

Christian Social Teaching in Management Education Whose Responsibility?

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Introduction

It is my intention, in the time allotted for this session, to provide the participants with a brief description of the place of Catholic social teaching in American Catholic higher education today, along with some information about current and future projects to promote Catholic social thought and action on our campuses.

Accordingly, the presentation is divided into eight parts:

- I. A description of the relationship between American Catholic higher education and the social mission of the church.
- II. An examination of previous efforts to organize campus work for justice and peace: the role of ACCU
- III. A description of the task force the U.S. bishops established to examine Catholic social teaching and Catholic education.
- IV. A report on the results of a recent survey on Catholic social teaching at Catholic colleges and universities.
- V. "The state of the question" as revealed by the survey
- VI. A list of suggestions from the task force higher education group
- VII. Social responsibility in the age of globalization
- VIII. Epilogue: Shaping the future together - Where do we go from here?

I. American Catholic Higher Education and the Social Mission of the Church

Catholic colleges and universities in the United States have always worked to educate young men and women to be faithful Catholics, active in the church's apostolates. In the

latter half of the 19th century and the early years of the 20th, colleges assisted newly arriving Catholics to secure their place in America and in local communities.

In the years after World War II, when the G.I. Bill of Rights opened up access to higher education for large numbers of those from working class families, Catholic colleges and universities grew rapidly in response to the aspiration of these young people to improve their economic and social situation.

Today, Catholic higher education has entered a third stage. Bolstered by government financial aid to students, the nation's Catholic colleges and universities are thriving, with strong enrollments, high quality academic programs, and broad support in their local communities. On the other hand, many seem uncertain about their identity, especially unsure about their Catholic identity and the religious aspects of their mission. One might have thought that today's Catholic college and university faculty, staff and students would have a clearer vision, but is this the case? In the years following Vatican II, one of the major characteristics of renewal was its emphasis on the pursuit of social justice and world peace as integral elements of Catholic mission.

A leading historian of American Catholic higher education, Philip Gleason, has traced its transformation during the post-Vatican II period, profound structural and cultural changes which left Catholic colleges and universities independent of ecclesiastical authorities but without the once unifying influence of neo-scholastic philosophy. The only candidate to provide a new unifying sense of mission was this idea of social responsibility.

This effort failed in part because it was "handicapped by the fact that most faculty members tend...to regard ('peace-and-justice' efforts) as 'activism' which is acceptable as an extracurricular, but which is too far removed from the properly academic realm to be a satisfactory center or anchorage for a university's distinctiveness."

Higher education was not alone in its failure to follow through on this path to renewal through intelligent social engagement. In this, it mirrored the experience of the larger American Catholic community.

II. ACCU Efforts to Promote Justice and Peace Education

In 1979 the Association of Catholic Colleges and Universities, the higher education department of the National Catholic Educational Association, organized a task force (later renamed advisory council) on Justice and Peace Education. The advisory council, under the leadership of executive director Sister Alice Gallin, OSU, attempted to help individual colleges and universities develop their commitments to faith and justice into effective academic programs. A series of summer institutes offered faculty and staff opportunities to share experiences, explore Catholic social teaching, learn more about the church's work for justice, and assist one another to develop courses and curricula.

In 1986, ACCU's associate executive director, David Johnson, edited a collection of model course syllabi, published by Orbis Books. Johnson's successor, Paul Gallagher, has continued to coordinate the summer institutes and follow-up activities.

In spite of all these efforts, on most campuses there has been a persistent problem of securing solid institutional backing for such endeavors. The ACCU advisory council had warned that "unless the President and Deans are sincerely desirous of promoting a program and will give it the needed approvals [and budgetary support]... the program is short-lived.

During the latter half of the 1980's, programs of community service flourished on many campuses; and individual faculty members and staff worked hard to bring Catholic social teaching to life. But the institutions themselves entered a period of reflection about their religious identity in response to Vatican initiatives which led, in 1990, to the apostolic constitution *Ex Corde Ecclesiae*. Here as elsewhere the Pope strongly endorsed efforts to direct research and teaching toward social and political reconstruction, but those themes tended to be overlooked because of controversies over provisions dealing with juridical relationships and theological orthodoxy. ACCU devoted most of its attention to these matters, then entered a period of self-evaluation following Alice Gallin's retirement in 1992.

As a contribution to that process of self-evaluation, ACCU staff convened a meeting at John Carroll University in the summer of 1994. Once more, justice and peace education was taking the center stage.

In August 1995, ACCU and the University of St. Thomas co-sponsored a major gathering on that Minnesota campus, focusing on issues related to the future of Catholic higher education.

The most important result of the St. Thomas meeting was the commitment to move beyond the lengthy debates about theological orthodoxy to find constructive ideas and concrete projects to bring higher education and the church's other ministries into a cooperative working relationship.

One obvious area for cooperation is the social ministries of the church. In February 1997, ACCU (under the leadership of executive director Monika Hellwig) convened a small "wrap around" meeting in conjunction with the Social Ministry Gathering of the Department of Social Development and World Peace of the U.S. Bishops' Conference. Attendees included academics and leaders of the Department of Social Development and World Peace, Catholic Charities USA, Catholic Relief Services, and several other agencies.

III. The USCC Task Force on Catholic Social Teaching and Catholic Education

Leaders of the Catholic organizations participating in the February '97 Gathering all emphasized the need to make Catholics more familiar with the social teachings of the

church. Acutely aware of this need, the nation's Catholic bishops, in November 1995, had established a special Task Force on Catholic Social Teaching and Catholic Education, administered jointly by the Department of Social Justice and World Peace and the Department of Education of the United States Catholic Conference.

The two major charges given to the task force were:

- 1) To assess the quantity, quality and content of teaching on our Catholic social tradition in schools and seminaries, in programs of religious education and formation, and in colleges and universities; and
- 2) To develop and begin to carry forward strategies to deepen, broaden and strengthen the sharing of Catholic social teaching in these educational institutions and programs.

The members, in agreeing to serve on this task force chaired by the Most Rev. John Roach, retired Archbishop of St. Paul and Minneapolis, expressed the hope that they could contribute in some way to a stronger commitment within the church to further integration of its educational ministry and its social justice mission. More specifically, they agreed to work toward promoting sustained efforts in schools, seminaries, religious education programs, colleges and universities which would help Catholics know and understand the principles of the Catholic social tradition and put them into practice in their lives.

IV. Catholic Social Teaching and Catholic Higher Education

The USCC Task Force on Catholic Social Teaching and Catholic Education is made up of national educational and social justice leaders as well as a few local administrators and practitioners, organized into five sub-groups: elementary and secondary schools, religious education / adult education, seminaries, materials (publications, videos, etc.) and higher education.

In fall 1996, the higher education subcommittee prepared a questionnaire for distribution to Catholic college and university presidents. The questionnaire sought several pieces of information. Each institution was asked to identify at least one course or program which reflected its commitment to Catholic social teaching. Each also was asked to indicate whether the course / program was elective or required, how many students were enrolled each semester, and the name(s) of the teacher(s).

One-hundred-thirteen institutions responded by the cut-off date, more than half the Catholic colleges and universities in the country, and many more by a month or two later. Almost all replies emphasized that the institution was committed to integrating Catholic social teaching into its curriculum. Twenty-seven schools listed a number of courses in theology or religious studies which they thought provided some of that integration. An additional 57 named a particular course. Thirteen of these were courses in ethics, six courses dealing generally with Catholicism (e.g., "Introduction to Catholicism") while 35 dealt directly with Catholic (or Christian) social teaching.

A majority of schools also mentioned community service as a program which exemplified commitment to Catholic social teaching. Some listed service programs conducted by campus ministry, programs which included a range of projects from volunteer service in the local community to intensive "immersion" in situations of poverty in the United States and in other parts of the world.

An important trend was indicated by the 15 schools that described in detail their service learning programs, some extremely impressive. Only two schools reported that service was a requirement for graduation, but a larger number pointed to particular programs which require service. Of course, it is possible that some other schools may have extensive service programs which they did not mention in response to the question on "Catholic social teaching."

Several observations can be made about these responses:

First, almost all schools reporting offer courses which deal with Catholic social teaching. From this survey one might conclude that the vast majority of such courses are taught in the department of theology or religious studies, where they often fulfill core or distribution requirements. It should be noted, however, that such a conclusion might be unwarranted since, in at least a number of cases with which the present "presenter" is familiar, that is the only department to which the president routed the questionnaire so it never reached some of the professional schools such as education, law, or management in which important curricular offerings may and often do reside.

Second, despite some encouraging examples, Catholic social teaching often remains a well kept secret even where courses are offered. Only a few schools could identify programs which systematically attempt to integrate Catholic social teaching into the curriculum. This would seem to indicate that while strong departments of theology or religious studies represent effective expressions of social justice commitment, there is apparently little systematic attention given to incorporating Catholic social teaching into general education requirements or into departmental majors - such as accounting, economics, finance, or marketing!

Third, the concern voiced by Alice Gallin, in 1981, remains very relevant today: the need to find clear, consistent institutional support, perhaps the biggest challenge confronting this effort.

Fourth, there is also an urgent need to persuade faculty members and administrators that these are intellectually serious matters. Notre Dame President Edward A. Malloy, CSC, once stated that institutional self-definition must include among other things inculcating in students "a commitment to social responsibility as citizens and as members of the church." Faculty often resist however, because they worry about the academic level of these programs, fearing that they are characterized by "soft" rather than "hard reflection."

Fifth, there is a close connection between efforts to bring social justice education into the heart of the curriculum and efforts to renew Catholic intellectual life. But whose

responsibility is it to ensure that these efforts are effectively carried out. I submit that this work of justice education, if it is to be serious, must begin not with students (however meaningful their involvement in service-learning may be) but with trustees, presidents, deans, and faculty. On each campus the president must take the lead - and the trustees must see to it that he or she does!

V. "The State of the Question" - as Revealed by the Survey

The results of the survey, then, lead to the following conclusions:

- Community service is the most common form of social justice education on Catholic (as well as other) campuses in the U.S. -a very good trend, but clearly not sufficient!
- A number of major challenges remain to be addressed:
- Further integration of Catholic social thought into the curriculum
- Provision of more opportunities for theological reflection and social analysis
- Development of effective strategies for getting more faculty involved in these efforts, dealing with the relationship between these programs and academic majors, graduate and professional school requirements, and career options
- Strengthening of institutional support, led by presidents and deans.

VI. Suggestions from the Higher Education Subcommittee

- Formation of a network of Catholic college and university faculty and administrators interested in Christian social teaching (and, focusing on those assembled here today, its application to management education)
- Formation of a high-level steering committee to meet regularly with presidents and deans to explore effective ways of ensuring that this mission is carried out - and actually reaching the majority of students in their institutions or programs
- Establishment of an information clearinghouse on effective programs and new initiatives - national and international
- Convening of summer seminars for selected groups of college and university faculty (by disciplines, for example) to examine Catholic social teaching and how it might be incorporated into courses and programs
- Identifying / facilitating national meetings and international affiliations for students pursuing such interests

- Organizing interinstitutional cooperative research on topics related to Christian social thought (and the management professions!)

VII. Social Responsibility in the Age of Globalization

Distinct from but not unrelated to the bishops' Task Force on Catholic Social Teaching and Catholic Education was a conference held at Marquette University in Milwaukee, Wisconsin, from May 27 to May 29, 1997, under the sponsorship of the Archdiocese of Milwaukee and the Center of Concern. More than 70 leaders from church, business, labor, academia, think-tanks and foundations gathered on that campus to address the moral issues raised by economic, social and cultural globalization in the contemporary world. They came primarily from the U. S. but representatives from Canada and Mexico in North America and from Asia, Africa, South America, the Caribbean, and Europe also participated. The meeting celebrated the 10th anniversary of the U.S. bishops' pastoral on "Economic Justice for All: Catholic Social Teaching and the U.S. Economy," and the 25th anniversary of the Center of Concern.

The conference concluded four months of work on the issues of globalization, initially conducted by means of electronic communications. Three sets of preliminary materials were reviewed by the participants and responded to during that time.

During the Milwaukee meeting, a conference declaration and call to action, a statement of tensions to be resolved, and a series of "statements of challenge and opportunity" issued to church, civil society, government, labor, business, and academia were prepared.

Participants committed themselves to take the issues and work of the conference back to their own networks for further dialogue on the challenges pertaining to globalization.

The final conference documents can be found on the Center of Concern Home Page on the World Wide Web < www.coc.org/coc/> In regard to the challenges and opportunities envisioned by the different walks of life represented at the conference, the focus here will be on the two groups directly related to this symposium, namely business and academia.

Business: Individuals involved whether as investors, managers, or suppliers of business entities engaged in global trade were the participants in this group, whose comments are summarized in the following paragraph:

The business community from the large industrial nations involved in global markets comes in many shapes and sizes - from small, privately-owned companies conducting export / import business to the large transnational corporations that invest millions of dollars in facilities, technology and expertise; hire many local workers and managers; and have the potential for producing the most effect - whether beneficial or detrimental - on the traditional beliefs, culture and structures of the host country as well as on the economic and social conditions of its people. These businesses, then, have both an opportunity and a responsibility to: develop terms of fair and ethical conduct, work out a management process well suited to promote mutuality of benefits in global markets,

upgrade environmental standards, establish health and safety standards, provide a living wage to employees, foster sustainable economic development in host countries, consider the impact of the proposed business arrangement on the poor etc.

Academic Community

It should be noted that our "academic" group was quite small in number, several of our members having elected to join those in the "business" sector. Those who did participate in the discussion recognized a pressing need for developing curriculum modules on global economic issues for ethics and economics courses in Catholic universities. There is also a need for scholars to collaborate with other agencies and organizations to prepare high-quality teaching materials on Christian social thought for members of the business community, church groups and adult education programs.

Some representatives of the academic community at the conference expressed concern about who might stand behind a statement of challenges and opportunities for this group or who might be available to execute any action plans on behalf of the college and university community. With this symposium in mind, as well as the conference of deans of Jesuit Business Schools which is to follow, and the next annual meeting of the Association of Catholic Colleges and Universities - to say nothing of the International Federation of Catholic Universities from whose president you have just heard since he is the other presenter in this session, I had full confidence in stepping up to the plate and accepting the challenge on behalf of all my dedicated colleagues in the higher education community.

VIII. Epilogue: Shaping the Future Together

The academic community - particularly those involved in educating for the management professions - will obviously have much to contribute to the globalization discussion, as well as an important responsibility to help shape the future of our world. From the academic community come many of the ideas, theories, analyses, paradigms of inquiry and teaching which shape our understanding of our contemporary global society.

As those educating for the management professions we must continue to deepen our work spiritually and ethically by challenging each discipline to consider the fundamental human values and lives at stake in so many business decisions and to equip students with a clear understanding of Christian social teaching as well as a keen sense of responsibility for putting these principles into practice.

We must strengthen our work by developing new visions which will help shape new systems for the new millennium. A disciplined inquiry into the possibility of such practical alternative visions for 2000 and beyond must also entail a search for new models of economic and social development in this age of globalization.

Above all, this age of globalization calls upon each of us - as scholars, teachers, deans, presidents - to ask how we as individuals and how the colleges and universities whose

life we share can carry out the Christian commitment demanded by our positions of intellectual leadership in a rapidly changing world.

Notes

1. Philip Gleason, Contending with Modernity: Catholic Higher Education in the Twentieth Century (New York: Oxford University Press, 1995).
2. Gleason, "The American Background of Ex Corde Ecclesiae: Historical Perspective," in John P. Langan, SJ, editor, Catholic Universities in Church and Society: A Dialogue on Ex Corde Ecclesiae (Washington: Georgetown University Press, 1993), p.14.
3. This is the major premise of David O'Brien's work, From the Heart of the American Church: Catholic Higher Education and American Culture (Maryknoll, NY: Orbis Books, 1994).
4. David M. Johnson, editor, Justice and Peace Education: Models for College and University Faculty (Maryknoll: Orbis, 1986).
5. Current Issues in Catholic Higher Education, I (Winter 1981), p.1.
6. Current Issues, X (Winter 1990), report on a survey conducted by the Association of Catholic Colleges and Universities.
7. Research reports prepared for the meeting are found in the compilation edited by David O'Brien, "Practice and Promise: A Special Edition of Current Issues on the ACCU Meeting at the University of St. Thomas," Current Issues in Catholic Higher Education, XVI (Winter 1996).
8. The members of the subcommittee are: William J. Byron, SJ (Georgetown University), Paul J. Gallagher (ACCU), Monika Hellwig (ACCU), Patricia A. McGuire (Trinity College, DC), Catherine T. McNamee, CSJ (University of St. Thomas), and David J. O'Brien (College of the Holy Cross).
9. Shortly after the original cut-off date for return of the survey, the Association of Catholic Colleges and Universities asked David O'Brien to analyze the responses and prepare a report on Catholic social teaching on Catholic college and university campuses. His report has provided the background and data for the first part of this presentation.
10. Current Issues in Catholic Higher Education, I (Winter 1981), p. 1.
11. "Beyond the Ivory Tower: Some Guidelines for Social Justice Education," in Current Issues, XI (Summer 1990), p. 28.

12. These conference documents were compiled and edited by Rev. Thomas J. Harvey, who holds the Philip S. Land, SJ Chair in Applied Catholic Social Thought at the Center of Concern.