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CAP Committee
Friday, September 10, 2021
9:05-9:55 a.m. | Kennedy Union 310

Present: Tonya Breymier, Cheryl Edelmann, Hector Escobar, Al McGrew, Sabrina Neeley (*ex officio*), Maria Newland, Michelle Pautz, Scott Segalewitz (*ex officio*), Bill Trollinger, David Watkins

Excused: Marsha Keune, Drew Moyer, Danielle Poe, Tim Reissman

Guest: Tim Gabrielli, Gudorf Chair in Catholic Intellectual Traditions, from the Department of Religious Studies

I. CAP and the Catholic Intellectual Tradition (CIT)

- A. Background: The Common Academic Program was designed to incorporate key elements of the CIT, specifically in Advanced Religious Studies, Advanced Philosophical Studies and Advanced Historical Studies courses: “The fields of philosophy and religious studies, together with historical study are indispensable for students’ education in the Catholic intellectual tradition. Students will take courses beyond the 100 level in these fields to further their understanding of the resources that the Catholic intellectual tradition offers for their own personal, professional and civic lives and also for the just transformation of the social world. By requiring every student to take six hours of courses in the areas of religious studies or philosophy and three hours in history beyond the 100 level, the University expects students to engage in liberal learning that connects theory and practice and to draw upon the resources of the Catholic intellectual tradition as they consider how to lead wise and ethical lives of leadership and service.” (CAP Senate Document: DOC-10-04, lines 533-541)

Dr. Tim Gabrielli, Gudorf Chair in Catholic Intellectual Traditions and a faculty member in the Department of Religious Studies, was invited to have a conversation with the committee about the CIT in relation to CAP. The committee has had some challenges over the years with evaluating proposals in terms of how CIT will be addressed in the course and having meaningful conversation with faculty when CIT might need some clarification in a CAP course proposal.

B. Highlights of Dr. Gabrielli’s presentation

1. It’s not possible to provide “cut and dried” procedures to evaluate CIT in course proposals. Instead, examples can be offered regarding contributions and research in CIT, as well as examples of what CIT tries to name.
2. Broad definition: A continually developing conversation, grounded in Catholicism, which has generated responses to questions of human existence by investigating what’s true of the world and of the human person.
3. The phrase “Catholic Intellectual Tradition” was coined relatively recently, within the last 40-50 years. It was an attempt to describe what a Catholic university does and makes it distinct.
4. Example of work that represents CIT: Claude McKay, *Romance in Marseille* (2020). Dr. Gabrielli participated in a four-week seminar by the Collegium Institute out of the University of Pennsylvania. A range of speakers were involved that addressed aspects of the novel from different disciplinary perspectives. While the novel has no explicit references to religion, the speakers’ perspectives provided connections to demonstrate how it represents CIT.
5. Fr. Jack McGrath, S.M. Award for Research in Catholic Intellectual Traditions
 - a. Inaugurated last year, the award “recognizes students whose research in a CAP course demonstrates rigorous, deep, and creative engagement with thinkers, texts and/or themes associated with Catholic Intellectual Traditions.” More information is available at <https://udayton.edu/artssciences/endowedchair/gudorf-cit/mcgrath/index.php>.

- b. Six award recipients were selected last year from approximately 20 applications. The awardees presented their work at the virtual CIT Symposium last year. Awardees and their presentation titles:
 - i. Maya Drayton: “Reconstruction’s Black Church and its Role in the Healing Process”
 - ii. Emily Rotunda: “The Argument of a Modern Psychopath: I See God on Sunday”
 - iii. Mira Wilson: “The Effects of Clerical Sexual Abuse on the God Question”
 - iv. Maggie Feder: “Music as a Window to the Soul: The Story Behind My Senior Recital”
 - v. Emma Grace Geckle: “A Call for Renewal: How the Creation and Promulgation of *Nostra Aetate* Transformed Catholic-Jewish Relations”
 - vi. Emily Georgopoulos: “Natural Selection: The Eschatological Role of Nature in 1 Enoch and *Snowpiercer*”
 - c. Video clips were shown from interviews with the six awardees regarding their thinking on CIT, how they encountered it at UD, and how it’s been a part of their educational journey. The videos are available at <https://udayton.edu/artssciences/endowedchair/gudorf-cit/mcgrath/mcgrath-award-winners.php>.
 - d. The video clips were shown in relation to the following categories and comments from Dr. Gabrielli.
 - i. Catholic: Wholeness. Catholic: from the Greek *Katholou*, “according to the whole.” Breadth, Depth. Sacramental Imagination—Incarnation and Paschal Mystery.
 - ii. Intellectual: Sources. Primary sources; many, varied voices.
 - iii. Intellectual: Faith and Reason. Partners in the search for truth. Truth is one, but many faceted. Also see item 6 below.
 - iv. Tradition. Something handed on (Latin: *Tradita*) and the act of handing on (Latin: *Traditio*). Both received and developing. An ensemble of practices and reflections that gives rise to *new* practices and reflections.
 - v. The Human Person and the Common Good. Persons: in a web of relationships. Family Life: example of a common good. Common Good: more than aggregate of individual goods.
6. Excerpt from “Common Themes in the Mission and Identity of the University of Dayton” (2012), D-4: “At a Catholic University, the search for truth is based on the belief that truth is ultimately one and, while it can never be fully grasped, it can more fully be known through human inquiry. In the Catholic tradition of inquiry, both the development of the disciplines and cross-disciplinary research and conversations are required to more fully appreciate and approach the truth. In this process, we come to realize that the most important truths are only partially grasped, and our insight into these truths develops over time.”
- a. In relation to the excerpt, Dr. Gabrielli talked about asking layers of questions that approach the truth. Different disciplines may have a different order of questions, but it’s the layers of inquiry that get at aspects of the truth. CIT values this kind of reflection.
 - b. Example: Teresa Beger, “*Fragments of Real Presence*” (2005). The author describes an approach to “wholeness” in which fragments/pieces provide glimpses of the whole, but not the whole. Excerpt: “In this act of gathering itself, we catch glimpses of a wholeness yet to be, even if this wholeness itself remains elusive. These glimpses of wholeness are not devoid of power. As gestures of defiance and hope, they do inspire, shape, and nurture ways of living beyond fragmentariness in this world.” In relation to CIT, Dr. Gabrielli noted that CIT aims to gather and move beyond fragments.

C. Conversation

1. A question was raised about how to respond to a faculty who did not grow up in Catholic/Christian traditions who are teaching CAP courses that are to address CIT when they say CIT is not part of their culture so they have no business talking about it. Dr. Gabrielli responded by encouraging the committee to find ways to facilitate conversation about faculty members' research in order to see what pathways might emerge. It's important to avoid thinking of CIT as being imposed on a course.

II. Announcement

- A. Upcoming Meetings: The committee will not meet again until October 15. The agenda will include the first course reviews of the year.

The meeting adjourned at 9:55 a.m.

Respectfully submitted by Judy Owen, CAP Office