

AUGUSTINIAN CARITAS AS AN EXPRESSION OF CONCERN FOR SOCIAL JUSTICE AND EQUITY IN TEACHER EDUCATION

Stephen Baker
Villanova University

Abstract

This article attempts to articulate an understanding of the Augustinian value of Caritas as a call for Augustinian Institutions of Higher Education to promote justice and equity in the world. The author grounds this definition of Caritas by incorporating three primary concepts of Catholic Social Teaching: the dignity of the human person, concern for the common good and a preferential option for the poor and marginalized in society. The article attempts to apply this definition of the value of Augustinian Caritas to the ways in which a concern for social justice and equity is promoted and practiced in an undergraduate teacher preparation program in an Augustinian educational institution.

Introduction

The Order of Saint Augustine has a long and celebrated history in the ministry of education. Throughout the centuries, the friars have striven to faithfully guard and promote the thought and the spirit of the great student and educator, Saint Augustine of Hippo. In fact, former Prior General of the Order, Robert Prevost asserts, “since the earliest of times of the life of the Order, teaching, study and investigation has made up a significant part of the Augustinians’ service to the Church.”¹ Prevost continues by emphasizing that the Order desires to promote “what is truly Augustinian within the numerous educational centers that are part of our Augustinian educational apostolate.”² This challenge for the Augustinians continues in the twenty-first century as the friars discern how to best promote the core values in education of *Veritas* (Truth), *Unitas* (Unity), and *Caritas* (Charity) in the secondary and higher education institutions that the Order either owns or sponsors. This discernment includes both the friars and our other religious and lay colleagues who work alongside us.

In response to the call for papers in the *Journal for Peace and Justice Studies* with special focus upon education, this author has been thinking about two questions concerning the educational core value of *Caritas*. First, can the understanding of Augustinian *Caritas* be widened beyond the love of learning, and care for the learner, to specifically include a more comprehensive articulation of the importance of social justice themes as part of the definition of *Caritas*?

1. Robert Prevost, “Forward,” in *Basic Elements of Augustinian Pedagogy*, (Rome: Augustinian General Curia, 2006), 5.

2. *Ibid.*, 5.

Second, how might an articulation of social justice values in Augustinian *Caritas* be applied to a teacher education course of study in an Augustinian institution for higher education? These two questions have not yet been investigated in great depth, so the hope is that theorizing about *Caritas* and its connections to social justice and teacher education programs in Augustinian higher education institutions will contribute to the knowledge base concerning the theory and practice of Augustinian education and provide an opportunity for scholarly reflection and conversation. This article will begin with a discussion of how the core value of *Caritas* is defined for Augustinians and inculcated into the life of an Augustinian educational institution. Secondly, there will be an exposition as to how social justice themes can be made part of the definition of *Caritas* in Augustinian education. The framework for this discussion of *Caritas* will be three of the central concepts of Catholic Social Teaching (CST): human dignity, the common good, and a preferential option for the marginalized.³ The article will then turn toward a discussion as to how the social justice concepts underlying *Caritas* can be applied to a teacher education program at an Augustinian higher education institution. The article will conclude with some thoughts about future research and directions.

Defining the Augustinian Core Value of *Caritas*

As a prelude to delving into a discussion about the definition of *Caritas*, it might be helpful to begin by providing a simple definition of the first two of three Augustinian values in education – *Veritas* and *Unitas*. *Veritas*, translated as Truth, is the Augustinian educational institution’s pursuit of truth and *Unitas*, translated as Unity, is the Augustinian educational institutions’ desire to pursue truth together in community. Scholarship has been done in the definition of these two values, but it would be beyond the scope of this article to present it here. The word *Caritas* is translated as charity or love. In an Augustinian pedagogy, the value of charity begins with a love for God. According to the late Theodore Tack, O.S.A., former Prior General of the Order, Augustinian education has an important connection to the human heart and therefore to the relationships with God, with one’s teachers, fellow students and with one’s self.⁴ Tack proposes that Augustine himself had to come to a love of self and see the God within

3. Martin Scanlan, “The Grammar of Catholic Schooling and Radically “Catholic” Schools,” *Journal of Catholic Education* 12, no. 1(2008): 31. EBSCO (507999479).

4. Theodore Tack, O.S.A., “Saint Augustine, Student and Teacher” in *Basic Elements of Augustinian Pedagogy*, ed. Eusebio B. Berdon (Rome: Augustinian General Curia, 2006), 16.

before he could come to a love of God.⁵ Once Augustine looked within himself, he saw that God was closer to him than Augustine was to himself. About this experience, Augustine writes: “Where was I when I was seeking you? You were there for me, but I had departed from myself. I could not even find myself, much less you.”⁶ This love of God, in terms of Augustinian pedagogy’s core value of love, is then expressed through a love of learning and care for the learner.

Gary McCloskey, O.S.A. suggests that a person animated by love should employ a pedagogical approach that inculcates a wholehearted love for learning as well as teaching learners to strive to possess this love of learning.⁷ McCloskey asserts that an Augustinian pedagogy teaches the learner that knowledge of the right thing to do must be accompanied by a humility that will enable one to strive to act rightly. For Augustine this love for learning has an impact in the formation of one’s will. According to McCloskey, the will is central in Augustine’s pedagogy. Augustine finds that the human will needs to be developed so that it can act rightly and therefore, as McCloskey asserts, “Augustinian pedagogy must include methods and practices that strengthen the habits of the will to act rightly.”⁸ Augustine sees the education of the will as building character and this character building and the development of good habits are strengthened through conversation with the Inner Teacher, Jesus Christ.⁹

The core value of *Caritas* not only focuses upon the love of learning and character formation through the will’s desire, but also focuses on teachers caring for students and colleagues, as well as students for fellow students and their teachers. From the literature discussing the value of *Caritas*, this caring is manifested in the school in two ways: in the scaffolding strategies for teaching and learning and by cultivating in students an appreciation for the value of friendship. With regard to learning, McCloskey proffers that “programs fostering successful transitions across levels of scaffolding and ladders, including orientations of new students in a school, implement the care of the learner that Augustine advocated.”¹⁰ Scaffolding refers to teachers or competent peers providing support to students

5. *Ibid.*, 16.

6. Augustine, *The Confessions*, trans. M. Boulding, ed. John Rotelle (Hyde Park, NY: New City Press, 1997/397), V,ii,2.

7. Gary N. McCloskey, O.S.A., “Considerations and Practices of Augustinian Pedagogy” in *Basic Elements of Augustinian Pedagogy*, ed. Eusebio B. Berdon (Rome: Augustinian General Curia, 2006), 118.

8. *Ibid.*, 119.

9. *Ibid.*, 119.

10. *Ibid.*, 120.

during a lesson such as clues, reminders, encouragement, providing examples, or breaking down a problem into steps resulting in the successful completion of a task and the student becoming a more independent learner.¹¹ In an earlier work, philosopher Parker Palmer proposed that teachers should observe the needs of our students and respond with strategies that will assist them in their learning.¹² Scaffolding and ladder building helps avoid two obstacles to developing a love for learning: apathy and boredom.¹³ Thoughtfully-constructed lesson plans and a readiness to teach as well as methods and skills that address the attitudes that students bring with them to the learning process are demonstrations of *Caritas* that promote the love for learning and care for the student.

The value of *Caritas* as care for the learner is also displayed through the creation of an educational setting that offers a climate of friendship. According to Santiago Insunza Seco, O.S.A., this climate of friendship is promoted through creating a culture of graciousness.¹⁴ This culture of graciousness is an attitude of welcome and availability and a generous dedication of one's time to one's students and colleagues. An educational institution whose members create the space for this gracious encounter can create a climate of friendship and transmit the Augustinian pedagogy of friendship. For Augustine, friendship is the prologue of love, the school in which people learn to love.¹⁵ According to Insunza Seco, "the Augustinian school educates for friendship, for sharing and for solidarity. It opts for a humanistic and humanizing education."¹⁶ He then goes on to propose that an Augustinian education is one that promotes the rights and diversity of all peoples; an education that is based on collaboration, not competition; an education for the recognition of the global village, for international cooperation and peace.¹⁷ For Insunza Seco, the Augustinian school attempts to promote this solidarity with people internally through the providing of needed student services, and externally through the reaching out toward people in need in the local neighborhoods, the wider society and world community in order to

11. Robert Slavin, "Cognitive, Language, and Literacy Development," chap. 2 in *Educational Psychology: Theory and Practice*, 10th ed. (Boston, MA: Pearson, 2012), 42.

12. Parker J. Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life* (San Francisco, CA: John Wiley & Sons, 1998), 41.

13. McCloskey, "Considerations and Practices," 121.

14. Santiago, M. Insunza Seco, O.S.A., "The Identity of an Augustinian School" in *Basic Elements of Augustinian Pedagogy*, ed. Eusebio B. Berdon (Rome: Augustinian General Curia, 2006), 158.

15. *Ibid.*, 158.

16. *Ibid.*, 161.

17. *Ibid.*, 161.

participate in the alleviation of suffering and the creation of a more humane and just world. It is the task of the Augustinian school to educate the community in justice, solidarity and for voluntary initiative as these are gospel ideals and the foundations for Augustinian thought.¹⁸

Caritas has been defined both in terms of a love for learning for the purpose of the formation of learners' wills, and also, in terms of the cultivation of friendships, both within the walls of the educational setting and beyond for the purpose of participating in building a more just world. The next section treats Augustinian *Caritas* as a call to promote attention and action to issues of justice and equity. The Catholic Church's Social Teaching tradition is used as a framework through which to articulate the Augustinian value of *Caritas* as including a call to promote an education with and for justice in an institution of learning. This discussion takes place with a view of how a social justice understanding of *Caritas* can be practically applied to the important concepts that are constitutive of a teacher education program at an Augustinian educational institution.

Salient Concepts of Catholic Social Teaching (CST)

Caroline Eick and Patrick Ryan note that CST refers to social principles and moral teachings of the Church that support the protection of human life and dignity and the promotion of social justice.¹⁹ Joan Whipp and Martin Scanlan emphasize that "Catholic Social Teaching has long held that economic, social, political, and cultural development should reduce oppression and serve the common good."²⁰ Since the late 19th century, the sources of these teachings have been papal encyclicals, as well as other conciliar and official documents from the Church.²¹ This moral vision in CST grounds itself in the acknowledgment of God's transcendence in all human experience, the gospel teachings of Jesus, and the goal of linking justice with faith, all of which oblige Christians not only to be cognizant of social injustices, but also to work toward eradicating them.²² Eick and Ryan contend that, over the last two decades, scholars have highlighted the crucial

18. *Ibid.*, 162.

19. Caroline M. Eick and Patrick A. Ryan, "Principles of Catholic Social Teaching, Critical Pedagogy, and the Theory of Intersectionality: An Integrated Framework to Examine the Roles of Social Status in the Formation of Catholic Teachers," *Journal of Catholic Education* 18, no. 1(2014): 29, <http://dx.doi.org/10.15365/joce.1801032014>.

20. Joan L. Whipp and Martin Scanlan, "Catholic Institutions of Higher Education and K-12 Schools Partnering for Social Justice: A Call for Scholarship," *Journal of Catholic Education* 13, no. 2 (2009): 216, <http://digitalcommons.lmu.edu/ce/vol13/iss2/5>.

21. Eick and Ryan, "Principles of Catholic Social Teaching," 29.

22. Whip and Scanlan, "Catholic Institutions of Higher Education," 209.

role of CST in framing discussions about the role of the Catholic Church in the social, political, and economic affairs of the secular world.²³ Barbara Wall holds that Catholic Social Thought “consistently addresses the concerns of the modern world and the ethos that reflects a commitment to empowering people with the skills essential to make a difference and the passion for justice that will be the signature of an education in the Catholic traditions.”²⁴ Unfortunately, however, according to James Heft, a goodly number of these social teachings are not well known, resulting in some people calling them Catholicism’s best kept secret.²⁵

Community dialogue about CST has both its opportunities and challenges. Susan Sullivan proposes that CST can speak to persons from all religious backgrounds or no religious backgrounds because they can draw upon key principles such as solidarity or the preferential option for the poor as they reflect upon their own experiences of community.²⁶ At the same time, Heft points out that one struggle the Church has today, as it has in the past, is “with how to relate authoritative teaching with democracy and discipleship with freedom of conscience.”²⁷ Mary Brendan asserts that an additional challenge for Catholic educational institutions concerning discussions about CST is the diversity of viewpoints and religious backgrounds of both students and faculty on campuses when it comes to religion, race, ethnicity and sexual orientation.²⁸ Brendan notes that these discussions can become difficult and sometimes contentious as some may have difficulties with such areas of Church practice such as the disparity of gender roles in Church ministries or Catholic doctrine about homosexuality.²⁹ John Elias concurs with this challenge of allowing dialogue in university communities comprised of persons from various backgrounds and experiences. Elias acknowledges that “people of good faith have honest differences of opinions about what constitutes an unjust situation and about what actions are

23. *Ibid.*, 29.

24. Barbara Wall, “Mission and Ministry of American Catholic Colleges and Universities for the Next Century,” *The Journal for Peace and Justice Studies* 11, no. 2 (2001): 53.

25. James L. Heft, “Catholic Education and Social Justice,” *Journal of Catholic Education* 10, no. 1(2013): 13, <http://digitalcommons.lmu.edu/ce/vol110/iss1/2>.

26. Susan Sullivan, “Combining Community-Based Learning and Catholic Social Teaching in Educating for Democratic Citizenship,” *Journal of Catholic Higher Education* 30, no. 1 (2011): 120, <http://jche.journals.villanova.edu/article/view/610/534>.

27. *Ibid.*, 13.

28. Mary Brendan, “Teaching to Catholic Mission in Professional Education: A Comprehensive Model for the Integration of Catholic Social Teaching,” *Journal of Catholic Higher Education* 27, no. 1(2008): 17, <http://jche.journals.villanova.edu/article/view/658/577>.

29. *Ibid.*, 18.

appropriate in given situations.”³⁰ Brendan suggests that these difficult dialogues can be moments for discovering shared insights and reaching common ground.³¹ Heft acknowledges that the Church in its history has sometimes fallen short in its commitment to social justice issues due to failures of insight or a lack of courage. Therefore, he suggests that Catholic educational communities refrain from a stance of having absolute answers to the complex moral issues we face in today’s world. Heft suggests that Catholic universities adopt a position of confident humility when seeking to address issues concerning social justice.³²

How might specific principles of CST serve as the grounding for an expanded articulation of Augustinian *Caritas* as a call to educate with and for social justice? Martin Scanlan observes that “while referring to a coherent body of teachings regarding social relationships, CST is nevertheless summarized in different ways for different populations.”³³ Scanlan offers a helpful arrangement of the teachings by three central concepts: human dignity, the common good, and the preferential option for the marginalized.³⁴

The first central concept of CST is the affirmation of the inherent dignity and worth of every human being. The United States Bishops clearly affirm that “the person is sacred – the clearest reflection of God among us. Human dignity comes from God, not from nationality, race, sex, economic status, or any human accomplishment.”³⁵ The rights of individuals, therefore, are considered intrinsic – not based upon some social compact or subject to a particular utilitarian calculus.³⁶

A second foundational concept of CST is the common good. The U.S. Bishops assert that the dignity of the human person can be realized and protected only in community. The bishops teach that “the human person is not only sacred, but also social. How we organize our society – in economics and society, in law and policy – directly affects human dignity and the capacity of individuals to grow in community. The obligation to ‘love our neighbor’ has an individual dimension,

30. John L. Elias, “Education for Peace and Justice,” *Journal of Catholic Education* 9, no. 2 (2005): 171, <http://digitalcommons.lmu.edu/ce/vol9/iss2/8>.

31. *Ibid.*, 18.

32. Heft, “Catholic Education and Social Justice,” 20.

33. Scanlan, “The Grammar of Catholic Schooling,” 30.

34. *Ibid.*, 31.

35. United States Conference of Catholic Bishops, “Economic Justice for All: Pastoral Letter on Catholic Social Teaching and the U.S. Economy” (1986), par. 13, http://www.usccb.org/upload/economic_justice_for_all.pdf.

36. Scanlan, “The Grammar of Catholic Schooling,” 31.

but it also requires a broader social commitment to the common good.”³⁷

The third central concept of CST is the preferential option for the poor and marginalized. The U.S. bishops contend that the justice of a society is determined by how that society treats the poor. The bishops teach that Christians “are challenged to make a fundamental ‘option for the poor’ – to speak for the voiceless, to defend the defenseless, to assess lifestyles, policies, and social institutions in terms of their impact upon the poor.”³⁸ Christians are called to respond to the needs of all persons, “but those with the greatest needs require the greatest response.”³⁹ This option for the poor means not only the materially poor, but also, for those persons or groups who are marginalized in human society.⁴⁰

Scanlan argues that these three central concepts – human dignity, the common good and the preferential option for the poor and marginalized have profound implications for Catholic schools. “The emphasis that came out of the Second Vatican Council was that Catholic individuals and institutions must improve the way professed faith aligns with lived practice and work directly to improve social, political, and economic orders.”⁴¹ With this call to action based upon the central concepts of CST, attention will now be given to how Augustinian *Caritas*, understood in the light of CST, might inform a teacher education program at an Augustinian educational institution in North America.

Augustinian *Caritas* and Teacher Education

In order for Augustinian educational institutions to be effective in preparing students in teacher education programs for service in schools, there must be knowledge about the makeup of the students in our schools. Sonia Nieto remarks that “although it has been a stated goal that all youngsters in the United States, regardless of family background, should benefit from their education, many students have not.”⁴² Nieto defines inequity in education by saying that school conditions in our society have been “consistently, systematically, and disproportionately unequal and unfair, and the major casualties have been those students who differ significantly in social class, race, ethnicity, native

37. USCCB, “Economic Justice for All,” par. 14.

38. *Ibid.*, par. 16.

39. *Ibid.*, par. 16.

40. Scanlan, “The Grammar of Catholic Schooling.” 31.

41. *Ibid.*, 31.

42. Sonia Nieto, “Placing Equity Front and Center: Some Thoughts on Transforming Teacher Education for a New Century,” *Journal of Teacher Education* 51, no. 3 (2000): 180-81, doi: 10.1177/0022487100051003004.

language, and gender from what is considered ‘mainstream’.⁴³ Nieto contends that the foundations for these disparities are the conservative nature of many schools and colleges of education that promote deficit theories of genetic and cultural inferiority, resulting in blaming students and families of non-dominant cultures for their academic failures.⁴⁴ In addition to educational inequities for diverse students already residing in the United States, there is also an increase in immigrant populations. Eick and Ryan report that the cultural landscape of U.S. K-12 public schools and Catholic schools have changed significantly in this 21st century due to the increases in immigrant youth.⁴⁵ Both the existence of educational inequities for many students and an increase in immigrant populations is critical information for all schools of education and, more specifically, for education programs in Augustinian institutions who will prepare teachers for service both in public and private schools.

Eick and Ryan insist that the challenge for teacher education programs at Catholic colleges and universities is to assist education students in developing a critical social awareness about social justice and equity in schooling that is informed by Catholic Social Teaching that will ground their future teaching in schools.⁴⁶ Education faculty can embody and promote the value of Caritas by contributing to the students’ development of a critically social consciousness. Faculty does so first through their own personal example. As was discussed earlier, Augustine talks about the formation of one’s character as a desire of the will. If education professors desire to be aware of issues of equity and social justice in education, this commitment will impact their students and serve as an example for them to be committed as well. A second way that professors can assist students in developing a critical social consciousness is through the creation of a variety of reflective processes that will give students opportunities to talk about issues related to social justice and equity for they students they encounter in their field experiences. These opportunities can be a regular activity in a course curriculum or they can be a concomitant seminar experience. Another possibility for reflective experiences for education students is to have times for guided reflection groups with the students they are working with in the cooperating schools or community centers. Through conversation with the students with whom they work, they can learn much about their students’ day to day struggles with issues of social justice and equity as well as their goals and aspirations.

43. *Ibid.*, 181.

44. *Ibid.*, 181.

45. Eick and Ryan, “Principles of Catholic Social Teaching,” 27.

46. *Ibid.*, 27.

Scholars in teacher education and in issues of justice and equity for all students emphasize that this attention to issues of equity and social justice is no easy task. Marilyn Cochran-Smith, Ann Marie Gleeson, and Kara Mitchell assert that there are critics who reject the idea of teacher education for social justice as it is perceived as the promotion of progressive and political goals at the expense of traditional academic learning goals.⁴⁷ In addition, Cochran-Smith et al. assert that, despite the appeal of social justice issues in teacher education programs, “there is great variation in how the term is used, and critics have rightly argued that the concept is undertheorized.”⁴⁸ Along these lines, Claudia Wiedeman claims that the work to incorporate an awareness of diversity issues in the preparation of teachers has been slow.⁴⁹ Many times, paying attention to diversity has meant to “highlight an appreciation of differences, not an acknowledgment of inequity based on differences, not an analysis of hierarchical and systemic differences of domination and subordination.”⁵⁰ Nieto concurs with Wiedeman’s assessment in expressing her concern about the slow response with which teacher education programs are addressing issues of social justice and equity. She asserts, “in spite of the enormous changes that have taken place in our society, some schools and colleges of education are still functioning as if we were preparing teachers for the classrooms of half a century ago.”⁵¹ Nieto insists that given the fact we are living in a new century with growth in cultural and linguistic diversity, international communication and tremendous access to information, it is also a time of enormous inequities and lack of democratic opportunities for a great number of people.⁵² Therefore it is crucial that students are provided with an education that is both rigorous and critical if they are to make meaningful contributions to society. The task of the teacher education program steeped in Augustinian *Caritas* is to be attentive to this challenge.

Nieto proposes three ways to promote equity in education. Nieto defines promoting equity as the acknowledgement that all classrooms of the future will be

47. Marilyn Cochran-Smith, Anne Marie Gleeson, and Kara Mitchell, “Teacher Education for Social Justice: What’s Pupils’ Learning Got to Do with It?” *Berkeley Review of Education* 1, no. 1 (2010): 35. <https://escholarship.org/uc/item/35v7b2rv>.

48. Cochran-Smith et al., 36-7.

49. Claudia R. Wiedeman, “Teacher Preparation, Social Justice, Equity: A Review of the Literature,” *Equity and Excellence in Education* 35, no. 3 (2002): 200. doi: 10.1080/10665680290175293.

50. *Ibid.*, 201.

51. Nieto, “Placing Equity Front and Center,” 181.

52. *Ibid.*, 181.

comprised of students of racially and ethnically diverse backgrounds whose first language may not be English.⁵³ Teacher education programs “need to (a) take a stand on social justice and diversity, (b) make social justice ubiquitous in teacher education, and (c) promote teaching as a life-long journey of transformation.”⁵⁴ Nieto’s proposal would seem to align well with the concepts of Catholic Social Teaching in the promotion of human dignity, concern for the common good and the preferential option for the poor and marginalized. Her proposal would also seem to speak to the challenge of inculcating *Caritas* into an Augustinian educational institution’s teacher education program.

The first way for equity to be placed in the forefront of a teacher education program is to take a stand on justice and diversity. Nieto notes that from the beginning of compulsory education in this country, there has always been a struggle with the ideals of pluralism and diversity, with the balance between *unum* and *pluribus*.⁵⁵ Answers to this struggle have ranged from the acceptance of differences to policies holding that there is only one way to be an American. Nieto asserts that taking a stand for social justice and diversity means “to better prepare teachers to work with students of linguistically and culturally diverse backgrounds.”⁵⁶ Wiedeman suggests that teacher education courses in multicultural education are crucial to promoting social justice and equity. She asserts that because culture acts on every dimension of human behavior, “incompatibilities as well as classroom inequities can be addressed only when cultural diversity is viewed as a resource in the schooling enterprise.”⁵⁷ What this means is that multicultural education is an ongoing process of transforming the environmental, cognitive, and pedagogical contexts in which teaching and learning take place.⁵⁸ Robert Palestini acknowledges that multicultural education today means, “changing the structure of schools to give students of all racial and cultural groups equal access to social and academic success.”⁵⁹ Palestini goes on to say that “multicultural studies have encouraged educators to address traditionally under-represented and excluded cultures, and to consider them on

53. *Ibid.*, 182.

54. *Ibid.*, 182-83.

55. *Ibid.*, 183.

56. *Ibid.*, 184.

57. Wiedeman, “Teacher Preparation, Social Justice, Equity,” 201.

58. Nieto, “Placing Equity Front and Center,” 183.

59. Robert Palestini, *Catholic School Administration: Theory, Practice, Leadership*, 2nd ed. (Lancaster, PA: Pro>Active Publications, 2009), 100.

their own terms rather than seeing them through the lens of any single culture.”⁶⁰ Augustinian *Caritas* calls teacher education faculty to guide future teachers in preparing their students to face the challenges of a pluralistic and rapidly changing society. In addition, teacher educators need to “design programs that advance the values, attitudes, and skills that teachers need to be fair and effective with all students.”⁶¹ Examples of programs for education students grounded in respect for human dignity, from which flow basic concepts of justice and peace can include coursework addressing topics such as “communication, conflict resolution, cooperation, nonviolence, global community, human rights, power distribution, interdependence, cultural diversity, stewardship, citizenship, structural transformation, empowerment and liberation.”⁶²

The second way for equity to be placed in the forefront of a teacher preparation course of study is to make social justice ubiquitous in teacher education. Nieto makes the observation that there is a difference between social justice and diversity. She asserts that “given the vastly unequal educational outcomes among students of different backgrounds, equalizing conditions for student learning needs to be at the core of a concern for diversity.”⁶³ Diversity with an eye to social justice means not just to celebrate the difference in the student community, but “to confront the structural inequities that exist in schools.”⁶⁴ Nieto asserts that

a concern for social justice means looking critically at why and how our schools are unjust for some students. It means analyzing school policies and practices – the curriculum, textbooks, and materials, instructional strategies, tracking, recruitment and hiring of staff, and parent involvement strategies – that devalue the identities of some students while overvaluing others.⁶⁵

When social justice is a primary lens through which we view the education of all students from all backgrounds, it is then that diversity gains a prominent place in teacher education curricula. Wiedeman’s discussion on the field of critical multiculturalism would appear to affirm Nieto’s concern for connecting social justice with equity in education for all students. Wiedeman purports that in critical

60. *Ibid.*, 100.

61. Nieto, “Placing Equity Front and Center,” 183.

62. Palestini, *Catholic School Administration*, 101.

63. Nieto, “Placing Equity Front and Center,” 183.

64. *Ibid.*, 183.

65. *Ibid.*, 183.

multiculturalism, “racism, oppression, and democratic principles are a central focus.”⁶⁶ In this theory, race acts as a foundation for the study of educational inequality and social justice and that race, class and gender have come to be defined as a result of the larger social struggles over signs and meanings of the dominant cultural institutions.⁶⁷ Critical multiculturalism recognizes that “social justice cannot be evenly distributed, therefore, substantially altering social structures and relations of power are necessary for bringing about equity and social justice.”⁶⁸ Even though some hold that critical multiculturalism can be too abstract, Wiedeman proposes that this theory is useful in that teachers can play a role in “transforming the socio-cultural and institutional relations that serve to dominate and oppress communities of color.”⁶⁹ What this means concretely for the promotion of Augustinian *Caritas* is that preparation of teachers for social justice requires that “attention to a politics of alliance-building and solidarity as well as attention to racism, oppression and democratic principles be ongoing and systemic.”⁷⁰ Moreover, *Caritas* in teacher education calls upon teacher educators to rethink how their courses might include content about racism, other biases, about their attitudes and values concerning students of diverse backgrounds, and about strategies for working effectively with diverse populations. In addition, schools of education can seek out more diverse faculty who have specific training, skills and experiences in multicultural education.

The third way to promote equity in education is the promotion of teaching as a life-long journey of transformation. Nieto proposes that teaching is a journey upon which teachers will experience moments of growth and transformation along the way.⁷¹ Nieto believes that if one expects teachers to embark on a journey of transformation, then teacher educators must commit themselves to accompanying them. She insists that unless teachers as members of a profession and within their individual schools of education take stock of themselves through challenging and questioning their own biases and values, then little will change for prospective teachers. Nieto asserts that this journey is not just an individual one, but a collective and institutional one. Nieto suggests that schools of education need to give prospective teachers opportunities to accomplish the following as they prepare for their own journey as teacher:

66. Wiedeman, “Teacher Preparation, Social Justice, Equity,” 202.

67. *Ibid.*, 202.

68. *Ibid.*, 202.

69. *Ibid.*, 202.

70. *Ibid.*, 202.

71. Nieto, “Placing Equity Front and Center,” 184.

1. *Face and accept one's own identity.* Teacher education programs need to provide their students of all backgrounds with opportunities to reflect on their identities and privilege before teaching children from diverse backgrounds.
2. *Become learners of their students' realities.* Prospective teachers need to become students of their students. Future teachers need to learn about students and learn with their students. Developing a learning atmosphere where these attitudes can develop is an important task for teacher education programs.
3. *Develop strong and meaningful relationships with students.* Students develop into confident learners when they identify with school and their teachers. Positive and caring interaction with students can begin to reverse the damaging effects of discrimination that students experience.
4. *Become multilingual and multicultural.* Teacher preparation programs can lecture about the value of cultural diversity and additional language acquisition. Teacher education programs can provide students with opportunities to learn another language or to develop more multicultural perspectives. Programs can offer incentives for learning languages, support community service connected to coursework and create assignments that reflect attention to diversity issues.
5. *Learn to challenge racism and other biases.* Guide prospective teachers to question standard practices such as tracking or high-stakes testing. Encourage students to critically examine policies and practices of the schools they will work in and also those of the teacher education programs in which they are enrolled.
6. *Develop a community of critical friends.* Future teachers need to learn to become critical colleagues to one another, i.e., teachers who are able to develop respectful but critical relationships with their peers. Teachers need critical friends who debate, critique and challenge each other to be open to new ideas and practices. In teacher education programs, faculty can assign work to students that will allow them to work together on projects. In addition, professors can model collaboration by working together with colleagues in team teaching or facilitating student seminars.⁷²

Wiedeman's discussion of care theory would seem to concur with Nieto's

72. *Ibid.*, 184-186. Nieto's article provides commentary for each of these future teacher education opportunities.

conceptions of social justice, equity and education and its connection to the teacher educator's commitment to walking with pre-service teachers in their journey of preparation for teaching. Wiedeman draws upon the work of Nel Noddings, which focuses upon an ethic of care. Noddings bases her framework of the caring relationship in terms of the one-caring and the cared-for.⁷³ This caring relationship is not based upon any obligation, religious prescription or notion of God, but on one's personal commitment to act on behalf of the cared-for.⁷⁴ Noddings proposes that relationships arise either through love and natural inclination or through a desire to be moral and to see ourselves ideally as a caring person.⁷⁵ Wiedeman suggests that applying Noddings' ethic of care to issues of justice and equality demands that "we consider the systematic, structural, and interpersonal frameworks that can lead to the development and maintenance of caring relations."⁷⁶ Care theory would suggest that one takes into consideration the interpersonal relationships that have the potential to sustain social justice and equity. What this means is that caring, "demands that educators know and understand how students can best be supported. In doing so, teachers and administrators have the potential to serve as true advocates for students, which can lead toward more responsive relationships."⁷⁷ Wiedeman points out that care theory can assist future educators in their desire to build caring relationships with students to be understanding of the systems of oppression that have impacted most especially students of color.

Care theory as articulated through Noddings' ethic of care can speak to the value of Augustinian *Caritas* to build relationships among the students and faculty of educational programs in Augustinian educational institutions. However, there are two areas of Noddings' theory that would be problematic for Augustinian *Caritas*: its exclusion of God as the foundation for the caring relationship and its lack of a principle of universifiability. About this exclusion of God and lack of universifiability, Noddings writes:

But an ethic of caring locates morality primarily in the pre-act consciousness of the one caring. Yet is it not a form of agapaism. There is no command to love nor, indeed, any God to make the commandment. Further, I shall

73. Nel Noddings, *Caring: A Feminine Approach to Ethics & Moral Education* (Berkeley: University of California Press, 1984), 9.

74. *Ibid.*, 16.

75. *Ibid.*, 4-5.

76. Wiedeman, "Teacher Preparation, Social Justice, Equity," 203.

77. *Ibid.*, 203.

reject the notion of universal love, finding it unattainable in any but the most abstract sense and thus a source of distraction. . . . Human love, human caring, will be quite enough on which to found an ethic.⁷⁸

Augustinian *Caritas* embraces the biblical foundation that all persons are created in the image and likeness of God (Gen. 1:27). It is out of this creation from Divine Love that human beings are in relationship with one another. As God has loved humanity into existence, it is the call of the human person to return as a gift to God this love of God by loving our neighbor. When one cares for another person as an image of God, one shows love to God's Self. What this means is that we are our brother and sisters' keepers (Gen. 4:9).

Despite the issues of a lack of God's existence and moral universals, Noddings' ethic of care can be helpful in bringing to awareness for education faculty the Augustinian exhortation to care for their students by becoming cognizant of and responsive to the particular needs of their students through the mentoring relationships that take place in the classroom and in the students' field experiences. It is in the education professors' caring for their students that they model for them what these future teachers are called to be when they interact with their students. Just as the education faculty was aware of and responsive to their needs, these new teachers will go forth and do the same for their students.

Conclusions and Future Directions

This article has been an attempt to add to the knowledge base concerning the articulation of the meaning of the Augustinian core educational concept of *Caritas*. With the literature written about this value, *Caritas* is defined in terms of a passion for learning for students and teachers and a mutual caring and respect among faculty and students. The literature also presents some discussion about the core value of *Caritas* being attentive to social justice concerns. However, this author proposes that issues of social justice and equity need to have a more prominent and pronounced place in the articulation of Augustinian *Caritas*. The author's purpose in this article is to make a contribution toward doing just that. Passion for learning and caring for learners are certainly important dimensions of *Caritas* in an Augustinian educational setting. One could even say the Augustinian school can be a place, in addition to the family unit, where students can learn to care for one another. But, just as importantly, students also need to learn about the world beyond themselves, a world, where unfortunately, many people experience injustices and lack of opportunities due to their race, creed, sexual orientation or

78. Noddings, *Caring*, 29.

socioeconomic status. Augustinian *Caritas* calls one to care about them, too. This call is rooted in the Catholic Church's Social Teaching concerning the dignity of every person, the promotion of the common good and an attention to persons who are the poor and the marginalized in society.

In a more specific way, attention has been given as to how a vision of *Caritas* can be infused into the course of study and preparation for students in a teacher education program at an Augustinian educational institution of higher education. Schools are places where issues of injustice and inequity exist. Many young people receive a quality education, while at the same time, many young people do not. This is due to societal structures that promote and perpetuate poor schools, lack of resources and undertrained teachers as well as a sense of hopelessness and frustration felt by many students, particularly students of color, that their schooling situations cannot or will not change. It can be said that these issues in educational injustice and inequities are grounded in the larger societal issues of poverty, unemployment, lack of family cohesion and support, and violence in the streets. Until these issues are addressed, social inequities in schooling will continue to exist. Augustinian *Caritas*, as an educational value, calls education teachers to study these societal issues, develop an understanding as to how these societal ills contribute to the injustices and inequities that students can suffer in their schooling, and through classroom study and field education experiences nourish their students' desires, passions and wills to go forth into the world as new teachers in the nation's schools.

As to future directions, the understanding of the educational value of *Caritas* as a call to confront injustice and inequity in education can be shared beyond the confines of the local Augustinian institution of higher education. Perhaps this could be accomplished in a few ways. First, continued study and scholarship is needed by those who are interested in an Augustinian approach to education in defining the importance of *Caritas* in relationship with issues concerning justice and equity in education. As was stated earlier, some work in this theory building has been done and this article has, hopefully, made a contribution to the body of scholarship, but more theorizing needs to be done. This work in theory building includes discussions within the Catholic community as well as respectful dialogue with persons of various backgrounds and people of good will who may not fully embrace all of the tenets of CST. It is imperative to enter into respectful conversations and the use of the "Catholic Common Ground Initiative Principles of Dialogue"⁷⁹ (Appendix I) may be helpful in guiding these conversations about justice and equity in education.

Secondly, research studies can be conducted that could measure how the

79. Catholic Common Ground Initiative, "Called to be Catholic: Catholic Common Ground Initiative's Founding Statement," Catholic Theological Union, last modified 2015, <http://www.catholiccommonground.org/called-be-catholic>.

Augustinian value of *Caritas* is understood and implemented in educational programs at Augustinian educational institutions. The research could investigate how the graduates implemented *Caritas*' call to confront educational injustices and inequities learned about in their coursework in their work now as teachers in the schools. These types of studies would provide Augustinian sponsored teacher education programs with valuable information about the effectiveness of the education program.

Thirdly, opportunities for professional development for wider university faculty on the importance of the value of *Caritas* as related to issues of social justice and equity could be offered as a way for them to integrate these important concepts into their courses. The faculty could see this integration as a means of giving expression to the mission of the Augustinian educational institution. Professional development in *Caritas* education for social justice and equity could also be extended to faculty from secondary and elementary schools to provide knowledge in teaching students justly and teaching for justice. Partnerships with particular secondary schools could also be a means of sharing knowledge, information and skills that would benefit the teacher preparation program as well as the partnering elementary and secondary schools.

Issues of justice and equity in education need to continue to be in the forefront of teacher education programs today. If education professors and education students live the Augustinian value of *Caritas* as a summons and obligation to act justly and equitably, to do all one can to provide equal opportunities for a first-rate education for all students, it would make a tremendous difference in the lives of young people. Nieto seems to echo this challenge when she writes:

If teachers and prospective teachers learn to challenge social inequities that place some students at a disadvantage over others, if they learn to question unjust institutional policies and practices, if they learn about and use the talents of students and their families in the curriculum, if they undergo a process of personal transformation based on their own identities and experiences, and, finally, if they are prepared to engage with colleagues in a collaborative and imaginative encounter to transform their own practices to achieve equal and high-education for all students, then the outcome is certain to be a more positive one than is currently the case.⁸⁰

Hope for a better future is built one day at a time. The children of this nation deserve nothing less.

80. Nieto, "Placing Equity Front and Center," 186.

Bibliography

- Augustine, *The Confessions*, translated by M. Boulding, edited by John Rotelle. Hyde Park, NY: New City Press, 1997/397.
- Brendan, Mary. "Teaching to Catholic Mission in Professional Education: A Comprehensive Model for the Integration of Catholic Social Teaching." *Journal of Catholic Higher Education* 27, no. 1(2008): 13-31. <http://jche.journals.villanova.edu/article/view/658/577>.
- Catholic Common Ground Initiative. "Called to be Catholic: Catholic Common Ground Initiative's Founding Statement." Catholic Theological Union, Accessed January 1, 2015. <http://www.catholiccommonground.org/called-be-catholic>.
- Cochran-Smith, Marilyn, Anne Marie Gleeson, and Kara Mitchell. "Teacher Education for Social Justice: What's Pupils' Learning Got to Do with It?" *Berkeley Review of Education* 1, no. 1 (2010): 35-61. <https://escholarship.org/uc/item/35v7b2rv>.
- Eick, Caroline and Patrick Ryan. "Principles of Catholic Social Teaching, Critical Pedagogy, and the Theory of Intersectionality: An Integrated Framework to Examine the Roles of Social Status in the Formation of Catholic Teachers." *Journal of Catholic Education* 18, no.1 (2014): 26-61. <http://dx.doi.org/10.15365/joce.1801032014>
- Elias, John L. "Education for Peace and Justice," *Journal of Catholic Education* 9, no. 2 (2005): 160-177. <http://digitalcommons.lmu.edu/ce/vol9/iss2/8>.
- Heft, James L. "Catholic Education and Social Justice," *Journal of Catholic Education* 10, no. 1 (2013): 6-23. <http://digitalcommons.lmu.edu/ce/vol10/iss1/2>
- Insunza Seco, Santiago. "The Identity of an Augustinian School" in *Basic Elements of Augustinian Pedagogy*, edited by Eusebio Berdon, 137-169. (Rome: Augustinian General Curia, 2006).

- McCloskey, Gary. "Considerations and Practices of Augustinian Pedagogy" in *Basic Elements of Augustinian Pedagogy*, edited by Eusebio Berdon, 114-136. (Rome: Augustinian General Curia, 2006).
- Nieto, Sonia. "Placing Equity Front and Center: Some Thoughts on Transforming Teacher Education for a New Century." *Journal of Teacher Education* 51, no. 3 (2000): 180-87, doi: 10.1177/0022487100051003004.
- Palestini, Robert. *Catholic School Administration: Theory, Practice, Leadership*. 2nd edition. Lancaster, PA: Pro>Active Publications, 2009.
- Palmer, Parker. *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life*. San Francisco, CA: John Wiley & Sons, 1998.
- Prevost, Robert. "Forward." In *Basic Elements of Augustinian Pedagogy*, edited by Eusebio Berdon, 5-8. Rome: Augustinian General Curia, 2006.
- Scanlan, Martin. "The Grammar of Catholic Schooling and Radically 'Catholic' Schools." *Journal of Catholic Education* 12, no. 1(2008): 25-54. EBSCO (507999479).
- Slavin, Robert. "Cognitive, Language, and Literacy Development." In *Educational Psychology: Theory and Practice*, 10th ed., 28-51. Boston, MA: Pearson, 2012.
- Sullivan, Susan. "Combining Community-Based Learning and Catholic Social Teaching in Educating for Democratic Citizenship," *Journal of Catholic Higher Education* 30, no. 1 (2011): 113-131. <http://jche.journals.villanova.edu/article/view/610/534>.
- Tack, Theodore. "Saint Augustine, Student and Teacher" in *Basic Elements of Augustinian Pedagogy*, edited by Eusebio Berdon, 15-32. (Rome: Augustinian General Curia, 2006).
- United States Conference of Catholic Bishops. "Economic Justice for All: Pastoral Letter on Catholic Social Teaching and the U.S. Economy" (1986). http://www.usccb.org/upload/economic_justice_for_all.pdf.

- Wall, Barbara. "Mission and Ministry of American Catholic Colleges and Universities for the Next Century." *The Journal for Peace and Justice Studies* 11, no. 2 (2001): 49-57. doi: 10.5840/peacejustice200011213.
- Whipp, Joan and Martin Scanlan. "Catholic Institutions of Higher Education and K-12 Schools Partnering for Social Justice: A Call for Scholarship". *Journal of Catholic Education* 13, no. 2 (2009): 205-223. <http://digitalcommons.lmu.edu/ce/vol13/iss2/5>.
- Wiedeman, Claudia. "Teacher Preparation, Social Justice, Equity: A Review of the Literature." *Equity and Excellence in Education* 35, no. 3 (2002): 200-211. doi: 10.1080/10665680290175293.

Appendix I

The revitalized Catholic common ground, we suggested, will be marked by a willingness to approach the church's current situation with fresh eyes, open minds, and changed hearts. It will mean pursuing disagreements in a renewed spirit of dialogue. Specifically, we urge that Catholics be guided by working principles like these:

- We should recognize that no single group or viewpoint in the church has a complete monopoly on the truth. While the bishops united with the Pope have been specially endowed by God with the power to preserve the true faith, they too exercise their office by taking counsel with one another and with the experience of the whole church, past and present. Solutions to the church's problems will almost inevitably emerge from a variety of sources.
- We should not envision ourselves or any one part of the church a saving remnant. No group within the church should judge itself alone to be possessed of enlightenment or spurn the Catholic community, its leaders, or its institutions as unfaithful.
- We should test all proposals for their pastoral realism and potential impact on individuals as well as for their theological truth. Pastoral effectiveness is a responsibility of leadership.
- We should presume that those with whom we differ are acting in good faith. They deserve civility, charity, and a good-faith effort to understand their concerns. We should not substitute labels, abstractions, or blanketing terms--"radical feminism," "the hierarchy," "the Vatican"--for living, complicated realities.
- We should put the best possible construction on differing positions, addressing their strongest points rather than seizing upon the most vulnerable aspects in order to discredit them. We should detect the valid insights and legitimate worries that may underlie even questionable arguments.
- We should be cautious in ascribing motives. We should not impugn another's love of the church and loyalty to it. We should not rush to interpret disagreements as conflicts of starkly opposing principles rather than as differences in degree or in prudential pastoral judgments about the relevant facts.
- We should bring the church to engage the realities of contemporary culture, not by simple defiance or by naive acquiescence, but acknowledging, in the fashion of *Gaudium et Spes*, both our culture's valid achievements and real dangers.

JOURNAL FOR PEACE AND JUSTICE STUDIES

SPECIAL ISSUE II Peace, Justice, and Education

TABLE OF CONTENTS Volume 25, Number 1

DEBBIE SONU

**In Pursuit of Peace: A Qualitative Study on Subjectification and
Peaceful Co-Existence in Four Elementary School Classrooms 3**

STEPHEN BAKER

**Augustinian Caritas as an Expression of Concern
for Social Justice and Equity in Teacher Education..... 30**

LAURA FINLEY

**Service-Learning for Peace and Justice: The College
Brides Walk Campus-Community Collaboration 52**

ANDREA M. HYDE, ELIZABETH L. FRIAS

**Mindfulness Education and an Education in Mindfulness:
Still Seeking a Less Coercive "Wheel In The Head" 81**

BOOK REVIEWS..... 105

NOTES ON CONTRIBUTORS 131