

Lasallianism, Social Justice, and Community Service: Characteristics of Participants in CBU's "September of Service: 30 Days of Good Deeds"

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Introduction

Over the past 30 years, institutions of higher education have experienced increased financial and social pressures resulting from shifts in technology, demographics, values, and economics. One response to these dramatic changes in the marketplace is a call for a more learner-centered model of education. Gone is the paradigm of the past, in which knowledge was assumed to come from the academy and was pushed out onto intellectually hungry students. Today, educational best practices emphasize community partnerships, the interaction of theory and practice in the marketplace, and the use of academic research to improve communities. Along with this new, student-as-participant model comes a focus on service-based and community-engaged opportunities.⁴

Given the Catholic heritage and teachings of Saint John Baptist de La Salle, Lasallian institutions are uniquely positioned to take advantage of the educational shift rooted in the public good. The Lasallian tradition of educating the whole person and its focus on social justice are a natural fit for the scholarship of engagement and learning cemented in community partnerships. Lasallian universities should take the lead in promoting and assessing the viability and contribution higher education can make to the lives of their students and the health and welfare of their communities when social justice and scholarship are combined.

In this research project, we examine several service-based educational constructs as they relate to a community engagement program at a Lasallian university. Specifically, we address the relationship between and among: (a) social justice and just world views, (b) community service self-efficacy scores and, (c) participation in a month-long program called "September of Service" (SOS) at Christian Brothers University (CBU) in Memphis, TN. Additional analyses are conducted to determine if participation in SOS projects led to continued community service after graduation and if SOS participants identify themselves as being Lasallian more often than non-participants.

Literature Review

Social Justice and Just-World View

Past studies have examined the link between engagement in community service and social justice ideologies. One construct that may provide insight into social justice thinking is the just-world phenomenon, which asserts good things happen to good people and bad things happen to bad people. In other words, the world is a fair and just place⁵. In one such study, Seider, Rabinowicz,

and Gillmor compared the just-world views of two groups of service participants (those who served adults and those who served youth) before and after their service.⁶ While the two groups' pre-service scores did not differ, there was a significant difference in their post-service scores. Specifically, the adult-oriented service participants were less likely to believe the world is just than were those whose service work involved youth, whose views were similar to those in the control group who were put on a service wait-list. One suggested explanation for this difference was that working with adults in soup kitchens and homeless shelters made social inequality more evident and visceral than did working with underserved children in schools and community centers. Additionally, the relationships that were forged with the adults may have led to more fruitful dialogue and better understanding of social inequities.⁷

In another study, Aydlett, Randolph, and Wells examined participants' just-world views⁸ using the Global Belief in a Just World Scale⁹ before and after an international service learning trip to Panama. While there was no change from pre-test to post-test, the researchers did find that younger participants (i.e., college students) were more likely than older, non-student participants to believe that life is fair and people get what they deserve.

Community Engagement Self-Efficacy

Another construct relevant to community engagement is self-efficacy--the belief in one's own ability to produce a desired outcome.¹⁰ High community engagement self-efficacy, therefore, would translate into a belief that engaging in community service would produce a positive impact in the community. In Seider, et al., the youth-oriented volunteers had quite lofty expectations but actually achieved rather modest results, resulting in frustration and, according to the researchers, a possible reduction in self-efficacy.¹¹ Reeb, Katsuyama, Sammon, and Yoder developed the Community Service Self-Efficacy Scale (CSSSES) to explore this idea as it pertains specifically to individuals participating in community service.¹² They defined community service self-efficacy as "the individual's confidence in his or her own ability to make clinically significant contributions to the community through service."¹³ An early large-scale study by Astin and Sax examined how participation in community service impacted college students' academic and life skills development as well as their sense of civic responsibility and belief in their ability to change society.¹⁴ Pre- and post-data were collected for 3,450 college students who participated in community service and 1,141 who did not. The researchers concluded that the service positively affected the students' sense of civic responsibility and that "students become more strongly committed to helping others, serving their communities, promoting racial understanding, doing volunteer work, and working for nonprofit organizations. They also become less inclined to feel that individuals have little power to change society."¹⁵

Research Questions and Background Information

Similar to researchers in past studies, we attempted to assess the link between community engagement and social justice (via just-world thinking and increased awareness of social inequalities), through the lens of the Lasallian spirit at one Lasallian university. With a mission tied to quality education and service to the poor, and in a city ranked among the most diverse and economically challenged in the country, members of the CBU community have an opportunity to live out the teachings of De La Salle on a daily basis right outside their doors.

Research Questions

To assess the extent to which our social justice community engagement projects are fulfilling our core values of faith, service, and community, we addressed four questions:

1. To what extent do students who have participated in community service projects in the past continue to do so while at CBU and after graduation?
2. How do students who participate in community service projects while at CBU differ in their views of social justice compared to those who do not participate in such opportunities?
3. To what extent do students who participate in community service projects while at CBU identify as being Lasallian more often than those who do not participate in such opportunities?
4. To what extent do students who participate in community service projects while at CBU believe their efforts will make a difference in the lives of others?

About “September of Service: 30 Days of Good Deeds”

“September of Service: 30 Days of Good Deeds” (SOS), which completed its seventh year in 2018, is CBU’s most comprehensive service program. It is unique in that not only students, but also CBU faculty, staff, alumni, De La Salle Christian Brothers, trustees, and family members serve a different nonprofit organization in the Memphis community every single day in September. Over its seven years, 3,792 SOS volunteers have served 12,311 hours at 95 different agencies. The agencies range from animal rescue organizations to those that serve the elderly, homeless, mentally ill, immigrant, and other underserved populations. Not only do the SOS volunteers serve, but they also learn about the important work done by each agency and often return to do service individually after their September experience. According to Independent Sector, which calculates the value of a volunteer hour in each state, CBU’s SOS has provided over \$250,000 worth of labor to the Memphis community.¹⁶

CBU does not have a community service requirement. Thus, for the most part, participation in SOS is voluntary. The primary exception is that freshmen who do not participate in CBU’s freshman orientation service project, “CBU Serves,” must “make up” that service with a SOS project. And while some students’ scholarships require completion of a certain number of community service hours, that service does not have to be with SOS. Overall then, the vast majority of SOS service is voluntary (as reflected in our response numbers).

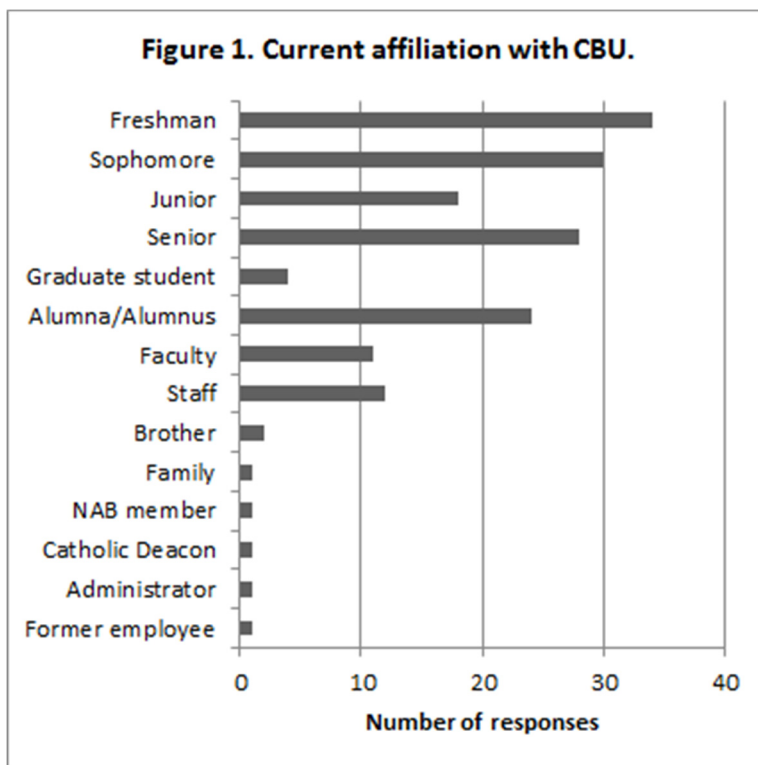
For purposes of this project, we specifically targeted individuals who have participated in CBU’s SOS and compared them to those who have not participated. All variables were self-reported and included participation in SOS and the nature of that involvement, participation in other service activities, academic major, awareness and impact of SOS prior to attending CBU, definition of and relationship between SOS and being Lasallian, awareness of social justice issues, responses to items on the Global Belief in a Just World Scale (GBJWS)¹⁷ and the Community Service Self-Efficacy Scale (CSSES),¹⁸ and demographic information.

Method

Participants

Potential participants were contacted via e-mail using several databases: current and former SOS participants, CBU Career Services' list of CBU graduates, CBU psychology majors, and CBU Honors Program students. The e-mail included an explanation of the study and a link to the survey, which was created and completed in Google Forms. A recruitment message and link was also included in CBU's weekly electronic newsletter. Anyone with a link could complete the form, so participants did not have to sign in. No personally identifying information was collected, making the survey anonymous. At the completion of the survey, participants had the option to follow a link to a second form, which allowed them to enter their contact information to be included in a drawing for one of 20 gift cards and/or to be contacted by the researchers for further information. The survey was available for 14 days during November 2018.

A total of 166 people responded to the survey. Eight individuals did not give their age, but those who did were 17 to 86 years of age, with a mean of 27 years. There were 106 female and 50 male responders, and 4 preferred not to indicate their gender. Racially and ethnically, 73 responders identified themselves as White, 46 as Black (including African American), 32 as Hispanic, 16 as Asian, and one each as Pacific Islander and as American Indian or Alaska Native. Current freshmen, sophomores, and seniors were well represented in the sample, as well as alumni (see figure 1). Numerous other affiliations with CBU were also represented. Nearly half (46.3%) of the respondents identified themselves as first-generation college students.



Survey

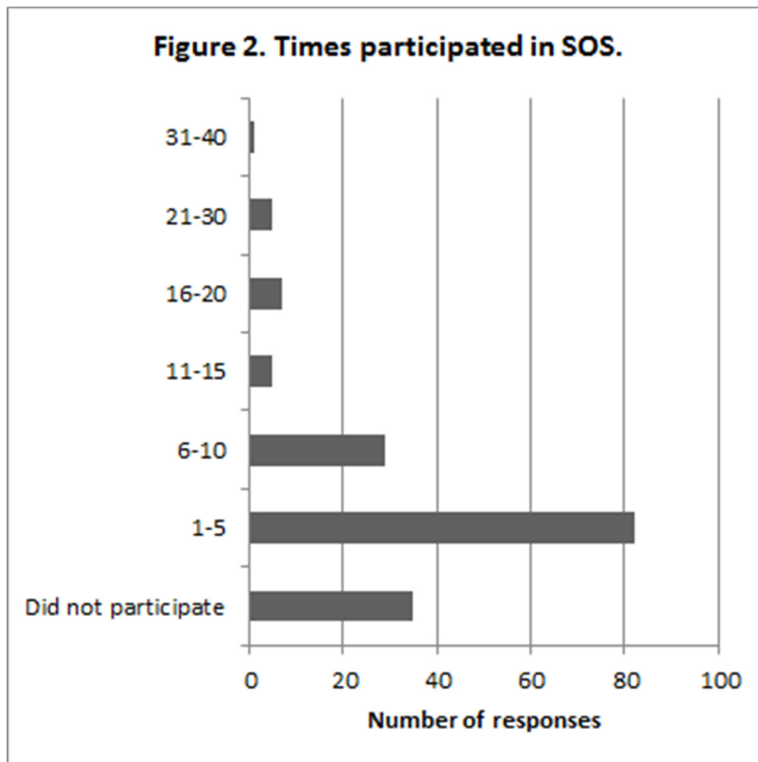
As described above, the survey was administered using Google Forms. It included eight separate pages: (1) Participation in SOS and other service activities at CBU; (2) service involvement prior to coming to CBU; (3) perception of SOS prior to attending CBU; (4) reasons for participating in SOS and perceptions after participation; (5) identification with Lasallian principles; (6) Global Belief in a Just World Scale (GBJWS)¹⁹; (7) Community Service Self-Efficacy Scale (CSSES)²⁰; and (8) demographic information. The full contents of the survey are in the appendix, except for the GBJWS and the CSSES, which are described below.

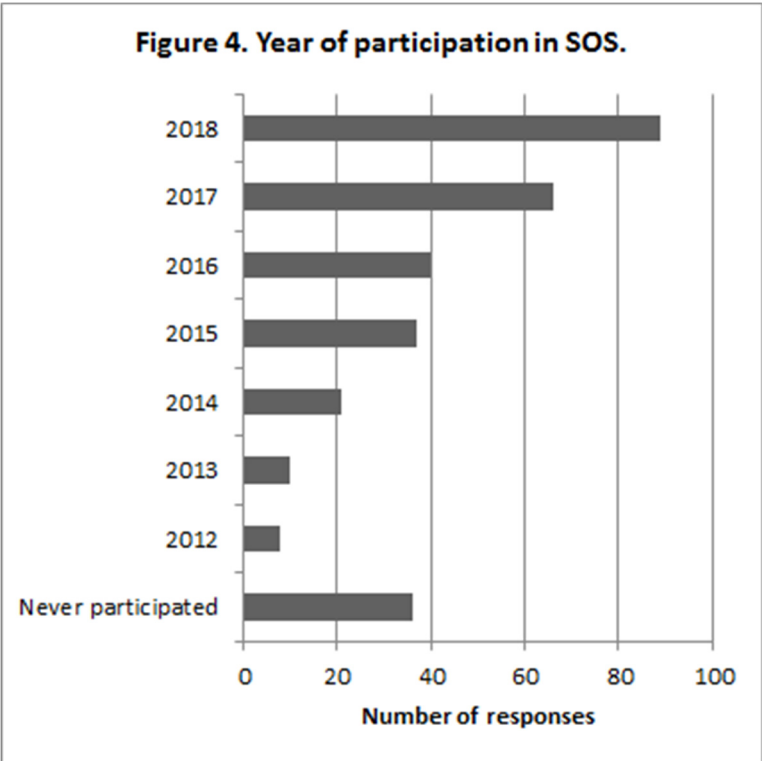
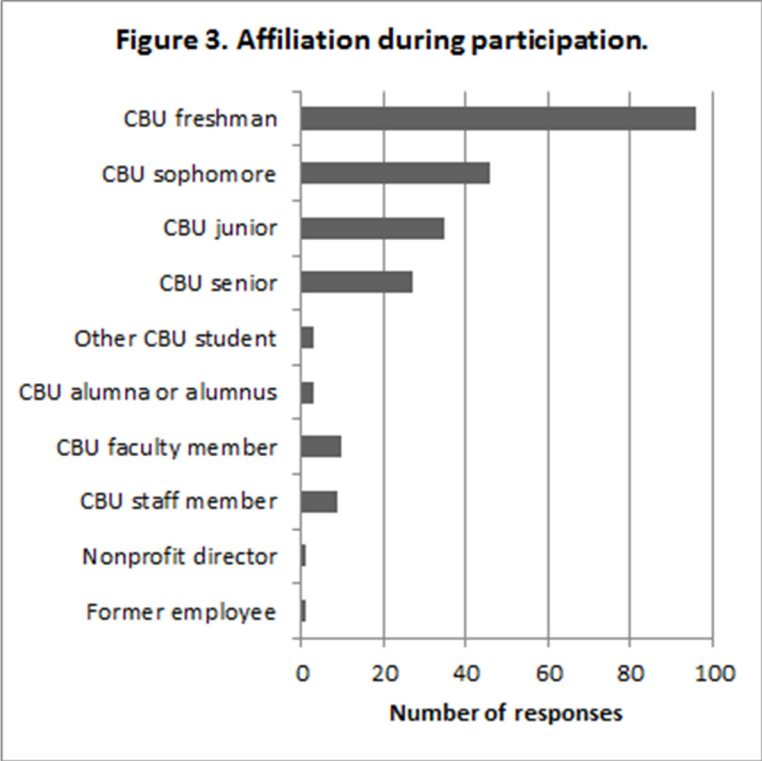
The GBJWS includes 7 items, each of which includes 6 response options: “Strongly disagree” (1) to “Strongly agree” (6).²¹⁰ The survey assesses perceptions of fairness in the world and includes questions such as, “I feel that people get what they are entitled to have.” Higher scores indicate greater belief that the world is fair and just.

The CSSES measures an individual’s perceived ability to engage in community service in the future and the impact of that service.²² It includes 10 items, each of which includes response options on a 10-point scale from “Quite uncertain” (1) to “Quite certain” (10). An example question is, “If I choose to participate in community service in the future, I will be able to make a meaningful contribution.” Higher scores indicate a greater sense of community service self-efficacy.

Results

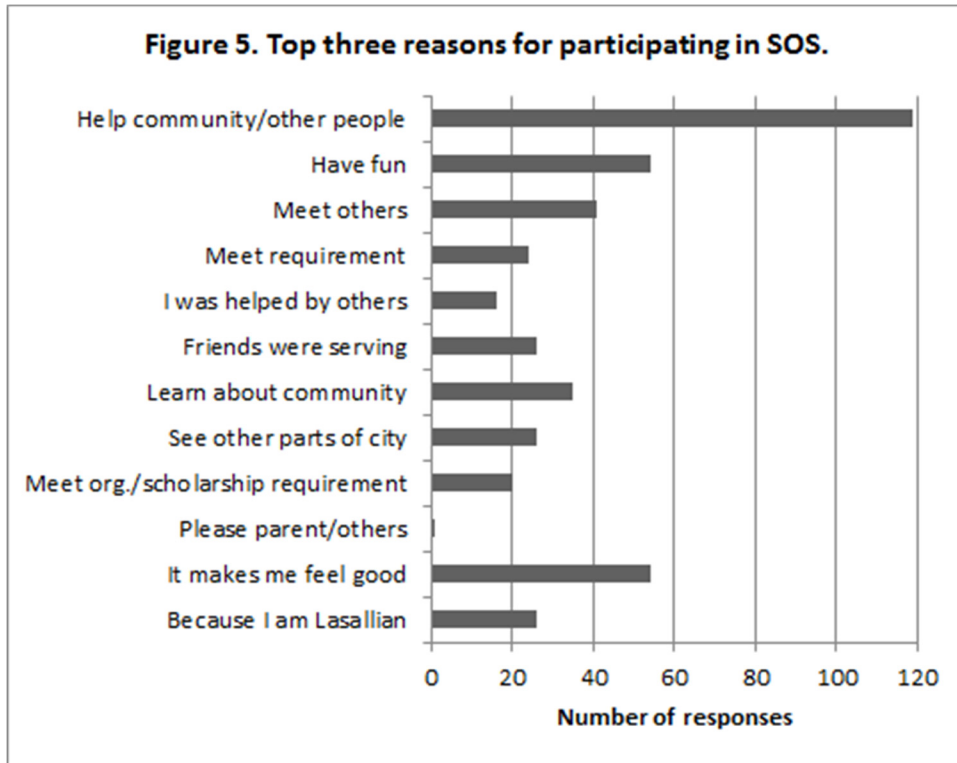
Most responders ($n = 82$) indicated they participated in SOS 1-to-5 times (see figure 2). Note that individuals could participate in multiple years and in multiple activities in the same year. One participant indicated participating more than 30 times. Most participated as freshmen ($n = 96$; see figure 3). Only 9.3% of respondents indicated that they had been members of the SOS Leadership Team (the student advisory group which plans and manages SOS). Also, participation was weighted toward more recent years (figure 4).



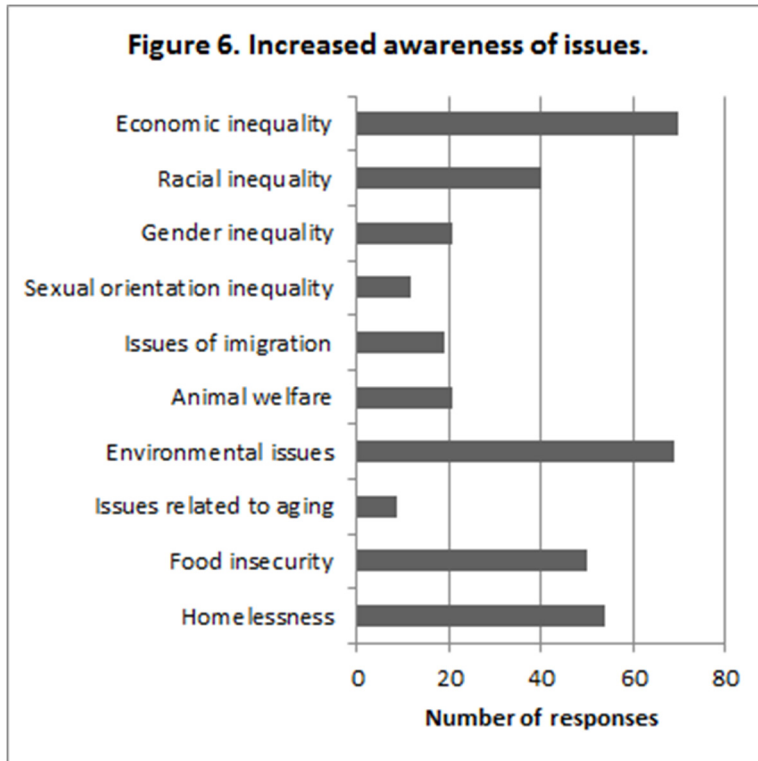


Participants were asked to select their top three reasons for participating in SOS. The dominant reason for serving in SOS was “To help my community/help other people” (see figure 5). More

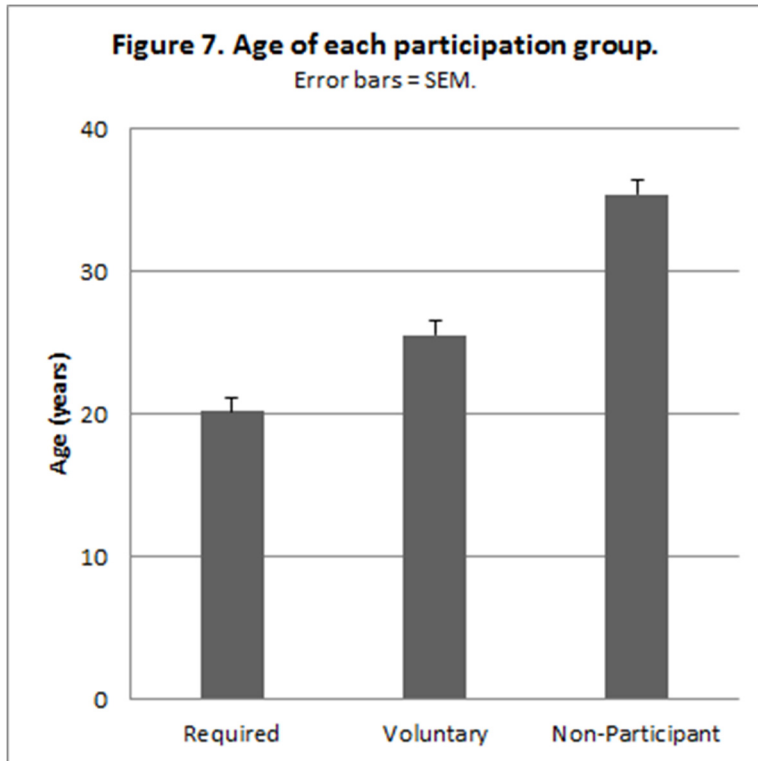
than twice as many ($n = 119$) indicated these as the next most common reasons: “To have fun” and “Because it makes me feel good,” each of which had 54 responses. Only one person indicated that “To please my parents or other significant people” was one of their top three reasons for serving.



Respondents indicated that serving in SOS increased their awareness of a number of issues (figure 6 shows issues with more than one response). Economic inequality ($n = 70$) and environmental issues ($n = 69$) were most frequently indicated, followed by homelessness ($n = 54$) and food insecurity ($n = 50$), then racial inequality ($n = 40$). Across issues, a total of 365 responses are represented in figure 6.



Responders were divided into the following three categories: (1) SOS participants for whom participation was required for a class or organization ($n = 26$); (2) SOS participants who did not have such a requirement and whose participation was, therefore, completely voluntary ($n = 96$); and (3) respondents who had not participated in SOS ($n = 37$), even if they were required to do so. SOS participants were significantly younger than non-participants, whether their participation was voluntary or required, $F(2,150) = 12.313, p < .001$ (see figure 7).

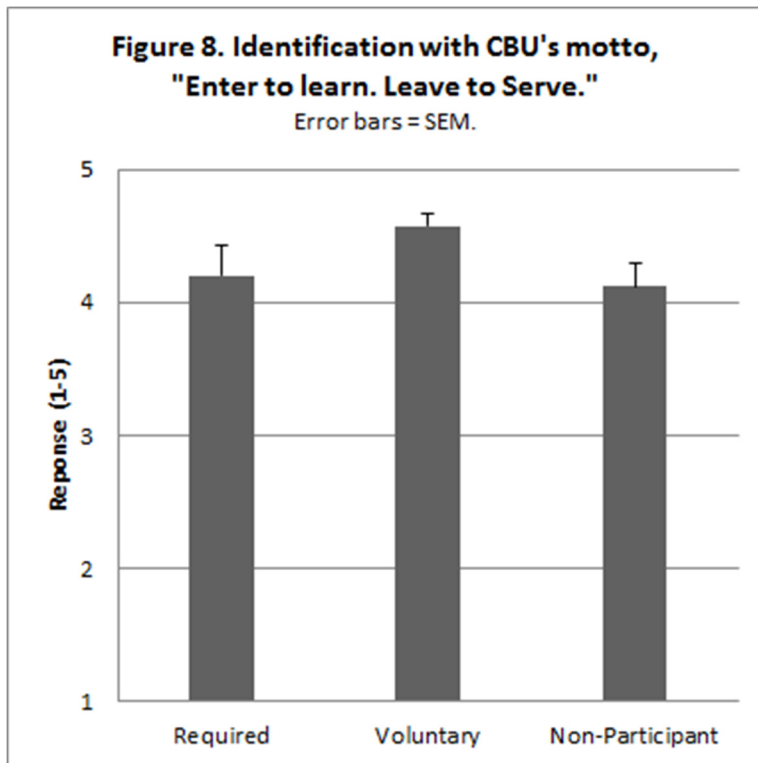


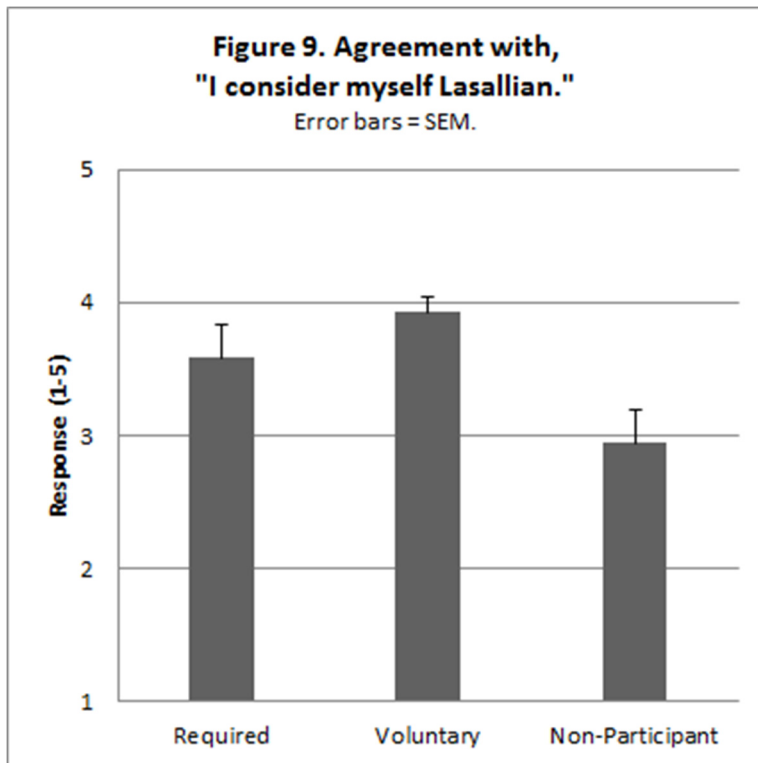
Although most responders indicated they did not know about SOS before attending CBU (94 strongly disagreed and 19 disagreed with the statement, “I knew about September of Service before attending CBU), 52 students (25 agreed and 27 strongly agreed) indicated that SOS made CBU more attractive as a college and 44 (24 agreed and 20 strongly agreed) indicated that SOS had a positive impact on their decision to attend CBU. Responses to these three items differed by participation category. Although the numbers were relatively low for all groups, both required (2.19/5) and voluntary (2.06/5) participants indicated greater awareness of SOS than non-participants (1.33/5), $F(2,151) = 4.592, p = .012$. A similar pattern was found for SOS increasing the attractiveness of CBU, with voluntary (3.24/5) and required (3.04/5) SOS participants giving higher responses than non-participants (2.08/5), $F(2,149) = 10.072, p < .001$. Voluntary participants indicated that SOS had a greater impact on their decision to attend CBU (3.13/5) than required participants (2.54/5) or non-participants (1.92/5), $F(2,148) = 11.462, p < .001$.

Frequency of service participation with (1) family, (2) school, (3) church, mosque, synagogue, etc., (4) community organization, and (5) “on my own” prior to attending CBU were measured. For each of the five items, the responses to “Which of the following best describes how often you participate/participated in CBU service opportunities other than SOS?” were converted to a 9-point numerical scale, with 1 indicating least participation (“Never”) and 9 indicating most (“More than once per week”). Only item 3 significantly predicted participation in SOS ($F(2,150) = 8.912, p = .026$), with non-participants in SOS (3.37/5) indicating greater involvement in service activities with their church, mosque, synagogue, etc., than voluntary (2.53/5) SOS participants (adjusted $R^2 = .035$). Although it did not meet our criterion for statistical significance, participation in service activities independent of group affiliation predicted 2.6 percent of variance in SOS participation ($F(2,150) = 6.532, p = .052$), with required participants (2.08/5) indicating less involvement in this type of service than voluntary participants or non-participants (both 2.86/5).

Both voluntary (5.08/9) and required (4.68/9) participants indicated greater participation in other activities than non-participants (2.81/9), $F(2,149) = 15.773, p < .001$. Both voluntary (4.38/5) and required (4.04/5) participants indicated that participating in SOS had a positive impact on their desire to participate in other service activities, but the difference between the groups was not statistically significant.

Voluntary SOS participants indicated stronger identification with the CBU motto “Enter to Learn. Leave to Serve” (see figure 8) and considered themselves more Lasallian (see figure 9) than non-participants, $F(2,150) = 3.56, p = .031$, and $F(2,148) = 7.92, p = .001$, respectively. Required participants were not significantly different from either group.

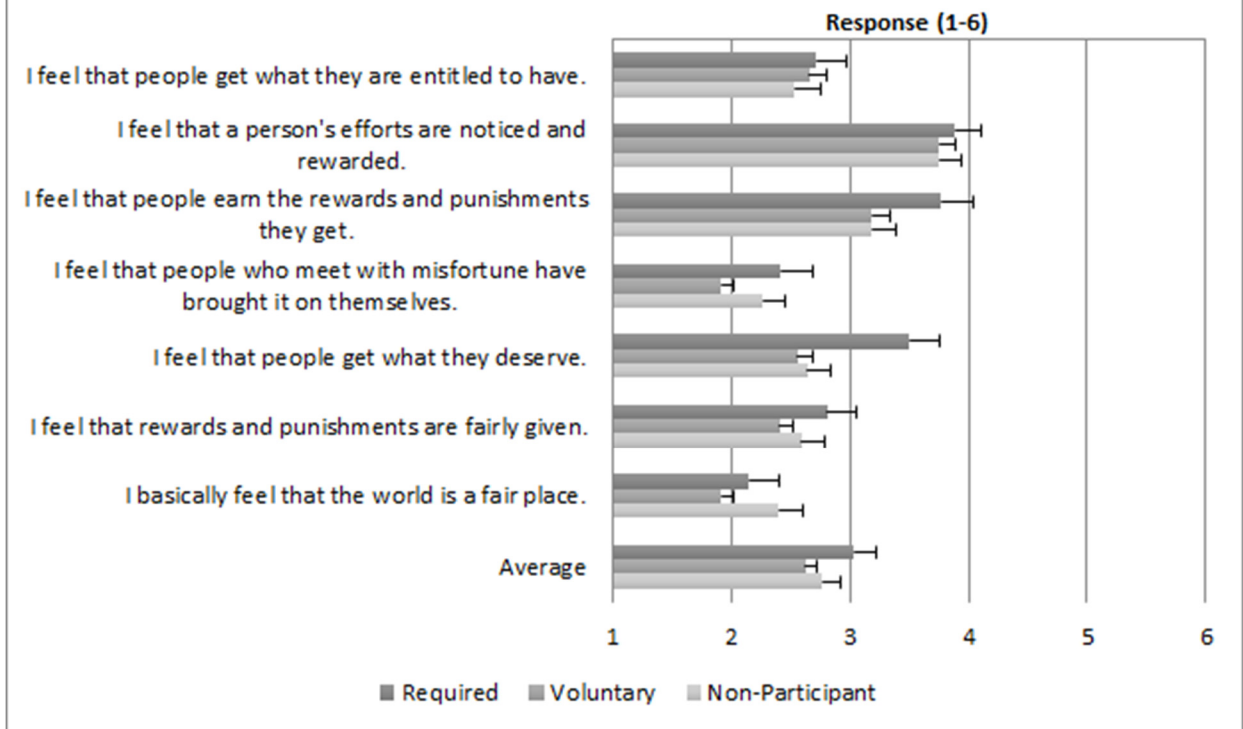




On most items of the GBJWS, participants who were required to participate in SOS gave the highest responses and voluntary participants gave the lowest (see figure 10), and this was reflected in the mean responses (i.e., total scores). However, most of these differences were not significant ($F(2,157) = 2.01, p = .138$ on the total scores). On one item, "I feel that people get what they deserve," required participants gave significantly higher responses than either of the other groups, $F(2,156) = 6.33, p = .002$.

Figure 10. Responses to the Global Belief in a Just World Scale.

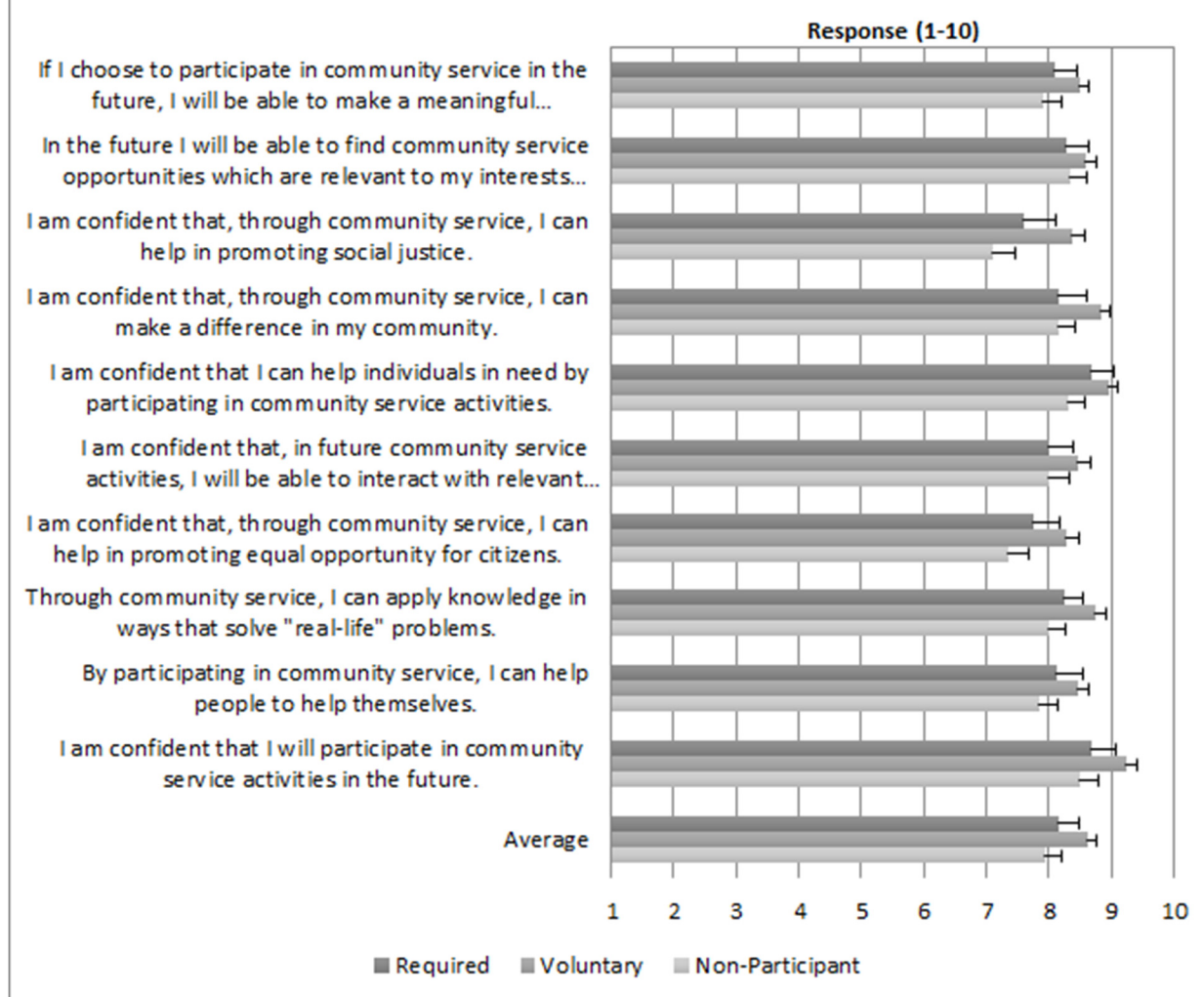
Error bars = SEM.



On all items of the CSSES, voluntary participants in SOS gave the highest responses while non-participants gave the lowest responses on most items (see figure 11). This was reflected in the mean responses (i.e., total scores). Again, most of the differences were not significant ($F(2,158) = 2.46, p = .089$ on the total scores). However, there was a significant difference in responses to the item, “I am confident that, through community service, I can help in promoting social justice” ($F(1,157) = 4.73, p = .010$), with voluntary participants giving significantly higher responses than non-participants.

Figure 11. Responses to the Community Service Self-Efficacy Scale.

Error bars = SEM.



In terms of age, the percentage of first-generation college students was lowest among required participants (38.5 years) and highest among non-participants (56.8 years), with voluntary participants in between (45.3 years). However, unlike age, the differences were not statistically significant, Pearson $\chi^2(2, N = 158) = 2.29, p = .318$.

Discussion

There were clear relationships between community engagement and the attitudes toward and awareness of participants to social injustices. Specific findings related to reasons for participation, how community engagement increased participants' awareness of social issues, and how the experiences relate to their belief in a just world are discussed below. Additionally, the meaning and potential application of this research to Lasallian schools is also discussed briefly.

The first research question was, “To what extent do students who have participated in community service projects in the past continue to do so while at CBU and after graduation?” Both voluntary and required SOS participants also participated in other service opportunities and the experience positively impacted their desire to participate in other community outreach. This finding bodes well for Lasallian institutions requiring service for students. If the experience of serving others translates into student participation in additional community service, then we are one step closer to building a true Lasallian community. Previous participation in service generally did not predict service at CBU, although some findings suggest *negative* influences on service at CBU, especially voluntary service.

One strength of SOS is that it clearly increased participants’ awareness of critical community issues. The issue most frequently selected by respondents was economic inequality, with homelessness, food insecurity, and racial inequality also commonly selected. Given Memphis’ ranking as the second most impoverished large city in the United States and one with significant racial disparities in income, this aspect of the program is very important. In 2017 Memphis poverty rates were 24.6% overall, 12.3% for Whites, 28.9% for Blacks, and 33.3% for Latinos.²³ Additionally, 21.2% of the residents of Shelby County are food insecure.²⁴ Although the missions of the 95 “September of Service” partner agencies vary greatly (and overlap), many do focus on service areas that reveal the many economic disparities in Memphis. These include social services ($n = 24$), healthcare ($n = 24$), education ($n = 23$), poverty ($n = 17$), children and families ($n = 17$), homelessness ($n = 9$), and hunger ($n = 8$). Further, a primary goal of SOS is to expose participants – students in particular – to the many *local* nonprofit agencies doing this important work. As such, over 90% of all agencies served by SOS are local. If students are connected to these local agencies while they are in college, we hope they will be more likely to “leave to serve.”

The second most cited issue for which awareness was increased by SOS was the environment. Although only ten SOS agencies focus specifically on the environment and conservation, these service projects are often the most large scale, usually involving between 25 and 100 volunteers. Thus, it makes sense that many participants would select this as an issue of which they became more aware.

The second research question was, “How do students who participate in community service projects while at CBU differ in their views of social justice compared to those who do not participate in such opportunities?” Although group differences in responses to the GBJWS were not significant, there were consistent patterns, which would likely be significant in a substantially larger sample. In general, required SOS participants scored highest on the GBJWS, indicating stronger belief in a fair and just world than the other groups. In particular, this group believed significantly more strongly that “people get what they deserve.” These findings are very intriguing and worth more thorough investigation. Follow-up face-to-face interviews could probe deeper to discover why an increase in awareness of social issues did not translate into a more empathetic interpretation of reasons behind injustices.

The third research question was, “To what extent do students who participate in community service projects while at CBU identify as being Lasallian more often than those who do not participate in such opportunities?” Voluntary SOS participants indicated a stronger identification

with the CBU motto – “Enter to Learn. Leave to Serve” – and considered themselves more Lasallian than non-participants. Required participants did not differ significantly from either group in their response to these questions. This result also warrants further investigation. In particular, research questions focused on causation would be of great value. Do students volunteer in service projects because they feel a connection to the motto and Lasallian identity? Does that result from participation in service activities? Alternatively, do these responses simply reflect a common component of self-identity? Even though no causal inference can be made from the current data, such a positive relationship between service and the Lasallian mission is noteworthy for Lasallian institutions.

The fourth research question was, “To what extent do students who participate in community service projects while at CBU believe their efforts will make a difference in the lives of others?” Similar to the GBJWS, responses on the CSSES generally did not differ significantly between groups; but there were consistent patterns. Students who voluntarily participated in SOS believed most strongly in their own community service self-efficacy, with non-participants having the lowest self-efficacy. In particular, voluntary participants agreed significantly more with the statement, “I am confident that, through community service, I can help in promoting social justice,” than non-participants.

The most frequently given reason for participating in SOS was to help the community and other people, which is consistent with the findings of Astin and Sax.²⁵ The second most prevalent response, that the service makes the respondent feel good, was similar to the second most frequent response in Astin and Sax: “To feel personal satisfaction.” Having fun, which was not assessed in Astin and Sax, also appears to be one of the most important factors in service. We did not include professional development-related factors as possible choices.

The finding that SOS participants were younger than non-participants is not surprising, given that SOS has been in existence for the last 7 years. Thus, the opportunity to participate was not available while older respondents attended CBU. In fact, some indicated in responses to open-ended items that they wished it had been available.

Most students indicated that they were unaware of SOS prior to attending CBU; but the program was appealing to some participants, even positively influencing their decision to attend CBU – especially for responders who voluntarily participated in SOS. Although these numbers were not large, they were substantial in proportion to the size of the CBU student body. Lasallian institutions may want to consider marketing of service programs, in terms of attracting students in general, as well as in terms of characteristics of students the institutions want to recruit (i.e., those who voluntarily participate in service and are likely to continue to serve after graduation).

Similarly, Lasallian institutions may want to consider the relationships we found between service prior to attending CBU and participation in SOS. Participation in service activities through a church, mosque, synagogue, etc., was *negatively* associated with participation in SOS, especially voluntary participation. In other words, responders who participated in these types of activities prior to attending CBU were *least* likely to participate in SOS. Respondents whose

participation in SOS was required were least likely to participate in pre-college service activities independent of any group affiliation.

Conclusion

This research project²⁶ provides an important first step in the study of service outcomes at Lasallian institutions. The results indicate students participating in SOS became more aware of social issues as a result of their experience. Additionally, those who serve voluntarily demonstrate a stronger connection to CBU's motto and Lasallian mission. These are important findings for Lasallian schools. However, the results of this research also demonstrate a need to investigate further the best approaches to required and voluntary service opportunities at Lasallian institutions. Specifically, more in-depth study is needed to understand causation between volunteering for service projects and Lasallian self-identification. Additionally, research focusing on the disconnect between increased awareness of social injustices and the belief in a just world is worthy of further attention.

Appendix

Participation in September of Service: 30 Days of Good Deeds

PLEASE COMPLETE THIS SURVEY ONLY ONCE. If you received multiple copies of the e-mail and have already completed the survey, we are very grateful for your input, but please do not complete the survey again. Please complete this survey by Sunday, November 18.

The following items are about your participation in CBU September of Service activities, community service, Lasallianism, and your views of the world.

EVEN IF YOU DID NOT PARTICIPATE IN SOS, WE STILL WANT YOU TO COMPLETE THIS SURVEY. We NEED non-SOS participants.

To enter the drawing, complete and submit the survey, then follow the link on the confirmation message. Check the "I would like to be entered into the drawing for one of the \$10 gift cards" box.

I participated in September of Service (SOS) in the following year or years (please check all that apply):

- I have not participated in any September of Service activities.
- September 2012
- September 2013
- September 2014
- September 2015
- September 2016
- September 2017
- September 2018

I have been a member of the SOS Leadership Team.

- True
- False

I participated in SOS as a . . . (please check all that apply).

- I have not participated in any September of Service activities.
- CBU freshman
- CBU sophomore
- CBU junior
- CBU senior
- Other CBU student designation
- CBU alumna or alumnus
- CBU faculty member
- CBU staff member
- Friend or family member of someone at CBU
- Other:

Considering all years you participated in SOS, approximately how many total times did you serve?

- I did not participate in September of Service
- 1-5
- 6-10
- 11-15
- 16-20
- 21-30
- 31-40
- 41-50
- More than 50

I was required to participate in SOS.

- True
- False

If you were required to participate, why were you required?

My academic major is/was . . .

Other than September of Service, through what avenues are/were you involved in community service at/through CBU (please check all that apply)?

- I did/do not attend CBU
- Campus Ministry
- Honors Program
- Honor society or professional organization
- Social fraternity or sorority
- Individual or unaffiliated volunteer work
- A class that involved service learning or a service project
- Other:

Which of the following best describes how often you participate/participated in CBU service opportunities other than SOS?

- More than once per week
- Once per week
- 2-3 times per month
- Once per month
- 2-3 times per semester
- 2-3 times per year
- Once per year
- Less than once per year
- Never

NEXT

Participation in September of Service: 30 Days of Good Deeds

Service involvement before CBU

The following items are about your participation in service activities BEFORE coming to CBU. Please skip this section if you did not attend CBU as a student.

Before attending CBU, I was involved in service activities with my family.

Never 1 2 3 4 5 Often

I was involved in service activities with my school.

Never 1 2 3 4 5 Often

I was involved in service activities with my church, mosque, synagogue, etc.

Never 1 2 3 4 5 Often

I was involved in service activities with a community organization.
Never 1 2 3 4 5 Often

I was involved in service activities on my own (i.e., not through my affiliation with another group).
Never 1 2 3 4 5 Often

BACK
NEXT

Participation in September of Service: 30 Days of Good Deeds

Perception of CBU and September of Service.

The following items are about your knowledge of September of Service prior to attending CBU. Please skip this section if you did not attend CBU as a student.

I knew about September of Service before attending CBU.
Strongly Disagree 1 2 3 4 5 Strongly Agree

September of Service made CBU more attractive to me as a college.
Strongly Disagree 1 2 3 4 5 Strongly Agree

September of Service had a positive impact on my decision to attend CBU.
Strongly Disagree 1 2 3 4 5 Strongly Agree

BACK
NEXT

Participation in September of Service: 30 Days of Good Deeds

Why did you serve with September of Service?

Skip this section if you did not participate in September of Service

Which of the following are the top three reasons you participated in SOS (choose only three)?

- To help my community/help other people
- To have fun
- To meet other people
- To meet a requirement
- Because I was helped by others
- Because my friends were serving
- To learn about my community
- To see other parts of the city
- To meet an expectation or requirement of an organization or scholarship in which I am involved
- To please my parents or other significant people
- Because it makes me feel good
- Because I am Lasallian
- Other:

From the above list, which is the MOST important reason you served with SOS?

In a few words, please describe how serving with SOS makes/made you feel?

Serving with SOS had a positive impact on my desire to participate in other service activities:
Strongly Disagree 1 2 3 4 5 Strongly Agree

Following from the above question, how did SOS have an impact on your desire to participate in other service activities?

Did serving with SOS increase your awareness of any of the following issues in our community (check all that apply)?

- Economic inequality
- Racial inequality
- Gender inequality
- Sexual orientation inequality
- Issues of immigration
- Animal welfare
- Environmental issues
- Issues related to aging
- Food insecurity
- Homelessness
- Other:

In a few words, how did your thinking change about any of the above issues because of your service with SOS?

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Participation in September of Service: 30 Days of Good Deeds

Lasallian principles

In a few words, what does it mean to you to be Lasallian?

Does September of Service relate to Lasallian principles and, if so, how?

I identify with CBU's motto, "Enter to learn. Leave to Serve."

Strongly Disagree 1 2 3 4 5 Strongly Agree

I consider myself Lasallian.

Strongly Disagree 1 2 3 4 5 Strongly Agree

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Participation in September of Service: 30 Days of Good Deeds

How you view the world

In this set of questions we are interested in your perceptions of fairness. Please mark your level of agreement using the 6-point scale.

This section included the items of the Global Belief in a Just World Scale (Lipkus, 1991).

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Participation in September of Service: 30 Days of Good Deeds

Community Service

In this set of questions we are interested in your perceptions of your own community service. Please mark your level of agreement using the 10-point scale.

This section included the items of the Community Service Self-Efficacy Scale (Reeb 2006; Reeb et al., 1998)

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Participation in September of Service: 30 Days of Good Deeds

About You

What is your current age (in years)?

What is your gender?

- Male
- Female
- Prefer not to say

How do you identify yourself racially/ethnically (please check all that apply)?

- Black (including African American)
- Hispanic
- American Indian or Alaska Native
- Asian
- Pacific Islander
- White

What is your current affiliation with CBU (please check all that apply)?

- Freshman
- Sophomore
- Junior
- Senior
- Graduate student
- Alumnus/Alumna
- Faculty
- Staff
- De La Salle Christian Brother
- Trustee
- Family
- Friend
- Other:

Are/were you a first-generation college student (meaning that your parents and grandparents did not attend college)?

- Yes
- No

Which of the following best describes your housing status while attending CBU (please check all that apply)?

- I did not attend CBU as a student.
- I lived ON campus the whole time I attended CBU.
- I lived OFF campus the whole time I attended CBU.
- I lived ON campus part of the time I attended CBU and OFF campus part of the time.
- I lived ON campus when I participated in September of Service.
- I lived OFF campus when I participated in September of Service.
- Other:

We are interested in how SOS impacts our volunteers. Would you be willing to talk with one of our researchers about your SOS experience (after you submit this survey, please follow the link in the confirmation note)?

- Yes
- No

Is there anything else you would like to share about September of Service or other service activity at/through CBU?



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SUBMIT

Endnotes

1. Jeffrey J. Sable, who is an associate professor in the department of behavioral sciences at Christian Brothers University, earned his doctorate in cognition and neuroscience at the University of Missouri-Columbia.

2. Bevalee B. Vitali, who is an associate professor in the department of management, marketing, and economics at Christian Brothers University, earned her doctorate at the University of Arkansas.

3. Tracie L. Burke, who is professor of behavioral science at Christian Brothers University, earned her doctorate in educational psychology at the University of Memphis.

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