



CREIGHTON UNIVERSITY

**EDUCATION FOR JUSTICE
AT CREIGHTON UNIVERSITY
SINCE 1975: A SELF-STUDY**

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I. EXECUTIVE SUMMARY

Creighton University, in Omaha, Nebraska, operated under the sponsorship of the Society of Jesus, is the most programmatically diverse educational institution of its size in the nation. More than one-third of Creighton's 6,000-plus students are enrolled in the College of Arts and Sciences, less than one-third in the Schools of Dentistry, Medicine, Nursing, and Pharmacy and Allied Health Professions, with the remaining one-third evenly distributed across the College of Business Administration, the School of Law, the Graduate School, and University College (adult education). The "typical" Creighton student is much more likely to be white than a person of color, very likely to be from Nebraska or another Midwestern state, likely to be from a Catholic background, with women outnumbering men three to two.

The promotion of justice has been part of Creighton's identity since 1975. The focus of this report is on those *educational* efforts in which matters of justice are attended to explicitly. The report reflects the belief that *curriculum* for justice is constitutive of a Jesuit education for justice, but that it is not sufficient by itself. *Para-curricular* (academic-related) and *co-curricular* (non-academic) programs also are covered.

Most "Values Consciousness" courses (1975-1993) in the **College of Arts and Sciences** addressed justice issues. A revised Core Curriculum was introduced in 1993-94 with a stated concern to implement the commitment of the Society of Jesus to the service of faith through the promotion of justice. Two required courses often treat justice themes. A required course in international and global studies and attention to domestic diversity in many core (and non-core) courses also respond to this and other social justice issues. *Semestre Dominicano*, a study abroad program in the Dominican Republic, and the Justice and Peace Studies Program offer small numbers of students special opportunities to pursue justice concerns.

The Center for Health Policy and Ethics offers courses in health care ethics in all four **health sciences schools**. Justice in health care is a primary concern in each of these courses, which cover such issues as access to basic health care, managed care, the allocation of scarce resources, underserved populations, and conflicting theories of justice. Special attention is paid to the particular circumstances of different health care providers. While the stated objectives of the schools may not make explicit mention of

justice, many health sciences students take advantage of volunteer opportunities to serve indigent patients; required clinical rotations often involve similar patient populations. Some of these volunteer opportunities take place in the Dominican Republic through the summer program of the **Institute for Latin American Concern (ILAC)**.

Courses in the **College of Business Administration** dealing with justice have been initiated by a few individual faculty members. Except for Business and Society, a graduate course, justice issues have been confined to courses that are not required. Community service is an option in the undergraduate Business Ethics course. CoBA also offers a *Semestre Dominicano* with an emphasis on international business as well as community service. The Dean's Honor Role for Social Responsibility also encourages community service. A new Ethics, Values, and Social Responsibility program may further CoBA's involvement in justice issues.

Through its Legal Clinic, the **School of Law** offers students an opportunity to represent low-income clients, while many courses and a lecture series treat social justice and discrimination issues. Jesuit law schools today are caught between calls to strengthen the competencies of graduates and movements advocating various social justice perspectives. Dialogue among the Jesuit schools would be helpful.

University College and Summer Sessions has sponsored a number of non-credit public conferences on the justice and peace documents of the Catholic bishops as well as both graduate and undergraduate credit courses on similar topics.

The **Office of Multicultural Affairs** helps to recruit and retain multicultural students and to develop, facilitate, and maintain an appreciation for cultural diversity within the Creighton community. Toward these ends the office has worked with many entities of the University and sponsors many multicultural events and programs.

Fora, lectures, conferences, and symposia on justice and related topics have been sponsored by many of the colleges, schools, centers, and offices already mentioned. The Center for the Study of Religion and Society has presented many panel discussions on contemporary social ethical issues. The Montesinos Center for the Study of the Dominican Republic has sponsored educational programs, as has the Sexual Orientation Issues Task Force. *Window* magazine has a history of articles with justice themes.

The Creighton Center for Service and Justice has sought to foster a community of faith in service for justice through the pursuit of three goals: 1) to promote a broader sense of social responsibility in the Creighton community; 2) to give students opportunities for experiential learning to further their development while providing service to others; and 3) to furnish students opportunities for religious reflection so that they might integrate their experiences into their overall education. A wide and diverse array of programs is offered. The **Department of Residence Life** established the "Communities in Service to the Community" program in cooperation with the Center for Service and Justice to provide opportunities for students to move beyond the residence hall communities through service work for various agencies within the Omaha area.

DISCUSSION, PEDAGOGY, RECOMMENDATIONS

Undergraduate alumni survey findings suggest that Creighton fostered a sense of social responsibility in its students over the period of this report. Education for justice at Creighton has been both diffuse and intensive, both explicitly mandated and left to individual initiative. It is sometimes required within the curriculum, but more often left to student choice. Diffuse efforts might be made more systemic, intensive efforts more available. All para- and co-curricular efforts on behalf of justice education are voluntary, but are diverse and plentiful. Because justice in Catholic context is an expansive concept, education for justice in a Jesuit university must also be expansive, addressing the whole person within potentially transformative situations. *Semestre Dominicano* is a model. Expanded service-learning curricula would offer an addition to diffuse and intensive strategies and make wholistic and *integrated* education for justice available to more students. We believe the following recommendations build on the considerable strengths and current programs of the University but also address weaknesses and omissions.

Recommendation # 1: *The promotion of justice should be made an explicit goal of all the colleges and schools of the university in their mission statements and curricular requirements.*

Recommendation # 2: *New strategies of intensive study, immersion, service, and reflection should be established, especially in the undergraduate programs.*

Recommendation #3: *The University should commit the necessary resources to make service-learning on behalf of justice an identifiable mark of campus culture and a Creighton education.*

II. INTRODUCTION

A. What and Who We Are

Creighton University, founded in 1878 in Omaha, Nebraska, is coeducational, independent, private, Catholic and operated under the sponsorship of the Society of Jesus (Wisconsin Province). It is said to be "by far the most diverse educational institution of its size in the nation,"¹ and has been ranked No. 1 among Midwestern regional universities in *U.S. News & World Report's* annual guides to "America's Best Colleges" for 1997, 1998, and 1999.

Creighton's 6,158 students are enrolled in the College of Arts and Sciences (38%); the Schools of Dentistry, Medicine, Nursing, and Pharmacy and Allied Health Professions (29%); the College of Business Administration (9%); the School of Law (8%); the Graduate School (8%); and University College (adult education; 8%).² In the fall of 1997, 17.8% of undergraduates (College of Arts and Sciences, College of Business Administration, School of Nursing) were minority students and 3.8% (240) were international students representing 52 foreign countries. Slightly more than half of all Creighton students come from Nebraska (38.4% of 1997 freshmen), while Iowa, California, Colorado, Illinois, Kansas, Minnesota, Hawaii, Missouri, and South Dakota (in descending order of size of representation) each contributed 100 or more students, with all the other states but four also represented. In the fall of 1997, approximately 60% of undergraduates were female, and 55% of undergraduates were Catholic.³

Thus, the "typical" Creighton undergraduate is much more likely to be white than a person of color, very likely to be from Nebraska or another Midwestern state, likely to be from a Catholic background, with women outnumbering men three to two. In 1997, from 1/5 to 1/3 of the freshmen classes of the four postgraduate professional schools (Law 20%, Dentistry 25%, Medicine 28%, Pharmacy and Allied Health 34%) were Creighton graduates.

¹ *Creighton University Bulletin: Undergraduate Issue*, 1998-2000, page 13. Diversity here seems to apply to programs not demographics.

² *Ibid*, page 13.

³ *Facts About Creighton University* (brochure), 1998.

B. Mission

In 1975 the Society of Jesus, at its 32nd General Congregation, affirmed that its own mission henceforth was “the service of faith, of which the promotion of justice is an absolute requirement.” That same year, Creighton University affirmed in its *Bulletins* that it “exists to educate her students with a view to their intellectual expansion, social adequacy, physical development, aesthetic appreciation, and spiritual enrichment.” While no mention is made of justice in the full “Statement of Objectives,” the Credo of Creighton affirms “that we must strive for a human community of justice, mutual respect and concern” and “that the law of justice and love must regulate the personal, family, economic, political, and international life of men [sic] if civilization is to endure.” Adopting the language of the 32nd Congregation, the University’s present Mission Statement, which first appeared in the *Bulletin* in 1991,⁴ affirms “the promotion of justice” but also “service to others, the importance of family life, the inalienable worth of each individual and appreciation of ethnic and cultural diversity,” as well as “critical and creative thinking and...ethical perspectives for dealing with an increasingly complex world.” Justice as a core value and the promotion of justice as an essential educational objective have been part of Creighton’s official public identity throughout the period under study.

C. Focus of This Report

What is to be our study’s purview? Our committee, wishing to provide a manageably narrow focus yet acknowledging the frequently close linkage between community service and education for justice, decided that not everything that was education for service was necessarily education for justice. Almost any professional can be said to be engaged in service, but not all professionals work on behalf of justice in the normal course of their professional duties. Similarly, while acknowledging the pedagogic value of the modeling of justice, especially in the context of the public proclamation of its centrality to the mission of the University, the committee decided that the policies and practices of the institution itself, as an employer, for example, should not be a concern of this report. Similarly, attempts to diversify the racial, ethnic, and socioeconomic makeup of the student body are not a consistent concern in the pages that

⁴ John A. Krecek, University Registrar, personal communication, November 12, 1998.

follow. Thus, there are many types of service, as well as education and training for service, both professional and volunteer, carried out throughout the University and by the University and its representatives in the wider community, that are not considered here. Nor are many important questions of institutional justice within the scope of this report. Finally, although some faculty submitted information about research and publications related to justice, and although such work should be commended and encouraged, the committee decided not to include faculty research as being too unwieldy for this report. Our focus is on those *educational* efforts in which matters of justice are attended to in a reasonably explicit and deliberate way.

However, while the original mandate for this report, offered by the three Jesuit university presidents,⁵ focused on curricular rather than co- or extra-curricular programs, the committee resisted the implication that education for justice could or should be a classroom matter only. In keeping with the Jesuit tradition of educating the whole person, we believe that such areas of university life as campus ministry and residence life programs have a crucial role to play. We certainly do agree that the promotion of justice is an "absolute requirement" of any Jesuit-inspired curriculum. Just as an office of campus ministry does not make a university Catholic, neither does campus ministry programming on behalf of justice meet the standard of the 32nd Congregation that Jesuit ministries in higher education make the promotion of justice central. This report reflects the belief that *curriculum* for justice is a proper, indeed constitutive and foundational, element of a Jesuit education for justice, but that it is not sufficient by itself.

The concept of justice is multivalent and controverted;⁶ approaches to justice education are many. No one course or program will be able to *do justice to justice*. Wanting to acknowledge the accomplishments of the past 23 years, and hoping to prepare ourselves to renew and expand these efforts in the future, we are bold to ask: *How have we been doing since 1975 at Creighton University? How has the University acted on its stated commitment to education on behalf of justice?* We proceed, first, by reporting on the *curricular* (academic) efforts of each of the colleges and schools of the university,

⁵ Letter to other Jesuit University Presidents, signed by Maureen Fay, O.P., President, University of Detroit Mercy; William Leahy, S.J., President, Boston College; Paul Locatelli, S.J., President, Santa Clara University; April 29, 1998.

⁶ But see the section on "Justice in a Catholic Context."

second, by looking at *para-curricular* (academic-related) programs, and third, by reporting on *co-curricular* (non-academic) areas of university life. Discussions of these findings and of justice pedagogy in the context of Jesuit higher education follow. We conclude with our hopes for the Detroit conference.

III. CURRICULAR

A. COLLEGE OF ARTS AND SCIENCES

The current Mission Statement of the Creighton College of Arts and Sciences makes no explicit reference to justice. The College has, however, over the period in review, offered various courses and programs conducive to the promotion of justice. The College revised its core curriculum in the mid-seventies to include two required courses in "**values consciousness**." The description of this curricular category makes no explicit reference to justice but stipulates that "courses in this division presume that human beings are agents who are actively engaged in the characteristic relationships of a society and who need to set standards for action." Many departments contributed courses involving explicit justice themes. Thirty-five of the sixty-one Values Consciousness courses listed in the 1992-93 *Bulletin*, the last full year of this core curriculum, addressed the topic. A few examples would include: Equality, Minorities, and Public Policy; Prejudice in United States History; Utopian Literature; Women in Literature; Philosophy in Peace and War; Issues in Native American Experience; Faith and Food; Social Justice in Theory and Practice; and Catholic Social Teaching.

A revised core curriculum was introduced by the College in 1993-94 with a stated concern to implement the "apostolic commitment of the Society of Jesus...[which] centers on the 'service of faith through **the promotion of justice**'" (emphasis added).

The College

does not see this as alien to its academic character but rather as a mission which calls the university to be 'leaven for the transformation of attitudes, humanizing the social climate.' As such, Jesuit education is essentially value-centered, by its values challenging much that contemporary society offers as human values... Applied to curricular matters, such apostolic commitment requires a rigor which

prompts critical analysis, interdisciplinary cooperation, and an emerging 'wholistic' inquiry which forms students and faculty alike into a concerned community... The goal of Jesuit education is not individual gain but ethical discernment. The various core disciplines are also vehicles for moral instruction... This not only invites personal improvement, but also aims at encouraging a sense of social obligation. This learning stresses sharpening individual conscience and cultivating an ethic of social concern...

Toward these ends, all Arts and Sciences students (usually during the sophomore year) are required to take Foundations for Ethical Understanding, in either the Theology or Philosophy Departments. These courses, among other objectives, apply moral theory to specific problems. Individual instructors give more or less attention to theories and issues of social justice. An interdisciplinary capstone course, Senior Perspective, also a requirement for graduation, addresses an area or issue of significant human or social concern, with emphasis on ethical and critical thinking, and, whenever possible, attention to diversity. Some of the currently approved sections include Race and Gender Relations; Children of Poverty; Literature, Philosophy, and Economics; Food, Scarcity, and Environment; Race in America; and Social Images of Cultural Minorities.

Cultural Diversity, one of ten individual components of the Core, is addressed through a required course in the history of the non-Western world (Africa, Asia, Latin America, or Middle East), a required course in international and global studies, and attention to domestic diversity throughout the core curriculum (especially in Religious Inquiry, Foundations for Ethical Understanding, The Modern Western World, and World Literature II). Specific learning objectives of courses treating domestic diversity are:

1. To become aware of and knowledgeable about the history, circumstances, diverse perspectives, and behaviors of non-Anglo/Europeans, of the poor, and of women living in the U.S.
2. To become aware of personal prejudices.
3. To respond without prejudice to diverse populations with the U.S.

Several courses in the human sciences address diversity issues as the principal topic; many others do so as one element in a broader syllabus. All Arts and Sciences students must take two social/ behavioral science courses.^{7 8}

The **Black Studies Program** does not offer its own courses (other than independent study) but rather draws on courses offered by the Departments of English, History, Political Science and International Studies, Sociology and Anthropology, and Theology. The equivalent of a minor (not an official designation of the College) is offered. The program often serves as a point of contact between organizations in the local Black community and interested Creighton students.

In the fall of 1995 the College launched **The Diversity Project** for faculty development with a focus on classroom pedagogy. The purpose of the project is to engage in the study of justice as it relates to racial, ethnic, socioeconomic, and gender realities. Through the 1998-99 academic year, 15 Reading Groups (140 participants), 2 College Workshops (56 participants), 6 Lectures by Experts (75-120 attendees each), and 1 Diversity Seminar will have been offered.

The College's *Semestre Dominicano* was established in 1992, utilizing the Institute for Latin American Concern (ILAC) facilities in Santiago, the Dominican Republic.⁹ Each spring the College offers up to 16 students, accompanied by one faculty member and aided by a full-time on-site director, the opportunity to earn 15 credits while living, exploring, and serving in this developing country. Two courses in his or her field (but related to the Dominican/Caribbean/Latin American context) are taught by the Creighton professor, instruction in Spanish at various levels and Sociology of the Caribbean are offered by local instructors, and a community service course is taught by the director. The diverse components of the program²— academics; cultural immersion; service, reflection, and spirituality; various and frequent field trips; and community living

⁷ The mission of the Department of Social Work is especially relevant: it is mandated by its accrediting body to include social and economic justice in all courses. Oppression and discrimination in all of its forms are examined, and the development of skills for social change are fostered.

⁸ For a list of other courses in the College of Arts and Sciences that address justice, see Appendix A.

⁹ For a description of ILAC, see page 17.

– work together toward “conscientization”¹⁰ and the promotion of a commitment to justice. Through 1999, 135 students and 8 faculty will have participated.¹¹

The College’s **Justice and Peace Studies Program (JPS)** was launched in 1993-94 with reference to the 1975 General Congregation as mandate. Five courses form the JPS track: Foundations for Ethical Understanding; a community service course¹²; Faith and Moral Development; Catholic Social Teaching; and a Senior Perspective with a social justice theme (see page 10). There are now five ways to participate in JPS: as a co-major; as a certificate student; by taking any individual JPS course; by majoring in Sociology and Justice Studies; and by majoring in Ministry with a Concentration in Social Ministry. JPS sponsors the annual Markoe-DePorres Social Justice Lecture¹³ and other presentations, and organizes the Morality of War Seminar for senior Military Science (ROTC) student-cadets. Many JPS participants have been students who have experienced some measure of conscientization through the ILAC summer program or *Semestre Dominicano* and wish to pursue social justice concerns.

The current core is an advance in many ways over its predecessor in relation to education for justice, and *Semestre Dominicano* and the Justice and Peace Studies Program are indeed evidence of the College’s commitment in that direction. But these two programs reach only small numbers of students. Indeed, because of the extensive requirements of the core itself (as well as of many majors), those JPS courses that are electives have experienced declining enrollments since they satisfied the “values consciousness” requirement in the previous core.¹⁴ The present core places greater and more explicit emphasis on diversity than on justice (the former but not the latter is one of

¹⁰ The term originates in the Portuguese of Brazilian educator Paulo Freire and may be thought of as both consciousness-raising about social conditions and conscience-formation in response to those conditions.

¹¹ For a description and analysis of *Semestre Dominicano* 1998, see Roger Bergman, “Theology in the Pit of the Stomach,” *Window*, Fall 1998, pages 16-21.

¹² Social Justice in Theory and Practice is offered each fall and requires 40-50 hours of community service in Omaha, and in the summer precession as a travel course in rural Florida, where migrant worker families are served. The Community Service course offered in *Semestre Dominicano* (which was originated and taught for five years through Creighton House, a student residential community program on the Omaha campus) also satisfies this requirement.

¹³ The inaugural lecture in 1995 on “The University and the Common Good” was delivered by Fr. David Hollenbach, S.J., of Boston College (see *Conversations*, No. 13, Spring, 1998, 5-15). The 1999 lecture will be delivered by Fr. Dean Brackley, S.J., of the University of Central America in El Salvador, on the occasion of the tenth anniversary of the martyrdoms of his six Jesuit faculty colleagues and their housekeeper and her daughter.

the ten components). In light of the Jesuit commitment to the promotion of justice as “an absolute requirement” and of the University’s own Mission Statement, which gives diversity and justice “equal billing,” the College might do well to review its own Mission Statement and curricular requirements.

B. THE HEALTH SCIENCES DIVISION

(Prepared by Dr. Jos Welie, Assistant Professor,
Center for Health Policy and Ethics)

The Health Sciences Division of Creighton University includes four Schools (Medicine, Dentistry, Nursing, and Pharmacy and Allied Health Professions) and the Center for Health Policy and Ethics. Recently, Creighton University’s health sciences division took the lead in bringing together the other Jesuit university health sciences divisions to author “A Statement of Common Principles of Catholic Health Professions Education.” The Statement explicitly addresses the importance of justice in health care education: “We endeavor to offer our students opportunities during their educational formation to serve the poor and underserved.... We strive, by application of Catholic moral principles to analyses of health care systems and practices, to assure health care for all in need.” The following paragraphs review to what extent these goals are embodied in the health sciences curricula at Creighton University.

1. Center for Health Policy and Ethics

In addition to research and service to the university and larger community, the Center’s primary mission is to provide educational programs to Creighton University’s health sciences students. The Center offers courses in health care ethics in all four health sciences schools, as described below, as well as in the biomedical division of the graduate school. Justice in health care is a primary concern in each of these courses. Courses cover such issues as access to basic health care, managed care, the allocation of scarce resources, underserved populations, and conflicting theories of justice. Special attention is paid to the particular circumstances of different health care providers.

¹⁴ A university administrator once remarked in personal conversation to the author that “electives [in the College of Arts and Sciences] are a thing of the past.”

The Center has also sponsored continuing education programs on justice issues, including its 1997 tenth anniversary conference entitled "Is the Traditional Ethic Too Expensive: Reassessing Covenants and Costs in Health Care." Since 1989 CHPE has sponsored the annual Women and Health Lecture. In 1995, with the Justice and Peace Studies Program of the College of Arts and Sciences, the CHPE inaugurated the Health and Justice Lecture Series.

2. School of Nursing

Although the Mission Statement, the Program Goals, and Objectives of the School of Nursing do not mention justice explicitly, the Mission Statement does emphasize the importance of community health care service and concludes that "access to this care is a right of all people." The nursing ethics curriculum is taught under the auspices of the Center for Health Policy and Ethics. The undergraduate degree program includes a course on politics and health policy and a nursing ethics course in either philosophy or theology which is part of the core curriculum. Students can also enroll in Health Care Ethics taught by CHPE faculty. In addition, ethics is an integrated part of the remainder of the undergraduate nursing curriculum. The graduate degree program includes courses that focus on families, human diversity and social issues in health care, and bioethics and health policy. A recent revision of the graduate curriculum has resulted in the inclusion of a new course, Bioethics and Nursing. As is true of all the other ethics courses taught by the Center, justice issues are discussed, but only as some of many issues to be covered. Finally, the community nursing practica concern mostly indigent and socially disadvantaged patients. Many nursing students engage in field projects that target underserved and minority populations.

3. School of Dentistry

Neither the Mission Statement of the Dental School nor the 37 competencies of the dental school curriculum mention the issue of justice or closely related topics. The topic is addressed very briefly in each of the three 8-hour Ethics of the Practice of Dentistry courses. It is also addressed in the required 16-hour course in Community Dentistry/Public Health Dentistry. Approximately 10% of the clinical procedures performed by junior and senior students in the dental school clinics concern Medicaid,

Medicare and uninsured indigent patients, so that every student is exposed to the needs of such patients and learns about their predicament. The majority of the dental students volunteer at Omaha's Indian-Chicano Health Clinic, for which they earn credit towards the field experience requirement. A number of the students (maximally 16 each year) also volunteer to work in the Dominican Republic as part of the Institute for Latin American Concern summer program (see the discussion of ILAC on page 17).

Dental ethics lectures on justice focus on the fact that dentists continue to practice largely in independent private practices, and so face the challenging task of operating profitable businesses while at the same time honoring their professional commitments to serve all patients in need of dental care, including indigent patients. Because the dental school ethics courses are relatively short (24 hours in total), justice issues cannot be covered extensively. A new 8-hour senior elective seminar on justice will be offered starting in the year 1999-2000.

4. School of Medicine

Of all the health sciences programs at Creighton University, the medical curriculum contains the largest number (50) of ethics course hours. However, public and community health issues are not taught in a separate course in the School of Medicine curriculum, reflecting a more general weakness in this area. The School has no public health department or division and the department of preventive medicine focuses largely on cancer epidemiology and genetics.

The list of goals and outcome objectives of the medical school curriculum mentions the societal and cultural context in which health care is provided, but justice issues are not mentioned. However, medical students are exposed to the needs of indigent and underserved patients since Creighton St. Joseph hospital is Omaha's largest provider of indigent care, for which the University reimburses the hospital.

Because of the importance of justice issues in medical practice and the leading role physicians are expected to play in justice related debates, approximately one quarter of the 50 hour required medical ethics curriculum is devoted to justice issues. For some years, second year medical students were involved in a course that included visits and interviews with persons in underserved situations (e.g., shelters for the homeless). Due to

the large number of students, this activity was discontinued. Senior medical students can enroll in a 4-week elective on justice issues in medical ethics and health care policy.

School of Medicine students were also involved in several *pro bono* clinics until "professionalization" of these clinics led to the replacement of non-licensed student volunteers by paid professionals. The School has also been involved in clinics on tribal reservations. However, stereotypical biases of students and unwillingness of patients to receive "charitable" health care have frustrated good working relationships. Presently, only the nephrology division is actively involved in this area, by running a dialysis clinic. As a result of a recent contract with another major health care provider, Creighton University no longer carries the responsibility of providing care to indigent patients needing psychiatric help.

5. School of Pharmacy and Allied Health Professions

None of the 20 "Goals and Objectives" of the pharmacy program lists justice as a concern. The traditional doctorate program includes two elective courses in "community pharmacy," although these courses do not have the same focus on issues in public health and basic health care as do similarly named courses in nursing and dentistry. Justice issues are the least prevalent in clinical pharmacy practice of all the health sciences disciplines taught at Creighton. However, this does not reflect the perceptions of Creighton pharmacists, but rather the extreme rigidity of drug prescription and delivery laws that virtually preclude pharmacists from serving indigent and underserved patients. The traditional Doctor of Pharmacy program contains one required 3 credit hour course in Ethics and the Health Professions. This course addresses justice concerns, but since it is the only ethics course included in the curriculum, limited attention can be paid to this issue. The nontraditional pharmacy curriculum contains no ethics course.

None of the 21 goals and outcome objectives of the Doctor of Occupational Therapy program mentions justice issues specifically, although in-depth knowledge of health policy and sensitivity to cultural and ethnic backgrounds are mentioned. The same is true for the 16 goals and outcome objectives of the Doctor of Physical Therapy program. Both occupational therapy programs (bachelor and doctorate) and the physical therapy doctoral program contain a required ethics course in which justice issues are

addressed. In addition, the occupational therapy doctorate program contains a 3 credit hour health care policy course as well as an elective 12 credit hour clinical rotation with multicultural emphasis and a similar elective in ethics, health policy, and administration. The physical therapy doctorate program contains courses that deal specifically with sociocultural issues and health care systems. Both policy courses focus on the Americans with Disabilities Act. Occupational Therapy offers a cultural diversity credit course.

The physical therapy doctorate students recently started a *pro bono* clinic which they operate on Saturday mornings at the University's PT clinic. Students are not required to participate nor do they earn curricular credits. Both physical and occupational therapy faculty and students have opportunities to serve on the Winnebago and Omaha reservations in northeast Nebraska.

6. Institute for Latin American Concern (ILAC) **Programs for Health Sciences Students and Faculty**

(Prepared by Virginia McGill, Director)

For 25 years, the Institute for Latin American Concern has provided assistance, health care, and education to the people of the Dominican Republic (DR), and opportunities for cultural immersion, service, and reflection for Creighton students and supervising professionals.

Summer Program. Dental, medical, nursing, pharmacy, and undergraduate students, with supervising dentists, registered nurses, and physicians (in rotation shifts of 2 weeks) provide care and education in some of the DR's most remote mountain villages. ILAC teams live with Dominican families and experience the culture and language in a unique and personal way. Clinics are held for half day intervals, allowing time for teams to explore their environment.

Occupational Therapy and Physical Therapy. Each year, selected OT students and supervising professionals reside for one month at the ILAC Center near Santiago, as do PT participants during another month. Care is provided at various sites in the city where such therapies are otherwise not available. Day trips allow participants the opportunities for a greater understanding of the country and culture.

Faculty/Staff Retreat. Not only health sciences employees but faculty, staff, and

Each fall, *Semestre Dominicano*¹⁵ offers up to 15 business students¹⁶ an opportunity to earn 15 credits in Spanish, sociology of the Caribbean, two business courses, and a business internship/community service course. The diverse experiences of living, working, serving, and studying in a foreign culture are brought together through regular periods of reflection and analysis. First offered in 1993, *Semestre Dominicano* has been designed to open students' eyes and minds to the questions posed by vast disparity in wealth and by the actions of global businesses within a poor country. With the change this year from asking a faculty member to go for a whole semester to asking two faculty members to go for a month each, the program now appeals to a broader range of faculty.

To appear on the **Dean's Honor Roll for Social Responsibility** (initiated in 1995), students must do 24 hours of community service during a semester and participate in a reflection session. This program gets students out into the hands-on world where they are likely to face and reflect on questions related to justice. The goal is to move students into the habit of doing community service, with the hope that staying in touch with human needs will continue to educate them throughout their lives. The program involves one faculty member and a relatively small number of students (10-20 per semester).

Ethics, Values, and Social Responsibility Program: In the summer of 1998 a group of faculty was charged with developing a program to enhance the development of ethics, values, and social responsibility in CoBA. The result is still in the proposal stage, but it includes doing an ethics audit of the College; activities by both students and faculty to enhance articulation and behavior in the area of ethics, values, and social responsibility; fostering the introduction of service learning and values topics in classes; and a personal discernment program to encourage students to articulate and reflect on how their actions correspond to their values and aspirations. While this program is not directly focused on social justice, when it is fully implemented it will be structural and should increase the level of service learning and openness to justice issues in CoBA.

The Sixth World Congress on Social Economics (1991) was explicitly focused on justice questions and Catholic Social Teaching. Because it was sponsored by the

¹⁵ Affiliated with the Institute for Latin American Concern: see the description of ILAC, page 17.

¹⁶ The actual enrollments have usually been about half that number, and that only with much encouragement and special arrangements.

university and not only the college, it involved more faculty and administrators than might have been involved otherwise. The papers were gathered in a book edited by three CoBA faculty members. Earlier, a symposium on the U.S. Catholic bishops' pastoral letter, *Economic Justice for All*, was sponsored by CoBA and several off-campus organizations.

Most of these courses and programs have typically been the result of individual initiative and, while receiving the blessing of administrators, have not been built into anything required of students or faculty. The exception is the Business and Society course, but even that course has the shape it does because of the teacher rather than the College or Graduate Program. It remains to be seen what kind of acceptance the proposed Ethics, Values, and Social Responsibility Program will receive and the extent to which it will touch on questions of justice.

D. SCHOOL OF LAW

(Prepared by Ron Volkmer, Professor of Law)

In the current Law School bulletin, the **Mission Statement** makes references to "value-centered education," "diverse student body," and "opportunity to develop a foundation of moral values." There is no reference to justice. Discussions among faculty about mission, goals, and curriculum have generally focused fairly narrowly upon professional skills training and competency. Since January of 1993, the **Creighton Legal Clinic**, through which students (for academic credit) and a full time faculty director advise and represent low-income clients, has been an effort to "fulfill Creighton University's commitment and tradition of service to the community." By empowering persons otherwise disfranchised by the legal system, the clinic is regarded by some members of Law School faculty and administration as a justice program. A student group, the Public Interest Law Forum, attempts to interest and educate other students in the practice of public interest law (government, non-profit) and has provided stipends for summer clerkships in this area.

Curriculum: There is no course specifically labeled as a justice course, explicitly focusing on the concept of justice, although teaching materials (casebooks) on this topic

do exist. It could be argued that many of the law school courses (perhaps even all of them) deal with justice issues. Perhaps the course that most directly addresses justice issues is the required second year course in Professional Responsibility. In this course the students are asked to consider what it means to be a member of the legal profession, particularly as it relates to rendition of "public service." This, in turn, raises the issue of "*pro bono publico*" – legal service provided to the poor on a gratuitous or reduced-fee basis. Access to the legal system is a justice issue that cuts across the curriculum in many ways. Various courses address the justice system from a delivery standpoint: whether justice is the end-product of the court system; whether the establishment of the Legal Services Corporation (supporting legal aid societies across the United States) is a partial solution to the access issue; and whether the Alternative Dispute Resolution movement, providing for more accessible, user-friendly procedures such as mediation, enhances the system of procedural justice.

How the legal system deals with issues of discrimination is a quintessential justice issue and one that a variety of courses address. Constitutional law courses provide a basic framework for dealing with discrimination issues as well as introducing students to the over-arching principles that provide a framework for civil (if not social) justice in the United States.

A member of Law School faculty is one of the founders and the current director of the Center for the Study of Children's Issues at Creighton. A book, *Children's Rights in the United States: In Search of a National Policy*, has been published, and public conferences on children's rights and advocacy have been sponsored. A cross-campus course on children's issues is being developed. Also, for many years the Law School has sponsored a Civil Rights Lecture Series by nationally prominent speakers focusing on issues of discrimination.

The trends: Legal education is being pulled in opposite directions. At one end of the spectrum is the effort to infuse into the curriculum more skills-related courses that prepare the student for the workaday world of the practicing bar. This effort is exemplified by the "Macrate Report," an ABA study that was fueled by concerns of the practicing bar that law school education had become too "academic." At the other end of the spectrum are the legal movements of the past twenty-five years that have been

described as "law and economics," "critical legal studies," "feminist legal theory," "critical race theory," and "gay/lesbian theory." Differences in law schools exist because they vary greatly in which approach is emphasized -- whether corporately and consciously or aimlessly and scattered. The Jesuit law schools (and indeed, other Catholic and religiously affiliated law schools) might explore how an emphasis on the promotion of justice in law school curricula and programs would change the way things are currently being done. A dialogue among the Jesuit law schools and a sharing of ideas might provide the environment for doing some of the serious thinking this topic requires.

E. UNIVERSITY COLLEGE AND SUMMER SESSIONS

(With assistance from Renee O'Brien, former Assistant Director of Christian Spirituality)

University College (adult and continuing education) and Summer Sessions (UCSS) has offered, in collaboration with Omaha Archdiocesan agencies, various non-credit programs and conferences on the pastoral letters of the U.S. Catholic Bishops, *The Challenge of Peace* and *Economic Justice for All*, most recently a workshop on global economic justice. In 1991 UCSS hosted the National Pax Christi Convention. For many years UCSS has co-sponsored Women of Faith in Transition, a popular conference that often has addressed gender justice issues. The summer Christian Spirituality Program, coordinated with the Department of Theology, since its inception in 1978 and as a direct response to the mandate of the 32nd Congregation, has included a course on Spirituality and Social Concerns. For half of this period it has been a core course for the master's degree. CSP also offers, as an elective, Biblical Roots for Peace and Justice Ministry. An undergraduate summer theology course offered since the mid-'80s, Social Justice in Theory and Practice,¹⁷ which has involved travel to and community service in rural Louisiana or Florida, has been made possible by generous underwriting by Summer Sessions.

¹⁷ See the description of the Justice and Peace Studies Program, page 22.

IV. PARA-CURRICULAR

A. OFFICE OF MULTICURAL AFFAIRS

(Prepared by Tami Buffalohead-McGill, Associate Director)

The teaching of a universal concept such as justice is enhanced by diversity among the faculty and student body, and by an academic climate in which diverse opinions are not merely tolerated but respected, encouraged, and appreciated. In 1991 the Office of Multicultural Affairs was created with the express purpose of helping to recruit and retain multicultural students and to develop, facilitate, and maintain an appreciation for cultural diversity within the Creighton community. (For a list of initiatives in this effort, see Appendix B.) In 1995 the position of Coordinator of Cultural Activities was created to help foster a climate that is appreciative of diversity. This office has sponsored activities and events that feature the rich cultural traditions and experiences of a diverse student body. Events are sponsored in conjunction with national cultural heritage commemorations: Hispanic Awareness Month, Native American Awareness Month, Black History Month, and Asian Pacific American Heritage Month, as well as Martin Luther King Celebration Day.

In 1997 the Peer Education Program developed a 3 credit hour course, Introduction to Peer Education in Student Development Programming, offered in the College of Arts and Sciences, which covers issues of diversity, inclusion, HIV/AIDS, and the disfranchised, and has a service component. Students who have been through training will provide information and opportunities to dialogue on these and other topics for residence hall floors, classrooms, and organizations. (See discussion of the College's new Core Curriculum, which has a strong diversity component, page 10-11).

(For a list of Health Sciences educational and clinical programs with a strong diversity component, see Appendix B.)

B. FORA, LECTURES, SYMPOSIA

The Center for the Study of Religion and Society sponsors Critical Issues Fora usually twice a semester to expose the campus community to contemporary topics of ethical or religious import. Panels of two or three speakers from both on and off campus have discussed the death penalty, the North American Free Trade Agreement, Christian nonviolence, welfare reform, state-sponsored gambling, euthanasia, landmines, Archbishop Romero, Operation Rescue, affirmative action, AIDS, same sex marriages, homosexual orientation, and homophobia.

The Center also collaborated with the Department of Theology in presenting two major feminist theology symposia: "Who Do You Say That I Am?" on feminist Christology (which led to a book by that same title), and "Eden's Promise" on the retrieval of woman, body, and nature in the Christian theological tradition. Both symposia promoted the equality and full inclusion of women and women's perspectives in Christian life and thinking. In light of many of the patriarchal assumptions of Christian theology, these efforts were conducted on behalf of justice for women (a special concern of the most recent General Congregation of the Society of Jesus).

The Montesinos Center for the Study of the Dominican Republic was founded in 1995. In pursuing its goal of promoting understanding of the DR through research, teaching, and public programs, the Center strives to adhere to the spirit of its namesake – the Dominican friar recognized as the initial European voice for human rights in America. In February, 1998 the Center hosted the Dominican Ambassador to the United States, a noted political historian, for a lecture on the future of U.S.-Dominican relations. The Center has sponsored other educational presentations, such as a discussion of the School for the Americas, as well as *Abre Los Ojos*, a reflection/action group for students who have spent time in the Dominican Republic through *Semestre Dominicano* or the ILAC summer program.¹⁸

Since its inception in 1993, the ad hoc **Sexual Orientation Issues Task Force** has sponsored various educational presentations (by gay students, the mother of a gay

¹⁸ *Abre Los Ojos* students raised funds for the victims of hurricane Georges.

son, and faculty experts), films and a play, discussions, workshops, dialogue weeks, a brochure, and a website.

Other lectures and lecture series related to justice are mentioned in the sections on the Justice and Peace Studies Program, The Diversity Project (both in the College of Arts and Sciences), the Center for Health Policy and Ethics, the College of Business Administration, the School of Law, University College and Summer Sessions, and the Center for Service and Justice.

In a related vein, *Window*, published quarterly by Creighton's Office of Public Relations and Information, has frequently included articles on justice themes. Topics have included Jesuits in ministry in Nicaragua, a retired Creighton employee's journal of her experience as a Peace Corps volunteer in Guyana, the Jesuit Refugee Service in Cambodia, the hopes for democracy in Africa, an alum's experience working with poor women in the Dominican Republic, a biologist's scientific debunking of the idea that there are human races, a photo-essay on landmines in southern Africa, and an account of the College of Arts and Sciences' *Semestre Dominicano*. Thus has the university extended education for justice beyond campus, especially to alumni.

V. CO-CURRICULAR

A. CREIGHTON CENTER FOR SERVICE AND JUSTICE

University Ministry

(Prepared by Annie Cahill, Associate Director)

The Community Service Center (CSC) originated with a group of 10 students who formed "The King's Men" in 1965. Hoping to deepen social awareness, the group expanded and changed its name to "The Community Service Center" in 1969. Student interest in the CSC declined in the 1970s. Beginning in the early 1980s, Center volunteers became more involved in the local community, and the number of students volunteering through the CSC grew from 17 to 200 in just one year. In the spring of 1983, seven students traveled to Appalachia during their spring break, and thus was originated the Spring Break Service Trip Program. In 1982-83 the Peace and Justice

Center came into existence as a program of Campus Ministry. The Center provided education on social justice issues that the students were encountering in the Omaha community and in Appalachia on service trips.

The programs offered by Campus Ministry had *three primary goals*, each of which was pursued by a variety of programs, projects, and events (see Appendix C):

- 1. To promote a broader sense of social responsibility in the Creighton community.*
- 2. To give students opportunities for experiential learning to further their development while providing service to others.*
- 3. To furnish students opportunities for religious reflection so that they might integrate their experiences into their overall education.*

Campus Ministry's name was changed to **University Ministry** in 1995. Three responsibilities were recognized: conscientization, faith formation, and ministry to faculty and staff. Programs related to promoting service and justice now fall under the heading of conscientization. ILAC and the Center for Service and Justice are the two principal offices charged with that responsibility.

In 1995, the Creighton Center for Service and Justice (CCSJ) was established in response to the Creighton 2000 strategic plan and the call for promotion of "faith that does justice." In 1996, the Peace and Justice Center and the Community Service Center were consolidated under the CCSJ. The CCSJ seeks to foster *a community of faith...in service...for justice*. Through a variety of community service opportunities and social justice education and reflection programs, the CCSJ encourages, supports, and challenges students to live out their faith (see Appendix C).

B. DEPARTMENT OF RESIDENCE LIFE

(Prepared by Dr. Rich Rossi,

Associate Vice President for Student Services/Residence Life)

The Department of Residence Life assists students in the process of developing communities within their halls or floors in the first part of each academic year through various types of activities. The department provides opportunities for students to move

beyond the residence hall communities through service work for various agencies within the Omaha area. The program of "Communities in Service to the Community" was established in cooperation with the Center for Service and Justice.

Each residence hall community has an ongoing relationship with a particular service need. Activities best suited for freshmen and sophomores, who make up the majority of students living on campus, include serving meals at a nearby shelter, tutoring or playing with children at Girls Inc. or Boys and Girls Club, or other activities where students act primarily in pure service rather than becoming involved in social justice issues. While some lower division undergraduates are prepared for that level of focus, most students come from communities where interacting with those in need is rare, and thus these are new experiences for them. These activities are ongoing, so that students continue to return to the same place where they can get to know the people being served on a personal level. (Service projects and sites of students in the residence halls this year are listed in Appendix D.)

In 1994, Residence Life established the annual fall break staff service trip to a home building program in Morehead, Kentucky. The host organization, Frontier Housing, provides RL student advisors and at least one of the professional staff an opportunity to live simply and in community while building homes for the poor in Appalachia.

The University has hosted the Special Olympics for many years, and in 1997 was awarded Special Olympics's highest award for its efforts. Residence Life is involved by providing housing for more than 1000 participants free of charge as well as the use of Kiewit Fitness Center. This provision of free housing and facilities for events is rare in Special Olympics state competitions.

VI. UNDERGRADUATE ALUMNI SURVEY

Beginning in Fall, 1994, Creighton instituted an annual alumni survey to be sent to those who completed their undergraduate programs seven or seventeen years ago. Through this survey, the University sought to determine how well graduates reflect the goals and purposes articulated in its Mission Statement. Survey responses were analyzed around eight factors, or themes. Two of these themes, *Spiritual and Personal Growth* and *Tolerance for Differences*, are relevant to this report. One of the subthemes of the former, *Fostered social responsibility*, is especially relevant. According to the Summary Report, "There was a steady progression in the percent agreeing that the Creighton experience fostered a sense of social responsibility (71% in the 1970's, 80.4% in the 1990's)."¹⁹ Over the entire period, graduates of the College of Arts and Sciences (78%) and the School of Nursing (76%) reported somewhat higher impact than graduates of the College of Business Administration (69%).²⁰ It is impossible definitively to assign this progress in attitudes toward social responsibility to Creighton, or to Creighton alone. Nonetheless, the trend is suggestive of the University's influence in this area.

In general, alumni also gave Creighton high marks in the area of education for tolerance for differences. However, there was a slight downward trend in the specific area of tolerance for persons of different cultural or racial backgrounds (73% in the 1970's, 66% for 1990's), while the rate of agreement that Creighton taught its graduates to appreciate cultural differences was stable (at about 65%).²¹ Although the term "justice" itself was not used in the survey, and although the findings are suggestive rather than definitive, this research on some Creighton graduates' own assessments of the University's influence in the areas of social responsibility and tolerance is at least hopeful.

¹⁹ Creighton University Undergraduate Alumni Survey, 1994-1997, Summary Report. Office of Institutional Research & Assessment, Shirley A. Scritchfield, Ph.D., June, 1998. Page 6.

²⁰ Ibid., page 7.

²¹ Ibid., page 7.

VII. DISCUSSION

Comments from two long-time Creighton educators set the stage for our discussion of the University's history of education for justice since 1975. According to Dr. Thomas Nitsch, Professor Emeritus of Economics: "What has happened here... is not something that was envisioned, conceived and carefully planned and programmed from 'on high.' Rather, it has been more a matter of (predisposed) spontaneity... emanating from the workings of kindred spirits..."²² Similarly, Dr. William Cunningham, former Dean of the College of Arts and Sciences and later Vice President for Academic Affairs, has suggested that "education for justice... seems to me to have been in the unconscious of the University throughout the period, part of the fabric of thinking when decisions of all kinds were made, campus-wide."²³ These comments suggest both the strengths and weaknesses of Creighton's efforts. We have been involved in something of an experimental period when predisposed individuals acted on their own spontaneous initiative, and when decisions were made from within a fabric of supportive but not necessarily entirely self-conscious orientation to justice.²⁴ *That suggests the next period -- the period we now enter with this report and the regional and national conferences dedicated to the topic of education for justice in Jesuit higher education -- should be characterized by more deliberate and systemic efforts to live out the University's commitment to the promotion of justice.*

A. Education for justice as diffuse

Education for justice at Creighton University since 1975 has been both *diffuse* and *intensive*. Justice has been a theme diffused throughout curricula across the university, perhaps most notably as a consistent element in the courses offered by the Center for Health Policy and Ethics and as a significant element in the curricula of the College of Arts and Sciences, both of which are explicit about their commitments to teach on behalf

²² Personal communication, December 12, 1998.

²³ Personal communication, December 7, 1998.

²⁴ For a report on the University's curricular response to the U.S. bishops' letter *Economic Justice for All* (1986), see Appendix E.

of justice.²⁵ The four health sciences schools, as well as the College of Business Administration and the School of Law, do not mention justice explicitly in their statements of objectives or mission, although the School of Nursing, particularly through community health components, pays considerable attention to related concerns. A common aspect of CoBA and Law would seem to be that justice curricula have been left mainly to the initiative of individual faculty members (and to necessarily limited student participation in such programs as *Semestre Dominicano* and the Legal Clinic). More consistent curricular focus on justice – one of the great and constant themes of Western culture and civilization – does not mean indoctrination according to a particular ideology of justice. Rather, the perennial debate and argument about justice should be made even more central to the University's curricula. Within the context of Jesuit higher education, Catholic understandings of justice should always be represented in such dialogue and teaching.

B. Education for justice as intensive

Curricular education for justice has also been *intensive* in non-required programs such as *Semestre Dominicano*, the Justice and Peace Studies Program, the Legal Clinic, and clinical rotations serving the poor. These opportunities not only bring justice issues into the classroom but also take students out of the classroom and into the world of the poor. One might presume that whereas diffuse efforts influence a relatively large number of students modestly, intensive efforts strongly impact small numbers of students. If curriculum is central, one might well ask whether Creighton's diffuse efforts might be made more systemic (through required courses, for example, or through requirements within master syllabi in all ethics courses) and its intensive efforts multiplied and so more available and attractive to more students. *Semestre Dominicano*, for example, might serve as a model for intensive semester programs in North Omaha or on one of the reservations in South Dakota. Both of these locations offer Jesuit contacts and programs, do not require expensive travel, and make the point that the struggle for justice goes on just down the city street or state highway.

²⁵ Arts and Sciences, however, does not mention justice in its Mission Statement.

C. Education for justice as integrated

All of the para-curricular and co-curricular programs related to justice education are voluntary. The Institute for Latin American Concern and the Center for Service and Justice, both of whose roots reach back to at least 1975, as well as the more recently established Office of Multicultural Affairs, offer impressive rosters of programs and activities for those students motivated to seek them out. The Spring Break Service Trips and the ILAC summer program in particular have been instrumental in moving many students (though still a small minority) to greater involvement with justice concerns, including within the curriculum. A logical next step would be the integration (and not mere juxtaposition) of such service and immersion experiences with academic study, under the auspices of appropriately prepared faculty and program directors. The integration of academic study and community service defines the new but burgeoning educational strategy known as service-learning. The potential to infuse service-learning courses throughout the curricula suggests a third approach to education for justice. Service-learning might be thought of as neither diffuse nor intensive but as an *integrated* middle way, combining some of the strengths of both alternatives.

VIII. TOWARD A JUSTICE PEDAGOGY IN JESUIT HIGHER EDUCATION

A. Justice in a Catholic Context

The scriptural foundation of the Christian understanding of justice is the Genesis story of the creation of the human race in the image and likeness of God. The theological principle of the *imago Dei* is translated into the ethical principle of human dignity, or the inalienable worth of each and every human person. Catholic moral anthropology is noteworthy for its emphasis not only on the transcendent origin, value, and destiny of the human being but also on our "communitarian character."²⁶ As the U.S. Catholic bishops are fond of saying, the human person is both sacred and social. Human dignity, while given by God, is realized only in community. Thus, human rights are defined in Catholic tradition as the minimum levels of participation necessary for a decent life in all phases of social living: education, employment, politics, health care, etc., and are more extensive

²⁶ *Gaudium et Spes*, # 32.

than (while inclusive of) the civil and political rights enumerated in the U.S. Constitution's Bill of Rights. Catholics, then, rightly speak of *social* justice, or when they speak of justice correctly *mean* social justice.²⁷ Justice in the Catholic sense implies that the meaningful participation of all has been achieved or at least is being pursued; injustice means that the participation of some has been or is being thwarted or denied. If the classical definition of justice is *to each what is due*, then the Catholic enhancement of that definition is *to each what is due as a valued and nonalienable participant in the human community*. The ultimate injustice is to be treated as if one did not count, as if one had no contribution to make to the community.²⁸

When people (because of ethnicity, color, gender, age, sexual orientation, religion, disability, or location, or because of educational and economic circumstances beyond their control) are denied opportunities to participate and contribute according to their abilities and responsibilities, efforts at redress on their behalf must be made if a society is to move toward justice. The now widely used term for commitment to redress social injustice is *option for the poor*, where poor includes not only economic but also political and other forms of exclusion or oppression. *Solidarity*, the virtue of those living out such a commitment, is a critically engaged recognition of the dignity of those marginalized from mainstream social life. As a moral and social perspective, solidarity is often said to require *conversion* on the part of those *not* excluded, oppressed, or marginalized, and represents the personal dimension of the struggle for social justice.²⁹

Education for justice implies not only opportunities to develop knowledge and learn skills of social analysis and intervention, as well as opportunities to consider the philosophical, ethical, and political dimensions of the concept of justice, but also opportunities to foster the virtue of solidarity through experiences of conversion. Such conversion typically comes outside the classroom and library in personal encounter with persons suffering injustice, and often through experiences of service. Education for justice, considered wholistically, is thus both intellectual and affective, academic and

²⁷ By contrast, when libertarians speak of justice they mean commutative or contractual justice between free individuals; *social* justice, since it implies a *common* good and *common* action on its behalf and not simply the aggregate of individual goods, may be for libertarians something of an oxymoron.

²⁸ *Economic Justice for All*, # 77.

²⁹ See, for example, William Bean Kennedy, "The Ideological Captivity of the Non-Poor," in Alice Frazer Evans et al, eds., *Pedagogies for the Non-Poor* (Maryknoll, NY: Orbis, 1987), 232-256.

experiential, on campus and off. In Christian context, Jesus is recognized as the prime model and inspiration of solidarity with the poor. Education for justice in a Jesuit college or university may be for some students, given the opportunity and inclination, authentically religious and deeply spiritual as well as intellectual, moral, psychological, and social. The pedagogical question thus becomes, *how do we educate for justice, if new perspectives, values, commitments, and loyalties, as well as new intellectual skills and knowledge, are crucial?*

B. Educating for Justice in an Ignatian Spirit

If justice is understood as expansively as above, education on its behalf must likewise be expansive. Such education will treat the acquisition of knowledge and the development of intellectual skills as necessary but not sufficient. Such education will, in good Jesuit tradition, address the whole person: mind, heart, will, spirit, imagination.³⁰ As suggested above, such formative and even transformative education is most likely to occur in experiences of personal encounter with victims of injustice within their own contexts, and when it is supported by both social analysis and theological and ethical reflection.³¹ *Semestre Dominicano* thus represents the most complete embodiment of education for justice at Creighton to date, and so represents a model for other programs within the university as well as for other Jesuit colleges and universities.³² But the number of such programs and of students participating will presumably always be relatively small because of the high student motivation (and expenditure) and substantial administrative support they require. Service-learning more generally may represent a more feasible way to bring transformative education to larger numbers of students. SL is being adapted at colleges throughout the country to many academic disciplines and programs, and may bring more focus to the many diffuse efforts as well as link these efforts to the intensive programs already in place at Creighton University.

³⁰ On the Ignatian formation of the imagination as education for justice, see G. Simon Harak, S.J., *Virtuous Passions: The Formation of Christian Character* (Paulist, 1993).

³¹ The "pastoral circle" outlined by Joe Holland and Peter Henriot, S.J., may be revisioned as a paradigm of wholistic education for justice. See their *Social Analysis: Living Faith and Justice* (Orbis/Center of Concern, 1983).

³² For a provocative rationale for such programs, see Dean Brackley, S.J., "The Christian University and Liberation: The Challenge of the UCA" [University of Central America], in *Discovery*, No. 2, December,

IX. RECOMMENDATIONS

Drawing together our discussion of the history of education for justice at Creighton University since 1975 and our understandings of justice in a Catholic context and of Jesuit education as expansively wholistic, we make the following recommendations, corresponding to our identification of education for justice as diffuse, intensive, and integrated:

Recommendation # 1:

The promotion of justice should be made an explicit goal of all the colleges and schools of the university in their mission statements and curricular requirements.

Recommendation # 2:

New strategies of intensive study, immersion, service, and reflection should be established, especially in the undergraduate programs.

Recommendation #3:

The University should commit the necessary resources to make service-learning on behalf of justice an identifiable mark of campus culture and a Creighton education.

We believe these recommendations build on the considerable strengths and current programs of the University but also address weaknesses and omissions. We believe, if well implemented and meaningfully supported, that these recommendations would contribute substantially and in a way only a diverse university can to the mandate of the Society of Jesus to make the promotion of justice constitutive of our mission and identity.

1992. For a treatment of extended service after graduation as an "heroic journey to adulthood," see Nancy Geyer Christopher, *Right of Passage* (Washington, D.C.: Cornell Press, 1996).

X. HOPES FOR THE DETROIT CONFERENCE

It has been a consistent hope of our committee that the Detroit conference will:

- 1) build community across faculty, staff, and administrators from the Jesuit schools represented, especially within disciplines and professional areas;
- 2) offer opportunities to learn from one another's successes and failures, strengths and weaknesses;
- 3) surface, probe, clarify, critique, and develop the theoretical foundations of education for justice as unique to Jesuit higher education; and
- 4) send us back to our campuses with new ideas and new energies for our work there and for the national conference the following year in Santa Clara.

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APPENDIX A: College of Arts and Sciences

Faculty in the College of Arts and Sciences volunteered these current courses as relevant to education for justice (these courses may satisfy a categorical requirement but are not specifically required by the core; courses mentioned elsewhere in the report are not included again here):

- Introduction to Sociology
 - Social Problems
 - Social Change
- Environment and Society
- American Cultural Minorities
 - Criminal Justice
 - Human Variation
 - Gender and Culture
- Applied Anthropology
- People and Cultures of Latin America
 - Applied Anthropology
 - Social Psychology
- Multicultural Issues in Psychology
- History and Aesthetics of Latin American Photography
- The Ostracism of God and Modern Atheism
- Health Care, Society, and Values
- Social and Political Philosophy
- Themes in Contemporary Philosophy: Justice
- Philosophy and Commercial Societies
- Marxism
- Public Policy and Poverty in the United States
 - Women and Politics
- Politics of the Developing World
- Global Poverty and Development
- Nationalism, Ethnicity, and Democracy
 - Politics of Russia
- Eastern European Political Systems
- Comparative Political Systems
 - International Politics
 - International Regimes
- Introduction to Social Welfare
- The Status of Women
- Economic, Politics and Social Welfare
 - Family Violence

APPENDIX B: Diversity

The School of Pharmacy and Allied Health Professions has established the following programs with culturally diverse contexts:

- A student exchange program with Xavier University (a predominately Black university) in New Orleans (1994).
- A program with Jordan University for Women (Amman, Jordan) for the development of cooperative educational and research programs in Pharmacy (1994).
- An educational program with Haskell Indian Nations University (1994).
- Clinical sites for Physical Therapy students in the Netherlands and Istanbul, Turkey (1995).
- Clinical sites for Pharmacy students in Amman, Jordan (1995).

The School of Medicine, in 1994:

- Began staffing the Indian-Chicano Awareness Center with medical students performing psychiatric assessments, etc.
- Began providing medical students to teach first aid to individuals and groups at the Juan Diego Center, which serves mainly a low-income Latino population.
- Established a Medicine Department elective for senior students at the Charles Drew Clinic, which serves mainly a low-income black population.

To increase diversity within the student body, the **Undergraduate Admissions Office:**

- Hired a second multicultural admissions counselor in the winter of 1995 and will continue to have two multicultural counselors on staff.
- Implemented a multicultural student recruitment team comprised of minority students who go to high schools to recruit minority students to Creighton.
- Hired a California area representative who will have contact with multicultural students, particularly Hispanic students.
- Offered six full scholarships for African American students (since 1992) and two for Hispanic students (1993) annually.
- Established Hispanic Outreach Day (1991), African American Outreach Day (1992), and the Native American Retreat (1996) to encourage minority students to prepare for and consider higher education at Creighton University.

Minority students may avail themselves of the opportunities offered by **Student Support Services**. For 17 years SSS has been sponsored by Creighton University and the U.S. Department of Education to provide academic, emotional, and financial support for students who are U.S. citizens and meet one or more of the following criteria: first generation in college, low-income, or documented disability. Services such as tutoring, counseling, and study skills workshops are offered at no cost to the students. Approximately half of the students served by SSS in 1997-98 were minority students.

APPENDIX C: Center for Service and Justice

Campus Ministry (before its restructuring as University Ministry) had three goals related to education for justice.

Goal 1:

To promote a broader sense of social responsibility in the Creighton community.

- The Soup with Substance luncheon series hosted talks on ethical and social-justice issues, e.g., racism, AIDS, ecology, homelessness, cultural diversity, health care reform, women's issues, capital punishment, and foreign policy.
- Hunger and Homelessness Awareness Week was begun in 1987 to draw students' attention to the plight of the hungry and homeless. The week ends with students participating in the Oxfam fast and then sharing a simple meal. The purpose is to experience hunger and to raise money for those suffering from it.
- Students Empowered by a Radical Vision (SERV) was started in 1993. The group hosted four speakers a year for roundtable sessions of theological reflection on direct service experience. The group is no longer in existence today (a similar function is now served for some students by Abre Los Ojos [see below]).

Goal 2:

To give students opportunities for experiential learning to further their development while providing service to others:

- Various programs provide direct outreach to the local community, primarily through tutoring, neighborhood and housing renovation, and working at shelters.
- Spring Break Service Trips now involve 120-140 students and 12-15 host sites every year. In addition to doing direct service for a week, the students form community, live simply, and participate in theological reflection.
- A theology course, Social Justice in Theory and Practice, was established by the director of the Justice and Peace Center in the mid-'80s (see the section on the Justice and Peace Studies Program).
- Service-learning days on the Omaha Reservation were begun in 1992 and sponsored by both the Peace and Justice Center and the Community Service Center. The goal was to experience Native American culture, dialogue with tribal officers, and do community service. The program is no longer in existence.
- The Northside Neighborhood Walk allows students to join residents from North Omaha in a community-building experience that includes an evening walk, Saturday clean up, and Sunday mass at a northside church.
- The Homelessness Awareness Sleepout was begun in 1991 by the Alliance of Family Shelters. Volunteers represented homeless people and slept out overnight in Central Park mall. In 1993, 25 Creighton students participated, and in 1994, 30-40 took part in the experience.

Goal 3:

*To furnish students opportunities for religious reflection
so that they might integrate their experiences into their overall education:*

- Each year in preparation for Spring Break Service Trips, 22-25 students spend 3 months in formation to become coordinators of service trips and lead the other students. A post-trip afternoon of reflection is also expected of all those who participate.
- Christian Life Communities are groups of 8-10 students who meet weekly or semi-monthly to learn how to pray, to share their lives, to support each other, and to encourage and evaluate involvement in ministry, both on and off campus.
- The Social Justice Retreat includes presentations on social justice issues, reflection on personal experiences, and time for action planning.
- *Abre Los Ojos* is a group for students who have participated in summer or semester programs in the Dominican Republic which offers the opportunity to reflect upon that experience and on ideas for integrating it into the Creighton experience. The current sponsor is the Montesinos Center for the Study of the Dominican Republic with assistance from the ILAC office.

Among the **current responsibilities of the Center for Service and Justice** are the following:

- While keeping abreast of the various projects in which University personnel are engaged, the Center acts as a liaison between the University community and the needs of the greater Omaha community.
- The Center develops, promotes, and implements concrete opportunities for continuing education and reflection on social justice concerns.³³ The Center endorses programs that take an active role in promoting systemic change towards a more just community.

On-going initiatives and programs designed to provide instances of service, awareness and reflection include, among others:

- Service and Justice Volunteer Fair, in which 40 local agencies recruit students directly
- the Post-Graduate Volunteer Fair, in which 25-30 national program representatives encourage students to consider volunteering after graduation, and the Post-Graduate Dinner, during which seniors who are contemplating a year or two of full-time volunteer work meet with representatives from various programs
- Student Coordinators. Two students coordinate volunteer recruitment and sustain projects for 4 local agencies, providing transportation, publicity, and brief reflections.
- Traveling Reflection Program (TRiP). Four students trained at the Campus Ministry Leadership Institute facilitate reflections for any group on campus that has done service.
- Hunger and Homelessness Awareness Week (see above)
- the Spring Break Service Trip Program (see above)

³³ For example, the Center acts on a consulting basis with the Freshman Leadership Program, a project of the Student Activities office, which offers its participants community service opportunities to help first-year students get involved in the wider community beyond campus.

- Social Justice Retreat (see above)
- community service projects organized through Residence Life (see the following section and Appendix D).

One-time initiatives and projects designed to provide instances of service, awareness, and reflection have included:

- The House That Creighton Built. More than 600 Creighton volunteers built a house in North Omaha in conjunction with Habitat for Humanity.
- Sr. Helen Prejean visit. A lecture and luncheon with Sr. Helen Prejean focused on raising awareness about the death penalty. Close to 400 students, faculty and staff attended.
- CU in the Streets. A 48-hour immersion experience in inner city areas, is organized in conjunction with alumni around the country.
- Hunger Clean up. Organized by the student Peace and Justice Cooperative, the goal is to raise money while cleaning up various service sites in Omaha.

APPENDIX D: Residence Life

Department of Residence Life service projects and sites in 1998-99 year include:

- Thanksgiving Baskets; Halloween Trick or Treating for underprivileged children; Christmas Caroling at a retirement home; serving dinner at Siena Francis House; walking in the Race for a Cure for breast cancer; helping at The House That Creighton Built (Habitat for Humanity) (McGloin)
- Girls Incorporated (Deglman Hall)
- Habitat for Humanity and Siena Francis House (Gallagher 2)
- St. Vincent de Paul Homeless Shelter (Gallagher 3)
- Habitat for Humanity and Children's Square (Gallagher 4)
- Christ Child Center (Gallagher 5)
- North Omaha Boys & Girls Clubs (Kiewit 2 & 3)
- Carter Lake Boys & Girls Clubs (Kiewit 4 & 5)
- North Omaha Boys & Girls Clubs (Kiewit 6 & 7)
- South Omaha Boys & Girls Clubs (Kiewit 8 & 9)
- Christ Child. (McGloin 1, 2W, 2E, 3W & 3E).
- North Omaha Boys & Girls Clubs (McGloin 4W, 4E, 5W, 5E)
- South Omaha Boys & Girls Clubs (Swanson 2, 3, & 4)
- Girls Inc. (Swanson 5, 6 & 7)
- Children's Square in Council Bluffs (Swanson 8 & 9)
- Siena House (Swanson)

APPENDIX E: *Economic Justice for All*

In April of 1987, President Morrison appointed an all-University committee whose purpose was to study the implications for Creighton of the U.S. bishops' pastoral letter on the economy, *Economic Justice for All*. The ten-member group met eight times and produced recommendations under the headings of Curriculum, Scholarship, External Constituencies, and Internal Policy. Under Curriculum, the recommendations were the following:

1. Make available to faculty an annotated list of appropriate human and material resources available for teaching the pastoral.
2. Publicize for students already existing courses which focus on the pastoral and related issues.
3. Develop one-week teaching modules for faculty interested in teaching the pastoral but lacking the background to approach it with confidence.
4. Develop freshman seminars, senior seminars, honors seminars, interdisciplinary courses on the pastoral, and take advantage of already existing course numbers and descriptions.
5. Incorporate *Economic Justice for All* into the existing ethical components in the professional schools.

Apparently these curricular recommendations were not formally or systematically implemented. However, many copies of the pastoral were made readily available on campus and at least some faculty included the pastoral in their syllabi for several years afterwards, but such information is anecdotal and not the result of comprehensive follow-up and assessment.

The pastoral letter project at Creighton of the late 1980s may be an apt example of the diffuse approach to education for justice during the period under review in this report. It suggests that there need to be ongoing ways to keep justice issues (if by no means the same text) in syllabi and class discussions on a more consistent and systemic basis.