SACRED HEART UNIVERSITY MAGAZINE

FORWARD ➡ LEADING ➡ SPIRIT
VOLUME 1, ISSUE 2

SPRING
20

MERGE (*VERB*) — TO CAUSE TO COMBINE OR COALESCE; UNITE

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ON THE COVER
Business and technology forge a new partnership at SHU. Photo illustration by Willyam Bradberry. *Story, page 24.*

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A WORD FROM THE PRESIDENT

"It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair ..."

THESE ARE THE OPENING LINES of Charles Dickens' *A Tale of Two Cities*. With the value of hindsight, Dickens was able to look back on the period of the French Revolution between 1775 and 1792 and explore the connections between historical events in Paris and the conditions he observed in the London of his era.

We have no way of knowing, of course, how historians and novelists will view what is transpiring today. These unparalleled, trying times are testing our resolve, strength, tenacity and compassion. As I write, I reflect on how quickly and relentlessly the coronavirus pandemic has spread. So fast, in fact, that this publication was already researched, written and designed before *coronavirus* became a household word. And by the time you read this, it is likely that everything will have changed again.

While all of us at Sacred Heart University share your concern, anxiety and worries about the future, I am proud, as well, of how our University has responded to this crisis and how we have met many challenges with professionalism, empathy and resolve.

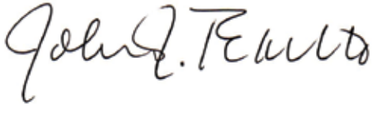
SHU was among the first universities in the country to bring our students home from overseas and then send all our students home for online distance learning. With our annual spring break earlier than most, and the information on community spread of the virus changing day to day, we did not have the luxury of taking a week to make decisions and preparations. Our students had just gotten back to campus on March 9 when we made the difficult decision to send them back home. We took just one day to ready ourselves for online teaching. I am proud of the way our faculty and staff rose to the occasion and did what was needed for the safety of our students and community. And I am proud of the way our students handled the disappointment of leaving their friends and teachers and took on the task of a very different learning style that I know has been challenging for many of them.

I am also very proud of the many SHU graduates on the front lines, be they doctors, nurses and other health-care professionals; law enforcement and civil servants; educators and those providing food, shelter and other critical services in their communities. They exemplify our mission and are living examples of our goal to send out into the world compassionate human beings with a desire to help the most vulnerable.

A commitment to service, caring and faith embodies all we believe in at Sacred Heart University. Dedication to the welfare and care of our students, alumni, educators and staff continues to be our first priority. We also are doing all we can to support our communities and to work with local, state and federal officials in whatever capacity is required.

We are a campus that is known for "opening doors for one another." As we observe safety protocols, we continue to reach out through all possible electronic, telephonic and virtual means. Amidst the worst of times, there has been, and will continue to be, many tales of selflessness, heroism, sacrifice and hope. I hope we can share some of those in a future issue.

In the meantime—and again in the words of Dickens—God bless us every one.



DR. JOHN J. PETILLO, PRESIDENT

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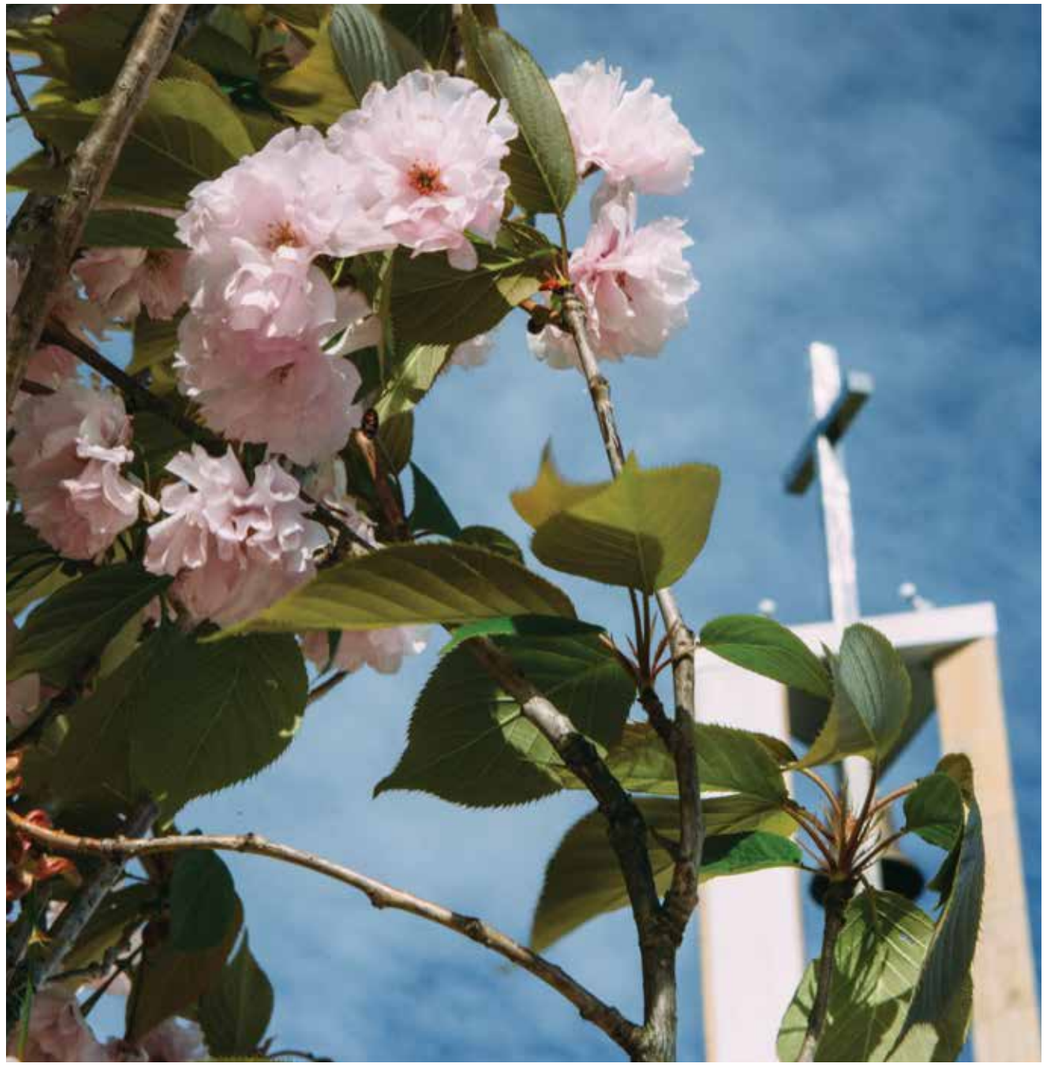
THE PYRENEES FROM A MOUNTAINTOP *ALBERGUE*, OR HOSTEL, CALLED "THE REFUGE" ON DAY ONE OF SENIOR DANNY MCCARTHY'S 500-MILE TREK ALONG THE CAMINO DE SANTIAGO (PAGE 18).



A DEDICATION

Sacred Heart University was founded with a mission to educate students "in mind, body and spirit to prepare them personally and professionally to make a difference in the global community." Arguably, never since that founding have we been called upon to be so dedicated in mind, in body and in spirit as we are today. It is with heartfelt thanks and appreciation that we dedicate this issue of *Sacred Heart University Magazine* to all the members of the SHU community working to serve their families, their communities, their God and each other. To you medical personnel, one and all; to you truckers, you cops, you clerks and comedians; to you soldiers, small business owners, you sisters of the poor; to everyone whose sacrifice, whether great or small, stems from the knowledge that we are strongest together, even when we are six feet apart, we say, *Thank you*.

FORWARD

"I WANT TO STAND AS CLOSE TO THE EDGE AS I CAN WITHOUT GOING OVER. OUT ON THE EDGE YOU SEE ALL KINDS OF THINGS YOU CAN'T SEE FROM THE CENTER."

— KURT VONNEGUT, *PLAYER PIANO*

RETURNING CIVILITY TO CIVIL DISCOURSE

IN THE FALL of 2018, Michael W. Higgins, distinguished professor of Catholic thought, was concerned that students never witnessed healthy debate—only the vitriol and point-scoring of talking heads on television. To remedy this, he approached Michelle Loris, professor and associate dean of the College of Arts & Sciences, about the idea of having a debate on campus. ➜

PROFESSORS MICHAEL W. HIGGINS AND GARY ROSE AT THE GREAT DEBATE

➜ FROM PREVIOUS PAGE

With encouragement from Loris, a year later, Higgins went to Gary Rose, longtime political science professor, and suggested an open debate on the topic of religion's place in public policymaking. Rose accepted and, before a room packed with students, faculty and staff, the Great Debate lecture series was born.

This past September, a panel of professors met to weigh in on what economic system is best for the country. Amanda Moras, sociology professor; Lucjan Orlowski, economics and finance professor; Burton Spivak, history; and Bill Yousman, communication and media studies, all met before an even larger crowd to present their arguments for the second Great Debate: Socialism versus Capitalism.

It's important to create "an environment where people can engage in democratic debates without scorching each other," Higgins says. To that end, a third Great Debate is currently in the planning stages for the fall. SHU

BEGIN AT THE BEGINNING

The newly named Dr. Susan L. Davis, R.N., & Richard J. Henley College of Nursing grows a new generation of nurses by starting at the root of care.

GREATNESS often begins with little things. Last October, Dr. Susan L. Davis, R.N., urged such greatness when she addressed nursing students at the dedication of the College of Nursing which now bears her and her husband's names. Her voice was quiet but strong, and her message clear: nurses can "go and change health care."

Her vision for the potential of the profession to take on such a daunting task is shared by Mary Alice Donius, dean of the Dr. Susan L. Davis, R.N., & Richard J. Henley College of Nursing. Donius has a plan for where to start. It may seem like a little thing, but it's everything: "We must begin where the patient is," she says.

Where is the patient in the modern health-care system, which becomes ever more technologically advanced and mechanized? In such a climate, Donius believes it is crucial to teach nursing students that patients are not diagnoses or data charts, but suffering persons.

Donius unpacks her way of understanding the unique combination of skills that make a nurse such a powerful help in healing patients. Compassion is the means by which nurses connect with the common humanity of the patient; empathy moves toward understanding and interaction with the patient;

"I never lose an opportunity of urging a practical beginning, however small, for it is wonderful how often in such matters the mustard-seed germinates and roots itself."

— **FLORENCE NIGHTINGALE**
(Letter to a friend, quoted in *The Life of Florence Nightingale Vol. II* (1914) by Edward Tyas Cook, p. 406)

and altruism is putting into action the knowledge and skills that can relieve the patient's suffering.

Donius is delighted to have Davis and husband Richard Henley as partners in the work of preparing the next generation of nurses to be compassionate, caring and competent practitioners in an ever-evolving health-care system. Davis' impressive career in health care spans from bedside to boardroom, and she received an honorary doctorate from Sacred Heart University in 2012. Henley has also been a health-care executive for more than 30 years. Both have led organizations through the technological transformation and financial upheaval of the health-care delivery system. But Donius is most inspired because, through all of their accomplishments, Davis and Henley never lost sight of caring as the moral imperative of nursing.

"To have the College of Nursing named for a nurse and leader in health care is absolutely thrilling and very meaningful to us as faculty and students," she says. "Davis so profoundly remains a nurse at heart and an advocate for equitable health care."

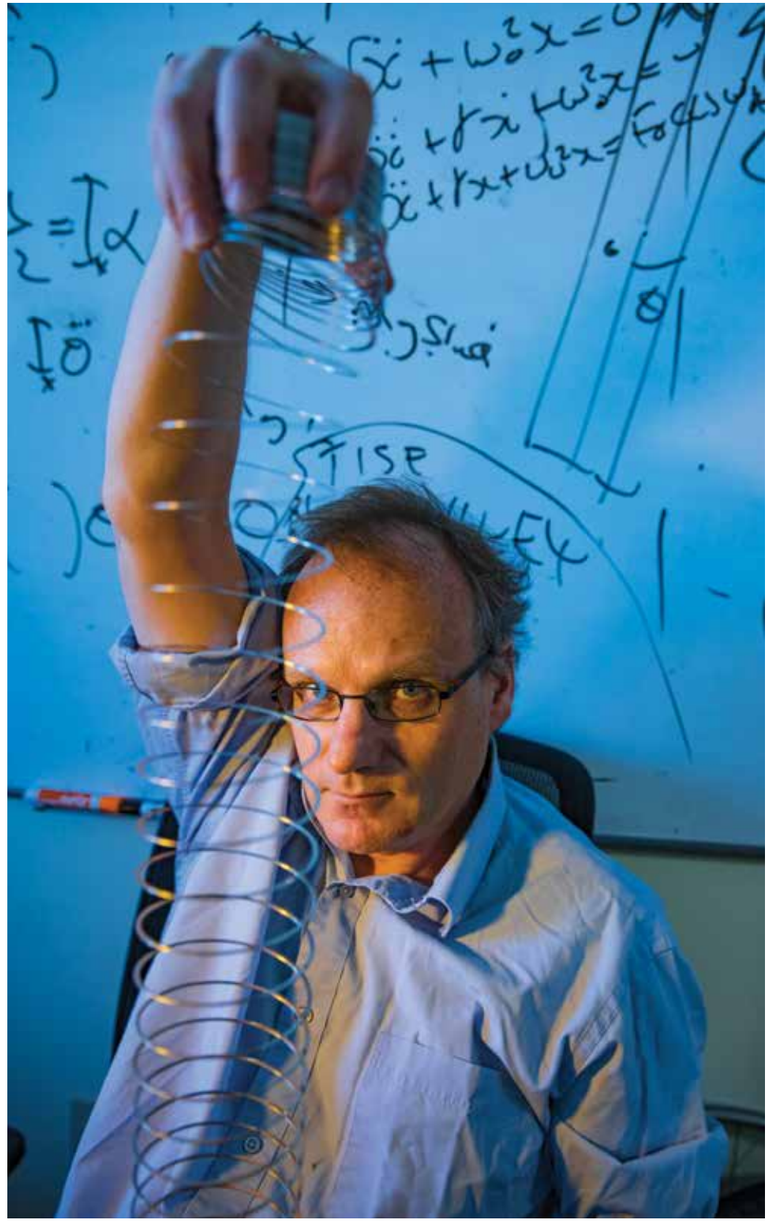
Susan Goncalves, assistant professor in the College of Nursing and faith community nurse coordinator, concurs. She is grateful that Davis and Henley's gift will support students and faculty in scholarships, teaching and research needs. She is perhaps most excited for the opportunities the gift affords for program development focusing on caring and compassion, which Goncalves believes are the essence of nursing and central tenets of the College of Nursing mission and philosophy. "It is an honor to have our College named after a nurse who embodies these beliefs," she says.

Goncalves has seen a growing level of discomfort with the interpersonal skills necessary at the bedside. Using a "back-to-basics" approach, she teaches nursing students how to incorporate caring and compassion in their nursing care.

"I use storytelling with my students and elicit stories from them as well. I find that students want to share their stories and ask questions," Goncalves says. In addition to the concept of compassion, she stresses the need to display caring behaviors, such as pulling up a chair to sit at the bedside with patients and families, who often are at their most vulnerable.

"Sometimes a patient doesn't want to hear about their diagnosis, treatments, etc.," says nursing student Benjamin Harrell. "Sometimes all patients want is for someone to hold their hand and listen to their story. In a world so full of technology and objective-driven tasks, we should take a step back and think about why we are studying to be nurses ... to care for people." In reality, a nursing education that forms nurses who ask themselves those kinds of questions is a big step forward. SHU

A HANDS-ON APPROACH TO NURSING, FROM NEONATAL CARE PRACTICE (*PREVIOUS PAGE*) TO THE ANNUAL BLESSING OF THE HANDS CEREMONY (*TOP, LEFT*) TO PASSING THE COLLEGE'S GONFALON (*ABOVE*) STUDENT TO STUDENT, HAND OVER HAND. AT LEFT, DR. SUSAN L. DAVIS, R.N., AND RICHARD J. HENLEY AT THE COLLEGE'S RENAMING CEREMONY.



Physics professor Frank Robinson would like to see his students work a little harder at getting it wrong.

GUESS HOW MANY stalks of hay there are in a haystack.

Go on. Guess.

Or how many ping pong balls it would take to cover a football field.

These are the sorts of challenges Frank Robinson sets for his students—partly, of course, to test their problem-solving skills, and partly to develop in his students one skill in particular: their willingness to risk being wrong.

Without speculating on the reasons, Robinson, assistant professor of physics and director of SHU's 3+2 engineering program, laments that students are currently much too focused on finding a right answer. The

MAKING PHYSICS A BREEZE

result is a strong aversion to uncertainties. Indeed, this physicist (who recently was awarded a three-year quarter-million-dollar research grant by the National Science Foundation) would like his students to take a note from artists.

"Artists make mistakes," he says, accenting the sentence to show admiration rather than admonition. "Students are afraid of making mistakes, but being wrong is good for learning."

For context, Robinson spends the majority of his time working in what most would consider tortuous uncertainty. He teaches quantum mechanics, that brand of physics that seems almost purposefully contrary, and is introducing calculus-based physics to the engineering curriculum. The school has taught algebra-based physics up to now, which is entirely adequate when solving issues with a constant rate of change. But physics, like life itself, is uncertain—or, in the language of the science, non-linear. Thus, employing calculus gives the problem solver a wave of possibilities, allowing for things that are a bit more, as Robinson says, "wibbly."

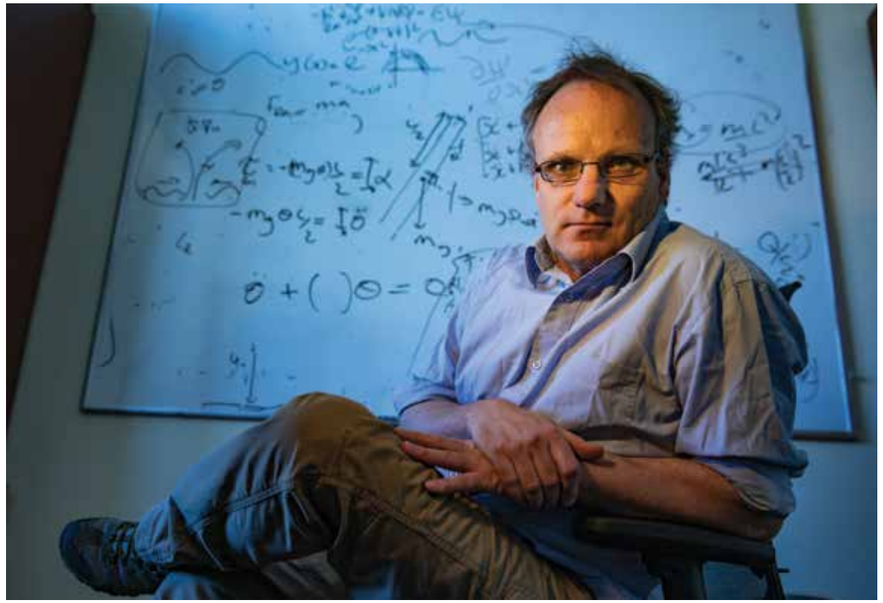
> "Students are afraid of making mistakes, but being wrong is good for learning."
>
> — FRANK ROBINSON

Case in point, the two giant converging circles drawn in red dry-erase marker on his office whiteboard. They represent convection cells ("Convection is my thing," Robinson says) and are, in fact, the reason for the NSF grant.

You see, convection itself is reliably predictable. Warm fluids (be they liquids like water or gasses like air) rise, then cool, then fall in a reassuring, self-perpetuating cycle. That's how it's supposed to go. Unsurprisingly, Robinson is intrigued by the "wibbly" part of convection: turbulence. More specifically, he's studying how sea breezes—typically too light and apparently too random to be measured and properly accounted for in global climate models—impact convection, so as to draft better, more accurate models for weather and climate forecasting.

A key element of both Robinson's application and the award itself is the involvement of his students in the research. There will be mountains of data to analyze, countless mutations of models, each with only the tiniest tweak of one variable out of many (after all, we are talking about sea breezes here—those miniscule puffs of wind you may only notice as a candle's flame flickers) and each needing to be compared to recorded satellite and radar observations. Adjusting the micro, observing the macro—perhaps not so unlike adding ping pong balls one at a time to the floor of a stadium. They'll be awash in uncertainties, mistakes and wrong answers.

But if it feels like searching for the proverbial needle in a haystack, no worries. Robinson's been teaching his team how to face that kind of uncertainty from the very start. SHU



PREVIOUS PAGE AND LEFT: ROBINSON IN HIS OFFICE—A WAVE OF POSSIBILITIES AND A WALL OF IDEAS

LEADING

"SO OFTEN WE LEAVE THE SELFLESS SIDE OF OURSELVES FOR NIGHTS AND WEEKENDS, FOR OUR CHARITY WORK. IT IS OUR DUTY TO INJECT THAT INTO OUR DAY-TO-DAY BUSINESS, INTO THE WORK THAT WE DO, TO IMPROVE CORPORATIONS, TO IMPROVE CIVIL SOCIETY, AND TO IMPROVE GOVERNMENT."

— LEILA JANAH

THE SPACES WE ENTER

SHU's Council for Internationalization is committed to bringing the world to SHU —and SHU to the world.

GROWING UP BEHIND the Iron Curtain in Gdańsk, Poland, Wojciech "Voytek" Wloch, SHU's executive director of global affairs, saw family and friends broken apart because of political differences. So when it was time to pursue higher education, his "gene of freedom" compelled him to travel—a lot—and talk to as many people as he could along the way. "I wanted to feel I was a member of the world," he says. Now he is driven to share that global experience with students through exposure to other cultures. ➜

This is not educational tourism, Wloch is quick to point out. This is true education. "It is about understanding, not just seeing," he says, and it cannot be done without dialoguing openly with others of different backgrounds.

Provost Rupendra Paliwal sees Sacred Heart's location—on the border between Bridgeport and Fairfield—as a microcosm of the cultural divides in the larger world. When confronted with such a dichotomy, it is easy for the fear of "otherness" to seep in. But he views this crossroads as an opportunity to discuss, learn and enter a space to unite in thought. "We are of many faiths, but we believe in the common good," Paliwal says. "We are engaged in an interconnected world; we embrace radically different viewpoints."

Of course there are those who, for any number of reasons, are either unable or unwilling to travel. Still, SHU views global engagement as so integral to higher education that it hosts students and hires faculty from as many as 32 foreign countries. That's why, on a given day in Fairfield, one can see a peer tutor in the English Language Institute getting to know a classmate from another country. Or a global student ambassador sharing with her nursing cohort what she learned on a health service trip to Guatemala. Or a Fulbright scholar sharing his worldly knowledge through lessons as a Sacred Heart professor.

And while the University wants to continue growing the number of students actually studying abroad, the reason goes beyond satisfying the expectations of a nationally ranked institution. Meaningful international travel teaches people to embrace otherness. It changes them. It often inspires them to give back through service. "This is why we travel; this is why we pioneer into the destinations few have explored—the destinations of human interaction; not places we meet, but spaces we enter," Paliwal says.

Travel is a mindset—a recognition, as Wloch notes, that freedom often exists "only within certain boundaries." Put another way, there comes a realization that the very boundaries that protect us also confine us. "We begin to understand these boundaries more when we interact with others," Wloch says. True global engagement is doing something that might scare us—looking outside our own world and entering another. SHU

SEAL TRAINING, THE SACRED HEART WAY

Social-Emotional-Academic-Leadership forms the core of SHU's new Ed.D. program.

AN EDUCATIONAL movement that began as far back as the 1980s has gained momentum in the past decade and soared in the last few years. Called social and emotional learning (SEL), it's the process through which children and adults understand and manage emotions, set and achieve positive goals, feel and show empathy for others, establish and maintain positive relationships and make responsible decisions.

These days, systemic SEL implementation is particularly in demand, in part because several states now have learning standards related to SEL. And as teachers and school leaders know, school safety involves more than just building security enhancements; it requires ensuring that every child develops coping skills. Many students come to school having experienced trauma, the rates of mental health conditions among youth are up, and media headlines warn of increases in suicide among teens and even preteens.

"We've been getting calls from all over the country and all over the world—lots of superintendents are looking for district-wide support on SEL," says Justina Schlund at the organization CASEL: Collaborative for Academic, Social and Emotional Learning, which publishes a popular guide to evidence-based SEL programs. As director of field learning, Schlund oversees resources and professional learning to support systemic implementations.

More than 70 percent of schools have developed or at least partially implemented an SEL plan, according to a 2019 CASEL principal survey, and 80 percent believe SEL is really valuable for all students.

The experiences of Michael P. Alfano, dean of the Isabelle Farrington College of Education at Sacred Heart, echo the statistics. Alfano had worked with the parents of some Sandy Hook Elementary School victims, which made a powerful statement about the need to better help students to follow a positive path throughout school and life. Later, while a dean at Central Connecticut State University, he was tasked with establishing a Center of Excellence in Social & Emotional Learning. That involved speaking to a range of educators and administrators. "There's a pretty significant blind spot in terms of principal and superintendent preparation," he says. "These folks get really good exposure to school finance, curriculum, instruction and personnel. Then in the SEL space, they're learning on the job in real time, with real problems and limited experience and expertise."

SEL ON THE SYLLABUS

Sacred Heart is at the forefront in changing that reality. This fall, the Doctor of Education Program in Educational Leadership (Ed.D.) launched, with an initial cohort of 18 students—some from as far away as Arkansas—all of them already working in schools, most of them administrators. They study online most of the year and

SOCIAL AND EMOTIONAL OUTCOMES IMPROVE, NOT TO MENTION ACADEMIC LEARNING RESULTS, WHEN THE MIND ITSELF IS HEALTHY AND PREPARED.

participate in two residencies throughout the three-year program, leading ultimately to a dissertation in practice that involves working to directly improve a problem they're seeing in their schools or districts.

When CASEL did a scan of master's-level teacher prep programs, growing attention on SEL was evident. Anecdotally, principal prep programs are focusing on it as well. At Sacred Heart, the six-year program for educators interested in becoming administrators has been updated to include SEL and serve as an on-ramp to the new Ed.D. program.

CASEL is working with AASA, The School Superintendents Association, to develop resources for district leaders as well. "They are increasingly realizing that SEL is foundational to a lot of work that they do," says Schlund. Plus, administrators need to support veteran teachers, the majority of whom haven't experienced SEL-based academic programs.

CUTTING THE LINE

Sacred Heart's Ed.D. program aims to fulfill administrators' need to not just understand SEL but also guide their school communities. "We can't find another doctoral program with a curricular focus on SEL," says Alfano. "We made a decision to be bold. We're looking to cut to the front of the line as leaders in this space."

One related action was coining the acronym *SEAL* for social, emotional and academic leadership. Alfano explains, "It gives a signal to potential and current students that this is still about academic leadership. But it's focused on the social-emotional piece as well."

The combination of academic and social-emotional expertise speaks to the fact that SEL initiatives change lives in myriad positive ways, even if that full effect may not be widely recognized yet.

Schlund finds herself debunking the myth that SEL is "kind of wishy-washy," she says. "It's based on a large body of evidence. On the research side, it's been found to have a significant impact, including on academic achievement." In a 2011 CASEL study of more than 270,000 students, those in schools with SEL programs experienced an 11 percentage-point gain in test scores. A follow-up study in 2017 found that the impact on academic performance, as well as on behaviors and emotional stress, was long lasting, beyond the years of SEL programming. Other research has shown long-term impact on factors such as employment, criminal activity and mental health.

But for such systemic improvements, SEL has to be strategically implemented and relies on a principal who demonstrates strong social-emotional skills, adds Schlund. "They can align school goals and priorities to SEL," she says, which in turn "can help build the relationships between students and school climate and adults. It can help students become change agents in the world." SHU

DEAN MICHAEL P. ALFANO OF THE ISABELLE FARRINGTON COLLEGE OF EDUCATION

THE UNDISCOVERED COUNTRY

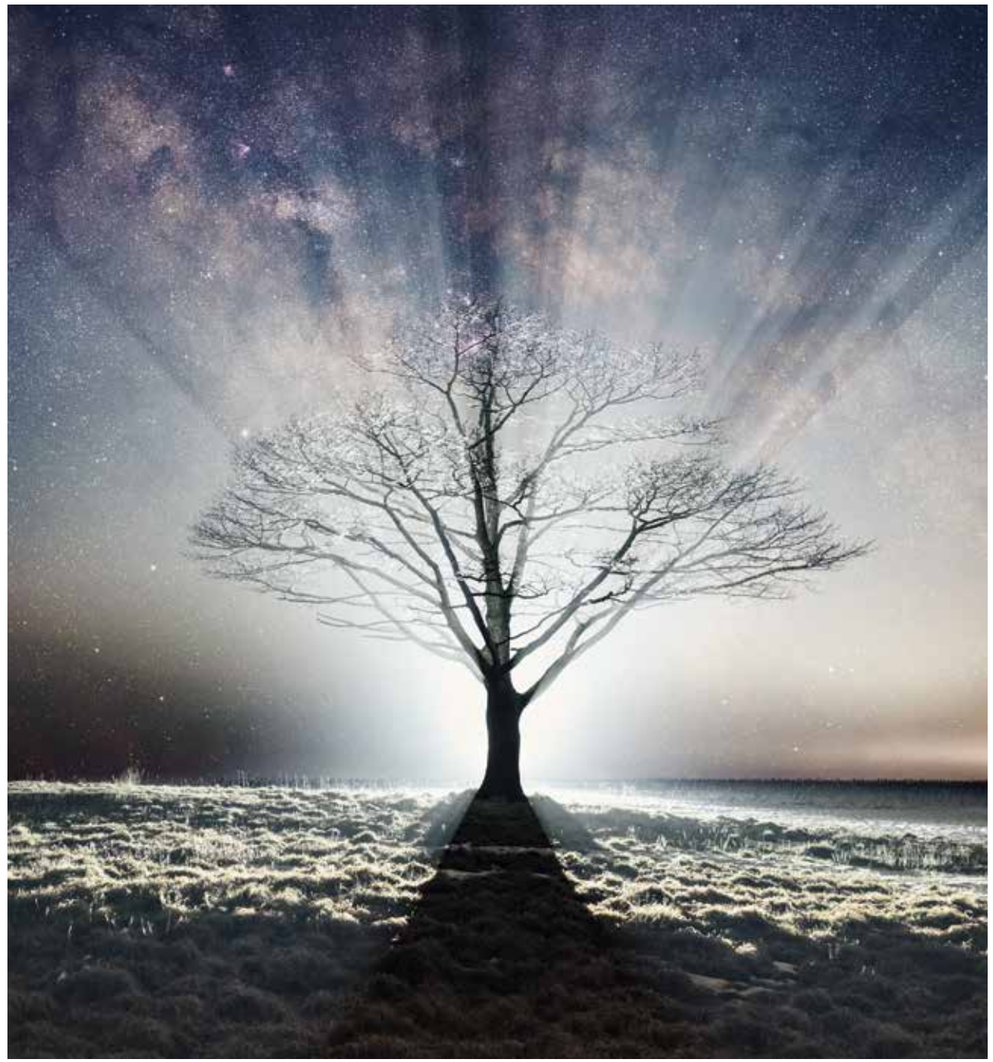
Professor Christel Manning explores meaning-of-life narratives among atheists preparing for death.

IT WAS the birthday party of a friend. A mathematician and computer scientist, he'd once held a well-paying job that he left to go teach math in a developing country. When he returned, he took another job in computing while continuing to volunteer with inner-city youths, teaching them chess. He cared deeply about the world and committed himself every day to making it a measurably better place. And he was dying. And he was atheist.

There should be nothing jarring about any of the above; death comes to us all, with no preference for one's beliefs or résumé. But for Sacred Heart Theology and Religious Studies Professor Christel Manning, the moment framed a question. "What does it mean," she wondered, "to not be religious and think about life and think about death?"

For context, remember that humans are innate storytellers. Narratives—of right and wrong, of love and adventure, of discovery—are how we understand the world around us. For the religious, this extends to questions of the meaning of life and even what-comes-next projections at the advent of death.

But what about atheists, such as Manning's dear friend? If humans naturally use stories to find order in the chaos, what are the stories atheists tell as they approach the end of life to answer meaning-of-life questions? There's an old saying that there



are no atheists in foxholes. But, as Manning notes, the assumption that one instinctively finds faith in preparation for death, or that one cannot properly ready one's self for death without religion, is exactly that: an assumption. Secularism is on the rise among all age groups, but research into its impacts on meaning-of-life questions—particularly in the "foxhole" at the end of life—is essentially nonexistent.

Two years and nearly a hundred interviews later, Manning has arrived at some captivating observations on the topic.

"Our view on the meaning of life seems very closely connected to our sense of community," she says. In other words, to be a part of a community is to assume, to at least some degree, the narratives unifying that community, including those related to life's meaning. But what if that's just it? Is it possible it's the *company* we instinctively crave, and the narrative is part of the package? Consider that firstborns and only children are more likely to create imaginary friends; company—community—is essential to humanity. "And," Manning notes, "religion does community really well."

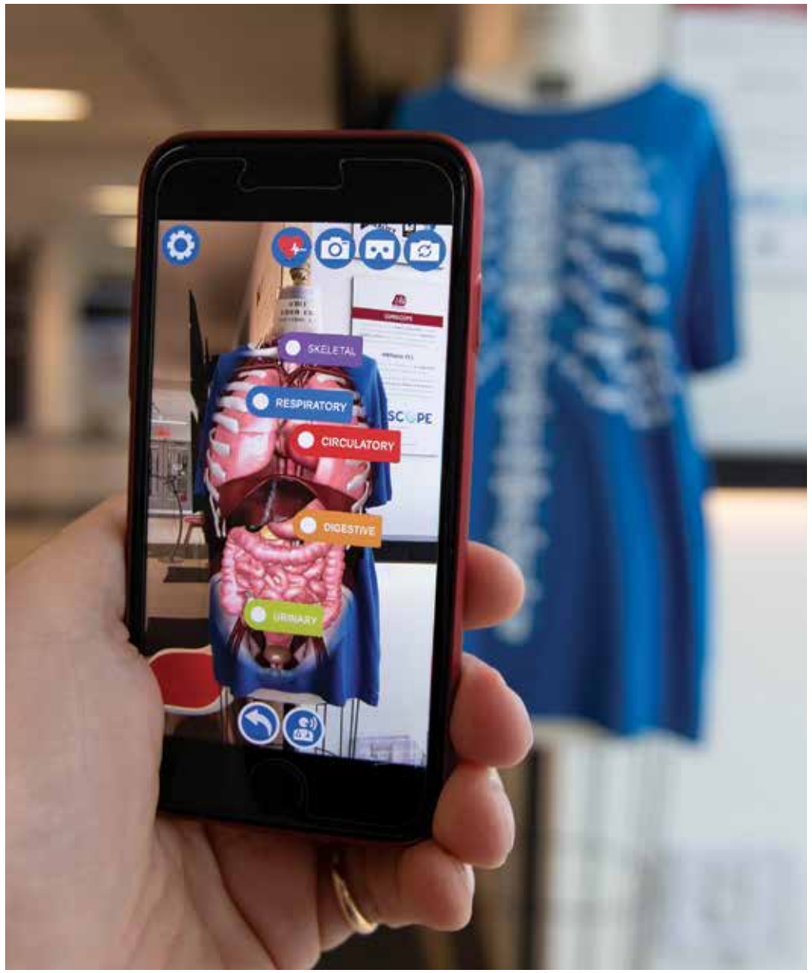
The notion forces us to consider the possibility, at least, that "foxhole conversions" might have a much simpler explanation than an individual weighing and reversing a lifetime of theological, philosophical, historical and/or moral conviction in the crucial instant of their last breath. Perhaps when facing that moment that is every bit as unknowable

as it is universal, there is simply a very human desire to not face the unknown alone.

Religion also offers the faithful what she calls a "meaning-making framework." As noted above, it provides a narrative to order the chaos and answer the questions of why things are the way they are (albeit with different answers depending on the religion).

In this instance the atheists seem not at all disadvantaged. They simply value the physical narratives of science over the projective narratives of religion. And this, it would seem, brings with it a pervasive humility quite the opposite of the stereotype of the scientist, often seen as elitist and arrogant. Unlike faith perspectives where one is promoted to God's own image and likeness, the science narrative positions the human journey as a very small part of a thing much larger than one's own self. This demands an accountability of the individual. For the atheist, there is no external higher power, only the moral obligations associated with a higher intellect. Nature tossed us the keys. It's our job to earn the privilege.

With much work yet to be done analyzing her research data, one key takeaway at this stage of the process is that it's not what differentiates the secular from the religious, but what we share that is most striking—an innate sense of the importance of community, a deep-seated desire to make sense of it all. Some turn to God. Some to science. Some to both. Some to neither. But none, it would seem, are as different from the others as we might think. SHU



AS REALITY EVOLVES

Art, Design, Technology and the Rise of AR

UPERT BROOKE, dashing and young, gazes off to his left and out of Scarlett Raven's digital painting hanging in the Art & Design Gallery at Sacred Heart. Students hurry by, talking, laughing, rushing to their next classes.

One pauses to pick up the tablet stationed in front of the print, aiming it at the arresting likeness of Brooke, who volunteered to fight in World War I not long after he himself left college. The static image bursts to life as swirling brushstrokes form black crows, and a young British voice imagines his own battlefield end in Brooke's 1914 sonnet "The Soldier."

"If I should die think only this of me: That there's some corner of a foreign field that is forever England," he says as the crows evolve into white doves.

Brooke morphs into nine of his baby-faced brothers-in-arms, some in crimson-splashed soldier's garb, set against an impossibly serene French river scene as the poem reaches its apex. Nearby portraits of Leonardo da Vinci and Jean-Michel Basquiat wait for their chance to illuminate.

Step into the world of Augmented Reality (AR). Simply put, AR incorporates a computer-generated image on a user's view of the real world. Seen through a tablet, smartphone or AR goggles, things that are part of our world are joined by flights of fancy dreamt up by everyone from NASA scientists to NASCAR enthusiasts.

"It's mainstream. It's here right now," says Jonathan Walker, the SHU Art & Design professor who created the recent AR exhibit. Indeed, you've probably already interacted with AR, even if you didn't know to call it that at the time. One of AR's earliest applications was the distance guide in your mini-van's backup camera. These days, AR is having an enormous impact on art, technology and education.

SO MUCH MORE THAN FUN AND GAMES. PROFESSORS SHANSHAN WANG (*TOP SECOND FROM LEFT*), JON WALKER AND MARY TRESCHITTA (*BOTTOM*) APPLY AR TO EVERYTHING FROM ART TO ANATOMY.

Invisible to the naked eye, AR is everywhere. Singapore airport crews don AR glasses to safely load aircraft, while financial analysts routinely visualize complex business analytics. Shoppers at the online furniture store Wayfair "see" how their next sofa fits in the family room. It helps sportscasters better illustrate key plays and neurosurgeons to visualize tasks in brain surgery.

In the marketing world, the sky's the limit. Buy an Eminem poster and watch the rapper lay down rhymes live in your bedroom. Point your app-armed phone at a bottle of 19 Criminals wine and the criminals-turned-Australian-colonists will tell you their stories. No, really. Even when you're sober.

In January, SHU opened its state-of-the-art lab for AR and its sister technologies—Virtual Reality (VR) and Extended Reality (XR). The dedicated space will be a boon for students from several disciplines itching to experiment with the technologies' possibilities for connecting with others, says Assistant Professor Shanshan Wang, the lab's director. "[AR] is not just about magic," she insists. "It has to be meaningful. It's all about communicating to another."

Mary Treschitta, chair of the Art & Design department, sees correlations to the Bauhaus movement of the 1930s. AR is bringing mediums together in new ways that impact art, marketing, merchandising, manufacturing—communication itself.

"Augmented Reality is one of the biggest technology trends right now," says Walker. "[It's been] lauded as 'The Eighth Mass Medium,' and it's only going to get bigger as AR-ready smartphones and other devices become accessible around the world."

"This has been like a rollercoaster," Treschitta says. "And it just keeps getting faster." SHU

SOMEWHERE IN BETWEEN HEAVEN AND EARTH …
THE CAMINO DE SANTIAGO AND THE COUNTRYSIDE OUTSIDE THE TOWN OF BURGOS IN NORTHERN SPAIN.

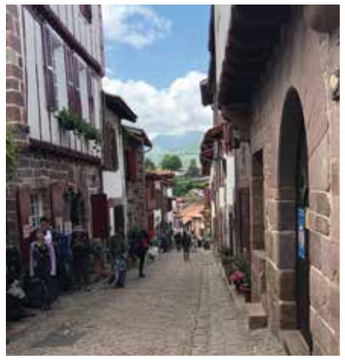
500 MILES.

ONE STEP AT A TIME.

ONE PILGRIM IS

FINDING THE WAY.

DANNY McCARTHY sat at a long wooden table in a hostel in the shadow of the Pyrenees. Outside, a road waited. The sun was setting over the Basque countryside, but Danny's focus was inside. There were people in that room from all over the world: Spain, Portugal, Japan, Korea, Australia, Canada, Texas. One after another, they stood and shared why they were about to do this crazy thing: a month-long trek from Saint-Jean-Pied-de-Port, France, to Santiago de Compostela in Spain.



ABOVE LEFT, PILGRIMS WAIT IN LINE TO GET THEIR CREDENTIALS IN SAINT-JEAN-PIED-DE-PORT AT THE HEAD OF THE 500-MILE CAMINO DE SANTIAGO (*TOP*). *ABOVE RIGHT,* A SHRINE AT A HOSTEL WELCOMING TRAVELERS OF ALL FAITHS. *OPPOSITE,* A "SHORTCUT" ON DAY 12 OUTSIDE OF BURGOS TURNED OUT TO BE ANYTHING BUT.

Their stories fascinated and moved Danny. They were stories of people at a crossroads in their lives—people newly widowed or divorced, survivors of cancer, those walking in place of friends who could not. He listened to his fellow pilgrims with awe and a twinge of embarrassment, unsure of what he and his friend Matthew would declare as their purpose.

Like many college students, Danny had found himself in "a time of real transition, looking for a sense of direction." A history major in secondary education, Danny had recently moved from a different university to Sacred Heart. Upon hearing about the Camino de Santiago, he says he "became infatuated" with the concept and knew he had to do it. His parents supported the idea but wanted him to find a buddy to accompany him. Right away he called Matthew, his best friend since the fourth grade, who immediately agreed to go.

"I'm walking because Danny made me," Matthew joked when his turn came around.

"He had no idea what he was committing to," Danny now chuckles in retrospect, then recalls his own turn to speak. Danny quietly stood and listened to his heart. "I want to figure out how to be a real adult," he said.

THE FIRST 15-MILE SECTION up and over the Pyrenees into northern Spain is arguably the physically hardest portion of the 500-mile Camino route that starts at a medieval city gate in Saint-Jean-Pied-de-Port, France, and concludes at the Cathedral of Santiago de Compostela. Neither Matthew nor Danny was an experienced hiker, but they were up for a challenge. They planned to finish the Camino in 26 days. That's more than 19 miles a

day on average, which approximates walking from Sacred Heart University to downtown New Haven. Every day. With a heavy pack. For most of a month. Put another way, it's like backpacking from campus to Quebec City.

But this ancient pilgrim path known as "The Way" is no mere hiking trail. It is a palimpsest of the stories of seekers, written in countless footsteps all across the Iberian Peninsula. For more than a thousand years, pilgrims have been drawn to Santiago de Compostela in Spain's northwest province of Galicia, where the bones of St. James the Apostle (Saint Iago) are enshrined. The Camino, to be precise, is actually a network of routes: the Camino Francés, or the French Way, which Danny and Matthew took, is the most popular; the Camino Portuguese is the second most commonly traveled, starting at the cathedral in Lisbon or coastal Porto further north; the oldest is the Camino Primitivo, which saw the first pilgrims in the ninth century. Layered beneath these routes lie hidden roads of Roman stone. Now, modern pilgrims add their private and often spiritual reasons for making the journey. When you walk a Camino, your feet don't just follow history. They contribute to it.

RUINS OF THE OLD TOWN, NEAR THE SMALL VILLAGE OF VILLAFRANCA MONTES DE OCA

BY DAY FIVE, DANNY'S FEET were one continuous blister, heel to toe, and became emblematic of two of the lessons he learned on the Camino. The first is personal resilience. "Every single day I was tempted to turn back. I had to push through the breaking point each day," he says. "The human body is capable of a lot more than you think. It's the mind that's weak. The Camino really strengthens that."

A second lesson follows closely on the first. "What gets you through is the people around you, the community you find," Danny says. For all the private sorting out that happens in pilgrims' hearts, pilgrimage is not a solitary endeavor. Their bodies are thrown together on The Way in a kind of interdependence. They generally sleep dormitory style in pilgrim hostels called *albergues*, sharing bathrooms, washing laundry and taking meals together. In a gesture poignant and Christlike, strangers from Texas, whom he had met on the first night of the pilgrimage, helped him fix his feet so that he could continue.

Like Chaucer, whose colorful *Canterbury Tales* tell of pilgrims journeying to a different shrine, Danny has stories of a cast of characters who made their impressions on him: the nun they encountered in a roadside chapel who kissed their cheeks and gave them Miraculous Medals, the mother pushing her 3-year-old in a stroller who handed them cookies at a moment when they were hungry and had nothing to eat. "On your first Camino, you carry all your fear in your backpack," she said sagely with a nod to the heavy gear they carried. They had 30 pounds each on their backs—two or three times more than they should. It's a common mistake of new pilgrims who think they can pack all they need for themselves. She taught them that the Camino, like God, always provides.

IN MEDIEVAL TIMES an estimated 250,000 Christians each year would journey to the tomb of St. James as penitents and adventurers, braving discomfort, danger and even death. If they made it all the way, they would continue to the sea at Finisterre and collect the proof of a scallop shell, which became the symbol of the pilgrim.

Modern resurgence of the Camino's popularity started in the 1980s, when the now ubiquitous blue and yellow scallop shell signs and arrows to aid in wayfinding were added to the ancient markers seen sunk in tilework and cobblestones. Interest in the Camino was piqued by the 2010 movie *The Way* starring Martin Sheen and Emilio Estevez, as well as by Paolo Coelho's book *The Pilgrimage* (2008). Inspirational stories from the Camino continue to pile one on another. In 2017, Patrick Gray and Justin Skeesuck made a documentary and published *I'll Push You: A Tale of 500 Miles, Two Best Friends, and One Wheelchair.*

VILLAMAYOR DE MONJARDIN. "A TINY PLACE," McCARTHY RECALLS, "BARELY A TOWN, BUT EXTREMELY BEAUTIFUL."

The Camino is calling, and pilgrims are answering. In 1985, the number of pilgrims who walked at least the minimum 100 km required to earn their *compostela*, or certificate of completion, was 1,245. By 2018 that number had ballooned to 327,378. This phenomenon is remarkable in that this walk is, frankly, no walk in the park. The Way often takes a month or more with pilgrims willingly subjecting themselves to prolonged physical and psychological discomfort—a fact that perhaps speaks to some deep need the pilgrimage experience satisfies.

Modern minds are often stripped from their bodies, spending inordinate amounts of time mentally gone elsewhere through our omnipresent screens. The Camino, perhaps, is an escape from that elsewhere, a rediscovery of here and of now. In all conditions, The Way demands the daily duty of simply putting one foot in front of the other. "There's something incredibly pure about how difficult it is," Danny says. The pilgrim reintegrates with the present as the Camino unfurls mile after mile beneath his aching feet.

"WHETHER OR NOT you find God," Danny says, "you end up getting a lot more than you bargained for." He met Jews, Muslims, Christians—people of all faiths and no faith—and he contends that all of them "knew there is something there."

For Danny, a practicing Catholic, the Camino offered a unique opportunity to deepen his relationship with God. A chaplain for a senior youth group, he had collected the intentions of many of his friends and was bearing them along the way. He prayed decades of the rosary as he walked. When things got especially tough, he offered up his suffering. "My struggles are not so big that God and I can't overcome them," he says. In his being broken down, he explains, God could fill him back up.

He talks about submitting to the Camino as if it has a will and a plan for the pilgrim who cedes control. "Give in to it," he says, "and let it take you." To that end, he and Matthew made a conscious choice not to call ahead and reserve space at any *albergues*. It was a risk: a town might be full at the end of a long day, but that only meant that they were supposed to continue on to the next town. "It's humbling to surrender," Danny says.

MATTHEW AND DANNY AT THE CATHEDRAL OF SANTIAGO DE COMPOSTELA AND THE END OF THE CAMINO

THE LAST FOOTSTEPS on the Camino echo through an arched stone tunnel that opens onto a wide plaza. Pilgrims emerge from that tunnel like newborns, and like newborns, they often cry. "I can't even describe my feelings as I looked at that cathedral," Danny says.

Danny and Matthew dropped their packs in the Plaza del Obradoiro and lay down on the cobblestones. They stayed there like that for five hours, not knowing what to do with themselves. It was over. The rhythm of simple forward motion, beat day after day into bone and muscle, mind and heart, was stilled.

On the east side of the plaza where the friends rested, twin baroque towers of the cathedral frame its massive 12th-century Romanesque Portico da Gloria, designed to welcome pilgrims. Hundreds of sculpted angels, apostles, prophets and saints—a "cloud of witnesses"—crowd the entrance to the cathedral. In the Middle Ages, the doors were never closed, day or night.

Pilgrims continued to stream into the plaza all around Danny and Matthew, but none who arrived that day could go inside the cathedral, which was closed for repairs for the year. It didn't really matter to Danny. Originally he had wanted to walk in on his knees to deliver the petitions he carried all the way from home. Now, at the end of The Way, he was struck by the old saying that the Church isn't a building.

When he tries to explain his joy, his sense of accomplishment, the touch of sadness that the Camino was over, Danny turns instead to one short sentence he remembers Matthew saying as the friends lay there on the stones amidst their fellow pilgrims. Leaning on his pack, Matthew turned to Danny and said, "This is how I know God is real."

— GINA PRIBAZ VOZENILEK SHU

'ALEXA, WHAT TIME IS THE REVOLUTION?'

Technology's integration into every aspect of business isn't just next generation—it's a whole new world.

IN 2002, THE SIDEKICK WAS brought to market as the world's first "hip-top" computer, and the age of the smartphone was upon us. Before long, it was eclipsed by the BlackBerry, which became nicknamed the "CrackBerry," recognizing that along with the age of the smartphone also came the age of smartphone addiction. Then in 2007, Apple unveiled the first iPhone. These devices have come to replace not only our wallets and our watches, but our library cards, our maps, our radios and our televisions. Today we are at the advent of 5G connectivity. In just the lifespan of our University's freshman class, humanity has developed the capacity to carry the world in its pocket.

And that's just smartphones.

Yet while some sit back and marvel at the pace of evolution, others look forward, eyeing its direction and its potential. As articulated by the World Economic Forum, this "is about more than just technology-driven change; it is an opportunity to help everyone ... to harness converging technologies in order to create an inclusive, human-centered future." [1]

That same sense of opportunity is what inspired Rupendra Paliwal, provost and vice president of academic affairs, to consider the University's direction. Traditionally, business education programs have operated in a reactive manner, adapting their curricula to corporate management practices of the time. While there is still value in a curriculum that reflects contemporary management practices, preparing students for success in the jobs of the future requires a novel approach.

"Technology is an integral part of every business," Paliwal observes, yet the disciplines of business and technology in higher education have historically been seen as independent of one another. This does not reflect what graduates are likely to encounter in industry, where employees from multiple departments often work together in cross-functional teams.

Accordingly, Paliwal created a proposal to integrate the business, computer science and engineering programs and faculty, driving a cutting-edge curriculum that will stay ahead of industry developments rather than follow them. Key to the success of this newly integrated Welch College of Business & Technology (WCBT) would be a leader with a depth of knowledge and experience across all these disciplines. Paliwal found this leader in Dean Martha Crawford.

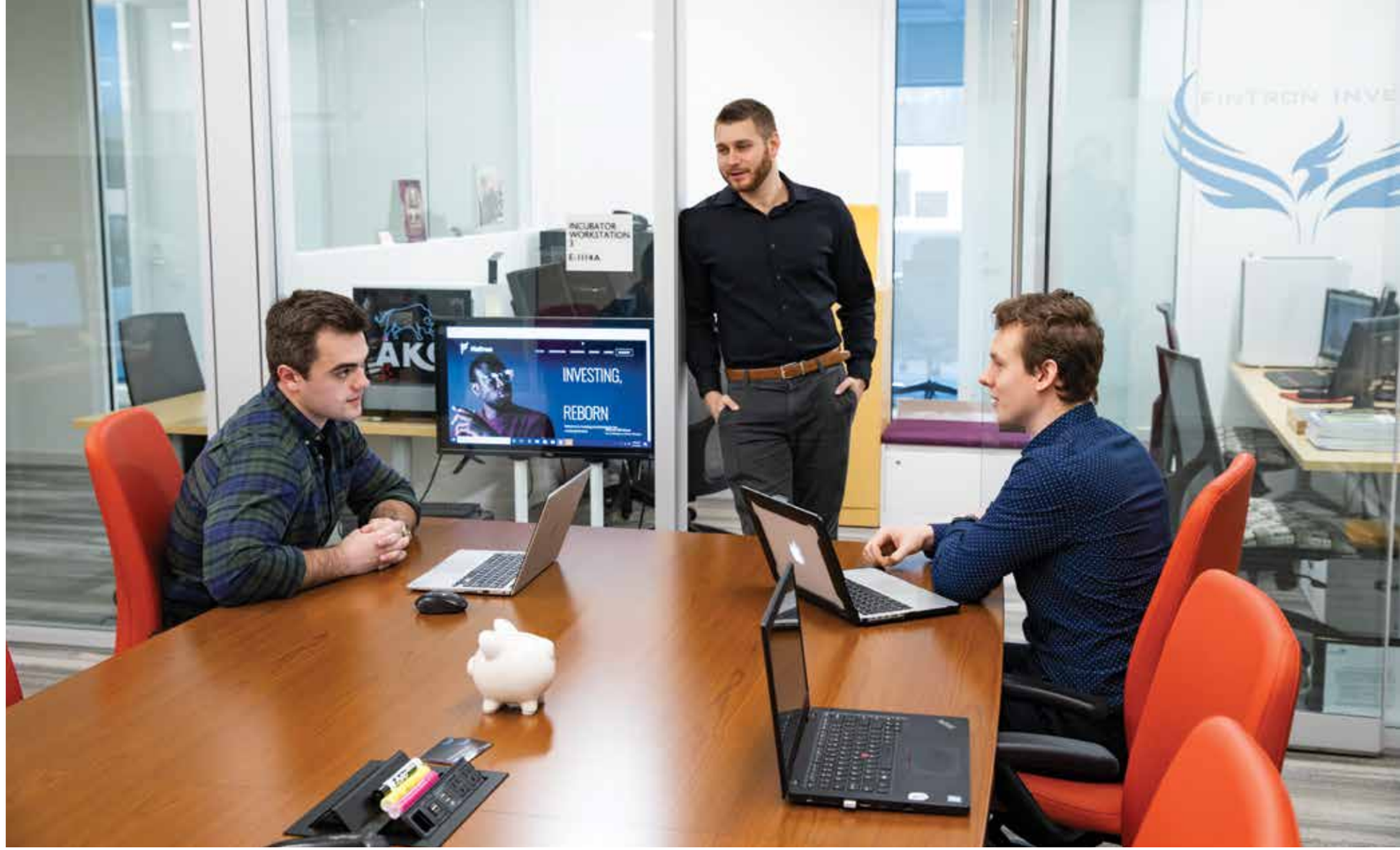
With an MBA from Paris' Collége des Ingénieurs and an M.S. and Ph.D. in engineering from Harvard, not to mention 20 years in France as a senior VP leading research and development at such multinational corporations as Areva and L'Oréal, followed by a return to the U.S. to teach the legal and ethical aspects of corporate accountability in Harvard's MBA program, Crawford has made a career out of integrating business and technology.

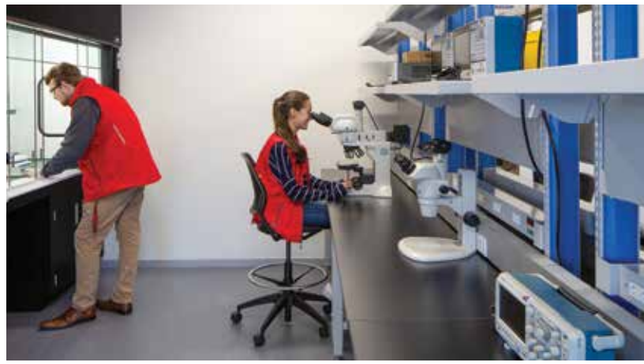
As she points out, most jobs of the 21st century will require some technical skills, and everyone will need to have some level of technical knowledge "even if they are not coders." Thus, under her leadership, the WCBT is driving digital innovation throughout the previously siloed disciplines of business and technology, giving students "the tools and experience they will need to thrive in the rapidly changing economy of the 21st century, where digital technologies have pretty much transformed every aspect of business."

However, to keep pace with this real-world

DEAN MARTHA CRAWFORD OF THE JACK WELCH COLLEGE OF BUSINESS & TECHNOLOGY

1 www.weforum.org





WITH COLLABORATION AND HELP FROM FELLOW STUDENTS LIKE MATTHEW FATSE AND ADAM PULCYN (*TOP, SEATED, LEFT AND RIGHT*), PROFESSORS AND ADVISERS, SHU FINANCE AND ECONOMICS SENIOR WILDER RUMPF (*STANDING*) LAUNCHED FINTRON INVEST LAST YEAR TO ACCELERATE THE FINANCIAL STABILITY OF YOUNG ADULTS THROUGH EDUCATION, TRANSPARENCY AND GIVE-BACK PROGRAMS.

integration of technology in business, more must change in education than simply a college name and office numbers. Gone are the days when education came strictly at the end of a pencil. Theory is important, but it is practice that gives theory context. Recognizing the College's opportunity to meet multiple demands at once, the WCBT's West Campus home also houses the Verizon iHub and a co-working space for Connecticut startups. Cultivating relationships with regional resources like CTNext and international startup accelerators like Techstars, the College gives its students—indeed, all students across every discipline in the entire University—the opportunity of real-world experience working for and alongside fledgling businesses and entrepreneurs.

"These are not people just renting a hot desk in a co-working space," Crawford says. To be clear, if desk space is all the entrepreneur wants, that's fine, too. But the larger opportunity is that startups "now have access to the entire SHU-sphere; they have a place in the ecosystem here," making the Welch College of Business & Technology a major reason for businesses to consider Connecticut as their launchpad. It's a veritable win-win-win: startups benefit from Sacred Heart's depth of talent and resources, Sacred Heart gives its students unparalleled real-world hands-on experience, and Connecticut proves itself not only fertile ground for new businesses but also home to a world-class business school.

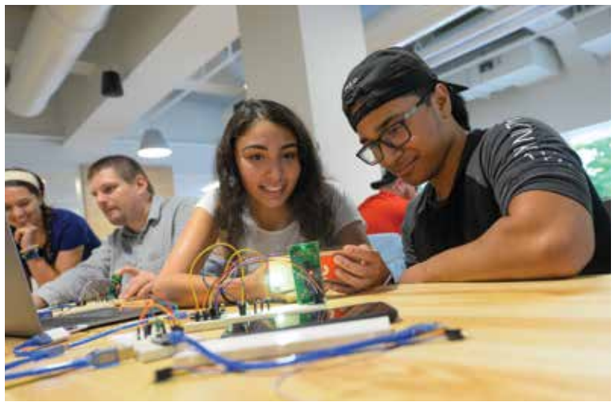
The benefits of this new integration, this new alignment, are not all so dramatic, however. There are also those intangible elements of growth, of understanding, hard to quantify on a spreadsheet or categorize in a slideshow, because the measure of success is not only first jobs and first promotions. To future-proof the workforce—and citizens—of tomorrow, an aptitude for working with technology must be developed alongside, as Crawford calls it, one's "peripheral vision," the soft skills of critical thinking and communication currently in such high demand in the business arena that will only continue to increase in value.

Of course, for a university such as Sacred Heart, with its core curriculum built around the principles of a liberal arts education, the mission to "prepare [students] for lifelong learning and a cross-disciplinary mindset," as Paliwal puts it, is nothing new. What is exceptional about the newly integrated College is the way it opens itself to the rest of the University, allowing interdisciplinary learning campus-wide.

Within the WCBT, business students will now experience, firsthand, engineering students' approach to problem solving. Engineering students will now have to consider not only the technological elements of their solutions, but also their viability in complex market situations. This is exactly the kind of cross-functional collaboration that graduates will encounter in their careers. But experiential education and project-based learning are educational trends that could serve students campus-wide.

To accommodate the needs of the entire campus, the state-of-the-art lab spaces within the College of Business & Technology are not assigned to any single department. Several of SHU's other colleges are already taking advantage of resources such as the Idea Lab/Maker Space, artificial intelligence lab, problem-based learning lab, cybersecurity lab and game design lab. Thus, educational technology students can work on gamification, an important trend in pedagogy. Students studying broadcasting and communication in Arts & Sciences can collaborate with sports management students from the business program to work on eSports projects. Cross-campus accessibility of the labs fosters genuine innovation and collaboration.

There is no doubt the changes to come will present as many challenges as they do opportunities. The economy as we know it will continue to evolve. Some jobs will go due to automation or artificial intelligence; others will develop and grow. Cultivating digital innovation in today's student—marrying the savvy of business with the opportunities of technology, fostered in an environment embracing critical thinking, teamwork and creativity—will see them best equipped for the new world on the horizon. With its newly integrated College of Business & Technology, SHU is preparing its students to thrive both now and in the future.
— JILL JONES SHU



WEST CAMPUS PROVIDES OPEN WORKING SPACES SUCH AS THE MAKER SPACE (*MAIN IMAGE ABOVE*) WHERE STUDENTS OF ALL DISCIPLINES CAN COLLABORATE TO TURN IDEAS INTO REALITY.

JOY

A DECADE
OF JOY
AND HOPE

HOPE

CELEBRATING THE 10TH ANNIVERSARY OF THE CHAPEL OF THE HOLY SPIRIT

STANDING AT THE CENTER of campus, the Chapel of the Holy Spirit cannot be ignored. As a beacon of welcome that ties together the University's academic community and spiritual life, the chapel "speaks to who we are," according to Father Tony Ciorra. That sentiment is echoed by SHU Senior Vice President David Coppola, who emphasizes the chapel's role as an oasis of hospitality: "That's at the heart of the SHU mission."

The palpable sense of welcome in the chapel embodies the intentions of the committee that conceived it. Just as the University was founded in response to the Second Vatican Council, the chapel "reflects the vision of the Council, which is the vision of the University," according to Ciorra. The Council recognized that the most important place of the Church is among humanity. Consequently, the design of the chapel builds upon the connections between the spiritual life of the Church and the intellectual and social life of the campus. Its art and design cause it to feel more relevant and accessible to visitors, which in turn helps visitors understand the role they might play in this academic and religious community.

One of the most successful examples of this feeling of inclusion is the Chapel of the Nativity. A smaller chapel that seats about 50 people, this space is a favorite with visitors. One of the most notable elements of this intimate chapel is the mosaic of Mary's parents, Joachim and Hannah. The mosaic represents the Virgin Mary's parents in an embrace, undoubtedly contributing to the space's sense of warmth and comfort, providing a concrete example of the relationship of the Church to humanity. By relating to the emotions and simple human gestures—in this case a loving hug—in the Lord's own family, chapel artist Fr. Marko Ivan Rupnik gives the observer an opportunity to relate to the greater spiritual community.

The design of the larger chapel, liberating in its expansiveness, is meant to impart a sense of welcome and refuge to all who enter its doors. Coppola points out that the space was designed to accommodate all people, and that this includes making all parts of the structure accessible. "We want all visitors and members of our community to be able to minister according to their means and desires," Coppola observes. This conscious expression of the relationship between the experience of the people and the experience of the Church is consistent with the teachings of *Gaudium et Spes* ("Joy and Hope"), one of the four constitutions of the Second Vatican Council that informs the vision of the University and the chapel.

Gaudium et Spes addresses the concerns of the modern world and the role that the Church should play in it. The opening sentence of this constitution states, "The joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ." The constitution goes on to state that the Church must address itself to the whole of humanity and not just to the followers of Christ. All human beings are linked to one another, and can—and must—share in the same joys and concerns.

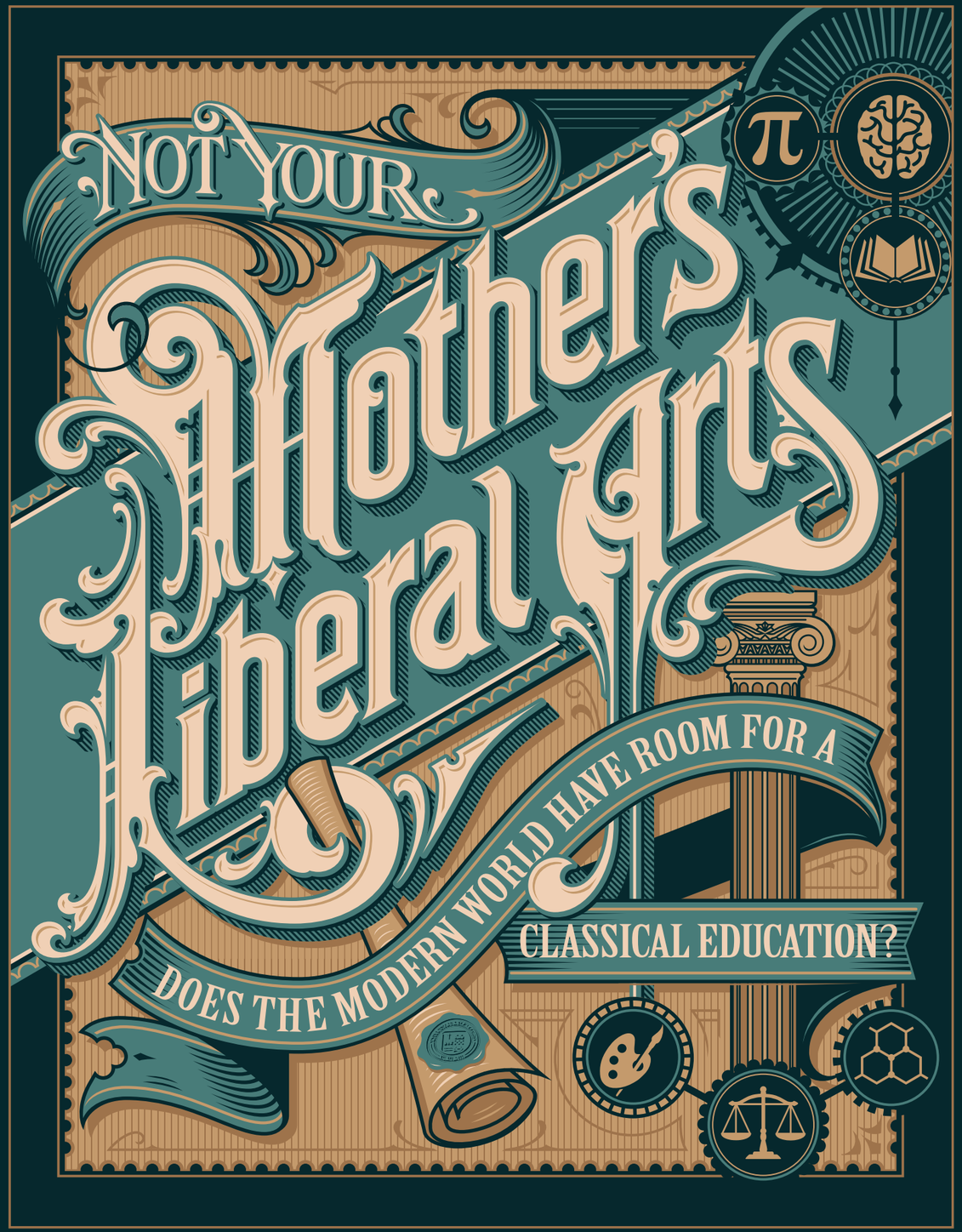
ARCHBISHOP CHRISTOPHE PIERRE, THE VATICAN'S PAPAL NUNCIO TO THE U.S., CELEBRATED A MASS OF THANKSGIVING AND BLESSING IN THE CHAPEL OF THE HOLY SPIRIT THIS PAST SEPTEMBER.

POSITIONED AT THE FOCAL POINT OF THE QUADRANGLE, THE CHAPEL SERVES AS THE UNIVERSITY'S HEART IN MORE WAYS THAN ONE.

The sentiments of *Gaudium et Spes* permeate every aspect of the chapel, from its architectural design to its artwork and other details. Built to resemble a Bedouin tent, the chapel suggests the gracious generosity of nomadic people while welcoming visitors of all faiths. Coppola points out that the dominant metaphor of the design is that of "the pilgrim people of God." While the notion of believers as pilgrims was emphasized during the Second Vatican Council, the concept of religious pilgrimage is an ancient one and not exclusive to Christianity. The metaphor of the tent identifies the chapel both as a place where visitors will be embraced and as an oasis where a pilgrim may stop on the journey to heaven. It is a place of both human community and spiritual sustenance.

The metaphor of the Bedouin tent was brought to life by Boston architectural firm Sasaki Associates. The interior ceiling is made of cloth while the copper that falls into folds on the exterior of the building is meant to emulate the same. Both suggest a nomadic dwelling. The overarching theme of the building is complemented by small oases and meditative sites around the chapel: the chapel's gardens and benches encourage peaceful reflection; the messages in the stained glass invite contemplation; tidings of life, hope and newness are continually available to the visitor within the chapel and around it.

The mission of the Chapel of the Holy Spirit, integral as it is to that of the University as a whole, is not only reflected in its design but extends to its physical location within the broader campus. The chapel faces the library, symbolizing the Church's dialogue with the world, and explicitly connects it to this place of learning. The western exterior wall, which resembles the pages of a book, further emphasizes this relationship. Ciorra observes that the SHU campus is a place of academic focus with religious and spiritual underpinnings. By maintaining a continuous dialogue between learning and spirituality for the past decade, the chapel has continued to embody the principles of "Joy and Hope" that were its inspiration—a place of unconditional welcome for all. SHU



BY MARK JAREB, PH.D. AND AMANDA MORAS, PH.D.

IT'S NO SECRET the liberal arts are often associated with esoteric topics that hold little relevance to the world today. To pretend otherwise would be disingenuous. Indeed, it was surely this image, that of the academic giving long soliloquies (as likely alone in an office—or paneled study—as in the lecture hall) about irrelevant works with no real-world experience or application that prompted then-governor of Florida, Rick Scott, to say in 2011, "If I'm going to take money from a citizen to put into education, then I'm going to take that money to create jobs, so I want that money to go to degrees where people can get jobs in this state. Is it a vital interest of the state to have more anthropologists? I don't think so."

Fortunately, these misperceptions—both about what a liberal arts education is as well as an understanding of its usefulness and marketability in the workplace—are woefully outdated and out of step with the reality of today's universities and the demands on today's workforce.

Employers consistently and overwhelmingly point to broad learning and cross-cutting skills as central to career preparation. The outcomes they highlight as most important are "oral communication, critical thinking, ethical judgment, working effectively in teams, written communication and the real-world application of skills and knowledge."[1]

Answering that call, our history faculty travel to Virginia with students to experience firsthand the opulence of Thomas Jefferson's Monticello, juxtaposed with the slave quarters located on the plantation; they then must grapple with the ideals of freedom espoused by the architect of the Declaration of Independence and how those square with the impact of slavery on present-day America. Sociology students broadly learn about disparity, and then roll up their sleeves to work with local groups where they meet and interview residents of low-income housing communities in Bridgeport. Art students articulate the impact of severe weather on global communities through graphic design, while psychology students use data-driven analysis and best practices to maximize student-learning outcomes in our elementary schools. Biology students (yes, biology students—the natural sciences *are* our liberal arts; without the application of critical thought that is the very essence of the liberal arts, a scientist is not a scientist so much as a technician fulfilling a task) are pushed to design tests exploring science's unanswered questions, practicing the techniques they've learned in the course.

In every case, the liberal arts of today are best defined as asking and answering questions that privilege the search for human freedom and what is best for humanity by using the

1 Pasquerella, Lynn. "Yes, Employers Do Value Liberal Arts Degrees." *Harvard Business Review*, Sept 19, 2019. https://hbr.org/2019/09/yes-employers-do-value-liberal-arts-degrees

ILLUSTRATION BY MARTIN SCHMETZER

varied intellectual approaches of the arts, humanities and social and natural sciences. Perhaps no better example of this exists than the discovery, development and impact on the world of vaccines.

Scholars trace the development of vaccinations to, of all vocations, a historian. In 430 BC, Thucydides observed that people who survived many of the most contagious diseases did not contract them again. By the Middle Ages, the practice of exposing healthy people to variations of diseases for the purpose of immunity was not uncommon.[2] By the late 1800s Louis Pasteur (among others) had developed effective vaccinations using the scientific premises that continue to underlie modern vaccination. Since then the medical science of vaccinations has improved immeasurably. Life expectancy in the U.S. was 47 at the turn of the 20th century; today it is 79. In offering an argument for the value of vaccinations, Rappuoli et al write, "Up to very recently, decisions about vaccine implementation were simple to make. When three of five children were dying before the age of 25, having succumbed to smallpox, polio, tetanus, diphtheria or other infectious diseases, it did not take sophisticated health economics calculations to decide whether vaccines to save their lives should be used." Further, the science of vaccination is democratizing in itself; developing vaccinations for a society at large reveals the values of science and the once radical idea that all children are worthy of protection.[3] Further still, modern technology and democracy would not be what they are if these communicable diseases hadn't been almost eradicated. It is no exaggeration to say the liberal arts provide the critical analysis, science and moral compass for greatness.

Turning our attention forward, in a recent piece on the future of undergraduate education, the Academy of Arts and Sciences suggests that the line drawn between a liberal arts education and applied education is no longer a useful distinction. "College graduates in every field need to master a blend of so-called soft and hard skills," they write, "technical training as well as socio-emotional, problem-solving and critical thinking skills, so they can perform effectively at work, participate meaningfully in community and civic affairs and pursue learning throughout their lifetimes."[4] They go on to cite research suggesting that while applied fields/job-related skills education is beneficial in finding jobs early in one's career, over time, the graduates of such an education are more likely to be unemployed and have lower salaries compared to those with more general academic educations. This argument is made time and again: job training will prepare you for your first job; the liberal arts will prepare you for the next 10. That said, liberal arts programs should likewise be taught through applied and hands-on modalities, emphasizing the connections between the theories and methods of the discipline and technical skill sets. In other words, we need English majors who code and computer science majors who write.

But before the detractors of the liberal arts rejoice too loudly that the discipline is finally waking up to reality, let us articulate clearly that it has ever been thus.

In 1810, Wilhelm von Humboldt, founder of the University of Berlin (widely considered the forerunner of the modern university today in North America), noted, "There are undeniably certain kinds of knowledge that must be of a general nature and, more importantly, a certain cultivation of the mind and character that nobody can afford to be without. People obviously cannot be good craftworkers, merchants, soldiers or businessmen unless ... they are good, upstanding and—according to their condition—well-informed human beings and citizens. If this basis is laid through schooling, vocational skills are easily acquired later on, and a person is always free to move from one occupation to another."

IT IS NO EXAGGERATION TO SAY THE LIBERAL ARTS PROVIDE THE CRITICAL ANALYSIS, SCIENCE AND MORAL COMPASS FOR GREATNESS.

80

Percentage of employers who say all students should acquire broad knowledge in the liberal arts.*

2,3 Vaccines, new opportunities for a new society. Rino Rappuoli, Mariagrazia Pizza, Giuseppe Del Giudice, and Ennio De Gregorio. PNAS. August 26, 2014. 111 (34) 12288-12293.

4 https://www.amacad.org/sites/default/files/publication/downloads/Future-of-Undergraduate-Education.pdf

*Source: Council of Independent Colleges

Of course, prior to Humboldt was the Renaissance, and prior to that were the Romans, and prior to them were the Greeks. Remember that it was a Greek historian who launched our understanding of modern vaccines.

And while the specific disciplines that comprise the liberal arts may have changed over time from the Greeks through the Renaissance to a present-day university, the liberal arts at their core have remained the same: education for a free society. So, contrary to what our title might suggest, the liberal arts we teach today are, in fact, not *just* your mother's liberal arts; they are also your great, great, great grandmother's liberal arts. If they appear at all different, it is only because—as perhaps their most defining characteristic—the liberal arts are so adaptable. They lead us to and through change. Some detractors might suggest those liberal arts are out of touch and irrelevant for the future, but they miss the central point: the liberal arts have delivered us this future. It is our artists, mathematicians, scientists and philosophers who have led us to each precipice, and theologians, historians and social scientists who grapple with the ethics, implications, harms and joys at each turn to guide us through.

So it is that we teach the students who will continue to lead this change, who will use their mothers' liberal arts to create a world that we may not recognize.

And while we argue that these are those same liberal arts at their core, specifically what and how we teach has certainly evolved—and will continue to do so. Ethical theorists concern themselves with the possibilities of artificial intelligence and virtual reality and what this means for privacy and autonomy. Genetically modified foods may offer an end to world hunger, but how do we protect local communities in exclusionary distribution of patents and large-scale farming? What does ethical growth look like in this moment of environmental crisis? How do we teach "truth" in an era of nihilism, where many Americans are distrustful of the press, and "fake news" (or the assertion of it) is used to undermine science and knowledge (such as, ironically, the current "debate" around the use of vaccines) and the democratic process?

Given the accelerating power of technology and technological singularity, we will soon be facing a world of questions most of us cannot imagine today.

Ironically, in this moment where the liberal arts are so needed as a guiding light, we are defending ourselves at every turn, eternally demonstrating our value proposition. We need not shy away from that opportunity; the data is on our side.

Indeed, one need only look at, of all places, Florida. As the state races the clock to prepare for the economic costs of infrastructure reinforcements and fortifications as well as current and future migration of residents in response to rising sea levels and extreme weather phenomena, it very well may be the economists and demographers, the biologists and sociologists and, yes, their liberal arts colleagues, the anthropologists, who are needed most. SHU

5

A ranking by the National Association of Colleges and Employers shows that five of the 10 majors most likely to receive job offers by the time students graduate are liberal arts degrees.

— Forbes* Magazine, *"The College Degrees That Get the Most Job Offers"

WE WILL SOON BE FACING A WORLD OF QUESTIONS MOST OF US CANNOT IMAGINE TODAY.

MARK JAREB is an associate professor of biology and the associate dean of faculty affairs and graduate programs for the College of Arts & Sciences at Sacred Heart University.

AMANDA MORAS is an associate professor of sociology at Sacred Heart University and the associate dean of student success for the College of Arts & Sciences. Her research interests include racial and ethnic relations, sociology of violence and trauma, gender, sexualities, labor and immigration.

AMAZING GRACE

DR. GRACE FLANNERY, PH.D., PROFESSOR OF BIOLOGY AND COASTAL AND MARINE SCIENCE AT SHU IN DINGLE

GRACE FLANNERY

From the **halls of academia** and the **jungles of Borneo** to saving the **natterjack toads** and surviving Ireland's only **shark attack,** SHU-in-Dingle's professor of biology and coastal and marine ecology has **a few stories to tell.**

THE BEST WAY to explain the Irish word *craic* to an American audience is to say that, though the word is technically a noun, it's best thought of as a mindset. Essentially, it's the quality of the fun, the good times, shared. It's *les bon temps* in New Orleans or the *bonhomie* of a Parisian café. Except it's neither of those, because the *craic* is quintessentially, inexplicably Irish. Ask any Irish person to explain the *craic* in English and your definition will have as many variations as people you query; they all know what it means, but what it means is what it is, and to define it as something else—to translate it—is to diminish it in some way, to leave something out.

The same can be said of Grace Flannery.

There is an Irishness about Grace that befits every stereotype you might expect, and even more so the ones you don't. She is of course devilishly charming (she's Irish, after all). And there's that genetic inclination for wanderlust and adventure. She's unabashedly outspoken and unfailingly reliable. In short, she is exactly the sort of person you want sitting across from you in the pub, laughing, telling stories and generally raising the quality of the *craic* from good to great to, better still, *deadly.*

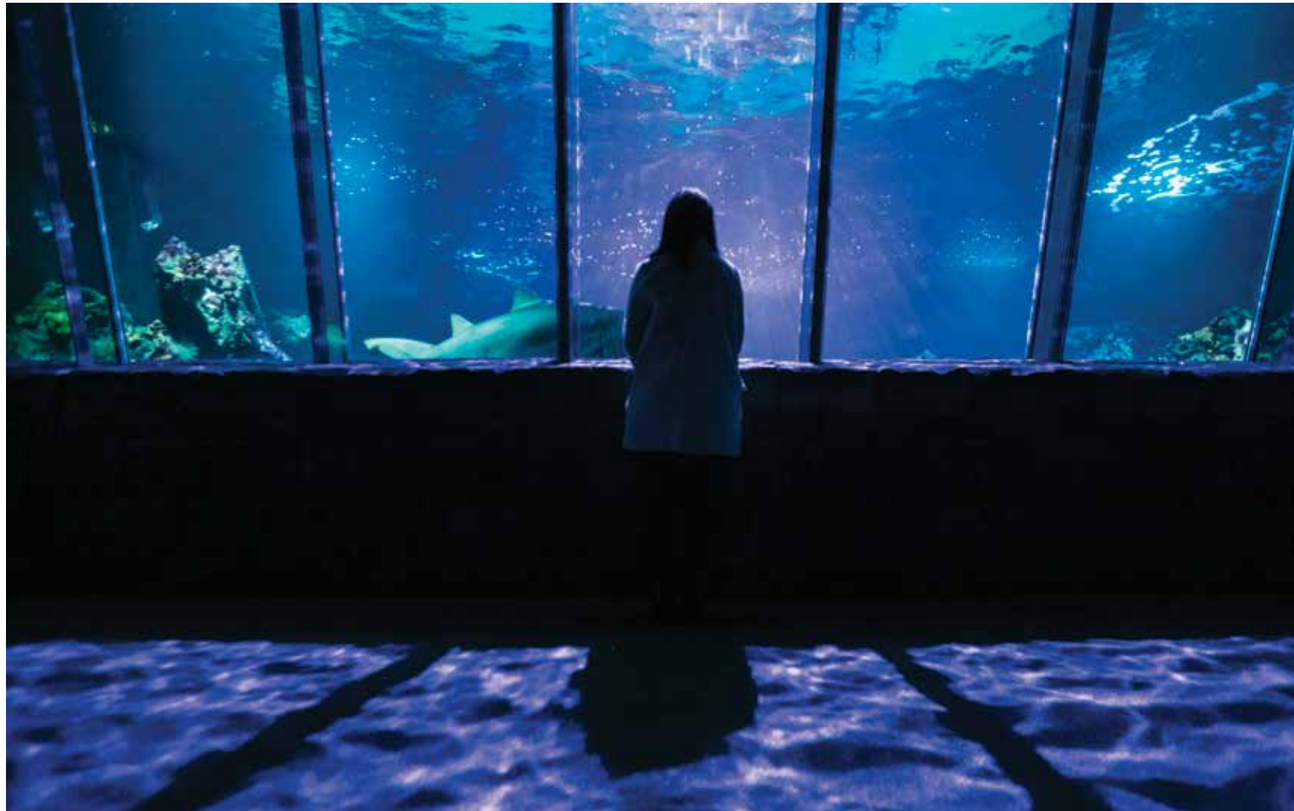
But if that's all you know of Grace Flannery, then you've missed the point. Because there's a paradox to the Irish that is perhaps their most defining characteristic: however vastly more complex they are than their "begosh 'n' begorrah" stereotype, they will never be the ones to tell you so.

For example:

Not only does Grace Flannery teach biology and coastal and marine science at Sacred Heart's campus on the Dingle Peninsula on the southwest coast of Ireland, but she is also, in the words of Mark Beekey, co-director of the program and chair of the department of biology, the "primary reason" the courses even exist. Not only is she the program's academic coordinator, but she's Dingle born-and-bred and thus also serves as go-to ambassador for the students, introducing them to their new surroundings, helping them transition to life in this tiny, quaintly rugged outpost of a town.

The words "not only" and "also," one quickly realizes, are essential tools when attempting to describe Grace Flannery.

Because not only is she Grace Flannery, local girl, daughter of a former fisheries officer who is since founder and current director of



EVERYWHERE A CLASSROOM
PROFESSOR FLANNERY IN THE FIELD WITH HER MARINE AND COASTAL SCIENCE STUDENTS (*ABOVE AND TOP RIGHT*); AT DINGLE OCEANWORLD (*RIGHT*), THE AQUARIUM FOUNDED AND RUN BY HER FATHER, KEVIN FLANNERY; AND AT HOME ALONG THE CLOGHER STRAND, CO. KERRY, IRELAND (*PREVIOUS PAGES*)

consider her options, disregard everything we've already covered above and instead tell you she's the only person to have been attacked by a shark in Ireland. Because *that*, she knows, will be a story.

It begins with her father, Kevin Flannery, the fisheries-officer-turned-aquarium-founder-and-director. "We'd forever have townspeople knocking on our door, bringing us sick animals they'd found on the beach or telling us about some seal cubs that looked like they needed help," she says. "Growing up, my bedroom was filled with aquarium tanks of sea turtles in various stages of rehabilitation. The whole reason he started the aquarium was because we'd run out of space in the house. "There's countless pictures of me as a child, lying on the beach next to some dead animal so my father could document its size."

The shark story was just such an occasion. A shark had washed up on shore and needed to be documented. Her father had it hoisted on a forklift with young Grace positioned next to it for reference when a stabilizing rope snapped and the beast swung free, clobbering the child. "Sent me flying across the floor," she says, her eyebrows raised in resolution to this ... epic ... tale.

That's an Irish shark attack: a forklift, a dead shark and a bit of bad tethering.

But also that's the Irish for you. They are, it would seem, genetically predisposed to talk about essentially any other thing than their own accolades, to the extent that they are, in fact, often distrustful of anyone who seems too keen to self-promote. Thus when forced to do so (when cornered for, say, a university publication), there's a cheeky irony ever present, ready to undercut any sense of ostentation by completely ignoring the relevant whilst gleefully overselling the insignificant.

It's also a perfect example of why just about everyone who meets Grace Flannery swoons at least a little bit. There's no pretense with her. None at all. Grace seems genuinely to fail at realizing there's anything remarkable about what she does or how she does it—which, of course, just makes it all the more remarkable. It's like Indiana Jones discovering the Chachapoyan Fertility Idol, losing it to an unscrupulous rival, fleeing the Hovitos of the Peruvian Amazon and escaping in an open-cockpit seaplane with a boa constrictor in his lap, but deciding that story would be too braggadocious to tell and opting instead to inform you he's named after the family dog.

Dingle Oceanworld Aquarium; she is also Doctor Grace Flannery, with a Ph.D. from University College Cork, one of Ireland's top academic institutions, revered worldwide.

And she'll tell you almost none of it.

Ask an American professor to tell you his or her accomplishments and that's exactly what you'll get—a résumé of degrees, publications, responsibilities and interests. Ask Grace Flannery the same and she'll pause uncomfortably,

"Growing up, my bedroom was filled with **aquarium tanks of sea turtles** in various stages of rehabilitation."

Actually, it's a lot like that. What do you think of when you think of vacation? Grace Flannery thinks of traveling deep into the jungles of Borneo and staying at a rainforest research center so that her room and board can directly fund the study and conservation of the natural habitat. They say it's not work if it's what you love, which might explain why the trip had no official tie to any grant or project she was on other than her own innate thirst for exploration: the natural product of a scientist's curiosity borne in a wanderer's heart.

For all her credentials, there's nothing precious about her. If there's doing that needs to be done, Grace is the first to roll up her sleeves. She's every bit as much at home taking students on a cycling tour of the Dingle Peninsula as she is taking creek bed samples to study and protect the health of the native oyster population. An environmentalist, she'll just as happily wade into an argument with environmental activists over the resources wasted and litter generated pushing paper handouts into the hands of people who don't want them (this happened) as she is to show her students how to harangue any pub landlord for single-use straws (this also happened).

And yet, however down to earth she may be, the credentials remain. The status of a Ph.D. in marine biology from University College Cork is hard to overstate. That she should bring that discipline to bear on such a wildly varied ecosystem as the Dingle coast where, as Beekey explains, "You can be in the mountains and then on the beach in minutes," is a gift. Having such an individual on faculty for whom those different environments are not only a scientific curiosity but also the local fabric of her upbringing is nothing short of a godsend.

Meanwhile, Grace—being Grace—downplays the fanfare and instead defers to the allure of the Dingle coast. "I'm a bit of an Irish boomerang," she says. "I love to travel, sure, but honestly Dingle is still one of my favorite places in the world. I can't even put it into words. There's just something magical about it in the air."

Now, teaching with SHU in Dingle, that innocent exuberance crosses over into her teaching. Working with students, she says, "You can either use a carrot or a stick. You can berate them for what they don't already know or you can invite them to look at something with you, share with them what's exciting about it." She plainly takes the latter approach, having learned the art of teaching from her father. "He just loves showing people things. Even now, he's like a little kid."

Indeed, there is an infectious glee both Flannerys seem to have running through their veins—a delight in curiosity, inherent as a birthright and cultivated through practice. "We're messers," she says, speaking of the Irish in general, but her unapologetic grin seems to recognize a personally specific reference as well.

The result, whether by nature or nurture, is that Grace Flannery is a brilliant conundrum of a woman, a paradox born of logical conclusions, making her as engaging as she is (one last time now) quintessentially Irish: the disciplined scientist with a love of whimsy; the lifelong student as inspiring teacher; the wanderer so deeply rooted to home. SHU

AN IMAGE OF HAPPINESS

Sacred Heart's ranking in *The Princeton Review* as one of the top 20 "Happiest Schools" provides an opportunity to consider a bigger picture.

BY TIMOTHY DEENIHAN

LAST YEAR, *The Princeton Review* asked 140,000 students on 385 campuses across the nation—from tiny colleges to megalithic state schools to military academies and the Ivy League—80 questions in four categories to determine a ranking of the colleges from the students' perspectives. The survey makes a solid attempt to cover every aspect of college life, asking students about everything from access to professors and availability of financial aid to the quality of the science labs and the palatability of the food.

The result, announced last fall, is that the 2020 edition of *The Best 385 Colleges* by *The Princeton Review* pegs Sacred Heart University as one of the top 20 campuses in the nation (#10 to be exact) in the category of "Happiest Students." It's a terrific recognition of a campus that has steadily grown in stature and impact in the larger world over the past number of years while continuing to feed the excitement and passions of its students within.

In many ways, it is no surprise that the school scored so highly here. Building a community, establishing a direction for one's emerging adulthood, making the world a better place, helping students discover and articulate a sense of place and purpose in the world—each and every one of these is fundamental to SHU's mission, and all of them, research seems to indicate, at least correlate to happier individuals.[1] Plainly Sacred Heart is doing something right.

However, celebrations aside, there is an important caveat to this accolade worth noting. Of all those 80 questions on that survey, one question *The Princeton Review* did not ask was "Are you happy?" What they did ask was for students to agree or disagree on a five-point scale with the statement "I am happy at my school."

The difference may seem small, but it is significant. (And to be clear: that so many students aligned with the survey statement "I am happy at my school" is not to be diminished in any way.) But at the risk of splitting hairs, being "happy," as per the ranking's title, is not the same as being "happy at my school," which was the question asked in the survey. Indeed, the two are fundamentally different. It is entirely possible to be happy at one's school (doing well in class, succeeding in sports, socially involved ...) and at the same time to be struggling with very real—and potentially catastrophic—mental health issues.

This cannot be stressed enough. Consider the story of Madison Holleran, the University of Pennsylvania track star profiled by Kate Fagan for the ESPN article *"Split Image."* From the outside looking in, Holleran's life and Instagram account were, as Fagan writes, "very nearly the epitome of what every young girl is supposed to hope she becomes." Holleran and a teammate followed a group of Penn upperclassmen on social media, agreeing with one another that the lives they witnessed there were lives they wanted for themselves. What's more, even as she and her family knew she was struggling personally and the offer was made to transfer, Holleran herself chose to return to Penn after the holidays. Then, on January 17, 2014, after buying presents for all her family to remember her by, Madison leapt off the ninth story of a Philadelphia parking garage.

Yet examples need not be so tragic to still be cause for concern and attention. Very nearly two-thirds of college students surveyed nationally by the American College Health Association report having experienced "overwhelming anxiety" within the previous 12 months.

1 Lyubomirsky, S. Jul 8, 2010. *What Determines Happiness,* https://www.youtube.com/watch?v=_URP3-V1sY4

PHOTOGRAPH BY MARK HOOPER

And, contrary to *The Princeton Review*'s headline, there is no empirical evidence to suggest Sacred Heart bucks that national trend. So while SHU's happiness ranking as a measure of students' satisfaction with the school and its impact on their lives is well earned, the implication of a ubiquitous personal happiness in any general sense as articulated by that headline is at the very least misleading and at worst potentially damaging and dangerous.

It's also an opportunity.

"Happiness is a fluid concept," says Mary Jo Mason, director of student wellness services at Sacred Heart. "It's transient. It shifts. It's often reactive. It's a mood that can change in a heartbeat, especially for those who feel a high degree of uncertainty in their lives. And for today's college students, uncertainty is the name of their game."

That's not to say uncertainty is a bad thing. In and of itself, it's neither good nor bad; it simply is. We live in an uncertain world; to pretend otherwise would be to delude oneself. And so in that sense, the modern college student's recognition of uncertainty is spot on.

But uncertainty can be unsettling for anyone, even those best equipped to handle it. And it's pervasive. Over the last decade, developmental psychologists such as Jeffrey Arnett have identified an age of life they call "emerging adulthood." Studying how identity takes shape, it seemed ridiculous to separate life into stages, referring to the first 18 years of life as "childhood and adolescence" and then lumping the remaining 60-plus years together as "adulthood"—particularly as the 18-29 age bracket has come to be characterized by nothing so much as essentially constant change. Identity exploration that used to be the hallmark of adolescence now extends deep into the 20s, and the average American changes jobs *seven times* in this decade of their lives, not to mention any periods of unemployment in between.[2]

And as for being in between, Arnett points out that the majority of 20-somethings don't have a straight answer to the straight question "Are you an adult?" Quite simply, there is a sense among many of those in their 20s that perceived definitions of adulthood—stability, responsibility, commitment—do not apply to them. At least not yet. And while some embrace this as freedom, others can't help but worry that the delta between expectation and reality is a failing.

Underscoring this cognitive dissonance between the perception and experience of adulthood is that campus life very much provides a bubble for the student that the approaching "real world" will not. Mason noted that upperclassmen, in particular, often feel keenly handicapped in that in-between where change is coming, just not coming yet.

Then there is the elephant in the room: social media. As Fagan notes in her article on Holleran, presenting an edited image of ourselves and our lives for the public is nothing new. What is new is the volume and pervasiveness of those images and, too, the increasing sense of imperative to keep up. Mason sees it frequently with the students who turn to her for counseling—students who feel almost obliged to post images of their happy and enviable lives even as they struggle internally with issues as dark as suicidal ideation. Happiness is seen as strength and, by dint of sheer volume, is perceived to be the norm. Ironic, as most are fully rationally aware that social media is life through a filter. The problem is, when it comes to personal experience, rational thought can be hard to employ.

To right this perspective, we need to exercise a degree of empathy and a willingness to acknowledge some complexities.

For a start, we might remember that mental health is simply a subcategory of health in general. Nothing less and nothing more. There should be no more stigma attached to mental health issues than to anything from, say, a broken wrist to cancer—nor should there be any less willingness to treat it. It would be absurd to consider leukemia an individual failing. In this way, depression, anxiety and the like are no different. Diminishing the stigma attached to mental health issues is imperative to their prevention and treatment.

Also, we can dial back the emphasis on the value of happiness, as ironic as that may seem.

Sonja Lyubomirsky has spent a career researching happiness and has found that happiness appears to be roughly 50 percent the product of one's genes, 10 percent the product of life's circumstance and 40 percent the product of intentional activity, such as cultivating gratitude and philanthropy, establishing goals, but also savoring the moment one is in. Perhaps the greater takeaway, however, is that, in all, happiness is a product. It's not the thing itself. It's a side effect. It's smoke—the product of an action somewhere else. If you want smoke, you don't go out looking for it; you build a fire.

Lastly, we can recognize the pervasive impact of nuances—such as those missed by *The Princeton Review* in their eye-catching headline.

"I'm okay that happiness is sometimes oversimplified as a question," says Jessica Samuolis, Sacred Heart associate professor of psychology, "as long as the answer is not."

The answer, as she notes and we reiterate, is complex and interdisciplinary. And we—especially here at a liberal arts university—for the sake of research, for the value of integrity, for each other, must embrace that. SHU

2 Arnett, J. December 21, 2014. *Emerging Adulthood: A New Feature of 21st Century Society,* https://www.youtube.com/watch?v=regXEzt7cYo

SPIRIT

"I AM NOT AN OPTIMIST. I AM A PRISONER OF HOPE."
— ARCHBISHOP DESMOND TUTU

RED HOT ICE

AFTER DEFEATING Yale 6-2 (*above*) in the preliminary round, the Sacred Heart Pioneers went on to best Quinnipiac 4-1 and claim the first ever CT Ice Tournament Championship. The event also included UConn to round out Connecticut's four D-1 teams. "This win and championship will be at the top of the greatest accomplishments of my career," said Head Coach CJ Marottolo of the team's victory in the SNY-sponsored event. Adding to the sweetness of the title, senior forward Jason Cotton was named tournament MVP. ➜

THE PIONEERS, ALONG WITH TOURNAMENT MVP JASON COTTON (*#9, ABOVE, FRONT ROW AT CENTER*), CELEBRATE THEIR FIRST CONNECTICUT ICE TOURNAMENT CHAMPIONSHIP.

CT ICE TOURNAMENT

FIRST ROUND — JAN. 25

SACRED HEART 6 **YALE 2**

CHAMPIONSHIP — JAN. 26

SACRED HEART 4 **QUINNIPIAC 1**

FLYING HIGH

THERE'S A SAYING that goes "Athletes lift weights. Cheerleaders lift athletes."

Well, this year the Sacred Heart cheerleading team got to lift something more: its first ever Universal Cheerleaders Association National Championship trophy as they earned the crown in the All-Girl Division I category at the ESPN Wide World of Sports Complex in Orlando, FL, in January.

The division featured 15 teams, including Morehead State and the University of West Georgia, who have dominated the competition for many years. It was the Pioneers who came out on top, however, posting a top score of 90.3 (out of 100) in the final round to bring home the title.

"We never thought for a second that receiving this title for Sacred Heart University was attainable," the team posted on Instagram. "Today, we are living a dream with our eyes wide open." SHU

REFRAMING TEAMWORK

With a top-20 national ranking, Pioneers Bowling is hardly the sort of team to drop the ball ... until that's exactly what they're supposed to do.

REBECCA ARMAND, a graduate student pursuing a master's degree in accounting, explains the numbers over which she has some control. "The sport of bowling only allows individuals to impact the result of their shot until 60 feet before the pins," she says. "Then, for the entirety of those 60 feet, teammates have to trust that the player has done everything in her power to throw the best shot possible."

Trust in your teammates is fundamental in practically any collegiate sport, but the Pioneers bowling team takes team-building beyond the bowling alley and into just about every aspect of their lives on campus. The athletes and coaching staff have a unique relationship with each other and with service to their community, bonding in their volunteer work

and strengthening their spirits while pushing each other to their full potential in practice.

The team, formed in 1993, is one of only 83 women's teams competing in the NCAA Championship and was recently ranked 19th in the first regular-season poll. "We are a team with rich history, coaching experience and past and present talent," Armand says. "Since we are considered an established team, the players, as well as the coaching staff, have a strong understanding of what is needed to make this team successful."

What is needed from a successful team is more than just talent in the bowling alley; watching a ball roll down a lane together is not enough to make a top-20 team. According to Armand's teammate, Rachel Bamford, a tight-knit and diverse group of student-athletes is what makes the Pioneers a threat on the lanes. "The format of our sport, our responsibilities and our tournaments cause us to spend lots of time together—full three-day weekends at a time—so as a team, we're like a family," says

SYNCHRONIZED SPIN
COACH BECKY KREGLING CULTIVATES A UNIQUELY TIGHT BOND AMONG HER TEAM MEMBERS.

Bamford, a junior studying chemistry and biology.

Group activity beyond practices improves communication, increases collaboration and offers a support structure for the athletes. Coach Becky Kregling does all she can to participate in and encourage the team's various ways of bonding. In her strategy, a keen academic focus and community involvement are just as important as practice with the pins. "Working hard on the lanes, working hard in the classroom, supporting other teams on campus and volunteering locally allow the student-athletes to spend a lot of time together to become a good, supportive team on and off the lanes," she says.

In the last five years, the women's bowling team has logged more community service hours per student-athlete than any other sports team at Sacred Heart University. Recently, the team has worked at the Jewish Home for the Elderly, the Discovery Museum, Save Our Strays and nearby churches making perogies for fall festivals.

"We educate the student-athletes in their sport, but also to be good, caring people," Kregling says, cultivating a sense of family, a dedication to giving one's all and a sense of trust strong enough to carry a whole team of Pioneer women those final 60 feet. SHU

A PIONEER FROM THE START

Half a century after his graduation, Martin Swist still feels his connection to Sacred Heart.

IN 1965, Sacred Heart was just in its beginning stages—still a commuter school just three years old—and Martin Swist, then a senior at Andrew Warde High School in Fairfield, was deciding what local college he would attend. Eventually he found himself with Sacred Heart's dean of students, John Croffy.

"He was a fantastic guy," says Swist. "Mr. Croffy took me on a tour and made me feel like [the school] wanted me, that it's where I belonged. That was it. It was a done deal."

From its earliest days, Sacred Heart put an emphasis on social justice, Swist recalls. As one of the first Jewish students to attend and graduate from the Catholic school, that meant a lot to him.

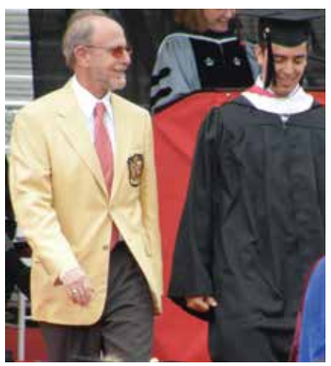
Now, approaching his 50-year class reunion, we had the opportunity to catch up with Swist and marvel a little at the road between 1970 and 2020.

The English major enjoyed his writing classes and also took a number of philosophy courses. His favorite professor, Philip "Doc" O'Shea, made him a better student and a better man. When he wasn't writing or studying, Swist played intramural sports, volunteered in the Big Brother program and frequently ate at Jerry's Pizza. He graduated in 1970 and went on to get his master's in educational media.

Swist taught in Shelburne Falls, MA, a gorgeous town near the Berkshires—a "really great place to live," he says—but he and his wife wanted more. "We wanted a change. We had backpacked through Europe before and we wanted that feeling of immersion."

They started teaching in Saudi Arabia. Swist worked as a library coordinator while his wife taught middle-school art. "We were supposed to be there for two years," he recalls. "We stayed for 17." The school was owned by an airline, which made the couple airline employees. This meant they could spend the weekends traveling and exploring the world.

Their next big move was to Manila, where they taught for two years, and then on to Tokyo, Japan, where they taught in the American School. Swist was the middle-school librarian. "I feel very fortunate to have lived in four different countries with different cultures, communities and lifestyles," he says. "Each one was just right for us in our stage of life."



SWIST AND SON, JASON, AT SHU'S 2007 COMMENCEMENT CEREMONY

When Swist's son, Jason, graduated from SHU in 2007, Swist was thrilled to walk by his son's side at Commencement. It is a long Sacred Heart tradition that if a graduate's immediate family member is an alumnus, faculty or staff member, he or she can process with the graduate on stage to assist with the awarding of the diploma.

The couple returned to Fairfield in 2017, but while shoveling their driveway after a big storm, Swist turned to his wife. "What are we doing?" he asked.

Martin and Jessica Swist now reside in Naples, FL.

Whenever possible, Swist makes sure to check in with SHU. When in town visiting friends and family, Swist will attend a basketball or football game. "I had a lot of good times on campus," Swist says. "Hundreds of people from SHU had an impact on me.

"It's not difficult to stay in touch," he adds. "It's part of me." SHU

THE ART OF THE TARTAN

As the official Sacred Heart University tartan turns 2, we take a quick look back at its journey from bagpipes to bookstore favorite.

IT ALL STARTED when then-prospective students Anthony Frawley and Shane McLaughlin approached Keith Johnston, Sacred Heart University director of bands, with a one-word proposition: bagpipes.

Johnston quickly recognized the opportunity to grow the band. He welcomed Frawley and McLaughlin into the fold, first as their own entity in the organization, but with the intention to expand their numbers and incorporate them into the Sacred Heart marching band in the near future.

In the meantime, a secondary challenge immediately presented itself. For what is a traditional instrument like the bagpipes without the traditional attire to accompany it? The men would need kilts for their band uniforms and, of course, those kilts would need a tartan.

But a true tartan isn't just a pattern of intersecting lines and colors. Those intersections, called setts, are rather like a coded coat of arms telling the story or sharing some meaning for the clan whose tartan it is. Thus the job of writing that story, in word and design, fell to Deb Chute, director of creative services, and Sean Kaschak, multimedia manager for the University.

Central to each sett of the tartan (just as it is to the University itself) is the cross. To form each cross, six threads are woven into each of three lines, as homage to the Holy Trinity as well as a reference to the year of the school's founding: 1963.

The tartan itself needed to be red, of course, tying it to both Pioneer colors and, as always, the Sacred Heart of Jesus. "That's the common thread that connects all we do and defines who we are as an institution," Kaschak says. "The Sacred Heart University tartan displays diversity and complexity working in unison, which is the very fabric of the University." And yes, however heartfelt the sentiment, the puns are very much intended.

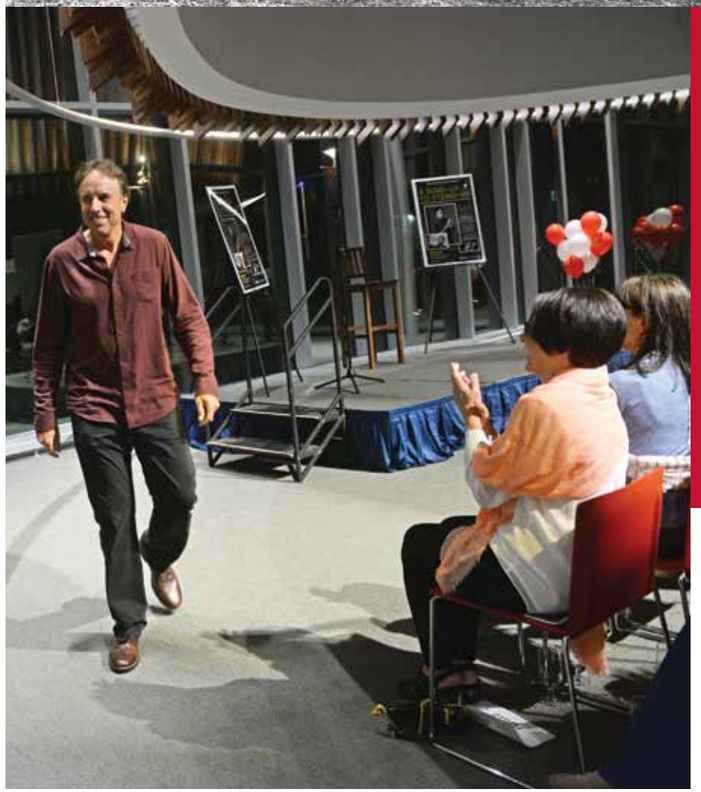
FROM FIELD TO FASHION—
ACCESSORIES FEATURING THE SHU TARTAN ARE AVAILABLE FROM COLLEGIATE TARTAN APPAREL OR ONLINE AT COLLEGIATETARTAN.COM.

Once the design was approved, the Sacred Heart University tartan was registered with the Scottish Register of Tartans (reference number 11939) on October 12, 2017. Announcement of the tartan was held back, however, until the following March when the bagpipers, Frawley and McLaughlin, were finally outfitted with their uniforms and kilts. The delay was because there are no manufacturers of tartan fabric in the U.S. Indeed, there are only two in the world, both in Scotland, designing for everyone from universities to Ralph Lauren. So you can imagine the backlog.

Now that the official tartan exists, there is of course the opportunity to incorporate it into all sorts of apparel and merchandise. SHU tartan scarves and ties, for example, are available for order online at Collegiate Tartan Apparel (www.collegiatetartan.com).

Chute insists, however, that the project was never intended as any kind of marketing ploy. There was just an organic need to outfit the bagpipers in traditional kilts.

"I've always loved tartan," says Chute. "I really enjoyed working on every aspect of this project, from design concepts through to production. Now, getting to see the tartan finally take the field is the icing on the cake." SHU



KEVIN NEALON enrolled at Sacred Heart University in 1971 to begin working toward a degree in marketing and—yes, that's him —playing varsity soccer. After graduating in 1975, Kevin headed west to begin a career in comedy that would ultimately make his a household name via (amongst numerous credits and accolades) a then-record nine seasons in the cast of NBC's *Saturday Night Live* and the award-winning Showtime series *Weeds*. He maintains active ties to the University still, and in 2013 received the Alumni Achievement Award. We look forward to welcoming Kevin — and, indeed, all our alumni, as well as our faculty, staff and current and prospective students – back to campus soon.

FROM THE ARCHIVE

Kevin Nealon, SHU '75

Sacred Heart
UNIVERSITY

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Change Service Requested

It's one thing to read a magazine. It's another to walk the campus, visit the chapel, take in a game or a show, maybe catch up with a former professor or an old friend. Or just marvel at how we've grown.

Come back to SHU. We'd love to see you.

Plan your visit to campus by contacting Todd Gibbs, executive director of development & alumni engagement, at 203.365.4526 or emailing gibbst@sacredheart.edu.

We are Pioneers.