

2015

# Assessing Social Justice as a Learning Outcome in Honors

Naomi Yavneh Klos

*Loyola University New Orleans, yavneh@loyno.edu*

Kendall Eskine

*Loyola University New Orleans*

Michael Pashkevich

*Loyola University New Orleans*

Follow this and additional works at: <http://digitalcommons.unl.edu/nhcjournal>

---

Klos, Naomi Yavneh; Eskine, Kendall; and Pashkevich, Michael, "Assessing Social Justice as a Learning Outcome in Honors" (2015). *Journal of the National Collegiate Honors Council --Online Archive*. 407.  
<http://digitalcommons.unl.edu/nhcjournal/407>

This Article is brought to you for free and open access by the National Collegiate Honors Council at DigitalCommons@University of Nebraska - Lincoln. It has been accepted for inclusion in Journal of the National Collegiate Honors Council --Online Archive by an authorized administrator of DigitalCommons@University of Nebraska - Lincoln.

# Assessing Social Justice as a Learning Outcome in Honors

NAOMI YAVNEH KLOS, KENDALL ESKINE, AND  
MICHAEL PASHKEVICH  
Loyola University New Orleans

## INTRODUCTION

Whether at public or private, secular or faith-based institutions, questions of social justice and civic engagement are an increasing focus of attention in honors education. The emphasis on modes of learning that are, in the terms of the National Collegiate Honors Council's 2014 "Definition of Honors Education," "measurably broader, deeper, or more complex" has encouraged the enhancement of experiential opportunities, including the exploration of "enduring questions" through service-learning, immersion experiences, and community-engaged research. Such opportunities play an important role in the holistic view of student development that is a general hallmark of honors education. If honors is, in part, about enriching a student's worldview by providing a unique educational experience, then understanding the "self" as an inhabitant of larger social institutions should be a significant part of that education.

Honors should be about more than the “self,” though, also guiding students to understand societal structures, the forces that govern them, and the possibilities for both inequity and social change. As defined in the AACU’s VALUE rubric, civic engagement is “working to make a difference in the civic life of our communities and developing the combination of knowledge, skills, values and motivation to make that difference.” In other words, while students should be educated to approach big questions with an open mind, we don’t want our best and brightest to be walking away with a neutral stance. Even the most ivory-tower university does not exist in a bubble; every institution, to some degree, relies on public funding and is affected by the challenges facing the most vulnerable in its community. Accordingly, honors programs need to teach high-ability scholars to use their vaunted critical-thinking skills to understand the world and its complexities. As graduates and future leaders, they will need the intellectual skills to find solutions, the listening skills to engage divergent opinions and effect workable compromises, and a moral compass to evaluate the ethical implications of situations and actions.

We designed a one-credit colloquium at Loyola University New Orleans to teach the skills that are necessary in considerations of social justice. The social pedagogy of the course is embedded in the mission of an honors program at a Jesuit institution, and assessment of the pedagogy took place in this context. At the same time, the study was based on several premises that are applicable to honors programs and colleges at a broad spectrum of institutions.

The first premise is that honors education should be grounded in an approach to knowledge that values education for its own sake and also calls students to bring their talents into the service of the world’s great needs, i.e., to relate intellectual concerns to the goals of service, wisdom, and compassion.

The second premise is that we cannot expect students to acquire the requisite skills to understand and grapple with questions of justice through a one-off service requirement any more than we can expect first-semester students to write a thesis. Just as we break undergraduate research into scaffolded skills—how to read texts, how to find and analyze sources, how to develop an original hypothesis that draws from and responds to received opinion—so we need to provide incremental and ongoing training in the historical understanding of justice, in the embrace of diverse cultures and traditions, and in the experience of others.

Finally, we cannot expect such understanding to develop exclusively in the classroom. To understand a community, students need to be part of it. They need to go out into the larger community not just to serve or give back but to comprehend their similarity and solidarity with others whose lives on

the surface may seem disparate from their own. In the words of Peter-Hans Kolvenbach, “Students . . . must let the gritty reality of this world into their lives, so they can learn to feel it, think about it critically, respond to its suffering, and engage in it constructively. They should learn to perceive, think, judge, choose, and act for the rights of others, especially the disadvantaged and the oppressed.”

Jesuit and non-Jesuit honors programs alike can benefit from incorporating these premises of social justice into their pedagogy. Going beyond the individual benefits students might receive in an honors curriculum and connecting them to their local and global communities helps situate their learning in a meaningful context that can potentially enrich their understanding of complex social issues ranging from economic and health disparities to LGBT rights and cultural sensitivity. In this way, education is a vehicle for promoting the public good, a cause that requires no justification. We attempt such an effort by framing social justice within the diverse and unique culture of New Orleans.

## INSTITUTIONAL AND PROGRAMMATIC CONTEXT

Loyola University New Orleans, as its name suggests, is a predominately undergraduate Jesuit university in uptown New Orleans. Although a dedication to excellence in academics, engagement, and community-building is not unique to Jesuit programs, what distinguishes honors at the Association of Jesuit Colleges and Universities (AJCU) member-institutions is the mindful basis of these dedications in association with what is termed our “Ignatian” identity, named for the founder of the Society of Jesus, Ignatius of Loyola. Jesuit institutions are not just Catholic schools but are rooted in a rigorous intellectual and spiritual praxis that has its foundation in Renaissance humanism and a 480-year-old mission of interdisciplinarity that embraces diversity and sees God in all things while fostering reflection and discernment, commitment to social justice, preferential care for the poor and vulnerable, and *cura personalis*, care of the whole person.

As a member of the National Collegiate Honors Council, the University Honors Program at Loyola University New Orleans (UHP) strives to conform to the National Collegiate Honors Council’s “Basic Characteristics of a Fully Developed Honors Program.” Jesuit honors programs have also articulated the “Essential Characteristics of a Jesuit Honors Program” (Association of Jesuit Colleges and Universities Honors Consortium) that reflect our specific tenets. These essential characteristics affirm the importance of a liberal arts education

and a “concern for knowledge in its own right” and also privilege a “harmony . . . between the thirst for knowledge and wisdom and initiatives for peace and justice,” calling students to “bring their intellectual talents into service of the world’s great needs.”

Thus, although the dedication to the liberal arts is shared with multiple honors programs both public and private, the explicit mission of the UHP, grounded in Jesuit characteristics, is to educate high-ability students to use their gifts to be “for and with others” (Arrupe). Consequently, in addition to “critical thinking” and “effective and articulate communication,” the third over-arching learning outcome of the honors curriculum at Loyola University New Orleans is a set of objectives termed “Ignatian values”: learning outcomes that should, in fact, prove useful to other programs (Jesuit or otherwise) concerned with justice education. These objectives call for graduating honors students to be able to:

- Explain root causes of injustice;
- Discuss effective methods for preventing and responding to injustice;
- Evaluate the implications of different ethical perspectives;
- Evaluate their own attitudes and beliefs based on experiences with diversity; and
- Have a record of contributing to a social justice effort as part of their UHP experience.

The UHP’s curriculum is scaffolded to introduce, enhance, and develop students’ understanding and mastery of these learning outcomes over the course of several years through three required courses and additional opportunities for community-engaged activities and research. The required one-credit “Ignatian Colloquium” offers first-semester honors students an explicit introduction to our program and community as well as to social justice issues; in the second and third years, students are required to enroll in a community-engaged honors research seminar on a selected social justice topic as well as a required honors seminar focused on ethics.

However, assessing a curriculum’s intended goals requires more than a checklist of courses. For example, quantifying that a hundred percent of first-year honors students participated in at least one community engagement activity can affirm that students at least participated in, if not “contributed to,” a social justice effort, but it provides no information about what lessons students took from the experience or whether they learned what we hoped and expected they might. Rather than relying on our assumptions about what we

believed students experienced in their community-engagement activities, we explicitly assessed outcomes that required students to evaluate “implications” and “their own attitudes and beliefs.”

The inaugural iteration of Loyola UHP’s introductory 1-credit Ignatian Colloquium was designed to introduce first-year honors students to Judaeo-Christian, classical, and other historical formulations of justice; to explore the transition from service to action (sometimes termed the “two feet of social justice”); and to encourage consideration of what justice issues were of particular concern to them individually and how they might respond to this concern. Although the course also included ten written critical-reflection assignments, our assessment study focuses on a short survey that was administered in the final week of the semester to determine attitudinal differences regarding social justice issues between the 83 first-year honors students who had completed the Ignatian Colloquium and a comparable cohort of first-year non-honors students (63 enrolled in General Chemistry and 79 enrolled in Introduction to World Religions). The areas of similarity and difference identified not only are important to our understanding of this particular seminar but have implications for how we can best introduce and develop concepts of social justice and social action to students in both faith-based and secular honors programs and institutions.

## **PEDAGOGY OF SOCIAL JUSTICE**

Before examining the assessment and its results, it will be helpful to consider briefly the pedagogy of social justice. Regardless of an instructor’s personal approach to such pedagogy, the objective is to develop undergraduates’ perceptions of and attitudes toward their own current realities and their personal and social identities before moving to an analysis of deeper social structures. This student-centered approach requires learners to understand concepts of social justice theory before committing to social justice activities, yet even high-ability undergraduates often have no familiarity with such theories prior to enrolling in social justice courses. Hence, a curriculum that foregrounds social justice as a learning outcome should begin by introducing theoretical concepts in the first semester, starting with the idea of social justice itself. Authors including Schulz as well as Chope and Toporek recommend that students and instructors evaluate each other’s understandings of social justice at a course’s onset and then co-author a shared and mutually accepted definition of the term. This process, according to Souza, necessitates that students recognize their own “societal positionality” (20); that is, they must identify

and recognize the social privileges and/or suppressions bestowed on them by socially constructed systems. By acknowledging differing perceptions of social justice at a course's start, educators are better equipped to monitor and direct undergraduates' progressions both in individual courses and throughout a social-justice-based curriculum.

An ongoing social justice curriculum recognizes students as continuously developing individuals, who must navigate their growing awareness of both social positionality in general and their own long-term and emergent social identities. Faculty should work consciously with students to ensure that this self-realization process does not have a detrimental effect on students' developing social identities by inducing feelings of guilt or jealousy and thus potential resentment toward society and the self.

The Brazilian educator and philosopher Paulo Freire terms this process of personal examination *conscientização*, which Oldenski translates as "the process by which human beings participate critically in a transforming action" and recognize that their realities can be determined by personal action (65). Freire's innovative educational style of critical pedagogy seeks to promote critical analysis of three essential questions: whom knowledge serves, why knowledge is developed, and how one might pursue more socially just realities (Oldenski, 86). This emphasis on student self-empowerment makes critical pedagogy an important contribution to social justice pedagogy. Other contributing frameworks include laboratory and intergroup education, experiential education, feminist pedagogies, liberatory education, and social and cognitive developmental models (Adams, 31–39, *passim*).

As Freire underscores, developing undergraduates' personal efficacies is a primary end of social justice curricula (Oldenski, 83). Frequent attempts are made to integrate social justice pedagogy within curricula through service learning courses, which may range from projects focused on what is sometimes termed "charity" (technical concern or direct action) to projects addressing "social change" (political activism) (Cuban and Anderson, 145). Ideally, social justice pedagogy encourages undergraduates to pursue projects of social change, allowing them to produce long-lasting effects at their service learning sites so that, rather than organizing a food drive for an inner-city community, social justice pedagogy favors the installation of an urban farm to produce ongoing sustenance.

Because action and reflection cyclically influence one another, students participating in service learning courses with mandatory reflections witnessed improved and more effective service learning experiences (Cuban and Anderson). Reflection writings also promote undergraduates' understandings of the

unique role global solidarity fulfills in attaining social change (Popok). Pable notes that reflections increase students' appreciations of shared humanity and humility with service learning collaborators, change students' mindsets concerning certain social injustices, and enable students to better comprehend the relationship between oppressed peoples and societal elites within current social systems (134–35).

Religions and spiritualities generally encourage reflection practices, often in the form of prayer. Ignatian spirituality, the belief system at the heart of the Jesuit tradition of education, places particular value on reflection techniques, most obviously through Ignatius's *Examen*, which requires a daily review of one's actions and emotions:

- Become aware of God's presence.
- Review the day with gratitude.
- Pay attention to your emotions.
- Choose one feature of the day and pray from it.
- Look toward tomorrow. (Loyola Press)

Despite (or, indeed, because of) this reflective stance, Ignatian spirituality is fundamentally one of action; as Coghlan notes, "The Ignatian God is busy, and is to be found not, or not only, in some static bliss but rather in acting in the world" (93). Those invested in Ignatian spirituality thus comprehend their personal efficacies and agencies, an idea articulated to students in the Jesuit tradition as a call to "set the world on fire." As part of spiritual praxis, the Ignatian God invites humanity to seek and find God in personal and worldly experiences and then actively respond to these occurrences; in other words, this God is a deified embodiment of social justice pursuits. Despite its Catholic origins, however, properly conducted Ignatian pedagogy is nonspecific to any religious or spiritual subscription, emphasizing the "importance of respecting the unique ways of diverse cultures, even as they share and promote a core belief," a concept referred to as "inculturation" (Georgetown). Such inclusivity promotes global solidarity and the pursuit of social justice (Kammer).

## **THE GOALS AND STRUCTURE OF THE IGNATIAN COLLOQUIUM**

Addressing social justice from the Ignatian perspective of a specifically Jesuit honors program requires explicit discussion, both in the classroom and



in the larger honors community, of what “Jesuit” does and does not mean. For example, it does not mean that students are expected to be Catholic or even to believe in God. It does mean that our university’s honors program strives to be a community that cares for the whole person; that embraces interdisciplinarity, experiential learning, and diversity; and that encourages its students to have special concern for the poor and oppressed, heeding the call to make the world more just. Accordingly, the UHP’s 1-credit “Ignatian Colloquium” is designed to offer incoming honors scholars an explicit introduction to what it means to be part of a Jesuit honors program and to create a shared community through interactions with each other, with peer mentors from the honors program, with faculty mentors, with the honors director and Jesuit Honors Fellow, with members of Loyola’s Jesuit Social Research Institute, and with the Loyola University and New Orleans communities.

The pilot semester in fall 2013 began with a four-hour retreat that included community-building icebreaker activities and story circles. The Colloquium met weekly thereafter for an hour and fifteen minutes for fifteen weeks, including presentations on and discussions of the Jesuit tradition, historical concepts of justice, and Catholic social teaching. Students met in mentoring groups (eight students with a student mentor and a faculty mentor) several times a month outside of class and were required to engage in several group activities, including the design of a short-term community engagement project based on a group reflection exercise on the question “What issue of social justice is important to you and what personal gifts might you draw upon to address it?” Students also completed individually ten written reflections, considering such activities as a “friend date” and attendance at a religious service not in their tradition as well as their personal beliefs. For example, students were asked to review the walkway of pavers outside of the university library listing such Jesuit values as “Finding God in all things” or “Learning from experience.” The required reflection asked, “Which paver speaks to you and why?”

Introducing honors students to concepts of justice and injustice includes relating theory to students’ lived experience and perceptions. To this end, each justice-focused learning goal for the colloquium was articulated to include both an informational or conceptual component and an applied one:

- To develop an introductory understanding of Jewish, Catholic and classical texts and teachings on justice and the basics of Catholic Social Thought; and to relate these teachings to their own understanding of justice issues;

- To develop students' understandings of several justice issues important to our community (New Orleans); and to guide students in reflecting upon what justice issue is particularly significant for each of them and why;
- To enable students to distinguish between "community service" and "community engagement" through the concept of the "Social Change Wheel" (Appendix A), which presents models of community involvement (direct service, socially responsible daily behaviour, community education, voting, etc.) as spokes on a wheel moving from charity to social action; and to encourage students to visualize and actualize what such a transition might look like in their own actions.

The third goal—distinguishing between "community service" and "community engagement"—is especially important for first-year college students in a program that encourages students to "bring their intellectual talents into service of the world's great needs" (Association of Jesuit Colleges and Universities Honors Consortium). Whether due to high school or scholarship requirements, participation in faith-based activities, or personal motivation, most students arrive at college (public or private) having already participated in community service, sometimes quite extensively. These previous experiences, however, are highly variable in quality and pedagogical efficacy. Some students perceive these experiences as life-changing while others find them a bothersome college-application or service-hour check-off, to be gotten out of the way as painlessly as possible. At either end of this spectrum, most community engagement opportunities for high school students lack a reflection component to help students process their experiences, and the activities (building houses, serving in a soup kitchen, tutoring at-risk children) involve direct service almost exclusively.

Direct service can be a compelling, accessible, and developmentally appropriate form of community engagement, particularly for a young or inexperienced learner. In discussing the "pastoral circle" (a tool initially conceived within the framework of Catholic social teachings but highly applicable to justice education in a variety of contexts; see Appendix B), Fred Kammer has mapped how the first step in action toward justice is experience, i.e., questioning and then understanding "what is going on" in the life of someone experiencing oppression (5–7). In order to move toward justice, students must take the lessons from that experience and begin to explore and understand the societal and cultural situation underpinning inequity; they also must recognize that charity (direct service) alone will not change the status quo. At

this point, students are introduced to, and begin to conceptualize for themselves, other kinds of actions they might take in order to effect social change and move toward justice. In such conversations, the Social Change Wheel (Appendix A) is an effective tool in diagramming clear and comprehensible examples. The classic “feed a man a fish” adage is a propos here: to feed a man a fish is “direct action.” Offering a workshop on fishing is “community education.” Lobbying congress to pass a clean water act so that fish can thrive in the river is “political advocacy.” Being able to conceptualize such options is an important first step even if, developmentally, most social justice novices will still opt for direct service.

Such was the case in the Ignatian colloquium. Mentoring groups were asked in an in-class reflection activity to “think around the Social Change Wheel” regarding a justice issue of their choice; preparatory to designing and implementing a short-term engagement project and after considering such options as political advocacy (letter writing, for example) or community education (posters or a presentation on campus), seven out of eight groups elected to do a one-day, direct-service activity. The eighth group worked with a local charter school to develop a literacy project that is now in its third semester. This program, “Mission Imprint,” has proven sustainable and engaging for both sides of the partnership, with several honors student tutors choosing to enter Loyola’s teacher education program based in part on their experiences at the charter school. Still, the tutoring offered through “Mission Imprint” is a direct service activity open to all honors students, providing opportunities for the more experiential interactions that, according to the model of social justice pedagogy presented in the pastoral circle, encourage students to explore the societal bases of inequity. More significant to the present study, however, is whether the required engagement activities and the colloquium as a whole affected student attitudes to and interest in both general and specific social justice issues.

## **THE ASSESSMENT SURVEY AND ITS ANALYSIS**

Drawing upon Paolo Freire’s concept of education as continuous development, perhaps our biggest question was the impact of the Ignatian colloquium on shaping student attitudes toward social justice. In order to explore how the experience of students in the Ignatian colloquium might or might not have affected attitudes, in the final week of the semester the same survey was administered to the 83 students in the colloquium as well as to 63 non-honors students enrolled in General Chemistry I and 79 non-honors students

enrolled in Introduction to World Religions. While first-year students enrolled in the chemistry course are required to have the same minimum SAT or ACT math score as entering honors students, the large majority of the 63 chemistry students surveyed did not have the required composite SAT/ACT scores to qualify for invitation to the UHP. (An additional 17 members of the two general chemistry sections who participated in the survey were members of the UHP; these honors students completed the survey as part of the Ignatian colloquium cohort rather than the chemistry cohort.) Introduction to World Religions, in turn, is a requirement for non-honors students, who generally (although not exclusively) take it in their first year at Loyola; students in the UHP are not permitted to enroll in this course.

The survey consisted of eight items on a 7-point Likert scale, with higher numbers indicating stronger endorsement of the statement. Included were general statements such as “There are few issues that are as important as social justice” and “Generally speaking, people should be more concerned about the welfare of others.” Also included were statements with a political bent (“I believe more governmental funding should be dedicated towards social justice”) and some relating to personal priorities among issues (“*Local* social justice issues that impact us directly [e.g., neighborhood crime] are more important than *global* social justice issues that do not [e.g., world hunger]”). Two statements addressed personal agency: “Social justice is a nice idea, but I don’t think you can really put it into practice” and “What I do every day has the potential to play an important role in social justice.”

To determine the effects of the Ignatian colloquium training on students’ social justice attitudes, a one-way analysis of variance (ANOVA) was conducted with course type (Ignatian Colloquium, Introduction to World Religions, and General Chemistry) treated as a between-subjects factor. Since the eight social justice items assessed different parts of the construct, it is unsurprising that a factor analysis revealed several distinct loadings in this measure. Hence, we instead used separate ANOVAs to explore the items individually, which enabled us to better observe any subtle differences in student attitudes across these items. Only two items revealed significant differences. For one item, “Social justice is a nice idea, but I don’t think you can really put it into practice,” colloquium participants were reliably more likely to disagree with the statement ( $M = 2.31, SD = 1.28$ ) than the students in chemistry ( $M = 2.88, SD = 1.48$ ) and religion ( $M = 3.06, SD = 1.66$ ) courses,  $F(2, 157) = 4.196, p < .05$ , and post-hoc LSD tests confirmed that the colloquium condition significantly differed from the two control conditions. For the other item, “What I do every day has the potential to play an important role in social justice,” similar patterns were

observed such that the colloquium students were more likely to endorse the statement ( $M = 5.10, SD = 1.34$ ) compared to the chemistry ( $M = 4.79, SD = 1.28$ ) and religion ( $M = 4.44, SD = 1.37$ ) students,  $F(2, 157) = 3.556, p < .05$ .

Rephrased, in analysing the data we conducted separate ANOVAs to explore subtle differences in student attitudes across eight questions. Two items revealed significant differences: for the statement, "Social justice is a nice idea, but I don't think you can really put it into practice," Ignatian Colloquium participants were reliably more likely to disagree while the honors students were *far more likely* to endorse the statement "What I do every day has the potential to play an important role in social justice."

Because we might expect differences in critical thinking and problem-solving skills in responses from honors and non-honors cohorts, the distinctions revealed in this study may at first appear unremarkable. What we find noteworthy, though, is that we found no statistical differences in responses to the other items (e.g., "There are few issues as important as social justice" and "I believe more government funding should be dedicated towards social justice"). The results, then, point to a potentially important difference between the Ignatian colloquium students and the non-honors students surveyed. Unlike the latter group, the honors cohort's attitudes support the notion that one's daily actions and engagement with others constitute a critical component of social justice.

The study had several limitations. The assessment was only a post-test; accordingly, although we can determine that attitudes toward agency and self-efficacy in social justice differed between the honors and non-honors cohorts, we can only infer that the difference resulted from the experience of the honors colloquium. Students may have entered the UHP with a stronger sense of agency, and some may have specifically elected to participate in honors because of a concern for justice. Moreover, in the first-year class included in this study, almost every student with honors credentials accepted the invitation to participate in the UHP, so their superior academic success and stronger academic abilities in high school might have shaped their responses in some way.

Secondly, although we strove to identify a control group against which we might compare the results of Ignatian Colloquium participants, the two cohorts were not directly parallel. All first-year honors students were enrolled in the colloquium as a core requirement for the UHP. The first-year interdisciplinary humanities seminar requirement for honors students, which is a distinct course from the colloquium (and in which all colloquium students were simultaneously enrolled) requires and develops more complex critical thinking skills than the non-honors first-year seminar. Perhaps the attitudes

of agency and self-efficacy are in some way reflective of more mature critical thinking skills as well as the experience in the colloquium.

Despite these limitations, the data indicate a definite distinction between honors and non-honors responses, with honors students clearly evincing a belief in their own power to effect change. Moreover, honors students may have internalized the lessons of the Social Change Wheel, which presents “socially responsible daily behaviour” as a form of social action. Within the developmental aspect of social justice pedagogy, students’ ability not just to recognize injustice but to perceive themselves as actors for justice is an important step in preparing them both for the next requirement in the program—an honors seminar requiring community-engaged research on a social justice issue—and for the ultimate goal of using their intellectual gifts in the service of the world’s needs. Our study is relevant to honors generally, not just at Loyola New Orleans; even without a specific mission to awaken students to be “for and with others,” honors programs can and usually do seek to have a meaningful impact on improving and humanizing their community, whether local or global. The first step in making strides toward social justice is to recognize our own capability to take such steps. We believe an honors curriculum represents an ideal venue for introducing complex conversations that, over time, can transform classroom discussions into active social change. Educating students to think critically about how they themselves might act justly can be an important first step in the education of honors graduates who will lead their communities in navigating the path to a more just world.

## ACKNOWLEDGMENT

A preliminary version of this paper was presented at the National Collegiate Honors Council’s annual conference in Denver, 2014.

## REFERENCES

- Adams, M. (1997). “Pedagogical Frameworks for Social Justice Education.” In Adams, M., Bell, L. A., & Griffin, P. (Eds.), pgs. 30–43.
- Adams, M., Bell, L. A., & Griffin, P. (Eds.). (1997). *Teaching for Diversity and Social Justice*. New York, NY: Taylor & Francis Group.
- Arrupe, Pedro, S.J. (1973). “Men and Women for Others.” Valencia, Spain. March 1, 2015 <<http://onlineministries.creighton.edu/CollaborativeMinistry/men-for-others.html>>



- Association of American Colleges and Universities. *Civic Engagement Value Rubric*. March 15, 2015. <<http://www.aacu.org/value>>
- Association of Jesuit Colleges and Universities Honors Consortium. (2012). "Essential Characteristics of a Jesuit Honors Program." February 28, 2015. <<http://academicaffairs.loyno.edu/honors/essential-characteristics-jesuit-honors-program>>
- Calderón, J. (Ed.). (2007). *Race, Poverty, and Service Learning: Multidisciplinary Perspectives Through Service Learning*. Sterling, VA: Stylus Publishing.
- Chope, R. C. and R. L. Toporek. (2007). "Providing Human Services with a Social Justice Perspective." In Calderón, 148–166.
- Chubbuck, S. (2007). Socially Just Teaching and the Complementarity of Ignatian Pedagogy and Critical Pedagogy. *Christian Higher Education*, 6, 239–265.
- Coghlan, D. (2005). Ignatian Spirituality as Transformational Social Science. *Action Research*, 3(1), 89–107.
- Cuban, S. & Anderson, J. B. (2007). Where's the Justice in Service Learning? Institutionalizing Service-Learning from a Social Justice Perspective at a Jesuit University. *Equity & Excellence in Education*, 40, 144–155.
- Freire, P. (2005). *Pedagogy of the Oppressed*. New York, NY: Continuum.
- General Congregation 34, Decree 13 (1994). March 1, 2015. <<https://www.gonzaga.edu/about/mission/docs/GC34Decree13CooperationwiththeLaityinMission.pdf>>
- Georgetown University. (2010). "Inculturation: The Legacy of Matteo Ricci." March 18, 2015. <<http://www.georgetown.edu/inculturation.html>>
- Georgetown University. (2010). "Inculturation: The Legacy of Matteo Ricci." March 18, 2015. <<http://www.georgetown.edu/inculturation.html>>
- Kammer, Fred, S.J. (1995; reprinted 2008). *Salted with Fire: Spirituality for the Faithjustice Journey*. Eugene, Oregon: Wipf and Stock Publishers.
- Kolvenbach, Peter-Hans S.J. (2000). "The Service of Faith and the Promotion of Justice in American, Jesuit Higher Education." Address at Santa Clara University, Santa Clara, California, October 6, 2000. March 18, 2015. <<http://onlineministries.creighton.edu/CollaborativeMinistry/Kolvenbach/Kolvenbach-SantaClara.pdf>>

Loyola Press. "The Daily Examen." *IgnatianSpirituality.com*. March 18, 2015. <<http://www.ignatianspirituality.com/ignatian-prayer/the-examen/#sthash.kjuWf1si.dpuf>>

National Collegiate Honors Council. (1994; revised 2014). "Basic Characteristics of a Fully Developed Honors Program." February 28, 2015. <<http://nchchonors.org/faculty-directors/basic-characteristics-of-a-fully-developed-%20honors-program>>

National Collegiate Honors Council. (NCHC, 2014). "Definition of Honors Education." March 18, 2015. <<http://nchchonors.org/faculty-directors/definition-of-honors-education>>

Oldenski, T. (1997). *Liberation Theology and Critical Pedagogy in Today's Catholic Schools: Social Justice in Action*. New York, NY: Garland Publishing.

Pable, J. (2007). "Social Responsibility by Design: Interior Design, Graphic Design, and Photography Students' Close Encounter with Homelessness." In Calderón, 123–147.

Popok, C. (2007). "Reflections on Service Learning as a Pedagogical Strategy in Composition." In Calderón, 36–55.

Schulz, D. (2007). "Stimulating Social Justice Theory for Service-Learning Practice." In Calderón, 23–35.

"Social Change Wheel." Adapted in 2010 by College of St. Benedict Campus Ministry from a publication by Minnesota Campus Compact. University of Minnesota, 1996. <<http://www.csbsju.edu/Documents/CSB%20Campus%20Ministry/2010%20Social%20Change%20Wheel.pdf>>

Souza, T. (2007). "Creating Social Justice in the Classroom." In Calderón, 187–206.

---

The author may be contacted at  
[yavneh@loyno.edu](mailto:yavneh@loyno.edu).



## APPENDIX A

### Social Change Wheel

#### *Models of Community Involvement*

##### SOCIALLY RESPONSIBLE DAILY BEHAVIOR

Activities that help make the world a little brighter for everyone

- Biking, taking public transportation, or carpooling to work
- Shopping at stores which give back to the communities they are located in directly
- Recycling, composting, etc.

##### ADVOCACY THROUGH COMMUNITY EDUCATION

Activities which raise awareness and/or change people's actions or attitudes

- Speaking to community groups about homelessness, crime, or recycling in their local community
- Developing workshops for groups to increase multicultural understanding

##### COMMUNITY BUILDING

Activities that build trusting relationships among individuals and groups around issues of common concern

- Participating in March of Dimes
- Community clean-up efforts after a flood, earthquake, tornado or hurricane
- Planting a community garden as part of neighborhood revitalization efforts

##### DIRECT

Activities which address immediate needs and always the conditions from which they arise

- Serving food at a soup kitchen
- Improving literacy skills
- Doing household projects

##### GRASSROOTS POLITICAL PUBLIC POLICY

Activities that identify allies and implement strategies for long-term change

- Door-to-door campaigning
- Lobbying for additional affordable housing
- Organizing a Congressional delegation

**SERVICE**  
mediate needs but not  
which needs emerge  
itchen  
for adults and children  
ts for the elderly

**COMMUNITY/ECONOMIC DEVELOPMENT**  
Activities that identify human/economic assets of a neighborhood or community

- Completing a neighborhood assets inventory
- Offering leadership classes to local residents
- Working to educate a community about public health issues

**VOTING/FORMAL POLITICAL ACTIVITIES**  
Activities that mobilize people to influence public policies through formal political channels

- Organizing voter registration drives
- Working for a political campaign

**POLITICAL ACTIVITY/  
POLICY WORK**  
s, build common ground,  
or changing public policy  
ing for clean water action  
funding for affordable  
onal letter writing campaign

**DIRECT ACTION STRATEGIES**  
Activities that use confrontation or public disobedience as a strategy for raising awareness of an issue

- Picketing or holding a candlelight vigil at the capitol
- Participating or organizing rallies and marches

## APPENDIX B

### Engaging the Pastoral Circle

