
Hate Studies: Toward Jesuit Leadership on Curriculum Development

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This paper examines how the academic study of hate can be understood through Catholic social justice teachings with an emphasis on the Jesuit commitment to faith and justice to allow for a critical reflection on the relationship between theory and practice. To make the connections between social justice and the study of hate, the paper begins with a description of Hate Studies and a brief overview of the Jesuit conception of social justice as it relates to higher education. Following these descriptions it is explained how Jesuits can influence the development of a curriculum for Hate Studies. This influence is reflected through the five key processes of promoting justice, human dignity, and human rights; integrating faith, scholarship, and activism; involving Catholic colleges and universities with contemporary issues; engaging in reflective practice; and transforming culture.

Hate as an inspiration for individual and collective action related to murdering, terrorizing, or oppressing another individual or group is neither a unique nor a new phenomenon in today's world. Throughout history, acts of hate have been perpetrated by one group against another based on a perceived element of difference in the "other," whether it was based on culture, race, religion, gender, sexuality, or other characteristics (Sternberg, 2003). Even today, hate is a common experience of people throughout the world (Bayley, 2002). Though hate and the acts associated with it are not new, what has changed is that our society has become less tolerant of such acts. This new attitude toward hate has led society to seek ways to challenge hate in an effort to prevent it from motivating people to engage in violent, prejudicial, and possibly genocidal acts.

Establishing a field of Hate Studies has been proposed as one means of analyzing hate and developing effective methods of understanding, combating, and controlling it (Blitzer 2005/06; Stern, 2003/04). By understanding the growth and consequences of hatred, we are better able to develop effective remedies and strategies to counter it (Sternberg, 2003; Yanay, 2002). This new field of Hate Studies provides an avenue for engaging in the scholarly,

comprehensive, and interdisciplinary study of hate while helping students create and develop the knowledge, skills, and understandings of how to use that study to transform society and end oppressive structures. As a developing field, a comprehensive curriculum can bring it the necessary structure to guide students in their understanding of the topic and to bring different academic traditions to focus on this topic.

It is in this curricular development that Catholic institutions of higher education can take a leadership role in influencing the field. Though such development could occur without a spiritual component, the Catholic Church can provide the spiritual insights she has obtained over the past 2,000 years to this field. These insights include both the historical successes and failures of the Church to achieve its calls for social justice. It has been recognized that religion, including Catholicism, has not always been on the right side of justice issues or in challenging hate. There is a long record of religion being used to justify hatred, violence, and discrimination (Woolf & Hulsizer, 2002/03) even as it promoted justice, peace, and hope. Religion has been and continues to be a force in promoting both social hatred and social reconciliation (Pawlikowski, 2003/04). This duality can be observed operating in numerous religions as they champion peace and justice while simultaneously encouraging war against their enemies, justifying mass murder, and promoting the exclusion of some individuals and groups from the community. More specifically, the Catholic Church, throughout its history, has demonstrated this dualism, as its faith has been used to justify and challenge different ideas, with slavery being one such example (Flint-Hamilton, 2002/03).

During the past century, the Jesuits have taken a leadership role in bringing awareness of social injustice to the forefront, and encouraging the emancipation of the oppressed through their institutions of higher education. Crowley (2000) explained that when the Jesuits first established schools, the goal was to inspire individuals to the greater civic good through instruction combining the teaching of virtue with a love of God. The Jesuit's philosophy of education grew out of the Catholic conception of humanity as a citizen of not only a nation, but of the kingdom of God (McGucken, 1932). For the Jesuits, education is about preparing students for life in this world and for life hereafter. Included in educating for the life in this world, Kolvenbach (2000a), in his greeting to the Jesuit Education 21 conference, explained that Jesuit education has deepened its commitment to the promotion of social justice. It has been affirmed that to transform society in a manner to prepare individuals for God's kingdom, social justice is a major component.

Jesuit educational institutions are ideally suited to taking the lead on developing the field of Hate Studies and broadening the field's curriculum to

include spiritual and social justice components. A Jesuit education is holistic in nature and seeks to commit students to work for the greater civic good. The interdisciplinary nature of this new field complements Arrupe's (1981) assertion that today's problems are best examined through multiple perspectives and that the Catholic university is ideally suited "to achieve the interpenetration of religious, humanistic, and scientific experience" (pp. 93-94). By combining the focus and methods of a Jesuit education with the study of hate, students can develop a deep knowledge of hate while learning how to commit their knowledge into tangible actions that benefit the common good. Students will also be made aware of Kolvenbach's (2000b) concern that in becoming too enamored with one ideology or the fight for justice, the oppressed can turn into the oppressors as they forget to recognize the human beings with whom they work. For this reason, Prucha's (1992) warning against "words but no substance, activism without scholarly thought, renewed spirituality that does not manifest itself in works" (p. 75) has a special meaning for the teaching about hate.

This paper will examine how the academic study of hate can be understood through Catholic social justice teachings with an emphasis on the Jesuit commitment to faith and justice to allow for a critical reflection on the relationship between theory and practice so theory does not become what Freire (1998) has described as all talk and practice, not pure activism. To make the connections between social justice and the study of hate, the paper begins with a description of Hate Studies and a brief overview of the Jesuit conception of social justice as it relates to higher education. Following these descriptions it is explained how Jesuits can influence the development of a curriculum for Hate Studies. This influence is reflected through the five key processes of promoting justice, human dignity, and human rights; integrating faith, scholarship, and activism; involving Catholic colleges and universities with contemporary issues; engaging in reflective practice; and transforming culture.

What Is the Field of Hate Studies?

To determine how a field of Hate Studies is aligned with a Jesuit education, it is necessary to understand the purpose of the field. The field consists of "inquiries into the human capacity to define, and then dehumanize or demonize an 'other,' and the processes which inform and give expression to, or can curtail, control, or combat, that capacity" (Stern, 2003/04, p. 11). The field explores questions such as: How does hate manifest itself? What are the roles of culture, history, economics, and social conditions on the formation of hate? Is

hate ever good? What motivates an individual or society to challenge hateful acts? These are just a few of the countless questions that could be researched.

The field of Hate Studies provides a comprehensive framework that is necessary for researching, analyzing, interpreting, and reporting on the questions of hate (Blitzer, 2005/06). Hate is often studied in isolation in the different disciplines of psychology, sociology, communications, history, theology, anthropology, political science, and other academic areas. This new field of Hate Studies unites the disparate ideas held in these disciplines to create a more meaningful and rich understanding of hate within the human person, society, and Church. Through this deeper understanding, the field of Hate Studies can “identify testable rather than gut-instinct and ‘feel-good’ remedies” (Stern, 2003/04, p. 7) that lead to the development of new, innovative, and creative solutions to such pressing issues as terrorism, hate crimes, and ethnic violence.

Along with building bridges between the different disciplines studying hate, this field has the potential to provide an avenue for personal and community transformation. This potential exists if a Hate Studies curriculum goes beyond just developing an understanding of hate but incorporates teaching students how to challenge injustice and oppressive tendencies within themselves, others, and the community. For example, Craig (1999) explained that when college students who took her class on hate crimes acknowledged the existence of bigotry, they were able to develop and confront their own prejudices. As they came to recognize bigotry, some of them developed a sense of “compassionate activism,” which was reflected in their involvement with student organizations at the grassroots level or by deciding to pursue related academic interests. In essence, they came to see themselves as responsible change agents who could make a difference around issues of hate. As demonstrated by the students in this class, it is not enough for students to confront their individual prejudices and hateful attitudes, but to recognize how those attitudes are constructed through broader social and institutional systems that they can change. A Hate Studies curriculum can expand students’ awareness of hate to a deeper level and engage students in what Nagda, Gurin, and Lopez (2003) described as “educational practices that help students look at issues in broad social contexts, hone their abilities for deep and critical inquiry, constructively consider multiple viewpoints and perspectives in dialogue with others, and engage in socially just actions” (p. 166). Through such practices, students will be prepared as citizens who understand, appreciate, and acknowledge their role as social change agents around issues of hate, bigotry, and prejudice and who are willing to be active participants in democratic processes through which they can enact change.

Gonzaga University in Spokane, Washington, has introduced a class for the Spring 2009 semester called, “Why People Hate: Interdisciplinary Perspectives.” This class will examine the issue of hate from the disciplines of history, psychology, sociology, business, and criminal justice and may serve as a foundations class for a concentration in Hate Studies. Based on student response to this course, interest in this area is high. Within the first 2 days the course closed with 25 students enrolled and the creation of a wait list for students who could not register. This class is providing students with the opportunity to connect their Jesuit education and social justice teachings to a major topic of societal concern.

Jesuit Education and Social Justice

The connection between Jesuit higher education and the promotion of social justice was articulated in the 32nd and 34th General Congregations. Initially, the Jesuit commitment to social justice was interpreted by some to emphasize the political aspects of it over the theological components. Eventually, this imbalance was corrected to reflect justice as a call of the Gospel, which is connected to Christian love (O’Callaghan, 2004). This change does not indicate that political involvement is unimportant; rather, that faith should not be secondary to political considerations and the importance of the inseparable link between faith and the promotion of justice as the integrating principle of the Jesuit mission was reaffirmed in 2008 by General Congregation 35. Social justice as inspired by the Jesuits can provide a way to understand hate and how to become a change agent without subsuming faith to politics. Before exploring the connection of the Jesuit construct of social justice and its influence on the study of hate, this section provides a brief overview of social justice as rooted in faith.

What prevents social justice as practiced by the Jesuits from being subsumed to political considerations is that it goes beyond activism to be rooted in a transcendent God (Araujo, 2000). The best foundation for social justice is built on the biblical concept of justice and God’s redemptive action in the world (Tripole, 1999). “Justice issues are no longer issues of political balance, competitive group interest, and legal prudence. They are issues of faith. They are issues of love” (Kavanaugh, 1989, p. 174). As people accept that there is a justice that transcends human experience, then cultures and societies can be transformed to promote and support social justice for all people.

Though justice has often been connected to a deeper and transcendent Catholic theology, the role of social action is also central. It is within the purview of Jesuit higher education to exhibit the leadership needed to help

students make connections between injustices in the world and to take corrective action against such injustices. Students must be prepared to play an active role in transforming the values, attitudes, and behaviors found in this world (Biondi, 1989). In regard to Jesuit higher education, “if we allow our students to pass through our environment and be unable to challenge unspeakable crimes against humanity, then we will be little other than accessories to historical terrorism” (Kavanaugh, 1989, p. 175). By combining the study of hate and how to respond to it with the Jesuit teachings on social justice and action, students can learn how to respond to unspeakable crimes against humanity.

Barth (1999) explained that Decree 3 of the 34th General Congregation underscored the calls of previous congregations when it stated, “Working for peace and reconciliation through non-violence; working to end discrimination against people based on race, religion, gender, ethnic background, or social class; working to counter growing poverty and hunger while material prosperity becomes even more concentrated” (p. 29) are principles that are integral to the work of the Jesuits. Barth explained that the 34th General Congregation explored a range of human rights, including the areas of economic and social rights, personal rights, civil and political rights to participate fully in society, and rights for peace and a healthy environment. A Hate Studies curriculum has the potential to provide a framework for exploring these human rights in conjunction with issues of hate and social justice so students can learn how to liberate individuals, institutions, and cultures from the pervasive presence of hate.

Delegates who attended the Denver Workshop on Jesuit Universities and Colleges in 1969 to reflect on the nature of Jesuit institutions of higher learning noted that the future of the schools depends on “critically reading the signs of our times and flexibly adapting to meet them through . . . a prophetic testimony on pressing human and social problems” (McInnes, 1989, p. 35). Historically, as Jesuit institutions discerned the needs of society, they demonstrated the educational leadership necessary to expand their classical curriculum to other fields. For example, in the 19th century, Jesuits started teaching business and the professions with the result being Jesuit-trained business executives, lawyers, doctors, and teachers (Barth, 1999). Next, Jesuits started educating people for social work, community service, and public life, and finally, they opened the doors of their schools to women. In expanding the curriculum of their institutions, the Jesuits demonstrated an awareness to changing societal needs and the flexibility to meet the pressing needs of men, women, and society. Jesuit leadership in education has connected God, ethics, social justice, and compassion to numerous academic disciplines and it can do the same for the field of Hate Studies.

The Jesuits, and Catholic social thought in general, can also provide a unique perspective on justice issues due to the Church's history of both achieving and failing to live up to her high ideals. The Church has a history of powerful words, ideals, and symbols calling people to act toward others with a sense of justice, but it has an equally dark side of committing acts of inhumanity. The Church's history of leading the Crusades, engaging in the Inquisition, promoting anti-Semitic and other acts against humanity can be used to provide insight into how an unquestioning adherence to theological or philosophical positions can lead to hate, injustice, terror, and mass killing. However, another part of this history is that the Church has attempted to learn from these failures and to create teachings that make repeating these failures more difficult. It is a history that can speak to how an institution can transform and how this transformative process is an ongoing struggle that requires continuous reflection along with action. In the present day, the Church continues to struggle in reconciling its actions with a deeper understanding of its historical and prophetic call for justice.

At this point, a cautionary note must be made. As Catholic institutions of higher learning prepare students for their future roles as leaders, professors have the responsibility to ensure that Catholic teachings are not affiliated with the policies or perspectives of any particular political party. One responsibility of the academic community is to develop students' sensitivity to human misery while developing their critical thinking skills and avoiding the approval of one social or political solution to the world's problems (Buckley, 1998). Catholic educational institutions do not give political contributions or solace to one political ideology; rather, they raise questions, "seeking to help lift up the moral and human dimensions of the choices facing voters and candidates" (United States Conference of Catholic Bishops [USCCB], 2003, p. 2). It is this outsider status as the cultural critic that Catholic universities and colleges can bring to the field of Hate Studies. The study of hate cannot be aligned with just one political solution, party, or perspective; it is infused with multiple perspectives so students learn how to see oppressive and unjust structures, policies, and politics that keep people marginalized and disadvantaged. Though the study of hate may not be connected to one political party, solution, or philosophy, this does not preclude encouraging political awareness and involvement, as this can be one method of creating a just society.

Jesuit-Influenced Hate Studies Curriculum

Arrupe (1980) believed that social justice is not only to be thought of in terms of socioeconomic justice, but to also be considered in terms of liberation.

Along with liberation from personal sin, he commented that people need to be liberated “from unjust economic, social, and political structures, arrangements and procedures which effectively exclude so many people from human development, and even deprive them of the means to acquire this development” (p. 105). He continued, “Liberation in this sense obviously calls for some kind of political involvement” (p. 105).

The Jesuits can bring their unique perspective of justice to bear on the role of hate in the promotion of violence as expressed through acts of hate crimes, terrorism, war, mass murder, and genocide. Since Catholic education is directly inspired by the Gospels (Congregation for Catholic Education [CCE], 1997), Catholic colleges and universities can bring the Gospels’ transformative message to the study of hate. These institutions of higher learning can provide the traditions and knowledge of examining social problems and moral issues in the light of the Gospel and of the Christian heritage so students can justify or modify their own moral behavior to serve the world better (“Rome Statement,” 1992). Gospel holiness is a significant element of an education for justice (Gallin, 1992), and it is this element that Catholic institutions of higher education can contribute to the field of Hate Studies.

A Jesuit education provides students with the possibility of understanding how the demands of the Gospels can be used for individual, community, and world transformation (USCCB, 1997); while a Hate Studies curriculum prepares students with the knowledge and skills on how to identify oppressive structures, to question social norms that are inherently dehumanizing and destructive, and to transform society for the betterment of all people. By expanding the Hate Studies curriculum to include the Jesuit social justice and spiritual teachings, the curriculum has the potential to transform students spiritually while providing them with an understanding of how to use faith and scholarship for community transformation. As Marstin (1979) noted, “The faith that does not remake society is the faith that confirms the present social arrangement” (p. 86) and “in the face of social injustice we are summoned to proclaim the injustice, to help one another become disentangled from the oppressive system, and to build the new society in the interests of all” (p. 19). A Jesuit education can provide the leadership needed to influence meaningfully the development of a Hate Studies curriculum in five main areas. These areas include connecting the study of hate to the: (a) promotion of justice, human dignity, and human rights; (b) integration of faith, scholarship, and activism; (c) involvement of Catholic institutions of higher education with contemporary issues; (d) engagement in reflective practice; and (e) transformation of culture.

Promotion of Justice, Human Dignity, and Human Rights

First, a Jesuit education can focus a Hate Studies curriculum on the promotion of justice, human dignity, and human rights. Arrupe (1976) commented that a belief in God “prompts a willingness to challenge all forms of human bondage and to ask the embarrassing questions that routine and conventional thinking neglects” (p. 2). The Hate Studies curriculum provides an avenue for students who believe in God to learn how to think critically, to challenge oppressive structures in society, and to achieve Kavanaugh’s (1989) call that the commitment to human dignity be more than speculative, but concrete. Through a belief in God, Jesuits can make the Hate Studies curriculum more than a simple matter of making connections between the disciplines; rather, they infuse the curriculum with a purpose to end human indignity, to seek justice, and to stand with the marginalized and oppressed.

The lives of people like Micah, the prophet of ancient Israel, Martin Luther King, Jr., and Dorothy Day provide us with examples of how people have “moved themselves to the dangerous periphery of society in order to speak against it, awaken it from its comfortable slumber” (Clooney, 2000, p. 41). Hate Studies must likewise seek to awaken students from their slumber and to become engaged in the world. Through a Jesuit-influenced curriculum, students can be moved from their comfortable location within a specific historical, political, economic, and social context to the outer edges of society so they may challenge dominant, oppressive norms that keep individuals from developing meaningful relationships with others and removing barriers to justice. If students finish their studies in hate and are not motivated to make a difference in the world, then such studies are unnecessary.

Integration of Faith, Scholarship, and Activism

The study of hate can happen without a spiritual component, however, the infusion of the Jesuit philosophy into the study of hate makes it more comprehensive and connects this study to a deeper purpose. Kolvenbach (2000a) asserted that the proclamation of faith includes a requirement for the promotion of justice and the defense of human rights. A Hate Studies curriculum provides a method for Jesuit institutions of higher learning to meet the ideal for the promotion of justice and the defense of human rights through uniting scholarship, activism, and faith to achieve the liberation of the oppressed and marginalized.

Araujo (2000) explained that Jesus connects the love of God with the love of neighbor and that a love of God requires one to be concerned for one’s neighbor. When individuals engage in acts of hate against others in society it

is not only a rejection of the person's human dignity, but can be perceived as a rejection of God. Jesuits, with their commitment to God, faith, social justice, and defending human rights, are uniquely situated to make the connections between the spiritual deprivations inherent in hatred with the physical manifestation of violence arising from this hatred. By making these connections, the Jesuits can offer the world a truly visionary approach to challenging hate. They can weave God and spirituality into the different aspects of the study, research, and dialogue about hate, its manifestations, and its role in society in a manner that would be more difficult in large state universities.

By bringing together faith, scholarship, and action within a Hate Studies curriculum, the Jesuits will generate the kind of education Biondi (1989) described:

This kind of education will not tell our students how to solve all the puzzles of humankind and the universe. However, it will make them wiser about the mysteries of humankind and the universe. It will not guarantee wisdom, but it will increase their opportunities to acquire wisdom. And wisdom does increase a person's ability to lead and to serve. (p. 97)

Through their institutions of higher education, the Jesuits can take a leadership role in the world on developing meaningful, ethical, and spiritual responses to hate. They can help students make the connections between faith, scholarship, and activism that students can take with them into the world after graduation. When the interconnections of these three areas are made apparent, students have the potential to understand that their faith strengthens their scholarship and activism, making their work for justice more holistic and permanent.

Connection of Institutions to Contemporary Issues

Catholic universities and colleges are called to serve the communities in which they exist and they do this by preparing civil servants or engaging in research of high priority for society ("Rome Statement," 1992). Through engagement with, rather than separation from the secular state, students learn that faith serves not only a private role, but an important community function in facing contemporary problems (Bernardin, 2002). Catholic institutions of higher learning must prepare graduates who can participate "in the continual development of every sector of our pluralistic society, especially in the achievement of social justice" ("Kinshasa Statement," 1992, p. 14).

Historically, the Jesuits have connected their institutions and faith to contemporary issues (Biondi, 1989; Crowley, 2000; McGucken, 1932; McInnes, 1989), helping them to generate creative responses to these areas of concern (Kolvenbach, 2001). Just as the Jesuits added ethical and moral perspectives to the education of students seeking business, teaching, legal, medical, and social work careers, they can also add a significantly new dimension to those who want to challenge hate. By incorporating the spiritual and ethical traditions of the Jesuits and the Catholic Church, the study of hate can be transformed into a more holistic experience, thereby creating more meaningful and humane responses to hate-related acts and violence. One of the goals of educating undergraduates in Jesuit institutions has been to achieve the Catholic call to guide students in becoming responsible members in society and to challenge the students to take the lead in solving current world problems (Biondi, 1989). Jesuit institutions of higher learning have sought to achieve this goal by promoting research that deals “with problems of greater human urgency or greater Christian concern” (“Land O’Lakes Statement,” 1992, p. 9).

Jesuits can maintain their leadership in educating students on some of the most important concerns of the world and spirit by taking the lead on the study of hate. Teaching about hate can lead students to the study of war, terrorism, anti-Semitism, hate crimes (Stern, 2003/04), racism, sexism, heterosexism (Craig, 1999), and other problems of overriding human concern. Through bringing together the research and study of hate with the Catholic faith, students may participate in the Jesuit tradition that calls all of us “to an active involvement in meeting the challenges of peace and justice while engaging in loving charity” (Bradley, 2000, p. 331).

Engagement in Reflective Practice

Biondi (1989) commented that one of the prime educational objectives of a Jesuit education is “to form persons of reflective and critical judgment” who are “actively concerned for the future of the human race” and who have a “passion for social justice” (p. 98). By engaging in reflective practice, faculty and students in the field of Hate Studies not only grow personally, but learn how to uncover the assumptions that guide them in their everyday actions. As Arrupe (1976) explained, “Let us admit that all of us—teacher and student alike—have much to unlearn as well as to learn if we are to become free enough to use all of our resources in the service of faith promotive of justice” (p. 3).

If an institution of higher learning wants to educate students to think more critically about world problems and to be transformed by their learning, then self-reflection is a key component of an educational curriculum (Brockbank & McGill, 1998). According to Rodgers (2002), Dewey believed, "Reflection is a meaning-making process that moves a learner from one experience into the next with deeper understanding of its relationship with and connections to other experiences and ideas" (p. 845). This type of reflective practice can help students go beneath their initial reading of experience to uncover underlying assumptions, thoughts, and beliefs that may be supporting cultural, political, and social structures that operate to maintain oppression, marginalization, and hate. Instruction begins with the knowledge, attitude, and interests that students bring to the classroom, so instructional strategies must provide activities and experiences that bridge these prior attitudes and beliefs with the new ideas introduced in the classroom (Howe & Berv, 2000). Through the process of reflection, students can reconstruct or reorganize their experiences based on the new experiences and knowledge they encounter in the classroom, leading to transformation and giving them a deeper understanding of themselves and society (Rodgers, 2002).

Freire (2000) explained that critical pedagogy heightens students' consciousness and exposes them to the historical, political, social, and economic realities of their lives, their communities, and the world. If students are unaware of these realities, it will be difficult for them to understand how to overcome oppressive forces. The use of interdisciplinary theological reflection (Arrupe, 1981) allows students to seek answers to the problems associated with hate. By using Jesuit reflective practices within a Hate Studies curriculum, students can begin the process of understanding how they exist in and impact the world and how their faith can bear on these issues. As Rodgers (2002) asserted, "Reflection must include action" (p. 856). The Jesuit experience of forming persons with reflective judgment can deepen the abilities of students researching hate to move from reflection to the action needed to confront not only societal attitudes of injustice but to also challenge their own ideas and actions that may unconsciously give support to institutionalized injustice.

One of the most effective ways of moving students from reflection to action is through service learning opportunities. These experiences provide students the opportunity to engage in a "process of acting and reflecting to achieve real objectives for the community and deeper understanding and skills for themselves" (Eyler and Giles, 1999, p. 9). Through these experiences, students gain "personal involvement with innocent suffering, with the injustice others suffer. . . which then gives rise to intellectual inquiry and moral

reflection” (Kolvenbach, 2000c, para. 43) while contributing to their learning about changing oppressive and unjust structures and social conditions (Arrupe, 1977). Within the context of a Hate Studies curriculum, students would be connected to social justice or criminal justice organizations that are working on issues of hate or hate crimes. By incorporating service learning activities into the curriculum, students can analyze their service within the context of classroom discussions, readings, and lectures, leading to a more meaningful connection with the issues of hate and how they can make a difference on these issues.

Transformation of Culture

The Jesuit tradition is filled with a history of references to transforming cultures and promoting justice. Arrupe (1980) referred to the need to challenge the “established order,” which “supports, maintains, and perpetuates a real disorder, an institutionalized violence; that is to say, social and political structures which have injustice and oppression built into them” (p. 107). Araujo (2000) quoted the authors of *Servants of Christ’s Mission* that “justice can truly flourish only when it involves the transformation of culture, since the roots of injustice are imbedded in cultural attitudes as well as in economic structures” (p. 27). However, cultural values and attitudes are formed and propagated by its members, so they must accept God’s justice into their own lives so this justice can be reflected in the culture (Araujo, 1999). This transformation of the individual and culture leads to an authentic education, described by Kavanaugh (1989) as “an ever-present force of subversion calling into question any dominion that is not at the service of human interest and the affirmation of human personhood” (p. 173), which serves as a mode of transmission to engage students in the process of cultural transformation. A Hate Studies curriculum infused with these ideas of an authentic education prepares students to be critical thinkers and to look beneath the words, structures, and obvious appearances to examine the very foundations of the philosophies and actions that support social injustice. A close examination of these foundations can help lead to a culture committed to ending oppression and challenging hate.

A Jesuit education teaches students to be inspired and supported by their faith as they pursue the transformation of society (Araujo, 2000; Arrupe, 1980). The teaching of this type of supportive faith in a Hate Studies curriculum has the potential to motivate students to seek social justice as well as carry them through times of uncertainty and doubt when transformation and the fight against injustice seems difficult. Their faith can support them when

they feel overwhelmed by hegemonic forces that seem too powerful to be challenged and defeated. By joining their faith in God with their new knowledge, skills, and understandings as discovered through their study of hate, they can begin to dismantle the personal and institutional structures of injustice, hatred, and oppression. In place of these structures, they can construct a new society committed to liberating the oppressed and marginalized and building meaningful relationships in which the human dignity of all people is honored.

Conclusion

Jesuit institutions of higher learning are uniquely situated to provide a Hate Studies curriculum for their students. The Jesuit educational and leadership traditions involve a holistic approach to educating students that seeks to meet their spiritual needs as well as their intellectual, physical, and emotional needs. By incorporating a sense of spirituality into the Hate Studies curriculum, Jesuits are able to connect the Christian faith to scholarship and activism. Through the connection of faith with the contemporary issue of hate, Jesuit institutions will be demonstrating the continued relevance of faith in dealing with one of today's most perplexing and far-reaching problems.

Hate Studies encourages personal and social transformation, as such it creates new ways of belonging, relating, and building community. Through the study of hate, students will engage in the development of new public policies that promote fairness, justice, and freedom. Since one of the most significant areas for Jesuit leadership is the influencing of public policy (McInnes, 1989), providing a Hate Studies curriculum for students studying at their institutions becomes an imperative, not just another nice course option to offer if there is time or extra money.

Jesuit universities and colleges now have a choice, either acquiesce the research and teaching about hate to others or take the lead, infusing a spiritual and moral worldview to the questions of hate that are not possible at other academic institutions. The study of hate is not a simple academic exercise meant to keep students busy for 4 years until they graduate to get comfortable jobs in which they forget their role in working for the transformation of our culture to be respectful of the human dignity of all people. It is meant to push our students to a deeper understanding of themselves, how they operate in the world, how oppression expresses itself in varied forms, and how they can make a difference.

As O'Brien (1995) discussed, those of us who work in Catholic institutions of higher learning need to think through the responsibility of research

and learning along with our students. It is our responsibility to think how we help students see the connections between the essential teachings of Catholic theology and the different disciplines. The educational mission of the university cannot be limited to matters of personal morality but must be assessed by its contribution to peace and justice. Through the field of Hate Studies, we can contribute to these ideals by assisting students in learning how they can live in a manner consistent with helping the oppressed and disadvantaged no matter what their future career entails.

To accomplish this task of teaching our students how they can live a life that challenges injustice, the Hate Studies curriculum must be designed to teach students not only about the problems of the world, but how to think critically about those problems and to develop possible solutions. In a letter from the American Jesuit provincials that was addressed to all Jesuits, it read:

We endorse the high priority being given to carefully designed programs of liberal studies that integrate human and ethical values, because we all share the conviction that through them students gain freedom from undue preoccupation with security, from insensitivity to the plight of the morally deprived and the socially oppressed, and from paralysis before seemingly unchangeable political, economic, and social mores. (Pollock, 1989, p. 76)

These comments can guide the development of a Hate Studies curriculum so it will engage students in issues of social justice. As noted by Kavanaugh (1989), “The meaning and purpose of education is justice itself. Human dignity is its premise. Human freedom is its goal” (p. 173). When these ideas about education are infused in a Hate Studies curriculum, the Jesuits will ensure that the curriculum is designed to incorporate human and ethical values. By adopting a Hate Studies curriculum on their campuses, the Jesuits will continue their long and proud tradition of connecting faith to contemporary issues, incorporating ethics into modern topics, and promoting justice. In the hands of the Jesuits, Hate Studies can become a potent force for personal and cultural transformation and for the cessation of institutionalized and systemic violence and hate.

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