

Catholic Social Teaching: Results from a Survey of Catholic Colleges and Universities in North America

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Catholic Social Teaching: Off Campus Survey Results

By Stephen J. Conroy and Greg Zackowski

Executive Summary

We present here results of a survey about Catholic Social Teaching (CST), using data from a survey of 42 Catholic colleges and universities throughout the United States and Canada. Respondents to the survey were asked a variety of questions about CST that fell into the following categories: Administration/Oversight, Curricular Components, Conferences and Programming, Non-curricular Educational Components, Funding, Faculty/Staff Involvement, and Successful Implementation Strategies. Some highlights of this report include:

- Roughly 2/3 of respondents do have someone responsible for CST on campus.
- Funded centers—still a relatively rare phenomenon—appear to be gaining somewhat in popularity, with three founded in the 1980's and five in the 1990's.
- The vast majority (83.9%) have a curricular component of CST on campus
- About 2/3 have conferences or programs planned in the next two years
- The vast majority (78.8%) have non-curricular components of CST, with students (68.4%) being the primary target.
- Service opportunities (68.4%), lectures (50.0%) and seminars (31.6%) were the top three types of non-curricular programs offered, among those listed.
- Top funding sources included line-items in budget (39.5%), followed by external (23.7%) and internal grants (21.1%), among those listed.

- The top three incentives for participation in CST programs/events included: consideration for promotion, financial incentives for participation, and compensatory or release time (all 13.2%), with 7.9% using requirements for tenure (faculty) as an incentive.
- Questions about successful implementation and challenges of CST programs yielded many interesting insights.

Background

The CST committee decided to conduct a survey of Catholic colleges and universities throughout the U.S. and Canada that may be good candidates for providing information about Catholic Social Teaching (CST). An initial list of 214 institutions was acquired from the Association of Catholic Colleges and Universities. The subcommittee, comprised of Sr. Virginia Rodee, RSCJ, Greg Zackowski, Stephen Conroy, Pamela Gray-Payton (and later, Lupita Jewell) pared down this list to approximately 90 schools which were either viewed as sister/peer institutions or had a reputation for Catholic Social Teaching (CST). Pamela Gray-Payton, Lupita Jewell and Greg Zackowski helped to obtain the initial contact information. These persons were contacted via email or telephone (follow-up) to encourage them to respond to an online survey, which was placed online from January 24, 2006 – March 18, 2006 using an online survey package.

Method

The committee designed a survey instrument to capture information in six key areas: Administration/Oversight, Curricular Components, Noncurricular Educational Components, Funding, Faculty/Staff Involvement and Successful Implementation Strategies. Each category included closed- and open-ended questions. The former were geared towards aggregate assessment and analysis, while the latter were designed to provide more thorough and detailed responses which might also provide additional explanations for closed-ended questions.

Results

Of the 90 institutions which we contacted, 42 actually logged on to our survey and answered at least one question. This corresponds to a response rate of approximately 46.7 percent, good by almost any measure, though 10 of these responses came after follow-up contact by telephone or email. In what follows below, we provide summary results for each of the categories and complete, open-ended responses are provided in the Appendix.

Administration/Oversight

Among survey respondents, 66.7 percent reported having a group, organization, department or person responsible for CST on their campus (Table 1). We asked a follow up question to those who responded affirmatively to find out the name of the group or organization responsible for CST on campus. Among respondents, 22.2 percent placed CST under the umbrella of campus ministry, 22.2 percent in theology or religious studies departments, and 18.5 percent in Social Justice/Peace. About 15 percent had a CST Committee, or scholars, or an endowed chair person who was responsible for coordinating CST on campus. Two of these respondents indicated that they had an endowed chair responsible for CST. Of the remaining respondents, 11.1 percent placed CST under the responsibility of “mission” for the university, and 11.1 percent some “other” area, such as “Ignatian Center,” or the name of a specific (religious) person.

Table 1. Do you have a group, organization, department or person responsible for CST on your campus?		
Response	Number	Percent
Yes	26	66.7
No	13	33.3
Total	39	100

Table 2. Name of Group/Organization/Department Responsible for CST		
Name	Number	Percent
Campus Ministry	6	22.2
Theology/Rel Studies	6	22.2
Social Justice/Peace	5	18.5
CST Committee/Scholars/Endowed Chair	4	14.8
Mission	3	11.1
Other	3	11.1
Total	27	100.0

We asked whether the institutions have funded centers or institutes on campus. Slightly less than 22 percent responded affirmatively (Table 3).

Table 3. Number and Percent that have a Funded CST Center or Institute on Campus		
Response	Number	Percent
No	29	78.4
Yes	8	21.6
Total	37	100.0

Apparently, having funded CST centers or institutes on campus is a fairly recent phenomenon. In response to a question about the year the funded centers or institutes were founded, we learned that three were founded in the early 1980s, three in the early to mid-1990s and two in the late 1990s (Table 4).

Table 4. When was the funded institute or center founded?

1981
1982
1983
1992
1993
1995
1999
1999

Curricular Components

We asked whether CST was a part of the university curriculum. There were 26 respondents (83.9%) who responded affirmatively and five (16.1) that did not have CST as part of the curriculum (Table 5). We followed up with an open-ended question asking respondents to list the course titles and departments. Summarizing these responses, there were four main categories of CST in the curriculum. First, CST as an explicit part of a first-year “experience” type course. The second is a specific course entitled, “Catholic Social Teaching,” or similar title, as part of the Theology/Religious Studies curriculum. The third area was as an implicit part of many courses within Theology/Religious Studies curriculum. Fourth, it is an implicit part of other courses across the humanities and social sciences (e.g., ethics, business). We include a full list of these in the Appendix.

Table 5. Is CST part of your university's curriculum?		
Response	Number	Percent
Yes	26	83.9
No	5	16.1
Total	31	100.0

Conferences and Programming

Next, we asked questions about conferences and programming. Slightly more than two-thirds reported that they were planning to hold a conference or program on their campus within in the next two years (Table 6).

Table 6. Do you have any conferences or programs on CST planned for the next two years at your campus?		
	Number	Percent
Yes	23	67.7
No	11	32.4
Total	34	100.0

Non-curricular Educational Components

In addition to conferences, we asked whether the universities sponsored non-curricular educational opportunities on campus. Based on our results, 78.79 percent did offer non-curricular educational components, while 21.2 percent did not (Table 7).

Table 7. Do you have a non-curricular, educational component to CST on your campus?		
	Number	Percent
Yes	26	78.8
No	7	21.2
Total	33	100.0

According to information provided in Table 8, the vast majority of these non-curricular, educational components were still directed towards students (68.4%), followed by faculty (44.7%) and staff (39.5%). The off-campus community (26.3%) and alumni (21.1%) were affected least.

Group	Number	Percent
Faculty	17	44.7
Staff	15	39.5
Students	26	68.4
Alumni	8	21.1
Off-Campus Community	10	26.3
Total	76	

Note: Some universities indicated more than one category

We wished to broaden our previous question about “conferences or programs” to ask whether respondents had specific types of non-curricular programs. Results presented in Table 9 indicate that service opportunities (68.4%) and lectures (50.0%) were the most common type of non-curricular programming event, followed by seminars (31.6%), other (15.8%) and colloquia (13.2%).

Type	Number	Percent
Colloquia	5	13.2
Lectures	19	50.0
Seminars	12	31.6
Service Opportunities	26	68.4
Other	6	15.8
Total	68	

Note: Some indicated more than one category

While this was a closed-response question, we also asked respondents to explain their non-curricular educational components of CST. Complete responses are provided in the [Appendix](#). A brief review of the responses to this question reveal that the large majority of these opportunities were in service learning and spring break trips, annual conferences, workshops, colloquia and lectures. A small percentage also provided off-campus retreats and internship opportunities.

Funding

Next, we asked about funding sources. We report these below in Table 10.

Sources	Number	Percent
Internal Grants	8	21.1
External Grants	9	23.7
Line Items in Budget	15	39.5
Other	4	10.5
Total	36	

Note: Some universities indicated more than one category

The modal response for sources of funding for CST programs was a line item in the budget (39.5%), followed by external grants (23.7%) and internal grants (21.1%).

Funding was provided by the university through line items in the departments of campus ministry, mission/identity, and academic departments (see [Appendix](#) for complete results). A common external funding source was the Lilly Foundation.

Faculty/Staff Involvement

We wanted to know what kinds of incentives there may be for faculty and staff to participate in CST programs or activities so we asked respondents to indicate which type of faculty/staff incentives pertained to them. Results presented here suggest that 13.2%

of respondents had (a) participation as a consideration for promotion, (b) financial incentives, and/or (c) compensatory or release time (Table 11). Nearly 8% had participation as a requirement for tenure for faculty. About 10.5% indicated some other incentive. These “other” responses included “I do not know this answer,” (blank), “personal enrichment” and “wanted to make this a civilized world.”

Table 11. Faculty/Staff Incentives for Participation in CST Programs or Activities

Sources	Number	Percent
Requirements for tenure (faculty)	3	7.9
Consideration for promotion (faculty or staff)	5	13.2
Financial incentives for participation (faculty or staff)	5	13.2
Compensatory or release time to attend CST events	5	13.2
Other	4	10.5
Total	22	

Note: Some universities indicated more than one category

Successful Implementation Strategies

Finally, we wished to ask respondents about successful implementation strategies for CST programs. Among the greatest successes, respondents indicated: (a) positive response to classes offered, (b) seminars and presentations, (c) community service/poverty/hunger programs, (d) service-learning programs that are community based, and (e) positive outcomes in terms of student graduations (e.g., participation in Jesuit Volunteer Corps, changing to careers in ministry or social work, etc.). Complete results are presented in the [Appendix](#).

We also wanted to know what some of the greatest challenges have been. These responses included: (a) lack of resources/time, (b) lack of faculty interest, (c) lack of

coordination among disciplines, (d) and difficulty in successfully communicating what CST actually is (see Appendix for complete results).

We wanted a final “words of wisdom” question as an open-ended question for respondents to provide feedback for those developing a CST program. Responses to this question were varied and included the following suggestions: (a) get speakers on CST to address “hot topics,” (b) work towards complete student/faculty/staff/administration buy-in, (c) get CST into the curriculum, (d) connect CST throughout the campus—from curriculum to programming to best practices of the university (hiring/promotion), and (e) perseverance/patience to see it through. Complete results for this question are presented in the Appendix.

Appendix

Web Sites

Web addresses for university or CST program (in alphabetical order):

<http://academic.shu.edu/ccs/>

<http://ministries.sbu.edu>

<http://ministry.cua.edu/>

<http://socialconcerns.nd.edu>

<http://www.anselm.edu>

<http://www.barry.edu>

<http://www.iona.edu>

<http://www.lmu.edu>

<http://www.marywood.edu>

<http://www.msmary.edu>

<http://www.mtmary.edu>

<http://www.ndnu.edu>

http://www.notredamecollege.edu/campus_life/CampusMinistry.html

<http://www.ollusa.edu/>

<http://www.sacredheart.edu>

<http://www.scu.edu/ignatiancenter>

<http://www.seattleu.edu>

<http://www.shc.edu/theology>

<http://www.spc.edu>

<http://www.strose.edu>

<http://www.stthomas.edu/justpeace/>

<http://www.stu.edu>

<http://www.xu.edu>

Curricular Components

If CST is part of your university's curriculum, please list the course titles and departments:

Th 450 - Theologies of Justice, required for all students for graduation.

Liberation Theology is a course offered that has CST as a component. Other theology courses touch on CST as well. Service learning also has some incorporation of CST.

Yes, though not as a requirement. The theology department teaches a course called 'Catholic Social Teaching' that is offered nearly every year. CST is also used in many of the core theology and ethics courses that are offered by the department. As for other departments, I know that CST is included in the course schedule by professors who share an interest in or feel a responsibility to teach CST. I'm not able, though, to provide a list of courses.

(1) Undergraduate theology course offered every other year by [name]; (2) Graduate Master's seminar offered in theology every other year by [name] (3) part of a regular course for honors students offered each year by [name] part of a regular doctoral seminar in education, ED 7001 offered every year by [name].

Catholic Social Teaching Religious Studies, Cross-Listed in Catholic Studies

Theology 207: Catholic Social Teaching (required of International Studies majors, satisfies a distribution requirement in theology for all other students)

Religious studies department 'Theology of Christian Service'

All across the curriculum in the humanites

Broadly situated (see above comment)

RLST 3352 Social Justice & Christianity RLST 3388 Peacemaking and Conflict Resolution Other courses taught from CST perspective: RLST 1350 Introductory Christian Ethics RLST 3355 Health Care Ethics RLST 2342 Human Sexuality & Christian Values

Leadership Seminar for Social Justice, taught by instructors from various departments and ordinarily coordinated by the Associate Dean of Academic Affairs. We are also calling each department to incorporate the principles in their courses, with special emphasis in their capstone course.

THL 352 'Peace and Justice Issues' THL 350 'Catholic Social Thought'

Catholic Social Teaching- a service-learning course in the religious studies department

Again, this is a qualified yes, for it would not be accurate to say CST is in no way a part of our curriculum, but we do not at present have courses exclusively devoted to it. We do incorporate elements of it into our Contemporary Moral Issues and Business Ethics courses.

Economics and CST - Economics Dept. Challenge of Justice - Theology/Faith-Peace-Justice Program Modern Catholic Social Teaching - Theology consult [university] web page for others

Theology: [name] [name]: Catholic Social Teaching

A component is integrated into our New Student Seminar and includes scripture readings, Dorothy Day film/discussion, other readings, Catherine McAuley consideration etc.

Honors--Contemporary Catholic Social Ethics Philosophy--Catholic Social Thought Interdisciplinary (Religious Studies & Theology and Philosophy)--Catholic Social Thought: Theological and Philosophical Perspectives

Only in the sense that we (I) teach liberation theology, which is part of CST.

Every CST scholar must take a course in Religious Studies (Faith and Justice), the very foundation of which is CST. The course is open to all students and is taught every year. CST scholars must also take a Sociology course in Social Problems and the instructor also teaches from a CST perspective. Again, the course is annual and is open to all [university name] students.

We have a whole booklet we can mail to you.

Catholic Social Teaching (Theology Dept.)

THL/JPS 565 Catholic Social Teaching is offered annually by the Theology Department and the JPS Program. Other courses may include elements of CST in their syllabi.

CATH 312 Catholic Social Thought (Cath Studies)

Faith and Justice; Theology Department

Religious Studies Department offers a Catholic Social Thought course

Conferences and Programming

Please explain the conferences or programs planned within the next two years:

Hunger Week, Various one-time Programs

Through department programming we often address, instruct on Catholic Social Thought. It is mostly integrated into already existing programs. We could be doing more in this area.

CST is integrated into our University 100 class for all new students. The faculty and staff are encouraged to integrate CST into their classes/activities and to account for it in their annual reports.

The Catholic Social Thought Committee sponsors an annual workshop on CST for faculty and administrators. It also sponsors a variety of reading seminars throughout the year that treat the documents of CST or themes related to CST. In the past year, the CSTC has developed department specific workshops for staff that endeavor to help them think about their work as co-educators through the lens of CST.

President's annual institute on the Catholicity of [university name]-- involves 20 faculty who get paid for a week of lectures/ reflections. Not this year but next it will deal with social justice and CST issues. (2) The 2006 annual [name] Forum (a yearly week on some social justice issue such as genocide, just community, violence etc) is on Environmental Responsibility and includes one day with a key note on Catholic Social Thought and the Environment to be given by Mary Evelyn Tucker.

Catholic Voices in Economics (Ryan, Pesch, Chesterton, John Paul II, Lonergan, etc.).
Date and program TBD.

Conference: 'Callings: How Do Faith and Vocation Shape the Field of Communication?' March 30-April 1, 2006

We are planning a faculty driven two part weekend workshop off campus in June 06 and June 07 on CST. We have secured Margaret Pfeil from Notre Dame to facilitate the program. This program is being funded as an initiative of our Presidential Strategic Plan.

Faculty workshops [journal name] is published here

We are currently seeking funding for a Speaker series on the 'Big Questions' that would incorporate several of our initiatives around social teaching and social justice; our Urban Launch orientation experience, our U.N. experience, our required Ethics and Values Course, and our Third World trip. Although we certainly discuss CST, we approach these issues from an ecumenical and interfaith perspective.

Tentative plans in Spring 07 for social justice conference focusing on needs/contributions of Latinas.

On January 11, 2006, our All-College Workshop/Reflection was titled 'Building on Our Heritage: Leadership for Social Justice.' The main objective was to highlight the principles of Catholic social teaching for every employee of the College--staff, faculty and administration. This event is now being followed up by having the Mission/Identity office and the founder of the social justice seminar meet with every dept. across campus to discuss how leadership for social justice is specifically being taught and implemented in each area. The Leadership Seminar for Social Justice is the course for all first-year, traditional age students that introduces them to the distinct mission and leadership model of the College and the principles of Catholic social teaching. There are three sections of this seminar this semester, and there will probably be nine sections in fall.

Starting this year, each academic year has a theme which is in some sense connect with CST.

Two years ago, we instituted the 'Catholic Scholars Series' funded in part by the [name] Visiting Scholars Fund which was established when [name] retired as President after [number] years in that role. We have had four lectures a year for the first two years and this year we have three. The topics of our lectures this year are: 1. Stem Cell Research (Fr. Gerald Coleman, SS, former rector of the Seminary and Professor of Moral Theology there and at Santa Clara Univ. 2. Physician Assisted Suicide: Dr. Lisa Fullam from the Jesuit School of Theology at Berkeley and professor of ethics and moral theology. 3. End of Life Issues: Fr. James Bretzke, S.J. Chair of Theology Dept. Univ. of San Francisco will discuss the issues surrounding death and dying.

There is an annual summer seminar on Catholic Social Teaching taught by a member of the Theology and Religious Studies Department and a member of the English Department. The seminar is in its fifth year with about 12 participants each year.

While I have checked yes, it is not that we have such a program planned as yet, but as part of a newly endowed chair in Catholic Thought we hope to have a series of programs, some of which would undoubtedly be devoted to CST.

Many of the lectures given on campus, sponsored by a variety of groups, touch on CST themes. For example, our International Studies program sponsors lectures dealing with the effects of globalization. The Boisi Center for Religion in American Public Life also makes contributions.

Students for Life programming including March for Life and Public Policy Day. Hunger Awareness Month programming including Hunger Banquets and Sleep Out for the Homeless. Consistent volunteer programming. Week long service plunges nationally and internationally. The Walk for the Homeless every Good Friday. Habitat for Humanity initiatives. Ongoing strategic plan dialogue within the Campus Ministry Department

We offer a mini Collegium twice a year on campus to staff and faculty - one component of the program is a presentation/discussion on Catholic Social Teaching

But we will probably set up a program in Catholic Studies within the next 2 years.

We have a three-year scholarship program that regularly present every semester speakers and lecturers on CST topics and issues. We are also considering a course on the papacy of JP II and implications for CST.

May 21-23, 2007 Catholic Social Tradition and Community Based Learning

The JPS Program offers a course on CST every year. It's required for the JPS minor and the major in Justice & Society. JPS co-sponsors with the Archdiocese of [city] an annual Faithful Citizenship Conference and sponsors an annual social justice lecture, but the latter does not necessarily focus explicitly on CST.

There are many programs -- please see previous website and the [name] Institute for Catholic Social Thought Website at [web address] for more information. Also see School of Education conferences: [web address] including: No Child Left Behind and the Problem of Race in the Post-Civil Rights Era

Go to [name] web-site; Mission and Ministry; then Peace and Justice Programs. See Vision of Hope Speaker Series; Service learning experiences in Nicaragua, India, Nepal, Ghana, Inner City Cincinnati, etc.

In early 2007 we have a conference on Community-Based Learning

Non-Curricular Components

Please summarize your non-curricular CST programs (e.g., specific topics, speakers):

We have lectures on campus devoted to justice issues that are co-sponsored with a local group called Quest. We have a myriad of service opportunities for our students, including service learning, immersion spring break trips, and Habitat for Humanity builds.

While I have already given the example of the seminar on moral theory, I would particularly note the service opportunities afforded through campus ministry and [acronym] ([university name] in Service to Humanity, a student organization that regularly (monthly) does community service. As part of the preparation for this service, we now incorporate reflection and discussion on CST. We also have a spring break or a may service trip. We have gone to Kentucky, Guatemala, the Amazon, etc.

Three evening seminar on Just War Theory Speakers: Dr. Stanley Hauerwas (Admiral) Fr. Louis Iasiello, O.F.M. Robert Donius and panel

The [university name] Center for Service & Justice offers numerous service opportunities for students throughout the year, including an extensive spring break service trip program. Annual Faithful Citizenship Conference and social justice lecture have been previously noted.

See web-site of Peace and Justice Programs [web site] Mission and Ministry, Peace and Justice Peace Studies Minor; Service Learning; speakers; visioning structures like Global ethic, Non-violence, basic human rights, forms of economic democracy, democratic world authority.

Service-learning courses (Faith and Social Action, Catholic Social Thought, Justice in the Bible) which incorporate CST themes, Cummins Summer for the Common Good (a two month residential summer service internship program--in collaboration with Residence Life and the Catholic Institute for Lasallian Social Action)

Numerous service opportunities both locally and in other countries (particularly Latin America) Lectures were described in one of the items above.

Vincentian Center for Church and Society runs a conference on Poverty annually.

Academic Departments offer Lectures and/or Seminars on this issue. All are welcome!

Catholic Social teaching is incorporated in our Spring Break alternative leader training, and participant retreat program preparing them for the service work they will do during their spring break. The service component itself is rooted in CST. All service opportunities ie - Urban Immersions, Days of Faith in Action....incorporate CST in them.

I described some of these for a previous question. In addition to ones I mentioned there, the CSTC also sponsors campus lectures on a host of topics relating to CST (e.g., business and the common good, just war and pacifism, and the like). CST is also taught in an indirect way through [university name]'s Center for Values and Service, which involves students in service projects.

You would have to contact [name] of our Center for Service and Action to get the details of service learning for students. But for faculty we sponsor 5 competitive grants for faculty courses on faith and justice (usually includes some one on CST) with student learning input; we sponsor yearly 5 competitive grants for faculty courses on the common good (faculty grants are \$5000) and we sponsor 5 annual faculty research grants on faith and justice.

Annual lecture, occasional seminars, service opportunities arranged through campus ministry--some service trips, some service learning placements

Check our web site- it is too extensive to list here

We offer a series of discussion groups around issues of CST for our students out of our Interfaith Sanctuary. We also provide speakers throughout the year on various topics addressed in CST.

Shalom Outreach organized by campus ministry: involvement with a homeless shelter, immersion experiences with those who are underserved... Opportunities for lunch time conversations around issues of diversity and respect First Tuesday Lectures: e.g. Trafficking as Modern Day Slavery and what we can do about it (Tim Dewane, the director of global justice and peace for the School Sisters of Notre Dame, Milwaukee Province) Conference: Educating Global Citizens (to be held at [university name]) Keynote speakers are Madeline Uraneck, international education consultant for the Wisconsin Dept. of Public Instruction and Sister Ann Scholz, SSND, envoy to the United Nations and director of the SSND-NGO Service Learning: The Leadership Seminar requires at least 10 hours of service learning, which many then continue. Our service learning coordinator has formed partnerships with approximately 40 sites (she is part time!) and is branching out to extend opportunities to various departments. There is a student branch of the Canadian Catholic Organization for Development and Peace. We have occasional lectures on various aspects of CST. Speakers, such as representatives from the UN on human trafficking; lectures on Just War and Issues of Poverty; the Presidential Seminar the focus of which is CST and CIT, and many, many, MANY service opportunities. Our Center has a Justice Education Committee and a Catholic Social Teaching Committee since we have events and speakers almost weekly, and at least several per month.

Funding

Please summarize your funding sources:

Funding is provided by the university through line items in the budget of campus ministry and of FISH.

Departmental and interdisciplinary program budgets support courses and lectures

Modest amounts to support initiatives

The Center has about a \$33 million endowment, but we also get grants from sources like Our Sunday Visitor and Raskob Foundation, as well as internal grants.

The [Justice and Peace] Program is funded as a regular part of the College of Arts & Sciences budget (including the faculty salary of the Director).

Line items in budget

College funding

I'm not sure, I need to check on this. I believe there is some funding in the academic arena.

The CSTC is a dean's committee and is allotted a small budget from the dean's coffers.

Office of Academic Vice President. The common good grants come from an external donor through our center for service and action.

Lilly Vocation Grant funds part of our service learning training used in Catholic Social Teaching course.

Lilly Foundation grant on Callings pays for some items. There is a budget for the [endowed] Professorship, which began in a bequest from [benefactor].

Budget

We are in the process of applying for external grants; we have both internal transformational and hallmark experience grants; and we can always request funding in our line item budgets.

Monies from Lilly Foundation for Exploration of Vocation

The line items in the budget include the salaries of the Assistant to the President for Mission/Identity, the Service Learning Coordinator, the Campus Minister, and honorariums for presenters. I checked 'internal grant,' because we receive funding from the [Name] Fund, which was established by the [religious order], the founders of the [specific college]. Our most notable external grants have been a FIPSE Grant, which helped to establish our Leadership Seminar in Social Justice; and the Trinity Foundation of [state name], a supporting organization of the Greater [city name] Foundation, which undergirds our [Name] Scholars Program and our Midtown Campus.

Explained above: We have a special visiting scholars fund honoring our former president.

Endowed Mission Fund

Faculty/Staff Involvement

Please summarize your incentive structures:

I don't believe so.

Incentives structures are rather minimal. Staff have enjoyed release time to attend CST workshops. Involvement in CST-related initiatives is regarded as a contribution to the College's mission, but there is no structural incentive for such involvement.

Already mentioned. The President's Seminar on the Catholicity of [this university] offers \$1,000 grants to faculty for a week long immersion.

Our Center for Catholic Studies provides occasional funding for travel to conferences and invited speakers.

This is relevant for promotion under the headings of 'commitment to mission' and 'community service'.

Check web site

Nothing formal exists; it is up to the individual professor

Such activities can be bracketed under the service component of our evaluation for rank and/or tenure.

We are a small university and I can encourage faculty members to have their classes attend the lectures.

The summer seminar provides a stipend for faculty

While CST is not specifically required for tenure or consideration for promotion for faculty members, community service is a criterion for consideration and a number of the faculty (and staff) have been active in this area.

The College, when requested, will pay for a faculty person to attend a conference on a social justice theme.

Service to the community is part of the annual review, and hence considered in applications for tenure. But in practice, the academic counts more.

None that I am aware of.

Implicitly all of the above, but in practice only a few promote Catholic Social teaching as such.

Successful Implementation Strategies

What are the greatest CST successes you have experienced at your institution?

A tremendously successful Spring Break Alternative program, our student leader training and participant training. Nearly 10% of our student body participate in SBA each year.

Cultivating a greater awareness among faculty, administrators and staff about the topics, concerns and methods of CST.

Getting a Catholic Studies course approved 4 years ago.

Course in core curriculum (THEOL 207). Faculty summer seminar 1999. Course in death penalty (2005)

Our trips to help the homeless, work on issues of poverty, connect with the UN NGOs, all of our community service activities which inform and enliven our discussions afterward about social justice

Student response to classes offered. Bringing in speakers is also well received. Good initial success in last two years with expanded service learning program that has theological reflection component in it.

The Leadership Seminar for Social Justice Caroline Scholars Program (educating women of all economic circumstances in a manner that build their leadership skills and fosters within them a strong commitment to social justice.) Two All-College Workshops

We are having an increasing number of graduates participate in programs such as JVC and JVI, as well as educational programs like the Alliance for Catholic Education.

With the exception of one lecture which we unfortunately scheduled on an election day, the response has been very good. We have had several parishes publicize our lectures in their bulletins. The largest audience has been our [religious community] and our students.

Summer Seminar

Greatest successes would be the changes in lives of students. Some have changed majors. A few have gone into ministry; others chosen careers in social work. A few students have done long-term service after graduation

Volunteer Service

Community based service-learning initiatives and the collegium model

Being able to develop an interdisciplinary course in this area.

The Hunger Banquet Volunteer Service

We have had individual programs such as a hunger banquet, participation in the March for Life, etc.

Bringing in various lectures; getting small grants or teaching relief to support my own work in CST.

Community-based learning and research allows itself to allow the connection with CST.

Establishment of the JPS Program and its continuing strong support by the administration.

Consistent participation by excellent and highly motivated students (although not in huge numbers).

Visioning structures that will make this a world more in accord with God's Word.

What are the greatest challenges you experience in promoting CST programs or activities at your institution?

We have a great deal of work to do in this area!

Faculty interest in CST has been difficult to cultivate. Typically, the same 20-30 faculty attend all CST-related events.

We need a Center for Social Concern that would help us to better integrate CST both into curriculum and our community.

Everybody is already spread too thin. We have a number of programs that are related to social justice, but are not specifically Catholic. That makes CST seem a bit redundant. In the past there has not been much support from Campus Ministry, but that is changing.

Involving more faculty and making it a part of the curriculum

Need more cohesive CST identity for the curriculum to really be transformative.

Finances. Time.

Finances.

To get the best lecturers and to get faculty to encourage their students' attendance.

Acquainting people with the teaching.

Students seem hesitant to participate in College sponsored spiritual events. We have been struggling with this for some time.

Helping students understand the importance of reflecting on their experience (that it is as important as the service itself) and finding time for the reflection.

I would suppose it is generating sustained interest in students, faculty, and staff. While there is some idealism among students, it seems less than in the sixties and early seventies. Another factor is finding time. Most of what we have done in this area has been done by campus ministry and not by the academic area of the university.

Faculty involvement Apostolic or follow-up reflection

To see (CST) integrated into the entire curriculum

Obtaining faculty interest

Educating on CST. Faculty knowledge of CST. Integration of CST with the mission of the college.

Collaboration between CST being introduced in the classroom and being part of student life programming.

The idea that commitment to social transformation, to practice, is part of the Catholic academic life; thinking in terms of mission, and not only in narrowly academic terms.

Interdisciplinary nature of CST presents one of the greatest challenges in engaging faculty. The lack of common accessibility of CST is one of the biggest obstacles for students.

CST-related programs -- such as service-learning courses and study/immersion semesters -- are administratively complex and expensive to operate. A somewhat generic concern for justice is in the Mission Statement but may not be integrated fully throughout the university. CST is ancillary to that general concern.

Sin, apathy, the Communications Media, materialism, etc. etc.

Limited number of faculty/staff with CST expertise

Any words of wisdom in terms of developing a CST program?

Faculty need to see that CST is rigorous. Administrators and staff need to see that it is relevant. On the whole, the presentation of CST on campus needs to be made in a variety of ways and in a variety of fora. It needs to have a certain ubiquity on campus if people are to adopt the vision of reality that it implies.

It's best if you can get CST into existing curricula, as we have been able to do with the core curriculum and the majors in Political Science, International Studies, and Sociology.

Keep at it, stay the course.

Something that branches across the curriculum and practices of the university including hiring and promotion practices.

Appeal to the greatness of soul within each person working and learning at a Catholic College. The energy and insight will come from within. It cannot be imposed from without.

I can't give any, but would be willing to listen. Our program is in its infancy.

Probably getting speakers to address the issues that are 'hot topics' such as we did this year. The lecture on Stem Cell Research was packed. Our lecture on Physician Assisted Suicide comes right after a front page article on it in the Chronicle. The Terri Schiavo case has aroused people's interest in the End of Life Issues which [a speaker] will address in April. These lectures have had the best draw.

Please send us your words of wisdom. We could use the guidance too!

Should be inside curriculum as well as outside in special programming.

Good connections with practitioners, especially Catholic and other Christian NGO's; good research capacity. Get faculty and students who are interested in social justice or the common good, of whatever ideological persuasion, interested in the program.

Be patient. Network like crazy. Develop good allies. Form faculty learning communities. Get an alliance with administrators.

Won't happen without a sympathetic and even committed administrator or two. Appeal to magisterial tradition is a help, as in demand by small group of committed students. CST may be too narrow a focus for an entire program. It is one central component of the [Justice and Peace Studies] Program at [this university].

Emphasize Catholic Social Teaching, but strive for a global ethic of all religions.

[This university] has done some great work in this area in both course-based and co-curricular offerings.

Copy of Survey

University of San Diego Catholic Social Thought (CST) Survey

Administration of Catholic Social Thought (CST) on Campus Catholic Social Thought, based in Catholic Social Teaching, is a rich heritage of wisdom and a living tradition of the Church's commitment to work for a just and peaceful society. Concerned about the moral quality of social life, this tradition expresses how the Church understands society and continuously explores the social demands of the Catholic faith. At the core of CST is a set of moral principles, criteria for judgment, coherent values, and orientations for action to inform and guide our personal and political choices for greater social justice.

CST focuses on:

1. The life and dignity of the human person
2. Call to family, community and participation
3. Rights and responsibilities
4. Option for the poor and vulnerable
5. The dignity of work and the rights of workers
6. Solidarity with the human family
7. Care for God's creation

Do you have a group, organization, department or person responsible for CST on your campus?

Yes No

If yes:

Name of institution:

Name of group / organization / department:

Web site address:

**Contact Person (Last, First):
address:**

Telephone:

Email

Administration of Catholic Social Thought (CST) on Campus

Is there a funded CST center or institute on your campus?

Yes No

If yes, when was it institutionalized or implemented? (Year = _____)

If yes, please explain:

Curricular Component of Catholic Social Thought (CST)

Is CST part of your university's curriculum?

Yes No

If yes, please list the course titles and departments:

Non-Curricular Component* of Catholic Social Thought (CST)

* Non-Curricular Component = educational programs, such as colloquia, seminars, training, and workshops.

Do you have a non-curricular, educational component to CST on your campus?

Yes No

Non-curricular Component of Catholic Social Thought (CST)

My institution has non-curricular, educational CST programs for.... (check all that apply)

Faculty

Staff

Students

Alumni

Off-Campus Community

None of the above

Other (please specify)

My institution has the following types of non-curricular CST programs (check all that apply)?

Conferences

Colloquia

Lectures

Seminars

Service Opportunities

Other (please specify)

Please summarize your non-curricular CST programs (e.g., specific topics, speakers):

Funding of Catholic Social Thought (CST)

Do you have any of the following types of funding sources which support your CST efforts (check all that apply)?

Internal Grants

External Grants

Line Items in the Budget

Other (please specify)

Please summarize your funding sources:

Do you have any of the following types of incentive structures in place for faculty and staff to participate in CST programs or activities? (Check all that apply)

Requirements for tenure (faculty)

Consideration for promotion (faculty or staff)

Financial incentives for participation (faculty or staff)

Compensatory or release time to attend CST events (faculty or staff)

Other (please specify)

Please summarize your incentive structures:

Lessons Learned

What are the greatest CST successes you have experienced at your institution?

What are the greatest challenges you experience in promoting CST programs or activities at your institution?

Any words of wisdom in terms of developing a CST program?

Contact Information

This contact information will enable us to share survey results with you and to assess who is doing CST work on different campuses. Your contact information will be kept confidential.

Your Name (Last, First):

Your Title/Position:

Your Telephone:

Your Email Address:

Is there anyone else from your institution who could give additional information? (Please type in the person's name and contact information.)

Thank You!

We thank you for your time and consideration.