

CHAPTER ONE

INTRODUCTION

A. History of the University

The Jesuit order, also known as the Society of Jesus, was established in the sixteenth century by St. Ignatius Loyola, under the approval of Pope Paul III. From its inception the Jesuit mission has been educational.

The Society of Jesus first came to Louisiana in 1723 to work with the Native American population. More than a century later, in 1847, steps were taken to establish a college of liberal arts and sciences. The following year the Jesuits purchased property at the corner of Baronne and Common Streets in New Orleans, and on February 1, 1849, a college preparatory academy and the College of the Immaculate Conception accepted their first students. The College was organized in the European manner, taking boys from age twelve and, in six or seven years, giving them what today would be called their high school and college training. It is to this college that Loyola University New Orleans traces its origin.

In 1904 another New Orleans academy and college were opened, these on St. Charles Avenue opposite Audubon Park. These associated institutions were known as Loyola College. A few years later, in 1911, the Society of Jesus reorganized its New Orleans schools, the College of the Immaculate Conception and Loyola College uniting on the nineteen-acre St. Charles Avenue site, which is the present location of Loyola University. At the same time the two preparatory academies united at the Baronne Street location, becoming the present Jesuit High School.

At the request of His Excellency, the Most Reverend James J. Blenk, Archbishop of New Orleans, Loyola College was expanded to become Loyola University in the fall of 1911. The University was duly incorporated by the General Assembly of Louisiana and empowered to grant all University degrees in 1912.

Loyola University New Orleans has continued to evolve over the years, seeking always to respond to the changing needs of its students and the community. In the 1960s LUCAP (the Loyola University Community Action Program) was established as a service organization for economically and culturally deprived citizens and as a community forum for the airing of issues concerning social justice. At the same time the Upward Bound program was created to give academic opportunities to students who might otherwise not have pursued a higher education.

The physical campus has also continued to grow. In the 1960s a new science building was erected; in the 1970s a new law building was built, and another building was thoroughly renovated to house the humanities departments. In the 1980s the Music-Communications building was constructed and the Broadway Campus was acquired. The former Mercy Academy was purchased in the 1990s. While the ongoing physical development of the campus bespeaks a kind of health, the educators at Loyola University New Orleans are most proud of their institution's ability, since 1911, continually to address the most deeply significant moral and intellectual demands of our society and world. It is to this historical tradition that Loyola remains firmly committed.

B. Goals of Loyola University New Orleans

The following statement represents many months of work by faculty, administrators and students at Loyola. It was mandated by the Council on Academic Planning, approved by the Standing Council for Academic Planning and approved in July 1971 by the Board of Trustees. Revisions proposed by the Standing Council for Academic Planning and approved by the Board of Trustees in July 1973, January 1977 and May 1983 are incorporated in this edition of the Goals Statement.

Loyola University New Orleans is a Catholic Institution

Loyola University New Orleans, as a Jesuit university, is committed to the belief that Christianity presents a world view which is meaningful in any age. Although the message of Christianity is not wedded to any given philosophy, science, art or politics, it is still not compatible with every point of view.

The person is central in a Catholic university. Its task is to equip its students to know themselves, their world, their potential and their Creator. To perform this function properly, it must strive to be one academic community composed of administrators, faculty, and students, both laypersons and clerics. This community must be composed in a manner fitting to our pluralistic society and ecumenical age. It can, therefore, be made up of many whose modes of commitment to university aims differ: of those who have dedicated their lives to the Christian faith commitment, of those who live non-Christian faith commitments, and of some who live no formal faith commitment at all. Religious and non-religious, Christian and non-Christian, all will dedicate themselves to the mission of this Catholic university, each in his or her own way. All will cooperate in the search for truth, either by exploring the inner dynamism of Christianity and its implications for the present or by provoking the quest for truth in others. All

are bound together by a common search for knowledge. All are dedicated to the discovery and promulgation of truth.

The community in quest of truth has a reverence for creation, not only the creations of God and the creations of people, but for life itself as a fountain of creativity. Reverence for creation fosters universal concern and dedication. All who are concerned for and dedicated to the truth are welcome in the Loyola University New Orleans community. Only those who condemn the commitments of those who seek the truth will not find a home here.

The Catholic university must foster among its students, its faculty, and the larger community a critical sense. To think critically one must have a place to stand. Criticism must be based upon agreement on basic values and principles. Without this there can be no meaningful disagreement. Loyola University New Orleans stands on its Catholic commitment. This commitment is not the end of a search, but the beginning of an inquiry into other traditions, other regions, other religions. Loyola seeks to hand down a heritage even as it learns and teaches methods of thinking which will revivify the heritage and breach new frontiers of knowledge.

Because Loyola University New Orleans is committed to the Christian tradition, it should support excellence in theological instruction and scholarship as well as recognize the pre-eminent place of theology among the disciplines of higher learning. Catholic teaching should be presented in some structured way to aid the student to form her or his own world view.

Rapid change is a feature of contemporary life. Education should equip students to meet the rapid developments they will encounter and should enable them to make sound judgments as values undergo constant scrutiny. It is the tradition of the Society of Jesus to discern what is good and true in the movements of history. Loyola University New Orleans pledges itself to educate its students to meet change with equanimity, good judgment and constructive leadership. Innovations in the direction of a more Christian and just structure for society are expected of the Loyola community, its alumni and its friends.

Loyola University New Orleans is committed to a serious examination of those conscious and unconscious assumptions of contemporary American civilization that tend to perpetuate societal inequities and institutional injustices. In this endeavor it is particularly concerned with those prevalent economic, judicial and educational attitudes which are inconsistent with the social teachings of the Church.

Loyola University New Orleans Concentrates on Liberal Education

Loyola University New Orleans intends to achieve its goal of integrating the vision of faith with the remainder of human knowledge by concentrating on the liberal education of its students. While Loyola emphasizes studies in the liberal arts, it is also committed to professional study. Liberal studies assist a student to broaden and deepen convictions; professional studies assist a student to actualize convictions. Planning and efforts, therefore, are to be centered on the achievement of excellence in liberal and professional education.

Loyola University New Orleans is aware of the need for innovation in undergraduate education. Because of its size and independent status, Loyola is in a unique position to explore new programs and approaches in education. Loyola should experiment with the full realization that lack of change often implies more risk than change itself.

Loyola's spiritual and material resources will be dedicated to the support of graduate programs if they fulfill one or both of the following criteria:

- (a) they are necessary for strengthening undergraduate programs;
- (b) they fulfill serious community needs.

Loyola University New Orleans Recognizes its Community Responsibilities

Loyola University New Orleans looks forward to its place in the community of the future. The American university of the future will be more involved in community service than the university of earlier decades. Loyola stands ready to do whatever is in its power as an independent Catholic university to solve the problems of American society today.

Loyola University New Orleans should make a serious effort to probe and uncover the latent unity of the Southern people so that together they may build a richer future for their children. Loyola should make conscious efforts to prepare the educationally underprivileged for college life and to make a college education available to them. In particular, Loyola recognizes its obligation to provide such educational opportunities to the Black community, which historically has been deprived of this advantage.

Within the limits of available resources, institutes and programs will be created, developed or discontinued as the need arises under the scrutiny of the Standing Council for Academic Planning. Among present programs are those that serve high school students and teachers, the educationally and economically disadvantaged, nurses, law enforcement agencies and labor.

Loyola University New Orleans is a Community of Scholars

Loyola University New Orleans aims at developing and maintaining a distinctive community of scholars. The bond of this community is the desire of teachers and students to reach academic excellence in their pursuit, not of knowledge alone, but of truth and Christian wisdom. In such a community, students and faculty are in contact with centuries of accumulated wisdom and should be active in shaping this wisdom for a new day. By reason of their formative life within this community, they should be conscious of the achievements and failures of all of human history, particularly those of their own culture and time. As a result, they should be capable of principled judgment in the face of complexity and ambiguity, and humanely moved or divinely inspired to leave behind them a better world than they found.

Such a mission will best be accomplished in our day by a community drawn from many religious, ethnic and cultural backgrounds, and through firm, vigorous and dynamic programs in the arts, humanities, sciences and law. It can be accomplished especially well by programs of studies which cross traditional disciplinary lines. Faculty and students are encouraged to collaborate in the formation of interdisciplinary curricula and programs.

The University's libraries comprise an essential component in the development of a community of scholars. The expansion and improvement of library resources are major objectives of the University. Therefore, Loyola University New Orleans should continue to participate in cooperative efforts among universities designed to reduce unnecessary duplication of library resources and to experiment with innovations such as information retrieval technology.

In sum, Loyola University New Orleans wishes to assist each person in becoming more aware of the problems of society and of his or her ability to correct these problems. Such a person would have a firm moral conviction to live up to his or her obligations to himself or herself, to community, and to God.

The Future of the University

Loyola University New Orleans is potentially strong in three areas that are in some significant way unique: communications, music, and religion. By achieving excellence in these unique areas and sustaining its strong undergraduate departments, Loyola will be a significant force in higher education.

The University should aim at a gradual and studied increase in size of the student body consistent with maintaining quality programs, close student-faculty contact and maximum use of existing resources.

Loyola University New Orleans should increase and make more effective its ties with other colleges and universities in the New Orleans area. The New Orleans Consortium is a good example of how such effective bonds can be forged.

There is an obvious relationship between certain fields of study and the institutions and social movements of the modern city, state and nation. A portion of studies such as business and the social or behavioral sciences should be done off-campus with students examining and working in institutions and agencies actually practicing in these fields. Such study can be an academic activity. It should be undertaken as part of regular academic programs because it is directly related to the subjects for which Loyola University New Orleans takes educational responsibility.

Priorities Involving Planning

One of the principal responsibilities of the Standing Council for Academic Planning (SCAP) is to direct an orderly and systematic planning sequence that will ensure that Loyola University New Orleans is prepared for the future. To fulfill this role, SCAP must carefully examine not only all the elements of any new programs but also assess the viability and quality of existing programs. Economic constraints, educational and professional needs and community expectations are necessary considerations in all recommendations.

As an additional responsibility, SCAP should be active in lending its support to the extension and development of the New Orleans Consortium so that fuller use of the combined resources of facilities, faculties and staff may be made.

Priorities Involving Students

Loyola University New Orleans recognizes that value-oriented education must occur in the context of total human development and is founded upon an appropriate integration of the religious and intellectual development of the student and the education of the whole person. Loyola students should be provided with a foundation of learning experiences which will enable them to develop further their personal values and life goals. For this reason, Loyola expects students to accept responsibility in determining policies, programs and curricular requirements. The University involves students in the planning of their education and the shaping of their environment and encourages student participation in the deliberations of faculty and administration.

Loyola University New Orleans is committed to the development of a culturally and educationally diverse student body and is pledged to represent this diversity in all programs and services which affect student life. One of Loyola's greatest assets is a

student body which reflects the cultural diversity of metropolitan New Orleans. Loyola will make every effort to attract a sizable percentage of students from outside of Louisiana and the Deep South to increase the cultural, intellectual and demographic diversity of the student body. Special efforts will be made to encourage students to share their differing cultural perspectives in contributing to the campus community and its programs. In order to ensure this diversity and balance in the student body and maintain the quality of admitted students, the Office of Admissions will continue a careful evaluation of every applicant. Based upon this commitment to diversify the student body, Loyola balances ability and need in making its financial awards.

In keeping with its commitment to educational excellence, Loyola University New Orleans will continue to enrich the student population with outstanding students who will attract other good students and faculty and stimulate all to greater efforts. In support of this goal, special enrichment programs have been established and will be continued and strengthened. Loyola also maintains a strong commitment to the average and the underachieving student and provides programs to facilitate his or her adjustment to the academic environment.

The University recognizes the importance of providing programs to facilitate the integration of the new student into the University community and to encourage the development of harmonious relationships among the diverse elements of the student body. Loyola University New Orleans provides counseling at every level. Academic counseling should be systematically organized and supervised by the deans, and faculty members should recognize their counseling responsibilities. Personal counseling, growth opportunities and support programs to help the student meet the normal problems associated with making the transition from one life stage to another are provided by Counseling and Career Services. Loyola will continue to establish programs lead by professionally trained personnel to facilitate students' continuing personal and social growth, to help students to develop the skills necessary to cope with academic demands, and to aid them in identifying and pursuing purposeful career goals and future aspirations. Personal and spiritual counseling should complement one another. University Ministry does play a special role in assisting students to adjust both to University life and to understanding the full scope of a Loyola University education. Programs which strengthen the student's social, cultural and academic environment outside the classroom should be supported. Student activities and co-curricular programs which are educational and which prepare students for further leadership will be expanded. Such programs include student government and organizations, prayer groups, organized recreational activities and the Loyola University Community Action Program (LUCAP).

Loyola University New Orleans is cognizant that the student body increasingly includes senior citizens, career persons returning for further education, women preparing to re-enter

previous careers and other students in non-traditional programs. As part of the education at Loyola, it is important that these students be strongly encouraged to participate in campus life and to see the University as able to make a significant contribution to their lives outside regular classroom experiences. Facilities, programs, and services will be developed to support the active participation of such students utilizing professional staff, peer assistance, and community referral.

Priorities Involving Faculty

A university is a community of teachers and learners. The knowledge and teaching ability of the faculty place it in a unique position of leadership. The faculty has primary responsibility for such fundamental areas as curriculum, subject matter, methods of instruction, research, faculty status, and those aspects of student life which relate to the educational process. The faculty sets requirements in courses, determines fulfillment of the requirements, and approves degree candidates for presentation to the President and Board of Trustees.

Within the framework of excellent liberal and professional education, faculty activities should be a studied balance among teaching, research, and community service. These goals can best be realized by a stable, financially secure, and professionally active faculty. Faculty participation in University governance reflects its concern with academic excellence through teaching, research, other scholarly activities and the maintenance of an atmosphere of academic freedom and responsibility. It is expected that Loyola University New Orleans faculty will have active professional interests which will contribute to the vitality of its work in the classroom.

Priorities Involving Curriculum

The university curriculum provides the students, faculty, and administration with a common reference system for the pursuit of academic excellence and scholarship. Loyola University New Orleans is committed to a steady exploration in and experimentation with curriculum design. Curricular reform should be planned and conducted by faculty-student committees working in cooperation with the dean of their college.

So that each undergraduate can achieve a liberalizing education, the curriculum should ensure that instruction be given in the traditional areas of the humanities, sciences, and the fine arts, regardless of the major field of study. This common portion of the contribution reflects Loyola's commitment to participation in the Judeo-Christian intellectual tradition. To achieve this objective, the curriculum must convey a grasp of religious thought and philosophical discourse which frees from ignorance and from

mindless conviction and commitment. Each degree program must fulfill all University and college requirements but remain flexible enough to meet the changing needs of the field of study involved.

Differences in the educational objectives of the undergraduate colleges may result in variations in the extent of their participation in the common curriculum. However, the number of major courses required by each program should not be so great as to produce over-specialization of the student. Periodic reviews of the degree requirements should be conducted.

The development of a high degree of ability in expressing ideas both verbally and in writing should form an essential part of each student's education. Moreover, the student should be encouraged to develop a basic competence in those languages that best complement his or her own program of study. In keeping with this, Loyola University New Orleans should continue to explore innovations in instruction in both human and machine languages and encourage utilization of presently available technical aids including computer-assisted instruction. Loyola should also explore the possibility of greater inter-university cooperation and specialization in the areas of language, arts and computer science.

Because of its intrinsic importance, education in the physical and life sciences has held an important place at Loyola University New Orleans. Loyola will continue to make every effort to inculcate scientific literacy in all of its students. Many patterns of thought in our time are grounded in the methods employed by the sciences. College students should be exposed to the disciplines of the natural sciences. Thus, Loyola will continue to devote sufficient resources to maintain its excellent program of service courses for undergraduates in other fields and will make every effort to recruit talented majors in these programs.

An ordered society needs men and women trained in the law and business administration. Loyola University New Orleans has produced and will continue to produce leaders in law, government and business administration. Because Loyola is committed to the Christian tradition, it should provide the leaders of tomorrow with those values which strengthen our society.

Law and graduate students should be offered a liberalizing education, and their respective curricula should ensure that instruction is given in the areas of ethics, professional responsibility and the humanistic concerns of their respective disciplines. Legal and graduate education at Loyola University New Orleans should also reflect Loyola's commitment to participation in the Judeo-Christian intellectual tradition.

The School of Law is committed not only to a theoretical and practical understanding of the law, but also to the highest ideals of social justice and professional responsibility. The law school offers a comparative law approach

to legal education through its complete common law and civil law programs. It is unique in the community in providing a legal education in the evening.

All Loyola University New Orleans disciplines should provide opportunities for study through seminars, honors courses, discussion courses, independent study, research projects and courses designed by students. Loyola will continue its tradition of close student-faculty contact which has always constituted the basis of quality education.

C. Statement of Educational Purpose

Loyola University New Orleans is a comprehensive Catholic university that embodies the standards of academic excellence synonymous with Jesuit education. As a community united in the search for truth and wisdom, Loyola's faculty, students, and staff are committed to scholarship, service, and justice. Consistent with its Jesuit and Catholic heritage, the university is open to all qualified persons.

As enunciated in Goals of Loyola University New Orleans and elaborated in the Loyola Character and Commitment Statement, the mission of Loyola University is to provide a rigorous education grounded in values for an academically able student body selected from diverse geographic, ethnic, and economic backgrounds. While reaffirming its commitment to the educational needs of the citizens of New Orleans and of Louisiana, Loyola will continue to seek students from throughout the region, the nation, and the world.

To achieve its goals, Loyola University New Orleans recruits faculty who are dedicated to instruction and advising, to research that enriches their teaching, and to service both to the University and to the larger community. To preserve its Jesuit character, Loyola seeks to maintain a substantial presence of Jesuits as faculty members. Acknowledging that education is not limited to the classroom, the institution employs staff who are committed to the education of the whole student. Through the curriculum, advising, University Ministry, co-curricular activities, and student life programming, faculty and staff strive to provide a supportive but challenging environment in which students can realize their individual potentials while coming to recognize their responsibility to serve others. To meet the diverse needs of its students, Loyola offers a curriculum rooted in the liberal arts and sciences and fully supportive of a wide range of pre-professional and professional programs. Though its principal focus is undergraduate education, the institution offers selected graduate programs that are consistent with its mission.

In the Ignatian tradition, Loyola University New Orleans endeavors to develop students into a new generation of leaders who possess a love for truth, the critical intelligence to pursue it, and the eloquence to articulate it. The goal of a Loyola education is not mere technical competence but wisdom and social responsibility.

D. *Loyola University New Orleans Character and Commitment Statement*

The following statement represents many months of work by both Jesuit and lay faculty, staff and administrators at Loyola. It was written by the Task Force on Jesuit Identity and approved by the Board of Trustees in November 1980.

1. Loyola University New Orleans faces the years ahead with confidence. Relying on God's providence and assiduously practicing the virtue of discernment, we will plan for what lies ahead. Our society is marked by increasingly rapid change, growing complexity, and a burgeoning pluralism. These realities are not without their impact upon our community. Loyola is today a larger, more complex institution than it was thirty years ago. The student body and the faculty are more numerous and more pluralistic in their composition. Moreover, the proportion of Jesuits at Loyola has declined and may show further decline in the immediate future. It appears beneficial, therefore, that we take stock at this juncture and articulate, without diffidence or defensiveness, our self-understanding and our educational vision.
2. Our starting point as a community is our recognition and acceptance of the goodness of all God's creation and the ideal of human solidarity and fellowship under God. Further, we acknowledge the Lordship of Jesus and affirm that God was in Christ reconciling the world to himself. Around this central confession of faith we hope to shape our lives. It would be meaningless for Loyola University New Orleans to label itself Catholic and Jesuit were it not to center its self-understanding upon these truths. Though our world is broken and fragmented by evil, both personal and social, the enfleshment of God's Son as our brother grounds our hope for the eventual and ultimate victory of goodness and order. God in Christ has called us to choose freely and to follow in the footsteps of our Lord and to do what in us lies to nurture the Kingdom that is aborning in this world where divine and human activities intersect.
3. Motivated by the Christian vision of reality, then, Loyola University New Orleans undertakes its task as a Catholic institution of higher learning in the Jesuit tradition. Loyola's Jesuits have publicly stated that their "mission is essentially religious but specifically intellectual and educational in the broadest and deepest sense." In all phases of this academic endeavor the University community must strive to achieve the excellence that has come to be synonymous with the Jesuit tradition of learning. As a community of educators and scholars, Loyola's faculty and staff must be dedicated to excellence in teaching, in research, and in service to the larger community. The University must provide an environment conducive to growth of its faculty and staff and the development of scholarship and understanding of personal values that is so much a part

of the Christian tradition. At the same time, concern for the student as a person is central to the Jesuit educational mission. Above all, Loyola will endeavor to develop in its students a love for truth, the critical intelligence to attain it, and the eloquence to articulate it. By word and example, Loyola will dedicate itself to educate our students in the Christian tradition, which we recognize as “not wedded to any given philosophy, science, art, or politics...[but] still not compatible with every point of view.” (Loyola University Goals Statement)

4. While academic excellence and liberal education are the immediate goals of our University community, they cannot be, in view of our commitment as a Jesuit University, the ultimate *raison d'être*. Academic excellence stands in the service of the full human development of persons as moral agents. In this regard, it would be well to recall the role of the Spiritual Exercises of Ignatius Loyola in the development of every Jesuit. After the Gospel, the Exercises are the wellspring of the Jesuit spirit. They endow Jesuit activity with a distinctive quality. Some understanding of the Exercises, therefore, is necessary to understand the ultimate aim of the Jesuit educational endeavor. The Exercises aim to enable a person, with God's help, to make a Christian choice in regard to the most significant truths and values of life. The choice may be a fundamental option or a conversion affecting the totality of one's existence. Again, it may simply issue from a periodic reassessment of priorities. Whatever the matter of choice may be, the decision-making process should be marked by certain characteristics. First, it ought to be disentangled from inordinate attachment, disordered affectivity. It must purge itself of bias, prejudice, and stereotypical thinking. Only so, can it be genuinely free. Second, any significant option ought to be illuminated by human and divine wisdom. No pertinent light that comes to us from history, science, art or religious experience should be ignored. Third, significant choices must not remain merely notional. They must be woven into the texture of one's life; choice must incarnate itself in action. In the light of the Ignatian ideal, choices are to be made with a commitment to pursuing the greater good in any course of action. Capacity for truly human action is what Jesuit education hopes ultimately to achieve.

5. Because education at Loyola University New Orleans is person-centered, and concerned ultimately with choice and action, the curriculum, spiritual life, and student life must, on all levels and in all areas, be concerned with values. Our goal is wisdom, not mere technical competence. In this regard it is well to recall that the Spiritual Exercises, as the Gospels before them, while world-affirming, condemn self-aggrandizement and promote service to others. Jesus, the man for others, is for us the archetype. Solicitude for others, not mere efficiency or mere bureaucratic convenience, must motivate us to a concern for all members of the

University and to ever-widening circles of our concern for our city, our state, our region, our nation, and our planet. Because of our human solidarity, a concern for one, even the least of his brothers or sisters, is a concern for all.

6. It is understandable then, that in the face of our contemporary situation, Jesuits the world over have recently determined that the best way to embody their commitment to the Gospel and the Ignatian Exercises is through the promotion of justice animated by faith. Accordingly, Loyola University New Orleans as a Jesuit university embraces the conclusion of the 32nd General Congregation of the Society of Jesus that Jesuit education must be a catalyst for needed social change, hence dedicated to fostering a just social order.

7. This commitment to social justice can be shared by all who are of good will, thus capable of enlisting the support of our entire community in all its ecumenical diversity and ideological pluralism. We must, therefore, in our policymaking, in our administration, in our entire curriculum, and in the totality of our campus life, strive to bring to life, concern for justice to which our Jesuit and Christian heritage commits us. Further, we must challenge all assumptions in light of this commitment. Consequently, as an institution we must be person-centered, not merely bureaucratically efficient.

8. All members of the University community, regardless of their personal faith-commitment or value system, are urged to collaborate in the promotion, clarification, and pursuit of the objectives set forth in this statement. With full respect for the complexities of a pluralistic culture, with wholehearted commitment to the ideals of religious and academic freedom, and with renewed dedication to the ecumenical spirit of Vatican II, Loyola University New Orleans is open to any person who sincerely seeks for truth and value. Dialogue and debate concerning controversial issues, even religious ones, are not only tolerated but encouraged. Yet, it should be recognized that the University has an identity defined by its mission that relates to every aspect of institutional life. Deliberate derogation from or subversion of these objectives is incompatible with the University's mission, destructive of its identity, and disruptive of the University community well-being. The University community should make every effort to reconcile any member who finds himself/herself in conflict with these objectives.

9. More could be said about Loyola's identity. However, what has been said should suffice to spur reflection and dialogue. Loyola University New Orleans is a community given to the pursuit of excellence in teaching and scholarship, personal and spiritual development, and to the promotion of justice and faith in accordance with its nature as an institution of learning. One of the

leading challenges to any university today, and especially to Loyola in view of its Jesuit and Catholic character, is to teach an ethic of selfless service and sharing that decisively breaks with the present obsession with joyless and insatiable consumption. Education at Loyola succeeds only to the extent that it leads our community to examine how faith relates to society's systemic injustice. Moreover, it fails if it does not demonstrate how faith can be coupled with love to move us to action in the pursuit of justice. Jesuit education, then, is the education of persons for others who seek to act justly, to love tenderly, and to walk reverently in the spirit of Jesus as the man for others.

E. Policy on Affirmative Action/Equal Opportunity Employment

It is the policy of Loyola University New Orleans that no discrimination on the grounds of race, color, sex, disability, age or national origin will exist in any area of the University. This University policy includes, but is not limited to, the requirements of Federal Executive Orders 11246 and 11375, as amended; Order No. 4 of the U.S. Department of Labor; Title 41, Chapter 60-2 "Revised Order No. 4"; Title IX of the Education Amendments of 1972, as amended; and the directives of the President and the Board of Trustees of Loyola University.

While Loyola University New Orleans is firmly committed to and reaffirms its policy of non-discrimination and affirmative action in its recruitment practices, it also reserves its right to grant preference to men and women, minority and majority members who qualify for positions and who accept and support its Christian and Catholic heritage as expressed within the Loyola University New Orleans Character and Commitment Statement and Goals of Loyola University New Orleans. This it must do to maintain its religious and institutional integrity. In accord with this, Loyola, as a Jesuit university, will, in connection with the appointment of faculty and appropriate administrators, take this to be a significant consideration.

As a religious educational institution, Loyola University New Orleans may grant preferences in its employment practices to Jesuits to perform any work connected with the carrying on by Loyola University of its activities. To cite one example, a qualified Jesuit applicant may be favored over a qualified non-Jesuit applicant for an academic position in any department.

This policy applies throughout the University organization and is the responsibility of all departments and personnel, both supervisory and non-supervisory. The particular ways in which this policy and its implicit goals are to be achieved are the essence of the University's Affirmative Action Program.

Inherent in this policy of non-discrimination is the concept of Affirmative Action whereby a set of specific and result-oriented procedures which have been developed assure that efforts are made to realize a fuller utilization of all

members of society, especially women and members of minority groups. This policy and program represent a special commitment to the creation of an environment in which each individual is judged solely on merit.

In order that our policy of non-discrimination be fully appreciated, the following specific elements are described:

1. Each budget unit head is required to recruit, hire, train and promote persons in all job classifications without regard to race, color, sex, disability, age or national origin.
2. Each budget unit head is hereby instructed to base decisions on employment and promotion so as to further the principle of equal employment opportunity. These decisions should be influenced, in part, upon the identifiable deficiencies within the budget unit. Where significant deficiencies exist, the budget unit head should expend extraordinary efforts to identify, recruit and employ qualified individuals in such a way as to minimize these deficiencies.
3. Each budget unit head is required to maintain procedures to ensure that promotion decisions are in accord with the principles of equal employment opportunity. Only valid requirements for promotional opportunities may be imposed.
4. Each budget unit head is required to maintain procedures that ensure that all personnel actions, such as compensation, benefits, transfers, layoffs, returns from layoff, tuition assistance, social and recreational programs, will be administered without regard to race, color, sex, disability, age or national origin.

F. *Statement of Policy and Procedure on Sexual Harassment*

Loyola University New Orleans, consistent with its Goals statement and Character and Commitment Statement, fosters respect for the dignity and worth of all members of the Loyola community, and is committed to maintaining an educational and working environment free of sexual harassment. Sexual harassment is immoral and illegal, and will not be tolerated.

Sexual harassment may occur within a variety of relationships. Some such relationships involve unequal authority, as between supervisors to employees supervised, faculty members to students, residence hall staff to student residents, and student leaders to other students. However, allegations of sexual harassment will be scrutinized, regardless of the relationship of a complainant to an alleged offender.

This Statement is not intended to restrict academic freedom at Loyola University New Orleans, nor does it represent a general policy on sexual ethics at Loyola.

Definition of Sexual Harassment

Sexual harassment is defined as sexual advances, requests for sexual favors and other verbal or physical conduct or communication of a sexual nature when:

1. Sexual submission is made a term or condition explicitly or implicitly of obtaining employment, services or education.
2. Sexual submission is used as a factor in decisions affecting an individual's employment, services or education.
3. Sexual conduct or communication is of such a nature that it creates an intimidating, hostile, or offensive employment, service or educational environment.

All members of the Loyola University New Orleans community are encouraged to utilize the procedures set forth herein any time they are subjected to sexual harassment. However, a complainant should clarify whether a particular situation clearly involves sexual harassment before utilizing procedures provided herein. If doubt exists, complainants are encouraged to seek the advice and guidance of the University Ombudsman before commencing action.

Examples of Sexual Harassment

Sexual harassment may include, but is not limited to, the following:

1. A supervisor makes sexual submission a condition of obtaining employment or promotion of an employee;
2. Refusal to submit sexually causes an employee to receive more work, less desirable work, or less favorable job performance evaluation than would otherwise result;
3. A faculty member makes sexual submission a condition of assignment of grades or work to a student;
4. Sexual submission is made a condition of enjoyment of any right or privilege of University life by one member of the University over another member;

5. Persistent sexual advances or hostile sexual communications create an intimidating or hostile environment for any member of the University community.

Resolution of Complaints

A complainant may elect one or more of the following options in an attempt to resolve alleged sexual harassment:

1. Direct resolution of the alleged harassment with the alleged offender;
2. Informal resolution of the alleged harassment using the office of the University Ombudsman;
3. Formal grievance against the alleged offender using the Loyola University New Orleans Committee of Sexual Harassment (hereinafter referred to the “committee”).

A detailed procedure for each of these options is contained in succeeding sections of this Statement.

A person alleging sexual harassment may elect to follow the options in the order listed. However, these options need not be followed in the order listed if the complainant has reason to believe one or more would not be effective under a particular set of circumstances. In all cases, a person alleging sexual harassment may seek the advice and assistance of the University Ombudsman regarding the appropriate sequence of options.

A person alleging sexual harassment may be accompanied by another person such as a friend, advisor, faculty member, professional staff member or other person when pursuing any of the options listed above.

Timeliness of action may be an important determinant in the outcome of a sexual harassment complaint; undue delay in commencing action under this Statement may be detrimental to a complainant’s case.

No retaliatory or adverse action shall be taken against any person who utilizes, in good faith, procedures set forth herein.

Procedure for Direct Resolution

A complainant may request a meeting with the alleged offender if it appears reasonably possible that a meeting may resolve the problem. The complainant shall make it clear to the alleged offender that the meeting

requested is pursuant to this Statement. If the alleged offender refuses to meet at a reasonable time or place, or appears so hostile or intimidating that a meeting would not reasonably be expected to resolve the problem, the complainant may elect to begin proceedings under another option.

Should a meeting be held the complainant shall describe the allegations and ask that the alleged sexual harassment be stopped immediately, completely, and permanently, in keeping with this Statement. If during the conduct of a meeting the alleged offender appears hostile or intimidating, or behaves in a manner suggestive of sexual harassment, the complainant shall terminate the meeting and may elect to begin proceedings under another option.

The person alleging sexual harassment is encouraged to keep a written record of all dates and places where incidents have occurred, names of witnesses, if any, and dates on which meetings were requested or held in an attempt to resolve the alleged harassment.

Procedure for Informal Resolution

A person alleging sexual harassment shall initiate the procedure for informal resolution by contacting the University Ombudsman. The Ombudsman shall meet with and assist the complainant in resolving the problem. A resolution satisfactory to those involved should be sought within fifteen (15) days of the complainant's initial contact with the Ombudsman. The complainant may describe the alleged sexual harassment to the Ombudsman either orally or in writing.

The Ombudsman shall make an earnest effort to resolve the complaint through meetings or discussions with the complainant and alleged offender, separately or together. Before such meetings are held, the alleged offender shall be fully informed of the allegations and given ample opportunity to respond.

The Ombudsman shall arrange a time and place for all meetings and shall notify the individuals concerned. Meetings including complainant and alleged offender shall be held at a site on the Loyola University New Orleans campus that can be judged reasonably neutral to both parties.

The Ombudsman shall keep a confidential record of the complaint and efforts to resolve the problem. This record shall be kept for purposes of documentation in the event informal procedures do not resolve the problem. However, in situations where a particular person manifests a clear pattern of sexually harassing others, the Ombudsman may use discretion to advise an appropriate University official of this problem with the objective of preventing further occurrences of sexual harassment.

Procedure for Formal Grievance for Faculty

A complainant may elect to file a formal grievance against the alleged offender as follows:

1. The complainant shall notify the University Ombudsman of intent to file a formal grievance under this Statement.
2. The complainant shall submit a written account of the alleged harassment to the Ombudsman. The account shall state with as much specificity as possible the name of the alleged offender, the incidents of alleged harassment, the dates and place of such incidents, witnesses to the alleged harassment, if any, and attempts which have been made to resolve the problem. The Ombudsman shall, if necessary, assist the complainant in writing this account. The written account shall be signed and dated by the complainant, and the Ombudsman shall verify that it fairly represents all allegations made by the complainant.
3. The Ombudsman shall forward the complainant's written account to the chairperson of the committee. If, in the opinion of either the Ombudsman or the chairperson, a formal grievance hearing is warranted, the chairperson shall appoint four committee members to hear the complaint. If both Ombudsman and chairperson agree that a formal grievance hearing is not warranted, written notice of the reasons for this decision shall be mailed or delivered to the complainant within five (5) days of the date the complaint is filed with the Ombudsman. A complainant shall have a maximum of seven (7) days from the date notice is received to initiate a written appeal of this decision. This appeal shall be filed with the President of Loyola University New Orleans (hereinafter referred to as the "President"), who shall decide the appeal in not more than ten (10) working days from the date the appeal is received. If the President decides that a hearing is not warranted, no record of the complaint shall be retained.
4. If a hearing is warranted, the chairperson shall, within three (3) working days from the date the written complaint is received by the Ombudsman, mail or deliver a copy of the complaint together with a copy of this Statement.
5. The chairperson shall mail or deliver written notice of the proposed composition of the committee to both complainant and alleged offender no later than five (5) working days from the date the written complaint is filed with the University Ombudsman. Both complainant and alleged offender shall have the right to object to the appointment of particular voting members; each shall have the right to remove by objection not

more than two committee members. If a particular voting member is removed from the committee, a new member shall be appointed by the chairperson. The chairperson shall not be subject to removal by objection of either complainant or alleged offender. However, the chairperson shall have the right to recuse himself or herself whereupon the President shall appoint a qualified replacement chairperson.

6. The chairperson shall confirm the date, time and place of the hearing with the complainant and alleged offender, and shall ordinarily schedule the hearing no later than twenty (20) working days from the date the written complaint is filed with the University Ombudsman.

7. The chairperson shall preside over all hearings, and shall decide all issues relating to procedures employed during the hearing. The chairperson shall ensure that both complainant and alleged offender are provided a fair and impartial hearing. The following standards shall be required for the hearing:

- a) The hearing shall be closed to the public and all matters concerning the hearing shall be kept confidential. The hearing shall be tape recorded in its entirety, and the resulting recording shall be preserved.
- b) Both complainant and alleged offender shall be present during the conduct of the hearing, and each shall have the right to be accompanied by counsel or other person to advise them during the conduct of the hearing. Should the complainant personally fail to attend the hearing, the complaint shall be terminated, no further action shall be taken, and no record of the complaint shall be retained.
- c) The complainant shall have the burden of establishing, by a preponderance of evidence, each allegation set forth in the complaint.
- d) The complainant and alleged offender may submit to the committee any document relevant to the issue(s) raised in the complaint. The complainant shall be responsible for the collection of documentary evidence submitted to the committee; however, the committee chairperson shall aid the complainant, if necessary, to obtain needed documents.
- e) The complainant and alleged offender may each offer the testimony of witnesses and each shall have the right to question friendly witnesses and cross-examine each other as well as witnesses for the opposing side. All witnesses other than the complainant and alleged offender shall be sequestered.

f) The committee shall hear only evidence which is relevant to the allegation(s) set forth in the complaint.

g) The chairperson shall vote only when a tie vote would otherwise result.

8. The complainant and the alleged offender shall ordinarily each be allowed a period of one hour for the presentation of their cases. A suggested format for these presentations follows:

a) An opening statement, briefly outlining the case and stressing salient points (10 minutes).

b) Direct examination of friendly witnesses and presentation of documentary evidence (30 minutes). Cross examination of friendly witnesses by the opposing side shall not be deducted from the available hour.

c) Summation or closing statement, briefly summarizing the case presented and reviewing evidence and testimony presented (10 minutes).

d) Rebuttal of the case presented by the opposing side after the opponent's case is closed (10 minutes). The complainant shall have the right of last rebuttal.

9. Not more than two (2) days after the hearing is completed, the members of the committee shall, based solely on the evidence presented at the hearing, decide the merits of the complaint by secret vote.

a) Should the committee decide by majority vote that the complaint is without merit, the chairperson shall mail or deliver written notice to the complainant and the alleged offender within five (5) days from the date of the decision; no further action shall be taken against the alleged offender, nor shall any record of the proceeding be retained.

b) Should the committee decide by majority vote that the complaint has merit, the chairperson shall, within five (5) days from the date of the decision, draft a written statement setting forth the decision and reasons upon which the committee's conclusions are based. As part of its written statement, the committee shall recommend an appropriate sanction against the offender.

1) The committee chairperson shall send copies of the decision and recommend sanction to the complainant, offender, and Loyola University New Orleans Vice-President having supervisory authority over the offender. The Vice-President concerned shall also be afforded the tape-recorded transcript of the hearing. Other than these communications, all information concerning the complaint shall be kept confidential by all parties.

2) Within seven (7) days from receipt of the committee's decision, the Vice-President concerned shall determine an appropriate sanction and shall mail or deliver written notice thereof to the offender.

10. An offender shall have a maximum of seven (7) days from the date of notification of sanction in which to initiate a written appeal. This appeal shall first be filed with the Vice-President concerned, who shall mail or deliver written notice of the appeal decision to the offender, within five (5) working days from the day the appeal is received.

If the appeal is not resolved, the offender may appeal within five (5) days to the President, who shall mail or deliver written notice of the appeal decision to the offender within ten (10) working days from the date the appeal is received. The Vice-President concerned shall send a copy of the decision and recommended sanctions from the committee, the tape-recorded transcript of the hearing, and all written communications with the offender to the President for use in deciding the appeal.

Sanctions

If the hearing substantiates the allegation(s) made by the complainant, the Vice-President having authority over the offender shall recommend and cause enforcement of an appropriate remedy, which could include one or more of the following sanctions:

1. Reprimand, censure or admonition of the offender.
2. Suspension of the offender. In the case of an offender other than a member of the Ordinary Faculty, the suspension may be with or without pay for the period of the suspension. In the case of an offender who is a member of the Ordinary Faculty, implementation of suspension shall follow the procedure set forth in the Loyola University New Orleans Faculty Handbook, Chapter 9, Part B.
3. Temporary or permanent reduction in pay or future pay increments.

4. Demotion or reduction in rank. In the case of an offender who is a member of the Ordinary Faculty with continuous tenure, implementation of reduction in academic rank shall follow the procedure set forth in the Loyola University New Orleans Faculty Handbook, Chapter 9, Part C.

5. Dismissal from the University. If the offender is a member of the Ordinary Faculty with continuous tenure, the procedure for contract termination for cause in the Loyola University New Orleans Faculty Handbook, Chapter 9, Part C, shall be followed before dismissal is effected.

6. Inauguration of investigations under other university procedure as indicated by established facts.

The Loyola University New Orleans Committee on Sexual Harassment

The President shall appoint a tenured ordinary faculty member of the Loyola University New Orleans School of Law as chairperson of the committee. If possible, the chairperson shall have expertise in the law of personal rights and/or constitutional law. The President shall appoint a panel of persons who shall be required to be available to hear formal sexual harassment grievances. The following requirements shall govern panel appointments:

1. The panel shall include male and female members, and shall include persons from minority groups.
2. The panel shall include at least six members of the Loyola University Ordinary Faculty whose primary responsibility is teaching. Each College and School shall be represented on the panel.
3. The panel shall include at least three members of the professional staff of the Loyola University Student Affairs Division.
4. The panel shall include at least four members of the Loyola University professional staff from areas other than Student Affairs, and six members of the Loyola University support staff.
5. The panel shall include at least six members of the Loyola University student body, each of whom shall be at least 20 years of age.
6. The University Ombudsman shall not be eligible to serve on the panel or as committee chairperson.

If a grievance is filed and a hearing is warranted, the chairperson shall appoint from the panel four members to serve as voting members, and shall appoint replacement members if a complainant or alleged offender exercises the right of removal by objection, or if a committee member is removed for

any other reason. When making committee appointments, the chairperson shall take judicious account of the gender of parties to the complaint, their status as majority or minority members, and, in the case of faculty members, their tenure status.

The following requirements shall govern the appointment of committee members:

1. A grievance involving two students shall include two members of the professional staff from the Student Affairs Division and two students.
2. A grievance involving a student and faculty member shall include one member of the professional staff from the Student Affairs Division, one student, and two members of the Ordinary Faculty.
3. A grievance involving a student and staff member shall include three staff members, one of whom is from the Student Affairs Division, and one student.
4. A grievance involving two staff member shall include four members of the staff, as follows:
 - a) A grievance involving two members of the professional staff shall include four members of the professional staff.
 - b) A grievance involving two members of the support staff shall include four members of the support staff.
 - c) A grievance involving a professional staff member and a support staff member shall include equal representation from each group.
5. A grievance involving a faculty member and a staff member shall include two members of the staff and two members of the Ordinary Faculty.
6. A grievance involving two faculty members shall include four members of the Ordinary Faculty.

If a sufficient number of panel members to satisfy requirements as classified in 1 through 6 above are not available, the chairperson may complete the committee from the remaining panel.