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HUMAN RIGHTS IN HIGHER EDUCATION

Institutional, Classroom, and Community Approaches to Teaching Social Justice

Edited by
Lindsey N. Kingston

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Lindsey N. Kingston
Editor

Human Rights in Higher Education

Institutional, Classroom, and Community Approaches to Teaching Social Justice

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In memory of James A. Mitchell—a dedicated writer, teacher, and human rights advocate.
With gratitude.

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CHAPTER 1

Introduction—Human Rights in Higher Education: Institutional, Classroom, and Community Approaches to Teaching Social Justice

Lindsey N. Kingston

The impetus for this edited volume came from a simple phone call; a professor at a well-known research university (which shall remain nameless) wanted my advice on creating a human rights institute. Eager to encourage human rights education (HRE)—and particularly within a prestigious institution that held vast resources and expertise—I settled in for a long conversation. Within a matter of minutes, however, it became clear that this well-intentioned idea of "teaching human rights" was a vague one indeed. Aside from holding the general belief that human rights are important and interesting to students, this colleague had little knowledge of the practicalities of teaching rights and social justice—or how to support HRE in any sustained and meaningful way. After the phone call ended, it occurred to me that what we had been doing

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at my own institution, Webster University—a teaching-focused, private university based in Saint Louis, Missouri—was perhaps worth sharing.[1] Once this idea had formed in my mind, the foundation for this book was quickly established. I began to see how various approaches to HRE had combined in innovative and noteworthy ways. And so, writing from Saint Louis—a hub of refugee resettlement and "Black Lives Matter" activism, among many other things—I offer this resource for educators hoping to engage in HRE at the university level.

This introductory chapter outlines the concept of HRE in higher education, including a preliminary review of its vast potential and inherent challenges, thus setting the stage for the discussions and case studies to come. Although respect for (and attention to) HRE has increased dramatically in recent decades, educators face ongoing obstacles to integrating human rights scholarship into existing programs and structures. The central argument guiding this book is that HRE in higher education requires the intersection of three complementary approaches centering on institutions, classrooms, and communities. First, institutions must not only support curricular offerings, but also integrate human rights norms into their governance and priorities. This requires valuing social responsibility and the public good, as well as engaged scholarship. Second, teaching strategies emphasizing human rights and social justice can transform our classrooms across academic disciplines, expanding HRE while supporting underprivileged student groups. Third, community approaches offer opportunities to expand HRE more broadly, building community–university partnerships and providing resources for enhanced advocacy and service work. Drawing on the experiences of my colleagues at Webster University (in Saint Louis, as well as our campus in Leiden, the Netherlands), this edited volume offers possibilities for advancing HRE on campus and beyond.

Human Rights in Higher Education

The United Nations defines HRE as:

> all educational, training, information, awareness-raising, and learning activities aimed at promoting universal respect for and observance of all human rights and fundamental freedoms and thus contributing, inter alia, to the prevention of human rights violations and abuses by providing persons with knowledge, skills and understand and developing their attitudes

> and behaviours, to empower them to contribute to the building and promotion of a universal culture of human rights. (United Nations General Assembly 2011, Article 2.1)

A newfound respect for HRE has emerged within the past 30 years as human rights educators push for the inclusion of HRE in school and university curricula. In the United States, for instance, researchers realized that public schools offered lessons linked to specific subtopics such as the Civil Rights Movement and the Holocaust, but failed to teach students about the international human rights system and its impact on their lives. HRE advocates argued that the systematic integration of human rights needed to become part of American classrooms (Tibbitts 2015, 9–10). During this time, human rights educators also began linking rights to social change efforts and challenging the assumption that HRE belonged solely within the purview of lawyers (Tibbitts 2015, 5). United Nations programs such as the World Decade for Human Rights Education (1995–2005) and the World Program for Human Rights Education promoted HRE in primary and second schools, as well as within higher education, while organizations such as Human Rights Education Associates (HREA) developed teaching and learning materials to share with educators (Tibbitts 2015, 12; see also Human Rights Education Associates, n.d.). This growing recognition, as exemplified by UN initiatives, "have given national HRE planners a sense of solidarity and direction by delineating human rights education as a field of inquiry capable of standing on its own, apart from such other educational frameworks as civic education and peace education" (Holland and Martin 2014, 3–4). In 2011, the United Nations General Assembly recognized the importance of HRE by adopting the Declaration on Human Rights Education and Training. The Declaration asserts that HRE represents a "lifelong process that concerns all ages" that encompasses the provision of knowledge related to human rights norms, principles, and protection mechanisms; learning and teaching in ways that respect both educators and learners; and empowering people to enjoy and exercise their rights while respecting and upholding the rights of others (United Nations General Assembly 2011, Articles 2.2 and Article 3.1). Indeed, the UN has promoted HRE as a preventative tool aimed at strengthening respect for human rights norms (Gerber 2013). HRE programs in post-conflict zones such as Sierra Leone, Mexico, and Peru focus on issues such as promoting women's rights and fighting patriarchal values, protecting

child laborers, and increasing access to justice and rights education (Holland and Martin 2014; see also Holland and Martin 2017). In U.S. schools such as San Francisco International High School, educators have integrated HRE into high school curricula serving immigrant and refugee students to validate their lived experiences and help them connect to their new communities (Fix and Clifford 2015, 129–130).

Yet despite growing support for HRE, human rights educators continue to face challenges when it comes to integrating human rights into curricula and building new programs. It is noteworthy, for instance, that the U.S. government has been slow to integrate HRE into its public school system and lags behind fellow UN members in developing and promoting HRE approaches. Possible explanations for this hesitancy include U.S. "exceptionalism"—which implies that rights violations occur in faraway places, but not in the United States—and a neoliberal, market-economy approach to education that frames HRE as a commodity rather than a fundamental right (Katz and Spero 2015, 18–20). These problems are exacerbated within higher education, where faculty members interested in human rights and social justice often lament the lack of political and financial support devoted to HRE. Existing university human rights centers are frequently highlighted in university promotional materials but nevertheless must run on shoestring budgets and with limited, if any, core faculty members. At the majority of universities, human rights may be addressed as a supplemental lesson or two—or perhaps one elective course—within international relations, legal studies, or sociology programs. Educators hoping to integrate human rights into preexisting courses find that HRE resources usually aim too low (toward grade-school learners) or too high (toward law students), failing to account for undergraduate students seeking HRE beyond introductory lessons on the Universal Declaration of Human Rights (UDHR).

With such discrepancy in mind, it is vital for faculty and higher education administrators to consider how institutions can meaningfully advance the goals of HRE. Indeed, this book offers opportunities to implement and advance HRE at the institutional, classroom, and community levels of our colleges and universities.

Institution Building

Human rights in higher education requires institutions that not only support HRE in the curricula, but also integrate rights-based norms in

their governance structures and university priorities. Some scholars contend that higher education is best viewed as a "public good" that encompasses social benefits beyond mere individual and economic gains; higher education as a public good strengthens the public relationship between educational systems and broader society (Chambers 2005, 4). "In essence the public good can become the underlying link that ties faculty work together in ways that can meaningfully meet institutional needs and needs of the public," writes Kelly Ward (2005). "[T]he 'public good' can become an organizing scheme for a faculty member to organize his or her work where teaching, research, and service roles can be carried out in ways that are mindful of communities beyond the campus and discipline" (224). This commitment to social responsibility is frequently echoed by school teachers, as well; one study found that 95% of U.S. teachers expressed support for infusing social justice in teacher preparation programs, as well as making social justice a mandatory topic in public school classrooms (Baltodano 2006). Marta P. Baltodano (2009) writes that society—including schools—continues to reproduce social inequalities despite these commitments, in part, because of lack of understanding about the philosophical principles underpinning social justice and its connections to the global economy (273). She recommends making the study of social justice a mandatory subject from kindergarten through university, with the aim of infusing school curricula with the basic tenets of history, political economy, human rights, and advocacy (274).

Yet critics warn that neoliberal policies and trends—which emphasize individualism and consumerism, downplaying the value of intellectual involvement in public policy debates and decision-making—serve to undermine universities as sites of democratic learning and social activism (Hyslop-Margison and Savarese 2012, 51–52). "In spite of their traditional, if somewhat romanticized, role as the gatekeepers of intellectual freedom, universities have drifted rapidly toward serving the instrumental demands of the marketplace," write Emery Hyslop-Margison and Josephine L. Savarese (2012). "Faced with huge public financing reductions, universities increasingly focus on technical training programs and ubiquitous credentialising rather than on creating informed and engaged democratic citizens" (54). Indeed, Adrianna J. Kezar (2005a) argues that the "social charter" between higher education and society is being rewritten as public institutions are being encouraged to become for-profit entities "with economic engines and with private and economic rather than public and social goals…The broader notion of social

accountability (such as preservation of knowledge or development of the arts) has been thinned down and replaced with responsiveness to the market" (24). In response, Hyslop-Margison and Savarese (2012) contend that "concerned academics no longer have the luxury of intellectual isolation and political inaction but must instead confront the present situation in manifest ways" (52). This includes challenging government meddling in university governance and the under-funding of higher education, as well as removing the institutional control of the "managerial class" over universities (Hyslop-Margison and Savarese 2012, 52). In Missouri, for instance, State Representative Rick Brattin introduced a 2017 bill to eliminate tenure at the state's public colleges and universities. Brattin argued that House Bill 266 was necessary to ensure that professors focused on training students to find jobs after graduation, rather than "going off the rails" and failing to emphasize "real-world application and betterment of their life skills" (Zamudio-Suaréz 2017).[2] This attack on the tenure system—which Brattin called "un-American"—reflects a wider "mission shift" from public–social ideals to private–economic goals that impact core activities of higher education (Kezar 2005a, 26). This shift includes corporatized governance and leadership, vocationalized curriculum, the commercialization of research, disenfranchised faculty, careerist students who focus on future employment without consideration of the public good, and the devaluation of academics values such as public service, academic freedom, and the value of truth (Kezar 2005a, 26–38).

In response to these challenges, advocates of HRE stress the need to build strong institutions that recognize the value of social responsibility in terms of public good, as well as to contribute to quality research and teaching. For instance, some scholars argue that this requires universities to redefine faculty roles. Traditional measures that emphasize academic research and publishing, as well as internal teaching and service, often inhibit campus efforts to connect to outside communities and serve external needs (Ward 2005: 219). The institutional demands of contemporary faculty, including the peer review process, have been criticized for damaging the "agency and political activism of young academics," creating a "bureaucratic mechanism to force academic deference to the prevailing conservative institutional culture" (Hyslop-Margison and Savarese 2012, 56). Ultimately professors are limited in their abilities to pursue community work unless internal policies permit and reward faculty work that supports the public good—and do not jeopardize their

jobs, status, research agendas, or teaching interests (Ward 2005, 232). Institutions around the world are increasingly responding to these challenges by reconceptualizing their ideas about community engagement, service learning, and engaged scholarship (Holland 2005, 246). Some U.S. institutions, including Webster University, have adopted the "Boyer Model" to expand the notion of scholarship into four aspects: discovery (aligns with traditional research), integration (expands on research by bringing new insights through integration and interdisciplinarity), application (connects knowledge with social problems), and teaching (links teaching with the transmission of knowledge, as well as the transformation and extension of it) (Boyer 1990; see also Ward 2005, 227). The Boyer Model—which can be used in faculty reviews, including reviews for faculty tenure and promotion—provides opportunities for faculty engagement and success that move beyond traditional models that undervalue social justice and community engagement. This shift can benefit faculty and communities, as well as build opportunities for student learning. By making faculty research more applicable to community needs, for instance, faculty can take on topics that are important to the discipline as well as broader society; this includes involving community members in the research process, from start to finish, as well as sharing findings in ways that are meaningful to those stakeholders (Ward 2005, 221–222). This research, combined with good teaching, is the foundation for high-quality engaged scholarship. "Engaged scholarship is not additive or extra work; linking it to service creates the impression that this is a new and additional burden on faculty," argues Barbara A. Holland (2005). "Rather, it is an integrated form of research and teaching that gives scholarly work a public purpose and gives faculty and students access to public sources of expertise" (250).

Unfortunately, internal and external stereotypes within higher education often stymie institutional change and growth in support of HRE. As long as traditional research is seen as the ideal model, "there is little opportunity to generate academic legitimacy and prestige for other types of institutions that find engagement much more compatible and profitable with their particular and very different missions and strengths" (Holland 2005, 242–243). Indeed, "the lack of greater interest in engaged scholarship among more elite institutions has a critical dampening effect on wider institutionalization of engagement by raising persistent questions that fail to consider what has been learned and documented about engagement" (Holland 2005, 254). This volume draws

from experiences at Webster University—an institution that some scholars might identify as of "lesser" value than high-prestige research universities due to our emphasis on teaching and community engagement. While the aim of this body of work is to benefit a diverse array of higher education institutions, in practice these lessons will likely be more useful to liberal arts colleges and small universities where "publish or perish" is not a way of life. This is regrettable, since engaged scholarship may fulfill academic missions in innovative new ways—including within the realm of academic research—if scholars are willing to pursue intellectual strategies that are sometimes viewed as risky. With these challenges in mind, the authors of this volume offer their perspectives on institution building in the hopes that it will spur genuine dialogue and a growing commitment to HRE.

In the Classroom

College classrooms are sites of learning where students may be challenged to consider human rights problems, inspired to pursue social justice in their communities, and empowered with the skills necessary for advocacy and scholarship. Scholars increasingly call on higher education to act as a public resource, emphasizing active teaching strategies that use the classroom to prepare students for civic life, on campus and beyond (Ward 2005, 220). Benjamin Gregg (2014) argues that college students might gain a "human rights consciousness" in university classrooms that reflects a particular cognitive style; one that "can be taught to college students and, to the extent that at least some of these students eventually participate in political movements of one sort or another, contribute to human rights-relevant forms of social justice" (253–254). He writes that such a cognitive style reflected by human rights is a particular type of political style that seeks to recognize and value all individuals through political action (255). According to Gregg (2014), higher education is a logical place to grow such a human rights consciousness. The college classroom "is peculiarly dedicated to careful thought, probing analysis, and daring imagination," providing students with the chance to examine social and political controversies—including human rights themselves, which have always been controversial—as a basis for bettering politics in the future (256).

This consciousness is not limited to a particular academic discipline, but rather encourages HRE from a variety of perspectives. In history

classrooms, for instance, learning from past events can strengthen current struggles for social justice. "Whoever seeks to act for change, should also consider consulting the successful processes of emancipation and the acquisition of rights," notes Martin Lücke (2016, 49). From this perspective, history learning imbued with HRE can critique power structures, visualize the forgotten, and empower marginalized groups (Lücke 2016, 48–49). In order to combine HRE with an academic discipline such as history, educators should not simply add topics or methods to existing programs but rather "embrace two educational approaches in every aspect and phase of teaching" (Engel et al. 2016, 68). This requires combining core principles, learning objectives, methods, and content to enable students to develop a "consciousness of change" that is informed both by history (the realization that social change happened in the past and is thus possible) and human rights (envisioning and creating change to realize human rights in the present) (Engel et al. 2016, 68). Advocates of "African-centered learning" contend that classes must confront historical realities—including tools and effects of exploitation stemming from slavery and colonialism—to seek paths toward the elimination of discrimination (Byrd and Jangu 2009). Relatedly, proponents of peace education further stress the need for "integrated approaches to peace that are personal, communal, and global"—including exploring the root causes of war, violence, and hatred (Andrzejewski 2009, 99–100). This melding of human rights with other academic disciplines is made possible, in part, by providing educators with the knowledge and resources necessary to offer HRE in their classrooms. In his work on teacher education, Todd Jennings (2009) argues that standard setting and training is necessary for meaningful human rights learning. The hopeful outcome is that students "will frame and critique their own actions from a human rights perspective," as well as critique the actions of social institutions such as governments and corporations (66). "While it is important that individuals see that human rights violations are committed, or deterred, by the actions of individuals and groups it is equally important that they understand the potential roles of social structures in allowing human rights violations to go unnoticed and unchallenged," he writes (66).

Although the authors of this volume stress that HRE is vital throughout higher education, it is worthwhile to note its immense potential for serving underprivileged student groups. Community colleges and a variety of universities—including Webster University—often serve large populations of first-generation students or "non-traditional" students such

as older adults, ethnic minorities, and working mothers. Lindsay Padilla (2015), who teaches at a community college, writes that her students are most likely to face human rights violations in their own lives and would most benefit from a "holistic, action-oriented pedagogy" that includes robust service-learning programs (172). "With the most to gain from human rights recognition, these populations are more equipped to claim their rights if they know why they are excluded," she argues (170). "By emphasizing critical thinking, authentic dialogue, and creativity, HRE and service learning provide a worldview of emancipation necessary for restoring our humanness and assisting students in becoming agents of change" (Padilla 2015, 177). Yet she also notes that these lofty goals require fundamental changes—not just one or two required human rights classes, or the celebration of a thematic month that reifies and objectifies culture and rights. Instead, it necessitates a college curriculum that not only discusses human rights, but also works on "making human dignity a world reality" (Padilla 2015, 178).

Community Approaches

The integration of HRE into institutions of higher learning and college classrooms further requires support for social justice at the broader community level. Critics have argued that higher education often does not take the knowledge and skills invested in teaching and research into the communities where academic institutions are situated; they fail to provide broader social benefits related to pervasive problems such poverty, homelessness, and health care (Kezar 2005b, 44). In response, a growing movement toward citizenship education and HRE aims at enhancing community–university partnerships, but this time accounting for diversity within communities that has been historically ignored. "Students need to learn how to engage different types of people—the capacity to engage, respect, and negotiate the claims of multiple and disparate communities and voices is critical to being civically literate," writes Kezar (2005b, 45–46). Examples of this "emerging vision" for higher education—which is based on collaborative, community-oriented enterprises that hold the public good above public, individual interests—include the organization of learning communities, which cluster classes around an interdisciplinary theme and enroll a common cohort of students (Kezar 2005b, 48). A longitudinal study of Webster University's "Social Engagement" learning community, for instance, found that

academic community building around themes such as "human rights" and "social movements" created frameworks for future activism and study. Researchers found that most freshmen respondents lacked basic human rights knowledge and an activist orientation, yet their empathy and perspective-taking abilities provided foundations for building human rights awareness and promoting social justice with the support of HRE initiatives (Kingston et al. 2014). For educators committed to building community approaches to human rights learning, universities are not limited to engaging in intellectual curiosity—but instead should take on real-world problem solving. Research universities such as the University of Pennsylvania have the ability to address pressing issues related to the right to health, for instance, by supporting service learning initiatives through its Sayre Health Promotion and Disease Prevention Center (see Benson et al. 2005).

Indeed, awareness of HRE has prompted an interest in the practice of academic service learning. Beginning in the early 1980s, educational and political leaders began calling for more youth involvement within the community, citing the need for young people to understand their rights and responsibilities toward each other. Like HRE and the ideal of global citizenship, the practice of service learning emphasizes rights awareness (including understanding the relationship between individual rights and the public good) and a sense of social responsibility (Kinsley and McPherson 1995, 3–7). Academic service learning is a pedagogical model that integrates academic learning and relevant community service. It is, first and foremost, a teaching methodology; it requires the integration of experiential and academic learning so that these two practices strengthen and inform each other. This presupposes that service learning simply will not happen unless there is a concerted effort to strategically bridge what is learned in the classroom with what is learned in the field, or community. Therefore, service experiences must be relevant to a student's academic course of study (Howard 1998, 22). Most definitions of service learning have two common threads: separation and integration. The mission of higher education comprises three duties (research, teaching, and service), and service learning is a way to overcome the separation between these goals. It combines community work with classroom instruction and prepares students to participate in public life, thereby integrating theory and practice (Speck 2001, 4–5).

Service learning is *not* the same as volunteerism, but rather it represents a teaching methodology that stresses equal partnerships with

community stakeholders. On the community side, students provide meaningful service work that meets a need or goal, as defined by a community/organization. On campus, however, service must flow from and into course objectives and be integrated into courses through assignments that require some form of reflection. Assignments and service are assessed and evaluated accordingly (Weigert 1998, 6–7). If students are treated simply as volunteers but not service learners, their experiences are often limited to activities that only match their current abilities; they are not challenged in ways that meet their educational objectives (Bell and Carlson 2009, 21). Yet organizations that take service learners have their own missions and goals to pursue. "We're not an educational agency, so the main point for us—we're glad that they're learning, but we're really focused on the service that we're getting from them," said an NGO staff member. "If it's more about them, then it's not really worth it for us to do it because it ends up diverting energy away from our mission" (quoted in Garcia et al. 2009, 55). This perspective also addresses criticism about service learning's potential to exploit poor communities as free sources of education and use the "charity model" to reinforce negative stereotypes and students' perceptions of the poor as being helpless (Stoecker and Tryon 2009, 3). There are several contributing factors to these criticisms; for instance, while many organization staff members are willing to view themselves as learners and to see learning as a collective activity, many faculty members are more inclined to think of themselves as experts who impart knowledge to students and agencies rather than being true learning partners (see Bacon 2002). As a result, some academic institutions fail to adequately consult with the community about needs, goals, and strategies. Service learning programs must therefore not only benefit the community, but also challenge students in ways that extend beyond traditional conceptions of volunteerism.

Outline of This Book

The remainder of this book is devoted to putting HRE theory and norms into practice. Drawing from our experiences as human rights educators, my colleagues and I offer lessons and practical reflections on engaging in HRE and social justice work in higher education. The book is divided into three parts: institutional, classroom, and community approaches.

I begin Part I's emphasis on institutional approaches by arguing that educators have a responsibility to provide students with the knowledge and critical reasoning skills necessary for human rights advocacy—and that university HRE ought to take place on campuses where commitment to social justice is a defining characteristic (Chapter 2: "The Ideal of a Human Rights Campus"). My calls to include HRE in undergraduate programs and throughout campus life have taken on new urgency in the wake of the 2016 U.S. presidential election, in an age of increasingly polarized politics and growing rhetoric against fundamental freedoms. Reflecting on my experiences directing the undergraduate International Human Rights (HRTS) program at Webster University—one of only a handful of human rights degree programs in the United States—I offer advice for building HRE foundations based on critical thinking and social engagement, for fostering inclusiveness on campus, and for supporting social justice every day.

In Chapter 3 ("Social Justice Programs and Just Administrative Practices"), Kate Parsons draws on 18 years of administrative involvement in interdisciplinary, social justice programs to offer tips for developing and sustaining more just, effective, and anti-discriminatory administrative practices. While faculty members who support these programs have become adept at creating curricular and cocurricular programs to support and enhance interdisciplinary social justice for their students, relatively little attention is paid to the ways in which faculty relationships with one another inadvertently replicate social injustices, ultimately running counter to the goals of achieving equitable and sustainable faculty participation. Concentrating on three governance components—mission, leadership, and committee composition—Parsons helps faculty members reflect on their own structures, assumptions and practices, offering strategies for decreasing faculty and programmatic vulnerability and increasing sustainability.

In Chapter 4 ("Faculty–Student Collaborative Human Rights Research"), Danielle MacCartney discusses the use of collaborative faculty–student research to extend the reach of HRE while promoting faculty scholarship and deepening student learning and engagement. Supervising independent student research or collaborating with students on human rights research holds many challenges, particularly for educators carrying heavy teaching loads or strict disciplinary expectations for research productivity. As a professor at a teaching-focused university, MacCartney argues that pairing her research with teaching is

advantageous for herself, as well as for her undergraduates. Using her experiences creating a student research conference and research-driven study abroad experiences to countries such as Ghana, MacCartney considers collaborative faculty–student research as a tool for effective HRE, the benefits of collaboration for students and faculty, and the role that academic administration can play to help overcome some of the challenges of engaging in collaborative faculty–student research.

Offering a final institutional approach, Bethany R. Keller examines how student life programming can contribute to creating a more welcoming, inclusive, and culturally-aware campus that supports student success in Chapter 5 ("Supporting Inclusive Campus Communities: A Student Development Perspective"). This chapter draws from important lessons learned within the Multicultural Center and International Student Affairs (MCISA) at Webster University. The importance of cultural programming, specialized orientation, strategic collaborations, and effective support services cannot be overstated in creating a culture of inclusion for meeting diverse student needs. Keller argues that the most successful programs are those designed to engage throughout the intellectual network of campus. She further contends that building intentional opportunities for diverse student groups to engage with one another through programs with cultural and human rights themes can advance intercultural learning.

Part II centers on classroom approaches to HRE and begins with Amanda M. Rosen's discussion of a unique undergraduate course called "Real World Survivor: Experiencing Poverty at Heifer Ranch." In Chapter 6 ("Real-World Survivor: Simulating Poverty to Teach Human Rights and Sustainable Development"), she outlines a team-taught course that combines academic content on the United Nations' Millennium and Sustainable Development Goals with skill-building exercises and experiential learning. The course incorporates innovative pedagogical elements such as the flipped classroom, games, simulations, and problem-based learning, as well as a three-day experiential simulation on hunger and poverty at Heifer Ranch in Perryville, Arkansas. Students produce short videos advocating for action on various issues, using recordings and reflections from their experiences. Highlighting various measurement data, Rosen notes that participants in this course broadly achieve the course learning outcomes, including greater levels of empathy and a desire to improve the situation of poor and oppressed people around the world.

In Chapter 7 ("Context Alters Perception: The Importance of Travel in Human Rights Education"), Elizabeth J. Sausele acknowledges that colleges and universities are filled with passionate students who often want to change the world. In the field of human rights, however, these good intentions can devolve into the pitfalls of the privileged seeking to "save" the less fortunate. Using a hybrid human rights areas studies course focused on Rwanda as an example, Sausele contends that the critical skill of understanding context is essential for bridging personal conceptions to the reality of the "other." She outlines the importance of travel for providing a foundational understanding of contextual comprehension, and highlights how this can be included in curricular design. She also offers lessons learned about the essentials of traveling abroad with students and considers institutional challenges for undertaking such projects.

In Chapter 8 ("Creating a Trauma Sensitive Environment for Teaching Human Rights"), Kelly A. McBride provides context and practical guidance for human rights educators seeking to create a trauma-sensitive classroom environment. This is extremely important for HRE, since its unique curriculum creates an increased risk for students becoming distressed by intense subject matter. Yet these practices can and should be implemented across the university setting in general, since many students (and their professors) have experienced trauma and may be triggered and/or re-traumatized in the absence of strategies to prevent emotional triggering and re-traumatization. As a mental health professional and a human rights educator, McBride discusses the globalized student population in the United States, the impacts of experiencing trauma and how they present themselves in the classroom, and steps toward creating a trauma-sensitive environment.

Bill Barrett concludes the section on classroom approaches with Chapter 9 ("What Do You Think You're Looking At? The Responsibility of the Gaze"), arguing that the role of photography as an instrument for understanding human rights is worthy of exploration, with the aim of enhancing HRE in responsible, ethical ways. Media of visual communication can be used broadly, but students of human rights must critically examine the purpose, and potential consequences, of how images are used. His chapter outlines the key issues inherent to imagery in HRE, as well as resources for educators to use visual media for advancing human rights learning. It uses photographic case studies from recent sites of conflict and human rights abuse, as well as his personal experiences as a

documentary photographer, to investigate ethical issues and explore the possibilities for combining photographic expression with HRE.

Part III turns the conversation toward community approaches to HRE and begins with Julie Setele's Chapter 10, ("Education as Resistance: Teaching Critical Criminology to (Aspiring) Cops"), as she reflects on her experiences teaching critical criminology to aspiring (and active) police officers. Because she teaches about the social world, the subject matter of her courses is inherently political. In criminology and criminal justice courses, for instance, students consider how crime rates are not unbiased reflections of reality, but rather the product of socio-legal definitions of crime and complex institutional decisions to police certain "crimes" and not others. It is perhaps not surprising that the (disproportionately White) students who enter her classes intending to join law enforcement do not always appreciate her perspective; indeed, she has faced considerable backlash for teaching about issues of police brutality and equality before the law. Her chapter thus examines the challenges of being an HRE educator while also maintaining a semi-public role as an activist.

In Chapter 11 ("Human Rights Conferences and Facilitating Community Dialogue"), I partner with two former students—Monica Henson and Evelyn Whitehead—to share our experiences coordinating Webster University's Annual Human Rights Conference. We contend that universities offer the potential for organizing high-impact events—including human rights conferences—that can serve as community outlets of human rights knowledge and dialogue. These events can not only bring outside human rights experts into new communities, but they can also situate the university as a hub of HRE in their city and/or region. We argue that faculty members and students can build HRE within their communities while enhancing educational opportunities on campus. To that end, the chapter offers advice and lessons learned to help event coordinators at other institutions.

In Chapter 12 ("Community-Based Social Justice Work: The WILLOW Project"), Anne Geraghty-Rathert highlights possibilities for melding the theoretical study of law with its practical application for engaging in social justice work. By combining classroom study with community pro bono outreach, undergraduate students gain useful skills for their future careers while learning important lessons about human rights and equality before the law. At Webster University, student interns work on a clemency project called the WILLOW Project (Women

Initiate Legal Lifelines to Other Women). This Project represents three women, all incarcerated due to violence perpetrated by their batterers and not by themselves. The issues of domestic violence and wrongful conviction inherent in the WILLOW Project's work resonate with students and offer them opportunities to hone vital skills for engaging in social justice and human rights protection.

Relatedly, in Chapter 13 ("The Bijlmer Project: Moving the classroom into our community to combat Human Trafficking"), Sheetal Shah explores the value of taking classrooms into the community in order to engage in social justice work. She uses the example of the Bijlmer Project, a grassroots project in Amsterdam, the Netherlands, that combines the expertise of professional partners and academics to address the vulnerability of survivors of sex trafficking. Through their involvement with the Bijlmer Project, undergraduate and graduate students gain an enhanced understanding of psychology, human rights, and international affairs—all while recognizing the inequalities happening within their own city. Indeed, human rights to health, education, and physical security take on new importance when students witness the impacts of rights violations—and also when they have an opportunity to combat and confront these problems firsthand. Additionally, students expand their research and advocacy skills, gaining practical experience for future study and action.

Lastly, the book concludes with additional resources for engaging in similar HRE and social justice work at other universities. These resources, and the experiences highlighted throughout this edited volume, offer opportunities for educators to promote HRE—and inspire positive change—in their institutions, in their classrooms, and in their communities.

Notes

1. Founded in 1915, Webster University is a private non-profit university with nearly 17,000 students studying at campuses in North America, Europe, Asia, and Africa, as well as online (Webster University, n.d.-c). Its home campus is in Saint Louis, Missouri—which is also the site of the Institute for Human Rights and Humanitarian Studies. As the director of the Institute, I oversee Webster's academic program in International Human Rights (HRTS) with the support of faculty fellows (including a number of contributors to this volume; see Webster University, n.d.-a).

Central to Webster's mission is an emphasis on "global citizenship," with much institutional support for study abroad and social justice initiatives (Webster University, n.d.-b).

2. Notably, many advocates HRE contend that educators must have a variety of protections—including the tenure system—in order to meaningfully engage in human rights work. In her work on K-16 social justice education, Baltodano (2009) argues: "To move away from education that reproduces oppression and inequalities, environmental destruction, and military expansionism, teachers must be free to provide emancipatory education for a better world. Teachers must have certain protections to do this" (281). Those protections include free choice in work, safe and healthy working conditions, fair wages and pay equity, equality in tenure and promotion, rights to organize and form unions, access to affordable health care and other forms of assistance (such as affordable day care), and the ability to enjoy academic freedom (281–282).

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PART I

Institutional Approaches

CHAPTER 2

The Ideal of a Human Rights Campus

Lindsey N. Kingston

When I accepted my first faculty position in 2010, I saw my new status as an Assistant Professor of International Human Rights as an opportunity to promote human rights education (HRE) and to help create a "human rights campus" at my university. I aspired to infuse the curriculum with human rights learning and promote respect for rights at all levels of the university, even though so many of my students had never heard of the Universal Declaration of Human Rights (UDHR) at the start of the semester. "Widespread adoption of university-level HRE could transform students into critical consumers of rights who are central to building a human rights consciousness," I argued. "By encouraging HRE in the classroom and around campus, universities may help transmit knowledge and create socially responsible citizens" (Kingston 2012, 79). Of course, I acknowledged that this requires strategic planning and training to be effective—including identifying human rights scholars within the campus community, offering human rights courses as part of the general education program, developing cocurricular opportunities for interdisciplinary study, and building local projects and partnerships to highlight social injustices at home (Kingston 2012, 80–81). Noting that the ideal of a

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human rights campus requires universities to "practice what you preach," I asserted: "If educators are to uphold the ideals of a liberal education, the universities have a responsibility to foster a sense of social responsibility in their students" (Kingston 2012, 82).

By the time I earned tenure and promotion to Associate Professor in 2016, the goal of creating a human rights campus had taken on a new sense of urgency. For myself and my colleagues—and indeed, for educators throughout the United States and beyond—2016 was a year marked by far-right rhetoric against refugees and immigrants, the dramatic growth of U.S. hate groups (see Southern Poverty Law Center 2017), and a troubling disregard for human rights norms such as the rights to asylum, freedoms from discrimination and torture, equality before the law, and freedom of expression. As scholars grappled with how to respond to these trends in our classrooms, they also faced increasing pressure to give equal weight to competing political perspectives during the 2016 U.S. presidential campaign and after the election—even when some perspectives blatantly ignored or sought to violate norms of international human rights law. (Consider, for instance, then-presidential nominee Donald Trump's repeated calls for the U.S. military to carry out the extrajudicial killings of terrorists' families; Matharu 2016.) Conservative pundit Frank Luntz bemoaned a "lost" generation of voters at the 2016 Republican National Convention, repeating the popular notion that university campuses are recruiting grounds for liberal academics.[1] "Capitol Hill matters, yes, politics matter, but a whole generation is being taught by professors who voted for Bernie Sanders," Luntz said. "That's a problem that begs for a solution" (quoted in Flaherty 2016, para 5). Growing mistrust of academics committed to social justice ideals occurred alongside the spread of "fake news" and misinformation online, leaving many students unsure about who or what to believe. Fake news, including the deliberate spread of false information to influence elections, was fast becoming an "insidious" global trend aimed at undermining a variety of progressive causes and politicians (see Connolly et al. 2016). In the United States, fake news that spread by social media has plagued both the political right and left, serving to further polarize American politics (Meyer 2017). Together, these factors created a crisis in higher education that necessitated an even stronger dedication to HRE on our campuses and within our communities.

Reflecting on my aspirations to create a human rights campus at Webster University in Saint Louis—particularly in the wake of the 2016

U.S. presidential election—I offer this chapter as part of an ongoing discussion about social justice on American college campuses. Central to the ideal of the human rights campus is setting an academic foundation based on critical thinking and social engagement. Despite the polarization of American politics, I argue that HRE provides a path toward acknowledging privilege, allowing space for differing perspectives, and combating hate speech and discrimination. From this foundation, educators have the opportunity to foster inclusiveness on campus—despite the challenges of divisive rhetoric, stereotypes, and preexisting prejudices. I contend that universities offer a site of learning where we can put HRE principles into practice, supporting social justice on an everyday level. Indeed, I end this chapter with a range of examples from my own institution that I hope will inspire others to develop forward-thinking programs and resources on their own campuses.

Building on the Academic Foundations of HRE: Critical Thinking and Social Engagement

For many social justice-inclined academics, the polarized state of American politics and the worrying growth of far-right causes have fostered a dire need for teaching critical thinking and promoting social engagement—even while those educational practices could make professors vulnerable to backlash. Web sites such as the Professor Watchlist (n.d.), for instance, aim to "expose and document college professors who discriminate against conservative students and advance leftist propaganda in the classroom" (para 1). Critics argue that such a Web site constitutes a new form of McCarthyism that seeks to "mark, shame, and silence" those deemed disloyal to the American republic—a process all the more threatening for scholars of color, who already face social discrimination in a variety of contexts (Yancy 2016, para 4 and 7). George Yancy (2016), a philosophy professor at Emory University, garnered widespread support for his refusal to remain silent in the face of racism, sexism, militarism, xenophobia, homophobia, discrimination, and violence. In his oft-shared *The New York Times* op-ed, Yancy (2016) wrote: "Well, if it is dangerous to teach my students to love their neighbors, to think and rethink constructively and ethically about who their neighbors are, and how they have been taught to see themselves as disconnected and neoliberal subjects, then, yes, I am dangerous, and what I teach is dangerous" (para 17). Indeed, a number of academic organizations

reaffirmed their commitments to human rights and social justice following the 2016 election. In a December 2 e-mail to the Society for the Study of Social Problems (SSSP) list serve, for instance, Executive Director Héctor L. Delgado and President Donileen R. Loseke (2016) wrote:

> We would argue that as social justice scholars and activists we have a responsibility to continue the work of civil and human rights activists that preceded us. We must address instances of racism, xenophobia, religious bigotry, misogyny, and other social problems in ways that invite healthy and constructive dialogue to gain resolutions of these problems. We must educate ourselves and others where and when we can, both in and outside of our classrooms and campuses. (para 3)

A part of the task at hand is to provide the academic and cocurricular resources necessary to facilitate HRE on campus, thus promoting vital critical thinking and engagement. At the curricular level, universities may offer human rights courses as part of their general education programs, consider the creation of undergraduate programs, and provide faculty with the resources necessary to include HRE within a diverse range of courses. At Webster, for instance, we offer an undergraduate major, minor, and certificate option in HRTS. Two courses—"Introduction to Human Rights" and "Current Issues in Human Rights"—are coded for our Global Citizenship Program (GCP), our general education program that stresses goals such as "global understanding" and "ethical reasoning." My experiences teaching GCP-coded human rights courses is that many students begin with very limited knowledge of human rights norms, but their first encounter with HRE often inspires them to take additional classes or commit to a program of study. Even those who do not further their human rights education are at least going forth into their future studies and careers with foundational knowledge that (I hope) will help them make decisions that are respectful of human rights. Without that knowledge base—and indeed, many students begin their first class without being able to actually define human rights, despite common usage of the term—students are ill-equipped to advocate for the rights of themselves or others. "More troubling still," I wrote years before the 2016 presidential election, "they may vote for elected officials and influence government policy without fully understanding the human rights ramifications of their actions and opinions"

(Kingston 2012, 79). Ideally, resources can also be provided to help an interdisciplinary range of faculty infuse human rights norms within their existing courses. Recommended reading lists, faculty "brown bag" lectures and workshops, campus "teach-ins" and "know your rights" discussion forums, team teaching opportunities, and carefully coordinated campus events all offer opportunities to educate faculty on human rights issues and include HRE in a range of classes—including those that fall outside the scope of "usual suspects" for HRE, such as business, communications, or biology. (Sometimes those connections translate into more long-term study. Notably, Webster offers human rights electives such as "Human Rights and Business," "Media and Social Justice," and "Bioethics.") Librarians are also an often underutilized resource for teaching students about how to locate and evaluate research materials—a skill set that is even more important in the face of "fake news" and the spread of misinformation online.

For educators working in the Global North, critical thinking and social engagement require us to acknowledge our own privilege, as well as to recognize the human rights abuses happening at home. As many institutions (including my own) strive to foster a sense of social responsibility among students and develop "global citizenship" in an interconnected world, critics argue that only an elite class of young people enjoy a full array of protected rights and the ability to exercise true global citizenship. From this perspective, such citizenship belongs to a privileged and select few; "the global North and South are not only divided by wealth gaps, but they are divided by rights gaps, as well" (Kingston 2012, 79). While I believe this criticism is well-founded, I also contend that HRE offers the possibility to bridge some of those gaps and to stimulate positive change. At the same time, the simplified division between the Global North and South ignores hierarchies that are built into the fabric of societies around the world, including American society. In my human rights classes and in the cocurricular events that I help coordinate, I strive to emphasize how violations of fundamental rights happen everywhere, including in our own backyards, and that such abuses are facilitated by the underlying structures of discrimination and structural inequalities. In Saint Louis, many White students were confronted with their own privilege for the first time during human rights-based discussions related to the 2014 police killing of Michael Brown in nearby Ferguson, Missouri. In class discussions and campus events, including an Annual Human Rights Conference (AHRC) on the theme of "Equality

before the Law" (see Chapter 11), students grappled with the reality that many American citizens are denied rights such as freedom from discrimination, rights to political participation and a fair trial, and freedom of expression. Yet we also have uncomfortable but vital conversations about our roles in rights abuses abroad, ranging from foreign policy decisions made by our government to the impacts of our consumption habits and choices. From this perspective, we truly are interconnected—to our neighbors next door and down the street, as well as to fellow human beings on the other side of the planet. This perspective is often powerfully reinforced by student participation in HRE study abroad to countries such as Rwanda (see Chapter 7) and carefully organized poverty simulations (see Chapter 6), as well as in partnership with community organizations and service learning projects (see Chapters 12 and 13).

Another critical task is to build a critical HRE pedagogy that allows space for different perspectives—and for dissenting voices. Fuad Al-Daraweesh and Dale T. Snauwaert (2015), for instance, argue that educational processes require context and that "in order to realize the whole, one needs to recognize and comprehend the parts" (155). For human rights educators, this perspective requires us to "dwell on the relationship between human rights and the isomorphic equivalents of human rights in other cultures. Thus, human rights education is to expand its source, instead of relying on one tradition" (155). A good starting point is to consider frameworks for human rights that extend beyond the traditional UDHR. For instance, the African Charter on Human and Peoples' Rights (the Banjul Charter) and the Cairo Declaration on Human Rights in Islam offer non-Western perspectives that can stimulate important discussions about cultural differences and their impacts on human rights norms. Yet it is also important to remember that cultural differences exist not only across international borders and world religions, but also within local communities where students—on the surface, at least—are members of the same identity groups. In my Saint Louis classrooms, for instance, shared perspectives on human rights often come to a crashing halt with any mention of reproductive rights. Some students (and faculty) see access to contraption and abortion as vital for women's rights and health rights, while others see such measures as an affront to the right to life. Rather than wading into the emotionally fraught abortion debate with my students, I look for the possible areas of agreement and cooperation. If the goal is to prevent

unwanted and/or unhealthy pregnancies, for instance, what protections and services can we agree are necessary? Are there points made by "the other side" that are reasonable or understandable, if we consider a different point-of-view? The purpose of considering alternative perspectives is not necessarily changing opinions, but rather broadening our understanding of this complex political landscape—and respecting the human dignity of those we disagree with, or are in some way different from, in the process.

It is important to note that welcoming diversity of opinion is far different than tolerating hate speech in class, which includes advocating for human rights violations. Universities continue to grapple with this tension as they consider requests to host controversial speakers and events. In August 2017, for instance, Michigan State University refused to rent campus space to a White supremacist group, the National Policy Institute. MSU administrators cited safety concerns, rather than the Institute's message, as its motivation for refusing the space request (Jesse 2017). Indeed, the Institute President and Director Richard Spencer helped organize a gathering of White nationalists in Charlottesville, Virginia, earlier that summer; the event garnered international headlines for its troubling images of White supremacists marching on the University of Virginia campus with lit torches—and for ensuing violence the following day, which included the death of counter-protestor Heather Heyer. Controversy over such ultraconservative speakers raise the important question: How do we leave space for dissent without wavering from our commitment to human rights norms? I will not pretend to have all the answers to this question, but I believe that HRE offers us a path forward. If we agree that our academic foundations include a deep commitment to human rights, then those norms help to determine what is (and is not) acceptable in our classrooms and on our campuses. The incitement of violence—which includes human rights violations targeted at a particular person or group of people—should not be protected speech within our academic communities. Yes, let us talk about the economic impacts of immigration and the changing demographics of American society—but let us not allow our universities to legitimize views that scapegoat minorities and preach the biological superiority of certain racial groups. Educators who use human rights norms as their guide will certainly face pushback, but critical engagement is necessary for enacting positive change on campus and ultimately beyond.

Fostering Inclusiveness on Campus

Evidence suggests that the polarization of American politics and growing discrimination against minorities has adverse effects on inclusiveness, beginning in grade school. In its analysis of hate crimes during and following the 2016 U.S. presidential campaign, for instance, the Southern Poverty Law Center (SPLC) warned against the impacts of "the Trump effect" within the U.S. educational system (Potok 2017). SPLC Senior Fellow Mark Potok (2017) argues that Trump's campaign language sparked hate violence and bullying, including hatred against people of color, Muslims, migrants, Jews, LGBT individuals, and women, and that those impacts have been greatly felt in American schools. A survey of 10,000 educators found that 80% of educators reported fears on the part of their minority students (Potok 2017, para 23). "This is my twenty-first year of teaching," said a Georgia elementary school teacher. "This is the first time I've had a student call another student the 'n' word. This incident occurred the day after a conference with the offender's mother. During the conference, the mother made her support of Trump known and expressed her hope that 'the blacks' would soon know their place again" (quoted in Potok 2017, para 25). And while "Twitter trolls and hateful anonymous comments" are not a new phenomenon, advocates argue that the 2016 election brought online hate speech to the fore (see Corke et al. 2016). For students who frequently use social media to gather their news and communicate with peers, online hate speech has become a pervasive phenomenon that promotes intolerance and bullying (Keen and Georgescu 2014).[2]

College campuses must inherit these prejudices with every incoming freshman class, tasked with building inclusive academic communities among students whose views on human rights and social justice may be ill-informed and/or nonexistent. While social interactions in college are often transformative, they can also be incredibly difficult. In my years working with freshmen as part of a first-year learning community (which was dedicated to "social engagement"), I helped counsel students through a variety of disputes with classmates and roommates. One socially conservative student, for instance, was horrified when his roommate announced—one week after moving into their shared dorm room—that he was gay. On the one hand I was trying to support the roommate, who for the first time felt safe enough to "come out" to his peers, yet my other student had been raised on the belief

that homosexuality was a despicable sin and now felt uncomfortable in his own living space. Navigating these complex situations requires us to consider diverse perspectives and foster dialogue; telling my conservative student that he was "wrong" or "homophobic" would not mend this roommate relationship or result in any sort of positive outcome. At the end, both young men wanted to discuss their feelings without being judged or excluded from our learning community—and while that sometimes led to tense conversations, ultimately the roommates found common ground and the LC remained a tight-knit group for the duration of the academic year. "I've never had a gay friend before," the conservative student admitted. "I dunno, he seems OK. I mean, I just wasn't expecting it. This wasn't what I expected [when I moved in]."

At the start of the 2017–2018 year, my university launched its "We Are All Webster" campaign in response to growing political polarization and hateful rhetoric. While these sorts of campaigns might be dismissed as mere public relations fodder if words are not paired with concrete action, the principles of #WeAreAllWebster are worthy of our attention:

> As a member of the Webster University community,
> I promise to consciously promote acceptance and demonstrate respect.
> I will dedicate myself to actively listen to each person's story.
> I promise to learn from and embrace differences among identities.
> I will recognize commonalities and shared experiences.
> I will practice inclusive language and be open to learning.
> I promise to educate others to foster an inclusive community that treats every person with dignity and respect.
> I will honor this commitment in my classes, workplace, personal life, and all other pursuits on and off campus. I pledge to make everyone feel safe, valued, and part of our global community.

These are all good concepts in principle, but of course the challenge is to transform these commitments into sustained action to foster inclusiveness on campus. My university is a "work in progress" in this regard—as are we all. Luckily, there is a growing body of scholarship aimed at making the university a more inclusive site of social engagement and learning. Barbara Allan (2016), for instance, argues that we must consider different ways of working with diverse student populations. She cites international students, students with disabilities, part-time

students, and those with nontraditional learning styles as groups who may not always fit into our models of student learning. Part-time students, for example, tend to be older and female (although younger part-time students tend to be from underrepresented groups); they are more likely than full-time students to come from areas where higher education is uncommon, and they often have family responsibilities such as caring for relatives or small children (Allan 2016, 26). Being aware of these different lived experiences if vital for meeting the needs of our student population—particularly since traditional university models of academic advising and assessment, for instance, may fail to recognize glaring needs and allow students to fall through the cracks. At my university, this awareness includes attention to supporting students of color, who identify as LGBTQ, and/or who have irregular legal status as undocumented migrants. Since Saint Louis is also a hub of refugee resettlement, many of our students also have personal or family histories that include trauma from war, rights abuses, and the challenges of starting over in a foreign country (see Chapter 5 for more on supporting inclusive campus communities).

In recent years, Webster has also sought out "first-generation" professors—that is, professors who were the first person in their family to attend university—and included them in networking and mentorship experiences with current "First Gen" students. In my experience as a first-generation college graduate myself, this recognition is valuable for identifying unique needs and for combating the "imposter syndrome" that often plagues first-generation students. Many First Gen students are not sure where to turn for advice on study habits, roommate conflicts, navigating financial aid, selecting classes, studying abroad, finding internships, and other fundamentals of college; students whose parents have attended college often take their advice and experience for granted. Perhaps more importantly, first-generation students face the daunting challenging of "being first"; they know that a lot of familial pride and tuition money is riding on their success, and they do not necessarily have the confidence to know that they can, in fact, make it to graduation. For instance, an intelligent but less-than-fully-confident student recently stayed behind after class to chat with me about attending law school—a goal he was not sure he could attain. "I don't have a bunch of degrees like you do," he told me sheepishly. "I'm the first person in my family to go to college." With a smile, I responded: "So am I. You have time to earn all those degrees." (And then we high-fived.) Sometimes the best motivation is simply someone telling you: I did this and you can, too.

Supporting Social Justice, Every Day

Students are often eager to put their HRE into practice, but they sometimes cling to the belief that their college campuses and their home communities are immune to serious human rights challenges. While empathy for people in other countries is powerful and encouraging, the inability to look inward can fuel dangerous narratives about American exceptionalism and Western "saviors" while ignoring immediate needs all around us. In reality, university students can gain important experience serving their own communities before working overseas (if that is what they choose to do). Several years ago, for instance, an exasperated sophomore told me that she was tired of learning about human rights from books and wanted to go overseas to provide aid in a famine-stricken country. When we sat down to discuss volunteer opportunities—and to identify the resources and skills she brought to the table—she was frustrated by how little she felt qualified to do. She quickly realized that she needed to improve her foreign language skills and possibly take supplemental classes about nutrition and counseling. We also brainstormed ideas for local internships where she could learn how to prepare and distribute food to the homeless, assess the needs of vulnerable city residents, identify available resources from state and non-profit agencies, and even build temporary shelters. In her quest to build her own skill sets, my student discovered a variety of immediate needs within a 15-minute drive of her dormitory. Her experience was a good reminder that human rights issues are not only limited to far-away places, but are also right here at home. Supporting human rights and social justice every day—as part of your community, rather than activities separate from "regular" life—is an important part of university-level HRE.

Specific needs and opportunities will vary by institution, but here are a few ways that students have recently engaged in issues of social justice on my campus. My hope is that these short summaries will help others brainstorm possibilities at their own institutions:

Our campus chapter of Amnesty International (AI) organizes advocacy events, hosts letter-writing campaigns in support of political prisoners, and meets regularly to discuss human rights issues in the United States and around the world. Composed of student members and a faculty sponsor, Webster's Amnesty chapter offers the opportunity to gain advocacy experience while supporting one of the world's leading human rights organizations. Every December, for instance, students participate in Amnesty's "Write 4 Writes" letter-writing campaign in conjunction

with our "Human Rights Day" anniversary celebration for the UDHR, which was adopted on December 10, 1948. (Imagine students and faculty, spread out along classroom tables and even the floor, penning letters while eating homemade birthday cake or delicious Middle Eastern food.)

Partnerships with local organizations bring grassroots organizers to campus, often for advocacy events and service opportunities. Members of the volunteer-led group STL Winter Outreach, for instance, speak on Webster's campus about homelessness and food insecurity in the city of Saint Louis. Students have the option of participating in outreach activities, including going on team patrols when winter temperatures dip below 20 degrees Fahrenheit. On campus, volunteers prepare kits of food, hand/feet warmers, socks, scarves, toiletries, and other essential items. These connections not only offer on-campus service opportunities, but also put students in contact with local activists and organizers who undertake vital social justice work.

In addition to undertaking incredible pro bono legal work (see Chapter 12), *the WILLOW Project runs a food pantry on Webster's home campus to assist students facing food insecurity*. Indeed, a growing body of research that the problem of campus hunger is far more serious than many administrators recognize (Kolowich 2015). Webster joins a growing list of institutions that offer food resources for students struggling to afford groceries and basic necessities (see Cady 2016).

Undergraduate research initiatives offer another avenue for supporting social justice. Small faculty–student research grants at my institution have recently funded projects on gender and statelessness, the impacts of social businesses, and homelessness in downtown Saint Louis. As discussed in Chapter 4, the Research Across Disciplines (RAD) Conference highlights undergraduate research, while courses with a research component are increasingly used to build student research skills and faculty scholarship. Webster's *Righting Wrongs: A Journal of Human Rights*—a journal that I founded and serve as faculty editor for—publishes undergraduate research and book reviews on human rights issues; the May issue is open to all undergraduates, while the December issue highlights work from Webster seniors. Lastly, our human rights institute is also expanding opportunities for a competitive student fellowship program that teams undergraduates with faculty members, thereby creating teams focused on specific human rights research, advocacy, or service goals.

Perhaps less popular with upper administration are *activities aimed at supporting social justice within the university itself*. Organizations such as

United Students Against Sweatshops advocate for raising wages and providing health care for campus workers such as those who staff cafeterias, bookstores, and departmental offices. In Saint Louis, pressure has been building to provide a $10 minimum wage even though it is not required by law; a Missouri state law rolled back the city's minimum wage, which had been raised to $10 for a mere three months, to $7.70 in August 2017 (Graham 2017). Tuition-paying students have the political power to influence university administrators, as well as to support their professors' efforts to push for workers' rights—and that certainly includes fair compensation for adjunct faculty members, who teach classes for miniscule wages and lack benefits such as health insurance. Students supported (unsuccessful) union organizing attempts on my campus several years ago, and the issue of adjunct wages continues to appear on student government agendas.

Students continue to demand social justice in relation to campus sexual violence, harassment, and discrimination. Webster's LGBTQ Alliance is an active student organization for our campus LGBTQ community and its allies, for instance. Growing student interest in LGBTQ rights and identities has helped grow our Women, Gender, and Sexuality Studies program. Students intern and volunteer with a variety of organizations, including Saint Louis' Metro Trans Umbrella Group, and sustained activism has led to culture shifts throughout our campus community. For example, faculty members are increasingly creating space for students to self-identify their preferred pronouns—signally growing recognition and acceptance of identities that extend beyond traditional, binary gender categories. As a former member of my university's Sexual Offense Hearing Board, I also see cultural shifts leading to better faculty/staff training to identify and report abuse, increased student resources, and more campus discussion of issues such as consent and stalking.

These points all represent promising steps forward, yet I acknowledge that my institution—and indeed, all of higher education—has a long way to go. HRE provides the foundation for supporting social justice on campus, every day, in a sustained and conscious effort to uphold human rights norms in our own communities. Webster students have identified a number of rights issues within our Saint Louis community and taken action in pursuit of social justice. This work is hardly finished, but these actions help create a human rights community on campus and build practical capabilities in the process.

Notes

1. In a 2016 *Inside Higher Ed* piece, Colleen Flaherty offers a literature review negating such claims. Data suggests that college-age Americans continue to support free market systems and that students are not likely to be indoctrinated by professors—liberal or conservative. In their study of student perceptions of a professor's political views, for instance, April Kelly-Woessner and Matthew C. Woessner (2006) found that students do not passively accept disparate political messages but tend to push back against faculty members they perceive as presenting hostile points of view. Amy J. Binder and Kate Wood (2013) learned that most professors don't proselytize liberal views, and conservative beliefs are sometimes strengthened when it does happen.
2. The persistence of hate speech online, particularly among young people, prompted the creation of a manual specifically targeting hate speech through the use of HRE during The Council of Europe's 2013–2015 Youth Campaign for Human Rights Online. "The manual is based on the firm belief that online space is public space, and hence, all principles of democratic society can and should apply online," write Ellie Keen and Mara Georgescu (2014). "In this context, the role of young people online is extremely important in combating hate speech. Young people are citizens online, which means they can express their aspirations and concerns online, take action, and hold accountable those who violate human rights online. What's more, they can be human rights defenders online" (8).

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CHAPTER 3

Social Justice Programs and Just Administrative Practices

Kate Parsons

When I joined Webster University as a full-time faculty member in the year 2000, I quickly became involved in a number of interdisciplinary and social justice-oriented committees. Eager to work with folks who shared similar passions for crossing disciplinary boundaries and for collaborative work aimed at improving the lives of underrepresented, marginalized, and oppressed groups, I assumed the directorship of the university's Center for Practical and Interdisciplinary Ethics (the forerunner to our current Center for Ethics) and jumped into committee work with the Women's Studies Program (now the Women, Gender, and Sexuality Studies program). Two years later, I helped institute a Safe Zone program on campus to advocate for LGBTQ rights and I joined the Environmental Studies Committee (now Sustainability Studies). I participated in, and eventually chaired, the Center for Interdisciplinary Studies, and I aided in the establishment of the Institute for Human Rights and Humanitarian Studies. Uniting all of these various commitments was a passion for upending inequities, reducing marginalization,

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and eliminating oppression through work that crosses and integrates disciplinary boundaries.

It is in the spirit of these commitments, and with the hindsight of more than 18 years of experience, that I offer here tips, strategies, and arguments for the alignment of interdisciplinary social justice-focused programs with governance that aims to be equitable and inclusive, and that attempts to avoid discrimination within its own structures. I do so from the admittedly limited perspective of someone who teaches at a private PWI[1] and as a White, tenured faculty member. I explore the fact that, although faculty members such as myself undergo years of training in how to develop courses and curricula for our students in accordance with social justice goals, few of us undergo much training or receive guidance in how to develop institutional structures that themselves are equitable, just, and empowering for their governing members. In the course of my involvement with all of these committees, I have witnessed, suffered under, and also unwittingly perpetuated structures that were unjust and furthered other members' exclusion. Thus I offer up, with considerable humility and tentativeness, strategies that I hope will counter such structures. Mindful of the growth of interdisciplinary social justice programs[2] and also of their marginalization and fragility under nationwide budget cuts in higher education, I suggest that the importance of sharing strategies for adequately structuring and supporting such programs is now more critical than ever.

Dividing my chapter into sections that address mission, leadership, and committee composition, I consider various approaches to formulating the direction and scope of such programs, for tapping into the leadership strengths of faculty members who are differently situated in terms of interdisciplinary background and training, and for supporting committee members that might potentially be vulnerable for a variety of structural reasons. I argue, in part, for the importance of cultivating diverse committee and administrative membership, but I also caution that diversity itself cannot be the end goal of programs with social justice missions. Embedded in a commitment to diversity must be attentiveness to the risks of exploiting vulnerable populations within the program. These groups might include contingent faculty members, junior faculty members, and faculty members from underrepresented groups in terms of gender, race, sexuality, nationality, ability, and so forth. Additionally, directors and chairs—who are typically (but not always) secure in

their academic positions—are vulnerable to burnout and health risks, particularly when labor and financial resources at an institution are low. Given that these groups may be made even more vulnerable when the work of managing the curriculum, the budget, and cocurricular events for interdisciplinary, social justice programs is viewed as voluntary or optional, I offer tips from mistakes I have made, lessons learned, and shared successes in my own administrative work.

Mission: Clarifying Scope and Increasing Program Security

In the last two decades, as assessment practices and requirements have become more central to the labor of college/university educators—not merely for those in education and professional programs (nursing, legal studies, counseling), but also for those of us in the liberal and creative arts—mission statements for programs, departments, and committees have garnered increased attention. As assessment justifications have moved into common academic parlance for all realms of the university, and as their usefulness for internal (and not merely external) evaluation has become clearer to me, I have warmed to the importance of articulating, clarifying, and then sticking to one's mission.[3] There are, after all, real benefits to doing so, especially when it comes to programs that are both interdisciplinary and focused on social justice. Programs with these foci and scope suffer from marginalization at many institutions. This is due, in part, to the fact that most of the institutions have become wedded to the importance of disciplinary boundaries, rendering interdisciplinary work *mere* "problem-solving" as opposed to more "pure," speculative approaches to gaining knowledge. Social justice programs are often viewed similarly, sometimes as contingently necessary but not as enduring work for the mission of a university. As Sandra, an African–American woman and social scientist notes: "I think even the well-meaning people see [diversity classes] as…this kind of fad thing that hopefully we'll get past in the next couple of years and we'll get back to the real business of education" (quoted in Joseph and Hirshfield 2011, 133). Interdisciplinary and social justice programs thus both suffer from the perception that they may eventually fade in usefulness, once the problems they set out to address are solved.

A thoughtful, accessible mission can help clarify—for faculty members, upper administrators, and even external board members and community members—why this work needs to be sustained, how it is integral to academia, and how it fits within the organizing structures of a university. When applicable, it can be worthwhile for faculty members to devote some time to clarification of the terms "interdisciplinary" and "social justice," as there are unique obstacles and problematic assumptions to be found at the intersections of both organizing foci. The term "interdisciplinary" might be used to indicate "an assumption of interdependence, in that the theories, perspectives, tools and findings of one discipline cannot solve or illuminate the problem it is trying to solve so there is a sharing of purpose and methods, and development of understanding of the core principles of the contributing disciplines" (Townsend et al. 2015, 66). Faculty members who have thought through "the point" of coming together from several different disciplines are not only in a good position to point out a weakness in higher education—the isolating and narrowing effect of research done in academic silos—but are also better equipped to counter objections that their work is not central to the university.

Similarly, in a contentious and polarized political climate under which social justice programs might be viewed with suspicion[4] by board members or alumni with conservative political commitments (and with considerable influence on budgets and resources), it is worth spending some time discussing, debating, and articulating what falls under the scope of a program that considers itself motivated by social justice considerations and what does not. As an increasing number of White supremacist groups, for instance, lay claim to the terms "oppression" and "marginalization," a mission statement that broadly supports a commitment to social justice without articulating what that means may increase its vulnerability.

Neither the crossing of disciplinary boundaries nor the descriptor "social justice" indicates that anything and everything is or ought to be included, nor that expertise on the topic is a pipedream. As Julie Thompson Klein (2013) notes in her discussion of the role of interdisciplinary programs in higher education, the landscape has shifted. Academics used to worry that interdisciplinary work would fail to properly respect disciplines; now the tendency is to claim that we all can, and already are, doing interdisciplinary work. This mind-set can lead to a range of problems, from "superficial interdisciplinarity" (Klein 2013, 72)

that is disrespectful of disciplinary expertise, to irresponsible scholarship that ignores established research, to (of particular relevance for this essay) the formation of "kitchen sink" approaches (and thereby committees). In the development of my university's Center for Ethics, for instance, it soon became clear that having "ethics" in our title opened us up to all kinds of assumptions about our scope and purpose; some assumed the Center served a campus regulatory role, others assumed it was an office for appeals or policing, and still others assumed motivations of righteousness and indoctrination. Thus it became critical to have a clear statement indicating that our mission is "to stimulate dialogue, encourage awareness, and promote critical thinking about ethical issues." Making the mission clear and visible helped stave off not only misunderstandings of what we were doing, but also helped us out of sticky bureaucratic situations. For instance, when one of our dean's advisory board members took a particular interest in the Center as a mechanism for launching her conservative Christian-based character education program, we referred back to the critical thinking aspect of the mission and ultimately declined her offer of financial assistance on the basis of the closing statement of our mission: "The Center does not endorse any particular viewpoint; it aims to promote sophisticated discussions through which various ethical positions can be discussed."

Similarly, the Women, Gender, and Sexuality Studies Program has referred to its mission in order to weed out requests to serve as a platform for women's advocacy that was unwittingly heterosexist, racist, classist, cissexist, able-ist, and nationalist. And our Institute for Human Rights and Humanitarian Studies has had to be careful and intentional about its scope in order to avoid becoming the site through which all programs, questions, and projects related to social justice are funneled. As the director has often had to insist, the Institute is certainly a place for considering questions of social justice, but this should not be taken to mean that all issues of social justice are human rights issues. To include everything related to social justice under the umbrella of the Institute risks watering down the goals and misunderstanding the scope of human rights scholarship and advocacy work. In the case of the Institute, difficult and important conversations have emerged about whether the scope of its cocurricular dimension should be widened to accommodate the interests of donors and advocates wherein the distinctions between social justice work more generally and human rights work more specifically are underappreciated. Devoting time to the articulation and revision

of mission helps foster these discussions and gives members a chance to sort through what should and should not be included in the group's activities.

Thus, long-term sustainability may be enhanced, and the potential for disconnect and political criticism minimized, when a program's curricular mission and practical operations are well-integrated and aligned through by-laws, practices, and procedures that put their values front and center. This point notwithstanding, I would also grant that mission statements, once formulated, should not be considered immutable or protected with an iron grip. They must also be open to criticism, updated, and consistently reflected upon. The importance of such reflection has been critical to the health and academic vitality of our Women, Gender, and Sexuality Studies program, for instance. Few fields have changed more rapidly in the past several decades than programs focused on women, gender, and sexuality (just look at the plethora of names associated with their study and the rapidity with which they have changed in the last several decades), and mission statements have changed accordingly. At my institution, our mission statement and our program name have gone through three substantial iterations in just 15 years. Our mostly White, cisgender, and heterosexual faculty used to explicitly require that courses in the program demonstrate that 80% of the content be focused on women. But as we were increasingly made aware by activists and scholars who have been marginalized and yet persisted in the field, a focus of 80% says nothing about which women, whose experiences, who counts as a "woman," and to what extent womanhood is even a useful category. While the "80 percent" mission statement had been helpful for weeding out those proposals we occasionally received (typically from hetero, cis-men, but not always) to teach a course that included some analysis of women, but was not informed by a feminist perspective (a course on the importance of chivalry, for instance), it also betrayed our lack of intersectional analysis and thereby feminist inclusivity. The more important component, we realized, was critical analysis of gender from an intersectional feminist perspective. Courses in masculinities and queer theory, for instance, seem ill-fit for the program under this more "traditional" (read white-, cis-, and hetero-privileged) 80%-women approach, and yet we all recognized that these were important to the program. Thus, we came to see the importance of revising our mission not only to include such courses, but more importantly to actively encourage the development of them.[5]

Leadership: Identifying Interdisciplinary Expertise and Preventing Burnout

In current academic climates, when many institutions are experiencing downturns in enrollment, consequent budget cuts, and increased reliance on contingent faculty members to staff classes, administrative committee work falls on the shoulders of fewer people who have less time than they previously did to engage in it. Exacerbating these challenges is the fact that, in the triumvirate expectations of research, teaching, and service, service is almost always valued least and last. In research-heavy institutions, full-time faculty are discouraged from spending too much time on committee work, and in teaching-heavy institutions, the same pressures emerge. Thus, it can be hard to find people who are willing and able to set aside the time to contribute to committees, even when they care about the issues deeply, and even when their research and teaching are related to the committee's work. Add to that the fact that chairing or directing these committees more than doubles the time (in planning, strategizing, troubleshooting, hand-holding, cajoling, and negotiating) that one would spend simply as a member, and it is no surprise that few people are able or willing to lead these groups. At my institution it has been no small feat to identify those who possess the qualifications, the time, and the willingness to lead committees that are interdisciplinary and focused on social justice. In every one of the committees I have been involved in, it has been enormously challenging either to find a person to chair or to adequately support the person who steps up to do so. As one colleague of mine and I joke, it ends up being the same committed few—the "usual suspects," as we call ourselves—that find the time to contribute expertise and energy.

Part of this difficulty is tied to the fact that expertise can be, on the surface, somewhat difficult to identify when it comes to interdisciplinary social justice work. Identifiable standards emerge within disciplines, including knowledge of key figures, texts, jargon, common language, and an ability to ask questions that evidence relevant background information. And although these standards certainly emerge in interdisciplinary fields, it arguably takes longer to arrive at them and sometimes requires more discussion to break through the ways in which disciplinary norms and assumptions prevent easy communication. Before we changed our name from "Environmental Studies" to "Sustainability Studies," for instance, it was necessary to discuss the meaning(s) of "sustainability"

from the perspective of many disciplines. The discussions were highly useful for promoting faculty professional development, for fostering discussion about ways in which our courses overlap and diverge from one another, and for brainstorming future interdisciplinary events. And yet, there is no getting around the fact that this did and typically does take longer than it would in a single-disciplined setting. Intellectually, it is fascinating, productive, and important work. But it proves difficult for a chair who has an agenda and did not anticipate that a single term might be subject to so many disciplinary interpretations, and the subsequent need for more or longer meetings.

Of course, the same thing happens within single-discipline departments. As someone trained first and primarily in philosophy, I cannot begin to count the number of meetings that have doubled in length due to intellectual arguments over a single term (it is the kind of thing philosophers love). But these discussions, at least at my institution, are not burdened by the feeling that we are engaged in work that is "extra" in relation to our primary jobs. With rare exceptions, faculty members are hired into the disciplines that they received years of training in. Yet those who chair interdisciplinary committees must often adopt a significant level of humility and an attitude of deep inclusiveness in order to encourage members from many disciplines to stay and to contribute. Without this, the risk of alienating people is too great; interdisciplinary social justice work is rarely required of anyone at a university. While most of us cannot "quit" our departments, more of us have the option to quit interdisciplinary social justice work practically any time we want. And when we become overworked (as so many of us are), these are often the first commitments to give. If service is minimally required, interdisciplinary social justice service is optional and/or considered supererogatory.

Chairs and directors, then, need to cultivate managerial skills that are slightly different from those of a department-bound chair. A department chair needs to be a good manager to the extent that they cultivate good will and inclusive practices in order to motivate people to go above and beyond minimal departmental expectations. But the chair of an interdisciplinary social justice committee needs to do so to keep people engaged at all. They need to worry about the threat of exit (which often takes the subtler form of "no shows" or people confessing that they are simply "too busy"), and thereby the risk of more work more falling on the chair's shoulders.

Chairs who have a certain level of interdisciplinary expertise—either from teaching, research, or graduate training—also have to negotiate carefully how much to declare it as such. While some people are quite comfortable citing their degrees, research, and grants as evidence of their fittingness for leadership (and this is not taken as unduly boastful), in interdisciplinary settings this sometimes risks the appearance of grandiosity and can ultimately be alienating to some members. While it is often an advantage that interdisciplinary work is a great "equalizer"—no single discipline gets to be the authority on any particular question, topic, or endeavor—the disadvantage is that it is relatively easy, perhaps too easy, for more people to claim that they are an authority (particularly because they may be the only representative at the table of their discipline's contribution to the interdisciplinary work). Negotiating claims to authority can be especially tricky for chairs who end up serving before they are tenured, as pre-tenured faculty members may be expected to behave with more humility toward and deference to their tenured members (especially when those pre-tenured persons are members of marginalized or oppressed groups). Claiming one's expertise and one's fittingness for leadership is no small feat, then, in such contexts, and those who are savvy enough to recognize the pitfalls, or those who have enough autonomy or support not to take on such roles, may decide it is better to decline a leadership position until one's position is (or feels) more secure.

This is not particularly healthy or sustainable for interdisciplinary social justice committees, of course, as such double binds exacerbate the problem of the "usual suspects" taking charge. Diversity of insights, research, and experience is not aided by all of these obstacles and risks. Yet the advantage, in some contexts, to taking the risk of such a position is that one can also develop a cohort of colleagues who will write letters of support (for tenure, promotion, or new positions, for instance) when a department is unaware of the person's level of interdisciplinary expertise. At an institution like mine, where the tenure review process encourages colleagues outside of one's department or discipline to write letters to the college-wide review committee, this can be particularly useful for demonstrating the amount of work one has done, and for testifying to expertise that is more interdisciplinary than disciplinary in nature. Of course, for those who are not in tenure-track/stream positions, this is irrelevant.

Finally, given the "usual suspects" problem of identifying those with time, willingness, and expertise to contribute to leadership, chairs and directors of social justice-focused, interdisciplinary programs are likely to be at increased risk of burnout. There simply are not enough people to do the work, and so those who are good at it must be cajoled into continuing. Such people typically do the work because they care deeply about the subject and recognize that if they do not continue, the programs are quite likely to founder. In some committees with which I have been engaged, the exit of a chair has resulted in the near-demise or long hiatus of the committee, either because other members do not feel qualified, do not feel as responsible for it, or both. In other cases, however, unlikely but excellent new chairs emerge, and these can be important moments of growth, both for the members and the program. In the Women, Gender, and Sexuality Studies program, for instance, each of us who has chaired has thought herself unworthy of the position, has publicly berated herself (in typically feminine-gendered fashion) over her shortcomings, and yet has done fantastic work despite her own expectations.

Committee Membership: Hierarchies, Vulnerability, Expectations, and Participation

Finally, one major challenge, as well as opportunity, for social justice-focused, interdisciplinary groups is the formation of the committee itself. Sometimes it can be relatively easy to find interested members; a good number of people are interested in knowing how their discipline-based interests are addressed in other disciplines, and a large number of academics are committed to social justice generally. Take the committees I have been involved with, for instance: the Center for Ethics has been able to identify many folks interested in ethics related to their field; the Women, Gender, and Sexuality Studies program can easily connect with people on issues like the gender pay gap and LGBTQIA[6] discrimination; the Institute for Human Rights and Humanitarian Studies can draw large crowds at its conferences, as the importance of human rights protections galvanize interest and are not, on the surface, too controversial. Thus, support for programs that work on these issues is not hard to find, because everyone knows a little bit about them. The challenge, of course, is also just that: Everyone knows *a little bit*.

No doubt, there are cases in which knowing "a little bit" is sufficient; given that such service is often viewed as supererogatory, getting more people in the room and getting more folks willing to pitch in can be extremely beneficial. When tasks must be divided up and delegated to put on an event—a conference, an open house, an open forum—expertise in the field sometimes matters less than whether someone is willing to show up, help organize, put together publicity, send emails, and so on. So, it can seem unduly elitist, and can ultimately be counterproductive, to exclude those who are genuinely interested in full participation. ("Genuinely" is important here, as there have been some cases in Women, Gender, and Sexuality Studies where participation seems motivated more by a desire to prove that one is not sexist, racist, heterosexist, or cissexist than by a desire to actually learn and help.) In addition, I can think of many cases over the years in which people who know "a little bit" turn into those who develop significant academic expertise simply by listening intently, asking good questions (sometimes the most "naïve" questions are the best for forcing those who are entrenched in academia to really investigate and clarify their assumptions), doing their own research, and developing competencies through development of their teaching. Finally, the life experiences of a person who knows only "a little bit" about the academic field can sometimes upend the assumptions of those who have studied but not lived the oppressions they fight against. In our Safe Zone committee, those who do not have academic backgrounds in queer theory or LGBTQ+ Studies but who have life experiences as LGBTQIA people have provided critical instruction in the impacts of the committee's work. And, of course, traditional "women's studies" programs (now typically renamed to include gender and sexuality, or simply known as Feminist Studies or Gender Justice programs) have been rightly criticized and importantly revolutionized by the work of those at the academic margins (Black scholars, lesbian scholars, trans* scholars) whose work has been overlooked by white, heterosexual, and cisgender scholars.

Such examples of those who have "a little bit" of knowledge and a lot of commitment to learning, critiquing, and transforming these social justice-focused interdisciplinary endeavors can improve the committee's work immensely. The trouble in such academic committees comes when the work of those who have spent years amassing academic expertise

on these subjects is discounted. In many cases, that academic expertise really does matter, even for more mundane organizing—when publicity is left to someone who does not realize that their language choices were unintentionally heterosexist, or when someone tasked with communicating with potential speakers unwittingly betrays a naiveté so fundamental that it leads the invitee to decline the invitation. In such cases, chairs will often decide and it is just easier to do this work themselves, in place of delicately educating committee members, or having to do damage control after the fact. But then, of course, the chair/director's workload has gone back up, and, to tie back into the issues raised in the section above on leadership, the committee returns to the vicious cycle of having to contend with burnout and alleviating the disproportionate burden placed on the director or chair.

There are times when these risks may feel worthwhile to committee members. Given that such committees are often populated by members of groups that are themselves oppressed, underrepresented, or disenfranchised, the opportunity for such faculty members to work together, coupled with awareness of their marginalized or oppressed status, can provide much-needed relief from the burdens imposed by patriarchal, elitist, racist, able-ist, heterosexist, cissexist power structures. In the Women, Gender, and Sexuality Studies committee, for instance, many of us have remarked upon the fact that, despite the extreme stress we are under due to our workloads, these are the few committee meetings we actually look forward to and are willing to lead despite the burdens. In these spaces we can "breathe" a little, laugh, talk more freely (even about our kids!), without feeling as if our academic fittingness is under constant surveillance. The atmosphere we have created on this committee has arguably made most of us much more "productive" on its behalf, as we want to put the committee's needs first and foremost. Cecil Canton (2002) remarks in *The Politics of Survival in Academia*: "I could allow my peers and the academy's racist structure to shut me up, swallow me up, grind me up, and spit me out. Or I could find other ways to maintain my values and prove my value as a bona fide member of the university" (31). Choosing to ignore the advice to shun committee work beyond that of his departmental expectations, Canton (2002) claims that the work beyond the department's "kept me from focusing on the hostile environment created by my colleagues and drowning in their negativity. While they thought that I was accepting 'busy' work on school and university-wide committees and work groups, I was carefully and

deliberatively developing positive working relationships with other faculty, staff, and administrators" (31–32). Because departments can be small and insular, the connections faculty members from marginalized groups forge can be personal and political lifesavers.

Yet they can also be exploitative and oppressive. Amado Padilla (1994) identified the phenomenon of "cultural taxation" to explain the undue and disproportionate burden suffered by faculty members from minority groups. These faculty members are asked to serve as diversity experts, to educate others about discrimination, to serve as liaisons with the community beyond the university, and a host of other expectations not regularly placed on faculty members from dominant groups.[7] Padilla (1994) claims that faculty of color often work under:

> the obligation to show good citizenship toward the institution by serving its needs for ethnic representation on committees, or to demonstrate knowledge and commitment to a cultural group, which may even bring accolades to the institution but which is not usually rewarded by the institution on whose behalf the service was performed. (26)

Among the responsibilities for faculty of color that go beyond those of White faculty members are the burdens of serving on a high number of committees and being asked to serve as experts for their racial and ethnic groups. This notion has since been extended to the concept of "identity taxation," widening the scope of those who might be inequitably "taxed" on the basis of other oppressed and marginalized group statuses such as "gender, race and gender, and sexual orientation" (Hirshfield and Joseph 2012, 213). Laura E. Hirshfield and Tiffany D. Joseph (2012), for instance, focus on identity taxation as it affects women faculty members (and in particular, women faculty of color), who are "disproportionately asked to sit on diversity-related committees, which involves more 'invisible' work than other committee memberships" (215).[8] In a study of women in political science, Sara McLaughlin Mitchell and Vicki L. Hesli (2013) find that women "provide more service and that they agree to serve more frequently than men" (355) and that the type of service is "token" service—less prestigious service that does not include leadership positions or administrative positions which grant more respect and money. And of course, contingent or adjunct faculty members can also be easily exploited, or at least made more vulnerable, by participating in committees when these are not in one's

"job description." Often hopeful that their participation will garner them a reputation as a "team player" and that their expertise and labor will lead to a more secure or higher paying position, contingent faculty are routinely disappointed to discover that no such positions are available or extended to them, and that the committee's accomplishments are effectively performed on their uncompensated backs.

Much work needs to be done to attract, hire, support, and retain faculty of color and faculty from other marginalized groups (based on gender, ability, immigrant status, and so forth), as well as to address the extent to which contingent labor is fueling colleges and universities. Within our institutions, we need to work harder to uncover implicit bias and stereotype threat, and to make visible structures of gender, race, and other forms of power and privilege, particularly to those that hold it. We need to work to correct the exploitation of contingent faculty, striving to offer better long-term contracts and benefits and minimizing the pay gap. All of these tasks confront major obstacles (psychological, structural, and economic), which are immensely difficult to tackle and that do not lend themselves to easy fixes. Many concerned and well-meaning faculty and administrators even see aspects of these problems and want to correct them, yet are struck by the enormity of the problems in addressing them.

While solutions to all of these issues are beyond the scope of this paper, I want to close with one fairly easy, concrete action that institutions can perform, both at the faculty and the administrative levels. I suggest that most colleges/universities need to institute a clear mechanism for encouraging and rewarding "service work," including, and perhaps especially, service of interdisciplinary social justice programs. As Tony Townsend et al. (2015) note: "[A]cademics tend to live in worlds where individual accomplishment is more recognized than service to colleagues, institutions and students" (662), but there is plenty that can be done to change these atmospheres and to correct such oversight. One remedy is to mandate the ranking of service contributions more highly in tenure and promotion reviews. While advice routinely circulates to faculty of color and women of all races and ethnicities to be protective of "their" time and to focus primarily on research and teaching,[9] this advice implies that work shared with other colleagues does not count. This may ring hollow to those whose interdisciplinary and social justice commitments are less individualistic. For those of us who care deeply about the work and refuse to see it as "merely service," institutional change that demonstrates value in such work is far more helpful than advice toward individual withdrawal from it.

Another important institutional change is to more widely publicize processes for granting course releases to do such work (as suggested by Mitchell and Hesli 2013, 363). When such releases are negotiated on a case-by-case individual basis, faculty of color and women of any race or ethnicity may be less likely to ask or negotiate for them. Transparent, highly publicized processes may increase the perception that all faculty members may apply, and might simultaneously enforce the message that committee work is institutionally valuable. Finally, institutions may increase funds toward, or at least enhance the prestige of, prizes and awards for exceptional service. At my institution there are highly sought-after awards bestowed annually for excellence in teaching and for exceptional research projects. Faculty members feel significant pride upon receipt of such awards and are publicly celebrated for their accomplishments at end-of-the-year gatherings and commencement. There is no comparable award for service, however, through which one can earn the cash and/or the line on one's CV to indicate recognition by one's institution for the importance of such work. Instituting such an award could go a long way to communicating the value of, and correcting against the bias toward, social justice and interdisciplinary work on college campuses.

Fostering, sustaining, and promoting the work of interdisciplinary, social justice-focused programs in higher education is no small feat. It is aided by the genuine commitments and enthusiastic participation of faculty members who care deeply about their work and the missions of their programs. It is also made more daunting by institutional assumptions and structural barriers to just, equitable, and sustainable faculty participation. My hope is that some of these musings and suggestions will help further the conversations and institutional commitments needed to keep these programs safe, to help them thrive, and to promote their sustainability.

Notes

1. I teach at Webster University's U.S. home campus in Saint Louis, Missouri. The characterization of my institution as a PWI (Predominantly White Institution) can be disputed, given the following: "For 25 years Webster has consistently achieved top rankings since *DIHE* [*Diversity in Higher Education*] began publishing the survey in 1991, and ranks first among U.S. nonprofit, private institutions in graduating master's-level African-American and Total Minority Students for All Disciplines

Combined" (see Webster University, n.d.). However, at the global institution's "home" campus in St. Louis where I teach undergraduates, the population is comprised mostly of White students. Thus my own experience is of teaching at a PWI, even if this is not quite representative of the institution's network of campuses or of its graduate programs.

2. Klein (2013) notes, for instance, that from 1975 to 2000, programs in "[i]nternational relations/global, race and ethnic, and women's studies more than tripled" (70).
3. I confess, however, that in the early 2000s I was highly resistant to assessment efforts that felt like hoop-jumping and that seemed politically motivated. Much "assessment-speak" initially seemed merely instrumental to satisficing upper administrators and accreditors for the sake of punitive measures and budget-cutting.
4. This might be particularly true of programs with terms such as "women," "gender," "race," "ethnic," "diversity," "humanitarian," or "climate" in their titles.
5. It is perhaps worth mentioning that discussion of program names and mission statements for such programs continue to be in flux and to evolve. During the Pre-Conference on Program Administration and Development of the NWSA (National Women's Studies Association) meetings in Montreal, Canada, in 2016, lively discussions turned on the now decades-running question about whether "women" should still appear in the titles of our programs and courses, or whether "gender" is more appropriate and inclusive. Legitimate concerns about whether a change to "gender" and away from "women" risks "disappearing" women as a category and group for analysis and activism, alongside concern that making "women" central can be exclusionary to those who identify as non-binary and trans*.
6. LGBTQIA stands for "lesbian, gay, bisexual, transgender, queer, intersex, and asexual."
7. Special thanks to Webster University Research Librarian Donna Church for her recommendation of this article and several others referenced in this piece.
8. In their 2011 article, Joseph and Hirshfield note: "White faculty committed to race and diversity issues also experience cultural taxation, due to the small number of white faculty who are actively invested in such issues. However, this cultural taxation is different because white faculty who study race or participate in diversity-building programmes have, in a sense, chosen their identification as diversity advocates and generally do not contend with legitimacy issues as do faculty of colour" (136).
9. In an article for *Inside Higher Ed*, Joy Misra (2017) notes that women's "service and leadership rarely carries the respect and reputational benefits

of disciplinary service, while it actively limits women's research time" (quoted in Flaherty 2017, para 22). Misra advises that "women simply need to become more protective of their research time" and yet also notes the "grave consequences if they are not perceived as team players" (quoted in Flaherty 2017, para 23).

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CHAPTER 4

Faculty–Student Collaborative Human Rights Research

Danielle MacCartney

Undergraduate research is a high impact practice that cultivates intellectual independence, maturity, and deep learning. For human rights educators tasked with teaching challenging curricula while also attempting to maintain their own research agendas, linking faculty research to undergraduate projects provides student benefits (including higher retention and professional socialization) while extending the reach of human rights education (HRE) and scholarship. And yet, supervising independent student research or collaborating with students on human rights research holds many challenges—particularly for educators carrying heavy teaching loads (often with minimal human rights content) and/or strict expectations about discipline-specific research productivity. As a sociologist at Webster University, for instance, I am often required to offer courses that fill general education or academic program requirements, leaving me limited space to focus specifically on HRE. As a professor at a teaching-focused university, I recognize that pairing my research with

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teaching would be advantageous for myself, as well as for my undergraduates. As a result, I engage in human rights-based, faculty–student collaborative research that privileges effective teaching, as well as generating new data for publication and sustained scholarship. By including human rights content in my disciplinary courses and collaborative research, I provide more HRE opportunities while moving my research agenda forward—and, hopefully, inspiring and training student researchers in the process.

I have become a devoted advocate of collaborative faculty–student research at my own institution, playing a central role in the creation of our Research Across Disciplines (RAD) undergraduate conference, as well as creating research-driven study abroad experiences to countries such as Ghana and Thailand. Using these experiences as case studies, I argue in this chapter that faculty–student research collaboration offers vast opportunities for HRE training, mentoring, and scholarship that can benefit educators, students, and our institutions more broadly. Certainly these collaborations require the investment of time (for providing student training and offering feedback, for instance), as well as negotiations with university administration to sustain these forms of research (by offering grants and conference support, for example, as well as creating structures to make such coursework possible for undergraduates). Yet the ongoing success of Webster's RAD Conference highlights students' enthusiasm for undertaking (and sharing) research, as well as the incredible potential there for supporting high-quality research. Facilitating study abroad courses—including a Summer 2017 trip to Ghana where I taught "Global Social Problems" and collaborated on research projects related to LGBT rights—further support my assertion that innovative strategies can lead to positive learning and research outcomes. In this chapter, I therefore make the case for faculty–student collaborative research as a tool for effective HRE. I outline the benefits of these collaborations to both students and faculty, as well as offer strategies for incorporating student collaborators and garnering institutional support for these endeavors.

Collaborative Research and HRE

HRE and collaborative research have the power to transform individuals and societies to create a more just world—but this potential is not without significant challenges. Navigating the difficult terrain of human rights can be daunting for even the most committed and interested undergraduate students, never mind the apathetic ones. Elizabeth L. Paul (2006)

writes that she is "increasingly concerned about contemporary undergraduate students' civic apathy and disconnection from the 'outside' world. Undergraduate students' struggles with finding meaning in the research process seem to be symptomatic of a bigger disconnect between personal action and understanding how action can make a difference" (12). Yet I argue that students who work alongside faculty members on collaborative research projects can deepen their learning experience and possibly escape the disengagement that may thwart their peers. HRE is particularly well-suited to this task, since it centers on real-world issues with very significant consequences. Indeed, the goal of HRE is to ensure that students learn about "peace, non-discrimination, equality, justice, nonviolence, tolerance and respect for human dignity" (World Programme for Human Rights Education, n.d.). The intention is to empower disenfranchised individuals; through learning about fundamental rights and freedoms, students can more effectively influence their own lives and affect social change. Notably, experiential learning can be instrumental in facilitating such a transformation. By allowing students to become immersed in the literature and research of human rights with the intent of producing new knowledge in the field, they learn deeply about their own rights and responsibilities—and also the rights of others, particularly when those rights have been or are being denied.

I witnessed this process during a Summer 2017 research trip to Ghana, which intentionally centered on collaborative faculty–student research as a strategy for effective HRE. Ten undergraduate students traveled with me to West Africa for a two-month research trip, combining coursework (including my "Global Social Problems" class, which was infused with human rights law and policy) with rights-centered research. Some students collaborated with me on my existing research agenda, which centers on LGBT rights around the world. Others designed their own research projects based on human rights and social justice issues in Ghana. (Evelyn Whitehead, who is featured in Chapter 11, presented a research poster on "How the Patriarchal System Within Ghana Affects Women's Access to Food" at the December 2017 RAD Conference. Students Joy Kuhlo and Alexis Pettay offered a poster on "Causes of Differential Treatment toward Individuals with Mental Disabilities in Ghana," while student Olivia Potter made an oral presentation on statelessness in West Africa. See Webster University 2017.) The study abroad experience also included rights-related excursions, including a trip to Elmina Castle—one of the most significant stops in the Atlantic slave

trade (Emerson 2017). As a result of this trip, students gained a much deeper understanding of the human rights situation in Ghana, past and present, and their experiences were far more enriching than traditional study abroad alone.

Data show that collaborative research provides conditions to facilitate learning and meaningful scholarship—but careful planning is the key. In a history research project that paired students with history faculty mentors, for instance, "students recognized more effective learning through out-of-classroom experiences with the professor" (Johnson and Harreld 2012, 370). In that case, students had regular debriefing meetings with their faculty mentor and had the opportunity to reflect on both the process of research and the content. My students in the Ghana program had similar experiences; we met weekly to discuss the research process, providing students with guidance on scholarly sources and research design. Having this kind of structured and collaborative engagement requires faculty to become invested not only in the students' learning, but also in their research progress and development. I was deeply invested in my students' understanding of the material because I needed them to fully grasp the literature; they needed to recognize when they were contributing new knowledge to the field, rather than simply reviewing existing research. Syllabi, assignments, and assessments provide vital opportunities to sequence and guide students through a collaborative research project. For the Ghana program, for instance, I created a syllabus that was quite broad but provided students with a structure to guide the research process during our time in-country. (Although my students focused on research rather than service learning, I believe that such guidance can also overcome the limitations of that approach; students who take on community service projects around the world require guidance to fully understand the significance of their experiences. See Paul 2006, 12–13.)

My experience establishing—and consequently, regularly attending—RAD Conferences also reinforce my commitment to faculty–student collaborative research. I helped establish RAD in 2015, during my time as an Associate Dean in our College of Arts and Sciences. Sponsored by Academic Affairs and coordinated with the help of faculty mentors, the conference stresses the benefits of collaborative research and encourages its use throughout the university and across disciplines. The conference—originally semi-annual, but now an annual event—features presentations of student research that includes oral presentations, posters, and creative displays. The Spring 2017 RAD Conference, for

instance, featured 72 graduate and undergraduate students representing 16 academic departments from four schools/colleges; seven presenters teleconferenced in to participate from five of Webster's international campuses. In December of that same year, as noted above, my students were able to connect their research experiences in Ghana by presenting their work at the conference for an audience of classmates, faculty, and community members. The full experience of seeing their research through from start to finish—in this case, by presenting at the RAD Conference—provides students with the skills, knowledge, and motivation to pursue future research and to engage in meaningful HRE.

The Potential of Faculty–Student Collaboration

Benefits to Students

The scholarship on undergraduate research documents many benefits to students, including "tolerance for obstacles faced in the research process, how knowledge is constructed, independence, increased self-confidence, and a readiness for more demanding research" (Lopatto 2010, 27–28). Learning the process of research and pursuing an original object of inquiry helps students hone skills of analytic and logical thinking (Ishiyama 2002) and develop or focus areas of interest. Like independent research experiences, collaborative faculty–student research allows students to cultivate intellectual independence (Elgren and Hensel 2006), and is also linked to student retention (Nagda et al. 1998). By engaging in undergraduate research—and thus producing new knowledge, instead of merely regurgitating course material—students learn that coursework is not simply esoterica, but rather can impact the "real world." Working collaboratively on a human rights research project (or on an independent project with the close mentorship of a faculty member) facilitates this kind of deep learning and knowledge transfer to real-world problems.

Students most likely have experience collaborating with other students to complete a course assignment, but they often do not benefit from true collaboration during their undergraduate studies. In fact, group course assignments frequently create antipathy toward collaboration, largely due to the "free rider problem"; if students feel like they work much harder than other members of the group, they may be reluctant to engage in collaborative work again. However, when projects are truly collaborative and students must rely on each other to solve a particular problem,

they may experience deep learning and have more positive feelings about the subject matter (Shibley and Zimmaro 2002). The key for faculty collaborators is to ensure that students are integral to the process. When students are equally invested in the research, they are likely to be more engaged. Moreover, the provision of guidance, oversight, and accountability from a faculty member may help avoid free riders when multiple students work together.

Indeed, effective mentoring creates conditions where faculty and students work together to address new and confusing problems, which may have deeply transformative effects for students. Mentoring makes the research process explicit for students and should include clear instructions on conducting research, as well as regular feedback on the student's progress in an environment designed to support and hold students accountable (Johnson and Harreld 2012, 362). In their discussion of democratic and collaborative learning environments, for instance, Lynne E. Anderson and John Carta-Falsa (2002) note that "some degree of joint planning, consulting on how to make such activities work, and a willingness to cooperate with each other seemed to be critical to their success" (135). While it may be tempting to include undergraduates in only the most menial tasks, genuine mentoring includes students at every stage of the research project—from the conceptualization of the idea, to the background research and theoretical work, to data collection and analysis (Weimer 2006). Including students as genuine partners in research provides them with a mentor on how to "fail forward"; students experience how confusing and disjointed the research process is and watch as faculty overcome the usual (to us) obstacles, unexpected findings, and inevitable failures. They learn that research is not linear and that failure, confusion, recovery, and adjustment are part of the process. With a faculty collaborator, students have a role model who has (hopefully) learned to deal productively with disappointment and rejection and who has developed strategies to overcome such obstacles.

Benefits to Faculty

Students are not the only ones who benefit when they collaborate on human rights research projects in class or outside of class. "Long-term, sustainable models that cultivate effective student-faculty collaborations take advantage of the natural synergistic relationship between

two primary objectives: ensuring good student learning outcomes and advancing the research agenda of the faculty mentor" (Elgren and Hensel 2006, 5). When faculty members incorporate students as genuine collaborators, their human rights research agenda can be furthered in many ways. Yet while it offers significant advantages for students, undergraduate research can be time-consuming and distracting for faculty—and "[t]his interference is particularly problematic as faculty scholarship criteria are increasingly emphasized for tenure and promotion" (Cooley et al. 2008, 464). The pressure for increased scholarly productivity affects faculty at teaching-oriented universities, like mine, as well as those at research-intensive universities. As a result, creating undergraduate research structures that benefit faculty as much as they benefit students is vitally important.

The collaborative (or team) model is more common in the physical and natural sciences, where students (at least at the graduate level) and faculty regularly collaborate on research projects. This model is gaining some traction in the social sciences, particularly psychology, but a collaborative model for research in the humanities is quite uncommon. As a result, many faculty members may not be familiar with how to incorporate student researchers—or may see little value in doing so. Addressing an audience of anthropologists, Luke Eric Lassiter (2008) contends that "many academics…still seem suspicious of collaborative research approaches: while it can be theoretically appealing to many, in practice collaborative research still seems to pose, for some, a threat to academic privilege, authority, and control" (80). For academics attracted to the profession (at least in part) because it is imbued with privilege, authority, and control, this concern is not trivial. While relinquishing control over a research project may initially inhibit some faculty from engaging in collaborative research with undergraduates, creating the conditions for "cognitive apprenticeship," where faculty work with students to solve real research problems, embodies the very best of teaching:

> Collaborative research speaks to some of our most fundamental educational objectives by providing a personalized education, exemplifying engaged pedagogy, and promoting students' intellectual independence and maturation…These relationships are particularly important at a time when undergraduates are seemingly more disengaged in their education and rarely interact with faculty members outside of the classroom. (Elgren and Hensel 2006, 4; see also Farmer et al. 1992)

Although faculty may be reluctant to relinquish control over their research projects, educators invested in the learner-centered classroom have already done just that. In fact, faculty familiar with radically democratic teaching processes such as Donald Finkel's (2000) "teaching with your mouth shut" have the background to transition easily to collaborative research. Democratic teaching practices ask students to become active participants in their own education and require faculty to listen, consult, and guide students toward deeper understanding of the material. It is noteworthy that teaching and researching in this collaborative way requires openness and active listening to ensure that students actually learn the material. In my collaborative research projects and in my classes, I have to pay attention to students' nonverbal behavior—to what they are saying or writing as much as how they are saying or writing it—and to the confusion students may be hiding with their silence or their bravado. Traditional assessment mechanisms, through course exams and written papers, do not allow faculty to gain real-time information about the effectiveness of their learning environments. Traditional assessment is important, but it measures a different aspect of the learning process. Because faculty collaborating with students have a stake in their students' ability to master the content, they are likely to adjust teaching methods and create new structures for learning because their own research is on the line. The result is a more rewarding experience for both faculty and students. For me, not only did my Ghana-based research project expand in unexpected ways, but I had the opportunity to watch students become more engaged learners because of this experience.

Additionally, human rights researchers often have a deep commitment to social justice and the transformative power of research and education. By engaging in the ambiguous and messy process of collaborative research, faculty embody the "underlying spirit…of working, learning, and moving toward positive social change together" (Wali 2006, 6). Students learn, first-hand, how difficult developing, answering, and applying a research question to a human rights problem can be. At the same time, they learn how rewarding and important original research is in their own lives and in the lives of people around the world. Collaborative, active learning processes that link abstract educational experiences to actual events in students' lives may result in learning that is more internalized and applicable to real-life situations (Hopkinson and Hogg 2004). My students in the Ghana program, for instance, reflected regularly on what they read and observed there and how those

experiences compared to their lives in the United States. One well-traveled (and law school-bound) international relations major noted the stark contrast between poverty she witnessed in Ghana and the amenities she enjoyed on campus. "It made me angry at wealth," she said. "It made me angry at the system. I felt so undeserving of all the great things we got to do" (Emerson 2017, para 11–13).

Finally, including student collaborators may help keep research and writing at the forefront of faculty responsibilities. Given the increasing expectations for publishing, even among faculty at teaching-oriented institutions, incorporating student collaborators may help educators remain engaged in scholarship. Teaching and service obligations can consume all available time, even for faculty at research-intensive universities; incorporating student collaborators into the research process provides a built-in accountability structure. While it may be easier to neglect our writing routine when we are the only ones responsible for the output, having students involved evokes my sense of responsibility to teach students and to help them get a finished project on their CV.

Incorporating Student Collaborators

Even when faculty see the benefit of collaborative research and are willing to cede some control over their research, they may not know how to incorporate students into their research projects. As Anderson and Carta-Falsa (2002) point out, "[i]n spite of the potential value of more collaborative modes of teaching, such teaching modes may not be mentioned because they are not well understood by many teachers. Faculty may need to see discipline-specific models for student-faculty collaboration to appreciate its value" (137). Therefore, it is imperative to outline strategies and approaches for incorporating student collaborators into human rights research.

For students and faculty to accrue the full benefits of collaborative research, the collaboration should strive for conditions of equality. Although faculty may initially assume more concrete teaching and mentoring roles, the ultimate goal should be for both faculty and students to become more like peers on the project, with students assuming increasingly more responsibility (Paul 2009, 198). For students to become true partners in the research process, they must do more than data entry or other menial tasks; students must participate in the preparation and collection of data, including conducting interviews, observations, archival

research, data analysis, and so on. Faculty–student collaboration should include identifying the research question or problem, articulating the methodology or plan of research, conducting the research project, and disseminating the results (Dotterer 2002). Faculty can accomplish these goals in many ways, including "research internships" or other individualized research mentorship experiences, curricular offerings emphasizing or requiring research skill acquisition, or course-based undergraduate research experiences (CUREs).

Often, faculty considering student research collaborators think of the "research internship" model, where a highly motivated and competent student self-selects (or is selected) to work on a faculty member's project outside of the class. If the student is familiar with the content area through coursework, faculty can spend less time getting the student oriented to the content and more time training them on the faculty member's research quirks and processes. Similarly, faculty may select students who exhibit potential to accomplish high-level research. In this case, faculty may have to invest more time in getting students up-to-speed on the content area, but should be able to spend less time explaining research design. I have had both great successes and great failures with this model. Students who seek out additional research experiences outside of the class are highly motivated and, together, we can accomplish great work. However, these students are often engaged in a variety of other activities and may underestimate the kind of commitment necessary to conduct original research. My successful experiences usually include a frank discussion about what is necessary to conduct original research.

Because students may not have the research skills necessary to engage in original research projects, faculty might use course-based research training to help students acquire research skills necessary for collaboration by, for instance, requiring introductory-level classes that cover research methodologies and processes, or incorporating course assignments that require students to engage with one or more stages of the research process. In some cases, course-based experiences may lead directly to collaboration (Rowlett et al. 2012, 15). The most typical example of this strategy is requiring students to walk through the entire research process by building a robust research proposal (for example, in a research methods class). Faculty can also build an undergraduate thesis into their curriculum, which would ideally require students to accumulate research skills throughout their coursework and allow students to demonstrate their ability to conduct original research over time.

(Webster University requires a "Senior Overview" thesis in its human rights program, for instance. These research papers are published in the December issue of *Righting Wrongs: A Journal of Human Rights*; the journal opens its May issue to undergraduates around the world regardless of institutional affiliation.) Requiring a senior thesis may entail longer-term changes, as faculty must re-design courses throughout the curriculum to develop research skills throughout students' educational career.

Another route is to require all students to engage in original course-based research projects. These CUREs (course-based undergraduate research experiences) include all students in a particular class, regardless of their previous research experience or aptitude. In a genuine course-based undergraduate research experience, neither students nor faculty know the outcome of the course-based object of inquiry (Auchincloss et al. 2014). Ideally, faculty will offer a course in their human rights-related research area and have a sense of what topics have not yet been researched. This will allow students to create independent projects perhaps related to a smaller subsection of the faculty member's area of expertise or to collaborate with the faculty member, leading to peer-reviewed journal publications. The Ghana program was built around such a model; students enrolled in my "Social Problems" class and selected a research project related to social justice issues. Students could design their own research project or work on my LGBT human rights research project. Courses like this can be structured to introduce the literature driving the project and the methods used to conduct the faculty member's research. For this to become a truly collaborative process, however, additional time and mentoring outside of class or after the term may be required so that students genuinely transition from mentee to peer. In Ghana, my students had additional hours outside of class and my research supervision continued into the next term in order to help students prepare research presentations at the RAD Conference.

Faculty can also design intensive summer undergraduate research experiences, which take many forms. Such programs can provide extensive discussion and training about conducting research in relevant fields, including the social sciences, philosophy, and law. A summer program can also incorporate study abroad experiences in order to bring students into the field to conduct research. Because the summer term is often shorter than fall and spring semesters, students will need considerable background or mentoring to make significant progress on an original

collaborative research project—unless, of course, the summer experience is devoted to research training or students are plugged into a ready-made faculty research project. The Ghana program was designed most explicitly using this model, although it clearly included components from the models mentioned previously. Before their study abroad experience, my students proposed a research topic (or proposed what aspect of my LGBT research project they wanted to work on). The first part of the summer term was spent reviewing research design and research ethics, while the last part focused on data collection. Upon returning to campus in the fall, students analyzed their data and wrote preliminary papers for presentation at the RAD Conference. Notably, this model requires a serious investment by the faculty member—and the temptation for faculty to put their research project to the side, in support of student work, may be strong. For this reason, I recommend having an equal stake in the students' research outcome. That is, if faculty are also on the hook for a research product, then they may be more willing to invest the kind of additional time and energy required to ensure that students are able to conduct research during the shorter summer term.

Administrative Collaborators to Facilitate Collaborative Research

The institutional support of academic administration and other support units can create long-term, sustainable structures for collaborative research to deepen HRE, further faculty research agendas, and enhance student learning. Such institutional structures can transform not just students and faculty, but the institution as a whole. Judith A. Ramaley (2002) opens her chapter on institutional academic culture and transformational change with this radical call:

> Our institutions are changing all the time but for the most part these changes do not make a big difference, either because the results are confined to an isolated segment of the organization or because the environment is not responsive. To be considered truly transformational, the initiative must alter the culture of the institutions by changing select underlying assumptions and institutional behaviors, processes, and products; it must be deep and pervasive, affecting the whole institution; it must be intentional; and it must occur consistently over time. (59; see also Eckel et al. 2001)

The role of administrators and other institutional actors has been discussed as instrumental in facilitating long-term, sustainable collaborative research endeavors. In their national panel report for the Association of American Colleges and Universities (AAC&U), for instance, Ramaley and Andrea Leskes (2002) argue that "building a culture centered on learning is the job of presidents and their senior staffs," including mutually reinforcing curricular and cocurricular programs (34). In fact, given the "clear hierarchical models of leadership that mirror those in place in corporate, political, and ecclesiastical worlds," senior university staff are essential in creating truly transformative experiences for students (Dotterer 2002, 87). Senior university administration (including department chairs, deans, provosts, and presidents) can contribute to deep student learning and increased faculty productivity by facilitating collaborative research. Academic administration and academic support units (including academic affairs, student affairs, and study abroad) can support and sustain collaborative research by, for example, adjusting faculty schedules to accommodate collaborative research, introducing internal grant mechanisms, creating student research conference opportunities, offering cocurricular and extracurricular activities around collaborative research, and communicating the importance of faculty–student collaborators.

Importantly, administrators can help ensure that time dedicated to collaborative student research counts toward workload obligations, including merging teaching and research expectations. In the current model of faculty productivity expectations, teaching and research are separate endeavors. However, with student collaborators, faculty approach the research process as a mentoring and teaching endeavor (Johnson and Harreld 2012). Even if students have taken courses in research methods, faculty must invest additional time in training, mentoring, and providing feedback to their student collaborators. Faculty may need to advocate for themselves and make the argument to their department chairs, deans, or other administrators that their collaborative work should count positively toward their annual evaluations or tenure review. For some, this may mean presenting their collaborative work time as part of their teaching obligations. For others, this may mean arguing that the product of collaboration with undergraduates should carry the same weight as a solo-authored piece. In either case, it is important to review the benefits to students and faculty. In my case, discussing new ways to expand faculty research required talking with my department chair, dean, and

provost to first emphasize the benefits to students and the ways that student research experiences relate to student recruitment and retention. I then secondly discussed how aligning teaching and research would also benefit my research agenda and the research agendas of other faculty members. Relatedly, administrators can seek ways to build supervision of student research experiences into faculty teaching loads. Doing so requires creative thinking about course offerings and ensuring that special research-rich topics can be offered, even though course enrollment in these specialized and demanding courses may be lower than traditional course offerings (Rowlett et al. 2012, 15). Additionally, because undergraduate research is time-consuming, faculty committed to mentoring undergraduates and incorporating them in their own research projects must have adequate time outside of teaching and service obligations. The Council on Undergraduate Research recommends considering the quantity and quality of teaching loads, when courses are scheduled, and disincentives for summer teaching to allow for more time to conduct student research (Rowlett et al. 2012).

Faculty engaged in collaborative research with students may be better able to guide students through the project to publication and dissemination if they teach multiple sections of the same course instead of multiple courses, have their course schedules arranged so that one day per week is free for collaborative research, ensure that their teaching load does not exceed nine credit hours (three classes) a term, and/or their summers are protected for research time. To accomplish these goals, administrators may need to consider faculty release time (particularly for faculty at teaching-intensive universities) or additional compensation for research mentorship. These kinds of structural incentives can create opportunities for faculty to invest more in collaborative research, instead of collaborative research becoming yet another obligation to add to the growing demands on faculty time. At my university, several of these options are in place and have allowed faculty to develop research agendas in new and interesting ways while emphasizing student learning outcomes. At the moment, we are struggling with ways to integrate these new activities into existing structures, instead of multiplying the workload. I suspect this is an ongoing challenge that many universities need to address.

Release time and course scheduling that is better aligned with collaborative research are probably the most effective ways for administrators to facilitate collaborative research. However, financial incentives can encourage faculty who have not otherwise considered collaborative

research. During the summer months, administrators can incentivize faculty–student collaborative research through summer research grant funding for faculty and for students. Likewise, if faculty seek to transition from solo-authored work to faculty–student collaborative work, faculty may fear a drop in their productivity and a reduction in their ability to apply for external grants. Even if faculty recognize that this is most likely a temporary setback, such perceptions may decrease faculty willingness to engage in collaborative research. The provost at my university has engaged in this process explicitly by creating small collaborative faculty–student research grants to fund student research. Internal grants like this, and other faculty development training on incorporating undergraduate collaborators, can incentivize faculty to adapt their research agendas to incorporate student collaborators.

Such faculty development training may take the form of faculty learning communities (LCs). As A. P. McNeal (1998) eloquently states, "most of us do not adopt new teaching strategies by simply being told about them. We need to experience being taught in these ways ourselves; we need to practice, get feedback, and receive continuous support from our colleagues as we implement the changes in our classrooms" (90). Faculty learning communities can do precisely this. While faculty LCs take many forms, a learning community around faculty–student collaborative research should include readings on collaborative research and a community of support for practitioners of collaborative research to troubleshoot, support, and provide accountability for each other. Administrators can further support faculty LCs by providing funding to attend workshops and conferences not directly related to their research area, but rather related to the practice of facilitating undergraduate research.

To enable students to complete the cycle of research, administrators can establish student research conferences or student research publications, a practice that has been particularly successful at my university. Student research conferences such as Webster's RAD Conference allow students to present their original and collaborative research in a public setting. The creation of a student research conference has created a higher profile for both independent student research and collaborative research. Informal presentation opportunities, such as research symposia, may be organized by departments or schools/colleges, as well. Each of these presentation opportunities allows students to practice the public dissemination of their work and provides them with feedback

for the publication stage of the research process. To help facilitate the publication stage, administrators can support the design of student research journals (such as Webster's undergraduate human rights journal, *Righting Wrongs*) or create workshops to help students navigate publishing undergraduate research. Deans, provosts, and presidents can also clearly communicate the importance of faculty–student collaborative research by highlighting new or completed projects in university newsletters or press releases.

Other academic support units could also support faculty–student collaborative research through communication efforts or by developing new programmatic opportunities. Drawing from the success of my research program in Ghana, I recommend working with the study abroad office to create international undergraduate field research opportunities. Our study abroad and global program offices helped advertise the trip and recruit students into the program, while the library helped create research guides, and the academic director at the Ghana campus helped make introductions to research-relevant organizations there. Student affairs can also be an important partner in facilitating faculty–student collaborative human rights research. For example, free or reduced cost student housing could be available for summer research programs. In fact, providing inexpensive or free summer housing and access to the library, computer labs, and food services could incentivize students to work on collaborative research projects with faculty. (This kind of incentive structure allowed students to travel with me to Ghana to conduct research; without housing and airfare assistance, most of the students in that research program would have been unable to participate.) Student affairs offices could establish extracurricular or cocurricular activities to help build a community of scholars; activities or workshops might include field trips to local sites, ethics training, in-depth methods training, presentation skills, and more. (This was another successful component of the Ghana program; in addition to research experiences related to coursework, student affairs designed extracurricular activities that helped students get a better sense of place. Since I also participated in these activities, we had opportunities to discuss how these cultural events related to our research projects.)

In sum, faculty–student collaborative research can retain students and deepen their learning, enrich the human rights research agenda of faculty, and help faculty better align teaching and research goals. Academic administration and support units can create structures to facilitate, incentivize, and sustain faculty–student collaborative research. While the

challenges related to creating and sustaining these research programs should not be underestimated, strategies for effective collaboration can provide deep and rewarding experiences for faculty and students. As my experience with the RAD Conference and collaborative study abroad in Ghana have shown me, the rewards to this approach to HRE vastly outweigh its costs.

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CHAPTER 5

Supporting Inclusive Campus Communities: A Student Development Perspective

Bethany R. Keller

Not all students experience college in the same way. For some, attending university is the culmination of years of careful planning and anticipation, while others may view higher education as an intimidating and unfamiliar endeavor. First-time freshmen and transfer students who join our academic communities may be the first in their families to attend college, or may have relocated in order to pursue their studies—perhaps by moving to another state or region within the United States, or even moving to an entirely new country. Some students may find themselves within campus communities where their skin color, religion, language, or ethnicity are the exception to the norm. While student affairs programs and services have occupied an important place in the evolution of the U.S. higher education landscape, inclusive student development programming is becoming a greater priority as populations shift. Designing programs and services for increasingly diverse student bodies[1] requires

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a holistic view of student experiences. Today's students require a different approach to meeting their needs, particularly as those needs are often shaped and redefined by hostile social and political climates facing minority students.[2] I argue that a one-size-fits-all approach to student success and development misses important dynamic opportunities to value and embrace students from all backgrounds, experiences, and identities. Intentional, multicultural, and intercultural programs and services are deeply necessary—and cannot be accomplished through paying lip service and offering empty rhetoric. Rather, institutions must support the staff and faculty who are committed to providing programs, services, and spaces that demonstrate to our students, in words and in action, that we see them, that they matter, and that all are welcome.

This chapter draws from important lessons learned within the Multicultural Center and International Student Affairs (MCISA) office at Webster University, which promotes an inclusive approach to diversity programming by coordinating both international student affairs and multicultural affairs within one campus unit. We provide services and special programs that address the academic, social, and individual needs of all students, focusing primarily on cultural minorities and international students. We recognize that learning happens in both curricular and cocurricular[3] experiences, and use the hashtag #learninghappenseverywhere as a motto for the entire Student Affairs division. Our person-centered mission aims to "prepare citizens of the world through cultural awareness" by "encourag[ing] and foster[ing] an environment where a student's personal growth and development will enhance the retention and academic success of all students." Indeed, our aim is "to create a community environment that embraces individual differences and emphasizes the unity of humankind" (Multicultural Center and International Student Affairs, n.d.-a). The MCISA provides large-scale, campus-wide programming on diverse topics and themes, some focused on domestic diversity and others on international cultural diversity. Smaller-scale initiatives focus on intercultural skill building, as well as social justice awareness and education. We also serve as the organizing hub for international student orientation to campus on a nine-week, five-term cycle. Additionally, we advise, advocate for, and mentor student organizations, as well as international and domestic minority students on individual and small group bases.

To understand the value of the MCISA on our campus, it is important to acknowledge the office's central role for international and minority

students during times of crisis and uncertainty. When the Saint Louis community was rocked by the 2014 police shooting death of Michael Brown in nearby Ferguson, Missouri, for instance, the MCISA opened its doors as a gathering space for students, faculty, and staff. (Our office is located in a small ranch-style house that can accommodate small gatherings in its lounge, which is equipped with a few bean bag chairs, a small couch, and a scattering of chairs.) As in other times of crisis—including following the 9/11 terror attacks and the devastating 2011 tsunami in Japan—the MCISA became a touchpoint for members of our campus community who were experiencing all stages of confusion, anger, grief, and shock. In partnership with our colleagues in Counseling and Life Development, as well as Housing and Residential Life, the MCISA offered a safe space to talk over pots of coffee, to watch the news, and to seek solace in fellowship. In the days and weeks that followed, our community converged at the MCISA to weep and mourn, to share experiences from the "front lines" in Ferguson where many peaceful demonstrations turned violent, often as police fired rubber bullets and tear gas at nonviolent demonstrators. International students came with questions about what was happening, while their parents contacted us to ask if it was safe to send their children to school in the weeks to come. Similarly, international students contacted the MCISA for information and resources—as well as comfort and reassurances—when the Trump administration announced travel bans on resettled refugees and immigrants from select countries in 2017. That same year, the acquittal of Saint Louis police office Jason Stockley in the shooting death of Anthony Lamar Smith renewed calls for systemic change to end police brutality and the extrajudicial killing of minority citizens in our city and beyond; many of our students were splitting their time between classes and protests, putting their bodies on the line in their calls for human rights protection. When White supremacists marched in Charlottesville, Virginia, international students visited our office to ask simple-yet-heartbreaking questions such as "Will they march in our city and on our campus, too?"[4]

While critics may argue that these specialized services and programs are supplemental or redundant, my experience with the MCISA indicates how important and affirming this emphasis on diversity and inclusion is for under-served students, as well as for the Webster community as a whole. As higher education seeks to meet the needs of a changing student demographic, inclusive campus programs and services must respond

to under-served populations in direct ways—as well as aim for greater impact by positioning intercultural and diversity learning within the wider campus community. Student development programming serves to support student learning and engagement through intentional cocurricular opportunities. Taking a student development practitioner perspective in support of the ideals associated with human rights education, this chapter examines how student life programming can contribute to creating a more rights-protective, inclusive, and culturally aware campus. It begins by defining the terms "diversity" and "inclusion" as they relate to student development, thus highlighting the importance of campus community and belonging for student success. With these key terms in mind, the chapter highlights three components for designing inclusive student support: orientation to campus (particularly for international and underrepresented minority students), development through mentoring, and cultural and social programs.

Defining Diversity and Inclusion for Student Development

While the terms "diversity" and "inclusion" appear frequently in mission and vision statements across higher education, these terms are often approached in varying ways. For the purposes of this chapter, diversity "refers to the variety of similarities and differences among people, including but not limited to: gender, gender identity, ethnicity, race, native or indigenous origin, age, generation, sexual orientation, culture, religion, belief system, marital status, parental status, socioeconomic difference, appearance, language and accent, disability, mental health, education, geography, nationality, work style, work experience, job role and function, thinking style and personality type" (O'Mara and Richter 2016, 1). I have opted for this expansive definition because it encompasses the wide ways in which humanity organizes itself, how we define our identities, and how those identities intersect and overlap. By outlining the ways in which we are similar and different—and also how some parts of our identity are ascribed and some are achieved—we can engage in dialogue about the ways in which we navigate our world, experience discrimination and privilege, and examine how hierarchies serve to support systems of oppression that can inhibit students from achieving their full potential on our campuses. Defining and describing diversity in this

detailed manner thus helps to uncover hidden aspects of power and privilege that exist within higher education, since dominant culture tends to ignore or dismiss the experiences of marginalized groups when their lived experiences do not align with dominant narratives.

Within this chapter, inclusion can be defined as "a dynamic state of operating in which diversity is leveraged to create a fair, healthy, and high-performing organization or community" (O'Mara and Richter 2016, 1). From this perspective, "[a]n inclusive environment ensures equitable access to resources and opportunities for all. It also enables individuals and groups to feel safe, respected, engaged, motivated and valued, for who they are and for their contributions toward organizational and societal goals" (O'Mara and Richter 2016, 1). Much has been written about the distinction between equity, equality, and justice in diversity literature, but suffice to say that treating all students exactly the same way (equality) does not provide for an inclusive environment if not all students have what they need to be successful, particularly if systemic barriers are present. Indeed, campuses are increasingly challenged to provide structures of support to meet the needs of diverse student populations in ways that may stretch the capacities of institutions to deliver. And much like the foundation of modern human rights, building inclusive communities ultimately rests on a commitment to respecting inherent human dignity; "the truth of personal identity is at stake when any individual is treated as if he or she is not a human being like any other, and therefore treated as more or less than human" (Kateb 2011, 10). Bernardo M. Ferdman (2014) argues, "focusing on inclusion not only allows doing diversity work that emphasizes reducing negative and problematic processes—such as those grounded in prejudice, discrimination, and oppression—but also fosters a positive vision of what might replace those undesired behaviors, policies, and systems" (11).

Community building, sense of belonging, and student support form the foundation of successful inclusive student development programming. It is not solely the individual student's level of involvement that determines student success, but rather it encompasses a much broader understanding of why such involvement can have a positive impact—especially for underrepresented minority and international students. Vincent Tinto (2012) explains that involvement, "academic or social, do not occur in a vacuum. They take place within specific social and cultural settings and among individuals whose values give them meaning…

Decisions to stay or leave are shaped, in part, by the meaning students attach to their involvement, the sense that their involvement is valued and that the community with which they interact is supportive of their presence on campus" (66). Therefore, inclusive student support and student development programming must aim to build and sustain a sense of belonging for students, while also creating community connections and advocating for positive social change on campus—thus leading to greater student retention among populations that traditional models of support do not always reach.

Designing Inclusive Student Support

Orientation to Campus

If we take the norms of educational rights, diversity, and inclusion seriously, then creating a framework of student support from the very beginning—starting with orientation to campus—is imperative. The existing literature provides important starting points; for instance, Tinto (2012) categorizes the key conditions for student success and retention into four areas: expectations, support, assessment and feedback, and involvement (8). My own work with the MCISA has shown me that orientation programs can play an integral role in clearly outlining expectations for student success, celebrating a commitment to diversity through diverse leadership teams, and providing workshops for affinity groups to connect within the overall campus. Yet if we consider a linear model of student development as simply "clusters of necessary functions in a sequence…entering services, supporting services, and culminating services," it becomes clear how many universities limit their programming for international students and underrepresented minorities to basics such as "recruitment, admissions, financial aid, employment, orientation, educational planning, academic skills assessment, prior learning assessment, and registration" (Chickering and Reisser 1993, 438). These seemingly comprehensive services often fail to provide support and opportunities for engagement that can strongly impact success and retention. Kumea Shorter-Gooden (2014) notes that "a useful framework for considering the degree and depth of diversity and inclusion in colleges and universities is to focus on four components: institutional commitment, access and success, infused programs, and an affirming climate" (455).

Therefore, inclusive programming starts with institutional will and a supportive climate on arrival—but it certainly cannot end there.

At Webster University, the MCISA has customized international student orientation into a hybrid model that includes pre-arrival peer mentoring, access to an online orientation called "Before You Board: International Student Orientation Online," and airport pickup by staff and student leaders. These support services combine with more traditional on-campus orientation programs that take place in the week before classes start, as well as a variety of workshops (often in partnership with other campus offices such as our Academic Resource Center, University Library, First Year Experience and Undergraduate Persistence, Career Planning and Development, and International Services). In our largest terms of entry (August and January), the MCISA offers an international orientation within the campus-wide university orientation, providing specialized workshops on cultural adjustment, visa and immigration rules and regulations, and academic expectations in the U.S. classroom. This programming constitutes an operational balancing act with entering student cohorts every eight to nine weeks throughout the year; international students who arrive in October, for instance, need the same support as students who arrive during the more traditional entry terms in August and January, but campus-wide programming is designed on a 16-week semester model. We have developed an interconnected web of services to help provide the necessary support for entering students, but of course these programs and services are only successful if students participate.

One of the MCISA's most successful initiatives impacting international student success is our orientation leadership and mentoring program. New student orientation leaders and connection leaders (peer mentors) represent a diverse cross-section of the student body, selected for their passion for serving others and their dedication to encouraging involvement on campus. Based on longstanding success of the campus-wide model for orienting new undergraduates, the MCISA recently partnered with the First Year Experience and Undergraduate Persistence (FYE-UP) Programs to expand new student programs to include a small group of International Connection Leaders (ICLs). The ICLs provide pre-arrival mentoring to new international students and expand opportunities for international student leaders to work for/with orientation programs throughout the academic year. In its first few years of programming, the ICL program has already exhibited positive outcomes for

new student adjustment, engagement, and sense of belonging among our international students. We have found that new international students value the pre-arrival ICL outreach—including the experience of being welcomed personally at the airport—and are becoming increasing involved with on-campus orientation programs and other programming. Undergraduate orientation also includes special receptions and workshops for first-generation college students and African-American students, with intentional focus on connecting students to resources and to one another. Graduate international students often play key roles in leadership of international orientation, as well as in mentoring new graduate students and leading student organizations. Visible, active, and engaged international and minority student leaders serve to support new students in seeing possibilities for personal and professional advancement and in envisioning their own place in the campus leadership community.

While the procedural and informational aspects of orientation are necessary, orientation for international and minority students serves a more important function of planting the seeds of social and academic membership (Chickering and Reisser 1993)—thus contributing to a positive sense of belonging and engagement that will bear fruit for student success throughout the student experience. While we continue to have aspirational goals for improving and increasing the capacity of orientation programs, focusing on building community and sense of belonging must remain at the forefront of these initiatives. Indeed, such orientations serve as the key first steps for scaffolding continued learning experiences in the cocurricular space.

Student Development Through Mentoring

A closer look at the impact of peer and staff mentoring reveals the central importance that mentors can occupy in bridging international and minority students with the broader campus community. Studies show that mentoring is especially important for low-income and first-generation college students (Torres 2004; Crisp and Cruz 2009), providing safe haven and emotional support for many minority students who might otherwise feel isolated and unsupported (see Tinto 2012, 28–29). Similarly, mentoring programs can provide an essential link for international students who are navigating new cultural norms while also facing the challenges of higher education. Indeed, research points to the role that peer mentoring can take in providing social support: “Student

groups or communities that provide social support, especially during the critical first year of college, may take the form of residential settings, extracurricular activities, and in some cases in shared learning programs like learning communities" (Tinto 2012, 28–29).

At Webster, the significance of mentorship is clear. For instance, our ICL program extends the positive impact of orientation with relationship building, cultural adjustment, community cohesion, and leadership development. Our ICLs meet with new international students on a regular basis, especially in the first few weeks of the semester. Additionally, they are responsible for planning two events for mentee interaction per month, or participating in MCISA or Campus Activities events with mentees. In conversations with mentees, ICLs serve as cultural informants, helping international students meet Americans, navigate new norms and values, and understand expectations. ICLs familiarize new students and family members with campus services and building locations, explain academic opportunities and procedures to new students, and serve as a resource for students by answering questions from a peer-to-peer perspective. Most importantly, ICLs foster an environment that helps mentees develop their identity as Webster University community members and global citizens. We have observed increased interaction between international and domestic Connection Leaders, while ICL mentors are frequently involved on campus with organizations such as the Student Government Association (SGA), Residential Housing Association (RHA), International Student Association (ISA), Self Defense Club, WebsterLEADS (a student leadership program), Career Planning and Development peer career counselors, Student Ambassadors, and Gorlok Guides (a campus tour program). One mentor, for instance, helped form the Graduate Student Association and encouraged her mentees to petition SGA to form the "Viva the Yoga" club and SANGAM Indian Student Association. These connections grew international student leadership and involvement on campus, with many of the mentors and mentees receiving Student Leadership Awards.

Beyond peer mentoring programs, mentoring by the MCISA's professional staff is another important aspect of the work we do. Students seek out information and support on all aspects of their adjustment to college life and path to graduation. This includes social, cultural, and academic adjustment; orientation to campus and community; taxes and immigration regulations; local resources; and a variety of personal, financial, and career topics. In our office, a coordinated team meets with

individual students for one-on-one appointments, drop-ins, and small group meetings; this team includes the Associate Dean and Director, the Assistant Director for International Student Affairs, the Coordinator of Minority Students, Department Associate, and a graduate assistant. The professional staff counsels and mentors students on all the aspects of retention and success, often describing our office as a "first stop" when students are unsure where to begin. When students are at risk of dropping out or failing academically, for instance, we offer holistic advising and mentoring while serving as a bridge for active referrals to necessary resources and contacts. By building personal relationships based on trust and shared rapport, our professional staff provides encouragement and assistance, contributes to a greater sense of belonging and community within campus, and builds a core of students who regularly attend programs and volunteer for leadership opportunities.

Mentoring can also take shape in less formal ways through relationships between students and community participants, as is the case with the Webster International Friendship Program. Through this informal, social program, international students are paired with community friends to share and exchange cultural knowledge, form relationships through shared experiences, and support cultural learning of all participants. "Webster International Friendship program may extend beyond sharing meals and could include invitations to international students to participate in family events, holidays, off campus events and excursions, exchanging phone calls and letters. Many people like to share meals, go on outings and celebrate holidays together" (Multicultural Center and International Student Affairs, n.d.-b). Students benefit by learning more about American life and customs by sharing personal experiences with local residents. Community members benefit through learning more about the world, often including being exposed to cultures that participants have not personally experienced. The program has grown from less than 20 participants in the first year to more than 100 in the past two years. This program helps extend the university's welcome through the community beyond campus, supporting a greater sense of belonging and increasing cultural awareness.

Cultural and Social Programs

Much of the literature focused on student success and persistence analyzes the conditions by which community is built and sustained for

university students, highlighting the value of campus community as a key indicator of student development. Cultural and social programs play a central role for building such community within universities, particularly when it comes to bridging differences and creating a culture of respect for diversity and inclusion. Practically, community building programs serve to foster higher levels of student development when such programs are offered regularly enough to "provide a foundation for ongoing relationships" as well as "provide opportunities for collaboration and shared interests, for engaging in meaningful activities and facing common problems together" (Chickering and Reisser 1993, 398–399). It is important that groups are "small enough so that no one feels superfluous" and include people from diverse backgrounds, and that they serve "as a reference group, where there are boundaries that indicate who is 'in' and who is 'out'" (Chickering and Reisser 1993, 398–399).

Cultural and social program development is most successful when designed to engage with faculty, staff, and students throughout our intellectual network, thus bridging gaps between student affairs and academic affairs. Indeed, student development professionals and faculty work in tandem to provide learning experiences for students, in the classroom and beyond; "if teaching faculty are the bricks, student development staff are the mortar. Both must be in good condition or the building will crumble" (Chickering and Reisser 1993, 427). One method for building institutional capacity for integrative work with faculty and staff emphasizes the collaborative planning of cocurricular programs and events (Ferrin and Paris 2015, 15). By building intentional opportunities for diverse student groups to engage with one another—such as programs with cultural and human rights themes—we can advance student learning associated with intercultural competence development.

The MCISA has a long history of providing cultural and social programs, all valuable for their capacity for building campus community.[5] One of our cornerstone cultural programs is the annual International Festival, or I Fest, which is held every spring to celebrate and showcase various cultural performances. In 2017, the theme "Together in Community" focused the event on local international talent and integrated an international fashion show, which was organized by the International Student Association. The festival regularly draws more than 300 attendees, creating a visible community space for valuing cultural traditions and to facilitate experiential aspects of culture—which

has included storytelling, drumming, dancing, sampling international cuisine, and participating in cultural activities such as creating art and playing games. This event is made possible by the dedication of a staff, student, and community volunteer team—as well as partnerships with student organizations and campus departments; in 2017, more than 90 volunteers helped pick up foods at local restaurants, decorate the university's gymnasium, serve cultural foods, lead activities, and welcome guests. During the 2017 I Fest, we collected "learning reflections" from participants. Among the responses were received were insights such as: "every culture is different but it's fun to learn about them all"; "a lot of the Latinx dances have African roots"; and "Indian dances tell a story." These quick reflections indicate that stimulating curiosity about the world helps students connect with learning outside of the classroom.[6]

Conclusion

The unique needs of diverse and changing student populations demand that we take diversity and inclusion seriously. As Ferdman (2014) notes, "the practice of inclusion is dynamic and ongoing: because inclusion is created and re-created continuously—in both small and large ways—organizations, groups, and individuals cannot work on becoming inclusive just once and then assume that they are done; it is a recursive and never-ending approach to work and life" (13). With concern for recognizing and respecting individual differences, Arthur W. Chickering and Linda Reisser (1993) caution that without attention to these topics, we are "likely to face increasing social conflict, a two-tier society, and economic stagnation" (473). This chapter challenges us to rethink our institutional futures with inclusivity and respect for human dignity as central frameworks in order to better prepare for, and to embrace, the changing landscape of higher education. By leveraging our own experiences and working collaboratively together as faculty and student affairs staff, we can better understand the complexity of inclusion in higher education—and find ways to advance effectiveness, team building, inclusive student services, and intercultural program development.

If higher education is to serve a public good in providing high quality learning experiences for an increasingly diverse student body, then fully examining how inclusion of diverse students is manifested and the spaces in which learning occurs—both inside and outside of the classroom—is

necessary for better understanding the ways in which students develop and succeed. The value of higher education not only comes from the credential achieved upon graduation, but through the transformational capacity of student growth and development. When diversity and inclusion are woven throughout the university experience, especially in cocurricular and social settings, students learn in multiple directions—from one another, with each other, and through engaging with faculty, staff, and administration. Inclusive student support becomes not only desirable, but also increasingly relevant and necessary for multi-dimensional learning to occur. Building relationships with students—ranging from admission, to advising, to classroom experiences, to student life, to alumni development—should continuously celebrate and highlight the ways in which students make unique contributions to their campus community, thus building a culture of respect for diversity, inclusion, and human dignity.

Notes

1. According to a Pew Research Center (2015) study on population growth and change through 2065, for instance, non-Hispanic Whites are projected to constitute less than half of the U.S. population by 2055 and 46% by 2065. In the near future, no racial or ethnic group will make up a majority of the U.S. population.
2. Consider the so-called "Trump Effect" referring to increased hate speech, hate crimes, violence, and intimidation against minorities in the United States in the year following the 2016 presidential election of Donald Trump (see Potok 2017).
3. Use of the term "cocurricular" is intentional (as opposed to "extracurricular"), since it emphasizes that learning outside of the classroom is an important component of a student's education—not something that is merely additional (Peck 2016).
4. While the MCISA doesn't have all the answers for upholding rights and ensuring social justice, we can at least provide a space for students to process their experiences without having to explain their pain or confusion. Before and since the Ferguson uprising, minority and international students appreciate being present, without judgment, in a space that feels safe from outside turmoil. Our lounge space and sense of personal welcome to all students forms an integral part of how we do our work in support of diversity and inclusion at Webster University. It is important to keep in mind, however, that our space is small, our staff is stretched to capacity or

beyond, and our resources are limited. Much of our work is done on a personal, individual level in situations like these. The ability to dialogue with and get to know our students provides the relationship-building needed to support marginalized communities. This model is not a perfect one, but it is a deeply important one for students who need us—and who seek us out for services and support they often cannot access elsewhere.

5. Past MCISA events that are not detailed in this chapter include Ramadan Iftar potluck dinners, local excursions to nearby attractions (such as the Missouri History Museum and Cahokia Mounds State Historic Site), Diwali celebrations, International Drum Festival, Kane Smego Spoken Word, Step Afrika, Black History Month Read In, *Selma* film screening, Free Hugs with Ken Nwadike, and lectures by an array of inspiring scholars, activists, and artists.
6. Notably, the spring of 2017 also brought the first Egyptian Night to Webster University. Students organized cultural speeches, trivia, videos, belly dance performance, traditional foods, and henna art demonstrations. Much like I Fest, this program stood out for its high-attendance and its notable cross-section of participants from throughout our campus community, including an array of students, community members, and alumni. Many of the student organizers were preparing to graduate and return home to Egypt, so the event was symbolically important for marking their time at Webster and sharing their culture and traditions with the campus that they had called a second home.

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PART II

Classroom Teaching

CHAPTER 6

Real World *Survivor*: Simulating Poverty to Teach Human Rights and Sustainable Development

Amanda M. Rosen

Joaquin had never felt hunger like this before.[1] He was struggling to think and control his emotions while he tried to finish his share of the family's crop planting. His mind was focused on the next day, when he hoped to have a more substantial meal than the slim portion of grits he ate a few hours before. First, however, he had to get through his chores and lessons for the day.

Yet Joaquin was lucky—he was not one of the millions of young people worldwide who contends with hunger on a daily basis. Instead, he was a voluntary participant in an experiential human rights simulation at Heifer International's "Heifer Ranch" in Perryville, Arkansas. His plight was two days old and temporary; the very next day, he paused his journey home to stop at an all-you-can-eat buffet, with enough money in his pocket to eat his fill.

Human rights experts are well-equipped to expose students to issues related to poverty, inequality, and governmental neglect and oppression.

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But even the most knowledgeable educators can struggle to create courses that fully engage students, encourage empathy, or prompt changes in behavior. Experiencing even a small part of the lived experience arising from lack of daily human rights protection can have a large effect on students. To fill this educational gap, this chapter explores a unique undergraduate course at Webster University that incorporates team-teaching, experiential learning, flipped classroom, simulations, and project-based learning in order to teach students essential lessons about human rights and sustainable development. In particular, the chapter outlines how our team applies these best practices in education to teach students about fundamental rights to food, water, education, family, health, freedom of movement, and cultural participation.

"Real World *Survivor*: Experiencing Poverty at Heifer Ranch" (hereafter RWS) is taught by a team of faculty in international relations, philosophy, and education. The course is named after the reality television competition *Survivor*, where contestants are taken to a remote location and must build shelter and forage for food and water as they compete for a million-dollar prize. Real World *Survivor*, then, requires students to participate in a simulation where they live in similar conditions to people who live in the midst of poverty and food scarcity every day. (Unfortunately for our students, no million-dollar prize awaits them at the end of the simulation.)

The course is divided into three sections. First, students learn about issues in human rights and development under the framework of the United Nations' Millennium Development Goals (MDGs) and Sustainable Development Goals (SDGs). The MDGs were eight broad goals set by the UN to achieve measurable gains in issues such as extreme poverty and hunger, education, gender equality, child mortality, maternal health, diseases, environmental sustainability, and global development. (Although the MDGs expired in 2015 and have since been replaced by the SDGs, the original version of the class focused on the MDGs. The MDGs are therefore a focus of this chapter.) Under the supervision of instructors using a variety of innovative teaching techniques, students develop their skills in oral and written communication, ethical reasoning, quantitative analysis, information literacy, teamwork, and critical thinking. The learning outcomes of the course focus on teaching students to analyze interdisciplinary perspectives on how these global problems developed, the nature of these issues today, progress toward meeting the goals, success stories, and ongoing challenges.

Accompanied by local high-school students, undergraduate students spend three days inside Heifer Ranch's Global Village, where they experience a simulation of hunger, poverty, and human rights challenges problems that are felt in various parts of the world they just studied in the classroom. Students live in replicas of the housing that families in poor regions of Guatemala, Zambia, Tibet, India, or the United States call "home." Food is restricted—and hunger is real, albeit temporary. Activities include doing chores such as gardening, foraging for firewood, milking goats, and making bricks. Sometimes students deal with crises involving natural disasters, customs officials, or police raids. Their experiences are recorded and photographed the entire time, much like in the reality television show *Survivor*. During the final section of the course, students use this footage in group projects to create a five- to eight-minute digital story on the development goal of their choice. The course concludes with the presentation of these videos at a fundraiser to support Heifer International's work.

This chapter first discusses the rationale for the course, with particular attention to the class' role as a pilot for the university's new general education program and its focus on using non-traditional teaching methods. It then turns to how the class uses cutting-edge educational practices and tools to facilitate human rights education (HRE) and to encourage empathy for people living in conditions of hunger and poverty. Finally, it engages in qualitative analysis to determine the impact of the course on students' understandings of human rights and development.

Why Real World *Survivor*?

The instructional team that created Real World *Survivor* had three primary goals. First and foremost, the course was meant to serve as an advanced and interdisciplinary introduction to contemporary issues in human rights, development, and ethics. Webster University has a strong tradition of HRE, with one of only a handful of undergraduate programs available in the United States. This course aimed at expanding the number of advanced courses that took an interdisciplinary perspective, giving students substantial training in skill areas such as communication, intercultural competence, and advocacy.

Second, the instructors aimed to create a course that could serve as a pilot "keystone seminar" to anchor the university's new general education program, under development at the time. The Global Citizenship

Program (GCP), Webster's now-award winning general education program,[2] uses such final courses to assess the content and skills learned throughout the general education curriculum. At its inception, educators acknowledged how this keystone seminar needed to be interdisciplinary and integrative, eventually leading to an experiential component. RWS thus became a pilot for the broader keystone seminar concept, designed as an experiment to see if the keystone's intended focus on global citizenship would succeed.

Global citizenship was at the forefront of the instructors' minds in creating this program. Webster University's mission articulates this idea, aimed at creating "high quality learning experiences that transform students for global citizenship and individual excellence" (Webster University, n.d.). Increased awareness of and empathy for the experiences of people around the world is at the forefront of the concept of "global citizenship," an increasingly common focus of universities (Stearns 2009; DiGeorgio-Lutz 2010; Rhoads and Szelenyi 2011; Haigh 2014). Social responsibility and community engagement are two of the most important elements of being a global citizen (Tarrant et al. 2014), and Real World *Survivor* aims at training students in both of these areas. Global learning and intercultural competence are also two of the outcomes valued by the American Association of Colleges and Universities (Whitehead 2016). Training in global citizenship as a principle of general education is therefore closely tied to HRE, since both aim to increase awareness, empathy, and action.

Finally, the instructors wanted to design a course explicitly grounded in the best pedagogies available. While the Heifer Ranch experience would by itself be a non-traditional focus for the course, the instructors wanted the instructional methods for the rest of the course to be just as innovative. This was partly due to having an education faculty member on the team, but also because we intended to cross-list the class in education, human rights, international relations, and philosophy.[3] More importantly, active-learning techniques have a long and effective history in the social sciences as a way of increasing student engagement and student learning (Kalb 1984; Hake 1998; McCarthy and Anderson 2000; Knight and Wood 2005). To this end, the team actively sought to use as many cutting-edge techniques as possible in creating lesson plans for the course. The instructors incorporated a flipped classroom model, for instance, which is a method increasingly recognized as a way of actively

engaging students in their own learning (Bergmann and Sams 2012; Hamdan et al. 2013). Students completed reading and lecture modules outside of class and spent class time on activities and exercises that applied that knowledge. In practice, students used their course website to access their materials and prepare for class, while instructors created a variety of activities and exercises to employ during course meetings. Those activities included discussions, simulations, debates, and creating videos—many of which will be detailed in the next section.

The instructors also grounded the course in the principles of experiential learning, hoping to create simulation experiences that the students would not otherwise have. Like the flipped classroom, these techniques increase student engagement and participation and lead to greater student learning (Boud et al. 1993; Chesney and Feinstein 1993; Lantis 1998; Silberman 2007; Gilin and Young 2009; Coffey et al. 2011). In addition to a handful of shorter, classroom-based simulations in the first part of the course, the driving mechanism behind learning was the three-day immersive simulation on poverty, hunger, and human rights at Heifer Ranch's Global Village. The classroom-based simulations helped students engage actively with the material they had received outside of the class, while the three-day trip provided them with simulated experiences related to core issues.

Real World *Survivor* in Action: An Innovative Course to Teach Human Rights

It all started with a cow. Specifically, a heifer—a young, calf-less female cow—that adorned some of the marketing materials for Heifer International, a nonprofit organization that provides animals and the training to families in impoverished areas around the world. A faculty member in the School of Education became interested in the organization and soon discovered that Heifer International had a ranch just eight hours from Webster University's Saint Louis campus, where they ran multi-day educational simulations aimed at teaching students about global hunger and poverty. From there, the idea was born to create an interdisciplinary course that would educate students on these issues and their connections to human rights, bringing them to the Heifer Ranch in order to facilitate first-hand experiences. In addition to the education professor, the instructional team for what became the Real World

Survivor course included two more professors (myself, a political scientist, and a philosopher), a graduate student, and a librarian.

The course consists of three distinct parts aimed at meeting the following learning outcomes. Students will:

- Identify, investigate, and analyze factors that contribute to poverty in the developing world.
- Apply different ethical perspectives to ethical questions related to the developing world.
- Describe a specific problem and identify possible solutions. Articulate ethical implications of action or inaction.
- Demonstrate understanding of how experience outside of the formal classroom relates to the study of alleviating poverty.

Traditional Content, Non-Traditional Approach

The first eight weeks of the RWS course require students to learn about the MDG. Class meets every other week for three hours,[4] with each session covering two of the eight MDGs and one of four skills: quantitative analysis, oral communication, ethical reasoning, and written communication. Prior to each session, instructors post readings, notes, and resources on the course website. In class, students engage in a series of hands-on activities using those materials. In our session on hunger and poverty, for instance, students play an online simulation where they have to make choices trying to lift their simulated family out of poverty. To practice ethical reasoning, they participate in another simulation related to John Rawls' "original position" and then later engage in ethics-driven debates about action on one of the MDGs (see Green 1988). Assignments during the first eight weeks focus on practicing a skill and applying what they learn about the MDGs. For example, students orally pitch a solution to an ethical policy problem, in the form of voicemails left for the instructors. After learning basic skills in data analysis and reading graphs and charts, they produce a quantitative analysis assignment where they assess data on global progress toward completing the goals. And prior to leaving on the trip to Perryville, students prepare a written brief as an advisor to the President of the United States, advocating for policy responses to a particular MDG. While these four basic skills—ethical reasoning, oral communication, quantitative analysis, and written communication—are the focus of the course, activities and assignments also give

students practice in other essential skills such as critical thinking, information literacy, intercultural competence, and teamwork.

Experiencing Hunger and Poverty at Heifer Ranch

After eight weeks of content and skill development related to the MDGs, the students are ready for their simulation experience. They commit to spending three days of their fall break at Heifer Ranch's Global Village. The cost, approximately $350 USD per student, is covered by a lab fee and subsidized by the Dean of the School of Education. Students from a local high school, following their own human rights curriculum, join the university students for this portion of the course.

The experience starts with students' immediate immersion into their new living arrangements. Upon arrival at the Global Village, students first go through "customs," where the instructors and facilitators pose as border agents in order to search their belongings (and their person) and confiscate all phones, snacks, tools, and other banned contraband. Several students are usually taken aside and interrogated—typically in a language they do not speak. The Heifer Ranch facilitators then randomly divide the students into three families from different parts of the world: Guatemala, Zambia, India, Tibet, or U.S. Appalachia. Each family also has a pregnant member who gives birth to a water balloon "baby" on the first night. If the baby "dies" in a watery explosion or does not receive "milk" each day, the family has to sit out of activities and meals for 30 minutes in order to mourn. The five instructors each join one of the families, but are not allowed to assist the students; indeed, the students instead have to assist their instructors, since each one takes on the role of either a toddler or elderly member of the family and has the tendency to wander off if the students do not pay close attention.

The three days in the Global Village consist of a mix of classroom discussions and activities, chores, special meals, and crisis events. In the classroom, students learn about the global distribution of population, food, and wealth—with particular attention paid to the parts of the world students are now assigned to—and discuss strategies for combating inequities and restoring rights. In their homes, which resemble dwellings found in their simulated countries (such as Zambian bomas, Tibetan yurts, or cardboard shacks), they complete chores such as gardening, brick-making, milking goats, and gathering firewood. Every meal is carefully planned, including a hunger banquet that starts the

simulation,[5] a breakfast in which the wealthier families receive luxuries such as butter and sugar, an open market where students use money earned in chores and other activities to purchase food to cook, and an evening meal where some families receive food—and others only pots, matches, and a single potato to feed six people. It is up to the wealthier families to decide whether to trade with (or take pity on) their poorer neighbors. There is never enough food to completely satisfy the hunger of the participants, though—even the wealthy ones.

There are also a few crisis events—some planned, others not—to showcase the precarious nature of life for those living amidst poverty and oppression. A "family" in the Indian slum, for example, suffers a police raid in the middle of the night, and students have to flee or risk being caught and either fined or sent to "prison." During our first simulation experience, that group was so desperate for milk to feed their newborn "baby" that they stole some from another family—whose "child" then died instead. Another "family" neglected to put their firewood under cover at night and a storm soaked the wood, leaving them unable to light a fire and cook any food the next day. And a sudden "flood" washed away the Zambian bomas one year, leaving that group to live on an open hilltop without their belongings, eating only unmarked cans of food that other families donated to support them.

Taken together, time spent in the Global Village provides students with an unforgettable educational experience that reinforces their knowledge of the MDGs, as well as human rights more generally. By spending three days in uncomfortable housing with unreliable food sources, physical chores, ongoing crises, and educational activities that challenge their worldview, they understand in at least a small way what it is like to live in a place where they lack basic government protections and provisions. The first part of the course may help them understand the scope of these problems, but living them, even for three days, helps build empathy for those who experience them daily.

Reflection, Video Production, and Advocacy

Upon returning from the Global Village, students enter the third phase of the course that emphasizes action and advocacy. Following an extensive debrief of their experience, the students are tasked with their final project: working in groups to create five- to eight-minute digital stories advocating for solutions related to the MDG of their choice.

The instructors recruit two video production professors to meet with the students and teach them the basic elements of video production, including training on the necessary software. As for images, the students receive a hard drive that contains hours of footage and photos from their trip. (In keeping with the namesake for the course, the instructors film the entire Global Village experience, including individual reality-show style confessionals from students throughout the three days.) Students mix this footage with other resources uncovered during their research to produce their videos over an eight-week period. They then organize and host a fundraiser at the university on behalf of Heifer International and share their videos with the public, in person as well as online. One year, the Global Village facilitators drove up from Arkansas to attend the presentations and fundraiser, and the students raised enough money ($500 USD) to purchase a heifer for a family.

Impacts of Real World *Survivor*

We are gratified that students report back that this course had a profound effect on their worldviews and caused them to reflect on their own lives. Many declare their intention to engage in further study of issues related to development, human rights, sustainability, ethics, or international relations. Indeed, research data from studies of the Heifer Ranch course in 2013 and 2014 showed that students demonstrated significant progress and achievement related to all of the course learning outcomes.[6]

Learning Outcome #1: Identify, Investigate, and Analyze Factors that Contribute to Poverty in the Developing World

This outcome dominates the first half of the course, where students learn about each MDG and its extent, causes, and potential solutions. Assessment focuses on two assignments: a data analysis in which students identify trends related to each of the MDGs and then answer questions about the potential causes of those trends, as well as a briefing paper that requires them to detail the scope and causes of one global problem represented by the MDGs and offer potential policy solutions. In 2013, the median score on the first assignment (out of 100) was an 84.5, and an 87 on the second. During the post-simulation debriefing, students discussed (without prompting) several of these issues and their causes,

including the role of unequal resource distribution in exacerbating poverty and hunger. Joaquin, for instance, noted that "some countries are limited by conditions not because of their unwillingness to develop," while Jacqueline pointed out that while the distribution of resources matters, the inability to respond to natural disasters and dependence on outside aid often prevent people from focusing on the future.

Learning Outcome #2: Apply Different Ethical Perspectives to Ethical Questions Related to the Developing World

Ethical reasoning is one of the core skills of the course and the students are asked to apply ethical perspectives to the study of human rights and development. They have to consider the ethical nature of the decisions they make in the Heifer Ranch simulation, as well as the kinds of ethical imperatives that motivate action by the international community to achieve the MDGs. Indeed, ethics played a role in student decision-making in the 2013 simulation. For example, as a result of being the last group to enter the hunger banquet, the Zambian family had nothing to eat for lunch and were thus eager for dinner that evening, especially after doing chores—only to discover that their allotment for the meal was a few pots and a box of matches. They insisted, on ethical grounds, that the other groups join them in a single large meal and share their food. This demand—and the reaction of other students who were still hungry themselves—led to an intense discussion the following day over whether a group with more resources faces an ethical imperative to help a group with fewer resources.

In another example, a "family" living in a simulated Indian slum negotiated a trade with the more well-off Guatemalan group that had access to an actual stove: all of their rice, for equal portions of whatever the Guatemalans cooked. After the Guatemalans agreed, the Indians seriously considered double-crossing them and keeping some of the rice for themselves to ensure a supply of food for the next day, even though they had neither pots nor a reliable heat source. As Hector put it, "we quickly turned to less-than-ethical methods to gain things that we needed." Students were able to see first-hand how inequality and hunger influenced their own behavior—particularly since they were in tension with their own friends and classmates. (The Indian group ended up going to talk to the Guatemalans and did, in the end, cook the collective dinner without holding back any of the rice.)

In 2014, a post-course survey asked students to rate their agreement with the statement: "It is our responsibility to do everything possible to prevent people from starving anywhere in the world." On a scale where 1 "does not describe me well" and 5 "describes me very well," the average in this class was a 5, compared to a 4.14 across students in 14 other classes taking courses aimed at increasing global understanding.

Learning Outcome #3: Describe a Specific Problem and Identify Possible Solutions. Articulate Ethical Implications of Action or Inaction

In the final part of the course, students produce videos advocating for action on specific MDGs, using what they learned in the first two parts of the course supplemented by additional research. The final videos in 2013 all demonstrated clear understanding of the scope of one or more MDGs, possible solutions, and the dangers of inaction. One student-produced video, for instance, told the story of "Ted"—a person who represents the billions of people who earns less than $1.25 a day (Anderson 2013). The short video included the extensive citation of figures from the World Bank, the Food and Agriculture Organization of the United Nations, and other relevant bodies, as well as advocated for a combination of education and community-building as potential solutions to the problems of poverty and hunger. The video quoted one student who notes that the experience at Heifer Ranch "has opened my eyes a lot more…I want to put action to it" (Anderson 2013). Other students in the post-simulation debrief also brought up the role of intentional community development as a solution; Anthony, for example, argued that "we can be more intentional about the ways we build our relationships with others, we can join other groups to build community [and] to move together on a common goal." Another student announced her intention to try doing this locally by creating a community garden in a poorer area of town.

Learning Outcome #4: Demonstrate Understanding of How Experience Outside of the Formal Classroom Relates to the Study of Alleviating Poverty

Initially, several people involved with the course questioned the extent to which a three-day experience could really simulate the impacts of hunger and poverty on peoples' lives. Basiyr Rodney, an education professor

who participated in the simulation beforehand, noted: "I don't know if anyone can really simulate poverty and the feelings that are associated with it, especially knowing that you get to go back to your old life in forty-eight hours. Are we being removed from our bubble long enough to rethink how we live? I'm not sure, but I want to figure that out. Although, a taste of poverty is better than not experiencing it at all" (Webster University School of Education 2012).

Yet the debriefing discussion and subsequent reflection papers made it clear that the experience did have a profound impact on students in 2013. On the trip going to Perryville, students ate their fill at a roadside restaurant without discussing food waste or related issues. After their experience at Heifer Ranch and learning about the rationale behind its no-waste policy, the instructors took the students to an all-you-can-eat buffet on the way home. The impact was immediately apparent; students took very small portions and asked for their peers to help them finish rather than throw food away. Many students reported feeling disgusted about the amount of food available and how much other patrons were wasting—but acknowledged that just a few days before, that would have been their behavior. They also feared that in a couple of months, they would go back to that way of living. Other students expressed guilt in the debriefing session that the simulation was so short. As Nora put it, she felt "filled with guilt that I get to walk away and go back to things that one billion people can't even experience." Other students discussed how the simulation showed them the value of communication and working as a community to achieve shared goals. All of them acknowledged the privileges they enjoyed by not regularly experiencing the hunger, poverty, and oppression they faced in the Global Village. Many of these students have since gone on to pursue further education and/or careers in human rights, international development, and sustainability.

Challenges and Conclusions

The Real World *Survivor* course represents a unique opportunity for educating students in human rights by combining academic training with simulated real-world experience. While it has made progress on achieving its learning outcomes, it is not without its challenges. First, a course like this requires a team of faculty to pull off—but the team's different perspectives on planning and teaching can create serious friction. The RWS instructors at Webster have radically different teaching styles, and

finding a middle ground in how to approach the course sometimes creates conflict. This is exacerbated by the extensive amount of planning, logistics, and administrative work required by a class like this. Second, the course eventually became a victim of its own success. Initially pitched as a potential pilot for the Keystone Seminar in the general education program, the course and its unique features—innovative pedagogy, integration of content and skills, and an experiential component—became the model for other seminars in the program. Those seminars entail a lower per-student cost and do not require students to give up part of their fall break—and therefore recruiting students for RWS has become a real challenge. A final issue is that the course content, as is the case with much of HRE, became quickly outdated when the MDGs expired in 2015. Much of the course had to be re-done to fit their SDG replacements.

Despite these challenges, the course is clearly still worth offering due to its impact on students. Joaquin experienced a profound change in his worldview as a result of this experience. He commented years later that the course "changed my perspective on many issues." He went on to earn an MA in international relations and to teach at a community college so that he could educate students about these issues himself. Another student underwent a similar transformation. When it came time to choose a member of each family to be "pregnant," Hector swiftly volunteered. For the next few hours, he hammed it up, harnessing a pillow and blanket to represent his growing belly and demanding that a fellow male student, who he designated the father, rub his feet. The birth scene he staged that night had the rest of the family laughing hysterically. Once he birthed the water-balloon "baby," he became a protective mama. But by the end of the second day, the fun had started to wear off and the reality of caring for the water balloon and preventing it from breaking started to sink in. He organized the entire family to care for the "child" and later reported his new understanding of how overwhelming it must be for new mothers to take care of their children if they lack community support, are unable to take time off of work, and/or live in conflict zones. Hector went on to pursue a master's degree in international conflict and development. Danielle was also fundamentally changed. She noted, "I think having so many material items and technologies has created a distance in the relationships I form with people. This is applicable to everyone in already developed countries. This experience has made me realize that while living in poverty is hard, there are still some

advantages…. I want to become part of something bigger and make a larger difference." Finally, Adam summed up exactly why a course like this can be so effective:

> A week and a few days have elapsed since the end of the trip, and I have undergone changes in attitude toward the experience since the time that we arrived at Heifer Ranch. I reflect now upon that evolution, and I expect that the effect of this experiential learning on me will continue for some time… I cannot say that these few days spent in a simulation of impoverished villages in rural Arkansas totally enlightened me to all manner of worldly struggles, but I can say that the experience brought me to some realizations that would not be met by simply reading on the subject.

Creating and maintaining a course like this is a labor of love. It requires much more commitment than a traditional class on human rights and sustainable development ever would, given its use of non-traditional pedagogies, the logistics and planning involved in an interactive simulation, and a final project focused on video production. Yet I believe it is worth the effort because of its profound and lasting effect on students, changing their understanding of and appreciation for human rights norms.

Notes

1. All names and identifying details have been changed to protect students' privacy.
2. The program consists of a First Year Seminar, eight courses grounded in one of five content areas (Social Systems and Human Behavior, Roots of Culture, Physical and Natural World, Global Understanding, and Quantitative Literacy) and five skills (oral communication, written communication, critical thinking, ethical reasoning, and intercultural competence), and a Keystone Seminar capstone.
3. Following the creation of the GCP, the original cross-listing system was ended and RWS received the official code of "KEYS 4001," marking it as the original Keystone Seminar.
4. The course vastly exceeds its required content hours thanks to the multi-day simulation, so it is not necessary to meet every week.
5. A "hunger banquet" is a meal where there is enough food for everyone but it is distributed unequally, typically according to wealth or consumption proportions found in the world (Krain and Shadle 2006). Guests representing the United States, for example, receive the lion's share of food, while those representing poorer countries such as Somalia receive

perhaps a single spoonful of rice. On our first trip to the Global Village, students accessed a sandwich station in the order of the wealth of their families. The first group presumably assumed that the food on the table would be restocked; it was not. By the time the last group entered, only a couple of slices of bread and a little meat remained, while the chips, cookies, fruit, and ice tea had run out. It became clear that there would not be enough for everyone to satiate their hunger. The question then became whether or not the early students, already well into eating their meal, would share with their peers; surprisingly, very few did.

6. Students in the 2013 class consented to being observed, interviewed, and recorded during the trip to Heifer Ranch and to have their coursework scrutinized. Students in the 2014 course took surveys before and after the trip assessing their attitudes and beliefs on a variety of international issues to measure the concept of "global understanding," a key area of the university's general education program. These findings are based on the field notes, interviews, and assignments completed by 12 students in the 2013 course and 8 students in the 2014 course. Students in 14 other classes completed surveys in 2014 (totaling 141 students), although none participated in the Heifer trip or another short-term experiential learning course.

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CHAPTER 7

Context Alters Perception: The Importance of Travel in Human Rights Education

Elizabeth J. Sausele

Colleges and universities in Western societies are filled with the beauty of millennial enthusiasm; a passion that students express, in part, by wanting to change the world. In the field of human rights, however, such naive passion can evolve into the pitfalls of the privileged seeking to "save" the less-fortunate. Understanding context is crucial in fighting such motivations that are marked by acting before thinking critically. At Webster University, I emphasize the vital skill of understanding context to help my students bridge their personal conceptions with the realities of those who are often labeled as "other." Exploring context can help remove the veil between us and them, thus revealing a unique perspective on populations who have suffered human rights violations. In short, moving from a purely cognitive construct of issues, to experiential interaction with the people and environs of that issue, provides the opportunity to substantively alter pre-conceived perceptions easily formed at a distance.

In my own teaching career, one of the primary vehicles for providing such learning has been in the development and execution of a hybrid

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human rights areas studies course focused on Rwanda. In conjunction with my human rights colleagues, I have had the privilege of taking students with me to Rwanda in 2011, 2013, and 2016. Reflecting on these experiences, I seek to achieve four objectives in this chapter: First, to inspire other practitioners of human rights education (HRE) to consider the importance of travel with a foundational understanding of how entering another context can allow students to move beyond their personal perspectives and gain contextual comprehension of "the other." Secondly, such a foundation is essential for curriculum design, particularly when a course combines HRE and travel. Third, I outline lessons that my colleagues and I have learned about the essentials of traveling abroad, providing insight into how to provide a unique educational opportunity in the developing world. Lastly, the chapter concludes with a few thoughts on institutional challenges; lessons learned at Webster University can hopefully ease the process of planning similar projects at other institutions. My intention is to provide the reader with a model for thinking about using travel as an integral part of HRE, specifically in aiding students to move beyond their own understanding of the world and more fully comprehend other contexts.

The Importance of Traveling from Here to There

I became involved in HRE through an unexpected back door, so to speak. My academic discipline is education and, through a complicated series of events, I chose to conduct my dissertation research in Rwanda. My first trip to *Pays des Mille Collines*—The Land of a Thousand Hills—was in the summer of 2005, eleven years after arguably one of the worst human rights atrocities of the twentieth century. The genocide of 1994 left between 500,000 and one million Tutsis and moderate Hutus dead in the span of 100 days.[1] As with any human rights crisis, the complexity of this genocide is horrific in its expanse and in the sheer brutalities committed by members of the human family. With a bit of embarrassment, I will confess my naiveté of how simply I first viewed the genocide: "We need to find the good people," I thought, "and support them. At the same time, we must find the bad people and punish them." Inherently in this mindset, I had already divided humans into "us" and "them," specifically identifying myself with those privileged enough to be a part of the class of judges and jurors.

Thankfully, my trips to Rwanda and my extensive research humbled me. I began to understand that genocide does not happen in a vacuum. It was not enough to only know what happened between the night of April 6, when President Juvénal Habyarimana's plane was shot down, and the end of the genocidal killings some 100 days later. I needed to understand history, culture, tradition, and the horrific details surrounding the deaths of more people than I could even comprehend. For instance, twentieth century tensions between Rwandan people groups were profoundly influenced and provoked by colonialists and missionaries, but there was also a long history of power subservience along socioeconomic lines. I also needed to understand that bad people did good things during the genocide, and that good people also did bad things. To attempt to reach this understanding without spending substantive time and energy in the field, among the people impacted by this horror, seemed at best arrogant—and at worst, unethical. Indeed, my own experience of having to drop the "us" and "them" categories only came when I went beyond learning from books and experienced life in Rwanda. Rebecca Adami (2014) reinforces this concept in her work on the importance of narratives in HRE; if our goal in HRE is to help students become better citizens of the world, then we as educators bear a responsibility to introduce students to the narratives of the other as unique from—and I would add, equally important to—their own stories (295). She eloquently argues that "one cannot grasp through the reading of literature, or through narrative imagination, but only through the intimate space of sharing unique life narratives, urgent for you and me here and now" (Adami 2014, 298).

As I became involved in teaching human rights courses at Webster University, I committed to developing curricular opportunities to build contextual understanding among my students. Such learning is necessary if they are to use their passion to "change the world" without compounding harms via well-meaning, but misapplied, concern. While there are countless creative ways to engage students in becoming knowledgeable advocates and scholars,[2] I believe there is no purely classroom-based or online learning pedagogical approach that can rival the experience of removing students from the security of their own environs. Through travel, students have the opportunity to experience a cross-cultural context outside of their comfort zone,[3] and thus expand their conceptual and practical understandings of global human rights issues.

Curriculum Design

Webster University (n.d.) is "a worldwide institution, [that] ensures high quality learning experiences that transform students for global citizenship and individual excellence." While the home campus in Saint Louis anchors the school, there are campuses and affiliations across North America, as well as in Asia, Africa, Europe, and South America. The university values the semester-based study abroad emphasis, and within the past decade has begun implementing hybrid course offerings that marry online courses with one- to two-week travel components. The course I developed with colleagues[4] is part of this model; students who enroll in "Human Rights Area Studies: Rwanda" are required to complete an eight-week online course (2 credit hours) that is complemented by a subsequent immersion experience (1 credit hour) at the end of the semester.[5] These two course elements are mandatory (that is, students are not allowed to participate in one without the other), since the course is designed as a single unit. Per the syllabus, the course is described as follows:

> This course examines the human rights conditions of Rwanda – including the 1994 genocide and the period of reconciliation that followed – and investigates the impact of human rights abuses on Rwandan politics and society. The course also enables students to navigate connections across cultural divides while understanding more about their own culture(s) at both theoretical and practical levels.

In other words, as I say to our students: "For eight weeks we learn about human rights in Rwanda from books. Then, for two weeks, we learn from the people!" These two functions—book learning and experiential learning through travel—are the critical elements that together make for exceptional HRE.

Book Learning

As with any academic course design, the learning objectives for the Rwanda course are critical for setting expectations for student learning. Prior to students setting their feet on the red dirt of this small country in the heart of East Africa, it is essential that our students be able to explain the country's complex social and political history (including,

but not limited to, the 1994 genocide); to formulate and communicate the connections among various issues facing Rwanda (including political, economic, and cultural issues in the aftermath of the genocide); to recognize how the Rwandan people are working to overcome these issues; be able to both summarize and criticize various approaches to peace-building and rights protection; and to effectively discuss these issues, both orally and in written communication, and to report on their experiences in Rwanda.[6] Students are thus exposed to vital material to build their academic understanding of human rights in Rwanda during the online portion of the course. We begin by defining the concept of genocide, using the United Nations Genocide Convention as a guide. Then we delve into exploring the Rwandan genocide by dissecting the who, what, when, where, and why of that event within specific historical and cultural contexts. From there, we dig deeper into issues, such as the role of propaganda in fomenting genocidal violence and the responses of the United Nations and individual state actors before, during, and after the 1994 genocide. As we contemplate life in a "post-conflict" society, we consider the physical act of rebuilding, as well as the psychological task of moving forward in the face of devastation. Finally, we examine Rwanda in present times and critique the complicated realities of ongoing national trauma in the midst of seemingly miraculous growth and development.

A critical portion of the online course is preparing students to engage in a cross-cultural context. P. Christopher Earley and Soon Ang (2003) articulate a model for functioning cross-culturally that they call "cultural intelligence" (CQ). I have personally found this model helpful in my research, as well as in developing the hybrid course. CQ has three general facets:

> (1) cognitive, or specific knowledge that people are able to gain and comprehend about a new culture based on various types of cues provided; (2) motivational, or one's propensity and commitment to act on the cognitive facet as well as persevere acquiring knowledge and understanding of a new culture and overcome stumbling blocks or failure; and (3) behavioral, or the capability of a person to enact his or her desired and intended actions to a given cultural situation. Lacking these three facets means that a person is lacking in cultural intelligence. Thus, our facets constitute more than a cognitive framing of intelligence – CQ requires that an individual observe, comprehend, feel compelled to react/interact, and implement action. (Earley and Ang 2003, 91)

Simply put, cultural intelligence is "an outsider's seemingly natural ability to interpret someone's unfamiliar and ambiguous gestures the way that person's compatriots would" (Earley and Mosakowski 2004). I believe that CQ is a critically relevant aspect of HRE, as well as necessary in human rights activism and intervention. The capacity to meaningfully connect with the "other" is essential to empathetically understanding, and responding to, human rights abuse. "You will not disarm your foreign hosts, guests, or colleagues," write Earley and Elaine Mosakowski (2004), "simply by showing you understand their culture; your actions and demeanor must prove that you have already to some extent entered their world." Such focus on awareness and context, when included as a part of HRE, can help us fundamentally begin removing the divides between "us" and "them" and encourage greater empathy and understanding.[7]

In addition to the academic coursework in our online component, time-sensitive modules are also included to help students prepare for their upcoming trip. In the three trips we have conducted (so far), our students have spanned the continuum of "experienced world traveler" to "this is the first time I have ever been on a plane." This certainly adds to the complexity of coordinating student and faculty itineraries, which include 24–36 hours of travel time from the United States and various transfers on the way to Kigali, Rwanda. We find it helpful to have timelines and course requirements connected to study abroad requirements related to documentation, booking flights, obtaining passports and visas, and receiving necessary vaccinations and medications—as well as the usual packing lists and other travel tips provided generally by the university. This requires administrative attentiveness by the instructors as part of our teaching responsibilities.

On the Ground Learning

Once arriving in-country, we follow an itinerary with the intention of building upon what was already learned through the online course by applying the experiential learning cycle. Based on the work of American educational theorist David A. Kolb (1984), this method of instruction emphasizes a process of environmental experiences, followed by intentional observations and reflections. Through such reflection, students are encouraged to analyze their thoughts and to develop applicable insights that can, in turn, be applied to future experiences. In short,

the cycle centers on these four steps: experience, reflect, analyze, and apply. These steps are implicitly applied—through intentional activities and conversations—to a series of events. On our trips to Rwanda, for instance, our days include appointments, meetings, tours, and explorations revolving around Rwandan government, education, industry, commerce, culture, and tourism. These activities are scheduled, in a mix of urban and rural settings, such that events build upon each other. For example, on our first full day in-country, our group walks from the locally run guesthouse where we stay to the town center in Kigali. Walking provides an opportunity to observe, taking in the sounds and images and smells that are easy to miss when traveling by vehicle. We go to the Union Trade Center, a multi-story mall in the center of the business district that caters to foreigners and wealthier Rwandans. This location provides students the initial experiences of shopping and using the local currency. Later in the day, we visit the Kimironko Market in Kigali—a vast, archetypal bazaar frequented by the local population. Experientially, these activities function as stepping stones; reflecting on the first experience provides contextual understanding that aids students in analyzing the second marketplace. These opportunities to engage with local workers—such as the cashier in a Western-style store vis-à-vis the merchant at a stall in an open air shop—provides a means through which to apply principles of engagement.

All of the activities we undertake in Rwanda are done with the intention of maximizing opportunities to span the us–them divide and engage with locals. Traveling with a predominantly White group—further limited by constraints of typically not sharing a language with the local population—does provide challenges to fully immersing ourselves in the cultural milieu of Rwanda. We are, nonetheless, able to get far enough off the proverbial "tourist map"—through relationships with local contacts, cultural adventures related to food and art, and sharing meals with Rwandans—to begin establishing friendly connections with individuals seemingly different from ourselves.

This model of education is, indisputably, time-consuming and challenging. Over our three similar but unique travel experiences with students, I have learned the importance of being flexible and adaptive in my teaching. One experience in particular drove this home for me when we first traveled to Rwanda in 2011: Before arriving in-country, I had envisioned nightly debriefing circles—the study abroad version of gathering around the evening campfire to talk about our day. What I had forgotten

was how long it can take to eat in a developing country. I learned to use the time spent waiting for dinner to lead structured conversations—leading participants to reflect on our days' experiences, conceptualize concepts, and certainly to apply these new ideas to future trip activities.

With attention to the human rights emphasis of this hybrid course, our thoughts during the two weeks in-country are never far from the issue of genocide. To view genocide in isolation, however, limits understanding—and in turn, any conceptual framework for response on a state or international level—to one particular horror. In this course, we are committed to reinforcing the belief that rights violations are not limited to a singular event or simple construct of identity. Hence, the travel curriculum seeks to engage students in activities that broaden understanding through embracing the cultural and historical identity of Rwanda. The travel component of our course delves deeply into historic context (including the details of the genocide itself), as well as the post-genocide transition (including both successes and challenges). After a few days in-country, for instance, we make it a priority to visit the Kigali Genocide Memorial in Gisozi. While the property contains the closed mass graves of more than 250,000 victims of the 1994 genocide, the memorial is also an educational center that informs visitors about the causes and impacts of the mass atrocity. There are written explanations (all in Kinyarwanda, English, and French), historic video documentation and interviews, as well as the tasteful presentation of historic artifacts (such as the clothing of victims, photographs of those lost, human remains, and *pangas*, or machetes—a common murder weapon during the genocide). Overall, the design and feel of the center is much like a Western-style museum. A respectful visit to this site not only honors those who lost their lives, but also helps our students contemplate human rights violations while in the geographical center of where such horror occurred.

In contrast to the Kigali Genocide Memorial is the Nyamata Genocide Memorial, a desacralized Roman Catholic Church that was the site of mass killing early in the 100 days of genocide. Visitors typically begin with a tour of the church itself, where a guide explains the history of the area and what transpired on this site in 1994. Behind the church building there are beautifully tended mass graves, which contain the remains of more than 45,000 victims; 5000 individuals were slaughtered in the church itself from April 14 to 16,[8] and others were killed in the immediate area during the surrounding days and weeks (Genocide Archive of Rwanda, n.d.). Visitors to the site are invited to enter the mass graves, which our group did during our 2013 visit; we climbed down a sturdy

ladder to a landing along a narrow aisle, with shelving on either side. From the floor of the graves to above our heads, the space was filled with bones—shelves carefully lined with row upon row of skulls, femurs, ribs, and more. Evidence of blunt-force trauma was readily visible on some of the remains, as well as what could easily be imagined as the scar from machetes. A variety of ages were apparent from the size of the bones. This genocide memorial is starkly different from the Kigali memorial, with its air-conditioned displays and accompanying gift shop. While some critics might contend that the Kigali site is too Westernized and/or "sterilized" for foreign visitors, that is certainly not the case at Nyamata—and a variety of other genocide memorials located throughout the country.

In exposing our students to the harsh reality of these memorials, we are intentional about not engaging in a type of voyeuristic genocide tourism. The term "genocide tourism" is part of the larger field of individual interest, as well as academic study, known as "dark tourism" (see Current Issues in Dark Tourism Research, n.d.; Dark-tourism.com, n.d.). Richard Sharpley (2009) defines dark tourism as "an association, in one form or another, between a tourism site, attraction or experience and death, disaster or suffering" (10). In turn, genocide tourism is a subset of the former, focused on the locations and experiences of those involved in genocidal massacres. Such destinations, as articulated by John Beech (2009), appeal to three types of individuals: relatives of victims, perpetrators (and those related to them), and third-party visitors. As human rights educators, our intent in visiting such sites is to expose our students to these horrors—to give them insight into what the human family is capable of in its darkest times—while resisting a delight or fascination in the macabre. Within the context of HRE, we can simultaneously and intentionally engage in critical reflection and analysis of how information is presented at these sites. As Beech (2009) rightfully notes, the potential undoubtedly exists for genocide sites (and dark sites more generally) to be exploited, or to be used to advance particular political or ideological purposes. Lastly, the students who participate in a human rights hybrid course have already committed to an interest in tough global issues; visiting genocide sites can help discern their acumen in addressing such intensity first-hand. Some people can be in the trenches, while some are better at writing policy papers in offices. Both activities are essential, but people often do not know their own capacity until being personally engaged.

Essentials to Traveling Abroad

I have been leading students on group trips for more than 20 years. Regardless of whether excursions are domestic or international, all travel includes worries and concerns. Interpersonal conflict, group dynamics, risky behavior, and unexpected medical emergencies can impact a well-planned day in an instant. In short, while infinitely rewarding, traveling with undergraduate students is exhausting in the best of circumstances. In the tenure of our experiences in Rwanda, I have learned critical lessons for providing a unique human rights educational opportunity.

I get by with a little help from my friends. It is absolutely essential to have two faculty leaders when engaging with students in a travel component of HRE. Rather than simply being present during a set classroom period, professors are on call 24/7 for as long as the trip lasts. As much as we might want to shed the mantel of *in loco parentis*, student needs tend to escalate after they have left their secure home environment. In addition to curricular objectives, the addition of a missed flight, an infected tooth, an emotional breakdown, and/or complaining about food selections can be enough to crush even the most emotionally intelligent teacher. With HRE, there is also the element of addressing difficult topics that can expectedly produce emotional responses among all members of the group. It is therefore critical that one person alone is not in charge of every element of the travel and teaching agenda. The second person allows for traded down-time and essential self-care for educators.

Practice herding cats. Not everyone is suited to juggling the voluminous details of traveling with students. Both before departure and while on the road, there are constant needs, wishes, and desires to address. It is essential to have organizational systems in place to provide a successful structure for keeping track of details. For example, I keep a small accordion file with me to gather receipts and expense notes for our post-travel financial report. (When traveling in the developing world, it is also a good idea to bring a booklet of blank receipts that can be filled in along the way; many food vendors and cab drivers, for instance, do not issue paper receipts that the university will later require.) I also create a master document, carried by both trip leaders, that includes everyone's passport information, emergency contacts, and recent photographs in case of emergency. (This includes information for trip leaders themselves—faculty can run into problems while traveling, too.)

It's not what you know, but who *you know*. When conducting my dissertation field research in Rwanda, I quickly came to understand the vital importance of relationships—and this lesson has stayed with me while coordinating human rights trips in-country. The cultural marker of power distance—the dependence versus independence on relationships within an environment (Hofstede and Hofstede 2005, 39–72)—dictated that I needed to shed some of my pre-conceived notions of autonomy in order to adapt to a new milieu. Alliances with insiders are the key to success; while I am capable of negotiating travel and customs in Rwanda, I am still an outsider. A significant cause of our success in Rwanda has been our partnership with John Munyarugamba—a Webster University alumni, Rwandan citizen, and survivor of the 1994 genocide. He travels with us as a translator—both in terms of negotiating the language and cultural nuances. Additionally, the relationships I have built and maintained over more than decade (not only as an educator, but also through my work with the Anglican Church) provide the connections needed to get off the tourist map.[9] We have shared meals in family homes, walked in remote areas through fields and villages, and conversed with students in schools. These experiences fortify an understanding of communities we have read about in books—who are now better seen as fellow humans with stories and experiences with whom we can relate.

Don't be the ugly foreigner. We have learned that how we choose to travel impacts the opportunities and experiences available to us in Rwanda. The sudden presence of a predominantly White group of people (who view the world from a Western cultural bias) will never be subtle in a country like Rwanda. Yet the fact that we teach our students to offer basic Kinyarwanda greetings, encourage modest clothing in a conservative society, and seek to stay at locally run guest houses (rather than more Western-style lodging) does help to bridge some divides. (Indeed, locals and foreigners alike are often surprised by the crowded mini-bus that carries us around Rwanda. Tourists and aid workers regularly hire air-conditioned Land Rovers, with drivers in crisp white shirts, to transport them throughout Kigali and around the country.) Such consideration of how to travel can help teach students skills related to empathic awareness.

Remember to bend, not break. Successfully traveling as a dimension of HRE requires the skills of flexibility and adaptability for both faculty and students. Adjusting to everything from jet lag to the emotional capacity

of group members is a part of the process. Sometimes the most memorable moments come from embracing unexpected opportunities. On our second trip, for instance, I realized that a number of our group members were reluctant to engage with the local population. We were in the northern town of Ruhengeri (also known as Musanze), where the community is used to foreigners on their way to trek out to see lowland gorillas in their natural habitat; this was hardly an intimidating place to be a foreigner. I abandoned the plan I had for the morning and created a scavenger hunt, aimed at offsetting students' reticence to engage with the surrounding culture and people. Encouraged to head into town outside the comfort of our group (but nevertheless in a safe and welcoming place), once-shy students returned having tried new foods, purchased handmade items, spoken with local members of the community, and ultimately become more comfortable with their own capabilities as travelers.

Institutional Challenges

The hybrid study abroad model was one that Webster University had implemented prior to my developing the Rwanda course. While the model was familiar to the university administration, unique aspects of this particular trip initially caused consternation. As with most valuable endeavors, developing and executing travel as a part of HRE proved to be hard. In short, creating transformative experiential learning for students is outside the parameters of what most educational institutions find comfortable. Hopefully some of the lessons learned at Webster can ease the process of executing similar projects at other universities.

Traveling in the developing world. Most U.S. institutions have become increasingly sensitive to risk management in our litigious society. Traveling with students to a developing country—especially one associated with the horror of genocide—requires patience and meticulous planning. Whenever possible, I conform to the standards and policies of the university; that is, I comply with risk management documentation and procedures. When the reality of where we are traveling begins to diverge from those norms, I advocate for what is needed for efficacious pedagogical practices. For example, on more than one occasion I was encouraged to simply use an academic travel service to plan our trip, rather than personally booking transportation, lodging, and activities. Yet I knew from experience, as discussed above, the importance of relationships within this post-colonial, post-genocide context. While I might

have avoided challenges related to being both instructor and tour guide, I knew that I could provide a better educational experience by not turning over the trip planning to a third-party service.

Pressure to "do" something. Human rights education with a travel component is fundamentally different than service learning. While "selling" this concept to my university, I had to be clear about this distinction. There was substantive pressure that we should "do something" when traveling to Rwanda. I do not know for sure if that came from perceptions of going to "Africa" (or to anywhere in the developing world), but I held firm to the intent that we were going to learn from the people—not to "do" for a population. Although that may seem selfish on the surface, this approach flips the assumption that all Westerns have something to offer by virtue of being, well, themselves—and that all Africans need "saving" from outside benefactors. Instead, we focus on the knowledge and friendships that Rwandans have to offer us—with the aim of educating our students for future human rights work, possibly in Rwanda or neighboring countries. Fundamentally, I believe that this distinction is educative for all involved.

Financial and personal cost. To be clear, traveling from the United States (or, for some of our students, from Europe) to Rwanda is not cheap. While lodging and meals can be secured at reasonable rates once arriving in-country, getting from North America to Kigali costs between $1500 and $2000 USD. In addition to this cost for students, there is the expense of tuition and the program fee (which covers all expenses—such as room and board, activities, and in-country transportation—as well as the instructors' expenses). While we are able to provide a phenomenal experience—with a cost that is comparative, or even cheaper, than other tours in East Africa—the price tag is prohibitive for many students.[10] It is likewise a costly trip for the faculty involved. While I argue that two instructors are necessary for the trip, our university only pays the salary for one faculty member. The woefully dismal pay—when you factor in the innate exhaustion and drain for instructors of such a trip—could dissuade many from even considering participating.

Context Alters Perception

Traveling as a pedagogical tool of HRE is exceedingly difficult and fundamentally costly. The physical, emotional, and academic effort will not appeal to all professors, and institutional concerns might prevent

implementation of such programs. The return on investment in our students, however, has made every cost in time, energy, and organization worth it. We have witnessed students stepping outside of their definitions of "self" and engaging profoundly with others across cultural boundaries. Through traveling to another context, their perception of themselves and the world is forever changed. "The other" is no longer an exotic individual from an unimaginable land, but rather a similar human being who deserves the same dignity we likewise desire. Through contextual exploration, students are provided with the experience and imagination to envision a future of change that we—us and them together—can build; a future where we are not saving them, but one in which together seek to understand past human rights violations and pursue solutions with mutual respect.

Notes

1. The number of those killed in Rwanda in the 1994 genocide has been estimated between 500,000 to upwards of 1.2–1.3 million. The statistic typically varies in line with the political and biases of authors. Alison Des Forges (1999) of Human Rights Watch proffers the number of dead as "at least half a million persons," while the legacy website of the United Nations International Criminal Tribunal for Rwanda estimates total deaths in the range of 800,000 to one million (United Nations Mechanism for International Criminal Tribunals, n.d.). Journalist Linda Melvern (2009), one of the most preeminent authorities on international culpability in the Rwandan genocide, notes that a 2001 report of the Rwandan Ministry of Local Government provided a census of 951,018 victims from 1994. And in 2008, *The New Times*—the English language newspaper of Rwanda—reported that the Student Genocide Survivors organization (*Association de Étudiants Rescapés du* Genocide—AERG) conducted research at genocide sites, resulting in a total of 1,952,078 victims of the genocide (Musoni 2008).
2. For one such example, see Mike Klein's (2012) work on an internet-based engagement practice he uses to connect students with human rights advocates and practitioner activists.
3. While my work in this arena has focused on traveling internationally, this model of engagement could readily be applied to local, regional, or national contexts that contrast social and cultural differences in juxtaposition to a schools' dominant culture.
4. I could not have done this work successfully without the full curricular and personal support of Sarita Cargas and Lindsey Kingston.

5. "Introduction to Human Rights" is a prerequisite course, which students must either take previously or (if absolutely necessary) concurrently.
6. The learning objectives as stated above could readily be adapted to other HRE foci.
7. Earley and Ang (2003) provide the necessary academic foundation for CQ that is particularly appropriate for graduate students. I find Brooks Peterson's *Cultural Intelligence: A Guide to Working with People from Other Cultures* (2004) more accessible to undergraduates.
8. Accurate documentation of deaths in the church at Nyamata is debated. In the pivotal Human Rights Watch report, *Leave None to Tell the Story: Genocide in Rwanda*, Des Forges (1999) writes that while some claim that 35,000 were slain in the Nyamata church, the building appears to only have a capacity of some 3000 people.
9. See Mihr and Schmitz (2007) for a discussion of how linking HRE and local connections is essential for transnational human rights activism.
10. We have had some luck partnering with our scholarship office, however, and students regularly plan fundraising activities. Advance planning and communication with university offices is key to provide such experiential HRE for students of all socioeconomic levels.

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CHAPTER 8

Creating a Trauma-Sensitive Environment for Teaching Human Rights

Kelly A. McBride

At universities around the globe, the need for trauma-informed[1] practices is increasingly evident. According to the results of the World Mental Health Survey Consortium's 2001–2012 survey on the prevalence of exposure of traumatic events, which was conducted in 24 counties across six continents, more than 70% of respondents were exposed to one traumatic event in their lifetime and 30% reported exposure to four or more traumatic events (Benjet et al. 2016). Within the United States alone, two-thirds of the population has been exposed to at least one traumatic event in their lifetime (Centers for Disease Control and Prevention 2016). At the same time, we are currently experiencing one of the largest migration crises in history—meaning that the international community is grappling with the additional influx of individuals coming from situations in which they and/or their families were exposed to state-sponsored persecution and violence. In this global context, many university students bear the burden of having been exposed to bombings, killings, rape, mass executions, arbitrary arrests, genocide, scarcity of resources, and the list goes on. Indeed, in a world of humanitarian crises and

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armed conflict—and dangerous journeys that so many undertake in their search for safety—it is reasonable to assume that many students enrolled in human rights courses have traumatic backgrounds.

The prevalence of trauma does not guarantee that everyone who has experienced a traumatic event will develop Post-Traumatic Stress Disorder (PTSD) or merit a mental health diagnosis. In fact, relatively few of those who have experienced a traumatic event will go on to develop PTSD. Yet I argue that the absence of diagnosable mental health illness does not alleviate the need to make our institutions and community structures trauma-informed. Human rights education (HRE), in particular, should include trauma-sensitive practices due to the inherent disturbance level of the subject matter. Topics in HRE can include in-depth case studies of genocide, war violence, torture, sexual violence, and persecution on the basis of religion, sexual orientation, race, and other identity markers; arguably, virtually every human rights class has the potential to distress students in a myriad of ways. With this in mind, educators must be aware of these possibilities and strive to create a classroom environment that anticipates potential difficulties, which includes trauma-sensitive learning strategies to best manage these challenges. Some might argue that preparing students for the "real world" means learning to deal with life outside of the university "bubble" and that implementing trauma-sensitive practices constitutes coddling and thus doing them a disservice, yet I disagree wholeheartedly. University educators have the unique opportunity to help shape their students, and teaching them strategies to cope with, process, and manage the triggers of everyday life will no doubt set them up for success in this "real world."

I have written this chapter as a mental health professional *and* as a human rights educator. I specialize in working with immigrant and refugee populations who have experienced torture and trauma. In addition to trauma therapy, I also consult with and train institutions to become trauma-informed, and educators and other professionals to be trauma-sensitive. The bulk of my work in this area has been within educational settings. Recent trends are beginning to shed light on the fact that many of our institutions cannot continue to ignore the impacts of trauma and expect positive outcomes. Much of my work, therefore, is to train school staff and educators on what it means to be a trauma-informed institution and how this applies to their students. I teach these individuals and groups simple, practical ways of creating trauma-informed spaces and the outcomes of these interventions have been very powerful. Once educators

stop viewing problematic behavior as something that needs to be punished and instead begin to understand the reason for such actions, they can work to build relationships and support networks that result in shifts within their classrooms—fewer disruptions, higher academic achievement, and an overall less-stressful learning environment. It is my hope that we will continue to see the rise of trauma-informed institutions, and as a result see positive change reflected in our communities. As a human rights educator, I have implemented trauma-sensitive practices in the classroom with very favorable results, including the retention of at-risk students, increased learning comprehension, and enhanced student participation.

This chapter provides context and practical guidance for human rights educators seeking to create a trauma-sensitive classroom environment. While this is extremely important for HRE, since its unique curriculum creates an increased risk for students becoming distressed by intense subject matter, I believe these practices can and should be implemented across the university setting in general. Creating a trauma-sensitive environment does not replace the need for outside mental health services, but rather should complement these services and assist students who need appropriate referrals to mental health professionals. A trauma-informed environment can also benefit the educator; many professors, of course, face their own challenges associated with traumatic events and life stressors. It is essential for educators to consider the best practices for themselves, in addition to their students, to ensure that they also benefit from a trauma-sensitive setting. With these points in mind, this chapter discusses our globalized student population, the impacts of experiencing trauma and how they present themselves in the classroom, and steps toward creating a trauma-sensitive environment.

A Globalized Student Body and the Impacts of Trauma

The world is experiencing one of its most severe migration crises in history, adding to the need for HRE in university classrooms while simultaneously increasing the likelihood that some students will have traumatic backgrounds. In 2015, the United Nations High Commissioner for Refugees (UNHCR) reported that more than 65 million people were forcibly displaced from their homes, including over 21 million refugees who fled their country of origin for fear of persecution (United Nations High Commissioner for Refugees 2016). Indeed, those qualifying for

refugee status under the 1951 Convention Relating to the Status of Refugees (also known as the UN Refugee Convention) must show a "well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion" and be outside their home country (United Nations High Commissioner for Refugees 2010, Article A.2). By definition, therefore, at least one student population—refugee students—has faced persecution and exposure to traumatic events. Some of those traumatic experiences may happen in isolation, but other cases may be in the context of protracted circumstances where trauma can last for years. While the number of forcibly displaced persons currently attending university is unknown, we do know that less than half of grade school-aged refugees have a school to attend and are five times more likely to be out of education altogether when compared to their non-displaced counterparts (United Nations High Commissioner for Refugees 2016). Additionally, the UNHCR reports that only one in 100 refugees finds their way to a university education, although technological innovations are beginning to offer new opportunities to make higher education more accessible to this population. The Connected Learning Consortium for Higher Education for Refugees, for instance, is a partnership between the UNHCR, universities, and donors that has resulted in more than 5000 refugee graduates since 2004 (United Nations High Commissioner for Refugees 2016). These trends, combined with growing calls for university-level education for Syrian refugees (see AlAhmad 2016), indicate that educators will see growing numbers of displaced students in their classrooms, both in person and online.

While the forcibly displaced certainly face challenges associated with trauma, it would be a mistake to assume that only refugee students have experienced trauma or could benefit from trauma-informed environments. Recent studies such as the CDC-Kaiser Permanente Adverse Childhood Experiences (ACE) Study, which investigated childhood abuse and neglect and later-life health and well-being, highlight troubling trends that may surprise educators. Data indicated that at least two-thirds of the 17,337 respondents had experienced at least one adverse childhood experience, and over 12% had experienced four or more. Traumatic childhood events included physical, emotional, and sexual abuse; witnessing violence at home; and living with substance abuse at home (Centers for Disease Control and Prevention 2016). This study highlights how traumatic experiences are not limited to far-away

places or the context of forced displacement. Furthermore, university students may find themselves confronted with trauma during their college careers—and even while on campus. Statistics on this matter tend to be unreliable, since researchers argue that colleges and victims alike tend to underreport incidences of campus sexual assault and traumatic events (Wong 2016), but it is commonplace for college educators to hear about instances of campus violence including hazing, discrimination, and sexual assault, among others. Students may also suffer the negative impacts of trauma related to service in the military or police forces, as a result of domestic violence or other criminal activity, and countless other scenarios that affect their mental well-being and success at university.

The impacts of experiencing and witnessing a traumatic event are varied, ranging from severe mental health implications to adverse physical health consequences, to no symptomology or impact whatsoever. For university educators, PTSD, anxiety, and depression are likely to be the most common challenges faced by our students. PTSD entails clinically significant distress and symptomology experienced by a person after a traumatic event. PTSD can manifest itself in many ways, such as re-experiencing of the traumatic event (intrusive thoughts, nightmares, flashbacks, and thoughts or feelings related to the trauma), the presence of increased negative thoughts, disinterest in activities, avoidance of thinking about the traumatic memories and things that remind you of the experience, feelings of isolation, increased irritability, hypervigilance, being more easily startled, and difficulties concentrating and difficulties sleeping. These can be accompanied by dissociative features, such as a person feeling as if they are in a fog or in a dream (American Psychiatric Association 2013). The lifetime prevalence of PTSD in adults in America is around 6.8% (U.S. Department of Veterans Affairs 2017), while prevalence rates among refugees—which differ substantially among populations—are generally reported to be much higher. The World Health Organization (n.d.) estimates that a refugee is about ten times more likely experience PTSD. In addition to PTSD, those who have experienced trauma are more likely to experience depression, anxiety, substance abuse, adverse physical health impacts, social exclusion, and difficulties maintaining employment and education. Yet it should be stressed that not everyone who experiences or witnesses a traumatic event—or experiences the ongoing presence of trauma, such as interpersonal violence—will develop mental health problems. There are numerous

factors that might influence whether or not a person who experiences a traumatic event will go on to develop mental illness. Protective factors against such developments can include religious belief, cultural ties, family support, peer and social support, existing and developed coping skills, and self-regulation skills.

University educators (and indeed, teachers in general) often work with students who have mental illness—and perhaps struggle with their own illness, as well. Sometimes we are aware of our students' diagnoses by way of self-disclosure or requests for accommodations, but more often than not, educators have no explicit indicators of their students' diagnoses—and similarly, students are not apprised of faculty mental illness. These points are important to keep in mind, since not only those with a formally diagnosed mental illness need a trauma-informed approach to education. As university educators, we are part of a globalized community that must acknowledge the impact of trauma. Some professors and students may be refugees or the children of refugees, for instance. Others may have been exposed to interpersonal, community, and/or structural violence—and some will experience trauma while currently enrolled in university classes (or while teaching university classes). It is therefore essential to discuss the impacts of trauma and create trauma-sensitive environments to promote positive, effective university-level HRE.

Viewing Students Through a Trauma-Informed Lens

HRE makes students aware of structural and physical violence, exposing them to first-hand narratives, films, photographs, and other detailed accounts of rights abuses. When we consider that many students have experienced trauma, it is reasonable to assume that many students will experience a multitude of intense emotions in the classroom. Imagine, for instance, a first-generation university student whose parents survived the 1994 Rwandan genocide and who grew up hearing stories related to violence and forced displacement, only to study these very issues in college. Consider a student who has lived a life of poverty within the United States and watched his mother struggle to make ends meet, working in the informal sector at exploitative jobs, later reading about similar struggles facing families around the world. Classes

may also include survivors of human trafficking, oppressive political regimes, armed conflict, gang violence, and more. Chances are that their professors will rarely, if ever, know their students stories—making a trauma-sensitive approach to teaching essential for promoting a safe, inclusive learning space necessary for student success.

Responses to traumatic stress can include states of hyperarousal and hypoarousal (Frewen and Lanius 2006). In some cases, the troubling subject matter inherent to HRE may trigger such responses. Hyperarousal, which is typically the easiest group of behaviors to identify, can include the more overt expressions of distress. Simply stated, hyperarousal is when our body's fight or flight response system is activated. In a classroom setting, this might present itself in a number of ways. For instance, we might observe a student getting into a fight or seemingly picking fights with other students. We can observe them being reactive and easily startled in the classroom. Hyperarousal might also be happening when a student "up and leaves" the classroom. As educators, we can observe certain tell-tale signs in our students, and possibly even in ourselves, that signal hyperarousal. To help us to understand what this might look like in our students, it can be useful for educators to identify their own reactions when they become hyperaroused. Maybe one observes that their heart begins to beat more quickly and their breathing becomes heavy, their palms feel sweaty, and that they may being easily startled; in general, these are biological reactions to real or perceived stressors. In the HRE classroom, distressing materials about human rights abuses may prompt hyperarousal and can manifest in noticeable, distressing, and even disruptive ways.

Conversely, hypoarousal symptoms can often be less obviously observed. In the classroom, those who tend to be hypoaroused might be seen as the "quiet students." Hypoarousal is when our body's "freeze" response is activated. Without becoming too clinical, hypoarousal symptoms can look like daydreaming or appearing "zoned-out." Educators may notice that a student appears to not be paying attention to class discussion, or cannot recall information that they should know. In cases of hypoarousal, our bodies have learned dissociative techniques to help us to tolerate distress and perceived threats. This "shutting down" allows for the body to divert energy to core parts for survival. By "checking out," our students might be protecting themselves from upsetting material or discussions.

Hyperarousal or hypoarousal can suggest that a student is outside of their "Window of Tolerance" (Siegel 2012, 33). Mental health practitioners use the Window of Tolerance concept to explain the parameters of what an individual can tolerate, and what happens when they are outside of their tolerance levels. Everyone has highs and lows throughout the day; it is simply a reality of life that we might feel happiness, sadness, and anger all within the same day. While feelings of sadness and depression are challenging, those who have good self-regulation and coping skills, supports, and other protective factors in place can handle these emotions without becoming completely derailed. Their Window of Tolerance for such ups and downs, therefore, is rather large. For those who have trauma histories, stressful home lives, anxiety, depression, PTSD, and other mental health issues, this Window of Tolerance might be much smaller. That means that when something distressing happens, such as receiving a phone call with upsetting news or watching a documentary about human trafficking, someone with a smaller Window of Tolerance may have a harder time coping with these emotional stressors. This could result in students (or professors) becoming hyperaroused or hypoaroused in the classroom. Behavior such as frequent absences, leaving the classroom often, daydreaming, the inability to recall information, or to be still should all be observed through a trauma-informed lens. This by no means suggests that educators should not hold their students to high academic standards, but rather that being aware of the potential impacts and indicators of trauma—including behavior that signals hyperarousal or hypoarousal—may help to support students facing diverse challenges and even decrease some of these disruptions.

Hyperarousal and hypoarousal symptoms in the classroom may seem a bit dramatic. When there is no actual physical threat, some educators may be confused about why their students have such extreme responses. Yet it is important to note that when our protective mechanisms come into play, all the body needs to activate these systems is a *perceived* threat. For those with small Windows of Tolerance, this perceived threat could be anything from the tone of someone's voice to the sound of gunshots in a documentary film. If the student does not have ways to self-regulate when these responses are activated, symptoms may manifest in class. Simply being aware of these responses is an important first step for creating a safer trauma-sensitive environment for students and hopefully decreasing perceived threats.

Creating a Trauma-Sensitive Environment

Institutions that adhere to the basic tenets of being trauma-informed realize that trauma is widespread and that it can profoundly impact students' well-being and academic performance. As universities and professors work toward becoming truly trauma-informed, they learn to recognize the signs of trauma among members of their academic community and respond in ways that utilize best practices—which includes working to prevent re-traumatization. Some human rights educators may work for institutions that are not trauma-informed (and perhaps are not even on the slow road to becoming so), but that does not mean they cannot endeavor to provide trauma-sensitive education in their own classrooms and advocate for broader institutional changes. With these points in mind, this section outlines best practices that are informed by the existing literature and are adapted to fit within the university setting. These include practices that are trauma-sensitive and that have been successfully implemented within HRE.

Establishing a trauma-sensitive classroom environment begins with course preparation and the first interaction between educator and students. Creating a course syllabus that includes information on possible emotional triggers and resources for support services, for instance, begins the work of making the classroom a safe and supportive space. While educators are not required or asked to take the role of a mental health professional—and certainly should not try to do so—there are certain non-clinical practices that can be introduced into the classroom that can help foster a trauma-sensitive learning environment. On the first day of class, it is essential to acknowledge that HRE can be (and most likely will be) distressing. This simple statement from the professor validates students' perceptions that certain materials are difficult to read, view, and discuss. As an educator, preparing students early for the nature of the class and its course content helps them prepare for what is to come in future lessons. For instance, discussing some of the challenges that might arise from HRE could help students understand their own reactions and prepare them for difficulties they may not be able to predict. The first class meeting is an opportunity to outline services available to students on campus, such as access to the university counseling center, in addition to the usual academic resources such as the library and research support. Being explicit about these resources helps

normalize and destigmatize mental health, letting students know that it is normal to experience challenging and difficult feelings in relation to course materials and discussions. Students should know that reaching out for support is not something that is only available to those with severe symptoms, such as thoughts of suicide or other forms of self-harm; it is something that is available to everyone and should be accessed as needed. Some educators might feel comfortable encouraging students to speak with them directly if they are having emotional difficulty with the class; this helps the professor connect students with outside support services, as well as provides feedback to help determine which course content requires extra attention and follow-up. It is important for educators to use active listening skills when their students disclose information to them. Validating statements such as "Thank you for sharing this with me," "I'm sorry that you are going through this," and "Let me help connect you to resources that will assist you through this" can go a long way in building a safe and trusting relationship between the professor and student.

For some educators, the start of class is an opportunity to inform students that they are responsible for making sure that their own needs are met. In my classroom, I give permission for students to do what they need to do (within reason, of course) if they find themselves becoming distressed due to the class subject matter. Actions might include allowing students to leave the classroom without question during discussions and film viewing, often to take a quick break from intense subject matter before rejoining the class. It can also be helpful to provide suggestions to the students about ways to ground themselves, such as bringing a hot or cold beverage to class, taking a break to move around and get fresh air, focusing on their breathing, and even observing the sights, smells, and sounds in the classroom; I encourage students to explore what works for them. One student, for instance, found it helpful to look at the light on her cell phone; the light was grounding to her. We worked together to put parameters around this technique so that she would not distract others. She rarely used this grounding technique, but she found it very useful when it was necessary. Her use of this "cell phone technique" also allowed me to be mindful of how the class as a whole might be affected, giving me clues about the overall distress level in the room and allowing me to respond appropriately.

Some educators reading this chapter might worry that students will take advantage of these practices, using the "excuse" of distress to skip

out of class or to use cell phones during discussion. In my experience, however, this is not at all the case. Indeed, students whose feelings are validated and know that there is no shame in needing to use grounding techniques often note that they no longer feel "trapped" by distressing classes. Knowing that they are free to take a break if they feel triggered can potentially decrease anxiety and fear within the HRE classroom. This is particularly helpful for those who are prone to anxiety/panic attacks, and I have found that these practices help me retain students who would otherwise be vulnerable to dropping out of or withdrawing from class. Before explicitly implementing trauma-informed practices, I had a student leave in the middle of class—never to return. A few semesters later, she enrolled in another class; by then, I had transitioned into teaching with a trauma-informed approach using the techniques outlined in this chapter. The student informed me that she had dropped the previous class because she did not think she could handle the way she felt when triggered by the course materials. She had a history of panic attacks and she was afraid that she would have one in front of her peers. Her openness helped me to work with her to develop coping strategies and connect to supportive services, which in turn helped retain her as a student in my classroom. She successfully completed the course and contributed greatly to discussion. Without acknowledging the distressing nature of the class and being open about its emotional impacts, I doubt we would have been able to work together to ensure that she could manage the materials and pass the course.

I also find it helpful to discuss my first-hand experiences as a student, teacher, and advocate of human rights. For instance, I often share some of the challenges that I experienced—and learned important lessons from—when I first began studying human rights issues. As a student, for instance, I quickly realized that reading about human rights abuses before bedtime led to regular nightmares; that realization led me to develop strategies for good sleep hygiene, such as not doing homework before bed, and learning to ease some of the distress that inevitably comes from studying human rights through self-care practices.[2] Many of my students are able to relate to this, thus leading to discussions where we reflect on how we are impacted by the subjects we study. Self-disclosure can also be used in HRE as an opportunity to invite students to share their own experiences, including challenges they face related to the course material and advice for peers experiencing difficulties. Human rights educators will find that building this peer support from the very

beginning can be instrumental for student growth and development throughout the class.[3]

Trauma-sensitive classrooms require continuous observation and evaluation, with ongoing steps toward becoming more trauma-informed. As the course progresses beyond the first day, the educator should continue to reinforce the ideas that were discussed from the start—including the trauma-related information outlined in the syllabus. Keeping the class structured in a consistent and predictable way is very important for making the environment trauma-sensitive, as well. At the end of each class, it is best practice to tell the students what to expect for the next class—and to repeat this information at the start of that class session—to give students a road map of expectations. This might see a bit pedantic, but the environment will feel safer for those who have experienced trauma if students are mentally prepared for the class session. This means more energy devoted to learning and less energy spent on managing adverse reactions. Other steps toward making a classroom trauma-sensitive include considering the role that sensory experiences might play in students' relation to the materials. Doing something as simple as warning students that you will be turning the lights down (preferably not completely off) before watching a film can go a long way. Allowing the class to have options and be decision-makers, such as giving them the option to keep the lights on or turned down, gives them a greater sense of choice and autonomy, which is crucial in a trauma-sensitive environment. (When we think of our student body, we might not consider them to be "scared of the dark," but educators might be surprised by how many of their students would prefer that they keep the lights on while watching distressing, human rights-related documentaries.) Finally, giving students the space to debrief can also be instrumental for HRE. This includes allowing space to share the reactions and feelings that students have when learning about a particular subject, and allowing them to explore why they possibly react adversely to it. This lends to a deeper exploration of how people feel empathy in response to rights violations—in some ways, possibly lending greater insight into why and how existing human rights norms came to be.

While many human rights educators are not mental health therapists (although some of us, myself included, actually are), it is essential that they understand the fundamentals of being trauma-informed. This includes realizing that trauma is widespread and that it can have a profound impact on students; recognizing the signs of trauma in the

classroom; and responding in ways that include best practices and work to prevent re-traumatization. There is a plethora of information on trauma-informed institutions and even trainings to increase educators' knowledge on being trauma-informed; I recommend that human rights educators continue to explore these topics to best serve their students. (To facilitate this process, please see the Conclusions section of this book for a few resources related to trauma-sensitive education.)

Finally, I must address critics who suggest that this approach is taking things too far. These critics argue that "university students are not children"; they are adults and they are at university to learn. They contend that it is not up to the professor to "hold their hand and treat them special." While facilitating independence, problem-solving, and critical thinking are vital for college students, I must challenge critics to consider the role of the university educator in the first place—and note that the term "educator" has been used purposefully throughout this chapter. If the goal is in fact to educate, then I assure you—from my own experiences and from the existing literature on the efficacy of trauma-informed institutions—that becoming trauma-informed and incorporating trauma-sensitive practices in your classroom contributes to quality education, not diminishes it. When we feel unsafe or are triggered, we cannot learn effectively. Indeed, the part of the brain that takes in new information and is responsible for learning essentially goes offline so that the survival parts can take over and "protect" us. If students are triggered by human rights material and their triggers are not addressed, the educator is essentially teaching to an absent audience. Knowing how much effort and time it takes to prepare lessons, I also know how frustrating it is to teach students who do not seem to be getting it or who are checked out. Becoming trauma-sensitive is one way to increase your capacity as an educator. While some of the ideas discussed within this chapter seem like a lot of extra work or are a bit daunting, trauma-sensitivity (in my experience) can soon become second nature as it becomes part of your teaching style and approach. I would challenge my critics to humor these ideas for a semester. Implement a few and see what happens; watch for benefits, solicit student feedback, look for behaviors and issues that perhaps you missed before.

The majority of adults have experienced at least one traumatic event in their lifetime. At the university level, this may include students (and professors) with histories of poverty, armed conflict, and/or persecution in their countries of origin—before immigration or refugee resettlement,

for instance. But trauma does not only happen in far-away, war-torn places; a staggering number of native-born Americans are exposed to violence, abuse, and neglect. Many of those who have experienced trauma will go on to have mental health issues such as anxiety, depression, or PTSD. While others may not have a clinical diagnosis, they may still find it challenging to manage emotions and behaviors when reminded of the traumatic event. This probability is increased in human rights courses, since HRE covers a broad range of themes that can be disturbing or distressing to students—including, but not limited to, those with trauma histories. As a result, students may find themselves having a difficult time self-regulating in the classroom because of potentially triggering material. I argue that human rights educators and students alike greatly benefit from accepting and acknowledging emotional and biological responses. Therefore, university educators should implement strategies for creating trauma-sensitive classrooms that facilitate learning and prevent re-traumatization, and advocate that their institutions work toward becoming trauma-informed.

Notes

1. The terms "trauma-sensitive" and "trauma-informed" are used throughout the chapter. A trauma-sensitive approach is one that takes the impact of trauma into account to create a safe learning environment. A trauma-informed approach pertains to behavioral-health objectives of the institution aligning towards the education of those who have experienced trauma (Trauma and Learning Policy Initiative, n.d.). These terms are used interchangeably throughout the text depending on whether addressing the aims of educators or institutions.
2. Self-care practices include consistently incorporating activities into one's daily routine to allow for balance and the management of stress. This is a practice that is essential for both educators and students. Many students we encounter are infamous for poor self-care routines: lack of sleep, poor diet, high intake of alcohol and drugs, and other habits that might reduce their Window of Tolerance. Encouraging human rights students (and educators) to develop practices within their own routines is imperative. For instance, taking time to socialize with close family and friends, engaging in regular exercise and/or meditation, spending time in nature, having good sleep hygiene, and engaging in activities that give space for personal and emotional development will likely enhance HRE students' ability to retain

information learned in the classroom—while expanding their Window of Tolerance.

3. It is important to remind students that confidentiality cannot be ensured; they are encouraged not to relay personal details that have been shared by their peers. This also includes one-on-one disclosures that a student might make to their professor. While it is important to maintain your student's confidentiality and build trust, the professor-student relationship is not the same as that of a therapist-client relationship.

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CHAPTER 9

What Do You Think You're Looking At? The Responsibility of the Gaze

Bill Barrett

Despite the ubiquity of the visual in contemporary society, few are trained or sufficiently experienced to understand how to analyze and interpret the media we cannot avoid seeing. Because of our unconscious but real visual naiveté, we can believe that an image constructed of unrelated elements presents the truth, or that a single photograph out of context represents a greater reality. The human rights advocate and scholar (and it is to be hoped that those two roles are ever intertwined) must be vigilant for implied as well as explicit meaning contained in images. We must be able to see what is really represented, and not just a superficial initial impression.

The role of photography as an instrument for understanding human rights is worthy of exploration for enhancing human rights education (HRE) in responsible, ethical ways. Media of visual communication can be used broadly, but students of human rights must critically examine the purpose, and potential consequences, of how images are used. This chapter outlines the key issues inherent to imagery in HRE, as well as resources for educators to use visual media for advancing human rights learning.

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It uses photographic case studies from recent sites of conflict and human rights abuse, as well as from the personal experiences of a documentary photographer, to investigate ethical issues and explore the possibilities for combining photographic expression with HRE. This exploration does not presume any previous experience as a photographer or editor—only that one be an intelligent and curious viewer. The study of photography and of human rights are certainly discreet fields, yet they share common areas of interest. Indeed, sometimes the photographer or photography student, realizing how images can have an impact on real lives, becomes interested in the field of human rights precisely as an extension of their work in photography.

Much has been published on this intersection of disciplines, often primarily from the point of view of photographers. It might well be said that the cooperative agency Magnum, founded in 1947, was a launching pad over the years for many photographers who were "motivated both by a sense of relief that the world had somehow survived and the curiosity to see what was still there" in the post-war years (Magnum Photos, n.d.a.). Over the decades there have been many Magnum photographers, with more than 60 members active today. Although they are all individuals with their own particular interests, "Magnum's relationship with documenting the world's crises is rooted in the work and interests of its founding photographers who had witnessed the atrocities of World War II and were united in their humanitarian approach to documenting the world around them" (Magnum Photos, n.d.b.). It was Cornell Capa (1968), a Magnum member and brother of Magnum co-founder, who coined the phrase "concerned photographer" to describe photographers who actively wanted to cause change for the better in the world.

Many Magnum photographers could serve as examples of the intersection of photography and learning about human rights, but Susan Meiselas is one of those whose career has constantly involved the visual exploration of human rights. (I think it is important to acknowledge that for at least some, formal HRE becomes a choice after some other experience leads them to curiosity about the subject, before they even realize that human rights is a field and an option. Photography has been that back door to HRE for a significant number of students.) Some bodies of work explore human rights issues deeply embedded in the society all around them rather than an immediate news cycle. One of Meiselas' first projects after attending the Harvard Graduate School of Education was photographing small town carnival strippers. "From 1972 to 1975,

I spent my summers photographing and interviewing women who performed striptease for small town carnivals in New England, Pennsylvania, and South Carolina," Meiselas (n.d.a.) writes. "As I followed the girl shows from town to town, I photographed the dancers' public performances as well as their private lives. I also taped interviews with the dancers, their boyfriends, the show managers, and paying customers… The all-male audience typically included farmers, bankers, fathers, and sons, but 'no ladies and no babies'" (Meiselas, n.d.a.). She not only followed the show, but became friends with the women, entered their private lives, and observed the competition that went on among them—almost as among athletes. "This was the early feminist movement, and the moment I saw the fair, it seemed to represent everything I was thinking about; should women project themselves as objects to be desired? Should we deconstruct that gaze to be taken seriously?" (Meiselas, n.d.a.). Meiselas' work was not prurient, but rather revelatory, exposing the raw reality of the marginalized women who were trying to escape into money or freedom, or some kind of life different from what they were stranded in. The photographs document a systematic dehumanization, but one that is not so easy to deconstruct. The women were on display, certainly, but they also maintained a careful distance and control over their audience. The men in the audiences left the tent of the strippers' show often to return to their wives just outside, where Meiselas realized that most of the women did not know, or pretended not to know, what happened inside. For Meiselas (n.d.a.), "[i]t's hard to be a witness, you know, to something that's so cruel and painful and, I don't know what to say about it. It is just, it seemed more important to me that that be revealed to the world, to be considered, to be valued by other people as to why it was so important, both to the people who participated and the people that permitted it." The project resulted in the book *Carnival Strippers* (see Meiselas 1976).

In 1978, Meiselas traveled to Nicaragua, where an insurrection was fomenting. It was a difficult time, at first unclear what was happening, only that "everyone was waiting for something" (Meiselas, n.d.b.). Then:

> One day, after a shooting in Jinotepe, some students carried around the portrait of a young woman named Arlen Siu who had been killed months before in the mountains. At one point, as they charged down the street chanting, someone confronted me with a bullet made in the U.S.A. and asked me what I was doing there, and which side I was on. It went beyond

> the question of "Why am I taking photographs?" or "Who am I taking pictures for?" It was a pivotal moment. It gradually became clear to me that as an American, I had a responsibility to know what the U.S. was doing in other countries. (Meiselas, n.d.b.)

Meiselas' photographs of the Nicaraguan insurrection were widely published in the United States, including on the cover of *The New York Times Magazine* on July 30, 1978 (see Estrin 2016). Her work in Nicaragua led her to photograph in El Salvador during the civil war there, on the U.S.–Mexican border in the late 1980s, and into Kurdistan early in the first Gulf War—always to bring images of human rights violations back to the audiences who had not seen them first-hand. Her work opened windows. The photographic work of Meiselas, among dozens of Magnum photographers, is critical to understanding the threshold between interest in learning more about this "human rights thing" and real HRE.

Indeed, human rights educators have also turned to examine the very different discipline of photography. While some studies are widely and generally applicable, others are narrowly focused. *Images and Human Rights: Local and Global Perspectives*, edited by Nancy Lipkin Stein and Alison Dundes Reteln (2017), looks at a variety of case studies that give important insight into specific situations, but that are not always easily generalized. *Picturing Atrocity: Photography in Crisis*, edited by Geoffrey Batchen et al. (2012) discusses our reaction to photographs through history that showed human rights violations, analyzing both photographer and audience responses. Susie Linfield's (2010) *The Cruel Radiance: Photography and Political Violence* seeks to understand how photography teaches us "about out failure…to comprehend the human" (xvi). It contends that photography is uniquely able to show us the violation of human rights, it being much more difficulty to depict flourishing human rights. An image of a starving person makes us understand the horror of hunger, but a photo of someone who is adequately fed does not in the same way make us thing immediately of the absence of need.

The human rights educator does not need expertise in photography to be able to apply these principles in the classroom. Indeed, it is nearly impossible to escape the images that shape society around us, no matter our training or discipline. In a world where accusations of "fake news" are thrown about to discredit almost anything, we may take some small measure of comfort that there are actually some tests for what is

true and what really is faked in images, though even these tests are far from foolproof. The difference between truth and deception is always worth examining. As the swirl of photos around us continues, we will sometimes find individual images that will catch the world's attention, undoubtedly more now than ever before. We need to be attentive to the way images are used to influence events, because their use can be beneficial, sometimes destructive, and sometimes simply impotent. And sometimes we ourselves will face a choice of whether or not to make public an image, so I offer some thoughts about circumstances when it is better to refrain from publication altogether.

I recall when a photograph alleged to be of three American prisoners of war in Laos surfaced in the American press in 1990, and there was a scramble to determine if it was real or faked. I happened to be with a vice president of Eastman Kodak, at a point when Kodak had developed some of the most advanced digital imaging systems of the time. We were asked if there could be conclusive proof that the image was not faked, and we agreed that it was nearly impossible to say infallibly one way or the other. (It turned out that the photo was indeed a fake, altered from a 1920s Soviet magazine.) Many Americans were hopeful that the photo would lead to the repatriation of the long-missing Americans, but it proved to be nothing but an exercise in forgery. I encourage open classroom discussions about these sorts of examples and about the new images that will continue to emerge so that students have the ability to recognize questionable images, understand how images in the news are affecting public opinion (or the reactions of those in political power), and even to decide if publishing an image is wise or dangerous. It must be remembered that Facebook, Instagram, and all social media yet to be popular are indeed publications—and once published somewhere, the trajectory of an image into the public consciousness cannot be controlled.

As a photographer with an extensive background in digital imaging, I think even the non-technical among human rights scholars and advocates should have the most basic knowledge of where these images come from. As with so much in life, the more we know, the better our questions are when we challenge something that does not quite seem right. Even before a photographer begins to work, some basic principles should be understood. Some of these may be slightly technical, but making them explicit can avoid serious problems later. If the viewer knows something of the process behind making a photograph, the knowledge can be a tool to apply to the analysis of an image.

Perhaps first of all, it is important to realize that in a very real sense, photography has always lied. This does not mean at all that a photographic image is not a window into true reality, but rather that it is simultaneously able to misdirect the viewer into an interpretation of the scene that strays far from the actual reality of what was portrayed. It is instructive to remember the case of Hippolyte Bayard; Bayard was an early experimenter in what became the invention of photography in the 1830s. However, it is Louis-Jacques Mandé Daguerre and William Henry Fox Talbot, both of whom published their inventions in 1839, who are generally credited with the invention of photography, albeit with two separate processes. (Although it seems he may have found yet a third successful way of fixing the image, Bayard does not share the distinction in the history of photography.) In a gesture of frustration, he circulated a photo of himself, allegedly drowned in the Seine, with a text on the reverse: "The corpse which you see here is that of M. Bayard, inventor of the process that has just been shown to you…The Government, which has been only too generous to Monsieur Daguerre, has said it can do nothing for Monsieur Bayard, and the poor wretch has drowned himself…." (The J. Paul Getty Museum, n.d.) (Fig. 9.1).

This first example of a photograph intentionally telling a lie has been followed by countless others, sometimes playful but sometimes dangerous. In years past, the existence of a physical photographic negative could establish whether an image was altered or not. A print made in a darkroom was the photographer's interpretation of how the negative should look, what its contrast ought to be, what should be lighter or darker—but fundamentally the elements of the photograph were established and could be seen in the negative. If a negative no longer existed or could not be found, it could be almost impossible to establish the truth of what had been before the camera, as multiple images could be combined in the darkroom without a trace by a skilled printer. The current world of digital photography has its parallel; digital cameras frequently save their images already processed, already changed, by the computer power of the camera. A JPEG file is the most common example of an image already processed by the camera. (The algorithm was developed by the Joint Picture Experts Group, hence the name.) But if the camera is capable of saving an image to be processed later, it is called a "raw" file. (This is a generic description. Different manufacturers have proprietary versions of raw files, but they share essential characteristics.) If a raw file can be provided, it is possible to establish what

Fig. 9.1 An 1840 manipulated self-photo of Hippolyte Bayard, falsely showing him drowned in the Seine River

the camera's sensor captured before anything was done to it. Even after a raw file is processed—whether that is color correction, spot removal, or even straightening vertical lines, among the many other things that can be done—the original image can always be restored. By definition, a raw file always contains everything the sensor saw. Photographers must be responsible for maintaining records and files to be able to be able to demonstrate the integrity of their images.

World Press Photo (n.d.), headquartered in Amsterdam, organizes an annual contest that is one of the world's most prestigious photojournalism awards. Its exhibition is seen by millions every year. The photos, notably in the category of "contemporary issues," frequently explore themes of human rights. (The winners through the years can be viewed online; see World Press Photo, n.d.b.) But because the integrity of many photographs has been questioned—in 2014, 20% of finalists in the contest were disqualified (Zhang 2015)—all images are submitted to rigorous scrutiny. Photographers must provide one of the specified forms of proof of integrity: Raw files, full format JPEG files (as delivered by the

camera, and provided in a series showing at least three frames before and after the contest entry), images captured with the built-in stock camera app and emailed from the phone (for photos taken with smartphones), or scans of film negatives (provided as a contact sheet to show a series of at least three frames before and after the contest entry) (World Press Photo, n.d.a.). (In my opinion, the best advice to photographers whose images' integrity is paramount is to always shoot a raw file. If it is necessary to also have a processed file for immediate transmission, the raw plus JPEG camera setting will meet both needs.)

Human rights professionals must be vigilant for any manipulation of images, but often the most problematic examples of photographs and human rights issues have not been altered at all. Sometimes photographs can be used to tell an important story to "get the word out" to the world. Many examples of this are easily recalled, not always with equal consequences. Consider the photograph taken by Turkish photographer Nilüfer Demir of three-year-old Syrian refugee Alan (variant spelling Aylan) Kurdi, whose drowned body washed up on the Mediterranean shore of Turkey in September 2015 after a failed attempt to reach safety in Europe. Her photographs of the boy were published on the front pages of print publications and on news sites around the world. Indeed, the image was quickly grabbed by social media, and memes of the drowned toddler multiplied, many of them described as "poignant" (Fig. 9.2).

The image sparked international outrage, with Save the Children CEO Justin Forsyth noting that this "tragic image of a little boy who's lost his life fleeing Syria is shocking and is a reminder of the dangers children and families are taking in search of a better life. This child's plight should concentrate minds and force the EU to come together and agree to a plan to tackle the refugee crisis" (quoted in Smith 2015, para 5). One might hope this tragic death could at least make a difference in the world, yet a year later *The Telegraph* reported that the boy's father Abdullah saw no real change in the plight of Syrian refugees (Ensor 2016). Especially notable in this instance is the violation of an unwritten taboo in journalism: the publication of an image of a child violently killed. Hugh Pinney, vice president at Getty Images, commented: "The reason we're talking about this photograph is not because it's been taken or not because it's been circulated, but it's because it's been published by mainstream media" (quoted in Laurent 2015, para 3). Indeed, the widespread publication of this image caught the attention of the world

Fig. 9.2 Nilüfer Demir's photography of three-year-old Syrian refugee Alan Kurdi, whose drowned body washed ashore in Turkey, drew international attention in 2015

in a way that made many pause and notice. However, despite the photo's wide circulation and imitation, its impact on the actual experience of refugees was less dramatic. The boy's father ultimately declined the offer of refugee status in Canada and instead moved back to Kobane, the town in Syria where his journey had begun.

While other examples sometimes have vastly better outcomes, Kurdi's case is a telling illustration of how imagery in human rights advocacy is a complex issue. In the classroom, it is important to consider how, when, and why some images draw attention—and/or prompt positive change—while others do not. In fact, there are many examples of ambiguous outcomes from photographs that were initially made to tell a human rights story. For instance, in 1993, South African photojournalist Kevin Carter went to Sudan, where a terrible famine was in the news. Carter was not new to violence and human tragedy; he and three other local photographers were dubbed "the Bang-Bang Club" by a Johannesburg magazine because of their close coverage of the violence in the South African townships, where it was considered too dangerous for a journalist to work alone. Shortly after his arrival in Sudan, he encountered a little girl, apparently trying to make her way to a feeding station. A short distance

away, a vulture watched in apparent anticipation of the girl's imminent death. Carter photographed the scene and reported waiting some 20 minutes for the vulture to spread its wings, but it did not. Eventually he chased it away—but did not help the girl, as he had been warned not to touch anyone lest disease be spread. On his return to Johannesburg within a few days, Carter used his freelance connections to sell the photo to *The New York Times*, which ran it on March 26. The photo sparked an immediate reaction, with many letters to the editors asking the girl's fate, often accusing the photographer of callous indifference to the fate of his subject. In a rare editorial response, on March 30, *The New York Times* (1993) wrote: "Many readers have asked about the fate of the girl. The photographer reports that she recovered enough to resume her trek after the vulture was chased away. It is not known whether she reached the center" (para 2) (Fig. 9.3).

In 1994, Carter won the Pulitzer Prize for his photo of the girl in Sudan. A few days later, his close friend from the Bang-Bang Club, Ken Oosterbroek, was killed while photographing in the Tokoza township.

Fig. 9.3 Kevin Carter's 1993 of a starving Sudanese girl being stalked by vultures garnered a Pulitzer Prize—and international criticism for Carter's failure to rescue the child

Carter went to New York City to receive the Pulitzer and seemed to revel in the experience, but soon after returning to Johannesburg took his own life. In his suicide note, he wrote: "I am haunted by the vivid memories…" (MacLeod 2001). The Pulitzer-winning photo of the girl in Sudan brought the famine there to the world's attention, but at the cost of the lives of photographer, and very likely, the subject.

Sometimes images can have enormous, concrete, and even more immediate consequences. On April 4, 2017, the Syrian town of Khan Sheikhoun was bombed with chemical weapons, believed to be sarin gas. The strike was attributed to the Syrian government, thought to have originated at a Syrian air base at Al Shayrat. Later that day in Washington, DC, U.S. President Donald Trump was shown images of the bombing by his staff. *The Washington Post* reported that "[s]enior administration officials and members of Congress who spoke with Trump said the president was especially struck by two images: young, listless children being splashed with water in a frantic attempt to cleanse them of the nerve agent; and an anguished father holding his twin babies, swathed in soft white fabric, poisoned to death" (Parker et al. 2017, para 4). *The New York Times* wrote that Mr. Trump was shown photographs "far more graphic than those the public had seen" (Shear and Gordon 2017, para 2). On April 5, Trump declared: "It crossed a lot of lines for me. When you kill innocent children, innocent babies, little babies, with a chemical gas that is so lethal that people were shocked to hear what gas it was, that crosses many, many lines, beyond a red line, many many lines" (quoted in Taylor 2017, para 2). The following day, he gave the order for two naval destroyers in the Mediterranean to launch 59 cruise missiles at the Al Shayrat airfield. Shortly thereafter, Trump met with a group of reporters at his Mar-a-Lago estate. "Using a deadly nerve agent, Assad choked out the lives of helpless men, women and children," he said. "It was a slow and brutal death for so many. Even beautiful babies were cruelly murdered in this very barbaric attack. No child of God should ever suffer such horror" (quoted in Vitali 2017, para 6) (Fig. 9.4).

One of the most notable aspects of this incident is that the decision to strike Syria was a complete reversal of Trump's stated policies prior to the gas attack. Less than a week before, White House press secretary Sean Spicer said: "With respect to Assad, there is a political reality that we have to accept. The United States has profound priorities in Syria and Iraq, and we've made it clear that counterterrorism…is foremost

Fig. 9.4 Abdul-Hamid Alyousef holds his twin babies, who were killed during a suspected chemical weapons attack in Khan Sheikhoun, Syria, on April 4, 2017. Such imagery prompted U.S. President Donald Trump to launch cruise missiles at the Al Shayrat airfield (*Photo* Alaa Alyousef/Associated Press)

among those priorities" (quoted in Gordon 2017, para 2–3). The day after the cruise missiles were launched, Senator Chris Murphy declared: "There is no strategy on Syria. He clearly made this decision based off an emotional reaction to the images on TV, and it should worry everyone about the quixotic nature of this administration's foreign policy and their potential disdain for the war-making authority of the United States Congress" (quoted in Parker et al. 2017, para 10). It is worth remembering that Mr. Trump's advisors have described him as a "visual and auditory learner," and early in his term recommended that as much information as possible be conveyed to the president with graphics rather than words. So perhaps this episode is oddly in character, and would not have happened if the photos of the gas attack on Khan Sheikhoun had not been published and brought to Trump's attention. But it seems very evident that it was the visual element that caused his strong response to the attack and its aftermath, and that led to the retaliation on Al Shayrat.

There are also times when ethical issues should be carefully considered to determine whether images ought to be seen or celebrated. There can be competing interests at play, but the melding of photographic study and HRE can offer tools to help discern the appropriateness of publication. In 1995, for instance, the publisher Aperture produced a new monograph of unpublished photographs by Diane Arbus, who had taken her own life in 1971. None of the photographs in the book had been exhibited or published while Arbus was alive, and she was very sparing in what she showed publicly. The book, curiously titled *Untitled*, was edited by her daughter, Doon Arbus. It published photos Diane Arbus had made at "residences for the mentally retarded" in Connecticut, New Jersey, and New York in the 1960s. It is important to note that while she likely had permission at the time to photograph the individuals living in those state institutions, the validity of those permissions—not asked or given by the individuals themselves—would not likely be upheld in the courts by the time this volume was published. The publisher praised the photos for their "lyricism" and "emotional purity" (Aperture, n.d.). But critic A. D. Coleman (2015), originally writing in *The New York Observer* to explain why he refused to review the book, said "public presentation of this imagery—a set of pictures of developmentally disabled people made during the period 1969–1971, the years just before the photographer's suicide—exploits its human subjects in ways that I find morally reprehensible. I refuse to contribute to that process in any way" (para 5). Coleman felt that the lack of "meaningful consent" by the subjects, together with the selection of these images for publication after Arbus' death, combined to cement his decision.

Critical exploration of these sorts of decisions are imperative for students who hope to use imagery to study and/or advocate for human rights. Indeed, I have faced such ethical concerns in my own work as a socially minded documentary photographer. In 1990, I was working in El Salvador near the end of the civil war there. In the zone controlled by the Faribundo Marti National Liberation Front (the FMLN, a loose alliance of five guerrilla organizations) in the department (state) of Morazán, the FMLN leaders asked their combatants to gather and discuss proposed terms of a cease-fire with the Salvadoran Army. Because I had worked in Salvadoran refugee camps during the decade earlier and was known to former refugees who had returned to this part of El Salvador, I was able to photograph freely at their gathering, and I made many photos of recognizable people who had taken up arms with the

guerrillas. My photographs included some guerrillas who were part of the armed forces of the "Revolutionary People's Army" (ERP), part of the FMLN. But they also included a variety of young men and women—smiling in their regular clothes, clutching their weapons—who were irregular guerrillas who worked their rural patches of land and mobilized with their arms when called to do so. The leaders of the ERP gathered all their combatants in the central plaza of the town of Perquín with a giant red flag on one side.

The meeting was bold enough that word reached the Salvadoran army soon afterward, enraging them. I expected there to be difficulty in leaving the FMLN zone, which involved crossing the Torola River by primitive ferry because the only bridge had been bombed out. For that reason, I delayed leaving for several days, hoping the interest in the guerrillas' meeting would abate a little. Shortly after I crossed the river and climbed into the back of the pickup truck, which served as local bus service to the nearby major town of San Francisco Gotera, we were stopped at an army checkpoint. The soldiers were angry to discover me on the truck—their purpose in stopping us was to detain any young men for forcible "recruiting" into the army—and insisted that I must have been in Perquin. When I entered the FMLN zone, I showed a letter of permission from the colonel in Gotera, which was accepted by the checkpoint going in. But I had overstayed the few days he has allowed, so I burned that letter and instead, on leaving, showed one from the military high command in the capital, which covered the date of my departure from the zone. This did not endear me to the sergeant at the checkpoint, who insisted that I needed a letter from "his colonel." He decided to search me and confiscated some film that I had in my pants pocket, thinking that if it was not with the film in my camera bag, surely I was hiding it. This satisfied him greatly, and I was sent on my way—with the film from the FMLN gathering in Perquin deep within my sleeping bag, undisturbed.

On my return to the United States, Arnold Drapkin, the Picture Editor of *TIME*, was eager to publish the images. I felt strongly that I had to decline, however, knowing that if the faces of the guerrillas were published while the war continued, they would be specifically targeted for assassination. Drapkin respected the decision without argument, but noted that the newsworthy moment was now, not after a truce took effect; the photos were not published, until here. These experiences and issues are worthy of further attention within the HRE classroom (Figs. 9.5, 9.6, 9.7, and 9.8).

My experiences as a documentary photographer—which includes being a scholar of the history and ethics of photography—help me today in my dual roles as a professor of photography and an advocate for HRE. In addition to teaching students about ethical imperatives central to photography, my position also allows me to connect students' interests in imagery with their passions for human rights and social justice. For students such as Jordan Palmer, who earned a double-major in photography and international human rights in 2018, an interest in photography can broaden to eventually include HRE. "Both human rights and photography kind of found me. I didn't find them," she admits. Originally intending to major in musical theater—and having been accepted to several musical theater programs—it just did not "feel right." She had discovered photography in high school and found herself returning to that

Fig. 9.5 Combatants of the *Ejército Revolucionario del Pueblo* (ERP), or people's revolutionary army, gather in the central plaza of Perquín, Morazán, El Salvador, to hear the terms of the proposed truce with the government forces in 1990. The ERP was one of the five organizations that comprised the *Frente Farabundo Martí para la Liberación Nacional* (FMLN), or Faribundo Marti National Liberation Front—the guerrilla forces that opposed the Salvadoran government (*Photos* Bill Barrett)

Fig. 9.6 Combatants of the *Ejército Revolucionario del Pueblo* (ERP), or people's revolutionary army, disperse after hearing the terms of the proposed truce with the government forces in 1990. The ERP was one of the five organizations that comprised the *Frente Farabundo Martí para la Liberación Nacional* (FMLN), or Faribundo Marti National Liberation Front—the guerrilla forces that opposed the Salvadoran government (*Photos* Bill Barrett)

passion, even during the interview process for musical theater. "I fell in love with photography because I love how you can make people think and show what a situation really looks like with a single image," she said. "I decided that I wanted to use photography to help people by sharing their stories with people who otherwise would never hear them. I wanted to help provide a voice to the voiceless" (Jordan Palmer, email message to the author, October 28, 2017).

Early on, she admits that she "did not fully understand what human rights were" until she took an "Introduction to Human Rights" course during her freshman year. Her undergraduate studies later brought her to Rwanda on a hybrid study abroad course (see Chapter 7)—a trip she calls a "life-changing experience" where her camera was always at the ready. "During the entire trip I had my camera out taking photos. I was

Fig. 9.7 Combatants of the *Ejército Revolucionario del Pueblo* (ERP), or people's revolutionary army, had gathered to hear the terms of the proposed truce with the government forces in 1990. Many combatants were ordinary campesinos, rural peasant farmers who took up arms when needed (*Photos* Bill Barrett)

amazed how my camera allowed me to break down language barriers," Palmer notes. "We went to a wedding and the wedding photographer was constantly comparing shots with me. We could not speak each other's language but through photography we were able to understand each other. That is one of the reason why I think photography can be such a powerful tool when it comes to human rights because you don't necessarily have to speak a specific language in order in understand the image." After returning from Rwanda, she interned at Oklahoma's *The Curbside Chronicle*—a street paper that employs people who are homeless as vendors—and photographed an art class for artists who are homeless, which later provided artist portraits for their show. "This experience was the first time I saw how powerful photography can be in boosting self-esteem," she said. "During my time in the art class I watched everyone's

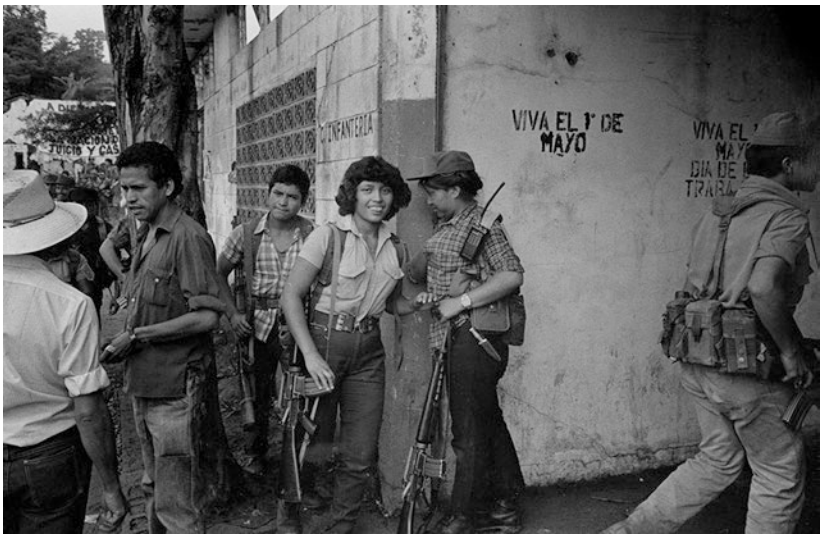

Fig. 9.8 Combatants of the *Ejército Revolucionario del Pueblo* (ERP), or people's revolutionary army, had gathered to hear the terms of the proposed truce with the government forces in 1990. Many combatants were ordinary campesinos, rural peasant farmers who took up arms when needed (*Photos* Bill Barrett)

demeanor change, and it was simply because I took the time to listen to them." In the summer of 2017, she teamed up with AmeriCorps Saint Louis to create a traveling show on homelessness that features portraits and audio recordings (Jordan Palmer, email message to the author, October 28, 2017).

Palmers' experience is not uncommon for students who are finding their way among areas of study. If a student is in a program to study photojournalism, magazine photography, or documentary photography, gently suggesting they explore classes in human rights may open their eyes to what are genuine professional opportunities for the photographer. Conversely, a student of human rights seeking to tell their stories and find new audiences for their research might discover that photography courses give them tools that they did not previously have or use effectively. In both cases, working in the fields of human rights and

photography makes the student better prepared to be professionally successful and to have more of a positive impact on the world.

Images will continue to shape our perceptions of many events, including those that touch directly on human rights. If human rights educators forge connections with photographers and photo educators, both disciplines can be enriched. More importantly, photographers can become more aware of the implications of the images they make and publish on real-life human beings. Human rights advocates and scholars can better read and interpret the possible implications of images, thus potentially changing outcomes for the better—both for those who are depicted, but also on the general public and on decision-makers whose action (or inaction) can change the future.

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PART III

Community Engagement

CHAPTER 10

Education as Resistance: Teaching Critical Criminology to (Aspiring) Cops

Julie Setele

The philosophers have only interpreted the world, in various ways. The point, however, is to change it.

—Karl Marx

As an academic trained in sociology and intersectional feminism, I approach the world with a focus on power and inequality. In my classes, I guide students to identify and understand structural forces that shape—and are, in turn, shaped by—individual behavior. In sociology, for example, I encourage my students to explore how their individual paths to college are affected by their parents' socioeconomic status, residential segregation and its impact on school funding, and complex family histories of (and government policies regarding) immigration, slavery, and/or colonization.

Students who enroll in introductory sociology classes typically have zero experience with the field. When I ask students what they think sociologists study, I often receive blank stares and I wait until eventually an uncertain voice suggests "society?" These students are hardly a blank slate, however;

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American ideals of individualism and meritocracy, mixed with a healthy dose of pop psychology, initially tend to constrain their ability to think in structural terms. Students who enroll in introductory criminology and criminal justice courses, on the other hand, often bring to class a swaggering confidence in the criminal punishment system and a desire to pursue a career in law enforcement. Years of watching television shows like *Law and Order*, *CSI*, or *Cops* lead many students (especially White students) to place faith in the system, believing that forensic evidence and good police work generally ensure that perpetrators are convicted of their crimes.

Because I teach about the social world, the subject matter of my courses is inherently political; because I teach about justice, using numerous contemporary and historical examples of *injustice*, this is even more so. In all my classes, I discuss not only the Weberian ideal of objectivity and the Durkheimian concept of social facts, but also feminist standpoint theory and critiques of positivism as articulated by Dorothy Smith, Patricia Hill Collins, and Sandra Harding. I use myself as an example, reflecting on how my positionality as a White, middle-class, cisgender woman shapes my research interests and the questions I pose. I explain how reflexivity can be a valuable tool in uncovering and unpacking the biases that researchers, like all people, have. I push students to apply this critical perspective to the subject matter. Thus, in criminology and criminal justice courses, we consider how crime rates are not unbiased reflections of the social world, but rather the product of both socio-legal constructions of "crime" by the government and institutional decisions to target law enforcement resources toward policing certain crimes and neighborhoods, and not others.

As a White professor teaching about the criminal justice system—a system that countless scholars have shown to reify and reproduce institutionalized White supremacy—I feel deeply responsible to students of color. I strive to demonstrate to all students, but especially these, that the relatively high crime rates within communities of color are not due to any inherent criminality or inferiority, but rather socio-historical forces that have ideologically equated criminality with blackness (and, more broadly, non-whiteness), systematically deprived many members of these communities the legitimate means to achieve material success, and disproportionately policed and punished members of these communities for the same crimes that White individuals (especially middle- and upper-class White people) are often allowed to get away with. I encourage students to imagine the possibilities of a world without prisons and without

police. Students of color have often thanked me, noting that learning about a system that has dehumanized and oppressed communities of color can be deeply depressing and demoralizing, but that the critical approach I take with the subject matter is, in fact, liberatory.

It is not surprising, however, that the (disproportionately White) students who enter my classes intending to join law enforcement, or who are already employed in law enforcement, frequently do not appreciate my perspective. Though I have received positive student evaluations teaching these courses within undergraduate sociology programs (both in a regular university setting and in a college program at San Quentin State Prison), I have faced considerable backlash teaching these same courses within a criminology and criminal justice program. This essay will examine the challenges I have faced attempting to teach with integrity the subject matter that I am an expert in, while also maintaining a semi-public role as an activist against police misconduct and for meaningful criminal justice reform.

Activist-Scholarship and Activist-Teaching

Julia Sudbury and Margo Okazawa-Rey (2009) define activist scholarship as "the production of knowledge and pedagogical practices through active engagements with, and in the service of, progressive social movements" (3). Similarly, Clare Weber (2006) defines activist sociology as "an endeavor that is engaged in social justice beyond the academy and works to integrate scholarly studies with real world struggles for social justice going on in our local communities and around the globe" (154). Scholars who write on the subject frequently express a desire to break down the barriers between academia and "real world" social movements; indeed, the question of whether and how to best apply lessons learned in higher education to social justice struggles has persisted since the origins of sociology.[1]

Many, though not all, founding figures within sociology built the discipline with activist scholarship purposes in mind. Karl Marx, the economist and political theorist, published *The Communist Manifesto* with Friedrich Engels in 1848 as a recruiting pamphlet for London-based Communists. In the United States, W. E. B. Du Bois played a pivotal role in establishing American sociology, with a particular emphasis on the sociology of race, urban sociology, and social stratification. As an African-American, Du Bois faced tremendous resistance from, and erasure by,

the White men who controlled elite universities at the turn of the twentieth century; Du Bois's influence has only recently received significant acknowledgment thanks to Aldon Morris's (2015) research. Du Bois was an immensely prolific scholar whose work bridged the gap between academia and activism, though he eventually left the former for the latter. As a White woman, Jane Addams faced similar (though distinct) institutional discrimination as Du Bois and focused her efforts outside of academia as a social worker, establishing one of the first settlement houses in the U.S. and advocating for social reforms to benefit poor and working-class people (Deegan 1981).

The twenty-first century has seen resurgence in interest among sociologists in applying their work to solve real-world problems, an approach that has been rebranded as "public sociology." Herbert Gans (2002) identified public sociologists as a particular type of "public intellectual who applies sociological ideas and findings to social (defined broadly) issues about which sociology (also defined broadly) has something to say" (8). During Michael Burawoy's tenure as president of the American Sociological Association in 2004, he served as a booster to the concept, giving over 40 lectures, publishing several articles on the topic (Burawoy 2005, 2009), and inspiring numerous others (Stacey 2004; Acker 2005; Aronowitz 2005; Calhoun 2005; Noy 2007; Arena 2010; Sternheimer 2014; Hannem and Tigchelaar 2016; Horák 2017; Schneider and Simonetto 2017). Burawoy distinguished between four types of sociological work—professional, policy, critical, and public—based on the audience for the knowledge (whether fellow scholars or non-academics) and the purpose of the knowledge (whether instrumental or reflexive). While public sociologists may publish op-eds in newspapers or books for trade publishers, a primary (and captive) audience for public sociology can be found in the classroom—students.

Parallel developments have taken place within criminology, spearheaded by Elliott Currie's (2007) call for "public criminology" and Joanne Belknap's (2015) call for "activist criminology." The mainstream journal *Criminology and Public Policy* devoted an issue to the topic of "public criminologies" in 2010 (for instance, see Uggen and Inderbitzin 2010), as did the niche journal *Radical Criminology* in 2014 (see Nelund 2014); a handful of articles have been published in other niche journals (see Piché 2015; Ball 2016; and Kramer 2016). Despite this coverage, public criminology appears to have gained less purchase within mainstream criminology compared to public sociology. This may

be attributable to criminology's unique position as an interdisciplinary and oftentimes pre-professional field of study.

Whether criminology is seen as a scholarly discipline or a pre-professional one impacts the expectations of students, as well as university administrators. Fellow sociologist Mathieu Deflem (2002) observes that those who teach this subject are "caught in between a demand for scholarly substantiated instruction, on the one hand, and desires for a practically oriented training, on the other" (2). Whereas a pre-professional course of study emphasizes technical aspects of crime control, a scholarly course of study questions to what extent methods of crime control are just, fair, and effective. In particular, critical criminology, a subfield of scholarly criminology, offers biting critiques of crime control policies and the role of the discipline in reinforcing the status quo. Critical criminologist Michael Lynch (2000), for example, highlights the ways in which the discipline developed as a tool of oppression:

> criminology should be (a) interpreted as one of the many 'sciences of oppression' that (b) emerged following the Enlightenment (c) whose purpose was to help legitimize and place into practice principles that justified the oppression of the dangerous classes, (d) which had emerged as the primary threat to the 'rational' societies based upon capitalist social, economic and political relations. (152)

Likewise, Jeff Shantz (2016) argues that criminology serves the ideological "functions of covering up inequality and injustice while legitimizing or justifying the actions of ruling groups" (9). This can be seen in the common practice of police departments using crime data that they gathered to argue for increased police resources targeting particular neighborhoods; in the case of drug crime especially, this serves to (re)produce a population of criminal "offenders" who match the racial demographics of the prison population, but not of illicit drug users overall (Roberts 2007; Tonry and Melewski 2008; Provine 2011). That African-Americans and Latinx people are overrepresented in the prison population compared to the population as a whole is seemingly justified by racially disproportionate crime rates, but this fails to consider how crime rates are themselves socially constructed, not only by police department practices but also by legislation governing crime and harm. Now in its eleventh edition, Jeffrey Reiman and Paul Leighton's (2017) book *The Rich Get Richer and the Poor Get Prison* provides strong

evidence to support the claim that the loss of life, the rate of injury, and the financial harms resulting from "crime in the suites" (corporate and occupational crime) are significantly greater than that resulting from "street crime." A pre-professional criminology course, however, would pay little attention to such complexities.

Activist-Teaching in the Criminology Classroom: Personal Experiences

When I teach introductory criminology and criminal justice courses, I introduce a social constructionist perspective on crime, exploring how what a given society defines as crime may (or may not) overlap with what it considers to be deviant. I discuss how crime may be defined from a consensus perspective as that which violates the law, or from a conflict perspective as that which causes harm. Building on the former, students complete a first take-home assignment that requires them to gather data on crime rates from the Uniform Crime Reports and National Crime Victimization Survey. Although most of the students enter the class defining crime in legal terms, I push them to consider how such definitions are inherently political and shaped by what C. Wright Mills (1956) called the "power elite." I use examples like the Flint water crisis to explore how we might expand our definition of crime to include social harms that are not illegal but that cause "analogous social injury" (Michalowski 1985). I draw students' attention to Article 25 of the Universal Declaration of Human Rights (UDHR) and speculate whether the right to an adequate standard of living includes, for example, the right to clean water; I caution that the UDHR is not legally enforceable, but that it presents a framework for thinking about the world in which we want to live and the role of the justice system.

When I discuss policing, I emphasize a "know your rights" approach, focused on individuals' interactions with police and the Constitutional Amendments that are pertinent to the criminal justice system. For instance, I often show a brief 2015 video from the *New York Times* (Teng and Laffin 2015) about CopWatch, a volunteer group with chapters throughout the U.S. that video records police officers' interactions with civilians. That particular video presents, at best, an ambiguous portrait of the group, showing several Black CopWatchers in Baltimore verbally antagonizing police officers while filming them. The short film

ends with the White woman who founded the first chapter of CopWatch in Berkeley, California, criticizing the confrontational tactics of those in Baltimore.[2] During a recent class discussion of this video, several students opined that the Baltimore CopWatchers were belligerent and expressed surprise that the cops responded as (relatively) calmly as they did. I agreed with the students, noting how difficult the job of policing is, but I also encouraged them to put themselves in the shoes of the activists. I asked my students, the majority of whom were White, to imagine what the world looks like from the perspective of a Black person in Baltimore in the aftermath of Freddie Gray's death while in custody of Baltimore police. Through these potentially tense conversations, students take preliminary steps toward recognizing diverse perspectives and building an empathetic understanding of those who hold differing opinions and/or are shaped by different lived experiences.

Students complete a second take-home assignment on fatalities among law enforcement, using data from the Officer Down Memorial (n.d.) website,[3] and fatalities from law enforcement, using data from *The Guardian*'s (n.d.) "The Counted" database. The assignment also requires them to complete and then reflect upon an online simulation called a "shooter task," which prompts the user to make rapid decisions to "shoot" or not shoot at a suspect, who is featured as either White or Black and holding either a gun or an innocuous object like a cell phone. Using data from this simulation, Joshua Correll and his colleagues find strong evidence of racial bias in such decisions: "Participants shoot an armed target more quickly and more often when that target is Black, rather than White. However, participants decide not to shoot an unarmed target more quickly and more often when the target is White, rather than Black" (Correll, n.d.).

These assignments—which emphasize the social constructionist perspective on crime—took on new levels of complexity in September 2016. My lesson plans for a Tuesday introductory class had us reviewing students' answers to the second take-home assignment and discussing the origins, functions, and limitations of these datasets, as well as the "shooter" simulation. The weekend before, however, video had surfaced of Tulsa police officer Betty Shelby shooting and killing Terence Crutcher, an unarmed Black motorist. My social media feeds were on fire all weekend, with many users drawing attention to video recorded by a police helicopter. Crutcher was the 785th person killed by U.S. law enforcement so far that year; his death came just two months after the

back-to-back killings of Alton Sterling in Baton Rouge and Philando Castile in St. Paul (*The Guardian*, n.d.). Before I went to work on Tuesday, I saw a Facebook post by a Black professor exhorting White educators to discuss the issue and not leave it to our Black colleagues to shoulder the burden. I took this post seriously, deciding both to alter my lesson plan and to eschew my usual "office casual" garb for a t-shirt reading "Silence is Violence. #BlackLivesMatter." I entered the classroom, brimming with purpose.

I will not claim, and I do not believe, that I handled this situation perfectly. The details of what happened when Crutcher was killed were still emerging. In hindsight, it may have been wiser for me to use an older example.[4] For class on this day, however, I opted to use the Crutcher case as a teachable moment, fueled by the urgent voices on my social media feeds and my own outrage over the death of yet another Black man at the hands of police. I opened the class, as I typically do, with a music video related to the topic at hand; in this case, I showed an unofficial music video of Janelle Monae's 2015 song "Hell You Talmbout"; the song features members of Monae's Wondaland artist collective naming Black people who have been killed by police, followed by the refrain "Say his name!" or "Say her name!" In the absence of an official music video for the song, I chose this particular video because it paired the music with photos of the individuals who were named—that is, African-Americans who had been killed by police officers. I began class by asking my students which of the names they recognized; a White woman student replied first, admitting that she had only heard of one or two. I reminded them that (as they learned from their homework assignment), the number of people killed by law enforcement in the U.S. is quite high (1146 people in 2015 and 1093 people in 2016; see *The Guardian*, n.d.). While we may hear about a few high-profile cases, there are many more that receive little media coverage. Only three students had heard of Crutcher; notably, all three were Black. I proceeded to present the details of the case, at least as much as we knew just four days after his death; namely, that police encountered Crutcher outside of his car, which was stopped in the middle of the road, and that he was tased by one officer and then fatally shot by another. I cautioned that this information was limited, and that more would no doubt emerge in the coming days, weeks, and months. I then explained that I was going to show them video of the encounter, and I invited them to put their head down or leave the room if they did not want to watch (yet no one did so).

This decision to show the video was a complicated one, and not necessarily the right call. Many Black activists and their allies have denounced the posting of such videos on social media, calling the videos "trauma porn" and questioning why White people, in particular, need to see video recordings of such deaths in order to believe that they occur. Some, like University of Toronto doctoral student Ellie Ade Kur (2016), have directed such critique at faculty members. In a public Facebook post in July 2016, she admonished non-Black faculty not to show such videos: "If you're leaning on footage of Alton Sterling's murder to talk about violence against Black men and boys, remember that Mike Brown's body was out on the street, on display, for over four hours. It's not hard to access Black death, Black pain and suffering, because it's everywhere." Yet I decided to show the video, prefaced by a content note or "trigger warning," because in all honesty, I wanted my *White* students to see it. Extrapolating from reputable polls of the U.S. population, I anticipated that the White students in my class were less likely than the Black students to believe that police brutality happened, that it happened at such high numbers, and that it disproportionately entailed the deaths of Black, Latinx, and indigenous people at the hands of law enforcement. Beginning with the Rodney King beating in 1991, video recordings of police brutality have provided concrete—though still polysemous—evidence of these events and amplified public pressure to address the problem of police misconduct. As we have seen in the cases of Eric Garner, Tamir Rice, and Walter Scott, video footage of police brutality goes viral on social media and spreads awareness about the scope of this problem. While it is true that this video evidence is not enough, neither to provoke universal and uniform public opinion, nor to secure criminal convictions of the officers involved, it has played a significant role in public conversations about the topic. My intention was that we would walk through what we saw—and what we speculated might be seen—in the video footage, and use that to discuss common arguments used to justify or denounce police killings of civilians.

In class, I first played approximately five minutes of the dash cam video recorded by the second police car to respond to the scene, which shows Crutcher with his hands up and later with his crumpled body on the ground—but with much of the incident obstructed from view by officers on the scene. Several students complained that they could not see "anything" to accurately comprehend how the situation unfolded; having anticipated this, I presented another video recorded by the police

helicopter circling overhead. Police officers on that video can be heard commenting "time for a taser, I think," and "that looks like a bad dude, too—could be on something." At class time, it was unknown who in the helicopter said what, but it was public knowledge that Shelby's husband was in the helicopter and it was speculated that he made the "bad dude" comment. Discussing the video, one student raised the comment as problematic and potentially motivated by racial animus. The comment about Crutcher possibly being "on something" (such as drugs) was raised by another student as possible justification for the officers behaving as they did; they speculated from this comment that Crutcher was behaving irrationally and not following the officers' commands. The students wanted to know why the police had responded to the scene in the first place, with some speculating that they may have had a legitimate reason to respond aggressively to Crutcher. Two 911 calls had been made public, and I played those for the class at several students' urging. Both callers were women who wanted to be anonymous; both reported an abandoned SUV in the middle of the road. One reported seeing the driver flee ten minutes beforehand, while the second woman did not mention anyone nearby (see Cleary 2016). It is unlikely, however, that Shelby was notified of this information; according to her eventual testimony in court, she was responding to a different incident when she spotted Crutcher and then his vehicle in the middle of the road.

After discussing what was known at the time about Crutcher's case, I segued into a mini-lecture on official record-keeping about deaths that occur in police custody. As the Black Lives Matter (BLM) movement has brought to light, it is impossible to say for certain how many people are killed by police each year in the U.S. because police departments are not required to report this information to any centralized authority. A report issued by the Department of Justice in 2015 found that the two existing sets of official data failed to record roughly 28% of "law enforcement homicides" during an eight-year time period (2003–2009 and 2011) (Banks et al. 2015). This connected to our homework assignment, which included questions about the racial demographics of people killed by the police, both in raw numbers and proportionally. This information is significant to discussions about police violence and the BLM movement because White people make up the majority of those killed by police, but Black, Latinx, and indigenous people are disproportionately likely to be killed by police. Understanding the distinction between incidence and rate is a simple, yet vital, part of being a savvy consumer of quantitative data.

The class resulted in an important discussion, but it also highlighted how engagement with these sorts of human rights issues is not without potential consequences for HRE educators. The next week, several students and one parent complained to my department chair that I was biased against police officers and that I "shut down" students who disagree with me. The parent, for instance, argued that it was inappropriate for me to discuss police violence and the BLM movement in a course on criminology and criminal justice. (Their critique also included far-ranging objections to other social justice-oriented classroom practices—including asking students to identify their preferred pronouns, a standard practice among feminist scholars, which the parent asserted was "un-American." The parent also disapproved of my sociological approach to the subject matter, noting that "she uses a sociological approach, whatever that means.") My chair warned me that although these complaints might seem preposterous, they could have serious ramifications on my academic career at the university—particularly since several of the students dropped the class, even though we were well into the semester. As a junior faculty member making progress toward tenure, these complaints represented serious threats to my academic career and my position within the university. I will admit that preparing my next semester's courses filled me with a boatload of trepidation as I struggled to advance HRE and critical thinking while protecting my tenure-track job.

These worries were exacerbated by a 2016 course on "Corrections"—that is, incarceration in prison, as well as re-entry back into the community after prison and the cycle of recidivism.[5] I was teaching at the university's downtown campus which, unlike its main campus, primarily serves adults who work full-time. The adult learners who sign up for courses in Criminology and Criminal Justice are, more often than not, employed as law enforcement officers (LEOs). I hoped that there would be vigorous discussion about the subject matter, given the students' lived experience working in the criminal justice system. I was careful to choose readings that would be viewed as unbiased and objective by a broad audience. Yet my position as an activist scholar—as well as complaints about the course workload—meant that half of the students dropped the course almost immediately. After visiting my personal Facebook page, some students had surmised that I supported the BLM movement and must be inherently "anti-cop." Although my chair advocated for me, I was told to "lock down" my social networking (including setting all Facebook posts to "friends only" and deleting tags in friends' photos).

The incident also resulted in a variety of penalties, including being removed from the course and having a letter about the incident placed in my permanent faculty file.

It is worth noting that lax gun laws in Missouri (and certainly throughout the United States) contribute to another possible consequence of teaching social justice in a tense political climate: HRE educators may be teaching to students who are carrying weapons. Curious to know if my university's "gun-free campus" policy applied to LEOs, I discovered a frightening policy loophole: As long as an officer has previously shown documentation to university security attesting that they are, in fact, law enforcement, they are permitted to bring their weapons into my classroom. They are expected to do so only "if necessary" (for example, if they are on-call or coming to class directly from work); however, in practice the permission is *carte blanche* for LEOs. Indeed, on my first—and only—day teaching at the downtown campus, there was at least one gun in my classroom, holstered on the hip of one of my students. (I overheard another pair of students making plans to go to the gun range together immediately after class.) While these students were within their rights under state law and university policy, the presence of these guns (both the one I saw and the ones discussed) had a chilling effect on me—particularly in a class where issues of police brutality and equality before the law were certain to arise. This is worth noting, since gun lobby-backed laws forcing universities to allow guns on campus are being introduced across the country (see Everytown for Gun Safety 2017).

Reflections

The vital work of activist-scholars and activist-teachers highlights how education can be a site of resistance, yet this form of HRE is incredibly challenging. As a sociologist, I can argue that criticisms of my classroom approach are rooted in sexism, ageism, and the occupational privilege of LEOs. However, these arguments do not safeguard my job. In Part I of this book, my co-authors consider ways to build institutional frameworks for supporting HRE; I would stress that institutions must also implement strategies for protecting faculty who engage in social justice and rights issues within the classroom.

I further contend that support for social justice and human rights-centered movements such as BLM—which seeks to hold police

accountable when they kill unarmed civilians—is about advocating for equal rights to justice, rather than any animus toward the police. Indeed, advocating for justice requires holding LEOs to the same standard as anyone else, whether they are seated in a classroom or standing with their gun drawn on an unarmed Black motorist. What the BLM movement has brought to light is that we do not have equal access to justice in the United States, and that is a critical issue of human rights that is worthy of discussion and consideration in university classrooms.

While I believe wholeheartedly in these assertions and continue to identify myself both in terms of my activism and my teaching, I recognize that this work can be contentious and risky. Indeed, my motivation for writing this chapter is partly to show solidarity with my fellow activist-teachers who are facing similar challenges at their own universities. Although HRE may not always make a professor *popular*, these lessons nevertheless must be taught. Protections for faculty who expose harsh realities—and particularly pre-tenure and adjunct scholars whose positions are already precarious—are vital for protecting academic freedom and fostering genuine HRE in the classroom.

Notes

1. Many activists, including some scholar-activists, dispute the paternalistic assumption that scholars have more to teach activists than vice versa, and criticize many academics for essentially preying on disadvantaged communities for their own professional gain.
2. In previous courses, I showed a different video about CopWatch—one created by the organization itself. I opted for *The New York Times* video for recent classes in an effort to provide "balance"—particularly since at least a few of my students hope to become police officers themselves. In another attempt at such balance, however, I share an optional video to accompany the "know your rights" training; in this two-part video lecture, law professor James Duane and police officer George Bruch (2012) both advise their listeners to invoke their Fifth Amendment right and never talk to police.
3. I opted for this database over others (such as the National Law Enforcement Officers Memorial Fund or the Uniform Crime Reports) because it is relatively user-friendly and distinct from databases they had already used.
4. There are certainly many to choose from, including Amadou Diallo, Sean Bell, Oscar Grant, Trayvon Martin, Michael Brown, Eric Garner, Tamir Rice, James Crawford, Sandra Bland, and Andy Lopez. Perhaps a case

with a more obviously sympathetic victim would have been an even better choice; one such case is that of 12-year-old Tamir Rice, who was shot by Cleveland police officer Timothy Loehmann within two seconds of Loehmann's arrival on the scene—a public park where Rice was playing with a toy gun.

5. This was a topic I was very excited to teach, and I felt exceptionally well prepared to do so; not only had I spent four semesters as a volunteer college instructor within a prison, during which time I had the opportunity to speak with many incarcerated people about their experiences, but I also spent an additional three years researching and writing a dissertation on prisoner re-entry, focusing on the experiences of formerly incarcerated people who had become activists seeking to improve the criminal justice system.

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CHAPTER 11

Human Rights Conferences and Facilitating Community Dialogue

Lindsey N. Kingston, Monica Henson and Evelyn Whitehead

In September 2016, the city of Saint Louis was still grappling with the killing of unarmed 18-year-old Michael Brown two years before. The Black teenager had been fatally shot by White police officer Darren Wilson on August 9, 2014, in the city of Ferguson, Missouri. In the days that followed, Ferguson made international headlines as protestors—both violent and nonviolent—expressed their rage at the death of yet another young Black man.[1] It was in this political context that Webster University hosted its ninth Annual Human Rights Conference (AHRC). The event, which centers on a different human rights theme every fall semester, focused squarely that year on the issue of "Equality before the Law"—the principle that all people are subject to the same laws and guaranteed the same rights to justice. Like previous conferences, the 2016 AHRC sought to facilitate community dialogue and human rights

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education (HRE). Yet this year hit particularly close to home; Webster University is located about 15 miles south of Ferguson, and many of our students are minority and first-generation college students with deep personal connections to the underprivileged neighborhoods of North Saint Louis. After Brown's death, a number of our faculty and staff took to the streets to join protestors, went into public schools to help counsel devastated young people, and participated in community workshops about peace-building and social justice. The 2016 AHRC, therefore, was near and dear to our hearts—and it was also desperately needed as our community sought to address serious human rights challenges.

At the end of two intense days of conference lectures and discussions, keynote speaker Justin Hansford discussed the value of adopting a human rights framework for engaging in today's U.S. civil rights activism. Hansford, a professor at Saint Louis University Law School, was at the forefront of legal organizing and advocacy after the death of Brown; he accompanied Ferguson protestors and members of Brown's family to Geneva, Switzerland, to testify at the United Nations. In this lecture, Hansford outlined his advocacy work—including his participation in academic conferences and community workshops. He noted how these experiences had helped inform communities, engage in problem-solving, and ultimately change the narrative about civil rights activism since 2014:

> I helped to create workshops for the community, "know your rights" workshops that would allow community members to have a more informed understanding of what their rights were in their interactions with police. I began to have sort of a part-time job of being on panels and on discussions. You know, to this day I worry that I've become a professional panelist. But we began to have panels at universities on Ferguson and on criminal justice reform and I was a consistent participant in those panels, in the hopes that I would find some sort of solution to the problems that we were facing. I was also in the media to try to change the narrative around what was happening in Ferguson. Some of you remember that in the beginning, all the protestors were called rioters, looters, and over a period of time they began to be called civil rights activists. Sometimes human rights activists. That change in the narrative happened because people were determined to get their voices out there into the broader environment so that the few who were engaged in unlawful behavior did not end up being representative of the many who were engaged in nonviolent and peaceful protest during those first weeks…Changing the narrative is part of the objective when you talk about adopting human rights as a framework. (Hansford 2016)

Although the primary aim of Hansford's keynote lecture was not to consider the impacts of community dialogue, his engagement in academic and community forums highlights an important tool for promoting HRE that is often under-utilized. Indeed, we argue that universities have a vital part to play in facilitating community dialogue related to key human rights issues, and that this role offers an opportunity to translate academic debate into practical solution-seeking. Yet while sustained discussion of rights challenges and violations is essential for HRE, many communities lack the resources necessary for long-term conversations. They may be geographically isolated from intellectual centers of human rights advocacy and scholarship, and experts on specific rights issues often work within small circles without participating in broader conversations. Genuine community engagement is complicated by limited funding opportunities and social justice organizers who are already stretched too thin. In the face of these obstacles, universities offer the potential for organizing high-impact events—including human rights conferences—that can serve as community outlets of human rights knowledge and dialogue. These events can not only bring outside human rights experts into new communities, but they can also situate the university as a hub of HRE in their town, city, or region. Indeed, faculty members and students can build HRE within their communities while enhancing educational opportunities on campus.

Using Webster University's AHRC as a case study, this chapter offers the perspectives of a faculty conference coordinator (Lindsey N. Kingston) and two undergraduate student organizers who helped facilitate several conferences (Monica Henson and Evelyn Whitehead). In particular, the co-authors reflect on the successes, challenges, and failures of their conference coordination—with particular attention to the goal of mobilizing for community dialogue and HRE. Situated in the Midwestern United States, Webster is simultaneously far from usual sites of human rights activity (such as New York City and Washington, DC) while located in the midst of pressing human rights issues—including those related to discrimination, refugee resettlement, poverty, food insecurity, widespread gun violence, and inequalities in public education. As the authors highlight, their community is eager for HRE but conference organizing is a complicated task that involves a variety of stakeholders. Practical challenges ranging from media outreach and social networking to funding

and scheduling require advanced planning, careful coordination, and purposeful action. With the aim of sharing their successes (and failures) in promoting HRE, the authors outline the possibilities for community learning through conferences, as well as offer practical advice for educators and student organizers looking to similarly engage in their areas.

Academic Conferences and Community HRE

Most attention to the impacts of academic conferences centers on benefits to scholars and the academy, but rarely does it consider how these events might influence students or broader intellectual communities. Existing scholarship on academic conferences centers on four key functions: intellectual communication, professional socialization, the reproduction of academic status hierarchies, and the legitimation of new subfields or paradigms (Gross and Fleming 2012, 153). From a sociological perspective, intellectuals are viewed as more productive and creative if they are in frequent contact with peers—and conferences are about "forcing oneself, at the risk of considerable embarrassment if one does not do so in time, to transform an abstract idea or plan into a more concrete text [that can be presented and evaluated by peers]" (Gross and Fleming 2012, 152–153). As universities face financial constraints that limit faculty hires and on-campus programming, some argue that "conferences help to provide what many faculty cannot find at their home institutions: a community of minds focused on a particular issue" and the "chance for collegial dialogue of the sort that can lead to tangible progress" (Fox et al. 2015, para 12–13). For faculty members from small or geographically isolated institutions, as well as graduate students and adjuncts, one purpose of academic conference is allowing less-privileged academics "to be scholars" (Perry 2015, para 3). In some cases, academic conferences also serve to uncover—or to fight against—hierarchies and inequities among scholars. In her research on gender and performance anxiety, for instance, Sara Mills (2006) found that gendered frameworks led some female faculty members to undervalue their expertise and status in comparison to audience members at their scholarly presentations. Conference participation often highlights a lack of diversity within academia, but some conferences—such as a 2016 U.S. national conference aimed at advancing academic women of color (Miller 2016)—confront these social issues head-on and serve as a space for dialogue and mobilization. Yet while the role of conferences within

academia is indeed important, this literature ignores any discussion of how conferences might facilitate community dialogue and produce a broader body of knowledge that can benefit local communities, as well as be informed by them.

Rather than viewing academic conferences solely as elite sites of knowledge production, we believe that some conferences offer opportunities for sharing human rights knowledge and building regional hubs to promote HRE. At Webster University, our conferences are organized with three primary goals in mind: (1) To introduce a broad audience to human rights ideals and debates, thus promoting HRE among students and community members with perhaps little or no previous knowledge of these issues; (2) to build a local intellectual community that will engage in an ongoing discussion of human rights; and (3) to give students practical experience that will prepare them for future work in the human rights field. This project in community HRE began in 2008, when the first AHRC was planned to celebrate the sixtieth anniversary of the Universal Declaration of Human Rights (UDHR). The following academic year (2009/2010) led to a conference on "The Rights to Food and Water" and cemented our interest in regular human rights-related programming. Subsequent conference themes included: Women's Rights as Human Rights, Refugee and Migrant Rights, the Rights of Indigenous Peoples and Stateless Persons, Disability Rights, the Rights of the Family, the UN Millennium Development Goals, Equality before the Law, and Environmental Justice and Human Rights. All of these events are free and open to the public; they are attended by undergraduate students from Webster and nearby institutions (including Washington University in Saint Louis, Saint Louis University, Fontbonne University, and community colleges), Webster faculty and staff members, and some graduate students. Importantly, they are also regularly attended by community members with personal interests in human rights issues, including local activists, lawyers, school teachers, social workers, artists, and staff members at non-profit organizations.

The central principles of HRE provide a foundation for conceptualizing our human rights conference, with particular emphasis on the potential to empower community members and promote respect for social justice. It is important to stress the legal dimension of HRE, which centers on human rights standards embodied within the UDHR and international law, but we are also wary of getting bogged down in a legal focus that will alienate a broad audience. A useful organizing focus

is HRE's normative dimension, which connects with value systems that students can apply to their everyday lives—including norms of equality and non-discrimination, empowerment, and accountability (Tibbitts 2015, 7–8). Felisa Tibbitts (2015) argues that bringing such values "down to earth" is what "breathes life into human rights promises," thus contributing to a step-by-step approach with the aim of empowering people to promote the ideal of human dignity (9). This empowerment also includes offering a critical perspective that allows people to assess debates and policies through a human rights lens. "The importance of HRE on the broader political landscape lies within its capacity to contribute to the development of a critical citizenry as a prerequisite for sustainable democracies," writes André Keet (2012), noting that HRE thus needs to consider the ideological, economic, cultural, and social functions of human rights (22). Reflecting on the task of "teaching Trump" in college courses after the election of U.S. President Donald Trump, for instance, Lindsey N. Kingston (2016) notes:

> In the classroom, I tell my students that it is not my place to tell them how to vote or engage in politics. However, it is my job to teach them how to think critically and make informed decisions. That is an enormous task, particularly when social networking and suspicious media sources inundate them with fabricated "news" stories and cleverly-disguised hate speech. Yet a vital resource in their toolkit is their knowledge of human rights, including an understanding of what human rights exist under international law and why they were formulated in the first place. If we remove the political drama and the emotional ploys, we can ask ourselves: Does this policy respect universal human rights? Is the government fulfilling its responsibilities as a duty bearer of these basic rights and protections? These questions will lead us through these dark political times. If we keep asking these questions – and we keep insisting that all human beings are worthy of a life of dignity – then we will stay on the proper course. (para 5)

Yet while the normative foundations of human rights provide the foundation for HRE within our classes and communities, the practicalities of organizing events—including human rights conferences—require skills that most faculty members never learn in graduate school, to say the least, and most undergraduates do not learn in class. Indeed, Webster's AHRC provides lessons for faculty and students alike to make the shift from brainstorming (talk) to conference planning (action).

The Faculty Coordinator Perspective: Lindsey N. Kingston

I did not fully appreciate how much effort and careful organization went into event planning until I began coordinating Webster's AHRC in 2010. The two-day conference requires an immense amount of work, starting in the beginning stages with selecting a conference theme and brainstorming speaker ideas until finally culminating in a frenzy of activity that inevitably includes catering mix-ups, at least one delayed flight, and some sort of miscommunication that leads to me rearranging furniture when I hope no one is watching. But this "controlled chaos" gets easier with practice and I have had the opportunity to learn from my mistakes with each passing year. My team has learned, for instance, that planning must start far earlier than you would expect; we begin planning our October conference in February, and the theme is usually chosen at least a year in advance. We identify colleagues with expertise in our issue area, pulling together an advisory board of sorts who can help brainstorm ideas for potential speakers and offer their advice on the structure of the conference itself. (The AHRC showcases a number of invited lectures addressing our conference theme, rather than featuring paper presentations. We believe this format is more engaging for undergraduates, particularly those with limited human rights foundational knowledge. However, student paper presentations are showcased at Webster's Research Across Disciplines conference; see Chapter 4.)

After several years of hosting this conference, we also added an undergraduate "conference course" focused on the theme that provides us with an invaluable student staff. In addition to learning academic content in this upper-level class, students also gain practical experience with event planning—including media and public relations, travel logistics and speaker support, and coordinating catering and other services. They make contacts with conference speakers and a variety of community stakeholders along the way, too. This combination of networking and practical experience strengthens students' résumés and has helped several Webster undergrads garner internships and jobs after graduation. Survey data from the 2017 conference class on "Environmental Justice and Human Rights," for instance, uncovered perceived benefits of taking a class with a practical, hands-on dimension. When asked "Do you expect this course to benefit you in ways other than earning a grade and

college credits?" students listed a variety of positive responses, including: connecting with speakers, gaining transferable skills related to communications and event planning, acquiring conversational skills (and overcoming shyness), and improving existing strategies related to planning and teamwork.

Our 2017 student staff also outlined a variety of challenges associated with conference coordination in the survey, reminding their faculty coordinators (and aspiring faculty coordinators) of the importance of careful planning and meticulous communication. (Among other things, students lamented the stress related to technical glitches, unresponsive speakers and/or campus staff support, difficulties in spreading the word and garnering press coverage, and so much more.) Indeed, every event requires a timeline that reflects its goals, resources, and challenges—and no amount of planning can eliminate the risk of something going wrong. With this in mind, I offer this schedule to illustrate the planning process for Webster's conference:

February	• Brainstorm speaker ideas with faculty, students, and relevant community leaders • Select conference dates. Be sure to avoid overlap with religious holidays and other major university events; we usually choose a Wednesday and Thursday schedule, since Friday events are not well-attended • Create a conference schedule with lecture/panel time slots. To encourage student attendance, it is helpful to align these slots with your university's course schedule • Reserve conference space on campus • Begin the graphic design process for promotional materials
March	• Begin inviting speakers. E-mail invitations are generally the most effective, followed up with phone meetings as needed. Be clear about your conference goals and how you hope they will contribute (be specific), as well as what compensation/benefits you can provide
April	• Continue inviting speakers • Begin collecting speaker information for promotional materials, including talk titles, preferred photos, and biographies • Print "save the date" postcards • Update conference website • Make request for conference room/registration set-up, such as furniture arrangements and technology
May	• Continue inviting speakers and collecting their information • Mail "save the date" cards to your mailing list (if you have one) and share with colleagues. Encourage faculty to schedule conference attendance into their fall semester courses

June/July	• Finalize speaker schedule • Send information to graphic designer to prepare the conference program. However, do not print until a few weeks before the event—things are always changing • Coordinate trip logistics, such as speakers' airfare and hotels • Request university photographer (if available)
August	• Confirm room reservations, as well as furniture/technology requests • Begin working with student staff when classes start. Their responsibilities will be outlined in advance so they can "hit the ground running"
September	• Finalize conference schedule and the conference program • Collect necessary tax forms, which you will need to provide speaker honorariums and reimburse expenses • Print conference program. Triple-check for type-o's • Students are working on their responsibilities, such as publicity, catering, coordinating local transportation, etc.
October	• Confirm furniture and technology requests *yet again*—but still show up early on the conference day to make sure everything is ready for your speakers and audience members • Mentally prepare yourself for last-minute changes and emergencies! (Just in case of a cancelled flight or illness, we always have one faculty member ready to fill in for a scheduled speaker.)
After the conference	• Write and post a conference summary online • Make sure honorariums and speaker expenses are processed. While you are at it, a "thank you" card or e-mail to speakers is usually appreciated • Reflect on the event with the student staff

Underlying all of this activity is the issue of budgeting, which will vary by institution but will almost always represent a challenge for event organizers. At Webster, funding for the AHRC is drawn from the departmental budget in the Institute for Human Rights and Humanitarian Studies, with small amounts of supplemental funding sometimes coming from university grants to support campus events and invited speakers. In order to be accessible to all community members—and to encourage classes to attend lectures—conference attendance is free. While we have been lucky to enjoy administrative support for this conference, recent budget constraints have shrunk our budget significantly; we are constantly searching for "creative" strategies to cut costs and focus our resources on supporting high-impact activities. Colleagues have helped self-cater the reception following our keynote lecture, for instance, and we have reached out to our network of friends/colleagues to identify

speakers willing to share their expertise for modest honoraria. To cut travel costs, we have also worked to identify speakers regionally—always with an eye toward including those with international perspectives and expertise, as well. For event organizers seeking initial funding, I recommend reaching out to your university administration as a first step. However, budget constraints may necessitate building partnerships throughout your university and local community, seeking grant funds, and even considering the reallocation of existing resources. In all cases, beware of funding sources that may compromise your HRE goals and values.

Luckily, universities have an incredible resource to help facilitate human rights conferences: students who are passionate about social justice issues and eager to gain practical experience. At Webster, students in the "conference class" are often juniors and seniors who want to complement their classroom learning with skill building. This course is usually taught be a different professor each year, with the idea that a faculty expert on the conference theme will oversee the academic content of the class. This core faculty is responsible for content-driven lesson plans and grading; for instance, my colleague Kate Parsons taught "Human Rights and the Environment" to fit with our 2017 conference on environmental justice, while Julie Setele taught the 2016 course on "Equality before the Law." Meanwhile, a conference coordinator visits the class once a week to help guide the student staff in their practical responsibilities, including coordinating vital "outreach" and "logistics" tasks. This conference coordinator is responsible for overseeing the student staff, who are grouped into teams according to shared goals, and their practical work is factored into final course grades. (It is vital that team-teachers outline grading schemes before the class starts, as well as come to an agreement about who is responsible for which aspects of the class; this will help students understand expectations, but it will also help to avoid any potential conflicts between faculty members.) In my experience, students are enthusiastic about engaging in conference activities but lack the practical experience to move forward without faculty support. This is to be expected; do not lose sight of the fact that this class is meant to be a learning experience, not a source of free labor. An important task is helping students identify realistic and achievable goals, creating checklists and timelines that will guide their work process, and engaging in problem-solving to correct mistakes and overcome obstacles. That said, working with the student staff also offers me a new perspective on conference

planning. My students introduce me to new ideas and approaches that I would not have discovered on my own. In that sense, this form of work is certainly a process of mutual learning—as well as a way to get to know your students as teammates and professional colleagues.

The Student Organizer Perspective: Monica Henson and Evelyn Whitehead

Helping to plan and facilitate a human rights conference is beneficial not only to students who gain valuable experience, but also to the broader campus community. The AHRC helps foster a better understanding of human rights at Webster and throughout Saint Louis, while also getting students interested in rights issues and hopefully drawing them to future cocurricular events and related classes. As we look toward life after graduation—some of us with degrees in international human rights, others with degrees in various other disciplines—we also come to realize how useful conference experience is for finding internships and jobs, as well as for applying to graduate school. Our résumés include conference-related skills such as event planning, social networking, web design, and public relations as a direct result of taking Webster's "conference class" and working as part of the AHRC student staff. The event also helps our student community build a core of experienced student organizers who are able to transfer those skills to future campus events and community activism. The conference provides a taste of professional organizing—with the guidance of our professors—that teaches us about the responsibilities and challenges associated with this work, as well as gives us the chance to network and build contacts that could lead to jobs after commencement.

Those are the perks of conference planning, but this experience involves both triumphs and challenges. We are told that part of this process is learning from our mistakes, but that does not necessarily make you feel better when you are in the midst of what can feel like conference chaos. For instance, marketing the conference to a broad audience can be incredibly difficult and sometimes frustrating. While human rights majors and students from related disciplines (such as sociology and political science) are generally interested in the AHRC, it takes genuine effort to spread awareness to a diverse range of students and their professors. Student staffers tasked with "outreach" communicate with professors, asking them to bring their classes to lectures or to offer extra credit for

students who attend conference sessions. We use "chalking" in the weeks before the conference—announcements written in colorful chalk on walkways throughout campus—as well place posters in campus and city meeting points, such as area coffee shops and libraries. Yet these simple strategies require sustained effort; rains wash away our chalk announcements, while posters are covered by new fliers or removed within a few days. We also post maps and parking instructions online, hoping to make attendance less stressful for people who are unfamiliar with our campus, and post signs in various locations directing visitors to the conference site. Again, though, this is not as simple as it might seem; we have had to work with our campus public safety office to ensure that conference attendees did not get ticketed for parking without a permit, while strong winds have pushed over conference signs more than once. (Nothing says "real world experience" like hunting for event signs in the mud!)

Perhaps the most important lesson we have learned from working on the AHRC is the value of being well-organized. It is vital for student staffers and faculty organizers to meet regularly—preferably once a week. This is helpful because it provides the opportunity to brainstorm administrative and creative ideas, ensuring that everyone has the chance to share their ideas while also exchanging information in the most efficient way possible. (Otherwise, you will end up with an email chain of 30+ messages trying to figure out what sort of water bottles are being provided to conference speakers. No, we are not kidding.) And if you think you can plan a conference without a checklist, you are *wrong*. In fact, you will be constantly revising your checklist and adding new tasks as you go. Well in advance of the event, student staffers should determine who is doing what—including who will show up to the conference early to ensure that event set-up was done correctly, who will staff the conference reception table during which time slots, who will assist which speaker throughout the event, and even who will coordinate the sending of thank-you cards after the conference has concluded. (Some responsibilities require constant attention while other tasks are less demanding, so think about that as you assign tasks. There is always something to be done—the trick is to use your staff as efficiently as possible.)

Being well-organized will help student staffers build and maintain momentum for the conference. Before getting involved with the AHRC, we never really thought about event planning—or about how to attract

an audience to a cocurricular event. One of the most nerve-wracking concerns in the days before our conferences was: What if no one shows up? Luckily our faculty had been spreading word about the AHRC since the previous spring semester and throughout the summer, so student staffers were able to launch a publicity campaign that included sharing existing information such as the conference schedule, a summary of our conference theme, and practical campus information. We usually create a Facebook event page, which is connected to our regular Institute page, to share updates and spread the word. Everyone in our class is encouraged to "share" the event page with their friends and family (although sometimes you need to remind people or even set a quota for the number of shares). About a month before the conference, we start posting regular announcements that will build excitement. For instance, we often post links to books that our speakers have written, highlight news stories that relate to our conference theme, or share information about organizations where our speakers work. Posting these items of interest are good ways to attract attention from students and community members who may not usually be linked into the local human rights scene.

All of this said, no amount of organization will completely prepare you for the day of the event. Be ready to adapt as things change and evolve, knowing that you have done as much as you can to organize your event in advance. Show up early, have a plan, and know who to call if you need help. (If you do not have a plan for the day, you will waste a lot of precious time. Make sure everyone knows where to go, when to be there, and what to do when they arrive.) If you have a plan and arrive early, you will be ready to handle things when they go wrong—and something always goes wrong. Have student staffers share cell phone numbers and assign a point person for various teams (such as someone in charge of the reception table and another person in charge of media and outreach). Make sure to share numbers for your faculty coordinators, too, along with key university offices such as maintenance, public safety, and food service. And while you are checking tasks off your list and frantically running around the conference (in a professional way, of course), remember to enjoy the moment. Take the time to network with speakers and attendees who are doing the kind of work you want to be part of; listen to as many lectures and roundtables as possible; appreciate the classmates who are working alongside you. Unlike so many events that you will attend throughout your college career, this one is *yours*.

Moving Forward

Although no academic institutions—or the communities they are a part of—are the same, Webster's AHRC provides lessons for coordinating a human rights conference elsewhere. In many areas, universities can fulfill a vital role by facilitating HRE and desperately needed dialogue about rights abuse and social justice. These events spread human rights knowledge to a broader audience and promote rights-centered community-building, while at the same time providing practical experience that will prepare students for future work in the human rights field. Clearly, these conferences require a vast amount of resources; they are made possible by the investment of time and energy, as well as (often limited) funding. Yet creative thinking, such as offering a "conference class" to help train undergraduates while supplying a student event staff, has helped make Webster's conference a much-anticipated annual event. As the years go on, we continue to look for ways to involve broader segments of our Saint Louis population—as conference attendees, as well as speakers and planning partners—and to solicit feedback from stakeholders throughout our region. With each conference comes new additions to our practical "to-do" checklist, as well as heightened goals about what we would like to accomplish. (Indeed, this chapter serves to provide advice for others, as well as to help us think through our own motivations.) For colleagues and peers at other universities—whether looking to expand existing events or planning for the first time—we say, from our own experiences, that human rights conferences offer opportunities for HRE that not only complement what students learn in the classroom, but also build a human rights community on campus and beyond.

Note

1. Two months later, thousands engaged in marches and other forms of protest as part of "Ferguson October," demanding police reform that included demilitarization, the end of racial profiling, and the arrest of Office Wilson. The death of Brown also marked the beginning of "Black Lives Matter" (n.d.), a movement identified as "an ideological and political intervention in a world where Black lives are systematically and intentionally targeted for demise." BLM's guiding principles contend that the movement "is an affirmation of Black folks' contributions to this

society, our humanity, and our resilience in the face of deadly oppression." Brown's death illustrated a long American history of lynching and racial oppression, bringing key issues such as police brutality, criminal justice reform, and freedom of expression to the fore.

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CHAPTER 12

Community-Based Social Justice Work: The WILLOW Project

Anne Geraghty-Rathert

College students are frequently exposed to local and global injustices, yet they may feel powerless to do anything about them. Incorporating real-world experience into university-level human rights education (HRE) helps students discover what they can do to facilitate rights protection and forward progress. Practical, hands-on work linked to social justice goals empowers them to believe they can affect positive change. An example of this work comes from Webster University in Saint Louis, Missouri, where students gain such experience through a pro bono clemency project. The Women Initiate Legal Lifelines to Other Women (WILLOW) Project is a non-profit organization that provides free legal assistance to wrongfully incarcerated women. The project is dedicated to improving the lives of those who cannot fully access the justice system; those in prison due to poverty, oppression, violence, exploitation, and other injustices. The WILLOW Project is dedicated to achieving the right to "equality before the law," striving to provide our clients a legal voice and to encourage lasting change.

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Student research and investigation into clients' cases have yielded positive results for the WILLOW Project, while providing practical experience for students hoping to undertake careers focused on rights, social justice, and legal advocacy. Student endeavors keep us up-to-date with the constantly shifting legal landscape, including the latest issues and research regarding clemency. Students help themselves, as well as the clients, to gain a broader understanding of the limitations of the U.S. criminal justice system and how it often adversely impacts low-income and otherwise disadvantaged individuals. Indeed, the project's client cases starkly demonstrate these issues because all of the women are incarcerated survivors of horrific violence, who were wrongfully charged and sentenced. Because these women are post-conviction, the most realistic form of relief is a grant of clemency from the governor of the state of Missouri. However, the Willow Project pursues every possible avenue that may arise to get clients out of prison, including seeking possible appeals, parole, commutation, and/or exoneration.

This chapter reviews a clinical model that engages students in addressing the complexities and issues of the U.S. criminal justice system, especially in the area of wrongful conviction. In this piece, I aim to address ethical and pedagogical challenges, as well as benefits in the creation of such a model. First, I outline the WILLOW Project—its beginnings, the legal landscape it operates within, and its current caseload. Second, I discuss the clinical education model and undergraduate student internships—including the role of key partners inside and outside the university, as well as pedagogical approaches and ethical concerns. Lastly, I provide starting points for educators considering the creation of similar educational opportunities at their own institutions.

Overview of the WILLOW Project

As an attorney and a legal studies professor for more than 25 years, I have represented many women in their legal cases, primarily by assisting them with Orders of Protection and/or divorce cases in situations of domestic violence. In 2011, I agreed to take on the post-conviction case of a wrongfully convicted woman named Angel Charlene Stewart who was long incarcerated for crimes she did not commit. Her clemency case required me to petition Missouri's governor to release from prison this very low-mental functioning woman, who had slipped through every crack in the justice system. The work was difficult and time-consuming,

and it stretched my legal knowledge and skills. I asked a student to assist me as a paralegal intern with some of the tasks and investigation. From the ongoing representation of that client and others, The WILLOW Project was formed and incorporated. Together, additional student interns and I represent multiple women also incarcerated due to violence perpetrated by their batterers and not by themselves. At the time of writing this chapter, the WILLOW Project currently represents three female clients—all abused juveniles when they were sentenced to life in prison—with the collaboration of project board members, past and current students, and volunteers.

This difficult legal work has resulted in a variety of student successes to date. Legal victories have included proving that one woman was actually entitled to a parole hearing, despite paperwork that suggested she had no such possibility; finding DNA results in another case thought long-lost; and finding case law that provided a creative avenue to potential appeal, among many other such successes. Students are energized by these cases, given that something incredibly significant is at stake. As a result, they invest many hours of work—and many more hours of careful thought—brainstorming strategies to assist their clients. In addition to direct work for WILLOW clients, student interns also examine and attempt to remedy broader issues in the justice system. Some have collaborated extensively with other Saint Louis organizations that seek to reform the criminal justice system, for instance. Other initiatives include the creation of a small on-campus student food pantry; conducting a needs drive for a formerly homeless Webster University student who is a single mother of three children; providing gifts to children with incarcerated parents during the holidays; collecting money to help a client's child pay expenses to visit his mother in prison; and conducting clothing and food drives for local domestic violence shelters. These seemingly extraneous initiatives are part of the larger WILLOW Project goal to empower our clients and those engaged in their advocacy, while encouraging community growth and understanding.

The Cases

The WILLOW Project's cases demonstrate the multifaceted issues involved in wrongful charging and conviction, and how some of these complications arise.[1]

Angel Charlene Stewart was a mentally challenged teenager held captive in the sex trafficking industry for several months by two men in Iowa. Two men brutally raped and terrorized Angel and another juvenile female, threatening injury and death to Angel's one-year-old child (who was also held captive). During this time period, the men kidnapped two elderly women and murdered them—one in Iowa, one in Missouri. Angel's only thought throughout the horrific ordeal was to survive and to protect her baby from harm. When the police caught up to the group, Angel ran to them with her child in her arms. The officers on the scene considered her a victim and drove her to a local store to purchase much-needed food and diapers. It was only later that the officers were informed that she was an alleged "participant" in the murders. Angel refused to plead guilty for more than a year but, when threatened with the death penalty for first degree murder, she was eventually coerced into pleading guilty to two counts of first-degree kidnapping. Angel was unable to fully comprehend the plea bargain, since she has the mental age of a 10-year-old and is completely illiterate. At the age of 19, after meeting with her public defender for half an hour, she received two sentences of life in prison—one in Missouri and one in Iowa. Angel has been in prison for more than 20 years for murders she did not commit, and all as a direct result of being victimized herself.

Amelia Bird suffered extreme physical and sexual abuse at the hands of close family members throughout her life. She attempted on several occasions to get out of the situation and away from family violence, but was always returned to her household. As a very young teenager, Amelia resorted to drugs and an unstable and violent boyfriend, Chad Brantley, for refuge and comfort. When she was 16-years old, she complained to her then ex-boyfriend Brantley about the family's ongoing abuse. In an effort to win back Amelia's affections and to enable him to continue controlling her life, Brantley took it upon himself to enter her parents' house at night, shooting both of her parents. Her mother died and her father was badly injured. Charged along with Brantley and threatened with first-degree murder and the death penalty, Amelia eventually relented and took the plea to second-degree murder and first-degree assault. At the age of 16, she received two consecutive life sentences and will not be eligible for parole until she is at least 60-years old.

Amanda Busse lived in a household ruled by drugs, as well as physical and sexual abuse by her father and his many drug clients. After the death of her mother, 17-year-old Amanda was sold by her father and "married" to a criminally involved acquaintance in his late thirties. By all accounts, this man also routinely controlled and abused Amanda physically, sexually, and psychologically for most of her waking moments. He was feared not only by Amanda, but also by members of the local community. When a local woman was found brutally murdered, Amanda's abusive father and husband were charged with the crime. Her husband was sentenced to life, but charges against her father were dropped. In order to get these charges dropped, Amanda's (similarly abused) younger brother wrongfully implicated Amanda in the crime a full five years after its commission, in retaliation against Amanda after she implicated him in the sexual abuse of their nieces. Amanda was convicted of second-degree murder and sentenced to 25 years in prison for a murder she did not commit. Her defense at the murder trial lasted for three minutes, according to the record. Since the time of her arrest, she has maintained her innocence and continuously denies being at the scene of the crime. In addition, her younger brother recanted his implication of Amanda—but when threatened by prosecutors with perjury, refused to go on the record to this effect. When Amanda realized that she would spend time in prison, she made the agonizing decision to give up her infant daughter for adoption.

Our students—and indeed everyone associated with the WILLOW Project—grapple with a plethora of questions raised by these horrifying outcomes. Why did no one look into the mental capacity of Angel Stewart? Why was the violence perpetrated against her (and threatened against her child) not compelling enough to consider when determining whether or not to charge her? Why did her assigned public defenders insist on plea bargains in two different states instead of pursuing the rightful conclusion of her innocence at trial? As to Amelia, why did no one intervene in her family situation to prevent ongoing violence against her? Why was she threatened with the death penalty, despite being only 16 years of age and thus ineligible for such an outcome? Did her initial questioning constitute unconstitutional interrogation of a minor? In Amanda's case, without any corroborating implication or evidence, why would prosecutors charge her five years after the murder—especially taking the word of a 14-year-old boy who had recently been implicated by her in sex crimes? Finally, why would prosecutors threaten

perjury charges to a child witness who wished to recant these implicating statements?

Clemency/Commutation/Exoneration and the Systemic Challenges to Achieving Them

There are four possible mechanisms by which a post-conviction incarcerated person may be able to leave prison, other than by the end of their sentence: parole, clemency, commutation, and exoneration. Parole, when an option, is the early release of a prisoner by a board on the promise of good behavior. Clemency at the state level is a disposition by the governor which moderates the severity of the punishment imposed on a convicted person. Clemency denotes an act or instance of leniency in which a sentence may be shortened or ended. Commutation is similar in its effects, shortening a criminal sentence without a declaration of innocence. Exoneration, on the other hand, is a declaration of factual innocence by a court of law (Nash 2008). The WILLOW Project seeks any and/or all of these outcomes for its current clients—frankly, whatever could and would happen most quickly. These processes are cumbersome and lengthy, logistically and politically less likely to result in positive outcomes in some states than in others. For this reason, and for multiple others, our clients and their cases provide a unique opportunity for engaging in HRE and student advocacy on both small and large scales.

The legal landscape surrounding wrongful convictions markedly changed at the turn of the twenty-first century, due in large part to unheard-of improvements in the science applied to criminal investigation and changing views on the nature of the U.S. justice system. In the early 1990s, the introduction of DNA testing changed the legal system forever. For the first time, concerned advocates were able to show conclusively that some people were factually innocent and thus were wrongfully convicted. Some resistance to the authenticity of the results and to the breadth and scope of the issues existed initially, but eventually society changed its perception of the existence of wrongful convictions (Roberts and Weathered 2009, 43). Over time, people have also realized that there are cases in which no DNA exists to be tested, but for which individuals are likewise charged and convicted wrongfully. The Innocence Project (n.d.), the primary organization responsible for more than 300 DNA exonerations, has begun to pursue such cases of factual innocence in which DNA is not present or is not available to be tested

(Eligon 2009, 1). A variety of organizations undertake similar social justice work by looking at both the microcosm of individual wrongful convictions, as well as examining the larger questions of why such convictions happen as often as they do within the U.S. justice system. Issues leading to incarceration in these cases are many and varied, but often begin with poverty, oppression, and lack of access to resources within the system.

The WILLOW Project takes on this form of social justice work, but it is unique in its collaboration between students and legal professionals. Undergraduate students operate alongside the legal team to represent survivors of violence who have been charged and convicted with crimes—often along with the actual perpetrators of the crimes. Project interns look at macro issues that affect these cases and attempt to identify ways to combat resulting injustices. Systemic macro problems include: issues of policing appropriately, lack of resources for public defenders, lack of parole board transparency in decision-making, lack of consideration of domestic violence and its ramifications (in law generally and in the charging of crimes), societal perceptions of domestic violence survivors, and many others. All of these difficulties engage student interest and are worthy of discussion and extensive research. These circumstances provide students with a wide range of opportunities to explore lobbying and networking with legislators and other partners, as well as to market the project and its cases, to educate the public, and to show inconsistencies in criminal justice through various means. The students' creativity in approaching these problems is critical to our advocacy.

The Clinical Education Model and Student Internships

Webster University has long emphasized the importance and long-term advantages of experiential learning for all of our students. Many of our degrees and programs require hands-on learning, taught by practitioners in the field of study. Our legal studies program, for example, includes American Bar Association (ABA) accredited degrees and certificates taught according to ABA requirements that demand students learn legal knowledge, as well as know how to apply it. The traditional legal studies internship program at Webster has existed for more than three decades; it is an elective within both the graduate and undergraduate degrees. Many students through the years have been placed in law firms, government offices, and in-house at corporations. This type of legal exposure is

interesting and makes the day-to-day study of law and its theory relevant, and it is also helpful to students in acquiring future jobs. The WILLOW Project is an expansion of this traditional internship into a more clinical model. It offers students a chance to work in a non-traditional setting, but with the same opportunity to apply knowledge acquired in their college education to clients and their cases. All students are required to meet with me, their internship advisor, on a regular basis to discuss assignments in a collaborative way. The internship course requires a set number of contact hours with me, as well as a set number of hours doing practical work.

The clinical model is often used at the law school level, as supported by ABA accreditation. Most of law school education is based on studying case law and statutes, through the use of hypothetical case analysis and use of Socratic methodology. On the other hand, in many law schools, students also engage in the supervised practice of law in various clinical programs, usually offering legal assistance to low-income clients in order to gain useful practice skills. Clinics offer experiential learning, vastly different from other modes of law school teaching (Beck 2004, footnote 55). While some law school clinics exclusively do research and writing on the law, most represent clients in ongoing conflicts. Other disciplines mirror the practicum component offered by law school clinics; counseling and medicine, for example, both require work in some type of practicum where work can be done and also observed.

The WILLOW Project is unique in that it utilizes a clinical internship model at the undergraduate level. Students from a variety of academic disciplines contribute through these internships; while legal studies students do traditional legal work, students from programs—including international human rights; sociology; criminology; communications; women, gender, and sexuality studies; computer science; film and television production; and business—assist in helping clients by contributing their individual skills. To the extent possible, students take the lead in determining which aspects of the representation they wish to pursue (although naturally there are some academic deadlines that may constrain options). Some students learn how to appropriately and ethically gather evidence and investigate cases while gaining greater understanding of substantive issues of law. Other students study domestic violence and similar other societal problems that have impacted WILLOW project clients. We talk to our incarcerated clients about aspects of the crimes, as well as about issues related to their daily lives within the prison system.

In addition, interns interview a wide variety of people—including individuals related to probation and parole processes, criminal defense lawyers, and judges—in order to better understand the coercive nature of the plea bargaining system. Student interns also do a significant amount of writing, including letters, petitions, briefs, summaries of interviews, file notes, speeches, and more. They constantly strategize approaches to press conferences, engage in speech writing, utilize advocacy skills, negotiate media relationships, and undertake public relations work on behalf of clients. Finally, students have orchestrated social media fundraising campaigns, raised awareness of our organization, and even filed paperwork to gain both corporate and non-profit statuses.

Identifying Key Partners In/Out of the University

To support the vital work of the WILLOW Project, identifying key partners both inside and outside of the university is incredibly important. Within the Webster community, four former students and I formed a decision-making board of directors to discuss and address all facets of the project, including our clients' needs and the student internships. These discussions include collaborative and creative reassessments of our approach, group strategizing, raising new issues, reporting on student work, creating and doling out assignments, and identifying what research needs to be done and who should do it. When we meet with students, the board attempts to create a safe and collaborative work environment, give constructive suggestions, address personal issues and interpersonal conflicts of various kinds, and address ethical dilemmas that arise in legal practice. Professors and staff members from other university departments also assist with the project; some faculty members with nursing and counseling expertise, among others, continue to brainstorm ways to lend their knowledge and skills—and the knowledge and skills of their students—to expand the WILLOW Project's reach. We consider interdisciplinary opportunities to expand our work continually, remaining open to new types of courses and research to support our project goals. Other university partners have included the university's global marketing office, which has provided meaningful public relations support to increase the visibility of the WILLOW Project's work. In some cases, faculty "professional development" funds—usually earmarked for traditional academic conference participation—have been authorized to help defray the costs of pro bono legal representation. All of these university collaborations

help to support this non-profit organization and its unique approaches to HRE and social justice work.

Outside of the university, The WILLOW Project fosters partnerships and relationships with fellow legal professionals and journalists. For instance, we joined with attorneys and families of 12 other incarcerated and abused women who seek clemency from the governor of Missouri in a group called the Community Coalition for Clemency. This collaboration of like-minded individuals has held joint press conferences and spoken in forums of various kinds about our mutual goals for our clients. The coalition successfully gained the attention of a local state representative, who personally championed our cause, forging a bond across party lines with 26 other female legislators who spoke to the governor's office on behalf of our clients. She was also critical in helping us gain an audience with close aides of the governor, affording us an opportunity to give overviews of the coalition's cases for their consideration. Two of the coalition's clients were recently released from prison through these efforts. In addition, concerned journalists have written about our clients' cases and stories in a variety of publications. The benefits of engaging people and institutions with this work are immeasurable to students and to the clients' representation. The publication of articles about our clients and about wrongful convictions generally helps heighten awareness among members of the public, including key players such as legislators and others (Warden 2002, 803). When people gain awareness about the flaws in the criminal justice system, they may then wish to support our cause through letter-writing, lobbying, and other forms of public pressure on decision-makers. Students benefit, as well; WILLOW interns and volunteers have spoken directly to journalists and had conversations with legislators, lawyers, judges, and others to collect case information and evidence. I have witnessed intern students gain self-confidence and assertiveness, while also achieving new insights and learning better approaches to investigative techniques.

Pedagogical Approaches

Because education is of central importance to the WILLOW Project's approach, careful attention to pedagogical structures is necessary to successfully balance our legal goals with our HRE ones. Because our students come from diverse backgrounds and study in different academic disciplinary fields, some of them are ill-equipped to understand and to deal with many of issues related to client representation. In the interest

of filling in some knowledge gaps, I created a 2000-level course about wrongful convictions entitled "The Sliding Scales of Justice" to complement the clinical internship. The course is designed primarily to study the U.S. criminal justice system, but the inclusion of the WILLOW Project cases in this dialogue makes the knowledge far more real and personal. This class examines the legal system broadly, including structural flaws that may lead to incarceration. It includes information about domestic violence and sex/gender issues, as well as how identities and varying backgrounds impact access to justice. The class studies multiple cases of wrongful conviction, which leads to discussions about how to strategize needed reforms and how to address violations of equality before the law. This is a crucial component in the education of the interns, but hopefully it expands all students' personal growth and critical thinking; notably, students from across the university enroll in this course and it is not limited to only internship students. Indeed, students are invited to share their individual perspectives, interests, and talents in an end-of-semester presentation that encourages them to pass along their knowledge to others. Class participants have created many unique and original projects, ranging from more traditional research Powerpoint presentations to creative artistic endeavors.

From early on, it also became clear that supervision of the WILLOW Project's student interns is extremely time consuming and difficult for one faculty advisor to manage. The scale of the project and its vision were initially too big, so it had to constantly be renegotiated by its board and by student interns. In response to feedback—and a steep learning curve—we have started utilizing volunteer supervisors, such as board members and willing university faculty and staff. Most of the supervisors are non-lawyers, so their supervision includes assigning tasks to the interns as I designate, and then following up with them to answer questions and facilitate communication with me. Since only attorneys may give legal advice and advocate directly for the clients, the assignments must be overseen by myself (and my lawyer faculty colleagues), but that does not preclude the assistance of others to ensure consistent follow up and mentoring of students. We also initiated a basic instructional training program for orientation purposes. This program requires interns to self-assess skills and interests prior to beginning work with the project in order to better help supervisors (and myself) place and supervise undergraduates throughout their internship experiences. To help facilitate this, we continue to create short-term projects related to our broader goals,

often focusing on results that students can immediately see. Examples of past short-term projects include letter-writing campaigns on behalf of our clients, as well as end-of-semester supplies and clothing drives for women and children currently living in domestic violence shelters. This helps students remain focused in lengthy legal representations and feel like they are actively participating in social justice work. Achieving short-term objectives provides a type of satisfaction that some students need, as opposed to making incremental progress in the very long-range objective of getting our clients out of prison. Furthermore, these projects give students a personal stake in outcomes.

One important outcome of student internships and participation in short-term projects is a broadened understanding of how the legal system, social justice, and rights protection function in practice. Engaging with different perspectives helps expose flaws or weaknesses in our decision-making—which is important when your audience is not a jury or a judge, but rather is a lay person in the court of public opinion. The differences between narrative advocacy in the field of law and factual neutrality in the field of journalism, for example, are sometimes demonstrated by professional journalists who write articles about individual clients. While such articles generally benefit our clients, differences in perspectives (and priorities) are important points to consider in targeting one's "audience" and in utilizing outside collaborators. As my team learns these important lessons and gains valuable input from various partners, we are able to move forward with more complex initiatives and expand opportunities to advocate for our clients. In this regard, the content expertise of individual faculty supervisors has also benefited both our students and the project overall. Students who prefer project-related research (instead of hands-on experience such as public relations or event coordination, for example) benefit from the supervision of faculty members with complementary research expertise. While faculty members may not have the time to directly volunteer with the WILLOW Project, their support for student research—and in turn, for our project initiatives—helps ensure the usefulness and accuracy of research outputs prepared by students.

Another important learning opportunity for students stems from our need to maintain client contact. WILLOW Project clients are housed in two facilities located hours away from campus, making prison visits difficult. Every semester, a student is assigned to communicate with the clients regularly, largely through written paper correspondence (which is

the cheapest, easiest, and best mechanism to maintain client confidentiality). Some of the correspondence is about the legal issues and approaches that we undertake, always in the collaborative mode of asking the clients' opinions. (Obviously these women know their cases best, sometimes having given them decades of thought, so engaging them in the discussion of how best to represent their interests is simply smart lawyering.) Notably, students are required to (and, in my experience, want to) show their personal interest in clients as individuals, not just as subjects of academic and legal discussion. Clients want and need to write to us about their experiences and progress, about their relationships inside and outside of prison, about evidentiary leads they may think of in their cases, and more. The students, in turn, are given the opportunity to communicate with clients about progress we are (or are not) making, about publicity and visibility of the project and their cases, and general updates. One really interesting aspect of the communication is the need for both sides to participate in educating each other. Clients tell students about their daily lives in prison, both positive and negative. Students learn directly about unfair practices and policies within the system, as well as how they affect inmates, their families, their friends, and professionals interested in helping. Clients, who often do not know how to view or verbalize what has happened to them throughout their lives, begin to understand that societal systems have failed them. As they start to understand the ramifications of lifelong domestic violence for themselves and others, they are often empowered to re-think their self-images and goals.

Ethical Concerns

The representation of the WILLOW Project's clients raises many ethical issues. For me, a major goal is to prioritize the ideals of social justice within our work and to incorporate human rights-based thinking in every aspect of project implementation. In theory and in practice, any human rights endeavor which attempts to better the human condition should be cognizant of incorporating human rights ideals into fundamental structures (see International Human Rights Network, n.d.). Specifically and significantly, wrongful conviction projects should not re-create the power structures which originally disabled and disenfranchised individuals. In order to avoid this, we must consistently re-evaluate the real-world learning experience—which requires creativity and the constant assessment of the implementation of our ideals. Avoiding the

trap of re-creating existing power structures is especially difficult when dealing with female prison population members and prison systems overall. All of our clients are incarcerated due to (and as a result of) horrific violence perpetrated against them, imprisoned in all-female institutions, and challenged with poverty and lifetimes of domestic abuse. This area of the law lacks guideposts to some extent, since incarcerated women are less likely—in the legal world of innocence and wrongful convictions—to acquire post-conviction legal representation (Free and Ruesink 2016, vii–viii). To educate our student interns as interconnected "global citizens" requires us to empower both clients and students in the creation of a more socially just and equitable world. To that end, it is our responsibility to constantly re-assess the impacts and ramifications of our choices regarding client representation.

Participation in the WILLOW Project is often exciting and educational for students, but it is important to remember that their work is not just a theoretical study of wrongful conviction and wrongful incarceration; there are living, breathing women relying on this pedagogy. Commutation, clemency, exoneration—even parole—are unlikely outcomes in these cases. The philosophical debate about whether or not it constitutes re-victimization to raise clients' hopes wages a battle in my head every day. Despite client assurances that they each understand the emotional risks of failure, hope in the face of unlikely success may be a very dangerous thing for them. Furthermore, we have to be aware of the impacts of constantly re-visiting their personal stories of violence. Certainly, we do not want to re-traumatize them. All of our choices have to be made in light of these considerations. It is thus crucial to create a sustainable structure that includes attention to human rights in every aspect of the planning, without giving power only to the WILLOW team members. This is critical. There must be client empowerment in the plan from the start, especially in situations where it is difficult to assess whether there will ultimately be any tangible benefit to clients through the representation.

With years of experience working within this model as both an educator and an attorney, I am forced to question several points—and I encourage my students to do the same: If our clients get out of prison, obviously that will be a measurable positive outcome—but what if that never happens? Even if we are fortunate enough to get them out of prison; what about their lives from that moment on? Our clients often have dangerous family members and have lived in social structures that

they will need to learn to navigate differently. The abuse they experienced throughout their lives took away their personal power and they need to learn how to re-gain it. This disempowerment is also exacerbated by the lengthy sentences WILLOW Project clients have served; at the time of writing, Amelia has been in prison for 13 years, Amanda for 10 years, and Angel for longer than she ever lived outside of prison. This kind of "institutionalization" may affect a person's ability to function in the world outside of prison.[2] Prisons need to provide better training and skill development for all incarcerated people, especially for those who have been vulnerable throughout their lives and need to learn how to reclaim personal power. However, organizations such as the WILLOW Project must also take personal responsibility for the emotional well-being of clients, both during and post-incarceration. How do we make that happen?

Creating Similar Educational Opportunities Elsewhere

The WILLOW Project's undergraduate-level internships and clinical experiences were a natural progression for me, inspired by law school clinics throughout the United States. Public interest in wrongful convictions continues to grow, thanks to the proliferation of related books, factual and fictional television and cinematic drama, podcasts, blogs, and more. Clemency is rife with experiential learning possibilities—and it is certainly broad enough to encompass learning by students from many academic disciplines, not limited to pre-law or legal studies undergraduates. My hope is that other institutions will replicate such opportunities for students, in part influenced by our experiences with the WILLOW Project in Saint Louis. To begin, I recommend choosing a theme or topic that resonates with your students—and your faculty—and that will allow your community to engage with issues of social justice and human rights. To that end, I close this chapter with various starting points that may lead to comparable opportunities at other institutions for a variety of undergraduate populations:

- A taxpayer clinic for low income and/or elderly persons and/or veterans: Accounting and business students, for instance, could help prepare individual tax returns, as well as answer tax and accounting questions.

- A non-profit organization clinic for low-income entrepreneurs or non-profits: Business majors might do research and/or make phone calls about tax liability, 501c3 status, and the maintenance of corporate status for non-profits.
- A public benefits access clinic: Legal studies students, social work students, and others could help people fill out government forms for public benefits, as well as assist low-income persons in gaining access to and maintaining information for continuing benefits.
- A domestic violence assistance clinic: Students focusing their studies on issues related to women's rights and gender issues would be particularly interested in connecting individuals with necessary resources and confidential referrals.
- A prison programming and education clinic: Education students and others could provide lesson plans and implement programming for incarcerated people. One example comes from my own institution, where Professor Margot Sempreora of the English Department participates in a performing arts theater and poetry performance program, entitled Prison Performing Arts (see Prison Performing Arts, n.d.).
- A "one stop shop" where social work students and others assist low-income individuals in determining what social service resources exist in their area and how to access them.
- A poverty clinic: Students in counseling, nursing, paralegal, and social work programs could offer direct on-site, supervised services appropriate to their disciplines and education levels.
- A lobbying clinic: Students studying public relations and marketing, media communications, TV/audio visual, and political science could make themselves available to non-profits in order to undertake PR work, to engage in letter-writing campaigns, to create websites and blogs, and more. Students from various disciplines might also lobby state and federal legislators to raise awareness about various social justice and rights issues.
- A creative writing or art clinic: Film, English, art, and theater students could create various artistic works—including plays, films, and exhibits—to highlight social justice issues.
- A criminal justice system or prison reform clinic: Journalism, sociology, criminology, cultural anthropology, and legal studies students could research and write articles for publication (such as op-ed pieces in newspapers) and raise public visibility about human rights issues.

This list of possible undergraduate experiences offers only a few starting points for expanding the social justice work currently being done by the WILLOW Project. Clearly many more possibilities exist and will likewise provide unique opportunities to apply HRE across university disciplines. Students want to—and, I believe, need to—apply their learning to social justice causes in order to fully understand their capacity to make a difference in the world. The WILLOW Project illustrates how undergraduate students can make valuable contributions to this work while engaging in HRE; such advocacy and representation are often difficult and frustrating, but they offer important lessons about shortcomings in the U.S. criminal justice system—and possibilities for facilitating positive change with the goal of protecting human rights.

Notes

1. Although the clients' names and our legal representation of them is a matter of public record, we also have their written permission to use their full legal names in this article and in other non-legal documents and publications.
2. The term "institutionalization" describes the process by which incarcerated people are shaped and transformed by the institutional environment. Examples of institutionalization may include post-traumatic stress, diminished sense of self-worth and value, dependence on institution structures, and the internalization of prison culture (Haney 2001).

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CHAPTER 13

The Bijlmer Project: Moving the Classroom into our Community to Combat Human Trafficking

Sheetal Shah

As a globally oriented psychologist, I have come to realize that a multidimensional understanding of human rights is necessary—and that the psychosocial context of human rights[1] is as important as the legal context. In my classes on community and international psychology, I attempt to apply psychological science to pressing global concerns like intergroup conflict, environmental degradation, and understanding special target groups. Yet I often witness a disconnect between how these issues are described theoretically and how practical implications truly manifest. Students can certainly understand what the legal implications of human rights are, yet they find it difficult to comprehend the psychosocial implications; this is particularly true of my students in the Netherlands, who generally come from a world where human rights are assumed to be a natural prerogative. In multiple classroom debates, for instance, some students have asserted that modern-day slavery simply does not exist after slavery was abolished in Europe and the United

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States in the 1800s. Discussions of minimum wage become heated because some students contend that "some income is better than no income" and hence, if poor minors work as child laborers on cocoa plantations, it is because they choose to do so. Most students do not see their role in exploitation or human rights abuse—including as consumers in the supply chain of their favorite products—but rather see human suffering, in some cases, as a form of economic collateral damage.

Experiences like these pushed me to think beyond the classroom and connect with non-governmental organizations (NGOs) to explore possible collaborations at the community level. My objectives were clear: to develop a project engaging students from different disciplines, allowing them to learn about human trafficking (often called "modern-day slavery") and to contribute to social change in unique ways. In 2011, this focus led to the creation of the Bijlmer Project—a grassroots organization situated in the Bijlmer, an area of Southeast Amsterdam (*Amsterdam Zuid Oost*).[2] The Bijlmer Project is a research- and intervention-based project focusing on the psychosocial needs of victims of human trafficking, who were bought and sold for sexual exploitation. It is a collaborative project between Webster University (Leiden) and the Christian Aid and Resources Foundation (CARF) (see The Bijlmer Project, n.d.). The Bijlmer Project is based on a community model that combines the expertise of professional partners and academics to address the vulnerability of survivors of sex trafficking. In its research phase, the project investigates the prevalence of Post-Traumatic Stress Disorder (PTSD) among trafficking victims, as well as the psychological, social, and cultural impacts on women and men. Our efforts represent a scientific attempt to understand the consequences of human trafficking in the Netherlands and its neighboring European Union countries; this work includes addressing myths and misconceptions related to the issue, such as assumptions that only women are sold for forced sex work.

The long-term objective of the Bijlmer Project is to gather independent information that is "inside out" in its approach, with the aim of developing a peer-based intervention program. This program is based on the best practices that can be implemented by faculty and students at Webster University, in partnership with grassroots organizations. Currently in its "Bijlmer Bridge2Hope" intervention phase, the project works with victims who lack legal protection, including legal status in the Netherlands. These are victims of sex trafficking who have fallen through the legal safety net; they have reported being trafficked but are denied

legal status because they failed to name their traffickers. The inclusion criterion for the intervention phase is therefore not based on victims' legal status. This makes this project unique compared to most intervention programs in the Netherlands, which will only work with those victims who have legal status, or a valid residence permit. In this phase, the project encourages the university to work on new research and knowledge management, engaging in a "bottom up" approach that focuses on empowerment and leadership training, as well as vocational development for victims of human trafficking. Bridge2Hope, launched in 2014, serves as a unique opportunity to facilitate human rights education (HRE) while utilizing research data in pursuit of positive solutions, as well as increasing issue awareness.

Using the Bijlmer Project as a case study, this chapter explores the value of taking our classrooms into the community to understand vital human rights issues and to engage with important global concerns such as contemporary slavery and modern trafficking. The chapter first outlines research and advocacy opportunities for undergraduate and graduate students, who play vital roles in our social justice work. By transcribing research interviews and helping coordinate fundraising and advocacy events, for instance, students gain practical skills while undertaking experiential learning. Second, engaging with the Bijlmer Project's research data helps students to look beyond stereotypes about human trafficking. They learn important lessons about vulnerability, threats and violence, the demographics of victimization, and dehumanization. Third, this experiential learning helps students understand human rights from a psychosocial perspective—and forces educators and students alike to grapple with questions related to victimhood and survivorship, freedom (or the lack thereof), and psychological coercion. Lastly, I hope that sharing the Bijlmer Project's work will facilitate further learning opportunities at other institutions, possibly as part of existing programs focused on rights and social justice or in coordination with study abroad opportunities.

The Bijlmer Project: A Classroom in the Community

The Bijlmer Project provides undergraduate and graduate students with various opportunities to contribute to vital social justice work, often according to students' capabilities and interests. Some students take on formal internships with clear goals and responsibilities; Webster

University collaborates with partner institutions to facilitate international internships, while some programs—including the undergraduate program in international human rights and a variety of graduate programs—require internship and/or volunteer service as a graduation requirement. In other cases, faculty interested in the issue of human trafficking partner with the Bijlmer Project to enhance courses such as "International Psychology," "Lifespan Development," and "Culture and Communications." Students might transcribe interviews or write up case studies, for example, that can both be used by the organization as well as be included in student research papers and projects as part of their coursework. By thinking creatively about the needs of the Bijlmer Project, as well as the learning goals of students, we are able to create a "classroom in the community" through practical, hands-on social justice work.

Research

Students have the opportunity to gain valuable experience while supporting the Bijlmer Project's research initiative. Tasks such as transcribing interviews and analyzing both quantitative and qualitative research data help students build their research skills, while also contributing to long-term research goals and priorities. (This is a "win–win situation" for the Bijlmer Project; we often do not have funds to pay transcribers, for instance, so having a student work force is an immense help to us. Of course, this is a learning process for students and it is vital to check data and ensure that interviews are transcribed properly.) In a recent comprehensive questionnaire-based interview study, for instance, Webster students were an important part of our research team. Study objectives included constructing the research questionnaire, identifying participants (usually in camps and safe houses), building relationships with contacts at various governmental offices and NGOs, collecting and analyzing data, and generating recommendations based on study findings.

The Bijlmer Project also offers a training program for students, which focuses on sensitizing students to human rights realities to prepare them for working with vulnerable target populations. Obviously, this works differently for undergraduate and graduate students. Undergrads do not work directly with participants, but they provide vital support. They receive workshop training on practical skills (including transcription), as well as dealing with secondary trauma that they may experience.

Indeed, students have come to my office in tears because they were so disturbed by what they heard in recorded interviews. (See Chapter 8 for details on creating a trauma-sensitive environment.) Students also sign confidentiality and non-disclosure agreements, which helps them better understand practicalities of dealing with private information—and why it is important to respect confidentiality in research and other human rights work. At the graduate level, it works differently. Students are trained to be counseling psychologists (which is the equivalent of licensed professional counselors in the United States). As part of their internships, some graduate students come on board to work with the participants in the field. They are supervised, often plan group protocols (for instance, focusing on wellness), and have extensive training to prepare them for working with this vulnerable population. For MA (Master of Arts) students, this internship provides real-world experience for those who study PTSD and other trauma in books. The Bijlmer Project highlights the fact that you do not need to travel far to confront trafficking and rights abuse; it happens everywhere. If we make that link between university education and what happens in the field, we can strengthen our communities while providing vital learning opportunities.

Advocacy

Students also contribute to the Bijlmer Project while gaining vital advocacy experience. One example comes from organizing "cultural kitchens" in the student lounge on campus. Using testimonials and other data gathered by our research team, event organizers help humanize the abstract concept of "human trafficking victim" by cooking typical foods from their home countries/regions and discussing the push factors that facilitate trafficking. From these early conversations of trafficking source countries—and the diversity of trafficking victims more broadly—came questions about practical needs, including the issue of food scarcity. Thus the cultural kitchens led to related events, such as a 2016 food drive to collect and distribute food supplies to participants during the holiday season. Students also work on fundraising events to support Bijlmer Project participants; these events included a 2015 "Chocolate Rush" baking competition and a 2016 theatrical production of *Antigone*.

Another important example of advocacy work is our partnership with the One Billion Rising campaign, which is a mass action to end violence against women. Focused on a different theme each year, One Billion

Rising fights against the structures of oppression that underpin our own work at the Bijlmer Project. In 2017, for instance, One Billion Rising centered its action on "Rising in Solidarity." Organizers explained:

> In so many regions of the world, women are abused in multiple ways across layers of exploitation and oppression. One layer is the deeply entrenched patriarchal structures in society that continue to subordinate and oppress women, and conditions or forces women into submission and subjugation. This creates fertile ground for domination and control over them. Another layer is the exportation of poor women for labor when economic exploitation is globally enforced by imperialist and capitalist states that place profit over people. The abuse of the planet, and the commodification and dehumanization of women's bodies in the service of profit, and in the service of other nations' profit and development, is the most criminal act of abuse and power. This is especially so when the exploitation is being done to the most marginalized women – indigenous women, workers, migrants, domestic workers, the urban poor and peasant women. (One Billion Rising, n.d.)

Since 2013, Webster University students in Leiden have organized events in support of One Billion Rising, including flash mobs and panel discussions about human trafficking. Yearly student feedback highlights how this campaign has a tangible impact on them; not only do graduate and undergraduate students come together to advocate against the exploitation of women, but they are also able to discuss issues impacting their campus and local communities. For students associated with the Bijlmer Project, this is an opportunity to share their work and advocate for trafficking victims that their classmates are often wholly unaware of. In 2014, for instance, this powerful research testimony was shared at a One Billion Rising event; students had transcribed the interview, as well as prepared the concise narrative to be read during a panel discussion:

> I came in 2002 from Senegal. A man brought me here. I thought he was a relative, he said he was a relative. I was a victim because he saw my plight. I was suffering. He said he was gonna help. He said he can help me come abroad, I can get on a plane and get a job, I can be a better person. I agreed, so they took me. They told me "I'm going to work. If you work hard…if you pick the apple…you get a lot of money."
>
> They promised I was gonna help in the apple [orchard]. But later I find they took me to a club. I am drinking, before you know the men

> started touching me. I said "What? I don't do this." They said I have to. You go with them to the basement. I said "What? You said I was gonna work in the front." They said there is no front, I'm going to work, they are going to give me the money, and then I pay him [the handler]. Then they would start fondling me… When I came here, I didn't know anyone, I was scared, so I obliged them. I did this for four years in Amsterdam. They [the buyers], it must have been that they don't care. They just give you drink and… Sometimes I [still] get terrible dreams; people pursuing me, and demons…[3]

Opportunities for Students to Look Beyond Stereotypes

The Bijlmer Project often forces students to confront preexisting ideas about human trafficking and to look beyond stereotypes associated with this issue. Indeed, students are often surprised by the descriptive data gathered by our research; the data uncover lived experiences of participants and help students better understand the causes and consequences of human trafficking. In this section, I briefly highlight some of the most striking lessons learned through student engagement: Vulnerability has no age limit, the anatomy of threats and violence, moving beyond demographic data, and the humanization of victims.

Vulnerability Has No Age Limit

The description of the "perfect victim" has been stereotypically oversimplified as someone who is young or minor (below 18), female, and from a developing country. However, the consequences of such stereotyping in various situations can be detrimental to victims of trafficking and might lead to secondary victimization (Rijken 2009). A 2012 study by the Bijlmer Project, which included 30 female interview subjects and 10 males, provided concrete evidence showing that vulnerability to human trafficking has no age limit. Participants' ages ranged from 21 to 57, with a mean of 38.5 years. Research data also uncovered factors that led to trafficking, including lack of education, poverty, unemployment, political instability, family values, and "supply" populations in source countries (Shah and Marfo 2015; see also Attoh 2009). In reality, many life-changing events can result in vulnerability to trafficking; these research findings help humanize the experience of human trafficking and

provide a detailed contextual understanding of the data our students work with.

The Anatomy of Threats and Violence

The lived experiences of study participants provide an important opportunity for students involved in the transcription of interviews to understand the difference between perceived threat and actual threat—and how both sorts of threats have serious impacts on rights protection and well-being. Once the participants of our research study were recruited and sold in the Netherlands, for instance, the majority of them reported being continually threatened and did not feel safe returning to their home countries even if they had the opportunity to do so. Many respondents stated that their trafficker had threatened their families back home; in the majority of cases, this threat is ongoing and happens frequently. A participant from Togo, West Africa, highlighted how threats of violence often encompass one's circle of loved ones: "They scatter the whole place and break everything there. My mother is very old…They will drag the old woman outside, ask my mother to tell them, tell them where I am. But I don't even tell…my mum don't know anything about Europe."[4] Study participants also reported being beaten by their pimps or traffickers, but the majority did not report such abuse to the police because they were afraid of retribution.

Interestingly, a significant number of men and women respondents had also been subjected to Voodoo practices, which was perceived as an actual threat to the self and the family back home. While the majority of participants reported practicing Christianity,[5] many stated that they had been to a Voodoo shrine where rituals were performed on them—and some of these rituals were performed in the Netherlands. These rituals were traumatic, dehumanizing, and acted as a medium of control for the victims. The impacts of spirituality and religion are important here; they influence our approaches in structuring intervention programs, since religion and prayer serve as an important coping strategy for survivors—and views on religion also impact views on threats and danger. A participant from Nigeria explained how Voodoo rituals tied people to their traffickers: "Because you swear an oath and is like you—they take something from your body like blood or a finger nail. It will disturb you in your life and [every] good will go in your life if you don't keep to their instruction."[6]

Beyond Demographic Data

Research data help uncover lived realities beyond mere statistics and demographic data—often breaking stereotypes in the process. For instance, many students were surprised that the majority of study participants had completed some form of education, with only a very small percentage (15%) having not completed any educational program. A common response from students working on the interview transcripts was, "This could have been me." Students were also sometimes surprised by marital and familial statuses of participants; a large portion chose to describe their relationships as "other" (not married or unmarried), possibly reflecting uncertainty felt toward marital status after losing contact with partners for months or even years. Many participants had children in either the home country or the destination country where they were trafficked to, exacerbating their vulnerability and requiring them to consider how their actions might impact the safety of their children.

Humanizing Victims

Our research also provides context for understanding victims' lives after being trafficked, including offering insight into participants' living conditions. These practicalities help humanize this abstract notion of the "human trafficking victim," showing students how everyday practicalities and concerns inform their lives and daily routines. Most participants, for instance, indicated that they shared a home or rented a mattress or a place to sleep. Most also stated that they liked living in the Netherlands, citing safety and freedom within Dutch society as core reasons. This makes particular sense given their experiences throughout the trafficking process; although no participants reported engaging in sex work back in their country of origin, many reported being raped on route to the Netherlands. (Only three respondents reported engaging in sex work at the time of their interview, but it is possible that some who reported they were "not working" felt uncomfortable sharing the fact that they continued to engage in sex work. Some took on household work, such as cleaning and babysitting.) Uncertainties related to employment are often longstanding; 90% of participants did not know what they were going to do abroad, which is an interesting insight for students who often assume that would-be migrants have concrete plans before venturing far from home. (More than 32% of our respondents knew their trafficker. As is

often the case in human trafficking, people interested in immigration and even human smuggling are often tricked or coerced into trafficking situations.)

Understanding Basic Human Rights from a Psychosocial Perspective

Projects such as the Bijlmer Project have the potential to facilitate HRE experiential learning, which results in a better understanding of human rights (or the lack thereof)—even in seemingly rights-protective countries such as the Netherlands. The project emphasizes understanding human rights from a psychosocial perspective in the context of contemporary slavery and human trafficking; that is, we seek to understand what factors contribute to the victimization of human beings and which influence the success of intervention program facilitating rehabilitation. As an educator, this project requires me to raise key questions to my students—and to continually grapple with these tensions in my own work, as well.

Victim or Survivor?

One of the important distinctions that arises from students' involvement in the project is that between victim and survivor. When do we call someone a "victim" of human trafficking and when do we call him/her a "survivor"? In our research, we make a distinction between these two terms: Those who keep returning to the windows in the red light district of Amsterdam (or to the flat-based brothels) and *were in a situation in which they had no control* are referred to as "victims." This lack of control can manifest itself as not being able to choose the number of clients, not having the authority to negotiate condom use, or not getting to keep earnings. Women and men who are not being pimped, or who have full control of their earnings but still live a marginalized existence due to ongoing engagement in commercial sex work, are referred to as "survivors." The following testimony from a research participant from Columbia sharply illustrates the lack of control that results in victimization:

> So when I arrived, they took me into a house and [at] first I didn't understand what was going on, you know with the language barrier, but then I started to pick up on some words and before I knew it she was pimpin.
>
> If I didn't do what she asked, the men she had back then, her bodyguards would beat me. And that has been my life until now. Sometimes I eat, sometimes I have five to six clients and she keeps all the money. You never know how much you get or even how much money you still owe them, she keeps everything. I want to go back, I want to find my children, but for me to go back I need papers, and they took everything, they burned my passport, my papers.
>
> I don't know exactly where it is they keep us, it is somewhere in the Bijlmer. They have to keep moving us from place to place, and you cannot see where you go. They give us a scarf and a hat to put on, put tape in our eyes and then some big sunglasses. That way if people see us they don't notice anything and we can't see where we are going.
>
> I have discover[ed] now, for like a week or two, how to escape, get out of there without them [noticing]. I have seen the world again. In there I found a little space that I can squeeze through and be in and out, because if they find out I'm in big trouble. Big big trouble. They will beat me and tie me to the bed and everyone will come on me again.[7]

This powerful testimony helps illustrate the difference between victim and survivor, but it also highlights the physical and mental health issues corresponding to a trafficking ordeal; for instance, mental and physical abuse, as well as vulnerabilities to sexually transmitted disease. Indeed, the Bijlmer Project's research interviews provide insights regarding how sex trafficking violates human rights to health—reinforcing what many clinicians, healthcare workers, and community social workers who interact with victims and survivors of sex trafficking already know: Human trafficking for sexual exploitation has serious and prolonged consequences for one's physical, sexual, mental, and emotional health. There is a higher prevalence rate of sexually transmitted infections, especially HIV/AIDS, and multiple injuries sustained through violence. Being a victim of human trafficking also results in the deterioration of mental functioning, since victims often need to dissociate themselves from the extreme trauma inflicted upon them (Tsutsumi et al. 2008). Ine Vanwesenbeeck (2005) writes that depersonalization is a coping strategy for these extreme negative conditions, and sex work experiences relate

to indicators of stress and emotional exhaustion. This exhaustion can be largely explained by lack of management support and control, as well as negative social reactions and working motivation.

Freedom or the Lack Thereof: What Does It Mean?

A common question from students who work on the Bijlmer Project is: "Why don't they run away or report to the police?" Very often, students better understand the answer to this question once they have gained research and advocacy experience advocating for events—particularly once they have grappled with what freedom is and what the lack thereof means for a particular individual. Transcripts of research interviews, for instance, serve as references for students trying to understand the actual experiences of human trafficking victims. In many interviews, freedom is posited as a necessary, core human right that is violated. Although most traffickers do not use shackles in modern-day slavery, victims are denied free movement, physical security, fair wages and safe working conditions, and basic health care. While many students still think about slavery in terms of history lessons, it is important to explain how lack of freedom is not always signified by locks and chains; the denial of fundamental freedoms takes many forms. Consider, for instance, this testimony of a young woman who was trafficked to Europe from Togo:

> I was taken from my family when I was only fourteen and a half years old. They told my mother that they would take me to Europe where I could work and go to school, that I would be rich. It was hard for her but she let me go. They lied.
>
> They took away my passport and everything I had. They did Voodoo on me. They took me to Togo where I was kept with 16 other young girls. The youngest was 12. They put bags over our heads so we couldn't see what was happening. We were kept like criminals, never allowed to leave the room without a guard and then only to go to the toilet or to shower. If one of us misbehaved, she would be beaten with a cane. I did not want to be beaten so I didn't fight them. My captors raped me. I became pregnant at just 15 years old. I gave birth to my son at home, alone. I had to leave him in Berlin. Then they took me to Antwerp and put me in a window in the red light district. One night the police questioned me, as they did not believe I was old enough to be the window. They requested my papers. I gave them a false name and told them I had forgotten my papers but this was not true. I had no papers. When I told my captors, they yelled at me

> and beat me. They had told me all I would need to do is give a false name. They lied. They always lied.[8]

In today's multicultural societies, psychological coercion is the face of slavery. Research suggests that victims of human trafficking experience a range of non-physical coercive tactics such as isolation, monopolization of perception, induced debility or exhaustion, threats, occasional indulgences, demonstration of omnipotence, degradation, and enforcement of trivial demands (Baldwin et al. 2015). Dehumanizing tactics are frequently used to control victims, forcing them to perform acts against their wishes. Understanding psychological coercion and the rights violations that intersect with human trafficking helps students answer their initial question about why victims do not simply run away.

Final Reflections on Teaching

Ten years ago, Claude d'Estrée (2008) claimed that "in the last decade, the field of human trafficking has changed from an almost unknown and largely unreported phenomenon to a *cause celebre* motivated by sensational and disturbing stories reported in the media daily. This is for good reason: government statistics show that the illicit funds generated by human trafficking are second only to the illegal sale of drugs worldwide…" This focus sadly remains relevant today, despite growing awareness of the issue; the International Labour Organization and the Walk Free Foundation (2017) claim that on any given day in 2016, there were 40 million people who were victims of modern-day slavery.

In response to this pressing human rights challenge, I propose a shift away from the traditional educational paradigm—and I acknowledge the value of taking our classrooms into the community in order to engage with human rights from a psychosocial perspective. Students gain exposure to (and understanding of) vital human rights issues, expand their knowledge base about solution seeking and advocacy, and move beyond their own lives to better understand the issues happening within their own city/country and beyond its borders. In many cases, this process also exposes students to diverse worldviews and cultural traditions. Contributing to the Bijlmer Project requires students to learn about how trafficking connects to organized crime and political issues globally, for instance, while gaining an enhanced understanding of disciplines such as psychology, human rights, and international relations. All the while they

come to recognize inequalities happening in close proximity of where they live and study. Indeed, fundamental human rights take on new importance when students witness the impacts of rights violations—and when they have an opportunity to combat and confront these problems firsthand.

The Bijlmer Project incorporates experiential learning as part of university-level HRE at Webster University. As other universities consider implementing similar programs at their own institutions, I encourage them to consider how experiential learning can complement existing programs focused on rights and social justice—as well as enhance study abroad opportunities. (Indeed, Denise Gammonley et al. [2013] argue that "a study abroad experience focused on human rights in the host country offers active engagement for students in acquiring knowledge of human rights by exposing them to values about human rights and providing them opportunities to develop practice skills" [620].) Initiatives such as the Bijlmer Project and its Bridge2Hope intervention program can expand students' knowledge on human rights, increase their understanding of social values within a cultural context, and help them acquire vital research and advocacy skills for fighting against human trafficking and modern-day slavery.

Notes

1. The psychosocial context is a result of the interaction between one's psychological (thought and behavior) and social frames of reference. This is a complimentary perspective for understanding human rights beyond the disciplines of law and international relations, for instance.
2. While the Bijlmer constitutes one neighborhood, its population is highly diverse. Cohabitants from varied origins—such as Latin America (Surinam, Dutch Antilles, the Dominican Republic), Africa (Ghana, Nigeria, Cameroon), and Asia (Pakistan, India, China, Indonesia)—create a multicultural environment. Unfortunately, the area is also stigmatized because of its reputation as a low socio-economic, or developing, neighborhood.
3. This testimony comes from an interview that was conducted by the author in October 2012.
4. Interview conducted by the author in November 2012.
5. This could be because one of our researchers was a Christian priest and our participants were initially recruited to participate in the study via his organization, the Christian Aid and Resources Foundation (CARF). Participants reported being greatly influenced by religion in their daily life.

6. Interview conducted by the author in May 2012.
7. Interview conducted by the author in October 2012.
8. Interview conducted by the author in November 2012.

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Conclusions

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My early thinking on the ideal of a human rights campus has expanded, with the help of my colleagues, to consider the vast potential of institutional, classroom, and community approaches to human rights education (HRE). Drawing from the work being done at my own institution, Webster University, this edited volume offers case studies and resources for educators hoping to engage with human rights and social justice at the university-level. Indeed, these chapters provide honest reflections of personal and professional struggles aimed at fostering just administrative practices, encouraging faculty–student collaborative research, supporting inclusive campus communities, teaching human rights lessons in innovative and ethical ways, creating trauma-sensitive classrooms, facilitating community dialogue, and supporting community justice. These experiences—and countless others, to be sure, that might be shared by my fellow human rights educators elsewhere—highlight the value of, and potential for, HRE in higher education.

Perhaps my most poignant reminders of the need for HRE at the university, however, come from the comments on my end-of-semester teaching evaluations. I regularly teach "Introduction to Human Rights,"

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which is a popular course that always fills to capacity—but it draws a varied student population in terms of human rights backgrounds. Some students are passionate and outspoken rights advocates from the start, while others have little-to-no knowledge of current events and international politics. As I joke with colleagues, I love that moment when I can see "the light bulb flick on"—that moment when a student's eyes are opened to the challenges of human rights, and perhaps is inspired for the first time to care about these issues (at home and around the world). Student comments on teaching evaluations for this class, in particular, are illustrative; they almost always center on "I had no idea these things were happening," "I see the world around me differently now," "I want to do something," "I never used to watch the news, and now I'm becoming a total news junkie," and—my personal favorite—"I'm driving my family and friends crazy because I won't stop talking about human rights." Again, most of these comments are not from human rights majors; these are undergraduate students from across the university who (let's be honest) needed a general education class that fit their schedule. Yet the effect of this introduction to human rights is often transformative and inspiring—and it highlights the thirst for human rights knowledge among college students.

The aim of this edited volume is to share experiences and resources, with the goal of fostering enhanced HRE in higher education. Focusing on three complementary approaches—at the institutional, classroom, and community levels—this book offers lessons learned (and indeed, lessons still-in-progress) from Webster University. My hope is that this work will support fellow educators at other institutions, thus helping to grow a network of human rights scholars from a wide range of academic disciplines and locales. I will not pretend that I (or my institution, or the contributors to this volume) have it "all figured out," but this vital work will only succeed if innovative and determined educators continue to advocate for HRE, collaborate and share resources, and seek out new ways to teach (and learn about) human rights and social justice. In these final Conclusions, I therefore offer a few parting words related to resources and ways to foster HRE in higher education.

Resources for HRE Teaching and Collaboration

Many useful starting points for learning more about HRE are not necessarily aimed at higher education, although university-level resources are expanding. The Human Rights Educators USA (n.d.) (HRE USA),

which I mentioned in the Introduction, is a growing network of HRE practitioners and supporters focused on promoting "human dignity, justice, and peace by cultivating an expansive, vibrant base of support for [HRE] within the United States" (para 2). Often (but certainly not always) aimed at grade school and high school teachers, HRE USA provides an important forum for those interested in strengthening support for HRE. Their efforts integrate human rights standards into educational settings, promote HRE-friendly policies, advocate for the inclusion of HRE in standards/curricula/pedagogy, develop resources and training, and participate in global networks to share best practices (para 4).

Fortunately, an increasing number of universities and faculty members are also sharing resources and collaborating to expand HRE opportunities. The University and College Consortium for HRE was established in April 2016 by a group of educators (many of whom are members of HRE USA) who hoped to spur HRE collaboration at the university level (University of Connecticut, n.d.-b). Comprised of a growing number of college and university members, the Consortium offers a chance for increased engagement in HRE within higher education. The University of Connecticut (n.d.-a), a Consortium member, provides their "Teaching Human Rights Database for College Instructors"—which includes syllabi, lesson plans, blogs, and other resources. Other professional organizations such as the Association of American Colleges & Universities (AAC&U) (n.d.) focus their energies on issues such as civic learning, democratic engagement, racial healing, and increased diversity and equity. The AAC&U shares a number of resources—including publications and conference-centered meetings—on such social justice themes. Furthermore, scholars such as Monisha Bajaj (2017) are spurring important discussions related to the pedagogical approaches to teaching human rights, among other things; her edited volume *Human Rights Education: Theory, Research, Praxis* offers key perspectives related to the theoretical and conceptual frameworks of HRE, global research on the topic, and transformative HRE praxis.

A number of non-governmental organizations (NGOs) offer human rights toolkits, sample lesson plans, and other resources to integrate HRE into classrooms and existing curricula. For example, The Advocates for Human Rights shares a useful toolkit for educators just beginning their work in HRE. The Advocate's online resource includes a primer outlining the fundamentals of human rights, such as definitions of human rights and their foundation in international law, as well as an overview of the human rights system and their applicability within the

United States (Farell et al. 2011). Amnesty International's (n.d.) HRE website provides lesson plans to complement the organization's campaigns, an array of education blogs, and a database of learning resources. Similarly, Physicians for Human Rights (n.d.) offers a health-focused HRE toolkit that includes course modules, syllabi, and even advice on funding sources and creating educational partnerships.

As noted by Kelly A. McBride in Chapter 8, effective and responsible HRE in higher education also requires trauma-sensitivity. A variety of resources and training opportunities exist to help educators become trauma-informed, even if they are not all specifically focused on university students and faculty. For instance, the Beyond Consequences Institute provides various resources for (mostly grade-school) educators, while the University at Buffalo's (n.d.) Institute on Trauma and Trauma Informed Care at University assists various organizations in becoming trauma-informed—which includes preventing re-traumatization. The Trauma and Learning Policy Initiative (TLPI), a collaboration of Massachusetts Advocates for Children and Harvard Law School, further provides resources for creating (and advocating for) trauma-sensitive schools.

Fostering HRE in Higher Education

As this edited volume demonstrates, human rights is an expanding interdisciplinary field that integrates diverse academic knowledge, as well as practical experiences, for successful HRE. Contributors to this volume argue that the study of human rights and social justice requires educators to go beyond "book learning" and formal classroom settings, yet students must also gain the necessary foundational knowledge—of international law, sociological theory, and world history, for instance—to advocate for rights in effective and meaningful ways. This multi-faceted approach to education is no easy task; it is difficult and time-consuming, as well as often emotionally (and sometimes financially) draining. Yet, as contributors have noted throughout this book, the rewards of innovative HRE are vast and long-lasting. If we can agree that HRE is "worth the trouble," we must next carefully consider how to approach this burgeoning field of study.

First, I encourage educators (and their institutions more broadly) to view human rights and social justice as essential elements of *all* academic programs—not just degrees traditionally associated with these norms.

It is short-sighted to assume that only international human rights majors (or students studying sociology, political science, or women and gender studies, for instance) should understand issues of social inequality and fundamental rights. Business majors ought to understand how global commerce impacts people in the developing world; marketing and communication majors should learn how to be critical consumers of information and understand how their messages might reinforce existing stereotypes; students preparing for medical and nursing schools need information about the lived experiences of their patients, including challenges for migrants and refugees that may negatively impact their health; education majors can better advocate for their future students and their communities if they understand the "right to education" and the social justice challenges facing public schools. I encourage human rights educators not only to reach out to students from across disciplinary lines, but also to make connections with faculty throughout the university. While many educators initially lack human rights expertise, this can easily be remedied; shared resources can help professors "catch up" on social justice issues inherent to their field. For instance, resource guides aimed at a particular discipline can pinpoint key challenges and recommend resources (such as assigned readings, films, and discussion questions). Offering to give a guest lecture, or inviting a class to a human rights event that might be of related interest to them, can also build bridges for future collaboration and study.

Second, we must continue to explore dynamic teaching practices that foster interest in, and respect for, human rights and social justice. There are a variety of useful textbooks for laying the foundational knowledge necessary in an introductory human rights class; I use Jack Donnelly's (2017) *International Human Rights*, now in its fifth edition with new co-author Daniel J. Whelan. Yet the nuts-and-bolts of international human rights law and UN mechanisms are only a small part of HRE; supplemental readings, films, lectures, art and photography, and a plethora of other teaching resources are vital for fostering empathy and promoting global citizenship. Dynamic work on the Scholarship of Teaching and Learning (SoTL) continues to provide possibilities for HRE, even if the work is not labeled as such. The Active Learning in Political Science (n.d.) website, for instance, offers innovative blog posts related to effective pedagogy, the use of simulations and games for active learning, and a variety of issues in higher education. (Notably, this blog was co-founded by Amanda M. Rosen, who authored Chapter 6.)

Third, HRE at the university-level requires determined networks of collaborators that will support this work in the face of diverse challenges. As outlined throughout this volume, interdisciplinary work is inherently difficult—and the goals of HRE, in particular, require resources, energy, and determination made possible only with a sustained team effort. I recommend identifying partners first within your own institution—faculty, staff, administrators, and student leaders—who will help advance your goals and share the burden of work. Yet support networks are also key outside of your institution; academics often focus on building research collaborations, but teaching collaborations (or research-teaching collaborations) are also useful for sharing educational resources, brainstorming teaching ideas, and even building study abroad or web-based classes that include students from multiple universities. Moreover, a strong network of human rights educators will also offer the moral support to move forward in the face of a challenging (and not always human rights-respective) political climate, as well as provide opportunities for resource-sharing and community-building.

I believe that HRE is a valuable, necessary approach for promoting human rights and social justice—and for helping students realize their potential as empathetic, empowered global citizens. My hope is that this book provides resources for educators seeking to offer or expand HRE at their own institutions. With sustained effort and ongoing dialogue, the ideal of a human rights campus can become an expected reality in higher education—within our institutions, classrooms, and communities.

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