

Intro: The Vocation to Teach Peace & Justice

- The **Catholic University** has a **vocation** to address **human suffering** by teaching us to build & become **just, peaceful & sustainable** societies through our **instruction, practices & structures**.
- **Scripture** and **Catholic Social Teaching** offer **visions** of just, peaceful & sustainable communities and provide **tools to analyze and address** human suffering, injustice and violence on the **interpersonal, institutional & global** levels.
- Our calling at UIW is to teach justice, peace and sustainability in our classrooms & departments, and through service to the larger community/world.
- Today we see how Scripture & CST call us to work for justice on the local/interpersonal level & ask how we can apply this in our classes (& offices.)

Part One: Scripture Calls Us to Teach & Practice Justice, Peace & Sustainability.

- Jesus (the Teacher) calls for the reform, repair & replacement of unjust, violent & unsustainable societies by proclaiming the Reign of God – a leaven/mustard seed that transforms the world by changing practice on the local/interpersonal level.
 - *Context.* Jesus proclaims God's kingdom as transformation of unjust, violent & unsustainable kingdoms of ancient agricultural empires.
 - *Content.* Jesus teaches a radical & inclusive love of outsiders, a preferential option for & solidarity with the poor, the dignity & sanctity of all persons, and a radical commitment to nonviolence.
 - *Practices:* Jesus teaches us to transform the world by reforming our interpersonal practice around *tables* (smallest economic, political, social units), urging hospitality to needy, friendship to strangers, service to lowly.

Part One: Scripture Calls Us to Teach & Practice Justice, Peace & Sustainability.

- Jesus (the Teacher) transforms the world by proclaiming the Reign of God – changing practice on the local/interpersonal level.
 - *Stories*: Jesus focuses on transforming the world by implanting new lenses and visions in his disciples through the use of *parables*, shape-shifting tales uncovering our biases & reversing our perspectives.
 - *Example*: Jesus focuses on transforming the world by modeling & demanding critical engagement with & creative resistance to unjust, violent and unsustainable practices. (Questions & confronts authority, models resistance.)
 - *Direct Engagement*: Jesus focuses on transforming the world by engaging in direct & unauthorized feeding & healing of those injured by unjust, violent & unsustainable structures.

How Can We Call Students to Build & Become Just, Peaceful & Sustainable Communities in Our Classrooms.

- As teachers in classrooms how can we transform unjust, violent & unsustainable societies by teaching an alternative set of lenses, visions & practices on the interpersonal or local level?
 - *Content*: How can a commitment to becoming & building just, peaceful and sustainable communities show up in the content and syllabi of our classes?
 - *Conduct*: What sort of “table manners” (norms for interpersonal conduct or group dynamics) do we model or teach in our interactions with our students or supervision of the classroom and its exchanges? How do we critique the table manners of our community & culture?
 - *Narrative*: How do we use stories (parables) to introduce our students to new lenses and visions, ones that will help them reform or replace unjust, violent and unsustainable communities? How do we critique our communal & cultural stories?

How Can We Call Students to Build & Become Just, Peaceful & Sustainable Communities in Our Classrooms.

- As teachers in classrooms how can we transform unjust, violent & unsustainable societies by teaching an alternative set of lenses, visions & practices on the interpersonal or local level?
 - *Critical Engagement*: How can/do we teach/model critical engagement and creative resistance in the content and practice in our classrooms? How does our content & practice critique unjust structures & empower students to imaginatively address injustice?
 - *Direct Action*: How can our students see us as whole persons engaged in the process of becoming and building just, peaceful and sustainable communities?

Part Two: CST Calls Us to Teach Justice in the Classrooms

- Catholic Social Teachings begins by identifying & addressing human suffering (hears the cries of the poor) created by unjust, violent & unsustainable practices on the local/interpersonal level (workplace).
 - CST begins by addressing injustices of the industrial revolution impacting relations between workers and employers (local/interpersonal level).
 - CST *analyzed* the meaning of human labor, private property, just compensation, & the rights of workers, and uncovered the injustice & violence of their relation to employers and the duties of the state to the business community and the poor.
 - CST applies a set of *principles* to its *analysis* of the condition of workers, including the dignity of persons, the rights of workers, the universal purpose of created goods, a preferential option for the poor, solidarity with the marginalized, a commitment to nonviolence, & the sanctity of all creation.

Part Two: CST Calls Us to Teach Justice in the Classrooms

- CST argues that workers have a set of rights, including just wage, safe working conditions, full participation in the workplace & society, full development as persons, and the right to emigrate for a better life.
- CST *proposes* basic commitments and encourages believers to *propose, discuss and apply* concrete solutions. This reflects a basic faith in and commitment of the authentic participation and development of all persons, and models the principle of subsidiarity.

How Can We Teach the Lessons of CST in Our Classes?

- *Content*: How can we include the content of CST in our syllabi and lectures? How can we recognize & address issues of human suffering, injustice, violence and sustainability in our classroom?
- *Analysis*. How can we uncover and teach about the *embedded structures, causes and cures* of injustice and introduce our students to *alternate visions*?
- How can we expand our students' *sympathetic imagination* by introducing them to a wider range of voices and narratives?
- How can we aim at the full *participation and development* of all students by making the classroom a place where we practice justice?

How Can We Teach the Lessons of CST in Our Classes?

- How can we teach and model (self) critical analysis, participation, dialogue, solidarity and political skills so our students are learning to develop the skills needed to be engaged and active citizens?
- How can we use service and community-based learning to teach awareness, reflection and practice?
- How can we *discuss and practice* nonviolence and justice in classroom pedagogy and interactions in ways that model and teach nonviolent and just dialogue and discussion?
- How can we teach students to live with questions and ambiguity, and to embrace a certain degree of epistemological humility?

Conclusion

- We saw how Scripture & CST call us to build and become more just, peaceful & sustainable communities through our reform and repair of interpersonal relations.
- We asked how we as UIW faculty/administrators are called to engage in this work as teachers, particularly in our classrooms.
- In the Spring we will examine how Scripture & CST call us to work for justice on the institutional and global levels, and how this vocation might shape our work at UIW.