exercises*.¹¹

A graduate who majored in education praised one of her education professors for relating very well to her students and giving them many personal experiences to help them understand teaching methods better. Another education graduate in science education praised one of her instructors as a person who modeled “who a real teacher and a dedicated educator was [were].” This same professor found her “a really great placement ... in [an urban] public school as opposed to a suburban [one]” that helped her to develop “hands-on science lessons” that she still uses many years later.

The majority of students interviewed (12), however, majored in the Humanities and Social Sciences. Seven of these had dual majors, in English (3), History (2), Political Science (2), Psychology (2), Religious Studies (2), and Spanish (2). English and Religious Studies professors were singled out as exemplars most often (English, 7 times; Religious Studies, 6 times), but faculty from history were also mentioned (3 times) with individual members of several other departments receiving special recognition. A history major was especially laudatory of a Religious Studies professor who helped him to develop an interest in social justice after taking him on an immersion trip to a developing country. This trip also prompted the student to have a “concern over integrating classroom experience with the things that happen outside of the classroom.” Another graduate, an English teacher now, explained the influence of English faculty upon him and his career, “I tried to take a little bit from each of those professors that meant so much to me and tried to incorporate that into my own teaching.” He noted, too, that these instructors were “very, very personal, friendly;” they tried “to get the most out of every mind in the classroom.” He also saw them as “making you think about the world in different ways.” A Religious Studies major found a similar approach in one of her Religious Studies professors: “His appreciation and consideration for every single idea that’s brought to his classroom is just so admirable and so awe-inspiring He just always had a great way of putting things into context and knowing that even in the classroom there’s not just one right answer all the time. There is not just one right way to do things.” Of another Religious Studies professor (a Jesuit), a Political Science

interviewee said that “he really instilled a lot of good, hard-working values in me.” A Mathematics major said that a Philosophy professor had helped her to integrate her knowledge not only in his course, but in her other college courses: “I started to think more about other courses that I had taken and to be able to reflect on just how all of the things that I had learned really did come to affect who I am, the end product of me as a [college] graduate.”

Campus Ministry (2.3)

Campus ministers also had an important role to play as exemplars for the graduates interviewed in this study. Four Jesuits, who worked in this area over several years, especially played an important role, but six other campus ministers were also influential for the 12 people who spoke about the impact of campus ministers upon their lives. A Mathematics/Education major pointed out how important one of the Jesuits was to her as an example of “being involved in the Church and in everyday activities around campus, not only the spring breaks and service programs, but just other things going on throughout campus.” Another student said of the same Jesuit, “He modeled that behavior of being present to students He really made you feel like you were the most important person right then at that time.” This campus minister was also admired for his sense of humor and his ability to relate to students in his homilies because “he touched on issues that related to students, that were really relevant to what college students were going through and that ... helped students.” Another Jesuit in campus ministry “embodied service but [was] also such a kindhearted soul and just such a wonderful person.”

One of the women in Campus Ministry was noted for her “sense of humor and was really caring.” “She spoke on women’s issues as well as ... humanity, but also like some of the difficulties women encounter internationally and even in North America, speaking on justice.” One of the lay, male campus ministers was a model for a dual major who is now a teacher, “He was a young, white male who’d been educated in Catholic school systems. He had aspirations and had achieved higher education, college and graduate college degrees, and he was someone who was married and wanted family life, which were things

I certainly wanted then and now.” The campus minister, according to this student, was “successful in this world and ... successful with God.” Another male, lay campus minister impressed a male student with his “sense of diligence and hard work and commitment to social justice issues.” This same campus minister was also helpful to another student interviewed when she struggled in deciding to oppose the U.S. invasion of Iraq in March 2003; this man, along with other faculty and campus ministers were examples “of a willingness to stand by what they thought was right.”

Other Non-Student Role Models (2.4-2.8)

As mentioned above, administrators and staff from the college as well as alumni and others not related to this college were mentioned as exemplars. Although none of these groups were mentioned by more than 5 of those interviewed, vice-presidents, deans, and directors were singled out along with administrative associates and leaders from an interviewee’s high school. One person surprised the interviewer by placing her parents “Number one ... top of the charts. Bar none.” A minority graduate spoke for all the interviewees when she said that the exemplars from this college “most definitely helped to shape my view and understanding of what it meant to be at a Jesuit institution.”

Student Exemplars (2.1)

The designers of this study formulated Question 2 in the interview protocol because they thought that those interviewed would most likely name students who were role models for them. This presupposition was accurate, since at least two coders determined that 17 different interviewees named alumni as exemplars. Surprisingly, however, students were mentioned as exemplars nine times in response to the sixth question. In the latter case, the minority graduate, mentioned above, pointed out reasons for fellow students to be exemplars, “We [the students] made sure that we kinda kept our eye on the prize ... that our academics were in line and that each of us would be equally successful and ... that we strived to meet the highest goals.” A business graduate singled out a person two years ahead of him from whom he learned much and whom he thought “was very sincere in the way that he handled things and again looking out for others, not just

himself along the way.” A female graduate who has become a lawyer very much admired two women “a year or two” ahead of her because they were responsible for themselves and for others and did it with grace and wisdom. These two were “incredibly, incredibly intelligent women and they could discuss a number of subjects with you, and yet you would see them doing community service activities, and you’d see them at liturgy, and you’d see them at some of the on-campus events ... on the weekend or even during the weekdays.”

When responding to the second interview question, requesting an example of another exemplary college graduate, two of the men mentioned their spouses. One of the women interviewed did the same for her husband, although her husband was not among those interviewed. For the woman her husband was “my tutor, and my motivation and cheerleader ... encouraging me along the way when I would be in tears because of certain classes.” One of the men mentioned his spouse as a model because she teaches in the inner city and has turned down suburban jobs, a “place where you’d go and retire ... because she really feels strongly about giving her best years to the students who need it most.”

Another graduate mentioned her sister, an earlier graduate, who was an example of “just good people living life well and challenging themselves and others’ notions of what’s right in the world.” Two people were mentioned twice in response to question #2; one was also interviewed for this study. Perhaps such duplication is to be expected because many of those interviewed knew one another from the different co-curricular activities in which they were engaged. One of these two people was viewed as an exemplar both for “the traditional way of teaching English—a focus on great literature— and holding kids to high standards” and for being “very involved with campus ministry programs.” The other person nominated twice as an exemplar, was a Fulbright Scholar who has “a very big heart and a vast knowledge of the international world. ... She’s always willing to take the extra load of work if it means just helping somebody else or improving her life goals.”

Another nominee was a very close friend whom the man interviewed had met in high school when both had sung in a chorus. What really impressed the interviewee was his friend's willingness "to serve others and to be of assistance and use his talents." Part of this assistance for his friend meant attending medical school to give direct service to others. A female interviewee also named a friend from high school who was always "available to anyone, whether you needed a crying shoulder or [to] catch up on the latest gossip; whatever it was, she was always there to listen." This exemplar was also "a role model in her work ethic. She had always worked really hard with her majors and tried to excel..." Still others were close friends from college. One person, a history graduate, mentioned a couple who are close friends of his and who are "very serious about sorting out issues of social justice and what an education means, and what a Jesuit education means."

A Religious Studies & Theology interviewee chose two fellow majors as exemplars partly because they were the first people whom she met. She also added, "It appeared to me that they really understood their own faith, they understood how that was incorporated with the Jesuit ideals at [our college], and then they really acted on it, and they put themselves out there as part of the community at [our College]." One of the business graduates whom we interviewed chose a friend from [his college] whom he admired for taking leadership of a not-for-profit community center that was very deeply in debt. "Without a lot of resources to work with," she turned the organization around. Another member of the group whom we interviewed chose a fellow student who had inspired her to follow her dream. Because of him she saw how realistic it was to have both a medical degree and a Ph.D.—a goal that she has recently achieved.

Activities

In addition to discovering what type of people inspired our exemplary graduates in their pursuit of Jesuit values, the authors also wanted to learn what type of activities were important in helping to teach them about and how to practice Jesuit values. By far the most important category of activities for those interviewed were those with

campus ministry (3.4). Fifteen of the 21 people (71%) interviewed spoke about their involvement with campus ministry. All the other activities were mentioned by less than one-half of those interviewed. Three activities, travel (3.2), research (3.3), and retreats (3.8), were highlighted by more than 30% of the interviewees (at least 7 of 21 people). To understand better what those interviewed meant when they considered these activities, the authors chose to let them speak in their own words about their experiences. Other activities were not considered to be significant enough for extended discussion because less than one-third of the interviewees mentioned them.

Campus Ministry (3.4)

Campus Ministry was the activity most frequently connected with the cultivation of Jesuit values. Two of the 21 people interviewed thought of it as one of the key expressions of Jesuit values because of its "connectivity to the spiritual side" and its role as a means by which students expressed their service to others. Many students (5) thought, too, that the reason that they were chosen to be interviewed was because they were involved with Campus Ministry activities. Although this judgment was true in some cases, it was not always the case even for those believing it to be so. It was also noteworthy that 8 people cited Campus Ministry activities as providing the "challenges and opportunities" that helped them to become outstanding graduates of a Jesuit college (Appendix A, Question 3). Most of these people found that a service trip in their first year opened up many other opportunities. As one of these students noted, she was able to go on her first international service trip as a freshman. She found this trip to be "incredibly eye-opening." It then served as an impetus for her to become involved in other activities during her college years and thereafter. The same was true for another woman who went on an Alternative Spring Break in West Virginia "building homes and planting all sorts of things," that led to yet "greater ... and more purposeful involvement" with Campus Ministry. A similar story repeated itself several other times in the course of the interviews. One student, however, had received a scholarship to give retreats twice a semester, yet she discovered that the retreat team members learned much from both each other and those who participated with

them on retreats by sharing their faith experiences among themselves.

Eight people also chose to tell a story about their experiences in Campus Ministry when asked to tell a story that exemplifies how you learned what it means to be an outstanding product of a Jesuit education (Appendix A, Question 4). Some of these stories were about service trips, but not all. One woman, now a special education teacher, spoke about a Sunday evening Mass that she especially liked because it was student-oriented. Another spoke about the importance of a Kairos retreat¹² that “really, really ... impacted ... and changed my life.” Of the six stories about service trips, a number of them were about being exposed to extreme poverty for the first time, e.g., in Mexico City. Another spoke of “rounding out” his education by working with immigrants, both legal and illegal, in New York City. He then had a much better understanding of what he had learned in his history and world economics classes. Of these experiences he said, “it was something that I didn’t realize at the time, but I reflected on later on after I left the trip that, that was, to me, the embodiment of what a Jesuit education is supposed to be, that reflection and immersion and bringing it altogether was really powerful for me.”

This same student, when he later did volunteer work after graduation with an after-school program for elementary school children, found that his service experiences, both in New York City and Appalachia, were influential in helping him to organize the program. An interviewee who now teaches elementary school perceived the college as different from other colleges and universities because of the service trips that she had taken with Campus Ministry both within and without the United States. Her experiences were “something that really stood out to many prospective employers. They often asked about these experiences and wondered how those affected me and changed me as an individual.” All of these experiences also led this student to a greater understanding of “the Jesuit notion of selfless service,” a value that she seeks to instill in her children and her students, for “monetary and materialistic things aren’t really what life is all about.”

Travel (3.2)

If those interviewed for this study viewed Campus Ministry and its service trips as especially important in furthering Jesuit values, they also considered travel for academic reasons to be very important for furthering Jesuit values. Those who coded the interviews found nine people citing travel eleven times. This travel was usually related to academic study overseas—for example, in London, the Philippines, and Belgium—although travel after graduation was sometimes indicated. One woman who was an adolescence education major and an Honors student described her semester’s study in London as the catalyst for integrating her undergraduate studies: “bringing our knowledge and experiences ... to a foreign country and then, of course, bringing all that back ... for our senior year really kind of brought everything together for me...” A minority student and Criminal Justice major had also found a course that she had taken in London “to kinda broaden my view of the world and how things are done differently and how education can connect to just about any realm of the world.” A second Honors student who had majored in English and Psychology said that her immersion course in the Philippines, including three days as a visitor in a federal prison, had made “a huge impact on me as a person.”¹³

Research (3.3)

Another activity that those interviewed connected to Jesuit values was pursuing excellence and the development of the whole person through research. The alumni who had received Ph.Ds. as well as the current doctoral candidate connected research with Jesuit values. All of these students mentioned the small size of the College as a positive factor in developing their research interests. The two scientists who already had their doctorates also emphasized the importance of working with supportive faculty mentors in doing research and thus having a good idea of what life as a research scientist would be like.

An interesting observation emerged from the interviews about the pursuit of research at this college. The Ph.D. candidate in history thought that he had been chosen for the interview because “it’s rare for someone from [this college] to be pursuing Ph.D. work; usually people will do law or business.” A childhood education major also

remarked that her teacher education program had been much more practical than what she had received at a large public university where she pursued a Master's degree in education. In the end she liked the melding of the research and practical sides for helping her to become a better teacher.

Volunteering after Graduation (3.6)

Although the category of travel (3.2) in our interviews referred primarily to travel for academic purposes during college, it affected the nature of one's volunteer work after graduation. Four of the twenty-one students interviewed did a year of service after graduation. Of these four, three specifically mentioned these experiences in the context of volunteering after graduation. One had served with the Jesuit Volunteer Corps; another, with the Mercy Volunteer Corps;¹⁴ and the third as a volunteer intern with the Nativity/Miguel schools in New York City.

Five others interviewed said that they had volunteered for projects even as they pursued further education or worked at other jobs. One person who became an accountant had spent a considerable amount of time doing board work for two non-profits, one a community center in a poor section of the city and the other at a parish high school. He viewed this work as a way of "pursuing excellence and trying to become greater [better] in the best of what we are doing." Another graduate, a Fulbright scholar at the time of the interview, did volunteer work to "meet people ... and get involved in the community and assist in any way that I could." Another woman, a newly minted Ph.D. in biology and a first year medical student, continued working with Habitat for Humanity "to care for the marginal and those that are less fortunate than I am or many of my peers...." The fourth person, a special education teacher, did volunteer tutoring after school, and the fifth volunteered for the local symphony orchestra. All saw their college days as influential in encouraging their volunteer activities. As one of the volunteers expressed it well, "you just do things when you can because you can and because you should."

Retreats (3.8)

At the core of the Jesuit experience and its spirituality is *The Spiritual Exercises of St. Ignatius of*

Loyola that the college under study routinely provided in many different forms during the years when the students in this survey attended.¹⁵ Nine graduates mentioned their retreat experiences twelve times during the interviews. One person even thought that she was chosen for an interview because of her involvement with retreats and campus ministry activities, although that was not the case. Another, as already mentioned above, was on a retreat scholarship, and usually assisted at two retreats each semester. She grew in her own faith through the experiences, but she also noted that both those participating ("making") and those leading the retreats learned much through sharing with each other. Another graduate found that a retreat that she did in her sophomore year had affected her life thenceforth, although a person who became a special education teacher said that it took until her senior year of college and her later teaching career to appreciate fully the effects of the four retreats that she had made during her college years.

A male graduate of a Jesuit high school had discovered and maintained "an intimate relationship with Jesus" since his retreats in high school. Retreats in college had confirmed his previous commitment to love Jesus and all others, including the poor, the marginalized, and members of his own family. Although it was hard to do, he was also prompted to choose a job teaching inner city, minority students after graduation. On the other hand, a second male student, mentioned above, who was pursuing his Ph.D. in history at the time of the interviews, considered his college experience as "foundational" for learning about the "Ignatian model of educating the whole person." He, however, did not make an Ignatian retreat until he was in graduate school because he did not initially appreciate the Ignatian approach, since he came from a non-Jesuit Catholic high school. The retreat experience was therefore a varied one for those interviewed, reflecting how people are open to or ready for the experience at differing times.

Conclusions

Reviewing what was learned through these interviews has definitely made it clear that the Jesuit slogans (mantras) that have frequently been heard on this college campus have had a positive

effect at least among the more exemplary graduates. “Men and women for others” (1.1) was mentioned by eighteen of the twenty-one people interviewed. “Educating the whole person” (1.2) was cited by seventeen of the twenty-one interviewees, but *cura personalis* ‘care for the individual’ (1.7) also was cited by 67% of those interviewed. In addition, *magis* ‘the more universal good’ (1.4) and “Finding God in all things” (1.3), central aspects of Ignatian and Jesuit spirituality, were discussed by more than 50% of those interviewed. The relatively low recognition of the value of social justice (1.6), discussed only by one-third of the interviewees was surprising considering the importance attached to this value since the Jesuits’ Thirty-Second General Congregation in 1975.¹⁶

When reviewing the relationships that helped to nurture the values present among these students, the importance in the interviews of the faculty (2.2) and members of campus ministry (2.3) were to be expected. Nineteen of the twenty-one students interviewed also mentioned the influence of their peers thirty-two times, although the influence of student peers may be less important than those of others. The two places in which fellow students were especially mentioned could be expected from the design of the protocol. Although administrators, staff working at [this college], and alumni were mentioned, they were apparently less important to the graduates we interviewed than faculty, students, and campus ministers—as Tables 1 and 3 indicate.

Studying the activities that interviewees reported as ways of learning about and living out Jesuit values, there is much more variety except for the references to Campus Ministry activities that influenced 15 of the 21 people interviewed. Some other activities were mentioned by at least one-third of the participants, but less than 50% of them. These activities included travel (3.2)—usually for study outside of the U.S., research (3.3), volunteering after graduation (3.6), and retreats (3.7).

Now that we have a picture of the Jesuit values that some exemplary graduates have identified as central to their education and that continue to stand out for them after they have graduated from college, it is worth asking what else might be done

to improve on this study or to expand on its findings. As noted above, our sample of graduates was limited both in number and on a variety of qualitative dimensions such that we are not able to generalize our findings to a broader set of graduates. On the other hand, we have developed and applied methods of data collection and analysis that might be used to survey a large sample of graduates between 2000 and 2007 at the college studied to see if the information from the group interviewed is representative of the student body at large. A study also could be done of those who have graduated since 2007 at this college to see if the salient values, relationships, and activities of later students have remained the same for these later “outstanding” graduates or a more broadly representative group of more recent graduates. In addition, studies could be done of all honors, business, or science students in this institution to see if the initial findings are consistent across students in specific programs or majors.

Another area that needs further investigation is the faith life of those interviewed. Although more than half of those interviewed spoke of Campus Ministry activities, the values of social justice (1.6) and tolerance and the celebration of diversity (1.8) were not as prominently mentioned in the interviews as might have been expected at a Jesuit school. Perhaps the interviewees need more instruction in the meaning of the key values of the Jesuit tradition besides learning just a few catch phrases like “men and women for others” and *cura personalis* or *magis*. The interviewees may have also thought of “men and women for others” as equivalent to “social justice;” the coders may not have been as attuned to the words that those interviewed used for “social justice.” In addition, faculty may need more professional development and training in communicating these values in the classroom. More interview questions about the content of the graduates’ faith would have added further nuance and insight into their religious views. It would be interesting to investigate, for example, how many would be among the “committed traditionalists,” the “selective adherents,” or the four other major religious types of Millennials that Smith and Snell propose in their *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults*.¹⁷ Although most of our interviewees appeared to be Catholic Christians,

we did not specifically ask about religious affiliation or whether this affiliation had changed during or since college, nor did we inquire about the content of a person's beliefs or the nature of their relationship with God (spirituality), if they were believers. In the interviews, none appeared to belong to the growing number of those emerging adults in their twenties who were no longer religiously affiliated.¹⁸

The impact (strength) of the campus ministry programs became quite apparent from these interviews, but the longer-term effect of the academic curriculum upon the students interviewed could be probed more fully. We did not ask, for example, about the impact of the Core Curriculum or the value of the Honors curriculum, although one had the impression that the Honors' students especially liked their program and the teachers in it. A few spoke voluntarily about the importance of the Core Curriculum for those outside of the Honors' program, but we usually learned more about a person's major and the faculty who were important to the people interviewed.

Given the importance of faculty for students, faculty may need further professional development regarding the content and the transmission of Jesuit values. Students frequently mentioned the importance of academic excellence for the faculty, but there was little, if any, attention given in the classroom to ways in which God's presence might be found in the wonders of creation or the human condition. Few faculty were reported as speaking about the importance of the liberal arts, the hallmark of a Jesuit undergraduate education. Passing on the Jesuit tradition appears at present to be more the work of campus ministry and co-curricular activities. In the future more attention should be paid to transmitting the college's mission via the faculty in the classroom.

In conclusion, this research suggests that some Jesuit ideals are still very strong with graduates even 5 years and more after their graduation, although faith or religious life may be somewhat weak despite the importance of service trips and retreats for many. The number of those who have become teachers is impressive: 6 of the 21 alumni were currently teaching in elementary or

secondary education; one was teaching at the college level. It is possible that the number may increase upon completion of post-graduate work by the three doctoral candidates. As a woman who was working for a political organization at the time of her interview and is now in training with the FBI summed up her experience, "It [Jesuit education] is a way of life, and it was a way of service, and it was part of the Catholic belief system." All of the students interviewed showed clearly that Jesuit education is a "way of life and service." They recognized it, too, as part of the Catholic tradition.

Notes

¹ International Commission on the Apostolate of Jesuit Education, *Go Forth and Teach: The Characteristics of Jesuit Education* (Washington, DC: Jesuit Secondary Education Association, 1987), 17-53. This document may also be found on line at <http://www.sjweb.info/highEdu/doclist.cfm>; accessed August 26, 2012.

² *The Ratio Studiorum: The Official Plan for Jesuit Education*, trans. and annotated by Claude Pavur, S.J. (Saint Louis: The Institute of Jesuit Sources, 2005).

³ Jesuit Conference Board, *Communal Reflection on the Jesuit Mission in Higher Education: A Way of Proceeding* (Washington, DC: Jesuit Conference, 2002).

⁴ AJCU Presidents and Jesuit Conference USA Task Force, "Some Characteristics of Jesuit Colleges and Universities: A Self-Evaluation Instrument," Unpublished manuscript for the Presidents of The Association of Jesuit Colleges and Universities and the US Jesuit Provincial Superiors, Washington, DC, 2012. The Members of the National Seminar on Jesuit Higher Education wrote a "Report" on this document in *Conversations on Jesuit Higher Education* no. 42 (Fall 2012): 38-39. The online version is at <http://epublications.marquette.edu/cgi/viewcontent.cgi?article=1786&context=conversations> and was accessed on October 29, 2012.

⁵ For a fuller explanation of Jesuit terms, please see Xavier University, "Jesuit A to Z," accessed August 24, 2012, <http://www.xavier.edu/jesuitresource/jesuit-a-z/> or George W. Traub, S.J., "Do You Speak Ignatian? A Glossary of Terms Used in Ignatian and Jesuit Circles," in *A Jesuit Education Reader*, ed., George W. Traub, S.J. (Chicago: Loyola Press, 2008), 390-409.

⁶ General Congregation 32, "Our Mission Today: The Service of Faith and the Promotion of Justice," in *Jesuit Life & Mission Today: The Decrees of the 31st-35th General Congregations of the Society of Jesus*, edited by John W. Padberg, S.J. (Saint Louis: The Institute of Jesuit Sources, 2009), 298-316. This decree may also be found at

<http://onlineministries.creighton.edu/CollaborativeMinistry/our-mission-today.html>, accessed August 27, 2012.

⁷ Traub, "Do You Speak Ignatian?" 400.

⁸ General Congregation 34, "Our Mission and Culture," in *Jesuit Life & Mission Today: The Decrees of the 31st-35th General Congregations of the Society of Jesus*, edited by John W. Padberg, S.J. (Saint Louis: The Institute of Jesuit Sources, 2009), 536-46, and online at http://www.sjweb.info/documents/sjs/docs/Dr%204_ENG.pdf, accessed August 27, 2012.

⁹ See General Congregation 32, "Our Mission Today: The Service of Faith and the Promotion of Justice," 298-316, for the 1975 document. Fr. Peter Hans Kolvenbach's speech, "The Service of Faith and the Promotion of Justice in American Jesuit Higher Education," delivered at Santa Clara University on October 6, 2000, is to be found at <http://www.sjweb.info/highEdu/doclist.cfm>, accessed August 27, 2012.

¹⁰ The importance of social justice for Jesuit volunteers is discussed at Jesuit Volunteer Corps, "Mission and Values," accessed August 27, 2012, <http://www.jesuitvolunteers.org/about-jvc/jvc-is/mission-and-values>.

¹¹ Ignatius of Loyola, *The Spiritual Exercises of St. Ignatius of Loyola*, trans. Fr. Elder Mullan, S.J., accessed August 27, 2012, <http://www.jesuit.org/jesuits/wp-content/uploads/The-Spiritual-Exercises-.pdf>.

¹² Wikipedia: The Free Encyclopedia, "Kairos (retreat)," accessed August 27, 2012, http://en.wikipedia.org/wiki/Kairos_%28retreat%29, gives an accurate overview of this type of retreat.

¹³ Stephen J. Pope, "Immersion Trips," in *Educating for Faith and Justice: Catholic Higher Education Today*, ed., Thomas P. Rausch, S.J. (Collegeville, Minnesota: Liturgical Press, 2010), 127-42, explains the dynamics and impact of such experiences.

¹⁴ See Mercy Volunteer Corps, accessed August 27, 2010, <http://www.mercyvolunteers.org/about/>, for more information on the mission and work of this group.

¹⁵ Ignatius of Loyola, *Spiritual Exercises*.

¹⁶ General Congregation 32, "Our Mission Today," 298-316.

¹⁷ Christian Smith with Patricia Snell, *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults* (New York: Oxford University Press, 2009), 166-68.

¹⁸ Smith, *Souls in Transition*, 103-18. A subsequent study by Robert P. Jones, Daniel Cox, and Thomas Banchoff, *A Generation in Transition: Religion, Values, and Politics among College-Age Millennials*, accessed July 18, 2012, <http://publicreligion.org/site/wp-content/uploads/2012/04/Millennials-Survey-Report.pdf>, 7-

8, confirms the findings of Smith and Snell among a younger group of Millennials.

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Appendix A

Interview Protocol For

Outstanding Graduates of a Jesuit Undergraduate Institution

1. Why do you think someone nominated you as an outstanding graduate of a Jesuit college?
2. Can you give an example of another College alumnus/a whom you think is exemplary? Tell us what makes him or her exemplary in your mind.
3. What challenges and opportunities did you experience as a student that helped you to become an outstanding graduate of a Jesuit college?
4. Can you tell me a story about your experience that you think exemplifies how you learned what it means to be an outstanding product of education at a Jesuit college.
5. How has your understanding of values education at a Jesuit college changed over the years? [especially for those who graduated more than 5 years ago]
6. When you were a student, were there people in your life whom you thought of as exemplifying Jesuit values and ideals? Describe what made them exemplars for you.
7. How has your knowledge of Jesuit values helped you after graduation?
8. How did education at a Jesuit college help you to succeed in areas to which you would not have expected to be exposed?
9. When you compare your college experience to those of peers from institutions that were not Jesuit, are there elements of your experiences that were, in your mind, influenced by its Jesuit character? If yes, would you give us some examples?
10. What are the key values instilled or fostered by your Jesuit education? OR [Interviewer summarizes what has been heard in terms of Jesuit values.]

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Appendix B

Coding categories for exemplary graduates' interviews

Ideals – Ignatian values

Subcategories

- 1.1 Men and women for others (service)
- 1.2 Educating the whole person (integration with faith)
- 1.3 Finding God in all things (spiritual experience, faith life)
- 1.4i (implicit) *Magis (leadership)*
- 1.4e (explicit) *Magis (leadership)*
- 1.5 Broad, liberal education
- 1.6 Social justice
- 1.7i (implicit) *Cura personalis (sense of community)*
- 1.7e (explicit) *Cura personalis (sense of community)*
- 1.8 Tolerance and celebration of diversity

Relat – Relationships with others (*)

Subcategories

- 2.1 Fellow students (peers)
- 2.2 Faculty
- 2.3 Campus ministry
 - 2.4 Alums ([Our College] & Jesuit)
 - 2.5 Non-[XXX] College People
 - 2.6 Administrators
- 2.7 Priests or Ministers not at [our College]
- 2.8 [College] Staff

Act – Activities

Subcategories

- 3.1 Service, e.g, JVC or Mercy Corps, Director, Teacher
- 3.2 Travel (Immersion)
- 3.3 Research (Grad Studies, Honors, TA)
- 3.4 Campus ministry (including Service Trips)
- 3.5 Volunteering as a student
- 3.6 Volunteering after graduation (Trustees)
- 3.7 Working in residence life (living in residence halls, admissions work)
- 3.8 Retreats
- 3.9 Athletics
- 3.10 Political Action
- 3.11 Mentoring
- 3.12 Student Clubs
- 3.13 Team-learning (activity)

*M- mentoring (after any appropriate context)