University of San Diego Co-Curricular Outcomes

Introduction
The University of San Diego (USD) values the holistic development of students; nurturing the mind body and spirit activates our Catholic identity and mission. We draw on our foundation as a Catholic, liberal arts institution to articulate the learning that students engage with in all aspects of their experience at USD. A broad base of literature supports this concept and emphasizes that how students engage in activities that influence student learning and development, as supported by research, makes a difference in student persistence and success. (Manning, Kinzie, Schuh, 2013, p.18).

Based on their study of institutions achieving higher than expected levels of student engagement and success, Kuh, Kinzie, Schuh, and Whitt find that student engagement has two key components that contribute to student success. The first is the amount of time and effort students put into their studies and other activities that lead to the experiences and outcomes that constitute student success. The second is the ways the institution allocates resources and organizes learning opportunities and services to induce students to participate in and benefit from such activities. (2010, p. 9)

They go on to identify the practices that characterize the successful institutions they studied including (1) an unshakeable focus on student learning, (2) an improvement-oriented ethos, and (3) a shared responsibility for educational quality and student success between academic and student affairs. These practices were the three that remained significant in their follow up study five years later. A final, new finding from the follow up study indicates that “the nature and mission of student affairs on these campuses were tailored to meet the student’s needs, fit with the culture and mission of the campus, and focused on student learning” (Manning, Kinzie, Schuh, 2013).

The Association of American Colleges and Universities (AAC&U) defines liberal education as “a comprehensive set of aims and outcomes that are essential both for a globally engaged democracy and for a dynamic, innovation-fueled economy” and they articulate a set of outcomes they identify as essential to “enable the full development of human talent” (2007, p. 11). These Essential Learning Outcomes (AAC&U, 2007) include both intellectual and dispositional learning that occur throughout the students’ educational experience, including beyond the classroom. AAC&U has commissioned research on the priorities employers place on the kinds of learning they expect from today’s college graduates to facilitate their success not only at the entry level but also to advance in their organization. Among other important results, Hart Research Associates found that employers’ priorities aligned with AAC&U’s essential learning outcomes, and specifically relevant to dispositional learning, “nine out of ten of those surveyed say it is important that those they hire demonstrate ethical judgment and integrity; intercultural skills; and the capacity of continued new learning” (2013, p. 1).

Drawing on this research and supported by the recent student affairs strategic planning process, the Strategic Oversight Committee on Student Success charged a group of faculty, staff, and students from divisions across the institution to articulate learning outcomes that complement the Undergraduate Learning Goals and Outcomes (University of San Diego, 2011) and integrate the entire student experience; coordinate existing and/or design new intentional, seamless opportunities for students to achieve those outcomes; incentivize student engagement in the outcomes; and assess the outcomes.

This document summarizes five co-curricular learning outcomes developed by teams of faculty, staff, and students. Modeled after the AAC&U Valid Assessment of Learning in Undergraduate Education (VALUE) Rubrics (Rhodes, 2010), each includes framing language, a glossary, outcome definition, and a
rubic and these documents will be used to achieve the remainder of the charge stated above. Each document was drafted with wide input and then reviewed by faculty and staff involved in the process. These documents can be utilized independently, however, some of the concepts are connected and may refer to one another to acknowledge these relationships.

The rubrics attempt to capture differing developmental levels within each dimension however they do so in a linear fashion. We acknowledge that learning and development is not always linear in that students may begin in different places, advance, and revisit at different paces and orders. A student may begin at the “initial” level and move to the “developed” level in one aspect or then move back to “emerging” as they learn. Some students may move to the “advanced” level however, these levels are more aspirational. We intended to keep the highest level within reach for students and expect that they will continue to learn and develop as they graduate and become alumni.

This careful articulation of the learning that students engage with through their co-curricular experience facilitates a more intentional, integrated approach to the programs, activities, services, and experiences we offer students. We will use these rubrics to map our co-curricular offerings to the rubric dimensions which will help us be more deliberate about when and to whom we promote these offerings. Individual programs, activities, services, and experiences will be assessed based on program-level outcomes and we will conduct summative assessment of the co-curricular outcomes by aggregating these program-level assessments and assessing reflective essays from samples of students each year.
USD Co-Curricular Outcome: Authentic Engagement

Framing Language
Authentic engagement is central to the mission of higher education, and especially, the University of San Diego. According to Thomas Ehrlich, one of the main purposes of higher education is to “connect the intellectual or academic content of learning to the development of moral and civic goals” (2000; xxv). Authentic engagement is rooted in the assumptions that “[e]ducation is not complete until students not only have acquired knowledge, but can act on that knowledge in the world” and that a “morally and civically responsible individual recognizes himself or herself as a member of a larger social fabric and therefore considers social problems to be at least partly his or her own” (Ehrlich, 2000). As such, the overarching goal of the authentic engagement learning outcome is to develop individuals who will be “empowered as agents of positive social change” (Coalition for Civic Engagement and Leadership, 2005). These ideas align with our liberal arts and Catholic traditions and our mission of preparing leaders dedicated to ethical conduct and compassionate service.: “The university provides a values-based education that informs the development of ethical judgment and behavior... and seeks to develop ethical and responsible leaders committed to the common good who are empowered to engage a diverse and changing world” (University of San Diego, 2004).

As an ASHOKA Changemaker Campus, USD is committed to providing opportunities for students, faculty, and staff to address social justice issues in ways that will have a positive social impact and a transformational effect on the well being of individuals and social fabric of the community. As engaged citizens we strive to solve social problems using innovative, entrepreneurial, sustainable, scalable, and measurable approaches.

The seven themes of Catholic Social Teaching call members of the USD community to action. Elements of the themes that resonate with authentic engagement include

- the dignity of the human person is the foundation of a moral vision for society;
- every person has a fundamental right to life and a right to those things required for human decency;
- the corresponding duties and responsibilities to one another, to our families, and to the larger society; and
- as one human family, in solidarity, we are called to seek peace, demonstrate stewardship over God’s creation, put the needs of the poor and vulnerable before our own, and respect the basic rights and dignity of workers (United States Conference of Catholic Bishops, 2005).

These themes connect to the concept of social justice which involves both individual agency and a sense of social responsibility to advocate for those at the margins. Advocacy, the first dimension of the rubric, includes individual and collective components. van Reusen (1996) defines self-advocacy as the ability to assertively communicate or negotiate one’s interests, desires, needs, and rights. Advocacy for others requires finding solidarity with the community with whom one is co-operating to effect social change, the second dimension of the rubric. And finally, meaningful dialogue is the practice of inquiry that acknowledges mutuality, a skill that must be practiced to authentically engage.
Glossary

**Active Listening** – removing distractions and focusing on the essence of the exchange, conversation, or interaction; the ability to engage deeply and remain open and willing to fully participate.

**Advocacy** – supporting or defending a concept or cause for self (see self advocacy) or other; requires finding solidarity with the community with whom one is co-collaborating to effect social change.

**Community** – organizations, movements, campaigns, a place or locus where people and/or living creatures inhabit, which may be defined by a locality (school, national park, non-profit organization, town, state, nation) or defined by shared identity (i.e., African Americans, North Carolinians, Americans, the Republican or Democratic Party, refugees, etc.).

**Experiential Learning** – focuses on learning through doing or action as well as making meaning from an experience or process. Examples include immersion experiences, Outdoor Adventure trips, or community services learning activities. It can also accompany academic work through internships and research.

**Immersion** – joining a community for a specified period of time for the purpose of gaining understanding, developing empathy, and exploring solidarity.

**Meaningful dialogue** – the practice of inquiry that acknowledges mutuality, conveys meaning and purpose, and employs active listening.

**Positive Social Change** – the process of collaborating with members of a community to identify, address, and solve issues in a manner that promotes social justice.

**Self Advocacy** – the ability to assertively communicate or negotiate one’s interests, desires, needs, and rights.

**Self Awareness** – the ability to recognize one’s values, identities, and behaviors and acknowledge one’s individuality, separate from the environment and other individuals.

**Social Change** – movement or change that is driven by various forces including cultural, religious, political, or scientific that is made at the community, local, regional, or global level.

**Voice** – communicating one’s specific opinions, motivations, and intentions in an effort to advocate for self or others.

*Note: the concepts of self-awareness and empathy are also included in the Self-Awareness and Purpose and Being, Belonging, Becoming outcomes.*
**Rubric: Authentic Engagement**

**Definition**
Authentic engagement is the ability to demonstrate the values, knowledge, and skills to communicate honestly and deeply with others. It means advocating for oneself and working in solidarity with others for the purpose of promoting positive social change.

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Initial</th>
<th>Emerging</th>
<th>Developed</th>
<th>Advanced</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meaningful Dialogue</td>
<td>Gains awareness of meaningful dialogue skills; begins practicing behaviors that support active listening and opportunities for reflection.</td>
<td>Practices engaging in meaningful dialogue with some others by participating in experiential learning opportunities and reflecting on the impact of the engagement.</td>
<td>Pursues intentional opportunities for meaningful dialogue with the larger campus community to engage issues of positive social change; reflects on the impact of the engagement and makes adjustments to future interactions.</td>
<td>Applies learning from previous encounters; creates meaningful dialogue with local and/or global communities to engage issues of positive social change.</td>
</tr>
<tr>
<td>Advocacy and Using Voice</td>
<td>Recognizes situations when self-advocacy is required.</td>
<td>Explores venues on campus where self-advocacy can be applied and begins practicing using one’s voice in these settings.</td>
<td>Feels confident using one’s voice and practicing self-advocacy; explores opportunities for advocacy of others.</td>
<td>Advocates for oneself and others through immersion and action in local and/or global communities.</td>
</tr>
<tr>
<td>Social Change</td>
<td>Gains awareness of various communities, perspectives, world-views, and opportunities to become involved in campus, local, and/or global issues related to social change.</td>
<td>Participates in community activities, and organizations related to social change in a limited way; begins to reflect on these experiences and evaluate the impact of the engagement.</td>
<td>Participates in and/or leads community activities and organizations related to social change with purposeful and meaningful engagement; evaluates the impact of this engagement.</td>
<td>Actively collaborates with community partners to promote social change; demonstrates a commitment or desire to continue social change work after USD as a life-long practice.</td>
</tr>
</tbody>
</table>
USD Co-Curricular Outcome: Being, Belonging, and Becoming

Framing Language
We use the term “being” to describe the process of understanding who one is in the world in reference to students’ identities. We draw on theoretical perspectives that conceptualize identity as fluid and ever evolving in a person’s life (Holstein & Gubrium, 2000), so our concept of being is directly linked to our concept of becoming. We want students to be able to articulate who they are at this moment in time (being) as well as what kind of person they aspire to be as they grow and develop (becoming).

Within the concept of being we want students to recognize that individuals hold multiple identities, though they are not all equally salient in every set of circumstances. Further, we want them to recognize the multiple dimensions of identity, particularly the difference between personal identity (the way one views oneself) and social identities (the identities or labels that are ascribed to us by others and guide the way that others behave toward us). This is an important distinction for fostering students’ ability to bridge cultural and social differences as they build relationships with people who may challenge their worldview.

In higher education research, the term “belonging” or sense of belonging is widely used and there is little consensus in the literature about a single definition. Key words used to describe and refer to belonging are membership, mattering (Schlossberg, 1989, p.7), relatedness, community, acceptance, and affiliation. Within the context of a values-based, mission-driven institution, we view belonging as a fundamental human need to connect and to be respected and valued members of the USD community. Belonging is something all humans need and may influence behavior. It “refers to students’ perceived social support on campus, a feeling or sensation of connectedness, the experience of mattering or feeling cared about, accepted, respected, valued by, and important to the group (e.g., campus community) or others on campus (e.g., faculty, peers)” (Strayhorn, 2012, p. 3). Under the right conditions, students feel that they are important to the group (e.g., student organization, academic department, etc.) and the group is important to them (Schlossberg, 1989, p.7). It’s a shared responsibility by all at USD to ensure that everyone matters and feels a strong sense of acceptance and community.

The concept of “becoming” assumes change and growth. Theorists such as Evans, Forney, Guido, Patton, and Renn (2009) have studied the many ways students develop during the college years including cognitively, morally, ethically, interpersonally, and spiritually. For the purpose of this outcome, the focus is on gaining a greater understanding of themselves and their connections to the world around them (being and belonging) leading to becoming.

Becoming implies movement from awareness to action. Students who are successfully “becoming” behave in a manner congruent with their identities, values and beliefs. They are integrating their behavior into everyday practice in all facets of their life. Students who are “becoming” act on their sense of purpose and responsibility for others. They work on building alliances and embrace the power of diversity. They are empathic and validate the experiences and perspectives of others. “Becoming” students understand themselves and those around them as dynamic and changing; “becoming” means they are aware of the opportunity for growth. “Becoming” students do not stop...
“becoming” upon graduation. “Becoming” students embrace the idea that learning continues throughout life, they understand learning is most profound when it is active and nurtured.

Glossary
Intersectionality is the interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of privilege or disadvantage.

The terms difference, diversity, diverse, and culture have differing meanings depending on the context and disciplinary perspective. For the purpose of this document, we use the terms difference and culture as they are defined in the *University of San Diego 2020 Strategic Plan for Diversity and Inclusive Excellence* (2013).

“Among people, cultural, political, and economic differences characterize the breadth of the human experience, but difference must be understood as historically determined, socially constructed, and manifesting in hierarchical relationships among and within groups. Difference, at its essence, refers to “distinctions among things” (Bowker & Star, 2003, p. 231), and plays an essential role in how we classify and make sense of the world. The classification of people as different from each other is not without consequence, but hierarchical and infused with the ideological dynamics of power and privilege and disproportionate allocation of resources.

Differences are constructed, maintained, and transformed in culture. Culture, fundamentally, refers to a system of meanings we use to make sense of the world (Geertz, 1973), or a whole way of life (Williams, 1960). Culture operates through both extraordinary moments of meaning-making and in the practices of everyday existence. Difference can be constructed in culture from positions of power, and also from the lived and shared experiences of people and their communities. Regardless of whether human differences are assigned “from above” or created “from below,” some differences matter more than others. Contemporary human differences of historical consequence include gender, race, ethnicity, generational history, culture, socioeconomic class, religion, sexual orientation, national origin, citizenship status, political perspectives, geographic origin, and ability. These, and a growing understanding of other differences, have mattered through history in material ways, and that history continues to shape how they matter.

This complex set of differences and their intersections provides a fertile ground for inquiry, particularly in context of the Catholic intellectual tradition.”

The terms diversity and diverse are used as synonyms for the term difference as it is articulated above.

Note: the concepts of self-awareness and empathy are also included in the Authentic Engagement and Self-Awareness and Purpose outcomes.
Rubric: Being, Belonging, Becoming

Definition
The “Being, Belonging, and Becoming” outcome embodies the idea that students at the University of San Diego explore their sense of self in relation to others from similar and differing backgrounds. It is important for students to find a community(ies) where they feel like they belong and matter, which may encourage and sustain them during their journey. Throughout their time at USD and beyond, students develop the skills necessary to become active citizens willing and able to engage with, support, and validate the experiences of others.

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Initial</th>
<th>Emerging</th>
<th>Developed</th>
<th>Advanced</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultural self-awareness in the context of a diverse community</td>
<td>Identifies one’s own unexamined cultural biases, attitudes, norms, values, and behaviors in relation to others. Recognizes one’s own constellation of identities and their meanings. Acknowledges that people hold different identities than one’s own.</td>
<td>Recognizes new perspectives on one’s own cultural biases, attitudes, norms, values, and behaviors. Feels comfortable with complexities that new perspectives offer. Recognizes one’s own constellation of identities and their meanings and interprets the intersections among them. Identifies own reactions to others’ difference that is experienced as comfortable and others’ difference experienced as uncomfortable. Takes ownership of own reactions.</td>
<td>Evaluates new perspectives on one’s own cultural biases, attitudes, norms, values, and behaviors. Grapples with the complexities that new perspectives offer. Claims one’s own constellation of identities and their meanings and the intersections among them. Explores interactions and relationships with people who hold different identities than one’s own.</td>
<td>Values new perspectives on one’s own cultural biases, attitudes, norms, values, and behaviors. Values the complexities that new perspectives offer. Values one’s own constellation of identities and their meanings and the intersections among them. Seeks out interactions with people who hold different identities than one’s own and participates in sustained relationships with members of other groups.</td>
</tr>
<tr>
<td>Engaging with difference and challenge</td>
<td>Recognizes dissonance and difference.</td>
<td>Engages with difference and dissonance. Seeks clarification of others’ experiences and one’s own personal experiences.</td>
<td>Begins to analyze diverse perspectives.</td>
<td>Demonstrates maturity in interactions with those that hold different worldviews including responding thoughtfully and respectfully.</td>
</tr>
<tr>
<td>Empathy and Compassion</td>
<td>Recognizes the difference between sympathy and empathy. Values empathy and begins to take up a practice that builds capacity for empathy.</td>
<td>Develops active listening skills such as presence, openness, and vulnerability. Recognizes the experience of others.</td>
<td>Engages in opportunities that develop one’s capacity for empathy. Values the experience of others and practices presence, openness, and vulnerability.</td>
<td>Enacts a consistent practice of empathy on a trajectory towards solidarity.</td>
</tr>
</tbody>
</table>
USD Co-Curricular Outcome: Courageous Living and Perseverance

Framing Language
Goodman, Schlossberg, and Anderson (2006) define a transition as “any event, or non-event, that results in changed relationships, routines, assumptions, and roles” (p.33). They add that the event must have meaning for the individual to be considered a transition. For college students, the opportunity for transition abounds in the variety of complex and changing relationships in which they engage, the identity and status shifts they experience, and other psychological stressors they encounter. At these moments of transition, it is critical that they learn and practice resilience. Neill (2006) defines resilience as “an individual’s capacity to thrive and fulfill potential despite or perhaps even because of ... stressors” (What is Psychological Resilience? para. 4). Today’s college students struggle with this ability and we must address this gap to help them “not only to cope well with unusual strains and stressors but actually to experience such challenges as learning and development opportunities” (Neill, 2006, What is Psychological Resilience? para. 4). Neill goes on to point out that “resilience is a dynamic quality, not a permanent capacity” that requires “self-renewal” to continually draw upon in times of challenge rather than be negatively impacted by them. (2006, What is Psychological Resilience? para. 5).

The Courageous Living and Perseverance learning outcome addresses these ideas by exploring three dimensions:

1. Willingness to risk articulates development from an understanding that addressing challenge requires personal risk to internalizing the practice of risking as appropriate.
2. Resilience and perseverance spans the development from identifying one’s natural tendencies for coping with challenge and stress to practicing self-renewal to bolster resilience capacity.
3. And learning from disappointment progresses from acknowledging the reality of disappointment to demonstrating maturity in response to disappointment and articulating key knowledge gained.

Glossary

Challenge - The perception that a task or situation exceeds one’s comfort zone or capabilities; thus the challenge will require a person to find “something extra”. Challenge should ideally trigger positive emotions such as excitement and confidence as well as the trepidation of fear and doubt.

Disappointment - The feeling of being let down or defeated (unique to that individual).

Failure - The perceived negative result (action) of a challenge.

Risk - The perception of the likelihood of loss or gain while weighing action or inaction.
Rubric: Courageous Living and Perseverance

Definition

**Courageous Living** is the ability to take perceived risks or challenges to develop one’s authentic self, and a willingness to explore options and stand up for one’s beliefs and values. It is the ability to respectfully disagree with others and acknowledge their point of view, and to learn from or accept disappointments or failures. **Perseverance** is a continued desire to succeed through adversity or overcome a challenge and demonstrate resilience despite difficulties or failures.

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Initial</th>
<th>Emerging</th>
<th>Developed</th>
<th>Advanced</th>
</tr>
</thead>
<tbody>
<tr>
<td>Willingness to risk</td>
<td>Recognizes that addressing challenges and stressors requires personal risk.</td>
<td>Develops the courage to expend personal risk in addressing challenges and stressors.</td>
<td>Acknowledges the potential benefit of expending personal risk and practices the willingness to risk.</td>
<td>Internalizes a propensity to expend personal risk while discerning appropriate levels of risk.</td>
</tr>
<tr>
<td>Resilience</td>
<td>Identifies how one responds to challenges and stressors; differentiates one’s view of challenge as an opportunity for growth versus an insurmountable problem.</td>
<td>Critiques personal process for dealing with challenges and stressors; seeks out additional methods for dealing with challenge.</td>
<td>More frequently views challenges and stressors as opportunities for growth as opposed to an insurmountable problem. Cultivates positive sources of support and distances oneself from ineffective responses.</td>
<td>Applies skills learned to face challenges. Develops sustained capacity for resilience by practicing self-renewal.</td>
</tr>
<tr>
<td>Learning from disappointment</td>
<td>Acknowledges the reality of disappointments and uncertainty.</td>
<td>Identifies how one responds to disappointments; reflects on feelings of disappointment and uncertainty.</td>
<td>Accepts disappointment and uses skills acquired to respond with resilience.</td>
<td>Demonstrates maturity and resilience in responding to disappointment; articulates key knowledge gained from experiencing disappointment.</td>
</tr>
</tbody>
</table>
USD Co-Curricular Outcome: Self-Awareness and Purpose

**Framing Language**

The need for attention to this learning outcome is unequivocal in the student development literature. For example, Astin, Astin, and Lindholm (2011) argue that “while higher education continues to put a lot of emphasis on test scores, grades, credits, and degrees, it has increasingly come to neglect its students’ inner development – the sphere of values and beliefs, emotional maturity, moral development, spirituality, and of self-understanding” (p. 2). Similarly, Chickering, Dalton and Stamm (2006) suggest that since the literary and philosophical traditions that constitute the core of a liberal arts education are grounded in the maxim “know thyself,” higher education’s relative lack of attention to students’ interior development is deeply problematic. It is this sphere, this domain of inner development, which the learning outcome “Self-Awareness and Purpose” seeks to illuminate.

The work of Robert Kegan (1982), suggests that by the time most students reach the university they have likely “sufficiently internalized the cognitive structures, aesthetics, customs, mores, and expectations” of their culture “such that their thoughts and actions naturally reflect the internalized epistemological and moral systems” needed to make meaning of the world. The challenge before these students is then what he calls “the Self-Authoring Mind” in which the individual can “internalize divergent points of view and author her or his own independent one.” (1982). Patricia King and Marcia Baxter Magolda argue that “the achievement of self-authorship” should be considered “a central purpose of higher education.” (1996, p. 163-173).

According to Eric Erikson, identity refers to a “persistent sameness within oneself (‘self-sameness’) and a persistent sharing of some kind of essential character with others” (1980, p. 109). As this understanding of identity connects self-knowledge with the ability to interact with others based on that knowledge, it will serve as a foundation for this learning outcome.

Erikson’s identity dimension correlates with the “self-awareness portion of this learning outcome and the impact dimension captures the “purpose” portion. The third dimension, uncertainty, was included based on our conviction that students need to navigate, reflect on, and manage uncertainty as they come to understand both identity and impact.

Across all three dimensions, there is an ongoing process of negotiation. In the identity dimension, for example, students are negotiating their identity first as distinct from their parents, then as distinct from their peers, and finally as their own. Similarly, in the impact dimension, students are negotiating the impact of their actions on themselves and others, as well as how those impacts align with the other aspects of their self-awareness and purpose. Finally, in the uncertainty dimension, students are negotiating the fundamental reality of uncertainty, coming to terms with it, and (ideally) learning how to manage and act in the midst of it.
Glossary
In this context, spirituality is defined as “living out what one most values.” It encompasses a faith commitment or religious identity but also includes how well one lives in alignment with that commitment and identity.

Values is similar to spirituality but broader. It includes commitments understood to be distinct from those related to an explicit faith commitment or religious identity. Examples might include excellence, integrity, kindness, and/or self-care.

Espoused values refers to an individual’s (or an organization’s) stated values and rules of behavior; espoused values are how individuals represent themselves both to themselves and to others. They may or may not vary from the values that actually guide their actions and decision-making.

Identity - individuals hold multiple identities such as race, ethnicity, gender, socio-economic status, sexual orientation, though they are not all equally salient in every set of circumstances. Individuals also hold multiple dimensions of identity, particularly personal identity (the way one views oneself) and social identities (the identities or labels that are ascribed to us by others and guide the way that others behave toward us).

Note: the concepts of self-awareness and uncertainty are also included in the Authentic Engagement, Being, Belonging, Becoming, and Courageous Living and Perseverance.
**Rubric: Self-Awareness and Purpose**

**Definition**
Self-Awareness and Purpose seeks to address the question of vocation: Who am I called to become? To do this, vocation is divided into two component questions: Who am I? and What impact do I most desire to make in this world? The second question depends on insight gained from the first; in other words, the impact one most desires to make ought to flow from one’s self-awareness, including one’s values; spirituality and faith tradition; cultural, racial, socioeconomic status; gender; and sexual orientation.

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Initial</th>
<th>Emerging</th>
<th>Developed</th>
<th>Advanced</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-Identity</td>
<td>Views self primarily as an isolated individual.</td>
<td>Views self primarily through relationships with others.</td>
<td>Differentiates one’s individual identity from that of others.</td>
<td>Views oneself as an individual in relationship with others.</td>
</tr>
<tr>
<td></td>
<td>Recognizes one’s family’s, friends’ and/or one’s own values, spirituality, and faith tradition - as well as how those aspects are impacted one’s personal and social identities.</td>
<td>Explains/articulates an expanding understanding of one’s own values, spirituality and faith commitment - as well as how those aspects are impacted by family and friends, and one’s personal and social identities.</td>
<td>Distinguishes one’s emerging values, spirituality and faith commitment from that of family and friends - some awareness of how values, spirituality and faith commitment are impacted by one’s personal and social identities. Analyzes and evaluates how those aspects of oneself are changing.</td>
<td>Appropriates and/or creates one’s own (as opposed to one’s family’s or friends’) values, spirituality and faith commitment. Articulates why these values, spirituality and faith commitment are important. Makes decisions related to future career field and/or graduate school based on one’s own interest, passions and knowledge of self. Emerging awareness that one is not defined by one’s career and/or work. Values the importance of vocational discernment and the need to continually engage in vocational discernment by asking “Who am I called to become?”</td>
</tr>
<tr>
<td></td>
<td>Considers choice of major and future career field within the context of family’s, friends’ or other’s expectations.</td>
<td>Considers choice of major and future career field in the context of one’s experience on campus (i.e., classes taken, student involvement, conversations with faculty and staff). Begins to recognize the importance of vocation and the question “Who am I called to become?”</td>
<td>Developing recognition of the importance of vocation and the question “Who am I called to become?” Reflects individually and communally on one’s life meaning and purpose.</td>
<td></td>
</tr>
<tr>
<td>Impact</td>
<td>Limited ability to recognize one’s potential to impact others. Limited understanding of the impact of one’s actions beyond personal sphere.</td>
<td>Recognizes the impact of one’s actions and decisions, including factoring in the impact on self and others.</td>
<td>Analyzes and understands the impact of one’s actions and decisions on self and others.</td>
<td>Decides and acts in ways that are congruent with one’s values and which reflect purpose and intentionality. Beginning to live one’s espoused values, distinguishing inconsistencies between actions and beliefs.</td>
</tr>
<tr>
<td>Uncertainty</td>
<td>Limited recognition that aspects of life (i.e. identity and impact) are uncertain and evolving. Limited ability to access one’s feelings and opinions, express vulnerability and/or articulate what one doesn’t</td>
<td>Recognizes that uncertainty is a part of life and thus not a problem to be solved. Emerging awareness that often there is no one right answer.</td>
<td>Articulates vulnerability related to not knowing and shares it with others appropriately.</td>
<td>Plans and acts with purpose and intention in the midst of uncertainty. Growing awareness that there often is no one right answer as well as increasing ability to articulate one’s tolerance and experience with uncertainty.</td>
</tr>
</tbody>
</table>
USD Co-Curricular Outcome: Self-Care and Healthy Relationships (formerly Life Skills)

Framing Language
The self-care process includes various aspects of wellness such as physical, emotional, social, intellectual, financial, occupational, environmental, and spiritual. They are defined as follows:

- **Emotional wellness** is a process that centers on the ability to be aware of and accept a range of feelings, such as anger, fear, happiness, and sadness, in oneself and others. It includes one’s capacity to manage emotions and related behaviors, to realistically assess strengths and limitations, to develop balance between independence and interdependence, and to cope effectively and flexibly with stress and disappointments. Emotional wellness serves as a foundation to establish a sense of self-worth, form mutually satisfying relationships with others, and seek and offer support as needed.

- **Environmental wellness** is a process that involves learning about and contributing to the health of the planet through active stewardship. This involves establishing a sustainable lifestyle, protecting natural resources, and eliminating pollutants and excessive waste. Environmental Wellness also includes having a respect and awareness of the surroundings and playing an active role in community crime prevention and emergency preparedness.

- **Financial wellness** is a process of managing resources in order to access and sustain life-enhancing material goods and services. It involves setting realistic goals and living within one’s means. Financial wellness is attained by acquiring and using knowledge, skills, and values to make balanced daily decisions, create and maintain effective budgets, avoid debts and obligations that cannot be met, fulfill good stewardship of resources, and contribute to economic stability and fairness.

- **Intellectual wellness** is a process which involves valuing education and engaging in lifelong learning. One pursues activities that increase knowledge, develop moral reasoning, foster critical thinking, promote creativity, and expand worldviews. Additionally, one appreciates the art of different ways of knowing such as, intuition and empathy.

- **Occupational wellness** is a process of negotiating lifework in a manner that is both stimulating and inherently fulfilling, while balancing personal and family commitments. Occupational wellness is enhanced by lifework that is congruent with one’s values, beliefs, and goals; that demonstrates a strong work ethic, commitment to service and social responsibility, and that values professional development.

- **Physical wellness** is a process of adopting knowledge, skills, and values that enhance health. This involves accepting, embracing and acting in accordance with the body’s limitations and potential. Improved physical health is attained and maintained by regularly engaging in recreational and physical activities, practicing preventative health care, accessing quality health care, avoiding risk behaviors, and leading a healthy lifestyle.

- **Social wellness** is a process of developing a network of relationships available for support and sharing of life experiences. These relationships are based on interdependence, mutual trust, respect, empowerment, and cultural competence. One engages in relationships with diverse groups of people, issues, and programs which guide self-authorship, while seeking to promote a more just and harmonious society.

- **Spiritual wellness** is a process of nurturing holistic growth in concert with one’s deepest beliefs and values. The engagement of critical
reflection upon the meaning of one’s life experience in dialogue with broader faith traditions and in community with others supports spiritual wellness. This leads to an equilibrium and maturity that empowers meaningful participation in a community of faith, ethical conduct, compassionate service, and concern for pressing societal needs. Spiritual wellness also encompasses a respect and appreciation for differing values and beliefs.

The development of healthy relationships occurs within family systems, friendships, dating relationships, work experiences, and other communities.
Rubric – Self-Care and Healthy Relationships

**Definition**

**Self-care** is self-initiated and purposeful behavior to care for one’s personal well-being in an effort to achieve one’s optimal potential through promoting a holistic balance of mind, body and spirit. **Healthy relationships** are built on trust, respect, open communication, and the ability to work through disagreements. They honor individual differences and personal boundaries and empower individuals to make personal decisions. They are growth promoting. Individuals provide support for one another without sacrificing themselves or compromising values.

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Initial</th>
<th>Emerging</th>
<th>Developed</th>
<th>Advanced</th>
</tr>
</thead>
<tbody>
<tr>
<td>Healthy Relationships</td>
<td>Differentiates between “healthy” and “unhealthy” relationships.</td>
<td>Evaluates one’s own relationship health and applies skills to build healthy relationships (includes letting go of unhealthy relationships).</td>
<td>Analyzes one’s own relationships, identifies and determines which relationships to invest in and which relationships to let go.</td>
<td>Creates and maintains healthy relationships and boundaries.</td>
</tr>
<tr>
<td>Self-care</td>
<td>Identifies components of self-care and imitates positive self-care behaviors.</td>
<td>Recognizes personal responsibility for self-care and identifies when help or support is needed.</td>
<td>Personally initiates help-seeking support when needed and develops and applies a plan for personal self-care.</td>
<td>Evaluates and adjusts self-care behaviors to obtain and maintain optimal health.</td>
</tr>
</tbody>
</table>
References


Boston, MA: Harvard University Press.


University of San Diego. (2011, March). *Undergraduate learning goals and outcomes*. Retrieved from
http://www.sandiego.edu/curriculum/resources/learning-goals.php