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# The *MAST* Journal

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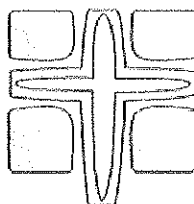
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**The Journal of the  
Mercy Association in  
Scripture and Theology**



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Dear Readers,

The MAST Journal is proud to collaborate with the Conference for Mercy Higher Education (CMHE) in publishing the Proceedings of the CMHE third biennial symposium hosted by Mercyhurst College in Erie, Pennsylvania, June 2-4, 2010. The theme for the 2010 conference was "Becoming a Global Citizen in Mercy."

A welcome was offered by Dr. Moya K. Dittmeir, Executive Director of CMHE, followed by Barbara Ebers Person, J.D., Chair of the CMHE Board of Directors; Thomas Gamble, Ph.D., President of Mercyhurst College; Most Rev. Donald W. Trautman, S.T.D., Bishop of Erie; and Mary Waskowiak, R.S.M., President of the Sisters of Mercy of the Americas.

A keynote address by Sister Deirdre Mullan, R.S.M. Director of Mercy Global Concern, opened the event. It was followed by a panel response from Peadar Cremin, Ph.D., President of Mary Immaculate College, Ireland; Rosemary Jeffries, R.S.M., Ph.D., President of Georgian Court University in New Jersey; Adrian Leiva, M.Ed., Dean of Muffles College in Belize; and Kerry Robinson, M.A.R., Executive Director of the National Leadership Roundtable on Church Management, U.S.A.

Besides the speakers whose papers are presented in this issue, there were other participants on the program who conducted panel discussions, led interactive conversations, offered multi-media experiences, or described learning and service activities related to becoming a global citizen.

These included: Sheila Carney, R.S.M., Mary Onufer, and Dr. Susan O'Rourke of Carlow University; Dr. Ruth Auld and Dr. Brian Ripley of Mercyhurst College; Dr. Karen Elliott, and Dr. Regan Brock of Mercy College of Northwest Ohio; John Farley and Marian Uba of Mercy Volunteer Corps; Carrie Benson, Chris Meaner, Amber Goss, Emily Kolek, Nicole Leninsky, and Ashley Ropar of Carlow University; Dr. Deb Oliver and Dr. Colette Atkins of Mount Mercy College; Jim Dunn of Learning House; Jeff Spencer and Kathleen Zajic of College of St. Mary, Cecilia Younger of Georgian Court University; Dr. Christy Rieger, Darcey Kemp and Lindsay Cox of Mercyhurst College.

Other presenters included Dr. Sylvia Rhor, Rachel Furman, Dr. Maureen Crossen and Jessica Friedrichs, all of Carlow University; Dr. Lisa Festa and Dr. Kathleen Froriep of Georgian Court University; Dr. Mary Kelly, R.S.M., of University of Detroit Mercy; Dr. Shari Prior and Catherine Whittinghill of College of St. Mary; Dr. Evelyn Quinn, Dr. Linda James, and Sr. Mariann Mahon of Georgian Court University; and Jessica Friedrichs and Monica Cwynar of Carlow University.

Prayers were led by Sister Shari Sutherland of Mount Mercy Collegd, Iowa and by Sister Bernadette Duross of Misericordia University, Pennsylvania. Eucharist was celebrated in Christ the King Chapel by Rev. Gerald Stockhausen, S.J., President of University of Detroit Mercy.

The CMHE Leadership Medal was given to Sister Sheila Carney, R.S.M., of Carlow University in Pittsburgh, Pennsylvania. The Frances Warde Award was bestowed on The Latina Scholarship Program at College of St. Mary in Omaha, Nebraska.

Congratulations to all planners, presenters, participants and administrative and support staffs for a memorable symposium.

Yours,

*Eloise Rosenblatt, R.S.M.*

Eloise Rosenblatt, R.S.M.  
Editor, *The MAST Journal*

# Local Immersion Experiences as a Portal to Critical Reflection and Creative Response

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Greg Baker, M.A., Mercyhurst College

The model of service immersion I will be discussing is nothing novel. Many colleges and universities, including my own, have been using models such as this for years. What I would like to do is offer what I think is a helpful framework for understanding and planning for local immersion experiences, with special attention given to how local immersion experiences facilitate critical reflection.

I should begin by admitting that my deepest wish is that every student who attends our

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institutions could experience an international service immersion or mission experience. My reasons are many. International experiences immerse us in other cultures and ways of life from which we are (temporarily) unable to escape. These experiences give many of our students one of their first tastes of what it is like to be a minority. International experiences burden us, stretching us far beyond our usual comforts for transportation, health care resources, shelter, sleeping, eating, drinking, showering and using the restroom. These experiences expose us to the sharp distinctions and inequities among social classes, which we can so easily miss in our own society. International experiences allow participants to bond and connect with peers in an intense and authentic way. Finally, these experiences offer unique opportunities for critical dialogue which accompany what I would call the *disorientation*, returning to one's home and

everyday life with the haunting reminder of what one has seen and witnessed. They lead to the realization so well expressed by Christian recording artist Brooke Fraser. After a mission experience in Rwanda she said: "Now that I have seen I am responsible. Faith without deeds is dead."<sup>1</sup>

We should never abandon the priority of sending students for international immersion experiences. In fact, I hope that an increase in local experiences will stir a renewed desire to offer more international experiences. Practically speaking, international immersion experiences can only be offered to a small number of students each year. These experiences are also often high-risk, expensive and logistically challenging. So, as we continue to find the resources to send more students overseas, I am proposing that we begin to whet the appetites of many more of our students through local immersion experiences. If we want to make an impact on a global level, let's start locally!

What do I mean by a *local* immersion experience? By local I mean some place that is a reasonably short drive from campus; preferably no more than a half-hour. This place should be unfamiliar to the majority of students. If a majority of your students are suburban, then strive to give them an experience that is urban or rural. Similarly, if a majority of the students are urban, I would strongly suggest an experience that is rural, or an urban experience that will investigate an unfamiliar urban culture (for example, exploring a traditionally Hispanic neighborhood).

## What Is Meant by an Immersion Experience

What do I mean by an *immersion* experience? I prefer to use this word in its baptismal sense. A baptism by immersion is one involving the whole body to symbolize, theologically speaking, baptism of the entire self. Immersion plunges us

into the unfamiliar; it is exhilarating and a bit unnerving.

My background is in lay ministry. When I imagine the ideal local immersion experience I also imagine a model similar to a spiritual retreat. Retreats pull people into a separate space, a space where a different sort of personal integration becomes possible. Retreats often offer meaningful interactions with others, as well as rich moments of silence and solitude. Retreats unplug us from a posture of doing and foster an attitude of listening and taking in new perspectives. Finally, retreats are intentional. We make a prior personal commitment to be there because we trust that something important can happen within that space and time.

So, who might benefit from this local immersion, retreat-type of experience? In my experience this works very well as the service learning component in a course. I offered such an experience this spring in my *Religious Persons and Traditions* class, allowing the students who attended to miss the class beforehand (the material from that class was being covered during the experience). I strongly encouraged my class to attend, but (recognizing that students' schedules are busy and varied) allowed students an opt-out option wherein they attended the class the others missed and fulfilled service learning requirements in the traditional fashion. About half of the students were able to attend. I think this model will work well with other groups as well; for example, student clubs and organizations, athletic teams, campus ministry peer leaders, or teams of administrators or faculty who are looking for a meaningful, inexpensive and logistically feasible formation opportunity.

Before I get into the nuts-and-bolts of this model, I will reiterate why this sort of hands-on immersion model is becoming increasingly essential for our students. I suspect that I do not need to convince many of my colleagues of this

When students visit a soup kitchen for an hour and a half they are probably not going to experience an intense immersion into the world of the poor and hungry. When students spend a full day living in the impoverished section of town, cut off from the freedom of personal transportation and unlimited access to food they begin to go beyond dipping their toes in the water.

fact. Today's young people "look for the church to show them something...Someone capable of turning their lives inside out and upside down. Most of the time we have offered them pizza."<sup>2</sup> Our young adults have been largely sheltered and over-protected. They have been given too little meaningful responsibility and too little hands-on experience of the critical social issues of their time. While they are perhaps too well informed on many matters via today's technologies, they

seldom have a real face and real name to give to poverty, racism, hunger, sexism and so on. Meanwhile, a host of recent studies of youth and young adults and religion have shown that they believe in God, consider themselves to be spiritual, are already active in community service

and have a very limited vocabulary for understanding and reflecting upon religious traditions.<sup>3</sup> David F. White says:

Young people often find significant healing when they discover the powers of their minds. Especially in this culture, which tends to shape young people as passive consumers and in which learning is reduced to the function of securing a future job, our engagement of young people in playfully exploring the world through disciplined use of the mind constitutes a social healing.<sup>4</sup>

Indeed this is what the local immersion can begin to address: the deep need for social healing, both in the internal world of our students and in the external context of the larger world.

## Elements of the Local Immersion Experience

When I imagine a local immersion experience I have four basic pieces in mind: (1) intentional burdening; (2) direct service centering on a particular critical social concern; (3) personal, gut-level sharing and (4) critical academic reflection.

Intentional burdening is my way of expressing a notion which is well-expressed in Albert Borgmann's book *Power Failure*.<sup>5</sup> To grossly oversimplify a portion of his argument, technology is neutral and offers tremendous opportunities for the betterment of humanity; however, left unchecked, technology can cause isolation and alienation, which is greatly detrimental to our social and spiritual wholeness. One of the solutions is that those of us who enjoy a life of plenty must choose to do things which are burdensome because of the inherent value in struggling and because of the skills and personal growth that come through stretching ourselves.

In the context of a local immersion experience intentional burdening could be using local public transportation instead of personal vehicles, challenging students to shop for food at local corner stores instead of large grocery stores, carrying personal possessions (including sleeping bags) on one's person, going without accustomed technologies such as cell phones, navigation devices, or computers, sleeping on the floor and living with a very limited personal budget. Students do the cooking and cleaning and ideally begin planning for food and logistics ahead of time as a way of becoming excited about and invested in the experience. Another way of understanding intentional burdening is to consider the spiritual discipline of fasting. People often fast in order to clear interior space for spiritual growth. Intentional burdening is the fasting component of the immersion experience. While we are stretched (sometimes annoyed) by these burdensome activities, something is able to happen within us which often does not occur in the midst of our fast-paced and convenient lifestyles.

The second aspect of the experience is direct service, which should center in a focused way upon a particular social concern. When I sat down with my colleagues Christine Brotherson, Assistant Director of Campus Ministry and Colin Hurley, Director of Service Learning, to dream about possible local immersion experiences we began looking at major social concerns which would connect with prominent academic major programs at the school. We also looked at prominent local needs. We began dreaming of

immersion experiences which could, for example, expose criminal justice majors to the realities of the prison system or expose social work majors to the complexities of refugee resettlement. We discussed local experiences which would open up difficult topics like racism, ageism and sexism. We dreamt about exposing students to rural poverty and we dreamt of connecting our environmentally minded students with local experiences which could foster critical dialogue

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around environmental issues. Soon we recognized that, completely unintentionally, we had built a list of experiences which were nearly a replica of the critical concerns of the Sisters of Mercy. These global concerns are simply waiting to be tasted on the local level.

In the end it will be important that we identify local experiences which pull us out of our comfort zones, which offer us some tangible work to do (face it; we need to feel some sense of accomplishment) and which also offer spaces for listening and being with people and in places that are different and surprising.

The third aspect of these experiences is gut level sharing, which I imagine should always take place on three levels. First, these experiences can and should be facilitated in part by trained student leaders who help to coordinate the experience and who help to lead reflections during the immersion. These student leaders should be invited to share about their personal experiences during the immersion. My experience with youth and young adults has taught me again and again that very good things happen when students are freed to

share their thoughts and feelings in a personal and authentic way.

The second level of gut-level sharing is inviting local people to join the immersion for a while to share first-hand perspectives on the issues being discussed. When I investigated hunger and homelessness during my immersion experience this spring we had two gentlemen join us for dinner who had experienced significant periods of homelessness in their lives. Frankly, this dialogue lasted far longer than I had planned. The guests were eager to share and students were eager to listen. Many students commented that this was their favorite part of the immersion experience. How did I identify these local guests? I used the resources at my college. Our Service Learning Director, Coin Hurley, talked with administrators from a local agency who did a fine job identifying some people who could share powerful stories with the students.

The third and final level of gut-level sharing is to find means for students to unpack their experiences with one another. This process begins during the experience, but should certainly be extended through continued study and dialogue. I have found success in inviting students to identify film clips or songs to connect with their thoughts and feelings. If the context is appropriate, this is also the place in the experience to consider how prayer, ritual and sacramental opportunities can be included.

## Inductive Aspects of the Immersion Experience

When I was recently playing with my 1 year-old daughter my wife said to me, "Why don't you try playing with her portals?" To my surprise we had toys called *portals* in my house: small partially transparent circles which allow a child to see the world in a red tint, blue tint or through slightly warped plastic shapes. These toys expressed to me the simple reality of an immersion experience. They are temporary vehicles for seeing the world differently and are therefore temporary spaces which are particularly rich for academic discussion.

The approach I am discussing is very inductive. We begin with a tangible hands-on

experience after which the sights, sounds, smells and stories linger with us. Our friends in Latin America have offered much wisdom in recent decades about how to do this sort of reflection effectively. We begin by seeing, we proceed to make critical judgments and we conclude with informed action. As the Brazilian educator Paulo Freire expressed so eloquently in *Pedagogy of the Oppressed*: "Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world."<sup>6</sup>

I considered my Spring 2010 immersion experience to be an experiment. I set out with three simple outcomes in mind: (1) students will be exposed to a few of the burdens and realities of impoverished and homeless persons, (2) students will express a greater desire and openness for week-long national and international immersion experiences and (3) students will be able to identify the critical concerns of the Sisters of Mercy. So, how did it go? Out of thirteen who attended, seven said they would definitely participate in a week-long domestic or longer overseas experience (three said maybe, three said no). I was shocked by which students said yes. Ten out of thirteen were able to identify the critical concerns of the Sisters of Mercy after the experience. The majority of students (eleven out of thirteen) who attended said the experience made them enjoy the class more as a whole. The written feedback I received was also surprisingly positive:

It is easy to sit in a classroom and take notes about religion and society. Then you just walk out of class and your focus is on friends and activities. Service Learning exposes you to the real life connection between religion and the conditions of society. It becomes concrete to you, not just notes on a PowerPoint.

Often times I take for granted the simple things in life with which I have been blessed, some of those being the use of a personal vehicle, having a bed to sleep in and a home in which I can keep my belongings. [I gained] a whole new

aspect of respect towards people who deal with this in their daily lives. I also learned that homeless people are not simply homeless due to laziness and other aspects, but are unfortunately often victims to layoffs and other setbacks in their lives which put them in these situations.

## Orientation Questions

If you are convinced that your students would benefit from a local immersion experience, you are probably already accumulating a list of practical questions. Allow me to offer a list of questions to help you get started. As you answer each of these questions the experience will naturally take shape.

- Which critical concern will you use?
- Which location/service agencies will best assist you? If you don't know, who can help you find out?
- Who will be your student leaders?
- Which colleague can join you?
- Who will be your guest speakers (who have experienced first-hand the social concern being investigated)?
- What will be your vehicles for critical reflection and sharing?
- What about money? To this last question I will tell you that my typical budget includes: food (five to ten dollars per person), stipends or donations for speakers (thirty dollars each) and donations to agencies (fifty to one hundred dollars).

If you still have trouble picturing a possible local immersion experience, allow me to share

with you a local immersion experience centering on racism which I plan to coordinate this winter:

### Saturday

- 4 PM: board local bus to Hispanic outreach center
- 4:30 PM: tour and visit with guests at Hispanic outreach center
- 6:30 PM: dinner with local guests who have experienced racism first-hand
- 8:30 PM: Each student shares a song about racism for reflection (assignment given beforehand)
- 9:30 PM: Movie: *Crash* (with reflection)

### Sunday

- 8 AM: breakfast
- 9 AM: academic teaching/reflection
- 10 AM: attend local Baptist (historically black) church
- 12:00 PM: lunch at church followed by activities with children from the church and neighborhood
- 2:00 PM: local bus back to campus

*Follow-up conversation continues through e-mail evaluation, short-answer questions and discussion in class.*

I hope that this paper offers a helpful framework for you in planning for local immersion experiences. I am only beginning to realize the impact these experiences can have on our students. I hope that many of my Mercy colleagues will join me in engaging students in the critical dialogue – and action – which this world so desperately needs. Enough with the pizza; let's teach our students to digest the real world.

## NOTES

1. Brooke Fraser, "Albertine," *Albertine*, Columbia, 2006.
2. Kenda Creasy Dean, and Ron Foster, *The Godbearing Life: The Art of Soul-Tending in Youth Ministry*, p. 9, Nashville, TN, Upper Room Books, 1998.
3. Two of the most prominent studies include: *Soul Searching: The Religious and Spiritual Lives of American Teenagers* by Christian Smith and Melinda Lundquist Denton and the UCLA study: "Spirituality in Higher Education: Students' Search for Meaning and Purpose."
4. David F. White, *Practicing Discernment With Youth: A Transformative Youth Ministry Approach*, p. 136, Cleveland, OH, The Pilgrim Press, 2005.
5. Albert Borgmann, *Power Failure: Christianity in the Culture of Technology*, Grand Rapids, MI, Brazos Press, 2003.
6. Paulo Freire, *Pedagogy of the Oppressed*, New York: Herder and Herder, 1970.

# **Reading the Writing on the Wall: Visualizing One University's Mercy Mission in a Cosmopolitan World**

*Michael Bathgate, Ph.D., Georgian Court University*

At the beginning of each semester, I ask my students why, out of the hundreds of classes on offer at Saint Xavier University, they have enrolled in this particular course. By and large, they report much the same thing: they are taking my course to satisfy one of their graduation requirements. Many are forthright enough to admit that, if courses in Religious Studies were not required, they would happily complete their undergraduate career without them.

It would be wrong to see this as unique to departments of Religious Studies. Indeed, graduation requirements in Religious Studies or Theology at religiously affiliated institutions place these departments in much the same position as the humanities or social sciences at most colleges and universities. Courses that fulfill general education requirements may attract plenty of students, but their interest will often be concerned more with completing the requirement than with the content of the course. This is both the central challenge and, I would argue, the greatest opportunity of the so-called "service course." Our efforts to engage students in these courses may inspire a happy few to change their major, but the ever-present (if often unstated) goal of the service course is that our students will, after satisfying their requirement, not only know something of a particular field of inquiry, but recognize something of its value. But on what grounds will they do so? Will students come to appreciate the value of their education only when it allows them to achieve economic success? Or will their education introduce them to critical inquiry and a different set of criteria by which to appreciate what they have learned?

Like many academics, my first efforts in this regard were essentially apologetic. Recognizing that students come to us for profitable careers, we often point to statistics that demonstrate the income gap that separates those with college degrees from those without, or to surveys of employers indicating that they seek employees with critical thinking and communication skills, as

well as an understanding of diversity and other cultures.<sup>1</sup> This approach fails to engage what seem to be the very real differences between students' motivations in taking a course and our own reasons for offering it.

One of the features of the new general education program at Saint Xavier is an emphasis on primary sources. In most disciplines, this seems self-evident: students should read scripture (or poetry or the Constitution) rather than just reading about them in textbooks. Less self-evident, however, is the notion that primary sources need not be limited to documentary evidence. Sculpture, microscope slides and the

...primary sources need not be limited to documentary evidence. Sculpture, microscope slides and the stratified remains of human settlements require the same depth of interpretation as

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stratified remains of human settlements require the same depth of interpretation as *Anna Karenina*, even if they don't always rely on the same methods. With that in mind, I have asked my students over the past few years to begin their readings, not with the Qur'an or the Epic of Gilgamesh, but with the messages encoded into the physical structure of the University itself.

## **The Cross as a Primary Source**

I ask my students to identify some of the signs and symbols that appear on or around the main entrance to Warde Academic Center. As the University's "front door," this area boasts perhaps the widest array of these markers, recording the accomplishments and expressing the ideals of those who built it. Unlike more straightforward statements (like the University Mission or Philosophy Statements, which were the work of a small number of authors working in committee at



a fairly recent point in the University's history), the façade of Warde Academic Center is the product of many authors. It is thus a kind of palimpsest that evokes centuries-old traditions of iconography, heraldry and symbolic associations, as well as layers of the changing ambitions of a community from one generation to another.

The purpose of interpreting these symbols is less to discover some authoritative statement of institutional intent than to use them as a framework for discovery and discussion. A number of my students inevitably express frustration with this process. They seek some kind of definitive answer if only for the purposes of the midterm exam. They aren't sure just what to report. Yet I'm pleased to say that those who have taken more than one of my courses (and therefore repeat this particular assignment) have often commented that they were surprised by the new levels of meaning they discovered when they returned to "the same symbols" for a second look.

When faced with such an embarrassment of riches, it is perhaps unsurprising that my students tend to gravitate towards signs and symbols (the crosses that appear in virtually every space on campus, for example, or the Mercy Bell that links Saint Xavier University with the original Academy). Taken together, these symbols mostly tell them what they already know: Saint Xavier University is a Catholic institution founded by the Sisters of Mercy more than 160 years ago.<sup>2</sup>

Different students recognize different degrees of nuance in the symbols that appear on and in the building. Some are familiar enough with the symbolism of the cross, for example, to note that the crucifix is usually a marker of Catholic (as opposed to, say, Protestant) Christianity. Fewer recognize the significance of the *cross pattée* that appears prominently on the University Seal and around the entryway. Those who investigate the University Seal online can report to the class that this particular form of the cross is associated with the Sisters of Mercy, while those who investigate further still can point out that the Sisters of Mercy

drew the cross and bars of the Mercy Shield from an earlier order, the Fathers of Mercy.<sup>3</sup>

It is here that students encounter their first real surprise: the style of the cross that appears on the Mercy Shield is more familiarly associated with the Crusades, or even, in the form of the "Iron Cross," the German military. I have found it

The common impulse is the willingness to follow Jesus' call to "take up his cross and follow me," to leave the comfort and safety of one's own home – even to risk one's life – in order to make the world a better place.

interesting to explore with them the possibility that, rather than an example of a symbol's ability to represent different things to different people, these diverse associations may in fact express a common impulse, however differently it has been applied by Templars and Teutonic Knights,

German war-heroes or the Sisters of Mercy.<sup>4</sup> Writing in 1888, Mother Mary Teresa Austin Carroll described the first Sisters in Chicago as a "heroic band," "valiant women who came thither through perils by land and water" to dwell "in a poor hut on the bleak prairie."<sup>5</sup> We might be inclined to dismiss this as hagiographic hyperbole. But the fact is that by 1854, less than a decade after their arrival, all but one of the original Sisters had given their lives, largely in the course of their duties nursing the sick of Chicago.<sup>6</sup> Before this exercise, most of my students are disinclined to associate "mercy" with "heroism." This discussion goes some way towards reconciling the two.

But reading symbols requires more than establishing one-to-one correspondences (e.g., that the crucifix "means" Catholicism). Like other forms of expression, symbolic statements gain their meaning, not only from the discrete elements that make them up, but from the way those elements are arranged. Returning to the cross, perhaps the simplest example of the configuration of symbolic meanings can be found on the flagpole that stands immediately outside the entrance. Usually, this pole displays three elements (the cross, the U.S. flag, and a white flag bearing the University Seal). These each possess their own constellation of meaning, but they take on additional meanings from their placement in relation to one another. It is by no means arbitrary

that these three elements stand one above the other, a configuration that denotes hierarchy. We place each of these symbolic elements, not only over us at the top of the flagpole, but clearly over each other: the U.S. flag over the University flag, and the cross over both. If symbols are the words of a language, these spatial orientations are its syntax.

### **Pillars at the Entry-Way**

These principles of symbolic interpretation help my students to investigate two key features of the main entrance, each evoking the twin traditions on which Saint Xavier is founded as a

Wisdom is the knowledge of ultimate causes. In the Christian theological tradition it refers to the knowledge of God. Thus, wisdom represents an implicit bridge between the liberal arts tradition and the University's Christian heritage....

Catholic University. The first comprises the eight marble pillars that flank the entryway, each inscribed with a single word in gold: On the right, Arithmetic, Geometry, Astronomy and Music; on the left, Rhetoric, Logic, Grammar and Wisdom. These are a reference to the Seven Liberal Arts, the original core curriculum derived from classical antiquity that provided the foundation for the medieval universities whose heritage we evoke most obviously in the pomp of graduation ceremonies.<sup>7</sup>

In discussing these seven areas of learning, my students are usually struck by the differences between the traditional curriculum encoded in these pillars and the general education program described in the catalog. Only music now lays claim to a separate academic department, and few in that department would be likely to view their discipline, in the classical parlance of the Liberal Arts, as the application of the theory of numbers. Yet the fundamental assumptions underlying this classical formulation remain useful for us to contemplate. The Seven Liberal Arts, for example, include both the Quadrivium and the

Trivium. This is an important corrective to the common parlance by which the arts of the Trivium — Grammar, Logic and Rhetoric — have come to be associated with what is merely gratuitous. I often tell my students that general education is indeed a trivial pursuit, not because it is superfluous, but because it is fundamental, cultivating the arts by which we make sense of our world and communicate that sense to others.

Just as importantly, the imagery of the Liberal Arts encompasses a view of the ends to which that knowledge and those skills are to be put: these are the *Artes Liberales*, the arts traditionally understood to be the preserve of free men. While our view of who should participate in the political process has expanded considerably since classical antiquity, the core assumption of the Liberal Arts remains unchanged: that a certain basic education — distinct from the skills necessary to pursue our livelihood — remains essential for us to possess the freedom of mind necessary to exercise our franchise.

The Seven Liberal Arts, however, are not simply inscribed on the building. In the architecture of the University's main entrance they are inscribed on pillars, being themselves pillars. When asked about this, students often take it to indicate the central (perhaps, in the literal sense, foundational) importance of the liberal arts tradition at Saint Xavier.<sup>8</sup> The significance of the liberal arts is further contextualized, however, by the presence of an eighth pillar. Wisdom is one of the five intellectual virtues associated with the liberal arts tradition. Seven columns would have made a poorly balanced entryway, but the choice of this particular virtue evokes a number of interesting associations. I ask my students, for example, to consider how Saint Xavier College would have presented itself differently had it chosen a different intellectual virtue: Prudence, say, or science. Prudence and science are eminently pragmatic virtues, necessary to accomplish the goals one sets for oneself, a valid aim for almost any future career. Wisdom, on the other hand, grounds the liberal arts in a somewhat different context.

But the presentation of the liberal arts as seven pillars, alongside Wisdom as the eighth, also evokes another important association of the

Catholic liberal arts tradition: the identification of the liberal arts with the "seven pillars" erected by Wisdom in Proverbs 9:1.

Wisdom has built her house, she has hewn her seven pillars.

More than a numerological justification for linking the historically distinct traditions of biblical revelation and the (originally pagan) liberal arts, the imagery of "Wisdom's house" presents a powerful allegory for the nature of the university, one grounded in the very Mercy tradition of hospitality.

Taken as a whole, Proverbs 9 draws a distinction between two houses, one constructed by Wisdom, the other by "a foolish woman." Both offer welcome "to those without sense," calling out to passers-by: "You who are simple, turn in here!" The foolish woman offers her guests nothing, but instead plays on their worst impulses, telling them that "stolen water is sweet, and bread eaten in secret is pleasant." Wisdom, in contrast, sets a fine table, calling on her guests to "Come, eat of my bread and drink of the wine I have mixed. Lay aside immaturity, and live, and walk in the way of insight." At its best, the University aspires to be a house of wisdom in just this sense, by both offering through vocational training the satisfaction of short-term needs while inviting its "guests" to pursue a more profound and fulfilling life, to lay aside immaturity and walk in the way of insight.

## University Motto

A second feature I specifically ask my students to consider is the University Motto, "Via Veritas Vita," which appears not only on the University Seal but over the doorway to the University itself. Sister Josetta Butler, a past President of Saint Xavier College, and an individual closely involved in the development of the new campus and its new Seal, explained that these words were chosen as an expression of the educational mission of the institution, a statement of "the kind of whole persons we wanted our students to be — people seeking and living the truth."<sup>9</sup>

More to the point, perhaps, these three words are drawn from the Gospel of John (14:6), in which Jesus is reported as saying:

Ego sum via, et veritas, et vita.

Nemo venit ad Patrem, nisi per me.

("I am the way and the truth and the life.

No one comes to the Father except through me.")

In this sense, the motto calls us, not only to view the search for Truth as inseparable from its existential consequences (that is, the Way and Life with which it is bound), but also implies that we will find the fulfillment of that search in and through Christ, indeed, only through Christ. The motto asserts a fundamental connection between Saint Xavier as an academic community of inquiry and the community of faith that founded it, and whose heritage continues to inform its mission.<sup>10</sup>

The nature of that connection, however, is seldom entirely clear, especially in the increasingly cosmopolitan atmosphere of the contemporary academy. The "dialogue between faith and reason"<sup>11</sup> has been a definitive feature of the Catholic university since the Middle Ages, but the search for the Way, the Truth and the Life must now engage multiple formulations of the Way, the Truth and the Life. We may even have to entertain the possibility that there may, in fact, be multiple Ways, Truths and Lives. How does, or how should, the apparent exclusivity of John 14:6 shape that inquiry?

To give my students some sense of what is at stake in such a question, I ask them to consider a few of the ways that John 14:6 has been interpreted and applied historically. One of these is St. Cyprian of Carthage, a third-century bishop whose treatise *De Unitate Ecclesiae* represents an early formulation of a position that would come to be called *extra ecclesiam nulla salus* ("outside the Church, there is no salvation"). He writes:

Whoever is separated from the Church and is joined to an adulteress, is separated from the promises of the Church; nor can he who forsakes the Church of Christ attain to the rewards of Christ. He is a stranger; he is profane; he is an enemy. He can no longer have God for his Father, who has not the Church for his mother. If any one could escape who was outside the ark of Noah, then he also may escape who shall be outside of the Church.<sup>12</sup>

Not surprisingly, few of my students find Cyprian's antagonism towards the infidel especially compelling. Some note that Cyprian seems to assume precisely what most lies in need of clarification. If, as the Gospels affirm, no one comes to the Father but through Christ, can no one come to Christ except through the Church?

...a University – Catholic or otherwise – is about preparing students to seek the answers (their answers) rather than bestowing those answers upon them.

This is, of course, a question on which much ink continues to be spilt, by theologians, comparativists and philosophers of religion. Much to my students' continued frustration, we find that modern authoritative declarations like Vatican II's *Nostra Aetate* don't offer the kind of definitive resolution that they hope for. There is much that my students find congenial in the documents of the Second Vatican Council – *Nostra Aetate* plays on much the same familial metaphor as St. Cyprian, but turns that metaphor to a very different purpose:

We cannot truly pray to God the Father of all if we treat any people as other than sisters and brothers, for all are created in God's image.<sup>13</sup>

Similarly, the Second Vatican Council acknowledges the truths and moral values that the Church shares with other religions, declaring:

The Catholic Church rejects nothing of what is true and holy in these religions. It has a high regard for the manner of life and conduct, the precepts and doctrines which, although differing in many ways from its own teaching, nevertheless often reflect a ray of that truth which enlightens all men and women.<sup>14</sup>

Yet it also goes on to state:

...it proclaims and is in duty bound to proclaim without fail, Christ who is the way, the truth and the life (Jn 14:6). In him, in whom God reconciled all things to himself (see 2 Cor 5:18-19), people find the fullness of their religious life.<sup>15</sup>

It seems that we are presented, not so much with an answer to the problem as the criteria by which to judge any answer we might devise.

## What If an Alternative Motto?

With this in mind, I again ask my students to imagine the kind of statement Saint Xavier College would have been making if it had chosen to define itself differently, by evoking, not the first sentence of John 14:6 for its motto but the second. We usually conclude that something like "Nemo Patrem Nisi Per Me" would have suggested a very different institution, one arguably less hospitable to our current student body, composed of substantial numbers of non-Christians as well as non-Catholics. It may also have represented a departure from the goals of the first Sisters of Mercy in Chicago, who made a point of admitting students regardless of creed, and declared in their 1847 Charter that "no particular religious faith shall be required of those who become students of the Institution."<sup>16</sup>

I usually conclude this exercise by drawing my students' attention back to the interpretive principles with which we started: a consideration of the architectural position of the University Motto, specifically as it relates to the eight pillars. One *enters* the University by passing through the pillars, symbolizing the areas of inquiry necessary to a free mind. Over the doorway, the institution identifies itself simply as Saint Xavier University. It is only when *leaving* through the same doorway – going out, both literally and metaphorically, into the wider world, that one passes under the University Motto.

Like this exercise itself, which is more about raising questions the students had likely never thought to ask than it is about providing them with answers, Returning to the imagery of the University as the house of Wisdom, the institution invites its "guests" to "lay aside immaturity, and live, and walk in the way of insight"; the Way, the Truth and the Life are not the prerequisites of that journey (to be delivered, in the modern idiom, like so much content) but the goal towards which their education prepares them.

## NOTES

1. See, for example, the 2009 study commissioned by the American Association of Colleges and Universities from Hart Research Associates, entitled "Raising the Bar: Employers' Views on College Learning in the Wake of the Economic Downturn" ([http://www.aacu.org/leap/documents/2009\\_EmployerSurvey.pdf](http://www.aacu.org/leap/documents/2009_EmployerSurvey.pdf)).
2. In fact, those students who carefully peruse the University website will note that the first class of undergraduate women to enter Saint Francis Xavier College for Women did so in 1915, almost 70 years after the Sisters of Mercy first arrived in Chicago ([http://www.sxu.edu/Administrative/Mission/sxu\\_history.asp](http://www.sxu.edu/Administrative/Mission/sxu_history.asp)).
3. <http://www.sxu.edu/administrative/Mission/seal.asp>. Both the website and Sister Joy Clough's authoritative work on the history of Saint Xavier describe the cross on the Mercy Shield as a "Jerusalem Cross" (*First in Chicago: A History of Saint Xavier University*, Saint Xavier University 1997, p. 33). The most common source credited by students on the origins of the Mercy Shield is from the website of Mercyhurst College: <http://www.mercyhurst.edu/about/symbols/>.
4. Mark 8:34. The Fathers of Mercy (more properly the Order of the Virgin Mary of Mercy of the Redemption of Captives), founded in 1218 by Saint Peter Nolasco and James I of Aragon, appears to have begun as a military order in its own right, dedicated to the rescue or ransom of captives in the Holy Land (<http://orderofmercy.org/charism/survey/chapter-1/>).
5. Mary Teresa Austin Carroll, *Leaves from the Annals of the Sisters of Mercy* (The Catholic Publication Society, 1889), vol. 3, pp. 271, 325-6. Later, when describing the Sisters' service nursing the soldiers of the Civil War, she continues this theme, telling of a certain "benighted Orangeman," who "had become a Catholic because he had been convinced by their heroism that the religion they professed must be the true faith." (p. 295).
6. *Ibid.*, p. 246.
7. In my discussion of the classical tradition of the Liberal Arts, I draw primarily on Sister Miriam Joseph, *The Trivium: The Liberal Arts of Logic, Grammar, and Rhetoric* (Paul Dry Books Inc, 2002), pp. 3-11.
8. As the "University Sites and Symbols" webpage has it: "Just as they support the entrance canopy, so the liberal arts and sciences support SXU's academic program." ([http://www.sxu.edu/administrative/Mission/sites\\_symbols.asp](http://www.sxu.edu/administrative/Mission/sites_symbols.asp))
9. Clough, *First in Chicago*, p. 33.
10. The adoption of John 14:6 as a motto by Saint Xavier College would thus seem to anticipate what John Paul II declared to be the central task and problematic of all Catholic universities: "the research of all aspects of truth in their essential connection with the supreme Truth, who is God. It does this without fear but rather with enthusiasm, dedicating itself to every path of knowledge, aware of being preceded by him who is 'the Way, the Truth; and the Life,' the Logos, whose Spirit of intelligence and love enables the human person with his or her own intelligence to find the ultimate reality of which he is the source and end and who alone is capable of giving fully that Wisdom without which the future of the world would be in danger" (*Ex Corde Ecclesiae* 4).
11. *Ex Corde Ecclesiae* 17.
12. "On the Unity of the Church" 6 (<http://www.newadvent.org/fathers/050701.htm>)
13. *Nostra Aetate* 5.
14. *Nostra Aetate* 4.
15. *Ibid.*
16. Clough, *First in Chicago*, p. 22.

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# **Incorporating Global Citizenship Perspectives into ESL Teacher Preparation through Service Learning**

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## **Introduction**

Research in the integration of service learning with global perspectives into English as a Second Language (ESL) teacher preparation has been largely absent from the literature. This study thus provides an important insight for understanding the impact of service learning with the global citizenship component in the ESL teacher preparation program by exploring students' perceptions of cross-cultural experience in service learning with the global perspectives. The results of the qualitative analysis have indicated six major themes:

1. Cultural competence and sense of global citizenship;
2. Awareness and sensitivity to diverse learners, including English Language Learners (ELLs);
3. Perceptions of learning experiences through Service Learning (SL) with cross-cultural integration;
4. Perceptions on integrating SL into ESL courses;
5. Development of self-confidence in working with ELLs; and
6. Affirmation of career decision.

## **Literature Review**

### **Service Learning**

It is believed that service learning "becomes a significant driving force behind [student] learning."<sup>1</sup> Service learning is generally defined as an instructional method that integrates classroom concepts with actual hands-on community experiences in order to address real community needs while students learn through active engagement along with academic objectives.<sup>2</sup> Service learning is the powerful synthesis of academic rigor and volunteer service. It helps develop students' academic learning with a component of critical reflection on the service rendered as they engage in community work that significantly addresses local needs.<sup>3</sup> However, this study is not an investigation of service

learning pedagogy; instead, it examines participants' perceptions on how a global perspective integrated service learning project impacts their learning, and how the activities in the project help them appreciate their learning experiences and commit to teaching from a global perspective in the future.

The concept of service learning is not new in many different disciplines. Service learning projects vary yet share similar conceptual and practical aspects that are applicable across a range of disciplines. Research indicates that carefully planned and implemented service learning projects contribute to pre-service teachers' learning and growth.<sup>4</sup> Moreover, according to research, service learning can help students develop cultural competence, critical thinking, and reflectivity in their personal and professional lives.<sup>5</sup>

## **Global Citizenship and Global Perspective**

Encouraging cross-cultural experience as part of the service learning project will bring competencies required for global citizenship. Global citizenship is far from a uniform idea, in fact, this term has no familiar definition derived from the definition of citizen because global citizenship is not about allegiance to a global government. Noddings argues that a global citizen is one who can live and work effectively anywhere in the world, supported by a global way of life.<sup>6</sup> Global citizenship is seen as the ability to effectively view "contemporary affairs in the whole world," and to understand and respect the cultures of other peoples. It requires cross-cultural awareness and knowledge,<sup>7</sup> and might be considered an attitude. Given these claims, it would seem important to find ways to argue that a global perspective is the philosophy of multiple worldviews that link local and global issues and perspectives.

## **Cross-Culture and English as a Second Language**

The increasing diversity of today's classroom challenges colleges and universities to prepare teachers to teach for a global perspective. While a global citizenship perspective is usually achieved through international studies, with the dramatic changing of the demographics of our communities and schools, it is possible to argue that multicultural experience and training are essential in local communities for future teachers, especially those who work with ELLs. ESL teacher preparation involves a practicum experience like other education programs, and while affording candidates some necessary teaching practice, through bridging ESL teacher candidates to the community, hands-on service learning activities may enable them to engage in a real life application.

Culture is a significant component of the ESL teaching-learning process. One means of heightening cultural competence and building a sense of global citizenship perspectives in future ESL teachers is through service learning projects that, according to Roysircar, involve them in cross-cultural interactions allowing them to learn about different cultures and themselves as cultural beings; how their own beliefs, biases and attitudes impact their work.<sup>8</sup> Melchior finds that, in addition to gains in academic achievement, service learning participants display more acceptance of cultural diversity.<sup>9</sup> In her study, Theriot reveals that the participants' perceptions of their own diversity also influence their perception of diversity in their K-12 classroom students.<sup>10</sup>

Of the many instructional resources, none is more practical than a service learning project conducted in local communities that consist of various organizations offering an array of services to diverse populations, including adult immigrants and their school age children. Through the service learning project with a global perspective, candidates can connect cross-cultural experiences with the teaching of people speaking English as a second language in the community. Teacher candidates with ESL skills and competence are particularly resourceful members of a diverse classroom. The result of incorporating global perspective into a service learning project may

significantly alter their world views. Furthermore, because of the difference between the campus and the richness of the diversity in the local communities, service learning with a global perspective can provide our student population with a deeper appreciation of the meaningful connection between the teacher and diverse learners, and innovative teaching skills in the real diverse setting.

While much has been written about the role of service learning and learning experiences for other disciplines, the ESL teacher preparation program is largely absent from the literature. That is, an extensive review of the literature for service learning, global citizenship and teacher training reveals a lack of discussion or research on pre-service ESL teachers participating in service learning projects. The purpose of this study, therefore, is to try to address this critical missing link and gain an insight into the participants' perceptions on a global perspective integrated service learning project within an ESL/ Bilingual teacher education program.

## **Method**

In the current study, the qualitative method was employed as the research design.<sup>11</sup> The study was conducted during three consecutive semesters of the ESL/ Bilingual teacher education courses that include a service learning component as an option. One of the major intentions for the inclusion of the global perspective component through service learning into the ESL courses is to introduce candidates to authentic cross-cultural experiences and develop a sense of global perspective during the interaction with ELLs in a community environment. Furthermore, utilizing service learning, the researcher had the opportunity to evaluate the workings of a group of ESL teacher candidates participating in successful multicultural organizations, their individual cross-cultural relationships with ELLs, and their perspectives on their own cultural beliefs, global citizenship, and attitudes towards an ongoing service learning project.

## **Participants and Sites**

Since the class size was small and the participation in the service learning project was

voluntary, only twenty-one students participated in this study during three semesters, with an age range from twenty-one years of age to above fifty-five, among them there was only one male participant. The students were required to participate in a tutoring and learning experience with English language learners (ELLs) in classroom settings and provide a minimum of ten service learning field hours. Many of them completed fifteen and more hours. Most of them volunteered their services in K-12 classrooms and several visited the local charity-sponsored family center where activities included teaching assistance of language development and literacy skills of adult English learners. Throughout the field activities the participants assisted the mentor teachers by tutoring and sometimes teaching the ELLs who were considered in need of academic assistance.

### **Data Collection and Analysis**

Data were obtained from site observations, my observation notes and the written feedback in the form of participant reflections. A four-part questionnaire with the available written comments was also offered as an option for the participants to complete. Twenty participants submitted it. During the field activity, one participant was asked to teach an ESL intermediate class so I took the opportunity to observe her three times at one of the facilities operated by a charity community center. Class duration ranged from one hour to one and a half hours, depending on the length of the lesson.

The data was coded and categorized according to the guidelines of Strauss and Corbin's theoretical saturation and were analyzed recursively. Although the number of participants was limited, the data and the established categories were qualified for the criteria of theoretical saturation when no more new information had been discovered, when the categories had been thoroughly developed, and when their relationships had been validated. All data was examined line by line; repeated terms and phrases were collected and placed in the categories according to the significance of their similarity and intensity. After the data analysis

and the validation of the established categories, six major themes emerged.

### **Results**

The qualitative analysis of data has resulted in six major themes. These themes indicate the participants' perceptions of service learning with a global perspective component in the ESL training program. The following table presents the six themes created during data analysis in this study. Some representative statements from the participants can be seen in the table.

### **Discussion**

The results of the present study demonstrate the participants' perceptions of service learning integrated with a global perspective in the ESL teacher preparation program. Findings suggest that the participants greatly benefited personally and professionally from cross-cultural experiences.

Through bridging teacher candidates to the community, service learning projects not only provide them with some on-site, hands-on training but also help heighten their cultural competence and build a sense of global citizenship perspective. Many participants made admissions that service learning with cross-cultural integration was an eye opening experience and that, by interacting with ELLs, their global awareness expands immensely. For example, one participant indicates that it "tremendously increased my understanding of the principles of global citizenship and improved my compassion towards ELLs." This result is in line with the research of Seigel and Theriot who suggest that there is a positive correlation between participants' perceptions of service learning and the increase of participants' awareness of their students' diversity.<sup>12</sup>

Throughout the service learning project, participants reduced stereotypical, discriminatory beliefs about the characteristics of diverse learners. Many participants believed that the cross cultural experience had changed and enriched their point of view of ELLs and improved their compassion towards ELLs. As one participant pointed out, "This has been a memorable experience and I will now have a more clear understanding of the difficulty these students face in coming to a new country and trying to learn a second language."



The majority of the participants viewed the interaction with diverse learners as an opportunity to help develop confidence in working with ELLs. One participant commented, "Two final areas I believe I made significant strides in were my level of self-confidence and my increased ability to take on responsibilities of an educator." The same participant further indicated, "Despite the challenges, this experience is just another example in the long line of experiences that I have had, which has given me a reaffirmation of why I want to become a teacher." It became evident that teacher candidates benefited from service learning with cross-cultural experiences in the development of professional attitudes and values needed for their successful teaching.<sup>13</sup>

In addition, service learning with global perspectives increased the participants' interest and knowledge about teaching ESL and improved their ability to make connections between theory and practice. Some participants considered it rewarding and a valuable part of the course because "[t]his project gave a greater sense of pride and accomplishment than most courses." One participant supported this, saying, "I believe service learning in an ESL classroom is an enlightening experience and should be encouraged for those who are seeking an endorsement in this [ESL] field."

## **Limitations**

This is a small-scale study. Although the results provide evidence to demonstrate the participants' perceptions on this teaching innovation with a unique component, further exploration is needed to address issues of academic achievement of pre-service ESL teachers and cross cultural understanding in service learning.

More empirical studies are needed to validate this research and build and support the theoretical rationale for incorporating cross-cultural experiences through service learning in ESL teacher preparation and align these experiences with students' global perspectives. It is recommended that future investigations include triangulation with student perception data to other indicators of academic achievement to more

thoroughly assess the effectiveness of service learning with a global perspective component and impact on student learning.

## **Conclusion**

This study investigates the perceptions of ESL teacher candidates on service learning with global perspectives. The findings in the study suggest that participants' experience with cross-cultural integrated service learning has a powerful impact on their attitudes, cultural competence and sense of global citizenship. Many participants position themselves in the global educational community. More important, the candidates' reflections demonstrate their positive attitudes and perceptions about ELLs and global perspective integrated service learning.

Qualitative evidence suggests that participants demonstrate a high degree of correlation between experience in service learning activities and commitment to career decision. However, this finding is based on a small number of participants in a small-scale study. More studies are needed to validate this research.

Furthermore, it is believed that to better equip prospective ESL and bilingual teachers with the abilities they need to better teach English Language Learners in the real diverse setting, cross-cultural embedded service learning can be worthwhile and powerful learning experience. Nevertheless, very few studies have addressed this issue in relation to ESL teacher preparation. The few studies that investigate the relationship between service learning and teacher education are mostly based on general pre-service teachers.<sup>14</sup>

Linking cross-cultural experiences with service learning and course learning goals offers unique opportunities for ESL teacher candidates to enhance their awareness of global issues, appreciation of cultural differences, and development of cultural competencies.<sup>15</sup> Hopefully, the findings of this study empower and motivate prospective ESL teacher educators to incorporate global perspectives into ESL teacher preparation through service learning.

**Table: Themes Emerging from the Data**

Major Themes	Representative Participant Statements
1. Cultural competence and sense of global citizenship	<ul style="list-style-type: none"> <li>• It is essential to try to walk in my sisters/brothers shoes when I am in a situation where my culture is the dominant one.</li> <li>• [it] tremendously increased my understanding of the principles of global citizenship and improved my compassion towards ELLs.</li> <li>• Providing my service to the community, esp. English learners, gave me a firmer sense of cultural values.</li> <li>• For me to teach ESL will begin an examination of global citizenship in the 21st century.</li> <li>• My experiences provided me with insight into a community of diverse children and their families that I do not typically experience.</li> </ul>
2. Awareness and sensitivity to diverse learners, including English Language Learners (ELLs)	<ul style="list-style-type: none"> <li>• This has been a memorable experience and I will now have a more clear understanding of the difficulty these students face in coming to a new country and trying to learn a second language.</li> <li>• It opened my eyes to my unwitting stereotype of culturally and linguistic diverse learners.</li> <li>• As an educator, it was an eye opener and created a newfound appreciation for all walks of life.</li> <li>• It became evident to me that this group of people is very similar to any other in society.</li> </ul>
3. Perceptions on learning experiences through SL with cross-cultural integration	<ul style="list-style-type: none"> <li>• There was something dynamic about the integration of cross-cultural experience.</li> <li>• This experience was very unique and opened my eyes to the attitudes, treatment, and relationships of diverse individuals.</li> <li>• An experience such as this permits those to appreciate the life in which they lead and at the same time realize the similarities shared by this group and the individual.</li> <li>• This experience has changed and enriched my view of ELLs.</li> </ul>
4. Perceptions on integrating SL into ESL courses	<ul style="list-style-type: none"> <li>• I believe service learning in an ESL classroom is an enlightening experience and should be encouraged for those who are seeking an endorsement in this field.</li> <li>• This project gave a greater sense of pride and accomplishment than most courses.</li> <li>• [service learning] was rewarding and a valuable part of the course</li> <li>• [it] closely linked to the subject of the course.</li> </ul>
5. Development of self-confidence in working with ELLs	<ul style="list-style-type: none"> <li>• Two final areas I believe I made significant strides in were my level of self-confidence and my increased ability to take on responsibilities of an educator.</li> <li>• Cross-cultural experiences increased my confidence in working with ELLs.</li> </ul>
6. Affirmation of career decision	<ul style="list-style-type: none"> <li>• Despite the challenges, this experience is just another example in the long line of experiences that I have had, which has given me a reaffirmation of why I want to become a teacher.</li> <li>• I enjoyed the opportunities to work with ELLs.</li> <li>• This experience has opened my eyes to the world of teaching ESL students.</li> </ul>

## NOTES

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(Notes continue on page 30)

# How Do We Engage Risks When It Involves the Environment?<sup>1</sup>

*Mary-Paula Cancienne, R.S.M., Ph.D., Georgian Court University*

According to professionals from diverse fields, as well as ordinary people with the gift of common sense and home-grown experience, if we wish to sustain and enjoy a rich diversity of life into the future, then we must work to change our understanding of our role on this planet. In light of a growing human population, competition for limited natural resources, violence and migrations associated with degraded or depleted resources and climate change, and the increasing destructive human *footprint* upon the earth, the methods and values that we have employed to make decisions in the past concerning how we live and do business simply cannot go forward with only adjustments.

While the United States and other countries have developed complex health, consumer, and environmental laws, it does not take much effort to find examples where we favor financial gain over human health and the health of the broader natural world. While *economic health* is very important, how we create a dynamic economy must be viewed in the long term if a society is to survive. For example, consider how we allow coal mining and mountain top removal where rivers, streams and ground water are compromised; or deep water drilling for oil, with only limited measures in place to deal with major oil spills, such as with the blowout of the Deepwater Horizon rig in the Gulf of Mexico.

The cry for development worldwide to satisfy the needs and desires, sometimes just minimal ones, of a growing human population can push communities to settle for short term gains at the expense of human health, as well as the health and well being of other species and ecological systems. When viewed as a conflict between environmental concerns and jobs, whether real or simply as propaganda, the opportunity for creative planning is often lost. That is, when the conversation becomes limited to minimal criteria that are centered primarily on year-to-year balance sheets or dividend goals, then the future of the

planet looks grim. However, we know that within our present economic models without a healthy generation of what we call "wealth" efforts to sustain the planet will be stifled. Briefly, consider a few moments in our own U.S. journey towards ideas surrounding health and a healthy planet.

It was not until movements focusing on consumer protection, with early stirrings accredited to Upton Sinclair with his 1906 book, *The Jungle*, that we see initiatives such as the Food & Drug Administration and the inspections of meat. The meat packing industry was virulently against such measures. Generally, industry did not have to show how its product or practices were safe. Requirements to show proof of safety for humans were gradually established, but only for the end product, not the residual by-products and discarded contaminants. In addition, it was not until 1955 that the United States began to address air pollution. And it was not until 1972 that the United States passed the Clean Water Act. 1972 was not so long ago.

Upon reflection one could say that when humans understand that our well-being is involved we do get around to acting. In other words, let the market function. Eventually there will be enough pressure on polluters, planners, developers, inventors, consumers, and lawmakers that environmental problems will be solved. Don't worry!

The difficulty with this kind of thinking is that it does not recognize the complexity of the problem(s) or the mammoth efforts necessary to fight special interests. Large companies generate products, activities, and processes that contribute to the degradation of the well-being of the planet. This mindset also does not address the reluctance of many of us who are privileged and who have influence to explore change, especially if it means sacrifice or some discomfort. However, we do not have the luxury of waiting. Time for critical change has long been upon us.

The seriousness of our impact on the life of the planet remains an addendum at best, in spite of all the ink spilled on the subject from the United Nations, scientists, environmental agencies and groups, political and legal bodies, local communities around the world, as well as religious voices including the Vatican. In fact, denial is a defense mechanism that can allow us to get through rough times. But denial can also present as a superficial, saccharine kind of hope, instead of realizing that hope calls us to engage the realities of the situation and to put our best efforts into achieving a hope-filled vision.

Part of the difficulty is that we still operate out of decision-making methods grounded in the "status quo risk-assessment and cost-benefit approaches to scientific uncertainty."<sup>2</sup> That is, we do business based on levels of willingness to take risks. In other words, we calculate potential risks and our willingness to accept some degree of potential failure and harm to humans and the rest of the natural environment in order to do business and to live as we like. The region surrounding the Gulf of Mexico and the remainder of the U.S. have been willing to bear certain degrees of risks related to the environment in order to secure approximately 25-30% of our national oil. This would secure profits for oil companies and stockholders, and provide well paying jobs and economic vitality to many. Other states have determined that the risks involved in opening their shores to oil drilling are too great, yet we all benefit from the Gulf region and their willingness to take risks.

Even when environmental degradation or potentially catastrophic risks are shown to be present, the mantra of "profits and jobs," as well as a mindset that finds it hard to do something different from what has always been, wins the day. When this happens it is business as usual and no more efforts toward creative, sustainable solutions are expended.

The onus has been on the public to prove why

...humanity shares the gift of life with all of creation. In a broader environmental perspective, we reconsider our place among other life forms and systems that have their own dignity and right to exist. The ways we measure value and make decisions regarding development and production need to be expanded.

a particular enterprise, practice, project, construction or product would be deleterious to humans or the environment. It is an unfair burden on advocates for a healthy environment to prove that an enterprise is harmful or too risky before it is shut down or altered. The burden on the public depletes the energies of those working for a healthy planet.

Even now, it is not unusual to find that environmental advocates are labeled extremists, have their integrity questioned, or their commitment to a local economy challenged. These behaviors limit conversation and marginalize ideas that contribute to a religious view which fosters the conviction that earth was *not given* to humanity. Instead, the world grows exponentially in technological, scientific, and economic complexity, as well as in our dependency on them. While risk-assessment and cost-benefit analyses are important, these methods do not include criteria broad enough to guarantee the safety and well being of humans and the natural environment. In light of this limitation, we can pose a few questions: What kinds of risks are involved? Who really suffers when there is failure or damage? Who carries the burden of proof as to whether a project or product will negatively impact humans or the greater environment? Who makes decisions about the degree of risks involved?

If we must absorb some degree of negative impact to the natural environment or we must take the risks of damage, are there robust contingency plans for when damage occurs, even catastrophic damage? Are there back-up plans when human error occurs or when our technology or science fails? Do these plans correct the damage that can happen to the most vulnerable persons, usually poor women and children, and to the environment with its interrelated natural systems?

Error will occur and our technology will fail. Our capacity to design, produce and operate systems is not perfect. We are not yet gods.

*(continued on page 21)*

# **The Power within Us:**

## **Mercy Promoting Girls' Education in Sudan**

*Kathleen Connolly, R.S.M., M.S.W. and Marilyn Lacey, R.S.M., M.S.W.*

This workshop opened with a quick description of four qualities of the Mercy Charism evident in Catherine McAuley's life in 19<sup>th</sup> century Ireland and still very much alive in the mission and work of Mercy Beyond Borders today in Southern Sudan:

- Passion for the poor, especially women and children
- Conviction that nothing is more important than the education of girls and women
- Urgency to keep moving out toward the margins of society
- Genius for connecting rich and poor.

Through a PowerPoint slide presentation, the presenters drew the audience visually and viscerally into the stark realities of present-day Southern Sudan. Photos depicted the devastation from decades of war, the natural raw beauty of mountain and desert, and the suffering of Sudan's displaced yet resilient people. The presenters focused on ways in which Mercy Beyond Borders (MBB) is improving access to education for girls, bringing basic maternal/ child health education to village women, and enabling returning refugee women to start their own small businesses.

Kathleen explained her role while living and working in the Eastern Equatorial region of Sudan during 2009—how she taught in the primary school of 800 girls, coached a girls' soccer team, trained Sudanese women on health and hygiene, and conducted weekend workshops with the help of these aides beneath shade trees in rural villages. Always the message was the connection between good hygiene and good health. In this region, water is scarce and it is labor-intensive to carry it long distances. Women generally do not "waste" water on hand-washing or boiling. Kathleen also displayed the Toposa women's beaded arm bracelets and soap-stone tobacco pipes.

Marilyn and Kathleen noted that MBB currently operates in several geographic areas of

southern Sudan, supporting projects in three principal areas:

1. Education
2. Women's Development
3. Maternal/Child Health Promotion

They would welcome future discussions with any Mercy campus interested in developing a relationship with MBB to improve the lives of women and girls in Sudan.

Marilyn communicated her hope that, as one concrete way of promoting global citizenship, every Mercy campus in the U.S. will choose to get involved in the mission of MBB. She distributed a worksheet (see chart below) containing suggestions for ways that students, faculty and administrators could participate, and urged individuals to contact her for further exploration. Finally, she described the many creative initiatives already undertaken by Mercyhurst College:

- Putting a global focus into the College's strategic plan;
- Having business students help MBB with planning;
- Having graphic art students design MBB's brochure;
- Using the book *This Flowing Toward Me* as a common read for all freshmen;
- Hosting Sr. Marilyn as a guest speaker;
- Having education majors prepare lesson plans about Sudan;
- Connecting U.S. teachers via Skype with primary school teachers in Sudan;
- Hosting a student body dance annually as an MBB fundraiser.

Marilyn concluded the workshop by sharing her passionate-and-not-so-secret desire that some day there will be a Mercy Beyond Borders "club" on every Mercy campus, generating both global awareness and practical action on behalf of displaced women and girls overseas.

## Ideas for Mercy Colleges/Universities vis-à-vis Sudan

### Tapping student talent

Marketing	Documentary film or promotional video	Graphic Arts: brochures, displays, annual reports
Tech Help (Facebook, Twitter, Causes.com, etc)	Lesson plans	Media exposure
Micro-enterprise	Photo Exhibits	Annual Fundraising
Start an MBB Club on Campus	Tech resources: solar energy, clean water, medical care, netbooks...	Student contests

### Tapping faculty/ administration talent

Tie MBB into your school's long-range plan	Coordinate a campus-wide campaign	Link MBB to campus ministry
Sponsor short-term immersion trips into Sudan	Sponsor Sudanese students to US for 2-4 wks	Create an MBB movement linking all Mercy Campuses
Use <i>This Flowing Toward Me</i> as a text for class	Underwrite scholarships in Sudan for Sudanese students	Pledge an annual contribution from your school to MBB
Host an annual MBB event to raise awareness/ funds	Connect Sr. Marilyn with Oprah or other TV or radio media	Connect Sr. Marilyn with major donors who may be interested in MBB mission
Provide resources directly to projects in Sudan—e.g., teacher training via Skype		

Please contact Marilyn Lacey, RSM, for further information: 650-815-1554

[www.mercybeyondborders.org](http://www.mercybeyondborders.org).

[mercybeyondborders@yahoo.com](mailto:mercybeyondborders@yahoo.com)

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### NOTES

#### for Cancienne: How Do We Engage Risks when It Involves the Environment?

1. Because of limited space this article refers to only a portion of the presentation at Mercy Higher Education Conference, Erie, PA, June 3, 2010. The full presentation is titled, "Mercy and Justice: Sustainability and Women."
2. Scott LaFranchi, "Surveying the Precautionary Principle's Ongoing Global Development: The Evolution of an Emergent Environmental Management Tool," *Boston College Environmental Affairs Law Review* 32/3 (2005): 720. The *Precautionary Principle* represents a growing attitude and method being used by several local and national bodies, as well as internationally. While it continues to emerge and develop, when used it can give legal ground to halt what appears to be a damaging enterprise without definitive proof, it can require that all parties affected be involved in decisions concerning the environment, require damages and restitution be paid for by the damaging party, as well as force the examination of alternative, sustainable ideas and methods for proceeding.

# Act Locally, Think Globally: A Convergence of Mission, Vision and Ministry Creates a Wellness Center

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*Beth Fischer, R.S.M., Marylouise Welch and Elizabeth Brown, R.N., St. Joseph College*

“To connect the rich with the poor  
The healthy to the sick  
The educated and skilled to the uninstructed  
The influential to those of no consequence  
The powerful to the weak  
To do the work of God on earth.”

*Catherine McAuley*

## Beginnings

Who would have thought that a simple conversation between a college president and a pastor after a Sunday liturgy would lead to a passionate and compassionate response of many faculty, students and parishioners? This is the story of The Wellness Center on Church Street in Hartford, Connecticut.

The Wellness Center is a partnership, formalized in 2005, between Saint Joseph College and the Franciscan Center for Urban Ministry, an outreach ministry of St. Patrick-St. Anthony Church. The partnership represents and celebrates the convergence of mission, vision and ministry reflecting the common goals and values of both institutions. The initial conversation led to a year of dialogue between interested faculty and administration of the Saint Joseph College community and the staff and members of St. Patrick-St. Anthony to explore ways to work together to create a viable and sustainable difference in the Hartford community.

The heart of the collaboration was, and remains, rooted in the commitment of both institutions to the call of service to reach out to those in greatest need and to their perspective as Catholic institutions. The Wellness Center benefits the poor, needy, and underserved population of Hartford while simultaneously enriching the educational experiences of Saint Joseph College students and faculty and increasing outreach and volunteer opportunities for the parishioners and staff of St. Patrick-St. Anthony Church. Students exposed to the Wellness Center

are given a unique opportunity to engage in community service. While the Mercy values are incorporated into their academic preparation, the Wellness Center is unique because it provides an opportunity to practice those values.

The Wellness Center provides community based, accessible health screenings and referrals, health and nutrition education, counseling and case management services. Interdisciplinary and collaborative connections among these departments bring a holistic program and approach to teaching and learning in the context of the college's educational mission. Although it is an inter-disciplinary academic initiative with faculty practitioners and students from the Saint Joseph College nursing, nutrition, social work and counseling programs, this article describes the perspectives and experiences of the nursing department.

The Wellness Center is housed in the Franciscan Center for Urban Ministry and initially that is where we thought people would come for services. The Franciscan Center is located in a business area of Hartford. Since it lacks a local residential community, the Wellness Center did not attract guests. We quickly discovered that services should be where the people actually live. Thus, we established consistent relationships with four organizations serving those with the greatest need:

- *Mercy Housing & Shelter Corporation* providing transitional housing and supportive services;
- *Hands on Hartford* offering food and fellowship to those in need;
- *Malta House of Care Mobile Van* offering primary medical care to the uninsured;
- *Franciscan Center for Urban Ministry & Sandwich Ministry* offering sandwiches and a place of welcome daily to those in need.



Our first placement was at a lunch-time meals program. We quickly learned that collaboration with community partners involves listening to their concerns and accepting the reality that initially our role was more like a guest than a partner. Our initial belief was that we would provide health screening. After listening, talking and being open to the needs of the program and its guests, we took two steps back. We asked our students to merely be present by checking in guests and assisting with serving the noon meal. However, as word spread that the volunteers were nursing students, the guests soon began to ask for help with their health needs.

As the nursing students responded to the requests for their services and began providing regular blood sugar and blood pressure screenings, along with referrals to local free clinics, the program staff as well as their guests began to ask for even more services. To date, the students have provided flu clinics, Hepatitis B immunizations, depression assessments and other health-related education.

Perhaps, the most important contribution our students have made is their consistent presence which led the guests to trust the college staff and students. For students who had little or no prior experiences with persons who had the kinds of health, social service, and economic needs they experienced here, tasks such as serving meals helped them become connected with the guests. Students who complete a two-semester project gain a sense of personal and professional competence. They come to understand how simple presence as an expression of care.

Guests' trust grows as nursing students respond to their health needs. Guests see that our students are oriented to help them. They feel confident that students will be there to assist them 48 weeks of the year and they will respond, when able, to requests for health services. The guests now tell those in the local homeless community that they eat lunch at this location because of the nurses from Saint Joseph College.

### **Assistance to Women**

As the nursing students were establishing trust by their presence at the lunch program they were also beginning to work with a group of

women in recovery in a transitional housing program. Again, initially, the students were unsure how to be helpful to women addressing life skills and recovery.

One group of nursing students participating in a two-semester community project at this site discovered that some of the women had been discharged from the correctional system without any health education and without adequate medication. That led the students to create a medication system and to work with each woman to review her medical history; ascertain what was working, what was missing; and provide guidance and teaching about the medications.

This task provided nursing students with a context for fostering trusting relationships with these women. Over the course of the five years, students have provided evening support groups, referrals for health problems, and health education and personal wellness sessions. The women are surveyed about every six months to identify areas in which the students can provide services or resources to facilitate independence for these women in transition.

Additionally, the Wellness Center continues to expand its relationship and effectiveness with the underserved population by participation in mobile health clinic that goes to four church settings on four afternoons each week. We have provided a social work intern and nurse practitioner for this endeavor. In addition, the Saint Joseph College nursing faculty members have begun to provide continuing education for the licensed nurses who volunteer on the van-detail to update their knowledge and skills. We are committed to expanding our services to the group served through this mobile means.

### **Students and Service Partners Interacting**

For some nursing students, the Wellness Center may be their first exposure to an underserved, low-income population. The students embrace this opportunity to apply their clinical skills and their knowledge of public health and therapeutic communication to a real life situation. In fact, students often request to return during the semester; they also volunteer during

free time and vacations. Students approach service work with enthusiasm.

When asked how the experiences at the Wellness Center shaped their practice, two reoccurring themes emerge: The ability to "say yes" to service, and the consciousness of, and willingness to see "the other." When asked to reflect on their service, one student stated, "Yes, I am here. Yes, something can be done. The experiences at the Wellness Center helped me to say Yes." Another, stated, "I never knew, in a real, out-of-the-classroom way, that there was such need for the basics – food, shelter and someone who cares."

Teaching service insures that all parties are safe and respected. While service is more natural for some than others, most agree that service is a learned skill. To be effective, service requires both nurturing of the new practitioner and modeling of skills. This education can be accomplished in a long-term service opportunity such as ours. Both nursing students and the people they serve benefit from the experience. Veteran faculty and students teach the uninitiated, who then complete the cycle by teaching the newest students.

The most important aspect of incorporating the Wellness Center into our curriculum is demonstrated by students' willingness to provide service beyond graduation. Service at the Wellness Center has changed the professional focus for several students from a nursing career in acute care to one in a community health setting. Many students have chosen to continue their relationship at the Wellness Center beyond graduation, to involve their family in service work, and to inspire their friends to look for service work in their communities.

### **Local – Global – Local Commitment**

Although the primarily service goal is directed at our local community, the effects of the Wellness Center experiences have taken on a global perspective. Over the five years of operation, we have noted that a significant number of nursing students who have participated in the Wellness Center have also enrolled in the Guyana Immersion Course. It is clear that both programs offer the students an opportunity to move beyond

their comfort zone and look at the world through a different lens.

Twelve students who participated in both experiences were asked to describe the lasting effect of the programs. The three main themes from those interviews are these: 1) They believe they are more financially generous to groups when a request is made; 2) when encountering people from other cultures they believe they are more open to and understand differently than their colleagues without these experiences; and 3) they sense that they are more appreciative of what they have and they are more aware of consumerism and wastefulness in our society. In these ways, service learning assists in developing global citizens who recognize that both service and the conscious integration of Mercy values are tools that can be applied to make changes in their communities.

It is our conclusion that these experiences are transformative for our students. In the Nursing Department we have noted an increased interest in public health from our students who participate in the Wellness Center. We have several graduates and their family members who continue to volunteer, and donate both services and money. We believe we are also making a contribution to our community and role modeling the ideals of volunteerism, service and compassion.

### **Going Forward**

A key learning lesson for those of us who were present at the beginning is the recognition that we must always be open to change; to listening to new voices of need and opportunity for service and learning. The Wellness Center began as a place but has become a center without walls; a locus of opportunity to continue the Mercy mission as best stated by Catherine McAuley. The partnership between Saint Joseph College and the Franciscan Center for Urban Ministry has grown through careful planning, discernment and experience, into a strong and vibrant relationship reaching far beyond our initial hopes and expectations – and as we learn in Ecclesiastes 3: *"To everything there is a season; a time for every purpose under heaven..."*

# Mercy Leadership, As Nurse, As Global Citizen

Mary Hermann, R.N., Ed.D., Gwynedd-Mercy College

## Background

What do Catherine McAuley and Florence Nightingale have in common? How can the lives of these individuals influence 21<sup>st</sup> century baccalaureate nursing education at a Mercy college as it launches nursing students as professional nurses and local and global citizens of the world? Colleges and universities have heeded the challenge to infuse academic and co-curricular programs with experiences that seek to provide exposure of students to real world practical problems. Service learning is one method that has been effective in engaging students in activities that have provided enlightenment on the value of social responsibility. Similar to other colleges across the country, freshman students at Gwynedd-Mercy College have participated in a First Year Experience Program. This program provides foundational college learning skills including introduction to the core values of the Mercy tradition, the life of Catherine McAuley and a service learning activity. At the end of the students' college experience, capstone courses have been developed within the various schools in the college. These capstone courses aim to provide a synthesizing experience within the particular major as well as reconnecting with the theme of general education, the liberal arts and Mercy values, ensuring a less fragmented and more coherent academic experience.

With the goal to develop baccalaureate nursing students as professionals and global citizens supportive of the Mercy mission, the nursing faculty has revised its nursing leadership and management course as the capstone course incorporating a service learning leadership component. Through recent years the practice environment of nursing has been influenced by increasing incidence of chronic illness, changing demographics with multicultural care implications, scientific advances, new information technologies, and a shift toward increasing globalization).<sup>1</sup> For the last 20 years, the organization *Healthy People 2020* has had for one of its primary goals the reduction of health care

disparities.<sup>2</sup> However, according to Sampsel, the Institute of Medicine (IOM) issued an alarming report that an increase in health care disparities exists in the United States and throughout the world.<sup>3</sup> This report "links race/ethnicity to worse health outcomes for individuals who are members of underserved groups."<sup>4</sup> Nursing, in partnership with other health care disciplines, has enormous capacity to intervene and decrease health care disparities.

Caring for the needs of vulnerable and marginalized populations has been integrated into nursing curricula for years. The majority of nurses practicing today convey sensitivity to health care injustices that they encounter in their own practices. However, for a variety of reasons, many nurses have not internalized that their professional duty requires them to use their compassion, intellect and skills for the public good.<sup>5</sup> Also, according to Gordon, Benner, and Noddings, for some individuals, the public perception of the value of care-giving is the belief that care-giving involves little more than a pat on the head, the emptying of the societal bedpan, or the ceaseless oozing of empathy.<sup>6</sup> Gordon asserts the need to reconcile caring with the struggle for rights and social justice."<sup>7</sup> Recent nursing literature calls for nursing to reinvest in social justice and social activism.<sup>8</sup> Nursing educators and organizations have responded to this challenge of strengthening the value of nursing roles beyond the bedside and into the public arena to promote the public good. Redman and Clark discuss the value of student experiences with a focus on social justice and civic engagement as a method to assist students to carry a sense of social responsibility into their professional careers.<sup>9</sup>

The American Association of Colleges of Nursing (AACN) in its *Essentials of Baccalaureate Nursing* has been at the forefront in promoting the social contact of the nursing profession.<sup>10</sup> The values of altruism, autonomy, human dignity, integrity and social justice have been emphasized as professional nursing values. Additionally, the AACN stated that "the development of leadership skills and the

acceptance of responsibility to promote social justice are expected outcomes of a liberal education."<sup>11</sup> The profession's Code of Ethics states that "the nurse, in all professional relationships, practices with compassion and respect for the inherent dignity, worth and uniqueness of each individual, unrestricted by considerations of social or economic status, personal attributes or the nature of health problems."<sup>12</sup> The American Nurses Association (ANA) Social Policy Statement expresses the social contract between society and the profession of nursing.<sup>13</sup> An essential feature of professional nursing involves the influence on social and public policy to promote social justice. For nursing, the public good must be the overriding concern. Another nursing organization, the International Council of Nurses, calls on nursing to address barriers to health, including poverty, unsafe living conditions, abuse, violence and lack of access to care as part of its ethical responsibilities.

The profession of nursing has embraced the importance of political advocacy as a strategy to enhance population health. The political development of nurses has moved from initial "buy in" to a political sophistication that involves participating in coalitions focused on broad health issues. Currently, some nurse leaders are exercising leadership in mobilizing various constituencies to action related to health policies.<sup>14</sup>

In addition to the nursing profession's embrace of the obligation to foster the social responsibility of the nursing student, this mission is congruent with the Mercy mission and with the learning outcomes of the Gwynedd-Mercy College. This curricular capstone addition can also be substantiated by the American Association of Colleges and Universities (AACU) who define liberal education as a philosophy of education that empowers individuals, liberates the mind from ignorance, and cultivates social responsibility" (AACU *Greater Expectations Report*).

## **The Course:**

### ***Leadership and Management in Professional Nursing Practice***

The service learning leadership component of the course will be framed within the historical perspective of Florence Nightingale and Catherine McAuley. It highlights the leadership/management skills and the social justice mission of these two individuals. In addition, to the necessity of developing the leadership and management skills to be used in the nursing profession, these skills will be applied to a wider scope of practice in the world as local and global citizens.

The service learning leadership component of the course will be framed within the historical perspective of Florence Nightingale and Catherine McAuley. It highlights the leadership/management skills and the social justice mission of these two individuals.

Prior to taking this leadership capstone course, students at GMC have obtained RN status and have gained knowledge and experience in acute care settings in providing patient care. In addition, in their junior year, they have participated in community

and public health courses and have gained knowledge and skills in working with vulnerable populations. Partnerships with community agencies have been established. As previously described, these students have participated in their first semester freshman year, First Year Experience course which included a service learning activity.

Initial course discussion will entail a revisiting of the Mercy core values highlighting social responsibility connected to the nursing profession and good citizenship. A review of the legacy and influence of Catherine McAuley and the present work of the Sisters of Mercy in the 21st century will be reviewed. Catherine recognized that the poor of Ireland needed shelter, education, health care and jobs. She connected the importance of job training and education as a vehicle to foster dignity and personal independence for the poor. Catherine possessed a democratic spirit in that all men are created equal entitled to life, liberty and the pursuit of happiness. She recognized that grave

misunderstandings existed between groups of people grounded in "layer upon layer of ignorance, misfortune, bigotry and hatred which restrict human liberty and entrap both the rich and the poor."<sup>15</sup> For some students, what may not be realized, is the mission similarity between Catherine and Florence Nightingale, founder of modern nursing. The vision of Florence Nightingale viewed the profession of nursing stretching from the bedside to the care of citizens, a social mission. Like Catherine McAuley, Florence Nightingale possessed an astute appreciation and sense of a God-given mission grounded in a sense of justice. These convictions were initially seeded through the classical education that Florence received from her father, which was uncommon in the early-mid 19th century.

Thus, some nurse scholars believe that the beginning of holistic care, in that patients should not be reduced to a disease process, are rooted in Florence's beliefs. Caring for individuals involves attention to all needs and has remained the primary focus of nursing practice to this day.

LeVasseur has explored the impact of Plato's beliefs on Nightingale's vision for nursing.<sup>16</sup> Slater, as cited in LeVasseur, has pointed out that Plato "provided an image of the guardian and this image inspired Florence to her life of public service and reform."<sup>17</sup> All her life, Florence showed a strong sense of responsibility to her society. As with Catherine, it was not enough for Florence to have knowledge of the good. Rather, one had to put this knowledge into action. It is evident upon reflection on Florence's concept of nursing, that the development of the moral character of the nurse was pivotal with knowledge acquisition oriented to the good. This belief also was enumerated by Plato as cited in LeVasseur that the "platonian purpose of liberal education is to turn essentially private people into public people who care primarily for the good of the community."<sup>18</sup> Thus, some nurse scholars believe

that the beginning of holistic care, in that patients should not be reduced to a disease process, are rooted in Florence's beliefs. Caring for individuals involves attention to all needs and has remained the primary focus of nursing practice to this day. Florence Nightingale's use of her talents, education and connections to crusade for health care reform pointed to a broader political function concerned with a societal good larger than that of a single profession.

Goals of the service learning course are enhanced student understanding of the concept of social responsibility, increased student empowerment and increased self-efficacy through a service learning leadership experience. A review of the closely related concepts of social justice and social responsibility emphasize that social responsibility is not a onetime experience but rather a process of working for social justice. As defined by Kelley, "Social responsibility is the obligation to promote equity, access and justice."<sup>19</sup>

In their clinicals in acute care, students have opportunity to observe obstacles to a patient's health that are linked to poverty or lack of health insurance. The goal is to close the gap between students' understanding of social justice and their choice of strategies to improve the health of vulnerable populations. Florence Nightingale connected illness and death with unhealthy social conditions. However, the influence of Nightingale has diminished and her vision marginalized. According to Falk-Rafael, the profession has emphasized nursing as a science and has focused on other professional issues than social factors that impact public health. However, this trend is corrected by the emphasis in the ANA code on professional values, the ANA Nursing Social Policy statement and the International Council of Nurses. All these documents call for nursing to address the barriers to health, including poverty, unsafe living conditions, abuse, violence and lack of access to care.

### **Four-Stage Learning Model**

Duncan and Kopperud propose a learning cycle of four stages: contemplation, action, reflection and commitment.<sup>20</sup> This is an effective model to guide and engage the service learning leadership experience. The traits that characterize

the service learning component are commitment to the recipient of service, learning and academic rigor, intentional reflective thinking and the practice of civic responsibility.

Settings or agencies for this service learning leadership project are a homeless shelter, a home for special-needs children and adults, as well as other medically-underserved populations. Students are encouraged to work in groups of three or four.

The Contemplation Stage of the model entails collaboration with a public agency and involves a mini-needs assessment. Students are required to review the literature to identify societal factors that have created this need. Students develop a plan, including a time-line, budget and adjunct human resources.

The Action Stage involves the actual participation in the service activity. As students interact with the agency personnel and clients, they exercise leadership skills such as identification of issues, motivation of others, empathy for the sick, empowerment, communication, collaboration, and conflict management.

The Reflection and Commitment Stages involve reflection on questions that challenge the students to analyze the particular social justice issues involved in this situation. This reflection is crucial for students as they look at what systematic change is needed to address these health maintenance and health-care delivery problems. Students also reflect on the particular leadership and management skills needed in this situation, along with Mercy values and professional nursing values.

### **Feminine Leadership Style**

How did the feminine leadership style of Catherine McAuley show itself? According to Regan and Keiss, Catherine McAuley's leadership style "might be viewed as significantly feminine in her emphasis on relatedness, awareness and sensitivity to each individual."<sup>21</sup> She avoided an authoritative stance as she facilitated the establishment of the various foundations throughout Ireland. Instead, Catherine demonstrated true leadership by empowering confidence in others to use their own creativity in addressing problems.

### **Service in the Dominican Republic**

In anticipation of this curricular addition of a service learning leadership component, Professor Elizabeth Black, part of the faculty in the nursing leadership course, along with two other nursing colleagues, participated in a service learning project with sixteen junior and senior nursing students. This group of students and faculty traveled to the Dominican Republic over spring break in 2010.

The international immersion experience resulted in positive outcomes for both the students and the residents of the *bateyes* in the Dominican Republic. The Gwynedd-Mercy College nursing students, guided by nursing faculty and in partnership with the Good Samaritan Hospital and Maranatha, provided much needed assistance to the residents of the *bateyes* while gaining clinical experience with non-English speaking clients.<sup>22</sup> This experience increased participants' cultural sensitivity. As Chang and Harden state, "The world is shrinking, and as a consequence, the United States is changing rapidly. In this new environment, health care providers must navigate a new cultural terrain and develop new skills to provide appropriate care for patients from increasingly diverse backgrounds."<sup>23</sup>

Preparation took place for several weeks preceding the trip to the Dominican Republic. During weekly meetings, reading assignments were followed by discussion anticipating how students might react. Students requested donations in the form of funding, supplies, medications, and prayers for the week's work. Students reviewed the history and culture of the island of Hispaniola (Haiti and the Dominican Republic). Senior students were given leadership roles and took initiative in team building, packing, and assignment of duties during the mission week. These duties included:

- Providing nursing care in the medical clinics in the *bateye*.<sup>24</sup>
- Delivering educational presentations to an orphanage;
- Participating in a water filtration project;
- Visiting a day care center and school: *Hogar del Nino*;

- Attending church services of the Dominican community (Catholic) and the Haitian community (Baptist).

This program has had a powerful impact on our students and on our community partner in the Dominican Republic. Access to health care for the families living in the *batey* communities is limited. Located in rural areas, sugar cane workers and their families would have to sacrifice a day's worth of labor and wages to travel and reach health care centers in the main towns.

To indicate the effect of this experience on the student nurses, here are some of their comments:

- *Though I believed myself to be knowledgeable about what we were to experience, I soon realized that I was far from prepared. ...Through the residents' of the bateyes strong values of family, friends, and community rather than materialistic possessions, my eyes were opened as to how unbelievable materialistic American culture is. Haitian sugar cane workers and their families cherish what is truly important in life.*
- *The first batey ... was exciting. It completely takes a person out of his/her comfort zone. One has to reach out to individuals, men, women, and children, and try and provide sound nursing care while trying to respect culture and interpret a different language.*
- *The second batey was the best experience of the trip. I spent my time with the children of the batey. Though many of them were barefoot or had ragged clothing, they had big smiles and were quite jovial. It was tough to watch a three year old boy so thirsty that he downed three glasses of water within a minute.*
- *The sense of community...Community is essential for the people in the bateyes. The saying "it takes a village to raise a child" was a reality in the bateyes. The sense of community was refreshing and it is something that should be brought into American culture.*
- *The issue of poverty...The poverty is a completely different poverty in the Dominican Republic than in the United States. It is basic poverty with some food, some kind of shelter, water, and a shortage of clothing. Their only assistance is the volunteer groups that are sent out by the hospital.*

It is evident from the students' reflective comments that this international immersion experience was truly transformative. Through this service learning leadership opportunity, students were able to experience a Spanish/Creole speaking culture, deliver health care with minimal resources, enhance cultural competence, and apply leadership skills.

## Conclusion

It is imperative that 21<sup>st</sup> century nurses advocate for those who have no voice. Part of the nursing profession involves work to find solutions that address the social, political and environmental factors that result in disparities between rich and poor in their access to health-care. The overall goals of the course aspire to develop students' leadership and management skills so they can be more effective professionals in the practice of nursing. The goal is to have nursing students become active as local and global citizens of the world, professionals who assume social responsibility according to the values of Mercy tradition.

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# **Global Feminism as an Effective Response to Terrorism, Political Extremism, and Poverty: Teaching A Non-Violent Alternative To The War On Terror**

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*Michael B. Jones, Ph.D., Mount Aloysius College*

Indeed, nonviolence is not just one implication among others that can be drawn from our Christian beliefs; it is at the very heart of our understanding of God.

Stanley Hauerwas

Vengeance is not justice and misguided retaliation is not the way forward. Ending terrorism requires addressing the roots of global inequality.

Women Living Under Muslim Law  
(WLUML)

In the Mercy tradition, the education of global citizens is successful only to the degree that our graduates consider political and economic issues from the perspective of the marginalized "other." The face of that "other" is usually feminine, something recognized and addressed in the Mercy tradition of caring for women and children. All over the developing world women face poverty, a rising tide of HIV-Aids, and patriarchal political and familial institutions that support their marginalization and victimization. In nations and regions where terrorism and political extremism threaten local and global peace, women are not merely impoverished. They are subject to mass rape, sex trafficking, bride-burnings, honor killings, and the denial of their basic human rights. In Pakistan and Afghanistan, women who dare to contravene proscriptions on female education or violate rigid dress codes face acid attacks, beatings, or even death.

As we engage our students in discussions of terrorism and the threat of political extremism, we often include analyses of global patterns of poverty and unequal resource distribution. What has gone unaddressed however is that, as concluded by Goldman Sachs in 2008, "gender inequality hurts economic growth." Investment in girls' education, microcredit programs for women, and involvement in the elevation of women's status in the developing world are being recognized as the best ways to address economic

underdevelopment. Additionally, the empowerment of women in countries susceptible to political extremism appears to moderate those violent tendencies and lead to a stabilization of those societies.

Among the many risk factors for terrorism and political extremism in a given society, male domination and female oppression are emerging as significant ones. The reasons are not well understood at this time. However, the implications for research and the opportunities for non-violent responses to the global threats of terrorism and extremism demand that we turn our attention to this intriguing connection.

What are the connections between male domination, women's oppression, and terrorism? Specifically, I draw parallels between nations with tendencies toward political extremism and the status of women in those nations. I identify connections between cultures of male domination and political violence. Further, I examine some regions that have experienced economic development as a result of aid targeting women and girls, assessing the level of political extremism and violence in those areas and changes in these patterns since the administration of those aid programs. Finally, I conclude by addressing the importance of my findings for teaching about terrorism in Mercy institutions of Higher Education.

## **Male Domination, Oppression of Women, and Political Violence**

In examining the manifestations of violence in the world, one finds unambiguous connections between patriarchy, misogyny and political violence. Among the reasons that these connections have been to a large extent unacknowledged is that global and local politics are dominated by men. Only now, with the emergence of feminist scholarship that addresses political extremism and violence, are we

beginning to understand that a solution to these problems will be possible only by including women's voices and responding to women's issues. In other words, we cannot address the world's problems with political extremism and terrorism while excluding the voices of half the world's population.

That we must find a solution to the scourge of terrorism and extremism is indisputable, but militarization offers only a limited and intrinsically violent response to the problem. If the oppression and marginalization of women lie at the heart of the matter, Western solutions informed by patriarchal and militaristic narratives will not adequately address or eliminate the problems of political extremism and terrorism. In fact, these approaches may contribute to the ongoing victimization of women.

In places around the globe where the United States has intervened in order to make inhabitants more "secure," women and children have suffered a considerable decrease in security.<sup>1</sup> This is due in part to fact that women and children make up eighty to ninety percent of wartime casualties.<sup>2</sup> It seems that females suffer at the hands of male-dominated power whether that power is held by domestic or foreign entities. There is no shortage of troubling examples from around the world.

The Congo is a tragic reminder that while we have not contributed to that country's violence through military intervention, we have not offered the kind and amount of aid that would significantly alter the lives and ameliorate the suffering of women and girls. In the violence and internal war that traumatizes the people of Congo we find that rape has become a key strategy of war. Some have characterized this manifestation of rape as a new form of terrorism.

If there is a link between women's status and terrorism, we must all develop new and creative ways to foster women's rights and political stability. I argue there is a strong link between the two and viable solutions are being raised in international forums. As the program manager for Heal Africa, Lyn Lusi argues, "raising up

communities that protect women and their rights is key to combating terrorism and war."<sup>3</sup>

This argument, that the key to fighting terrorism and war is to elevate the status of women, is finding voice in diverse nations and regions. *The Business Times* of Singapore issued an appeal in 2009 that called on the world to "help the girls" in order to "save the world." Amartya

Sen has coined the term "gendercide" to bring attention to the fact that an estimated 107 million females who "should be in the world today are missing." This number is greater than the male death toll from all the wars of the twentieth century. In India,

"the death toll of women due to female infanticide and sex-selective abortion from 1980 to the present dwarfs by almost fortyfold the death toll from all of India's wars since and including its bloody independence."<sup>4</sup>

It is no coincidence that the countries in which women suffer the most are also the countries where threats to global security emerge. The connection between misogyny and terrorism has been observed by counter-terrorism experts who find that those countries that "nurture terrorist groups tend to be the same societies that marginalize women."<sup>5</sup> Thus, educating women and raising their socio-economic status is inextricably linked to global security interests. "The preponderance of evidence has led to growing recognition from US policymakers and the World Bank that the solution to global poverty and extremism lies in women and girls."<sup>6</sup>

Some have argued that the spread of liberal values is the best way to fight political extremism and terrorism, but few to date have focused on the liberal value of equality for women. Exemplary of the burgeoning recognition of the connection between women's rights and political stability is Nicolas Cecil's argument that striving for women's equality "will do much to thwart attempts to drive young Muslims into political extremism and terrorism."<sup>7</sup> Some groups, for example civic organizations in Zimbabwe, now recognize that minimizing electoral conflict and

"raising up communities  
that protect women and  
their rights is key to  
combating terrorism and  
war."

maximizing the participation of women is a "win-win situation."<sup>8</sup> The next step is to cultivate an awareness that the two – conflict and women's rights – are linked in a causal relationship. To protect the latter is to reduce the former. After examining aggregate data over a fifty-year period, Mary Caprioli and Mark Boyer found that "states with the highest levels of gender equality display lower levels of aggression." This pattern was found to hold for intrastate incidents of conflict too.<sup>9</sup>

The treatment of women and girls within a society thus emerges as the "heart of the matter" when considering issues of state security and conflict. The fundamental question then is whether the security of states is dependent on the security of women.<sup>10</sup>

The world is starting to grasp that there is no policy more effective [in promoting development, health, and education] than the empowerment of women and girls. And I would venture that no policy is more important in preventing conflict, or in achieving reconciliation after a conflict has ended.<sup>11</sup>

It is women who must be  
empowered to participate fully in  
the conversation about poverty,  
politics and education. It is gender  
inequality in these areas that is the  
basis of social injustice in regions  
around the world.

Rather than simply questioning the effect of war and political violence on women, the order is reversed: How does the security of women influence the security of states?<sup>12</sup> If gender differences are located at the very foundations of society and political life is a quintessential part of social life, gender is without a doubt a *political* category and lies at the core of a society's political life.

Conventional and patriarchal wisdom holds that women are pacific, lack aggressive tendencies, and have no need for a share in power and authority. Coupled with rhetoric that marginalizes woman to the place of victim

without voice, this "wisdom" rationalizes male domination of political processes, institutions and authority. Gender inequality in public discourse leads to policy decisions and political institutions that enforce and reify that inequality. "Human gender hierarchies are one of the most persistent, pervasive, and pernicious forms of inequality in the world."<sup>13</sup>

## Poverty, Women, and Political Instability

In addition to overt forms of violence, both domestic and political, women endure another type of structural violence in the form of poverty. Poverty has long been recognized as one of the risk factors in political extremism and terrorism.

Some questions surrounding poverty and political violence are these: Does poverty increase the risk of violence? Does inequality increase the risk of war? Does lack of education feed the ready supply of potential rebels, terrorists, and insurgents? Nicholas Sambanis considers these questions and poses some answers based on a review of available literature. He finds that there is ample evidence that increasing levels of economic development will go far in reducing the amount of political violence in the world.<sup>14</sup> He argues that while economic development will help ameliorate the climate of violence and political extremism that marks the contemporary world, it will not suffice without additional measures.

Sambanis calls for greater study into the mechanism linking poverty, inequality, and education.<sup>15</sup> My argument is that this mechanism is raising the status of women. When we consider who suffers the most with regard to poverty, inequality, and deprivation of education, the face that emerges is distinctly feminine.

Some argue that working to correct political and educational inequality is an effective strategy to combat political extremism and violence. They are approaching a solution, but this approach leaves out half the world's population. It is women who must be empowered to participate fully in the conversation about poverty, politics and education. It is gender inequality in these areas that is the basis of social injustice in regions around the world. In governments dominated by

men, and in cultures marked by high levels of patriarchy and misogyny, officials fail to recognize that equalizing the status of women is central to a country's development and stability.

### **Examples of Inequality are World-Wide**

One can see the costs of uneducated mothers and disenfranchised women in Zimbabwe where officials lament the loss of a generation of young people who have become "pawns of political violence."<sup>16</sup> This cohort of young adults has been denied opportunities in education and employment, experiencing poverty, HIV, and forced migration.<sup>17</sup> These are the children of mothers who have suffered the same level of degradation they now endure. The childhood experiences of this generation are shaped by the opportunities and education denied to their mothers. The discrimination against women results in a marginalized and frustrated population with little chance of a meaningful future. They are easily susceptible to the lure of political extremism and violence. By addressing the root causes of this generation's problem, the suffering of the women in their families and the denial of women's voices in political decision-making, the nation can realize slow but effective progress in political stabilization and economic development.

Countries as diverse as Zimbabwe, Tunisia, and the Russian Republic have come to the slow realization that combating poverty is a key step in counterterrorism strategies. Dagestan President Mukhu Aliyev announced to the republic's security council and anti-terrorism commission that the "main task" of the government is "to do everything to maintain economic growth." It is not possible, he said, to fight extremism and terrorism without guaranteeing jobs and the well-being of the people.<sup>18</sup> The next step in this process of realization and policy reform is to grasp the centrality of women and women's issues to the plague of political extremism and violence throughout the world.

In their book, *Half the Sky*, Nicholas Kristof and Sheryl WuDunn take an unflinching look at "[w]omen and girls cloistered in huts, uneducated, unemployed and unable to contribute significantly to the world." These victims of discrimination and poverty represent for Kristof and WuDunn a

"vast seam of human gold that is never mined." Here, women can be seen as the key to effectively addressing the root causes of conflict, terrorism, and war.

This connection between women and terrorism seems to be an elusive one, for few world leaders have come to the realization that addressing the status of one will, in the long run, decrease and neutralize the other. Fahmida Mirza, Speaker of the Pakistani National Assembly, is one leader who has recognized this crucially important link. Speaker Mirza has "urged the world parliaments to come forward and work in close cooperation for promoting peace and prosperity."<sup>19</sup> The path to a more peaceful and prosperous world, she said, will require the "ratification of international conventions on human rights, gender mainstreaming, and [the] protection of minorities and disadvantaged groups."<sup>20</sup> Note here that she is emphasizing the need to address the root causes of terrorism, including political and economic injustices against nations and people. And as has been demonstrated above, women suffer political and economic injustices to a far greater degree than do men. Thus women's participation in public discourse is vital to strong democracies, economic strength, and political stability.

### **Effective Means for Changing the Status of Women**

Are there examples of the elevation of women's status leading to a decrease of political extremism and violence? Yes. The experience of Morocco is instructive. In this country extremists have been marginalized through a strengthening of the democratic process. By including women and marginalized others in direct dialogue about local development plans, political stability has been achieved and democracy more fully realized.<sup>21</sup> Another success story is the anti-terrorism strategy in Tunisia. The response to terrorism and extremism there has been in the form of social measures, with a particular focus on education and non-discrimination.

Secretary of State, Hillary Rodham Clinton delivers this message passionately and persistently as she travels the world. For her, "so-called women's issues are stability issues, security

issues, equity issues."<sup>22</sup> Clinton draws on evidence from the World Bank that where women are mistreated and denied equal rights, one finds instability that leads to extremism. Promotion of gender equality through social programs and political enfranchisement extends beyond concerns for social justice into the realm of international security and peace. For Clinton and others in government, foreign policy objectives are rendered impossible or hard to achieve by the unequal and impoverished status of women.

in countries in Africa and Asia. In fact, the Sisters of Mercy participate in several micro-loan programs around the world. There are countless examples of women who escape poverty and patriarchal oppression by becoming more educated and autonomous. When this occurs, the families of these women are the beneficiaries in terms of educational opportunities and future employability. This has a profound and desirable effect on political instability and the attraction of extremism.

## Conclusion

A significant portion of this study has been built on connections – the links between women and poverty, poverty and instability, instability and political extremism, political extremism and terrorism. When the contemporary problem of political violence is studied in its complexity, with the aim of identifying the root causes of terrorism, the inescapable truth is that solutions must be centered on women. Further, to ascertain the best and most effective ways to elevate the status of women, we must listen to women. Their voices must be heard through genuine, democratic dialogue without the oppressive weight of masculinist and patriarchal intervention. Supporting and investing in women will result in "more vibrant civil societies, healthier communities and greater peace and stability."<sup>23</sup>

One approach to elevating the status of women and girls has been to direct aid and development initiatives toward them, rather than their government. Microcredit programs, in which women are loaned a small amount of money to start businesses, have proven to be very effective...

As we prepare our students for their future roles as global citizens, the imperatives of true democracy must be clearly communicated and passionately taught. As an academic community we believe in a notion of universal progress and this cannot be accomplished without the full participation of every member of the human family. The transformation of women's roles,

their liberation and equality, is a fundamental prerequisite for the realization of universal progress. The well-being of our human family and the peaceful coexistence of our cultures require a deep understanding of our commonality. This, I believe, is why Mercy institutions of higher learning are well-suited, even perfectly poised, to offer students insights into

issues such as terrorism that will produce compassionate and loving responses to seemingly intractable problems.

According to Deepak Chopra, spirituality is a place of deep awareness in which we experience our universality. Spirituality affords us the opportunity to experience values we associate with the Mercy tradition: love, kindness, compassion, and peace. Many of our shared faiths point us in the same direction when considering the pressing issues of the day: social injustice, ecological devastation, extreme economic disparities, war, conflict, and terrorism. We are called to approach these problems with a deeper experiential understanding and awareness of our spirituality.<sup>24</sup> Through the blessings of intelligence and knowledge, we are able to penetrate complex issues such as political extremism and terrorism, reaching the fundamental causes of these manifestations of violence and hatred. Through the gift of our spirituality, we are able to identify with those most vulnerable to these scourges and to work for their liberation. The special concern for women in the Mercy tradition enables us to view as vital the elevation of women's status around the world.

The achievement of true gender equality will transform the world we know, one of terrorism

and violence, into the one we want, one of love, compassion, mercy, and peace.

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# Infusing Ethics into Senior Psychology Students' Capstone Experience

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## Introduction

Learning is an active process, undertaken to expand a student's knowledge and skills. Much of learning in high school and beginning undergraduate courses is focused on memory. Memory, as opposed to learning, relies on the storage and retrieval of information, rather than its integration and use in problem solving (Connor, 1995).<sup>1</sup> While knowledge acquisition, in the memory process is certainly of value, in a world with ever expanding resources, what is stored today may be obsolete tomorrow.

As students enter adulthood, they are typically looking for knowledge and skills that are useful, practical and will allow them to support themselves and advance their careers. Even traditional undergraduate students, who enter college right after completing high school, are entering early adulthood by the time they are getting ready for their senior capstone experiences. Adult learners have a wide range of past experience and knowledge that they bring to their college studies. Work with adult learners suggests that activating prior learning through participation enhances the learning process. In addition, adults, who have a choice in what they study, are more likely to retain the information. (Knowles, 1988).<sup>2</sup> Within this context, the Psychology Department at Saint Joseph College undertook the redesign of its capstone course.

## Mission

Saint Joseph College is founded in the traditions of the Sisters of Mercy and the Roman Catholic Church. Each of these traditions stresses acts of mercy aimed at making the world a better place for all people. Specifically, the Sisters of

Mercy endorse the responsibility of all persons to care for the disadvantaged including the poor, sick, imprisoned, children and women. These traditions recognize the interconnectedness of the world and the need to work for systemic change that improves the lives of the needy and works toward world peace and harmony.

Saint Joseph College provides a rigorous liberal arts education rooted in the Mercy Mission, encouraging service learning. The college remains committed to the education of women, with the goal of providing tomorrow's leaders in worldwide change. Saint Joseph College is a diverse community that works to address the needs of the whole person.

## Psychology Capstone

Consistent with selected goals of the American Psychological Association's (APA) (2007) National Guidelines and Suggested Learning Outcomes for the Undergraduate Major, Saint Joseph College has designed its capstone to help students integrate and apply knowledge from

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required courses.<sup>3</sup> Required courses include human development, biological basis of behavior, history of psychology, research methods, statistics and critical reading and writing. Each course includes assignments aimed at helping students read and understand research. The Psychology

Capstone helps students to apply these skills to real world problems.

One of the major goals of the course is to prepare students for life after Saint Joseph College. Each student is required to submit a resume. Interview skills, applying for graduate school and jobs and careers in psychology are covered in detail. Students are given ideas and

tips for organizing graduate school and job search materials. Each student is advised to get a portable file box in which to organize their resume, letters of recommendation and other materials pertaining to life after Saint Joseph College.

## **Comprehensive Examination Process**

Historically, comprehensive examinations were given in a 3 to 4 hour format. Students were provided three to four questions and blue books. Using the blue book method, students may be asked about anything related to the field of psychology and must rely on memorization of facts to answer the questions. Poor test takers may find the blue book method of testing particularly frustrating, feeling it does not reveal what they know. In addition, the blue book method may be more subjective and limiting in scope. Finally, this method seems to be in opposition to good teaching, which helps students look critically at multiple sources when generating solutions.

As a result of these concerns, the psychology department has infused the comprehensive examination into the Psychology Capstone Experience. The comprehensive examination is part of the syllabus, equaling 30 of the 100 points for the class. Each student is required to answer each of three comprehensive questions in an APA formatted paper of not more than 5 pages, including the title and reference pages. Papers are worth 10 points each and students must earn 7 of 10 points on each of the three questions to pass the comprehensive examination.

Papers are graded according to how well they adhere to paper guidelines provided in class. Students may earn 7 points for the paper content. Each paper must include a clear, concise thesis statement, supporting details appropriately cited from the research provided by the "resident expert" group and a closing. One point each is earned for use of APA style, mechanics of writing (e.g. punctuation and capitalization) and readability. Readability looks at appropriate use of standard English language structures including such things as subject verb agreement and paragraphing skills.

Each of the three questions requires research. The class is divided into three groups. Typically, the students group themselves based on interest in one of the questions. Once in groups, the group must work together to define the scope of the question, complete the research, arrive at an answer or response to the question and develop a Power Point. A balanced presentation of various points of view regarding the question is expected. The Power Point is distributed to members of the other two groups and presented during one whole class period. The group becomes the "resident experts" on their comprehensive question and each student must present part of the Power Point. This presentation makes up an additional 20 points of the student's grade.

Group work can be a challenge for some students. Guidelines and tips for working in groups are provided. Students are required to share contact information and encouraged to set a schedule for meetings outside of class time. While working in their groups, rotation of roles in the group and written group meeting minutes are suggested. To assist students with the group work process, the last hour of each 2.5 hour class is set aside for group work. During this time, the instructor is available as a resource to the groups and is able to observe and respond to emerging concerns about group process issues.

Students in the Psychology Capstone Experience sign a written contract, indicating that this class will be treated like a part-time job. The contract explains the expectations of the class, including regular attendance. Fifteen points are earned for class attendance. The previously mentioned resume earns 5 points. The remainder of the 100 points for the class (30 points) is earned for a 7 page research paper and poster session presentation on a topic of interest to each student.

## **Sample Questions**

Below are three actual questions used over the last four years at Saint Joseph College and one question proposed for Fall 2010.

**Question 1:** As an intern on an in-patient psychiatric unit you are asked to evaluate a 64 year old, Native American male named John. He has been admitted after his family expressed concern that he appears to be hearing voices and



seeing things that are not there. Recently, John quit his job with the transportation department and has spent hours by himself, seemingly in a trance. When questioned, his speech is sometimes incoherent, but at other times, John describes intricate stories, which he says are from the history of his people. It has not been possible to verify these stories. It is known that as a young boy, this man lived on the reservation outside the city. John's father, who died last year, moved the family off the reservation when John was 13 in search of a better life. John's father returned alone to the reservation just prior to his death. Family members tell you that John's father acted in a similar manner just prior to his death. John's great grandfather and grandfather were considered great healers in his tribe. John has stated his intention to return to the reservation to become a healer. Based on what you know about psychology, does John have a mental illness that requires treatment? Please be sure to consider culture, development, and what is known about consciousness in answering this question. What other information would be needed to determine if John is mentally ill?

**Question 2:** Your psychology consulting firm has been contacted by the United States military to assist in interrogation of prisoners of war. Some members of your firm are very interested in assisting the government. They point out that psychologists have done this before and that the potential to protect the nation from terrorist attacks is every citizen's responsibility. Others believe participation is immoral and unethical for psychologists, feeling there is great potential for misuse of a psychologist's influence in this situation. These members of the firm also point out that there have been well-publicized misuses and abuses of prisoner interrogation and do not want to be associated with this. This would be a very profitable contract for the firm and has the potential to allow your group to have great influence on the outcome of the war. What are the potential risks and benefits to accepting this contract? Is it ethical to do so? Is it moral? What interrogation techniques should members of the firm participate in, if any?

**Question 3:** In the wake of worldwide concern regarding terrorism, your psychology

consulting firm has been approached by a local government to design a disaster response plan for their community. Specifically, the local government is looking for a protocol to identify possible areas of threat and ways to address this. Based on research, design a safety plan for the local government to address preventing and responding to terrorism.

**Proposed for Fall 2010:** You are a psychologist working in a school. Mary is a 16-year-old student you saw for brief adjustment counseling at the onset of puberty three years ago. You have not seen her since that time. Today, Mary comes to see you after what she describes as a "heated argument" with her father. The argument was about a news story regarding a nun, who was excommunicated by the bishop after giving approval for an abortion. The patient was a gravely ill woman, 11 weeks pregnant with her fifth child. The mother was too ill to move to another hospital and mother and child would both have died without the abortion. Mary was very upset about the story and talked to her father, who agreed with the bishop and stated that the nun was wrong, even though both mother and child would have died. Mary strongly disagrees and feels this argument has damaged her relationship with her father. She has come to you for guidance. Using what you know about adolescent and moral development, family functioning and ethics, how would you advise Mary? Be specific about a plan for intervention

## **Results and Products**

Infusing the comprehensive examination into the senior Capstone Experience has led to some interesting presentations. In answering each of the questions above, the students designed role plays and took on the identities of fictitious experts in the field. This included appropriate clothing to fit the part. Other products have included publishable booklets and brochures, as well as toys and CDs.

For John, the students included members of his tribal community and presented a hospital-based case conference exploring the pros and cons of treatment options. This was both entertaining and similar to real life.

Question 2 concerned psychologists involved in the interrogation of prisoners of war. This was presented in the format of a political debate with a moderator. Group members argued the point of view they did not support. At the close of the presentation, the group asked the class to vote. Overwhelmingly, all students voted that psychologists should not participate in prisoner interrogation.

The group for Question 3 produced very professional brochures, including websites for more information. They made their presentation via a DVD, like a television program, complete with commercials. All materials were provided to all class members.

The creativity of these students was outstanding. Independent of the assignment to complete a Power Point, these groups expanded the assignment to include entertaining and informative ways to convey a message. Reflecting the age of growing technology, the students incorporated technology into their presentation.

### Why Consider This Approach?

In general, this format for completion of comprehensive examinations has more advantages than disadvantages. It requires students to complete original research and integrates large amounts of information for critical analysis. The approach mirrors the workplace by enhancing

... this format for completion of comprehensive examinations ...requires students to complete original research and integrates large amounts of information for critical analysis.

group work skills. Since students have consistently gone beyond the production of a Power Point, this format appears to have resulted in greater student interest and motivation. Most importantly, it has dealt with real world issues and promoted the Mercy Mission.

To be honest, there are some disadvantages. These include more initial preparation and the need to correct three papers for each student. This has been easy to accomplish when class sizes have been small (10 to 15 students) and a challenge when the class size has been large (25 to 35 students).

### Other Majors

Other majors may want to consider this alternative approach to the comprehensive examination as it fits with the Mercy Mission. It allows students to look at world events from a cultural and multicultural perspective. As all areas of scholarship have controversial issues, questions could be formulated for any subject in liberal education. We hope this alternative approach to the Comprehensive Examination can allow for thoughtful analysis and debate of the present state of knowledge in any area of study. This allows graduates from colleges in the Mercy tradition to become more thoughtful, contributing members of the global world.

### NOTES

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# Teaching in the 2009 G-20 Cauldron: Lessons from Pittsburgh

*Allyson M. Lowe, Ph.D., and Sandie Turner, Ph.D., Carlow University*

As political scientists, we study power, and as members of the Mercy community we engage questions of social justice. Thus, the presence of the G-20 summit in our campus city of Pittsburgh was the ultimate teachable moment for power, policy and protest. In the past, we have presented and written about the G-20 when it came to Pittsburgh in October 2009 and the response of the Carlow University community. We paid attention to the city's response as well because we believed it was an opportunity to more carefully study social justice questions. Our focus in this paper will be on four challenges:

1. How can we better understand the "teachable moments" of an event like the G-20?
2. How do we move students from local and personal perspectives to global and problematized ones?
3. How can we integrate the Mercy critical concerns of non-violence, racism, the earth, women, and immigrants into meaningful learning experiences?
4. What are the pedagogical effects of teaching in the cauldron of a visible, contentious event on our doorstep? How have our colleagues embraced the moment, and extended beyond the G-20 itself, as an opportunity to globalize student perspective in long-term, applicable ways? To answer this question, we conducted an e-mail survey of our colleagues.

Our students have lived in times of peace and prosperity and many were born after the economic collapse of the Pittsburgh industrial sector. So they were asking: How will this disrupt my life? Why are these protestors mad at "us" – the city, our leaders, our businesses, places where my family members dine or shop like Starbucks? Why will my usual route to work be impossible? Why is my bus being rerouted? Why are classes being rescheduled? They saw the event through a

very personal lens and lacked a more global perspective with which to understand the G-20 meeting.

A month of media had not helped students understand the answers to these questions. Media framing (both local and to an extent national/international) focused on security issues, gala events, and the higher profile that the city of Pittsburgh would gain if the expected protestors did not get out of control. The phrase, "Have we learned the lessons of Seattle?" was heard frequently. At that World Trade Organization meeting in 1999 the protestors did get out of control. There was widespread disorder, injury

and property damage. Consequently, Seattle suffered harm to its civic reputation because it was under-prepared and under-staffed to meet the unrest. It appeared that Seattle was not up to the challenge of hosting a global event. Was

Pittsburgh? Local media gave some background on countries attending the G-20, but these articles were less emphasized than those regarding the need for security and inconvenience to the local population.

This paper is *not* about the scope of the protests, the outcomes of the G-20 meeting (known as the Pittsburgh Summit), the police enforcement or infringement of civil rights. Teaching in this environment had implications for a Mercy institution and we had to consider our pedagogical response. To discuss the lessons we learned we must first provide a context for the situation in which Carlow University, its students, faculty, and staff, found ourselves during three critical days in September 2009.

## What Happened in Pittsburgh

The meeting turned out to be peaceful. Downtown Pittsburgh was closed and blocked off. Estimates were offered that there would be tens of

thousands of protestors; ultimately, there were fewer than 2500. To prevent "another Seattle," thousands of police from other areas, as well as National Guard units, were mobilized to keep the city quiet. Prior to and during the G-20 meeting itself, protestors faced restrictions. Permits to march were delayed until the last minute and protestors were not allowed near the Convention

**The economic agreements made at a G-20 summit have enormous consequences for women and children.**

**These agreements affect working conditions around the world which activists find exploitative and unjust.**

Center where the meetings were held. Some organizations such as "Seeds of Peace," a group from Montana that came with trailers to be used as kitchens to feed protestors, had difficulty finding a place to park. Landowners who gave them space were threatened with fines. Eventually Seeds of Peace members were allowed to serve soup at a park well away from the site of the G-20 meetings. The worst clashes between police and the public came on Friday night when the meetings were over and the visitors had left. Police and college students having fun on Friday night came to blows as each side's tensions were released. Students unaffiliated with local institutions were arrested and jailed.

Small universities in or near downtown were closed. Larger universities were on high alert with faculty given the choice to reschedule classes and "not take unnecessary risks." The protestors with permits assembled by the entrance of Carlow University. They included groups from the Thomas Merton Center, Code Pink, Save Darfur, as well as more informal groups advocating for clean energy jobs, and neighborhood living-wage parades. Campus police, like others throughout the city, went through training that seemed to prime them to fear the protestors. When saffron-clad Buddhist monks walked in silent protest in front of our university, a campus police officer was baffled. How could one protest without

speaking? He had no idea who they were and the fact that they were quiet made him very nervous.

### **What is the G-20?**

In fact there is much to be taught about the G-20. Who are they and what is it? When they gather, the G-20 leaders represent 90% of the world's GDP but only 2/3 of the world's population and 10% of its countries. They are in fact 19 nations plus the 27 nations comprising the European Union, so they are not really 20. The finance ministers and central bank governors established the G-20 in 1999 to bring together, on a regular basis, important industrialized and developing economies. Different countries take turns hosting the public meetings when the heads of state attend; in between these large gatherings, working meetings are held.

The economic agreements made at a G-20 summit have enormous consequences for women and children. These agreements affect working conditions around the world which activists find exploitative and unjust. The same agreements create industrial effects on the environment, and impact the lives of immigrants. Thus, hosting a G-20 summit inevitably leads to discussion of nonviolent protest, since this is a way for advocates to bring media attention to the issues they care about. Questions that are asked about the G-20 include:

- Is free trade compatible with fair trade?
- Is the G-20 the correct group to manage the world's economic policy agenda?
- Can they think outside the traditional economic box of profitability and tackle energy policy, economic development, relief for the poor, and fair treatment of immigrants?
- Is this group too elite? Is it unaccountable to the public or disconnected from concerns protestors are trying to bring to their attention?

### **Teachable Moments at Carlow University**

In order to assess the degree to which faculty engaged the G-20 as a teachable moment before, during and after the event, the co-authors sent an

email survey to colleagues in the spring of 2010 asking the following questions:

1. How and why, if at all, did you incorporate the G-20 and related events in your classes?
2. Did any of the G-20 related activities continue after the event and/ or into spring semester? Please explain.
3. Reflect on the significance of the G-20 and related events as "teachable moments" (even if you did not incorporate it into your class).

From that survey, our own tracking of events, and discussion with students and colleagues, we have discovered a range of teaching strategies from fall 2009 to incorporate the G-20 into lessons and classrooms, as well as faculty outreach and participation in the Pittsburgh community as expert contributors to community events.

In the classroom, many faculty saw the G-20 as a "teachable moment" and involved students in discussions or assignments relating to it in the following ways.

#### **Classroom discussions**

- A community health nursing class incorporated a discussion about the possible effects of G-20 decisions on health policy.
- A doctoral class in the nursing department – "The Biological Bases of Behavior" – talked about epidemiology of mental disorders and the disparities around the globe.
- In a business class the topic was the impact of the G-20 on business activities in Pittsburgh.
- Communications classes tried to understand the rhetoric of safety versus control and discussed freedoms of speech and protest.
- A law course analyzed rights of protestors at such events.

#### **Participation in community events**

- In a political science class students visited a political cartoon exhibit and wrote about global issues embedded in the cartoons.
- Students attended campus programs and one co-sponsored by the People's Summit as parallel programming.

#### **Special projects**

- A writing specialist in Carlow's Academic Achievement Center had her students writing

on protest, civil disobedience, and war. She believed discussions of the G-20 helped the students have empathy for historical events and enabled them to use critical thinking skills.

- A strategic planning course in the business department allowed the faculty and students to reflect on articles on G-20 and how they related to their class, especially strategic planning and crisis planning.

Some of the pedagogical events were campus-wide. There was a teach-in about the G-20 organized around the Mercy Critical Concerns. Several faculty members participated and about 80 students attended the open event at lunch time. In addition, more than a dozen students were trained to be legal observers during the event through a lunch-n'-learn style program spearheaded by a political science professor.

The graduate program in professional leadership sponsored a panel on "Poverty, Power, and Protest" open to the Carlow community. The audience included graduate students, undergraduates, Sisters of Mercy and friends. Dr. Lowe, a co-author of this paper, set the context by helping the audience understand what the G-20 is. A representative of The American Civil Liberties Union (ACLU) had attended events leading up to the actual G-20 as a trained legal observer. The representative explained why defending our constitutional rights is so important in a democracy and gave examples of the legal roadblocks being put in the way of peaceful protestors at the G-20. The executive director of the Pittsburgh Food Bank explained how the economic policies determined by the G-20 affected global hunger. She had invited Michele Obama and the wives of heads of states to come to the Food Bank, but they chose to dine with Theresa Heinz of the Heinz Foundation instead. Sr. Patricia McCann, a panel member, is a life-long activist working for change in the areas of poverty and peace. She spoke eloquently of violent and non-violent protest and why protest is an important chance to educate and advocate with media attention and how her advocacy is related to her faith concerns.

Off-campus engagements included various Carlow offices co-sponsoring community forums. Carlow students attended education programs around the area. One of the Art Department faculty co-curated the exhibit of political cartoons displayed at the Andy Warhol Museum. Carlow faculty members also served as media experts and panelists at public programs.

A question from the audience at the panel on "Poverty, Power, and Protest" illustrates the local/global paradox for students and the benefit of teaching from a disciplinary and a Mercy perspective.

A student asked, "Why does the downtown Starbucks have to be closed during the G-20? It's my mother's source of income and if she doesn't work there is no pay. What does Starbucks have to do with any of this?"

A Sister of Mercy in the audience, recently returned from Central American, was able to explain that those who cultivate and harvest the coffee beans purchased by a multi-national corporation like Starbucks get paid very little for their long hours and backbreaking work. So at a G-20 meeting, Starbucks is a symbol of global corporations profiting from free trade among countries, but not operating in a way that distributes wealth and profit equitably. That made sense to this student. She had not had anywhere else to ask that question and get an *informed* answer, let alone, a *Mercy-informed* answer. In her family, everyone was just angry at the city for closing Starbucks.

In this setting, students think about issues larger than a family, but affecting a family. They differentiate but connect global and local. This helps students develop a wider perspective and ask better questions of current events. But, does this "ah-ha" moment last?

## Lessons Learned

Based on our survey of colleagues, as well as campus conversations and community experience, we believe that there are several positive outcomes from the G-20 events. Teaching in the G-20 cauldron involved engagement of local

The pedagogical responses ... demonstrate the intent of the Carlow faculty to help students move from local and personal perspectives to a broader perspective on global problems and policies.

universities, including Carlow. Faculty from several institutions offered media expertise, served as panelists at forums and teach-ins, and engaged our students in discussions before and after the event. Since the G-20, several Carlow faculty members have presented papers at regional and national conferences in their discipline on questions related to teaching around the G-20 events.

But we are left with questions of how to sustain such community engagement. How do we continue to bring the relevance of political and world events to our students? How do we engage students with social justice questions and help them have empathy for people on different sides of current issues such as hunger, poverty, protests and attempts at advocacy? How can the Mercy Critical Concerns help us open our students to a larger world and its inequities? How do we sustain *the momentum* of a teachable moment?

Despite Carlow's involvement, there were some missed opportunities. The G-20 allowed institutional disengagement because many campuses were closed, including Carlow, during its actual meetings. Peaceful protests were launched from Carlow's doorstep, but most of us were not there. The few students remaining on campus were left fairly isolated as events and protests unfolded around them as they watched from their dorm-room windows.

Mercy institutions may ultimately have an advantage if they are able to align the meaning and experience of Mercy social justice from classroom to community. Students' direct experiences outside of the classroom, and the range of co-curricular opportunities available to them, are beyond the scope of this paper. Instead, we focus here on how to sustain the curricular component of becoming citizens with a global sense of mercy.

Three observations conclude our presentation here:

1. **Links to the Curriculum:** Critical events become teachable moments only to the degree

that they are taught. That is, they are teachable to the degree that faculty actively engage the event through initiating discussion in their discipline. The teachable moment is sustainable to the degree that it is embedded in the curriculum. As discussion unfolds, learning can be linked to subsequent courses, campus programs, and related events in world affairs. Beyond personal reflection, this extension takes form in the curriculum.

2. **Community Partnerships and Faculty Outreach.** Universities in general, and faculty in particular, are best able to engage major events through community partnerships that bring the community and university together. Those bridges are maintained by faculty with community partners. This is an intensive, dynamic relationship that predates and extends beyond the critical event. For our institution, such relationships led to co-sponsored programs, panels, forums, and events in which students participated.

3. **The Mercy Advantage:** The local is not global automatically or in isolation. Neither students nor institutions can situate events left to ourselves. As Mercy institutions, we are well-positioned to place critical events in social justice perspectives that contextualize, personalize and problematize the dynamics between local and global. Our institutional ethos encourages us to consider such values as empathy, disparity, relevance. We see that practical engagement enhances our understanding and application of the Mercy Critical Concerns.

Becoming a citizen with a global sense of mercy is foundational in continuing the Mercy tradition of developing lifelong learners and competent and compassionate leaders in service to the community. Teaching in the cauldron of world events, such as the G-20, offers critical moments to develop this sense of global citizenship in our students.

## RESOURCES

The Pittsburgh Post-Gazette cumulative summit coverage: <http://www.pgpremium.com/G-20/>

Official Pittsburgh Summit Website: [www.pittsburghsummit.gov](http://www.pittsburghsummit.gov)

The People's Summit (the educational forum many of our students attended and groups co-sponsored): [www.peoplessummit.com](http://www.peoplessummit.com)

The Thomas Merton Center, Pittsburgh (convenor of a permitted protest launched from in front of our campus): [www.thomasmertoncenter.org](http://www.thomasmertoncenter.org)

Carlow University events and web resources on the G-20

- Statement on campus closings and re-schedulings during the G-20: <http://www2.carlow.edu/news/pressreleases/prdetails.cfm?recordID=244>
- Teach-in, September 21, 2009: [http://www.carlow.edu/events-calendar/G-20\\_teach-in.html](http://www.carlow.edu/events-calendar/G-20_teach-in.html)
- Professional Leadership Program "G-20: Poverty, Power, and Protest" 9/22/09
- General campus safety information: <http://www.carlow.edu/g-20/index.html>;
- Transportation information: <http://www.carlow.edu/g-20/transportation.html>;
- Why the G-20 was held in Pittsburgh: <http://www.carlow.edu/g-20/why.html>.

# Greening the Community: Social Work Practice and Service Learning

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Emma T. Lucas-Darby, M.S.W., Ph.D., Carlow University

*I believe natural beauty has a necessary place  
in the spiritual development of any individual or any society.  
I believe that whenever we destroy beauty, or whenever we substitute  
Something man-made and artificial for a natural feature of the earth,  
We have retarded some part of man's spiritual growth.*

--Rachel Carson

*On Spaceship Earth there are no passengers;  
everyone is a member of the crew.  
We have moved into an age in which  
everybody's activities affect everyone else.*

--Marshall McLuhan, 1992

## Introduction

Growing concerns for the environment are being addressed in educational institutions at all levels. Expanding students' knowledge about the volumes of information available and many ways they can become more engaged will contribute to saving the earth, as well as local environments within their communities. Social workers are advocates for change and all aspects of social justice including concerns for environments in which groups and communities exist. The health and survival of humans is directly impacted by the consciousness of all humans regarding the global world.

Internationally known environmentalist Van Jones (2009) noted the importance of engagement by students when he said that students' energy and enthusiasm have already turned up the heat in the movement to prevent catastrophic climate change.<sup>1</sup> Most important is his suggestion that the sky is the limit for the next generation's leadership role. This paper discusses the inclusion of "greening" in a Community Practice Social Work course. Students completed "green" projects as part of the course requirements. This course is designated as a service learning course and satisfies the Core Curriculum requirement.

## The Course

Social work majors are required to complete Community Practice, a major course that is macro-focused. The course includes content on groups, organizations, and communities, along with their

development, structure, and effectiveness within society. One focus question is: Do these entities respond to human needs in culturally competent ways? Students, as future macro-social work practitioners, are reminded of their roles as change agents and advocates of social justice. As green innovations become important global considerations, social workers must find their niche in making this a focal point for their profession as well. One strategy is to include greening concepts in social work courses. One course requirement is a community project that involves a detailed study or analysis of a community/ agency problem, need, or concern and addresses the implementation of a change process. This project fulfills the service learning requirement.

Each year a course theme is selected; this provides opportunities for in-class reflections and serves as the common link for projects. Projects identified in this paper were implemented to correspond with the "Goinggreen" course theme. Students were required to choose a community for their service learning project. They were to identify a project that would fit the "green" theme. Project criteria included the following guidelines:

- Why is this viewed as a problem or issue?
- What is the history or background of the problem?
- What are the anticipated changes?
- With respect to community change, what are the major strengths and weaknesses of this organizing, development, or planning effort?



- What are the obvious benefits to the community?
- What is the role of a macro social worker?
- What kinds of leadership skills (strategies) would be needed to address this problem/issue?
- Were the most effective strategies used in addressing this social problem? Why? Why not?

Students make in-class PowerPoint presentations with pictures of their project. In addition, they also keep reflective journals.

## Greening Defined

Many leaders today are working, thinking, buying, advocating, designing and legislating “green.” Definitions of greening fit well within the social work profession. An understanding of greening is rooted in a concern to protect the earth and to recognize connections with one’s local community. A global definition of greening involves one’s consciousness of the impact people have on the earth’s well-being. Students look at behaviors that represent steps toward minimizing one’s carbon footprint, or the amount of environmental damage that one causes. While we highlight student awareness of global concerns, our immediate focus in the course is on “greening” more than sustainability. Rappaport suggests that many college programs emphasize greening rather than sustainability because marginal adjustments are considered rather comprehensive alternative approaches.<sup>2</sup> This term-defined approach may be related to the semester length of the course. Information about the need for sustaining interest in “greening” is provided. Local presenters involved in the green movement cover topics including LEED buildings, urban gardening, food deserts, green jobs, solar energy, and recycling. Students are also encouraged to think about more personal habits and focus not only on immediate greening efforts but also fostering energy independence.<sup>3</sup> (Stone, 2010).

## Selected Projects – Employing the Goinggreen Theme

Three service learning projects were completed during a recent semester. Students worked with local residents to determine the “green” project that met an existing need and could be completed in a semester. Students

provided reflections of their learning experience and also recorded a critical analysis of the experience in a journal.

### Student Project # 1 - Polluting the Community: A Concern for Dog Waste

*Problem* – Neighbors walking their dogs allowed them to relieve themselves without picking up their waste. Dog waste is a public health hazard, aesthetically unappealing and causes tensions between neighbors.

*Plan* – The student worked with a local government agency and requested sign postings along the main walk areas used by dog owners. Funds were also sought to purchase posts with free waste bags that dog owners would use to remove dog waste.

*Outcome* – The student testified before the local governing council, and one councilman agreed to assist her in this effort to find a funding source for posts and bags. Together they are exploring funding sources and will write a proposal.

### Student Project #2 – Greening a School’s Grounds

*Problem* – The grounds around a local school included dead shrubs and space that lacked greenery due to walking paths made by students. After becoming aware of the school’s greening project, this student wanted to become involved. The school’s principal asked the student to coordinate this project after learning of her interest in it.

*Plan* - The project pulled out dead plants, cleared spaces, and planted fresh shrubbery and trees. This project’s partners included the public school system, a local conservancy organization, and a local foundation. Students, teachers and the principal worked with local landscaping experts on a Saturday to beautify their campus.

*Outcome* – After layering clean soil and designing the layout, fresh shrubs, trees and flowers were planted. The school’s grounds were beautified and students took pride in their involvement in the project. Students’ educational and learning experiences created a more aesthetically pleasing outdoor environment. Other benefits included correction of slowed storm water

drainage, improved air quality, and reduced outdoor maintenance.

### Student Project #3 – Re-using Medical Equipment

**Problem** – Recognizing the large volume of medical equipment that could be re-used, this student completed her service learning placement with an organization that re-purposed such items. Reusable medical equipment which is in very good condition is collected, sorted and sent to developing countries. By providing this service the local organization sends needed medical relief to developing countries that are unable to afford various medical items. The local organization is a steward of the environment since the re-purposed equipment would otherwise be dumped in landfills or incinerated.

**Plan** – Sort and package medical supplies and equipment and thus fulfill requests from public hospitals serving indigenous people developing countries.

**Outcome** – This organization is a steward of the environment because medical equipment that is no longer used by local medical facilities is shipped to locations in developing countries so that needed medical services can be delivered to sick people.

### Learning Outcomes for Students

Reflection is a critically important exercise that employs critical thinking skills and allows for the assessment of the learning that has taken place during the service learning greening project. Students record reflections of their service learning greening project in journals that are submitted monthly. In-class reflection sessions allow students to share their service learning experiences weekly. Guidelines help students focus on their learning, rather than chronicling

mere narrative descriptions of their activities. There is no absolute template for reflective writing. However, with trigger questions, students can provide in-depth analysis of the service learning experience. Key questions used as guides for reflective writing include:

- What did you learn from each moment, interaction, observation, and/or activity?
- Were additional questions or challenges raised?
- What did you enjoy most?
- What was most challenging?
- Were personal goals relating to this experience met? If so, how?
- What's next regarding this experience? How can the engagement continue after this experience ends?

This deeper reflective process promotes an examination of personal values and long-held beliefs. By the end of the semester, the journal should provide a good retrospective of intellectual growth that occurred during the service learning experience. Students are urged to be cognizant of their writing style, to employ all proper mechanics, and to carefully proof their journals.

### Conclusion

Greening concepts can be easily integrated into existing social work courses. As green-aware stewards of our environment, social work students can contribute to a growing consciousness about the need to save the earth, and direct their energies to serve their immediate communities. Greening encompasses energy conservation, plans for future employment, health and wellness awareness and survival strategies.<sup>4</sup> Incorporating a "greening" theme in a Community Practice course provided students with information about the contributions they and their clients can make to advance environmental interests.

### NOTES

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# Working for a Just and Sustainable World through Socially Responsible Investing Inspired by Mercy

*Susan Smith Makos, J.D., Mercy Investment Services, Inc.*

## What is Socially Responsible Investing?

Investment practices in the United States during the past 30 years have been changing significantly. Part of this change relates to the realization that invested assets yield not only financial returns, but can have important societal impacts, both positive and negative. As a result, an approach to investing called socially responsible investing (SRI) has emerged and is growing. SRI is an investment process that, rather than relying solely on financial criteria, incorporates social, environmental and governance criteria into the investment process. Our global experiences over the past two years in the financial markets have demonstrated that we share an interdependent global economy. We also are aware of the importance of transparency to the capital markets that are built on trust. Understanding how companies are making the profits that fuel investment returns is essential to realizing the impact of their operations on people all over the globe and on the environment. Socially responsible investing incorporates different strategies that allow us to use our role as shareholders of corporations as a tool to influence change.

The growth in SRI is documented in a report from the Social Investment Forum, titled *2007 Report on Socially Responsible Investing Trends*.<sup>1</sup> It reports that assets invested using one or more SRI approaches have more than doubled in the past 10 years, increasing from \$1.18 trillion in 1997 to \$2.7 trillion in 2007.<sup>2</sup> Organizations that have adopted SRI include universities, hospitals, foundations, pension plans, faith-based groups, unions and other nonprofit organizations.

Faith-based organizations like the Sisters of Mercy of the Americas (the "Sisters of Mercy")

SRI (socially responsible investing) is an investment process that, rather than relying solely on financial criteria, incorporates social, environmental and governance criteria into the investment process.

recognize the moral imperative to work for a just and sustainable global community. Guided by their Direction Statement and the Critical Concerns as well as Church teachings, the Sisters of Mercy have engaged in SRI for decades. It recently formed Mercy Investment Services as its new collective investment program. As a ministry of the Sisters of Mercy, Mercy Investment Services embraces the moral imperative of a just and sustainable global community. Socially responsible investing is a means, in this complex global reality, for the Sisters of Mercy to speak with a corporate voice and promote systemic change to pursue a just and sustainable world. Corporations play an important role in global business activity, and if they fail to be "responsible corporate citizens," they can have a negative impact on society.

Inspiration for SRI comes from the example of Catherine McAuley, foundress of the Sisters of Mercy, who was a tireless advocate on behalf of those marginalized by society, and who collaborated with others to remedy the injustices of her day. In addition, the United States Conference of Catholic Bishops' Pastoral Letter *Economic Justice for All* (1986, updated 2009) provides guidance as well:

We are believers called to follow Our Lord Jesus Christ and proclaim his Gospel in the midst of a complex and powerful economy. This reality poses both opportunities and responsibilities for Catholics in the United States. Our faith calls us to measure this economy, not only by what it produces, but also by how it touches human life and whether it protects or undermines the dignity of the human person. Economic decisions have human consequences and moral content; they help or hurt people, strengthen or weaken family life, advance or diminish the quality of justice in our land.<sup>3</sup>

## Strategies Utilized in SRI

Before giving examples of how responsible investing promotes a just and sustainable world, a further explanation of how organizations can engage in SRI is helpful.

There are three strategies generally employed in SRI:

- Social screens. Investments are selected or declined based on criteria relating to an organization's mission, values or principles;
- Shareholder advocacy. Active use of ownership positions of companies to influence their actions through techniques such as the voting of company proxies, dialogues with management, or filing of resolutions with companies; and
- Direct community investing: Financial arrangements, usually low-interest loans, that target underserved areas or community needs, such as business development, job creation and housing.

### Social Screens

The Social Investment Forum reported that the use of screens is the most widespread approach in SRI.<sup>4</sup> The most frequently used screens eliminate investment in companies that engage in weapons/ military contracting or manufacture tobacco products, alcohol, or certain pharmaceutical products that raise concerns for some faith-based organizations.<sup>5</sup> An evolving strategy in SRI is the use of "positive" screens or factors to proactively select stocks. In this approach, companies are selected based upon their performance on environmental, social and/or governance criteria. Studies indicate that companies which perform well on these criteria are better long-term investments and build long-term value for shareholders.<sup>6</sup>

### Shareholder Advocacy

Shareholder advocacy, simply stated, is being the "active" owner of a corporation. Through a series of techniques, shareholders use their positions as investors/owners of corporations to address key social, environmental and corporate governance concerns in their policies and practices. Investors engaging in shareholder

advocacy are a broad group of organizations, from interested individual investors to large institutional investors such as pension funds, universities, foundations, faith-based organizations, and labor unions. Faith-based investors may at times hold fewer shares in companies than other investors involved in socially responsible investing. However, they frequently collaborate on advocacy issues with other like-minded investors. Recent data indicates that faith-based investors file nearly one-half of shareholder resolutions.<sup>7</sup> While at times ownership of some companies may not appear to be aligned with the Critical Concerns of the Sisters of Mercy, owning shares in corporations whose activities cause concern enables shareholders to address issues of social justice and environmental sustainability with these companies. The shareholder advocacy tools utilized include:

#### **Filing Shareholder Resolutions:**

Shareholders join together for a resolution to appear on the company proxy at its annual meeting of shareholders. The resolution requests that the company adopt practices, change practices or remedy wrongs concerning various social justice, environmental sustainability or governance concerns that shareholders believe present a material risk to the corporation or society.<sup>8</sup> Examples of issues addressed in recent years include:

- Environmental impact of company's operations, including water;
- Climate change;
- Social issues, such as global access to medicines;
- Employment practices, such as equal employment and fair labor standards;
- Corporate governance practices such as just executive compensation practices and gender and minority diversity in board membership.

While shareholder resolutions are generally nonbinding, they remain a powerful tool because most corporations seek positive relationships with shareholders. Success is generally measured not by the percent of favorable vote, but rather by whether a corporation improves its practices over time in response to shareholder concerns.

**Dialogues with Companies:** Frequently, companies and shareholders engage in collaborative dialogue to address issues of concern, either in response to a filed resolution or to avoid the filing of one. In many instances, companies have voluntarily instituted changes in practices or issued reports to shareholders on issues in response to dialogues, and dialogues are considered the preferred route to achieve corporate action.

**Proxy Voting:** Proxy voting is the most important way that shareholders can express their views on company performance. This voting process addresses important business matters

...the United Nations has recognized the human right to water and defines it as "the right of everyone to sufficient, safe, acceptable, physically accessible and affordable water for personal and domestic uses."<sup>12</sup>

presented at a corporation's annual meeting, including the election of directors, resolutions presented by a corporation and resolutions submitted by shareholders. Proxies may be voted directly by a shareholder or by a contracted proxy voting service utilizing proxy voting guidelines approved by the shareholder. Development of voting guidelines is an opportunity for shareholders to consider their perspective on critical issues. A number of new tools are available to shareholders, including websites such as [www.endowmentethics.org](http://www.endowmentethics.org), the website of the Responsible Endowments Coalition, which contains numerous tools for use by colleges and universities to implement a social responsibility program in its investment program.

### **Direct Community Investing**

Broadly stated, direct community investing is a means for capital to be directed to organizations that address a significant community need, usually in low-income areas, where people do not have access to traditional banks. This approach to socially responsible investing is a relatively small

overall percentage, comprising 1% of dollars invested utilizing SRI. However, the total amount of this type of investing has grown significantly from \$4 billion in 1997 to \$25.8 billion in 2007, according to the Social Investment Forum's 2007 Trends report.<sup>9</sup> Currently, a variety of organizations, such as community development banks, credit unions and loan funds target capital toward projects in underserved areas, both in the U.S. and globally. Community investing is a way of using financial resources to address underlying social justice issues, and to create a just and sustainable world. These are investments, not grants, so they are viewed to be a prudent investment of funds since generally, the investment return will match rate of inflation at a minimum. In addition, the investment has a social impact. Community investing can address needs such as the creation of jobs with livable wages, affordable housing and access to needed community health services.

### **Examples of How the Critical Concerns of the Sisters of Mercy Lead us into SRI**

Through its role as a shareholder of corporations worldwide, Mercy Investment Services engages companies through the various techniques of shareholder advocacy described above, including proxy voting, sending letters and engaging in dialogues with companies. These efforts focus on achieving meaningful changes in corporate practices that promote social and economic justice, a sustainable earth and the common good. Examples of shareholder advocacy include engagement with Coca Cola and British Petroleum.

#### **Coca-Cola**

Water is the world's most essential resource because it sustains life and the food chain, which sustains us. Water is also essential for industry, and thus supports our global economy. Industrial uses account for one-quarter of the world's consumption of available water resources. However, industrial pollution is itself endangering water supply and destroying ecosystems. According to the Global Environmental Outlook 4

(2007) of the United Nations Environmental Programme (UNEP), in 2025 1.8 billion people will live in countries with absolute water scarcity (1 out of every 4 people) and two-thirds of those will live in water-stressed areas.<sup>10</sup> Access to an adequate water supply will also be hampered since most population growth will occur in developing countries where supply is already limited. Contaminated water remains the greatest single cause of global human disease and death. In developing countries, at least 3 million people die annually from water-borne diseases, most of them younger than 5 years old.<sup>11</sup> Since 2002, the United Nations has recognized the human right to water and defines it as "the right of everyone to sufficient, safe, acceptable, physically accessible and affordable water for personal and domestic uses."<sup>12</sup> Not all nations are in agreement with water as a human right, including the U.S. and Canada. The Critical Concerns of the Sisters of Mercy recognize the fundamental importance of the access to clean water by all and the human right to water.

The Critical Concerns of the  
Sisters of Mercy call us to  
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As a beverage producer, Coca-Cola's corporate livelihood and growth depends on an adequate supply of water to produce its products. Water is the main ingredient in its beverages and is also essential to produce ingredients used in making the beverage. Coca-Cola's recent profitability has relied on emerging markets, according to an analysis of its earnings report in the Wall Street Journal.<sup>13</sup> Its manufacturing strategy has been to base plants in local communities, so Coca-Cola also articulates the importance of sustainable communities as part of its company strategies. As Coca-Cola has expanded globally, it has located its plants in countries in the developing world, such as India, where there is a water scarcity. Beginning in 2002, Coca-Cola was accused of depleting water supplies and of polluting the groundwater in several plant locations in India. This crisis led the company to adopt a global water stewardship

policy. Since then, the company has initiated processes to evaluate its water footprint and established goals to be an efficient user of water and appropriately treat wastewater in each of its more than 200 plants. It also has a corporate commitment to finance and support local community projects to replenish water, such as rainwater collection and reforestation.<sup>14</sup>

While Coca-Cola is viewed by some as a leader in the corporate commitment to water sustainability, Mercy Investment Services and other shareholders have been engaging them in a dialogue related to their water practices and, in particular, about the impact they are having on the availability of clean water in countries like India. We are pursuing a dialogue rather than filing resolutions because Coca-Cola has met with us on several occasions, has been open in sharing information with us, and appears to be taking constructive action on clean water access and availability. Shareholders are also dialoguing with Coca-Cola about making a corporate commitment to recognize water as a human right. Efforts will continue with Coca-Cola to address its environmental accountabilities.

### **British Petroleum (BP)**

Climate change is one of the most serious threats to our global environment and our livelihoods, and the use of fossil-based fuels (oil, gas and coal) is a significant contributor to climate change. Energy-related activities contribute approximately 70% of global greenhouse gas emissions, and oil and gas together represent about 60% of those energy-related emissions through their extraction, processing and subsequent combustion. Given the large contribution that fossil fuels make to global greenhouse emissions, scientists have stated that any meaningful objective to reduce greenhouse gas emissions will require a dramatic reduction in emissions from fossil fuel use. Nonetheless, the oil and gas industry continues to rely almost entirely on fossil fuel production for its profitability and value.<sup>15</sup> The Critical Concerns of the Sisters of Mercy call us to reverence the earth and work more effectively toward the sustainability of life.

BP's involvement in the Gulf of Mexico oil spill in April 2010 has cast a spotlight on the

company's environmental efforts and practices. The oil spill is certainly one example of the risk to our global ecosystems from the production of oil and reminds us of the Texaco oil operations that polluted the Amazon rainforest in Ecuador. An evolving area of environmental concern is the planned production by BP and other energy companies of crude oil from Canadian oil sands, which represent the largest crude oil deposits outside the Middle East. The oil product is generated through mining, rather than drilling, and requires the use of hot water for production. Concerns are that oil sands production can be harmful to air, water and land. BP has initiated three Canadian oil sands projects in Alberta, Canada. In April, Mercy Investment Services joined 35 other socially responsible investors in a letter to BP raising concerns about the projects and how BP would manage the environmental risks. The letter encouraged BP to increase its disclosure of its actions to mitigate the environmental risks.<sup>16</sup> A dialogue was also held with the company and other concerned investors. BP has committed to improved disclosure of risks in its sustainability report beginning in 2011. As an active shareholder, Mercy Investment Services will continue our efforts with energy companies, asking for transparency in their operations and accountability to our environment.

**Proxy Voting:** The Social Responsibility Committee of Mercy Investment Services developed a set of proxy voting guidelines that incorporate issues of particular concern to the Sisters of Mercy. The guidelines address a variety of concerns related to the Critical Concerns, such as environmental resolutions addressing climate change, just pay practices for executive compensation, and diversity and inclusiveness of management and boards. A proxy voting service hired by Mercy Investment Services uses these guidelines and ensures that all proxy ballots, both U.S and global, are appropriately voted so the voice of the Sisters of Mercy can be heard.<sup>17</sup>

**Community Investing:** The Sisters of Mercy have also been engaged in making loans and providing financial support to organizations worldwide through its community investing program, Mercy Partnership Fund. This fund, a part of Mercy Investment Services, recognizes that

the investment of financial resources is itself a ministry of the Sisters of Mercy. This activity gives expression to their enduring concerns for the poor, sick and uneducated described in the Direction Statement and Critical Concerns. One organization that has benefited is *Fonkoze*, or the "Shoulder-to-Shoulder Foundation," a micro-finance organization founded by a Haitian Catholic priest that supports economic development in Haiti. Poor Haitians, including many who cannot read or write, had no access to banks. *Fonkoze* views women as the backbone of Haiti's economy, so its focus has been to empower women by making credit available to them to build their local businesses. It also provides them with training and other support programs so they can build their own business in a sustainable way. *Fonkoze* receives much of its financial support from "investors" who make low-interest loans to *Fonkoze*, and *Fonkoze* in turn loans the money in Haiti.<sup>18</sup> Mercy Partnership Fund made its first loan to *Fonkoze* in 2002, and has increased that loan over the years. Its "on the ground" works and importance to the Haitian people were acknowledged in a *Newsweek* article on the impact of the earthquake and *Fonkoze's* ability, unlike traditional banks, to assist Haitians with access to money to support their immediate need for food, water, clothes and medicine.<sup>19</sup>

## Participation by Mercy Colleges and Students in SRI

Many of the SRI processes outlined above are wonderful ways for colleges and their students to become involved in our global reality. With the significant role that corporations play in the world (more than 50 of the world's largest "economies" are corporations), the different strategies used in SRI are an opportunity to engage in today's significant social and environmental issues and to seek a just and sustainable world.<sup>20</sup> Questions for colleges and students to address include:

- Is the college investment program using strategies of socially responsible investing, such as screens, filing of resolutions, dialogues and proxy voting?

- If so, what are the standards that determine the strategies, and are these promoting a just and sustainable world?
- Are there opportunities for the college and students to participate in engaging companies on issues of concern as both a learning opportunity and an important voice?
- How are decisions made on votes to be cast on company proxies? Issues raised by resolutions

also provide an opportunity for learning about global social justice and environmental issues.

As Catherine McAuley said, "We rejoice in the continued invitation to seek justice, to be compassionate and to reflect mercy to the world." Socially responsible investing provides us with many opportunities to continue the wonderful works of Catherine.

## NOTES

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# **A Generational View of Sustainable Leadership in Education:**

## **Faculty and Administrative Perspectives**

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*Dr. Christine M. Pharr, College of Saint Mary and  
Dr. Caroline R. Pharr, Mercyhurst College*

### **Introduction**

The concept of sustainability has its roots in the environmental movement. In the late 1940's and early 1950's concern with the environment led to first versions of what would eventually become known as the Clean Air and the Clean Water Acts.<sup>1</sup> In 1960, author Rachel Carson's publication, *Silent Spring*, served as a call to action about the environmental effects of the pesticide DDT.<sup>2</sup> This publication is often credited with raising the general public's awareness of environmental issues. Continued interest in the environment led to the first annual celebration of Earth Day in 1970, however, the actual term "environmental sustainability" was not coined until 1980 by Lester Brown of the Worldwatch Institute.<sup>3</sup> Brown's definition of environmental sustainability "is (a society) that is able to satisfy its needs without diminishing the opportunities of future generations to meet theirs."<sup>4</sup>

Environmental sustainability soon began to infuse itself into corporate structure. Business organizations now see themselves as most accurately modeled by sustainable living systems rather than the "well-oiled-machine" prototype of the industrial age. As an example, Jim Collins studied characteristics and practices of companies that have made the transition from good to great performance.<sup>5</sup> His findings show that sustainable business practices play a large role in the difference between good and great companies. More recently the concept of sustainability has crept into the social sector with the advent of the Slow Food and Slow City movements.<sup>6</sup> These concepts center on healthful and sustainable living that protects and preserves the environment as well as an individual's well being.

Sustainability in Education became a political platform issue for the last two United States government administrations. The United States' status as an international leader in education has

fallen over the last two decades. The Bush Administration's response to this decline was the No Child Left Behind legislation that instituted extensive testing and sanctions for under-performing schools.<sup>7</sup> The Obama administration has committed billions of dollars to education over the next decade, with a promise that the US will again be the leader in science, math, and technology education by 2015.<sup>8</sup> These initiatives and commitments, while well-intended, have often produced frustration and the development of work-arounds in K-12 education, rather than true sustainable improvements in learning.

Andy Hargreaves and Dean Fink, in their publication, *Sustainable Leadership*, tackle the concerns of short-term approaches to addressing U.S. educational shortcomings and identify seven principles of sustainable leadership in education.<sup>9</sup> Their focus is primarily on leaders and sustainable educational systems for K-12 education, however, the fundamental principles they identify are applicable to education in general.

This paper will examine how three of the Principles of Sustainable Leadership are applicable to the critical concerns of the Sisters of Mercy found in higher education in Mercy institutions. Implications for higher education administration and faculty will be described.

### **Critical Concerns of the Sisters of Mercy**

The Sisters of Mercy have identified a number of critical concerns about which they have directed their mission. The specific concerns are Earth, Immigration, Racism, Women's Issues, and Nonviolence.<sup>10</sup> A picture of the earth symbolizes their commitment to preserving the earth for future generations. A path with walking footprints symbolizes their commitment to the stranger among us on a path to bettering their life. Interlocking dark and white hands symbolize their

efforts to achieve racial awareness and harmony. The dancing woman symbolizes a hope for equality and opportunities for women, and the dove and olive branch indicate a commitment to nonviolence and peace.

The critical concerns embraced by Mercy Higher Education are easily assimilated into and aligned with the Principles of Sustainable Leadership identified by Hargreaves and Fink. Throughout this paper, relevance of a critical concern to principles of sustainable leadership in education will be indicated.

## **Seven Principles of Sustainable Leadership**

According to Hargreaves and Fink sustainable educational leadership "preserves and develops deep learning for all that spreads and lasts, in ways that do no harm to, and indeed creates positive benefit for others around us, now and in the future."<sup>11</sup> The seven principles they have identified as critical in a sustainable educational system are: depth, length, breadth, justice, diversity, conservation, and resourcefulness. Although all seven principles are applicable to higher education, only three of the principles, justice, diversity, and conservation will be addressed here.

### **Justice**

Social justice is essential to sustainable leadership in education. According to Hargreaves and Fink, justice in a learning environment does no harm and improves the environment in which it exists. Many college students today are in need of justice. Through no fault of their own, they are often victims of poverty, prejudice, and insufficient preparation for the rigors of collegiate life. For these students a college education must not only offer knowledge and skills, but also a safe and comfortable environment in which learning can flourish with sufficient financial resources to make the education accessible.

Justice is based upon the premise that our destinies are all linked together and that we succeed or fail as a group. If colleges and universities strive to admit only the very strongest, most well-prepared students, who will educate those in greatest need of a life-changing

education? While institutions often compete for faculty with the best pedigree and the strongest publication records, the most outstanding educators are certainly not limited to this pool of applicants. There are often outstanding educators without these qualifications who have obtained their own education under less than optimal circumstances and may have a better understanding of the struggles of these students. Finally, justice promotes the sharing of resources such as facilities, equipment, and personnel to provide the best education to the greatest number of people. The concept of justice in sustainable educational leadership is based upon students, faculty, staff, and administration all supporting

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each other within and between institutions for the mutual benefit of the common good.

Three important administrative actions that incorporate justice into the learning environment will be presented here. The first is making education accessible to all capable students. Education typically is inaccessible because of lack of academic preparation, financial limitations, or difficult life circumstances which make college entrance and/ or success unlikely. Development of financial assistance that targets needy students is critically important, but often students also need support systems that are not available from their families. The Mother's Living and Learning (MLL) Program at College of Saint Mary, which provides free room and board for the children of single women, attempts to address one type of life circumstance that often limits college attendance and success. While the women must meet all admission and financial requirements to attend CSM, their children live with them in the residence hall at no cost. Both mothers and children are supported by the MLL program director as well as a director of single parent

success, who is also a resource for single women and children not living on campus.

Mercyhurst College has taken a significant step in addressing underprepared students at its branch campus, Mercyhurst Northeast. Started in 1991 as an avenue for the lower socio-economic and poorly achieving students to obtain certificates and associate degrees in an environment of support and strong academic assistance, it provides a seamless transfer for successful Mercyhurst Northeast students to Mercyhurst College to complete a baccalaureate degree for the same reduced tuition they paid at Mercyhurst Northeast.

A second administrative action that incorporates justice into leadership is the example institutions set by our ecological footprint. Currently American College and University Presidents have an option to sign the President's Climate Control Agreement.<sup>12</sup> This agreement, which has nearly 700 college presidents' signatures at present, indicates a commitment to reduce global warming by examining and reducing the campus carbon footprint. Both Mercyhurst College and College of Saint Mary have student green teams which are supported by administration in promoting green practices such as recycling, reduction of food waste, and use of environmentally friendly materials in foodservice.

A third administrative action that incorporates justice into leadership is promoting inter-institutional cooperation and collaboration that shares resources, best practices, and builds community around our common vision. The Mercy Higher Education Conference and the Carlow Roundtable are both examples of Mercy Higher Education promoting professional development and building relationships that support and nourish each other.

There are several ways faculty members can assist in providing a just learning environment for students. The first involves encouraging students to take advantage of resources that are provided to them by the institution. Colleges and Universities commonly offer resources such as writing centers,

tutoring programs, multicultural centers, counseling services, and various other support programs. In the absence of encouragement and guidance from faculty and staff, many students do not find their way to, or even become aware of, the help that is available to them.

Faculty and staff must also find ways to teach justice to students who will become citizens in a global community. The incorporation of service learning into the classroom, as well as

service requirements/ activities can both help reach this end. Many schools have a service learning program, with a director who helps faculty incorporate service learning into their courses. Getting students involved with the community through their classes is an excellent way to show the relationship of the course content to real world issues, and provides students with a hands-on means to provide justice and service to members of the community that are often overlooked.

Lastly, since students will become global citizens, they must be exposed to different cultures and global issues in order to prepare them to make informed and just decisions. Study abroad experiences serve to immerse students in different cultures and to inform them about the values and traditions of others. While these experiences are excellent, not all students are able to participate. Thus institutions should provide students with cultural and global experiences by inviting international or ethnically diverse speakers to bring their perspectives to campus. Programs such as the Woodrow Wilson Scholars, celebrations such as Black History or Women's History month, and other global hot topics provide opportunities for students to understand issues spanning the globe. Justice in educational leadership aligns with all five of the Sisters of Mercy critical concerns and thus is a focus for all Mercy institutions of higher learning.

Getting students involved with the community through their classes is an excellent way to show the relationship of the course content to real world issues, and provides students with a hands-on means to provide justice and service to members of the community that are often overlooked.

## Diversity

Diversity in academic institutions, much like in biological systems, provides resilience and flexibility in times of change or threat. According to Hargreaves and Fink, educational systems should foster diversity, allowing it to help improve knowledge, reach our greatest potential and restore balance in the learning environment.<sup>13</sup> With the advent of the information age electronic communication has created extensive networking opportunities among the various participants in higher education.<sup>14</sup> Global interactions that were previously limited to phone or extended travel are now available instantaneously and are making institutions increasingly connected in a diverse world. One beneficial outcome of this connectedness is that creative solutions are facilitated from the involvement of diverse groups of people with disparate ideas and experiences. Fritjof Capra calls this creative emergence.<sup>15</sup>

There are both pros and cons to this instant information age, however, one of the most advantageous outcomes, from the perspective of diversity, is that the Internet has allowed students and faculty to connect with their counterparts from across the globe in ways never before imagined. The extensive networking that occurs from these interactions permits new expansive learning environments that better prepare students for life in a global society. In contrast, a disadvantage is that the same ease of connection allows disconnection to be an equally viable option, which may affect our ability to develop meaningful and lasting relationships.

Educational administration can address increased diversity as follows. First, as opportunities for connections and interactions increase they bring a much more diverse group of students into higher education. Administration must recognize that ethnic minorities will increase as immigrants and ethnically distinct groups begin to pursue higher education in larger numbers. It is our responsibility to promote educational opportunities for all and thus programs such as summer camps that expose minority students to higher education and recruitment efforts aimed at particular demographic groups are critical to producing a well-educated populace. An example at College of Saint Mary is the Latina Summer

Academy which began in 2002 with nine participants. High school aged Latina girls come to the CSM campus for one week to learn about science, math, and technology.<sup>16</sup> By summer 2010 the participation increased to 46 students and the enrollment of Latina students at CSM has increased each year with an all time high in Fall 2009 of 8% of the student population. Not only does this increase the population of Latina students who are academically well prepared, it also enriches the learning environment for the Caucasian students.

A second area where administration should address diversity is in hiring. Serious efforts should be made to hire faculty and staff who serve as role models and are representative of and understand students' ethnic backgrounds. In addition to hiring for diversity it is important that faculty and staff are culturally sensitive and respectful of other belief systems. This requires exposure and in-service training that prepares them for a different learning environment than the one in which they may have been educated. Finally, the college should always explore opportunities to provide auxiliary educational services to the community that will enhance the education of minorities.

A third consideration of incorporating diversity into educational systems is the need for administration to embrace and utilize technology to enhance the educational experience. At the 2009 Council for Independent College Chief Academic Officers meeting, Sean Carton reported that a recent survey indicated that 98% of students would like to have social media used to enhance their learning.<sup>17</sup> In the same survey only 14% of faculty indicated an interest in using social media in higher education. This represents a serious disconnect between the teacher and the learner. With Facebook, blogging, Twitter, and numerous other social media networks expanding, it is imperative that higher education institutions meet students, at least to some extent, where they are. Exploring and promoting appropriate ways to interact with students using social media is crucial.

In addition, technology has produced diverse learning environments previously not imagined that address various learning styles. One example of this is the simulation mannequins that nursing programs across the country are using to better

prepare students for clinical experiences. The mannequins allow students to practice important and sometimes life-threatening situations in a safe and non-threatening environment before they face such a situation in real life. This technology has improved educational experiences for students tremendously; however, it requires administration to make a serious financial investment in facilities, equipment, and training.

...practices must be evaluated regularly. Those that are ineffective must be stopped. Those that are valuable must continue and be given priority, value, and adequate resources.

Diversity can and should be encompassed in the way educators teach, conduct research, and serve the school and community. Faculty can provide a diverse learning environment by varying the delivery tactics they use to present information to students. Students come from different backgrounds, have different levels of preparation, and learn in different ways. In addition to traditional means of content delivery, the incorporation of primary literature, current events, and an online presence can broaden the reach of the course and help students find the relevance and applicability of the subject material. Online homework, discussion boards, and video capture technology allow for increased accessibility, and in some cases, immediate feedback on student progress. In addition to diverse delivery tactics, varying the type of course that is taught can also broaden educational reach. Team-taught courses, interdisciplinary courses, and non-majors courses expose students to multiple perspectives and areas of expertise simultaneously. Reimagining how content can be delivered by working with a colleague can also make for an exciting and innovative new course.

Diversity can also be incorporated into scholarly activities. Having multiple faculty members co-advise students on research projects plays to the student's interests and the advisor's strengths. In an increasingly globally-connected society, research is rarely done in isolation.

Modeling this reality to students helps prepare them to compete in a global market and develops confidence and critical thinking skills that will allow them to make meaningful contributions to their field when they complete their undergraduate education. To prepare students for a global society it is vital that scholarly endeavors do not stop at the walls of a college campus. Encouraging students to attend and present at local, regional, and national meetings will open their eyes to the vast opportunities that are available in their field.

The sustainable principles of diversity are particularly relevant to the Mercy critical concerns of immigration, racism, and women's issues.

## **Conservation**

According to Hargreaves and Fink, conservation in sustainable leadership builds upon the past to create a better future.<sup>18</sup> Conservation in educational institutions recognizes that there is value in institutional memory. There may be reasons why previous approaches have not succeeded, but if an institution moves into repetitive change syndrome without any regard for the past, previous mistakes may be repeated and resistance can prohibit even the best ideas from moving forward.<sup>19</sup> When educational institutions "rebuild" practices and processes, preserve the best from the old ways and improve upon them, creative recombination results.<sup>20</sup>

One of Administration's roles in conservation as a sustainable principle is to strive for a balance of junior and senior faculty. Senior faculty members bring experience and perspective. They know the history of the institution and sharing that information can make them feel valued and appreciated. They can provide guidance to junior faculty on managing their workload, balancing the demands of teaching and scholarship, and modeling strategies for being a successful faculty member. Junior faculty members bring renewed enthusiasm and energy to the institution. They have often had a cutting edge research experience during graduate school or postdoctoral study that makes them a resource to even the most experienced faculty. A balance in both junior and senior faculty leads to creative recombination.

In order to continuously improve while still valuing the past, administration must support the Stop, Start, and Continue paradigm described by Hargreaves and Fink.<sup>21</sup> Succinctly put, practices must be evaluated regularly. Those that are ineffective must be stopped. Those that are valuable must continue and be given priority, value, and adequate resources. Mechanisms that demonstrate value or lack thereof, such as satisfaction surveys and effective performance evaluations must be incorporated into regular practice. If new processes are needed they must be started. Continual change without evaluating what is and isn't working leads to burnout and lack of effectiveness.

One danger in valuing the past is when personnel become extremely nostalgic about the past, believing the "good old days" are much better than they actually were. In today's higher educational environment it is imperative that administrators both value the past and note important changes in the current situation. As an example, administration must help faculty and staff understand that today's students are very different than they were 25 years ago and they will remain so in the foreseeable future. Students are increasingly ethnically diverse. More students live in poverty than ever before and they have greater learning needs and challenges than when the majority of students were white, middle-class Americans. Higher education must adapt to these changing student demographics if the United States is to have an educated populace. Faculty and staff must be offered workshops and in-services that provide them with the knowledge and skills needed to address these changes rather than to believe that classrooms will one day return to the "good old days" of the past.

A faculty perspective on conservation leads one to realize that it is important to adopt new technology and keep current in our disciplines; however it is equally important to remember how our educational foundation was built. Conservation of best learning from the past is important, and this can be achieved at the faculty level through the use of mentors and mentoring programs. Assigned mentors give new faculty members perspective on how an institution works as well as tried and true methods for success. Having a senior faculty member as a resource is invaluable, and can help shape and encourage the growth of young faculty in a way that compliments and progresses the institution while preserving best practices. The principle of sustainable Conservation addresses the Mercy critical concerns of immigration, racism and women's issues.

## Conclusion

In this paper three of the seven principles of sustainable leadership, as proposed by Hargreaves and Fink, have been applied to higher education leadership with a particular focus on the role that faculty and administration play in their implementation. Sustainable leadership calls academe to consistently deliver high quality instruction. It encourages and promotes leadership amongst faculty and students. It creates and celebrates a diverse learning environment and it preserves the best from the past to create a better future for all students. In the final analysis, sustainable leadership is the responsibility of all faculty and administration. It is the footprint that we leave on the students who will become the citizens and leaders of tomorrow.

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- (Rohof continued from page 69)**
- region*. This requirement, while difficult for students, brings awareness of global issues and sensitivity to others. When a secondary-education major does research on education policies in Singapore, (s)he develops a critical sense of U.S practices and an esteem for others' insights. When a occupational therapy major studies physiology for amputees in Iraq, (s)he comes away with a new awareness of the various applications of this discipline. When an early-childhood major learns of street orphans in Honduras or HIV-AIDs orphans in South Africa, there is a profound effect on the student's awareness of the challenges children face. When an economics major does research on the progress of the Millennium Development Goals (<http://www.un.org/millenniumgoals/>) and their implementation in Malawi, the student comes to see the importance of empowering women and the beneficial effects of globalization in developing countries.
- Research, driven by profound experiences of service, centering on a non-Euro-centric region, and informed by Mercy values can create a foundation for a life of service and global citizenship.

# **The Internationalization Project at St. Joseph College**

*Shyamala Raman, Ph.D., Saint Joseph College*

*We have to move from our devotion to independence, through an understanding of interdependence to a commitment to human solidarity.*

**--Catholic Bishops' Pastoral on the U.S. Economy**

*From genocide to global warming to human trafficking to genetically modified foods to migration to globalization, we have all seen how important it is to be engaged in our world, to be activists, advocates and agents of change. Our world is interconnected and it is vital that we do our part to ensure global understanding and peace.*

**--Khristina Surgeon, 2009**

## **Introduction**

The objective of this review is to share the design of the formal and informal academic and co-curricular initiatives for educating global citizens prepared to function in the twenty-first century. Since 1989, the foundation for educating globally aware citizens at St. Joseph College has been anchored in several critical global issues articulated by the Sisters of Mercy of the Americas.

Designing the curriculum for the education of a global citizen is a complex process. It requires a foundation in the attributes of a global citizen, along with a well-crafted curriculum. Not all students arrive at college with a global awareness shaped by their previous elementary and secondary school education.

Who is a global citizen? There are multiple ways of defining such a person. Some definitions are embedded in scholarship on citizenship and cosmopolitanism. Other definitions consider the global citizen in light of such concepts as globalization, global governance, mobility and diaspora. Educators themselves define the global citizen in connection with advocacy for internationalizing the curriculum and diversifying the location of campuses where college education takes place.

A global citizen is made, not born. Ideally, global citizens have developed a perspective on world-wide issues. They are able to express themselves with a critical consciousness about the

origin of international problems so that they can become advocates for change and activists in seeking solutions. Becoming a global citizen is an on-going, life-long project. The following sections of this paper describe the efforts made at Saint Joseph College in West Hartford, Connecticut.

## **The Internationalization Project at Saint Joseph College**

One of the ways to promote global citizenship is to provide students the opportunity to acquire the knowledge and skills that go with a perspective that looks beyond one's own national borders. This perspective considers both local and global issues, does so in a spirit of reflective inquiry, and examines the multiple perspectives that people bring to their interpretation of this interconnected world.

St. Joseph College's has a long interest in internationalization of the curriculum. This is demonstrated by offering an academic major in international studies, study abroad opportunities, international exchanges and consortia agreements for both faculty and students, internationally-themed campus programming, and regional and global community outreach. The goal is to internationalize the Saint Joseph College curriculum, faculty, staff and student body. By working cooperatively across academic departments and student services, the Internationalization Project enhances the College's ability to develop community leaders and world citizens.

## **Statements about Internationalization in Strategic Plans**

The internationalization project affects the entire curriculum. Its goals have been incorporated in successive strategic plans for the College. The Internationalization Project at Saint Joseph College was originally conceived in 1988 during the tenure of the Academic Dean, Dr. Joyce Erickson. It has since received support under



successive administrations with the Three-Year Plan (1992-1995) and three subsequent Strategic Plans (1997-2002, 2002-2007, 2009-2014). Samples from the text of these strategic plans illustrate the ongoing intent of the College's leadership to promote the education of the global citizen.

#### **2002–2007 Strategic Plan:**

“a climate that enhances global awareness and interdisciplinary approaches to learning” by “foster[ing] a global consciousness that promotes intercultural communication and international understanding.”

#### **2009–2014 Strategic Plan:**

“Establish a rigorous academic experience that promotes an understanding of social justice and empowers students to become global citizens;”

“Strengthen [the] General Education program by enhanced integration of globalization and human rights content;”

“Recruit, retain and grow a diverse student population, including international students.”

### **Academic Component**

The International Studies major was created in 1998. Most of the seven foundational courses for this major are available to non-majors to fulfill their general education requirements. The International Studies major is designed as a multidisciplinary course of study with the following objectives:

- to provide an inquiry and issues-based outlook on global interdependence;
- to prepare leaders for proactive roles in global issues and concerns;
- to develop a foundation for further studies and/or career development by acquiring applied and critical skills, including language skills.

The curriculum for the International Studies major focuses on contemporary global issues, fosters analysis of theoretical models, and lays out debates on current political events. This foundation is strengthened by study of a foreign language, experience abroad, and concentration on a track such as political issues, economy and society, or languages and cultures. Students also have the option to design their own academic concentration.

### **Study Abroad**

Study Abroad is open to both undergraduate and graduate Saint Joseph College students in all areas of study. While an international educational experience is required for Spanish and International Studies majors, study abroad is encouraged for all majors and minors. Since its inception in 1994, the Office of International Studies and Programs has sent students all over the globe: India, Australia, Japan, China, Europe, Central America, and the Caribbean. Students have attended classes in prestigious European universities, language institutes, remote research stations, and even on cruise ships. The short-term experiential and academic program entitled *Guyana Immersion Experience* has run successfully for ten years under the leadership of Dr. Marylou Welch of the Nursing Division, with faculty collaboration from the Department of Counseling and the Department of Human Development and Family Studies. This program and an earlier program to Guatemala were influenced by the fact that the Sisters of Mercy have been present through their sponsored institutions in both these countries.

### **Other Initiatives**

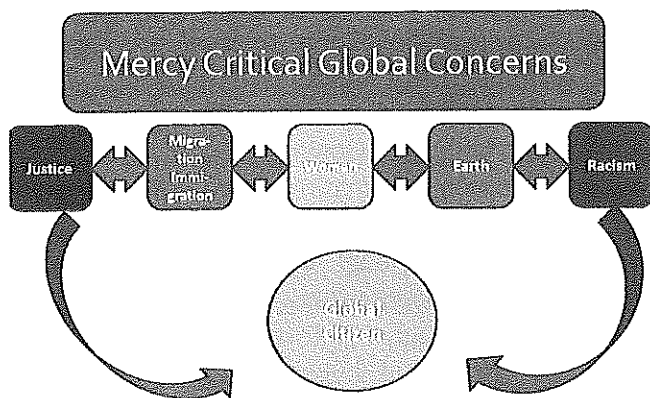
An attempt has been made to provide education on a global theme to local private and public schools, from kindergarten through high school. The College has collaborated for the last seven years with the Capitol Region Education Council in running an Institute for Global Studies aimed at high school juniors and seniors. Membership in the local World Affairs Council has led to cooperation with other local organizations through our lecture series, the most recent one on global health. Connection with local agencies such as the Collaborative Center for Justice brings members of the local community to our college campus.

Partnerships with institutions abroad have also been encouraged to promote faculty development and student exchange. In addition to formal collaborations with an institution in the Netherlands and one in Wales, informal connections have also been developed with an institution in the Middle East and with the University of Guyana.

Co-curricular activities which promote the ideal of the global citizen take several forms: a celebration of International Education Week, the World in Saint Joseph College Fair, film festivals, lectures and conferences.

## Embedding of Mercy Critical Concerns in the Curriculum

There are several courses in the College curriculum that address Mercy critical concerns. To convey these Mercy critical concerns, my syllabi are designed in a three-part frame. The first is awareness; the second, perspective; and the third, critical literacy. In order to become globally aware, students need to understand the interconnections among global issues as well as the impact of geography, polity, economy, history and society on global issues. To develop a global perspective, students need to understand global interdependence and the ideal of human solidarity. They need to reflect on the reasons for asymmetries of power, resources and wealth and understand the concept of diversity, applied both locally and globally. Finally, it is important to develop a sense of critical literacy by asking questions about perceiving the "other." In addition, teachers critique the idea imposed on



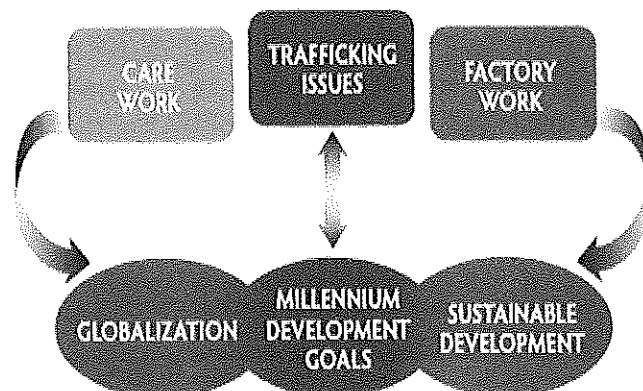
Graphic: Shyamala Raman, 2010

other countries of "developmentalism." They help students analyze the legacy of European colonialism, contrasting developing nations' educational struggle with the first world's epistemological privilege and they propose different methodological models for analyzing these complexities.

I address two of these critical concerns – Women and the Earth and how these courses are

designed to orient students toward a global perspective.

## Women<sup>1</sup>



Schematic Outline of the course on *Women in the World Economy*

In this more advanced course, students are taught to analyze comparisons and contrasts within scholarly articles written from a variety of perspectives. They view films and web-clips on issues concerning the global situation of women. They engage in what I call "virtual" activism when they conduct internet research about what is happening in various international organizations dedicated to women's issues.

## The Earth

In the introductory class on *Global Issues and Perspectives for the 21<sup>st</sup> Century*, the module on the Environment has a special section on the Earth Charter. There are four principles of the Earth Charter: a) Respect and Care for the Community of Life, b) Ecological Integrity, c) Social and Economic Justice and d) Democracy, Non-Violence and Peace.<sup>2</sup> These themes outline a holistic approach to global issues and require critical literacy, essential for the global citizen who is both advocate and activist.

## Challenges and Opportunities

There are several challenges in designing the education of the global citizen. Developing an inclusive curriculum plan focused on educating the global citizen requires assent from all the members of an institution. The willingness to cross disciplinary boundaries and to incorporate technology may require adaptation by the faculty.

another question is more comprehensive: Should an institution of higher education bear the main responsibility for educating the global citizen? Or should this social ideal be incorporated into a more integrated curriculum that runs from kindergarten through college? Despite the uncertainty about whose job it is, tremendous opportunities exist at the college level. The education of the global citizen leads to local, national and international collaboration of various kinds, as it has at St. Joseph College. In addition, service learning and immersion opportunities exist at locations outside the United States where Sisters of Mercy are already engaged.

Our future plans for this project have been stimulated by our latest Strategic Plan. New support has been announced for short-term faculty-led, embedded and stand-alone courses, as well as for grant applications. Faculty members are creating additional courses around the global issues theme for our general education requirements. Plans are also being made to recruit international students to attend St. Joseph College.

## Conclusion

Educating the global citizen is a necessity, not a luxury. Thus, an institution of higher education should promote the idea of internationalization throughout its entire curriculum, not just provide a major in international studies. The combination of Mercy critical concerns provides a topical outline which assists our education for global citizenship. By embedding these concerns into the curriculum and through activities on campus, we encourage students to both understand global issues and become agents of change in the world.

There is a phrase in the Hindi language, "*Hum Sukhi, Jag Sukhi*", which describes people who are content just with their own well-being and assume that all is well with the world/planet earth. *Hum* refers to us/we. *Sukhi* refers to comfort/well-being. *Jag* refers to the world/planet earth. How about turning it around? It is only when we have the understanding that the world's /planet earth's well-being depends on our own well-being, "*Jag Sukhi, Hum Sukhi*" can we succeed at our effort to educate global citizens. We hope that the ongoing internationalization of the curriculum at Saint Joseph College will serve to inspire similar projects among the institutions in the Conference for Mercy Higher Education.

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# **Inviting Global Citizenship in Senior Capstones**

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## **Introduction**

A Senior Capstone can have many goals and objectives. A Capstone seeks to integrate the student's accomplishments in the Major, synthesizing the many skills acquired into a unified project that gives evidence of the student's ability to apply knowledge effectively in a culminating product, whether that be a senior thesis, portfolio, informed analysis, original program, or experimental result. In this regard, the Senior Capstone is to support students in producing a final work bringing together all the skills acquired in the years of education in their field of study.

Beyond this, a Senior Capstone can be ordered to meet other goals of the institution, for instance, to assess students' integration of the mission statement of the school, in the case of a Mercy institution, specifically, Mercy values. While Mercy values (should) imbue the entire institution and all the areas of the institution, it is not easy to assess the effectiveness of these values in forming students. Adding assessment tools to the senior project that gauge the integration of these values can help the school to evaluate its efficacy in their regard. A Senior Capstone is a valuable venue for such assessment.

Further, a Senior Capstone can be organized to invite students to integrate their majors with other values. In this paper, we will discuss the utility of a capstone for bringing the value of global citizenship to students' attention and helping to instill this value. Moreover, we will give practical suggestions for making global citizenship an impetus for students to broaden their vision of their future.

Global citizenship is a value that takes us beyond parochialism and can move students to view their majors not only as stepping stones to still higher educational opportunities or careers but also as springboards to recognizing their place within humanity and to see the expertise that was acquired in their baccalaureate studies in relation to the world and its challenges. Global citizenship

has two, reciprocal aspects: 1) seeing oneself as a member of the human family beyond the clear ties of family, society, and nation, and 2) recognizing a bond and relationship with people who are outside these "natural" communities. We think that a Senior Capstone is uniquely positioned to bring a practical sense of global citizenship to students. Having gained a proficiency in their majors, seniors can now appreciate the challenges facing humanity in regards to their area of study. A well-organized Capstone can create opportunities for students to reflect on their place in the world and the utility of their skills for the good of others. This holds as true for economics and accounting majors as for religious studies and health care majors. A Senior Capstone can instill a drive to serve others, locally and globally.

At a recent CMHE conference, Sr. Dierdre Mullen, R.S.M., noted that there are three ascending aspects to an effective global citizenship – awareness, responsibility, and participation. One should note, however, that of the three, only the first – awareness – can be assessed by external tools. The growing sense of responsibility and participation by the student does not lend itself to such evaluation. Thus, while the latter two are desired, they remain goals, not objectives, of a Senior Capstone.

## **Obstacles**

Global citizenship as a goal for educated people has a foundation in such documents as the Declaration of Independence, which stated that "all ... are created equal." In addition, the ideal can be found in the Declaration of the Rights of Man and of the Citizen, the United Nations Universal Declaration on Human Rights, and the Universal Islamic Declaration on Human Rights. However, in each case, we are dealing with "declarations." The assertion of human equality and the value and rights of each individual are beliefs of some people but not all. The ideal of global citizenship is based on "the dignity of the human person," which is not a demonstrable fact.

This principle cannot be established by rational argument or proven philosophically; rather, it is based on religious conviction. Thomas Jefferson affirmed "Nature's God" and referred to rights that are endowed "by their creator." The Marquis de La Fayette affirmed the "auspices of the Supreme Being" to establish *les droits de l'homme*. Without grounding in a divine source (explicit or tacit), the dignity of the human person is a hollow phrase.

Through much of human history, human dignity and rights were not a basis for national policy. Warfare, slavery, and the abuse of women and "outsiders" demonstrate that human rights cannot be taken for granted. Genocide, honor killings, human trafficking, and use of women and children as instruments of war through systematic rape up to this very day are ample evidence that recognition of human dignity is not a universal principle.

To promote global citizenship at Mercy institutions, ingrained biases in students must be recognized: 1) "familialism," 2) self-referential entitlement, 3) cultural arrogance and ethno- and Euro-centrism, 4) sexism and racism, and 5) tribalism, and nationalism. Many students arrive at Mercy institutions with a number of these ideologies.

### **Familialism**

Familialism, as understood in the current critique by authors such as Deleuze and Guattari in *Anti-Oedipus* and the writings of Michel Foucault, is the conviction that there is greater value to western, bourgeois family patterns than to any other form of parent(s)-and-child(ren) associations. Evolutionary psychology has presented strong evidence for the human tendency to "prefer" those whom we perceive as sharing our genes, which valorizes the old saw, "blood is thicker than water." We use the term "familialism" to refer to the conviction in our students that, in the words of a recent television show, "What really matters is [one's] family." A major difficulty that must be overcome in promoting global citizenship is the assumption that a person is depriving one's family if a person uses resources for those to whom one is not related. In teaching marriage courses, we have

found reluctance of students to consider "inclusive" family patterns, in which those with no close biological ties to a couple might receive resources of time or material resources. Rather, there is a strong tendency to establish "exclusive" family patterns, where all resources *ought* to be distributed only within the family. Similar patterns emerge in same-sex marriages with children, whether biological or adopted. This bias makes it difficult to invite students to active global citizenship, that is, any commitment that would extend beyond pity for the "plight of the poor" and, perhaps, modest donations to organizations like the Christian Children's Fund.

### **Sense of Entitlement**

The second obstacle to be overcome is the assumption in western society that "one gets what one deserves" or "earns." This conviction manifests itself in students' assumption that "we" have earned (deserve) what we have while those with less have been lazy, unwise, or improvident. The "poor" – those in developing countries – may be pitied, but have no claim on others. Some students seem to feel resentment at people enrolled in government programs offering medical or public assistance. They say, "Our taxes go to pay for those who are unwilling to work for it." This is ironic because most university students are benefiting from scholarships and student loans, if they are not totally relying on their parents' support. A further irony is that they believe this support is theirs by right, as a consequence of familialism and earned entitlement.

### **Ethno-Centrism**

Third, our students tend to think that American culture and government are superior to all others. Many are reluctant to consider using other nations as models for universal health care, for example. They assert, "We have the best health-care system in the world." Similarly, European roots are assumed superior aspects of U.S. culture. This ethno- and Euro-centrism leads students to think that the solutions to world problems will and ought to entail "becoming like us." Because of these biases, it is difficult for our students to recognize value in non-Euro-centric cultures. One example is the bias for nuclear

families and (serially) monogamous marriage, which contrasts with social patterns of the extended family in tribal cultures. These American biases can foster a belief that solutions to global problems will be found when others have adopted "our" vision and practice. The desire is that other countries develop western-style democracies.

### **Sexism and Racism**

Fourth, there is tacit, if not overt, sexism and racism. The core of these biases is an assumption that some external factor, like sex or skin color, enables us to know things about people, and these are, almost always, something that disparages the other. Sexism, with its accompanying assumption of masculine gender superiority, leads students to consider women second-class human beings. Racism, coupled with Euro-centrism, leads students to devalue other cultures.

### **Tribalism and Nationalism**

Finally, tribalism and its modern form, nationalism, lead to a sense of superiority and a preference for people in the U.S. above all others. The displays of nationalism at the World Cup in South Africa are a relatively benign example. Love of one's country is too often accompanied by xenophobia which counts the lives of non-citizens of less value. The fact that we all have heard how many U.S. soldiers have died in Iraq, while the number of Iraqis slain is difficult to discover and of little interest to many is a clear indication of how little value can be placed on the lives of those who are not our "fellow citizens." It was not uncommon to hear students ask rhetorically, "Why should we send so much help to Haiti when there are poor people in our own country?"

Here, all of the obstacles to global citizenship coalesce:

- 1) We have no personal obligation to help others, especially in an economic downturn (Familialism).
- 2) We have earned our resources and have a right to dispose of them according to our own lights (Self-entitlement).
- 3) If they had done things as we do, they wouldn't be in this situation (Euro-centrism).
- 4) They aren't like us (Sexism and Racism).

- 5) We should take care of our own first (Nationalism).

One wonders if the problems and crises in other countries might not be "their own damn fault!"

Instructors must help students confront these biases if we are to promote global citizenship in our students that is anything other than maudlin and self-satisfying knowledge in ourselves and our students.

### **Tools for Global Citizenship in Senior Capstones**

There are a number of tools that a Senior Capstone course can employ to invite students to appreciation of a worldwide community. Among these are books and films chosen for reflection, setting up service projects and internships as a springboard for service learning, and directing the final product to take into account global concerns. Each will be discussed here.

### **Texts**

The books chosen for reflection in a Senior Capstone can be effective in directing seniors to think of their majors in global terms. Globalization is more than an economic phenomenon and the texts available now make this obvious. With the end of the arrogance and ethno-centrism that characterized the "ugly American" or the 19<sup>th</sup>-Century European sense of superiority so aptly (and ironically) named by Kipling as "the White Man's Burden," thoughtful writers have come to see non-Euro-centric cultures in light of human concerns. There are excellent texts that can bring our students to awareness of the global implications of our activities – both political and economic – and to see the interconnectedness of western, eastern, and southern societies.

Further, organizations like Doctors without Borders, Partners in Health, U.N. organizations like UNESCO and UNHCR (concerning refugees), have brought global human concerns to the fore. There is an emerging literature that can invite sensitivity to global issues and bring students to appreciate the values of those from non-Euro-centric cultures. Similarly, there are fine films that can help in the same way. Some books have a history of effectiveness in bringing students to awareness of global issues and inviting

identification with those from other cultures than Euro-centric ones like ours.

The texts are of two sorts: 1) About issues that confront the global community; and 2) About issues "from the inside," texts created by people within other cultures. Here is a short list of books that we have found to be effective:

### Non-Fiction

- Joseph Bentivegna: *The Neglected and Abused: A Physician's Year in Haiti*
- Paul Farmer's *Pathologies of Power: Health, Human Rights, and The New War on the Poor*
- Tracy Kidder: *Mountains Beyond Mountains: Healing the World: The Quest of Dr. Paul Farmer*
- Michael T. Klare: *Resource Wars: The New Landscape of Global Conflict*
- Kristof and Wudunn: *Half the Sky: Turning Oppression into Opportunity for Women Worldwide*
- Stephen Lewis: *Race Against Time: Searching for Hope in AIDS-Ravaged Africa*
- Gregg Mortensen: *Three Cups of Tea: One Man's Mission to Promote Peace ... One School at a Time*
- Pope Benedict XVI: "Deus Caritas Est," "The Human Person: A Heart of Peace," and "Fighting Poverty to Build Peace"
- "Jeffrey Sachs: *The End of Poverty: Economic Possibilities for our Time* and *Common Wealth: Economics for a Crowded Planet*

### Novels

- Chinua Achebe: *Things Fall Apart*
- J. M. Coetzee: *The Life and Times of Michael K*
- Simin Danishvar: *Savushun*
- Khaled Hosseini: *The Kite Runner*
- Alan Paton: *Cry, the Beloved Country*
- Shahrnush Parsipur: *Women Without Men: A Novel of Modern Iran*
- Elie Wiesel: *Night*

Unlike movies, which can have strong (but generally short-lived) emotional impact, novels by authors within a non-Eurocentric culture can help students "feel" what it is like to be inside a different culture. For example, one cannot easily

read the first chapter of *Cry, the Beloved Country* and be unmoved by the experience of climbing the Drakensberg on a train, experiencing the beauty of the land.

### Films

There are some excellent films that we have found to be effective at bringing awareness, both historical and cultural, to students. Non-documentary movies seem to be more effective than documentaries and English-language films are more effective than even excellent foreign films with sub-titles. Here are a few that have been most effective for us:

- *Cry Freedom*
- *Entertaining Angels: The Dorothy Day Story*
- *Ghandi*
- *Hotel Rwanda*
- *Life is Beautiful* (the English dubbing is excellent)
- *Schindler's List*
- *The Killing Fields*
- *Salvador*
- *The Year of Living Dangerously*
- *To End All Wars*

### Service Projects

Service projects are important in a Senior Capstone. Many seniors have internships in their final semester and education students have student teaching experiences. For those who do not have a programmatic practicum, we require at least 15 hours of service in line with the student's major. Service learning, or praxis-based education, focuses students' awareness and orients them to a spirit of service within their chosen professions. We require that the final project include a service project or practicum.

### The Final Project

An effective way to focus students on global citizenship is to require a service-oriented final project. Student projects focus on *how an issue is dealt with in a non-Euro-centric country or*

(Continued on page 61)

# Promotion of Women's International Rights: Bedrock of Education for Global Citizenship

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*Eloise Rosenblatt, R.S.M., Ph.D., J.D.*

## Introduction

I'm going to speak of two things – global citizenship as a story to hear, and global citizenship as a system to change. I propose that global citizenship must focus on women as the test case for whether the stories are being heard and whether systemic change is a mirage or is actually changing old patterns. No matter where in the curriculum we implement education for global citizenship, there needs to be not only the heart-engaging story, but a sophisticated approach to analysis of the problem and identification of strategies for systemic change. I will treat three areas where systemic change regarding women's welfare needs to be addressed: 1) Rape and domestic violence; 2) Girl's and women's literacy and access to education; and 3) Women and religion.

## Global and Globalization

What do we call this process or this project? The title of this conference is controversial. When we say global citizenship are we talking about globalization of citizenship? Isn't globalization the enemy? It is synonymous with sending jobs abroad. Who can call a technology help-line and get a state-side consultant for their computer, or service agent for a question about their bank account? Many of those jobs have gone abroad, and U.S. employees are not being hired because they are too expensive to pay. Control of agriculture is exercised by a few giant, multi-national corporations. For example, Monsanto controls seed production so farmers can't re-seed their own fields, but have to continually buy seed from Monsanto. British Petroleum is responsible for an oil spill in the Gulf of Mexico, an unprecedented disaster that is ruining seventy

miles of shoreline of the state of Louisiana. The federal government won't take authoritative measures with BP because it's a multi-national corporation and the U.S. depends on it for a certain percent of its energy needs. Globalization means that water rights in third world countries are falling under the control of international corporations, and the control over regional fresh water is being privatized by multi-national companies, rather than controlled by a city government or by a country itself.

Does globalization imply cooperation among these corporate entities? As Bob Herbert remarked,

With all due respect to the president, who is a very smart man, how is it possible for anyone with any reasonable awareness of the nonstop carnage that has accompanied the entire history of giant corporations to believe that the oil companies, which are among the most rapacious players on the planet, somehow 'had their act together' with regard to worst-case scenarios?...The oil companies and other giant corporations have a stranglehold on American policies and behavior, and are choking off the prospects of a viable social and economic future for working people and their families.<sup>1</sup>

No matter where in the curriculum we implement education for global citizenship, there needs to be not only the heart-engaging story, but a sophisticated approach to analysis of the problem and identification of strategies for systemic change.

So, globalization, rather than being the promoter of justice for all, seems to be more the agent of wealth-making for a few, the enemy of individual need, a force indifferent to individual rights. It tramples on the welfare of economically dependent regional populations, and ignores justice to the poor as a matter irrelevant to a corporation's bottom line.

So who wants education for global citizenship? Doesn't that mean we will just be educating students to sell their souls to the mentality of multi-national corporations, and adjust their



ethical principles to the new reality of an worldwide marketplace which is now globally networked, no longer merely a company-specific or regionally based commercial enterprise?

### Advantages of U.S. Citizenship

What about personal rights? When we say global citizenship, does that mean we see citizenship as an international belonging, a transnational entitlement? What is my concept of citizenship? That I can go anywhere, even if I don't know the language, and will find someone who can speak English? That I will have a passport showing I am a citizen of the world? I like my U.S.A. citizenship, because it has a whole series of laws to protect me as a woman, especially since the Civil Rights Act of 1964. I like our Constitution and our government with its checks and balances among the legislative, executive, and judicial branches. One big difference in the U.S, which I also like, is that we have a peaceful society. Political candidates who criticize the government don't get assassinated in broad daylight on our streets by members of the incumbent party. Journalists who expose uncomfortable truths don't get jailed, poisoned in restaurants or strangled in hotel rooms. The voters whose favored candidate loses an election don't go on a rampage afterwards, setting fire to buildings, smashing cars and hatcheting supporters of the winning candidate. One guarantee of social stability in the U.S. is that the military is not, in effect, a fourth branch of government. That's not true in a lot of countries, such as states in South American, Asia and Africa, where military coups overturn elected leaders, police are corrupt, and anyone can be bribed. The legal system of many countries in the world offers less protection or no protection for women. So why should I think of myself as a citizen of the world?

Is global citizenship a new pressure on me, just a code for what I should do to help people in other countries achieve the benefits of what America has? But there's still an "Ugly American" feeling out there. So where is my place, if not at home?

### Education for Global Citizenship: Is It More than Going Abroad to Study?

Global citizenship means more than going to another country for a portion of my education. I learned early in my own junior year of college abroad that just spending a year in another country does not guarantee that participants will have the experience of academic globalization. I spent the year in Rome in the middle of Vatican II. I roomed with two other women in Rome at CIVIS, the housing built for the Olympics which had been held in Rome in 1958. Every other weekend was a three-day break, allowing us to travel all around Italy. In those days it was safe to hitchhike. After classes, I would head off on Friday afternoon with a few friends for Naples, Florence, Venice or Assisi. Typically, my two suite-mates would be sitting in the room playing bridge on the bed, and they would be laying down their bids when I returned on Sunday night. Now I know it must have been a kind of culture shock that immobilized them.

I wonder if there is not only a physical resistance to globalization, that makes people fearful to get out there, but also a psychological one. It can be overwhelming, not just to take in the sights, sounds and food of another culture, but also to experience the effect the difference has on one's sense of place. And as we educators know, sometimes we cannot teach someone what they don't already know. The testing of whether new knowledge has re-created and changed old mental paradigms is difficult to assess.

James Glassman, a former U.S. State Department official in charge of global education, did a tour of the middle east a couple of years ago. He noted that Cornell, Carnegie Mellon and Georgetown all had outposts in Qatar because the royal family had invited them to come there to teach students in this tiny country on the Persian Gulf. He reviews *The Great Brain Race*. There, the author Ben Wildavsky describes a new educational phenomenon – exporting U.S. education abroad. His book surveys the places U.S. universities have established an over-seas campuses and an affiliation with countries in the Middle East and southeast Asia. He discusses how this exchange of technology, engineering and

sciences, in particular, is having an effect on changing cultures and mentalities abroad.<sup>2</sup>

## Is Globalization Good for Women?

When looked at through the lens of the experience of women, we have to conclude that if globalization is good for the world, it is not yet good enough for women.

- The problem is that women are not enrolled in these new institutions described by Glassman and Wildavsky in any significant number. 55 million primary school-aged girls worldwide are not enrolled in elementary school – much less in higher education, which provides opportunity primarily for the elite.
- Gender differences exist in the workplace. Women don't get science and engineering jobs in these developing countries. Instead, they run their own small businesses. They live at the subsistence level. They are the ones who receive micro-loans because they don't qualify for multi-million-dollar loans from the International World Bank.
- Women are unequal and not counted as having the same worth as men. When a woman identifies from an ultra-sound the sex of her baby, it is the female who is more likely to be aborted. In some parts of China, there are 130 boys to every 100 girls, increasing the likelihood that women will eventually be subject to rape, abduction and sex-slavery.
- The main effect of globalization on women is their being trafficked for sexual exploitation.
- Globalization has not done much for maternal health. An African woman faces a 1 in 16 chance of dying in childbirth. In industrialized world, it's 1 in 2800.
- United Nations programs, the Convention to End All Forms of Discrimination Against Women (CEDAW) of 1979 and the Beijing Conference of 1995 have been influential in publicizing the fact that the problems of women are global. Even if the solutions are local, the effect will be global.<sup>3</sup>

## Focus on Women as Key to Education for Global Citizenship

Why focus on women? First, as a matter of justice. Women have a right to equal treatment in

all areas of life along with men. From many public quarters, various voices are highlighting the theme of women's unequal treatment as human beings. As the publicity material for the documentary "A Powerful Voice" maintains:

Of the 1.3 billion people who live in absolute poverty around the globe, 70% are women and girls. Women work 2/3 of the world's working hours, but earn only 10% of the income. Women produce 1/2 of the world's food, yet own only 1% of the land. Women make up 2/3 of the estimated 876 million adults worldwide who cannot read or write. Girls make up 2/3 of the 77 million children not attending school.<sup>4</sup>

The Catholic Church, has supported the position that women are key to social progress, even though officials voice suspicion about some forms of United Nations programming. For example, according to the Vatican's observer at the United Nations, some United Nations' programs dedicated to advancing gender equality are becoming "increasingly ideologically driven" and a hindrance to women's genuine advancement. This is the caveat of Archbishop Celestino Migliore, the apostolic nuncio leading the

When looked at through the lens of the experience of women, we have to conclude that if globalization is good for the world, it is not yet good enough for women.

Vatican's permanent observer mission to the United Nations. However, taking account of the great need to focus attention on women, Migliore also reported that his delegation wished for a productive review of the implementation of the 1995 Beijing Declaration. He decried violence in the form of female feticide, infanticide and abandonment. He went on to detail some of the numerous threats against women around the world. He first noted that discrimination in health and nutrition affects girls "much more" than boys, and girls are the majority of children out of school and have much higher rates of illiteracy. Additionally, three quarters of those infected with HIV/AIDS are women between 15 and 24 years old, he added. In sub-Saharan Africa, three of four young people with the virus are women.

Among human trafficking victims, 70 percent are women and girls. Physical, sexual and psychological violence also affects women, especially where rape is used as a weapon of war.<sup>5</sup>

The view of journalists about the need to pay attention to women's rights has been featured by the team of Nicholas Kristoff, columnist for the *New York Times*, and his wife Sheryl WuDunn, authors of *Half the Sky*.<sup>6</sup> Their feature article in an issue last year of the *New York Times Magazine* was called "The Women's Crusade." It was subtitled, "The oppression of women worldwide is the human rights cause of our time and their liberation could help solve many of the world's problems, from poverty to child mortality to terrorism."<sup>7</sup>

In February 2010, Secretary of State Hillary Clinton was interviewed by Tavis Smiley on PBS. As part of the continuum of public voices affirming this issue, she underlined the importance of working for women's rights as bedrock of America's foreign policy:

If you want to see societies emerge from instability and conflict, you have to focus on women and girls, and if you look around the world at areas that are unstable and unfortunately incubators of terrorism or other forms of violence, you will find women and girls being oppressed, being denied their rights, being marginalized in a way that is dehumanizing. So it's both something I find morally and ethically repugnant when I see the way women and girls are still treated in many parts of the world; it's also something I feel as secretary of State that is absolutely integral to the approach to (the kind of) a better and safer world that we are trying to create.<sup>8</sup>

This perspective is not revolutionary for Sisters of Mercy, faculty or students at Mercy-sponsored institutions. Catherine McAuley placed her ministerial focus on women's safety, shelter, religious education and training to be economically self-sufficient. She opened her house on Baginbun Street in Dublin first as safe housing for young working women who were Catholic, so they would be safe from sexual exploitation on the job as house-maids and

nannies. They would have a place of their own to live and not have to "live in" where they worked. She also wanted to provide religious education to women, because there was no institutional setting, such as a Catholic school system, where they could receive instruction in the faith.

## Methodology: Story or System?

The question is whether we take the approach of story or the approach of systemic change to education for global citizenship, in promoting women's equality. Certainly, story is necessary to establish empathy. Education can't be effective unless it involves the feelings and instincts. Story creates the bridge for the reception of another's experience that may be quite different from one's own. But story can be a drug, a narcotic. Story can be used to give students a shot of empathy, identification, outrage, or sadness; it can pump up a desire to support a cause or get involved. Story addresses primarily the emotional level and aims at drawing attention to a single compelling situation or helping a particular person. This is typically the approach journalists take – to particularize a general situation by describing the impact on a single individual.

Systemic change, on the other hand, requires long-term commitment to a situation that is bigger than a single story, but represented and encoded by that story. Systemic change is the result of educating the masses, conviction, vision, and impact on the legislative and legal system. This has to be the goal of educating for global citizenship. But systemic change is a challenge if a group doesn't have critical mass or political power. Women embody the disadvantage of being a political minority, despite having demographic parity with men. For example, in only fourteen countries in the world do women hold one-third of the seats in the nation's legislature or equivalent body: South Africa, Mozambique, Finland, Sweden, Denmark, Iceland, Netherlands, Germany, France, Argentina, Costa Rica, Pakistan and India. Women are distinctly disempowered because of their small number in the legislative

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bodies of the United States, Russia, China, Saudi Arabia, Yemen, Afghanistan, Iran and Iraq.<sup>9</sup>

## **Sexual Objectification of Women: Rape and Forced Marriage**

We can consider the story of Mukhtar Mai. This woman in Pakistan was gang-raped by order of a village council in 2002 as punishment for a trumped-up charge against her brother. Instead of killing herself to spare her family shame, she brought a lawsuit against her attackers in court. Despite many attempts to prevent her from pressing charges, she won her case that she had been wronged, with judgment against her attackers. She took hold of her own life, then started schools for girls, an ambulance service and a women's aid group in her village. More recently in 2009, she married one of the men who had been assigned to guard her. Before yielding to his repeated requests over several years to become his second wife, she imposed several conditions: He had to transfer ownership of his house to his first wife, agree to give the first wife a plot of land, as well as a monthly stipend. Instead of moving to

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her husband's village, Mukhtar Mai decided to remain in her own village and leave it to her husband's choice to come and visit her. Her marriage was not submission to a man, but became a means for her to give dignity and security to another woman. Her marriage was not the interruption of her life to serve her husband's interests, or the end of her public service. Instead, she found a way, even in marriage, to embrace autonomy and to continue the mission to women she had already launched.<sup>10</sup>

What does systemic change involve? It can be illustrated by social reform of the practice of marrying off young girls to older men in Yemen and other Islamic countries. The reform has been initiated by young girls and their families, and prompted by international outrage. Such a story

of reform is illustrated by the case of one girl who sought the protection of civil court against tribal tradition:

One morning last month, Arwa Abdu Muhammad Ali walked out of her husband's house here and ran to a local hospital, where she complained that he had been beating and sexually abusing her for eight months. That alone would be surprising in Yemen, a deeply conservative Arab society where family disputes tend to be solved privately. What made it even more unusual was that Arwa was 9 years old.<sup>11</sup>

As a result of these compelling individual cases, governmental action is being taken to challenge religious custom by imposing new social laws to protect young girls from exploitation for financial benefit of their families. When a young girl is given in marriage to an older man, the father receives the dowry or marriage price paid by the husband. Changing the age for marriage is one step in protecting young girls from being forced into marriage against their will. A similar situation in Saudi Arabia involved a 12-year-old-girl who divorced her 80-year old husband. Publicity about it led to systemic change:

Based on these findings, the commission and the Ministry of Justice will issue new guidelines and impose a legal minimum age for the first time...Saudi Arabia's Human Rights Commission said that it would continue to monitor her situation. It is also looking to increase cooperation with international bodies on children's rights and human trafficking.<sup>12</sup>

Systemic change is also accounted for by tracking the progress of women in a particular county in comparison with the situation of women world-wide. How is the effort to secure the rights of women and girls globally reflected in a first-world setting? I live in Silicon Valley, the area of northern California which includes the city of San Jose, the largest city in Santa Clara County. Here, a project was initiated by the Commission on the Status of Women in 2005 and joined by many social organizations and advocacy groups, to apply the goals set out by the United Nations Convention to End All Forms of Discrimination Against Women (CEDAW) to the situation of women in this particular locale. Two years later, the Commission on the Status of Women

published its report on the discrimination and disparity faced by women and girls in the areas of economics, political participation, health, aging, girls' development, violence, media, education and housing. The report provides a model for analyzing a local situation against the larger goals of CEDAW, and using national, regional and municipal statistics as a measuring tool.<sup>13</sup>

The report is organized by broad categories:

- *Rights of Women.* A summary statement is made of the rights women have when it comes to education or political participation, according to international treaties and constitutional law.
- *What Does the Problem Look Like?* What are the statistics that show the disparity women suffer in comparison to men? What does the problem look like statistically in this county when placed in a national and international context?
- *Local Observations.* What does the problem sound like as a narrative? What are the difficulties faced by women in relation to this problem, such as violence, housing, aging or political life?
- *Needed Action.* What enactment of law, what organizations, programs, and initiatives can local government promote?

## Girls' and Women's Access to Education

It has been widely reported for several years that the Taliban in Afghanistan enforce a ban against girls learning to read and being educated by terrorizing them. But the story of Shamsia Hussein is another instance of heroic resistance.

On her way to school with her sister, her face was sprayed with battery acid by Taliban attackers on motor-bikes. Her face was permanently scarred. After she recovered she bravely returned to school. Sharing her family's determination, she said to a

reporter, "My parents told me to keep coming to school even if I am killed." The resistance of this young girl, and her schoolmates is recounted in "A School Bus for Shamsia."<sup>14</sup> Resistance to equality of women, based on distorted religious tradition which justifies men's superiority, is one factor which contributes to the illiteracy of women. As cited above, two-thirds of people in the world who cannot read or write are women.

Greg Mortenson's two books, *Three Cups of Tea*<sup>15</sup> and *Stones into Schools*,<sup>16</sup> describe his work to found schools for girls in Pakistan and Afghanistan, despite threats from the Taliban. These are narratives of bringing about systemic change, which is one reason for their appeal. His foundation is the Central Asia Institute, to which many people contribute funds in support of his schools. He says he was inspired by Mother Theresa of Calcutta. In *Three Cups of Tea*, he says that he agreed with her approach – that you can take money from even questionable sources, because the money is washed clean in the service of God, and the givers try to redeem themselves whatever they have done wrong.<sup>17</sup> At the same time, he said he couldn't take money from U.S. military sources because even if it were laundered, the Pakistanis and Afghans would find out, and it would discredit his work. As of 2009, he had built 81 schools.<sup>18</sup>

## Religion's Role in Defining Women as Persons

Becoming a global citizen requires analysis of the role of religion in maintaining social subordination of women and violence against them. In the stories recounted in this presentation, religious values play a major role in perpetuating women's illiteracy. Religion is used to justify women's lack of access to healthcare which increases their vulnerability in childbearing. Religion justifies the persistence of genital cutting,

Becoming a global citizen requires analysis of the role of religion in maintaining social subordination of women and violence against them.

to which 130 million women around the world have been subjected. Religion justifies physical and sexual violence against women. Religion justifies treating young girls as objects of

economic advantage when fathers marry them off to older men. Religion justifies a dress code that keeps Islamic women invisible and anonymous under a burka, but does not impose that dress code on men. Religion must be subjected to a thorough critique, and the wheat of its abiding truth separated from the chaff of its abuse of women in God's name.

Eve Ensler, author of the controversial, but widely performed *Vagina Monologues*, reflects on the role of religion in shaping her sense of herself. In *The Good Body*, she uses her own childhood memory as a starting point for the story of women, and asks what is the way for women to find self-respect and a sense of personal dignity?

When I was a little girl people used to ask me, What do you want to be when you grow up? Good, I would say. I want to be good. Becoming good was harder than becoming a doctor or an astronaut or a lifeguard. There are tests to pass to become those things — you have to learn dissection or conquer gravity or practice treading water. Becoming good was not like that. It was abstract. It felt completely out of reach. It became the only thing that mattered to me. If I could be good, everything would be all right. I would fit in. I would be popular. I would skip death and go straight to heaven. If you asked me now what this means To be good, I still don't know exactly. When I was growing up in the fifties, "good" was simply what girls were supposed to be. They were good....<sup>19</sup>

Another book, *I Am An Emotional Creature*, is based on interviews of young women around the world. Ensler transcribed and re-cast the interviews as dramatic monologues. She describes her aim as raising consciousness and getting women to take up arms against their programming by religious values which demean their dignity and by social values that foster their subordination. She says, "[T]he monologues in this book are scripts for girls' resistance."<sup>20</sup>

Doing systemic analysis from another angle, Shirin Ebadi, the Iranian lawyer and activist for the rights of women and girls, spoke at Emory University Law School a year and a half ago. She questioned whether religion and human rights are compatible in an Islamic society. The same question can be posed in a democratic society. What expression of religious values, even in a democratic society, result in subordination of women, discrimination and disparate treatment of them? As Ebadi says:

One of the important debates today, both in the Muslim world and globally, is whether Islam and human rights are indeed compatible and whether Islamic governments can run state affairs in a

manner that is in accordance with human rights values. There are two groups that believe Islam and human rights values are not compatible. The first group includes non-democratic Islamic states and extremist religious groups. They argue that human rights and democracy are Western concepts and that these are incompatible with Islam as a religion. Non-democratic Islamic states believe they are God's representatives on earth and maintain that they gain legitimacy through religion and not through the votes of the people. Therefore, they must uphold religious values.<sup>21</sup>

In a Catholic institution, a commitment to systemic change requires attention to official church documents which present lessons for women to follow in becoming virtuous persons. These include documents which interpret Scriptural passages about women, justify reserving ordination to men, offer definitions of the role and vocation of women in marriage as distinct from that of men, and provide characterizations of the Blessed Virgin Mary.<sup>22</sup> It is also useful to examine ongoing papal speeches given on the occasion of feastdays of women saints to clarify what it is that religious authorities are saying to women about the ideal self they are supposed to become.

Such documents and speeches ignore the last decades of writing that women have done about their own experience, about their theological and spiritual perspective, and about their social and political views. Church speech ignores the content of women's studies courses, and the contrast should be laid out as part of an analysis aimed at systemic change. Such one-sided ecclesial writing also ignores women's protests against the many forms of violence they suffer, as well as their marginalization, discrimination and disparate treatment within the church.

Education for global citizenship relies on story as a starting place to engage both mind and heart for the long haul of working for systemic change for women. Such change happens through intelligent, patient analysis, development of a plan, collaboration, and measurement of progress against well-defined global goals to empower women and equalize their status as persons.

## NOTES

1. Bob Herbert, "An Unnatural Disaster," *New York Times* (May 29, 2010): A19.
2. James. K. Glassman, "Minds on the Move," *Wall Street Journal* (May 20, 2010):A17. See also Ben Wildavsky, "No Barriers to Free Trade in Minds," *Wall Street Journal* (May 14, 2010). Wildavsky is author of *The Great Brain Race: How Global Universities are Reshaping the World* (Princeton University Press, 2010). I am grateful to Mary McCarthy of Ascension Parish in Saratoga for calling these articles to my attention.
3. Statistics and conclusions in this section are drawn from an on-line resource for teachers, "Women and Globalization—Unit on Women and Globalization" by Floyd Mann, Created Octobr 27, 2005. Published on Global Envision (<http://www.glogalenvision.org>).
4. Press materials for the documentary film "A Powerful Voice. The Impact of One Voice. The Power of Many."
5. On a more general theme of the Church's commitment to human dignity, an accessible overview is David Hollenbeck's article, "An Advocate for All: How the Catholic Church Promotes Human Dignity," *America* (December 1, 2008): 14-16.
6. *Half the Sky: Turning Oppression into Opportunity for Women Worldwide* (New York: Alfred A. Knopf, 2009).
7. Nicholas D. Kristof and Sheryl WuDunn, "The Women's Crusade," *The New York Times Magazine* (August 23, 2009): 28-39.
8. Hillary Rodham Clinton, Interview with Tavis Smiley, "Late Night on PBS," (February 12, 2010).
9. See "Unit on Women and Globalization," op. cit.
10. Salman Masood, "Pakistani Woman Who Shattered Stigma of Rape is Married," *New York Times* (Wednesday, March 18, 2009): A 8.
11. Robert E. Worth, "Tiny Voices Defy Fate of Girls in Yemen," *New York Times* (Sunday, June 29, 2008): 8.
12. Hugh Tomlinson, "12-Year-Old Bride's Divorce Prompts Marriage Age Review in Saudi Arabia," *Times OnLine* (April 22, 2010).
13. See *A Look Through the Gender Lens: Summary Report to the Commission on the Status of Women on the CEDAW Initiative in Santa Clara County* (June, 2007). The report can be accessed on line by this title.
14. Dexter Filkins, "A School Bus for Shamsia," *New York Times Magazine* (August 23, 2009): 44-51.
15. Greg Mortenson and David Oliver Relin, *Three Cups of Tea: One Man's Mission to Promote Peace, One School at a Time*. (New York: Penguin, 2006).
16. Greg Mortenson, *Stones Into Schools: Promoting Peace with Books, Not Bombs, in Afghanistan and Pakistan* (New York: Viking, 2009).
17. *Three Cups of Tea*, p. 236.
18. Visit the website [www.threecupsoftea.com](http://www.threecupsoftea.com) for more information. Mortenson's purpose is to contribute to promotion of literacy and education for girls. Contributions can be made to his nonprofit organization Central Asia Institute in Bozeman, Montana.
19. Eve Ensler, *The Good Body* (New York: Villard, 2004): 3-4.
20. Eve Ensler, *I Am An Emotional Creature: The Secret Life of Girls Around the World* (New York: Villard, 2010), Forward, xv.
21. Shirin Ebadi, "Islam, Human Rights and Iran," (trans. Dr. Banafsheh Keynoush) Keynote Address, Emory University Law School, October 17, 2008.
22. Such documents would include : Inter insigniores (1976), Mulieris Dignitatem (1988), Partners in The Mystery of Redemption (U.S. Bishops, 1988) Ordinatio Sacerdotalis (1994), and Letter to Bishops on the Collaboration of Men and Women in Church and Society (2004).

# Meet the United Nations

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*Steven Rufe, Class of 2012, Gwynedd-Mercy College*

The last two years at Gwynedd-Mercy College have been a time I found myself constantly growing, changing, learning, teaching, organizing, befriending, joining, caring, finding, energizing, sleeping, napping, snacking, and many other typical college-related activities. However, it is those opportunities that are *not* typically looked upon as normal for a sophomore in college that have allowed me to flourish. I attended a three-day conference that transformed the world as I knew it. It opened my eyes more than I thought they could ever be opened.

Before I begin my story, I want you to stop and think. Becoming a citizen in Mercy. That's why we are all here, right? We want to know how to become a citizen in Mercy? Yes, but I would like to think that it's also because we want to become global citizens of Mercy. This seemingly minor change in preposition actually holds much significance. The truth is anybody can be *in* something, but to be *of* something holds greater importance. Each and every one of us has been deeply immersed in Mercy, so much so that many of us have become associates, sisters, or lifetime supporters of Mercy. (Let me just tell you, I have tried to become an Associate in Mercy, but apparently you must be 21 to do that and I'm only 19. Yes, let's get that out in the open right now, I'm only 19 years old.) The road I have traveled in the past year or so has enabled me not only to become an active member in my college, but also of my college. More importantly, I am an intern, a Mercy global citizen, a future educator, a friend, and a future leader of the world, not just the United States.

In my short two years in Gwynedd-Mercy College I have learned to become a student with roots drawn from a distinctive Mercy heritage. When I first arrived on campus two years ago, I had no clue about what I was getting myself into. I never could have imagined where life would take me, and that Mercy would have such a huge part in changing my life. Mercy runs in my blood, and

it's the people in Mercy that keep me going and get me energized. It's the faculty, the staff, the students, and the administration who help lead me in this direction. I do not know many schools where a student can e-mail the president of the college and she'll get back to you in less than a day. Mercy isn't about the smallness or even the tightness of the circle within Mercy. It's about the individuals joining together to serve, fight for, and help those in need. It's the selfless giving, the heart, the love, the (let me make up a word here) *Catherineness* that each of us carries everyday. I have come to know and love Mercy even though I wasn't exposed to it until two years ago. I don't need to be an official associate in Mercy to know that I carry it with me wherever I go. I know that I carry Mercy with me, and share it with those I meet wherever life may take me.

...we want to become  
global citizens of Mercy.

If you had asked me if I thought I would be here right now, I would have thought you were insane. The signature on my e-mails lists all of my positions at Gwynedd. I am the President of the Education Club, the President and co-founder of the Special Education Club, a chairperson on the Orientation Planning Team, a Scholar in Service to Pennsylvania, the President of Sigma Phi Sigma (the Mercy national honor society), and an Intern with the Partnership for Global Justice at the United Nations. Besides those positions, and others, I am a concerned global citizen.

I look at the news every day, and with my new Droid smart phone, I look at the news almost *all* day. In the news, and even in the world, it seems that in order to be heard you have to hold some kind of position and title. The truth is, when I leave Gwynedd-Mercy College I will have held more positions than any other student in my class. But to me, a position is nothing without accomplishments. In the last year I have completed 418 hours of community service, traveled weekly 2.5 hours each way to intern with a non-governmental organization (NGO) at the



United Nations, and organized a children's book drive which sent over 800 books to organizations locally, nationally, and internationally. I have participated in leadership conferences, helped plan and strategize for the orientation of over 400 incoming students at Gwynedd-Mercy College, and developed a partnership with the Lamb Foundation, a non-profit organization that houses over 200 mentally disabled adults. I started a tutoring program which helped high school students in St. Mary's Villa for children who have had behavioral and school-related problems and have been placed under the care of the state, and presented to the Board of Trustees and the President's Council, among many other non-paid extracurricular activities. In addition, I took eighteen credits and have managed to get ahead enough in a program which allows me three certifications in Elementary/ Special/ Early Childhood Education to add a minor in Psychology. And what does it all mean? Absolutely nothing, at least not without an important turning point in my life that I experienced in May of 2009 at the Mercy Meets the U.N. Conference.

At the end of my freshman year, I was selected by the college to attend the Mercy Meets the U.N. conference in New York City. A non-governmental organization called the Partnership for Global Justice hosted this three-day orientation to the United Nations last May. Little did I know, this is where everything would begin and my life would blossom into something I would never have dreamed. My first year at Gwynedd was simple. I went to class, took a larger than required number of credits, and was involved in a few extra-curricular activities. I can remember being a nervous freshman who thought his world was right in front of him and nowhere else. How naive!

When I was selected to attend Mercy Meets the U.N., I had no clue what it was going to be like or what I was getting into. It turns out that my little world, my little bubble, was not so little anymore. At this conference, we learned about the Millennium Development Goals and the United Nations Declaration signed by 189 countries in the hopes of being able to end poverty, hunger, and achieve universal primary education among several other lofty international targets of the U.N.

to make the world a better place for our sisters and brothers. Through the help of our campus minister, Christine Eberle, I was able to see how these Millennium Development Goals correlated with the Critical Concerns of Mercy. Furthermore, I was able to see how the work I did at Gwynedd was in direct response to an international organization of countries that tried to fight these social injustices. I saw that my work as a student in a Mercy college could actually come together to make a bigger difference than I would have ever thought possible.

At the three-day orientation, I learned about the United Nations and the international work which the organization does. This experience gave a deeper meaning to the work I was doing every day. It served as a means of motivating me, but also making me see that my world was not only in Gwynedd Valley, Pennsylvania. I learned that there is a bigger world and larger place that needs help, not just from me, but from my generation. Every week when I walk into the United Nations building, I cannot help but notice that nearly every person I pass who works for the UN is older. My generation is simply not involved. Whether this is from a lack of motivation or simply because the current generation refuses to let go of their grasp on the

...we learned about the Millennium Development Goals and the United Nations Declaration signed by 189 countries in the hopes of being able to end poverty, hunger, and achieve universal primary education...

world, I am not sure. But one thing I know is certain. The next generation of students which I will be teaching will know about the United Nations and will care about their world. One student at a time I hope to transform those halls at the U.N. and get young people more involved.

While we were attending this wonderful orientation, we also had the opportunity to attend the Indigenous Peoples Forum at the United Nations. At the start of this experience, we were given an official U.N. badge. Tara and the other members of the U.N. experience joked that I slept

with that badge in hand because it meant so much to me. I may have actually slept with it in hand, but I was also convinced I would get one of those badges to keep.

I spoke with the Director of the Partnership for Global Justice, Sister Lucianne Siers, and joked with her that I would return to get one of those very badges. An e-mail and several phone calls later, I was scheduled to get my own badge starting as an intern with the Partnership for Global Justice in September of 2009. But the truth is I decided to travel 2.5 hours to the U.N. every Wednesday not for the badge, but for what it represented. The badge represents an international forum at which every country has an equal voice. This international forum allows every country to share resources and also help each other in times of need. I wanted to become a part of this effort and do whatever I could to change the world. Additionally, I saw how the United Nations was just like I wanted my classroom to be. I didn't want to stand there and lecture my students every day of their lives in my classroom, but I wanted to create an open forum for learning where resources are shared and problems are put on the table for the whole class to consider.

At my internship with the Partnership for Global Justice I serve as a doer. By this I mean that I do everything and anything that is on my schedule that week. One week I can be attending a Security Conference briefing that Hillary Clinton presides over and the next week I can be organizing a tour of Wall Street, which I did once at our Global Economics Workshop in October (even though I had never actually been to Wall Street prior to the tour), or making copies for the next group of eager students to go through the same orientation experience I went through. I learn while I am an intern. There is never a time in my life where I am not learning, but at the United Nations learning is something which cannot even be put into words. The reality of my internship is one which I cope with every time I get on the train while I pinch myself to see if it's actually real.

I want to ensure that my students see that it's not just about our lives and what we go through, but the lives of others and what we do to help those in need.

In addition to realizing the realness of my internship, I advance the NGO technologically. I started a Facebook page for the Partnership, updated the website, had us join Goodsearch.com, added a "just give" button to our website, and have been the free tech support person. I have also attended meetings for the Committee on Financing for Development, the Committee on Eradication of Poverty, and also the Committee on Disarmament. My days in New York City are long, but they are never boring. Each week I have a new task which I am left to accomplish nearly entirely on my own. I have loved the experience so much, and have been loved so much by the Partnership, that I have been invited to return next year as an intern.

In two years when I graduate from Gwynedd-Mercy College I will be a teacher. As an Elementary/ Special/ Early Childhood Education major, sometimes the connection between my major and the internship experience may not seem clear to others. I have always said that I go through my days and all my years of education and money spent on my education to change the world. The truth is, if I change one child's life in everything I do throughout my life, I will know what I have done was worth it. For me, the connection between my internship and my major is very clear. My job as a teacher is to prepare my students for the world. To me, the world doesn't mean simply the United States of America. I hope to turn my students into Global Citizens who think of themselves as accountable to the world, not just their home country. I want to ensure that my students see that it's not just about our lives and what we go through, but the lives of others and what we do to help those in need.

The Mercy Meets the U.N. conference transformed the way I look at the world. I see the world around me in a different light and attempt every day to do something better for that world around me. I have also learned that through thick and thin there is someone up there in heaven providing for me. I have been blessed with

several financial offers this past semester which have enabled me to pay for my transportation to and from New York City which costs just over \$50 each week. First, I was awarded a grant from the Sister Maureen McCann Fund. The person in charge of the fund explained to me that the donor requested only one thing, and that was that I simply pay it forward when I am able. I have taken that message to heart. Any time I am in New York City and a homeless person asks me for money, I happily go buy them food. The one request I ask them, before I pay for them, is that they pay it forward to someone someday, in whatever way they can.

The truth is, each experience I have gone through in life has taught me something new; these lessons are ones which I will never forget and carry with me each day of my life. Additionally, God kept watch over me as he led me to Deidre Mullan. So far in the last month I have spent three days working and getting paid by her to do some office work for Mercy Global Concerns. It's been a financial blessing to me, but simply being around her is a bigger blessing than even I know. One day while in her office, I was introduced to another NGO representative who asked for my business card, and the man, later emailed me. He asked me what I knew about maintaining a website. I said, "Very little," and he said, "Well, that's more than I know." He stopped by the office the next day and hired me to do some technical support on his website. The moral of the story here is, when an opportunity comes your way and you have no clue how you will get through it financially, tighten the reins some, and look for God. He'll be there.

In my last year at Gwynedd-Mercy College I have learned so many life lessons that they cannot be listed here. Because of learning about the United Nations in New York City my life has been forever changed. I no longer want to become a teacher in small town suburban Pennsylvania, make a great salary, and buy my house with a white picket fence. I want to be an international teacher, one that fights the global injustices that are out there. Right now there are over 121 million children in the world who do not have access to a primary school education. To me that number should be zero. I now know that I want to spend my time after graduation fighting that number. I have been given the tools and energy to educate and I now see that my efforts need to be put into helping those who are most in need.

If you take one thing away from this presentation, I hope that you take away hope; the hope for a better tomorrow and for the future generations. I hope that you return to your schools energized and realizing that one experience can change the life of the students you interact with and perhaps teach. Open their eyes to the world that is out there, for they will *see*. Energize them and give them a sense of importance, because then they will fight for what they believe in. Above all, realize that the world is not just here in Erie, Pennsylvania, or wherever you happen to be. The world is our brothers and sisters all over the world and we have a human responsibility to help them. If you educate a village, you can solve nearly all the problems they have. They need our help. Will we give it to them?

## Contributors

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**Michael Bathgate, Ph.D.**, is Associate Professor of Religious Studies at Saint Xavier University. A historian of religion trained at the University of Chicago Divinity School, he teaches surveys of various religious traditions including Hinduism, Buddhism, Islam, Shinto, Confucianism, and Daoism. He also teaches the history of inter-religious relations and the methods of comparative religious studies. He is the author of *The Fox's Craft in Japanese Religion and Folklore: Shapeshifters, Transformations and Duplicities*. His current research concerns the forms and functions of medieval Japanese didactic literature.

**Rosemary J. Bertocci, Ph.D.**, is Chair of The Philosophy and Religious Studies at Saint Francis University. earned her Doctorate from Duquesne University. Bertocci has led service-learning programs in Mexico, Honduras, and Kwa-Zulu Natal, South Africa – the epicenter of the HIV-AIDS pandemic – Jamaica, and Haiti. She has collaborated with Dr. Fran Rohlf in areas such as teaching on “Compassionate Capitalism: Integrated Philanthropy and the U.N. Millennium Development Goals,” for Leadership Alle-Kiski Valley, lecturing on “Values and Ethical Issues in Theology, Science, and Technology” in the Netherlands, and secured a grant from the Center for Theology and the Natural Science’s (CTNS) Science and Religion Course Program, funded by the John Templeton Foundation. Their publications include: “A Lonerganian *Kritik* of the Evolutionary Sciences and Religious Consciousness: The Isomorphism of Structures, Activities, and Analysis” (*Method: Journal of Lonergan Studies*, Vol. 20:1), “Pedagogy for Medical Ethics in Practice: A Reasonable Approach for Health Care Practitioners,” *Perspective on Physician Assistant Education*, Vol. 16:1.

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**Elizabeth Brown, R.N.**, received her B.S. in Nursing from Saint Joseph College in May, 2010. As part of her clinical experience, she participated in the Wellness Center and remains involved in its mission.

**Lili Bruess, Ph.D.**, is Assistant Professor and Director of ESL/Bilingual Education Program at Georgian Court University in New Jersey. Her major teaching areas include courses in ESL and bilingual education, as well as in teacher education. Prior to teaching at Georgian Court, she taught English in China. Dr. Bruess earned her doctorate in Curriculum and Instruction from the University of New Orleans. Her research interests include: integrating service-learning into ESL teacher preparation; best practices for teaching ESL in inclusive settings; literacy instruction for English language learners; instructional technology; and comparative international education.

**Mary-Paula Cancienne, R.S.M.** (Mid-Atlantic) is assistant professor of religious studies and theology at Georgian Court University. She received her Ph.D. from Duquesne University in Systematic Theology. Prior to studying theology she earned advanced degrees in art; psychology; and spirituality. Creation theology and ethical and aesthetic issues related to the environment are the focus of her efforts. Mary-Paula worked for many years with people who are chronically homeless and mentally ill. She is a trained

spiritual director and supervisor, and she writes contemporary icons.

**Kathleen Connolly, R.S.M., M.S.W.**, is an experienced teacher, trauma tech, and social worker with an M.S.W. from San Jose State University. She spent 2009 volunteering in southern Sudan for Mercy Beyond Borders, implementing a maternal/child health promotion workshops in several rural villages as well as teaching and coaching in a girls' primary school.

**Emma T. Lucas-Darby, Ph.D., M.S.W., N.C.G.C.**, is Professor in the Department of Social Work at Carlow University in Pittsburgh, Pennsylvania. She teaches social welfare, policy analysis and community organization courses. She holds the M.S.W and Ph.D. in Social Work from the University of Pittsburgh and an M.A in Political Science from Purdue University. She is the author of one book and numerous scholarly journal articles in the areas of African women economic development, service learning, gerontology, multi-cultural curriculum development, and alcohol use among pregnant African American women. Previously, Dr. Lucas-Darby was a National Institute of Health Fellow at the University of Pittsburgh School of Medicine. She is a past president of the Pennsylvania Chapter, National Association of Social Workers and the National Leadership Identification Committee. She holds certified gambling counseling credentials.

**Beth Fischer, R.S.M., B.A.**, is Coordinator of Community Outreach and Partnerships at Saint Joseph College, West Hartford, Connecticut. She is the college liaison to the Wellness Center on Church Street, liaison to St. Joseph College faculty for service learning and a member of the campus ministry team. Sr. Beth was instrumental in the design and implementation of the Wellness Center.

**Mary L. Hermann, R.N., M.S.N. Ed.D.** has been Associate professor at Gwynedd-Mercy College, School of Nursing since 2002. She has been employed in nursing education since 1985. She was an instructor and assistant professor from 1989 until 2002 in the School of Nursing, Holy Family College. Mary received her B.S.N. from Villanova University and her M.S.N. from Villanova in adult health nursing. She earned her doctoral degree from Widener University in leadership in higher education. Her teaching responsibilities involve adult health, community health, health assessment, professional issues and leadership and management courses in nursing. Major publications include *Mercy & Justice: The Humanities-The Mercy Mission Reflected in our Pedagogy and Curriculum*, Carlow Proceedings 2008; and articles in *Nurse Educator*, and *Liberal Education*.

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**Marilyn Lacey, R.S.M., M.S.W.**, is the founding Director of Mercy Beyond Borders, a nonprofit partnering with displaced women and girls in Southern Sudan to alleviate their extreme poverty. She holds an M.S.W. from U.C. Berkeley, an honorary doctorate from College of St Mary, Omaha, and is the author of *This*

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**Allyson M. Lowe, Ph.D.**, is Assistant Professor and Chair of the Department of Political Science at Carlow University, Pittsburgh, Pennsylvania. Interested in comparative politics, international relations, and women and politics, Dr. Lowe has been a Fulbright recipient and led student study abroad trips to the European Union. Formerly the director of the Pennsylvania Center for Women, Politics and Public Policy at Chatham University, she remains committed to using curricular and co-curricular programming to empower women of all ages for civic engagement and public leadership.

**Susan Smith Makos, J.D.**, has been engaged in social responsibility for more than five years. She serves as Director of Social Responsibility for Mercy Investment Services, Inc., the investment program of the Sisters of Mercy of the Americas. Prior to that, she served in a variety of roles in more than twenty years with Catholic Healthcare Partners, a health system sponsored by the Sisters of Mercy, with responsibilities including operations, legal, finance and treasury, corporate responsibility and advocacy. She has served as a member of the board of Interfaith Center on Corporate Responsibility since 2008, and its board chairperson since 2010. Susan holds a B.A. cum laude in mathematics and Spanish from Kenyon College and a Juris Doctor degree cum laude from Indiana University. She is also licensed to practice law. Outside of work, her interests include cooking and gardening.

**Caroline Pharr, Ph.D.**, is Assistant Professor of Organic Chemistry at Mercyhurst College in Erie, Pennsylvania. She earned her doctorate in Organic Chemistry at the University of Wisconsin – Madison in 2008, where she held a joint appointment with Dr. Robert McMahon (physical-organic chemistry) and Dr. John Moore (chemical education). She earned a bachelors degree in Chemistry from Carroll College in Helena, Montana in 2003. Caroline will begin her third year on the faculty at Mercyhurst College, where she teaches Organic Chemistry, Advanced Organic Chemistry, and a team taught, non-majors course, Energy Science. She also has an active research group that works on the synthesis of molecules with applications in technology. She has published in the *Journal of Chemical Education*.

**Christine Pharr, Ph.D.**, is Vice President for Academic Affairs at College of Saint Mary in Omaha, Nebraska. She earned a Ph.D. in Chemistry from the University of Idaho in 1996, a Masters of Arts in Chemistry from the University of South Dakota in 1989 and a B.A. in Chemistry and Biology from Mount Marty College in 1979. She served as a faculty member teaching Analytical Chemistry at Lewis-Clark State College as well as Division Chair of Natural Science and Mathematics and Academic Dean between 1996 and 2008. She has published in *Analytical Chemistry*, *The Journal of Chemical Education*, *The Journal of Electroanalytical Chemistry*, *Archives of Biochemistry and Biophysics* and written a chapter in the *Handbook of Vibrational Spectroscopy*.

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**Fran Rohlf, Ph.D.**, is Coordinator of Philosophy and Religious Studies at Mount Aloysius College. He has degrees in Philosophy, Pastoral Ministry, and a doctorate in systematic theology from Duquesne University, Pittsburgh, Pennsylvania. Dr. Rohlf was active on the Church and Community and World Peacemaking Committees of Christian Associates of Western Pennsylvania and spent time teaching religious studies at Indiana University of Pennsylvania. He taught students in the Master of Pastoral Ministry program at Saint Francis University. Dr. Rohlf has been involved with students of various universities

on international mission trips, including work with "street orphans" in Honduras and Jamaica and at an HIV/AIDS hospital in South Africa. He has published articles in journals of philosophy on human development in the work of Bernard Lonergan and in health care ethics in the *Journal of Physicians' Assistants*. His teaching responsibilities include Christian Health Care Ethics, Islam, Christian Theology, and Senior Capstones.

**Eloise Rosenblatt, R.S.M., Ph.D., J.D.**, has a doctorate in theology from the Graduate Theological Union in Berkeley. Over three decades, she taught New Testament at the seminary and university level, and served in college and graduate school administration. She is published in the areas of biblical and feminist interpretation, spirituality and law. She obtained a J.D. from Lincoln Law School of San Jose and was admitted to practice by the California State Bar in 2008. She is presently an attorney in private practice in San Jose, California, in the areas of wills and trusts, and employment law, serving both as a pro bono advocate and with paying clients. She is the editor of *The MAST Journal*.

**Steven Rufe**, a 2010-2011 member of the junior class at Gwynedd-Mercy College, is an elementary/special/early childhood education major with a minor in psychology. He attended the Mercy Meets the U.N. Conference in May of 2009 and, as a result, secured an internship with the Partnership for Global Justice, the Non-Government Organization located in New York City which hosted the Mercy Meets the U.N. Conference. Steven has been highlighted in Gwynedd-Mercy College's *Today Magazine* and is an established student in the college community who has been asked to present to the College's Presidents Council and Board of Trustees. Mr. Rufe is actively involved on campus and serves as the President of Sigma Phi Sigma (The Mercy National Honor Society), President of the Education Club, Co-President of the Special Education Club, and as a Chairperson on the Orientation Planning Team. Additionally, Steven dedicated over 400 hours to serving the community as a Scholar in Service to Pennsylvania and has been appointed to this position again for the 2010-2011 academic year where he will complete an additional 450 hours of service.

**Margaret A. "Sandie" Turner, Ph.D.** is Professor and Director of the Professional Leadership Studies Graduate Program at Carlow University in Pittsburgh, Pennsylvania. A political scientist by training, Dr. Turner has lived and studied extensively in Africa and has also worked with women's NGOs and political development in the United Nations. She is dedicated to adult education and women's leadership development in graduate education. The Professional Leadership Studies graduate program includes tracks for training and development, and non-profit management.

**Marylouise Welch R.N., Ph.D.**, has an M.S. in Nursing and earned her doctorate in Medical Anthropology. She is currently Professor and Director of the Graduate Nursing Program at Saint Joseph College in Hartford, Connecticut, and the nursing liaison for both the Wellness Center and the Guyana Immersion Experience.

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## **MERCY ASSOCIATION IN SCRIPTURE AND THEOLOGY**

**MAST**, the Mercy Association in Scripture and Theology, met for the first time in June 1987 at Gwynedd-Mercy College in Gwynedd Valley, Pennsylvania. Called together by Eloise Rosenblatt, R.S.M. and Mary Ann Getty, twenty Mercy theologians and Scripture scholars from fourteen regional communities formally established the organization to provide a forum for dialogue and cooperation among Sisters of Mercy and associates. The stated purpose of the organization is to promote studies and research in Scripture, theology and related fields; to support its members in scholarly pursuits through study, writing, teaching and administration; and to provide a means for members to address issues within the context of their related disciplines.

**MAST** has been meeting annually since then, and the organization now numbers fifty, with members living and working in Australia, Canada, the Caribbean, Central and South America, as well as in the United States. Aline Paris, R.S.M., currently serves as MAST's executive director. MAST held its annual meeting in Philadelphia, at St. Raphaela Center June 18-20, 2010. **MAST's 25<sup>th</sup> Anniversary annual meeting will be held June 16 – 18, 2011 at College of St. Mary in Omaha, Nebraska.** Members act as theologians in the Church and carry on theological work in their respective disciplines and ministries. They also seek to be of service to the Institute of the Sisters of Mercy by providing a forum for ongoing theological education.

For information on becoming a member and being added to MAST's mailing list please contact the association's Executive Director, Aline Paris, R.S.M by e-mail at [aparis@csm.edu](mailto:aparis@csm.edu) or by mail at College of Saint Mary, 7000 Mercy Road, Omaha, NE, 68016.

Dues can be paid by check, payable to MAST and sent to the association Treasurer, Marilee Howard, R.S.M at 3920 W. Land Park Drive, Sacramento, CA 95822. Inquiries regarding dues can be e-mailed to [mhoward@mercysisters.org](mailto:mhoward@mercysisters.org).

Since 1991, *The MAST Journal* has been published three times a year. Members of the organization serve on the journal's editorial board on a rotating basis, and several members have taken responsibility over the years to edit individual issues. Maryanne Stevens, R.S.M., was the founding editor of the journal, and Eloise Rosenblatt, R.S.M., currently serves in that capacity.

## Information for New Subscribers and Current Readers

**New Subscription:** *The MAST Journal* is published three times a year by the Mercy Association in Scripture and Theology. To subscribe, please fill out the form below or a copy of it. Make your check payable to *The MAST Journal* and send to Marilee Howard, R.S.M., MAST Managing Editor, Sisters of Mercy, 3920 W. Land Park Dr., Sacramento, CA 95822. Email: [mhoward@mercysisters.org](mailto:mhoward@mercysisters.org)

**Back Issues:** If you are interested in obtaining a back issue of *The MAST Journal*, contact Eloise Rosenblatt, R.S.M., Editor, at [eloros@sbcglobal.net](mailto:eloros@sbcglobal.net). Back issues are supplied at \$ 5.00 each, including mailing.

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**Want to Write:** If you have an idea for an article, or you have a talk or article you would like published in *The MAST Journal*, please send the article or inquiry to Eloise Rosenblatt, R.S.M., MAST Office, 1600 Petersen Ave. #40, San Jose, CA 95129. Please include a complete return mailing address on all correspondence or contact her by e-mail at [eloros@sbcglobal.net](mailto:eloros@sbcglobal.net).

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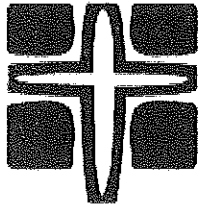
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