

**A TENURED FAITH AND AN ADJUNCT FACULTY:
SUCCESSSES AND CHALLENGES IN INSTRUCTOR FORMATION AT
CATHOLIC COLLEGES THAT OFFER BUSINESS PROGRAMS IN AN
ACCELERATED FORMAT**

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Introduction and Statement of Purpose

This paper and its underlying research developed from experiencing the practical difficulties of creating content standards for business courses in the Adult Studies Program at Aquinas College in Nashville, Tennessee. Aquinas' Adult Studies Program offers both Associate and Bachelor degree tracks in business, presented in an instructional format designed to be accessible for most working adults. As opposed to traditional day classes that run a full semester, Adult Studies classes meet for a single four-hour session per week, for five to six weeks. All courses are taught in the evening, so that students with full-time day jobs may attend. This basic instructional design, common to many such programs developed by educational leaders in American colleges and universities since the late 1970s, has changed little since the inception of the Program in 2000.

As a college operating under the direction of the Dominican Sisters of the St. Cecilia Congregation, popularly known as the "Nashville Dominicans," Aquinas strives to faithfully and fully integrate principles of Catholic Social Teaching into all of its curricula. These endeavors follow naturally from, among other impetuses, the Apostolic Constitution *Ex Corde Ecclesiae* and John Paul II's call for every Catholic college and university to promote a dialogue between faith and reason, in all academic disciplines.¹ Animated by a love for and a desire to share the truth of Catholic teaching about the nature and dignity of the human person with others, an aim recently described by Benedict XVI as "intellectual charity,"² senior administrators at Aquinas have consistently sought ways to impart these essential insights to students since the founding of the Adult Studies Program, indeed, since the establishment of the College itself.

Strictly speaking, however, the question of how to integrate Catholic Social Teaching into a business program does not represent a new or unique challenge within pedagogy at all. Rather, we merely face here a particular iteration of the age-old crux of pedagogy itself: how shall we impart our knowledge and wisdom to students so that we might positively influence their basic approaches to a given field of study? This essential question is at the heart of all instruction, regardless of the discipline, program level, or educational format.

Nevertheless, it is true that integrating principles of Catholic Social Teaching into an accelerated business program does add additional dimensions to the central purpose of pedagogy. The associated challenges to effective instruction for Catholic doctrine in accelerated business

¹ Pope John Paul II, Apostolic Constitution *Ex Corde Ecclesiae*, issued 15 August 1990 ([fifth printing] Washington, D.C.: United States Catholic Conference, 2000).

² Pope Benedict XVI, "Address to Catholic Educators" (delivered 17 April 2008, Conference Hall at the Catholic University of America).

courses fall primarily into five mutually-complicating categories: a) students may be indifferent, or indeed, averse to teachings of the Catholic Church; b) given the current state of contemporary culture, they may come to their studies with distorted views of the human person, resulting in a poor understanding of the true purpose of business transactions and right order in employer to employee relations; c) many adult students are already working in business, having sometimes absorbed corporate operational philosophies at odds with Church teaching on the proper relationship of economic processes to the essential good of the human person; d) classes are offered with condensed student contact hours, averaging twenty to twenty-five per course, reducing the opportunities for instructors to re-shape student approaches to the study of mercantile processes; e) accelerated courses move at a brisk pace, offering little interstitial time for students to reflect upon, absorb, critique, and apply foundational concepts related to man's Final Cause. Developing strategies to address any one of these problems could be the focus of an entire monograph, and taken together, they can appear insurmountable. Yet we are reminded by Dante that the ascent to Paradise begins at the base of a mountain.³

In reality, this constellation of student barriers to appreciating and absorbing Catholic Social Teaching is generally rooted in a pair of closely related misconceptions: a.) that man is merely a collection of needs and impulses that present opportunities for business transactions from a sales and marketing perspective; and b.) that people are, from an employment perspective, much like materiel, to be deployed or discarded according to current corporate needs.⁴ The first of these distortions is shaped by a consumerist mindset, while the second is a form of utilitarianism, measuring man's value primarily or solely in terms of what he can produce for an organization. Overcoming these distortions of man's place in the world of commerce and labor represents then, re-shaping students' views of the human person. The central challenge is to help to form them in such a way that they see man as, in the conception of St. Thomas Aquinas, as a being created for his own good, designed for ultimate fulfillment in eternal union with God.⁵ In short, the goal is for us to help students to see business as ordered toward the true good of man, and not vice versa. From this insight of man as a being formed in a creative act of love by, and ultimately oriented towards full consummation in the inner life of, the persons of the Holy Trinity, it follows that people and their talents cannot be viewed as the property of any institution or corporation.

Of course, correctly identifying the root causes of a problem does not, in itself, represent a solution. The real question becomes, "Who is in the best position to form the student's view of the human person, and by what means should they undertake this task?" In education, no

³ Dante Alighieri, *Purgatorio*, vol. 2 of *The Divine Comedy*, trans., Allen Mandelbaum (New York: Bantam Books, 1984).

⁴ Church teaching against these reductionistic conceptions of the human person is quite clear. See, e.g., *The Compendium of the Social Doctrine of the Church*, paragraph 133: "In no case... is the human person to be manipulated for ends that are foreign to his own development, which can find complete fulfillment only in God and his plan of salvation: in fact, man in his interiority transcends the universe and is the only creature willed by God for itself. ...The person cannot be a means for carrying out economic, social, or political projects imposed by some authority, even in the name of an alleged progress of the civil community as a whole of other persons." The Pontifical Council for Justice and Peace, *The Compendium of the Social Doctrine of the Church* (Washington, D.C.: Libreria Editrice Vaticana, 2004), p. 59. The passage cited above alludes, in turn, to paragraph 24 of *Gaudium et Spes*.

⁵ See, e.g., Thomas Aquinas, "Things in Which Man's Happiness Consists," and "What is Happiness," in *Summa Theologica*, I.2, Q.2, 1-8 and I.2, Q.3, 1-8.

amount of administrative initiative alone can achieve the goal of forming students to fully appreciate human dignity without the cooperation of instructional personnel. In general, it is instructors who have the greatest and most direct contact with students. In practical terms then, the question of student formation is largely subsumed under the issue of instructor formation, which, in turn, presents its own set of difficulties. While a handful of Aquinas' accelerated courses are taught by full-time faculty from the traditional program, the overwhelming majority of these classes are taught by adjunct faculty. The challenges here lie in the effort to foster in students an appreciation for the cardinal points of Catholic Social Teaching, through instructors who may have little or no exposure to Catholicism at all, let alone any awareness of Church teaching on the universal destination of goods, solidarity, subsidiarity, or the primacy of labor over capital.

With an awareness that many other Catholic institutions of higher education must also struggle with this issue, we set out to measure the dimensions of the problem. Our ultimate aim is to explore how professionals at various Catholic colleges and universities might collaborate on solutions to provide adequate adjunct formation in the area of Catholic Social Teaching. For these reasons, we decided to systematically examine the issue of adjunct formation with respect to principle points of Catholic Social Teaching, while offering some observations on this issue as we have attempted to address it at Aquinas College.

Research Methods and Initial Outcomes

We have begun our research on this subject by creating a survey instrument of eleven questions⁶ that was distributed to the sixty-three member schools of the Commission for Accelerated Programs (CAP) who identify themselves as Catholic. The CAP database contains nearly 300 institutions that have been identified by the Center for the Study of Accelerated Learning as offering accelerated degree programs. The center deems a school's programming is accelerated if courses are credit-bearing, have thirty-two or fewer total contact hours, and are offered over a maximum period of eight weeks. Most schools that offer an accelerated model of course delivery also feature a business program.

Of the 25 schools responding to our survey, enrollments in accelerated business programs range from 36 to 2,450 students, with an average enrollment of 425. Nearly two-thirds of these institutions offer both graduate and undergraduate degrees under their accelerated business programs. Twenty-five percent of schools reported no integration of Catholic Social Teaching in their curriculum, while sixty-eight percent reported full or partial integration.

For the institutions responding, the integration of Catholic Social Teaching is being attempted mainly through faculty orientations and workshops that stress the institution's Catholic mission. Schools appear to rely heavily on "instructor buy-in" of their mission principles to ensure Catholic Social Teaching is part of the classroom experience for students. Many of these institutions depend exclusively on individual classes within the degree program to deliver

⁶ See Appendix A for the survey instrument itself, and Appendix B for a list of institutions who provided full or partial responses. We are grateful to the Institutional Research personnel and other administrators and each school for the help and candor in this process.

Catholic Social Teaching to students, and courses that focus on ethical decision making and social responsibility are identified as the means of curricular integration. With this model, it is less clear that Catholic Social Teaching is a central theme throughout the entire accelerated business curriculum. Consistency from one course to the next appears to be a universal challenge faced by providers of accelerated business degree programs.

Ninety-three percent of the institutions responding to our survey utilize adjunct faculty to deliver half or more of their classroom contact hours in business. Moreover, two-thirds of these schools are employing adjuncts to staff two-thirds or more of these hours. Administrators of many of these accelerated business programs are indifferent as to the faith backgrounds of their adjunct faculty. Sixty-one percent of the respondents do not know and/or do not care if any of their adjuncts are Catholic. Among institutions that do track the number of Catholics they employ as adjuncts, twenty to sixty percent of part-time faculty identify themselves as Catholic.

There is little chance of students applying principles of Catholic Social Teaching in their approach to business, unless their instructors understand, explicate, and actively promote these same concepts. The trends of our survey data suggest that Catholic institutions must inculcate an awareness of and appreciation for Catholic Social Teaching among adjuncts, as the most reliable means to shaping the thought and consciences of students in accelerated Business programs. In courses with an average of twenty contact hours, taught by faculty who may have no exposure at all to Catholic Social Teaching, the challenges involved with integrating faith and reason are greater than they are for classes taught by full-time Catholic instructors in a traditional setting. Certainly, given the reduced contact hours adjunct faculty members themselves have with the institution, options for instilling Catholic Social Teaching in them are fewer than they are for full-time faculty.

Nevertheless, it must also be acknowledged that there are distinct advantages to employing adjunct faculty for Business courses, including the practical experience they usually bring to bear in the classroom. Whether these individuals are primarily engaged in marketing, production, or project and risk management, their applied knowledge of business processes is invaluable for adult learners, who are naturally looking for current, relevant insights into micro- and macroeconomic processes, and entrepreneurial inspiration. Furthermore, many adjuncts seek to teach others out of a sheer superabundance of joy for what they do in their business roles. Given that adjunct pay is generally not calibrated to make one wealthy, those individuals who become successful instructors generally invest much of themselves in the lessons they furnish to students, particularly working adults, with whom they share some experience in business, management, or technology.

Observations on Adjunct Formation from Aquinas College

Accelerated courses at Aquinas College are delivered through our Adult Studies Program, which was founded in the year 2000, and currently has nearly 300 students enrolled. Curricula in the Program are for undergraduate students only, and include an associate and bachelor degree track in business. Of 65 Adult Studies faculty members in business and management, 57 are adjuncts (88%), and 26 identify themselves as Catholic (46%). In terms of interaction with students, our

adjunct faculty members have, by far, the overwhelming majority of direct contact, since they deliver about 75% of the classroom hours for all courses, and 100% of business and management classes.

In the early stages of the Adult Studies Program, most efforts at promoting Catholic Social Teaching were piecemeal and focused primarily on students. In time, we have come to understand that issues that initially presented themselves as challenges of student formation should first be addressed systematically among our instructors. Our comprehensive approach may visually be conceived of as a series of three concentric rings: the outermost represents our efforts to embody a total institutional culture of faith, and is largely a matter of witness in worship, prayer, and corporate study of and fidelity to magisterial teaching. The second is instructor formation, conceived of as a matter of professional development. The innermost ring, student formation, is at the heart of the other two, and is understood as primarily an educational endeavor. All three rings are bound together and work to condition each other. This conceptual model may represent a greater or smaller effort than other Catholic institutions aim to establish for their programs. We offer it here as a framework for the observations that follow, with the hope that other schools may find something useful in it for their own initiatives in integrating Catholic Social Teaching into their curricula. At this stage, much of what we know about the success of this model is not being measured statistically, but comes to us through student and instructor testimonials about its value in orienting classroom instruction. At enrollment levels of about 300 students, with an average student to teacher ratio of 9 students, however, it is possible to have a good sense of progress in these initiatives by regular student interaction and classroom observations conducted by senior administrators. As enrollment expands, efforts to systematize this work, and to systematically measure the outcomes of this model, will be incrementally developed over the next couple of years.

Our effort to develop a comprehensive instructional culture of faith involves the regular celebration of Mass with question and answer follow-up sessions for non-Catholic faculty, staff, and students who choose to attend. Issues of Christian faith are also conspicuous in program marketing materials. An instructor-led Christian prayer is a feature of all classes at Aquinas. Instructors are encouraged to undertake this task by soliciting prayer intentions from students, as a way to get to know the issues affecting the people whom they will teach for a given course. This process itself often opens up opportunities for discussing ethical and moral concepts, and therefore has borne both spiritual and pedagogical fruit.

Within the business curriculum itself, we place heavy emphasis on the theme of vocation, both for faculty and students, and make sure this concept forms an explicit course topic for classes like Staffing and Employee Relations. Recently, the emphasis on the vital link between prayer and social justice led spontaneously to students being required to complete a certain number of *pro bono* hours for finance operations within a non-profit organization. At the student level, one of the chief components of the initiative to integrate Christian witness into the curriculum is that students complete a Service Learning Project in the introductory course to their program of study. This exercise is designed to help students focus on the needs and circumstances of different underprivileged populations in and around Nashville. Our students work in soup kitchens, repair low-income homes, and provide free tutoring to at-risk youth in the community. The required paper, classroom discussions, and team presentations all offer rich opportunities for

faculty and students to consider issues of labor, economic incentives, and the dignity of the human person. The chief learning outcome for this exercise asks students to consider how the experience of their Service Learning Project will shape their approach to business and management.

Other aims to integrate aspects of Christian faith into the curriculum include an interview process for faculty candidates designed to solicit their thoughts on the dignity of the human person and how they might enable students to focus on that concept in the classroom. Conversations of this kind at the outset of the faculty selection process, indicate the earnestness of Aquinas College's commitment to upholding Church teaching with respect to social justice, and that these aims include the desire to have business and management instruction oriented towards a consideration of the ultimate end of the human person. Coupled with a review of the College's abiding sense of its own identity in its mission statement, and its current growth in new curricular initiatives, it is possible to learn quickly where candidates stand on principles of Catholic Social Teaching, regardless of their faith perspective. In fact, it regularly proves to be the case that candidates identifying themselves as Protestant may often be more open to Catholic ideas about the sacredness of human life and the universal destination of goods than candidates who identify themselves as Catholic.

With respect to instructor formation, Aquinas aims to build upon the enthusiasm and knowledge adjuncts bring to their teaching, by offering regular opportunities for professional development. This approach begins by utilizing the talents of experts in Catholic Social Teaching that are available within the institution or at other schools. We have enlisted the aid of our faculty specialists in Catholic Social Teaching for the development of course descriptions and practical lesson plans for use in specific business and management courses. Similarly, Aquinas experts in Catholic Social Teaching are available, in person or even via email, for consultation with new faculty on courses that have opportunities for careful consideration of the human person, such as economics, marketing, and management classes. By collaborating with faculty members at other institutions, we have been able to deliver lectures on Catholic Social Teaching twice a year. During the 2007-2008 academic year, Adult Studies faculty and lead administrators participated in a Business Ethics study group designed by a specialist at another institution. The program featured regular readings and group discussions of topical encyclicals such as *Rerum Novarum* and *Centesimus Annus*, and culminated in a guest lecture. Discussion questions for these sessions probed issues of the right to work, the universal destination of goods, solidarity and subsidiarity in the workplace, and the rights of labor. In the near future, we will have specialists in Catholic Social Teaching involved with the processes for observing and offering feedback to faculty members for their instructional methods. The overarching aim will be to ensure that classroom observations transcend a mere technical critique of pedagogy, but rather enable those with substantial knowledge of Catholic Social Teaching to suggest points for the emphasis and integration of these principles.

We have also given a great deal of reflection to the sequencing of classes to ensure that courses like Ethics and Moral Theology are disbursed evenly throughout our business curricula. These courses are not intended as merely speculative classes, but incorporate business case studies, dilemmas, current events, etc., so that Catholic Social Teaching is brought directly to bear on business, marketing, and management concepts. All such initiatives work together to ensure that

efforts at promoting Catholic Social Teaching are not presented as "icing on the cake," that is, a brief mention of such ideas in a capstone course only or merely in an Ethics course alone, partitioned off from the business content proper.

Business Education within a Liberal Arts Curriculum

We have also observed that the integration of Christian faith in the curriculum appears to be most effective within a liberal arts setting. Perhaps because a liberal education enables students to reflect on larger questions of purpose and meaning, it may therefore promote the integration of faith and reason more readily than an effort to consider ethical case studies in business without benefit of courses in literature, music, and history; these disciplines have much to teach us about the human condition and the unique role of humanity within the created order. In general, support courses in the curriculum that encourage students to focus on the meaning and nature of art, the struggles of historical figures, and the formation of virtue, predispose them to reflect on business concepts from more than a materialist viewpoint. A key example of the effort to ground business concepts in both the liberal arts and Christian principles at Aquinas is a Leadership course we recently developed that is taught with the four cardinal virtues as a framework, to model the qualities business leaders ought to embody.

Additionally, a liberal arts curriculum breaks down the modern conceit that the contemporary is new. Students in our introductory course are often asked to compare excerpted passages from various authors, and regularly express amazement that Epictetus, Plato, or Thomas Aquinas articulated ideas about a teleologically-oriented life that recall concepts to be found in Steven Covey's *7 Habits of Highly Effective People*. These introductions to similar ideas found within the roots of the Western Tradition, expand the intellectual horizons of students and encourage them to place business within a human context, rather than seeing all human relationships as existing within a mercantile universe of goods, services, and currency. Finally, the liberal arts are especially useful in helping students to fashion cogent arguments and to expose poor ones, as is often encountered in marketing strategies. For English Composition II, we have developed a series of lessons explicating ten common logical fallacies, with current advertising slogans as examples.

On-going Challenges: the Consumerist Mindset and Education

These efforts, useful as they may be, will not address all of the barriers to the effort to impart key principles of Catholic Social Teaching into business curricula. In the first place, we must continue to impress upon adjunct faculty members that a core of values rooted in Catholic Social Teaching is the most cogent system for inculcating a real respect among students for the human person and the primacy of labor. On the other side of the instructional equation, we must continue to encourage students to abandon consumerist assumptions about "paying for" an education. We should instead stress that they are "buying" an opportunity to be educated, the success of which enterprise devolves upon their own willingness to study diligently and to think deeply. This idea can be illuminated by helping them to see that this effort is meaningful, leads to their own development as individuals, and for those reasons has value independent of their

concerns for career advancement or augmenting their current salaries. The repeated emphasis on a personal investment in their own potential, through academic achievement, must be a part of each instructor's directives to students and must be consistently upheld by academic advisors and administrators.

Another area where latent consumerist assumptions may still feature in business curricula otherwise aimed to encourage students to first consider the nature and dignity of the human person, lies in the assessment of student feedback on instruction. In most institutions striving to demonstrate measurable progress towards self-improvement, in compliance with accreditation directives, student evaluation instruments tend to address their concerns through a model of customer satisfaction with a material product. Nor are students often asked questions about the integration of faith and reason within a business course. If the institution strives to re-shape a consumerist mindset in the presentation of its business courses, then feedback instruments cannot methodologically presuppose that student failure to achieve is the result solely of poor instruction. Else, we have implicitly embraced a way of approaching their education that is at odds both with the course content and our larger formation aims for the student. The business of education is not the same type of business that is business; that is, the instructor is not producing a material good or simply providing a service to students, but mentoring the student towards a fuller realization of his or her own humanity as a being created by a loving God. Within the context of education, the "customer" is not always right, in the sense that students are not, by definition, content or teaching experts. Exercises and class concepts that they may eschew now, may later, once they have more work experience, seem to be essential to their future progress upon later reflection. We must be mindful of these issues in the collection and analysis of student evaluations. Students must be regularly reminded by administrators and academic advisors that they are at least as accountable as their instructors for whether or not they are achieving their educational objectives.

All of these issues of pedagogy and responsibility must also lead to greater reflection on the essential nature of an education. For example, among students and faculty, we must constantly stress the difference between education and training. While there is increasing pressure, especially in accelerated curricula, to leave out anything that is not essential or immediately applicable to the workplace, students must still grapple with large questions of a properly ordered life and personal morality if they are truly to be educated. The mere imparting of technical data is not an education, properly speaking, but rather vocational training. Business students will therefore be better served for having to answer such questions as "why are we studying Theology in a business program?" or "For what purpose was I created?" Faculty and students should be jointly aware that anything that purports to be an education, where one may not even ask questions about the existence of God, the value of life, or the dignity of the human person, fails of the definition, since all ultimate questions are automatically "out of bounds" in such a model. In a "marketplace" of ideas about learning and commerce, these and similar emphases will help us to "sell" the idea of a Catholic education. As opposed to mere training, an authentic Catholic education will have students reflect on the larger truths of their own Final Cause. That endeavor may not be numerically measurable, but is not therefore any less real simply because it cannot be charted as a statistic.

Conclusions

The data we have obtained through our survey is certainly sufficient to be a representative sample, with 25 of the 63 institutions profiled responding. It is clear from the results we have received that a number of Catholic colleges and universities are heavily reliant on adjuncts for teaching accelerated business courses. If the integration of Catholic Social Teaching is to be more than a merely hoped-for feature of such programs, addressing the challenges of adjunct formation will be essential to fostering an appreciation of these principles among students. To that end, schools desiring an accelerated business curriculum that incorporates Catholic Social Teaching would be well advised to collaborate in these efforts. Combining strategies and resources across institutions will yield the most efficient and effective methods for addressing issues of adjunct formation.

APPENDIX A: Survey Instrument

Integrating Catholic Social Teaching into Accelerated Business Programs	
I. Respondent's Contact Information:	
<i>Respondent's Name:</i>	
<i>Title/Position:</i>	
<i>Name of Institution:</i>	
<i>Email Address:</i>	
<i>Telephone:</i>	
II. Survey Questions:	
1. Total Institutional Enrollment	
Graduate:	
Undergraduate:	
2. Enrollment in Accelerated Business Programs (A.B.P.s)	
Graduate:	
Undergraduate:	
3. How are A.B.P.s delivered (please place an "X" next to all that apply)?	
On Ground (Classroom)	
On Line	
Blended	
4. In what year did your institution begin offering its first A.B.P. (please indicate 4-digit year)?	
YYYY:	
5. In 2007, how many students graduated from your A.P.B.s?	
Associate Degree Level	
Bachelor Degree Level	
Graduate Degree Level	
6. Number of contact hours per 3-credit hour course in A.P.B.s?	
Contact Hours for 3 credits	
7. Number of faculty members employed in A.B.P.s?	
Full Time:	
Part Time:	
8. Percentage of courses taught by part time faculty (Adjuncts) in A.P.B.s?	
% by Part-Time Faculty:	
9. Percentage of part time A.P.B. faculty (Adjuncts) who are Catholic?	
% Part-Time Catholic:	
10. Does your institution integrate Catholic Social Teaching (C.S.T.) into the curriculum of its	

Accelerated Business Program(s)? <i>We are broadly defining Catholic Social Teaching as: a body of doctrine which has as its core the belief the inherent dignity of the human person. In the marketplace this belief manifests itself in the protection afforded the dignity of work and through the respect given to workers' rights.</i>	
No Integration of C.S.T.	what factors preclude your integration of CST? answer here
Total Integration of C.S.T.	
Partial Integration of CST	In the following courses (e.g. BUS-415, Business Ethics) answer here
11. If you responded Yes or Partially to the integration of Catholic Social Teaching into Your A.B.P.s, how is this accomplished with respect to faculty formation (indicate all that apply)?	
Required or optional lectures on Catholic Social Teaching provided by campus personnel	answer
Required or optional lectures on Catholic Social Teaching provided by guest lecturers	answer
Reading groups focused on Papal or Conciliar documents (e.g. Rerum Novarum)	answer
Course modules or content standards that require the use of Church encyclicals, pastoral letters, the Compendium of Social Doctrine, or the Catechism for instruction	answer
Required retreats with a reflection focus on Catholic Social Teaching	answer
Asking experts on Catholic Social Teaching to be available to assist Business instructors in developing lesson plans, etc.	answer
Requiring Business Instructors to complete an orientation sequence that familiarizes them with key principle of Catholic Social Teaching	answer
Sponsoring or sending Business Instructors to attend conferences or symposia that focus on Catholic Social Teaching	answer
Other (please provide details below):	
Modules are written for each class. Core learning outcomes determine what is taught in the classes. Catholic	

identity of college permeates the learning outcomes.	
III. Gift and Listserv Offers:	
<i>Thank you for the time you have invested in completing this survey -- we are deeply grateful. Please indicate your gift option below (choose one).</i>	
Dunkin' Donuts gift card:	<input checked="" type="checkbox"/>
Starbucks gift card:	answer here
Mailing Address for gift card:	11741 Oakmont, Overland Park, KS 66210
<i>Would you like to be included in a Listserv for Professionals at Catholic Colleges and Universities that provide accelerated course offerings for students (indicate choice below)?</i>	
Add me to Listserv:	email address for Listserv news to be sent answer here
Do NOT add me to Listserv:	<input checked="" type="checkbox"/>
Integrating Catholic Social Teaching into Accelerated Business Programs	
I. Respondent's Contact Information:	
<i>Respondent's Name:</i>	
<i>Title/Position:</i>	
<i>Name of Institution:</i>	
<i>Email Address:</i>	
<i>Telephone:</i>	
II. Survey Questions:	
1. Total Institutional Enrollment	
Graduate:	
Undergraduate:	
2. Enrollment in Accelerated Business Programs (A.B.P.s)	
Graduate:	
Undergraduate:	
3. How are A.B.P.s delivered (please place an "X" next to all that apply)?	
On Ground (Classroom)	
On Line	
Blended	
4. In what year did your institution begin offering its first A.B.P. (please indicate 4-digit year)?	
YYYY:	
5. In 2007, how many students graduated from your A.P.B.s?	
Associate Degree Level	

Bachelor Degree Level	
Graduate Degree Level	
6. Number of contact hours per 3-credit hour course in A.P.B.s?	
Contact Hours for 3 credits	
7. Number of faculty members employed in A.B.P.s?	
Full Time:	
Part Time:	
8. Percentage of courses taught by part time faculty (Adjuncts) in A.P.B.s?	
% by Part-Time Faculty:	
9. Percentage of part time A.P.B. faculty (Adjuncts) who are Catholic?	
% Part-Time Catholic:	
<p>10. Does your institution integrate Catholic Social Teaching (C.S.T.) into the curriculum of its Accelerated Business Program(s)? We are broadly defining Catholic Social Teaching as: a body of doctrine which has as its core the belief the inherent dignity of the human person. In the marketplace this belief manifests itself in the protection afforded the dignity of work and through the respect given to workers' rights.</p>	
No Integration of C.S.T.	what factors preclude your integration of CST? answer here
Total Integration of C.S.T.	
Partial Integration of CST	In the following courses (e.g. BUS-415, Business Ethics) answer here
11. If you responded Yes or Partially to the integration of Catholic Social Teaching into Your A.B.P.s, how is this accomplished with respect to faculty formation (indicate all that apply)?	
Required or optional lectures on Catholic Social Teaching provided by campus personnel	answer
Required or optional lectures on Catholic Social Teaching provided by guest lecturers	answer
Reading groups focused on Papal or Conciliar documents (e.g. Rerum Novarum)	answer
Course modules or content standards that require the use of Church encyclicals, pastoral letters, the Compendium of Social Doctrine, or the Catechism for instruction	answer
Required retreats with a reflection focus on Catholic Social Teaching	answer
Asking experts on Catholic Social Teaching to be available to assist	answer

Business instructors in developing lesson plans, etc.	
Requiring Business Instructors to complete an orientation sequence that familiarizes them with key principle of Catholic Social Teaching	answer
Sponsoring or sending Business Instructors to attend conferences or symposia that focus on Catholic Social Teaching	answer
Other (please provide details below):	
III. Gift and Listserv Offers:	
<i>Thank you for the time you have invested in completing this survey -- we are deeply grateful. Please indicate your gift option below (choose one).</i>	
Dunkin' Donuts gift card:	answer here
Starbucks gift card:	answer here
Mailing Address for gift card:	answer here
<i>Would you like to be included in a Listserv for Professionals at Catholic Colleges and Universities that provide accelerated course offerings for students (indicate choice below)?</i>	
Add me to Listserv:	email address for Listserv news to be sent answer here
Do NOT add me to Listserv:	answer here

APPENDIX B:
Institutions Responding

Avila University
Overland Park, KS

Benedictine University
Lisle, IL

Cardinal Stritch University
Glendale, WI

College of Mount Saint Joseph
Cincinnati, OH

Dominican University
River Forest, IL

Edgewood College
Madison, WI

Holy Names University
Oakland, CA

Holy Family University
Bensalem, PA

Immaculata University
West Chester, PA

Manhattan College
Riverdale, NY

Marquette University
Wauwatosa, WI

Mount Mary College
Milwaukee, WI

Mount Mercy College
Cedar Rapids, IA

Notre Dame de Namur University
Belmont, CA

Ohio Dominican University
Columbus, OH

Rosemont College
Rosemont, PA

Saint Edward's University
Austin, TX

Saint Francis University
Loretto, PA

Saint Joseph College
West Hartford, CT

Saint Xavier University
Orland Park, IL

Spalding University
Louisville, KY

University of Saint Francis
Joliet, IL

Viterbo University
La Crosse, WI

Wheeling Jesuit University
Wheeling, WV

Xavier University
Cincinnati, OH

