

SJPS Programme Mission Statement and Rationale

Mission Statement

The Social Justice and Peace Studies program encourages critical reflection on structural injustices locally and globally and calls for social action to transform the world in the interests of equity and the pursuit of peace.

Whether their chosen career is education, politics, social work, civil service, business, law, or the arts, graduates will be better equipped to take an active part in civil society as responsible, informed, and concerned citizens. In a global economy currently dominated by corporate capitalism and the pursuit of profit for its own sake, they will be prepared to join the struggle to elevate the common good, the survival of the planet and the pursuit of peace as more meaningful and worthy human goals.

Adopted by the SJPS Program 10/07/2002

This innovative cross-disciplinary program offers one of four core courses in social justice and peace in each of the four years leading to a degree. These core courses are combined with existing courses drawn from a variety of disciplines such as sociology, politics, economics, history, social work, religious studies, and others. There is a mandatory service component in second year that engages students in local issues of Social Justice and Peace and an optional (experiential learning) component offering a variety of opportunities that may be undertaken at any time after first year. Course credit can be arranged for these experiences.

While this degree can be pursued independently, students are strongly encouraged to combine their degree in Social Justice and Peace with a Major or Minor in social science, arts, or science. The program is designed to make it easy to do this.

Although the program reflects King's mission as a Catholic College, the program addresses students of all religious and political persuasion in a spirit of open and free dialogue.

We believe that this four year BA program will be attractive to students who:

- Are interested in expanding their awareness of social justice issues and their understanding of the interlocking nature of poverty, violence, racism, sexism, colonization, disability, religious persecution, environmental degradation and other forms of oppression.
- Wish to develop critical and analytical skills necessary to live and work responsibly in a globally integrated world.
- Want to act as political and social critics and become agents for progressive social transformation.

- Wish to participate in volunteer experiences or internships (for course credit) in local community settings, in low-income countries or work with the King's Centre for Social Concern.

The following is a summary of the rationale of the SJPS Program. A full copy of the rationale is available [here](#).

In Summary:

1. The Social Justice and Peace Studies program is reflective of the fundamental mission statement of the King's University College, especially that aspect of the mission that is mandated to encourage our students to *be socially aware and morally responsible so that they can become concerned and active citizens*.
2. The Social Justice and Peace Studies program is consciously rooted in the tradition of Catholic Social Teaching.
3. The Social Justice and Peace Studies program is ecumenical and universal in its appeal. It addresses students of all religious, philosophical and political persuasions and enthusiastically calls them to a search for truth in a spirit of open and free dialogue.
4. The Social Justice and Peace Studies program is founded on the belief that the achievement of peace in the world is contingent upon the search for social justice.
5. The Social Justice and Peace Studies program believes that the underlying causes of social injustice and war are systemic in nature and must be understood in the constraining structural and cultural contexts in which we live; it explores the historical roots of these limitations to human freedom and personal dignity that continue to dehumanize and distort the possibility of true and equal human development for all people on the planet.
6. The Social Justice and Peace Studies program teaches the need for *social praxis* – that is, a theoretical understanding derived on the basis of careful observation and critical reflection must ultimately lead to social action directed at social change of unjust and oppressive situations.
7. The Social Justice and Peace Studies program provides students with community-based experiential learning opportunities locally and globally.
8. The Social Justice and Peace Studies program is clear about the distinction between 'charity' and 'social justice'; it accepts the legitimate need for charity toward suffering humanity; but it rejects and condemns any attempt to use "charity" as an excuse for inaction in the face of unjust social structures and cultural practices.

The joys and the hopes, the griefs and the anxieties of the men (sic) of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ.

(Gaudium et Spes – the Pastoral Constitution on the Church in the Modern World – December 7, 1965)

The Social Justice and Peace Studies Program

At King's University College

The following document presents the foundational rationale for the Social Justice and Peace Studies program at King's University College, outlines its present structure as an interdisciplinary program and suggests possible directions for future development of the program in the light of these foundational principles. In an earlier form, the rationale was circulated to key experts in social justice work in both Christian and secular circles in Canada; it benefitted from comments from these experts and I am grateful for their generosity in reading and commenting on it. The rationale was thoroughly discussed and approved at a meeting of the Social Justice and Peace Studies program on May 5, 2010.

King's University College is an institution of higher learning that operates within the long and esteemed tradition of Catholic education. Thus, we at King's have a legitimate claim, indeed a mandate, to engage in education rooted in values and oriented to action on the basis of those values. The mission of the College as expressed in the King's University College Strategic Plan (2007), "*Vision, Values and Learning*" holds out this claim:

The College serves the larger human community primarily by educating its students to be socially aware and morally responsible so that they can become concerned and active citizens. For example, it shares its special expertise and resources with the wider community and encourages faculty and students to be of service to those in need, especially the most marginalized and the poor.

This vision of Catholic education reflects the general framework offered by John Paul II

in *Ex Corde Ecclesiae*, the general norms of which were annexed to the official documents of the college by the Board of Directors of King's University College on November 1, 2004.

Thus, the College serves as an ideal and supportive environment for critical reflection and action based on Catholic Social Teaching. The highly successful Social Justice and Peace Studies interdisciplinary program was created as one principal means by which that mission can be carried out.

The Social Justice and Peace Studies program consciously grows out of and enthusiastically embraces the broader tradition of Catholic Social Teaching. This is a living and growing body of reflection that represents the Church's continuing attempt to read the "signs of the times" as history unfolds and our understanding of the gospel develops and grows to fit changing social and cultural circumstance.

Although the program reflects King's mission as a Catholic College, like the College, it addresses students of all religious, philosophical and political persuasions and enthusiastically calls them to a search for truth in a spirit of open and free dialogue.

The program explicitly adopts the formula of Pope Paul VI (*Populorum Progressio*, 1967) that sees the quest for peace as contingent on work for social justice. Accordingly, the program's mission statement "encourages critical reflection on structural injustices locally and globally and calls for social action to transform the world in the interests of equity and the pursuit of peace."

It is generally agreed that the tradition of Catholic Social Teaching began with the encyclical letter of Pope Leo XIII entitled *On the Condition of Labour* (*Rerum Novarum*) written in 1891. Coming 24 years after Marx's monumental and devastating critique of liberal capitalism that carefully documented its abuses and alienation of human labour, this seminal encyclical set the tone for much of what was to become Catholic Social Teaching. It addressed a tension between social life founded upon faith in God and systems of association that eschewed religious belief. From that perspective, it mounted a critique of the excesses of rationalistic, unfettered capitalism as well as certain forms of atheistic collectivism and class conflict that were being proposed as alternatives. Fearing the appeal of communism to the working class, it also outlined the just relationship of workers, productive property and the state as the chief underlying factors of an equitable social system. It insisted upon the dignity of the human person, the right to a just wage and the associated right to organize to achieve it. While upholding the right to private property, it insisted on the priority of labour over capital, and hinged the just distribution of goods in society on the elevation of the common good as the final goal of all human production.

From the beginning, therefore, the critical reflection that characterizes Catholic Social Teaching is systemic in nature. It is within this broad framework of considerations about the root assumptions of the organization of social life that the tradition finds its place. Just as *Rerum Novarum* (1891) was a response to the inhuman conditions that accompanied unregulated capitalism, the recent encyclical of Benedict the XVI, *Caritas in Veritate* (2009) addresses the dangers to personal development in a contemporary world "that is becoming progressively and pervasively globalized": "The risk for our time is that the *de facto* interdependence of people and nations is not matched by ethical interaction of consciences and minds that would give rise to truly human development." Benedict makes it clear that it is the systemic idolization of deregulated, untrammelled capitalism that has led to the most recent breakdown in global financial markets resulting in overwhelming human suffering. Throughout the growth of the tradition of Catholic Social Teaching, the point is repeatedly made that the *system* governing prevailing social and economic conditions must be reordered to facilitate the free and equal development of peoples.

In between the two ends of this historical continuum and looking for the moment only at various papal statements, we can agree that the main continuing contributions to the tradition by Pius XI was an insistence on subsidiarity (see below) as the principle of social organization; by John XXIII the quest for world peace, the arms race, racism, and development aid; by Paul VI the relationship between social justice and peace, international development and work for justice; by John Paul II a wide-ranging concern for the contemporary conditions of work, the constitutive nature of work in defining the human condition, the global distribution of income, a reaffirmation of the social mortgage on property, the failures of both market and socialist economies, the ecological crisis, the option for the poor, sinful social structures that block the full development of the human person, and the universal destination of goods. Finally, Benedict XVI has shown a promising addition to this tradition by building explicitly and organically upon earlier works, but specifically and explicitly upon the concern for the development of peoples stressed in Paul VI's 1967 *Populorum Progressio*.

Definition of Catholic Social Teaching

What is Catholic Social Teaching? It is a formula or a set of principles for reflection to evaluate the framework of society and to provide criteria for prudential judgment and direction for current policy and action. I believe there are three foundational principles involved—a view confirmed by the recent InterAmerican Synod:

1. The inherent human dignity of every person that makes them "sacred"—created in God's image. This is the ultimate grounding for human rights.
2. The principle of human solidarity. Every person is radically social by nature and by nurture, destined to build up and share human community. The basic element of all creation is interconnectivity, interdependence, and relationships between and among all creatures. Without community we are not human.
3. The principle of subsidiarity. This principle balances the power between the individual and community. It calls for a pluralistic structuring of power in society. That is, human society is more than government; it is the thousands of voluntary and corporate associations that make up civil society. Decisions in society should be taken at the lowest competent level of society. [There is no justification here for either political or corporate economic dictatorship.] Father Bill Ryan, SJ The Coady Lectures, "Notes on the Development of Catholic Social Teaching, October, 2000

http://www.stfx.ca/institutes/coady/about_publications_coadylectures_notes.html

The totality of Catholic Social Teaching can be found in the old and new testaments, papal encyclicals, council documents, and national bishops' statements. These are conveniently summed up in the "Compendium of the Social Doctrine of the Church", (Pontifical Council for Justice and Peace, 2005). Although there have been many attempts to distill this tradition into a comprehensive list of concerns, the most widely accepted one is that provided by the US Conference of Catholic Bishops (USCCB) in 1999. (See also, DeBerri and Hug et al. *Catholic Social Teaching: Our Best Kept Secret*, Orbis Books, 2003). This sees Catholic Social Teaching as best summarized in seven key themes each of which can be divided into several sub-themes:

- 1) The Dignity of the Human Person
 - Authentic human development

-Love of God, Love of Neighbour

-Love and Justice

- 2) The Dignity of Work
 - The Priority of Labour over Capital
 - Religious and Social Development

- 3) The Person in Community
 - The Common Good
 - Structures of Sin/Structures of Grace
 - Liberation
 - Participation
 - The Role of the Church

- 4) Human Rights and Responsibilities
 - Human Rights
 - Responsibilities
 - Private Property/Social Mortgage
 - Resisting Market Ideology
 - The Role of Government
 - The Principle of Subsidiarity

- 5) Option for the Poor
 - biblical justice

- 6) Solidarity
 - Unity of Humanity
 - Peacemaking

-Pacifism or Non-Violence

-Just War

- 7) Care for Creation
- food production
 - water
 - chemical hazards

The Canadian church has added significant and important contributions to the tradition, many of which reinforce the systemic nature of the analysis underlying Catholic Social Teaching generally and as pertains to the Canadian context specifically:

In many such ways, our country is still profoundly marked by the founders of liberal capitalism. We Carry forward many of the consequences of their lives, for their ideas have become our institutions. Their values shape much of today's economic system which, in turn, gives rise to materialistic aspirations that are the idols that millions worship today. (CCCB – "A Society to be Transformed" December, 1977)

In addition to reflecting the systemic analysis of Catholic Social Teaching, the Canadian church insists upon moving from reflection to intervention, "from words to action":

It is not enough to denounce social ills and talk about a new order. Social justice is the goal. Political action is a means to obtain that goal. We are called to participate in actions to change the policies of governments, corporations, and other institutions that cause human suffering. People must come together to act for fundamental social change. (From Words to Action, Canadian Conference of Catholic Bishops Labour Day Message, 1976)

With respect to the local economy, the Canadian bishops have reiterated the Church's general insistence on the "preferential option for the poor", the priority of labour over capital and the "social mortgage attached to private property":

.....capital and technology should be used for humanly constructive purposes, namely the integral development of peoples. At the same time, the means of production should not be owned in opposition to human labour or owned for the sake of owning them. Legal title does not confer absolute ownership. The only title to their ownership is that they serve the basic needs of all people, especially the poor. There is, in other words, a “social mortgage” on the means of production. (Ethical Reflections on Canada’s Socio-Economic Order, Canadian Conference of Catholic Bishops, 1983)

The Canadian bishops have over time brought this message to bear on many specific issues such as aboriginal rights, the rights of workers, inequality in Canadian society, the effects of globalization and the ecological crisis.

With respect to the latter, a powerful pastoral letter was issued by the Commission on Social Affairs of the Canadian bishops on October 4, 2003, on the feast of St. Francis of Assisi, entitled “The Christian Ecological Imperative”. It contains not only an analysis of the current ecological crisis but, characteristic of Catholic Social Teaching, calls for actions in solidarity with the planet and especially with persons most affected and least capable of defending themselves. In 2008, the UN International Year of the Planet, the Commission on Social Affairs followed up with the publication of the pastoral letter, *Our Relationship with the Environment: the Need for Conversion*, which affirms and amplifies these concerns.

It should not be assumed, however, that the body of thought that is Catholic Social Teaching is perfect or complete. For example, it is to be hoped that in future there will be a more profound and energetic attempts to address the disadvantages of women both in the world and in the church, continue to address the deepening and precipitous environmental crisis, and give more attention to past colonial imperialist injuries and the ongoing plight of aboriginal peoples, and not just in the form of apologies for past grievances and abuse.

Whatever else the **Social Justice and Peace Studies program** addresses, it must reflect concern for these core principles of Catholic Social Teaching and the broad systemic and analytic framework within which the tradition has grown. In other words, the program must begin by addressing the constraining structural and cultural contexts in which we live and explore the historical roots of these limitations to human freedom and personal dignity that continue to dehumanize and distort the possibility of true and equal human development for all people on the planet. **This must be a continuing theme that runs through all our core courses!**

Clearly in a small undergraduate program, it is not possible to give equal weight to all the listed areas of concern. Specific emphases will be evident throughout the program depending on the interests and expertise of faculty who happen to be teaching in the program at the moment. Nevertheless, it is clear that certain core concepts and concerns will guide the unfolding of the program; these core concepts and concerns will reflect the grounding of the program in the tradition of thought that has served for more than a century in its explicit form – and even longer in implicit form – to provide *critical reflection* and concerted *action* embodied in the Catholic intellectual tradition.

Praxis

As has been shown, this insistence upon reflection and action has been a prominent part of the implementation of Catholic Social Teaching all along. This point is worth emphasizing because it is integral to the program and its encouragement of students and faculty to engage in social action that is intended to bring about social change.

Both *Octogesima Adveniens: An Apostolic Letter: A Call to Action* (Paul VI, 1971) and *Justice in the World* (Synod of Bishops, 1971) make it clear that “action for justice” is a “constitutive dimension” of the preaching of the Gospel. It is also a constitutive dimension of the Social Justice and Peace Studies program. In this context, social action is not merely “activism” understood as acting rashly out of anger and frustration at obvious injustices. **It is carefully analytical, thoughtful and studied reflection that leads to measured and peaceful social action directed at non-violent social change.**

The distinction between charity and social justice is also part of the tradition of Catholic teaching and it is important in determining the direction of the Social Justice and Peace Studies program in the sense that it clearly gives legitimacy to charitable acts but does not permit these to substitute for effective social action aimed at changing oppressive social structures.

The history of Christianity is filled with exhortations to charitable work among the poor, the orphans, the elderly, the needy, and those marginalized in any way. Pope Leo XIII reminds us of this tradition going all the way back to the Gospel of Matthew and the *Acts of the Apostles*. Pope John Paul II, in *Centesimus Annus*, says “the Church has always been present and active among the needy, offering them material assistance in ways that neither humiliate nor reduce them to mere objects of assistance, but which help them to escape their precarious situation by promoting their dignity as persons.” He encourages “everyone to cooperate in supporting and encouraging...volunteer work”.

The tradition is also quite clear, however, in distinguishing between “charity” and social justice. While there is always a need for charity in our response to the marginalized, we can never allow such charitable impulses to substitute for action to bring about justice. In Quadraguesimo Anno Pius XI in referring to the bleak poverty accompanying the industrial revolution was quite clear in distinguishing and condemning this possibility:

“This state of things was quite satisfactory to the wealthy, who looked upon it as the consequence of inevitable economic laws, and who therefore were content to leave to charity alone the full care of helping the unfortunate; as though it were the task of charity to make amends for the open violation of justice, a violation not merely tolerated, but sometimes even ratified, by legislators.”

Later in the encyclical, he sums up: ***“Charity cannot take the place of justice unfairly withheld.”***

While the Social Justice and Peace Studies program encourages students and faculty to engage in service to the community that is motivated by charity – the *virtue* of charity that guides all social justice work – it also clearly teaches our students that charity is no substitute for social justice.

Social injustice in this understanding is, therefore, *all suffering and oppression that result from social and political structures and institutionalized practices that are humanly constructed and, therefore, could be otherwise.* The work of making them otherwise then becomes the work of social justice and a central focus of the Social Justice and Peace Studies program.

Again, the most succinct statement of this reality of Catholic Social Teaching can be found in the 1971 Synod document, *Justice in the World*, which declares: *“Action for the sake of justice and participation in the transformation of the world fully appear to us to be a constitutive element of the preaching of the Gospel, that is, of the mission of the Church for the redemption of the human race and its liberation from every state of oppression.”*

To repeat, although charity as “works of mercy” is constitutive of the Christian message, we must also remember that true charity wishes to alleviate and prevent unnecessary human suffering and must be prepared to investigate its causes, reflect on its meaning and take the necessary action to bring into being the possibilities inherent in imagining “another world”.

Being consciously rooted in Catholic Social Teaching, the program strives to both acquaint students with a critical appropriation of that tradition and to put it into practice, employing the tried and true, “See,

Judge, Act” method used in the Catholic Social Action tradition for generations. As mentioned, social action does not take place without careful and critical reflection and analysis on the social situation being entered into.

In keeping with this sentiment, there is a mandatory service (praxis) component in the second year of the Social Justice and Peace Studies program that engages students in local issues of Social Justice and Peace and an optional placement that can be a local or overseas, cross-cultural service component offering a variety of opportunities that may be undertaken at any time after first year.

Thus, throughout the course of the program, students are encouraged to participate in such community-based learning opportunities, either at home or overseas. These require critical reflection on their experience and a return to the fundamental principles that guide the program as a whole, while learning the theories and methods that may lead to the achievement of a more justice and peaceful world.

During any given year, the program has 30 – 35 students participating in community-based experiential learning in overseas destinations such as Ecuador, Guatemala, Honduras, El Salvador, Nicaragua, Belize, Cuba, Brazil, Haiti, Ghana, South Africa, Tanzania, Kenya, India, Bosnia and the Ukraine. In each case, they are taught courses in international development and the political economy of the countries that they visit as a way of fully understanding the context of their experience in their host country. Course credit is available for these experiences through independent studies courses that are developed individually, taking into account the experiential setting in which the placement occurs.

Because of this insistence on community-based learning as an important part of the learning experience, students are required to come into direct and personal contact with and learn from the most marginalized groups in our community. One of the chief lessons that must be learned is that in providing service to the community, we must engage in an intellectual analysis of the social setting. In this way they learn to distinguish between “charity” and “social justice” – to differentiate between that which can be changed and that which is inevitable, so that they do not become part of an effort to use “charity” *“to make amends for the open violation of justice” (Pius XI quoted above).*

All of this is consistent with Catholic Social Teaching, yet is respectful of individual values that students may bring to their quest for social justice and peace. Thus, linking the themes of justice and peace allows the program not only to explore the relationships among the core values of a Catholic college and, indeed, of Catholic spiritual and intellectual life, it invites our brothers and sisters who ground their values in a humanistic tradition to join with us in this common pursuit. It is in valuing the concepts of

justice and peace that we are enabled to commonly work toward the goals of the program, however students or faculty choose to ground those values.

In addition to these formal requirements, our students systematically and spontaneously engage in a number of activist endeavours such as the annual vigil at the School of the Americas/ Western Hemisphere Institute of Security Cooperation in Fort Benning Georgia. Founded by Father Roy Bourgeois 20 years ago, this vigil brings together thousands concerned citizens of North America, many of them students and faculty of Catholic universities from across the continent and the hemisphere, to protest the training of mainly Latin American military in the techniques of suppression of dissent.

A few years ago our students independently took on the task of removing Coke from the campus as a way of protesting the company's human rights record in Colombia, India and other places. On an ongoing basis, they support progressive actions in the community generally around a variety of justice and peace issues. Many of our students volunteer at community agencies like L'Arche, inspired by Jean Vanier and at many other service agencies. Most recently, they have marched, picketed, and pleaded to avoid the war in Iraq and, along with our Palestinian brothers and sisters, to stop the ongoing violence in Gaza.

Such initiatives on the part of our students are strongly encouraged.

The Structure of the Program

The program is interdisciplinary; it offers at least one core course in social justice and peace in each of the four years leading to a degree. These core courses are combined with existing courses drawn from a variety of disciplines such as sociology, politics, economics, history, social work, religious studies, and others. **As indicated, although the program reflects King's mission as a Catholic College, it addresses students of all religious, philosophical and political persuasions in a spirit of open and free dialogue.**

The program presently offers the following modules: Honours Specialization, Specialization, Major and Minor.

First Year

SJPS 1020E – Introduction to Social Justice and Peace Studies

Course Description: An interdisciplinary introduction to the symbolic, institutional and individual aspects of systemic oppression in local and global contexts. Focusing on the realities of conflict, environmental degradation, poverty, the sex trades, sweatshops, and militarism, the course introduces students to theories of social justice and peace and strategies for social change.

This course invites students to engage in a critical and historical analysis of classical liberalism and the emergent capitalist structure of early industrialism. The analysis then follows their growth into neo-liberalism and contemporary corporate capitalism as the context for much of the socially unjust conditions and associated threats to peace in the current global context. It then introduces the Marxist critique of capitalism as the chief analytic stance of the 19th century that thoroughly rejected the possibility of a just set of human relationships emerging from the social structure of industrial capitalism and its ideological rationale in classical liberalism. Finally, the course introduces Catholic Social Teaching as a legitimate intellectual stance that confronts the problems of industrial capitalism and emerges with a different set of conclusions than either Liberalism or Marxism. In the context of this set of broad historical and theoretical considerations, examples from will be chosen from the contemporary social world to illustrate situations of social injustice that are a threat to peace and the survival of the planet.

Second year

SJPS 2200E, IS2240F, and SJPS 2201G

SJPS 2200E – Perspectives on Social Justice and Peace Studies

Course Description: A comprehensive survey of the theoretical perspectives on social justice and peace chiefly examining the Judaeo-Christian tradition, as well as liberal and Marxist positions.

This course reintroduces the broad historical and theoretical analysis embarked upon in the introductory year and develops more refined and detailed contemporary theories of social justice, peace studies and conflict resolution illustrated by contemporary examples. This second year theory course will stress the link between theory and practice (praxis). It will attempt to keep alive the realization that ultimately theory gives rise to action directed at amelioration of human suffering and social change of conditions that are responsible for social injustice. Specific attempts will be made to remind students that the mandatory community-based experiential learning that also takes place in the second year of the program must be related to the theoretical perspectives introduced in this course. Hence, their participation in an experiential setting, while it may entail service to the community, will also require the student to develop a critical analysis of the agency or institution in which they are placed. Students are first prepared then placed in various social service agencies with a view not only to helping in the service work provided, but to actively reflect upon and critique the purpose of the agency in the context of contemporary economic arrangements as well as alternative methods of achieving the same goals.

IS 2240F Experiential Learning: Power and Reflexivity

Course Description This course will prepare students to be aware of power relations and ethical complexities in experiential learning or practicum settings, and to be reflexive and humble about their own positions, motives and potential influence.

This course is a precursor to SJPS and CSI second year service learning /field placements. The aim is to prepare our students to be aware of the power relations and ethical complexities in their service settings as well as to be reflexive and humble about their own positions, motives, and potential influence. This course reflects the commitment to enriching the general interdisciplinary environment at King's. The course will be required for all Honours SJPS and CSI students in the second year of the program and prior to their placement in field / service learning sites. The aim is to enhance the quality of the placement experience for both students and the site organizations and ensure that our students are professional and ethical in these engagements. The course may also be of interest to Thanatology students, and students in other disciplines.

SJPS 2201G: Service Learning Project

Course Description Current social justice theories and concepts will be applied to an actual justice-oriented service learning project which students will co-design with a partner non-profit organization. Students will develop a better understanding of the interrelationship between theory and practice and critically reflect upon their roles in furthering social justice goals.

This course is praxis-oriented; it will provide an opportunity to reflect on theoretical accounts of social justice and peace from the perspective of on-the-ground challenges faced by local non-governmental, non-profit organizations (NPOs/NGOs) who are, generally speaking, engaged in work, related to the aims of social justice and peace. Students will meet with specific organizations to learn about their work and to provide some small service to those organizations while learning from them. Together, we will explore a range of questions, such as: What kinds of assumptions about social justice are evident in the approaches to intervention by the various organizations? How do the realities faced by the organizations fit with the theories discussed in the course? We will also discuss the challenges of working as a group or an organization, and explore how conflict can be mitigated in such contexts. Evaluation will be based on participation in discussion, the keeping of a journal, and a reflection paper.

Third Year – IS 3310F (This course is shared with other programs in Interdisciplinary Studies) and SJPS 3311G

In third students are invited to explore questions of social research that will equip them to investigate and answer questions pertaining to social justice and peace issues. It has been our experience that students going into work settings or going on to pursue advanced professional or graduate degrees frequently are expected to have some experience in research methods. We require two half courses in contemporary qualitative methods that introduce students to the fundamental technical and ethical issues involved in pursuing social research in the community.

IS 3310F Interdisciplinary Qualitative Methods

Course Description Introduction of methodologies where the focus is on the role of the researcher in qualitative research and the need for a reflexive approach in using techniques such as observations, interviews, and unobtrusive tools. Ethical issues and power relations will be discussed.

We begin with an overview of the three primary theoretical approaches to research to help the student discern between the strengths and deficits of each approach depending on the question they want to research. We consider how power and reflexivity play important roles in the quality of qualitative research -- for instance, in how a person's responses to questions can vary widely depending on their experience of 'being researched' by you, and depending on their perception of the social distance or power relations between researcher and researched. Building on the concept of power, we also address ethical principles and practices throughout the course; we illustrate why ethics are directly related to the quality of the research and not merely rules to follow or test. With these foundations, we cover three main forms of qualitative methods: Unobtrusive Research (see below), Interviews, and Participant Observation. We discuss each method from the perspective of the three theoretical schools and we provide hands-on exercises or assignments for students to delve into. Methods readings provide an important framework for beginners and we expect to see evidence that you're using what you've read in practice. Clearly however, there is no substitute for experiential learning here (ie: learning by doing).

SJPS 3311G Advanced Qualitative Research

Course Description This research theory and methods course teaches students how to design their own qualitative research project bearing in mind how power plays into social justice research. Students use processual and critical theory to create inclusive research designs, ethics, analysis and methods (narrative, ethnography, literature review, survey).

This is a senior seminar course in Advanced Qualitative Research that is required for third-year SJPS students. The course is designed to build on the qualitative methods skills learned in IS 3310f/g wherein

students will learn more about the theoretical grounding and issues behind those methods. The course is designed for SJPS students but is also suitable for students in other departments (ex: interdisciplinary programs, political science, history) who seek to understand how theory grounds, informs and complicates great qualitative research. This course varies from year to year to keep the material innovative and current. Some of the topics included will be how to conduct a literature review with a view to designing a research project; research design; survey research; participatory action research; and methods of data analysis.

Fourth Year 4401F/4402G

These are treated as capstone courses where students will again have the opportunity to revisit foundational principles of the program and apply them to their understanding of the social world both locally and globally.

Students are required to critically examine a range of social justice and peace issues at the local and global levels, always keeping in mind the structural rearrangements required to bring about a more just and peaceful world. Here students will return to a theoretical consideration of the nature of contemporary global and corporate capitalism, its relationship to the state, its ideological rationale and the implications of this for contemporary issues of social injustice, militarism, environmental degradation and the possibility of peace. They are taught that intervention at whatever level must be carried out with a thorough understanding of the systemic context in which social injustice and threats to peace are typically found.

SJPS 4401F Contemporary Canadian Issues in Social Justice and Peace

Course Description: A survey of contemporary Canadian issues of injustice and conflict such as aboriginal rights, health, disability, housing, family and child poverty, homelessness, racism, gender inequality and environmental concerns. The role of the state, police and military in these areas of concern will be examined. Students are encouraged to become actively involved in an organization, government agency, or group addressing one or more of these issues.

This course will examine a range of issues pertaining to social justice and peace in Canadian society such as aboriginal issues, poverty, racism, militarism, refugee and immigration policy and practices, environmental issues, health care, the privatization of water and others. In each case the issue in question will be seen in relation to the historical context of the evolving Canadian and global corporate power structure.

This is a seminar course in which students will be asked to critically review a series of readings on each of the issues for class discussion and analysis. In addition, over the course of the term, each student will be

given the opportunity to read and critically comment on selected readings on the topic under discussion on that day.

SJPS 4402G Contemporary Global Issues in Social Justice and Peace

Course Description A survey of contemporary global issues of social justice, peace and conflict emphasizing international human rights, global economic justice, global environmental concerns, international and inter-ethnic arenas of conflict and the viability of peace initiatives of the United Nations and other national and international bodies. Active involvement in an organization pursuing social justice and peace initiatives will be encouraged.

Corporate globalization is arguably the dominant structural feature of our contemporary social world. This course will examine the extent and dimensions of “corporate rule” as a global phenomenon. Accepting the premise that the movement toward the achievement of peace presupposes working for justice, the course will then examine some of the major areas of injustice on a global scale. We will begin with the gross and expanding maldistribution of income and associated problems in health, education and gender inequality. Critical evaluation of the major theories of development will be carried out. We will then turn our attention to proposed attempts by national and international governmental and non-governmental organizations to resolve situations of global inequity and these will be compared to efforts on the part of advocates of the “globalization from below” movement, such as the trade talk protests, indigenous people’s movements, the World Social Forum and other civil society initiatives. Finally, various conflict arenas in the world will be examined while attempting to show how “corporate rule” in some cases limits peace initiatives and profits from conflict. This is a seminar course in which students will be asked to critically review a series of readings on each of the issues for class discussion and analysis. In addition, over the course of the term, each student will be given the opportunity to read and critically comment on selected readings on the topic under discussion on that day.

In much higher numbers than other programs, our students go on to graduate and professional training, virtually guaranteeing that they will contribute their skills, sensitivity and talents to the promotion of social justice and peace in our global environment. In short, I believe our program as it is presently structured contributes immeasurably to the Catholicity of the college in a way that is inclusive, ecumenical, and open to all those who in good will seek a more just and peaceful world. I’m sure that it is partly because of the inclusivity of the program that it is being emulated across the country by religious and non-religious academic institutions alike.

In Summary:

9. The Social Justice and Peace Studies program is reflective of the fundamental mission statement of the King's University College, especially that aspect of the mission that is mandated to encourage our students to *be socially aware and morally responsible so that they can become concerned and active citizens.*

10. The Social Justice and Peace Studies program is consciously rooted in the tradition of Catholic Social Teaching.
11. The Social Justice and Peace Studies program is ecumenical and universal in its appeal. It addresses students of all religious, philosophical and political persuasions and enthusiastically calls them to a search for truth in a spirit of open and free dialogue.
12. The Social Justice and Peace Studies program is founded on the belief that the achievement of peace in the world is contingent upon the search for social justice.
13. The Social Justice and Peace Studies program believes that the underlying causes of social injustice and war are systemic in nature and must be understood in the constraining structural and cultural contexts in which we live; it explores the historical roots of these limitations to human freedom and personal dignity that continue to dehumanize and distort the possibility of true and equal human development for all people on the planet.
14. The Social Justice and Peace Studies program teaches the need for *social praxis* – that is, a theoretical understanding derived on the basis of careful observation and critical reflection must ultimately lead to social action directed at social change of unjust and oppressive situations.
15. The Social Justice and Peace Studies program provides students with community-based experiential learning opportunities locally and globally.
16. The Social Justice and Peace Studies program is clear about the distinction between ‘charity’ and ‘social justice’; it accepts the legitimate need for charity toward suffering humanity; but it rejects and condemns any attempt to use “charity” as an excuse for inaction in the face of unjust social structures and cultural practices.

Faculty Complement:

The Social Justice and Peace Studies program currently has the equivalent of 3 full-time faculty (2/3+2/3+2/3+1) and several part-time faculty; these resources are fully occupied in teaching the core courses in the program. Any development of the program by adding courses within the program (as opposed to the approved courses in other disciplines that are currently drawn upon to complete optional modules) will have to call upon college resources to hire more full-time and/or part-time faculty.

Future Directions:

The future development of the program will be directly related the resources the college chooses to make available. At the moment all faculty who participate directly in the program are fully occupied in teaching the core curriculum.

There are, however, issues that the program should be pursuing with more vigour. We can do that, I believe, in several ways. First, we can requisition the necessary funds and personnel to expand the course offerings within the program, possibly making such courses mandatory for certain modules. Secondly, we can petition other departments to mount courses that would be of particular interest to our students and ideally to theirs as well. Some areas that warrant further attention are the following:

Aboriginal justice, Labour justice – (the priority of labour over capital), Gender justice (including the role of women in the church), disability justice (including the disabling role played by systemic inequities and structural impediments), environmental justice, militarism and war, peace initiatives, peace processes and conflict resolution.

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