

explore

PUBLISHED BY THE IGNATIAN CENTER AT SANTA CLARA UNIVERSITY

EXPLORING THE
INTEGRATION OF FAITH,
JUSTICE, AND THE
INTELLECTUAL LIFE
IN JESUIT, CATHOLIC
HIGHER EDUCATION

SPRING 2018 VOL. 20



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Ignatian Center for Jesuit Education

Our Vision

The Ignatian Center for Jesuit Education will be recognized throughout Silicon Valley as providing leadership for the integration of faith, justice, and the intellectual life.

Our Mission

The Ignatian Center promotes and enhances the distinctively Jesuit, Catholic tradition of education at Santa Clara University, with a view to serving students, faculty, staff, and through them the larger community, both local and global.

Santa Clara University, a comprehensive Jesuit, Catholic university located 40 miles south of San Francisco in California's Silicon Valley, offers its more than 9,000 students rigorous undergraduate curricula in arts and sciences, business, and engineering; master's degrees in business, education, counseling psychology, pastoral ministry, and theology; and law degrees and engineering Ph.D.s. Distinguished nationally by one of the highest graduation rates among all U.S. master's universities, California's oldest operating higher-education institution demonstrates faith-inspired values of ethics and social justice. For more information, see www.scu.edu.

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Is There a Common Good in Our Common Home? A Summons to Solidarity

Introduction to Spring 2018 *explore*



Eric Bonilla

BY THERESA LADRIGAN-WHELPLEY
*Director of Bannan Institutes,
Ignatian Center for Jesuit Education,
Santa Clara University*

IS THERE A COMMON GOOD IN OUR COMMON HOME? St. Ignatius of Loyola, the founder of the Jesuit order, expressed a view dating back to Aristotle¹ that the common good is linked with a higher order: “The more universal the good is, the more is it divine.”² Ignatius charged his companions to “help souls,” advancing the common good for the greater glory of God. In our 21st-century context, how does this understanding of the common good engage the realities of pluralism and a positive valuation of diversity? Whose good is sought (or discounted) in a divinely ordered common good?

Pope Francis, in his encyclical *Laudato Si’: On Care for Our Common Home*, argues that the common good today must be understood as a practice of solidarity: a practice by which we come to know and value the full and innate dignity of every human person and every dimension of the natural world, and seek to share our diverse goods freely with one another for mutual benefit, for the good of all creation. What is the role of Jesuit, Catholic universities in advancing the common good through this summons to solidarity?

Throughout the 2016–2018 academic years, the Bannan Institutes in the Ignatian Center for Jesuit Education at Santa Clara University has convened interdisciplinary faculty research collaboratives,

launched a podcast series, and hosted public lectures and roundtable dialogues to advance the common good through a summons to solidarity. Our current issue of *explore* seeks to further dialogue and action around pressing issues of racial and ethnic justice, economic justice, gender justice, and environmental justice facing our world today by making available the significant work of Bannan Institutes.

The Common Good and the Work of the Jesuit University

Professor Kristin Heyer of Boston College opens the issue with a framing essay exploring the leavening and dynamic nature of the Catholic intellectual tradition, highlighting the ways in which interdisciplinary engagement around issues central to the common good can develop the tradition and advance mission integration within Jesuit, Catholic higher education today.

Racial and Ethnic Justice and the Common Good

Inspired by the theological implications of the Black Lives Matter movement, Professor Vincent Lloyd of Villanova University invites us to consider how the black natural law tradition unmask

the moral crisis of racism in the American project and refashions prevailing notions of the common good. Next, Bannan Faculty Fellow Professor Brett Solomon of the Child Studies Program at SCU highlights the work of the interdisciplinary faculty collaborative on racial and ethnic justice over the past two years, calling out transformational faculty research as well as University service to embolden the work of the common good.

Economic Justice and the Common Good

Considering the gross inequalities and limited access to power, privilege, and wealth of so many consumers in Silicon Valley and around the world, Professor Nicholas Santos, S.J., of Marquette University proposes the Integrative Justice Model (IJM) as a normative framework for advancing subsidiary, solidarity, and the common good when engaging with economically marginalized communities.

What is the role of Jesuit, Catholic universities in advancing the common good through a summons to solidarity?

William Sundstrom, professor of economics at SCU and Bannan Faculty Fellow in the Ignatian Center, unpacks contested notions of fairness within claims of economic justice and explores how contributions from the interdisciplinary faculty collaborative on economic justice underscore the significance of context in understandings of the common good.


Gender Justice and the Common Good

Public engagement and discourse around intersex and transgender persons has increased in the past decade, but theological and pastoral developments have remained limited. Dr. Susannah Cornwall of the University of Exeter explores the realities of transgender and intersex persons and invites constructive theological and pastoral responses to advance the common good. Looking together at several specific cases of gender and sexual violence, Professor Sharmila Lodhia of the Department of Women's and Gender Studies at SCU and Bannan

Faculty Fellow in the Ignatian Center, reflects on the value of sustained interdisciplinary research and teaching to advance the work of gender justice and the work of the University.

Environmental Justice and the Common Good

There is much at stake in the ecological commons today. Pedro Walpole, S.J., of EcoJesuit urges us to consider the stranglehold economic interests have on the health of our global ecology and to respond with deeper practices of discernment and reconciliation in our commitments and communities. Professor Christopher Bacon of the Department of Environmental Studies and Sciences at SCU and Bannan Faculty Fellow in the Ignatian Center highlights the procedural, distributive, and restorative justice dimensions of environmental justice and explores how university-community partnerships (such as those sponsored by the Bannan Institutes and the Ignatian Center) can serve to advance transformative social change and the common good.

The 2016–2018 Bannan Institute has sought to advance the common good by engaging issues of racial and ethnic justice, economic justice, gender justice, and environmental justice facing our local and global communities. We hope that you will be challenged and engaged in reading this publication as you consider your own response to this summons to solidarity. 

THERESA LADRIGAN-WHELPLEY served as the director of Bannan Institutes in the Ignatian Center for Jesuit Education from 2010 to 2018. She is now the vice president for mission integration at Salve Regina University in Newport, Rhode Island. Ladrigan-Whelpley received her Ph.D. in Christian spirituality from the Graduate Theological Union in Berkeley; and M.Div. from Candler School of Theology at Emory University; and B.S.H. in biology, with honors from Villanova University.

NOTES

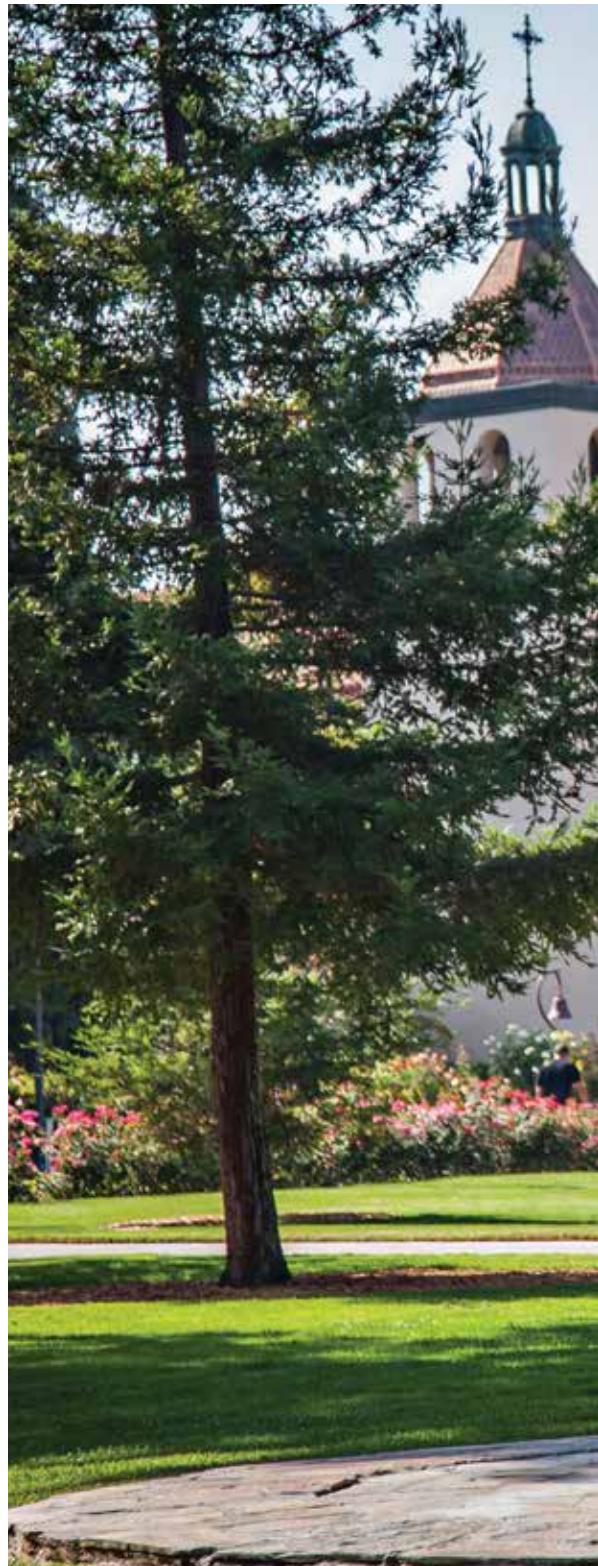
- 1 See Aristotle, *Nicomachean Ethics*, 1094b. Adaptation of Martin Ostwald's translation (Indianapolis: Bobbs-Merrill, 1962).
- 2 Ignatius of Loyola, *The Constitutions of the Society of Jesus and Their Contemporary Norms, A Complete English Translation of the Official Latin Texts* (Saint Louis: Institute of Jesuit Sources, 1996) P. VII, Chap II, n.1.

THE UNIVERSITY AND THE COMMON GOOD

[The Jesuit University] is an intellectual work that is accomplished by participating and sharing in the life of the community. It is not the work of isolated individuals, but of people in dialogue, communities, teams, institutions that think together, seek to formulate common proposals and understandings on issues and problems that affect the community. An intellectual apostolate that brings us out of our buildings and institutional security, committed to justice, reconciliation, democracy, sustainable development of our peoples as a path to lasting peace.

—ARTURO SOSA, S.J., SUPERIOR GENERAL
OF THE SOCIETY OF JESUS¹

¹ Arturo Sosa, S.J., Speech at the University of Antonio Ruiz de Montoya (Lima, Peru), 23 March 2017.



Joanne H. Lee



Practicing Intellectual Hospitality: The Common Good and the Work of the Jesuit University

Excerpt from Keynote Address,
Bannan Institute Symposium, Santa Clara University



BY KRISTIN HEYER
*Professor, Department of Theology,
Morrissey College of Arts and Sciences,
Boston College*

CATHOLIC HIGHER EDUCATION INSTITUTIONS TODAY FACE SIGNIFICANT ECONOMIC, CULTURAL, AND DEMOGRAPHIC CHANGES IMPACTING THEIR ABILITY TO LIVE AND TRANSMIT THEIR MISSION. SOME WORRY THE VARIOUS PRESSURES AND INCENTIVES OF A LARGER UTILITARIAN AND CAREERIST CULTURE GOVERNED BY ACCREDITATION STANDARDS AND RANKINGS PURSUED BY SECULAR UNIVERSITIES HOLD SWAY AND THREATEN CATHOLIC IDENTITY.¹

Increasingly, institutions wrestle with the decentering of traditionally “architectonic” disciplines of theology and philosophy in core curricula. Most campuses welcome student populations formed more by technological habituation than faith traditions and who are swiftly saddled with debt. Different forms of intellectual mistrust of religious truth claims and moral realism persist among faculty members as well, who are drawn to teaching positions in such

universities in the present job market for a variety of reasons.

Whereas significant currents run counter to certain ideals and aims of Catholic higher education, by framing institutional identity and the challenges of pluralism exclusively in terms of a negative tension we risk misconstruing the tradition and missing opportunities to invite creative engagement around shared goods. The idea of the common good offers an opportunity to at once anchor Catholic universities in tradition and engage diverse stakeholders across disciplines to critically develop its claims in a conciliar spirit of dialogic universalism.² Catholic universities’ welcome understanding of mission integration as properly academic (rather than exclusively sequestered to campus ministry or student affairs) is not at odds with concomitant commitments to academic rigor that includes openness to the tradition’s critical development. Without minimizing the need for theological literacy—or the challenge posed by mutual suspicions

The idea of the common good offers an opportunity to at once anchor Catholic universities in tradition and engage diverse stakeholders across disciplines to critically develop its claims in a conciliar spirit of dialogic universalism.

aroused by affirmations that a common good is identifiable or desirable on the one hand or irreducibly pluralist in nature on the other—a robust, interdisciplinary engagement of the idea of the common good is well poised to make a timely contribution to the project of Catholic higher education. It offers an opportunity to integrate the educational experience of students, contribute to understandings of shared goods beyond the university, counter isolating tendencies in academia and fragmentation in the wider world, and refine traditional understandings of the common good in need of renewal.

Reflection on Catholic higher education has long accepted the presence and in some instances welcomed the value of various intellectual traditions contributing in an atmosphere of academic freedom.³ Whether theologically grounded in the incarnational principle, sacramental imagination, compatibility of faith and reason, or the telos of higher education, Catholic mission—identifying faculty and administrators have ample religious cause to embrace interdisciplinary collaboration that preserves the integrity of other disciplines. Such strands underscore the basic compatibility of the pursuit of knowledge with universities’ religious mission, rightly orienting the role of a Catholic university toward interdisciplinary engagement of the concrete, interrelated aspects of human life. Catholic commitments also attune participants to the pursuit of truth, justice, beauty, holistic flourishing, and integral development and surface contextual questions regarding the ends of new knowledge pursued. Such communities may consider how their reason is “compassionate” and

how their (collective) intelligence is “moved by mercy.”⁴

The Catholic intellectual tradition that anchors and animates the distinctive identity of its universities itself continues to accumulate insights from the light of reason as well as the light of faith. Its heritage is not “static in its contents; rather, it is a dynamic, cumulative, and living heritage that has been developing throughout history.”⁵ The tradition has been interpreted from within as open-ended and entailing conversation rather than as a body of doctrine to be assimilated or assented to per se; at its best this conversation invites participants into an “uninhibited process of questioning that leads across disciplinary boundaries with an openness to questions of ultimacy, a conversation in which all are invited to participate as a leaven for their scholarly lives.”⁶ Such an endeavor remains thick and inclusive, meaning-making yet expansive. This model warrants wide promotion and institutionalization, as it has potential to draw in faculty who work at Catholic universities both because of its distinctive tradition and in some cases, initially in spite of it.

In practice, assumptions or prior experiences may prevent some faculty members from encountering the Catholic intellectual tradition in that mode. Sometimes in practice monologue masquerades as dialogue or live and let live becomes the modus operandi. Without jettisoning its distinctive, life-giving, often countercultural offerings, explicit attention to the Catholic intellectual tradition’s “growing edges” in need of development might serve to invite new stakeholders into a candid and wider dialogue about the shared goods to which universities

2016-2018 Bannan Institute

IGNATIUS CENTER
OF JESUIT EDUCATION



Dominic Wong

The 2016–18 Bannan Institute concluded with an engaging dialogue among the Bannan Faculty Fellows around the work of the common good in Jesuit, Catholic higher education.

wish to orient students, institutions themselves and wider society. Questions of the transcendent should remain on the table in such conversations given the nature of the institution, even as disciplines retain their rightful autonomy. Particular challenges engaging certain interlocutors might seem insuperable, such as those rejecting any correspondence theory of proof, yet opportunities to investigate where traditional claims have become ossified may ensue even in unexpected exchanges. For the hospitality of exchange to be genuinely mutual, the caretakers of the Catholic intellectual tradition will bear a humble willingness to learn as well as to convey its riches, remaining truly open to more adequate formulations and deeper challenges. A living tradition need not be threatened by such give-and-take, for at their best such exchanges can safeguard against insular fundamentalisms and gauge “fruitfulness, connection to people’s basic questions, and further insight into reality.”⁷ The Catholic tradition also has ample grounds for engaging in such practices of hospitality and encounter. A “praxis of intellectual hospitality,” we might call it, will perceive diversity not as threat or aberration to be tolerated, but as gift and expression of catholicity.

Pope Francis has renewed Vatican II’s emphasis on the communal nature of the search for truth, evident in his emphases on building cultures of accompaniment and encounter, calls for bold candor and humility in the journey of synodality, and his own lived example. A praxis of intellectual hospitality can help theological and philosophical reflection guard against collapsing into ideologies that seek to “tame the mystery,” as he has cautioned. His dialogue with the “existential extremities” paves this way: He prefers building bridges to walls. In his recently released *Gaudete et Exsultate*, Pope Francis again underscored the need for encounter, noting, “When somebody has an answer for every question, it is a sign that they are not on the right road.” Whereas some have resisted his love for dialogue, he helpfully “...recognizes the power of tribalism and xenophobia, and he demonstrates that the only response is mercy, a mercy that travels on the rails of dialogue toward fuller expressions of humanity and compassion.”⁸ Francis’ expressed preference for a street-bound over a risk-averse and “self-referential” Church provides an apt orientation for intellectual hospitality.



Claude Monet, *The Four Trees*, Oil on Canvas, 1891, The Met Fifth Avenue. Web. 8 May 2018.

Hence whereas such encounters are consonant with deep Catholic commitments, rare is the explicit, inclusive invitation that makes clear that pluralism is not a regrettable necessity but a value in itself, and that interdisciplinary engagement should be a two-way street given the value and finitude of the Catholic intellectual tradition. Such undertakings could supplement mission integration efforts that strengthen and nourish a core cohort that leavens the wider community with initiatives that invite a more widely construed collaborative enterprise. Encounter in this vein requires deep listening

and the courage to genuinely engage beyond disciplinary familiarity and tempting echo chambers. A distinctively Catholic vision of the good, then, is appropriately light and leaven as well as dynamic and emergent. Whereas an incarnational sense of mission integration may work more effectively when preaching to the choir (or in some cases ensuring they sing in unison), introducing strands accenting hospitality and humility or mutuality might incorporate the syncopated rhythms of the skeptical and initially dismissive, or invite virtuosos into ensemble performances.

A “praxis of intellectual hospitality” will perceive diversity not as threat or aberration to be tolerated, but as gift and expression of catholicity.

The Idea of the Common Good in the Catholic Tradition: Prophetic and Public

If the development of the Catholic tradition can ensue with and amid an interdisciplinary, diverse community of intellectual neighbors, its idea of the common good offers a particularly promising site for orienting this praxis of hospitality. The Catholic idea of the common good—grounded in tradition and genuinely dialogical in development—resists dismissals as an “imperialistic throwback” or “diluted sellout” precisely as it remains thick yet thin, rooted yet underdetermined. Employed as a lens rather than a fixed body of doctrine, the idea is particularly well poised to orient Catholic higher education’s endeavors in its formative and countercultural modes as well as in its inclusive collaborative modes. It offers opportunities for universities to advance the common good as a countersign to market models of education and harmful cultural currents alike as well as to engage interdisciplinary partners in the refinement of its articulation and application. Such prophetic and collaborative modes are appropriate to Catholic ecclesiology, ethics and education.

Tendencies to consider morality a private matter challenge the belief that the good of the individual is inseparable from the good of his or her community and diminish concern about the quality of public life.⁹ An emphasis on private virtue “minimize[s] the moral substance of our public world, the way our institutions empower or impoverish, emancipate or debase.”¹⁰ Beyond moral privatism the idea of the common good swims against other cultural tides influencing students and faculty alike: whether libertarianism, market fundamentalism, relativism(s), emotivism,

or polarizing ideological divisions—each of which hardens resistance to communitarian assumptions and common understandings of shared realities much less shared goods. The all-American credo that we pull up our bootstraps and make our own fate is perhaps as entrenched as it is incompatible with a solidaristic idea that we share each other’s fate. The Catholic conception of the common good radically challenges a culture that prioritizes economic efficiency over solidarity with the weak and marginalized, or narrow national interest over global concern. A culture in which “good fences make good neighbors” either due to intellectual wariness or isolationist fears significantly hinders deliberative engagement about common goods.

Hence to the extent that contemporary notions of liberal education reflect libertarian or utilitarian perspectives, commitment to the common good orients Catholic higher education on a decidedly different trajectory. Catholic universities’ chief concern is neither cultivating freedom to seek duties we choose nor professional skill building alone. Yet these universities’ transcendent orientation may prove valuable rather than threatening to secular disciplines in the face of complex challenges; as one example, leading climate change specialists have admitted the planet’s chief environmental problems may not be biodiversity loss or ecosystem collapse but greed and apathy, requiring a spiritual transformation that climate science and policy paradigms alone remain ill-equipped to address.¹¹ At the same time a rights-based conception of the common good in the Catholic tradition has been a developing one undergoing expansion, refinement, and in some cases, reversals. Robust interdisciplinary exchange can help ensure the common good tradition

remains sufficiently attentive to evolving demands, insights from others, and distorting blind spots. Hence an invitation to join commitments to intellectual solidarity with a praxis of intellectual hospitality may explicitly signal that inclusive dialogue cannot remain on “our” terms if it is to remain true dialogue and foster genuine encounter.

**Praxis of Intellectual Hospitality:
Interdisciplinary Exchange at the
Growing Edges**

The substantive and procedural dimensions of the common good tradition serve to critique not only market models of education, but also broader cultural currents that influence today’s students: from expressive individualism, to moral privatism, to cultures of indifference. At the same time, Catholic universities would do well to galvanize collaboration across the disciplines to refine traditional understandings and applications of the concept of the common good. For grasping the common good necessarily falls short on this side of the eschaton. The good life of Aristotelian polis held appeal as long as you were not a woman or a slave. Intentionally widening the conversation could help alert Catholic intellectual

communities to what common good talk obscures and whom it excludes, illuminating barriers to its apprehension and approximation. If disordered loves or apparent goods can attract thinkers of any or no faith tradition, given finitude and sin are as universal as human dignity, inclusive dialogue can facilitate the concrete apprehension of the good and true. For example, dialogue between philosophy and theology and the social sciences could yield deeper understandings of the ways structures and ideologies interact to limit one’s grasp and pursuit of shared goods. Exchanges with literature and the arts can alert participants to the role that narratives, artifacts, and aesthetic experiences play in shaping imagination around shared goods. Attention to insights from gender studies and critical race studies can serve to interrogate the classical subject and shed light upon whose “equal rights” remain unequally violated. Fostering interdisciplinary approaches in curricula and research together with opportunities for global and local experiential learning holds promise for reinvigorating the common good in the context of Catholic higher education and enhancing the education of integrated persons.¹² The Bannan Institute’s work in racial, gender,




Dominic Wong

Twenty-four Santa Clara University faculty from a range of disciplines participated in the 2016–18 Bannan Institute faculty collaboratives, contributing research, teaching, or University initiatives to advance the common good. Here the faculty gather in April 2018 for a cross-collaborative summit.

The Bannan Institute's work in racial, gender, environmental, and economic justice signal how interdisciplinary engagement contributes to the critical development of the common good tradition's "growing edges."

environmental, and economic justice signal how interdisciplinary engagement contributes to the critical development of the common good tradition's "growing edges."

This proposal may risk hopeless idealism, facile reconciliation, or dilettantism in the eyes of some. It may pitch too big a tent given the specter of secularizing drifts in others. Making explicit such commitments in terms of mission integration initiatives could help universities reach new participants, form integrated students, and serve the common good of the civic and ecclesial communities in which universities take part. Engaging substantive and procedural modes of the Catholic common good tradition with virtues of solidarity and epistemological humility invites participants to embody gospel hospitality in university communities in a spirit of prophetic courage and hope. 

KRISTIN HEYER is professor of theology at Boston College. She received her B.A. from Brown University and her Ph.D. in theological ethics from Boston College in 2003. Her books include *Kinship Across Borders: A Christian Ethic of Immigration* (2012) and *Prophetic and Public: the Social Witness of U.S. Catholicism* (2006), which won the College Theology Society's "Best Book Award." Her articles have appeared in *Theological Studies*, *The Journal of Catholic Social Thought*, *The Journal of Peace and Justice Studies*, *Political Theology*, *Asian Horizons*, *The Journal of Religion and Society*, *Health Care Ethics*, *New Theology Review* and *America*. She is co-chair of the planning committee for Catholic Theological Ethics in the World Church and she is an editor for Georgetown University Press' *Moral Traditions* series. She taught at Santa Clara University from 2009 to 2015.

NOTES

- 1 Michael Naughton, Don Briel, Kenneth E. Goodpaster, "Our Reason for Being," *America* (February 1, 2016).
- 2 For a discussion of the impact of Vatican II on this particular conception of the common good, which he terms "dialogic universalism," see David Hollenbach, *The Common Good and Christian Ethics* (New York: Cambridge University Press, 2002) chapter 6.
- 3 See, e.g., the agreement of Michael J. Buckley and David O'Brien on these points in Buckley's *The Catholic University as Promise and Project: Reflections in a Jesuit Idiom* (Washington, D.C.: Georgetown University Press, 1998) 45.
- 4 For a discussion of Jon Sobrino and Ignacio Ellacuría's ideas of "compassionate reason" and "intelligence moved by mercy" see Jon Sobrino, *The Principle of Mercy: Taking the Crucified Down from the Cross* (Maryknoll, NY: Orbis, 1994) 188.
- 5 John C. Haughey, SJ, *Where is Knowing Going? The Horizons of the Knowing Subject* (Washington, D.C.: Georgetown University Press, 2009) xiv.
- 6 Gregory A. Kalscheur, "A Response to Kenneth Garcia: Healthy Secularity and the Task of a Catholic University," *Theological Studies* (December 2012) 73(4): 924-934 at 934.
- 7 Haughey, 100.
- 8 Murphy, Michael P., "A Spirituality of Citizenship: Cultivating the Ignatian Charism of Dialogue," *Conversations on Jesuit Higher Education* Vol. 5, Article 3 (2017) available at: <http://epublications.marquette.edu/conversations/vol51/iss1/3>.
- 9 Hollenbach, 27.
- 10 Franklin I. Gamwell, "Calling for the Common Good," *Living Pulpit* 5:2 (April-June 1996) 22-23 at 22.
- 11 Daniel Crockett, "Connection Will Be the Next Big Human Trend," *Huffington Post*, August 22, 2014.
- 12 For an elaboration of ways in which different disciplines might contribute fruitfully to these lacunae and growing edges of the common good tradition as it has functioned, see Heyer, "The Idea of the Common Good: Interdisciplinary Contributions to Catholic Higher Education," *Integritas* Vol. 7, No. 1 (Spring 2016) DOI: <https://ejournals.bc.edu/ojs/index.php/integritas/article/view/9556/8495>, from which this essay is adapted.

RACIAL AND ETHNIC JUSTICE AND THE COMMON GOOD

Racism is not merely one sin among many; it is a radical evil that divides the human family and denies the new creation of a redeemed world. To struggle against it demands an equally radical transformation, in minds and hearts as well as in the structure of our society.

—UNITED STATES CONFERENCE OF
CATHOLIC BISHOPS¹

¹ United States Conference of Catholic Bishops, “Brothers and Sisters to Us,” pastoral letter on racism (1979), available at: <http://www.usccb.org/issues-and-action/cultural-diversity/african-american/brothers-and-sisters-to-us.cfm>.





Carol Stott, "Made by Hand," watercolor, 2016. Used with permission.

Racial Justice, Theologically

Excerpt from Winter 2017 Santa Clara Lecture¹



Courtesy of Vincent Lloyd

BY VINCENT LLOYD
*Associate Professor of Theology and Religious Studies,
 Villanova University*

ONE STORY OF CONVENTIONAL WISDOM GOES LIKE THIS: ONCE THERE WAS HORRIBLE RACISM IN AMERICA, AND WITH THE ELECTION OF BARACK OBAMA IN 2008, WE ENTERED A POST-RACIAL ERA. THIS CONVENTIONAL WISDOM DOESN'T HOLD A LOT OF WATER THESE DAYS.

I would like to start thinking about racial injustice by looking at some data on the various dimensions of racism in the United States in recent years. More than just a set of specific problems to be solved, it's a deeper moral crisis with theological resonances that might beckon a theological response. I then want to think about the way religion plays a role, even when it isn't explicit, in Black Lives Matter organizing, and to think a little bit about what I call *Black Natural Law*, a tradition that appeals to a higher law or God's law by African-American political thinkers.

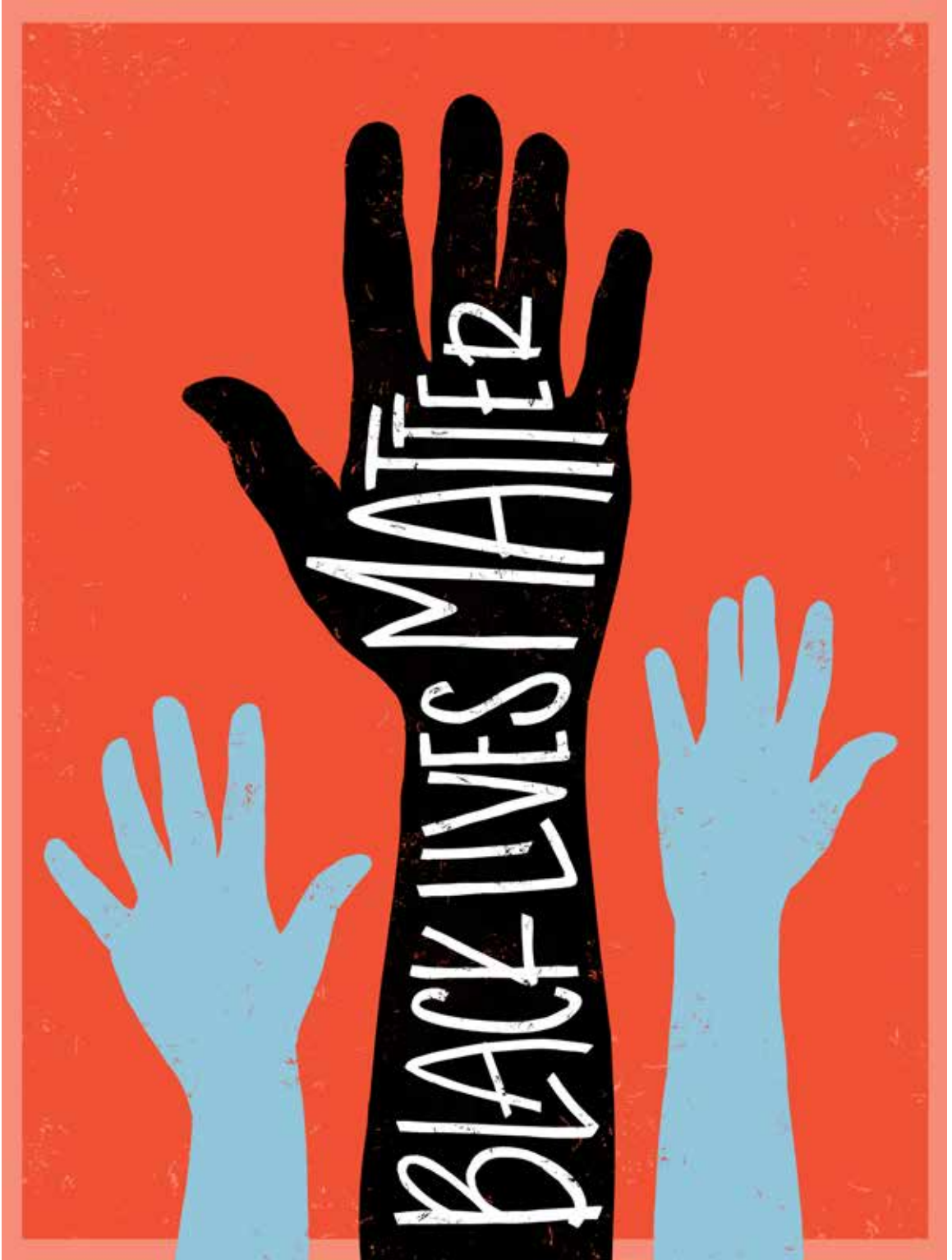
Racism in the United States of America

First, let's consider the racial wealth gap in the United States. The average amount of white family wealth in the United States is \$111,000. The average amount of black family wealth in the United States: \$4,955.

An even more dramatic figure sometimes cited: The average amount of wealth for single black women—that's assets minus liabilities—is \$5. In terms of child poverty rates, the black child poverty rate in 2008 was 35 percent, while for white Americans, it was 11 percent.

Another dimension that might not be the most intuitive is pollution. Pollution would seem like an issue that affects everyone, but as has recently been publicized by the case of Flint, Michigan, environmental racism disproportionately affects black Americans. To make the case for just one state, the air pollution exposure index, which ranges from 0 to 100, is about 57 for white people in the state of Washington—and 81 for black people. Nationally, people of color are exposed to about 38 percent more air pollution than white Americans, resulting in about 7,000 extra deaths per year because of that disproportionate amount.

Another issue relates to mass incarceration and the disproportionate amount of black Americans in prison. One case study receiving a huge amount of attention recently indicates that 2.3 million Americans are incarcerated. This means that 1 in 35 Americans is in prison, on parole, or on probation. Moreover, 58 percent of those incarcerated are black or Hispanic. And 5.9 million Americans cannot



Emily Rasmussen, "Black Lives Matter," print. Used with permission.

Loving flesh deemed unlovable publicly, forcing us to ask difficult questions that are inescapably theological—that’s what is happening here in the Black Lives Matter movement.

vote because of criminal records, which again, disproportionately affects African Americans.

If we look at our prison population, the growth is relatively recent, beginning in the 1970s, and the rate of growth is astronomical. You might respond, well, there must have been a growth in crime and crime rates. But if we look at the national murder rate, it has been going down over the same period of time. Locally, Santa Clara County did a study in 2016 on race-based incarceration, and the study found that although black people make up about 3 percent of the county’s population, they receive about 11 percent of the felony prosecutions. The study also surmised that almost 70 percent of black Americans who have not finished high school will be in prison by their 30s.

These facts are a symptom of a chronic ailment—something that may have continued from slavery and segregation into the present—something that has recently been called *anti-blackness*—a specific anti-black core value, you might even say, of the American project. The worry here is that if this deep ailment afflicting America *is* anti-blackness, even if we fix particular problems, even if we lower the prison population, new problems will pop up. New symptoms of this deep disease will pop up. Therefore to address this disease directly we need a framework that will name and address anti-blackness itself.

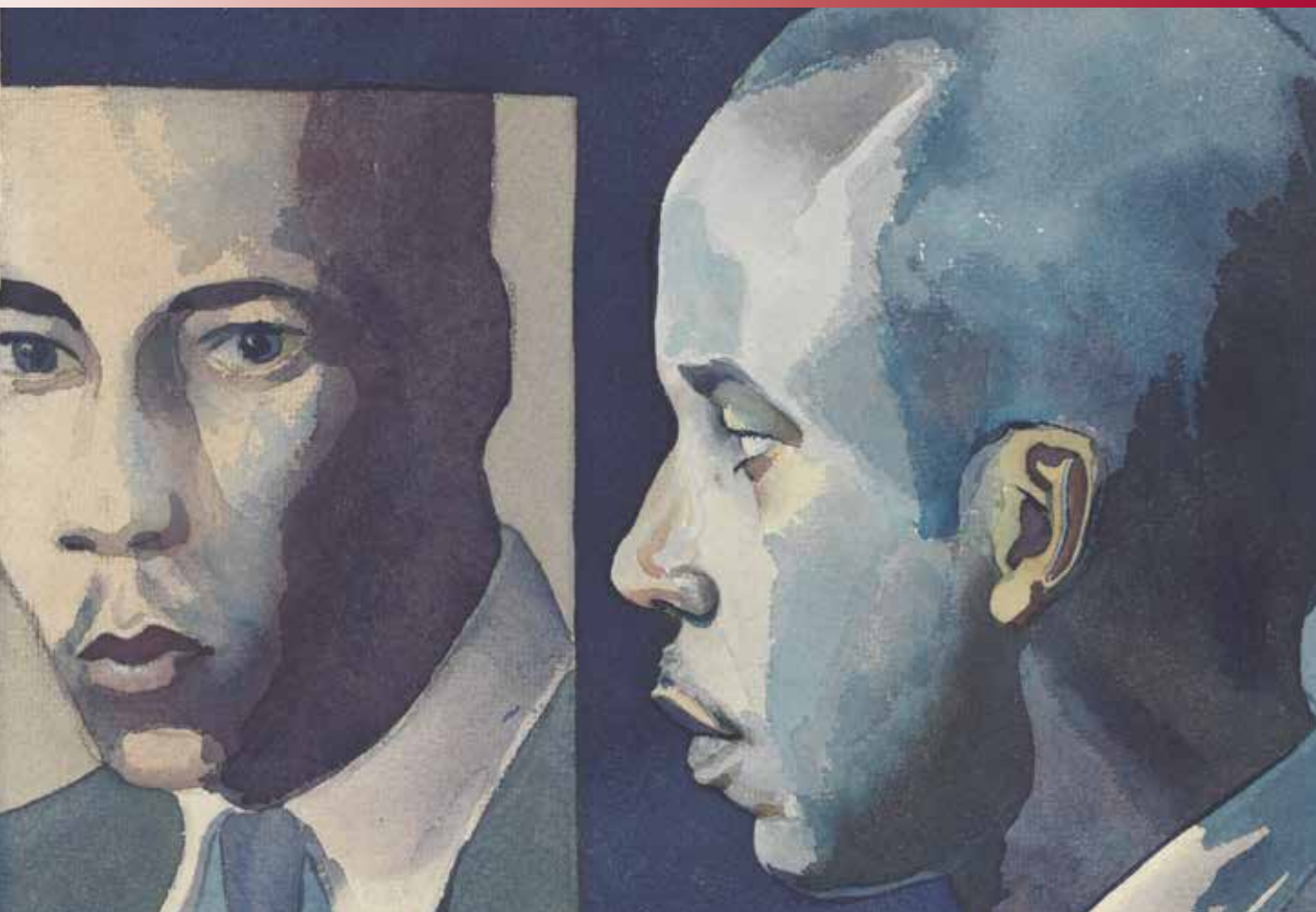
On some accounts, anti-blackness comes about because of the afterlife of slavery. To get white Americans to treat their fellow human beings as slaves, a whole set of institutions, practices, and values that denied the humanity of blacks needed to be established. According to this account, even when slavery went away, those institutions, practices, and values persisted, so just changing the law and freeing the slaves didn’t change that fundamental commitment to anti-blackness because it was so deep, because it takes so much work to get someone to treat another person as less than human.

Another account, probably complementary, sees anti-blackness as resulting from anti-indigenous racism with the colonial encounter. And it sees that in turn resulting from anti-Judaism. So the way that Christians imagined Jews was displaced onto the way that European colonists imagined indigenous peoples, which was displaced onto the way that white Americans envisioned blacks. In this account, it’s fundamentally a theological problem that requires a theological response.

Black Lives Matter and Black Natural Law

I want to take just a brief excursion to let you know about a conversation that has been happening among my colleagues, among theologians and religious studies scholars, who are trying to think about what this framework of anti-blackness could mean. With some colleagues, I brought together a group of theologians and religious studies scholars in Massachusetts for a few days of retreat, sharing our thoughts, sharing a liturgy, and sharing reflections on how this framework could motivate a religious response. Out of that comes the book, *Anti-Blackness and Christian Ethics*. And in the preface of that book, I try to distill some of the insights and feelings that were circulating among these theologians:

We are angry. We see gross racial injustice in the United States today. We see the anti-black violence committed by the police, by the prison system, by poverty, by environmental racism, by racial bias, and by hateful words and deeds. We know that this violence is pervasive and connected, and we know that it results from this nation’s deep, long-standing commitment to denying black humanity. Many of us, as people of color, have not only observed this violence at a distance, we have felt it in our own bodies and souls.



Samuel Joseph Brown, Jr, *Self-Portrait*, Watercolor, charcoal, and graphite on paper, ca. 1941, The Metropolitan Museum of Art. Web. 8 May 2018. Used with permission.

We are heartened by grassroots organizing demanding racial justice, and we join in the affirmation that black lives matter. We seek to learn from activists and to struggle together with them both to challenge the white supremacy that infects this nation and to envision what racial justice may look like. We are grateful to movement organizers for crafting an inspiring platform that calls for an end to the war on black people, reparations, investment in black communities, economic justice, community control of police, and black political power. We are inspired by the movement's deep analysis of anti-black racism and by the connections that the movement makes with other struggles for justice.

We acknowledge the complicity of religious communities in perpetuating anti-black racism, and we acknowledge the deafening silence of many religious communities in the face of racial injustice, but we also remember the long, inspiring tradition of religious organizing and analysis aimed at challenging anti-black racism. We remember the

invitation to believe in a God who is black. We remember the ideals of love and nonviolence, and we remember how these ideals have been perverted by those who privilege hollow peace over justice.

We learn from the movement that advancing justice requires disrupting ordinary life. Affirming that black lives matter is necessary but it is not enough, we call on our fellow theologians and scholars of religion to articulate how religious traditions speak to anti-black racism in their research and teaching. We also call on our colleagues to personally join the movement in the streets. We call on religious leaders to interrogate the ways their institutions have been complicit in anti-black racism and to mobilize institutional resources in support of the struggle for racial justice and to personally join the movement in the streets.

Finally, we call on religious practitioners to discern the resources in their faith traditions to struggle against anti-black racism and as well to personally join the movement in the streets. We're an ecumenical group, Catholic and Protestant,

Jewish and agnostic. We are predominantly black, but we're also Latino and white. We are gay and straight, immigrants and U.S.-born, clergy and laity. We are theologians and secular scholars of religion.

Collectively, we lament that the grip of anti-black racism remains so tight. We denounce the false god of whiteness that is worshipped throughout this nation. We know that changes to a few laws will not suffice. We demand a revolutionary transformation in souls and in society, in universities and in political institutions. We believe that struggle and worship can be one and the same. Let us follow the lead of the black youths blocking highways and disrupting brunches, organizing together to recognize the inherent worth and dignity of black life.²

I hope that gives you a sense of the collective thinking of myself and other black theologians reflecting on these issues and mobilizing the framework of anti-blackness together with a call to listen to what's happening in grassroots struggles.

I'd like now to reflect on the Black Lives Matter movement, not only as a political movement, but also as a love story. Thinking about love is central to the movement—love is very deeply rooted in a Christian and post-Christian tradition. A secularization story often told about racial justice organizing in the U.S. says that 50 years ago, there were black religious leaders, black men preachers at the front of the civil rights movement, and today, there are not. They say those at the front of the Black Lives Matter movement are not religious; they are particularly female, particularly queer, particularly youthful. They say religion has lost its centrality in the movement. But in fact, religious language and practices are all over. There's a swirl of religious ideas, symbols, rituals, and feelings that surround today's racial justice movement, and central to that is love.

To give a couple of examples, two months after Darren Wilson shot Mike Brown, calling him a demon in Ferguson, Missouri, there was a gathering of clergy in front of the Ferguson Police Station. At 11 p.m., about a dozen clergy members gathered and began to pray. There was a rabbi, a black United Church of Christ minister, several white Episcopalians, and Reverend Osagyefo Sekou, a Pentecostal, who led the prayer. The police interrupted and demanded that the ministers disperse. Reverend Sekou and his

colleagues kneeled and continued praying. They were arrested and held in a bloodstained van that night. Reverend Sekou himself is a native of St. Louis, Missouri, and after the death of Mike Brown spent months in Ferguson doing trainings on nonviolent civil disobedience rooted in Christian tradition.

Think about the history of Black Lives Matter, which is often forgotten. We just think it's an amorphous collection of activists, but in fact there's a founding moment that is important to reflect on. Alicia Garza is a California-based organizer with the National Domestic Workers Alliance. On the night George Zimmerman was acquitted in Trayvon Martin's murder, she was angry and grieving. The next morning, she composed her thoughts on Facebook, concluding, "Black people, I love you. I love us. Our lives matter." Her friend, Patrisse Cullors—like Garza, a queer, black activist—shared on Facebook the status and added the hashtag #blacklivesmatter. Another friend, Opal Tometi, created a digital platform to help disseminate this message and help activists connect around the country. Garza reflects, "The project we're building is a love note to our folks." Garza herself tweets under the handle @lovegodherself. Loving flesh deemed unlovable publicly, forcing us to ask difficult questions that are inescapably theological—that's what is happening here in the Black Lives Matter movement.

I think there's been too little reflection on how this love could be connected with a Christian story. Too often, love alone, as it circulates in American popular culture, is a Hollywood love story rather than a commitment grounded in religious tradition to social justice, which brings with it normativity. We need to think about something that goes along with love. We need to think about justice—and about accounts of divine justice.


There is of course a robust Roman Catholic tradition of reflection on natural law theory, but I would like to return to black culture, to blacks who are capable of doing, not just applying, intellectual frameworks to see black Americans as participating in a natural law tradition and theorizing natural law. Martin Luther King Jr. most famously did this in his 1963 "Letter from a Birmingham Jail," where he appealed to Augustine and Aquinas, but also to Martin Buber, Paul Tillich, and the personalist and secular accounts of natural law. Throughout his career there's a thread of appealing to God's law or a higher law. He uses it against colonialism, against



Paige Mueller

Professor Vincent Lloyd engages the theological claims of the Black Lives Matters movement at the Winter 2017 Santa Clara Lecture.

consumerism, and against pragmatism. He worries that people are making little gods of material objects, of money, and even of science. Instead, he urges us to turn to the eternal, to the soul, and the soul as it images God. He said that the worldly laws we find around us are often obscuring the eternal, obscuring God's law and our access to the divine; worldly laws are in conflict with the natural law. He uses this language in Montgomery, Alabama, in his first public activist role during the Montgomery bus boycott. At the opening meeting of the boycott, King urges that the laws of segregation of the bus system conflict with the divine edicts of God.

My claim in reflecting on this black natural law tradition is to respond adequately and theologically to anti-blackness. We need to join the centrality of love as it's being developed in the Black Lives Matter movement with the centrality of natural law and accounts of higher justice in the black political tradition. These two need to fit together—the love and the law—and we need to combine them in a way that's responsive to the complexity of our current racial, political, and spiritual moment. 

VINCENT LLOYD is associate professor of theology and religious studies at Villanova University. He has held visiting appointments at Notre Dame, the University of Virginia, Emory University, and the University of Wisconsin. His research focuses on the intersection of religion, race, and politics, using the tools of critical theory. Lloyd serves as co-editor of the journal *Political Theology*, and he is the author or editor of 10 books, including *Religion of the Field Negro: On Black Secularism and Black Theology*, *Black Natural Law*, and the co-edited collection *Anti-Blackness and Christian Ethics*. Lloyd's current research project, funded by the American Council of Learned Societies, focuses on religion and mass incarceration.

NOTES

- 1 Vincent Lloyd, "Racial Justice, Theologically," Santa Clara Lecture, 2016–2018 Bannan Institute series, February 16, 2017, Santa Clara University. This essay is an excerpt from the lecture; a video of the full lecture is available online: scu.edu/ic/media-publications/video-library.
- 2 "Preface," in *Anti-Blackness and Christian Ethics*, eds. Vincent W. Lloyd and Andrew Prevot (Maryknoll, NY: Orbis Press, 2017).

Powering Forward Toward Racial and Ethnic Justice in Our Common Home

Reflections from the 2016–18 Bannan Institute Faculty Collaborative



Joanne H. Lee

BY BRETT JOHNSON SOLOMON

Associate Professor, Child Studies Program;

*Bannan Faculty Fellow, Ignatian Center for Jesuit Education,
Santa Clara University*

IN THE WINTER OF 2018, MY 95-YEAR-OLD GRANDMOTHER, HAZEL LEE, WAS HONORED BY THE NATIONAL ALUMNI ASSOCIATION OF SPELMA COLLEGE AS THE FOUNDER OF ITS LOS ANGELES CHAPTER. HAZEL FOUNDED THE CHAPTER IN MARCH 1955 IN HONOR OF HER MOTHER, MY GREAT-GRANDMOTHER, IDENIE FITZGERALD, WHO GRADUATED FROM SPELMA IN 1916. HAZEL'S VISION FOR THE CHAPTER WAS SOCIAL JUSTICE, SUPPORT, AND ADVOCACY DURING A TIME OF TREMENDOUS RACIAL AND ETHNIC TURMOIL IN THE UNITED STATES.

Located in Atlanta, Georgia, Spelman College is our country's only all-female historically black college or university (HBCU). Supported by the U.S. government, HBCUs were founded in the 1800s as a means of providing places of higher learning for African Americans who were not allowed to attend white colleges and universities. Spelman College served, and still does, as a place of academic rigor, support, and empowerment for African-American women who were (and some would argue still are) considered unequal and inferior in these United States of America. As I

listened to the intelligent, insightful, successful African-American women reflect on how Spelman prepared them for the world, I was reminded of the pure "light" that existed amidst the social and racial storm that surrounded my great-grandmother and grandmother in the 19th and 20th centuries. I was reminded of the framework for racial and ethnic justice that generations before ours started, but now, we are charged to finish. I was reminded of the unrelenting need to power forward toward racial and ethnic justice in our common home.

How can the idea of social justice be reclaimed to bring it from the negative perception of being something that "elite liberals" concern themselves with, and show how social justice and a preferential option for the poor are values of students and faculty within a privileged institution. My work comes from volunteering with poor immigrants, and this is the kind of work that helps one reevaluate and recalibrate what is important in an area with so much wealth, but also so little regard for issues like homelessness.

—CRUZ MEDINA, ASSISTANT PROFESSOR,
DEPARTMENT OF ENGLISH, SANTA CLARA UNIVERSITY

Being constituted in 2016, 100 years after my great-grandmother graduated from Spelman, our Racial and Ethnic Justice Bannan Faculty Collaborative¹ did not anticipate the threats to racial and ethnic justice that would be resurrected in our country. Topics such as racism and white allyship; rhetoric and cultural deficiency; immigration, relational citizenship, assimilation and difference; implicit-bias and the preschool to prison pipeline; race and mass incarceration; and truth and reconciliation were topics that my colleagues and I took on in an effort to find common good in our pre- and post-election homes.

Racism, xenophobia, sexism, and marriage equality are all pressing issues in our world today. As a historian I explore past injustices and traditions of resistance in order to inform the people and our students. That knowledge can then be applied to the challenges of today. I think as a scholar/teacher I have been effective in that effort.

—ANTHONY HAZARD, ASSOCIATE PROFESSOR,
DEPARTMENT OF ETHNIC STUDIES,
SANTA CLARA UNIVERSITY

Motivated by the plight of our ancestors, our search for the common good started in the fall of 2016 with a panel discussion that was in part titled “Stronger Together, Making America Great Again,” and aimed to answer the question, “What is at stake for racial and ethnic justice in 2016?” Collectively, we discussed our research in the context of the upcoming election and emphasized what was at stake for criminalized adults, children of color in America’s schools, mass incarceration, social media, voter rights, and voter suppression. The above topics were salient prior to the election and remain vital to racial and ethnic justice today.²

[We need to] discover and discuss issues less known in U.S. society from multiple perspectives. Due to the imbalance of the media, we seem to have a flattened view, if any, toward certain regions in the world, certain populations.

—HSIN-I CHENG, ASSOCIATE PROFESSOR,
DEPARTMENT OF COMMUNICATION,
SANTA CLARA UNIVERSITY

In winter 2017, the Racial and Ethnic Justice Bannan Faculty Collaborative launched the first episodes of the *INTEGRAL* podcast series for the Bannan Institutes. All members of the collaborative provided a deeper lens into their interests and research during each podcast.³ In addition to the *INTEGRAL* podcasts, our faculty collaborative was busy with presentations and consultations throughout the United States. Over the past two years, we have produced over 10 professional or practical presentations, five publications, five works in progress, and seven new or ongoing research projects—all relating to racial and ethnic justice in our local, national, and international “homes.”

Certainly the enduring legacy of racism and ethnic bias remains as a pressing issue facing our world today. How these are interrelated, e.g., race and class, environmental degradation; the particular vulnerabilities of women to poverty and climate change, etc. remains a critical issue. Collaboration across the disciplines remains critical for me. My teaching, writing, and scholarship are devoted to this end; as is my pastoral work as Catholic chaplain at the Federal Women’s Prison in Dublin, California.

—WILLIAM O’NEILL, S.J., ASSOCIATE PROFESSOR,
JESUIT SCHOOL OF THEOLOGY,
SANTA CLARA UNIVERSITY

In addition to the research, publications, presentations, and invited talks, the Racial and Ethnic Justice Bannan Collaborative was fortunate to welcome Vincent Lloyd, associate professor of theology and religious studies at Villanova University, to deliver our collaborative keynote address. Lloyd’s teaching and work centers on the philosophy of religion, religion and politics, and race. He delivered a compelling talk to the campus community about black religion as black radicalism.

Poverty, climate change, racial injustice, mistreatment of immigrants and refugees, these are all pressing issues facing the world today. My work focuses particularly on racial justice and the need for multiple strategies to heal historical and ongoing racism, particularly in the United States.


—MARGARET RUSSELL, PROFESSOR, SCHOOL OF LAW,
SANTA CLARA UNIVERSITY

Being part of the Racial and Ethnic Justice Bannan Faculty Collaborative has shaped our work as teachers and scholars in multiple ways. It has provided us space and time for our vocational and intellectual commitments to racial and ethnic justice by learning the perspectives of varied disciplines and applying them to our own. The engaged dialogue has been immensely valuable by deepening our understanding of interdisciplinary resources for understanding the history, nature, and implications of racism and ethnic bias today. Our common commitment has fostered rich and critical conversations, in which we have learned from and supported one another in our vocation as engaged scholars at this most critical time in our nation's and world's history.

Is there a common good in our common home? How do we advocate for all people? How do we eliminate school inequality, exclusionary discipline practices, and implicit bias so that all children grow up in schools where they feel safe, secure, supported, and not at risk of being suspended, expelled, imprisoned, or killed? My volunteer work as an asset building champion (ABC) reader for YMCA's Project Cornerstone allows me to reach 50 elementary school children each month reading books on race, equality, empathy, and compassion. My teaching in child studies contributes to our students being culturally competent stewards of children. My research on the preschool to prison pipeline aims to understand and address issues of implicit bias among teachers who have the power to shape the world. My research with mothers and children who have been victims of exclusionary discipline practices aims to capture the true impact of such acts on children and families. The common good in our common home starts with our children by way of the caring adults who surround them.

—BRETT SOLOMON, ASSOCIATE PROFESSOR,
CHILD STUDIES PROGRAM, SANTA CLARA UNIVERSITY

In the name of *all* our grandmothers and great-grandmothers who laid the foundation for social justice, support, and advocacy, there's no doubt that the Racial and Ethnic Justice Bannan Faculty Collaborative has been powering toward a common good in our common home. Powering

forward toward racial and ethnic justice has allowed us to influence initiatives on campus by collaborating with administrators, students, and colleagues. Powering forward toward racial and ethnic justice has contributed to new course development and new or expanded research programs for our collaborative members. Powering forward toward racial and ethnic justice has informed our service to the University through our participation on the Task Force on Diversity and Inclusion, the Campus Climate Workgroup, the University Grievance Committee, Faculty Senate, and serving as interim provost/s for Diversity and Inclusion. Simply stated, involvement in the Racial and Ethnic Justice Bannan Faculty Collaborative has served as a platform for us to power forward toward a common good in our common home. It is our hope that the next generation of faculty scholars continues to power forward toward racial and ethnic social justice for our most vulnerable populations. 

BRETT JOHNSON SOLOMON is an associate professor in the liberal studies program at Santa Clara University. She is the director of the SCU Future Teachers project, a pipeline program for students of color who want to teach in urban and underserved communities. In 2016–17 she served as interim associate provost for diversity and inclusion and her research focuses on the school to prison pipeline. Solomon earned her Ph.D. and M.A. in educational psychology from UCLA. She also has a Master of Education in early childhood risk and prevention from Harvard University, and a Bachelor of Arts in social welfare from UC Berkeley.

NOTES

- 1 One of four interdisciplinary Bannan Institute Faculty Collaboratives convening in 2016–18 to collaborate on research, teaching, and University initiatives that advance the common good and extend the Jesuit, Catholic vocation of SCU as a transformative social force.
- 2 “What Is at Stake for Racial and Ethnic Justice in 2016? Stronger Together, Making America Great Again,” panel dialogue, 2016–18 Bannan Institute series, Santa Clara University, October 5, 2016, a video of the full event is available online: scu.edu/ic/media--publications/video-library.
- 3 Four seasons of the Bannan Institutes *INTEGRAL* podcast series are now available, including season one on Racial and Ethnic Justice and the Common Good, see: scu.edu/ic/programs/bannan-institutes/media--publications/integral/.



INTEGRAL PODCAST SEASON ONE RACIAL AND ETHNIC JUSTICE AND THE COMMON GOOD

Listen to full episodes of *INTEGRAL* on iTunes, SoundCloud, Podbean or at scu.edu/ic

EPIISODE

1

Race and Mass Incarceration in the U.S.

WILLIAM O'NEILL, S.J.

*Associate Professor of Christian Ethics, Jesuit School of Theology,
Santa Clara University*

“The original sin of our country is racism. I truly believe that there can be no redemption for our country and no greatness of this country until black lives matter.”



EPIISODE

2

Social Media and American Identity

CRUZ MEDINA

Assistant Professor, Department of English, Santa Clara University

“Contemplating common good is more than a philosophical, hypothetical question, but rather a question we should be considering when we act and share our experiences with others. Are we contributing to the many communities of which we are a part?”



EPIISODE

3

Immigration, Assimilation, and Difference

HSIN-I CHENG

Associate Professor, Department of Communication, Santa Clara University

“It is not new that assimilation is expected of minorities and immigrants. But what does it mean when people are to assimilate to the American life? And to which American life exactly should they assimilate anyway?”



EPIISODE

4

Racism and White Allyship

ANTHONY HAZARD

Associate Professor, Department of Ethnic Studies, Santa Clara University

“What has White Allyship been over time? What did it look like during slavery? What did it look like during the modern civil rights movement? And what does White Allyship look like today?”



EPIISODE

5

Preschool to Prison Pipeline

BRETT SOLOMON

Associate Professor, Child Studies Program, Santa Clara University

“Recent statistics from the U.S. Department of Education show that African-American students—from kindergarten through high school—are 3.8 times more likely to be suspended than white students. Why is this? What role does implicit bias play in the classroom and school context that contribute to judgements and expectations?”



EPIISODE

6

Truth as a Common Good

MARGARET RUSSELL

Professor, School of Law, Santa Clara University

“The *Declaration of Independence* states, ‘We hold these truths to be self-evident.’ Is truth so self-evident anymore? The measure of a healthy society is its capacity to value truth and to know how to find it.”



ECONOMIC JUSTICE AND THE COMMON GOOD

To claim economic freedom while real conditions bar many people from actual access to it ... is to practice a doublespeak ... in view of the common good, there is an urgent need for politics and economics to enter into a frank dialogue in the service of life, especially human life.

—POPE FRANCIS¹

¹ Pope Francis, *Laudato Si': On Care for Our Common Home*, encyclical, (March 24, 2015), §129, 189, available at w2.vatican.va/content/francesco/en/encyclicals/documents/papafrancesco_20150524_enciclica-laudato-si.html.





The Moral Margins of Poverty and Prosperity: Toward an Integrative Justice Model in Business

Excerpt from 2017 Bannan Memorial Lecture¹

Courtesy of Nicholas Santos, S.J.



BY NICHOLAS SANTOS, S.J.

*Assistant Professor of Marketing, College of Business Administration,
Marquette University*

ONE MIGHT ASSUME THAT THE BOOMING TECH INDUSTRY IN SILICON VALLEY IS A SIGN OF PROSPERITY. UNFORTUNATELY, IT IS ALSO THE CAUSE OF RISING POVERTY. EXTREMELY HIGH RENT COSTS AND THE INCREASED COST OF LIVING PUSH MANY PEOPLE INTO THE POVERTY BRACKET. The Department of Health and Human Services in its 2017 poverty guidelines shows the poverty threshold for a household with four persons to be \$24,600. Interestingly, the level for Hawaii is \$28,290 and for Alaska is \$30,750. But even the Alaska threshold is still very low compared to Silicon Valley. A recent article by Olivia Solon in *The Guardian* reveals that many tech workers earning six-figure annual incomes feel poor in the Valley. If that is the case, what about those who do not earn six-figure incomes? The high cost of living in Silicon Valley is not only contributing to an increase in poverty and homelessness in the region, but it is also having a spillover effect on neighboring rural areas in the Central Valley, such as Patterson and Modesto, California.

Previous speakers in the Bannan Institutes, such as Matthew Carnes, S.J., and Professor William Sundstrom, have pointed out the economic inequalities of our present times. In January 2016, a few weeks prior to Fr. Carnes' address, Oxfam International highlighted in its briefing report that in the year 2015, 62 individuals owned the same amount of wealth as 3.6 billion people, or half of the world's population. In January 2017, a few weeks prior to Professor Sundstrom's talk, Oxfam updated its findings with new and more accurate data showing that instead of 62 people, it was just *eight men* who owned the same amount of wealth as 3.6 billion people. The immensity of this disparity is astounding. So much so that the issue of inequality featured at the center of the discussions at the World Economic Forum in Davos, Switzerland, earlier this year. While the number of people living in extreme poverty fell below 10 percent in 2015, the unfortunate reality of our time and of our common home is that a substantial number of people around the world struggle to make ends meet and lack adequate nutrition, access to



Barry Pisetznr, "Drowning Minorities," acrylic and pencil on canvas, 12" x 16". Used with permission of the artist.

If big companies are going to be attracted to this segment only because of the fortune to be reaped, there is the possibility of a greater exploitation of poor and disadvantaged consumers.

education, sanitation, clean water, and even shelter. These people constitute what has been labeled the “base or bottom of the pyramid” segment.

Traditionally, marketers shied away from this population; they were perceived to have little purchasing power and thus constituted an unattractive market segment. As a result, this population has not only been underserved, but also pays more for products and services—a poverty premium. Think about a 3,000 percent annualized interest rate on loans or rent-to-own products that work out to be many times more than the actual cost of the product. The impetus for multinational corporations to market to the poor is largely provided by analysis demonstrating that there is an emerging profit potential in low-income markets. The first such comprehensive argument was provided by Professors C.K. Prahalad and Stuart Hart in an article in *Strategy+Business* in 2002, in which, with the help of case examples, they pointed out that low-income markets provided big companies the opportunities of amassing their fortunes as well as bringing prosperity to the world’s poor. In a 2005 work titled *Fortune at the Bottom of the Pyramid*, Professor Prahalad claimed that the collective fortune to be made in these markets was in the vicinity of U.S. \$13 trillion in terms of purchasing power parity.

Professor Prahalad made some good points, including the legitimate needs of the poor, who are both brand-conscious and underserved. However, the idea of a fortune to be made at the bottom of the pyramid is a bit troubling. If big companies are going to be attracted to this segment only because of the fortune to be reaped, there is the possibility of a greater exploitation of poor and disadvantaged consumers. Historical business involvement

with low-income consumers has been rife with a plethora of unethical and exploitative practices, such as predatory lending, tainted insurance, unconscionable labor practices, and exorbitant rent-to-own transactions.

For business engagement with the poor to be fair and just to both parties (that is, the business and the consumer) but especially the poor, there needed to be a normative framework that would guide such engagement. I therefore went about developing such a framework, which has now developed into the Integrative Justice Model (IJM). In developing this model, I considered 13 different frameworks or theories. These were: (1) virtue ethics; (2) W.D. Ross’ theory of duty; (3) Jürgen Habermas’ discourse theory; (4) Immanuel Kant’s categorical imperative; (5) John Rawls’ theory of justice; (6) classical utilitarianism; (7) Amartya Sen’s capability approach; (8) stakeholder theory; (9) triple bottom line; (10) sustainability; (11) socially responsible investing; (12) service-dominant logic of marketing; and (13) Catholic social teaching.

Reflecting on the notion of “fairness” or “equity” in marketing transactions involving impoverished populations from the perspective of these 13 frameworks, five key elements emerged:

1. Authentic engagement with consumers, particularly impoverished ones, with non-exploitative intent
2. Co-creation of value with customers, especially those who are impoverished or disadvantaged
3. Investment in future consumption without endangering the environment
4. Interest representation of all stakeholders, particularly impoverished customers



Ariadna de Raadt, "Finance & Crises," ink. Used with permission.

5. Focus on long-term profit management rather than short-term profit maximization

Instead of discussing the theoretical derivation of these key elements, I would like to briefly elaborate on each of them.

1. **Authentic engagement**

The corporate scandals at the turn of the century, the financial meltdown in 2008, and continued corporate abuses like the Volkswagen emission case contribute to a fundamental breakdown of trust in the business-consumer relationship. An important means of restoring this trust, particularly with impoverished consumers, is through engaging them with non-exploitative intent. An authentic engagement is one that possesses the intrinsic quality of being trustworthy as well as a process that aims at winning

the trust of the constituents engaged. In his book, *Globalization from the Bottom Up*, Professor Samli makes the distinction between greed and ambition. Companies motivated by greed will attempt to win in any way, shape, or form; get as much for themselves as they can and move as fast as they can get it, paying little heed to the external environment. In contrast, an ambitious company realizes that working and collaborating with others increases opportunities for progress and benefits a larger number of people. The Aravind Eye Care System in India, whose mission is to eradicate needless blindness by providing appropriate, compassionate, and high-quality care for all, is a good example of an organization that authentically engages consumers without intending to exploit them.

2. Co-creation of value

Co-creation of value is an emerging approach in marketing, which holds that, instead of autonomously positing what constitutes value for consumers, a business firm ought to involve such consumers in the value-creation process itself. One of the easiest ways to generate creative and ethical symbiosis and avoid negative outcomes is to partner with impoverished customers from the beginning. For example, Amanz’ abantu Services, a South African provider of water and sanitation services, involves consumers from the beginning of the innovation process itself. A direct inquiry process conducted during the incubation phase enabled customers to select the design of the sanitation structure. Additionally, rural, community-based village groups called project steering committees were set up to enable the villagers to play an active role in the project’s design and implementation, thereby leading to greater ownership. Such an open innovation paradigm grants consumers the role of “prosumers,” integrating them actively and deeply in one or—ideally—all stages of the innovation process (invention, incubation, market introduction, and diffusion).

3. Investment in future consumption

One of the fears of expanding marketing to impoverished market segments, particularly in developing countries, is that an exponential increase in overall consumption could have

dire consequences on an already battered planet. However, a major assumption made is that present production patterns will be used to support such expansion, and this need not be the case. There are numerous examples of disruptive innovations, such as solar energy and mobile phones. For instance, mobile phones have enabled poor consumers in rural areas to have access to modern technology and have eliminated the need to set up phone cables and connections in these areas. But the investment in future consumption should be seen as encompassing more than merely proposing a budget for increasing consumption. It is linked with Amartya Sen’s idea of expanding the capabilities and freedoms of people and is proposing a better participation of the impoverished in the market system.

4. Interest representation of all stakeholders

In a book chapter titled “Globalization and the Poor,” Harvard researchers V. Kasturi Rangan and Arthur McCaffrey argue that one of the reasons why the trillions of dollars spent on development aid have hardly made a dent in global poverty is because the interests of the poor were never sufficiently considered. In addition to the interests of shareholders, companies need to consider the interests of other stakeholders, particularly those who do not have much voice in the economic negotiation process. Considering the interest of the often-voiceless impoverished



Professor Nicky Santos, S.J. invites a reframing of economic justice at the 2017 Bannan Memorial Lecture.


Paige Mueller

consumer is in accordance with the principle of the common good and the principle of subsidiarity.

5. Focus on long-term profit management

Catholic social teaching (CST) recognizes the legitimate role of profits in the functioning of the business enterprise. However, a preoccupation with profitability, ironically, can act against the long-term interests of the business organization. Such a preoccupation is largely the outcome of a short-term mentality that is driven by quarterly profit increments or even annual ROI targets. The pressure for short-term profit maximization can lead to various forms of unethical business behavior, as evidenced by the corporate scandals that continue to erupt. According to CST, the individual profit of a business enterprise should never become the sole objective of a company. Rather, it should be considered together with another equally fundamental objective, namely, social usefulness. A company is more likely to consider its social usefulness when it has a long-term rather than a short-term perspective. If companies are intent merely on short-term profit maximization, they will be, first and foremost, reluctant to enter impoverished markets because of the low purchasing power of these consumers and the various barriers to entry, such as inadequate infrastructure, lack of knowledge of these markets, etc. Secondly, because so many in impoverished segments have low literacy and minimal economic choices and education, corporations will be tempted to indulge in exploitative practices that further disadvantage the impoverished customers. Instead, if companies take a long-term profit management perspective, they will view these markets as “a source of opportunity, innovation, and competitive advantage.” Further, they will be less prone toward being exploitative, as it makes little sense to exploit a segment whose growth is vital to the company’s own long-term success. Taking the long-term view also enables a company

to support local communities in their holistic development, as such development is beneficial to the company in the long run.

I began with highlighting the issue of inequality. However, inequality isn’t the underlying issue. The underlying issue is fairness. I hope that the Integrative Justice Model (IJM) inspires business practitioners and social entrepreneurs to reflect on the conditions of a marketplace that presently include too many vulnerable people who lack bargaining power. Whether they are residents of rural India, a Brazilian *favela*, or a recent U.S. immigrant scraping together a coach fare for a visit back home to see an elderly parent, they require the assurance of fairness when securing their economic needs. The IJM represents some essential ideals of fair exchange against which current selling practices to poor consumer segments can be measured. Awareness of the IJM is a small and hopefully helpful step for those involved with impoverished customers in aiding that process. 

NICHOLAS (NICKY) SANTOS, S.J., is assistant professor of marketing at Marquette University, a Jesuit priest, and co-director of the University’s social innovation initiative as well as co-chair of the Catholic Relief Services (CRS) Global Campus initiative. He has degrees in philosophy, theology, and business. After earning his Ph.D., he spent three years at Santa Clara as a post-doctoral fellow and visiting scholar at the Markkula Center for Applied Ethics, program chair for the Global Social Benefit Incubator Network workshop, and reviewer for the Global Social Benefit Fellowship with the Miller Center for Social Entrepreneurship. He has published widely in a number of business journals such as the *Journal of Public Policy and Marketing*, *Journal of Business Ethics*, *Business & Politics*, *Journal of Macromarketing*, *Journal of Marketing Management* as well as in mission-related journals such as the *Journal of Catholic Social Thought*, *Journal of Jesuit Business Education*, and *Journal of Management for Global Sustainability*.

NOTES

- 1 Nicholas Santos, S.J., “The Moral Margins of Poverty and Prosperity: Toward an Integrative Justice Model in Business,” Bannan Memorial Lecture, 2016–18 Bannan Institute series, May 2, 2017, Santa Clara University. This essay is an excerpt from the lecture; a video of the full lecture is available online: scu.edu/ic/media-publications/video-library.

Economic Justice: Fairness in Context

Reflections from the 2016–18 Bannan Institute Faculty Collaborative



Courtesy William Sundstrom

BY WILLIAM SUNDSTROM

*Professor of Economics, Leavey School of Business,
Bannan Faculty Fellow, Ignatian Center for Jesuit Education,
Santa Clara University*

LET'S START WITH A WORKING DEFINITION OF ECONOMIC JUSTICE AS THE FAIR DISTRIBUTION OF ECONOMIC BENEFITS AND BURDENS. FAIRNESS IS WHAT LINKS ECONOMIC JUSTICE TO THE COMMON GOOD. IF ECONOMIC INSTITUTIONS, PROCESSES, OR OUTCOMES ARE TO SERVE THE GOOD OF ALL, THEY MUST MEET A STANDARD OF FAIRNESS THAT INVITES AND SUSTAINS SOCIAL SOLIDARITY.

The concept of fairness in the economic context is fundamentally contested. Some will emphasize procedural fairness in the marketplace: If everyone is playing by the same competitive rules in free and open markets, the distribution of rewards will reflect the contribution of each to the outcome. This libertarian version of fairness will strike many as philosophically inadequate, and unjust in its consequences. But even held up to this minimalist requirement of fairness, economic institutions in many parts of the world—including the United States—fall short. Political influence allows powerful economic agents to bend the rules toward their particular interests.

Beyond basic procedural fairness, many hope for institutions that can provide a level playing field in terms of equalizing life chances,

or what the philosopher John Rawls called *fair equality of opportunity*. Here too we find reality wanting: A compelling body of recent research on intergenerational mobility shows that the United States fails to provide equal opportunity in this fundamental sense, and indeed falls short compared with many other developed economies.

A third standard of fairness would insist on much greater equity in economic outcomes or wellbeing. Critics of egalitarianism in this sense often appeal to the norm of desert—that people should be rewarded in accordance with their effort or merit; and the importance of incentives—that redistributive policies would remove the incentives for striving that foster economic growth. But outcomes cannot reflect desert when the opportunity to succeed remains unequally distributed. Indeed, because life chances are a function of family resources in childhood, greater equality of opportunity for children may require greater equality of income for their parents. Although research on the disincentive effects of redistribution has not reached consensus, it is clear that a wide range of redistributive policy regimes can be consistent with modern economic growth and efficiency—compare, for example, egalitarian Scandinavia and unequal United States.



Matthew Henry. Used with permission.

Any such framework for judging the fairness of economic institutions and practices must be implemented against the complex backdrop of an increasingly interdependent, global economy. Is our proper sphere of concern our own local or national community, or the global community? If the latter, what are our global ethical responsibilities in the areas of migration, trade, and international policy?

The participants in the Economic Justice Collaborative of the Bannan Institute have explored a number of these core concerns from an impressive range of disciplinary and methodological perspectives. Readers who are intrigued by the following synopses are encouraged to check out the Institutes' podcasts!¹

The genesis and evolution of fairness norms relating to economic institutions and distribution are explored in two of the projects. Catherine (Kitty) Murphy (religious studies) analyzes early Christian texts dating to a period of rapid economic change, globalization of economic relations, and consolidation of land ownership under Roman imperial power. In the face of these upheavals, the early Christian communities studied by Murphy embraced an ideology of mutual support and renewed their commitment to earlier traditions of a sharing economy and debt forgiveness. That these ideas may be seen as

expressing simultaneously conservative nostalgia and utopian progressivism offers rich insights into the Gospels, with clear echoes in our own turbulent era.

Notions of fairness and decision-making norms are dynamic and context-dependent. In their experimental work on self-interested behavior, John Ifcher (economics) and his collaborator Homa Zarghamee exposed undergraduate students to brief economics lessons and used choice experiments to reveal the extent of self- vs. other-regarding preferences. Even brief exposure to a presentation emphasizing the assumption of rational self-interest increased self-interested behavior relative to alternative treatments. Attending to the common good over private interests, in other words, is itself a learned value that may be reinforced or atrophied by our teaching.

Widening income disparities are a direct concern to the extent that they arise from unequal opportunity and result in an unfair distribution of benefits and burdens. As I argued in my Bannan Institutes podcast, a further concern arises when concentration of income feeds back into concentration of political power, undermining the basic procedural fairness of the political process itself. This dynamic threatens to create a self-sustaining plutocracy.

Attending to the common good over private interests, in other words, is itself a learned value that may be reinforced or atrophied by our teaching.

In the United States, the use of political donations to buy influence is a potentially important contributor to this process. In her work on “surrogate representation,” Anne Baker (political science) examines out-of-state giving by political donors in congressional elections. These donors are highly ideological as well as motivated by policy concerns and seek to extend their political influence when their own party preferences conflict with those of their congressional representation.

The institutional underpinnings of fair equality of opportunity motivate the research of Laura Nichols (sociology) on the role of Catholic, Jesuit educational institutions in providing avenues of opportunity for young people from disadvantaged backgrounds. Can Catholic education be an engine for economic mobility? The challenges of balancing the expense of private education with serving economic justice and providing a preferential option for the poor are amply illustrated in Nichols’ analysis of the (economic) class composition at Jesuit universities.

Finally, the work of Sreela Sarkar (communication) demands that we “think locally” about justice in a globalized economy. Her ethnographic study, based at an IT training center in New Delhi, India, describes the efforts of “passionate producers”—white-collar corporate professionals—to extend the promise of the information society to marginalized groups. These efforts range from training in conventional computer skills to lessons in hygiene and “soft skills” that might ease the workers’ integration into the globalized corporate and technology sectors. Sarkar deftly documents the tensions that arise as globalized capital and professional norms are overlaid upon divisions of caste and class, tensions no doubt being played out in different ways around the world.

Is there a common theme that emerges from scholarship so diverse in disciplinary approach, context, and subject matter? For me, it has been an appreciation of the concreteness and social embeddedness of economic justice concerns. What counts as fair, procedurally or substantively, is determined within specific settings of time and place, whether in the first-century Middle East or 21st-century Delhi. Even as we strive to extend and deepen the reach of such universal values as equal respect and equal opportunity to thrive, we need to bear in mind that economic justice commitments in the real world are motivated by preexisting shared values. A conception of economic justice that serves the common good must, paradoxically, be one that takes seriously the particularistic values and judgments of people in their lived communities. [e](#)

WILLIAM SUNDSTROM is professor of economics at Santa Clara University. He earned his B.A. from the University of Massachusetts-Amherst and his Ph.D. from Stanford University. His current research areas include the causes and consequences of poverty and income inequality in the Silicon Valley region, as well as relevant policy responses; the impact of climate change and poverty on food security and wellbeing of smallholder farmers in Nicaragua; and the development and impact of public libraries in the United States. Professor Sundstrom has taught a wide range of courses in economics, and he serves as the faculty director of undergraduate business programs in the Leavey School of Business. He is also president of the Santa Clara University Faculty Senate.

NOTES

- 1 Four seasons of the Bannan Institutes *INTEGRAL* podcast series are now available, including season two on Economic Justice and the Common Good: scu.edu/ic/programs/bannan-institutes/media--publications/integral/.



INTEGRAL PODCAST SEASON TWO ECONOMIC JUSTICE AND THE COMMON GOOD

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EPISODE

1

Shared Values and Economic Justice

WILLIAM SUNDSTROM

Associate Professor, Department of Economics, Leavey School of Business, Santa Clara University

“If by equality of opportunity we mean that one’s life chances are not dictated by the circumstances of one’s birth and childhood, then the United States fails to provide it. We must conclude that economic rewards do not always flow from desert or merit.”



EPISODE

2

The Computer Girls and the Digital Divide

SREELA SARKAR

Assistant Professor, Department of Communication, Santa Clara University

“Through stepping into the everyday lives of people like the computer girls of Seelampur, we see that access to information and communication technologies can actually reinforce social inequities.”



EPISODE

3

Educational Inequality and First-Generation College Students

LAURA NICHOLS

Associate Professor, Department of Sociology, Santa Clara University

“An educated population is necessary for a robust, democratic society. And yet, the social class you are born into is the greatest predictor of your likelihood of graduating from college.”



EPISODE

4

Self-Interest, Economic Instruction, and the Common Good

JOHN IFCHER

Associate Professor, Department of Economics, Leavey School of Business, Santa Clara University

“Our economic models assume that individuals act in their own self interest, and the benchmark model of competitive markets asserts that when everyone acts in their own self interest, the outcome is efficient...I’m concerned it is becoming prescriptive.”



EPISODE

5

Economic Justice in the Christian Scriptural Tradition

CATHERINE MURPHY

Associate Professor, Department of Religious Studies, Santa Clara University

“‘Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous, so the last will be first and the first will be last?’ (Matthew 20:15–16) This couldn’t be further from our capitalist values.”



EPISODE

6

Do Political Contributions Hinder the Pursuit of Economic Justice?

ANNE BAKER

Assistant Professor, Department of Political Science, Santa Clara University

“We know that between 2008 and 2012 more than half of the House depended on donor contributions for half of their campaign revenue, and around a quarter of these members are highly dependent upon out-of-the-district contributions. This trend is potentially problematic if it interferes with representation.”



GENDER JUSTICE AND THE COMMON GOOD

With respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language or religion, is to be overcome and eradicated as contrary to God's intent. For in truth it must still be regretted that fundamental personal rights are still not being universally honored.

—POPE PAUL VI¹

1 Pope Paul VI, *Gaudium et Spes*, Pastoral Constitution on the Church in the Modern World, Second Vatican Council (December, 7 1965), §29, available at www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html.





Favianna Rodriguez, "There Is a Light That Never Goes Out," mural, acrylic and house paint, 2014.
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Gendered Theologies and the Common Good: Discerning Spiritual Care Pathways with Transgender and Intersex People

Excerpt from Fall 2017 Santa Clara Lecture¹

Courtesy Susannah Cornwall



BY SUSANNAH CORNWALL
*Senior Lecturer in Constructive Theologies,
University of Exeter*

IN THIS LECTURE I WILL CONSIDER THE PLACE OF SPIRITUAL CARE, ITSELF INCREASINGLY MARGINALIZED IN THE NATIONAL HEALTH SERVICE (IN THE UK), PARTICULARLY FOR TRANSGENDER PEOPLE, WHO MIGHT BE CONSIDERED A NICHE OR A MARGINAL GROUP, AND I WILL POINT TO THE NECESSITY OF AFFIRMING AND COMPASSIONATE THEOLOGIES AROUND TRANSGENDER AND THE EMERGING WORK OF TRANSGENDER CHRISTIANS AND THEIR ALLIES. Later in the lecture I will move to considering how understandings of the common good play out in another area of gender medicine, which involve the decisions made around intersex children and their health care.

Transgender people experience a disjunction between their physical sex assigned at birth and their gender identity (their sense of being a man or

woman). Some seek hormone therapy or various physical surgeries to bring their body more into line with their gender identity. Others, because of choice or necessity (e.g., lack of access to funding for medical intervention), live in their affirmed gender identity without undergoing any physical alterations. In the UK, the average age for beginning gender transition is 42. This is significant, as by their 40s most people are well-established in their adult lives and may well have spouses, children, and visible public roles in their communities. Transition is usually something they have considered long and hard. Weighing up goods in this context therefore also means awareness of the possible challenges posed to others who have felt invested in lives and relationships with people who transition. This is where Mark Yarhouse, Vaughan Roberts, Andrew T. Walker, and other recent evangelical commentators on transgender are clearly motivated by compassion, but they may



Charles Barry

Dr. Susannah Cornwall engages in dialogue with Professor William O'Neill, S.J., (Jesuit School of Theology) on the spiritual and pastoral care needs of transgender and intersex persons.

be unreflective about the harm that a closed binary system does to the rest of us, not just to trans people.

Theological responses to transgender from the late 20th century sometimes focused on biblical texts, such as those from Deuteronomy and Leviticus, which outlaw, for example, women wearing men's apparel, offering animals with bruised or crushed testes as sacrifices, or admitting to the assembly of the Lord anyone whose penis has been cut off. As I've discussed at more length elsewhere, such texts appear to be at least as much about disability and concerns about preserving the community by ensuring the continued possibility of procreation and markers of inclusion, e.g., male circumcision, as they are about gender and sex per se. Furthermore, there is a counterstream within the biblical texts themselves that points to a community in which those with torn, crushed,

or excised genitals—notably, eunuchs—are not excluded, but included as full members. We might point to narratives such as Acts 8 (the story of the Ethiopian eunuch, baptized with no mention of his physical difference); Jesus' words about eunuchs from birth, those made eunuchs by others, and those who make themselves eunuchs for the sake of the kingdom in Matthew 19 (which some interpreters understand as including present-day transgender and intersex people); and Isaiah 56:1–8, an example of a biblical pun, where we are told that eunuchs will be given “a name better than sons and daughters, an everlasting name which will not be cut off.”

Those who have had theological reservations about transgender have often started from the conviction that human bodies and identities have a certain “givenness” or directedness as created by God, and that there are only certain things it is

legitimate to do to and be in them. The British evangelical ethicist Oliver O'Donovan holds that "To know oneself as body is to know that there are only certain things that one can do and be, because one's freedom must be responsible to a given form, which is the form of one's own experience in the material world."² Beyond this, there are concerns about whether gender transition tends to lead to, and perhaps to mask, same-sex relationships, as well as pastoral anxieties about the effects for family members of the transitioning person. O'Donovan is particularly concerned about illusion versus reality, and the extent to which surgically-created genitals may be understood as veritably human. Interestingly, O'Donovan, in common with some other theological commentators, outlaws intervention for transgender but has no problem with it for intersex (people who are born with an unusual *physical* sex). Their argument is that where physical sex is atypical it is appropriate to intervene to clarify it, but that this is not true for gender identity. Physical sex is the irreducible "given" thing that must not be changed for transgender people, yet it is fine to alter it for intersex people (because of the assumption that intersex already represents a deviation from God's intention). Those who rail against transgender interventions because they are "unnatural" may not feel so exercised about organ transplants, cochlear implants, laser eye surgery, prosthetic limbs, or a host of the other ways we intervene to augment our bodies—perhaps because we tend to understand sex and gender as more fundamental than other aspects of our bodiliness. Yet as I have argued at length elsewhere, the inconsistency in responses to transgender and to intersex suggests that something more is going on. Whilst opponents to transgender intervention often hold that this is because human embodiment and animality are irreducible and should not be eroded—often because of a good Christian commitment to concreteness, context, and incarnation—responses to intersex hint that there is something else underlying appeals to bodily integrity, and that bodies themselves may need to be brought into line with a more binary-gendered than binary-sexed assumption about what "true,"

"divinely-intended" human life actually looks like. If binary gender is grounded in binary sex, what's the rationale for arguing that even people who do *not* have a clear binary sex must also have a clear binary gender?

But significantly, many transgender people also appeal to "givenness," in this case the irreducibility of their gender identity, which they too often understand as divinely ordained. Several transgender Christian clergy, including Carol Stone, Rachel Mann, Sarah Jones, and Justin Tanis, have written and spoken of the deep and intertwined relationship between their vocation to ordained ministry and their calling to live out their lives in the gender they have always understood themselves to be. Tanis says, "I look at my experiences of gender as the following of an invitation of God to participate in a new, whole, and healthy way of living in the world—a holy invitation to set out on a journey of transformation of body, mind, and spirit."³

Spiritual Care for Transgender People

Pastoral and spiritual care for transgender people might, then, usefully be understood as accompaniment across all stages of their lives, including before, during, and after any public gender transition. Such spiritual care may be an easy sell to those of us already invested in the place of faith and the supernatural in everyday life, but in discussions about what should or could be provided by stretched health care systems, this aspect of the common good is not taken for granted.

In a context where more and more people, in Britain at least, identify as having "no religion," it may seem like a niche interest for an already-stretched health service. However, more broadly, spirituality is understood as referring to the whole person and the package of their physical, emotional, mental, and social well-being, particularly in the sense of something belonging to something larger than what we encounter in everyday life, whether or not they follow a particular religion.

If we are interested in negotiating goods, and weighing up what constitutes the common

good, we will be interested both in what is good for communities as well as individuals, but also in what is commonly good for the different elements making up any given individual. So, we might say, giving space to spirituality in health care is giving space to acknowledgement that the person is a whole person, living in a community network, and is more than the sum of their body parts. Research on health care chaplaincy has demonstrated the importance of spiritual well-being for mental and physical health—and religious involvement is positively correlated to well-being. Good health care providers already know this and do all they can to promote holistic well-being. However, even the best are working within a much-overstretched system and may find they simply have less time and fewer resources than they would like. Anecdotal evidence suggests that a significant proportion of people seeking gender reassignment within the National Health Service (NHS) of England have a personal faith, and that faith and spirituality are impacted by their gender incongruence and transition. For many trans people, a key to good care is being encountered at all junctures as a whole person, not a set of hormones and body parts.

It is for this reason that in partnership with an NHS gender clinic in England, I am formulating a framework for spiritual care for people undergoing gender transition that aims to understand the implications of spiritual care for broader mental and physical well-being, and which understands individuals as existing in community and developing character in community. We'll be using a virtue-based framework that asks how spiritual care might enable the development of certain virtues among both people who are transitioning and their care team.

Intersex: Theological and Pastoral Considerations

Many parents must make decisions about their children's medical and health care when they are too young to give consent for themselves. Parents who do not consider themselves experts on medical matters are likely to defer to the judgement of professionals involved with their

child's care, particularly in emergency situations when decisions must be made rapidly. But what happens when debate occurs over the best path of care; when parental decisions have implications for children's well-being not just in the immediate future but throughout their lives; when parents and doctors disagree about care; or when, in some situations, parents are not the ones best placed to agree to decisions on behalf of their children?

Questions like these are brought into particularly sharp focus in the area of intersex,⁴ where individuals are born with atypicalities of physical sex such that their bodies cannot be classified as male or female. Their genitals, gonads, chromosomes, hormones, gametes, and so on may vary from those we typically expect to find. An intersex person might have an externally female



Shelley Valdez, SCU '18, english and studio art major, creative writing, women and gender studies minor. Used with permission.

body but internal testes and XY rather than XX chromosomes. Other intersex people might have XX “female” chromosomes, but a large clitoris that looks and functions more like a penis. And some intersex people have a mix of characteristics: some XX and some XY cells; a testis making sperm and an ovary making eggs; genitalia that do not really look “male” or “female.” Some people go through most or all of their lives never realizing that, for example, they are genetic mosaics with a mix of XX and XY chromosomes, or some “female” tissue alongside their “male” tissue; this might prompt questions about how significant physical sex really is as a marker of identity and ontology, if it is common to not even know about it and to live a perfectly ordinary life. But some differences are more evident from early on. When infants are born with visibly unusual genital anatomy, parents are likely to have to make decisions about their care soon after birth. What is best for intersex infants is debated, particularly given criticism of early surgeries by intersex adults and allies since the 1990s. Furthermore, decisions made by doctors/parents in the past may be considered to have been detrimental to the long-term good of the intersex adult. Ethics in this area are, therefore, about the difficult task of weighing up *present goods* and *projected goods*, and deciding *which* and *whose goods* should be most closely guarded. In this part of the lecture I explore the challenges of balancing goods in these situations.

Christian theological ethics and theological anthropology contain rich and varied discussions surrounding the moral and cosmic significance of human-sexed differentiation. For some commentators, following in the footsteps of theologians like Thomas Aquinas (e.g., the *Summa Theologiae* II-II, 26, 10), Karl Barth (especially in *Church Dogmatics* III/1 and III/4, Barth 1958 and 1961), and Hans Urs von Balthasar (especially in *Theo-Drama* 3, Balthasar 1978), human-sexed relationship is synecdoche of divine-human relationship, and something of the meaning of being human is found in sex itself, particularly as this tends (for these writers, in male terms) to generativity. Barth argued that the way human females were to “follow” and

“respond to” human males echoed the way that all humans were to follow and respond to God. To deny the order and procession built into human sex and gender, Barth believed, would be to deny the broader divine order. The problem with this is that it assumes that a hierarchy of genders simply is natural and indisputable, rather than being a social construction that presents its own problems and might actually prevent women, and people with unusual sex-gender configurations, from developing relationships with God in their own right.

Perhaps intersex and transgender are not just exceptions to the rule, but actually mean that Christians should rethink their whole understanding of sex and gender, asking what constitutes a common good that is good for these embodied, divinely-made, and God-imaging people, too.

In contrast, I suggest that whilst to be human is, irreducibly, to *be* sexed, human sex does not manifest along only male or female lines, and biological generativity is a frequent but not universal concomitant. Intersex people’s humanity is in no way compromised because their sex is atypical. Rather, intersex is one phenomenon that disrupts the apparent incontrovertibility of clear and binary biological sex as a human characteristic.

In the past two decades, many intersex activists and other commentators have been vocally critical of the paradigm under which children with atypical genitalia were likely to undergo early “corrective” surgery.” Critics of the model have argued that unusual genitalia are almost never, in themselves, detrimental to physical health, and that there is no need to perform surgery in infancy or early childhood. Those cognizant with this area of ethics



Dr. Cornwall addresses an audience of students, faculty, staff, community members, and pastoral leaders at the Fall 2017 Santa Clara Lecture.

will know that at its very heart are tussles over competing goods, and questions about whether justice for society at large is best served by early and compulsory medical intervention for children with unusual morphologies. Intersex activists and critical theorists have argued that secrecy and misinformation surrounding the medical treatment of intersex have exacerbated the idea that intersex is shameful, rather than simply another possible manifestation of human sex. But from the mainstream medical side, at stake was another set of goods: intervening to promote normality; the assumption that children needed to be clearly sexed and appropriately gendered in order to be happy and normal; and, perhaps, a suggestion that allowing unusually-sexed bodies to persist was in some way threatening to the good of society at large. So the question is whether, and when, the goods of promoting “family goals” may be preferred over goods “merely” belonging to individual children. Could a family’s need for normality and avoiding unwelcome attention override an intersex child’s good in having their bodily integrity respected and the broadest possible range of adult sexual outcomes kept open for them? What “family goods” might Christian theologies want to claim, where the “family” is the religious community in which the child is growing up as well as the immediate biological family—or

where the moral community can be understood even more broadly, as society at large?

I want to suggest that eschatologically inflected ethics in the context of decision-making on medical care for intersex infants will mean that future goods are considered alongside present ones. If human goods are constructed as those that anticipate and inaugurate an order beyond binaries, and which recognize the importance of provisionality in resisting the maximization of human ideology, then decision-making for intersex and for broader questions of care will acknowledge persons’ future existence in this incoming order, not just their existence within the present one. Taking future goods seriously will usually mean making choices that least limit the future options for the child concerned. We might immediately note an area of tension here between intersex and transgender: after all, some interventions for transgender are also serious and irreversible. Is it not hypocritical to hold that intersex children should have their options kept as open as possible if we do not say the same about transgender? Well, first, as I have noted, most people who transition gender and undergo gender confirmation surgery are already well-established in their adult lives; I have not been speaking today about the ethics of medical interventions for children with a transgender

Will Wu. Used with permission.



identity. Suffice it to say, though, that irreversible interventions with under-18s remain extremely rare, and that medics tend to advocate *delaying* making permanent decisions for as long as possible: young trans people may be offered hormones to delay their puberty in order to give them more time to come to understand the momentous nature of some of their decisions. Furthermore, sadly it is the case that not intervening for trans people does not always actually mean, in practice, more options for their futures. In fact, many trans people experience such distress and dysphoria that they self-harm and take their own lives, such that their future in this earthly realm is abruptly curtailed. And for intersex as well as for transgender, of course, avoiding medical intervention (for a limited period or indefinitely) is still an active choice with its own ethical implications. However, seeming to “do nothing” in surgical terms is not necessarily the same as doing nothing whatsoever.

This is why it is so important that we are beginning to hear from intersex adults, not only about their critiques of the early corrective surgery paradigm, but about their experiences of spirituality and self-understanding of their bodies as sites of divine revelation. I have drawn on interviews with intersex Christians in some of my own work:


I always felt that God made me and that the Bible says that God wove me together in my mother's womb and has always known me and knows everything about me, so that I felt that I couldn't be some horrible mistake or some terrible accident. And so that kind of gave me hope ... Certainly when I was younger I would probably have really, really struggled to accept myself except for the fact that I just felt, well, God accepted me, and it just made me feel that there was a purpose to it. It wasn't just a complete accident. And that was really the biggest thing for me, feeling like, well, God planned it for some reason. And that the Bible tells me that everything works for my good.
(Poppy)

Of course I scoured the Bible to find out anything to do with intersex and I was thrilled when I discovered that Jesus spoke about it ... What Jesus said about eunuchs ... I thought that was wonderful, yes. And that was the springboard for my faith. I thought, “Jesus knows I exist! I'm not on my own.” Because I thought I was the only one in the world, you see. (David)

Therefore, in the context of decision-making about intersex infants' care, and promotion of the common good, an important question is what kind of persons does the community wish to cultivate? What are the virtues and qualities the Christian community wishes doctors, parents, and we ourselves (whether intersex people, or non-intersex people invested in promoting intersex people's goods) to have? How might such virtues be endorsed or elided in given pathways of care, including spiritual care, for intersex children?

Conclusion

The assumption that sex and gender are clear, binary, fixed, and unchanging underlies much theological teaching on human sexuality. However, transgender and intersex show that sex and gender aren't always as straightforward as they seem. Sex and gender don't always "match" in the typical ways; even at a biological level, maleness and femaleness aren't the only possibilities for human bodies. Theologians interested in human sexuality must therefore think carefully about what transgender and intersex imply. Should transgender and intersex be understood as anomalies, which don't fundamentally disrupt the model of two distinct and separate human genders which map onto two distinct and separate human sexes as intended by God as part of the orders of creation? Or, alternatively, should the existence of transgender and intersex prompt theologians to reexamine their theological anthropologies, and ask whether theologies that assume a fixed, binary model of maleness and femaleness or masculinity and femininity continue to make sense in light of what we now know about human sex and gender? Theologies that assume everyone is clearly male or female can't easily accommodate hard cases. Perhaps intersex and transgender are not just exceptions to the rule, but actually mean that Christians should rethink their whole understanding of sex and gender, asking what constitutes a common good that is good for these embodied, divinely-made, and God-imaging people, too. Theological norms grounded in binary maleness and femaleness, and masculinity and femininity as superimposed on them, cannot be

absolute or incontrovertible. As Marcella Althaus-Reid has shown, whilst heterosexual capitalist norms might have been convenient bedfellows for Christianity at certain places and times in its history, its conflation with them must be resisted. Only by retelling and reclaiming "lost" stories about multiple genders, sexes, identities, bodies, and lives can God's own lack of "annexability" be emphasized. 

SUSANNAH CORNWALL is a senior lecturer in constructive theologies at the University of Exeter, UK, and director of EXCEPT (Exeter Centre for Ethics and Practical Theology). She is the author of several books, including *Sex and Uncertainty in the Body of Christ: Intersex Conditions and Christian Theology*, *Controversies in Queer Theology*, and *Theology and Sexuality*. Her newest monograph is entitled: *Unfamiliar Theology: Reconceiving Sex, Reproduction and Generativity*. Dr. Cornwall's current research project, funded by the Sir Halley Stewart Trust, in partnership with the West of England NHS Specialist Gender Identity Clinic, explores spiritual care pathways for people undergoing gender transition in the National Health Service in England.

NOTES

- 1 Susannah Cornwall, "Gendered Theologies and the Common Good: Discerning Spiritual Care Pathways with Transgender and Intersex People," Santa Clara Lecture, 2016–18 Bannan Institute series, October 12, 2017, Santa Clara University. This essay is an excerpt from the lecture; a video of the full lecture is available online at: scu.edu/ic/media--publications/video-library.
- 2 Oliver O'Donovan, *Transsexualism and Christian Marriage* (Nottingham: Grove Books, 1982).
- 3 Justin Tanis, *Trans-Gendered: Theology, Ministry, and Communities of Faith* (Cleveland, OH: Pilgrim Press, 2003).
- 4 Since the mid-2000s, particularly in medical contexts, intersex has more commonly been known as "DSD" (disorder of sex development). However, this term is controversial, particularly among some intersex groups like UKIA (UK Intersex Association) and OII (Organisation Intersex International), which believe it is stigmatizing and figures intersex as pathological. In line with the majority of intersex adults to whom I have spoken, including my own interviewees, I continue to use the term intersex. For further discussion of debates surrounding this terminology, see Ellen Feder, *Making Sense of Intersex: Changing Ethical Perspectives in Biomedicine* (Bloomington, IN: Indiana University Press, 2014) and Georgiann Davis, "The Power in a Name: Diagnostic Terminology and Diverse Experiences," *Psychology and Sexuality* 5.1 (2014): 15–27.

Gender Justice: Transformation Through Interdisciplinary Collaboration

Reflections from the 2016–18 Bannan Institute Faculty Collaborative



Courtesy of Sharmila Lodhia

BY SHARMILA LODHIA

*Associate Professor, Department of Women's and Gender Studies;
Bannan Faculty Fellow, Ignatian Center for Jesuit Education,
Santa Clara University*

IN FALL 2016 THE IGNATIAN CENTER INAUGURATED THE 2016–18 BANNAN INSTITUTE, AND THE COUNTRY STOOD ON THE PRECIPICE OF A PRESIDENTIAL ELECTION THAT WOULD HAVE CRITICAL IMPLICATIONS FOR THE ADVANCEMENT OF GENDER, RACIAL, ECONOMIC, AND ENVIRONMENTAL JUSTICE. In framing the Collaborative's focus on Gender Justice and the Common Good, I introduced the theme of the particular visibilities and vulnerabilities that marked that sociopolitical moment and the vital necessity of sustained antiracist, feminist analysis and engagement. I also explored the question of the potential solidarities that might derive from a commitment to gender justice and the common good. An analysis of two cases of sexual violence that had generated massive public outcries served as a point of entry.

I suggested that India's reaction to the 2012 rape of Jyoti Singh in New Delhi, India, and the U.S. response to the 2015 sentencing of Stanford student Brock Turner for sexual assault, evidenced a greater public awareness and awakening about the prevalence of this violence and the inadequate

legal responses to these crimes. Since that time, the U.S. has witnessed subsequent ruptures in the discursive response to gendered violence via the viral explosion of the #MeToo movement and the accompanying hyper-visible discussions of sexual violence and harassment across multiple contexts from the workplace, to public spaces, to carceral institutions. These events prompted demands for legal change, outpourings of support for survivors, and new frameworks for thinking about violence and toxic patterns of gender socialization. While it is clear more work needs to be done, these shifts indicate that activism and sustained engagement by a range of public groups has the potential to transform cultures of violence, and this is significant for those of us who are committed to advancing gender justice.

So in this context, what is to be gained by bringing together scholars from across the University to engage the question of gender justice and the common good, and to what extent does this interdisciplinary dialogue enhance the research we do? Let me answer these questions with a brief foray into the work of our collaborative. Years ago I met Stephanie Wildman, a Santa



Paige Mueller

Members of the interdisciplinary Gender Justice and the Common Good Bannan Institute Faculty Collaborative share in a meal and conversation following Dr. Cornwall's lecture on gendered theologies and the common good.

Clara law professor, at a conference that brought together feminist lawyers, activists, and faculty to discuss strategies for advancing the civil rights of women. Reconnected nearly two decades later, we sought an opportunity to return in a tangible way to some of the issues of gender inequality and discrimination we had explored at that time. A writing project emerged for us in an edited volume called *Feminist Judgments: Rewritten Torts Opinions*, a project undertaken by law professors and others to rewrite, from a feminist perspective, key legal decisions in the United States, revealing the possibilities for law that a feminist lens provided. This particular volume focuses on revisiting court decisions involving civil wrongdoing while remaining true to tort jurisprudence and social science research available at the time the original decision was rendered. Our task—to revisit the famous *Tarasoff v. Regents of the University of California* “duty to warn” case, one that is taught to almost all law and medical students and contains a hidden subtext of intimate


partner violence. The 1976 California Supreme Court decision involved the death of a young woman at the hands of a graduate student from India who expressed his intention to kill her to a university psychiatrist, who in turn informed campus police and recommended he be committed given the severity of his mental health condition. Campus police failed to detain him, and no one, neither the mental health professionals, nor the police, informed the woman of the threat to her life. Upon her death, her parents filed tort claims against the university psychiatrist and campus police, which are the focus of this case.

Revisiting the case through the lens of gender justice and the common good has been both challenging and exhilarating. At times it feels like detective work, seeking to uncover legal and non-legal sources produced prior to 1976 that judges at the time would have access to in rendering their decisions. Stephanie and I worked to incorporate into our revised opinion of the case a meaningful examination of the doctrinal possibilities for

expanding the common law's general unwillingness to find, in all but a limited number of situations, a requirement that an individual has a duty to act to protect another; and in doing so, to offer a more nuanced sense of the gendered and cultural context in which the tragic death occurred.

As part of the gender justice collaborative structure we adopted, we circulated a draft of this legal opinion to the other members of the group for their review and feedback. The conversation that emerged in that meeting crystallizes in many ways the vital and generative framework of interdisciplinary dialogue around shared scholarly and sociopolitical interests. Consider the substance of the 90-minute discussion and what each person in the group brought to bear on our legal analysis of the duty to warn: Patrick Lopez-Aguado offered feedback on our piece framed by a sociological perspective, positing how the shape of urban life, ideologies of capitalism, and the place of individuals in crowded public settings enables us to begin to ignore the needs of others, and in doing so cited the groundbreaking work of Erving Goffman on "civil inattention." Enter Sonja Mackenzie, a faculty member in public health, who encouraged us to consider engaging the work of radical feminists writing in the period about the political economy of heterosexism and the social contract in undertaking to expand the legal doctrine of duty. Mythri Jegathesan, a cultural anthropologist, offered insights as to the particular sociohistorical moment in which the decision was made and its temporal correspondence with newly enacted gun control and immigration laws, as well as insights into the role of caste in the case, directing us to an early anthropological study of gender and caste in India. Finally, Theresa Ladriagan-Whelpley of the Bannan Institutes encouraged us to wrestle more deeply with the distinction between common goods and public goods in articulating a legal basis for a duty to warn. Suffice it to say we emerged from the meeting equipped with rich scholarly and theoretical insights to pursue as we finalize our work on this forthcoming publication. The group's collective expression of the value of this feminist legal judgments project to expanding thinking and

engagement with issues of gender justice inspired us and informs the ongoing work.

The value of sustained, institutionally structured, and financially supported interdisciplinary research clusters such as this in advancing Santa Clara University's teacher-scholar model cannot be overstated. Though we are colleagues at a relatively small institution, we often remain siloed off from one other's scholarly pursuits, even when our research interests intersect. I am especially grateful that the particular structure of this incarnation of the Bannan Institutes also enabled us to engage issues related to the shifting political climate and what it means to be teaching topics related to gender justice—locally, nationally, and transnationally—at this crucial moment. We have borne witness to increasing evidence of racialized and gendered violence in multiple sites, and the rise of hate groups, white nationalism, and other extremist movements. Recent incidents within our own campus involving racism, transphobia, misogyny, and anti-immigrant sentiment present a reminder that our work in advancing the common good in relation to racial, gender, environmental, and economic justice remains unfinished—not just out there but right here, on our campus. It is incumbent upon us as faculty and as a university to develop forms of leadership that will serve this particular moment in history. Together, how can we truly actualize, rather than merely rhetorically invoke, a commitment to social justice and the common good? 

SHARMILA LODHIA is associate professor in the Department of Women's and Gender Studies at Santa Clara University. She earned her J.D. from Hastings College of Law in San Francisco and her Ph.D. in women's studies from UCLA. Her research examines legal responses to violence against Indian women through a transnational lens, highlighting the impact of migrating spouses, traveling cultures, and shifting bodies of law in the diaspora. Her work has been published in *Feminist Studies*, *Women's Studies International Forum*, *Violence Against Women* and the *Columbia Journal of Gender and Law*. She was a co-editor of *New Directions in Feminism and Human Rights*, published by Routledge in 2011. Her current research examines the contradictions and complexities of global advocacy for women and specifically why certain dominant frameworks of intervention can hinder rather than advance women's rights.



INTEGRAL PODCAST SEASON THREE GENDER JUSTICE AND THE COMMON GOOD

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EPISODE

1

Gender Justice and the Indian Comic **SHARMILA LODHIA**

*Associate Professor, Department of Women's and Gender Studies,
Santa Clara University*

"I believe comics and graphic novels have tremendous potential to serve as advocacy tools. Story lines incorporating the supernatural, science fiction, and fantasy have resisted the static boundaries of gender, race, and national identity, and offered readers alternative spaces of belonging and being in the world. They offer a blueprint for more rich and nuanced explorations of the complexities surrounding gendered violence."



EPISODE

2

Constructing Masculinity in the Criminal Justice System **PATRICK LOPEZ-AGUADO**

Assistant Professor, Department of Sociology, Santa Clara University

"In examining how mass incarceration impacts us as a society, it is important for us to consider how criminal justice institutions function as socializing forces, particularly among young people. In my upcoming book, *Stick Together and Come Back Home*, I explore how criminal justice facilities institutionalize a range of identities, and among these are some very specific lessons about masculinity."



EPISODE

3

Gender In/sight and the Common Good **STEPHANIE WILDMAN**

Professor, School of Law, Santa Clara University

"Gender in/sight encourages consideration of gender in all of its parts: including gender expression, gender identity, and biology, rather than looking at these components in isolation."



EPISODE

4

Gender Justice Through the Eyes of Children **SONJA MACKENZIE**

Assistant Professor, Public Health Program, Santa Clara University

"What are we doing as a society to support transgender and gender expansive young people and adults? We must build movements in solidarity with those whose equal dignity is unequally endangered as we address the pressing societal, moral, and ethical dimensions of gender justice."



EPISODE

5

Labor, Aspiration, and Gender Justice Beyond the Plantation **MYTHRI JEGATHESAN**

Assistant Professor, Department of Anthropology, Santa Clara University

"While it is estimated that 63 percent of all employment in Sri Lanka takes place in the informal labor sector, the women and men who work in this sector... are made invisible by their lack of formal rights and assurances. And yet, they are the backbones of their national economies and the lifeblood of their fellow residents. The question of the common good and the labor solidarity that holds it in place then becomes a question of recognition and visibility. When Sri Lanka's industrial stakeholders choose to see the Tamil women workers who reside on the tea plantations, what do they choose to see?"



ENVIRONMENTAL JUSTICE AND THE COMMON GOOD

An entity that has made the promotion of justice one of the essential dimensions of its mission [i.e., the Jesuit university], should ask itself to what extent its research is carried out from the perspective of the poor for the sake of bettering their lives, for it is in their suffering that the inhumanity of unjust structures becomes clearly manifest...Perhaps this will lead to the formulation of uncomfortable truths which will require courage to express, but they are nevertheless necessary to protect the common good and the dignity of all.

—SOCIAL JUSTICE AND ECOLOGY
SECRETARIAT OF THE SOCIETY OF JESUS¹

¹ The Social Justice and Ecology Secretariat of the Society of Jesus, “The Promotion of Justice in the Universities of the Society,” ed., Patxi Álvarez S.J., *Promotio Iustitiae*, no. 116, issue 3 (2014), § 3.1.





NASA

Not a Roadmap but a Trail: Environmental Reconciliation with the Commons

Excerpt from Winter 2018 Bannan Memorial Lecture¹

Courtesy of Pedro Walpole, S.J.



BY PEDRO WALPOLE, S.J.
*Coordinator of EcoJesuit; Director for Research,
Environmental Science for Social Change, Philippines*

I BEGIN WITH THE CHALLENGE WE FACE IN FINDING NEW WAYS TO CHANGE THE STRANGLEHOLD THAT ECONOMIC INTERESTS HAVE ON THE HEALTH OF OUR GLOBAL ECOLOGY. NEXT, I PRESENT A MORE DETAILED DESCRIPTION OF THE CURRENT STATE OF THE DOMINANT ECONOMIC MODEL AND THE THREATS IT POSES. Third, I examine how we must respond to the challenge of the status quo by going deeper into our shared values within our communities. Finally, I address the significance of reconciliation and discernment in a communal context, considering how “Generation 2030” will face critical choices over the next few years and how universities have a role in facilitating the work of the commons.

Networking New Paths Toward Sustainability and Social Inclusion

Ecology and economy share the same word origin, *oikos*, and when held together in balance, they can be supportive of the whole of humanity and of our common home. But ecology and economy are

becoming mutually exclusive. The commons—the health of the earth that we all share—is increasingly in the hands of corporate extraction and pollution. Justice and sustainability have never been so challenged.

The tollgate of technological intervention—technocracy—too often restricts basic access to many forms of sustainable resources for the most vulnerable populations. Exploitation for economic growth, licensed by the government, exhausts the land and water, often obliterating basic local rights and services. Economic growth is the primary value, while the resulting profit is restricted to the few. Media capture the imagination of the many, and using novelty as the perpetual lure, drive increased consumption.

This struggle is within and without, and ultimately the interior and the exterior seductions become indistinguishable. The path out and forward from this trap must begin with every person and with every community. Our source of change comes from within as we discover anew what we value and what we are willing to commit



Ryan Reynolds, "Reservoir," oil on panel, 2011. Used with Permission. Professor Reynolds is on the faculty in the Department of Art and Art History at Santa Clara. This painting is part of a series based on a one-year study of the Lexington Reservoir in the Santa Cruz Mountains of California. reynoldsryan.com

The challenge is to remake the global model of ecology and economy involving the participation of all in a full cycle of sustainable production and healthy consumption.

to in solidarity with others in our community who share our values and who are willing to move forward with us to reconciliation with the larger community and with nature.

The challenge is to remake the global model of ecology and economy involving the participation of all in a full cycle of sustainable production and healthy consumption. We are not going to see the present economic model simply flip over and be run by ecological concerns. The struggle to create new practices of sustainability, full cycle, where ecology and economy cooperate with integrity, are even now curbing the excesses of the status quo, but these practices are inadequate because many focused efforts to make changes are easily compromised by corporate interests and government complicity. The challenge is: How can we act as a transformative force? This includes campuses, professional and volunteer organizations, local communities, states and countries, and ourselves as individuals tied to these organizations. Those with vision and those with needs must meet. We are all familiar with the case of the water disaster in Flint, Michigan, where the civil servants in charge of protecting the community's water resource actually poisoned it. This could have easily been avoided with proper input from qualified members of the community.²

Today's Economic Development Model

As we look more closely at today's economic model we find that it creates and fosters individual-based, ubiquitous attitudes and aspirations of consumption and possession, having limited transparency and accountability. This engine of economic development dominates the social infrastructure now and for at least the near

future, bulldozing and building over much that is integral to humane values, sustainable for a healthy environment, and supportive of communal involvement and control.

Even the World Economic Forum Report identifies "the urgency of facing up to systemic challenges (that have) intensified over the past year amid proliferating signs of uncertainty, instability, and fragility."³

When the World Economic Forum released the first *Global Risks Report* in 2008 (amidst the global economic downturn), it focused primarily on economic risks: asset price collapse, slowing Chinese economy, oil and gas price spikes, chronic imbalances, unemployment and income disparity. In measuring these trends and risks in terms of global likelihood and impact in 2018, the World Economic Forum Report now shares perhaps a surprising message. Where once economic risks were primary, now environmental risks dominate, and water has become a social crisis.

The risks listed by the World Economic Forum from an economic—and now climatic—standpoint complement the warnings we have from the scientific community. Commitment to social upliftment and development challenges all countries to seek a better world locally and universally in alignment with the United Nations' Sustainable Development Goals.⁴ There is still the need to bridge the gap of social inequalities, but also to reform the dead-end production system that is 90 percent waste prone.⁵

There are currently many good works by social organizations and human development programs.⁶ Yet the game plan has changed, and these good works are not adequately mainstreamed nor connect with the educational culture of

getting ahead, or with consumer opportunities and communication, or with the social media of today.

Conservation of land, for example, has been enshrined in the laws of many countries but is easily reversed by government agencies. Society today has not been part of the process or does not value the importance of national parks in a way that sustains ecological resources or gives meaning to preservation for the future. The contribution of local communities has not always been integrated in conservation efforts, even when these efforts show increasing social responsibility. However, conservation is not part of a system that is valued today when resources can be converted to short-term, economic dead-end use. The social concern has shifted its focus to urbanization and to the opportunity for the influential individuals to get ahead.

Likewise, many people subscribe to an attitude or brash political leadership statements that ignore the underlying implications of their policy and opinions. In seeking sociopolitical advance, a false concept of harmony is used (implying broad consensus), which does not actually include human rights or democracy as fundamental elements. The rights of the individual must yield in the name of claimed national progress. Value systems, including religious and cultural practices, can simply be walled up as private matters, and the only medium of value expression is reduced to the dollar. The common good is no longer common to all.

Pankaj Mishra recently quoted the Chinese philosopher Zhang Junmai (1887–1969): “An agrarian country has few material demands and can exist over a long period of time with poverty but with equality, with scarcity but with peace.”⁷ However, as agrarian nations continue to embrace the West’s model of consumer capitalism, these countries are subject to endless political and social chaos. Returning to an austere age of wisely managed expectations is no longer possible—even if it were desirable. But there is no doubt that many more people across a wide swath of the world will awaken with rage to what Zhang warned against: “A condition of prosperity without equality, wealth without peace.”

All the above are tough words for a time when the common good has been marginalized, and rage mounts in a rough world. Often these words are too tough for us to act on, as we feel compromised and diminished and may withdraw. Yet we must not be overtaken by the rage or yield to the urge to withdraw.

Present economic, scientific, and social analyses along with the reflections of Pope Francis in his 2015 encyclical *Laudato Si’* and our own social commitment can lead us in finding new ways to reform the dominant economic model.

However, before I go any further, let me break for a moment and share a few experiences of where I am coming from.

- I live in the Philippines with a local (indigenous) community, the Pulangiyan,



Paige Mueller

Pedro Walpole, S.J., responds to the Bannan Faculty Collaborative on Environmental Justice and the Common Good at a roundtable dialogue at Santa Clara University.

where they are enriching their own culture-based education and taking control of forest land management for the future. Our religious practices vary. Yet like them, I am in constant awe of the land and live in the valley with the youth who struggle to find options for their future. All this is my source of hope.

- I facilitate courses on human development and natural resource management, on disaster risk reduction, and on cultural integrity with graduate students of the United Nations' Asian Peacebuilders Scholarship. I am humbled by the challenges they face in their own personal struggles to find meaning and friendship, community and commitment. They are the generation of change: to be the changer, and to be themselves changed.
- Recently I have begun communicating on a global level, mainly with Jesuit advocates, schools, and social apostolates through EcoJesuit,⁸ and I often see where the youth underestimate their own contribution in addressing climate change and economic disparity. I fear at times they lose commitment, or they despair in valuing their capacities, as they seek a path forward with deeper hope.
- From these corners in the world I seek to share my experiences and to cooperate in building a path of reconciliation and of hope today.

One evaluation of the current situation might be: In today's world, society's relation with landscape and neighbor is not reconciled with what is sustainable or just; there is inadequate understanding and accountability and little recognition of who bears the consequences. In order for this reconciliation to occur, several things are needed beyond the mere recognition of the problems and my own inadequacies to change anything.

A Starting Point: Gratitude and Community, Youth and the Year 2030

In grappling with this view of the world and its dominant economic model of individual consumption and development at all cost, there is

a need first to go deeper into our own meaning of life, and the commitment and choices we make in community with others.

- Do I have moments in my life today when I can step back from all the social connectivity and academic research and listen to my needs and wants, aspirations and challenges, so as to reach a level of balance and of meaning?
- Can I reach a peaceful level of understanding in my life right now as to where I am—in balance with what I have and what I want to be?
- Am I comfortable with who I am and all my limitations? Am I able to say, for where I am now, I have enough? Do I have a sense of enough-ness, or is there always more, more, more? When do I have enough?
- At what point does that enough-ness become sustainable, at what point does this sense of sustainability turn into gratitude for a sense of abundance?

These are not easy questions, and they are not always answerable. Students can face unreasonable demands and carry many responsibilities, but the ability to balance is the most valuable skill in moving forward with hope. The outcome—despite all the uncertainty—can be gratitude: gratitude for life and for how I chose to live. This can be one of the most personally transformative experiences, because such a change is not based on power gained but on personal acceptance and vision.

In the coming decade a growing challenge will be: How do I want to live with others? If I focus on my profession, I will probably have periods of unemployment, which should help me question where I get my strength and meaning from and should challenge my expectations. But what sort of a community do I envisage living with in 2030?

We may increasingly seek “communities of practice” or “communities of justice,” of shared values where there is an ethics of enough-ness. I will have to actively work for this sense of community given today's myth of self-sufficiency and where there is much isolation and not knowing of others. Community is not a social given any longer.



Ciaran Freeman, "Construction Collage," recycled printer toner on found construction drawings, 30" x 30", 2018. Made as part of the Artist-in-Residency Program at Recology in San Francisco. Used with permission.

The common good and intergenerational solidarity are best nurtured through communities of practice. For example, a college networking group promoting sustainability programs with students in community, or a global webinar sharing experiences and opportunities in project implementation, or local neighborhood involvement in organic food production; all of these can form occasions for sharing (listening and learning) about common interest, skills, and values. Within the basic context of a working community, we need to dare to re-envision the world by linking, learning, and sharing. These are not automatic social skills in our society or education today.

Such communities act in these ways:

- Share values and principles.
- Invite others to share.
- Call for deeper listening and response.
- Address vulnerabilities and youth insecurities.
- Are occasions for seeking peace and freedom from fear.
- Heal the landscape and seek greater sustainability in all their actions.

We are called to connect our lifestyle and community with our environment and planet. We learn more deeply when we participate in community action together, allowing us to build commitment. This is where we find and

understand what the common good is. We can care for ourselves and so celebrate failure by living through it, always seeking a restorative justice. It is where spirituality and solidarity weave a process of deepening (reflection) of mind shift, and of hope, and can result in a transformation of my person and how I see society with all its problems.

Terms: The Meaning and Depth of Reconciliation and Discernment

Reconciliation and discernment can be understood as part of specific religious traditions, but we need to transcend that usage. In colloquial language rather than theological, religion is not about what I believe in, but what that belief brings me to do and the vision I can share; otherwise I am but a noisy gong. Religion is community, lived culture and values; it does not have to be a closed form: Any religion or none can equally respect and share in the depth of human relations. Today sometimes religions are closed by fear, or politics, or presumed superiority; however, we can choose to share a sense of belonging and a sense of hope and looking forward beyond traditional religious boundaries.

Let me turn to the 36th General Congregation of the Jesuits, where we can reflect on justice and understand how it is deepened when placed in the broader mission of reconciliation.

The letter of Father General Adolfo Nicolás, S.J., on reconciliation and the teaching of Pope Francis has given this vision (of God working in the world) greater depth, placing faith, justice, and solidarity with the poor and the excluded as central elements of the mission of reconciliation.

What the 35th General Congregation had identified as the three dimensions of this ministry of reconciliation—namely, reconciliation with God, with one another, and with creation—assumes a new urgency. This reconciliation is always a work of justice, a justice discerned and enacted in local communities and contexts. The cross of Christ and our sharing in it are also at the center of God's work of reconciliation.

We too desire to contribute to that which today seems impossible: a humanity reconciled in justice, which lives in peace, in a common home well-cared for, where there is a place for all, because we recognize each other as brothers and sisters.⁹

This for me does two things; first it places justice clearly within Jesus' mission of reconciliation. Second, it gives me the courage not to give up. We can face the impossible not from a position of needing greater power or even strength, but from a position of humble faith, hope, and mercy. In this context environment and reconciliation is relationship, is solidarity! Environment is personal action, communities of practice, and networking for transformation; the environment is not just out there.

As Arturo Sosa, S.J., the new Superior General for the Society of Jesus recently affirmed, Jesuit discernment in common "takes place both in our communities and in our apostolic works, with the active participation of our partners in mission."¹⁰

Fr. Sosa goes on to reflect:

The positive tension between discernment in common and apostolic planning requires, according to the Ignatian vision, a spiritual examen of what we have experienced, so that we continually grow in (perception of and) fidelity to the will of God. Therefore, a systematic evaluation of our apostolates is not sufficient. We must supplement that systematic evaluation with the spiritual perspective of the examen, a practice by which Ignatius invites us to recognize the action of God in history.

It is possible and necessary also for those who share in our mission but not in our Christian faith to acquire that interior freedom which enables them to divest themselves of self-love, self-will, and self-interests. This interior freedom is the human possibility to grow as persons in gratuitous relationship with others, seeking the greater good of all, even when such a pursuit involves as a consequence personal renunciation and sacrifice.

Thus, apostolic planning born of discernment in common becomes an instrument


of our apostolic effectiveness, and we avoid the dangers of a trendy type of planning that makes use of only the techniques of corporate development.¹¹

For me this whole dynamic of examen is about keeping all things in balance, including what I spoke of earlier: my own sense of belonging, the communities I live with, the science and the policies I work with.

Justice in the Commons Is but a Trail

This is why justice in the commons is but a trail. Every university and institute has to negotiate, with the greatest participation of interested parties, the path forward; and it must exert the extra efforts needed to get both the in-house participation and an equitable participation of all affected voices to contribute much more broadly than simply to the university's or the institute's own self-sustainability, but to that of the whole of society. We have a journey that must begin with every community and every village. The path is not laid out; it must be worked out through our attitudes and commitments from within and together.

As we consider the challenges that face all of us, but especially the "Generation 2030" that is coming of age, we find hope in the guidance provided in *Laudato Si'*. We who have lived with

the degradation of our global ecology and have gained the wisdom of age owe it to the next generation of our youth to assist them in facing the challenge of transforming our economy from one of 90-percent waste to one of 90-percent recycling, the challenge of bringing justice to the poor and marginalized who suffer most from the current state of our economy/ecology. Through individual choices and through communities of shared values, we can support each other in our efforts to be the very change that we wish to achieve. 

PEDRO WALPOLE, S.J., works in sustainable environment and community land management in Southeast Asia, with mainly local communities, universities, international organizations, and governments. He is the coordinator of Ecojesuit, a global ecology network of Jesuits and partners from around the world, moving an ecological agenda and exploring collaboration. He is the director for research of the Environmental Science for Social Change (ESCC), a Jesuit research and training institute in the Philippines that promotes environmental sustainability and social justice through the integration of scientific methodologies and social processes. His doctorate is in land use change from King's College, London, UK. Fr. Walpole directs the Apu Palamguwan Cultural Education Center, and continues to live with the Pulangiyen, an upland indigenous community in Mindanao, Philippines.

NOTES

- 1 Pedro Walpole, S.J., "Not a Roadmap but a Trail: Environmental Reconciliation with the Commons," Bannan Memorial Lecture, 2016–2018 Bannan Institute series, February 21, 2018, Santa Clara University. This essay is an excerpt from the lecture; a video of the full lecture is available online at: scu.edu/ic/media--publications/video-library.
- 2 Merrit Kennedy, "Lead-Laced Water in Flint: A Step-By-Step Look at The Makings of a Crisis," *NPR: The Two-Way* (April 20, 2016), available at www.npr.org/sections/thetwo-way/2016/04/20/465545378/lead-laced-water-in-flint-a-step-by-step-look-at-the-makings-of-a-crisis.
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- 5 Circle Economy, *The Circularity Gap Report* (January 22, 2018), available at www.circle-economy.com/the-circularity-gap-report-our-world-is-only-9-circular/#.WwMmlUgvxhE.
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- 7 Pankaj Mishra, "The Dead End of Globalisation Looms before Our Youth," *The Guardian* (August 25, 2011), available at www.theguardian.com/commentisfree/2011/aug/25/dead-end-globalisation-youth-rage.
- 8 Ecojesuit, connecting Jesuits, People, and Ecology, for more information at www.ecojesuit.com.
- 9 General Congregation 36 of the Society of Jesus (2017), Decree 1, 3, available at jesuits.eu/images/docs/GC_36_Documents.pdf.
- 10 Arturo Sosa, S.J., "On Discernment in Common," letter, (September 27, 2017).
- 11 Ibid.

Environmental Justice: Historical Roots and Empowered Partnerships To Advance Research and Social Change

Reflections from the 2016–18 Bannan Institute Faculty Collaborative

Courtesy Christopher Bacon



BY CHRISTOPHER BACON

*Associate Professor, Department of Environmental Studies and Sciences;
Bannan Faculty Fellow, Ignatian Center for Jesuit Education,
Santa Clara University*

ENVIRONMENTAL JUSTICE IS A SOCIAL MOVEMENT'S DEMAND FOR CHANGE, A FIELD FOR INTERDISCIPLINARY SCIENTIFIC INQUIRY, AND AN EMERGING AREA OF GOVERNMENT POLICY THAT CAN BE DEFINED AS THE RIGHT TO HEALTHY, LIVABLE COMMUNITIES FOR ALL PEOPLE, WHERE THEY LIVE, LEARN, WORK, EAT, PLAY, AND PRAY.

First, we're talking about the right to recognition. Do all individuals count everywhere as a person before law and society? Second, we're talking about distributive justice. Do all people have equal protection from environmental hazards (e.g., protection from high exposure to toxic chemicals and pesticides) and equal access to environmental benefits (e.g., clean air, drinkable water, and neighborhood parks)? We're also talking about procedural justice. Do all people have avenues to participate fully in decision-making via a seat at the table? Finally, many of us are starting to include restorative justice and reconciliation. How do we repair the environmental inequalities we've inherited from the past and remake our relationships with each other and nature?

Although environmental justice (EJ) emerged from different historical roots, the National People of Color Environmental Leadership Summit in 1991 established a common definition and key principles. Part of the EJ movement started when North Carolina's government attempted to dump carcinogenic polychlorinated biphenyls (PCBs), spilled by Ward Transformer in the 1970s, into one of Warren County's lowest-income communities that was home to 75 percent African-American residents; local residents organized and united with civil rights leaders to protect their families from tap water contamination. Researcher Robert Bullard subsequently showed that waste disposal sites in North Carolina and across the U.S. were more likely to be located in communities with elevated poverty rates and high densities of racial and ethnic minorities, sounding a national alarm on environmental racism.

This history inspired the Santa Clara University faculty participants in the Bannan Institute's Environmental Justice Collaborative (EJC). For example, Professor Tseming Yang's research explores how the 1964 Civil Rights Act

could play a more significant role in shaping environmental policy by mandating careful consideration of marginal community voices and moving toward corrective environmental justice. Jasmín Llamas is another EJC member studying air pollution risks and potential strategies to reduce indoor exposures in San Jose. Her research links public health concerns related to consumption of dangerous products and disproportionate exposure to tobacco smoke among children in low-income households.

Environmental justice is also concerned with fair access to environmental and health benefits like food—thus food justice becomes the right to healthy, livable food systems for all people. Many facing food insecurity today are small farmers and food workers. As César Chávez said decades ago, “It’s ironic that those who till the soil and harvest the fruits, vegetables, and other foods that fill your tables with abundance have nothing left for themselves.”¹

But farmers are not passive victims silently suffering seasonal hunger. For example, in the heart of Central America’s mountainous coffee-growing regions, Nicaraguan producer Don Felipe is diversifying his farm, sharing practices with neighbors and strengthening his cooperative in the face of drought, low coffee prices, and crop disease.

Three EJC projects confront the hungry farmer paradox and learn from the sustainable farmers in Nicaragua (Iris Stewart-Frey, Ed Maurer, and myself study agriculture and food and water security during climatic and market disruptions.) Long-term partnerships that I established with cooperatives and organic farmers now benefit from wider insights thanks to Iris Stewart-Frey’s research, which maps and analyzes climatic variability and local water systems, and through Ed Maurer’s assessment of how climatic change could alter precipitation patterns during the “hungry season.” Local partners can use our findings to adapt to climate change, while we are proposing new farmer-relevant metrics for climate science research.

However, many farmers are neither partnered with researchers nor responding like Don Felipe.

Unable to make ends meet on the farm, they often seek employment on larger plantations, applying pesticides without protective measures. Here they face an unfair dilemma—choosing between poverty or poison.

Farmworkers in California’s Central Valley were facing both poverty and poison in the 1950s and 1960s, when United Farm Workers (UFW) co-founder, Dolores Huerta, started organizing for better wages and against disproportionate environmental exposures. This advocacy paved the way to establishing stricter regulation protecting workers from pesticide exposures.

In addition to these policy changes, UFW and collaborating scientists helped society understand pesticides as a public health issue, while simultaneously prompting the public health sciences to recognize pesticide exposure as a political and economic issue related to the immigration status



Josh MacPhee, “Agua Para Todos!” 2016. Used with permission.

of farmworker labor. These events represent a second—and often underappreciated—root of the EJ movement and a contribution to our common health and well-being.


It is worthwhile to remember that in addition to clean air and safe water, common goods include civic dialogue and the search for truth itself. In the tradition of philosopher John Rawls, we must also recognize that there are reasonable disagreements about what constitutes the common good and for this we have the rule of law, rights of free speech, and the correspondent duties of civic dialogue. Universities can serve the common good by opening spaces for these dialogues and evaluating the evidence and claims.

It is worthwhile to remember that in addition to clean air and safe water, common goods include civic dialogue and the search for truth itself.

In his June 1982 commencement address at Santa Clara University, Ignacio Ellacuría, S.J., rector/president of the Universidad Centroamericana in El Salvador urged, “a university is inescapably a social force: It must transform and enlighten the society in which it lives.”² The commitment to engage society and link solidarity to sustainability emerged with greater focus 27 years later, when Michael Engh, S.J., president of Santa Clara University, challenged the University to become “a champion of environmental justice—for the sake of and alongside the poorest in our world.”³ Six years later, Pope Francis reminded us: “In the present condition of global society, where injustices abound . . . the principle of the common good immediately becomes, logically and inevitably, a summons to solidarity.”⁴ Most recently, the energizing visit of Pedro Walpole, S.J., to SCU elaborated a strategy to form a community of practice rooted in justice, faith, and reconciliation.

Motivated by this call and our diverse dialogues, our Bannan Environmental Justice Collaborative plans to focus on empowered partnerships for environmental justice as a next

step. To this end, Chad Raphael’s collaborative initiative is creating an open-source guide to fostering university-community partnerships for environmental justice. We will also convene a conference plan to use an Ignatian discernment process to shape networks that advance these partnerships.

After participating in the recent Bannan Institute Environmental Justice and the Common Good Roundtable Dialogue at Santa Clara University, Gustavo Aguirre from the Center on Race Poverty, and the Environment, reflected: “I want royalties, because you just told my life story.” He grew up with family farming in Mexico, migrated to the United States, and picked fruit in California’s Central Valley while organizing with César Chávez, and then worked with attorney Luke Cole to help establish the environmental justice movement in California. Universities can learn from the life stories of community leaders like Aguirre to help present and future generations achieve justice, reconciliation, and sustainability. 

CHRISTOPHER BACON is an associate professor in the Department of Environmental Studies and Sciences at Santa Clara University. He completed his B.A. in economics and in environmental studies at UC Santa Barbara, and he received a Ph.D. in environmental studies from UC Santa Cruz. He completed postdoctoral studies in geography at UC Berkeley, before joining SCU in 2010. Bacon specializes in sustainable livelihoods and food security in Central America and environmental justice in California. He recently was awarded an NSF grant to study “Coping with Food and Water Insecurity in Nicaragua,” with several of his SCU colleagues.

NOTES

- 1 For more from César Chávez see United Farm Workers, *Education of the Heart: Cesar Chavez in His Own Words*, available at ufw.org/research/history/education-heart-cesar-chavez-words.
- 2 Ignacio Ellacuría, S.J., commencement address, Santa Clara University (June 1982), available at scu.edu/ic/programs/ignatian-tradition-offerings/stories/ignacio-ellacuria-sjs-june-1982-commencement-address-santa-clara-university.html.
- 3 Michael Engh, S.J., inaugural address, Santa Clara University (April 24, 2009), available at scu.edu/president/selected-writings/public-addresses/inaugural-speech.
- 4 Pope Francis, *Laudato Si': On Care for Our Common Home*, encyclical, (March 24, 2015), §158, available at w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html.



INTEGRAL PODCAST SEASON FOUR ENVIRONMENTAL JUSTICE AND THE COMMON GOOD

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EPISODE

1

Engaged Scholarship for Environmental Justice **CHAD RAPHAEL**

Professor, Department of Communication, Santa Clara University

“Environmental justice is strengthened when community partners help make decisions about research that represents them and that could help to improve their conditions. I’ve been looking at five main ways that academic institutions can contribute to this kind of work. Each one makes distinct contributions to environmental justice.”



EPISODE

2

Water Security and The Common Good **IRIS STEWART-FREY**

Associate Professor, Department of Environmental Studies and Sciences, Santa Clara University

“On a local to global scale we have closed our eyes to the finite nature of water resources, leading to what many experts have described as a global water crisis. Water security is an integral piece to the common good in our global home. Without reliable access to sufficient and clean water, for health, livelihoods, and production, no individual and no community can reach its full potential.”



EPISODE

3

Ensuring a Voice for Communities in Environmental Decision-Making **TSEMING YANG**

Professor, School of Law, Santa Clara University

“Attempting to solve problems raised by the community without their substantive input is not only disrespectful of their stake in these issues and the outcome, but it also presents a huge risk of missing important pieces of the solution. Environmental activists have always clamored for more public input and transparency—simply because it has a concrete benefit of helping to craft better solutions and ensuring that everybody’s legitimate concerns are addressed.”



EPISODE

4

Environmental and Food Justice in the Americas **CHRISTOPHER BACON**

Associate Professor, Department of Environmental Studies and Sciences, Santa Clara University

“Some smallholder farmers are frontline environmentalists, asking us to think differently. ‘When practicing agroecology, I am contributing to everything, because I am not contaminating our environment—I am contributing to future generations, and I am trying to conserve the health of every person on the planet.’ (Don Felipe, *Nicaraguan Farmer*).”



EPISODE

5

Climate Change, Water, and the Common Good **EDWIN MAURER**

Professor, School of Engineering, Santa Clara University

“The study of how a warming planet responds and affects things at a human scale is fascinatingly complex. Research shows that more impoverished countries will suffer the worst impacts and be least able to adapt to a changed climate, and future generations will bear the brunt of the suffering due to the lagged response of the earth’s temperature to a changed atmosphere.”



2016-18 BANNAN INSTITUTE IMPACT REPORT



“I see myself connected in a way through the vision of this program that feels truly distinct and valuable.” —FACULTY SCHOLAR

13
EVENTS

21
FACULTY
PUBLICATIONS

200
SEMINAR HOURS

2,300+
ATTENDEES

“This is one of the first times in 19 years at SCU that I’ve really engaged with scholars in other disciplines around my research and theirs.”

100%

OF FACULTY SCHOLARS MADE GAINS IN CONNECTION TO NOTIONS OF COMMON GOOD

96%

OF FACULTY SCHOLARS MADE GAINS IN CONNECTION TO NOTIONS OF SOLIDARITY

96%

OF FACULTY SCHOLARS MADE GAINS IN CONNECTION TO CATHOLIC SOCIAL TEACHING

88%

OF FACULTY SCHOLARS MADE GAINS IN CONNECTION TO THE JESUIT, CATHOLIC TRADITION



100%

OF FACULTY SCHOLARS
SEE THEMSELVES AS
CONTRIBUTORS TO
THE MISSION OF SCU

100%

OF FACULTY SCHOLARS
SEE THE BANNAN INSTITUTES
EXEMPLIFYING AND ACTIVATING THE
JESUIT CHARACTER OF SCU

“...It has been a nice way to position my research as mission-centered (and) I have been able to get more connected with other Jesuit schools and to that larger network.”



INTEGRAL

A BANNAN INSTITUTE PODCAST
SANTA CLARA UNIVERSITY

PODCAST IMPACT REPORT

4

SEASONS

“IMPRESSED BY
THE HIGH LEVEL OF
QUALITY”

“A reflection of the
interdisciplinarity of
the collaborative.”

“ACCESSIBLE
TO THE GENERAL
LISTENER”

22
EPISODES

“Excellent”

7,290
DOWNLOADS

“Informative”

Explore, and You Will Discover



Joanne H. Lee

BY REV. DORIAN LLYWELYN, S.J.
*Executive Director,
Ignatian Center for Jesuit Education,
Santa Clara University*

THE SURPRISING ORIGIN OF THE WORD *EXPLORE* IS TWO LATIN WORDS THAT TOGETHER MEAN *TO CRY OUT ON A HUNT IN ORDER TO FLUSH OUT GAME. IT WASN'T UNTIL THE 17TH CENTURY THAT EXPLORE TOOK ON OUR MODERN SENSE OF THE WORD: TO SEEK NEW DISCOVERIES.*

St. Ignatius saw gratitude and wonder as the first steps toward “seeking and finding God’s will in everything.” His phrase, which we sometimes truncate as “finding God in all things,” conveys Ignatius’ firm trust that God is interested in all spheres of human action and with the right combination of “hunting” and divine self-communication, God’s hopes and desires for each of us can be “flushed out,” embraced, and carried out.

Jesuit education seeks to foster wisdom, inspired by Ignatius’ lifelong stance of allowing himself to wonder as he explored God’s will. From that search came deep insights into our relations with God, each other, and all that God creates. Among the most characteristically Jesuit of our Santa Clara values is the eagerness to seek out the very largest questions that can be asked: what matters to us and why, what the ultimate

meaning of our lives and our world is, and why there is something rather than nothing. That contemplative stance is the common ground where our action both with and for others—especially the poorest inhabitants of our world—grows most authentically. The Ignatian Center strives to help our students, faculty and staff seek and find contemplation and service, reconciliation and justice, scholarship and passion, imagination and meaning.

Discovering the stories in this edition of *explore*, I hope, will inspire your own sense of gratitude and wonder. [e](#)

FR. DORIAN LLYWELYN has served as Executive Director of the Ignatian Center since August 2016. In this role, Fr. Llywelyn oversees the overall execution of the Center’s strategic plan seeking to promote and enhance the distinctively Jesuit, Catholic tradition of education at Santa Clara. The Center engages campus members, local neighbors, and the global community through its signature programs including the Bannan Institutes, Arrupe Weekly Engagement, immersions, Ignatian tradition offerings, and the Thriving Neighbors Initiative. As Executive Director, Fr. Llywelyn also leads the University’s efforts in promoting and strengthening the understanding, engagement, and shared appreciation of the Jesuit, Catholic character of the University.

2017-18 IGNATIAN CENTER HIGHLIGHTS

COMMUNITY-BASED LEARNING

(ARRUPE/THRIVING NEIGHBORS)

1,162

NUMBER OF STUDENTS
ENROLLED IN ARRUPE
ENGAGEMENT

46

NUMBER OF ARRUPE
ENGAGEMENT
COMMUNITY PARTNERS



Sandra Jamaliddine

“My Arrupe experience has affected what I think my role as a citizen should be. I have a new commitment to help others and give back to people that need help.”

18,600

NUMBER OF COMMUNITY
ENGAGEMENT HOURS
COMPLETED BY ARRUPE
STUDENTS

1/5

OF THE SCU UNDERGRAD
POPULATION ENROLLED
IN AN ARRUPE
ENGAGEMENT

3,683

NUMBER OF COMMUNITY
ENGAGEMENT HOURS COMPLETED
IN THE GREATER WASHINGTON
NEIGHBORHOOD BY TNI PROGRAM

IMMERSIONS

139

NUMBER OF STUDENTS
WHO WENT ON TRIPS

15

NUMBER OF TRIPS

44%

OF IMMERSION STUDENTS RECEIVED
IGNATIAN CENTER FINANCIAL AID

“The Immersion trip was one of the most powerful experiences I have ever had. I felt graced by the opportunity to learn from these people and have mutual support. The experience challenged me to consider what is and isn’t important in my own life.”



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explore
www.scu.edu/explore

Sandra Jamaledine

Building a future of freedom
requires a love of the common
good and cooperation in a spirit
of subsidiarity and solidarity.

—POPE FRANCIS

