

**Strategic Planning Report  
Justice & Peace Studies  
University of St. Thomas**

Justice and Peace Studies has a 25-year history at the University of St. Thomas. During the past three years the program has engaged in a process of strategic planning in order to insure that the discipline continues to have a secure place within the university as an institution. Central to our inquiry have been three questions: 1. How might developments in the field of peace, justice and conflict studies over the last decade or more call for revisions in the program's curriculum? 2. What is the proper place of peace and justice studies at a Catholic university? 3. What are the opportunities and constraints of which we must take account in the context of larger trends within the university? We now report on our inquiry, findings, and strategic plans.

### **1.1. Context & occasion for strategic planning**

Even without a public controversy and leadership change in 2007, the Justice and Peace Studies Program (JPST) at the University of St. Thomas would have experienced a major transition if not a slow-motion crisis at that time. A 2004 Self-Study had predicted as much, due to the anticipated retirement of founding director Fr. David Smith and the running out of "soft money" from a Lilly Foundation grant that had funded a key staff position. Furthermore, other longer-term transitions in the field of peace, justice and conflict studies had been shaping the field in the roughly 15 years since JPST received its current curricular imprint – above all a professionalization of the discipline to match increasingly recognizable career tracks for graduates. For reasons such as these, Gerald Schlabach insisted on support for some kind of strategic planning process as a condition for accepting the position of program director in the fall of 2007.

The present document endeavors to report on the conversations, hearings, interviews, and research that have contributed to that process of strategic planning. During the 2008-09 academic year, the program director conducted seven "hearings" in which approximately sixty faculty and staff members participated from among JPST's current interdisciplinary partners,\* as well as smaller interviews with potential partners and UST administrators. Hearings and interviews followed an "appreciative inquiry" methodology that asked participants "when are we at our best" in working for social justice and contributing to the common good -- with the "we" in that question understood as university-wide, not just JPST -- as well as what resources (latent or apparent) are available for doing even better. In setting up these meetings we sought to take seriously the advice of a colleague from another peace and conflict studies program: "Don't just ask who your natural allies are; ask who your unnatural allies are."<sup>†</sup>

Meanwhile the program director surveyed literature on the state of peace, justice and conflict studies, and closely reviewed precedent documents such as a 2004 Self-Study and a major document drafted by JPST

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\* These are departments with courses listed in the JPST catalog entry, as well as administrative units with which the program regularly collaborates, such as International Education, Campus Ministry, and the Center for Intercultural Learning and Community Engagement.

<sup>†</sup> Jane Docherty, Eastern Mennonite University: "One of my theories is that social change really starts to happen when people who 'shouldn't' be working together start to. So don't just ask who your natural allies are; ask who your unnatural allies are."

faculty in 2000 as a contribution to university-wide strategic planning (Justice and Peace Studies Program, “Justice and the Challenge to the University”; “External Review [and Self-Study]”). In addition, he and JPST faculty member Jack Nelson-Pallmeyer attended a summer workshop for faculty from peace studies programs in new phases of development, at Notre Dame’s Joan B. Kroc Institute for International Peace Studies, in order to solicit external input on our emerging plans.

If the process of consolidating our findings into this report has taken longer than hoped, a major reason has been that we faced the need, enjoyed the opportunity, and gained a clear enough consensus in the JPST Council to move forward on some of our key recommendations even before completing the process of strategic planning. Specifically, in the spring of 2009 we won approval to conduct an accelerated search for a clinical faculty person to supervise internships and mentor student leaders, and we began the process of designing potential concentrations within the JPST major. Administrative support for these initiatives frees us to think even more strategically about the role and future of peace and justice studies at the University of St. Thomas.

## 1.2. Major issues

If a process of canvassing the perspectives of university partners and inviting fresh internal conversation is to have integrity, it must be open to entirely new and unexpected questions or suggestions. But to be “strategic” it must also respond to forthrightly identified guiding questions. These have been ours:

- A. *How might developments in the field of peace, justice and conflict studies over the course of the last decade or more call for revisions in the JPST curriculum?* In particular, should we endeavor to design concentrations that offer students skill sets and credentials that prepare them for increasingly recognizable entry-level positions and career tracks in peacebuilding and social justice advocacy -- and if so, what should they be?
- B. *What is the proper place of peace and justice studies at a Catholic university?* This question can be collated with standard debates about “Catholic identity” in the context of church-related higher education, but is not simply an imposed agenda. Prompting it, in fact, are insights from the developing field of Catholic peacebuilding (Appleby), informed by continuing reflection on Catholic social teaching. These insights not only nuance and deepen standard debates over “Catholic identity,” but balance certain anti-institutional tendencies within social justice movements -- which naturally arise from the imperatives of “prophetic” critique -- by offering a vision of the positive role that institutions and professions can play in truly constructive social change.
- C. *Naturally, these first two questions lead to a third: What are the opportunities and constraints of which we must take account in the context of larger trends within the university?* Prominent examples: On the one hand, how might a thriving and growing JPST program help the university fulfill its still-relatively-new mission statement? On the other hand, how best should we advocate for our program in the context of a zero-sum growth policy that had become the university’s default mode even before the financial crisis of 2008-09? Also, how can we take advantage of UST’s culture of creative tension between liberal arts education and professional training, while in our own way helping the university to get that balance right?
- D. *In sum, how to secure the place of peace and justice studies within the University of St. Thomas as an institution* -- whether by correcting for our own self-marginalization, by advocating for the integrity of what is still seen as a relatively young scholarly field, or simply by committing ourselves in fresh ways to the hard work of curricular redesign?

### 1.3. Review of 2004 Self-Study recommendations

The officially mandated self-study of 2004, and the report of its external reviewers, provide a baseline for current strategic planning. Some recommendations from 2004 have already been implemented. Others merit reconsideration -- whether by way of reconfirmation or by way of explanation as to why they are not being pursued.

#### 1.3.1. Implemented recommendations from 2004:

- A. *Put in place a wider faculty advisory committee.* A major task for 2007-08 was to write a governance charter for the program, which the executive vice-president / chief academic officer approved in June 2008. This charter instituted a Justice and Peace Studies Council made up of core faculty and key interdisciplinary partners. The council has determinative authority for hiring and curricular revision equivalent to that of an academic department.
- B. *Make the position of Vocational Internship Director (then funded by a Lilly Foundation grant) permanent.* In late spring 2009 the administration approved a Clinical Faculty line for this purpose. Following an accelerated summer search, Michael Klein began this work in September 2009.
- C. *Replace Fr. David Smith with a theologian who has competence in Catholic Social Teaching and who is willing to be involved part-time in the program.* Though not a replacement per se for the Theology Department, current JPST program director Gerald Schlabach is playing this role. In addition, Amy Levad may be qualified to play this role in the future, should she choose. Unfortunately another recent hire, Tisha Rajendra, who served on the JPST Council in 2009-10, has accepted a position at another university.

#### 1.3.2. Other recommendations from 2004:

- D. *The program needs a clearer sense of what careers we are preparing students for.*

**We should design two-to-four concentrations that offer students the skillsets, internship opportunities and credentials that will better prepare them for specific careers in peacebuilding and social justice work, especially: legislative and policy work both inside and outside of government; mediation and alternative dispute services; peacebuilding and conflict transformation through church- and civil-society-based NGOs; community organizing, social entrepreneurship and nonprofit management.**

- E. *Add a required course on theories of justice, both secular and growing out of Catholic social teaching, with attention to issues of race, gender and sexuality.*

**As part of current curricular re-design, the idea of adding a course on theories of justice has received renewed study. We do not plan to introduce this course immediately, but do hope to phase it in once we ensure that three new signature courses for our three concentrations have adequate enrollment, at which time we would begin requiring only two out the three signature courses of all majors, thus making space for Theories of Justice.**

- F. *Improve coverage of human rights theory, international institutions, and international law.*

Human rights theory could be included in an eventual course on theories of justice. Some new coverage of all of these areas might be included in a concentration on Public Policy Analysis and Advocacy, and the signature course for this concentration may become a requirement for all majors.

**G. *Further development of the relationship between peace “within” and peace “without.”***

JPST 473, Vocational Internship Seminar, provides some occasion for reflection on this issue, although many students (especially those who do a semester with HECUA) fulfill this requirement elsewhere. As currently taught, JPST 472, Senior Seminar, takes up the question of how students will sustain the struggle for justice and peace over the long haul. Often the most appropriate place for conversations concerning the spirituality of peacemaking is in co-curricular mentoring roles; now that we have our Clinical Faculty position in place, we can also have greater confidence that occasions for such conversations will continue to arise.

**H. *Include additional religious insights into peacemaking from other Christian and other religious perspectives.***

Some of our peer programs at other institutions offer courses covering some combination of the following: interreligious dialogue; ethnic and religious conflict; religiously based peacemaking; or religion, society and politics. Should we for additional reasons decide to revise or replace THEO 421 (previously 305), Theologies of Justice, Peace and Prosperity, as a core requirement, we might wish to do so along these lines.

**I. *Offer a summer workshop in order to draw in UST faculty not already involved in JPST, or the wider field.***

Another perhaps even more promising idea to meet this same objective comes from Notre Dame’s Kroc Institute. For a number of years the Institute has invited faculty from around the university to become Kroc Fellows. The designation does not bring with it any additional remuneration or require direct responsibilities within the institute. It does offer faculty a recognition they can add to their CVs, as well as the opportunity, a few times each year, to gather, hear or present papers, and generally discuss issues that are close to their hearts but that their home departments do not always take up. It has also served as a recruiting tool that has drawn some Notre Dame faculty more directly into the work of the institute -- including its current director. At UST, a fellows program such as this would contribute in a modest but growing way to the strategic vision that JPST faculty offered in 2000 for diffusing peace and social justice concerns throughout the culture of the university. After completing our own curricular revision, one of our next priorities should be to propose a program in which the university president himself names “Archbishop John Roach Fellows” who will have an ongoing relationship of this kind with the Justice and Peace Studies program. Such a proposal would include a modest budget for events and stipends for participation in those events. As this program comes on line, we should also revisit the idea of offering summer workshops. In cooperation with CILCE, the Office for Service-Learning, the Office of Mission, and the Faculty Development office, we may wish to begin with a workshop exploring best practices for engaged learning according to our program’s “Circle of Praxis.”

**J. *Explore the creation of an M.A. program.***

This recommendation is on the back-burner for various reasons. External reviewers were more cautious about the idea than we sometimes remember. The most lively option at the time was to partner with the School of Education's graduate program in critical pedagogy, but that program no longer exists. And finally, the administration was making clear already before the 2008-09 economic crisis that any proposal would be a long shot, because starting any new M.A. program would probably have to come in conjunction with closing down some other program.

If we are successful at designing undergraduate-level concentrations, we will be incorporating essential elements of an M.A. program, and in fact putting ourselves on the cutting edge in peace, justice and conflict studies in North America by marrying the wide interdisciplinary liberal arts perspective of the field with focused professional training.

*K. Strengthen our requirements in methodology generally, and statistical numeracy in particular..*

This was recognized as a weakness even when Fr. Smith was teaching JPST 472 Senior Seminar and, as an erstwhile mathematics major, was including a basic unit on interpreting poll data. Though we urge students who do not get another methods course by double majoring in one of the social sciences to take such a course as an elective, our major is small enough that students can meet their elective requirements quickly in other ways, and elect to take a methods course only rarely. **Responding to this recommendation will be easiest within a new concentration in Public Policy Analysis and Advocacy, but we need further discussion about it for the rest of our majors.**

*L. Add another required course to the major.*

**Curricular redesign should result in a larger major, even for those who do not do one of our new concentrations.** The preliminary plan for accomplishing this is to have a signature course for each concentration, and to require all majors to take at least two of three. Since our current JPST 470 Conflict Resolution course will be one of those signature courses, we in fact expect to add a net two courses to our core.

## 2. Affirmations (“When are we at our best?”)

### 2.1. The importance of engaged learning at UST

As we conducted hearings and interviews, we began by asking when the university does its best in promoting social justice and the common good; time and again the first responses pointed to various forms of nontraditional “engaged learning.” VISION trips were named almost every time, often first, closely followed by service-learning or community-based programs and international education, along with multiple co-curricular activities (student clubs, protest at the School of the Americas, Green Team symposium), plus the Interprofessional Center at the graduate level. This pattern followed all the way from a hearing with students to an interview with Pres. Dease and top administrators whom he had invited.

Though examples ranged far beyond JPST, the solidity of this support for engaged learning at UST represents a strong endorsement of JPST's pedagogical philosophy, structured as it is around “The Circle of Praxis” (immersion ⇒ descriptive analysis ⇒ normative analysis ⇒ action possibilities ⇒ re-immersion). One break-out group at the student hearing voiced gratitude that JPST professors are

themselves practitioners who inspire students themselves to act.\* JPST Council members described the program as having been “at its best” during periods when it has had a strong working relationship with Campus Ministry and/or benefited from dedicated support for staff who could mentor Students for Social Justice and its predecessor. **Whatever other changes we may make as we redesign our curriculum, and however implicit rather than explicit the Circle of Praxis becomes in any new concentrations, it should certainly continue both to guide the pedagogy of individual classes and to chart our overall curricular tracks.**

Nonetheless, a subtle but crucial question arises from the prominence of co-curricular and off-campus programming when respondents think about educational activities directed toward the common good. If respondents so regularly turned outside of the classroom for their first examples, is that only because these activities are inherently more visible, even dramatic? Or does this suggest that social justice is less than integral to UST curricula themselves? As strategic planning hearings and interviews proceeded, conversations did often turn to places in which various departments integrate social justice issues into their curricula (see next section) -- and yet sometimes this required prompting.

## 2.2. Doing the core work of the university well

While welcoming the reaffirmation of a mandate for JPST’s pedagogy of engaged learning, therefore, we should be careful to avoid any temptation to allow co-curricular and out-of-classroom programming to carry the load in our own JPST classroom work or let wider UST curricula “off the hook.” Nothing JPST does should encourage, much less confirm, perceptions that our own field and courses are less than rigorous. Nor should we allow the university to think of either the Justice and Peace Studies program or other social justice programming as “add ons” for students who are “into that kind of thing.” After all, the university’s own stated mission to “educate students to be morally responsible leaders who think critically, act wisely, and work skillfully to advance the common good” is everyone’s mission everywhere in the university.

We thus receive with gratitude the counsel inherent in the answer that colleagues in Catholic Studies gave to our opening question. We are all at our best, they said, when we do the core work of the university well. Our priority, they urged, should always be to equip students to make sound judgments, having asked what social justice is in the first place, and what the common good is in the first place, so that they can then carry such inquiry into their work and vocations. As scholars, they argued, our best contribution to public policy formation and advocacy or activism is often the basic faculty research that informs public debates, and is honed and disseminated through conferences and publications. As others also noted, the university in turn is “at its best” in “advancing the common good” when offices like Faculty Development facilitate core scholarship around issues that in some way involve peace and social justice.

Social justice issues are in fact being integrated deliberately into some departments’ curricula. The Common Text program in the English Department has often taken up such issues. The School of Social Work has earned national attention for the way it has reframed its entire program around Catholic social teaching. Spanish has reorganized its major to reflect issues of human diversity. Philosophy is seeking to reach out to students with social justice interests and has a new seminar on “Justice for the Other.” Faculty in Communication and Journalism, Sociology and Criminal Justice, Modern and Classical Languages, and English all cite their departments’ ongoing commitment to exposing students to social

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\* This is, by the way, a sentiment that also recurs regularly when JPST majors evaluate the program as part of their exit interview.

justice concerns. The International Education Center services departments throughout the university as they seek to integrate cross-cultural awareness into their curricula. The Law School prides itself in having been founded on a commitment to integrate ethical concerns generally and principles of Catholic Social Teaching in particular throughout its curriculum.

Finally, we are of course gratified that a break-out group in one hearing highlighted JPST itself as “the university at its best” and wished that it could actually *be* the interdisciplinary core of both the core curriculum and student life. Even now, however, JPST helps to connect people and integrate social justice concerns across the campus. Some 70% of our majors are double-majors. Thus, at the student hearing and at one faculty/staff hearing, participants noted how well connected JPST majors are to other majors, and how much they do to network people. That influence has sometimes extended to top administration. “I was proud when Fr. Dease mentioned JPST to the board of directors,” said one student. And the president himself gives credit to the activities of JPST students for moving UST away from a “yuppie culture” over the last decade.

### 2.3. Resources for social justice & peacebuilding at UST

As JPST continues building its own program and encouraging other units to integrate peace and justice concerns into their work, therefore, all of us have a wealth of resources to draw upon. The Catholic identity of the university is a foundational resource, and the university’s still relatively new mission statement provides an unqualified mandate both for our own program and for expanding attention to the pursuit of the common good in every discipline. As President Dease said when we interviewed him, having the Catholic faith tradition in place provides a driving force for moral concerns and a lens for social justice.

Indeed, the university mission statement was cited as a major resource in at least five of our hearings and interviews. All units of the university are now encouraged to hire for mission, and anecdotal evidence from faculty retreats and seminars suggests that the university’s stated mission and commitment to social justice has already motivated a number of staff and faculty to come to St. Thomas. Faculty themselves are a most crucial resource, after all; one break-out group at the student hearing recognized this by citing the enthusiasm of faculty in multiple departments for social concerns. But of course students are a resource too; in the conversation with the president and his invitees, someone noted that even though today’s students may seem less activist, they are no less passionate and if anything more proactive as they think long term about how to effect change.

We would be remiss and insufficiently entrepreneurial if we did not imagine what we might do with more resources. Still, a solid base of support is in place, and is cause for gratitude. Specifically with regard to JPST, our faculty regularly remarks that undergraduate peace studies programs in many other colleges and universities must make do with far less moral and financial support. Even students who were disillusioned with the university at the time of the Desmond Tutu controversy of 2007 recognize that on balance the administration has been quite supportive.

Faculty -- able as they are to take an even longer view -- cited numerous forms of administrative support for educational and co-curricular programming that contributes in various ways to social justice awareness. Again, VISION, service-learning, international education plus the recent creation of CILCE came quickly to mind. One of the university’s strategic priorities has committed UST to greater diversity in hiring faculty and staff. Admissions has worked hard to fulfill higher goals for diversity enrollment of students. Some resources are available for faculty travel and research on global issues, and to explore new sites for international education. One hearing also named a resource that we too easily take for granted -- support staff who “understand how to get things done.”

While more can be done to integrate social justice concerns into curricula throughout the university, no one wants to minimize the importance of those elements that are already in place -- the human diversity requirement in the core curriculum, paired courses, cross-listing and other opportunities for interdisciplinary learning, UST's holding on to a J-Term schedule, with the opportunities it affords for international and off-campus courses. Law School faculty teach courses on human rights and connect students with locally-based nonprofits who work on human rights issues both locally and around the world.

Indeed, the Twin Cities is itself an almost bottomless resource for our work and that of other units throughout the university, as colleagues in various hearings and interviews noted. HECUA provides an excellent partner and immerses many of our students in urban issues. The civic culture of Minnesota is often noted nationally, as measured by indicators such as voluntarism and voter participation. The nonprofit culture of the Twin Cities, together with active peace and human rights communities, offer numerous options for student internships, service-learning, and informative events. Minnesota's traditional welcome for refugees has made the global quite local and the opportunities for cross-cultural engagement immediate.

Finally and again, we are gratified that a few of our colleagues named JPST itself as an "untapped resource" for the broader UST community, including graduate programs. Law faculty described our program as an asset for finding social justice speakers and leaders who can educate UST students in accord with the university mission statement.

### **3. Concerns & Suggestions ("How might we do better?")**

Participating in our interview with UST President Dease, Dr. Susan Huber, academic vice-president, summed up her suggestions by in effect encouraging us to do more: "I am impressed with what you are doing and I think that you have a way of educating us all, but you could be a little more overt about it campus-wide."

Dr. Huber's word to us represents a double-edged challenge, to us in one direction and to the university in the other. Inevitably, we received many more good and creative suggestions as part of our strategic planning process than we can possibly implement. Furthermore, those committed to working for social justice know all too well that the needs and opportunities are nearly endless; as we teach our students, one can only sustain this work over the long haul and avoid burning out if one does so with clear vocational discernment. Programmatically, this translates into the challenge to prioritize thoughtfully. The other edge of Dr. Huber's challenge, however, is this: only with university resourcing, can we and others in fact do more, at least much more.

We report the suggestions we received as to how both JPST and UST can do more and do better in two ways. In the sub-section that immediately follows we report in greatest depth on the best and most viable suggestions we have received regarding our own program. At the same time, we have never wanted justice and peace to be a "niche market" that is our domain alone. A second sub-section will very briefly summarize wider recommendations to the university, therefore, while an appendix to this report will detail those suggestions that would seem to be the purview of other units in the university.

#### **3.1. For Justice & Peace Studies**

### 3.1.1. Strengthen and clarify the program's campus profile

**The Justice and Peace Studies Council believes that it will soon be time for the program to become a department.** The program already has two full-time faculty members, one clinical and one tenured to the program. An argument could be made that it should be a department already, though we prefer to strengthen our case further by first revising our curriculum and instituting concentrations.

**In the meantime, we intend to press the university for centralized office space that provides greater campus visibility and a gathering point for both faculty and students.** In our hearing with students, some called for “a place to do things together.” Though it is not obvious that better office space could meet all of the social functions that students are undoubtedly envisioning here, the comment nonetheless confirms the need they too feel for greater visibility. And we can respond to student calls for us to facilitate JPST student camaraderie in additional ways. Their suggestions were (1) to **hold some kind of social event for all majors and minors every semester**, and (2) more generally to **keep establishing and maintaining traditions that have longevity**, like the SOA protest, the annual fair trade sale, involvement with PeaceJam and new events.

On a subtler question of campus profile, we find less consensus, but hope that our need for continuing conversation can constitute a creative tension. Some students and some members of the JPST Council have called for less domination of the program by theologians. We certainly *are* in agreement that **our next hire should have graduate training (Ph.D. or ABD) specifically in peace and conflict studies.** What is less clear is whether this needs to mean, or should mean that we lessen the normative dimension of our program generally or our rootage in Catholic social teaching specifically. Some on the JPST Council would endorse the counsel of John Katunga, the Catholic Relief Services peacebuilder in East Africa who visited us in 2008-09: “When you do peacebuilding, it should be different from that of a secular organization; it should be distinctive because of faith -- offering something not found in secular universities.”

### 3.1.2. Revise and update the JPST curriculum

“I want to be an expert on a topic, not just liberal propaganda,” said one student. *Nota bene:* this did not come from an outside critic, but from either a JPST major or a member of Students for Justice and Peace. JPST alumni we surveyed, while overwhelmingly appreciative of what they had learned in our program, also said that they would have welcomed more specific training to prepare them along designated career tracks. This is not a cause for alarm, given that the traditional emphasis of undergraduate-level peace and justice studies programs nationally has emphasized liberal-arts interdisciplinary analysis. Nonetheless, these comments have confirmed our intention to design two-to-four concentrations that offer students the skill sets, internship opportunities and credentials that will better prepare them for specific careers in peacebuilding and social justice professions. To do so at the undergraduate level will in fact put us on the cutting edge of our field.

Meanwhile, **we also intend to strengthen our curriculum over all by increasing the course requirements for our “generalist” major as well.** And although we have not abandoned the hope of eventually launching an M.A. program in justice and peace studies, **we believe we should revisit the question of whether to propose an M.A. program only after strengthening our undergraduate curriculum in other ways.**

### 3.1.3. Continue connecting with other programs and colleges in the university

This very process of strategic planning has been an opportunity for us to strengthen our connections with other programs, in the spirit of seeking out not only “natural allies” but “unnatural allies” as well. In explaining the purpose of strategic planning to hearing participants, the JPST director often pointed out that for a program such as ours, the process would be worth doing even if we were to end up deciding that we do not need to make any changes whatsoever, simply because we need to nurture our web of interdisciplinary partners on a regular basis.

That said, we have been encouraged to improve or deepen our relationships especially with certain other departments or schools. School of Education colleagues suggested we explore a joint program with Environmental Studies, perhaps at the graduate level, in environmental conflict management. Students themselves noted that there are many like-minded people in the English Department, saw great potential for connections with Philosophy, hoped for more Honors seminars around peace and social justice themes, and called for creating closer ties with both the seminary and the business school, even if conversations sometimes prove challenging.

Early in our series of interviews and hearings, colleagues in Catholic Studies specifically encouraged us to “mend fences” with the business school and suggested the specific goal of incorporating social entrepreneurship into our curriculum. When the JPST director met with a dozen or so faculty from the school of business, some of them also expressed the hope that we might create opportunities for greater dialogue between JPST and business students. Emblematic of this possibility in their own minds were student accounts of a class in Guatemala in 2003 led by the previous and current JPST directors, when business and entrepreneurship students came home excited about their collaboration with JPST students and regretful of the mutual stereotypes that had kept them apart from each other during too much of their university careers. **Business faculty invited us to explore the possibility of “bridge” courses along the model of Theology Dept. bridge courses, or at least find ways to cross-list classes and “double-dip” curricular requirements wherever possible. We plan to begin this effort by designing our Leadership for Social Justice concentration to include social entrepreneurship and nonprofit management. But as we build relationships with business colleagues we will want to look for additional opportunities.**

Finally, anything and everything we are able to do to co-sponsor events and advertise opportunities of mutual interest contributes to better interdepartmental relationships. Having apparently learned well the value of liberal-arts interdisciplinary learning, students were eager to see more of this kind of cross-pollination. And at a faculty hearing, one break-out group noted: “Many faculty and staff have related interests/projects and could benefit from more opportunities for collaboration -- but need more communication with info distributed in multiple ways.” Still, this encouragement raises challenges that require further reflection:

### 3.1.4. Help promote social justice programming across the university

Our dilemma is this. We are in the first instance an academic not a co-curricular administrative unit; i.e., we do not have the staff to be something that would be akin to the Center for Intercultural Learning and Community Engagement (CILCE) but dedicated instead to coordinating events or publicity about social justice events on campus. And yet the activist orientation of our field predisposes us to do as much of this kind of organizing work on the side as we can -- which can be a temptation as well as a virtue. Calls for us to provide such a service to the university -- creating some kind of social justice “consortium,” as one colleague in the Law School put it -- were a recurring answer to our question, “How can we do better?” But we in JPST simply must be selective and indeed “strategic” as we respond to these calls.

These then are our priorities in this area:

3.1.4.1. **Make more systematic use of our JPST distribution list.** Participants in strategic planning hearings have already been invited, on an opt-in basis, to sign up to receive emails concerning social justice events across campus and in some cases off-campus. **We should now begin to advertise this resource early every semester in *The Bulletin*.**

3.1.4.2. **Initiate a yearly speaker’s series, sponsored by JPST but soliciting extra funding if necessary, in which we invite speakers to campus on the basis of less ad hoc themes that we have anticipated in advance.** This recommendation does not rule out organizing and sponsoring or co-sponsoring events with speakers who become available at the last minute, or in response to urgent national and international issues. But in general we will leave this kind of organizing to Students for Justice and Peace.

3.1.4.3. **As part of the university’s current Civil Discourse initiative, work with other units to a create safe, public forum for discussing issues that the university community does *not* always talk about civilly** -- e.g., family planning and population issues as a dimension of environmental sustainability, GLBT issues, philosophical challenges to standard economic theory, etc.

3.1.4.4. An earlier recommendation is relevant here, and deserves priority status because it will simultaneously promote social justice programming throughout the university, but will also encourage personal interconnection among faculty (cf. 3.1.3) and encourage faculty research (cf. 2.2): **“After completing our own curricular revision, one of our next priorities should be to propose a program in which the university president himself names “Archbishop John Roach Fellows” who will have an ongoing relationship of this kind with the Justice and Peace Studies program. Such a proposal would include a modest budget for events and stipends for participation in those events.”**

3.1.4.5. And finally, we can certainly **do a better job at promoting our program in various ways, both on-campus and off-:**

3.1.4.5.1. **We should consider a monthly noon meeting (duly incentivized with pizza!) for reports on research from both faculty and students, as well as reports from students on how their internships relate to their classroom studies.**

3.1.4.5.2. **We should create an online showcase of 10 top student projects and narratives of student internships.**

3.1.4.5.3. **We should continue to strengthen alumni relations.**

3.1.4.5.4. **When concentrations go into place we will advertise our program on campus as Family Studies has done.**

3.1.4.5.5. **In roughly that same time period, we will also urge the university to explore a national advertising campaign in Catholic periodicals presenting UST as a place to come to come for peace and justice studies.**

3.1.5. For the university

An appendix to this report lists suggestions that our hearings and interviews generated for the wider university. Even in cases that would involve JPST they are suggestions that require initiative and

implementation by other units. These suggestions fall into seven areas:

- A. Suggestions for a stronger culture of commitment to social justice at UST.
- B. Suggestions for better networking and communication.
- C. Reminders to calibrate well the balance between liberal arts and professional training.
- D. Suggestions concerning international education.
- E. Suggestions concerning service learning / community-based education.
- F. Suggestions for the core curriculum
- G. The need for greater support for faculty research and scholarship.

#### 4. **Wide-angle Perspectives from Larger Fields**

As we consolidate and prioritize from among the many good suggestions that the process of strategic planning has generated, we can orient ourselves by drawing on debates and developments within the wider fields of peace, justice and conflict studies generally, and the emerging field of Catholic peacebuilding in particular. In service to that civic discourse which any university should model, we certainly play a significant or even leading role in generating analysis and debate around social justice concerns as we partner with Campus Ministry, Student Affairs, the Office of Mission, International Education, Multicultural Student Services, International Student Services, the Center for Intercultural Learning and Community Engagement, and on and on. Nonetheless, our commitment to engaged learning does *not* mean that our job is to do the work of any of these offices for them, or even to constitute an additional office that serves as a clearing house for sharing information about social justice activities across the university. Though we are well-positioned to play something of that role, it must always be a secondary or even tertiary one. For as an academic program (and one day perhaps a department) our first role is to be scholar-educators, who advance the field of peace, justice and conflict studies, while training students in its analytic tools and practical skill sets. Here then are some wide-angle perspectives from larger fields that can serve to orient our strategic planning:

##### 4.1. Perennial issues in the field of peace, justice & conflict studies\*

- A. *Should the field focus more narrowly on what leading theorist Johan Galtung called “negative peace,” the prevention and reduction of direct violence and warfare, or should it have a broader focus on “positive peace” -- that is, any and all conditions that contribute to healthy, peaceable societies.* Galtung’s very terminology tends to predispose readers and students to accept his own answer, for one term is decidedly more “positive” than the other. And indeed it is unlikely that our program would decide to limit itself through a focus on “negative peace” alone, given the long-standing decision reflected in the name “*Justice and Peace Studies*,” not just “*Peace Studies*.” Yet because virtually all dimensions of human life -- social, economic, cultural, psychological, environmental, religious, gendered, racial, medical, etc. etc. -- are factors in the nurturing of “positive peace,” there is always a real danger that our already interdisciplinary field will become unworkably

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\* Along with sources referenced in this section, see bibliography for resources that are especially helpful for surveying the field of peace, justice and conflict studies.

diffuse, and subject to distraction from every activist's favorite issue (Lawler). We do not advocate limiting our program's focus or renaming it "Peace and Conflict Studies" to reflect such a shift. But we should regularly monitor the issue of focus. And we should be cognizant that for a small program like ours, any additional hire will necessarily constitute an implicit decision to widen, narrow or shift our focus.

- B. *What should be the balance between peace education and peace research?* An emphasis on peace education assumes that the conditions, policies, and cultural changes needed to create more peaceful communities and societies are already known and need mainly to be disseminated. An emphasis on peace research assumes that significant additional work needs doing in order to better inform policy makers, practitioners and the general public about how to create more peaceful communities and societies. This continuum in turn tracks with two others: (1) *What is the appropriate balance between activism and academic research?* (2) *Should we as scholars go public through grassroots citizen mobilization or think-tank policy work?* Again, we do not propose any kind of fundamental shift in the orientation of our program, for to balance the two or even to lean in the direction of peace education and activism is entirely appropriate to UST's self-understanding as a "teaching university," rather than a "research university." Nonetheless **any future hiring decisions should take our commitment to a balance into account, and if anything should strengthen the peace research side, given that our recent Clinical Faculty hire has strengthened the peace education side.**
- C. *Is Gandhian nonviolence essential to our discipline, or is it one school of thought within a larger field of study that might extend all the way, for example, to security studies, which is necessarily in conversation with the "Realist" school of international relations?* Because the power of active nonviolence is so overlooked and downplayed in our society, we make no apology in this case for an *imbalance* in its favor in our program, in order to contribute to a *rebalance* within the UST student body, to say nothing of a hoped-for eventual rebalance in US society. That said, it is crucial for our students' educations that they be conversant with the best arguments from other approaches to peacemaking. Members of our faculty have occasionally invited joint curricular and co-curricular programming even with the ROTC program. Despite the rigid curricular parameters demanded of ROTC programs by the Pentagon, we will continue to do so. The design of our Public Policy Analysis and Advocacy concentration should appeal to some Political Science double majors and potentially strengthen the exchange of ideas from diverse schools of thought within that discipline. But we need further discussion of this question, for it carries over into the following section and the place of just war theory in Catholic peacebuilding.

#### 4.2. Resources and questions from the development of Catholic peacebuilding

- D. *Is Roman Catholicism's positive theology of institutions, including the state, a resource for peacebuilding, or is it a temptation to avoid as part of the legacy of "Constantinianism," which historically has legitimated Christian participation in warfare?* Scott Appleby, Drew Christiansen, and even John Paul Lederach, a Mennonite leader in peace studies, have argued that it is in fact a resource, noting that Catholic "verticality" combined with the church's global networking can potentially provide the connectedness across regions and social strata that is needed for mobilization on behalf of peace settlements and accountability in the follow through. A positive view of institutions also helps correct for the tendency of antiwar and social justice movements to become so habituated to "prophetic" outsider status privileging perspectives from "the margin" -- important as this surely is -- that they fail to anticipate the full arc of successful social change, which must eventually take institutional shape to be sustainable. Such an awareness may also help students prepare for long-term vocations in which, for example, successful community organizing creates

nonprofit organizations that then require management. **The present process of strategic planning has itself represented an effort to realign our program according to these insights (1) for the pedagogical purpose of helping students prepare for the full arc of a likely career in the field, (2) for the principled reason that peace and justice studies in a Catholic setting ought to draw upon and participate in the current emergence of a distinctly Catholic style to peacebuilding that seeks to integrate institutional and grassroots approaches, and (3) because of the practical imperative that our program stabilize its place within *this* institution, the university. While this has been the working philosophy of the current program director, the JPST Council endorses it as a continuing strategy.**

- E. *Should Catholic peacebuilding work against or within the just war tradition, at least insofar as more stringent versions endeavor not to justify war but to critique particular wars and limit the use of violence to truly exceptional cases that could in fact protect vulnerable peoples?* Both of the previous two questions converge with this one. Strong arguments exist on both sides. On the one hand, the introduction of just war thinking into the Christian tradition has contributed many rationalizations for killing, unbridled forms of nationalism, and the militarization of society. On the other hand, conscientious application of just war thinking has also contributed to the broad historical movement for human rights and the international rule of law. In any case, because just war categories constitute the lingua franca by which debates over warfare take place in the public square, even pacifists often find themselves using the tradition's conceptual tools. Both because of our location in a Catholic institution and because of the pedagogical value of opening up this question, our program should not foreclose on this debate but should initiate our students into it.
- F. *Is a "Consistent Ethic of Life" and critique of "the culture of death" a necessary or optional part of Catholic social teaching and Catholic peacebuilding?\** The "culture wars" in both church and society have tended, sociologically and politically, to distance those who work on issues of war and poverty from those who work on issues such as abortion and euthanasia. But in fact all of these matters involve questions of violence, competing claims of justice, and cultural patterns that predispose and rationalize the objectification of other human beings. The fact that all of these issues potentially require difficult and tragic decisions should warn us against ideological treatment of any of them, and remind us that our scholarly vocations invite us to open up one of the all-to-rare places in society where these matters can receive a careful treatment that defies the predictable alignments and polarities of the "culture wars." A later section will discuss the Catholic dynamics of this question at greater length. But for pedagogical reasons if no other, **we should identify some place(s) within our core courses where all of our majors will be required to grapple both with the dangers that unchecked population growth presents to environmental sustainability and with arguments that the protection of the unborn is itself a peace and justice issue.** One possible place for this would be a new upper-level class on theories of justice.

#### 4.3. Additional framing issues -- more specific to UST

- G. *Should the overarching framework or philosophical basis for our work be that of critical pedagogy or restorative justice?* This is a rarely noticed tension in the field of peace, justice and conflict studies, but one that surfaces in our program's own precedent documents of 2000 and 2004, and so is being introduced here. The 2004 self-study presented continental philosophy and critical theory as a

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\* John Carr, executive director of the USCCB's Department of Justice, Peace and Human Development, has urged us to make sure that our students grapple with some of their own uncomfortable challenges, specifically citing the question of humanitarian military intervention, and the place of abortion as part of the agenda of a consistent ethic of life.

framework for our program, with its arguments for committed scholarship and hermeneutics of suspicion. Simultaneously, the 2004 self-study explicitly discarded Johan Galtung's use of the metaphor of health and medical science as another way to argue for committed scholarship. JPST's 2000 contribution to university-wide strategic planning, however, used as its guiding metaphor an argument that we live in a "fragmented" world, which implies a restorative justice (or indeed a health model) insofar as any work to undo fragmentation requires the restoration of a prior, more primal, whole. A later section will explore the implications of this subtle yet crucial divergence of presuppositions.

- H. *What is the most appropriate balance between international and domestic topics for instruction?* Here the issue is not one of principle or philosophy, for in a globalized world -- and in a field where "think globally, work locally" is so well established as to constitute a potential cliché -- our answer will surely reiterate a both/and balance of some kind. As affirmed in a number of our strategic planning hearings, that answer should respond in part to our location in the Twin Cities, in the Midwest. The nonprofit culture of Minnesota is a substantial resource and for many of our students will define the horizon of their future career opportunities. This local culture is alive with nonprofits and activist groups working on global and foreign policy issues, and its long-standing welcome for refugee and immigrant groups further blurs the international / domestic distinction. Still, we are not Georgetown or Fordham, located in the heart of foreign policy think-tank culture and the network of resources it affords. We thus are happy to reaffirm our commitment to both our literal and conceptual location by continuing to take full advantage of the resources it affords us. That said, we do need to monitor the international / domestic balance in given classes, because the strong foreign policy interests among our faculty occasionally provoke student requests for more attention to the domestic issues that they expect to work on in their own careers. Finally, one way to transcend the problem entirely may be to recognize the Twin Cities as a living laboratory in the process of globalization, and explore ways in which we might give greater attention, in both our research and classroom content, to immigration/refugee issues, along with the intercultural conflicts and opportunities that ensue.
- I. *Is the professional training culture of UST an opportunity to work within, or a threat to liberal arts education that we should resist?* The work we have already undertaken on the design of concentrations, aided by conversations that Schlabach and Nelson-Pallmeyer were able to have at the June 2009 faculty institute at Notre Dame, has largely resolved this issue. Despite the defensiveness that some of us bring from our humanities background about the primacy of the liberal arts, we have come to remind ourselves that for its own reasons, peace, justice and conflict studies has a long-standing commitment to working at the juncture between wide-reaching interdisciplinary analysis in the best of liberal arts traditions, and the training of practitioners who combine their work with increasingly savvy analysis, in the best of our own activist traditions. **Our operative hope, therefore, is that our present work designing skill set-based concentrations will lay the basis for increasing university support for what we think can be a growing program, very much attuned to the character and mission of the university, over the course of the coming decade, and that solid professional training at the undergraduate level will make a major contribution at the cutting edge of our field.**

## 5. Peace and Justice Studies, Catholic Social Teaching, and the Catholic University

Since its inception our program has described itself as "rooted in Catholic social teaching" (CST), has placed this commitment prominently in promotional materials, and has incorporated it into curricular documentation. Current catalog copy notes that "Special attention is given to the rich tradition of Roman Catholic social thought in the context of pluralistic world societies." The 2004 self-study (section I.A)

traced the program to Archbishop John Roach's urging that the university respond in some way to the bishops' 1983 pastoral letter, *The Challenge of Peace*. It also cited encouragement from papal encyclicals to recognize the realities of "structural violence" and engage in "criticism of structures." In various places we have also cited a 1998 document from the US Conference of Catholic Bishops, *Sharing Catholic Social Teaching*, which insists that it is "essential" to engage the Church by thoroughly integrating CST into all Catholic education.

This mandate constitutes a standing challenge to both our program and the university alike. It challenges our program to explore and uphold specifically Catholic insights into the dynamics of justice and peacebuilding, lest we appropriate CST only selectively and thus disingenuously. It challenges the university to provide resources for curricular and co-curricular education that are commensurate with the Church's insistence that peacemaking and social justice are a vocation for *all* Christians and people of good will (U.S. Conference of Catholic Bishops, *Harvest of Justice*). And it challenges both JPST and the university administration to make sure we neither self-marginalize nor become consigned to a "leftie" niche in which justice and peace concerns can comfortably reside while being comfortably dismissed. These challenges require careful reflection.

### 5.1. "Rooted in Catholic social teaching"

In our 2004 self-study, the prime evidence that we offered for our rootedness in CST was the way that the program's pedagogy coheres in our famous "Circle of Praxis," which is a modified version of liberation theology's "hermeneutical circle." Liberation theology in many of its most original expressions has been an authentic response to Catholic social teaching, whatever the claims of its detractors. But even as we resist efforts to dismiss the authentically Catholic impulses of liberation theology, we must also recognize that liberation theology is not the *whole* of Catholic social teaching. If we are going to claim to be rooted in Catholic social teaching, we must take care lest we cite it selectively.

At the head of the document that JPST initiated in 2000 as a contribution to the university's strategic planning process, "Justice and the Challenge to the University," was placed the following quote from Pope John Paul II's encyclical on Catholic higher education, *Ex Corde Ecclesiae*:

University research will seek to discover the roots and causes of the serious problems of our time, paying special attention to their ethical and religious dimensions. If need be, a Catholic University must have the courage to speak uncomfortable truths which do not please public opinion, but which are necessary to safeguard the authentic good of society (*Ex Corde Ecclesiae*, 32).\*

Over the years, JPST has served the university as a space from which to study and speak many truths that are uncomfortable in American society, while urging and resourcing the larger university community to fulfill the mandate of *Ex Corde Ecclesiae* by doing so as well. Our 2000 document joined with a long tradition of Catholic social encyclicals in listing many of these uncomfortable truths: "poverty, gross inequality, environmental stress, massive injustice, violence, faulty definitions of life's meaning, and distorted faith."

If we are honest, however, we must recognize that even while John Paul II and other magisterial voices in the Catholic social tradition have championed heroic attention to all of these issues, the authors of documents such as *Ex Corde Ecclesiae* had additional "uncomfortable truths" in mind also -- ones that do

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\* Our 2004 self-study also quoted this sentence prominently on pp. 8-9.

not always fit on standard peace and justice agenda, but that also name threats and affronts to human dignity. A key and especially foundational paragraph in Vatican II's *Gaudium et Spes* included numerous items that should discomfort champions of unfettered capitalism and imperialist ambition. But it also gave prominent place to abortion and euthanasia in a way that anticipated John Paul II's critique of a "culture of death," which objectifies weaker human beings in myriad ways that should leave no camp in our current culture wars unindicted:

Furthermore, whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia or willful self-destruction, whatever violates the integrity of the human person, such as mutilation, torments inflicted on body or mind, attempts to coerce the will itself; whatever insults human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children; as well as disgraceful working conditions, where men are treated as mere tools for profit, rather than as free and responsible persons; all these things and others of their like are infamies indeed. (*Gaudium et Spes* §27) .

To claim rootage in Catholic social teaching, we must at the very least be grappling -- and requiring our students to grapple -- with claims of justice and critiques of violence that come in forms which constitute "uncomfortable truths" not only those on the rightward side of "public opinion" but also to those on the leftward side, where people associated with peace and justice issues tend to move most comfortably. Once one is freed from ideological captivity to either left or right, a thoroughgoing critique of phenomena such as militarism or economic exploitation can be consistent with and enriched by a conscientious critique of what John Paul II called "the culture of death." **Therefore, in our classrooms and in our public engagement, beginning within the campus community, we ought to engage a full array of arguments as to what it means to respect the human rights and dignity of all persons, and how best to work for policies that enhance human community and protect its most vulnerable members. Any truly academic examination of the meaning of the word "justice" in our program's name, after all, must initiate students into the sometimes excruciating challenge of reconciling competing claims of justice amid difficult and indeed tragic situations. One reason to develop a new course on Theories of Justice would be the fresh opportunity this would provide to designate a place in our core where students must grapple with this entire range of issues, and above all with the challenge to practice justice across that range.**

## 5.2. Reconsidering the philosophical framework of JPST

As already noted, a careful analysis of key documents articulating the philosophy, place and program of Justice and Peace Studies at the University of St. Thomas (Justice and Peace Studies Program, "Justice and the Challenge to the University"; "External Review [and Self-Study]") reveals a certain ambiguity. Do continental philosophy and critical theory provide the conceptual framework for JPST, or does restorative justice do that?\*

Though critical analytics and restorative justice may both play complementary roles within the praxis of social justice and peace building, whichever we consider most basic will inevitably shape the priorities and tone of our work. The first alternative, after all, sees reality as at bottom agonistic or conflictual; it interrogates the claims of opponents with a hermeneutic of suspicion, and it seeks to overcome injustice

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\* Note that in what follows, there are references to the restorative justice movement, which seeks to provide alternatives to the retributive criminal justice system that dominates in modern societies, but that "restorative justice" alone refers to a wider worldview.

by exposing others' self-interested will-to-power. The second alternative, however, sees reality as fundamentally peaceable and harmonious (however much has gone awry); it interrogates the claims of opponents with a willingness to recognize legitimate and complementary interests, and seeks to build just societies through the restoration of right relationship. The first is easily compatible with a Hobbsian or Nietzschean world in which the best possible justice is one of necessarily endless struggle; the second is at home in many indigenous cultures across the continents, who see the task of human community as that of maintaining harmonious relationships or restoring those that have been disrupted. While a restorative justice worldview is compatible with a biblical vision of *shalom* and the natural law presuppositions of Catholic social teaching, it is by no means exclusively Christian -- as is evident in the pervasive references to the practices and worldviews of indigenous cultures within the literature of the restorative justice movement.

Ultimately, we should not have to choose between the frameworks of critical pedagogy and restorative justice, for rightly understood, our own Circle of Praxis pedagogy holds them together. Restorative justice does not preclude the role of critique, struggle and deconstruction, for along the way toward the restoration of right relationships, injustice must be named, truth told, and injustice exposed for what it is. A restorative justice framework does insist that in human affairs a double negative -- countering injustice -- is not yet a positive, while it holds out hope that deconstruction can give way to construction, or even the recognition of a deeper natural law that binds human beings together in solidarity within diversity. But indeed, the Circle of Praxis offers a way to integrate critique and restorative justice; after all, one has hardly begun to come full "circle" until one moves beyond critique and into the constructive phases of positive action and re-immersion.

So although from one perspective there were very good reasons to emphasize continental philosophy and critical pedagogy in order to articulate the conceptual framework of our program in the 2004 self-study, we would do well to reiterate the foundational role of restorative justice that was implicit in our 2000 contribution to university-wide strategic planning, while understanding and implementing the Circle of Praxis accordingly.\*

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\* One main -- and very good reason -- for turning to continental philosophy in 2004 was the need to provide a respectable reply to the continuing accusation that peace and justice studies is not academically rigorous enough as a discipline because of its normative commitments and activist components. Continental philosophy, in the self-study document, serves to challenge the Anglo-Saxon philosophical underpinnings of much social science and the confident assumptions that purely objective academic inquiry, free of normative commitments, is ever possible in the first place. If that is the axis of debate, then, a hermeneutic of suspicion grounded in continental philosophy may well be appropriate and well-taken.

However, the 2004 self-study also considered but ultimately discarded another way of arguing for the intellectual respectability of the field. Johan Galtung, a leading European theorist in the field of peace studies, has famously compared peace studies with medical science, peace with health, and peacemaking with the practice of medicine. Peace studies academics and peacemaking practitioners who are committed to building societies that find less-violent and non-violent ways of working through their inevitable conflicts are no less responsible or rigorous than medical researchers or practitioners who give their lives to healing professions in service of the normative value of health. A doctor or nurse or medical researcher who was "neutral" about the good of health would in fact be utterly irresponsible.

For all the elegance of Galtung's argument, the 2004 self-study cited it but turned elsewhere. The stated reason for discarding it was its paternalistic implications, insofar as the medical analogy might seem to put peace and justice practitioners in the role of outside experts poised to intervene in conflict situations, rather than seeing communities, especially of the oppressed, as the subjects of their own liberating solutions. This take on the medical analogy is hardly necessary, however. Even old-school paternalistic doctors are cooperating with the body's own healing processes, whether they admit it or not. Contemporary medicine is increasingly aware of this, and seeks to empower patients in multiple ways.

What is unfortunate about the 2004 dismissal of Galtung's argumentation is that it would not only have made the same point about the intellectual respectability of engaged learning that integrates theory and practice; it would have strengthened a

### 5.3. Securing and strengthening the place of peace and justice studies at UST

For some of us on the JPST Council, the rejection of a conceptual framework that is well-recognized in quite secular quarters of the discipline was a mistake for theological and philosophical reasons alone. But insofar as it unnecessarily invited us to weaken our stated ground in Catholic social teaching and the natural law tradition that stands behind it, the non-theologians and indeed non-Catholics among us *also* recognize it as unfortunate for pragmatic reasons, insofar as a preeminent focus on critique may have reinforced certain tendencies in our field toward what our colleague Michael Klein calls “self-marginalization.”

In hindsight, the danger of self-marginalization was present elsewhere in the 2004 self-study, and to some extent even in the 2000 document. Section I.A of the self-study emphasized that our program focuses on preparing students to participate in grassroots social change, in contrast to some other peace and conflict studies programs that aim at elites and elite opinion formation. Section III of the 2000 document presented two main options for colleges and universities -- either to prepare students to succeed in an essentially unjust economic system or to prepare them to critique and transform that system.

If Appleby and Lederach are right about the genius of Catholic peacebuilding, however, this is in some ways a false choice. Catholic social teaching, construed widely enough to include matters such as the dignity of work and the vocation of the laity, would see training for good work in well-placed professions, where one can contribute conscientiously to the common good out of a sense of vocation, not as a sell-out but as an opportunity. To be sure, in a “fragmented” world, the formation of the consciences must alert students to the danger that they could instead help solidify systemic injustices. And no, we certainly do not want to reintroduce the old UST slogan, “Come prepared to learn, leave prepared to succeed.” But just and *lasting* social change always requires the institutionalization of change, and we will both be short-sighted as theorists and do a disservice as educators to our students if we fail to anticipate ways in which just social change requires working within the system and not just from the margin -- being constructively *for*, not just prophetically *against*.

As a self-proclaimed “teaching university,” UST’s culture at its best is one that integrates the liberal arts with professional training. It thus provides an ideal setting for holding critical analysis from the margin in healthy tension with the training of professionals to work conscientiously within the system. Graduates who are adept at *both* critical thinking *and* navigating the tasks of constructive institutional change will know when and how to resist, and when and how to build. We must understand our own identity as a program in continuity with that of the larger university, surely critiquing when the university appears to fall short of its own stated mission, but resisting also the temptation to see institutions as inherently part of the problem we face, when in fact institutions generally and our own university institution specifically are great resources.

If nothing else, even for students and faculty who are not Catholic, modeling and learning how to work within the culture of this Catholic university is an opportunity to learn one of the most crucial of skills for any justice-minded community organizer or grassroots peacebuilder -- the ability to communicate, alternately listening and persuading, within the cultural framework of one’s hosts.

conceptual link to the framework of restorative justice. “Health,” after all, is another way to translate the biblical word *shalom* -- or in non-theological terms, the state of un-“fragmented” right relationships toward which JPST’s 2000 document called the university to contribute as part of its mission to serve the common good. To make renewed use of Galtung’s health metaphor would not only reinforce our rootage in Catholic social teaching, but simultaneously and fortuitously underscore the welcome we wish to extend to other worldviews.

And if not all of our university colleagues share exactly our vision of the common good, or if the culture of the student body tends toward political conservatism, this too can be an opportunity. Midway through the process of gathering input for our strategic planning process, we briefly hosted John Katunga, a Catholic Relief Service peacebuilder in East Africa. The JPST director took the opportunity to ask him what skills and qualities he would hope to see if one of our graduates came to work in his setting. Katunga gave examples of people who were effective peacebuilders in other cultures because they had first learned to work among divided groups in their own culture. Then he added: “A liberal who cannot talk to a conservative is a conservative too. You should be open to conversations with conservatives too, if you’re a liberal -- otherwise, you’ve simply exchanged one exclusive identity for another.”

## **6. Five- to Ten-Year Strategic Plan(s)**

### **6.1. Year 1, 2010-11**

**6.1.1. Complete curricular redesign with concentrations and seek approval**

**6.1.2. Share this document with partners and administrators**

**6.1.3. Formulate proposal for a less ad hoc JPST-sponsored speakers series.**

### **6.2. Year 2, 2011-12**

**6.2.1. Begin phasing in new curriculum, including concentrations**

**6.2.2. Launch JPST-sponsored speaker series.**

**6.2.3. On-campus campaign to advertise and rebrand the program**

### **6.3. Year 3, 2012-13**

**6.3.1. Solicit department status, this year if not earlier**

6.3.2. Formulate and seek funding for faculty fellows program.

**6.3.3. Conduct hiring search for an additional tenured or tenure-track faculty member with a Ph.D. in peace and conflict studies and qualifications to chair the department**

### **6.4. Year 4, 2013-14**

**6.4.1. New department chair comes on board**

**6.4.2. National advertising campaign to recruit students, building on the strength of our new concentrations as professional tracks at the undergraduate level**

6.4.3. Move into unified office space with an accessible meeting area by this year if not earlier.

### **6.5. Year 5, 2014-15**

**6.5.1. Initiate faculty fellows program**

**6.5.2. Do a review of the revised curriculum, especially looking at whether all three concentrations are successful, whether the signature courses overlap, whether to require 2 of 3, and whether to add a Theories of Justice course if we have not already done so.**

6.6. Years 5-10

**6.6.1. Continue rebranding the program, increasing student numbers and using the fellows program to improve university understanding of justice and peace studies.**

6.6.2. One this foundation, do one or both of the following:

**6.6.2.1. Push to integrate justice and peace studies into the next core curriculum review**

**6.6.2.2. Design and advocate for the launching of an M.A. program in justice and peace studies.**

Approved by the JPST Council  
13 December 2010

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Appendix:

**Suggestions for the University  
generated in  
Justice and Peace Studies  
Strategic Planning Process, 2008-09**

*Unless otherwise indicated, suggestions come from general hearings with JPST interdisciplinary partners.*

- A. Suggestions for a stronger culture of commitment to social justice at UST.
  - 1. Include a justice-related activity during first-year orientation
  - 2. Add wording on social justice into annual performance evaluation of staff / faculty / student workers -- something like "how am I contributing to the common good? or sustainability?"
  - 3. Put in place a system for designating appropriate courses as "Social Justice" courses on a student's transcript, similar to the Service-Learning designation.
  - 4. Make better use of special speakers
    - (a) Refine the speakers' policy to focus on justice-and-peace-type goals
    - (b) Draw on the University Lectures Committee co-op fund.
- B. Use conflict resolution techniques to mediate conflicts with n the university itself, thus changing the culture of conflict on campus. (Hearing with School of Education faculty)
- C. Suggestions for better networking and communication.
  - 1. Coordinate programming (i.e. outside speakers, etc.) better across departments, so that there are fewer events but better student attendance.
  - 2. Create a database that allows faculty members interested in similar areas / projects to connect.
  - 3. Make more connections with local organizations, including churches, that do community service & social justice work.
  - 4. Communicate successes / good ideas in order to spark / inspire other work in other programs / departments / classes. "There is a lot going on but does it have a big (communication) impact? -- pull it together.
  - 5. We need a larger "social justice consortium" to create a network and cross-disciplinary learning for students." (Hearing with Law faculty)
  - 6. Need to hear more about faculty research already being done related to these issues, in university-wide communication.

7. There should be better coordination between JPST, Education, and Social Work, which have many things in common but don't overlap much. (Hearing with Pres. Dease et al.)
- D. Reminders to calibrate well the balance between liberal arts and professional training.
1. "Why should liberal arts / humanities resist professional education? In some fields this is well-established and taken for granted." (Hearing with School of Education faculty)
  2. It is a continuing challenge to International Education, JPST, Service-Learning, etc. that they not seen as "scholarly" enough in some quarters. (Hearing with Law faculty)
  3. Professional and academic / scholarly concentrations require a "delicate balance" (Hearing with Law faculty)
- E. Suggestions concerning international education.
1. We should shift priorities to encourage more travel to underdeveloped countries (Hearing with Pres. Dease et al.)
  2. We need to strengthen the infrastructure needed to support more international education; more faculty are willing to lead international classes than UST claims it can currently support, currently. (Hearing with Pres. Dease et al.)
  3. UST needs to recruit more international students; only 5-6 among 150-160 in class. (Hearing with Law faculty)
  4. The International Studies Program should be better linked and cross-listed with International Business.
- F. Suggestions concerning service learning / community-based education.
1. Ideally, the university should credit faculty workload in such a way that service-learning courses with social justice emphasis are incentivized. (Hearing with Pres. Dease et al.)
  2. The kind of pedagogical principles and reflective exercises that are used in Bus 200 and VISION program should be applied to other UST programs / departments, so that the "service" being done is more significant
  3. Service-learning should be college or division-based.
- G. Suggestions for the core curriculum
1. Make JPST 250 a required first-year course.
  2. JPST should be the interdisciplinary core of the curriculum and of student life.
  3. The human diversity requirement needs greater focus and concentration.
  4. We need more models for interdisciplinary / cross-listed learning, in order to diffuse JPST throughout the curriculum.

5. Build JPST into the curriculum so that students depend less on co-curricular activities for a social justice emphasis, and thus avoid getting spread thin.
  6. Apply social justice or the idea of “common good” to core curriculum courses. (Student hearing)
- H. The need for greater support for faculty research and scholarship.
1. Current programs -- e.g. Fac. Development grants -- have become very competitive. Time is limited and faculty can't sustain initiatives without support through course releases.