The History of Loyola University of Chicago's Rome Center of Liberal Arts, 1962-1977

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THE HISTORY OF LOYOLA UNIVERSITY OF CHICAGO'S
ROME CENTER OF LIBERAL ARTS
1962-1977

by
Gregory J. Riccio

A Dissertation Submitted to the Faculty of the Graduate School
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VITA

The author, Gregory John Riccio, is the son of Daniel J. Riccio and Felicia Pacelli Riccio. He was born December 29, 1950, in Chicago, Illinois.

His elementary education was obtained at St. Mary's in Riverside, Illinois, and secondary education at Fenwick Dominican High School, Oak Park, Illinois, where he graduated in 1968.

In September, 1968, he entered Loyola University of Chicago and attended the Rome Center of Liberal Arts during his sophomore year. In June, 1972, he received the Bachelor of Arts with a major in Political Science. While attending Loyola University, he was an officer in the Italian Club and served in the student government at the Rome Center.

In September, 1972, he began an assistantship in the Department of Foundations in the School of Education of Loyola University of Chicago. In February, 1974, he was awarded the Master of Education degree.

While completing course work for his doctorate, he taught as a Lecturer in the Department of Foundations and in the Department of Curriculum and Instruction. From September, 1976 to June, 1978, he taught history at a Catholic high school in Chicago. In May, 1973, he was awarded the Doctor of Philosophy degree in Comparative-International Education.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>ACKNOWLEDGMENTS</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>LIFE</td>
<td>iii</td>
</tr>
<tr>
<td>CONTENTS OF APPENDICES</td>
<td>v</td>
</tr>
<tr>
<td>PREFACE</td>
<td>vi</td>
</tr>
</tbody>
</table>

## Chapter

1. INTRODUCTION ........................................ 1

2. INCEPTION, FOUNDING, AND PHILOSOPHY .......... 13


4. VILLA TRE COLLI (1966-1972) .................... 39

5. VILLA MARIA TERESA (1972-1977) ............... 59

6. SUMMARY AND CONCLUSIONS ....................... 80

REFERENCES ........................................... 102

APPENDIX A ........................................... 108

APPENDIX B ........................................... 113

APPENDIX C ........................................... 115

APPENDIX D ........................................... 118

APPENDIX E ........................................... 123

APPENDIX F ........................................... 130

APPENDIX G ........................................... 133

APPENDIX H ........................................... 143

APPENDIX I ........................................... 147

APPENDIX J ........................................... 150
CONTENTS OF APPENDICES

APPENDIX A - Plan of Cooperative Program Between Loyola University, Chicago, and Other Colleges and Universities in the Loyola Rome Center of Liberal Arts

APPENDIX B - List of Cooperating Schools

APPENDIX C - Course Offerings and Faculty for the 1962-63 Academic Year

APPENDIX D - Colleges and Universities Represented at the Rome Center from 1962-1977

APPENDIX E - Rome Center Faculty, 1962-1977

APPENDIX F - Rome Center Administration, 1962-1977

APPENDIX G - Rome Center Survey Dated 28 April 1975

APPENDIX H - Rome Center Course Offerings, 1967-68

APPENDIX I - Rome Center Course Offerings, 1977-78

APPENDIX J - Plan of Rome with Rome Center Campus Locations
PREFACE

The primary method of research used to prepare this dissertation was historical and relied on the use of documentary sources. The subject of this documentary research was the general literature of international education and material related directly to the Loyola University Rome Center, especially the files of the Rome Center office in Chicago. Interviews with students, faculty, and the administration of the Loyola University of Chicago Rome Center of Liberal Arts were used to elaborate on the information gained by the study of the pertinent documents. When possible, interviews were conducted with major participants in the development of the Rome Center.

A preliminary step in undertaking the writing of this dissertation involved research into the literature on international education, in general, and overseas extension programs, in particular. It was, of course, impossible to read and review the total body of literature in this area; however, the most important studies were examined as was a representative sampling of articles and books on the different types of overseas education programs. John A. Garraty and Walter Adams' From Main Street to the Left Bank deserves particular mention for being the first such comprehensive work in this area and a model for others to fol-
low on a smaller scale. These authors annually revise The New Guide to Study Abroad which describes all the overseas programs available for Americans interested in studying abroad. Published by Harper and Row, New York, this paperback edition is invaluable to any overseas program director.

A significant proportion of the research for this study was accomplished through the use of interviews with key administrators of the Rome Center as well as with faculty members, a significant number having taught at more than one of the campuses, and students from different years. No formal set of questions was composed, and interviews were conducted on an unstructured and informal basis. Most interviews lasted from thirty minutes to an hour and were recorded on tape. Administrators and faculty were asked to identify the strong and weak features of Loyola's Rome Center, and also were asked questions about the staffing, curriculum, extra-curricular activities, and the receptiveness of the host nation. All were asked specifically if they believed that there was enough interaction between Loyola students and the Italians. They were also asked what they believed was the students' primary reason for attending the Rome Center, and all discussed what they thought would be the future of the Rome Center. Suggestions for improvement of the Rome Center and its program were offered by some, while others recommended it be closed. All persons interviewed commented that participation in the Rome Center
affected their lives, and most would say it affected them in a favorable way.

The statistical information for this study was, for the most part, provided by the Rome Center Office of Loyola University of Chicago. This author had access to the files and correspondence dating back to 1962, the year the Rome Center was founded. Having this information was most helpful.

The primary objective of this dissertation is to present a history of the Loyola University of Chicago Rome Center of Liberal Arts, from 1962 to 1977. It is not intended that this work be the definitive statement on all aspects of the Rome Center. It is intended that this study provide a historical overview, a starting point, for those interested in pursuing further certain areas in depth. Areas that might be investigated further would be the personal growth of the student and faculty member involved in an overseas extension program, or the role overseas extension programs play in United States higher education. A model of the "branch campus" overseas extension programs of the 1980's also might be proposed.

The first draft of this dissertation was examined by Dr. Edwin Menes, the Director of the Rome Center Office, as well as by Dr. Rosemary Donatelli, Dr. Gerald Gutek, and Dr. John Wozniak, faculty members of Loyola University of
Chicago who collectively have taught at each of the Rome Center campuses as well as in the second summer program. Their comments were most helpful and their suggestions incorporated into the final version of this dissertation.
CHAPTER I

INTRODUCTION

Of all the international offerings in United States colleges and universities, study abroad programs are the most visible, numerous and highly publicized. Such programs may range from establishment of an American university's overseas campuses with its own instructors, through various degrees of involvement with host universities, to simply sending students from an institution in the United States to register in a host university overseas. Programs of study abroad vary, too, in their major goals: some stress general education, others undergraduate work in a student's major field, and others graduate work.¹

While study abroad programs have been in existence for more than fifty years, it was in the late 1950's and early 1960's that the number of Americans enrolled in overseas institutions of higher education grew most rapidly.² These students, usually undergraduates in the liberal arts -- primarily language, history, and the social sciences -- went overseas basically to have a "life experience . . . going for wanderlust."³ Today, students wish much the same experience.

²G. P. Dean, "Opportunities for Study Abroad," College and University 49 (Summer 1974), p. 393.
³Ibid., p. 684.
In 1966-67, a survey among the ninety-three American institutions reporting academic-year-abroad programs indicated that there were four thousand students enrolled. Data gathered in the Education and World Affairs survey of international programs in 1967-68 revealed 308 colleges and universities sponsoring 636 study abroad programs enrolling more than 22,000 students. Europe hosted more than seventy percent of the academic year programs, with eighty-one percent of all students enrolled overseas. Of all the study abroad programs, that is, those available in summer and those available for a full academic year, the full academic year was chosen by students two to one over the summer programs. During the academic year 1976-77, slightly more than 300 American institutions reported more than 600 overseas programs with more than 30,000 students enrolled in sixty-nine different countries. As in earlier years, Europe remained most popular.

These large numbers of students and programs may be explained by the following policy statement made by the Federation of Regional Accrediting Commissions on Higher Education:

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Study abroad is increasingly accepted as an important phase of many undergraduate programs in American colleges and universities. Carefully planned and administered, opportunities for foreign studies can add significant dimensions to a student's educational experience.  

Numerous other educators would concur. Irwin Abrams in "The Evaluation of Undergraduate Study Programs Abroad" states, "cross cultural encounters . . . can liberate the mind in ways that are not possible on campus."  

George Coelho in "Personal Growth and Educational Development through Working and Studying Abroad" writes, "Cross cultural education . . . is committed to facilitate the process of education of the whole person as an international student and as an individual."  

These men share a common belief with the educators of the Enlightenment -- that to be a truly whole person, one must study outside his native environment. Richard Barrutia states in "Study Abroad," an article in The Modern Language Journal, that American colleges at home have not on the whole done a good job of

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7Irwin Abrams, "The Evolution of Undergraduate Study Programs Abroad." International Educational and Cultural Exchange (Summer 1971) p. 22.

informing their students about foreign countries. He writes "Higher education in the United States is more provincial than that of any comparable country."\(^9\) But he goes on to stress the importance of study abroad by saying:

... an experience in a new cultural milieu stimulates the intellectual development of a student far beyond the acquisition of a second language. It broadens the student's general education and gives new depths to his academic interests.\(^10\)

John A. Garraty and Walter Adams in *From Main Street to the Left Bank* write:

Educators are unanimous in claiming that study abroad brings intellectual rewards far beyond the narrow confines of subject matter and the formal restrictions of the lecture-hall. It is 'educational' everyone concedes, to see how other people live, to attend their theatres, wander through their cities, sip strange drinks in their sidewalk cafes, chat with their taxi drivers and shopkeepers.\(^11\)

These authors, who prepared the first comprehensive book on Junior Year Study Abroad Programs, continue by citing additional benefits accrued from study abroad. In addition to the direct academic benefits -- certain countries having

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\(^10\)Ibid.

pushed the study of certain subjects further along than others, as the United States has done in dental science, or the advantages of a foreign language student studying in a country where that language is spoken -- there are additional non-academic advantages.

The widening of intellectual horizons through foreign study is closely related to another objective attained, and that is the improvement of the student emotionally and psychologically. Plunged into a strange environment, a person is impelled to try to adjust, to attempt new things, to strive for independence, as well as to speak a new language.12

According to Dennison Nash in "The Personal Consequences of a Year of Study Abroad," appearing in the Journal of Higher Education, the main accomplishments of students having spent their junior year abroad was the improved competence in the language of the host country. But students themselves frequently mentioned:

... various kinds of personal development such as self-understanding, personal growth, increased tolerance, independence, sophistication, and greater openness or receptivity as consequences of their year abroad.13

While Nash's research did not confirm all expectations being realized, the hypotheses about "increased autonomy
and expansion and differentiation of self" were substantiated by this study. Students returning from their year abroad were generally more self-reliant than their counterparts who remained at home. Students returning from their year abroad had experienced personal growth and self-awareness to a greater degree than those students who had not ventured abroad.

Once a student has decided to study abroad, he must choose from the vast program offerings available to him. According to Ben Euwema, there are basically four types of overseas programs. The first is the "branch campus" program in which the American university secures a building equips it, and maintains a staff mostly drawn from the sponsoring institution and teaches regular courses in a foreign setting. Europe and Latin America are where most of these "branch campuses" are found.

The second type of overseas program is the "completely integrated" program whereby the American student becomes a student of the foreign university with no home base provided by the American institution overseas. The student is completely immersed in a new culture with no support

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14 Ibid.

services offered by his sponsoring university. Since most foreign universities are radically different from American universities, with regard to academic workloads, examination schedules, and grading, only a minority of those students in overseas programs choose this type of program. Also as foreign universities experience greater enrollments and increased financial difficulties, they find themselves having to restrict admissions to foreign students in order to accommodate their own nationals. This has been true of late in France and Italy.

The third type of overseas program is the "half-way house" program, in which the student is in some way attached to a foreign university and attends classes taught mostly by foreign university professors, but receives grades and credits as determined by consultation between foreign university faculty and the American sponsoring institution. The field director in this type of program is of utmost importance. He is the person with the contacts, both political and academic, who can make this type of program successful. He serves as educational leader, as an example for the students, and, of course, must be fluent in the language of the host country as well as familiar with its civilization and customs. Some programs of this type have

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become so closely linked to the person of the particular director that when he left the program, it had to be discontinued for want of another able to fulfill his functions.17

The fourth type of overseas study program is the "independent study" program in which the student and his advisor work out a plan for independent study and evaluation before the student goes abroad. This type of program is gaining in popularity in recent years because it is ideally suited for summer excursions and eliminates all the problems of transfer of credits and grades encountered with the "completely integrated" type of program for the academic year. In addition, independent study has become more widespread on the home campuses of American colleges and universities.

Apart from the four types of programs just listed, a number of private agencies provide support services for foreign study opportunities. These agencies cooperate with the universities in designing a program for academic credit, or just aid the student who is not interested in credits but is looking for the experience to be gained from study abroad. The American Institute for Foreign Study, the Institute of American Universities, the Council on Inter-

national Educational Exchange and the Foreign Study League operate such programs.

In this dissertation, we shall study the history of one particular institution of the first type of program -- the "branch campus" -- specifically, Loyola University of Chicago's Rome Center of Liberal Arts. Loyola's Rome Center was, at its zenith, the largest American junior year abroad program of its kind. While much has been written criticizing this type of program, from its inadequate libraries to its flexible admissions requirements, the number of students enrolled indicate that the branch campus continues to be among the most popular of all kinds of programs offered to American students.

What makes this type of overseas study program so popular? It appears that the carefully structured program offered for a semester or a full year no longer constitutes any interruption but has instead become an integrated part of the student's four year undergraduate experience. And because of the numbers found to be enrolled in these programs, it is not surprising to find that there are almost as many different reasons for being in such programs as

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there are students. This diversity in goals found on overseas extension campuses most likely is related to the diversity among students that exists on American home campuses.

Irwin L. Sanders and Jennifer Ward in *Bridges to Understanding* found that the motivation of students in overseas programs during the late 1960's was mainly:

1. Desire to get away from the United States and "see the world;" desire to leave the "closed environment" of the United States college.

2. Interest in a particular country because of academic work taken or because one's forebears or in-laws came from there.

3. Desire to develop some skill in language or to get a broader background in art, music, or architecture.19

A later study done by Kerr and Pfnister in 1972 found the students' three most mentioned objectives were (1) to contact local students and live in their culture; (2) to continue the specialized study of a specific major; (3) to observe and understand a different culture.20 The first objective of having contact with local students and living in their culture could most probably be realized by a student embarking on the "completely integrated" type

19 Sanders and Ward, *Bridges to Understanding*, p. 34.

of overseas program. However, much time can be wasted in
the "total immersion" approach if the language of the host
nation is not mastered beforehand. The second objective --
to continue the specialized study of a specific major --
again requires adequate preparation in the native tongue
prior to departure. Graduate level instruction in foreign
universities is quite technical and students need to be
fluent in the language of the host country. For the third
objective -- to observe and understand a different cul-
ture -- the student need not be fluent initially in the
native tongue but it becomes indispensable if the student
is truly to appreciate the foreign culture.

While the first and third objectives are similar in
desired ends and can be achieved through enrollment in one
of the different types of overseas programs available, the
second objective of studying a specific major can and does
create problems for students wishing to study their major
in a foreign setting where their interests lie in prox-
imity, but who are not yet fluent in the language of that
foreign country. "Branch campuses" are an answer to this
problem, but they also are faced with problems of their
own. Because specific majors now run the gamut from biol-
ogy to zoology, "branch campus" programs in particular
have difficulty in serving the needs of all their stu-
dents. This diversity found in university students creates
a dilemma for "branch campus programs."
Kerr and Pfnister succinctly point out:

On the one hand, it would seem that for an institution to have a high quality program, it ought to focus on a limited number of objectives. On the other hand, if the institution is to serve the wide ranging interests of its own students, it soon finds itself being asked to provide an ever widening variety of opportunities and experience.  

Because "branch campus" programs are so popular among students who wish to observe and understand a different culture and at the same time continue studies in their major fields without having their four year program interrupted, this type of program faces the difficult task of trying to be "all things to all men." In trying to do this, the quality of the program often suffers as the breadth expands.

In the following chapters we shall see how Loyola University of Chicago's Rome Center of Liberal Arts has met this very real dilemma. First let us delve into its background to find out why and how it evolved, and who were the people responsible for its coming into existence.

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21Ibid., p. 563.
CHAPTER II

INCEPTION, FOUNDING, AND PHILOSOPHY

Initially the idea of one man, Loyola's Rome Center became a reality through the perseverance of several determined men. It was in 1959 that Rev. John Felice, a Maltese Jesuit, was first assigned to the faculty of Loyola University of Chicago's downtown Lewis Towers campus. In the summer of 1960, Father Felice organized a tour of Europe which was led by Dr. Michael Fink, a Viennese Art History Professor. Dr. Fink's lectures made the tour successful enough to offer it again in the summer of 1961, this time with the university granting credit for two courses in art history and for one course in comparative education.

Accompanying Father Felice and Dr. Fink were Loyola University of Chicago professors Rosemary Donatelli, then Assistant Professor in the Department of Education, who from 1972 to 1976 served as Chairperson of the Department of Foundations in the School of Education; Rev. James Mertz S.J., a professor in the Classics Department; Rev. John Kemp S.J., a professor in the History Department; Rev. Joseph Small S.J., a professor in the Political Science Department; Dr. John Wozniak, Dean of the School of Education since its inception in 1969; and several lecturers
from universities in Northern Europe. All expenses including transatlantic-transportation and tuition for the eight week bus tour was $1,350.00.

During the second summer tour of 1961, Rev. Felice met with the President of Italy, the Hon. Giovanni Gronchi, and discussed the possibility of Loyola University of Chicago bringing American students to study in Rome at the International Student Center, formerly the complex housing the 1960 Olympics. Within a few months, the Board of Undergraduate Studies of Loyola University of Chicago approved the proposal introduced by Father Felice. Rev. Robert Mulligan S.J., then Vice-president and Dean of Faculties of Loyola, began the process of having the Jesuit Curia give its approval. The Vicar General of the Order of the Society of Jesus, Rev. John Swain, gave final approval in December, 1961.

Two months later, in February, 1962, ninety-two students and three Loyola University professors, Rosemary Donatelli from the Education Department, Rev. John McKenzie from the Theology Department, and George Szemler from the History Department left with Father Felice for the Rome Center of Liberal Arts. At the time the ship sailed from the New York harbor, few expected that this program would blossom into the largest American overseas school of its kind.
One who did demonstrate such foresight was the Rev. Robert Mulligan, who was Academic Vice-President and Dean of Faculties of Loyola University from 1958 to 1969. In that first fledgling semester, Father Mulligan proposed to initiate a "cooperative program"¹ between Loyola of Chicago and other American colleges and universities. Cooperating or affiliated schools² could advertise the Rome Center as their own foreign studies program in cooperation with Loyola. Each cooperating school would continue to do so while it met its agreed upon quota of students each year. The benefits of this arrangement were great. In the early years, not only were certain colleges and universities, such as Boston College and the University of Santa Clara, assured of placing their students abroad, but also a number of students were guaranteed by these cooperating schools, even though an individual school was under no obligation to fill its quota each year. In later years, state grants and other awards were not lost by those students who would otherwise have been considered attending "out of state" institutions.

But there have been some negative effects as well. Admissions and screening procedures were often not uniform among all participating schools and sometimes students with

¹See appendix A.

²"Cooperating" or "Affiliated" are interchangeable terms.
behavioral problems were admitted. On the whole, however, the cooperative program has been very successful, with over two dozen schools having participated from 1963 through 1977.

Any institution is shaped by the philosophy of those who operate it, and Loyola University's Rome Center of Liberal Arts has been shaped by the Jesuit educational philosophy. Loyola University of Chicago was founded by members of the Society of Jesus in 1870 and its seal bears the motto, "ad majorem Dei gloriam." A succinct statement of the Jesuit philosophy of education can be found in Allan P. Farrell's *The Jesuit Code of Liberal Education*, which contains the following quotation:

> Education means the full and harmonious development and artistically effective expression of all the seven faculties or powers of man (senses, imagination, mechanical and intellectual memory, intellect, emotions, and will) to be achieved by the pupils own personal practice . . . under the guidance of teachers . . . in preparation for the highest and happiest life, here and hereafter.³

The above is from the *Marygrove Bulletin*, published by Marygrove College, a Jesuit liberal arts college in Detroit, Michigan, whose aim and scope was based directly

on the aims and principles of the Ratio Studiorum of 1599. We can see, then, that among the goals of a Jesuit school is one specifically dedicated to producing a "whole person," not one whose skills are developed in one specialized area only.

John W. Donohue, in Jesuit Education, subtitled "An Essay on the Foundation of Its Idea," writes that the corporate personality of a Jesuit school is essentially that of a society or community of teachers and students, united in their common endeavor for a common goal. This union is a moral one. In addition, the school has the character of an organization in that it has an institutional structure whose parts are articulated in a hierarchical pattern and ordered toward specific functions for the attainment of a specific goal. The group of adults and young people brought together in this academic society have common interests, share common values, participate in mutual talks, and spend a good part of their waking hours in a common setting. All the individuals in this learning community are united by a variety of interrelationships. In fact, the authentic moral work of education as distinguished from sheer training requires such a community for a setting. 4

Hence we see two important ideas that are central to Jesuit education: (1) the sense of community whereby growth can take place through interpersonal relationships, and (2) the education of the whole person, the moral character as well as the intellect, with the end result being the Renaissance "Man for All Seasons." In theory, the Rome Center was to provide an international setting for a truly liberal education. In this environment, the sense of community and the development of liberally educated persons were to be inter-related elements.

Rev. John Felice, a Jesuit and the founder of the Rome Center of Liberal Arts, felt that the objectives of an overseas program should be essentially the same as those of the home institution, that is, "to achieve the aims of a liberal education . . . to contribute to the humanizing, broadening experience that often is the intended result of life and study abroad." But he also believed that "study abroad programs should do more than rely on the motto of the home institution to define their raison d'etre . . . that foreign studies programs should be in a position to better accomplish the goals of the home institution."6


6Ibid., p. 17.
In "The Implications of the Foreign Studies Apostulate of American Jesuit Higher Education in the 1970's," Father Felice states:

The central objectives of foreign studies programs can be reduced to three. The first aim is cultural... living and studying abroad and sharing another culture is a highly educational experience which ideally produces growth and maturity. Axiomatic to this objective is the belief that immersion in another culture puts the student's own social basis of knowledge in perspective... students can mature significantly when exposed to cross cultural currents inherent in overseas education.

The second objective can be termed international... The United States has ever increasing international responsibilities that can only be met effectively by citizens with a considerable knowledge of the world outside American boundaries.

The third objective is academic. The more generalized programs seek to give their students a firm foundation in several humanities and social sciences -- preferably related to the host country.⁷

These three objectives -- cultural, international, and academic represented the cornerstone of Loyola's Rome Center of Liberal Arts. The method of achieving these objectives would be the integration of study and travel to produce a truly "liberal education."

Questioning whether foreign studies programs could be justified if they merely duplicated the stateside academic program in a foreign setting with the added advantage of travel, Father Felice believed it was neces-

sary to offer frequent educational field trips as well as occasional carefully planned independent study trips that could integrate the student's new environment to his academic goals. He believed that quality programs should consistently seek this integrative approach, while at the same time seek to relate the core curriculum to meaningful travel. According to Father Felice:

Relevancy in curriculum choices is crucial to the foreign studies program. Courses in philosophy, history, political science, classics, art, and theology derive a special significance when integrated with meaningful travel abroad, especially within a host country, where time and proximity allow a student to observe the origin, growth, and interaction of a foreign culture.

At this point, let us examine the founding philosophy and purpose of the Rome Center of Loyola University, as stated in the Rome Center Information Bulletin of 1963-64, the first year such advertisement was used. We note:

The purpose of the Rome Center is to broaden the vision of young Americans in an age of expansion, to make them aware of the nature of Europe through working, living, and sharing the lives of its people while they study its age old culture. It aims to make them internationally minded in a shrinking world. It hopes that young American students, put in close contact with students from many lands, also studying in Rome, will come through discussion, to acquire a

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8 Ibid., p. 18.
9 Ibid., p. 24
deeper appreciation of their own nation and a greater understanding of others.¹⁰

The stated aim of making students "internationally minded" was an exceptionally valid goal for the early 1960's. For this period of American history had just witnessed a time of unprecedented prosperity, a time when the United States was proving itself to be the "land of plenty." Youth during the 1950's had been reared for the most part in a vacuum when most Americans had little interest in things "Un-American." The decade of the 1950's marked the period of the Cold War and the era of Joseph McCarthy. By the early 1960's, however, a new world-mindedness had developed. Political and educational leaders realized that world peace depended, in part, on increasing the interaction of Americans with other people of the world. Europe seemed to be the logical place to begin greater international exchange. Many Americans had ancestral antecedents in Europe. Since the end of World War II, American attention had been focused on Europe. The Marshall Plan, the "iron curtain," the Hungarian revolt, the Berlin Wall, and the rise of Gaullist France had captured American interest. All of the developments called for an increased understanding of foreign affairs on the part of an American citizen.

¹⁰Rome Center Bulletin for 1963-64.
Garraty and Adams wrote:

And there is no better place for American students than in Western Europe. Compact, yet increasingly varied, it is both convenient and endlessly interesting. Its long, well-documented history, so pregnant with significance for an understanding of our own, adds to its value for our growth. It is enough like the United States to make comparisons fruitful and to provide, even for the unsophisticated, a vantage point from which America can be observed clearly and yet in perspective.\textsuperscript{11}

The term "internationally minded" when used by educators at this time meant that Americans should shed their provincialism and gain a wider perspective on global matters. It meant that students should have an awareness and understanding of other countries, their people and their culture. A more cosmopolitan attitude was needed in a world that was continually shrinking due to technological advances in communication and transportation. International understanding was needed in a world that was threatened by nuclear holocaust.

In the years to follow, the aims of the Rome Center would become more defined. But initially, the broad goals during the formative stages of the Rome Center were necessary to foster an international educational exchange and a raison d'être. And in the era of the Cold War, the

\textsuperscript{11}Garraty and Adams, \textit{From Main Street to the Left Bank}, p. 190.
dream of an international community was certainly noble. For it was generally believed that only through understanding and cooperation could world peace be achieved, and this was the goal of those involved in international education.¹²

The following three chapters will examine whether or not the "hopes" stated in the first bulletin were realized. The next chapter examines specifically the first campus, the Casa Internazionale dello Studente, where Loyola University's Rome Center was located from 1962 to 1966.

CHAPTER III

• C.I.V.I.S. (1962-1966)

The Casa Internazionale dello Studente, or CIVIS, a more popular name standing for Centro Istruzione Viaggio Internazionale Studente, as it was referred to by the American and Italian students, was a complex of Italian contemporary combined with neo-classical buildings situated at the foot of Monte Mario, the highest of Rome's hills. It was located on the banks of the River Tiber just across from central Rome. It had, as was stated, housed the 1960 summer Olympics and was more sprawling than compact in nature.

The American students at the "Loyola Center of Humanistic Studies at Rome," as it was first officially designated, shared the cafeteria and recreational facilities with other foreign students, mainly Iranian and African, many in particular from Nigeria. Hence the statement in the Rome Center advertisement bulletin of 1963–64, "... hopes that young American students put in close contact with students from many lands . . .", made sense in the context in which Loyola students found themselves.

\(^1\)See appendix J.
However, few such contacts were made since Loyola students were housed in dormitories apart from the African and other foreign students. All students appeared to use the recreational facilities at different times, and each national group of students almost always took meals with students from their own country. In addition, communication was limited as in most cases there was no lingua franca. The Africans spoke mainly French and neither group was fluent in Italian. However, there were those who did manage to have discussions and establish friendships despite all barriers.

Loyola's extension in Rome opened in the second semester of 1961-62 with six faculty members teaching courses in eight departments. Rev. John McKenzie, S.J., taught history, Greek, classics, and English; Mr. George Szemler taught history and Latin; Miss Rosemary Donatelli taught education; Dr. Cecilia Bartoli taught Italian; Rev. James O'Farrell taught philosophy; and Rev. John Coffey, S.J., taught philosophy. Students fulfilled Loyola

2 Interview with Rev. W. P. Krolikowski, who was Dean of Arts and Sciences of Loyola University of Chicago from 1964-1970. Chicago, 3 February 1966.

3 Interview with Dr. Rosemary Donatelli, who was a Loyola University of Chicago faculty member, who taught at the Rome Center its first year and served unofficially in the capacity of Dean of Women and House Mother. Chicago, 3 February 1977.
University's theology requirement by taking two history courses, which were cross-listed with theology as they were at the Chicago campus. No courses in theology per se were offered that first semester. With the exception of Dr. Bartoli, who was Italian and author of several Italian language textbooks, the remaining faculty members were members of Loyola University of Chicago's full time teaching staff. Miss Donatelli was a Ph.D. candidate at the University of Chicago and Mr. Szemler was finishing his Ph.D., also at the University of Chicago and simultaneously at the University of Innsbruck. He was completing research on the Etruscans for publication. The remaining were Jesuits who had European training or experience.

The first semester had an enrollment of ninety-two students, fifty-five of whom were from Loyola of Chicago. About a dozen of these were graduate students, most engaged in research under the direction of Mr. Szemler. While Loyola's Rome Center was founded as an undergraduate program, the graduate students who were present at the initial phase of the Rome Center kept the caliber of academic work reasonably high. For many of the undergraduates, this was their first encounter with the rigorous demands made upon advanced degree candidates, and therefore they proceeded to take their own studies a bit more seriously.4 The cost of

4Ibid.
this first semester of the Rome Center was $1,185.00 for room, board, tuition, transatlantic transportation, and a two week tour of Europe.

In the first full academic year, 1962-63, there were one hundred and twenty students in attendance at the Rome Center, approximately seventy from Loyola of Chicago, the remaining fifty from cooperating American colleges and universities. Of these, the University of Santa Clara contributed the greatest number.⁵

There were ten faculty members the first semester 1962-63, teaching courses in English, education, history, Italian, philosophy, political science, psychology, and theology.⁶ Art History was added in the second semester with the addition of another part-time faculty member, Dr. Michael Fink, who had conducted the two summer tours preceding the opening of the Rome Center.

The amount of class time spent on academic subjects by the students at the Rome Center was the same as at Loyola University of Chicago; the amount of study time was frequently somewhat less than would be spent at the home school. For one thing, while at C.I.V.I.S., the library never numbered more than a few thousand volumes. There-

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⁵The University of Santa Clara is a Jesuit university located in Santa Clara, California.

⁶See appendix C for course offerings and faculty during the 1962-63 academic year, spring semester.
fore, extended research papers were not often assigned. Also, the school calendar appeared to be adjusted more toward travel than academic work. Every other Friday was free and many Italian holidays and "bridges" -- days between two holidays -- were school holidays as well. Christmas and Easter recesses were three weeks each. The University sponsored tours arranged by Raptan Travel in Rome included a Christmas vacation tour of the Holy Land beginning in 1962 and an Easter vacation tour of Russia beginning in 1965. These tours were offered as "package deals" with low fares. They were chaperoned by faculty members and took the students to areas of the world where Americans had not traditionally ventured. Students having returned from these tours of Russia and the Middle East have given them accolades of the highest degree. In fact, these tours have become standard fare with approximately one third of the student enrollment participating.

In addition to these extended vacation periods, there was a week long Thanksgiving vacation, with students traveling on their own. It was possible to have this much free time because each class period was extended five minutes longer than at Loyola in Chicago. And so with three vacations and numerous long weekends, the opportunity for travel was not lost. While some merely traveled aimlessly, most students took advantage to gain the best from the
opportunities afforded them by seeing places that had newfound relevance because of course work taken at the Rome Center.

During the 1963-1964 academic year, a formal two week orientation program was inaugurated. Students were able to profit from varied lectures held on campus or on site dealing with Rome, Italy, and Europe. It was at the opening of this academic year that the second session of Vatican II opened, and many students spent afternoons in St. Peter's square. Theologians and church scholars often visited the Rome Center and students were able to spend many evenings discussing the recent developments of the latest council.

For the student attending the Rome Center during the 1963-1964 academic year, the cost was $800.00 per semester. Transportation Chicago-Rome, Rome-Chicago, plus a two week tour of Europe was approximately $450.00. At the same time, the cost of attending Loyola of Chicago was $1,900.00 for tuition, room, and board for an entire year. Thus, for a little more than $100.00 extra, a student could travel to Rome for a year to study abroad and have included a short tour of continental Europe. With so much offered for so little, it was no wonder Loyola's Rome Center met with early success.

Loyola's Rome Center campus was located at C.I.V.I.S. for four and a half years, from January of 1962 to June of
1966. In the bulletin for the 1965-66 academic year, the following advertisement appeared:

Loyola's Rome Campus is leased from the Italian Ministry of Education and forms part of a complex for housing international students . . . A football field and tennis and basketball courts are part of the campus. Indoor and outdoor swimming pools, built for the 1960 Olympics, are only a short distance away. Only forty minutes from the campus is the beautiful beach of Ostia.7

With this popular approach and obvious appeal of the above advertising, Loyola's Rome Center accepted 250 students for the 1965-66 school year. Included in the same bulletin was a statement of "History and Objectives" which is presented to provide a total picture of the image the Rome Center tried to project.

The Loyola University Rome Center of Liberal Arts, conceived by a European-educated Jesuit, Father John Felice, was started in January, 1962 with an enrollment of 92 students. Located on the site of the 1960 Olympic Games, the campus forms part of an international student center. Since 1962, the number of students has grown to 230, making the Center the largest American program for overseas study.

Loyola is the only program conducted in Rome by an American university. It is the aim of the Rome Center to provide American students with the opportunity of enjoying the cultural advantages of either a semester or a complete year in Rome without interrupting their regular college programs. With its rotating team of Loyola professors from the United States and of European teachers, the Center offers its students the broadest curriculum of an American foreign studies program. By giving fully accrediting courses,

7Rome Center Bulletin for the 1965-66 academic year.
the Loyola program obviates the problems of limited competence in foreign language, of enrollment in already overcrowded universities, and of different systems of credits, courses, and grades.

In the heart of Christendom, the student has at hand the riches of the past and should find the historic environment itself an incentive to study. Moreover, he is afforded the opportunity of meeting students from all over the world and these contacts help to awaken in him a sense of responsibility for the well-being of all men. Finally, student and faculty alike live in an atmosphere of intimacy which tends to sharpen the student's social awareness and to broaden his spiritual horizons.

These paragraphs express a belief and awareness in many things. Subtle inferences can be gleaned; for example, because Loyola's Rome Center has grown to the largest overseas American study program, it is therefore among the best. Although this may sound overly simplistic, Loyola's public relations personnel have also been impressed by numbers. And who can dispute that a university is successful when it has enrollment statistics on its side. But the authors of the "History and Objectives" were astute enough to realize that numbers alone were not enough. And so they went on to refute any and all arguments that could be used against Loyola's Rome Center program, which definitely fits the "branch campus" description found in the first chapter of this dissertation.

It was pointed out that Loyola's program obviates the problems of other types of competing junior abroad

8Ibid.
programs, such as offering fully accredited courses as the "completely integrated" and the "independent study" programs sometimes do not; such as the problem of understanding instruction in a foreign language which can be disheartening for students in the "completely integrated" or "half-way" house program; the problem of attending classes which was very real in terms of logistics for those in the "completely integrated" or "half-way" house programs; and the problem of not receiving grades and credits which easily transfer found in the "completely integrated," "half-way" house, or "independent study" programs.

It was not enough only to cite the shortcomings of the other types of programs offered at the time. The bulletin also refuted the most often cited criticism of the "branch campus" program -- that the branch campus often becomes nothing more than an American enclave or ghetto transplanted overseas. This has become known as the "ghetto theory" regarding the branch campus type of overseas program. But Loyola's Rome Center at C.I.V.I.S. invalidated the ghetto theory as it afforded the American student the opportunity to meet students from all over the world. Even though the American institution was staffing the program and teaching "stateside courses," the students were gaining the experience of living in a community of internationally minded students. By their very presence
together, they added an international dimension to their education. This in itself "can be an important force for developing international good will."9 The opportunities at the Rome Center were much better for cultural exchange than for many American students attending foreign university classes as "special students" and living in hotels or family homes where the student was treated as a boarder or a housekeeper and had little real chance for any meaningful dialogue. This lack of peer support, or group of people with common goals found in many non-community types of overseas programs, often would lead to a "dolce far niente" attitude on the part of the unwary student.10

Father Felice felt very strongly that Loyola's type of branch could assimilate the average student with great ease and thus bring the advantage of study abroad to a large number of students. Challenging the charge that this type of program leads to the "ghetto mentality," he states:

... many students are neither psychologically or linguistically prepared for total immersion; ideally the branch campus type of program lets them ease themselves into the foreign culture at their own pace, the severity of shock is thus lessened, and the chance of an advantageous foreign experience enhanced.11

9Garraty and Adams, From Main Street to the Left Bank, p. 6.


11Ibid., p. 10.
Father Felice also believed that because of the supportive services offered by the branch campus type of overseas program, a "positive ghetto" could sometimes be more beneficial than a "negative immersion" into a foreign culture. Ideally, he preferred a community in which half of the students were Americans and the remaining half were nationals of other countries.\(^{12}\) Felice's recommended setting described quite well conditions at C.I.V.I.S. campus. Thus, Loyola's program, while not perfect, had the best points of the "branch campus" program with few of its drawbacks.

It is important to note at the Rome Center's inception and at the time of publication of the 1965-66 bulletin, Loyola was the only American overseas program in Rome. Others were to follow -- Temple University and the College of St. Mary's in the late 1960's, Connecticut University in the early 1970's -- lending validity to the criticisms that were later printed in journals about junior year abroad programs duplicating themselves.\(^{13}\) But as Loyola was the first in Rome, the glories of this ancient and revered city were set forth in print, and Rome was heralded as the "heart of Christendom" and a place where the "historic

\(^{12}\text{Ibid.}, \text{p. 13.}\)

environment" itself was an incentive to study. Coupled with the fact that here was the opportunity to meet students from all over the world, Rome became the most logical location for a program as ambitious as Loyola's.

Student life at C.I.V.I.S. was generally conducted at a slower pace than at the American home campuses. It was, after all, situated in Italy, where life moved at a more leisurely pace than in America or Northern Europe for that matter. The students for the most part had no major complaints. Their accommodations were comfortable although Spartan. 14 Even though the students had parietal hours, they enjoyed more freedom in many ways than they had enjoyed in the States. Supervised though they were by teachers who served as dorm mothers or fathers, the abuses of alcohol or travel were possible, though only a small minority had an adverse reaction to being abroad. 15

The students enjoyed the Italian custom of having wine with meals and the American tradition of playing football and having homecoming queens. This synthesis of

14 Rooms were small and typically housed two to three persons. There was no running water in the rooms but rather community bathrooms and showers at the end of each wing. Hot water was provided only between 7:00-9:00 in the morning and evening.

15 For a more detailed explanation see Valerie J. Berghoff, "Some Aspects of the Loyola University of Chicago Rome Center of Liberal Arts" (M.Ed. thesis, Loyola University of Chicago, 1966), pp. 18-47 passim.
American and Italian customs became part of the students' everyday lives.

Students were serious in their studies and serious about their travels. And more often than not travel was part of their educational experience. Photographs were taken and diaries written. Yearbooks were compiled which detailed the many splendors of study and travel in Europe. In conversations with this author, students expressed the belief that some of their best "learning experiences" were gained while traveling.

There was also a genuine camaraderie between and among students and faculty. It was the first time for many students that they had come to know the faculty of their school on a personal basis. Because the school was small, the student-faculty ratio being ten to one, all students received individual attention and direction. Faculty, staff, and students attended the same functions and took the same trips. There was a sharing of experiences, a feeling of camaraderie and openness not commonly found at

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16 A close study of the yearbooks can reveal to a large extent the students' interests. They show what the students were doing on campus as well as the places to which the students traveled.

17 Over the course of two years, the author encountered many students visiting or working at the Rome Center Office at Loyola University's Lake Shore Campus. Conversations centered on the traveling and cultural experiences, which seemed to be the high points in their overseas experience.
other institutions. Nearly all were on their first European jaunt and all knew that they had only one year or less to gain their experiences. There was then a closeness that developed between all participants that was unique to Loyola's Rome Center program.

Because it offered so much, the Rome Center became increasingly more popular with American students. Enrollment increased to the size where the members required greater facilities. In 1965, the Italian government had also requested that the Rome Center find other accommodations, as the space taken by Loyola's students was needed to provide rooms for Italian university scholarship students in a city where obtaining housing was a problem.

The Rome Center moved from the foot of Monte Mario to the top of the majestic hill. But as it moved, it left behind a substantial asset. American students would no longer be housed together with students from all over the world. As Loyola's Rome Center moved up the hill, it left behind a portion of its *raison d'être* and took with it a challenge to remain a program that had all the benefits of a "branch campus" overseas program with none of the drawbacks.

C.I.V.I.S., the *Casa Internazionale dello Studente*, had been in existence as Loyola University's Rome Center of Liberal Arts for four and one-half years. Here it began
as an overseas extension program designed to broaden the life experiences of its students and grew to be the largest program of its kind. Here American students, half of whom were from Loyola of Chicago, were housed together with students from all nations of the world. Here, for a reasonable cost, an excellent value in education and personal growth could be obtained. Here, due to the intrinsic value of the program and the camaraderie between all of those involved in it, Loyola's Rome Center became firmly established as an American institution in Italy and as part of the dream of some young Americans at home in the United States.
CHAPTER IV

VILLA TRE COLLI (1966-1972)

The move to the top of the hill was made in the summer of 1966 and was hectic. But upon completion of the move, a just reward appeared — the fifteenth century Villa Tre Colli with grounds resembling the famed Pitti Palace in Florence. It was a twenty-five acre estate, although only ten were in use by the University.

The entrance to the Villa Tre Colli was protected by a guard house and imposing iron gates, connected to a stone and mortar wall some twelve feet high. As is often the European custom, pieces of broken glass were set in concrete atop the wall to discourage any would-be intruders. (The Villa most recently had been used to house retired Cardinals, and was leased to Loyola by the Vatican.) When one entered through the front gates, there was a magnificent tree-lined cobblestone drive. On both sides of this drive were impeccably manicured lawns and on the left side was the ancient well which housed the legendary ghost of Cammiluccia, the spirit of a wealthy girl who died by falling into this pozzo (well). At the end of this

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1See appendix J.
imposing entrance way was a small piazza with a garden and a fountain in front of the buildings. Palm trees and tailored evergreens blended with colorful wild flowers and the scent of spring seemed to surround one's senses endlessly.

Three imposing buildings from different centuries stood connected. One served as the classroom area with the women's dormitory above, and two served as administration buildings, one with the men's dormitory above. The library was housed in the basement of the main building, as was the cafeteria.

In 1968 a student union was built on the side of a hill off from the classroom area. Below the union stood the basketball and tennis courts. Down the dirt road behind the main buildings was the football field, surrounded by hills covered with tall grass and wild wheat. From this field one could look up the large hill and see the top of the four-story main building -- the top where there were serene sun decks from which the spectator could be awed by the majestic view of the Dome of St. Peter's and ancient Rome. These decks were above the men's and women's dormitories. Some of the rooms themselves were graced with private balconies overlooking the large fountain in the middle of the parking area. A few of these rooms had a view of the hedged gardens below the newer buildings as well as the Tiber River and the Milvian Bridge.
If this description sounds like a country club, it is because appearances made it seem to be one. As available space in the men's and women's dormitories was nearly equal, the school had a policy of accepting an almost equal number of male and female applicants. More women applied than men and a few more were always accepted. This admission policy meant the average female accepted had a higher grade point average than the average male. In order to fill the male quota, after accepting male candidates for their junior year abroad with a cumulative average of C+ or better, male applicants were accepted with a minimum B- average for their sophomore year at the Rome Center.

Rev. Walter P. Krolikowski, S.J., Dean of Arts and Sciences at Loyola University in Chicago from 1964 to 1970, was responsible for the standards set for admissions. For the 1967-68 academic year, he wanted minimum requirements for admission raised from the current 2.2 to a 2.5 cumulative grade point average on a four point scale. He noted in correspondence to Father Felice in Rome that, as there were thirty-three males with cumulative averages between 2.2 and 2.5, Chicago would not advertise at 2.5 but

2 Interview with Rev. W. P. Krolikowski, Chicago, 3 February 1977. As Dean of Arts and Sciences, it was the responsibility of Fr. Krolikowski's office to meet quotas for the Rome Center.
would accept first those with a 2.5 or higher. In fact, the average student for 1966-67 had a 3.0.

In the first academic year at Villa Tre Colli, 1966-67, the faculty members increased from twenty-three the previous year to thirty and the administrative staff more than doubled. In addition to the position of Director, the positions of Academic Dean, Dean of Men, and Dean of Women, were created. A registered nurse, spiritual counselor, two house directors and three full-time secretaries were also added to the administrative staff.

In 1966-67, there were 128 women and 121 men accepted initially at the Rome Center. An additional twenty-two day students also attended a special program inaugurated for freshman and sophomores residing in Rome with their families. These students were the sons and daughters of diplomats and businessmen stationed in Rome, many non-American, but English speaking. Among them in the years following would be Alia Toucan, later to become King Hussein's wife and Queen of Jordan.

The cost of the 1966-67 academic year abroad was $2,500.00 for two semesters of tuition, room and board, round trip transatlantic transportation; and a ten day tour of Europe. The cost for a year at Loyola of Chicago for

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³Letter from Fr. Krlikowski to Fr. Felice dated March 1967. Rome Center Office Files, Loyola University, Chicago.
tuition, room and board was $2,000.00 the same year. The
cost of attending Loyola's Rome Center was now $500.00
more than attending Loyola's Chicago campus, whereas in
1963-64, the second operating year of the Rome Center, the
difference was only $100.00.

During the 1967-68 academic year, 312 students from
76 different colleges and universities enrolled at Loyola's
Rome Center. Apartment houses located across from the
campus off Piazza Igea had to be rented to provide addi-
tional rooms for female students. A few years later, males
would reside in the apartments and females on campus.

During the 1968-69 academic year, 281 students
attended the Rome Center and lived on campus with an addi-
tional twenty-eight off-campus students in attendance.
Advertising for that year took a new twist. No longer did
the bulletins speak of students' contacts from all over
the world. Instead, they concentrated on the opportunity
to travel, as in the following bulletin for 1968-69.

Why go abroad? The Rome Center is a recognition
that the American graduate today must be a citizen of
the world community. There was a time when travel was
a matter of personal choice; there were always indivi-
duals who needed to satisfy their curiosity about the
strange and exotic. But today, the "remote" no longer
exists, no part however distant, is unaffected by our
thinking and our decisions. To travel* in our age, is
to enter into full citizenship of that boundless world

*Emphasis added by this author.
of which we are part. So our students go abroad to develop themselves and that they may be able to play their part as leaders.  

And so, according to the Bulletin, "travel" was a primary reason for going to Rome to study. The curriculum is still based on the premise that students would benefit by studying in Europe and by being exposed to its treasures in art, history, and the classics. In the same bulletin, the following is said on the curriculum.

Loyola in Rome is a center of liberal arts and all the traditional subjects in the liberal arts curriculum are studied there. At present, ten departments of instruction offer courses so majors from all fields can and do participate. But the aim is that students, whatever their major, should concentrate wherever possible on those subjects such as history, classics, art, modern languages, and literature -- which gain most by being studied in Europe. It is for this reason that we urge prospective candidates to plan from their Freshman year so that, if accepted, they can take full advantage of our European courses. We welcome particularly majors in such fields, but all students can gain immeasurably by a year of liberal arts in Rome.

According to the 1968-69 Bulletin, one year of academic credit could be earned in the following ten departments: Art History, Classics, Education, English, History, Italian, Philosophy, Political Science, Psychology, and Theology. While some of these departments did

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4 Rome Center Bulletin for 1968-69 academic year.  
5 Ibid.
not offer courses each semester, there were courses offered by one department in which credit received could be applied to another department; for example, a student could receive education credits for Dr. Fink's art history classes if the student so registered.

Also, it should be noticed that in the preceding bulletin only a full year's stay at the Rome Center is recommended, while in previous bulletins a semester or a full academic year was suggested. The change took effect since applications were exceeding space available. There was also a general consensus among educators that one semester was insufficient to learn the language and to understand the culture. During the late 1960's, emphasis was squarely placed on the liberal arts, specifically on those studies which were related to the European location. This apparently was in response to critics citing "irrelevancy" in American education. Dennison Nash in "Academic Accomplishment and the Problem of Relevance in an Overseas Study Program" suggests that these programs must take advantage of the opportunities afforded them by being "on location" and that students, in particular those in modern or extinct languages, art, and history, must be encouraged to study abroad where their courses will be made most relevant. He also suggests that "even while paying lip service to the academic, a student may be primarily interested in
travel ... " and this must be recognized by the overseas institution. If Europe was the campus, then travel was to be expected. At $2,800.00 for a full academic year including tuition, room and board, and round-trip transatlantic flight, travel was affordable.

In the 1969-70 academic year, there were approximately 274 students from the United States plus an additional twenty-five off-campus day students. An English language program for Italians offering evening classes in English language instruction had been inaugurated in October, 1966. This program enrolled nearly one hundred participants the first year. Students were awarded a certificate stating they had satisfactorily completed the non-credit course. While not technically part of the Rome Center curriculum, it did bring Italians into the school campus and led to more contacts between American students and Italian students than otherwise would have been possible. Many Italian companies paid to have their employees learn English by attending these classes, made up mostly of young Italian men. They attended classes for the chance to learn English and practice it with the many American women on campus. This program met with success.

While at Tre Colli, the program grew and enrolled more than four hundred students at one point.

Because of the success of the English Language Program, a business management seminar was offered for the Italians in June, 1969. More than fifty Italian businessmen enrolled in the two-week seminar, offered by Loyola University of Chicago's Dean of the School of Business, Dr. F. Virgil Boyd. Classes were conducted in English with simultaneous translation. This program was continued the following year and led to the development of what became known as "The Summer Program." Not officially connected with Loyola of Chicago, various organizations such as the American Institute for Foreign Study sponsored this program offered to various travel-study groups who would spend time in Rome.

The years atop Monte Mario were the years the student body at the Rome Center underwent a change in consciousness. Professors and administrators who had been at C.I.V.I.S. and now returned to Tre Colli remarked that the students seemed more isolated and less political. And yet, the late 1960's were the years of student activism and protest in the United States. But while protest marches and demonstrations were occurring on American campuses, no major political disturbances of any kind were
made by American students at the Rome Center. 7

In fact, some said that the years atop Monte Mario at Villa Tre Colli represented a time when the students seemed least mature and most hedonistic, and because of this the reputation of the school began to suffer. 8 It became apparent to the administration in Chicago and Rome that academic standards needed to be raised. A more stringent admissions policy went into effect during 1970-71 with the result being that the largest number of students in the history of the Rome Center were put on academic probation. 9 Loyola could well afford to raise academic standards at this time since applicants exceeded available space. At this time, European study and travel was still a reasonably good bargain.

A key person during these years at Tre Colli was Dr. Patrick Casey, Rome Center Academic Dean from 1965 to 1971. In his 1970 report to Dr. Richard Matre, Vice-President of the University, Dr. Casey summarized many of the problems facing the Rome Center and indicated how the

7While there were a few arrests for protesting outside the American Embassy on Via Veneto, there were no large student demonstrations, outside of a candlelight procession on school grounds.


9Grade Reports, 1971, Rome Center Office files, Chicago.
academic program might be improved. The initial impression of Dr. Casey, regarding the students of the Rome Center after arrival in 1963, was that while students seemed to be enjoying themselves, there were some questions regarding the seriousness of their academic pursuits. In retrospect, Dr. Casey admits the academic program may not have been challenging enough for the unmotivated students of which there appeared to be a good number.

After half a dozen years at the Rome Center from 1963 to 1969 as a professor in the English Department and Academic Dean, Dr. Casey put down on paper his ideas. His summary included the following points:

(1) The Rome Center should be more selective in choosing teachers and students. Teachers should be selected for their area of specialization and skills in teaching rather than because of their availability. In admission of students, more should be taken into account than only their academic grade point average. Leadership abilities as well as motivation are important factors to be considered.

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10 Patrick Casey, "Summary of Present Problems and How We Might Solve Them," Report to the Vice-President of Loyola University of Chicago, 1970.

11 Interview with Dr. Patrick Casey, Chicago, 31 January 1978.

12 Ibid.
(2) The importance of learning the Italian language should be emphasized to students who seek admission to the Rome Center. Students should desire to study Italian or be motivated to do so. Whenever possible, students should study and learn Italian prior to going to the Rome Center.

(3) The curriculum should be more distinctive, that is, it could be grouped into three general areas -- The Ancient World, The Renaissance, and Modern Italy and Europe. Along these same lines, courses should be more unified by offering areas of concentration and sequence courses. Course offerings that had been added were the Modern European Novel in translation, the Italian Novel in translation, and Italian Opera. There also should be a greater number of seminars. Lastly, the curriculum should be more stable. When a course or courses have been proven highly successful, those courses should become part of a core curriculum. To accomplish this, it is necessary for faculty members also to have a continuity in the program. When certain faculty members have left the Center, the courses they offered often leave with them.

(4) A good recruitment program is essential. The preceding recommendations regarding curriculum, staffing, and
selectivity could not be put into practice without a large body of applicants from which to choose. Along these lines, Loyola should be selective in associating with affiliate schools. Those schools which have traditionally given the Rome Center students of superior character and academic ability should remain affiliate schools and those schools which traditionally produce inferior students should be dropped from affiliation.

(5) There should be a better integration of study and travel. Travel should be made part of the educational process and related to the courses offered whenever possible. An example was the seminar course which was offered on Soviet Russia in the spring semester in 1973 prior to the departure of all sixty students on the Easter tour of the Soviet Union.

(6) There should be improved publicity. First, construct a curriculum, select the appropriate faculty, and then generate publicity. The publicity campaign should not be based exclusively on an audience in the United States. A large number of American and non-American English speaking families reside in Rome and Europe. These families are a potential clientele. A local Board of Trustees in Rome could be created to stim-
ulate interest in the Rome Center itself and among the community.

(7) More people who were residents in Rome should be used for faculty and lecturers. Examples which have proven successful were the lectures of the noted Italian writer Luigi Barzini, author of The Italians, and the addition of Dr. Antonio Martino from the University of Rome as a part-time political science faculty member. Dr. Martino's father served as Italy's foreign minister in the 1960's. Loyola's Rome Center was fortunate in having his son, Antonio Martino, on its faculty since he provided unique insights into the Italian political situation.

(8) Preparation of students in the Italian language needed to be improved. Whenever possible, applicants should demonstrate some knowledge of Italian before final acceptance. Perhaps an intensive summer program in Italian should be made mandatory for Loyola students who were planning to study at the Rome Center. Along this same line, an orientation program could be offered the year preceding or at least the summer before attendance at the Rome Center. The Italian language instruction for those interested in attending the Rome Center should be more conversational. Learning
a language should be seen as a means and not an end. It is the means of communicating with the Italians to understand more fully the Italian people and culture.

(9) If the preceding suggestions were implemented, then the "ghetto" atmosphere of the Rome Center campus could be reduced.

Where it was possible, many of Professor Casey's suggestions were incorporated into the modus operandi of the Rome Center. However, many suggestions had to await implementation for reasons not apparent at the time they were made. These reasons included the drastic decrease in enrollment at the Rome Center due in large part to the spiraling costs and the world wide economic recession of the early 1970's.

Dr. Casey also indicated a number of the "strong points" of Loyola's Rome Center.

(1) For a liberal arts center, the city of Rome is an ideal location. Rome offers a cultural and artistic richness that is unrivaled by any other city in Europe. It offers proximity to other areas of architectural, historical, and intellectual import.

(2) The Rome Center attracted a wide diversity of students who came to it from different universities, regions,
and socio-economic backgrounds. Although students were majoring in a diverse range of subjects, they shared a common community. In many respects, Cardinal Newman's recommendation that "students educate each other" was fulfilled at the Rome Center.

(3) The size was ideal. The Rome Center of Liberal Arts was large enough for diversity and a richness of course offerings. At the same time, it was small enough for personal relationships to develop between and among students and faculty alike.

(4) The general quality of faculty and students was high. Recognizing there are exceptions to any general statement, the overall impression was most favorable of the students and faculty attracted to the Rome Center.

(5) Transfer of grades and credits to other American colleges and universities was no problem. This easy adaptability aided in attracting the numbers of students the Rome Center did.

As of 1971, the Loyola Rome Center of Liberal Arts had demonstrated a successful record in attracting students. As was mentioned, applicants had in the past always exceeded available places and study in Europe was still available to many students at a price they could afford. The Loyola University Rome Center campus seemed
to have established permanent roots. Its Director, Father Felice, had proven himself to be an experienced and capable administrator. Its Academic Dean was seasoned and interested in the concerns of the program. It had a highly qualified faculty and a student body of above average academic ability. Its campus was located in a beautiful setting. The Rome Center had Italians studying English on campus, in the evening hours, and accepted non-American freshman and sophomore day students which added yet more diversity to the already heterogeneous student body. And higher education and an experience abroad were still valued by a significant number of Americans.

All this was soon to change. In 1971, Dr. Casey resigned his position of Academic Dean. The special program for freshman and sophomore students residing in Rome with their families was dropped because their numbers were too small to justify the large expense of operating lower level courses needed to continue the program. The Vatican announced that the property which Loyola leased would be shortly listed for sale and wished to know if Loyola was interested in purchasing it. The price involved was 3.5 million dollars and was cause for caution and debate. Although Father Felice recommended the purchase of the Villa Tre Colli property, the trustees and administrators of Loyola University of Chicago were reluctant to make such a large financial commitment. Negotiations
continued with the Vatican for almost five months until May of 1971 when Loyola asked that the lease be extended one year so that a new site for the Rome Center could be found. It had been decided by the Board of Trustees of Loyola University of Chicago that such a large investment in Italian real estate would not be the wisest course of action. The world economy had begun to show signs of strain and the Italian political situation pointed toward continued instability and the growing strength of the Communist Party. In retrospect, this indeed appears to have been the better choice. Had the property been purchased, there would have been an expensive commitment to a large maintenance staff as well as the chance of nationalization of all foreign owned estates at some future date.

It was decided to move the Rome Center campus to a new location one mile away from Villa Tre Colli. The last academic year at Villa Tre Colli was 1971-72 with 276 full-time students in the fall semester and 273 in the spring semester in attendance, with approximately twenty-five additional off-campus students in attendance each semester.

And so it was from the years 1966-72 that Loyola University's Rome Center held classes at Villa Tre Colli.

13 Interview with Dr. Richard Natre, Vice-President and Dean of Faculties of Loyola University of Chicago, Chicago, 28 December 1977.
atop Monte Mario. In retrospect, it can be said that this was the most beautiful of the Rome Center campuses. It also has seen the greatest number of students pass through its gates. This was the campus that, while it did not house students from all nations of the world, did conduct evening classes for Italians studying English; it did accept an average of twenty-five day students yearly who were mostly non-American, English speaking sons and daughters of foreign families residing in Rome. In short, it did what was possible to make up the loss of the Casa Internazionale dello Studente by attracting Italians and other foreign students to its confines.

But this campus did suffer growing pains. Europe was made the campus and most everyone had travel foremost in their minds when enrolling. Many students did become isolated from the world around them by insulating themselves within a large group of American students even when traveling. The students, as a whole, gained the reputation for being less serious in their studies and more frivolous in their actions. As a reaction to this new breed of student, the administration tightened standards for classwork and admission. Suggestions were made for improvement of academic standards in a report made by Dr. Casey, Rome Center Academic Dean, to the Vice-President of Loyola University of Chicago. Before major implementations could be made at Villa Tre Colli, the Vatican decided to sell the
property on which the Rome Center campus was located and Loyola decided not to buy it. A search began for a suitable site and one was found on the same hill, one mile away. This was the Clinica Maria Teresa.
CHAPTER V

VILLA MARIA TERESA (1972-1977)

The third campus, Villa Maria Teresa, unlike Villa Tre Colli, was not steeped in antiquity. The large seven story single building housing classrooms, cafeteria, student union, library, chapel, infirmary, and student dormitories was erected in 1932. In recent years, it had served as a hospital and a retirement home and was leased by Loyola from the Daughters of the Cross of Liege, a Belgian order of nuns.

The entrance way was somewhat similar to that of the former campus -- the drive is tree lined and longer -- but less impressive. The visitor is greeted by a piazza at the end of the drive and a great expanse of stairs leading up to the huge three story neo-classical building. Gone, however, are the lush gardens, tennis courts and football field. There is a basketball court and room for playing other outdoor games on this six-acre wooded estate. It is only a few minutes by car from the old campus and still only a twenty to twenty-five minute bus ride to downtown Rome.¹

¹See appendix J.
There seemed to be general agreement by faculty and administration that the new campus was more conducive to study than the last.\(^2\) Classroom locations were better situated so as to avoid noise and other distractions that plagued the previous campus. In 1972, the Milford College library was purchased for the Rome Center giving it an additional 45,000 volumes.\(^3\) Loyola's Rome Center, now with over 60,000 volumes, became the largest English library in Rome, outside the Vatican. It had come a long way from the days at C.I.V.I.S. when a janitor-closet sized room housed the entire library.

In celebrating its tenth anniversary, it was noted in the bulletin of 1972-73 that nearly 400 colleges and universities had been represented at the Rome Center over the past ten years.\(^4\) The first year at the Villa Maria Teresa campus, 1972-73, there were approximately 250 full-time students and twenty-one additional off-campus students. The faculty-student ratio was better than one to ten with

\(^2\)Conversations of this author with faculty members, the librarian, Ms. Delana, and directors of the Loyola Rome Center, Rev. J. Dillon and Rev. T. Hogan, confirm, because of classroom and library facilities, that Villa Maria Teresa is better suited to academic pursuits than the previous two campuses.

\(^3\)Milford was a small liberal arts college for the training of Jesuits which closed its doors in 1971.

\(^4\)See appendix D.
twenty-eight faculty members. The bulletin also stated that "above average" academic achievement was expected of those students wishing to attend the Rome Center. Above average now meant a 2.5 cumulative grade point average or higher on a 4.0 scale.

Academic counseling was also mentioned in the bulletin as available to all students, something that had not been readily so in the past. Previously, the emphasis was on spiritual and guidance counseling. With the bachelor's degree fast becoming a non-marketable commodity in the 1970's, it became more important for students to plan their academic program carefully. Courses were chosen not only on the basis of enhancing their European experiences, but also on the basis of fulfilling requirements and of transferability to home institutions.

The tradition of an orientation program, begun when the Rome Center was still at C.I.V.I.S., was continued. Recognized as essential for a good start for students who for the most part had never been abroad, Loyola reserved the first two weeks upon arrival: (1) to acquaint students in detail with the Rome Center, (2) to begin students' study of Italian, and (3) to familiarize students with Rome by taking them on a series of tours to the cities of artistic and historical interest.5 Students arriving for

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5Rome Center Bulletin for the 1972-73 academic year.
study during the second semester, however did not find such an orientation program; and, unfortunately, one semester students would constitute more of the total enrollment each year due to the steadily growing rise in costs. Nonetheless, all students had received elaborate predeparture information packets and useful material for a sojourn abroad, including a reading list. A pre-orientation meeting was held in Chicago during the summer for Loyola University of Chicago students, although less than half of those students accepted to the Rome Center attended the single session. The fee for the 1972-73 academic year including tuition, room and board, and round trip air transportation was $3,500.00. The following year, the cost was raised to $3,600.00. At the same time, tuition, room and board in Chicago ran between $2,500.00 and $2,800.00. For the first time, it now became more expensive to attend the Rome Center after deducting transportation costs.

During the summer of 1973, the founder and Director of the Rome Center program for almost twelve years, John Felice, left the Jesuits and resigned his position. A new Director of the Rome Center was appointed by Rev. Raymond Baumhart, S.J., President of Loyola University. Rev. John Dillon, S.J., who had been serving officially as Spiritual Director and unofficially as liason between the students and faculty and administration during the 1972-73 academic year in Rome, received the position. The Director inter-
acts with the Board of Trustees and Vice-President and President of the University. John Felice was asked to remain as Consultant to the Director, a position he still holds as of 1978.

In the fall of 1973-74, there were eighty-eight men accepted and 177 women totaling 265 full-time students plus thirty-six off-campus students. In the spring semester, a decline in enrollment began with an enrollment of seventy-nine men and 164 women totaling 243 full-time students plus an additional thirty-eight off-campus day students. But Loyola's overseas program still remained the "largest American institution of its kind." There were, in fact, in an academic year over 100 courses offered by twenty-eight professors representing twelve departments: Anthropology, Classical Studies, English, Fine Arts, History, Modern Languages, Philosophy, Political Science, Psychology, Theatre, Theology, and Foundations of Education. Courses could, for the most part, be grouped into three general representative historical periods: (1) The Classical World of the Mediterranean, (2) The Renaissance, and (3) Italy and Contemporary Europe. Those that did not fit into these categories could be taught in such a manner that a more international dimension was used than was the case in the United States. Hence, an international perspective was given to all courses taught at the Rome Center.
Ninety American universities were represented among the more than three hundred students participating in the 1973-74 academic year. Eighteen American schools were considered affiliated and thereby given acceptance priority. They were:

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<th>Boston College</th>
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<td>Bucknell University</td>
<td>St. Bonaventure University</td>
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<td>Canisius College</td>
<td>St. Mary's College of California</td>
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<td>College of the Holy Cross</td>
<td>St. Michael's College</td>
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<td>John Carroll University</td>
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<td>LeNoyne College</td>
<td>University of San Francisco</td>
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<td>Loyola University of New Orleans</td>
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<td>Marquette University</td>
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<td>Quincy College</td>
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These institutions provided nearly one-third of the enrollment, with Loyola of Chicago accounting for nearly another third of the enrollment. In only ten years, Loyola's overseas program seemed successful and solid, even if enrollment had decreased somewhat and costs were on the rise.

Dr. Walter Gray, Academic Dean at the Rome Center from September, 1972 to July, 1974, was generally pleased with the academic program offered at the Rome Center. His
correspondence received from academic deans of schools having sent their students to Loyola's Rome Center demonstrates their satisfaction as well. As Academic Dean, Dr. Gray was concerned that Loyola's overseas program maintain the proper tone needed to maintain the atmosphere of a serious academic enterprise.⁶

Advertisement in the bulletin for the academic year 1974-75 included the following statement:

... Enrollment is 300 with some 30 teachers. Besides the American student body, an international group of students residing with their families in Rome also attend the Center. In addition, the English Language Program for Italians held on campus brings a further opportunity for students to meet and converse with Europeans.⁷

Unfortunately, circumstances were to change. Very little of the above was to remain true the following year. In the academic year 1974-75, the enrollment figure for full-time students dropped to 200 and the number of faculty was reduced to twenty-six. The worsening economic climate had become critical. In Italy, high unemployment and rampant inflation had their effects on the program of Loyola's Rome Center. Inflation ran as high as 40 per cent

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⁶ Interview with Dr. Walter Gray, Associate Professor of History, Loyola University of Chicago, Chicago, 20 February 1978.

⁷ Rome Center Bulletin for the 1974-75 academic year.
in one year and had doubled the salaries of the Italian workers in less than three years.\textsuperscript{8} It became necessary to discontinue evening English classes for Italians, which, although not technically part of Loyola, nonetheless, had mitigated the isolation of the Villa Maria Teresa campus. The new Italian laws, regarding the status of employees and employer's responsibilities had, as well as taxing all income generated in Italy, made it economically unfeasible to continue the program. Treaties between the United States and Italy, which had given reciprocity to citizens of one country working in the other regarding tax-free status, had been allowed to lapse. The new Italian government enacted new regulations which were to be made retroactive. These regulations were designed, of course, to help its own citizens at the expense of non-Italian enterprises doing business in Italy.

In addition to the problems regarding the Italian employees, the Rome Center found itself overstaffed administratively for the number of students now enrolled. The position of Dean of Women was eliminated as were the library secretaries. The positions of nurse and the housing director were reduced to part-time positions and some part-time faculty members were dismissed.

\textsuperscript{8}Interview with Rev. John Dillon, Director of the Rome Center from 1973-75. Chicago, 31 January 1977.
The fee for the 1974-75 academic year went from $3,600.00 the previous year to $4,200.00 for tuition, room and board, and transatlantic transportation -- a reflection of just how great inflation had been the previous year. In order to attract students who might find it too costly to attend the Rome Center, particularly because in their junior year they might not find subjects offered in their major field, it was proposed that business and economics be added to the curriculum. This, it was hoped, would enable business students to complete their own program in the normal four years, rather than put them back a semester if they attended the Rome Center and did not take business courses.

Those students of moderate means in attendance at the Rome Center suffered economic hardships due to the American dollar devaluation and European inflation. Many had to curtail their travel plans. Costs became so prohibitive in Italy that the 1974-75 yearbook of the Rome Center, which had previously been bound in hard cover, became twenty-four pages of typed legal-size paper, xeroxed and stapled together.

During these trying times, Father Dillon, the Director, attempted to maximize the educational opportunity for the students by capitalizing on environmental circumstances. For example, he invited resource people to come
into the Rome Center and encouraged the students to go outside the campus to see for themselves what a Communist political rally in Italy was like. This was during the time that the Italians were working on the "historic compromise," the Communist Party seeking to share power with the Christian Democratic Party to form a workable majority, and to shape a new Italian government. The students of Loyola's Rome Center were present to witness these attempts first hand.

Father Dillon was also aware of the deficiencies of the Rome Center. There was no requirement which forced the students to demonstrate ability in Italian prior to acceptance in the Rome Center. There was no preorientation. Moreover, the fluidity of the political and economic situation put the Rome Center in a precarious legal position. As a foreign institution doing business in Italy, the Rome Center program was now liable for increased compensation to Italian workers; at the same time, Americans employed in Italy lost their tax-free status. The growing power of the unions pointed to further increases in operational costs.

The last point could not be changed. The first, inadequate language preparation, also could not be changed. To raise the level of preparation would limit further the already dwindling supply of applicants. Father Dillon did modify the orientation program. Heretofore, the orien-
tation program was heavily orientated to the Italian language and, in the view of some, was too much too soon for most of the students. Also, those students who were arriving for the second semester only, who now made up nearly one-half of the enrollment, needed more language study than they were receiving. Therefore, the orientation program was made continuous throughout the entire year. Besides offering tours of historical sites, insights were provided into Italian culture by bringing Italians into the Rome Center to deliver lectures on Italian life. The direction taken was an orientation toward people as well as toward places.

Father Dillon identified the greatest asset of Loyola's Rome Center as that it was a broad-based overseas experience. He realized that the reasons for most students going abroad was experiential and that most students demonstrated personal growth achieved through self-reliance and independence. He realized an important fact: as an educational institution, the Rome Center must equip the future leaders of America, not only by providing the academic experience, but also by providing the total educational experience. This included cultural experiences, which properly reflected upon, were the educational experiences

9Ibid.
necessary to produce the "internationally minded" world citizen.

One who agreed with Father Dillon was Rev. Matthew Creighton, the Academic Dean of the Rome Center from August, 1974 to December, 1976. According to Father Creighton, the concept of the Rome Center was that of a broad impact program calculated to reach the average undergraduate regardless of his major. It was not designed to be a single spectrum program in which the student is submerged in the culture of a foreign country. The courses offered were designed to take advantage of one's being in Western Europe and particularly in Italy. Approximately sixty courses were offered each semester, the vast majority focusing on Europe. Business courses were introduced in the 1975-76 academic year as a practical consideration. Previous to that year, business majors had attended the Rome Center because they wanted a foreign experience. However, the length of their degree program was prolonged since courses in their major area of business were not offered at Rome. In order to continue attracting business students and to realize the philosophy that the Rome Center have a maximum impact on as many students as possible, business and economics courses were added to the curriculum.  

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10 Interview with Rev. Matthew Creighton S.J., who was Academic Dean of Loyola's Rome Center August, 1974 to December, 1976. Chicago, 3 February 1977.
Speaking about the faculty, students, and academic standards, Father Creighton said the average student entering the Rome Center while he was there was a B+. Their grade point rise was somewhat less than the average rise for third year students who remained at home. The average student was mature; those who did not arrive so, matured while in Rome. The Rome Center now had become more sophisticated than when it first had opened. The screening process was now carried on in Chicago by the Associate Director of the Rome Center, a position created in 1975, and held by Dr. Edwin P. Menes from 1975 to the present. Either the Rome Center Director, Associate Director, or Academic Dean would interview candidates for the Rome Center. Father Creighton recalls interviewing ten applicants and accepting only two of them, demonstrating the degree of selectivity in the admission's process. In addition to being impressed by the high caliber of student at the Rome Center, Father Creighton was also impressed by faculty interaction with each other. Rather than being departmental as on the American campus, the interaction was interdepartmental and brought about more growth for all concerned. Because of the faculty and student body, Father Creighton is convinced that Loyola's Rome Center is more scholarly than when it first began.¹¹

¹¹Ibid.
However scholarly Loyola's Rome Center may have been, the academic year 1975-76 was a year of crisis. In May of 1976, Rev. Thomas Hogan, S.J., Professor of History and former Freshman Dean at Loyola University of Chicago, was appointed as the new director to replace Father Dillon, who had returned to Chicago to be hospitalized in December, 1975 and had announced his resignation as Director in February, 1976. Father Hogan had studied at the London School of Economics for his doctorate and had previously taught history at the Rome Center. Since he had an academic background and administrative experience, the positions of Director and Academic Dean of the Rome Center were combined into one position. This not only solved problems that had arisen from having the two positions separated but also kept the budget nearer to being balanced.

Even with the appointment of a new director, there was some discussion among the Board of Trustees and the administration of Loyola University in Chicago of closing the Rome Center. The reason was financial. The Rome Center needed two hundred students to remain viable economically. And there was a shortage of students willing or able to pay nearly $7,000.00 for a year abroad. Tuition,

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Interview with Dr. Richard Hatre, Vice-President and Dean of Faculties, Loyola University of Chicago, Chicago, 28 December 1977.
room and board for a full academic year soared to $4,550.00, not including transatlantic transportation, which could run up to $800.00 round-trip via scheduled carrier. For the first time, Loyola proposed a deferred payment plan for prospective students. Although approved by Loyola's Board of Undergraduate Studies, the plan was never implemented.

At the same time, some rooms in the residence halls on Loyola University's Lake Shore campus in Chicago were vacant with the price being only $3,400.00 for a full year's tuition, room and board. Nationwide, the trend in higher education was that of a decline in enrollment in private colleges and universities, and particularly in the liberal arts colleges. A college degree no longer guaranteed employment, and a liberal arts graduate could earn less lifetime remuneration than if he had foregone a college education and opted for vocational training. It was not surprising then that only 154 students were in full-time attendance as campus residents in Rome during the 1975-76 academic year. Of these, more than 100 were women.  

Faculty have reported that a dichotomy seemed to exist between the students of moderate financial means and

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13One explanation may be found in a study done by Rev. John Dillon while Director. He found that a majority of women at the Rome Center were financed in a large part by their parents, while the men had to use their savings or take out loans to finance their stay at the Rome Center.
those with greater resources. A middle class income was no longer sufficient to provide for the extra tours and trips in which the students expected to participate. One thousand dollars per semester was now the recommended amount suggested to take advantage of Europe and its offerings. While during the first ten or twelve years of the Rome Center program almost all could travel, there were many now who found themselves on a restricted budget. Some of these students seldom ventured from the bounds of Rome or even the school. Unfortunately, because the day students and the live-in students had not integrated that well in the past, and evening students were no longer entering the campus, Loyola's Maria Teresa campus drifted toward becoming an overseas ghetto.

The academic year 1975-76 offered courses from sixteen departments, including courses in business, economics, and urban ethnic studies. Actually, while the university advertised that certain departments or programs were represented, some were only represented in that the department or program would recognize so many credit hours toward its major by accepting certain courses as applicable toward degree requirements. It was hoped that as many students as possible would be attracted.

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14 Interview with Dr. Gerald Gutek, Professor of Foundations, Loyola University of Chicago, Chicago, 15 July 1977.

15 Rome Center General Expenses 1977-78 bulletin.
Because of its precarious position, the lease with the owners of Villa Maria Teresa was renegotiated on an ad hoc basis one year at a time. During the fall semester of the 1975-76 academic year, it was not known for certain whether the 1976-77 academic year would take place at all. But during the winter months, Chicago's Rome Center Office procured more applicants than in the previous year. On April 29, 1976 the Wall Street Journal printed the following:

Study abroad becomes more popular among college students. University of California's Education Abroad Program has had "a more noticeable increase in applications" for next fall than any other past year. Loyola University of Chicago's Rome Center of Liberal Arts appears to have a 15% increase in applicants while Sweet Briar College's Junior Year in France reports a 10% gain.16

The facts were that 203 full-time and ten day students were accepted for the 1976-77 academic year, an increase of more than twenty percent over the prior year. With this number of students, Loyola's Rome Center could operate without losing money. The faculty now numbered twenty-three and fourteen departments were represented.

The 1976-77 academic year took place as did the 1977-78 academic year. While approximately one-half of the students were abroad for only one semester, there did ____________

seem to be a return to normalcy. The yearbook once again became an impressive hard-bound volume with color photographs. The camaraderie among students and faculty was still present. And while the cost of tuition, room and board at the Rome Center for one semester was $2,575.00, and for the full academic year $4,075.00 during 1977-78, there were still over 200 students enrolled. In fact, forty-four students who had initially stated they would stay only one semester, remained the entire year.

Some observations of the class of 1976-77 made by Dr. Edwin P. Menes, Associate Director of the Rome Center and Director of the Rome Center Office in Chicago, were that during the academic year of 1976-77, 300 students finished at least one semester at the Rome Center, seventy-nine from Loyola of Chicago. Included in this number were 128 students who stayed the full year, thirty of them from Loyola. They came from ninety-eight colleges and universities other than Loyola, including nine junior colleges. Two were freshman, two were special students, forty-nine were sophomores, 215 were juniors, and thirty-two were seniors. There were ninety-eight men and 202 women.

The average grade point average on acceptance for 278 students was 2.974; for the Loyola students accepted it

17Inter-office communication to Fr. Baumhart from Dr. Menes dated 26 September 1977.
was 3.063. The average grade point average for one semester's work at the Rome Center was 3.099; for Loyola students it was 3.25. The average rise for all students was 1.25; for Loyola students it was 1.87. The average course load for one semester was fourteen hours, which is somewhat less than carried at institutions in the United States and may help to explain the average rise in the grade point average.

In all, 309 majors were reported, including double majors, with the largest numbers in business (54), psychology (37, fine arts (36) and political science (35). Less than half of all the majors reported were in the arts and humanities, demonstrating perhaps that Loyola's Rome Center of Liberal Arts appeals equally well to the non-liberal arts student. Dr. Henes suggested that there be full-time faculty appointments made in business and psychology at the Rome Center so that even more students in those areas will be attracted.

The third location of the Loyola University of Chicago Rome Center of Liberal Arts was the Villa Maria Teresa on Monte Mario, where it was located from 1972 to 1978. Having served as a former hospital, accommodations were bright and airy and the most conducive toward learning the three campuses used by the Rome Center. In 1972, the Rome Center acquired a large liberal arts library col-
lection raising the total number of volumes to more than 60,000. This made Loyola's the second largest English language library in Rome, second only to the Vatican library.

Many changes took place while the Rome Center was at Villa Maria Teresa. The world economy began to experience inflation that caused expenses to escalate rapidly. Enrollment, which had once been around three hundred students, declined to near half that number within three years. The curriculum, which had been designed to reflect the cultural and geographical location of Rome, had courses added to its curriculum which were not as closely related to its international dimension.

The Villa Maria Teresa campus had seen three directors, Father John Felice during the 1972-73 academic year, Father John Dillon the following two years, and finally Father Thomas Hogan since the 1975-76 academic year. Because of skyrocketing expenses, Loyola University negotiated the lease with the owners of Villa Maria Teresa on a year-to-year basis. In 1977, the Board of Trustees decided to search for a suitable alternative location which would be smaller and require less operating costs. In January, 1978, it appeared that such a place had been found, and that the Rome Center would move to its fourth location in Rome.
The following chapter will present a summary of the preceding chapters as well as conclusions drawn by this author. It will also discuss the future of the Loyola Rome Center, and examine whether its purposes are still valid and its goals still attainable, in light of the recent evidence that it cannot be sustained as a center for the liberal arts without some major reshaping or restructuring.
CHAPTER VI
SUMMARY AND CONCLUSIONS

This dissertation has concentrated on the history and development of one of the largest and best known overseas extension programs of its kind -- the Loyola University of Chicago Rome Center of Liberal Arts. It was born as an outgrowth of summer programs that offered university credit for educational tours of Europe. A branch campus of a Jesuit institution whose motto was "for the greater glory of God," Loyola University of Chicago kept close to the ideal of education taking place in a community of scholars. Indeed, a sense of community which was lost in many of the large American universities, never left those participating in Loyola's Rome Center of Liberal Arts. This dream of an international community of scholars living and studying together in Rome became a realization in 1962.

From 1962 to 1966, the Rome Center of Loyola University of Chicago was located at the Centro Istruzione Viaggio Internazionale Studente or C.I.V.I.S., as it was referred to by American and Italian alike. Here American students were housed with students from all over the world who had come to Rome to study at the invitation of the Italian government. During the first semester at this
campus, there were ninety-two students; during the final year more than two hundred were enrolled. Students arrived in Rome from the United States via scheduled carrier, which was first a ship and later a plane. Upon arrival, students were given a two week orientation program which consisted of tours of the campus, city, and surrounding countryside, as well as daily language instruction in conversational Italian. This language instruction was continued the entire time the student was in attendance at the Rome Center or until such time as competency could be demonstrated by the student.

The "Loyola Center of Humanistic Studies at Rome," as it was first designated, opened with six professors teaching courses in history, Greek, Latin, classics, English, Italian, philosophy, and education. Within four years, the Rome Center had a faculty of more than twenty representing nearly sixty courses offered by ten departments; including fine arts, psychology, political science, and theology. Because of its popularity and the Italian government's shortage of housing for its students, the first Rome Center campus moved in 1966. It moved to the top of majestic Monte Mario.

And so it was from the years 1966 to 1972 that Loyola's Rome Center held classes at Villa Tre Colli, the most beautiful of the Rome Center's campuses. This was the campus that, while it did not house students from all
nations of the world, did conduct evening classes for Italians studying English; it did accept an average of twenty-five day students yearly who were mostly non-American, English speaking sons and daughters of foreign families residing in Rome. In short, all that was possible was done to make up the loss of the Centro Istruzione Viaggio Internazionale Studente by attracting Italians and other foreigners within the confines of the Tre Colli campus. The Tre Colli campus made an attempt to offer the best points of the "branch campus" program discussed in Chapter I without having its drawbacks. The students, however, gained the reputation for being less serious in their studies and more frivolous in their actions. Suggestions were made for improving the Rome Center regarding curriculum, admissions, staffing, and publicity.

Before implementation of the suggestions for the improvement of the Rome Center, financial considerations forced a revaluation of goals and purposes. Because the owners of Tre Colli wished to sell their property and Loyola's Board of Trustees felt it unwise to invest in property in the heat of the turbulence of the Italian political and economic scene, the Rome Center campus was moved to a new location. This was to be the Villa Maria Teresa, less than one mile away from Villa Tre Colli.

The third campus of Loyola University's Rome Center was located at the Villa Maria Teresa on Monte Mario from
1972 to 1978. It was while at this campus that Loyola experienced its greatest crisis. Due to the worsening economic condition both in the United States and abroad, particularly in Western Europe and most acutely in Italy, the enrollment at the Rome Center fell to half its normal enrollment of 300 students. Rising costs pushed the costs of one semester at the Rome Center to nearly $4,000.00 for tuition, room and board, and travel expenses. The founding director of the program, Father Felice, resigned during the first year in which the Rome Center was located at Villa Maria Teresa. Two new directors were then appointed -- Father Dillon in 1973 and Father Hogan in 1975. In order to attract as many students as possible, business and economics courses were added to the curriculum. In 1977, Dr. Menes, Associate Director of the Rome Center, reported that liberal arts majors were now in the minority at the Rome Center. The same year, the Board of Trustees and Father Baumbart, the President of Loyola University, decided that because of the smaller enrollment and high costs of maintaining such a program on a campus such as the Villa Maria Teresa, the Rome Center would once again move to a new location.

Apparently the Rome Center of Loyola University has survived. Survival itself is an achievement when liberal arts colleges at home and abroad are closing their doors.
It has survived, despite the tightening of its academic standards since its inception. In 1976, it was decided that something must be done to counter the "travel syndrome," the challenge that remained a chronic problem for the Rome Center. In order to keep students closer to their books, three examination periods per semester were mandated by the Director, Father Hogan. He believes this has, in fact, kept the students' minds more on study than in the past.

In 1959, when Garraty and Adams wrote *From Main Street to the Left Bank*, they were concerned with the options available to the American student interested in study abroad programs. They wrote:

> While the best American undergraduates can profit from unassisted attendance at the European universities, it seems clear that the average-to-good student needs some sort of support and guidance and even the top-flight student can benefit from the same. There is nothing inherently wrong with setting up special classes for Americans. We feel, however, that little can be gained from establishing branches of American colleges in Europe where lower classmen, taught in English by American instructors, absorb what is politely referred to in the United States as a general or "basic" education. Superficially the branch idea is very appealing. A general education is supposed to be broadening; so is study in a foreign land. Most American sophomores certainly need to have their horizons widened, and the pursuit of survey courses in the social sciences, history, and the humanities while living in a foreign environment and coping with strange people and strange customs ought to be especially effective.

Unfortunately, the branch idea has not been adequately tested, but any branch has grave inherent weak-
nesses to overcome. An American island in a foreign sea, it suffers the disadvantages of insularity. Of economic necessity, course offerings must be few in number, since the cost of transporting American professors and their families is high. For students restricted to the English language, reading resources are sure to be limited even if they have access to a university library.¹

It is important to note that when the authors wrote the foregoing, the branch idea had not been adequately tested. Since that time, Loyola University of Chicago's Rome Center has been in operation for fifteen continuous years. This should prove time enough to test the "branch campus" overseas program. Loyola, indeed, seems to have been set up for the "average-to-good" student who is fluent only in English. It is primarily a junior year program with places for the above average sophomore.

In order to judge the merit of such an ambitious program such as Loyola's, it is necessary to establish some set of criteria. Conclusions reached by Garraty and Adams almost twenty years ago are, it would seem, still valid today, and are summed up by them in their Appendix:

An institution that goes to the trouble and expense of sending students to Europe ought to hold to the highest academic standards in the requirements it sets for admission, in the caliber of instruction it offers,

¹Garraty and Adams, From Main Street to the Left Bank, p. 191.
and in the quality of work it demands of participants. The institution should make every effort to see that the students it sends abroad are prepared academically and emotionally for what lies ahead, and it should then treat these students as mature and responsible adults, helping them (by providing them with housing, advice, a sensible program of study, and so on) but leaving them free to develop their relationships with Europe and its people unhampered by petty administrative restrictions. Like it or not, all Americans abroad are "ambassadors" and have, as citizens, a responsibility to project as favorable an image of their country as possible. . .

It can be argued that as Loyola's Rome Center became more defined it has, in fact, followed the advice given by Garraty and Adams. There has been a continual effort on the part of the Rome Center administration and Chicago administration to upgrade the quality of students, faculty, course offerings, and integrative aspects of the school and its community setting.

In commenting on the approximately fifteen overseas study programs visited by Garraty and Adams, there emerges a consensus of strong and weak points in the programs available. There are seven of each.

Strong points

1. Excellent orientation program.
2. Experienced leadership.
3. High academic standards.

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2 Ibid., p. 204.

3 Ibid., pp. 205-215.
4. Better than average housing arrangements.
5. Little interference with students' private lives.
6. High level of foreign language competence required.
7. Good integration with foreign educational system.

**Weak points**

1. No permanent European director.
2. Low academic standards.
3. No language training required of students before admission.
4. Minimum or no integration with European educational systems.
5. Too much stress on the group and (at least unofficially) on control of the students' private lives.
6. Unsatisfactory housing arrangements.
7. Segregation of housing facilities from the community.

Let us now examine Loyola's Rome Center in light of the preceding chapters. We have thus far historically treated the Rome Center from inception in 1962 to the present. We can say that in the fifteen years of its existence, it has grown to fulfill the first five of the seven strong points listed. Its orientation program has developed to become an integrated ongoing program that is held both on and off campus. Students are told they should have $200.00 to $400.00 for educational tours arranged as part of this orientation program.
The Rome Center has experienced leadership. Father Hogan has proven to be a capable administrator in the roles of Director and Academic Dean and it appears he will remain in these positions. John Felice, the founder and Director from 1962 to 1973, has remained in the program as Consultant to the Director and Dean of Students. His long years of continued service provide a continuity in the administration.

Although in past years this has not always been the case, the present academic standards at the Rome Center meet or exceed those of Loyola University in Chicago. The calendar is adjusted toward academic study allowing time for travel to complement one's studies. There are three examination periods per semester and a library with over 60,000 volumes. The average student accepted has a "B" average and achieves at least a 3.0 on a 4.0 scale while in attendance at the Rome Center.

A comparison of Loyola's Rome Center with other overseas programs of its kind shows that the Rome Center has always offered better than average housing arrangements. Students' quarters have closely resembled dormitories in the United States, with several students sharing a room and each having a study desk.

Loyola's Rome Center is deficient in the level of foreign language competency required before admission, the amount of integration with foreign educational systems,
and the practice of segregating its housing facilities from the community of the host country. However, these deficiencies are by design rather than chance. The Rome Center program, as it is currently designed, is specifically set up to accommodate students with limited resources in time and language competency so that these students can experience study abroad, consistent with the Rome Center philosophy that seeks to have maximum impact on as many students as possible. As a branch campus type of overseas program, Loyola's Rome Center's housing arrangements are purposely removed from the society at large so that the students may develop their own community setting reinforcing their common goals.

The one deficiency that needs to be remedied, admittedly by all, is to overcome the isolation of the Rome Center from the larger Italian society. One method by which this might be achieved would be to develop some integrative plan with the Italian educational system. Up to this point, no efforts have been made in this direction. Perhaps with the acquisition of the newest campus, which is quite modern and lacks the mystique of the Villa Maria Teresa or Villa Tre Colli, students will be forced to seek greater integration with the larger Italian community.

What of the future of the Rome Center? The future of Loyola's Rome Center, in the words of the present
Director, Father Hogan, "is tied to the future of higher education in America." And the future of higher education in America is closely tied to economic developments at home in the United States and abroad in the world at large.

According to Steven Deutsch, "American students are interested in and support international educational exchange and the majority aspire to travel abroad; some plan to attend foreign universities." But the percentage that do actually study abroad has never reached more than .05 of the total enrollments in the United States Colleges and Universities, including those engaged in independent study programs. The interest in travel seems to be strong, however, with larger and younger groups of the student population traveling abroad more than ever before.

Indeed, even among those who are engaged in study abroad programs, evidence indicates, for many, academic study does take a back seat to other objectives. Dennison Nash writes that:

\[\ldots\] While paying lip service to the academic, a student may be interested primarily in travel, sociality, or self-realization in areas that have little to do with scholarly pursuits. Schoolwork

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6 Sanders and Ward, Bridges to Understanding, p. 75.
may be for him or her at most a facade behind which one pursues what seem to be more important goals. Some directors fail to recognize this. Others may recognize it, but try not to think too much about it. Still others are fully aware of their students' non-academic inclination and respond by trying to browbeat or seduce them into line. Not too many, perhaps, see that they are dealing with a basic problem of a modern education derived from historical and transcultural circumstances which may be beyond their power to correct.

"To travel," is still foremost in the minds of many who enroll in study abroad programs. Father Hogan, Loyola's Rome Center Director, recognizes this as well as the fact that a full year's stay in Rome is becoming prohibitive in cost and the fact that fewer and fewer students are those of the liberal arts. Aware that the Rome Center has gotten away from its original purpose to some degree, Father Hogan defends the Rome Center in its present form by saying that it is a total growth experience for all involved, no matter what major field is chosen. In his opinion, students develop confidence and resourcefulness. While not happy that the greater portion of Rome Center students are enrolled for one semester only, he feels that it is better to have one semester's exposure to Italy and Europe, rather than none at all. Of course, if the Rome Center refused to accept students for one semester only, it might have to

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close its doors to all students; the loss of revenue would be too much to absorb.

The possibility exists that the Rome Center of Liberal Arts of Chicago will price itself out of existence as the private university becomes increasingly out of reach for the middle class American. Or more likely in the immediate future, the Rome Center will become a "semester abroad" program with little connection between those who study within its halls and their academic majors.

Not everyone would agree with the modus operandi of Loyola's Rome Center. It is felt that for a student to really learn about a foreign culture, he must be fluent in the host language, he must live and study with the native people, and he must spend more than four months abroad. As Harold Taylor states in The World as Teacher, "the first degree of intensity can only be reached by direct participation in the life of another culture, by residence in it for at least a year . . . "

In short, the goal of broadening students through "total immersion" in another culture can not be achieved properly at Loyola University of Chicago's Rome Center. It is felt by some that Loyola University of Chicago should channel its students the way the University of California channels its students to many . . .

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of the "half-way type of overseas programs offered. At the cost of almost a thousand dollars a month for the one semester student, it can be argued that the money might be spent more wisely on several months of independent study or travel. As Garraty and Adams concede, there are many non-academic rewards for anyone who spends substantial time living or traveling in Europe.9

One of the severest critics of American overseas programs is Arnold Anderson. In an article entitled "Challenges and Pitfalls in International Education" appearing in The U.S. and International Education, he writes:

To send thousands of immature undergraduates abroad, knowing that few take the opportunities seriously, is to flaunt our affluence and to atrophy the welcome of American scholars and advanced students. It is part of the same process as inflating our enrollments in substandard post-secondary schooling. Such programs (overseas) compared to the alternate use of resources, fritter funds, bring little intimate intercultural experience, and add little to our intellectual capital.10

He might be highly critical of the type of program Loyola conducts in Rome. And yet Loyola University of Chicago not only conducts the Rome Center of Liberal Arts, but also

9Garraty and Adams, From Main Street to the Left Bank, p. 192.

had been willing to lose money on its operation for several years. Why such a commitment?

One reason may be found in N. E. James', "Students Abroad: Expectations Versus Reality," in which he writes that "over 90% of students interviewed responded favorably towards the value of their study abroad experience."¹¹

Dr. Thomas Petzel of the Psychology Department and Dr. Gerald Gutek of the Department of Foundations, School of Education, compiled a survey of the class of the 1974-75 Rome Center.¹² Administered in April of 1975 at the behest of the Rome Center administration, the survey demonstrated that cultural experiences and travel were the primary reasons for attending the Rome Center and almost all respondents were very satisfied with their experiences after attending the Rome Center. Two-thirds of the respondents said that the Rome Center more than fulfilled the expectations they had before they arrived. Not one of the 188 who responded from the 200 students in attendance could say that they would not recommend the Loyola Rome Center to their friends. One hundred and fifty-nine said they would recommend the Rome Center.¹³


¹²Thomas Petzel and Gerald Gutek, "Survey" requested by the Rome Center Administration and completed 28 April 1975.

¹³See appendix E.
Realizing that, for almost all who participate in any kind of overseas study program, the effects have been positive, Loyola University of Chicago is dedicated to preserving the option for those who would choose the "branch campus" program. Certainly, one of the best known of this type of program, the Loyola Rome Center represents not only a tradition but also an attempt to synthesize the best possible elements to create a successful overseas program. Overwhelmingly, the faculty and students who have attended the Rome Center have attested to the value gained by the time spent abroad. The Board of Trustees of Loyola University believes that it is a worthwhile endeavor to provide the opportunity for study abroad. Acting in loco parentis, providing for all the student's needs while abroad, the Loyola Rome Center appears ready to continue to take up the challenge to offer its students the best that the "branch campus" program can offer.

In the words of Father Creighton, "it is a tremendously important place in Loyola University."\textsuperscript{14} It is an overseas extension program that concentrates on the humanities, "and the humanities need stress in education."\textsuperscript{15} There is also potential for "spin-off" for other Loyola

\textsuperscript{14}Interview with Rev. Matthew Creighton, S.J., Chicago, 3 January 1977.

\textsuperscript{15}Ibid.
University endeavors, such as providing premedical students the opportunity to earn six hours credit in the arts or humanities during a six-week summer program.

Others have expressed similar interest. Rev. Jerome O'Leary, O.P., Director of the Institute of Pastoral Studies, also expressed interest in using the Rome Center campus during the summer months. However, current Italian labor regulations make it necessary to close down at least one month during the summer.

Father Felice, in 1971, suggested that a "Graduate Center" be established and that the Rome Center be opened to students from Italy and from developing nations who might wish to have the advantage of studying at an American university while remaining close to home. Proposing "A Model for the Rome Center of the Seventies," he writes:

The heart of the curriculum should most probably remain the liberal arts subjects most relevant to the Center's setting: art, language, literature, history, philosophy, and theology. Area studies, interdepartmental offerings, team-teaching, directed reading and undergraduate seminars should be the standard vehicles. To the Italians and students from developing countries, professional-technical offerings, such as business

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administration, would be most welcome. A full-fledged, liberal-profession program . . . might be developed.18

He then states "the key, perhaps, lies in the most important element . . . the student."19 John Felice continues:

Experience shows that programs are most successful when their students' common denominator is proper motivation and serious intent rather than homogeneity in social, economic, religious, educational or geographic background. Psychological integrity is of paramount importance, since a foreign culture is by no means the best place to put one's psyche in order. Furthermore, programs involving graduate students, Italians interested in business or language as well as citizens of developing countries and the children of American residents abroad, will, if appropriate programs are implemented, create either rich opportunities or disastrous distractions depending on the maturity of the student.20

Whether the "Model Rome Center of the Seventies" proposed by John Felice will ever become a reality is open to discussion. What we do know is that Loyola University of Chicago's Rome Center has no immediate plans for ceasing its operations. Commenting on the future of the Rome Center program, Dr. Menes states:

The future of the Rome Center is contingent on many variables -- the world economic situation, Italy's political future, and the continued interest

18 Ibid., p. 63.
19 Ibid., p. 65.
20 Ibid.
of American students in foreign study. If any one of these turns sour, the Rome Center will not be a viable operation. I am always optimistic, however. We survived the last economic downturn. Italy's politics have always been chaotic. And I think we can attract enough students to pay the bills. The educational value of the Rome Center experience has never been in doubt. If we close, we close for other reasons.21

Dr. James Wiser, an Associate Professor of Political Science at Loyola University of Chicago, who taught at the Rome Center in 1975-76, guesses in the short-run that "economics will determine the future of the Rome Center more than the political situation in Rome."22 The future, however, cannot be considered with any degree of certainty. We can be sure that as of 1978 Loyola University of Chicago remains committed to the Rome Center program. The newest site, the Rome Center's fourth location since its inception in 1962, is a former retreat house of the Dominican sisters of St. Catherine of Sienna and is located on Monte Mario, just as were the preceding campus sites. This seven acre campus has a modern dormitory constructed in 1963 capable of housing some 200 students comfortably. It will begin operation in the 1978-79 academic year.

21Interview with Dr. Menes, Associate Director of the Rome Center, Loyola University of Chicago, Chicago, 20 February 1978.

22Interview with Dr. Wiser, Associate Professor of Political Science, Loyola University of Chicago, Chicago, 20 February 1978.
As part of the world community involved in international education, it appears that Loyola University of Chicago will not abandon its commitment to its Rome Center of Liberal Arts.23 Loyola University, a private institution dedicated to public service, must continue to provide the average American college student with the total educational experience of study abroad. While this program may not be for everyone, it does what it sets out to do. Loyola's Rome Center program provides one or two semesters of primarily liberal arts courses in a foreign setting for Americans who otherwise might not venture abroad as students, due to lack of language preparation, lack of time in scheduling their four-year program, or lack of financial resources. Loyola's Rome Center program provides this overseas educational experience in a community setting consistent with the goals of Jesuit education. And it produces students who are mature, internationally minded, and who have experienced personal growth because of their experiences gained while studying abroad.

In the words of Father Baumhart, President of Loyola University of Chicago:

The Rome Center program is an outstanding educational success. No academic effort of this University

has as high a proportion of satisfied alumni as does the Rome Center. The opportunity to experience a foreign culture, to travel and live abroad in a familiar setting with other American collegians is very attractive. Indeed, it is the only academic program I've seen which made me wish I were an undergraduate again.

The good which the program does for 200 students each year is so evident and so appreciated that the Trustees and I will make every reasonable effort to see it continue and to flourish. I know that Loyola's faculty and administrators feel the same way.

It is a bonus that the Rome Center brings an international dimension to this urban; commuter-oriented University. And it offers the occasion for faculty, as well as students, to study and do research in Italian libraries and museums and to collaborate with European scholars.

It is also a plus that the Center is situated in the center of Catholicism; our many Catholic students can come to a deeper understanding of their Church.

There are several clouds on the horizon that must be watched. The galloping inflation of Italy has gradually priced the Rome Center program out of the reach of many students. And the presence of a Communist-dominated government in Italy would severely reduce the attractiveness of the Rome Center's program for many Americans.

But Loyola University has sustained the Rome Center since 1962 and continues to support this unique learning experience unless it cannot offer a program worthy of Loyola's academic standards or until it is no longer financially feasible.24

It is hoped that this dissertation has contributed something to the understanding of Loyola University of Chicago's Rome Center of Liberal Arts. It is believed that the Rome Center plays an important role in international education by offering an alternative type of "Junior Year Abroad" program to American undergraduates

24Statement of Raymond Baumhart, S.J., President, Loyola University of Chicago, 7 March 1978.
who will be among the future leaders of business and industry in the United States. Perhaps some small part of international education -- world peace through understanding -- can be attributed to Loyola University of Chicago Rome Center of Liberal Arts.
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Rome Center of Liberal Arts, 1965-66. (Descriptive Bulletin)
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Rome Center of Liberal Arts, 1972-73. (Descriptive Bulletin)
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I. ADMINISTRATION

In January, 1962, Loyola University of Chicago opened a center in Rome, Italy, to provide American students with the opportunity of enjoying the cultural advantages of a semester or year in Rome without interrupting their regular college programs.

The name of the Rome center is the Loyola University Rome Center of Liberal Arts. The address is Villa Maria Theresa, Via Trionfale 8062; Rome, Italy. The Center is controlled and operated exclusively by Loyola University, Chicago. The Director of the Rome Center is a full-time faculty member of Loyola University with academic rank. He reports directly to the Vice-President and Business Manager of the University in financial matters, and to the Dean of the College of Arts and Sciences in academic matters. The Associate Dean of the College of Arts and Sciences at the Rome Center reports directly to the Dean of Arts and Sciences, but together with the Director on major issues of academic policy. The entire operation is under the President and Board of Trustees of Loyola University, Chicago. The final decision in regard to professors, courses, admission of students, and all other matters connected with the Rome Center is reserved to Loyola University, Chicago.

II. CURRICULUM

The courses taught in the Rome Center are selected from the courses listed in the official bulletins (catalogues) of Loyola University. These courses follow the same syllabi and carry the same credit value as the courses offered on our Chicago campuses.

The Rome Center will continue to offer courses in the humanities, fine arts, and social sciences. The course offerings will be especially designed for majors in classical studies, history, political science, English literature, Italian literature, fine arts, art history, anthropology, philosophy, and theology. The faculty at the Rome Center guarantees that a group of courses in various disciplines will be offered each year in the following areas: the Classical world of the Mediterranean, the Italian Renaissance, and Italy and contemporary Europe. The Center thereby hopes to relate to its location in Italy and
the Central Mediterranean. The faculty also will design courses which will integrate the student's formal course work with travel in Italy.

Although the departments represented and the courses themselves remain more or less stable each year, a particular course may not be offered or a particular department may not be represented in any given semester.

Loyola University retains the right to cancel a course scheduled for the Rome Center if an insufficient number of students enroll in it.

III. STUDENTS

The students at the Rome Center are from the various colleges of Loyola University and from colleges and universities other than Loyola. Students from other colleges and universities applying for their junior year abroad are admitted to Loyola University as transfer students in the same manner as students applying to one of the colleges of the Chicago campuses. All students at the Rome Center must be full-time students, that is, must register for at least twelve hours of credit each semester. No student may spend more than two semesters at the Rome Center, except in extraordinary cases. Freshmen are not accepted for the Rome Center; a limited number of sophomores may be accepted.

Seniors are normally not accepted for the Rome Center. If seniors do apply for the Center, they do so with the understanding that Loyola University undertakes to administer no comprehensive examinations, no Graduate Record Examinations, and no other requirements demanded by a particular college for graduation. In practical terms, a senior who applies for the Rome Center may be unable to graduate in that year.

To enable cooperating schools to participate more fully in this program, Loyola University will accept a pre-determined number of qualified students from a cooperating school, provided that the application for the following September is submitted before March 15 and subject to the following conditions:

1. The student must be in good standing in his own college and submit a recommendation from his own dean of studies, dean of discipline and major department chairman.

2. The student must apply for the full year. Although the Rome Center does accept students for one
semester, the number of such vacancies is small and places cannot be guaranteed for one-semester applicants. Therefore, full-year junior-year applicants are given preference.

3. No student will be accepted for the Rome Center whose scholastic average, both for the previous semester and also cumulative average, is below 2.50 on a 4.0 system. Appropriate representation for students who merit special consideration may be made by the Dean of the applicant to the Director of Admissions for the Rome Center, who will refer the case to the Dean of the College of Arts and Sciences of Loyola University.

4. Because of restricted and approximately equal accommodations for men and women at the Rome Center, Loyola University reserves the right to accept no more women than men from any one coeducational cooperating school.

5. An individual school is under no obligation to fill its quota each year. Any places not applied for before March 15 will be at the disposition of Loyola University for other applicants. On the other hand, applicants from a cooperating school in excess of the school's quota will be considered after March 15 on the basis of space available.

6. The quota for a school may be revised from time to time to correspond to the actual average number of applicants received from the school.

7. If a cooperating school should consistently fail to approach its quota, or if it should furnish such a small number of students that it would not be making a significant contribution to the Rome Center, Loyola University may withdraw permission for the school to cooperate formally in the program. This would take away from the cooperating school its guaranteed quota of students and the right to advertise the Rome Center as part of the school's foreign study program; it would not deny the possibility of admission to individual students from such a school.

IV. FACULTY

The faculty of the Rome Center is composed of the regular faculty of Loyola University, Chicago, visiting professors from other institutions, and of a small number of Italian or other European professors. All the faculty are approved
by the Committee on Faculty Appointments of Loyola University in the same manner as faculty members teaching on our Chicago campuses.

Maintenance of a school such as the Rome Center with its high standards of scholastic excellence requires a trained and talented faculty. The cooperating school may also find it beneficial to provide a means of allowing members of their own faculty to profit by a stay in Europe and will be invited from time to time to suggest available faculty members from various departments of their own school for appointment to the Rome Center. Such recommendations from the administration of cooperating colleges will be welcomed for a term of either one semester or a full year. Financial arrangements will be communicated upon request.

V. PROMOTION

Cooperating schools may consider the Rome Center as a program of their respective schools, conducted in cooperation with Loyola University at its Rome Center. Cooperating schools may include announcements of the Rome Center Program in their own catalogues and in other brochures. The wording of the catalogue should include the following:

XYZ College, in cooperation with Loyola University, Chicago, offers a year abroad at the Loyola University Rome Center of Liberal Arts.
AFFILIATED SCHOOLS PARTICIPATING IN A COOPERATIVE PROGRAM WITH THE ROME CENTER OF LOYOLA UNIVERSITY OF CHICAGO, 1977.

Boston College
Bucknell University
Canisius College
Creighton University
John Carroll University
Le Moyne College
Loyola Marymount University
Loyola University, New Orleans
Marquette University
Quincy College
Regis College
Rockhurst College
St. Bonaventure University
St. Mary's College of California
St. Michael's College
Southern Benedictine College
University of Dayton
University of San Francisco
University of Santa Clara
Wheeling College
Xavier University
APPENDIX C
# Loyola University Rome Center of Humanistic Studies

## Schedule of Courses Offered - Second Semester 1962-63

### Department of Education

<table>
<thead>
<tr>
<th>Course Title</th>
<th>Instructor</th>
</tr>
</thead>
<tbody>
<tr>
<td>American Education</td>
<td>Miss Donatelli</td>
</tr>
<tr>
<td>Introduction to Educational Psychology</td>
<td>Miss Donatelli</td>
</tr>
<tr>
<td>History of Art I</td>
<td>Dr. Fink</td>
</tr>
<tr>
<td>History of Art II</td>
<td>Dr. Fink</td>
</tr>
<tr>
<td>Fundamental Comparative Education</td>
<td>Miss Donatelli</td>
</tr>
<tr>
<td>Philosophy of Education</td>
<td>Miss Donatelli</td>
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### Department of English

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</tr>
<tr>
<td>College English II</td>
<td>Mr. Stewart</td>
</tr>
<tr>
<td>Modern Drama</td>
<td>Dr. Fink</td>
</tr>
</tbody>
</table>

### Department of History

<table>
<thead>
<tr>
<th>Course Title</th>
<th>Instructor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Development of Europe Since 1500</td>
<td>Dr. O'Dwyer</td>
</tr>
<tr>
<td>United States Since 1865</td>
<td>Fr. Mentag</td>
</tr>
<tr>
<td>The Renaissance: 1300-1500</td>
<td>Fr. Mentag and Dr. Fink</td>
</tr>
<tr>
<td>Revolutionary Europe, 1815-1871</td>
<td>Dr. O'Dwyer</td>
</tr>
<tr>
<td>American Foreign Relations</td>
<td>Dr. Guida</td>
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</tbody>
</table>

### Department of Modern Languages

<table>
<thead>
<tr>
<th>Course Title</th>
<th>Instructor</th>
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<tbody>
<tr>
<td>Elementary Italian I</td>
<td>Dr. Sebastiani</td>
</tr>
<tr>
<td>Elementary Italian II</td>
<td>Dr. Sebastiani</td>
</tr>
<tr>
<td>Intermediate Italian I</td>
<td>Dr. Bartoli</td>
</tr>
<tr>
<td>Intermediate Italian II</td>
<td>Dr. Bartoli</td>
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</table>

### Department of Philosophy

<table>
<thead>
<tr>
<th>Course Title</th>
<th>Instructor</th>
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<tbody>
<tr>
<td>Logic</td>
<td>Mr. Weiss</td>
</tr>
<tr>
<td>Philosophy of God</td>
<td>Fr. Galea</td>
</tr>
<tr>
<td>Principles of Ethics</td>
<td>Fr. Galea</td>
</tr>
<tr>
<td>Social Ethics</td>
<td>Fr. Galea</td>
</tr>
</tbody>
</table>
DEPARTMENT OF POLITICAL SCIENCE

Western European Governments  Dr. Schwarzenberg
Russia and Its Satellites       Dr. Schwarzenberg
United Nations and International Dr. Schwarzenberg
Organizations
International Politics          Dr. Schwarzenberg

DEPARTMENT OF PSYCHOLOGY

General Psychology             Fr. Moran

DEPARTMENT OF THEOLOGY

Acts of the Apostles and       Fr. Riches
  Pauline Epistles
Principles of Full Christian   Fr. Martin
  Living
APPENDIX D

Acquinas College
Adelphi College
Adrian College
Albertus Magnus College
Allegheny College
American College in Paris
American University
Anna Marie College
Arizona State University
Ball State University
Barat College
Barnard College
Barry College
Beaver College
Beloit College
Berry College
Bloomfield College
Boston College
Boston University
Bradley University
Brenau College
Brigham Young University
Brown University
Buchnell University
Butler University
California State College at Long Beach
California State University
Canisius College
Carmont Hall College
Case Western Reserve
Catham College
Catholic University
Cazenovia College
Central YMCA
Centre College of Kentucky
Chamberlayne Junior College
Chesnutt Hill College
Chicago Academy of Fine Arts
Chico State College
Christian Brothers College
Clark College
Clarke College
Coe College
Colgate University
Colby College
College of DuPage
College of the Holy Cross
College of Lake County
College of Marin
College of Mount St. Vincent
College of New Rochelle
College of St. Benedict
College of St. Catherine
College of St. Rose
College of St. Therese
College of Santa Fe
College of William and Mary
Colorado College
Colorado State University
Columbia University
Cornell University
Creighton University
De algunas de las universidades: American College in Paris, Adelphi College, American University, Anne Marie College, Arizona State University, Ball State University, Barat College, Barnard College, Barry College, Beaver College, Beloit College, Berry College, Bloomfield College, Boston College, Boston University, Bradley University, Brenau College, Brigham Young University, Brown University, Buchnell University, Butler University, California State College at Long Beach, California State University, Canisius College, Carmont Hall College, Case Western Reserve, Catham College, Catholic University, Cazenovia College, Central YMCA, Centre College of Kentucky, Chamberlayne Junior College, Chesnutt Hill College, Chicago Academy of Fine Arts, Chico State College, Christian Brothers College, Clark College, Clarke College, Coe College, Colgate University, Colby College, College of DuPage, College of the Holy Cross.
Rockhurst College
Rollins College
Roosevelt University
Rosary College
Rosary Hills College
Rosemont College
Sacramento State College
St. Ambrose College
St. Bonaventure University
St. Edward's College
St. Gregory's College
St. John Fisher College
St. John University
St. Joseph College
St. Lawrence University
St. Leo College
St. Louis University
St. Mary's College of California
St. Mary's College of Notre Dame
St. Mary's Dominican
St. Mary's - Moraga
St. Mary's - Winona
St. Michael College
St. Norbert College
St. Olaf College
St. Patrick's College
St. Petersburg Junior College
St. Thomas College
San Diego State
Santa Monica City College
School of the Art Institute of Chicago
Scripps College
Seattle University
Seton Hall University
Sienna College
Skidmore College
Springfield College
Spring Hill College
Solano Community College
Southern Methodist University
Southern Connecticut State University
Southern Illinois University
Southwest Junior College
State University of Iowa
Stephens College
Stonehill College
SUNY at Binghamton
SUNY at Cortland
Swarthmore College
Sweetbriar College
Syracuse University
Temple University
Theil College
Thomas More College
Trinity College
Tulane University
Union College
University of Akron
University of Alabama
University of Arizona
University of California Berkeley
University of California Irvine-Davis
University of California Riverside
University of California Santa Barbara
University of California Santa Cruz
University of Colorado Boulder
University of Connecticut
University of Dayton
University of Delaware
University of Denver
University of Detroit
University of Illinois Champaign
University of Illinois Chicago Circle
University of Iowa
University of Kansas
University of Kentucky
University of Maryland
University of Massachusetts
University of Miami
University of Michigan
University of Minnesota
University of Missouri
University of Montana
University of Nebraska
University of New Hampshire
University of New York
University of Northern Colorado
University of Notre Dame
University of Oklahoma
University of Pittsburgh
University of Portland
University of Puerto Rico
University of Puget Sound
University of Richmond
University of Rochester
University of San Diego
University of San Francisco
University of Santa Clara
University of Scranton
University of South Alabama
University of Southern California
University of Tennessee
University of Texas
University of Toledo
University of Vermont
University of Virginia
University of Utah
University of Washington
University of Wisconsin - Madison
Ursaline College
Valparaiso University
Vanderbilt University
Vassar College
Villanova University
Virginia Commonwealth University
Washington and Lee University
Washington State University
Wayne State University
Webster College
Wells College
Westchester Community College
Western Illinois University
Western Michigan University
Western State College
Western Washington State College
Wheaton College
Wheeling College
Wheelock College
Whitman College
Whitworth College
William Smith College
Wilson College
Wisconsin State University
Xavier University
Yale University
ROME CENTER FACULTY, 1962-1977

Addis, Dr. Flaminia - Italian Language 1965-present
Alexander, Mr. Charles - History 1970 (Spring)
Ayd, Dr. Frank J. - Psychology 1964-1966
Barry, Dr. James D. - English 1969 (Spring)
Bartoli, Dr. Cecelia - Italian Language 1962-1964
Bates, Miss Elizabeth - Psychology 1972-1973
Bianchini, Dr. A. - English 1967-1968
Black, Dr. Anthony - History 1974-1975
Boffa-Lolli, Mrs. Judy - Political Science 1974 (Fall)
Bommarito, Mr. Bernard - Philosophy 1964-1965 & Fall 1965
Brown, Dr. Dan - History 1964-1965
Brown, Dr. Lee - History 1965-1966
Buckley, Mrs. Elizabeth McCarthy - History 1965-1966
Assistant to Academic Dean 1966-1968
Buckley, Mr. Louis F. - Economics 1975-1977
Byrd, Dr. Thomas - English 1975-1976
Caliguiri, Rev. Angelo - Philosophy 1965-1966
Camiz, Mrs. Franca - History 1969-1975
Capitini, Dr. Bruna - Italian Language 1971-1974
Casey, Dr. Patrick J. - English 1963-1976 (Absent 1964-1965)
Academic Dean 1965-1970
Catania, Dr. Francis - Philosophy 1973-1974
Christie, Miss Roberta - Psychology 1964-1965
Clairmont, Mr. Richard - Classical Studies Assistant 1975-1976
Clayes, Dr. Stanley - English 1969-1970
Consentino, Dr. Margherita - Italian Language 1966-1975
Conway, Mr. Thomas - History 1964-1965
Coonan, Rev. Thomas - History 1964-1965
Coury, Miss Elaine - Classical Studies Assistant 1972-1973
Craig, Mrs. Peggy - Art History 1972-1974
Debarbieri, Mr. Dan - Theology 1967-1968
Del Turco, Dr. Fiametta Stegagnini - Italian Language 1966-1971
Devoucoux, Mr. Jean - French Language 1966-1971
Dhavamoni, Rev. Mariasusai - Theology 1971 (Spring)
Dillon, Rev. Robert - Theology 1964-1965
Dodd, Mr. Lloyd - Classical Studies 1974-1975
Dorer, Miss Ingrid - History 1975-1976
Driscoll, S.J., Rev. John - English 1971 (Fall)
Dumont, Dr. Richard - Philosophy 1966-1967
Emmanuel, Mr. Herzel - Sculpture 1971-1974
Feist, Maestro Robert - Music Appreciation 1966-1976 (with occasional semesters off)
Fink, Dr. Michael - Art History, Education & English 1962-present
Freegard, Dr. William - History 1971 (Fall)
Gallagher, Dr. L. - English 1964-1965
Grace, Rev. James - Philosophy 1966-1967
Gross, Dr. Hanns - History 1973-1974
Gray, Dr. Walter D. - History Fall 1965 & 1970-1971
Academic Dean 1972-1974
Guida, Dr. Anthony - History 1963-1966
Gutek, Dr. Gerald Lee - Education Foundations 1974-1975
Hagen, S.J., Rev. William - Theology 1966-1967
Halecki, Dr. Oscar - History 1962-1963
Hartigan, Dr. Richard S. - Political Science 1968-1970
Hecht, S.J., Rev. Torrens - Philosophy 1965-1966
Heibel, Dr. William - English 1970 (Spring)
Huber, S.J., Rev. Carlo - Philosophy 1974-present
Jaccarini, S.J., Rev. Mario - Theology 1965-1966
Jankowski, Dr. Manfred - History 1972-1973
Jarrott, Dr. C. A. L. - English Fall 1967 & Fall 1969 & Spring 1974
Johnson, Dr. Carol - English 1966-1968
Karavites, Dr. Peter - History 1968-1969
Kase, Dr. Edward - History 1972 (Spring)
Kinsella, Mr. Christopher - History Assistant 1970-1971
Laube, Dr. Valerie - Italian Language 1965-1966
Leitz, Dr. Paul - History 1969-1970
Liddy, Rev. Richard - Philosophy 1966-1967
Liedle, Mrs. Elizabeth - Psychology 1965-1967
Llannon, Dr. Benjamin - Philosophy 1966-1967
Long, S.J., Rev. John F. - Theology 1963-present
Manion, S.J., Rev. Frederick - English 1965-1966
Martino, Dr. Antonio - Political Science 1971-1975
Masi, Dr. Michael - English 1974-1975
McElroy, Dr. Bernard - English 1972-1973
Mellican, Mr. Eugene - Philosophy 1969-1970
Mencuccini, Dr. Maria - Italian Language 1972-present
Menez, Dr. Joseph - Political Science 1964-1965
Moran, O.P., Rev. Evarsito - Psychology 1963 (Fall)
Moretti, Dr. Sylvanna - Italian Language 1969-present
Murphy, C.SS.R., Rev. Francis X. - Theology 1966-1967
Myers, Mr. Warren - History 1970-1971
Nabholz, Dr. John - English 1975 (Spring)
Nicholson, Dr. John - Philosophy 1968-1974
O'Cuillanain, Dr. Cormac - Education Foundations 1965-1967
Oden, Mrs. Maria - English 1970-1971
O'Donnell, Dr. Charles - Political Science 1974-1975
O'Dwyer, Dr. Margaret - History 1963-1964
O'Farrell, S.J., Rev. Frank - Philosophy 1962-1963
Palesa, Dr. Gloriana - Italian Language 1963-present
Perrault, Dr. C. - Italian Language 1964-1965
Petro, Mr. Joseph - Fine Arts 1971-present
Petzel, Dr. Thomas - Psychology 1974-1975
Poduska, Dr. Donald - Classics 1970-1971
Reagan, Mr. Christopher - Classical Studies 1965-1966
Riches, Rev. Pierre - Theology 1962-present (2 years leave)
Rockwell, Mr. Peter - Sculpture 1974-present
Ronan, S.J., Rev. Charles - History Fall & Spring 1967
1976-1977
Schaldenbrand, Dr. Mary - Philosophy 1974-1975
Schall, S.J., Rev. James - Political Science 1966-1967
Schwarzenberg, Dr. Francis - Political Science 1962-1963
1966-1967
Scichilone, Dr. Giovanni - Anthropology 1971-present
Shack, Dr. John - Psychology 1975-1976
Sheehan, Dr. Thomas - Philosophy 1970-1971 & 1975-1976
Shih, Rev. Joseph - Theology 1971 (Fall)
Simon, Mr. Steven - History 1969 (Fall)
Silvestro, Dr. Betty - History 1972 (Spring)
Skelba, Rev. Roberto - Theology 1964-1965
Stringer, Mr. Gervaise - Mathematics 1966-1971
Surtz, S.J., Rev. Edward - English Fall & Spring 1968
Szemler, Dr. George - History Spring 1962 & 1968-1969
Theisen, Dr. Sylvester - Psychology 1966-1967
Thomas, Miss Kathryn - Classical Studies 1971-1972
Thompson, Dr. Kenneth - Philosophy 1966-1967
Tracy, S.J., Rev. David - Philosophy 1966-1967
Varga, S.J., Rev. Andrew - Philosophy 1966-1971
Vecchione, Miss Paula - Classical Studies Assistant 1974-1975
Venning, Dr. Corey - Political Science 1970-1971
Walsh, Mr. William - History 1966-1967
Weis, Mr. Jerry - Philosophy 1963-1964
Wiser, Dr. James - Political Science 1975-1976
Wolff, Dr. James - English 1966-1967
Wren, Dr. Thomas - Philosophy 1968-1969
Zelasny, Mr. Raymond - Classical Studies Assistant 1973-1974
APPENDIX F
ROME CENTER ADMINISTRATION, 1962-1977

Albanese, Mr. Michael - Acting Academic Dean 1971-1972  
Secretarial Assistance 1970-1971

Bastian, Dr. Ralph - Director of Admissions and Public  
Relations Rome Center Office 1963-1964

Borghesaleo, Dr. Luigi - Director of Admissions and  
Public Relations for English Language Program and  
Business Seminars for Italians 1966-1974


Brown, S.J., Rev. James - Chaplain 1967 (Spring)

Conlon, Mr. Thomas - Business Manager 1966-1967

Conti, Mr. Dario - Director of Maintenance and Purchasing  
1966-present


Curran, S.J., Rev. Joseph - Chaplain 1968 (Fall)

Dillon, S.J., Rev. John T. - Director Rome Center 1973-1975  
Chaplain 1972-1973

Dolan, Mr. Edmund - Dean of Men 1964-1965

Felice, Mr. John - Founder and Director Rome Center  
1962-1973, Consultant to Director 1973-1975, Dean of  
Students and Consultant 1975-present

Fundsaro, Mr. Antonio - Business Manager 1967-present

Hayes, S.J., Rev. Donald - Chaplain 1970-1971

Hogan, S.J., Rev. Thomas L. - Director Rome Center 1975-  
present, History Fall & Spring 1966

Hogan, S.J., Rev. William H. - Dean of Students and History  
1974-1975

Lamping, Dr. Dennis - Dean of Men and History 1966-1967

Marsico, Mr. Frank - Dean of Men 1967-1968
McHale, Mr. John P. - Dean of Students 1965-1966 and 1968-1974
Walsh, S.J., Rev. Thomas - Chaplain 1964-1966
Yokie, Mrs. Valerie Berghoff - Dean of Women 1963-1968
SURVEY REQUESTED BY THE ROME CENTER ADMINISTRATION  
DATED 28 APRIL 1975.

1. Age:  
   a. 19 or younger  23  
   b. 20  74  
   c. 21  80  
   d. 22  7  
   e. 23 or older  4  
   N.A. = no answer or more than one answered  
   Total N = 188

2. Sex:  
   a. Male  58  
   b. Female  130

3. Year in school
   a. Freshman  1  
   b. Sophomore  30  
   c. Junior  138  
   d. Senior  16  
   e. Special student  2
   N.A. = 1

4. How long have you been at the Rome Center?  
   a. 1 semester  63  
   b. 2 semesters  117  
   c. 3-4 semesters  6  
   d. longer  2

5. What was your approximate overall GPA (on a 4.0 scale) before coming to the Rome Center?  
   a. 2.00-2.50  6  
   b. 2.50-2.75  30  
   c. 2.75-3.00  48  
   d. 3.00-3.25  48  
   e. 3.25-4.00  55
   N.A. = 0

6. How was your Rome Center stay financed? Check approximate percentage.

<table>
<thead>
<tr>
<th></th>
<th>None</th>
<th>1-25%</th>
<th>26-50%</th>
<th>51-75%</th>
<th>76-100%</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Parents-Relatives</td>
<td>36</td>
<td>37</td>
<td>15</td>
<td>39</td>
<td>61</td>
</tr>
<tr>
<td>b. Own earnings</td>
<td>57</td>
<td>29</td>
<td>32</td>
<td>9</td>
<td>14</td>
</tr>
<tr>
<td>c. Scholarship Aid</td>
<td>127</td>
<td>25</td>
<td>31</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>d. Loans</td>
<td>121</td>
<td>56</td>
<td>25</td>
<td>11</td>
<td>5</td>
</tr>
</tbody>
</table>
7. How accurate was the information that you received about the Rome Center from University sources in relationship to what you have experienced.

a. Very accurate  64
b. Somewhat accurate  100
   N.A. = 2
   c. Somewhat inaccurate  19
   d. Very inaccurate  2

8. Estimate the effectiveness of the Rome Center Office in Chicago in encouraging you to come to the Rome Center.

a. Very effective  64
b. Somewhat effective  69
   N.A. = 7
   c. Somewhat ineffective  26
   d. Completely ineffective  22

9. What was your primary source of information about the Rome Center?

a. University recruiter  15
b. Former students other than friends  39
   N.A. = 19
c. Former students who are friends 43
   d. Advertisements  42

10. Was the orientation program to the Rome Center conducted in the United States:

a. Very adequate 31
b. Somewhat adequate  49
   N.A. = 57
c. Somewhat inadequate  29
d. Very inadequate  22

11. Was the orientation program to the Rome Center conducted in Rome:

a. Very adequate  44
b. Somewhat adequate  31
   N.A. = 8
c. Somewhat inadequate  17
   d. Inadequate

12. Rate the importance of each of the following reasons for your coming to the Rome Center:

   Not at all A little Somewhat Very Much N.A.

   a. Travel  2  7  31  147  1
      b. Academic program  10  32  90  45  2
      c. To escape problems at home 124  40  16  6  2
136

<table>
<thead>
<tr>
<th></th>
<th>Not at all</th>
<th>A little</th>
<th>Somewhat</th>
<th>Very much</th>
<th>N.A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>d. To meet new people</td>
<td>5</td>
<td>30</td>
<td>67</td>
<td>85</td>
<td>1</td>
</tr>
<tr>
<td>e. To test yourself</td>
<td>15</td>
<td>23</td>
<td>48</td>
<td>100</td>
<td>1</td>
</tr>
<tr>
<td>f. Adventure</td>
<td>6</td>
<td>18</td>
<td>64</td>
<td>100</td>
<td>1</td>
</tr>
<tr>
<td>g. Cultural experiences</td>
<td>1</td>
<td>5</td>
<td>32</td>
<td>150</td>
<td>2</td>
</tr>
<tr>
<td>h. Family background</td>
<td>92</td>
<td>30</td>
<td>36</td>
<td>28</td>
<td>2</td>
</tr>
</tbody>
</table>

13. How satisfied are you with having fulfilled these reasons?

<table>
<thead>
<tr>
<th></th>
<th>Not at all</th>
<th>A little</th>
<th>Somewhat</th>
<th>Very much</th>
<th>N.A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Travel</td>
<td>1</td>
<td>2</td>
<td>30</td>
<td>154</td>
<td>1</td>
</tr>
<tr>
<td>b. Academic program</td>
<td>9</td>
<td>27</td>
<td>82</td>
<td>67</td>
<td>1</td>
</tr>
<tr>
<td>c. To escape problems at home</td>
<td>92</td>
<td>24</td>
<td>24</td>
<td>39</td>
<td>17</td>
</tr>
<tr>
<td>d. To meet new people</td>
<td>2</td>
<td>10</td>
<td>46</td>
<td>130</td>
<td></td>
</tr>
<tr>
<td>e. To test yourself</td>
<td>10</td>
<td>9</td>
<td>32</td>
<td>131</td>
<td>6</td>
</tr>
<tr>
<td>f. Adventure</td>
<td>1</td>
<td>9</td>
<td>12</td>
<td>130</td>
<td>2</td>
</tr>
<tr>
<td>g. Cultural experience</td>
<td>1</td>
<td>7</td>
<td>30</td>
<td>149</td>
<td>1</td>
</tr>
<tr>
<td>h. Family background</td>
<td>67</td>
<td>35</td>
<td>26</td>
<td>51</td>
<td>9</td>
</tr>
</tbody>
</table>

14. To what degree has the Rome Center experience fulfilled the expectations you had before you arrived?

<table>
<thead>
<tr>
<th></th>
<th>Much less than expected</th>
<th>Somewhat less than expected</th>
<th>As expected</th>
<th>Somewhat more than expected</th>
<th>Much more than expected</th>
</tr>
</thead>
<tbody>
<tr>
<td>a.</td>
<td>10</td>
<td>24</td>
<td>28</td>
<td>N.A. = 5</td>
<td>73</td>
</tr>
<tr>
<td>b.</td>
<td>24</td>
<td>28</td>
<td>28</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c.</td>
<td>28</td>
<td>28</td>
<td>28</td>
<td></td>
<td></td>
</tr>
<tr>
<td>d.</td>
<td>28</td>
<td>28</td>
<td>28</td>
<td></td>
<td></td>
</tr>
<tr>
<td>e.</td>
<td>28</td>
<td>28</td>
<td>28</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

15. Is the Rome program integrated in Italian culture?

<table>
<thead>
<tr>
<th></th>
<th>Very much</th>
<th>Somewhat</th>
<th>Poorly</th>
<th>Not at all</th>
</tr>
</thead>
<tbody>
<tr>
<td>a.</td>
<td>1</td>
<td>62</td>
<td>N.A. = 1</td>
<td>32</td>
</tr>
<tr>
<td>b.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

16. Is the location of the Center in Italy essential to the program as it now exists?

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>a.</td>
<td>125</td>
<td>N.A. = 1</td>
</tr>
<tr>
<td>b.</td>
<td>62</td>
<td></td>
</tr>
</tbody>
</table>

17. How much have you learned about the Italian political and social situation?

<table>
<thead>
<tr>
<th></th>
<th>Very much</th>
<th>A little</th>
<th>Very little</th>
<th>Nothing</th>
</tr>
</thead>
<tbody>
<tr>
<td>a.</td>
<td>75</td>
<td>29</td>
<td>N.A. = 4</td>
<td>2</td>
</tr>
<tr>
<td>b.</td>
<td></td>
<td></td>
<td>23</td>
<td>7</td>
</tr>
</tbody>
</table>
18. Your answer to the above question is mostly a result of:
   a. Your own personal efforts or lack of efforts 110
   b. The offerings or lack of offerings of the University 52

19. What length of time do you think is needed for the following opportunities of the Rome Center to outweigh the disadvantages (example - expenses and adjustments):

<table>
<thead>
<tr>
<th>I semester</th>
<th>2 semesters</th>
<th>Longer</th>
<th>N.A.</th>
</tr>
</thead>
</table>
   a. Academic | 97          | 85     | 5    | 1   |
   b. Travel   | 42          | 122    | 23   | 1   |
   c. Cultural | 31          | 110    | 46   | 1   |
   d. Social   | 45          | 113    | 29   | 1   |

20. What is the optimal length of time needed to take advantage of the academic offerings of the Rome Center?
   a. 1 semester 66
   b. 2 semesters 104 N.A. = 5
   c. Longer 13

21. What is the optimal length of time needed to take advantage of the travel opportunities of the Rome Center?
   a. 1 semester 24
   b. 2 semesters 102 N.A. = 6
   c. Longer 49

22. What is the optimal length of time needed to take advantage of the cultural opportunities of the Rome Center?
   a. 1 semester 28
   b. 2 semesters 102 N.A. = 3
   c. Longer 55

23. What is the optimal length of time needed for interpersonal development at the Rome Center?
   a. 1 semester 41
   b. 2 semesters 130 N.A. = 4
   c. Longer 13
24. How does the quality of instruction at the Rome Center compare with that at your previous school?
   a. Better 59
   b. Worse 46  N.A. = 7
   c. The same 76

25. What has been your **most** valuable experience at the Rome Center?
   a. Academic improvement 2
   b. Travel experience 44
   c. Interpersonal growth 32  N.A. = 18
   d. Cultural growth 21
   e. Personal growth 71

26. What has been your **least** valuable (relatively) experience at the Rome Center?
   a. Academic improvement 105
   b. Travel experience 10
   c. Interpersonal growth 25
   d. Cultural growth 33
   e. Personal growth 3

27. Regarding personal growth, has the Rome Center experience been:
   a. Positive 170
   b. Negative 4  N.A. = 3
   c. No difference 11

28. How has the Rome experience affected your **academic** interests or values?
   a. Broadened 149
   b. Narrowed 4  N.A. = 2
   c. Same 33

29. Since coming to the Rome Center have you changed your academic major or altered your career plans?
   a. Yes 52
   b. No 107
   c. Undecided 29

30. How has the Rome Center experience affected your academic or study skills?
   a. Improved them 41
   b. Weakened them 64
   c. Made no difference 83
31. Since coming to the Rome Center, have you developed new intellectual interests?
   a. More so 170
   b. Less so 2
   c. Same 14

   N.A. = 1

32. Which of the following would be your first choice as a place of residence?
   a. Dormitory 86
   b. Apartment 50
   c. Living with an Italian Family 49

   N.A. = 3

33. How many school sponsored tours -- outside of Rome -- have you joined?
   a. 0 83
   b. 1 39
   c. 2 33
   d. 3 or more 33

34. Did you find school sponsored tours outside of Rome to be?
   a. Very satisfactory 48
   b. Somewhat satisfactory 52
   c. Generally unsatisfactory 12
   d. Completely unsatisfactory 4

   N.A. = 69

35. Rate the degree of difficulties that you have had with the following during your stay in Rome:

<table>
<thead>
<tr>
<th></th>
<th>None</th>
<th>Minor</th>
<th>Serious</th>
<th>Serious</th>
<th>N.A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>a.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d.</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>e.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f.</td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

36. For the following problem areas, how much help did you receive or did you feel was available from any source?
37. What was your major source of assistance in coping with non-financial problems at the Rome Center?

<table>
<thead>
<tr>
<th>Source of Assistance</th>
<th>Unsatisfied Factory</th>
<th>Satisfied Factory</th>
<th>N.A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Academic</td>
<td>18</td>
<td>16</td>
<td>145</td>
</tr>
<tr>
<td>b. Personal-emotional</td>
<td>36</td>
<td>21</td>
<td>124</td>
</tr>
<tr>
<td>c. Interpersonal (social)</td>
<td>32</td>
<td>15</td>
<td>134</td>
</tr>
<tr>
<td>d. Sexual</td>
<td>79</td>
<td>17</td>
<td>83</td>
</tr>
<tr>
<td>e. Physical (health)</td>
<td>74</td>
<td>37</td>
<td>50</td>
</tr>
<tr>
<td>f. Religious</td>
<td>35</td>
<td>14</td>
<td>130</td>
</tr>
</tbody>
</table>

38. How helpful were the following University offices in assisting you to cope with problems related to your stay at the Rome Center:

<table>
<thead>
<tr>
<th>Office</th>
<th>Not at All</th>
<th>A Little</th>
<th>Some What</th>
<th>Very Much</th>
<th>Very Relevant</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Director's Office</td>
<td>34</td>
<td>23</td>
<td>23</td>
<td>23</td>
<td>85</td>
</tr>
<tr>
<td>b. Academic Dean</td>
<td>28</td>
<td>33</td>
<td>28</td>
<td>50</td>
<td>49</td>
</tr>
<tr>
<td>c. Dean of Students</td>
<td>41</td>
<td>28</td>
<td>25</td>
<td>37</td>
<td>57</td>
</tr>
<tr>
<td>d. Chaplain</td>
<td>50</td>
<td>12</td>
<td>15</td>
<td>29</td>
<td>82</td>
</tr>
<tr>
<td>e. Nurse/Doctor</td>
<td>68</td>
<td>50</td>
<td>19</td>
<td>8</td>
<td>43</td>
</tr>
<tr>
<td>f. Maintenance</td>
<td>32</td>
<td>42</td>
<td>41</td>
<td>17</td>
<td>36</td>
</tr>
<tr>
<td>g. Business Office</td>
<td>19</td>
<td>20</td>
<td>50</td>
<td>63</td>
<td>36</td>
</tr>
</tbody>
</table>

39. How often did you telephone parents or relatives in the U.S. since arriving?

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. None</td>
<td>18</td>
</tr>
<tr>
<td>b. 1-2 times</td>
<td>16</td>
</tr>
<tr>
<td>c. 3-5 times</td>
<td>66</td>
</tr>
<tr>
<td>d. More than 5 times</td>
<td>26</td>
</tr>
</tbody>
</table>

N.A. = 4

40. How many Italian acquaintances or friends have you made since coming to the Rome Center, other than employees of the Center?

<table>
<thead>
<tr>
<th>Number of Friends</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. None</td>
<td>26</td>
</tr>
<tr>
<td>b. One</td>
<td>20</td>
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<tr>
<td>c. Two</td>
<td>22</td>
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<tr>
<td>d. Three</td>
<td>21</td>
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<tr>
<td>e. Four or more</td>
<td>20</td>
</tr>
</tbody>
</table>
41. Estimate your proficiency in using the Italian language:

- Very good 20
- Good 77  N.A. = 4
- Poor 74  
- Very poor 19

42. Regarding your adjustment to Rome, your proficiency in Italian has been:

- Very useful 99  
- Somewhat useful 58  
- A hindrance 15  N.A. = 4
- Made no difference 12

43. Would you recommend coming to the Rome Center to your friends?

- Yes, definitely 131  
- Probably yes 28
- Unsure 13
- Probably no 6
- Definitely no 0

44. Below list the countries you have visited excluding Loyola sponsored tours:

<table>
<thead>
<tr>
<th>Countries</th>
<th>Total Amount of Time in Each Country</th>
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<tbody>
<tr>
<td></td>
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</tbody>
</table>
Rome Center April 28, 1975
FALL SEMESTER

DEPARTMENT OF CLASSICAL LANGUAGES
The Classical Epics (Engl 321)
Special Readings in Latin Literature I
Upper Division Course

DEPARTMENT OF EDUCATION
History of Art I (Fn Ar 300)

DEPARTMENT OF ENGLISH
Appreciation of Drama and Fiction
Literary Study and Explicatory Writing
College English I
The Classical Epics (Clas 321)
Medieval Western Literature (Dante)
English Literature: 450-1660
Introduction to Chaucer
The Romantic Period: 1798-1837
Modern Drama (SpDr 338)

DEPARTMENT OF FINE ARTS
History of Art I (Educ 300)
Art in Rome
Music Appreciation

DEPARTMENT OF HISTORY
Development of Europe to 1500
The United States to 1865
History of Primitive Christianity (Theo 313)
Protestant Revolt and Catholic Reform
Revolutionary Europe: 1815-1871
History of Spain in the Golden Age

DEPARTMENT OF MODERN LANGUAGES
Elementary Italian I
Elementary Italian II
Intermediate Italian I
Intermediate Italian II

Elementary French
Intermediate French I

DEPARTMENT OF MATHEMATICS
Plane Trigonometry
DEPARTMENT OF PHILOSOPHY
Philosophy of Man
Metaphysics
Philosophy of God
Upper Division Course

DEPARTMENT OF POLITICAL SCIENCE
National Government
Contemporary Political Thought
Development of Modern Political Thought

DEPARTMENT OF SPEECH AND DRAMA
History of the Theatre
Modern Drama (Engl 388)

DEPARTMENT OF THEOLOGY
Dogmatic Theology I (God and the World of Man)
Old Testament
Acts of the Apostles and Pauline Epistles
History of Primitive Christianity (Hist 313)
World Religions
Theology and History of the Ecumenical Councils

SPRING SEMESTER

DEPARTMENT OF CLASSICAL STUDIES
The Classic Theatre
Special Readings in Latin Literature II

DEPARTMENT OF EDUCATION
History of Art II (architecture)
History of Art II (painting and sculpture)

DEPARTMENT OF ENGLISH
College English II
Appreciation of Poetry
Introduction to Shakespeare
The Classical Theatre
Medieval Western Literature (Dante)
Literature of the Restoration and 18th Century
Victorian Literature 1837-1901
Modern European Fiction (in translation)
Modern Drama

DEPARTMENT OF FINE ARTS
Music Appreciation
History of Art II (architecture
History of Art II (painting and sculpture)
DEPARTMENT OF HISTORY
Development of Europe since 1500
The United States since 1865
History of the Israelite Monarchy
Rise and Development of Hellenic Culture
History of Etruscan and Roman Civilization
History of Primitive Christianity
History of the Ancient World
Formation of Medieval Europe

DEPARTMENT OF MODERN LANGUAGES
Intermediate French II
Elementary Italian I
Elementary Italian II
Intermediate Italian I
Intermediate Italian II
Conversational Italian

DEPARTMENT OF MATHEMATICS
College Algebra

DEPARTMENT OF PHILOSOPHY
Metaphysics
Philosophy of God
Ethics
Introduction to Modern Philosophy
Ethics and Society

DEPARTMENT OF POLITICAL SCIENCE
Western European Governments
Soviet Union and Communist Dominated Europe
International Politics
Political, Social, and Economic Structure of Contemporary Italy

DEPARTMENT OF SPEECH AND DRAMA
Workshop: Shakespeare for Actors
The Classic Theatre
Modern Drama

DEPARTMENT OF THEOLOGY
Life of Christ
Church of Christ
History of the Israelite Monarchy
History of Primitive Christianity
Ecumenism in the 20th Century
ROCHE CENTER COURSE OFFERINGS 1977-78

(F=Fall Semester  S=Spring Semester)

DEPARTMENT OF ANTHROPOLOGY
Introduction to Classical Archaeology (S)

DEPARTMENT OF CLASSICAL STUDIES
History of Ancient Philosophy (F)
Introduction to Greek Art (F)
Introduction to Etruscan and Roman Art (S)
Classical Mythology (F & S)
Classical Theatre (F & S)
Introduction to Classical Archaeology (S)
Geography of the Ancient World (F)
Topography of Rome (F & S)
Greek and Latin: Two upper-division tutorials (F & S)

DEPARTMENT OF ENGLISH
Introduction to Poetry (F)
Introduction to Drama (S)
Studies in Authors: Shakespeare (F)
Studies in Authors: Pirandello (S)
Studies in Shakespeare: Roman and Mediterranean Plays (S)
English Literature 1793-1837 (F)
Studies in European Literature: Camus (F)
Modern Poetry (S)
American Literature 1914 to Present (F)

SCHOOL OF EDUCATION - DEPARTMENT OF FOUNDATIONS
Personality Problems and Mental Health (F)
Psychology of Personality (F)

DEPARTMENT OF FINE ARTS
Introduction to Opera (F)
Introduction to Symphonic Music (F & S)
Beginning Drawing I (F & S)
Sculpture I and Three-Dimensional Design (F)
Sculpture II (S)
Italian Renaissance Art (F)
Introduction to Greek Art (F)
Introduction to Etruscan and Roman Art (S)
Art in Rome (F & S)
Contemporary Music (S)
Roman Baroque and Its Influences (S)

DEPARTMENT OF HISTORY
History of Rome to Constantine (S)
The Renaissance (F)
Europe in the Nineteenth Century: 1815-1900 (F)
Europe in the Twentieth Century: 1900-1939 (S)
Italy in the Nineteenth and Twentieth Centuries (F&S)
Mediterranean Dictators: Mussolini, Franco, and Salazar (S)
Colloquium in Modern European History: Comparative Fascisms in 20th Century Europe (F)

DEPARTMENT OF ITALIAN
Introduction to Italian Language (F&S)
Development of Italian Language Skills (F&S)
Composition and Conversation (F)
Advanced Composition and Conversation (S)
Italian Masterpieces in Translation (S)
Survey of Twentieth Century Italian Literature (F)
Survey of the Italian Literature of the Theatre (S)

DEPARTMENT OF PHILOSOPHY
Philosophy of Man: Approaches to Man (F&S)
Ethics and Values (F)
History of Ancient Philosophy (F)
History of Classical Modern Philosophy (S)
Philosophy of Art (S)
Rome's Philosophers I (F)
Rome's Philosophers II (S)

DEPARTMENT OF POLITICAL SCIENCE
Soviet Union and Communist Dominated Europe (F&S)
Problems of Developing Nations: The Mid-East Crisis (S)
Western European Governments (F&S)
Contemporary Italy (F)
Problems in Politics: Politics and Prospects of Euro-communism (F)

DEPARTMENT OF PSYCHOLOGY
Personality Problems and Mental Health (F)
Psychology of Personality (F)

DEPARTMENT OF THEATRE
Studies in Authors: Pirandello (S)

DEPARTMENT OF THEOLOGY
Old Testament (F)
Acts of Apostles and Pauline Epistles (S)
Eastern Religions (S)
Ecumenism in the Twentieth Century (S)
God in the Modern World (F)
The Roman Church (F&S)
Theology and History of Ecumenical Councils (F)
APPENDIX J
1 = C.I.V.I.S. (1962-1966)
2 = Villa Tre Colli (1966-1972)
3 = Villa Maria Teresa (1972-1978)
4 = Future location
The dissertation submitted by Gregory J. Riccio has been read and approved by the following committee:

Dr. Gerald L. Gutek, Director
Professor, Foundations, Loyola University

Dr. John M. Wozniak
Professor, Foundations and
Dean, School of Education, Loyola University

Dr. Rosemary V. Donatelli
Associate Professor, Foundations, Loyola University

The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the Committee with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

April 20, 1978

Date

[Signature]

Director's Signature