CST Research Meeting   July 13, 2012   @ Loyola University Chicago

Summary (by Kathleen)

1. Attendees: Roger Bergman, Jay Brandenberger, Kathleen Maas Weigert, Christina Mondi, Margie Pfeil, Bill Purcell, Todd Whitmore

2. Beginnings:

   a. Todd discussed lessons from his "Teaching Catholic Social Teaching" Project

   b. Possible new project described: national training/certificate program in CST; Linda Plitt Donaldson of CUA is working on this.

3. Our conversations were rich and elicited several categories of discussion about our research project:

   a. Audiences: faculty, administrators, students

   b. Fruitful products that we'd like to see emerge out of this work:

      1) possible on-line set of resources, including the current-but-expanded/altered website or designing a new one. Include presence in various social media.
      2) co-edited book
      3) other possibilities for curricular infusion, such as local faculty development/ workshops on CST and the curriculum?
      4) possible "program," "project," etc., initiatives to advance CST learning more broadly to help create a "culture of CST" on campuses?

   c. Our collaborative:

      1) Name: **CST Learning and Research Initiatives: Higher Education and Beyond**

         --- where "T" refers to "Tradition" unless otherwise specified.

      2) Who else might be invited to participate? KMW will invite Marilyn Fernandez from Santa Clara for now. Others from list to be determined.

   d. Research questions: looking at list of questions dated March 23, 2012: consensus

      1) add something on 'vocation'

      2) We seem to like the following items and noted the overlap in many of these:

         1, 2, 3, 4, 5, 9, 15, 19

      3) some interest in #18 liturgy and adding something on devotional life

      4) other items are 'background' variables for starters
               (e.g., gender #11; ethnicity, race, class, etc.)

e. <u>Research methods</u>:

    1) <u>focus groups</u>:   kmw and jb volunteered to work on this; will start in mid-August and get back to group. Hope is each of us might conduct focus groups on campus this academic year. Participants: students right now. Conduct focus groups with faculty, alums, administrators at some point?

    2) <u>surveys</u>:   such as 20-spot opportunity in the CIRP/HERI surveys for incoming students, graduating seniors, then alums

        --- kmw and jb volunteered to work on this; will start in mid-August and get back to group.

        --- This could be the beginning of a longitudinal study.

    3) <u>case studies</u>:   no one volunteered at this point; perhaps this will emerge from the work, as we hear 'stories' from our students and others?

f. <u>Other</u>:

    1) RFP for the *Pacem in terris* conference in March: Jay volunteered to start a draft; due Nov 30
    2) Funding: Bill will check with Porticus

g. <u>Next meetings</u>:

    1) Possible telecommunication this fall (ND can host via technology there)
    2) Pacem in Terris conference in March 2012
    3) AJCU "Commitment to Justice in Jesuit Higher Education" conference Aug. 1-4, 2013

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Notes taken by JB & CM (combined below)

Lessons from *Teaching Catholic Social Teaching* Project (Todd Whitmore)

- Late 1990s/early 2000s
- Goal: Help a dozen Catholic colleges develop CST programs
- Received 50 proposals + letters of administrative support.
- Kept diversity, cogency of the proposal, prospects for new programming in mind; chose 13 schools.
- Met over the summer, implemented plans during the school year, and met again.
- Primarily a program project (not research per say), but TW wrote 3 articles in the process

Discussion following:

- We want to see CST implemented, and implemented well
- Audience: administrators, faculty, students
- Administrators: wealth of the institution not as important as you might think. Administrators control time, space, money, and personality.
- We can't just show what works, but what it would take to implement what works!
- Not averse to using administrators' own statements to prompt them to act (like MLK using Constitution)
- Faculty: faculty attitudes—what would it take for them to implement CST into their curriculum?
- Faculty recruitment and training takes time.
- Need to research faculty attitudes
- "Cult of expertise"—faculty don't want to teach what they don't know well
- National program for training faculty in CST? → Linda P. Donaldson at CUA recommended by Todd
- Resistance may not center around whether faculty are Catholic or not…concerns about anti-intellectualism, bringing hierarchy in; research faculty attitudes
- Programs were more successful when they had a cluster of faculty working together
- Hiring practices
- Students: may not be the direct readers of our research, but they are our primary impact audience
- Surveys of student attitudes in Catholic AND non-Catholic schools

Two potential methods of implementation:

- In-depth, distinct program (e.g. CST at ND)
- Trying to get the material into the general curriculum

Follow-up intentions: develop a national training/certification program in CST

KMW: These projects start because someone really cares. Out of that comes program building, and then research—usually not the other way around.

KMW: I don't think we ever want to tell people that they're going to become experts. They're going to become more knowledgeable, and will be models of learning and professional expertise by participating.

JB: Faculty as a barometer—how do faculty think about CST and its relevance? Let's study.

KMW: disconnect between faculty and students' spiritual perspectives

TW: We're not going to get anywhere if we mandate this for everybody. We should provide opportunities for those who have the inclination to be part of this to incorporate it into their work and teaching.

TW: Could you also do something very different for administrators?

MP: Identity has shifted since the TCST project….CST can cross across multiple identities

KMW: I do not want to continue to dichotomize curricular and co-curricular…most students I know came to love CST through immersion programs, ministry, etc. We need to elicit from students what matters most to them as they try to come to terms with this.

TW: One way of an administrator thinking of minimal appropriation re: CST is to make it non-curricular. That becomes important when it comes to resources. Administrators do not see non-curricular projects as their concern.

CM: We need to incorporate CST into a diverse variety of curriculums; CST is a lens for looking through whatever work that you do.

Goals, Audiences, and Potentially Fruitful Products

KMW: developing online tool re: ecology/spirituality, etc. for faculty, administrators, & students

KMW: not every school has the resources to carry out a program; an online tool is the kind of thing we could make accessible to everyone

TW: An online tool could be updated

TW: What form of research will best get us to our ultimate goal (A world where colleges promote CST and members of their communities live by it)

KMW: This has got to be longitudinal…we need to follow students and see how CST affects them long-term

TW: I propose something longitudinal, qualitative updatable

MP: Roger's book shifts the focus to learning; that opens an important door as we think about this research. How can we invite other institutions to think in those terms?

RB: It is problematic to stay in touch with students long-term after graduation.

Could we develop a survey instrument to ask them those sorts of questions without putting them on the spot? E.g. have you lost touch with those big commitments you made as a senior? We need substantial information about students 5, 10, 15 years out, especially in terms of how they look back on their undergraduate experience and contemplate what made a difference.

TW: Facebook is a good tool. How can we use?

TW: One of the best courses we ever did involved asking people to come in and talk about how they did or did not live up to their values/CST teachings. Bringing in alumni really resonates with students.

KMW: e.g. Project Rebirth (follows people affected by 9/11 over several years). Could we collect stories as living models?

JB: Capturing stories gives us an opportunity to understand how principles are captured, understood, and lived out.

BP: The university is supposed to be a safe space where students can take healthy risks.

KMW: Focus groups can help to elicit what is needed for our next stage of development.

KMW: The caution is causality…there are so many intervening variables in each program. We all need more program evaluation. We need to honor the totality of experiences and look at the overall culture.

TW: Once students start reporting what influenced their decisions, etc. our tool becomes scientific.

RB: Develop a survey to determine what, from students' perspective, helped and challenged their abilities to live out their values and CST principles? Whatever we develop should inform practice and critical pedagogy.

CM/KMW: Connecting CST to the tangible practice of the faith/a life of service.

TW: CST provides a grammar for negotiating the world. This grammar sustains these practices when there are no books.

RB: 5, 10 years out, could I send students' senior self-statements about their strengths/weaknesses and gather new responses? Not sure of the practical gains to be had but it would be fascinating.

MP: a web-presence organized in such a way that we are modeling the values and principles of CST in the process, with various layers of accessibility. I like the ideas of focus groups and interviews…could we invite alumni groups to get together to discuss and digitize those discussions? This would allow for community-building and a continued community of learning.

MP: What we design has to reflect the values of CST.

KMW: I am wedded to the idea of focus groups, possibly on-campus. We are very serious about interfaith here, but we are a Catholic, Jesuit place. How do we value and promote their perspectives and learning? I am also committed to utilizing HERI.

JB: What would we do with the knowledge of our focus groups?

KMW: Hone in for later questions; ask the next generation what matters and what works; identify key players and interested people who can become resources for us

Benefits of using HERI vs. NSSE? Also the BCQ at Boston College, in terms of potential questions

BP: I'm thinking of common good and subsidiarity at the same time, and community organizing. What will it take to implement this institution-wise, but also, champions at the local level? We need an

implementation tool to supplement education. I also believe in case studies. Different people and groups utilize tools in different ways. How do we supplement our initial programs? I see a relational aspect as well as the instrumentation side.

BP: People want the best tools, and they want adaptable tools. They also need leadership training.

TW: What do we want to end up with generally, even beyond the research goal? A community of CST-people around the U.S. birthed out of the college and university pods. What research can we do to foster those communities? We can consider doubling or tripling up on the purposes of our research: program assessment, build alumni networks, et cetera, and tailor our pitches to different groups based on their goal and identities.

TW: Poll Everywhere can be a useful tool

JB: Challenge and opportunity to understand what happens in a life when someone starts to commitment to justice and social responsibility, and why? The ability to utilize the principles in one's daily life is not something one can appropriate quickly, or at young ages. To live by principle is built on other foundations. Perspective-taking is a hard thing to develop in a person. What can we contribute to the understanding of the foundational elements of use of the principles?

MP: I'd like to look at places where CST is really weak, e.g. race, and consider how we can transform the way that we go about it and welcome people in.

TW: I would caution against being too broad too quickly, and suggest that we retain the language of CST. I don't know that we gain anything by diffusing the language itself. What we're doing is about CST, not about Catholics themselves.

KMW: I think we do have to identify this as Catholic. CST is one of the gifts of the Church. If this is an intellectual tradition, I want it to be a tool for us to educate more people about it. How do we   this? That is the one thing we must leave with today. I believe it is Catholic social tradition. The learning, the practice, and the role of Catholic higher education must be incorporated. Let's try to get our boundaries.

MP: Generic pluralism leads to confusion. We should embrace our Catholic identity.

JB: Understood fully. We just don't want to alienate others by putting a neon light on "Catholic". We should be proud of Catholic identity, but also welcoming of all kinds of people and faith traditions.

TW: Notes idea of vocation…every person has a vocation, not just in the religious sense

CM: Most students at ND seem to have a vision of vocation larger than religious life

How can we sacramental-ize the process?

JB: What helps individuals sustain their commitment?

JB: Let's look into HERI studies of faculty attitudes, and consider a faculty study of our own

BP: Holocaust education efforts may prove an interesting model for us in some respects

Margie: web platform, various layers of accessibility; might list best practices, etc.

Focus groups: how to do sustainable? Can we digitize focus group, can gather locally and build community to watch (research as catalyst to community), research folds back into community of learning. Take care with respect to power, listen to unheard voices

Discussion of Name of Project

We brainstormed potential names for the project, including:

Learning and the Practice of Catholic Social Tradition: Higher Education and Beyond

Catholic Social Tradition Higher Education Research Collaboration

CST Higher Education Research Collaborative

Catholic Social Tradition Higher Education Research Initiative

CST Higher Education Research Initiative

CST Research Initiative in Higher Education

CST Learning Initiative

CST Research Initiative
CST Learning and Research Initiative

And settled on:

CST Learning and Research Initiative: Higher Education and Beyond

with the T referring, unless otherwise indicated, to Tradition

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Moral psychology domains (Jay describe, may be helpful orientation to us)

1) Sensitivity/Awareness   Parallel to: See

2) Reasoning   Parallel to: Judge

3) Motivation/Commitment

3) Behavior/Action/Act   Parallel to: Act

KMW noted parallels to See, judge, act model

Research Questions

Add question about vocation

Add: professional development

Todd: The language of principles may not be enough

Solidarity begins in realization of interconnection, then it goes to moral plane, deep commitment to common good, Beyond rights

KMW: what are the experiences that lead to commitment

KMW: culture for cst: how can we create this

CM: what exposures to cst matter with respect to development

How important to you has CST been

Roger: research questions on 4, 5 19 on previous list are experiential, and are of interest to him

KMW: liturgy is of interest

      Margaret Scott Eucharist and social justice

      Note: CST does not make many links to liturgy

Bill: likes #'s 1 to 4 and 19

Make 18 broader: and separate question devotional life

CST can bridge liberal conservative, like catholic worker

Res Question: Does cst help break down dichotomies among folks?

Contemplative in action

Question 11 is important

Also: add research questions about race and class

Does CST prompt political awareness and social change attention to structures?

Funding Potentials

Bill meeting with Porticus foundation (note: they survivors of world war 2, worked to assist Jews)

He suggests we focus on replicability, more than one institution

Group: need funding for:

      Instrumentation
      Help from CARA or like
      Design of instrument

Travel
                    Conference
                    Etc

Margie: take care with respect to scale and looking for big money

Miscellaneous

See 3rddecadecatholics website of project done for CST minor at ND

JustFaith may be audience or source for us

Center has new postdoc research fellow for two years who likely will join project in some capacity

The project overall can be a fairly large tent, with smaller collaborations going on as part, in subgroups

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To Be Done — Hacer

See journals at Wabash and Villanova for resources and models

Consider edited book

Consider digital archives and means to begin such

Plan focus groups for those interested (with common questions)

Further development of website, with new name and like

Assist Roger in following up with his graduates

Review HERI resources and consider next steps for multi-institution study

Continue to gather relevant survey items, questions, etc.

Invite collaborators (clarify process, timing, number)

Apply to present at ND conference (March 2013) by November 30 via BP

Next meetings:
• Fall 2013 via teleconference
• March 21 to 23, 2013 at ND in conjunction with CST conference
• August 1-4, 2013 at Creighton, Commitment to Justice Conference