

A Tenured Faith and an Adjunct Faculty: Successes and Challenges in Instructor Formation at Catholic Colleges That Offer Business Programs in an Accelerated Format

Doug Gambrall, Ed.D.
Mark A. Newcomb, Ph.D.

Abstract

Many Catholic colleges in the United States offer Business programs in an accelerated format, featuring evening courses for adult learners, with fewer faculty contact hours than traditional classes. Most of these institutions believe in the ideals of Catholic Social Teaching and wish to integrate those principles into their curricula for the sake of student formation. These same institutions are heavily reliant on adjunct instructors, many of whom have little or no understanding of the basic principles of Catholic social thought. This study attempts to quantify how reliant such institutions are on adjunct instructors for accelerated Business courses, and to suggest some ways that adjunct faculty formation might be undertaken, for better inculcating principles of CST among adult learners.

Introduction and Statement of Purpose

This article and its underlying research emerged from experiencing the practical difficulties of creating content standards for business courses in the Adult Studies Program at Aquinas College in Nashville, TN.¹ There is heavy reliance on adjunct faculty at many Catholic colleges

Doug Gambrall is Director of the Business Program, Aquinas College, Nashville, TN; Mark A. Newcomb is Assistant Dean for Academic Affairs, Belmont Abbey College, Belmont, NC.

¹ An earlier version of this paper was presented 12 June 2008 at the *Seventh International Conference on Catholic Social Thought and Management Education*, "Business Education at Catholic Universities: The Role of Mission-Driven Catholic Business Schools," hosted by the University of Notre Dame and sponsored by the John A. Ryan Institute for Catholic Studies at the University of St. Thomas.

and universities; this article reviews how our circumstances led to questions about adjunct instructors' preparedness to integrate principles of Catholic Social Teaching (CST) into their curricula.

We will move from a functional definition of accelerated education to a review of the greater challenges we face at Aquinas College in the pursuit of forming business students who appreciate key aspects of CST. We will then describe a survey we conducted of Catholic institutions offering accelerated degree programs in business, present analysis of the results, and compare the data to our own institutional model for faculty and student formation. Finally, we will offer several broad reflections on issues that this process of research and reflection raises for Catholic institutions offering accelerated business courses, and for Catholic education in general. We will conclude with an exploration of the interrelations of contemporary business philosophy and modern approaches to measuring instructor and institutional effectiveness in higher education.

Aquinas College's Adult Studies Program (ASP) 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, ASP classes meet for one four-hour session per week, for a period of 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 programs developed in American colleges and universities since the late 1970s, has changed little since the inception of the program in 2000.

Our college operates under the direction of the Dominican Sisters of the St. Cecilia Congregation, popularly known as the "Nashville Dominicans." Aquinas strives, faithfully and fully, to integrate principles of CST into all of its curricula. These endeavors follow naturally and especially from the Apostolic Constitution *Ex corde Ecclesiae* and Pope John Paul II's call for every Catholic college and university to promote a dialogue between faith and reason in all academic disciplines.² Animated by a desire to share Catholic teaching about the nature and dignity of the human person with others, an aim recently described by Pope Benedict XVI as "intellectual charity,"³ senior administrators at Aquinas have consistently sought ways to impart these essential insights to students since the founding of ASP and the establishment of the college itself.

² Pope John Paul II, *Ex corde Ecclesiae: On Catholic Universities* (Vatican City: Typis Polyglottis Vaticanis, 1990).

³ Pope Benedict XVI, "Address to Catholic Educators" (delivered 17 April 2008, Conference Hall at the Catholic University of America).

The question of how to integrate CST into a business program does not represent a new or unique pedagogical challenge. Rather, we face a particular iteration of the crux of pedagogy: how shall we impart our knowledge and wisdom to students to influence positively their 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.

It is true that integrating CST principles 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 courses fall primarily into five categories: (1) students may be indifferent or, indeed, averse to teachings of the Catholic Church; (2) given the current state of contemporary culture, students 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; (3) 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; (4) classes are offered with condensed student contact hours (averaging twenty to twenty-five per course) reducing the opportunities for instructors to reshape student presuppositions about the purpose and study of mercantile processes; and (5) accelerated courses move at a brisk pace, offering little time for students to reflect upon, absorb, critique, and apply foundational concepts related to the human person's ultimate end, which the Church teaches is permanent and blissful union with our Creator. Developing strategies to address any one of these problems could be the focus of an entire monograph; viewed together they can appear insurmountable. We are reminded by Dante that the ascent to Paradise begins at the base of a mountain.⁴

In reality, the mindset of student resistance to appreciating and absorbing CST is generally rooted in a pair of closely related misconceptions: (1) that people are merely a collection of needs and impulses presenting opportunities for business transactions from a sales and marketing perspective; and (2) that people are, from an employment perspective, much like material to be deployed or discarded according to current corporate

⁴ Allen Mandelbaum, trans., Dante Alighieri's *Purgatorio*, vol. 2 of *The Divine Comedy*, (New York: Bantam Books, 1984).

needs.⁵ The first of these distortions is shaped by a consumerist mentality, while the second is a form of utilitarianism—measuring a human being’s value primarily or solely in terms of what he or she can produce for an organization. To overcome these distortions of humanity’s place in the world of commerce and labor means, then, to transform students’ views of the human person. The central challenge is to see man as (in the conception of St. Thomas Aquinas) a being created for his own good, designed for ultimate fulfillment in eternal union with God.⁶ In short, the goal is to help students see business as ordered toward the true good of human beings, not *vice versa*. Since man is a being formed in a creative act of love by God, and ultimately oriented toward full consummation in the inner life of the Holy Trinity, it follows that people and their talents cannot be viewed as the property of any institution or corporation.

The correct identification of the root causes of a problem is not the solution. The question is to determine 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, administrative initiative cannot achieve the goal of forming students fully to appreciate human dignity without the cooperation of instructional personnel. It is instructors who have the greatest and most direct contact with students. In practical terms, the question of student formation is largely subsumed under the issue of instructor formation, which in turn presents its own set of difficulties. In our own case, 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 challenge here is to foster in students an appreciation for the cardinal points of CST through instructors who may have little or no exposure to Catholicism, let alone any awareness of Church teaching on the universal destination of goods, solidarity, subsidiarity, or the primacy of labor over capital.

⁵ Church teaching against these reductionistic conceptions of the human person is clear. See, e.g., *The Compendium of the Social Doctrine of the Church*, ¶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...” Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Washington, D.C.: Libreria Editrice Vaticana, 2004), 59. The passage cited above references paragraph 24 of *Gaudium et spes*.

⁶ 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.

We grew curious about whether other Catholic institutions of higher education similarly struggled with the problem of adjunct formation in the effort to integrate CST into their curricula. We decided to attempt a measure of the basic dimensions of these issues among colleges and universities offering similar degrees in business.

Our primary aim in developing the survey was to determine to what extent an institution was dependent on adjunct instructors for the delivery of accelerated business courses. We also wanted to know what percentage of adjunct instructors identified themselves as Catholic. This question is critical with respect to an institution's or program's efforts to inculcate CST or to develop, strengthen, or renew its Catholic identity. This is particularly true for institutions where adjuncts were dominant among those teaching business courses.

Our ultimate goal was to explore how professionals at various Catholic colleges and universities might collaborate to provide adequate adjunct formation in the area of CST. For these reasons we decided to examine the issue of adjunct formation with respect to principle points of CST, while offering some observations on this issue as we have attempted to address it at Aquinas College. The survey was not, therefore, designed to be a complete exploration of the subjects of adjunct use and formation in institutions of Catholic higher education. Rather, we conceived it merely as an instrument for providing fundamental information that might lead to further research in this area.

Research Methods and Initial Outcomes

We began our research on this subject by creating a survey instrument of eleven questions⁷ that was distributed to the sixty-three member schools of the Commission for Accelerated Programs (CAP) who identify themselves as Catholic. The CAP database lists nearly 300 institutions identified by the Center for the Study of Accelerated Learning as offering accelerated degree programs. If courses are credit-bearing, have thirty-two or fewer total contact hours, and are offered over a maximum period of eight weeks, the Center designates the programming as accelerated. Most schools that offer an accelerated model also feature a business program.

⁷ See Appendix A for the survey instrument itself, and Appendix B for a list of institutions that provided full or partial responses. We are grateful to the Institutional Research personnel and other administrators at each school for their help and candor in this process.

Our survey attempted to quantify the extent to which Catholic institutions offering accelerated business curricula rely on adjunct instructors to teach these courses. We also asked what percentage of these instructors were Catholic,⁸ and to what extent, if any, the institution was attempting to integrate CST into its accelerated business curriculum. For institutions not attempting such integration, the closing research question asked about the factors contributing to their resolution not to integrate CST into their accelerated business curriculum. For institutions that were attempting to integrate CST into their curriculum, we asked what means they employed for this purpose. We offered respondents several options: the inclusion of particular courses; specific content in several courses; efforts related to lectures and direct formation of instructors; plus an “other” category where they could provide individualized responses.

In an effort to have as many institutions as possible complete the survey, we designed it to be brief. It was written in Microsoft Excel so that it could be sent, completed, and returned electronically. We provided multiple-choice answers for the more challenging question of how institutions were integrating CST into their accelerated business curricula. We also offered a \$5 gift card to individuals at each school who returned a completed survey. An initial note of introduction, with a description of our research, was sent to individuals at all sixty-three target institutions in November 2007.

Survey results were collected through the end of May 2008. Twenty-five of the sixty-three institutions in our target profile (nearly a 40% response rate) responded in whole or in part. Data on several questions ranged wildly, with enrollments in accelerated business programs numbering anywhere from 36-2,450 students, with an average enrollment of 425. Just over two-thirds of the institutions responding (16 of 25) offer both graduate and undergraduate degrees under their accelerated business programs. 25% of schools (6) reported no integration of CST in their curriculum, while 68% (17 of 25) reported full or partial integration.⁹

The integration of CST is being attempted mainly through faculty orientations and workshops that stress the institution’s Catholic mission.

⁸ Certainly their self-identification as Catholic will be the ordinary means most institutions will have of knowing a professor’s religion, especially in the case of adjuncts. Institutions responding that they did not know what percentage of their adjunct faculty members was Catholic indicated that they did not track such self-identifiers.

⁹ Two other institutions did not provide a definite answer to this question, but did offer reflections in the “other” category for the integration of CST into their curricula.

Schools appear to rely heavily on instructor support of their mission principles to ensure CST is part of the classroom experience for students. However, there is usually little indication of any assessment of what constitutes such instructor support of the mission or how it functions in the classroom.

Just over half of these institutions (13 of 25) depend exclusively on individual classes within the degree program to deliver CST 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 CST 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.

92% of the institutions responding to our survey utilize adjunct faculty to deliver half or more of their classroom contact hours in accelerated business courses (among 23 of the 25 respondents, 11 reported that 90-100% of these classes are delivered by adjuncts; 2 estimate this same figure at 80-89%; 2 more institutions report 70-79%; 4 reported 60-69% reliance on adjuncts for these courses; and 4 more reported this figure as 50-59%). Two-thirds employ 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. 64% of the respondents (16 of 25) 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, 20-60% of part-time faculty identify themselves as such. (Specifically, of 9 institutions tracking this figure, 4 indicate that Catholics comprise 20-30% of their adjunct faculty pool; 1 reported this figure at 31-40%; 2 reported 41-50%; and 2 reported 51-60%.) There does not appear to be any clear trend that undergraduate-only business programs are more likely to feature integration of CST: among the 16 institutions offering both graduate and undergraduate instruction, 2 feature full CST integration; 9 partial; 4, no integration; and 1 was undeclared. Among the 9 institutions with undergraduate programs only, 6 offer partial integration of CST; 2 offer none, and 1 was undeclared. Overall, institutions attempting full or partial integration of CST numbered between 68.75 and 66.66% in both categories.

Implications

There is little chance of students applying principles of CST in their approach to business, unless their instructors understand, explicate,

and actively promote these concepts. The trends of our survey data suggest that Catholic institutions must inculcate an awareness of and appreciation for CST among adjuncts, as the most reliable means of 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 CST, 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 CST 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 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.

A Profile for Comparison: Adjunct Formation at Aquinas College

We now offer the particular profile of Aquinas College with some tangible ways that faculty and student formation in CST may be fostered. Accelerated courses at Aquinas College are delivered through our Adult Studies Program (ASP), which was founded in the year 2000, and currently has nearly 300 students enrolled. Curricula in ASP are for undergraduate students only, and include an associate and bachelor degree track in business. Of 65 ASP faculty members in business and management, 57 are adjuncts (88%), and 26 identify themselves as Catholic (46%). Our adjunct faculty members have the overwhelming majority of direct contact with students as they deliver about 75% of the classroom hours for all courses, and 100% of business and management classes.

In the early stages of ASP, most efforts at promoting CST were piecemeal and focused primarily on students. We have come to understand,

however, that issues initially presented as challenges of student formation should first be addressed systematically among our instructors.

Our comprehensive approach may be visualized as three concentric rings. The outermost ring represents our efforts to embody a total institutional culture of faith through witness in worship, prayer, and corporate study of and fidelity to magisterial teaching. The middle ring, instructor formation, is considered a matter of professional development. Student formation is the innermost ring at the heart of the other two, and is understood primarily as an educational endeavor. All three rings are bound together and influence each other. This conceptual model may represent a greater or smaller effort than other Catholic institutions intend 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 CST into their curricula.

At this stage, much of what we know about the success of this model is not measured statistically, but reaches us through student and instructor testimonials about its value in orienting classroom instruction. However, at enrollment levels of about 300 students, with an average student to teacher ratio of 9 students, it is possible to have a good sense of progress in these initiatives through regular student interaction and classroom observations conducted by senior administrators. As enrollment expands, systematic efforts to measure the outcomes of this model will be incrementally developed.

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 they will teach for a given course. This often provides opportunities for discussing ethical and moral concepts, therefore bearing both spiritual and pedagogical fruit.

Within the business curriculum we place heavy emphasis on the theme of vocation, both for faculty and students, and we 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 requiring students to complete a certain number of *pro bono* hours for finance operations within a nonprofit organization. One of the chief components of the

initiative to integrate Christian witness into the curriculum is the Service Learning Project that students complete 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.

Another effort at integrating aspects of Christian faith into the curriculum involves 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 the Church's teaching on social justice. This includes the desire to have business and management instruction oriented toward a consideration of the ultimate end of the human person. When reviewing the College's sense of its own identity in its mission statement and its curricular initiatives, it is possible to discern how candidates regard the principles of CST, regardless of their faith perspective. Candidates identifying themselves as Protestant are often more open to Catholic ideas about the sacredness of human life and the universal destination of goods than are 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. We begin by utilizing the talents of instructors proficient in CST available within the institution or other schools. We have enlisted the aid of our faculty CST specialists for the development of course descriptions and practical lesson plans for specific business and management courses. Similarly, Aquinas' CST experts consult with new faculty on courses that study the human person, such as economics, marketing, and management.

By collaborating with faculty members at other institutions we have been able to deliver lectures on CST 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 CST specialists offer instructional feedback to faculty members. The goal is the integration of CST principles into coursework and not technical critique of pedagogy.

Serious consideration has been given to the sequencing of classes to ensure that courses like Ethics and Moral Theology are distributed evenly throughout our business curricula. These courses are designed to apply CST to business, marketing, and management concepts—using appropriate case studies, dilemmas, and current events—and not as speculative classes. Coordination of these initiatives ensures that CST is seen as an essential element and not as icing on the cake. It is much more than a brief mention in a capstone course or in an Ethics course, partitioned off from business content.

Business Education within a Liberal Arts Curriculum

Aquinas College is firmly dedicated to the principle that the integration of Christian faith into the curriculum takes place most effectively in a liberal arts setting. A liberal arts education enables students to reflect on larger questions of purpose and meaning. It therefore promotes the integration of faith and reason more readily than considering 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. Courses in the curriculum that encourage students to focus on the meaning and nature of the arts, the struggles of historical figures, and the formation of virtue, predispose them to reflect on business concepts from more than a materialist viewpoint. A recently developed leadership course, which is taught with the four cardinal virtues as the qualities business leaders ought to embody, is a key example of the effort to ground business concepts in both the liberal arts and Christian principles at Aquinas College.

A liberal arts curriculum also 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*. A

sound introduction to ideas that form the roots of the Western Tradition expands the intellectual horizons of students, and encourages 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 fashion cogent arguments and 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.

The Hidden Tension: Business and Educational Aims in Conflict

These efforts have proven effective and our efforts to apply key CST principles into our business curricula continue. We impress upon adjunct faculty that a core of values rooted in CST is the most cogent system for inculcating a real respect among students for the human person and the primacy of labor. We also encourage students to abandon consumerist assumptions about paying for an education, stressing instead 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. We labor to help students 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 is a part of each instructor's directives to students and is consistently upheld by academic advisors and administrators. In this regard, our language focuses more on the idea of students earning an education rather than the contemporary emphasis on getting a degree so commonly encountered in much promotional material for adult learning programs.

The assessment of student feedback on instruction is another area where latent consumerist assumptions still hamper business curricula efforts to encourage students to consider the nature and dignity of the human person. 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. In such surveys, students are rarely asked questions about the integration of faith and reason within a business course, or the extent to which they met their obligations to read, study, and reflect on the course materials. If the institution strives to reshape 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. To do so would implicitly embrace a way of approaching the students' 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 enterprise that is Business; an 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, could seem to be essential to their future progress once they have more work experience. One purchases a lawnmower or a suit for a known purpose. An education is acquired largely as a provision against the unknown. For these reasons, the consumer satisfaction model, delivered immediately at the conclusion of a course or degree program, cannot truly speak to the effectiveness of instructional aims. We must be mindful of these issues in the collection and analysis of student evaluations. Students must regularly be reminded that they are as accountable as their instructors for achieving their educational objectives.

These issues of pedagogy and responsibility must lead to greater reflection on the essential nature of an education. We constantly stress, among students and faculty, the difference between education and training. There is increasing pressure, especially in accelerated curricula, to leave out anything that is not essential or immediately applicable to the workplace. Nevertheless, students must still grapple with larger 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.

According to John Paul II, the hallmark of Catholic institutions dedicated to learning at all levels is a keen awareness that the mastery of practical techniques does not represent a full education:

It is essential that we be convinced of the priority of the ethical over the technical, of the primacy of the person over things, of the superiority of the spirit over matter. The cause of the human person will only be served if knowledge is joined to conscience.¹⁰

¹⁰ Pope John Paul II, *Ex corde Ecclesiae*, ¶ 18. Here, the Pope is re-asserting a sentiment expressed in statements to UNESCO, (2 June 1980), and the Pontifical Academy of Sciences, (10 November 1979).

Business students will 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 must be made aware that anything that purports to be an education where one may not ask questions about the existence of God, the value of life, or the dignity of the human person, fails of the definition. In a marketplace of ideas about learning and commerce, these and similar emphases will help us to share the idea of a Catholic education. As opposed to training, an authentic Catholic education will have students reflect on the larger truths of their own Final Cause. This educational endeavor may not be numerically measurable, but is not any less real, simply because it cannot be plotted on a graph.

Conclusions

The data we obtained through our survey are sufficient to be a representative sample, with 25 of the 63 institutions profiled responding. It is clear from the results we received that a number of Catholic colleges and universities are struggling to integrate CST into accelerated business curricula, and are heavily reliant on adjunct faculty who may have little or no prior exposure to these concepts. If the integration of CST is to be more than a hoped-for feature of such programs, addressing the challenges of adjunct formation will be essential to fostering an appreciation of these principles among students. Likewise, reflections on what it means to integrate a truly Christian vision of the human person into our programs will require us to think beyond metrics and consumer-satisfaction models in the assessment of our curricular goals. Even as we work to promote the good that business can do for human beings, we must also be vigilant to the limits of business principles in the development and assessment of educational programs.

The creative tension that exists between business and education can be best harnessed for the benefit of our students if we ponder the limits and ultimate purpose of each pursuit. Schools desiring an accelerated business curriculum that incorporates CST would be well advised to collaborate in their efforts. Combining strategies and resources across institutions will yield the most efficient and effective methods for addressing issues of adjunct formation for Catholic colleges and universities.

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.B.P.s?	
Associate Degree Level	
Bachelor Degree Level	
Graduate Degree Level	
6. Number of contact hours per 3-credit hour course in A.B.P.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.B.P.s?	
% by Part-Time Faculty:	
9. Percentage of part time A.B.P. 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)? We are broadly defining Catholic Social Teaching as: a body of doctrine which has as its core the belief in 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.	
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., <i>Rerum novarum</i>)	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 principles 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:	x
Starbucks gift card:	answer here
Mailing Address for gift card:	
<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:	x

APPENDIX B

Institutions Responding

Avila University, Overland Park, KS	Manhattan College, Riverdale, NY	Saint Francis University, Loretto, PA
Benedictine University, Lisle, IL	Marquette University, Wauwatosa, WI	Saint Joseph College, West Hartford, CT
Cardinal Stritch University, Glendale, WI	Mount Mary College, Milwaukee, WI	Saint Xavier University, Orland Park, IL
College of Mount Saint Joseph, Cincinnati, OH	Mount Mercy College, Cedar Rapids, IA	Spalding University, Louisville, KY
Dominican University, River Forest, IL	Notre Dame de Namur University, Belmont, CA	University of Saint Francis, Joliet, IL
Edgewood College, Madison, WI	Ohio Dominican University, Columbus, OH	Viterbo University, La Crosse, WI
Holy Names University, Oakland, CA	Rosemont College, Rosemont, PA	Wheeling Jesuit University, Wheeling, WV
Holy Family University, Bensalem, PA	Saint Edward's University, Austin, TX	Xavier University, Cincinnati, OH
Immaculata University, West Chester, PA		