Service Learning Course Designation

Name of Faculty: James Burke
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College: CA&S
Department: Theology
Semester: Fall 2015

Course Name: Foundations of Peace Studies
Course #: 19-250

Chair's Signature: Dean's Signature:

Description of Service Learning:
Service Learning at Lewis University is an experiential pedagogy in which faculty and community partners co-determine structured opportunities for students that meet academic learning outcomes and contribute to goals in the community. Service learning experiences are integrated with course materials, activities and directed reflection that enable students to practice social and civic responsibility while deepening disciplinary knowledge and skills.

Service Learning Team, Lewis University, 2013

Student Learning Outcomes for Service Learning:
1. Identify service and civic responsibility as personal and professional priorities
2. Deepen learning of academic course content in an engaged, practical setting
3. Have confidence that s/he can be an agent of change
4. Be effective, collaborative leaders
5. Be a self-reflective person in order to gain an understanding of local and global communities

Criteria for Designating Courses as “Service Learning”

Please ✓ that the course syllabus includes:

✓ 1. Twenty (20+) service learning hours expected of students within the semester
✓ 2. Community engagement provides applied learning of the course content
✓ 3. Assignments and evaluation processes that provide for effective reflection and integration of service learning experience and other course materials
✓ 4. Course content objectives, assignments, assessments, and service learning outcomes align
✓ 5. Explanation of how the course provides opportunities for collaboration among participants
   (e.g. working in groups, class presentations, class discussions, etc.)
✓ 6. Indication that this service learning course helps meet needs in the community as co-determined by the faculty member and community partner(s)

(Please attach evidence to support your answers, e.g. portions of the syllabus for this course.)

Faculty member agrees to fulfill responsibilities which correlate with SL designation:

✓ 1. The faculty member will inform the Office of Service Learning (OSL) that s/he plans to offer a service learning course and follows the course designation process.
✓ 2. The faculty member will administer the appropriate OSL pre-survey at the beginning and post survey and reflection paper prompt at the end of their SL course.
✓ 3. The faculty member will provide the OSL with information about community organizations which are partnering with students in the course.
✓ 4. The faculty member will submit a copy of the completed syllabus at the start of the semester in which it is offered.

We appreciate your time and effort in helping us to enhance the quality of service learning at Lewis University.

OSL Update: 22 August 2014
Dear Colleagues:

This is the draft prospectus for 19-250 Foundations of Peace Studies. We are hoping that it will first be offered in Fall 2015. Christie Billups and I are the potential co-directors of this minor. Every course that we will offer in the minor will seek service learning designation.

I will cut and paste from the prospectus.

1. 20+ hours:

• Organize a personal service learning plan on a given just peace imperative and integrate it into a small social analysis group’s plan (prospectus page 2).

I will require 21 hours with at least 11 hours coming from service at a just peace agency tied to the student’s four-person Social Analysis Learning Team’s [SALT] Catholic social teaching’s broad imperative just-peace imperatives, for example, “secure human rights for all.” Up to five hours can come from service in on-campus peer education events bringing back to campus learning on the Social Analysis Learning Team’s just peace imperative. At least two hours must come from on-campus peer education. Up to another five hours can come from serving in on-campus civic engagement efforts. At least two hours must come from on-campus civic engagement (circulating advocacy letters for signature or registering students to vote).

So a student could do 11 hours at Court Watch (observing and blogging about immigrant deportation hearings), up to five hours in helping a faculty member stage a presentation on human rights, and up to another five hours in staffing a table in Charlie’s during meals explaining to students why they should sign a petition on comprehensive immigration reform.

2. community engagement tied to course content:

• Demonstrate introductory knowledge of contemporary peace studies’ vocabulary, themes, principles and seminal thinkers
• Explain Catholic social teaching’s just peacebuilding agenda and apply its imperatives to an analysis of social injustices
• Use primary theological and peace studies sources critically in an exercise requiring social analysis. (page 2)

In class, we focus on theory and how theory is actualized in the public arena. Students go out toward service with Catholic social teaching’s just peace imperatives and the pastoral circle’s questions. They come back from service with encounters with people (those unjustly treated and those accompanying them in solidarity) and with observations and data of the social situation (who benefits from the injustice?). These encounters and data are grist for the pastoral circle’s analysis and then philosophical/theological reflection using once again Catholic social teaching theory.

3. assignments and processes that yield reflection and integration:
- Engage in constructive dialogue about faith and politics in interdisciplinary and interfaith groups that leads to adoption of a just peace lens and public actions for justice
- Integrate political action and struggle for justice with one’s worldview (secular or religious) and core values and communicate them in essays and service learning log
- Write persuasive advocacy letters to legislators that both integrate one’s conscientiously held position and that call for an advocacy group’s action alert
- Write a research paper that uses forms of evidence appropriate to academic arguments in social ethics and peace studies
- Lead a small citizen group through the pastoral circle to discern the best action toward greater justice and peace
- Organize a personal service learning plan on a given just peace imperative and integrate it into a small social analysis group’s plan
- Document participation in service learning, public policy advocacy, peer education and civic engagement related to a just peacebuilding imperative which is integral to one’s future work (pages 2-3)

4. Align course objectives, etc. with SL outcomes

The program goals for this course are to:
- Orient students to the Peace Studies field and to the program’s interdisciplinary, collaborative and theoretical-experiential learning expectations
- Prepare students to discern and follow the threads which weave core courses, electives and SL experiences into the fabric of their lives and work
- Frame, explore, and propose theoretical responses to conflict and its transformation, violence, reconciliation, and war and peace
- Direct declared minors (and prospective ones) in establishing a mentor-relationship with faculty, co-curricular staff or service-learning partner(s) linked to their career
- Coach students in research and writing as a tool for social analysis and theological reflection
- Co-determine, with service-learning community partners, sites and roles related to just peacebuilding (page 2)

Some or all of the following assessments will be used:
- Tests: quizzes; midterm and final exams
- Pre- and post-service learning survey and one-page qualitative assessment prompt at end of semester
- Service-Learning Reflection Log: includes two-page pastoral reflection on service with two-page tentative charting of student’s proposed Peace Studies Minor path; one-page log reflecting on each site service visit; a service timesheet signed by site manager
- Research paper doing social analysis and arguing for an action step
- Advocacy letters and responses received from legislators (or transcript of advocacy call) (page 3)

Catholic social teaching sees full, active and conscientious participation of all through life and work in civic engagement not only as a personal and professional priority, but as a God-guaranteed right and obligation. Students will be encourage to claim their full agency in social transformation. The distinction between one’s circle of influence and circle of concern should enable students to maximize personal power and assets in social change.

5. Collaboration in Course
Social analysis done together in teams in class and out
Interfaith (and inter-worldview) dialogues
Service and travel together is often done together
On-campus peer education and civic engagement hours done with clubs or other faculty
End of semester SALT videos to next student cohorts (“Where we are leaving things”)

6. course meets needs in community
This is the most challenging requirement for designation. I have met episodically with
community partners. My plan is to actually develop long-term relationships between Peace
Studies minors and community partners so that this co-determination could become a function of
a three-way (involving the student also) conversation
Course Prospectus

1. Course Number, Title, and Credit Hours
19-250-Foundations of Peace Studies (3)

2. Course Description
This course provides an overview of peace studies which examines human conflict and its peaceful transformation. Drawing from Catholic social teaching’s imperatives, the emphasis will be on acquiring a just peace lens in order to do social analysis through service learning and civic engagement. Prerequisite: 19-100 The Search for Faith or 19-106 Introduction to Christian Theology.

3. Place Within The Curriculum
Foundations of Peace Studies fulfills the general education 200-level Theology requirement. In its examination of peace studies, it takes a Catholic social ethical approach to conflict and reconciliation at all levels, as well as war and peace. We will seek a service learning designation for the course and integrate civic engagement student learning outcomes. This course will reinforce the broader foundation in systematic theology and introduce the social ethical framework that undergirds the Church’s engagement with the modern world and with humanity’s struggle to analyze injustice, oppression and conflict as obstacles to human development toward justice and peace.

For those who have declared a Peace Studies Minor, 19-250-Foundations for Peace Studies lays the ground work for student success through to the capstone seminar. As a gateway course, it will challenge students to actualize the distinctive elements of peace studies at Lewis University. Foundations will enable students to adopt a just peace lens which illuminates Roman Catholic social teaching’s just peace agenda, stakeholder disciplines’ content and methodologies, ecumenical and interfaith bridge-building, and rigorous theoretical and experiential learning.

4. Features That Distinguish Course From Other Similar Courses Offered By Originating Or Other Departments
In order to orient students and an interdisciplinary Peace Studies faculty alike, Foundations of Peace Studies will employ an adaptation of the United States Conference of Catholic Bishops just peacemaking agenda (The Harvest of Justice Is Sown in Peace, 1993) as a heuristic device to catalyze Catholic social teaching and interdisciplinary knowledge and methods, research and service-advocacy throughout the teaching and learning in the Peace Studies curriculum. To the post-1891 social teaching canon (thirteen magisterial documents), the canon’s principles and themes, the bishops’ just peacemaking agenda introduces these social justice imperatives: secure human rights; assure sustainable and equitable development; strengthen global institutions; experiment with pacifism, nonviolent conflict and just war theory; prevent global climate change and restore the environment; end religious violence; reduce nationalism; and re-imagine United States global leadership.

From 19-268-Christian Social Teaching: By virtue of its gateway function, Foundations for Peace Studies takes a narrower content focus than Christian Social Teaching—zeroing in on how late twentieth-century developments of strategic nonviolent conflict and Christianity’s post-conciliar reliance on interdisciplinary wisdom are combining to accelerate interfaith grassroots collaborations globally in which people of good will, are acting together for just peace. Like first-year ROTC cadets, all students in Foundations of Peace Studies will map a hypothetical
personal course through the Peace Studies curriculum in order to imagine the minor’s potential benefits to one’s major and professional destination. While Christian Social Teaching takes a broader view of modern Catholic social teaching since 1891, Foundations of Peace Studies zeroes in on post-Vatican II developments in teaching on conflict, reconciliation and war and peace, particularly the United States Conference of Catholic Bishops’ innovative just-peacemaking agenda. Foundations for Peace Studies and Christian Social Teaching, as well as 19-267 Practicing Faithful Justice will serve as feeder courses, helping to identify prospective Peace Studies minors.

From 19-310-Christian Action & Values: Christian Action & Values is an introduction to Catholic moral theology. The course has no prerequisite. Foundations of Peace Studies is an introduction to Catholic social teaching on conflict, reconciliation, and war and peace. As other 200-level general education courses, Foundations of Peace Studies will only accept students who have successfully acquired basic theological vocabulary and grammar through a 100-level Theology course.

5. Objectives
The program goals for this course are to:
• Orient students to the Peace Studies field and to the program's interdisciplinary, collaborative and theoretical-experiential learning expectations
• Prepare students to discern and follow the threads which weave core courses, electives and SL experiences into the fabric of their lives and work
• Frame, explore, and propose theoretical responses to conflict and its transformation, violence, reconciliation, and war and peace
• Direct declared minors (and prospective ones) in establishing a mentor-relationship with faculty, co-curricular staff or service-learning partner(s) linked to their career
• Coach students in research and writing as a tool for social analysis and theological reflection
• Co-determine, with service-learning community partners, sites and roles related to just peacebuilding

6. Student Learning Outcomes
At the conclusion of this course, the student will be able to:
• Demonstrate introductory knowledge of contemporary peace studies' vocabulary, themes, principles and seminal thinkers
• Explain Catholic social teaching's just peacebuilding agenda and apply its imperatives to an analysis of social injustices
• Use primary theological and peace studies sources critically in an exercise requiring social analysis.
• Engage in constructive dialogue about faith and politics in interdisciplinary and interfaith groups that leads to adoption of a just peace lens and public actions for justice
• Integrate political action and struggle for justice with one’s worldview (secular or religious) and core values and communicate them in essays and service learning log
• Write persuasive advocacy letters to legislators that both integrate one’s conscientiously held position and that call for an advocacy group’s action alert
• Write a research paper that uses forms of evidence appropriate to academic arguments in social ethics and peace studies
• Lead a small citizen group through the pastoral circle to discern the best action toward greater justice and peace
• Organize a personal service learning plan on a given just peace imperative and integrate it into a small social analysis group’s plan
7. Major Areas Of Coverage/Units To be Included In The Course
The first three weeks will focus on the Catholic just peacebuilding agenda through reading and analysis, and class dialogue of The Harvest of Justice Is Sown in Peace. Four-person social analysis learning teams (SALT) will be organized and choose one of the agenda’s imperatives. Individuals will go out to designated just peacebuilding sites to establish an individual service-learning schedule. SALT groups will incorporate personal plans into a group plan for monitoring media and advocacy websites related to the imperative as well as scheduling five hours of peer-education and another five hours of peer civic engagement actions on campus.

The next eleven weeks turns to lecture, discussion, in-class exercises on the Peace Studies field (Fisk & Schellenberg; and Lederach) and theological primary sources (excerpts from Pacem in terris, Gaudium et spes, the peace pastoral and four or five select papal World Day of Peace messages. During these middle weeks, in each session students bring announcements of possible advocacy letters and peer-education and civic engagement events in need of service. Most Fridays through the end of the semester will be spent in “peace circles,” using the pastoral circle for social analysis and/or reflecting on service-learning experiences. Once or twice during the semester we will Skype with a Lasallian professor and her/his class in the developing world.

8. Assessment Plan For The Course
Some or all of the following assessments will be used:
• Tests: quizzes; midterm and final exams
• Pre- and post-service learning survey and one-page qualitative assessment prompt at end of semester
• Service-Learning Reflection Log: includes two-page pastoral reflection on service with two-page tentative charting of student’s proposed Peace Studies Minor path; one-page log reflecting on each site service visit; a service timesheet signed by site manager
• Research paper doing social analysis and arguing for an action step
• Advocacy letters and responses received from legislators (or transcript of advocacy call)

9. Possible Texts, Required Reading, And Other Bibliographical Supporting Materials

10. Relationship To Mission
Since the Second Vatican Council, Catholic teaching has called on all human beings to recognize God’s call to become peacemakers. “If you want peace, work for justice,” said Pope Paul VI. St. John Baptist De La Salle made social justice—the liberation of poor young people
through a Christian and human education—the centerpiece of the Brothers of the Christian Schools' mission. In his letters, De La Salle repeatedly calls his collaborators to a nonviolent pedagogy, a stance that was countercultural to the educational system of his day. De La Salle also modeled a self-giving association for the schools and a refusal to grasp clerical status that today would be recognized as expressions of securing human dignity and equality for all. The Peace Studies Minor, including this gateway course, will form students and faculty in Lasallian social justice, lived equality, and nonviolent actions.