

Winter 2012

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WENDT CHARACTER INITIATIVE UNIVERSITY OF DUBUQUE

“Just Do What’s Right”

Mayor Koldenhoven, a Profiles in Courage Award winner, spoke to our Wendt Scholars, campus, and Dubuque community on October 22nd in the McCormick Gym.

“I recommend this speech to everyone I know,” exclaims Professor Dick Smith. “It was a simple speech from a humble man. ‘Just do what’s right’ is something we all need to hear.”

Mayor Koldenhoven, our first Michael Lester Wendt Lecture of the year, also discussed immigration concerns in Professor Ben Bartels’ criminal justice class.

Mayor Koldenhoven was awarded the Profiles in



Courage Award in 2002 by Caroline Kennedy and the [John F. Kennedy Library Foundation](#) for the stance that he took to uphold religious freedom. As mayor

of Palos Heights, Koldenhoven faced intense opposition from a city council and



city residents that did not want to allow a group of Muslims to purchase a local church in order to convert it into a mosque.

His is a story of someone who stands up to religious intolerance on the basis of the First Amendment and Jesus’ command to “love your neighbor.” As a result of his political courage, he received the Profiles in Courage award.

“Dean Koldenhoven’s courageous stance, based on principle, gives us an example of what it means to live in community and have integrity of character,” said Annalee Ward, director of the Wendt

Center for Character Education.

Wendt scholar Tahir Mahmudov thinks Mayor Koldenhoven “made the correct decision at a hard time. . . . I believe that if the world had more individuals who did what is right and did not fall under the pressure of the majority, it would be a better place. We as individuals should respect each other’s religious beliefs and not stereotype individuals because of their religion or race.”

Missed the opportunity to see his inspirational story? You can watch Mayor Koldenhoven’s lecture here: <http://www.youtube.com/watch?v=ly204B3SZEw>

Ultimately, Mayor Koldenhoven was voted out of office. A career in politics was worth far less to him than upholding the principles of democracy and the values of neighborly love.

Wendt Scholars' Program

Annalee Ward



What is the Wendt Scholars' Program? That's a question that took me by surprise as I'd mistakenly assumed everyone knew about it.

The Wendt Scholars' Program is one prong of the Wendt Character Initiative begun in 2004 to promote intellectual understanding of and personal commitment to lives of purpose and excellent moral character.

This year 60 students chosen out of approximately 130 applications receive \$3000 scholarships for their participation in the Scholars' Program.

The Program meets Monday nights from 6:00 to 7:30. Five faculty and staff mentors and I developed a curriculum for the year based on

the theme *Shaping Character for Lives of Purpose*. This fall we took up fundamentals of character development as rooted in the Christian Story. We engaged questions that explored the why of service, the nature of moral decisions, the application of ethical theory to decision making, how virtue is a part of good character, the need for academic integrity, and gratitude.

The spring semester we will focus on *Stewardship for Lives of Purpose*. We'll explore how to best use the financial resources God has provided us with as well as investigate good environmental stewardship practices.



Wendt Scholars' Reflections

Being a Wendt Scholar is a privilege, and I think that knowing it is a privilege has really motivated me in all the decisions I make.

When I make decisions I don't only think how does this look for my reputation, but also does this look like a good thing for a Wendt Scholar to do?

I make sure that I put 100% effort into everything I do not only for myself, but also because I am a Wendt Scholar and that is what we do. I am not only representing my own name but also the Wendt name.

Jacob Ricketts

We are meeting once a week, and taking one step at a time trying to make a difference . . . All of our discussion topics not only benefit our lives, but if we use our tools properly we can benefit everyone's lives around us as well.

Wendt has helped me think about my future, and how my character follows me everywhere I go.

Michelle Finnegan

Wendt has taught me to service people because it is the right thing to do instead of because we have to.

Brett Hanson

I love being able to provide service in the community, to be able to contribute and give back. I know I could do this without Wendt, but Wendt helps me think about how my character ties in with the service I am completing.

Michelle Finnegan

Community Service: Wendt Character Scholars

“Students amaze me at what big things they can do given a little direction and opportunity,” notes Dr. Adam Hoffman, Wendt Mentor.

Scholars complete at least 15 hours of service per semester actually averaging 20-25 hours. Current scholars shared 920 hours with the community this semester.

“The service project, and the Wendt scholar program as a whole, is a meaningful reminder to the students that truly being a UD student means more than attending class,” says Hoffman.

Scholars pursue their vocational passions as well as Wendt guidelines in choosing their service.

Experiences vary from mentoring and tu-

toring younger students in the Dubuque County

- ◆ Our service should be something freely given; we don't accept pay for it.
- ◆ Our service is something that glorifies God and not ourselves.
- ◆ Our service benefits someone other than ourselves.

and City schools or Big Brother, Big Sister, to working on Blood Drives, helping DuRide, a local non-profit that provides transportation to senior citizens, or even bringing awareness to stop human sex trafficking. They help with campus ministry, clean up our communi-

ty parks, and work with the Dubuque Humane Society.

During the semester we try to schedule a large Wendt group community service project as well.

This fall two groups traveled to Cedar Rapids to assist Matthew 25, an organization committed to continue flood relief and urban community restoration. Hoffman and his group bought food with their group's food allowance and spent time at the Dubuque Rescue Mission serving meals.

The Wendt Initiative seeks to foster a community of character. Take the challenge to care about our community through service. Get out and get involved.



Wendt Scholars bring groceries and serve at the Dubuque Rescue Mission.

Gratitude Week 2012

Wendt Scholars celebrated Gratitude Week November 12-16 by sending thank you messages to veterans, creating a photo card for various campus departments, hosting breakfast for maintenance staff, having students and faculty sign giant cards for each other, and working with Advancement to thank alumni for their support.

The vision for a week-long campus celebration of gratitude is catching on. The Bell Tower staff baked and distributed cookies to various offices. Advancement started Philanthropy week to thank donors. And perhaps you too caught the vision and celebrated in your own way.

Advancement Office's Philanthropy Week employed Wendt student volunteers to help educate other students about the idea of philanthropy at UD, why it matters and how the UD community gives back. More than 300 students signed 150 thank you note cards for

Alumni Board Members, Class Agents and other UD alumni. Students were encouraged to say who they were thankful for on campus. You can find their video here: <http://www.youtube.com/watch?v=yMO-93gQhHU>.

Ben Snyder, the assistant director for annual giving observed, "the Wendt students were hard-working and dedicated volunteers."



Hard at work Wendt mentors: Phil Jamieson, Janet Jamieson, Annalee Ward, Lindsey Konken, Roger Ebertz, and Adam Hoffman.

Wendt Spring 2013 Lecture

Mark your calendars for the spring Michael Lester Wendt Lecture on Monday, April 8. The evening will feature a short film and talk by Dr. Susan Drake Emmerich about her work doing community-based environmental stewardship and conflict resolution from a faith perspective.



For decades environmentalists and watermen battled over polluting the Chesapeake Bay. This all changed when a stranger arrived and began challenging long-held fishing practices with a message of creation care.

Emmerich is currently a consultant with Emmerich Environmental Consulting as well as directs the Creation Care Program for the Center for Law and Culture housed at Olivet Nazarene University. Through both positions she implements her innovative stewardship and sustainability approaches as a ministry of reconciliation to benefit communities in conflict over environmental and economic issues.

The film will be part of the Julien Film Festival and will also be shown on campus.





The University of Dubuque's Student Handbook Policy on Academic Dishonesty: Academic dishonesty is defined as, and is not limited to cheating, plagiarism, fabrication of information, non-permitted collaboration on assignments, and misrepresentations of student status. Knowingly making false allegations of academic dishonesty against any student will itself be considered a form of academic dishonesty.

For more information on the academic dishonesty policies and procedures, please see pages 80-83 in the Student Handbook.

Academic Integrity in a Culture of Cheating

Lindsey Konken, Student Activities Director

The statistics are beyond staggering. In some studies, up to 80% of high-achieving high school students and 75% of college students admit to cheating. 21% of students who say that cheating is “unacceptable” still engage in cheating behaviors. More than half of teenagers say they have cheated on a test during the last year. 34% have done it more than twice.¹

The methods can be more surprising than the statistics. Photoshopped lessons on YouTube create fake soda bottle labels. Rubber bands stretched to their limits hold jotted notes unnoticed around a wrist. Hundreds of profitable websites offer to professionally write essays for a small fee.

If it were just about the ease of accessing information, maybe more of us would cheat. After all, technology makes it easier than ever with more information at our fingertips than ever. And cheating is a pretty low-risk way to try to get ahead, with few getting caught and many actually ending up with higher GPAs than non-cheaters. So what keeps us from cheating if it's not risk, consequences, or methods?

How we view academics and cheating must be closely linked to how we view the world around us, to our beliefs and values. When we connect what we believe to how we behave and make that connection in all areas of life, even little cheats and tricks to help us pass a test or fill an essay might suddenly tug at our sense of right and wrong.

The Wendt Scholars, in a recent evening session, discussed what values influenced their actions in

regard to academic integrity, noting professionalism, self-confidence, integrity, the golden rule, respect, honesty, and others. The University also holds a set of institutional values that inform policies such as the academic integrity policy. The value of integrity encompasses “living lives that are true; lives characterized by honesty and wholeness; lives that are complete, whole, and grounded in the Christian tradition,” in all areas of life, even our academic lives.²

¹<http://researchnews.osu.edu/archive/studentcheating.htm>

² UD Student Handbook

Wendt Scholars reflect on UD's academic integrity policy and the idea of an honor code.

Freshman Megan Loes said, “these are the rules that have been expected of me my entire life. I honestly would have been disappointed if the school expected anything less.”

Senior Monalisa Khiba, learned something new in her review of the Handbook. “I was surprised by the ‘non-permitted collaboration on assignments’ because sometimes it is easier to work in a group or with a friend on an assignment. I guess now that I know, it will be in my best interest to ask the professor if it will be okay to work on an assignment with a friend.”

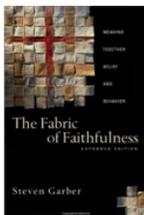
Seminarian Andy Smothers commented on an honor code: “I do believe an honor code would be difficult to make truly effective. In our society today, honor seems less valued. Society even seems to believe shame to be inappropriate in many cases where evidence is rather clear that a given incident did happen. We should be a forgiving society but also one that holds one another responsible for our actions.”

Fall Faculty/Staff Book Discussions

Twenty-seven faculty and staff members engaged in multiple book discussion groups this fall around Arthur Holmes', *Shaping Character: Moral Education in the Christian College* and



and Steven Garber's *The Fabric of Faithfulness: Weaving together Belief and Behavior*.



Steven Garber's *The Fabric of Faithfulness: Weaving together Belief and Behavior*.

"I find the book club to be invigorating and refreshing, says Alan Garfield, CGIM Department Chair, not only because of the ideas in the book (*Fabric of Faithfulness*) but because the book club gives me a chance to sit down and chat with colleagues, something that I simply can't find time to do otherwise.

"I know some of my colleagues lunch together, but for those of us who have lunch hour classes, this kind of informal sharing is blocked.

And we talk with purpose in the book club. It is important for me to see that other teachers also don't believe our students want to know solely how "to be a money-making machine" from the University.

"This gets down to the real question of education, but for what purpose? In this way, the book club is like a mini-sabbatical for me."

Dr. Brian Hallstoos, faculty in History, has been a member in both book discussions and says, "our reading discussions nurture my identity as a mentor to students in and beyond the classroom. They also strengthen my

friendship and sense of community with UD colleagues."

"Is it possible to so educate students that they are prepared for making sense of life over the course of life, developing the necessary integrity and coherence to stand against the pressures of modern and postmodern life?"

Garber

"Common themes about moral education persist: the importance of inner virtues as well as overt behavior, the inseparability of moral from spiritual development, and our need for both guidance and grace."

Holmes

Spring Book Discussion

Need a New Year's Resolution? Plan on joining a book discussion group in the spring. We'll take up the topic of vocation with *Make Your Job a Calling: How the Psychology of Vocation Can Change Your Life at Work*.

"Education must be oriented to preparation for a calling and not just training for a career." Garber

While writing for a non-Christian audience, authors Bryan J. Dik and Ryan D. Duffy acknowledge a spiritual dimension to calling, speaking about a "transcendent summons." They explore the concept mindful of its historical meaning and its other-centeredness, while at the same time unpacking its meaning in today's cultural context.

"Over the course of four sections, the authors define the idea of calling, review cutting-edge research on the subject, provide practical guidelines for discerning a calling at all stages of work and life, and explore what calling will look like as workplace norms continue to evolve. They also take pains to present a realistic view of the subject by unpacking the perils and challenges of pursuing one's higher purpose, especially in an uncertain economy.

The lessons presented will resound with anyone in any line of work and will show how the power of calling can beneficially shape individuals, organizations, and society as a whole" (amazon.com).

Interested in joining our spring Faculty Discussion? Contact Maria at mperezfisher@dbq.edu or x3440.

Make
Your
Job a
Calling

*How the Psychology of Vocation
Can Change Your Life at Work*

BRYAN DIK, Ph.D. — RYAN DUFFY, Ph.D.

Wendt Scholars Program

Do you have students who should be Wendt Scholars?

Wendt Scholar Applications are due *January 31* for the 2013-2014 Academic Year.

Applications and reference forms can be found on the Wendt site (top right link on UD's home page) at <http://wendt.dbq.edu/applyCurrent.cfm>.

A Good Life

Paul Jensen

Earlier in the semester Paul Jensen spoke to Wendt Scholars about the challenges of virtue in their cultural context. He shares a version of his comments here.



Do we have a duty to make something good of our lives? Let's suppose we do. If so, we ought to think carefully about what contributes to human well-being as compared to what impoverishes life and degrades humans. These are large topics, worth a lifetime of study, and only a fool would presume to give a definitive response in a few sentences. So, what follows is a brief attempt to prime your mental pump.

Start with the bad news and get it out of the way. We know well the kinds of behavior that degrade humans. The bad news, according to sociologist Christian Smith and his team of researchers, is that

an uncomfortably large number of American emerging adults (18 to 23 year olds), display behavior that degrades and impoverishes them. Smith and his team document this in their book aptly titled *Lost in Transition: the Dark Side of Emerging Adulthood*. Their scientific sampling confirms that emerging adults are morally adrift, captured by consumerism, frequently intoxicated, creators and victims of the "hooking up" culture, and civilly and politically disengaged. What's to be done?

Identifying degrading behavior is a first step, but something on the positive side of the ledger is also required. In the past 30 years, moral philosophers, to their great credit, have recovered the ancient tradition of virtue – moral and intellectual human excellences acquired by action.

From Plato and Aristotle, Christian medieval philosophers identified four classical virtues – prudence, temperance, courage, and justice -- and added to them three Christian virtues of faith, hope and love – the seven cardinal virtues. That these virtues have failed to make

their way into the lives of emerging adults is tragic.

However, despair achieves nothing and undermines Christian hope as well. So, wherein does hope lie?

Philosopher John Hare has offered a simple model of morality: there is first a moral demand followed by our realization that the demand is too high for us to reach -- a few days of sincere effort to live the golden rule should convince us. The hole between the moral demand and our human inability Hare calls the "moral gap." This gap is seen all too well in emerging adults, but it is

I thought the best point that Dr. Jensen had in his speech was that more effort doesn't help you live a great life. . . . The power of prayer is an unbelievable thing but that is just one of the many things he says a person needs to live a virtuous life.

Jacob Ricketts

present in us all.

What we need, then, is God's assistance. And, fortunately, what Christian writers from St. Paul onwards have taught us is that God's grace is available to all who ask.

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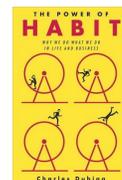
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A Note from the Director

We walk out of the grocery store and head down the parking lot aisle to our car. But wait. It's not there. Where did we park? I'm frustrated because my husband chose a different area than where I usually park. We now have to spend the energy to stop and think—where is the car?

Thus motivated, I picked up the book by Charles Duhigg, *The Power of Habit: Why We Do What We Do in Life and in Business*. Habits are powerful things, but the author argues that understanding the science behind them enables us to make changes that we so often wish for.



It's definitely a book which doesn't account for sin in our lives, but it does provide some interesting insights about how habits function and how the habit loop involves cues, routines and rewards. Building habits can save time and energy. I don't have to think each time I exit the grocery store.

How might the knowledge of habits affect the work of character formation I wondered? For one thing, bad choices about cheating, for example, can quickly become habitual. But it also reminds us that good choices can become lifetime habits. Consistency and routine can help make good moral character "stick." Habits of integrity enable us to "just do the right thing."

As you reflect on this semester and look to the new year, may you be challenged to build habits of character that model "the right thing."




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