CST Learning and Research Initiative: Theories of Development Subgroup
Annotated Bibliography

1. Theories concerning the development of one's understanding of social justice

Butin, Dan W. "Justice-Learning: Service-Learning as Justice-Oriented Education." Equity & Excellence in Education 40 (2007):177-183.
The author argues that "justice-learning' lies at the intersection of service-learning and social justice education, where social justice is "neither a simple nor ever-finished task to complete." Justice-learning is a pedagogical and philosophical model that avoids binaries and makes "visible the contingency of our present situations." Thus it is a kind of experiential learning toward justice that calls attention to "the complexities of both the process and the goals being striven for" (181). Such an orientation opens up rather than closes off discussion and debate. KMW

Cipolle, Susan Benigni. *Service-Learning and Social Justice: Engaging Students in Social Change.* Rowman & LIttlefield, 2010.
Drawing study participants from alumni at a Catholic high school in which she had taught, Cipolle first sent questionnaires to randomly selected graduates, and then conducted in-depth interviews with 11 alumni who were actively working for social justice. From that she developed a three-part theory on how individuals develop a social-justice orientation to service-learning:
1) there are four essential elements that lead to "Critical-consciousness" development (CCD): developing a deeper awareness of self, developing a deeper awareness and broader perspective of others, developing a deeper awareness and broader perspective of social issues, and seeing one's potential to make change" (7); three stages of White CCD; and stage-appropriate information, experiences, and reflection to increase students' critical consciousness (x). She sees social justice as "synonymous with transformative social action, civic engagement for equity, or moral and civic responsibility" (3). KMW

Howard, Adam. "Privileged Pursuits of Social Justice: Exploring Privileged College Students' Motivation for Engaging in Social Justice." *Journal of College & Character*, Vo. 12, No. 2 (May 2011):1-14.
Employing a group discussion with 9 female and 6 male students active in campus organizations focusing on social justice advocacy in liberal arts college in the northeast, the author explores the motivation factors that lead privileged college students to be involved in social justice efforts. Multiple sources motivated, but one finding: while they were concerned with maintaining their "privilege," that interest incorporated the interests of others as well. KMW

McAuliff, Kathleen E.; Antler, Caroline; Ferrari, Joseph R. "Global and Urban Engagement to Promote Social Justice: Reflections of One's Faith Tradition." *Journal of Prevention & Intervention in the Community* 2013 Jan-Mar; 41 (1): 36-44.
Authors studied the role of campus ministry in mediating students' relationship to the social justice elements within the mission of Catholic universities. The authors locate the

significance of the study by pointing to the interdisciplinary trend toward integrating social justice into the curriculum, noting that there is a lack of consensus on the meaning of social justice. Citing previous research by Sneider (2007), they note that academic experiences have a significant influence on one's worldview and commitment to service—this could be significant for those studying the impact of service-learning courses. Focusing specifically on social justice attitudes of students at universities that integrate social justice into their mission, the researchers studied connections between social justice attitudes, commitment to community service, and involvement in campus ministry. They found that students involved in campus ministry scored higher on attitudes and behaviors related to social justice. EB

2. Theories concerning the development of pro-social behavior / commitment to service and the promotion of social justice

Bergman, Roger. *Catholic Social Learning: Educating the Faith That Does Justice.* New York: Fordham University Press, 2011.
Argues that personal encounter with the victims of injustice is the essential element in a pedagogy for justice. After an introductory chapter on this theme, subsequent chapters explore Ignatian pedagogy, the moral philosophy of Alasdair MacIntyre, service-learning, cross-cultural immersions programs, the study of moral exemplars, the roots of the commitment to justice education in the early history of Jesuit education and in Newman's *The Idea of a University*, and the painful path to solidarity as it might be instantiated in a college curriculum. RB

Jenney, T. J. "Holistic Development of College Students: Spirituality as a Predictor of College Student's Pro-Social Character Development," *Culture & Religion Review Journal.* 2012, Vol. 2012 Issue 4, p56-145
Author uses materials from HERI to analyze how activities related to spirituality correlate to college students' pro-social character development. The study measured other variables in relation to pro-social character as well including gender, major, institutional context, and resident status. The author found that spiritual goals, activities, and values correlated highly with self-reported motivation for civic engagement. EB

Kozlowski, Christine, Joseph Ferrari, Charlynn Odahl, "Social Justice and Faith Maturity: Exploring Whether Religious Beliefs Impact Civic Engagement," *Education*. Summer2014, Vol. 134 Issue 4, p427-432.
The authors suggest a positive correlation between faith maturity and one's understanding of and commitment to social justice and civic engagement. They define faith maturity in terms of experience and behaviors rather than orthodox belief. Faith maturity is described in terms of vertical dimensions (pertaining to one's experience of relationship to the transcendent) and horizontal dimensions (referring to how a person lives out his or her faith in relation to others). They cite previous research demonstrating a connection between spirituality/ one's spiritual values and one's commitment to social justice and civic engagement. This study of college students utilized the Faith Maturity Scale (Benson et. al. 1993) and the Social Justice Scale (Torres-Harding et. al. 2011) to

confirm the authors' hypothesis that one's faith maturity predicts in a significant way one's perspective on social justice and civic engagement. However, this study does not highlight whether or not the students participated in service-learning courses. EB

Pfeil, Margaret R. "Experiential Learning in Service of a Living Tradition," in *Theology and The New Histories*, **ed. Gary Macy (Maryknoll, NY: Orbis, 1988): 245-260**. Discussion of a CST course incorporating service-learning,; makes the following observation, which is also the fundamental theme of the book by Bergman, above: "If our educational journey had been confined strictly to classroom learning, I am certain the bishops' call for economic justice [in their 1986 pastoral letter] would have been summarily dismissed as an unattainable utopian ideal. But, through the experiential learning component, students almost inevitably found themselves grappling with the implications of the bishops' call to embrace the option for the poor" (p. 252). RB

Seider, Scott C., Rabinowicz, Samantha A., Gillmor, Susan C. "The Impact of Philosophy and Theology Service-Learning Experiences upon the Public Service Motivation of Participating College Students." *Journal of Higher Education*. **Sep/Oct2011, Vol. 82 Issue 5, p597-628. 32p**
A study of a year-long service-learning theology/ philosophy program at a Jesuit University explores student motivation to participate in service. Citing previous research on the effects of service-learning, they identify a number of positive outcomes from community service-learning but note that studies on the effects of service-learning on students' motivation for civic engagement (voting, etc.) is mixed. The authors' note that Catholic universities, unlike many of their non-Catholic counterparts, present service-learning within a *social-justice framework*, which they suggest contributes significantly to the transformative potential of service-learning programs. A number of students reported that the yearlong service-learning theology/philosophy program impacted their perception of service and motivation around service (for example - from altruism to obligation). Authors note differences in student responses according to gender, race, poverty in family, and reported religiosity. EB

Torres-Harding, Susan R.; Carollo, Olivia; Schamberger, Antú; Clifton-Soderstrom, Karl, "Values and Religiosity as Predictors of Engagement in Social Justice" *Journal of Prevention & Intervention in the Community* **2013 Oct-Dec; 41 (4): 255-66.**
Using the Torres-Harding social justice scale (2012), this study examines how religiosity and spirituality contribute to attitudes toward social justice, perceived ability to enact social justice, perceived social norms around justice, and the stated intention to work for social justice. They found that religious intensity (measured by the Brief Multidimensional Measure of Religiousness and Spirituality, 1999) correlated positively with one's intentions to impact social justice and their perceived control to enact social justice. They also found that individuals who engage in more public religious practices were less inclined to engage in social justice activities. The authors measured specific values as they relate to one's self-reported motivation to promote social justice and they found that some values were related (international harmony and equality) while others were not related (having a positive orientation toward others). EB

Welch, Marshall and Kent Koth. "A Metatheory of Spiritual Formation Through Service-Learning in Higher Education." Journal of College Student Development, Vol. 54, No.6 (November/December 2013):612-627.
In specifying what "spirituality" is and isn't, and differentiating it from "religion," the authors present a "metatheory" of spiritual formation, drawing on basic constructs of developmental models and opting for six "developmental spaces." They explore spiritual formation in service-learning to illustrate how students experience each space, and conclude with a discussion of the implications for campus service-learning centers. KMW

3. Theories concerning the development of one's faith, spirituality, virtues, and values.

Bergman, Roger. "Aristotle for Contemporary Moral Educators." Journal for Research in Character Education, Vol. 5, No. 1 (2007), 71-82.
To the extent that CST is grounded in the wider and older Catholic ethical tradition, and to the extent that this tradition in turn is grounded in the ethics of Thomas Aquinas, and to the extent that Thomistic ethics are grounded in the virtue ethics of Aristotle, it may be important to consider how the development of the virtues, according to Aristotle, might be relevant to learning regarding CST. This article lays out the foundations of Aristotle's "developmental theory." RB

Bergman, Roger. "Identity as Motivation: Toward a Theory of the Moral Self." In Daniel K. Lapsely & Darcia Narvaez, ed., *Moral Development, Self, and Identity. Mahway,* NY: Lawrence Erlbaum: 2004.
Reviews the work of prominent developmental theorists Piaget, Kohlberg, Rest, Damon, Colby and Damon, and Blasi with respect to how the moral self is conceptualized, and concludes that Blasi's understanding of moral identity offers the best answer to the question, "Why be moral?" Our moral commitments take on motivational power to the extent that the self identifies with them. RB

Harak, S.J., Simon. *Virtuous Passions: The Formation of Christian Character*. New York: Paulist Press, 1993. Reprinted by Wilpf & Stock, 2001.
Chapters on the current biological science of the emotions, on philosophical and theological approaches to the passions, on the theology of Thomas Aquinas, on Thomas's treatise on the passions, and on Ignatius of Loyola's passion for God as revealed in his Spiritual Exercises, all come to a head in a concluding chapter on the passion for justice. It's all about being formed to be moved, as a matter of habit, in the right way, at the right time, to the right extent, and for the right reason. RB

Hoffman, Martin L. *Empathy and Moral Development: Implications for Caring and Justice*. Cambridge University Press, 2000.
According to researcher John C. Gibbs, this "is the most important book on empathy, its cultivation, and its fundamental contribution to moral development and behavior….In this one book, we finally have the integrative product of H's three decades of impressive

contribution to the field." Ch. 7, on "guilt over affluence," and Part V, on Empathy and Moral Principles, are particularly relevant. RB

Moshman, David. *Adolescent Psychological Development: Cognition, Morality, and Identity*. 3rd edition. Mahwah, NJ: Lawrence Erlbaum, 2011. Although college students may not want to think of themselves as even *late* adolescents, this now-standard text covers a wide range of literature in the three fields of the subtitle in well-organized and accessible fashion. RB

Sullins, D. "Catholic Social Teaching: What Do Catholics Know, and What Do They Believe?" Catholic Social Science Review 7 (October 2003): 243-264.
In an attempt to learn more about what Catholics actually know and accept regarding Catholic Social Teachings, the author designed stratified sample focusing on priests and members of parish pastoral councils from throughout the United States, with 267 priests filling out the questionnaire and 845 parishioners (response rates of 34% and 42% respectively). He created a "CST Knowledge Index" of 10 items consisting of a combination of 'real' CST documents and/or principles along with "distracter" items. In sum, CST knowledge is moderately low in some areas among pastors while it is extremely low in all areas among laypersons (12). Sullins also created a "CST Support Index" ("an index of views on poverty") of five items. It turned out that while laypersons may not know exactly what the Church's social teaching is, they are "predisposed to be in favor of it" (14). What, then, is their support related to if it is not related to knowledge? Differences in CST knowledge and support were strongly related with differences in parish involvement and religiosity for laypeople, while there was a discernible aged trend for priests (18). Increases knowledge for laypersons was associated with increased support, leading to the author's comment: "Teaching laypersons a few of the basics of CST will likely have the strongest effect on increasing support among Catholics for this area of the Church's teaching" (22). KMW

Whitmore, Todd D. "Practicing the Common Good: The Pedagogical Implications of Catholic Social Teaching," *Teaching Theology and Religion*, 3/1 (2000): 3-19. An excellent analysis of the role of practical reason in a course on CST. RB