

Spring 2000

explore, Spring 2000: Justice and the American Jesuit university

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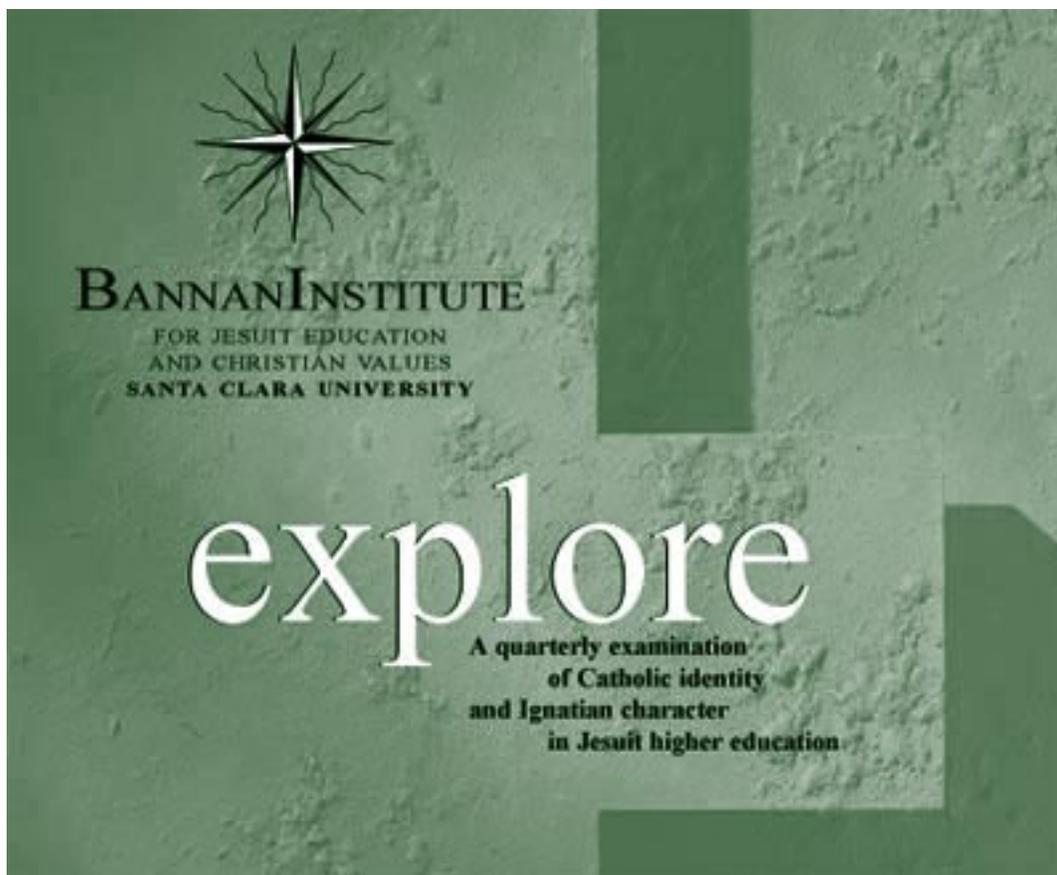


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Spring 2000

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JESUIT ACTIVITIES IN FOCUS

JUSTICE AND THE AMERICAN JESUIT UNIVERSITY

At the regional conference held at Boston College (BC) entitled “Commitment to Justice in Jesuit Higher Education,” Rev. J. Bryan Hehir issued a direct challenge: “The Catholic social teaching that was adequate for the twentieth century will not be adequate for the next century. We cannot ride that wave much longer.” Hehir, the de facto dean of Harvard Divinity School, said that Catholic universities must produce new categories and strategies to address the new world shaped by economic globalization and the decline of national sovereignty.

This charge from a scholar who helped author the landmark Episcopal letters on nuclear deterrence and the American economy was made to the right audience. Over one hundred delegates from eleven Jesuit universities in the Northeast and mid-Atlantic regions met at BC October 29 through 31 to discuss the role of justice on their campuses. Following regional conferences at University of Detroit-Mercy in June 1999 and at Santa Clara University (SCU) in October 1999, this conference investigated the impact of the Society of Jesus’ commitment to the faith that does justice. These three regional meetings were held in preparation for the national conference at SCU to be held this October 5 through October 8, which will mark the 25th anniversary of the 32nd General Congregation’s historic commitment to make the faith that does justice a defining aspect of every Jesuit work. Paul Locatelli, S.J., William Leahy, S.J., and Maureen Fay, O.P., are inviting the American Jesuit colleges and universities to send ten-person delegations. The Association of Jesuit Colleges and Universities (AJCU), Presidents, Academic Vice-Presidents, Arts and Sciences Deans, and Rectors of Jesuit communities will hold their Fall meetings concurrently with the national conference. Rev. Peter-Hans Kolvenbach, S.J., Superior General of the Society of Jesus, will come from Rome to meet with them and give the keynote for the conference.

David O'Brien, noted American Catholic historian from Holy Cross College, observes that "Jesuit institutions have been excellent at encouraging volunteerism, have done a fairly good job at service-learning, but have only scratched the surface on actual education for justice." O'Brien's remark seems to be borne out in the self-assessments that each school did prior to the regional conferences. Though each of the campuses has its own distinctive campus culture and unique relations with the surrounding urban area, some common themes stood out. Every campus has student organizations that attract numerous volunteers. Often these depend on charismatic individuals and tenuous funding without any clear relationship to the university faculty or administrators. A number of schools have well-organized community-based learning programs that integrate service experiences into academic reflection in regular courses. Most have an office or coordinator of service-learning, but on some campuses it is left to individual faculty members to find placements and organize student involvement.

When it comes to teaching, research, and curriculum design, however, it does seem that the work of education for justice has just begun. Individual faculty pursue questions of justice, equality, and oppression in their research, but rarely discuss it with other faculty. Professor Michael Malek of BC discovered that faculty rarely make any connection between their professional interest in justice questions and the Jesuit mission of their institution. Different notions of justice operate in business schools and social science faculties, with little conversation about competing analyses and strategies. Connecting justice to faith, whether articulated in a religious tradition or not, rarely occurs in research or the classroom.

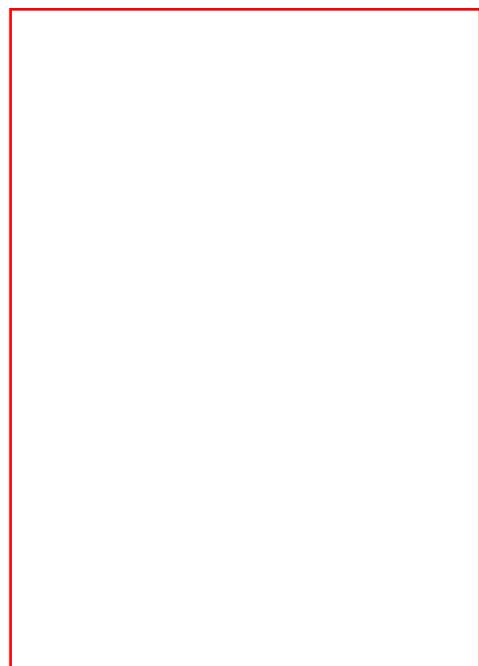
A number of institutions have established small peace and justice programs, usually an academic minor, but only a few have attempted to integrate these issues into the core curriculum or faculty culture. Professor of Philosophy David McMenam, Director of the BC Center for Advancement of Values Education, explained how Boston College's Pulse Program accomplished this integration for 30 years to over 300 students annually. Professor Donald Kirby, S.J., Director of the Center for Advancement of Values in Education at LeMoyne College, described the LeMoyne Values Project, which has brought faculty from all disciplines into extended conversations about war and peace, the economy, the environment, and other related topics over the past twelve years.

The individual campus self-assessments provided a snapshot of the role justice currently plays in curriculum and research, campus life, and the relationships with the surrounding community. The regional conferences produced a rich series of papers by faculty that examined ways in which the Jesuit colleges and universities might develop beyond that base-line. All agreed that questions of justice and faith had to be approached in the manner proper to the university, namely, with open inquiry, critical dialogue, serious analysis, and respect for diversity. Relegating concern for issues of justice to volunteer organizations or campus ministry makes these concerns peripheral to the academic heart of the university. Professors Mary Beth Ingham and Michael O'Sullivan, from Loyola Marymount University, did a national survey of over 1,600 students on AJCU campuses and found that faith and justice questions are rarely raised outside of courses in philosophy and theology. The challenge is how to raise questions that are central to the Jesuit ethos while respecting the academic freedom and disciplinary integrity of the American academy.

The regional conferences discussed the theoretical foundations of the various views of justice in our society, institutional strategies to integrate these concerns organizationally into the university, and particular pedagogical approaches in every discipline, from the hard sciences to economics to professional schools of law, education, and nursing. The most vital programs are found on campuses where the top administration supports these efforts and encourages faculty to pursue them with institutional assistance. Fordham, Seattle, Loyola Chicago, Boston College, and Loyola Marymount have some of the most active faculty groups.

Most of the delegations agreed to meet regularly in anticipation of the national conference this October. They wanted to keep the momentum going from the regional conferences and make specific plans for their own unique campus cultures. The national conference will not repeat the previous efforts but build on them by showing the model programs at each institution, engaging people with common professional interests from around the country, and allowing each delegation to strategize on their own possibilities.

“Education for justice” is an ancient and honorable part of education in the West since Plato and in the East since Confucius. Every educated person had to be able to reflect on the moral quality of social relations and struggle with how to act responsibly. The Hebrew prophets made it clear that the God of Israel called for just dealings and compassionate service. What does the Ignatian heritage have to contribute to this vision today? The same week in November witnessed the tenth anniversary of the martyrs of the Universidad de Centro Americana in San Salvador and the passage of *Ex Corde Ecclesiae*. If these conferences can encourage American Jesuit higher education to think critically about these issues and forge new ideas and approaches to the problems of justice, Jesuit universities may begin to respond to Bryan Hehir’s invitation to rewrite Catholic social teaching for the new century.



by William C. Spohn

Director

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TELLING TALES: Unexpected Journeys into Interconnectedness

By Sunwolf

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It was a dark and stormy night. Well, not dark exactly, or even stormy precisely, but in all other respects it had the requisite climate for a compelling story. In a fifth floor corner of the large hospital building there is a room in which no doctors are allowed. A sign near the door reiterates the well-known rule. This is a room of sanctuary, where children on the oncology ward know they will be temporarily free of painful intrusive treatments. The battles these patients confront necessitate long periods of hospital-incarceration; even the most engaging toys or creative crafts become too familiar. Late one Saturday night, ten years ago, I sat in that room, a play therapist, surrounded by six bored children. Caught in a moment of epiphany, I, who was not a storyteller, asked them if they'd like to hear ghost stories, and we plunged our room into darkness. I gave them the stories my father had given to me, and some that just seemed to show up. The shivers and chills, shared in the community of group, were far different versions of fear than the ones the children faced daily. They laughed, screeched, giggled. The next day I set up camp in the local library, unearthing every book I could find about storytelling.

IT WAS THE FIRST TIME THAT STORY-TELLING WOULD PROVIDE UNEXPECTED CONNECTIONS BETWEEN IMPORTANT COMPARTMENTS IN MY LIFE. I had been a criminal defense attorney for more than ten years, and had received intensive training for work as a volunteer play therapist on weekends. As training director for a large public defender system, I represented numerous victims of zealous law enforcement (all poor, some creative, many now free). My clients were generally guests of the local county jail; the communication challenge was to devise effective ways to advocate on their behalf to judges, juries, prosecutors, and press. Now caught in the enchantment of storytelling, I bought books, attended workshops and conferences, joined story groups-as the art of storytelling became my tool, not only for helping children who were living with cancer, but for helping attorneys more powerfully share their clients' stories in the courtroom. I studied with gifted tellers whose audible magic fed, and continues to feed, my own tellings.

Daughter of an engineering professor and nurse, I had grown up having both left and right sides of my brain continually stimulated. Compassion and logic, creativity and community involvement are all important to me. I have been a faculty member at the University of Denver College of Law, the Training Director for Colorado's Public Defender Office, and a trial consultant. I am currently a scholar-teacher, a professional storyteller, and a clinical hypnotherapist. The leap from trial attorney to academic was powered not by burn-out, but by burn-in: I became convinced, while looking into the eyes of jurors during a six-month, high-publicity death penalty trial, that if attorneys wanted to save clients' lives, we would need to understand less about laws and more about how to communicate. How could we persuade citizens of diverse backgrounds and values that someone's life is worthwhile? As the trial plodded painfully along,

I enrolled in the Master's Program at the University of Colorado. Convinced I would pursue psychology, I was unexpectedly seduced by the courses in communication: social influence, decision-making groups, conflicts, interpersonal communication-their various contents were exactly, I thought, what trial attorneys would welcome. If we managed to save the client's life, I vowed to return to school full-time to get the ammunition (Ph.D.) defense attorneys sorely needed.

While the two most frequently-asked questions I faced previously had been versions of How can you defend that guy?, or Where did you get a name like that?, the question I was forced to confront as a graduate student was Why would a successful attorney give that up to be a graduate student? (followed up by pithy reminders of the relative salaries of college professors versus attorneys). Sometimes I had clear answers, sometimes the answers were elusive. About the time other people stopped asking these questions, I started asking them myself.

Faced with the prospect of supporting myself on the thin remuneration of a teaching assistant and college lecturer, I offered myself, in addition, to the legal world as a trial consultant, mining the treasures buried in academic journals and translating academic-speak into lawyer-friendly trial tactics. FOR THE SECOND TIME, STORYTELLING BECAME A POWERFUL BRIDGE BETWEEN COMPARTMENTALIZED PASSIONS IN MY LIFE. Telling tales, I had discovered, was the surest way to gain the attention of students-no matter what the topic of the class-and students remembered the stories! I had only to begin, "It was a dark and stormy night," and a previously distracted class simultaneously snapped to expectant story-attention. For the dreaded 8:00 a.m. classes, I had only to start the tales regularly at 7:57 to assure myself of a more-or-less full class at 8 o'clock, no small feat for those who frequent that time-slot. What worked with students was equally powerful with attorneys. Hundreds of hardened trial lawyers, stacked into a hotel conference room for one more round of mandatory continuing education, listened in child-like rapture and utter silence as real stories were told. [Field experiment: The reader is invited at this point to make a firm distinction between war stories, the attorneys' conversational tool-du-jour, and tales from other lands and times; if data are needed, observe one attorney trying to get another to actively listen to the former's war stories; a battle-of-stories ensues. Repeat the observation as needed.]

Between time-spaces where I was vigorously researching jury deliberation literature, I began to harvest interdisciplinary research on the effects of oral storytelling. "Tale" comes from the Anglo-Saxon *tal*, which means "speech," and storytelling has been proposed as the engine of human communication systems in all cultures. The problem is that oral storytelling has been vanishing in a technologically video-driven world. Stories perform both an epistemological function (passing on specific knowledge to a listener) and a transformative function (suggesting new ways of thinking or behaving). Told tales allow the audience to design their own ogres, insert their own colorations, and fashion the appearance of their own heroes; videos encourage the mind to remain passive, accepting the images offered. Oral storytelling allows the audience to engage in a leap of empathy, binding them into wider relationships that provide bridges across cultures and times. Communities use stories as carriers of cultural values, norms, and expectations.

Storytelling is also a communication event between teller and audience, with trance-like results. When I

am telling a tale I have told many times before, I am always aware that I negotiate that tale through communication with the new audience. Tellings vary as myriad non-verbal messages from the listeners encourage witchier witches, darker nights, or more poignant partings. For five amazing years (spanning the transition from lawyer to academic) I had been invited to teach law each summer to recently-graduated law students in Paris. I told stories before lunch. One day a sophisticated young lawyer offered an observation that clearly surprised her. "Do you notice what happens to us when we're listening to your stories? Our mouths drop slightly open, we lean forward, and it gets quieter than at any other time!" Storytelling, it was becoming clear, was a powerful pedagogical tool. It connected my work with students and with lawyers. In my communication courses at SCU, I began not only telling tales, but devising activities that involved oral narrative. In my class on intercultural communication, for example, students now are given the challenge of finding someone from a culture they are unfamiliar with, and asking that person to tell them a ghostly tale from that culture. The gathered tales are such a delight they have evolved into a group ghost story concert-and each time we turn out the lights, I find myself full-circle, back on the fifth floor of Children's Hospital, shivering in excellent expectant company. Further, the post-telling interviews reveal tales about the tales (whose grandmother told the story under what circumstances, the effect of the telling on the listener at the time, or what values or lessons are embedded within), which are treasures in themselves.

FOR THE THIRD TIME, STORYTELLING STIMULATED A NEW PATH AND NEW CONNECTIONS. Narrative communication that could create such a trance-state seemed a close cousin to hypnosis. I studied and became certified as a clinical hypnotherapist, bringing this work as an added tool to my private coaching of attorneys and their stressed clients, while using the knowledge of trance induction to enhance my understanding of the storylistening phenomenon.

FINALLY, THE COMMUNICATION EFFECTS OF STORYTELLING SPILLED INTO MYJURY RESEARCH. I had developed narrative-lenses on my own academic eyes. Influenced further by the creative work of Walter Fisher (narrative paradigm; suggesting that people may evaluate persuasive appeals using narrative assessments of the stories they experience) and Ernest Bormann (symbolic convergence theory; accounting for human narrative communication in groups), I watched real jurors deliberating and saw how jury decision making is story-driven, as jurors insert, imagine, and invite stories from one another in the course of arguing about the evidence. The coding scheme and story typology that emerged were the products of the connectedness provided by telling tales.

I have become so comfortable with the easy way storytelling bridges all my own interests, that the dynamic differences between those interests are now brought home only four times a year: when I attend the respective conferences of those disciplines (communication, law, storytelling, hypnotherapy). The rich stimulation to my own thinking at these diverse conventions fuels an urge to ask new questions and find new ways of bridging the knowledge-base of each field. I believe any research project is a living entity, a story constantly unfolding, that is richer for the contributions of many fields of study. There is a Native American lesson story called the Rule of Six. It tells us that to understand any perceivable phenomenon, you should devise at least six explanations; there are probably sixty, but if you devise six, this will remind you of the complexity of the universe, while preventing you from fixing on the first plausible explanation as the truth.

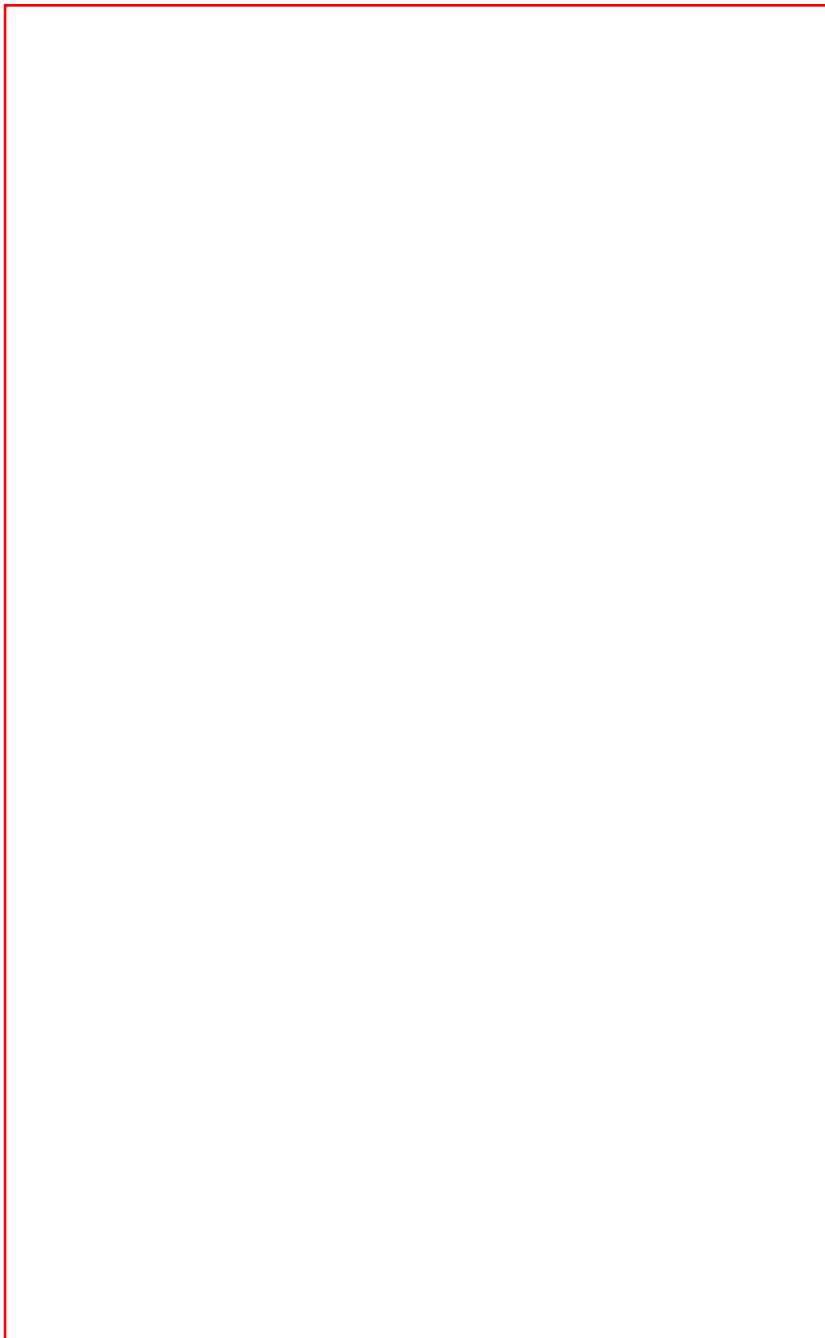
Academic fortune has visited my doorstep and unpacked its bags for a visit. A former attorney for the indigent, I now do research at a university whose mission statement includes a commitment to studies that promote social justice and seek to answer not only "what is" but "what should be" questions. An innovative activist, I now teach at a university that encourages the integration of different forms of knowledge, as well as the creative and humane use of that knowledge. While I am still trying to find the answers to life's more persistent questions, I firmly believe that storytelling can change the lives of both listeners and tellers. Might even change the world.

A Zuni kachina emerged from the underworld. Attached to his back was a being from an alien world. There they were, back-to-back, facing in opposite directions. The alien couldn't see the world of the Zuni and so, of course, he didn't understand it. Yet they were attached. But still he had hope. For there was always the possibility that the Zuni would learn to turn around, and then each could learn who the other is, and what the other might become.¹

I offer here a tip of the hat to all scholars who work from their hearts as well as their heads, whose doors and windows are always open, and who tell their own stories. Insert a low bow approximately here to the thousands of people (teachers, librarians, ministers, lawyers, therapists, doctors, nurses, and full-time tellers) who have made storytelling an integral part of their lives and work.

1. Ruth Stotter (1994). *About Story:- Writings on Stories and Storytelling* 1980-1984. Stotter Press, Stinson Beach, CA.

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Asked to write about how I became interested in social justice research, I realized that the question had two parts for me: how I got interested in social justice and how I got interested in research. To answer these questions, I found myself thinking back to my early adolescence, and to my mother. I remember a day when I was about 12 and saw a TV news report on poverty and hunger in some 49 underdeveloped part of the world. When it was over, I flung myself across my mother's bed, crying. My mother came into the room and asked me why I was crying. I said something like "Mommy, it just isn't fair that so many people are suffering and starving, while others are rich." She comforted me by saying that we should try to do whatever we can to make the world a better place, even if we can't cure every world problem.

My mother had gone to Michigan State Normal College and had gotten a teaching credential. She married right after her graduation, and moved with my father, a chemist, to a Detroit suburb, Royal Oak.

She found herself unable to get a teaching job there since Royal Oak schools would not hire Jews. (I still have a copy of the angry letter my father wrote to the school superintendent.) Shortly thereafter, I was born, and within a year, my parents moved out to Los Angeles. Two years later, my father died, and my mother went back to teaching, first as a substitute teacher while she took graduate courses on special education and I went to preschool. From about the time I started first grade until shortly before she died when I was fifteen, my mother was a special education teacher at an elementary school in Venice, a lively, multiracial, but economically depressed area near our home in Mar Vista.

My mother taught students who had been placed in special classes for the "retarded" after taking "intelligence" tests. She would often talk about her students, many of whom she slowly discovered were **not** "retarded" but were from poor, non-English-speaking, often immigrant households and thus did not do well on English-language tests. She was able to help many students out of the "retarded track" into regular classes. I often accompanied my mother to "parent- teacher nights" at her school, and every time, some students and their parents would come up to tell me, often in broken English (mixed with Swedish or Spanish), how much they liked my mother and how much she had helped them. I saw a similarity between many of these parents and my grandparents, who had been driven, by pogroms and prejudice, to emigrate from Latvia to the United States during the great wave of Eastern European immigration in the early decades of the 20th century.

I always felt proud of my mother for having helped so many students to succeed. From her, her students, and her students' families, I learned about the importance of education and about the difference a caring and thoughtful teacher could make to people's lives. I also saw how my mother's own educational research-both text-based and experimental-helped her to help her students. Even though I sometimes considered other careers, I think I always knew that I, too, wanted to be a teacher.

I suppose a lot of children become more socially and politically conscious as they become adolescents; this was especially true for those of us whose adolescence began with JFK's assassination and the period of national self-analysis and self- doubt it ushered in. In my racially and socioeconomically diverse junior high school on the edge of Venice, I saw how cliques, gangs, and stereotypes formed among the students, often on racial and/or class lines. I sometimes caught myself accepting these stereotypes and prejudices, which I then struggled against.

In junior high, I read and was inspired by John Howard Griffin's book *Black Like Me*, about his quest to understand how it might feel to be a "Minority" in the racially divided U.S. by "becoming" (albeit temporarily, artificially, and voluntarily) "black." Some of the same racial tensions and racism had also been illuminated for me by one of my favorite novels (and films) at that time, *To Kill a Mockingbird*. When I encountered works like these, I tried to understand how it must feel to be a person of color in a racist society. Even in elementary school, I had some sense of what it was like to be outside the ethnic/racial and economic norms, as a dark-haired, dark-eyed, Jewish child among blond-haired and blue- eyed WASPS; as almost the only child who had to answer "and what does your father do?" with "I don't have a father" or "My father's dead;" and who had a single working mother surviving (barely) on a public school teacher's salary.

Although my awareness of racial problems in the U.S. had increased, I was nonetheless stunned and

horrified when I learned, in my 7th grade social studies class, about apartheid when we studied South Africa (where I knew I had some relatives with whom my grandmother corresponded). I decided to write a research paper on the system of apartheid and its effects. My paper was a highly critical analysis and impassioned denunciation of apartheid; as I recall, my teacher praised it but thought the paper should have been more objective. It was probably the first school project I had really cared deeply about.

In the eighth grade, my best friend Karen and I decided to do our required research project on the John Birch Society, the right-wing "Patriotic" organization. We read whatever we could find on the organization, and actually tried to infiltrate it. I can't remember now whether we actually ever went to a meeting, but we gave our report and wrote our papers to show that the Birch Society was a threat to democracy and racial harmony in the U.S.

My awareness of social problems was heightened when, in the summer of 1965, a major race-related riot broke out in Watts, a part of Los Angeles that at that time I had never visited. I found that I was much more sympathetic towards the rioters than were many of my peers or the adults I knew; I could understand some of the rioters' rage and frustration, given the poverty and lack of opportunity in places like Watts even after more than a decade of the Civil Rights movement. Wanting to do something, I decided to participate in a new tutoring program run by the EON (Economic Opportunity Program) in Venice. My tutee, Tisa, was a young African-American girl who lived in the poorest part of Venice and needed help with her reading and writing skills. We worked together for about a year, either at the library or at her house, where I would often chat with her mother and sisters, sometimes about race and recent events. I found the tutoring and talk very rewarding.

So I cared about social problems and I had written some rudimentary research papers on them for school. Surprisingly, it was my 10th grade honors biology teacher who really taught me how to write a clear and well-organized paper. She taught us about the research process and about the conventions of research papers. She had us all do experiments of our own choosing that would be enriched by actual literature reviews. The Surgeon General had recently announced that smoking caused cancer, and I blamed my mother's now-metastasizing breast cancer on her years of smoking, so I decided to do a lab experiment trying to give mice cancer by painting tar from my mother's cigarette filters on their shaved skin. (Having also refused to dissect a frog at the price of having to clean out rat cages, and rapidly growing very fond of these mice, I actually hoped the experiment would fail.) My teacher took us on a field trip to one of the libraries at nearby UCIA, and showed us how to find journal articles. Although they were sometimes incomprehensible, I remember my excitement and feeling of accomplishment when I did understand at least parts of the articles. My mice did not develop cancer (fortunately for them), so I decided to write my paper as a meta-analysis of my experimental process and its flaws (and made the point-well accepted by researchers later-that cancer was not just one disease with one cause).

My high school years occurred during a time of major social and cultural change. Like many other high school students in the 1960s, I started getting involved in the anti-war movement and going to demonstrations. During my senior year, I was in an honors program that allowed me to take regular college courses at UCLA for part of each school day. Particularly memorable was an American History class taught by Charles Hamilton, co-author, with Stokely Carmichael (as he was then called), of a book

on the Black Power Movement; he focused the class on issues of race and racism.

Having had my political consciousness raised, I decided, when it came time to go to College, that only university I would apply for and attend was U.C. Berkeley (famous for student activism, and near the then-enticing world of Haight- Ashbury). In my freshman year, I took a sociology course on racial stratification in the U.S., in which we read books like Tally@ Corner and Eldridge Cleaver's Soul on Ice. Long before the recent 'autobiographical turn" in scholarly writing in many humanities and social sciences disciplines, I wrote a term paper for this class in which I used texts like Cleaver's to analyze a horrifying experience in which a white friend and I were picked up hitchhiking and she was raped (while I talked my way out of being raped) by two African-American men who told us that since hippies like us believed in free love, they could not understand why we objected to having sex with them. As I had found before, writing could be a way to understand experience; in this case, it was also part of the healing process.

Although most of my courses at Berkeley were giant lecture classes and I had to camp on campus overnight in order to register, I did manage to take some wonderful classes, including one on Native American literature with N. Scott Momaday and one on Southeast Asian literature (which wound up being totally reconceived in mid-quarter, after major student protests against the U.S. invasion of Cambodia, as a student-led course on Southeast Asian politics). Still, after my freshman year, I decided that I wanted to attend a smaller school in which I might actually get to know my professors, where always-unavailable prerequisites did not keep me from taking courses I really wanted, where undergraduates were really valued. Having been a humanities major at Berkeley, I transferred to U.C. Santa Barbara for a year as a religious studies major, and then to small, progressive, residential Goddard College in Vermont, where there were no majors and we got narrative evaluations rather than grades. I became interested in writing, particularly poetry, and took courses in Chinese philosophy, Zen and existentialism, Finnegans Wake (offered every trimester), and French symbolist poetry. Mean- while, I was becoming much more aware of gender issues, in part because of my own experiences as a woman in academe and also because of what I was realizing was the androcentrism-the focus on (usually white) male thinkers and writers- in most of the courses I had taken at all four universities.

After completing my B.A., I took a year or so off to work and pay back student loans. My job at the Jewish Community Relations Council in San Francisco made me more aware of issues of anti-Semitism and more familiar with the Holocaust (which I had barely studied in school), as I worked on a new Holocaust guide we were distributing to local schools. But I knew I wanted to go on to graduate school. Since I couldn't decide between philosophy, religious studies, and literature, I applied to interdisciplinary graduate programs, and was happy to be accepted for the M.A. program called "General Studies in the Humanities' at the University of Chicago. I was interested then in the "big questions': "What is the meaning of life? How do we know what we know? What is reality? Mat is truth?" I discovered literary and critical theory, which speculated about such big questions and brought together many of my intellectual interests. Although my academic work did not seem clearly connected to social and political concerns, I was quite interested in issues of racial and gender justice in my life outside of academe. Living in a mostly African-American neighborhood on the South Side of Chicago gave some of these issues real immediacy.

After my MA. from Chicago, and more time out to work (at an academic research institute at U.C. Berkeley) and pay back more loans, I decided to get a Ph.D. in English in hopes of some day becoming a professor. Wanting an inter- disciplinary and flexible program-as well as a teaching assistantship to pay for my education-I decided to go to SUN-Y at Buffalo, whose English department was one of the strongest in the country, especially in literary/critical theory.

As soon as I began to teach for the first time-as a "teaching assistant" but with sole responsibility for all aspects of my courses-at Buffalo, I realized both how much I liked teaching and how much influence a teacher could have not only on the academic skills and knowledge of students but also on their views of the world and of themselves. (Sometimes now, after a difficult day of teaching, I think such a belief is overly optimistic, but I still can't give it up.) Like many universities then, Buffalo threw its TA.'s into the composition classroom with only a short orientation program to prepare us. Our first day as students there was also our first day as teachers. We did all take a teaching practicum during our first year, and there I began to read work on composition theory and on pedagogy as well as discuss day-to-day classroom issues with my peers and teacher. Like many of my peers, I thought of teaching writing as one way to encourage students to think critically about their lives and world and to encourage them (even if only subtly) to try to make the world a better place.

During my four years of teaching at Buffalo, I felt as though my interests in social justice were being served much more in the classroom than in my own reading and research, which focused on literature and on literary theory - even though I could articulate how even my most theoretical interests in language and epistemology were *somehow* connected to "real-life" issues. I was teaching my students reading, writing, and thinking skills that they would need in all aspects of their lives; meanwhile, I was finishing a dissertation on the rhetoric of prefaces to novels, from *Don Quixote* to *Lolita*.

My first full-time teaching job was at Youngstown State University, an open-admission university in a dying steel town. Some of my students were men laid off from the steel mills; for them, and for the returning women students who had not been able to go to college before they had their families, education was a means to restore or gain economic security, although many of them also discovered a genuine interest in literature and the aesthetic, social, political, ethical issues it raises. Not all our more traditional undergraduates were as eager to learn as most of these "non-traditional" adult students, whom I particularly enjoyed having in classes. Although the job was tenure-track, the teaching load was heavy and the town depressing, and I missed California, so I accepted a non-tenure-track position in UCLA's Writing Program. There I continued to believe that teaching students to write, read, and think-about texts, about life, about society-was my most important "social justice" mission. I also continued my literary and theoretical research, and in an effort to connect my research and teaching, read more widely in composition theory and in pedagogical theory; I was especially excited to discover new work by feminist theorists as well as by "classic writers" on liberatory pedagogy, like Paolo Freire; my reading reinforced my sense that teaching could be a way to contribute to a more just and peaceful world.

Happy at UCLA but wanting a tenure-track position more connected to my primary areas of training and interest-literary/critical theory and 20th century literature-I applied for a position in literary theory in the

Santa Clara University (SCU) Department of English. Since I was not Catholic, and since I had once had an on-campus interview at another Jesuit college at which I was told "my, my, you're remarkably logical for a woman," I had some concerns about my "fit" with SCU (which, even though I was an almost-native Californian I had never heard of before then). But after meeting colleagues, students, and administrators, reading and hearing about the strong social justice orientation, and seeing the beautiful campus, I felt that I would be right at home here. I have been teaching at SCU since 1987, and have indeed found a wonderful sense of community and shared values. Even my occasional experiences of feeling like a minority, or like the "other," as a Jew at a Jesuit university, have, I think, made me more aware of the situation of other "others" in society.

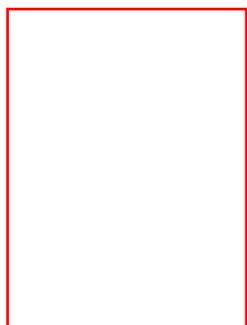
I still think of my teaching as making more direct contributions to social justice than my research, and my teaching has in many ways led my research more into social justice issues. A number of years ago, two of my students in an upper-division course on contemporary critical theory became interested in the work of the French psychoanalytic feminist theorist Julia Kristeva, and so I read more of her work in order to help them with their term papers. I wound up publishing two essays on Kristeva's work on psychoanalysis, gender, and ethics. My long-time academic and personal interests in issues of both gender and racial (in)equality were linked when I decided to develop a new course on feminist theory. Diane Jonte-Pace (Religious Studies) and I undertook a collaborative curriculum development project, thanks to an Irvine Grant, on "integrating diversity into the women's studies curriculum"; we focused on work by women of color in feminist theology and in feminist theory. A couple of years later, I was a leader of the summer Curriculum Integration Workshop for what was then the Women's Studies Program (now the Program for the Study of Women and Gender), helping colleagues learn more about feminist theory and integrate more work by and about women (including women of color) into existing courses or develop new Women's Studies courses.

In the Faculty Critical Theory Reading Group, which I founded in 1988 and have been co-directing with Professor Jonte-Pace for many years, we have sometimes read recent theoretical work dealing with issues of gender, race, and/or other political and cultural issues. One contemporary theorist I had read on my own and then suggested we read for the Theory Group (and later for the Ethics Center's Racism Study Group, which started several years ago and in which I occasionally participate) was bell hooks, a prolific African-American feminist theorist and cultural critic who, has written more than 20 books now.

I found bell hooks's critical analyses of white supremacist culture, consumerism, and the politics of feminism very powerful; they have often made me see films, videos, and cultural phenomena in new ways. A few years ago I realized that, although hooks was beginning to be mentioned frequently in feminist scholarship, and had even begun to be visible in public discussions of race that had been dominated by white and black male scholars, no one had yet published an article on her work. I wound up reading just about everything she had written, and then published an essay on the implications of her work for future discussions of feminism and postmodernism, and the need for these to keep race as well as gender in the foreground. Her work has made me much more aware of what I call the "blancocentrism"--or normative whiteness--of much scholarly work and most curricula. I had been noticing for decades how often women writers and scholars were marginalized in scholarly work (and courses designed) by men; after starting to read hooks and other women writers of color, I saw that their work was also often marginalized by white scholars.

My current research focuses on the relations between feminism, postmodernism, ethics, and politics. My interests in social justice, race, gender, and ethics (which I see as intimately related) have been shaping and becoming more visible in my teaching over the years-and vice versa. Literary and theoretical work by white women and writers of color figures prominently in many of my courses. Even when I teach courses or periods in which there is little such work (e.g., in the classical period), my students and I often discuss views of race, ethnicity, social status, and gender as these are shaped by and also shape their historical and cultural moments. Sometimes my students or new anthologies I choose for courses have brought new writers to my attention that I later include in another course. And some of these writers and the secondary literature on them work their way into my research. In my composition courses, I have chosen anthologies that address issues of multiculturalism, diversity, gender, American identity, and cultural politics that are especially important as we begin a new millennium.

Although, like most faculty teaching undergraduates in the College of Arts and Sciences, I rarely get to teach courses directly related to my research interests, I still find that my teaching shapes my research and vice versa. My experiences, colleagues, and students here have enabled me to forge a stronger link between my teaching and my research than I had before coming to SCU. I do occasionally remind myself that most of my scholarly work, like most other scholars'----even if on ethics, politics, race, or gender-will not in itself change the world. After all, how many, and what kinds of-people read scholarly books and articles? (In optimistic moments, I hope that perhaps some of my scholarship may affect how other scholars and teachers think about some of these issues and thus teach about them.) Even teaching that tries to help students become more socially conscious, more self-aware, more empathetic, more compassionate, and wiser may not always succeed, and even if it does, it may have only indirect effects, the results of which faculty may rarely see. Yet, as with many things, there can be a cumulative effect of social-justice-oriented teaching and research, even in humanities fields that do not readily or obviously lend themselves to direct social or political "application." Like Plato who thought literature was so powerful that he wanted to ban poets from his ideal republic, I believe literature can have significant effects on its readers- aesthetic, affective, intellectual, ethical. Like poets from Horace to Sir Philip Sidney, I believe literature can instruct and improve its readers as well as delight them. Reading, teaching, talking, and writing about literature and language can provide new ways of seeing, feeling, imagining, and thinking. I hope that in my teaching as well as my research I am contributing a little toward making the world a better-more just, humane, loving, peaceful-place. I hope my mother would be proud of me as I still am of her.



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ONE

There are two images that I hold close to my heart. They are painful reminders of what is most important to me. In one, a somber man, a local guide we have hired, most likely in his 50s, although he appears to be in his 70s, walks a step in front of me on a long, dusty road in rural Guatemala. As we pass a small hut to the side of the road, he hesitates, reading with obvious wonder a small sign that advertises fresh cow's milk for sale by the glass. The straight-from-the-cow, warm milk offered in a cup used again and again is entirely unappealing to me, but I buy the man a glass of milk, amazed at the depth of his desire, and watch as he drinks it with conspicuous delight. How can it be that something so basic and so available to me, so within my easy reach, is precious to this man?

In the second image, I am spoonfeeding a mash of beans and rice to a young Haitian child who sits in one crib among twenty or so others in the stark, hot room of a Sisters of Charity home for abandoned children. The child may be two or three, but he is the size of my co-worker's six-month-old daughter. This meal will be the only meal of the day, and the child I am feeding eats quickly until the bowl I am holding is empty. He does not cry when I show him the empty bowl, although some of the children in the room are crying, and those that are worse off have shown no interest in eating. How could it be that the bowl is empty and there is nothing more to feed these children?

Complacency is a far more dangerous attitude than outrage. —Naomi Littlebear

I clearly remember sitting in the Faith, Justice, and Poverty course I took as a sophomore at Santa Clara, scribbling in my notebook, not class notes, but “this is painful, this hurts, why does this hurt?” I am not sure what we were discussing in class at the time, but I know that many of the things I learned in that course shook the foundations of everything I believed. During that quarter, one of my most striking encounters with truth came from reading the work of Frances Moore Lappé and Joseph Collins. Suddenly it became stunningly clear to me that people are hungry, not because there is not enough food in the world, but because of unjust economic and political arrangements designed by human beings; that there are not too many mouths to feed, but that redistribution of just a small fraction of the world's food supply would make a healthy diet available to every person on our planet.

I do not remember being told or taught that people were hungry because there was not enough food in the world. Most likely I had just assumed that if people were starving, scarcity was the culprit. But the knowledge that there was an abundance of food in our world, yet a major portion of the world's

population was chronically malnourished, hit me hard, and changed my view of the world in a fundamental way. I feel blessed, despite the pain, to have been outraged by the knowledge in a way that would stick with me to this day. This one simple fact had enormous ramifications. If there is an abundance of food in the world, God provides for His people. If there is an abundance of food in the world, and there are some who go hungry, human individuals and societies have failed. Human institutions, our U.S. government, U.S. corporations, and I bear responsibility for the injustice of chronic hunger.

I am only one but still I am one. I cannot do everything but still I can do something; and because I cannot do everything let me not refuse to do the something that I can do. —Edward Everett Hale

Hunger is obviously not the only injustice in this world. I will not even argue that it is the worst form or most intolerable kind of injustice. But to me its presence represents a fundamental human failing. The knowledge that human failure is the cause of so much human suffering combined with other insights to bring me to a very different understanding of faith and action. One of these disquieting, challenging insights was that prayer does not change things. Prayer changes people and people change things. Truths like these hemmed me in, pressed me against the wall, required me to make life changes and to consider social justice in everyday choices. As a member of the human community that created the injustice, as a member of the human community with the power to eradicate it, as a human being with so much more than enough, I clearly had a responsibility. The choice was not between acting and not acting. We all take action every day through what we choose to spend time on, what we buy, what we speak about, the work we choose, what we teach, whom we relate to, and what we seek to learn. The choice then was how to act in a way that promoted justice, compassion, love, and peace.

In the classes that I teach at University of California, Davis, I often have students draw mind maps. They are chaotic diagrams of concepts connected by lines and arrows. It is always a new experience to see drawn before me the ways in which injustice anywhere, in the form of poverty, hunger, discrimination, violence, in whatever form, hurts not only its immediate victims, but people miles, borders, social classes, worlds removed. And neither the oppressors nor the missionaries and saviors are immune. (I have recently had a very personal experience of injustice that has served as a not so gentle reminder that I am not so different from anyone I have tried to serve or “help.”) In college I discovered that our human community is plagued by tremendous suffering due to human imposed inequality. More recently, I have realized that the world is not divided neatly into the haves and have nots, those privileged enough to serve and the served, those who work for justice and those who suffer injustice. We all have some and

have not something else, and we all have the opportunity to serve and be served. We all suffer from every injustice. Sometimes I am the one in need of compassion.

After graduating from Santa Clara seven years ago I am now in graduate school studying to earn my Ph.D. in political science. I love graduate school and feel uncommonly blessed to know that I am still motivated by a concern for social justice. Nevertheless, it has been somewhat discouraging to discover that as an academic I must attack huge questions of justice indirectly, in the tiniest of bites, contributing, if I am lucky, very minute pieces to an enormous puzzle. Currently I am studying political violence and war. But I do not get to ask “how can we prevent war?” but some vague derivation of that question three or four layers removed and scaled down to a “focused research question” answerable with real, available data. And, of course, the more I study, the more complicated issues become. The more complicated issues become, the more difficult it is to take a moral stance and the more difficult it is to teach the “answers” to undergraduate students.

More recently, I have realized that the world is not divided neatly into the haves and have nots, those privileged enough to serve and the served, those who work for justice and those who suffer injustice. We all have some and have not something else, and we all have the opportunity to serve and be served. We all suffer from every injustice. Sometimes I am the one in need of compassion.

It would be easy to rationalize taking a little sabbatical from an active struggle for justice. In order to learn new information and conduct academically sound research, I must let go of some biases about the causes of poverty, hunger, oppression, and violence. In order to procure all-important letters of recommendation, publish articles, and secure an academic appointment, I must study what is of interest to my professors and what are considered legitimate, timely questions within the field. Then I can teach others about injustice. Then I can study and publish in the interest of justice. Then I can speak up about injustice and be heard.

While there is some validity in this line of thinking, I have found that by acknowledging my biases, I can allow them to be challenged by new information. And within the constraints imposed by a desire to succeed in academia, I have considerable latitude to allow my convictions to shape what I choose to study. I remain thankful for the many opportunities I have had to witness, experience, and learn about injustice in our human community. Throughout my academic career, I hope to continually find new ways to bring that awareness to my research, teaching, and public service.

by Patricia L. Sullivan '93



Learning to appreciate the world through this lens took some time. I am the product of a Jesuit high school, Colegio San Ignacio in Puerto Rico, and a Jesuit college, Georgetown University, and let's see, how many years times fifty-two weeks makes.... a lot of Sunday Jesuit sermons (many penned by the former academic vice-president of Santa Clara, Father Charles Beirne). So I feel comfortable in thinking that Jesuit education gave me, among other things, a vision of a just society, and a desire to contribute to its realization. There was a lot of inculcation in Jesuit education, and a little bit of incantation, but the learning mostly happened through personal example

in tiny, powerful incidents. One that sticks in my mind is a rainy afternoon in eighth grade, and involves le père Ferrand, our dreaded French teacher. I stood outside the classroom, doing what any twelve-year-old might be doing, slashing a broad-leafed tropical plant with a stick, very methodically ripping it to shreds. Père Ferrand came walking along. We dreaded him because in the classroom, he only spoke French, which none of us knew. (One story that circulates involves him repeatedly shouting, the first day of class, for a young student to Coupe l'appareil!, or "Turn off the projector!," which, to our Spanish-speaking

ears sounded awfully like Escupe la pared!, or "Spit on the wall!") Well, Father Ferrand came walking along, and as he passed me he stopped, looked, and commented in English: "Don't you know Mr. Kevane, that's not very nice. Plants have feelings, too." I never slashed a plant again.

My father is an accountant, and when we moved to Puerto Rico he was a partner in Arthur Anderson, so we were quite well-off by local standards. I never felt privileged; after my father left Arthur Anderson to set up his own practice we were always one step away from bankruptcy (according to him!), and eight

brothers and sisters competing for my mother's affection left little time for smugness. At San Ignacio we had weekly community service. We took the bus down to public schools, in the caserios, where we tutored kids for two or three hours. That was probably my first realization of what I take to be a primary truth, that people are basically the same. Until then my relationship with kids from the caserios was one of fear. They were the kids who stole your bikes, who stole your BB gun, who punched you as you walked past; they were tough. Tutoring made me realize very quickly that they were also incredibly vulnerable, and nice, and cheerful.

So my moral education went from plants, to neighbors, and finally to foreigners. The last bit I owe to Leslie (my wife, and a faculty member in the environmental studies program and political science department at SCU). She studied Arabic at Georgetown, and we met at the end of my senior year, just before she flew to Cairo for an internship with Catholic Relief Services. I joined her over the summer, and while we were in Egypt we dreamed and talked about the Sudan, by many accounts and measures among the poorest and least developed countries in the world. (Here I confess that while my moral sense of justice was evolving, it remained abstract.)

After we returned from Cairo, a famine broke out in war-torn Ethiopia in 1984. Refugees walked across the mountains into the Sudan, thousands every day. C.A.R.E., the relief agency, was desperate for Arabic-speaking volunteers to work in the camps. In a few months Leslie was on a plane to Khartoum. I was lucky enough to have read the bulletin board outside the economics department at Berkeley where I was a first-year graduate student; there, one day, I spotted an announcement by another development agency, PLAN International, offering a graduate student fellowship to do research at their field site in Sudan. There was my ticket, and within a month I joined Leslie.

In Sudan, I joined a team of Sudanese who worked for the development agency, and we lived together in group houses in the villages, shared meals and dishes, and very long rides across the savanna to and from town each week. PLAN operated a great establishment if you were an educated young Sudanese. At the head office in town they had thirty women translating letters from U.S. "foster" parents and Sudanese "foster" children. In each village was another young woman social worker. The guys worked out of central villages, touring the district and meeting with village leaders. Everyone earned great salaries by local standards; they were educated, funny, and working for the betterment of the country. The projects were all fantastic: starting poultry farms, bringing water and electricity to rural villages, improving schools, building community centers.

There was another face to Sudan, one that I saw when I went to visit Leslie in other regions of the country. There were the refugee camps, with several hundred thousand people living in tents. Children were emaciated, wasting away. Flies covered all the food, spreading cholera and dysentery. Camels and cows lay dead by the side of the road, the pasture insufficient to keep them alive. Even well-off PLAN workers lived in houses with dirt floors, used slop buckets for latrines, and died suddenly from preventable diseases. Their children died, too. One week I went out to visit Leslie in Kordofan, the western region of the country, where C.A.R.E. had moved her to work on another famine. The trip took thirty-six hours on the back of a lorry, in the desert sun. We drank water from ponds along the way. My stomach, and my access to health care, could probably handle the amoebas in the water. But all over

Sudan, children, who are especially susceptible to illness, die at early ages from diseases that could be prevented at low cost.

The most discomfiting thing about Sudan was the fear. The threat of arbitrary arrest was always with people, and a civil war raged in the south part of the country. Once, on my way back from Kordofan I took a bus—a covered lorry with wooden benches—and sat next to a young man who spoke a little English. He was Nuer, from one of the tribes fighting the government. (Over the decade, over two

million southerners were to die in the war and related suffering.) We, and two others on the bus, ended up sharing a small hotel room in a little town on the way to Khartoum. The Nuer man met a friend, they exchanged greetings. “Jin es sin!?” was what I heard. “Is that how you say hello in Nuer?” I asked. “Yes,” my friend said, “Yes, we say, ‘You still alive?’ when we say hello.”

So what does an economist study in a place where unexpected death and destitution are matters of everyday life? Like most economists, I focus on markets. When used under “adult supervision,” as they say, markets are the most flexible mechanisms for allocating resources and improving people’s well-being. The adult supervision, however, turns out to be crucial; markets depend on the institutional structure they are embedded in. Countries like the Sudan, or Burkina Faso, where I have also done research, have histories of violence, arbitrary rule, and instability. Colonial rule, because it lacked any local legitimacy, exacerbated the problem of legitimate market institutions. Violence and corruption remain common

methods used to appropriate private and common property. As a result, many markets perform poorly. Discrimination (ethnic and gender) is rampant. Monopoly power is exercised with impunity. Externalities, like pollution and land degradation, are common and unaccounted for. Contract enforcement itself is virtually absent. Reputations are poor guides to future behavior. In this atmosphere, people are much poorer than they need be. Moreover, through their actions (doing the best they can in the situation they face) they actually work to reinforce the same situation; where rules can be manipulated, everyone tries to do so.

My own research, and that of other academics interested in the economies of sub-Saharan Africa, tries to analyze how new rules for structuring economic transactions might emerge, and how these rules might persist. Some authors focus on external actors, like the World Bank and the International Monetary Fund. I tend to focus on local, village-level rules, and the local processes through which market rules are generated and negotiated.

My academic writing tries to win the war of ideas. Some ideas are easily defeated in argument, like the idea of self-sufficiency behind the slogan of the ruling military dictatorship in Sudan: “We will eat what we grow and wear what we make.” Fortunately, most people, including the villagers I lived with for a year, knew this was a very bad idea. “We’ll be naked,” they sighed. Still, it is amazing how many people cling to romantic notions of

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local, regional, and national self-sufficiency. Reactionary regimes tap straight into those fears of change.

Most ideas are more difficult to figure out. Many questions do not lead to straightforward answers. Should people be allowed to buy and sell land when ownership of land itself is not legitimate? Is a large-scale credit program for farmers in Kordofan really necessary, or can local moneylenders handle the need for financing? Are women in Burkina Faso oppressed, and what is the best way to relieve that oppression? Should consumers from wealthy countries boycott the products produced by people who live in repressive societies?

One way I address these questions is through the courses I teach at Santa Clara University. I offer electives in the economics MBA program on African economic development and the economics of emerging markets (for many students, it is the first chance to grapple with the complexities of political economy), and a new course next year on the economics of gender in developing countries. In my regular economics courses, like the new Introduction to Economics, I try to integrate these issues; students read, for example, the wonderful book *Poverty and Famines* by Nobel Prize-winner, Amartya Sen.

In addition to work in the classroom, for the past two years I have helped organize spring term activities on Africa, including a library exhibit about Africa put together by returning students. This year we hope to move the exhibit to Benson Center to get more visibility. I have also organized several lectures on topics such as the Rwandan genocide and the war in Sudan, including a talk by Hafsat Abiola, the daughter of the elected President of Nigeria who was imprisoned by the military for years and then died the day he was to be finally released.

Ultimately, the goal of a social scientist is to foster and contribute to informed debate by rebutting bad ideas, clarifying legitimate arguments, and suggesting novel solutions. We live in a patently unjust world, by any stretch. But how

to go from injustice to justice is not always clear. Those of us who are privileged have competing moral obligations (to our own life, to our children, families, friends, students, colleagues, etc). It may be sometimes presumptuous to act on a naive understanding of injustice. Occasionally an ill-conceived attempt to redress injustice might lead to greater injustice. I hope I convey to students an optimistic view of a world that is full of possibilities. Perhaps one day one of them will redress my most embarrassing failure.

A woman in Burkina did not believe that I was there just to study village economic activities: “Why don’t you teach us how to make better corn fritters?” The weight of hundreds of years of exploitation of African peasants was on my shoulders. Alas, corn fritters were not taught in graduate school, and the weight is still there.

“CURA PERSONALIS” *—education of the “whole” student*

Each Jesuit university has its own way of articulating its “core” Jesuit values. At Santa Clara University, our strategic vision is to educate men and women of “competence, conscience, and compassion.”¹

Traditionally, classroom teaching has focused on “competence” or, more specifically, academic excellence, by cultivating and challenging students’ intellectual selves and expecting other aspects of a student’s individuality (social, moral, aesthetic, spiritual, physical) to be developed outside the classroom.

SCU has a stellar faculty; many have worked diligently, and with great success, to develop students’ competence. I suspect fewer of us have considered how we might promote the development of the other two “C’s”—conscience and compassion—through the students’ experiences in our courses.

Yet, many of our SCU catalogs, brochures, and recruiting materials clearly emphasize educating the “whole student.” As explained in the mission statement of the Bannan Institute for Jesuit Education and Christian Values (BIJECV), “cura personalis,” the Latin phrase for “care of the person” has long been a characteristic of Jesuit education. “It recognizes the full individuality of each person, and seeks to integrate all aspects of that individuality—including the intellectual, aesthetic, moral, spiritual, affective, physical, and social.”²

Recently, many Jesuit universities, including SCU, have begun asking how we might engage the “whole student” *in the learning experience itself*. One response to this question has been to promote “active learning,” aptly described by H.D. Thoreau in *Walden*:

[Students] should not **play** life, or **study** it merely, while the community supports them at this expensive game, but earnestly **live** it from beginning to end. How could youths better learn to live than by at once trying the experiment of living?³

Indeed, many SCU faculty members have deliberately and effectively integrated their course materials with activities and course-related experiences beyond the classroom. At best, experiential learning challenges students to apply and integrate their theoretical knowledge with direct experience. A list of familiar instances of integrated education might include the many courses that creatively utilize Eastside Project placements, faculty/student collaborative research projects, practica and internships, courses that include field trips or employ a journal or other reflection exercises as a basis for class discussion or projects, and the freshman residential learning community. For integrated learning experiences to be effective, the students must have developed a sufficient knowledge base and the experiential assignments

must be carefully designed.

For example, psychology professor Patti Simone has students “give away” their newly-obtained knowledge in her upper division neuropsychology course. Teams of two students research and prepare a short presentation on the human brain and then make this presentation to a local high school class. For several years, the teams took with them a brain obtained from a local morgue to aid in the demonstration.

In sociology professor Marilyn Fernandez’ demography course on population and resources, students apply the methodology skills they are developing by researching and writing their own family histories. In the final paper, each student analyzes his or her family history in the context of the family’s community, related experiences of individuals at the student’s Eastside Project placement, and selected demographic theories.⁴

History professor Dorothea French collaborates with students in learning to use the Internet in her seminar on technology and imperialism. The class develops a website as a teaching forum, communication center, and arena where course projects are developed, posted, and discussed.

Chemistry professor Amy Shachter, in her course on chemistry and the environment, has students first learn about a set of topics such as the SCU electric bill, who provides SCU with electrical energy, and alternative energy sources. Students then conduct environmental resource assessment (ERA) projects on, for example, the impact of the de-regulation of the electrical industry on SCU. Teams of students might also conduct their ERA projects with companies from the surrounding community. At the end of the quarter, these projects are presented at a poster session and the results are shared with the SCU Environmental Coordinating Committee in the hopes that some project recommendations could actually be implemented on the SCU campus.

In Religious Studies, Tennant Wright, S.J. teaches a course on meditation. At 8 a.m., five mornings a week, the students meet at the Mission where they meditate for 30 minutes; this is a course requirement and is in addition to the regular class meetings. The students’ experiences with different forms of meditation then inform the class discussions of the readings.

In my upper division psychology course on sleep and dreaming, students keep journals during the quarter in which they record their observations of their sleep and dreaming experiences. For the course paper, each student analyzes the patterns in his or her dreams in relation to a major theory and related empirical evidence.

These are but a few examples of the types of experiential-learning opportunities that faculty use to foster the students’ integration of their intellectual understanding of the course content with other aspects of themselves whether affective, physical, spiritual, social, moral, or aesthetic.

In an ideal learning environment, each student is given an opportunity to connect first-hand experiences with her developing knowledge base; to analyze theories in light of her own and others’ experiences in

addition to other types of evidence; to raise difficult moral and ethical questions; to appreciate complexity and ambiguity and, ultimately, to consider whether and how she might use her knowledge and skills to benefit society and the planet.⁵ Some of the most important contributions to this “integrated” learning are the lessons that students learn by observing the faculty or other mentors. As psychological studies of learning demonstrate, students also learn by example, by emulating effective role models and mentors.⁶

*“CURA PERSONALIS”
—education by a “whole” faculty*

What is often missing from discussions of “cura personalis” is how we, as a University community, recognize, welcome, and cultivate the full individuality of each **faculty member**.⁷

Beyond teaching technique, classroom exercises, or particular programs, there is the very real possibility that a rich path to the “education of a whole person” (the student) is through faculty who are willing and able to *teach* as whole persons. In the words of psychologist Mark Epstein, “[the teacher] may well have as great an impact through his *presence* as through his [lecturing/pedagogical] skills.”⁸

Take a moment now to think of one of your own teachers, from any grade, who was important to you. Recall this teacher as fully as possible. How would you describe this person? What qualities did he or she embody?

I remember Mr. Sims from my sophomore year of English in high school. Slightly disheveled, off-white shirt partially tucked in, black-rimmed glasses, thinning hair, middle-aged, round at the waist. Eyes twinkling, Mr. Sims paced briskly around the room, up and down the rows of chairs, excited about the literature we were reading (e.g., Crane’s *Red Badge of Courage*). He would take off his glasses and wave them in the air to emphasize a particular point. Mr. Sims was ever-enthusiastic; he welcomed student discussion and debate and respected students’ developing intellectual skills at the same time he challenged us to step back and evaluate our positions and beliefs. He did not coddle us. Mr. Sims exuded a love of his work and care and respect for the students. His warmth was magnetic. Mr. Sims was well prepared and knowledgeable, yes, but was also down-to-earth, joyful, and *present*. Mr. Sims taught with what Parker Palmer calls “intellectual heart.”⁹

What might it mean for each of us to teach “as whole persons”? I believe that teaching as “whole persons” means **being present** when we teach and interact with students; that excellence in teaching is as much about “being” as “knowing.” Being present means bringing all of ourselves to the moment: mind, heart, and spirit and meeting with others at the level of our common humanity. The writer Natalie Goldberg tells this story about Allen Ginsberg, who taught poetry at the Naropa Institute in Boulder, Colorado:

[Allen] often had a lot of people over in his apartment for a meal. I remember I was there once, there were eight or ten of us at the table and he was encouraging us to eat—his lover of that time had made a big pot of soup—when there was a knock at the door. It was a Jehovah’s Witness. Allen invited him in.

“Eat, eat,” he said and found him a chair and brought it over to the table. The evangelist was so stunned he did as he was told and spooned soup into his mouth. After a while, Ginsberg turned to him. “Now, what is it you came to tell me?”¹⁰

Ginsberg seamlessly drew this new person into his circle and the dining activities, without judging him or communicating any irritation at having the party interrupted. And, when the moment indicated, Ginsberg made himself available to listen with respect to what this person had to say, again without assuming that he knew what the message was to be.

I believe we *are* cultivating the Jesuit values of competence, conscience, and compassion in our classrooms any time we are fully present to our students, any time we are open to meeting them where they are. If I come to the classroom and I’m occupied with thoughts of whether Highway 17 will be closed when I drive home, or I’m thinking about how I’m going to solve a data analysis problem, I’m not in the classroom; I’m not “present.” How can we meet students where *they* are if we’re not there? If I ask a question, already knowing what answer I seek, I cut myself off from listening to the students’ experience. If I am more committed to covering a certain amount of material during class than I am to checking in with students regarding their understanding, I am sacrificing the present learning opportunity to meeting a standard. This is not to say that I believe it is necessary to spend the entire class time in “discussion,” but it is to suggest that presence includes opening ourselves up to the students’ experiences, challenges, frustration, and epiphanies.

Certainly, we may sometimes find it difficult to be wholly present in the classroom. Even on a Jesuit campus such as SCU, the demands on busy faculty (and administrators, staff, and students, for that matter) are such that we are valued primarily for what we “do” (teaching, scholarship, service, advising). The academic calendar is layered with committee meetings, special events, workshops, outreach, and other programs, colloquia, conferences, student club and society events, and collegial gatherings. The multiple and complex roles we occupy, both within the University and in our home communities, and the rapid-fire pace of the academic year create an environment that seems to encourage, reward, even demand workaholicism more than the reflection, contemplation, silence, and solitude which are the necessary companions of present-centered awareness (“mindfulness”).

Most spiritual and religious traditions acknowledge the importance of silence, solitude, and present-centered awareness as sources of refreshment, rejuvenation, connection with humanity, and the transcendent. As Mark Epstein notes, “awareness itself [can be] healing.”¹¹

This same emphasis is clear in the *Spiritual Exercises* of St. Ignatius of Loyola, the founder of the Jesuit order.¹² The Ignatian *Spiritual Exercises*, typically undertaken in a 30-day silent retreat, also emphasize solitude, contemplation, imagination, present-centered awareness and discernment as methods for seeking and finding God’s presence in all things. (Indeed, **how do we “seek and find God in all things” if we’re not paying attention?**)

Ignatius himself is often described as a “contemplative in action.”¹³ Ignatius was fully engaged with the

world, but the exuberant presence that he brought to his work grew from the daily prayer and reflection that attuned him to God's presence. As Dan Germann, S.J., explains: "One element that figures strongly into Ignatius' view is the divine presence, whether this is named God, Father, Jesus, Spirit, or whatever. A person, in Ignatius' view, who is seeking to live as a contemplative in action is thus always living in that presence, collaborating in the unfolding reign of God."¹⁴ Following Ignatius, Jesuits put great emphasis on the daily 'examen' or period of mindfulness when they review the day and reflect on how or where they experienced God's presence and where they might have missed this opportunity.

Our Western culture values "action" over "contemplation." Most of the voices we hear are saying "buy more," "do more," "be more." Even at a Jesuit university such as SCU, where we are involved in ongoing conversation about how best to cultivate and nourish Ignatian values in education, the emphasis is clearly on action and outcomes.

Yet, if we, the faculty, are distracted, over-committed, exhausted, sleep-deprived, tense, anxious, stressed (too much to do, too little time), how "integrated" are the persons we take into the classroom? How can we possibly be *present* to our students? Are we *capable* of being faculty who come prepared, are we enthusiastic/passionate about our subject matter, do we "engage" with the class, invite the students to join us in the discovery process, meet students "where they are," care about the material, the students, and ourselves as teacher/scholars?

As Zen teacher Cheri Huber says, "it's not *what* we do but *how* we do it that's important."¹⁵

“What they (different religious leaders) taught was their way of life. It did not end at the end of a work day. Their work was integrated with everything they did. And what we learned most from them was **who they were as people**, and that each one had a path—Judaism, Christianity, Hinduism—to refine who they were.”¹⁶

How might we make it possible to be more "present" in our classrooms? How do we rise to the challenge of remaining engaged in the "doing" in such a way that the doing is actually enhanced by the "being"? Perhaps by practicing compassion towards ourselves; by balancing action with contemplation; by cultivating our own interior lives. By taking time to regenerate *before* we feel wrung out. By slowing down. By inserting moments of deep breathing into our day. By scheduling time for reflection, exercise, and solitude into our busy days. By doing one thing at a time. By taking care of ourselves and being kind to ourselves. By listening more often, especially to our hearts.

The recent explosion of popular interest in retreats, meditation, and simplifying one's life suggests that many people feel estranged from their interior selves and crave time for silence and reflection. Giving ourselves permission to spend time in silence and solitude, to listen to our interior selves, without making assumptions or judgments as we listen, may allow us to listen more openly to our students, colleagues, and family members. When "being" precedes "doing," we have the opportunity to discover our individual talents and to direct our energies towards activities and projects that best match these talents, rather than trying to do it all.

CONCLUSION

At its best, our teaching is a way of giving away the gifts of our scholarly “contemplation,” particularly when we share ways that our life experiences enliven our scholarship and teaching, when we bring “intellectual heart” into the classroom. On my morning walk some weeks ago, I noticed a monarch butterfly on the road; its wings were parted and its legs curled up beneath it. It didn’t look dead, exactly, but I walked past it, thinking “how sad...” Then I recalled the condition of “torpor” that many insects, birds, and small mammals experience when it is cold out; their body temperatures drop and they become immobilized (to preserve precious energy) until the temperature warms up. I thought, perhaps the monarch is experiencing torpor, so I walked back, picked it up gently and moved it off the road into the leaves. When I came back down the road on my return, the butterfly was gone; whether blown away by a passing car, eaten by a bird, or flown off after warming up, I’ll never know. I only know that I followed my heart and did my best to help it overcome its torpor because I was present enough to notice its plight. Being present moved me to perform this small act of compassion in the same way that all of us are naturally more compassionate towards others—our students, our colleagues, our neighbors and family—when we ourselves are more centered and aware. The “cura personalis” begins with the care of our own selves. As scholars and teachers in the tradition of St. Ignatius, we draw upon many levels of knowledge, continuously seeking for ourselves and others “the education of the whole person.”

Of the many ways life can be perceived, interpreted, and understood, there are two toward which most of our attention is directed. There is the **knowledge of our senses**, which reveal the undulations of a garter snake, the aroma of an approaching storm, the chill of December under our collars. There is also the **knowledge of science**, which informs us of cells, virus, and quantum particles, imperceptible to our naked senses. Goethe, poet, dramatist, and advocate for a holistic scientific practice, stressed that neither of these ways of knowing should operate in isolation. As we must call upon both intuition and logic in finding our way in the world, so we must also call upon directly and obliquely perceived phenomena in order to understand our experiences.... In this union of science and the senses, a less recognized way of knowing comes into play: the knowledge of the heart.¹⁷

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Notes

- 1 Strategic vision statement of Santa Clara University’s Strategic Plan (1998).
- 2 Mission statement of the Bannan Institute for Jesuit Education and Christian Values (BIJECV) (1997).
- 3 Henry David Thoreau. (1992) (originally published 1906). *Walden* (“Economy”). Boston, MA: Shambhala Classics.
- 4 Quote from Dr. M. Fernandez’ course guidelines for the term project in Sociology 138.
- 5 Santa Clara University has a specific operational definition of “integrated learning,” as stated in Basic

Principle #4 of the SCU Strategic Plan (1998): “Create a learning environment that integrates rigorous inquiry, creative imagination, reflective engagement with society, and a commitment to fashioning a more humane and just world.”

6 See, for example, the work of Albert Bandura on observational learning: Bandura, A. (1977). *Social Learning Theory*. Englewood Cliffs, NJ: Prentice-Hall; Bandura, A. (1986). *Social Foundations of Thought and Action: A Social-Cognitive Theory*. Englewood Cliffs, NJ: Prentice-Hall.

7 I acknowledge the importance of engaging in a parallel discussion with administrators and staff.

8 Mark Epstein, M.D. (1995). *Thoughts Without a Thinker*. New York: Basic Books. (p. 186)

9 Parker Palmer. (1997). “The heart of a teacher: Identity and integrity in teaching.” *Change*, November/December, pp. 15-21.

10 Natalie Goldberg. (1993). *Long Quiet Highway: Waking Up In America*. New York: Bantam Books. (p. 83)

11 Mark Epstein, M.D. (1995). *Thoughts Without a Thinker*. New York: Basic Books. (p. 76)

12 David L. Fleming, S. J. (Translator) (1978). *The Spiritual Exercises of Saint Ignatius: A Literal Translation and Contemporary Reading*. St. Louis, Missouri: The Institute of Jesuit Resources.

13 Jacqueline Bergan and Marie Schwan. (1991). *Praying with Ignatius of Loyola*. Winona, Minn: Saint Mary’s Press. (pp. 24-27).

14 Dan Germann, S. J. Personal communication (October, 1998).

15 Cheri Huber. (1998). *How You Do Anything Is How You Do Everything: A Workbook*. Murphy’s, CA: Keep It Simple Books.

16 Natalie Goldberg. (1993). *Long Quiet Highway: Waking Up In America*. New York: Bantam Books. (p. 67)

17 Amanda Gardner. (1997). Editor’s introduction to the special section “Closely Observed.” *Orion Magazine*, Vol. 16(4), p. 15.

Acknowledgments:

Preparation of this article was supported by a grant from the Bannan Institute for Jesuit Education and Christian Values. Some of the ideas discussed in this paper were first presented at Loyola Marymount University in February 1998 as part of an invited Lenten Lecture titled “How do we cultivate Jesuit values in the classroom?”

I am grateful to Diane Dreher, Jerry Burger, Dan Germann, and Andre Delbecq for helpful comments on an earlier version of this article.

Teaching Compassion Philosophically

Santa Clara University cites as a goal of education the development of people of “competence, conscience, and compassion.” In this essay I shall explore the issue of teaching compassion. I shall ask whether the development of compassionate people is an appropriate goal for a university; whether, and how, compassion can be taught; and what philosophy can contribute to the teaching of compassion.

SHOULD THE UNIVERSITY ATTEMPT TO TEACH COMPASSION?

It could be argued that the University should not attempt to teach compassion. First, it might be objected that the business of the University is the discovery and transmission of knowledge. Compassion, on the other hand, is a value, and values are not matters of knowledge, but of opinion. Knowledge is objective and impersonal, whereas values are subjective and personal. The University, as an institution devoted to knowledge, ought to be neutral about questions of value.

A second, related objection is that the methods of teaching appropriate to the University are not the methods by which compassion can be taught. Knowledge is acquired and defended by rational means. Values, on the other hand, arise from emotions (which cannot be taught at all) and are shaped by habituation and persuasion, which are not rational methods. Habituation and persuasion are not the business of the University.

THE RATIONALITY OF VALUE AND THE TEACHING OF ETHICS

In defending the teaching of compassion, I shall develop an account of compassion from which it can be seen that these objections make a certain amount of sense. On the view I shall sketch, there is an emotional element in compassion that can only be shaped by training. I hope to show that this is not the whole story, however, but that compassion also has a rational aspect, which can be studied philosophically. At present, let me merely note that most philosophers would reject the distinction between knowledge and value on which the above objections are based. Most philosophers believe that value can be studied rationally and objectively, using methods appropriate to the university and to the discipline. Philosophical ethics is the rational study of moral value. Few philosophers believe that the outcome of rational inquiry into questions of value is entirely negative; few philosophers, that is, are moral skeptics. Most philosophers believe that some values can be shown to be superior, on rational grounds, to others.

Consider the values of human dignity and equality. These are values that are incompatible with the ethnic hatred and violence that are reported almost daily in the news. They are, however, values almost universally agreed to, and advocated by, teachers of ethics. Contemporary moral philosophers believe

that the values of human dignity and equality can be shown on rational grounds to be superior to the values that lie at the basis of class and ethnic conflict. The arguments that provide the basis for this conclusion have largely been developed within the last two and a half centuries of Western moral and political philosophy. The widespread acceptance of these values among moral philosophers is due to their rational superiority to the competing values of privilege and prejudice, values that are all too common in the world today, but lack rational defenders, and for good reason. They have been shown to be rationally indefensible.

My own lifetime has produced at least one clear instance of conceptual change in this respect. In my youth it was not uncommon to hear defenses of racial segregation from public officials in states where that practice was legal. Today those arguments are confined to members of hate groups. This was not simply the result of a sea change in public opinion. It was in part the result of the failure of those defenses to withstand rational scrutiny. The virtual disappearance of defenses of racism from American public life is proof of the effectiveness of the kind of rational treatment of questions of value that philosophers provide.

COMPASSION AS A VIRTUE

The question then arises, can philosophers defend compassion in the same way they defend dignity and equality? I aim to show that they can. In the remainder of this essay I will sketch one possible defense of compassion, which will be Aristotelian in its structure. Other moral theories would handle compassion in different ways. I am acutely aware that I am just scratching the surface of this topic here. A full defense of compassion would have to deal with the differences in approach that alternative theories would take. It would have not only to describe the Aristotelian views I present here, but also to argue for their superiority to other accounts. The argument would provide the material for a rich philosophical discussion. For that reason alone, the defense of compassion should be of interest to philosophers. For the present, however, I must be content to describe one view of compassion rather than offer a full philosophical defense of it. This description, however, will itself be a defense of compassion. For, as I shall argue, compassion is a virtue, and to describe a trait of character as a virtue is to commend it.

To defend compassion we must first understand what it is. All accounts of compassion of which I am aware agree that compassion is a response to suffering. One might claim that compassion is an emotion; I shall assume, however, that compassion is a trait of character that is based on, but not identical with, that emotion. Compassion involves not just our emotional response to suffering, but our thoughts and actions as well. Somewhat arbitrarily, I shall use “sympathy” as the name for the emotion and “compassion” as the name for the trait of character that is based on it.

The simplest way to defend compassion is to show that this trait of character is a virtue. This in turn requires an understanding of what a virtue is. For Aristotle, a virtue is a quality that promotes human flourishing. Possession and exercise of the virtues are what enable people to lead excellent lives. Aristotle does not distinguish, as modern ethicists might, between moral virtues and others. He distinguishes between virtues of intellect and virtues of character. A virtue of character typically involves

the integration of an emotion with reason at a practical level. If compassion is a virtue, it must be a virtue of character.

In Aristotle's view it is the emotional aspect of a virtue of character that motivates the agent to act: "thought alone moves nothing."¹ Emotions ungoverned by reason may be harmful, however; to turn an emotion into a virtue one must shape it by rational guidance. The education of character is the process whereby the emotions and appetites of a human being are made to serve the human being's rational interest. This education does involve habituation and persuasion; to this extent Aristotle would agree with the objection raised at the start of this essay. The habituation and persuasion are, however, under the rule of reason. For Aristotle, reason plays three major roles in ethics. First, Aristotle understood virtue as a mean between two vices: a vice that arises from an excess of emotion or appetite, and one that arises from a deficiency. In the case of compassion, reason determines how much sympathy is conducive to virtue. Second, reason shows us how to make our sympathetic responses practically effective; it tells us how to act. Third, it enables us to understand and justify our actions. Reason is of crucial importance in showing that compassion is a virtue.

WHO BENEFITS FROM COMPASSION?

To show that a character trait is a virtue one must show that it is beneficial, and, for Aristotle, this meant showing that it was beneficial to the person who possessed it. In the case of compassion this seems to be problematic. Consider the paradigmatic story of compassion, the parable of the Good Samaritan (Luke 10:25 ff.). The Samaritan, finding by the roadside a man robbed and beaten by outlaws, sees to his care, treating his wounds and paying for his lodging at an inn. The obvious beneficiary of the Samaritan's compassion is the wounded man. How, we may ask, does the Samaritan benefit?

Aristotle does not answer this question in the case of compassion, for he does not deal with compassion as a virtue. He does deal with friendship and justice, however, two other virtues that seem to be concerned with the good of another. In the case of friendship he notes that the friend becomes "another self," in the sense that one identifies one's friend's concerns with one's own, so that, in benefiting one's friend, one benefits oneself.

This seems to be the case with compassion. Compassion involves an emotional response to the suffering of another. This response produces identification with the other: one sees that "there but for the grace of God go I." This identification need not blur the boundary between self and other; it need not be complete. It does, however, enable one to extend one's concerns beyond the limits of one's own person. While the identification that takes place in friendship may be based in part on the shared particular interests of the two friends, compassion is based on something more universal: the shared capacity to suffer. Compassion makes identification possible even beyond the boundaries of our own species, since one can clearly feel compassion for non-human animals.

This feature of compassion is extremely important morally. It is the ability to identify with others—the rights of another in the case of justice, the interests of another in the case of friendship, and the suffering

of another in the case of compassion—that enables us to understand that we are not isolated individuals but members of a larger community. It is because we are able to identify with others that we can both come to understand that we have moral reasons to act on their behalf, and can be motivated to act as those reasons indicate we should. It is generally assumed in moral psychology that there are no particular difficulties in understanding why someone is motivated to act in his or her own interest. The problem is to understand why someone would be motivated to act in the interest of others. The ability of compassion to produce identification with others, based on the capacity to suffer, and thus to reduce or eliminate in certain contexts the distinction between self and other, is a crucial element in the solution to that moral problem.

COMPASSION, FRIENDSHIP, AND JUSTICE

As I noted above, compassion can be linked with other virtues, such as justice and friendship, which aim at the good of others. The question naturally arises whether compassion may not be identical with, or part of, these virtues. If so, it will not require a separate justification. I think it can be shown, however, that the three virtues are different, though they have interesting similarities.

1) Friendship, in its literal sense, is confined to those known to us. If we include family members among those with whom we have friendships, as the ancient Greek philosophers did, friendship is a relationship we have to all who are “near and dear” to us. We have special obligations, obligations of friendship, to our friends that we do not have to people in general. Compassion and justice, on the other hand, are virtues that relate us to people in general, not to a select group of people. The Samaritan in Luke’s story acts compassionately toward a perfect stranger.

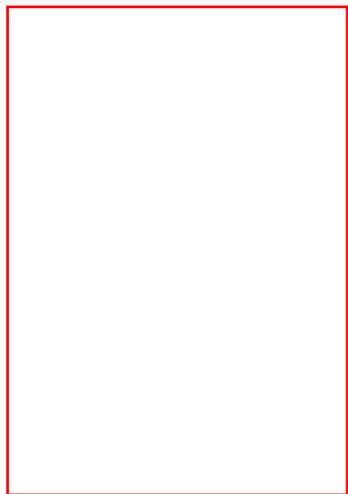
2) “Justice,” as Philippa Foot claims, “has to do with that to which someone has a right.”² Compassion is not so limited. There are other ways to bring sorrow and suffering to a person than violating his rights. One may have compassion for someone whose rights have not been violated. Justice and compassion have different (but overlapping) domains.

3) Justice is connected closely with the dignity of human beings. This dignity is connected with the kind of being humans are. Particularly relevant here is the fact that human beings are rational beings; human rights devolve, if not entirely, then in large part, from this fact. The appropriate emotional response to injustice is indignation, which is connected etymologically with dignity. Philosophers have questioned whether one can be unjust toward “lower” animals.

4) Compassion, in contrast, is not connected so closely with the moral status of humans, to their dignity or their capacity for rational agency. Compassion is a response to suffering. Humans can suffer in complex ways because they are complex creatures, and one of the ways in which they can suffer, and in which other members of the animal kingdom arguably cannot, is to have their rights violated. Nonetheless, humans can suffer in ways unrelated to their particular status as moral agents, and compassion is a response to suffering in all its aspects. Since humans are not the only beings capable of suffering, human beings are not the only beings who are appropriate objects for compassion. Thus, the

domain of compassion is wider than that of justice. Conclusion I have argued above that compassion is a virtue of character, a beneficial character trait. It is one of the “other-regarding” virtues, but it also benefits the person who possesses it. It does so by making that person aware that he or she is not an isolated individual, but a member of a community. The community in the case of compassion is that of beings capable of suffering. Compassion is the virtue specifically dedicated to the relief of suffering. Without compassion our moral response to events in the world would be seriously lacking.

As I noted at the outset, this is just a sketch of a defense of compassion. Much more needs to be said, especially about the role of practical reason in turning natural sympathy into the virtue of compassion. Philosophers, by offering a rational defense of compassion as a virtue, can play a positive role in the development of compassionate people. Philosophers can be *champions* of compassion, just as they can be champions of the other virtues, in a way that is thoroughly philosophical: not by appealing to the emotions, but by using rational argument. This is not the only kind of teaching that is important for the development of compassionate people, but it is important; for without it, people will lack rational understanding of the reasons why compassion, as a virtue, is essential to human well-being.



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Notes

1 Aristotle, *Nicomachean Ethics* VI.2, 1139a35-6.

2 “Virtues and Vices,” in Foot, *Virtues and Vices and Other Essays in Moral Philosophy* (Berkeley and Los Angeles: University of California Press, 1978), 3. The issues I raise about compassion in this essay are closely related to those raised by Foot concerning virtue in general in this essay; I am indebted to her discussion of these questions throughout.

Their publication of my response prompted several interesting conversations with colleagues, especially the participants in the October 1999 SCU conference entitled “The Commitment to Justice in Jesuit Higher Education.” Thus, I welcomed the invitation to expand on my comments in this issue of **explore**.

An honest answer to the question of what draws me to do justice-related research would start with the admission that I have never made justice a deliberate and direct focus of my work. Nonetheless, attentiveness to the issue at a personal level has

led me into engaging justice issues at many levels of scholarly and academic life—often in unexpected ways. I began my formation as a Jesuit in 1979, not many years after the 32nd General Congregation had made concern for justice a central element in the definition of a Jesuit. When I was in training as a Jesuit, we were very much in the midst of working out the implications of this rather challenging claim that the service of faith could not be separated from the promotion of justice. For some, this

But by training I am a Sanskritist and religious ethnographer, a sub-species of anthropologist. For most people in my field, there would be no natural bridge to the issue of justice. It may well be true that those whose research is in ethics, political science, sociology, or any field that employs social analysis, may find it easier to make issues of social justice a particular focus of their inquiries. Yet I am convinced that a concern for justice can inform all of our endeavors. This may not always mean that we do it in “active mode,” so to speak. But even a passive sensitivity and receptivity may open up the issues in surprising ways that enhance our research and teaching. I have found several opportunities to address the issue in my primary fieldwork, in scholarly writing and even in my classroom teaching.

For the past few years I have been involved in a project, initially funded by the Fulbright Foundation, to document an historic Hindu site in Kathmandu, known as Samkha Mula. The partially ruined temple complex, which includes shrines, a residence for the officiating Brahmins, and shelters for pilgrims, has for many decades been home for short- and long-term squatters. At first they were very resentful of our investigation, regarding us as intrusive foreigners. Their anxiety increased when they learned we were preparing a restoration plan, fearful that the plan might include eviction, as such projects in Nepal typically have. Having heard that a few of the inhabitants had an hereditary claim to residence, we added meant a definite turn into direct service of the poor and marginalized, and to works such as legal advocacy for the poor, or community organizing. Many Jesuits in more traditional apostolates were unsure of the link between this “new” issue and their lives’ work. Some felt threatened and became defensive or cynical. Many felt that we had made central what was important but ancillary. Decree Four of the 32nd General Congregation, where the focus on justice is articulated, was a visionary statement, but visions need time to mature. It took time for many of us to grow into an awareness of the promotion of justice as part of our corporate identity and mission, whatever our particular mission might be. For individual Jesuits the promotion of justice may be more or less direct. Our concern with the issues is more or less constant. Our contributions are as diverse as our abilities and the circumstances in which we work.

I believe that there may be a parallel experience for many academics at Jesuit institutions who reflect on

the ways in which they may engage issues of justice in their scholarly work and teaching. For some, the entry point, or the connection, may be obvious. For others, the connections may not be immediately clear, but may be very relevant. I believe that is very much true of my situation. I am in the Religious Studies department. This seems to be—and is—a logical place for reflection on the promotion of justice.

An honest answer to the question of what draws me to do justice-related research would start with the admission that I have never made justice a deliberate and direct focus of my work. Nonetheless, attentiveness to the issue at a personal level has led me into engaging justice issues at many levels of scholarly and academic life—often in unexpected ways.

a sociological survey to our historical, epigraphical, and architectural research. We also began a series of dialogues, intended to allay suspicion. The net result is that the final plan for restoration assumes that none of the long-term residents will be displaced and provision will be made for transient residents.

Our intention is that they will be “co-opted” as collaborators—involved in the restoration and future protection of an historic site which is also their home. We are building on a well-tested preservationist axiom that effective adaptation and re-use better serves the goal of preservation than efforts to maintain a museum. The historical study of the temple’s foundation deals with justice questions at a more theoretical level. The modern nation of Nepal came into existence in the 18th century, when the ruler of Gorkha conquered neighboring kingdoms, including the Kathmandu Valley. In 1849, a man named Jang Bahadur Rana seized power, without deposing the king formally. For the next century Nepal was ruled by his descendants, who formed an oligarchy.

The very construction of the temple was part of the Ranas’ efforts to supplant the religious practice of the Newars, the indigenous people of the Kathmandu Valley. In particular, the Sanskrit dedication inscriptions at Samkha Mula indicate that the Ranas were attempting to justify their usurpation of royal prerogatives by concocting a false genealogy. In the name of national unity, the Ranas were ruthless in their efforts to replace the language, literature and culture of Nepal’s many ethnic communities with their own.

While schooling people to forget their specific cultural achievements, they inculcated a profound sense of inferiority in the nation’s ethnic minorities. In the past decade, there has been a resurgence of ethnic awareness and pride in these communities.

There is an element of activism in our work. By shining a light on the Ranas’ project of religious and social control, we can contribute significantly to local communities’ struggles to recover their particular histories after two centuries of suppression. More concretely, we must be activists as the Samkha Mula Project moves from the documentation level to restoration. Having arrived at a new understanding of how the temple squatters may be collaborators and not obstacles to the project, we must now act as their advocates as we prepare to negotiate with the funding agencies that may underwrite the restoration, which may include UNESCO.

At a personal level there can be great rewards for attending to such concerns for justice. Last spring

Image27.jpg

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Those whose research is in Ethics, Political Science, Sociology, or any field that employs social analysis, may find it easier to make issues of social justice a particular focus of their inquiries. Yet I am convinced that a concern for justice can inform all of our endeavors. This may not always mean that we do it in “active mode,” so to speak. But even a passive sensitivity and receptivity may open up the issues in surprising ways that enhance our research and teaching.

Loyola, I do not remember explicitly discussing justice concerns. However, on hindsight, justice seems to be a running sub-text of our conversations in the classroom, whether the subject matter was research methodology or demography.

My first full-time job in the United States was as a research associate with the Asian American Mental Health Research Center, which was then housed at the University of Illinois at Chicago. There was much discussion at the Center of the historical and current disadvantages faced by Asian Americans and other minorities. Similarly, my next job with the Research and Evaluation division of the Ounce of Prevention Fund in Chicago focused on disadvantaged adolescents in Illinois and the United States. The Ounce developed and administered programs for “at-risk” children and adolescents. As part of the evaluation team, I got to visit economically deprived communities in Chicago’s housing projects and similar communities throughout Illinois. I was not there to provide services or to actively lobby on behalf of these communities; rather I was there to collect data for program evaluation that program developers and advocates could use in their work.

At the Ounce of Prevention Fund, I felt that I had found my niche. I was a researcher and teacher by training. At the same time, I felt a close affinity to subject matter related to disadvantaged groups in society, be they ethnic minorities or the economically poor. Not that I went searching for this kind of work. Rather, when it came my way, I seem to have seized the opportunity, and, more importantly, I stuck with it. I have continued to do research in adolescent pregnancy and parenting as well as Asian American issues, even after I left Chicago to join the Anthropology and Sociology Department at Santa Clara University (SCU). Besides, in my first year at SCU, I had the opportunity to meet some people who worked in the area of domestic violence in Santa Clara County. Again, a social issue engaged my research interest.

When I look back on this seemingly unplanned journey, it appears that I have just fallen by chance into

areas of research that have justice implications. On the other hand, it could also be that I was attracted to such research. I have always had a soft spot for those who seemed to be on the margins of society, be they the poor, women, or ethnic or religious minorities. Having grown up in a region (Kerala, India) with a Portuguese/Spanish last name and a mother tongue that was different from the local language, I always felt like an outsider. That outsider status followed me when I moved to the United States. Here I felt like a foreigner, with a non-American accent, a perpetual tan, and a pierced nose to boot. Perhaps it is that perpetual outsider status that draws me to research about the disadvantaged, marginalized, victimized, all of which have justice connotations. But the researcher in me stops me from being an outright activist. Rather, I seem content doing theoretically guided research that can assist agencies and communities to develop proactive and reasoned strategies for achieving their justice goals.



Spelling
JUSTICE
IN SANSKRIT



The last 10 years of my research has focused on social issues that have justice implications. When I think back on how I got started doing this kind of work, the journey often seems to have just happened, but something in the work has sustained my interest.

My first exposure to justice and community involvement happened when I signed up for a program called the National Service Scheme which was available to students at my undergraduate college in Kerala, India. One day per month, we (about 10 of us at any given time) were driven in a college van to a semi-rural part of the district to help out in rural development projects. We were engaged in manual labor (helping make bricks and cleaning the area) for the low cost housing development program run by the state. I don't remember getting anything tangible, like a grade or even a certificate, in return for it, other than the thrill of getting off campus for a day and the allure of doing something that I had never done before. The fact that my aunt, a Carmelite nun, was in charge of the program, may have had something to do with my participation.

Upon graduation with an undergraduate degree in economics, I found myself applying to a masters program in sociology, much to the dismay of my econ professors. What attracted me to this particular sociology program, which was run by Jesuits in Kerala (this was my first encounter with Jesuits), was a project that was unique to this institution compared to others in India. Every Friday afternoon of the school year, all the students spent time outside the classroom either doing manual labor, teaching in a local elementary school, or helping distribute medicine to the local community on behalf of the nearby hospital. One could rotate one's assignment over the year. I did all three. The manual labor involved clearing a plot of land on campus and preparing it for planting tapioca. Some of us had the responsibility of going to the cowshed and carrying buckets of cow manure that was used to fertilize the land. When my turn to teach came along, I agreed to teach Indian dancing to the school children. The medical service involved door-to-door distribution of medication to the villagers. Once again, there were no tangible

rewards, other than the sheer joy of being able to get out of the classroom.

At that time, I never thought about the justice implications of these assignments although I am sure the Jesuits and the nuns spoke to us about such matters. Then I thought I was leaving all that behind when I received a one year fellowship to start my doctoral work in sociology at Loyola University of Chicago. At Loyola, I do not remember explicitly discussing justice concerns. However, on hindsight, justice seems to be a running sub-text of our conversations in the classroom, whether the subject matter was research methodology or demography.

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By Marilyn Fernandez

Associate Professor

Department of Anthropology and Sociology

Santa Clara University

SPRING 2000 SPIRITUALITY SERIES

GOD'S SPIRIT AMONG US

This series of meditative sessions offers an opportunity for alumni, faculty, staff, and students to experience, deepen, and reflect on spirituality in their daily lives.

All sessions will be held from 12 noon until 1 pm in the Nobili Chapel. For more information on the series please contact the Bannan Institute at 408-551-1951.

April 5, 2000

Exploring Three Pillars of the Spiritual Life: Community, Solitude, and Ministry

Led by Randy Sweringen

We will examine these three central aspects of the spiritual life through the life of Jesus and through the Benedictine monastic tradition. We will begin with communal prayer and then share a Lectio Divina, or "prayerful reading." Finally, we will discuss new ideas about the role of community, solitude, and ministry in our lives.

RANDY SWERINGEN is one of the newest members of the Santa Clara University Campus Ministry team. A Camaldolese Benedictine monk for eight years, he recently received his M.A. in Christian Spirituality from the Graduate Theological Union and the Jesuit School of Theology in Berkeley.

April 12, 2000

Practicing Zen Spirituality

Led by Robert E. Kennedy, S.J.

What is Zen Spirituality? Why is it called the "practice" of Zen? What are koans? In addition to answering these questions, Father Kennedy will give an introduction to Zen training, which will include meditative sitting and an opportunity for questions.

ROBERT E. KENNEDY, S.J., is a Bannan Visitor for Spring 2000. Please see the box below.

April 19, 2000

The Heart of Passover

Led by Cynthia Baker

The Jewish festival of Passover provides an opportunity to explore the connections between the personal and the political/communal and to celebrate the cycles of nature and the power of historical memory. We

will use the many symbolic foods of the Passover Seder, along with the "Telling" (Haggadah) of the Passover story, as focal points for shared meditation on the meanings of the holiday.

CYNTHIA BAKER is an assistant professor in the Department of Religious Studies at Santa Clara University. She earned a B.A. from Wesleyan University, an MTS (Master of Theological Studies) from Harvard, and a Ph.D. from Duke University.

April 26, 2000

Resurrection: Crossing over Troubled Water

Led by Paul Locatelli, S.J.

Jesus, facing his own death, told his friends not to have troubled hearts and went on to promise that he and all who believed in God would rise to a new life. Because we see death but not the risen life, it is only human for our hearts to become troubled. Together we will explore those life experiences that can move us to believe that the resurrection is more than an ancient promise.

PAUL LOCATELLI, S.J., is President of Santa Clara University. He earned a B.A. in accounting from SCU, a Master of Divinity from the Jesuit School of Theology in Berkeley and a Ph.D. in business administration (accounting) from the University of Southern California.

BANNAN VISTOR---SPRING 2000

ROBERT E. KENNEDY, S.J., is Chair of the Department of Theology at St. Peter's College, Jersey City, New Jersey, where he teaches theology and Japanese. He is also a practicing psychotherapist in New York City and the author of *Zen Spirit, Christian Spirit*. He is active in interfaith work, teaching Zen to persons of all faiths.

During his visit to SCU, he will give a lecture, entitled *Zen's Gift to Christianity*, on April 9 at 8 p.m. in the Recital Hall in the Performing Arts Center. His talk will draw on the Buddhist use of the koan, or paradoxical teachings, to illustrate those areas of agreement between Buddhism and Christianity. He will also explore how the centuries-long tradition of meditation in Buddhism can be a great gift to us and can help us in our attempts to pray and live with insight and energy. He will also teach several courses in the SCU Religious Studies Department, including Introduction to Religious Reflection, Catholic Priest, and Buddhism.

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The Bannan Institute for Jesuit Education and Christian Values, established in 1996 as an academic enterprise at Santa Clara University, endeavors, as its mission, to assist the University in enhancing its Catholic and Jesuit character.

The Institute offers faculty, staff, students, alumni, and friends opportunities to explore the implications of the Ignatian and Jesuit vision in the ongoing life of the contemporary University.

The views expressed in **explore** do not necessarily represent the views of the Institute. We welcome your comments.

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At first, it might seem odd to imagine how justice factors into engineering and technology, those worlds of precision and computations. Yet the creations of engineers are influenced by the values of society and can raise justice issues. Consider the strong environmental concerns that have affected the design of automobiles. And though the Internet is an incredible resource, it has caused yet another division in our society because millions of people do not have access to it. Engineers must be aware of the possible impacts of their creations and be able to help formulate debate about questions of justice.

The fall issue of explore will examine the role of justice in the educational activities of Santa Clara University's School of Engineering. Dean Terry Shoup will describe his grant program, which encourages senior engineers to choose capstone design projects that benefit the underserved in society, and highlight a few of the recent grant recipients. Ruth Davis,

Professor of Computer Engineering, will discuss how justice influences her work with the Institute for Women and Technology, which encourages women to enter a field in which they are significantly underrepresented and provides opportunities for women engineers to design products that meet community needs.

Other engineering school faculty will describe programs designed to heighten awareness of justice issues among graduate and transfer students, and point out situations in professional practice where engineers are called on to factor justice concerns into their designs.

next issue: