THE BCA RON MOFFATT SEMINAR ON INTERNATIONAL EDUCATION—PEACE, JUSTICE AND THE DEVELOPMENT OF GLOBAL CIVIL SOCIETY
CO-SPONSORED BY THE BURREN COLLEGE OF ART & THE INTERNATIONAL OFFICE, NATIONAL UNIVERSITY OF IRELAND, GALWAY

Meeting Notes Compiled by Samantha Martin and Edited by Wynn Egginton
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Seminar Notes with Discussion Points and Additional Resources/Readings

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Next Steps & Action Points

Please Note:
The next Ron Moffatt Seminar is scheduled for June 21-26, 2010. An optional field trip to Northern Ireland from 26 – 30 June is also available for seminar participants. For more information, please contact Jim Skelly – jskelly@BCAabroad.org

Introduction (Jim Skelly):

The Ron Moffatt Seminars on International Education were created by BCA to carry forward the work of Ron Moffatt, the 2007 NAFSA President, who had worked for many years to infuse international education with a focus on peace and justice. In June 2007, an initial seminar, which Ron helped to organize, was held in the small village of Ballyvaughan in the west of Ireland. Although Ron’s untimely death in the spring of 2008 resulted in the cancellation of the 2008 seminar, BCA decided to institute annual seminars in honor of Ron beginning in June of 2009 in Ballyvaughan. The purpose of
this year’s Moffatt Seminar was to explore how international education can be a means to further the mission of worldwide peace and justice and the expansion of global citizenship. Since NAFSA: Association of International Educators is the largest organization of international educators, much of the discussion concerned its capacity to focus on broader goals in international education, including the goals of peace and justice. In 2008, as a follow up to Ron’s commitments, Everett Egginton, who succeeded Ron as president, urged NAFSA to establish a Peace and Justice Task Force, which has released a report of recommendations for future actions. This report will form part of the foundation for efforts of the Peace & Justice Working Group, which has developed as a result of the Moffatt seminar. The report that follows captures some of what occurred at that 2009 seminar, and, most importantly, suggests a number of initiatives to further integrate peace and justice initiatives into the work of international educators.

Background (Jim Skelly):
From an academic and policy perspective, the main purpose of the seminar was to begin a conversation about how international education, including study abroad, can contribute to the development of global civil society, and therefore to a more pacific and just world order. As a field, international education has lacked a solid theoretical base that would provide it with greater standing within universities and colleges. Too often, study abroad has been seen by the academic establishment as, at best, an enhancement to a student's primary course of study, and at worst, as akin to an extracurricular activity that takes the form of educational tourism. Although these criticisms are an inaccurate characterization of the educational value of study abroad, one reason that they have been sustained is that international education has been under-theorized, and therefore has not developed a deep intellectual connection with major theoretical trends within the academy. As international education and study abroad become more central to the missions of universities and colleges the need for stronger theoretical justification for international programs and projects has become acute.

These problems have been compounded by the fact that many international educators, and the institutions that support them such as NAFSA, have often articulated a truncated view of their work. Thus, international education is often characterized as contributing to “global economic competitiveness,” the national security of the United States, or preparing students for a global labor market. Many of those who work in the field sense that these foci are morally and intellectually inadequate, but have often been unable to embed their sentiments in a discourse with solid theoretical foundations that provides an alternative vision.

Although it has enjoyed much wider currency in academic and intellectual circles in Europe and other parts of the world, the theoretical developments surrounding the idea of “global civil society” seem to provide the foundation to further support the development and status of work in international education, as well as a discourse that embodies the vision that most international educators hold. In Global Civil Society 2002,
the yearbook produced by the Centre for the Study of Global Governance at the London School of Economics, researchers mapped the global flows of students studying abroad and argued that, “A growing practice of studying abroad may therefore be one catalyst of the emergence and spread of global civil society” because “students are major transmitters of knowledge and ideas, and interlocuters across cultures.”

The idea of “civil society” has a long and distinguished history and can be traced in recent centuries from Adam Ferguson, through Locke, Adam Smith, and Hegel. Although its meaning has changed over the years, it was utilized in contemporary times by activists challenging the state in the countries of Central and Eastern Europe under communist rule. As Mary Kaldor of the Centre on Global Governance has noted, “..the emphasis was on self-organization and civic autonomy in reaction to the vast increase in the reach of the state.” Essentially, the argument that developed was that free, unregulated association was essential to the preservation of a people's liberty, and served as a check on the authoritarian tendencies inherent in the state.

It was this distinction between civil society and the state that was seized upon by dissidents more than 20 years ago who suffered oppression under the former socialist regimes east of the Iron Curtain. Vaclav Havel in Czechoslovakia, Adam Michnik in Poland, and Gyorgy Konrad in Hungary, among others, made the revival of civil society central to their political arguments. They claimed, with clear evidence, that the so-called communist governments were set on the extinction of civil society, and thus of liberty. In this period, these advocates of civil society presented such a formidable challenge to those who wanted to continue centralizing and maintaining all power in the state that the regimes ultimately collapsed.

Subsequently, since the end of the Cold War, the argument has remained alive, not least because most states, including some democracies, seem intent on centralizing power and making free association increasingly problematic. International educators have certainly seen this with the increasingly restrictive visa policies of many states. In addition, civil society is now also counter-poised to large corporations that often appear to have the same inherent tendencies as the state – Microsoft, Walmart, and Google, would be the object of this kind of criticism. Therefore, since the early 1990’s, the term “global civil society” has been used as a counter to the increasing power of global corporations and the contemporary state. Jürgen Habermas has perhaps best described the character of contemporary global civil society:

“Civil society is composed of those more or less spontaneously emergent associations, organizations, and movements that, attuned to how societal problems resonate in private life spheres, distil and transmit such reactions to the public sphere. The core of civil society comprises a network of associations

that institutionalizes problem solving discourses of general interest inside the framework of organized public spheres."}

Therefore, in this increasingly tempestuous period of globalization, those who advocate for “civil society” as a counter to the state and the corporate world, look to efforts to build a global civil society in which individuals become something akin to "global citizens." This, of course, is where international education could be significant because, broadly speaking, the efforts of international educators are meant to be focused on helping individuals transcend narrow national cultures and identities. Unfortunately, for the most part, the broad context has not been attended to by international educators, and instead, the field has often appeared to be focused on the more narrow concerns of governments and multinational corporations rather than providing a critical perspective which might help to transcend such concerns and provide a truly global perspective on the challenges we face as this century unfolds. Thus, the Moffatt Seminars are an effort to stimulate a broader discussion and to lay some modest intellectual foundation for understanding the importance of international education to the creation of a global civil society in which peace and justice are highlighted. One hope, therefore, is that organizations such as NAFSA, as well as those individuals who work in the field of international education, may come to think of their work in supporting study abroad as contributing to the development of a global civil society and a new form of citizenship within that context. By linking international education to a rich theoretical discussion within the academy, we also think that the Moffatt Seminars may begin to provide a foundation for a common discourse accessible to both international educators and scholars in various academic disciplines.

NAFSA & the Peace and Justice Task Force (Everett Egginton)

Everett opened the session by reading from his paper entitled NAFSA and Issues Related to Peace and Justice. The paper laid out a vision of how international education can contribute to causes of peace and justice. Everett recounted how Ron Moffatt’s vision for NAFSA’s greater involvement in raising awareness of peace and justice inspired him in many ways during his own term as NAFSA President in 2008. Everett noted that Ron Moffatt believed fervently that NAFSA, better than any other association worldwide, was the appropriate vehicle not only to promote peace, justice, and nonviolent means to conflict resolution but also to prepare future world leaders to embrace this agenda. Ron’s experiences in the Kenyan village of Tumutumu as a teacher, writer, and neophyte global nomad profoundly shaped his worldview and moral compass.

Everett then quoted from Ron Moffatt’s January 2007 NAFSA speech:

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International education is [the] promise [of a better tomorrow that compels us forward in countless acts of faith], NAFSA nurtures that heart space, and all of us are the faithful actors.

3 main moral challenges confront us in this changing, globalized world: 1) reducing economic disparities, 2) resolving conflicts non-violently, and 3) adopting sustainable life-styles.

Leadership Challenges for a World of Rapid Change: 1) Empower our members 2) Transform our institutions 3) heal our world.

“Because we can, we must!” ~Bono

Additionally, Everett said, the influence that Ron Moffatt has had on the field of international education, peace and justice, and several participants in this seminar has to be noted. Not only are the seminars in Ballyvaughan carried out in his honor, but also he clearly impacted so many through leadership and mentorship. Jim Skelly, Everett Egginton, and Dede Long shared part of Ron’s story in that he was an international educator, conscientious objector during the Vietnam War, Peace Corps volunteer, mentor, foreign student advisor, and father, who remained deeply committed to beliefs and values in his work and personal life.

Everett then summarized his own “Responsibilities of Leadership” speech of January 2008, given when he became President of NAFSA.

- NAFSA needs to take the lead in preparing students to become “citizen diplomats’ who contribute to a more peaceful, just and equitable world.
- A focus on students is essential to internationalizing higher education.
- NAFSA should offer support for new campus-based programs; set up small grants programs to support student projects focusing on public diplomacy; serve as a clearinghouse for internships in multi-national peace-focused NGO’s and government organizations; create an awards program; offer support for member interest groups related to peace/justice/diplomacy; facilitate dialogue between Western and Muslim students; create partnerships with foundations that support peace studies/people-to-people or citizen diplomacy, etc.; support students to participate in meetings of professional associations so that they can engage in the dialogue.
- In addition, through the vehicle of its Knowledge Communities, NAFSA can help convince university leaders as well as politicians worldwide of the importance of international education and internationalization.
- NAFSA can provide increased awareness and education about global issues.
Discussion

• There seems to be a gulf between the professoriate (the academic community) and international educators. The field is under-theorized and needs more credibility and support of academics within the university system. How can that gulf be bridged?
  o Two main gulfs: 1) Study abroad programs are seen as “soft” academically. This gulf can and has been bridged when faculty members lead study abroad programs and break down the myth. 2) The ideological element of international education runs counter to many academic disciplines. Many think that international education is not just developing skills but telling students how to think. The second gulf is harder to bridge.
  o This situation is not necessarily unique to international education—many other professionals in universities find it difficult to gain access to the academic community.

• How can we create a conversation between people of similar sentiments?
  o Valuing faculty members and their expertise and knowledge is also important for international educators. It is difficult for faculty and international educators to find time to listen to each other’s points of view.

Additional Reading and Resources


Establishing a Peace Program in Northern Ireland during the Troubles (Paul Arthur)

The Peace and Conflict Resolution program in Northern Ireland began in 1987 at the University of Ulster at Magee campus in Derry, Northern Ireland at a time when society was still embroiled in the violent conflict known as the ‘Troubles.’ The program was originally started to identify and train local leaders who would be in a position to become negotiators and lead their communities into a formal peace process. Paul included representatives of education, unions, business, and the media. He discovered that the process was enhanced by taking influential individuals out of their normal context (Northern Ireland) and placing them together in an ‘exotic’ location to discuss a broader topic that did not necessarily include politicized issues from their local communities. At one such meeting, the participants focused on “The Future of Northern Ireland in Europe,” as opposed to questions about the final status of Northern Ireland in its immediate region. He appealed to the self-interest of the representative groups through a hard agenda and sought to humanize the perceived “enemy” through informal contact
and also by building and fostering a trust among the participants. He also noted that while the first concern of such a program as his is inclusiveness, there needs to be flexibility in terms of admission to the program and a realization that there is a right time to include certain parties (in his own case, this was the inclusion of Sinn Fein).

In partnership with Harvard University, Paul and others used case studies from areas of the world outside Ireland that led the participants to conversations about their experiences inside Ireland.

Paul believes that, first and foremost, a peace and justice program should concern practice. With that caveat in mind, he provided other examples of successful pathways to peace and justice in the midst of conflict. The first was South Africa, where there was sufficient consensus, establishment of a technical committee to look at highly charged issues (letting experts as opposed to politicians be the drivers), and the realization by all parties that it was better to be inside the process (even if unhappy with the process) than to be excluded and impotent.

As the program has continued and become recognized for its effectiveness, it has become more globally focused to include international students and broader topics related to peace and conflict. The program has remained small so that a collegial atmosphere can be fostered. Lessons learned include the fact that experience is as important as academic credentials when selecting participants, collegiality is an essential component of global citizenship, and programs can be locally focused.

In conclusion, Paul noted that conflicts often seem intractable and hopeless. Therefore, it is important to work against the power of fatalism in the process. People need to believe that they can have control over their environment. Once participants see that the process has helped others work towards a resolution of conflict, such as in Ireland and South Africa, they can reclaim a sense of hope about their own capacity to end violence and work toward lasting peace.

**Discussion**

What are some important elements to a peace program?
- Inclusiveness
- Global mindset
- Diverse participants (nationality, background, age, etc.)
- Flexibility (entry requirements...admitting students who demonstrate a clearly defined interest and with life experience rather than basing acceptance on former academic degrees)

What are some ways that conflict can be dealt with?
• Place political matters in the hands of technical committees (example given was the controversial topic of policing in Northern Ireland…an external committee of experts produced the Patton Report.)
• Have to have an inclusive dialogue with all relevant parties.
• Participants have to recognize that it is better to have influence inside of a situation that you disagree with than to remain outside of a situation with no influence. (Example given was the DUP’s choice of taking their seats in the Northern Irish Executive while refusing to sign the Belfast Agreement)

Additional Reading and Resources

• Arthur, Paul, Special Relationships, (Belfast: Black Staff Press, 2001);
• Darby, John, editor, Northern Ireland: The Background to the Conflict, (Belfast: Aplletree Press, 1983);
• Peace and Conflict Resolution Programme at Ulster http://prospectus.ulster.ac.uk/course/?id=6795
• International Conflict Research Institute http://www.incore.ulst.ac.uk/
• Conflict Archive on the Internet (Conflict of Northern Ireland) CAIN http://cain.ulst.ac.uk/index.html
• ARK, Access, Research, Knowledge Northern Ireland http://www.ark.ac.uk/

Council of Europe (Octavian Sofransky)

The Council of Europe is attempting to build a common set of values that could prevent war and provide for social justice. It is a part of the continuing European Project and provides a forum for discussion and seeking solutions to common concerns. The main functions of the council are to pass laws, create standards, monitor progress, and fund programs in the primary areas of human rights, democracy and rule of law and in secondary areas such as social cohesion (capacity of a society to ensure the welfare of all its members), inter-cultural dialogue, and youth and sport.

The Council of Europe currently supports approximately 40 programs and 200 projects. One such initiative, the Pestalozzi Program, is designed for teachers and teachers-in-training. This program serves as the main vehicle for transmitting Council of Europe values, and includes two countries outside the Council of Europe. Workshops focus on multi-cultural approaches in the classroom, and democratic citizenship. To date, 400 workshops have involved 600 teachers. The efforts are being spread through peer-to-peer training.

A White Paper on Intercultural Dialogue, which provides a framework for the Pestalozzi Program, argues that the common future of the 47 member states of the Council of Europe depends on the ability to safeguard and develop human rights, democracy, and the rule of law to promote mutual understanding. It reasons that the intercultural
approach offers a forward-looking model for managing cultural diversity and promoting individual human dignity. Intercultural dialogue is defined as open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious, and linguistic backgrounds and heritages. The paper defines a role for educators and urges that intercultural competencies be taught and learned; that spaces for intercultural dialogue be created and widened; and that intercultural dialogue be taken to the international level. Moreover, the paper contends, intercultural dialogue supports the prevention of ethnic, religious, linguistic and cultural divides. If there is a European identity to be realized, it will be based on shared fundamental values, respect for common heritage, and cultural diversity, as well as respect for the equal dignity of every individual.

In dealing with the issue of minorities, the Council is encouraging the creation of intercultural societies with overlapping identities. Previously, minorities were encouraged to integrate with or assimilate into the dominant culture. In support of this new direction, the Council of Europe has launched a program of Intercultural Cities, which helps participating cities work towards intercultural strategies for the management of diversity as a resource. One of the report’s recommendations is that “Public authorities should support effectively the work of civil-society organizations promoting participation and democratic citizenship, particularly those representing or working with youth and with persons belonging to minorities, including migrants.” It also urges that local governments “develop initiatives to strengthen civic involvement and a culture of democratic participation.”

Altogether, this paper offers a good foundation for efforts to promote peace, justice, and global citizenship around the world. A full copy of this report can be found at https://wcd.coe.int/ViewDoc.jsp?Ref=CM(2008)30&Language=lanEnglish&Ver=final.

Discussion

Internationalization vs. multiculturalism?
- In the US context, multicultural proponents often compete with each other for resources, student participation, and even the ownership of language rather than working together to promote a more intercultural attitude.
- The Council of Europe has developed a language of discourse to navigate the complex topics of multiculturalism, internationalization, and identity. This discourse may be useful in the US context and may also provide credibility for international educators.

Has the Council of Europe developed any evaluation mechanisms? Are Council of Europe programs effective?
- Efficiency and effectiveness of the Council is based on the long-term effects of the project and not necessarily in immediate outputs.
• The Council has developed an online tool for individuals to measure their cultural competence
• The Council’s norms influence its member states (example: rewriting of history texts in the former Yugoslavia)

Additional Reading and Resources

• [http://www.coe.int/](http://www.coe.int/)
• White Paper on Intercultural Dialogue: Living Together as Equals in Diversity by the Council of Europe

Global Civil Society (Mell Bolen and Jim Skelly)

International non-governmental organizations (INGOs) have increased substantially in numbers in the last 20 years and are becoming more interconnected. They are active in every sector, and have surpassed the value of government aid. Communication technology has encouraged the emergence of a global civil society, creating opportunities for jobs, volunteerism, and connections for students. With more links among organizations, there is a democratization of globalization where average people are invited to donate time and money directly. Steven Kull’s work at World Public Opinion.org collects polling data across the globe on the same questions. His data suggests that the Universal Declaration of Human Rights is universally endorsed. His research also demonstrates that instant connection through media and the internet helps develop increased empathy for those experiencing hardships in any part of the world.

Amin Maalouf ([In the Name of Identity: Violence and the Need to Belong](https://www.coe.int/en/web/intercultural-dialogue/-/node/6920)) posits that most people are socialized to create their identity by knowing who they are not, and therefore establishing an identity based on a negative Other, leaving the possibility for genocide. Global civil society needs to counter the influence of nation states and corporations by moving towards a horizontal conception of identity rather than a vertical conception of identity which implies a core essence. The politics and citizenship of the future need to transcend nation states to create an enlargement of mind leading to civil society at a global level. This can be accomplished through the combination of the actions of individuals and of governments in service of universal goals.

Discussion:

Should international educators connect students to a global civil society?
• How? And are we imposing an ideology on students?
• Study abroad helps to develop a global conscience that is broader than focused preparation for a global marketplace.
• International education needs to broaden its attention to the creation of citizenship and focus less on the interests of the state.
• International educators need to address the crisis confronting human life on earth.

Will global citizenship loosen ties with an individual's own nation? If so, is this problematic?
• Nations and states re-invent themselves
• Global civil society provides a counter to the state and corporations
• Not everyone derives his or her primary identity from the nation/state. Many Mexicans, for example, identify more strongly with a region within Mexico. The Mexican identity is based on where one feels at home.

Additional Reading and Resources

• Anderson, Benedict, Imagined Communities (New York: Verso, 1992)
• Maalouf, Amin, In the Name of Identity (New York: Arcade Publishing, 2001);
• Smith, Anthony D., National Identity (New York: Penguin Books, 1991);
• Various works of Helmut K, Anheier on Civil society, nonprofit organization, philanthropic foundations, NGOs, globalization and civil society, comparative social and cultural policy, research methodology, social movements and networks.
Irish Centre for Human Rights (William Schabas)

Over five years ago, with funding from Atlantic Philanthropies, the National University of Ireland in Galway established a center for human rights affiliated with its School of Law. The human rights program is largely academic—focusing on international treaties, organizations, and norms—with some outreach and research activities. Currently, about 70 students are enrolled. Students do not need a law degree in order to be enrolled in the program; in fact an analysis after five years showed that non-lawyers performed better in the program than lawyers.

Human rights are codified in international legal documents derived from the translation of a series of religious values into other forms. The Universal Declaration of Human Rights (1948) established economic and social rights but failed to include the right to property because of a lack of consensus. Today, the 192 member nations of the United Nations have endorsed the Universal Declaration. The wording is broad and leaves room for a number of different approaches.

The Council of Europe’s European Court of Human Rights adjudicates above the decisions of national supreme courts. So far, no agreement has been reached on abortion and the death penalty (about 60 countries still permit the death penalty). There is universal prohibition of torture. The failure of the attempt by Rumsfeld and Cheney to gain acceptance for their interrogation methods was the failure to change the definition of torture. Alberto Mora at West Point stated, “We know we did it, it was against our values, and it was against international law.” He received a standing ovation from the cadets, demonstrating that the military continues to value the Geneva Convention and universal rights. This loyalty to universal norms is enhanced by funders like the Olmstead Foundation that provide support for military personnel to study abroad.

The Human Rights program at Galway maintains good relations with the Center for Civil and Human Rights at the University of Notre Dame, with whom they hold an annual seminar.

Global civil society organizations are not declining with the downturn in the economy. To the contrary, they have grown geometrically over the last 10 to 15 years. Now there are criminal tribunals in a number of countries. Northern Ireland’s Good Friday Agreement is filled with human rights language and the requirement to set up human rights institutions.

Additional Reading and Resources

- National University of Ireland: Irish Centre for Human Rights
  [http://www.nuigalway.ie/human_rights/]
The Burren: An Introduction to Ireland’s Fertile Rock (Brendan Dunford)

The Burren is a unique landscape that has undergone significant transformations for thousands of years and is home to many unique flora and fauna. Recent research has indicated that the continuation of traditional farming techniques in the area can preserve the natural beauty of the Burren’s distinctive rock formations. With education and leadership growing out of this research effort, farmers decided to take ownership in helping to conserve the land and the historic monuments and natural wonders of their region.

In addition to sustainable farming practice, much has been done to educate young people, teachers and the local community about protecting the Burren. Tourism can potentially provide additional revenue to fund the conservation projects but tourism also has to be managed more responsibly so that the local community and the farmers benefit.

Additional Reading and Resources

- www.burrenbeo.com

The Global Conversation (Jim Skelly and Mell Bolen)

The purpose of the Global Conversation is to help students develop a better understanding of the environmental problems associated with economic globalization. Students participating in the conversation prepare for active engagement with environmental issues as global citizens. The problems we face are massive and only by understanding them within a global context will we be able to find the solutions necessary for viable and continued human habitation of the planet. Few academic courses ‘connect the dots’ for students to help them think within a wider context. They receive bits of information and specialization from here and there without a broader discourse to engage with the issues. The Global Conversation course is offered partially online and partially in face-to-face encounters coordinated by local facilitators who report back to the Global Conversation. The course design helps participants to take ownership of the environment they live in.

The course begins with a documentary from the Human Toxome Project (mapping human exposure to industrial toxins), which is supported by EWG.org. Beginning with students’ own bodies rather than a distant environmental issue, the documentary reveals the extent to which our bodies are toxic, thanks to the food we eat and the products we use for daily life. The harmful toxins that we all carry around are linked to
cancer, disease, infertility, and many other health risks. Mother’s breast milk has even been shown to have high levels of toxicity. The Human Toxome Project is urging the federal government to respond to the toxin problem with legislation, including the Kid-Safe Chemical Act of 2008. Jim Skelly demonstrated the extent to which we are surrounded by toxins through his show-and-tell with a popular brand of toothpaste and a stuffed animal that both contained hydrated silica (a form of plastic).

The Story of Stuff, a second video used in the Global Conversation, convincingly depicts the degree to which a culture of consumption and worldwide corporations feeding that culture have led to the overuse of natural resources all over the world and to the pollution of the environment. Every step of the production cycle—extraction, production, consumption, and waste—contribute to environmental pollution and global warming.

In a third production, Gwynne Dyer, *Climate Wars*, notes that scientists are in a state of suppressed panic (projects to mediate the effect of global warming are inadequate); that global warming will cause wars (military planning is already underway); and that the human race will probably not meet nature’s deadlines. The Center for Naval analysis has publicly acknowledged that climate change is a threat multiplier and could become the tipping point for worldwide violence. They predict a mass exodus northward as temperatures rise, the spread of nuclear weapons through blackmail, loss of land to sea, increased methane emissions from the permafrost, and the drying up of aquifers. The new global refugees will be climate refugees.

BCA is open to new partnerships to help extend the reach of the Global Conversation course. The course links students from all over the world who conduct research on the topics of the course in their local communities and share with each other through Learning Circles. The hope is that the Global Conversations course will be adapted and offered by many universities and that local facilitators will bring in their own perspectives, materials, and suggested readings.

**Discussion**

Could the course involve more examples from other parts of the world and not be so focused on a US perspective?

- The resources from the States are useful and are also translated into different languages. The idea is that the course will continue to change to include more resources and ideas and perspectives from other geographic regions of the world as participation increases.

Will there be difficulties in assigning credit for this course?

- Students can perhaps sign in as guests and/or receive credit as an “independent study” and have a faculty member from their home institution agree to oversee their work, etc.
- Students in Mexico at the U. of Chihuahua would benefit from this course
Could NAFSA run a session on the global conversation?
• The group could propose a workshop to help train facilitators for the Global Conversation
• There are other examples of this type of course: Global Campus (involving the University of Illinois, East Carolina and 16 other universities around the world linking more than 2000 students) and the International Education and Resource Network (www.iearn.org).

Additional Reading/Resources

• http://www.storyofstuff.com/
• http://www.ewg.org/sites/humantoxome/
• http://iearn.org/
• http://www.gwynnedyer.com/

Study Abroad Program Overviews
(Paul Gardner)

At Luther College, 75% of students study abroad (mostly during the January Winter Break). Approximately 25 courses abroad are offered each year. Paul has led a group of students in a study abroad program in Northern Ireland in past years but feels that he would like to restructure the course for 2011. In the past, he has focused mainly on the politics and elites of Northern Ireland which means that the course content, speakers, excursions, etc. were filtered through an International Relations realpolitik lens. This perspective is valuable but misses too much, namely, the ground level people, networks, community work, art, and other aspects of community life.

For the course in 2011, Paul has invited a sociologist to join with him and would like to focus the course on peace building in Northern Ireland and to look at how genuine social change is happening by looking at citizen organizations, health, education, and so forth. He believes this change would help students gain a greater sense of personal agency and would help them to relate what is happening in Northern Ireland to social change in their home communities. Jim Skelly remarked that taxi drivers would be a key group to study in Northern Ireland. They are recognized in the various communities and provide the only means of transportation to certain areas. They were mostly allied with Sinn Fein, and taxi driving was the only job they could get. They talk to youth and
try to keep the peace process in place. This is only one example of how unlooked for structures can impact the peace process.

(Pat & Mary Ann Drinan)

Approximately 40% of the students at the University of San Diego participate in study abroad experiences. Pat and Mary Ann led an 18-day summer study abroad program to Spain, focusing on the emergence of civil-society in the post-Franco era and the modernization of Spain. The cultural events (such as a visit to a local farm, sherry tastings, etc.) and evening formal lectures, along with the informal interactions from bus rides, meals, and conversations created a rich experience for the students as they also begin to build relationships with each other. Mary Ann notes that after two weeks, “a caring for each other emerged.” The older participants asked the younger students about their career and took an interest in their responses to the experiences. The younger students also looked out for the well-being of the older participants, assisting them in strenuous physical activities.

Pat Drinan spoke about the growth in study abroad and asked the question: “To what extent is our role to tweak the study abroad experience to make it a little bit better than it already is? AND/OR, To what extent is our role to transform the process itself?

Does the process of study abroad guarantee global competency in students?

With the growth in short-term study abroad programs, international educators are trying to do more with less time. For this reason, educators need to think more deliberately about the development of short-term programs. There is a natural interdisciplinary component to study abroad, which provides faculty members an opportunity to ‘have fun’ and do something with a study abroad course that they could not do inside of the classroom.

Discussion

Are there more opportunities for international educators and faculty to work together?
• There are potentially great benefits to working together more, but there are lots of practical obstacles such as time constraints, lack of institutional support,
• How can we bridge the gap between the two cultures on campus?

Do faculty want help conceptualizing study abroad programs?
• Could there perhaps be a ‘package of theories’ of judgments about what is useful when designing these courses?
• There is the Education Abroad 101/201 courses which can serve as a starting point for many international educators. There is also potential opportunity to
incorporate new material into this foundational course to benefit both international educators and faculty members.

- Faculty workshops on designing international programs? (Avoid the word ‘Faculty Training’). Potential forums for these workshops: on campus, NAFSA regional/national conferences, academic conferences. It will likely attract the most faculty participation if international educators “go to them” rather than expecting it to be the other way around. Campus workshops may provide the best example of this.

**Additional Reading/Resources**

- Copies of the IES Map can be downloaded at: [https://www.iesabroad.org/IES/Advisors_and_Faculty/iesMap.html](https://www.iesabroad.org/IES/Advisors_and_Faculty/iesMap.html)

**Completing the Cycle of Learning (Raul Favela)**

There is no peace without justice. The Mexican people have suffered injustice from governments, economic drivers, and social forces. The government is unable to provide adequate health care and education, and wages are depressed to keep Mexico globally competitive. Natural resources have been harvested for export. Is it true that education is the answer? Universities have never been independent organizations (originally linked to the church, then the kingdom, then the government). Therefore, universities are always following someone else’s agenda. Now the corporate world, the economy, and technology are impacting education.

Knowledge developed out of human need. The cycle of learning starts with a need and has to return to the need. Those who become educated have a public debt but often those who become educated suffer from the “paralysis due to excessive analysis.” They remain cloistered in the university or go abroad and become disconnected from reality. For example, Mexicans depend on corn, so many students were educated in agriculture to learn how to produce the best corn. These students continued on in Master’s and PhD programs but never returned to the community, and the community still needs corn.

The fall of the Berlin Wall symbolizes the defeat of ideology. The China Wall illustrates how cultural isolation prevents development. And the fall of Wall Street demonstrates that the market will not bring happiness. Meanwhile, Mexico has sold everything it has to offer. The train in Mexico has the economy as the engine, followed by politics, religion, communications, and the middle man. Higher education is the caboose. The universities are 60% political and 40% academic. We are lacking a link between knowledge and social conscience. Sixty million people in Mexico are living in poor conditions, and the university faculties show intellectual indifference in response. There is a lack of moral energy because universities do not address issues of inequity and injustice.
Human development is having the passion and commitment to solve problems in an ethical and moral way. Community service that is built into the academic and university experience can help build the consciousness and awareness of students so that they will be able to take their knowledge and experience and apply it to a real need in the community. There is a human process that takes place when people serve others.

Raul suggests that to get universities reconnected to the communities, first-year students need to become familiar with their communities from a multi-disciplinary perspective. As they learn about others and gain empathy, they will be able to marry knowledge to a lifelong commitment to serve. Their goal should be to lead useful lives by serving others.

Now Mexico needs international intervention through the accreditation process, through new expectations and sources of revenue. As an example, the establishment of an aerospace engineering program in partnership with New Mexico State University has raised the bar for all programs at Raul’s institution, the Autonomous University of Chihuahua.

Raul taught everyone two words from Raramuri: corima—to share (the Rarahumara lack a word for to give and believe that all should share their goods and their duties) and metetaravas—recognizing a gift from another while acknowledging reciprocal responsibility.

**Discussion**

Jim Skelly suggested viewing revolution as structural transformation (non-violent) so that people have corn. Structural transformation has to come from both outside and inside. As Ivan Illych and Freire argue, there is a global problem where people are not able to speak about certain things. Universities support the existing power structure. Knowledge is power in a different form and keeps people oppressed. With international education, the need is to articulate programs that will help to engender structural transformation without violence. Zygmunt Bauman remarked that civilization is wafer thin, something that Katrina and its aftermath demonstrated only too clearly. International education is a means to keep de-civilization in check.

Pat Drinan introduced the idea of reconceptualizing the model of the “iron triangle” (from political science) to make international education experiences more powerful. This triangle depends on International Education, Peace and Justice (Theory), and Community-based learning.

Should ‘professional’ community service be institutionalized in higher education?
Would accrediting international institutions help “raise the bar” within the international higher education system?

• Highly controversial and somewhat impractical on many levels. Many see this as an imperialistic measure.
• What institution is seen as neutral and has the power to accredit?
• Very expensive and time consuming to go through the process of formal accreditation.

The Links between Peace, Justice & International Education (Samantha Martin)

Samantha is looking at the perceived links between peace, justice and international education from the perspective of international educators (particularly the study abroad field in the United States) for her master’s research in Peace and Conflict Resolution at the University of Ulster. She conducted a recorded seminar discussion in which the following questions were asked.

Eleven participants gathered for a two hour seminar to discuss peace and justice and the idea that international education fosters a more peaceful and just world. Participants were primarily American international educators in senior management positions, members on advisory boards and international education committees/organizations, and university professors who have been involved in various ways in international education. Other participants included a director of a nonviolence peace education center and a medical doctor from Mexico who is also involved in international programming and cross-border partnerships. Participants ranged in age, with the youngest participant being in her mid-thirties.

• Think of a person (real or fictional) who you feel has contributed to a more peaceful and just world. Can you share with the group who this person is and why you chose them? (Each person responds)
• In one minute or less, What is your definition of peace? What is your definition of justice? (Each person responds)
• So what we are getting at, how do these things that we have been talking about...thinking of the people who have influenced us, thinking of peace and justice, how does international education fit into this scope. The Task Force on Peace and Justice in the Report stated that “international education is a tool for peace and justice” and I want to feel out what are some ways in which international education, more specifically study abroad can be used as a tool? Or not?
• How strongly you feel time is a factor in either going through the crisis, or developing some sort of empathy...is that one of the most important factor is it just a factor?
• Are we hoping that the students themselves make the connection that they are becoming this person and make a solid connection with peace and justice
specifically, or are we happy enough that we feel we have made the connection as international educators, and we hope that the results speak for themselves?

• I wanted to follow up on two things. One: there was an idea, if the intention is put into it…Secondly: If we can all agree on this idea of global citizenship, which needs to be more rigorously defined…citizen diplomats. Someone mentioned benchmarks…so how do we know if they’ve reached that benchmark…Forum work (to Mell)?

• What is coming in is the consciousness and the intention in building programs where we get a result, where we feel that there is a better chance that students are going to come out with a certain type of experience. I want to explore, what are some of those specific, intentional measures that you feel could be built into programs, to improve them, form new ones, to either have global citizenship or promote peace and justice, however you see that?

• Other thoughts? Also potentially in non post-conflict societies?

Core Concepts

*The following core concepts and themes emerged from the responses given at the seminar. A full summary and analysis has been distributed to seminar participants.*

1. Peace and Justice are contested concepts, but still offer vision and functionality.

2. Global citizenship is presented as a useful term in which to think about, discuss, and measure human action, particularly within the context of student engagement upon returning from study abroad programs. Yet it too is difficult to define or measure.

3. The reason international education is perceived to contribute to a more peaceful and just world is due to the following: 1) It encourages deep learning through experiences and encounters with others in the classroom setting and in a new environment 2) It challenges preconceived notions about Others, the world, and the Self so as to re-construct negative, narrow, or harmful perceptions, which simultaneously suggests the development of positive attitudes like empathy, respect, critical thinking, cultural awareness, etc. 3) Having to work through conflict and difference nonviolently

4. Outcome assessments and proving the results of international education and study abroad are difficult.

Conclusion
The seminar was, in effect, an exercise in what many of the people in the room expressed was their hope for students who participate in international programs. Namely, that the goal was not consensus but rather a nonviolent forum in which
individuals evaluate their own perspectives and challenge their assumptions in the presence of differing viewpoints in order to come to a new understanding or relationship with others.

Also of significance is the fact that most if not all of the participants represent organizations and/or universities that frequently use the language of global citizenship, and even peace and justice in relation to international programs. This suggests that further debate and discussion needs to happen at the institutional level as well as within the academic community at large so as to enrich the existing definitions and ground the discourse in a more meaningful theoretical base. The logical follow-on effect of such a discussion is that everyday practices within the field of international education could be refined, re-defined, and created to achieve greater intentionality in the program planning and implementation phases as well as the possibility of more meaningful and positive outcome assessment.

As a result of this seminar, I would like to hear more from other international educators about what global citizenship and words like peace and justice in international education mean to them and to their institutions, and how those concepts inform their actions within their work.

The following are notes that Wynn has taken on the session:

Peace and justice are processes that can’t be defined statically. Conflict can transform relationships. The question is how to use international education as a vehicle for peace and justice to emerge—through shared questions, respect, and empathy. Conflict and difference can also have a role in promoting deeper understanding. Students can return from a study abroad experience with the realization that they can work toward the good society where they are. The whole environment of study abroad challenges traditionally held values and brings growth and new choices. When students are dropped into another reality, they come to the realization that human agency is at work in the creation of society.

Where international education has not contributed to peace and justice is through programs that turn out to be exploitive, even though the outcomes for students might be positive. There are studies that show that students studying abroad develop deeper stereotypes, which provides an argument for deeper intentionality in the design of study abroad programs.

What can we measure in study abroad? There is a gap between our little outcomes and peace and justice. We need to individualize the dosage for each patient—give the appropriate dose for the appropriate length of time. Is time an important factor? Experience abroad can be a layered process. Access is more important than time. Three-week programs can lead students to other opportunities.
If we agree on a definition of citizen diplomats, how do we set the benchmarks? We could use quantitative and qualitative measures, set learning objects, observe reflection on peace and justice, ask for research papers, aggregate program evaluation responses, track the courses taken subsequently. A definition of global citizenship would include knowledge and action. Justice is the problem—there are too many different meanings.

What are intentional components that could be part of the design? You could take students to a post-conflict setting and combine concrete classes with extracurricular experiences that would make students aware of the issues underlying the conflict. Learning objectives would take the form of questions. Ask students to

The 2008 NAFSA Peace and Justice Task Force Report (Jim Cooney)

The Peace and Justice Task Force Report was well-received by NAFSA and could be considered a success in the amount of discussion generated. NAFSA has had an active relation to peace and justice because it is member-driven, but it hasn’t gone far enough, which is the message that Ron Moffatt and Everett were sending. Jim feels that the recommendations of the Task Force were limited because the work was brief. His constructive criticism of the report is as follows:

• The Task Force needed to focus more on the process because they were only able to discuss and work through the issues in a lunch session.
• They were not able to grapple too much with the issues and the links and other alliances because of the time constraints.
• There are long-term issues that remain unaddressed.
• The report did little more than to raise the questions.
• The responsibility for carrying out the recommendations fell to the Teaching, Learning, and Scholarship Knowledge Community within NAFSA without consultation (resulting in lack of ownership by the TLS group).

However, the report made some concrete short-term recommendations that were efficient and effective. Also, the addition of the peace and justice agenda into the strategic plan of NAFSA is key, because NAFSA takes their strategic plan very seriously. Jim acknowledged that the peace and justice group needs to reach out to allied organizations, such as AFS, ISA (International Studies Association), Rotary, the Peace Corp, Tides.org. Also the group needs to organize sessions for the 2010 NAFSA meeting.

Discussion

Jim posed the following three questions.
• What should we have done?
• What are the missed opportunities?
  o NAFSA has been using the language of the former administration to be more successful at advocacy—there is a richer language available to international educators than that currently being used. We make the world we speak.

• What are the realistic next steps? (budget, priority structure, etc.)
  o Create greater synergy within the working group created at the Ron Moffatt Seminar
  o Organize a high level conference with such speakers as Michael Ignatieff
  o Go outside NAFSA and present at other associations—ISA, International Peace Research Association, Peace and Justice Studies Association, Political Science Association, Erasmus Mundus II,
  o Write an article for the International Educator
  o Incorporate new material regarding peace and justice issues into the Foundation Workshops at NAFSA, particularly the Education Abroad curriculum and participate in NAFSA regional meetings
  o Support member interest group led-initiatives, such as the Peace and Justice SIG group
  o Involve the European international education organizations

What are some strategic alliances, other than NAFSA, that could be explored in the future?
• International Studies Association (ISA)
• Peace and Justice Studies Association
• South African Regional Association
• Council of Europe
• Rotary
• ERASMUS (if non-US institutions can collaborate with US institutions)
• On-campus alliances with faculty

There was some heated discussion and debate about the controversial nature of ‘peace’ and ‘justice’, particularly at a policy level. In the end, the wording that was passed falls under Strategic Goal #4 in the Strategic Plan (Goal 4.8).

“Expand the knowledge base of international educators in the area of peace and justice.”
• This wording differs from the suggested wording in the Task Force report which goes as follows: “Articulate and promote ways in which international education serves as a vehicle for promoting peace, social and economic justice, and global civic awareness.”
• It has been assigned to the NAFSA annual conference committee

Public Policy issues
• How to reach policy makers in Washington? Issues around phrasing of proposals.
• How do we get this discussion on a lot of other tables?

Peace and Justice Studies Association (Shannon Willis)

The Peace and Justice Studies Association (PJSA) is an association of peace educators, mostly individuals with some organizational members. The mission of the organization is to focus on creating a more just and peaceful world through research and action. PJSA has partnerships with BCA, HECU (Higher Education Consortium for University Action), and Augsburg College.

Shannon feels that PJSA needs to focus on the purpose of the organization rather than focusing so much energy and resources towards keeping the organization alive. “The organization has turned into a listserv and a conference.”

PJSA and NAFSA and other international education organizations could build stronger partnerships, participate in each other’s conferences, and work more actively to promote peace and justice within international education.

Additional Reading/Resources

• http://www.peacejusticestudies.org/index.php

Next Steps & Action Points (Jim Skelly, facilitator)

Jim Skelly initiated the concluding session, whose purpose was to define next steps and specific actions for group members to take over the coming months, by characterizing the core group members as passionate about and committed to peace and justice. How do we characterize ourselves and how do we sustain our work, he asked.

It was agreed that those present would form a working group, and would identify this group in the following terms. The International Education Peace & Justice Working Group is committed to furthering peace and justice initiatives within the field of international education, and thereby fostering a sense of “global citizenship” within the context of an emerging global civil society. After much discussion, the group agreed to take responsibility for the following actions, organized into three primary categories as follows:

I. NETWORKING & LINKAGES

• Contact the American Association of Community Colleges (Mary Ann Drinan)
• More concrete plan of bringing ISA and NAFSA together (Jim Cooney)
• Organize poster presentation at PJSA (Shannon Willis and Paul Gardner)
• Involve international organizations, such as EAIE, NIEA (Everett Egginton)
• Capitalize on personal connections, especially with regard to planning the next Ron Moffatt Seminar (Pat Drinan-USD International Peace Studies Institute)
• Write up and disseminate the Seminar Notes (Samantha Martin and Wynn Egginton)
• Build support with other educational leaders (presidents and provosts)
• Organize High Level Conference with possible guest speakers such as Michael Ignatieff (Jim Cooney)
• Connect with other conferences and workshops such as the Salzburg Seminar and Carter Center program

II. NAFSA-RELATED ACTIONS
• Develop strategy for the Peace and Justice SIG—website, public diplomacy (Jim Skelly)
• Prepare proposals for 2010 Conference Presentations
  o Bi-National Conversation (Everett Egginton and Raul Favela)
  o Difficult Dialogues (Mell Bolen)
  o Ron Moffatt Seminar Panel (Everett Egginton, Paul Gardner, Samantha Martin, Jim Skelly)
  o Filling the Theory Deficit in International Education (Pat Drinan, Shannon Willis, others?)
  o Human Security (Jim Skelly organize speaker, Mell Bolen)
  o Andrew Mack potential speaker?
  o Nonviolent Communication (Paul Asean?)
  o Poster Session Proposal (Samantha Martin)
  o Do Bethel College and the Peace Institute want to submit a proposal? (Shannon Willis to explore this)
• Prepare article for the International Educator (Paul Gardner)
• NAFSA Foundation Courses: incorporate peace and justice (Mell Bolen, Dede Long, Pat Drinan)
• Follow-Up on NAFSA Task Force Report on the NAFSA website? (Jim Cooney, Jim Skelly)
• Propose a Ron Moffatt Award for the Peace and Justice SIG (Everett Egginton)
  o Develop Award Criteria with input from a committee, nominate candidates, select first recipient to receive award at 2010 NAFSA Conference
• Reach out to NAFSA Knowledge Communities, particularly TLS (Mell Bolen, Jim Cooney) and work with Annual Conference Committee to highlight peace and justice focus in the Knowledge Communities

III. FACULTY COLLABORATION AND WORKSHOPS
• Facilitate faculty workshops for study abroad, particularly in the area of curriculum development (Mel Bollen, Pat Drinan, Dede Long, Paul Gardner)
• Develop Model Approaches
  o case studies
  o PJSA Directory (Available at http://www.peacejusticestudies.org/globaldirectory/)
  o Truth and Reconciliation Commissions
• Reflect on the relationship of peace and justice to theory in key academic fields
  o Academic journal articles (Frontiers, International Educator, Peace & Change) (Paul Gardner and others)

The broad overview goal of the group is to focus on international education and to expand the knowledge base of international educators with regard to peace and justice. Next year’s Ron Moffatt Seminar offers the opportunity to get representatives from key organizations involved. The group expressed a general desire to see the effort expand over the next several years, perhaps to as many as 50 members who would have come to the seminar and built on each other’s work. Jim Skelly likened the work of the group to that of a small social movement with as much cross-fertilization as possible—“Let 1000 flowers bloom,” he urged.