
POL 347: Peacebuilding, Community, and Reflective Practice/INS 387:

Integration Seminar: Theory and Practice

Spring 2025

Instructor's Information

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I am the Site Director for the *Conflict, Peace and Transition in Northern Ireland* program (delivered in partnership between Augsburg University CGEE and Ulster University's INCORE). Following a career in the formal and informal education sectors (high school history teacher, Local Government and NGO development officer) I was appointed to Ulster University as Lecturer in International Education and Development and Program Director (based at the UNESCO Centre, School of Education) in 2007. Since then, I have directed the *Conflict, Peace and Transition* program.

What is this course about?

This 4-credit course is a fully integrated component of the *Conflict, Peace and Transition in Northern Ireland* semester program which examines a society's transition from violent conflict to a sustainable democracy, a transition that continues to be a fragile and difficult process.

This course is designed to engage students in a dynamic learning experience that will facilitate a critical understanding of actions that can be taken by 'grassroots' individuals, groups and organizations to build peace and develop community in Northern Ireland.

The course focuses on three main questions:

1. What has been (and is being) done within and between local communities to build peace?
2. What motivates and sustains grassroots peacebuilding practice (and practitioners)?
3. What is the relationship between community-based practice, and Northern Ireland's wider, and changing, 'post-conflict' peacebuilding environment (e.g. political interests, policy priorities, funding etc.)?

Community-based efforts to build peace and develop community within Northern Ireland are examined in depth. Students are encouraged to reflect on what grassroots peacebuilding practice might mean for them as citizens, learners and practitioners.

Topics:

- Building community within the learning group.
- Intercultural competence.
- Reflective practice (becoming more self-aware, experiential learning, challenging assumptions, reflecting creatively, 'personal mastery', 'critical friendship', 'creative tension' -vision-reality).
- Grassroots peacebuilding practice (motivations, development of practice, relationships with state and politics).
- Ethical and shared remembering.
- 'Do's and Do Nots' and 'Essential recognitions' for peacebuilders ('the gift of pessimism', 'the dilemma of transcendence', 'the disciplines of finding place').
- Storytelling, story listening and peacebuilding.
- 'Unheard voices' – 'victims'/'survivors' of the conflict. Support and needs.
- Forgiveness and reconciliation.

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- Remembering, commemorating, celebrating and forgetting.
 - Faith-based interventions.
 - ‘Landscapes of violence and memory’ – experiences of violence and peace in rural communities.

What will I learn in this course / Course Objectives

You will:

- Develop an understanding of, and an ability to practice and develop, intercultural competencies required to live, learn, work and build constructive relationships in new cultural contexts.
- Apply knowledge of grassroots peacebuilding and community development practice to your active participation in, and support of, communities transitioning from violent conflict to peace.
- Critically consider, and actively participate in, the development of positive interpersonal (in and out group) relationships.
- Identify and evaluate challenges and opportunities presented by specific community-based peacebuilding interventions/initiatives.
- Develop and communicate a critical understanding of theory and practice relating to reflective practice, experiential and transformative learning and community-based peacebuilding.
- Practice critical reflection before, during, and after encounters with ‘victims / survivors’ of the conflict, former combatants, and peacebuilding/community development practitioners.
- Identify and articulate the relevance of learning experiences in Northern Ireland to your lived experiences in the United States (historic, and in anticipation of returning ‘home’).

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- Identify connections between your understanding of theory and guidance for peacebuilders, your experiences of participating in peacebuilding and community development, and what this means to you as a citizen, learner and practitioner - reflective practice.

What will I do in this course?

You will participate in lectures, seminars, student-led discussions, extended fieldtrips to the north coast and border counties of Northern Ireland, visits to museums and multiple sites connected with the conflict, and meetings (on and off campus) with academic experts, community leaders and people impacted by the Northern Ireland conflict.

Course Requirements/Assignments:

A. Participation (25%)

Active, reflective, and sensitive participation in all group learning experiences is the primary focus of this course. This includes punctual attendance at, and active participation in, lectures, seminars, fieldtrips and meetings.

Evidence of preparation for meetings with guest speakers and fieldtrips is required. You will need to demonstrate engagement with assigned readings and other preparatory resources. Given the potentially sensitive nature of this course (for example, meetings with 'victims' / 'survivors' / people impacted by the conflict) the need to formulate thoughtful and informed questions, and offer appropriate comments, is particularly important. Taking notes during group learning experiences is necessary to contribute effectively to discussions and other coursework.

Individual/group responsibilities (regarding group learning processes and program logistics) will be assigned and evaluated throughout the course.

Students' contribution to constructive and supportive group dynamics will be monitored and evaluated (see 'Inclusive Living and Learning'). Given the nature of this course, the ability to demonstrate listening to others (within and outside the student group) is critically important.

B. Field Experience Reflection Paper *Borderlands* (25%):

Papers must be typewritten, double space, font size 12 in Times New Roman style with 1-inch margins. Detailed assignment instructions and guidance will be given in advance.

You will write a paper (8 pages / 2,000 words approximately) connecting personal experiences and reflections, from the extended fieldtrip to the border counties (Borderlands), with your developing understanding of issues, concepts and theories examined in class e.g.

- 'Ethical remembering', memorialization, commemoration, forgetting.
- Faith-based peacebuilding.
- 'Victims' / 'survivors' ('unheard voices' – silence and violence, support, truth and justice, hierarchies).
- Landscapes of violence and memory (experiences of conflict and peace in rural communities).
- Applying reflective practice (self-awareness, challenging assumptions, 'creative tension').

Deadline: Friday 04 April

C. Peacebuilding Practice Reflection paper (20%)

Papers must be typewritten, double space, font size 12 in Times New Roman style with 1-inch margins. Detailed assignment instructions and guidance will be given in advance.

You will write a paper (7 pages / 1,500 – 2,000 words approximately) analyzing an aspect of community-based peacebuilding practice. The focus of your paper will be agreed in advance with the Site Director (e.g. faith-based peacebuilding, cross community contact, arts, storytelling, victim support etc.). Presented within a framework of critical reflective practice,

your paper will integrate learning experiences from your internship, fieldtrips, meetings, lectures and seminars and will be grounded in relevant academic literature.

Deadline: Monday 14 April

D. Peacebuilding Practice Reflection Presentation (20%)

Your presentation (15 minutes approximately, inclusive of questions) should convey the main points of your paper in a way that is engaging and appropriate to your audience of peers. You will need to consider presentation style, format and resources. The Site Director will assist you with advance preparations regarding audiovisual technology etc.

Deadline: Monday 14 April

E. Reflection Letter (10%)

You will write a letter (3 pages / 750 words approximately) offering advice to either a future student (about to participate in the program), or yourself (before you got on the plane to come to Northern Ireland). Possible points for consideration include: What you wish you had known? What you wish you had done differently? What you understand to be potential 'hazards', things to avoid? What worked/helped (with learning, building relationships, engaging with the context and the issues)? What was difficult (and how do you feel about this)? What was most valuable? What might you take with you?

This critical reflection, focusing on what you have learned and experienced throughout the semester, must include reference to, and understanding of, relevant concepts and theory (e.g. experiential learning, resilience, challenging assumptions, 'critical friendship').

The reflection will be submitted the day before the final reflection residential. While not a course requirement, you might want to share parts of your letter as part of shared group reflections during the last two days of the program.

Deadline: Wednesday 07 May

Required readings

All assigned readings will be given in electronic format.

- Bassot, B. (2023) *The Reflective Practice Guide*. Oxford: Routledge.
- Bennett, J. M. (2008) On becoming a global soul. *In: Savicki, V., ed. Developing Intercultural Competence and Transformation: theory, research and application in international education*. New York: Taylor & Francis, 13-31.
- Boler, M. (1999) A pedagogy of discomfort: witnessing and the politics of anger and fear. *In: Boler, M. Feeling power: emotions and education*. New York: Routledge, 175–202.
- Brewer, D., Higgins, G., Teeney, F. (ed.) (2011) Religion and the Northern Ireland Peace Process. *In: Religion, Civil Society and Peace in Northern Ireland*. Oxford University Press, 204-231.
- Byrne, S., Mallon, B., & Yavuz, M. (2023) Civil society organizations, the Good Friday Agreement, and the Northern Ireland peace process. *Journal of Ethnic Studies*, 90, 161-176.
- Consultative Group on the Past. (2009) *The report of the Consultative Group on the Past in Northern Ireland: executive summary*. Available at: https://cain.ulster.ac.uk/victims/docs/consultative_group/cgp_230109_report_sum.pdf
- Cairns, M. (2018) The massacre at Darkley – and the nature of certainty. *In: Henderson, D. and Little, I. Reporting the Troubles: the journalists tell the stories from Northern Ireland that have never left them*. Blackstaff Press, 87-89.
- Clark, P. (2018) The beginning of 1976. *In: Henderson, D. and Little, I. Reporting the Troubles: the journalists tell the stories from Northern Ireland that have never left them*. Blackstaff Press, 55-57.
- Dawson, G. (2007) Giving voice: Protestant and Unionist victims' groups and memories of the Troubles in the Irish peace process. *In: Dawson, G. Making peace with the past? Memories, trauma and the Irish troubles*. Manchester University Press, 233-260.

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- Dawson, G. (2007) Remembrance, reconciliation and the reconstruction of the site of the Enniskillen 'Poppy Day' bomb. *In: Dawson, G. Making peace with the past? Memories, trauma and the Irish troubles.* Manchester University Press, 288-305.
 - Donnan, H. and Simpson, K. (2007) Silence and Violence among Northern Ireland Border Protestants. *Ethnos: Journal of Anthropology.* 72 (1), 5-28.
 - Doran, P. (2010). Can civil society succeed where elites have failed in the war on sectarianism? Towards an infinitely demanding politics for the north. *Irish Journal of Sociology.* 18 (2), 126-150.
 - Eversley, J., Gormally, S. and Kilmurray, A. (2022) Introduction. *In: Eversley, J., Gormally, S. and Kilmurray, A. Peacebuilding, conflict and community development.* Bristol: Policy Press, 1-24.
 - Eversley, J., Gormally, S. and Kilmurray, A. (2022) Everyday peace as a community development approach. *In: Eversley, J., Gormally, S. and Kilmurray, A. Peacebuilding, conflict and community development.* Bristol: Policy Press, 25-39.
 - Eversley, J., Gormally, S. and Kilmurray, A. (2022) Community-based action in Northern Ireland: activism in a violently contested society. *In: Eversley, J., Gormally, S. and Kilmurray, A. Peacebuilding, conflict and community development.* Bristol: Policy Press, 168-190.
 - Fitzduff, M. (2002) A view from Northern Ireland. *In: Lederach, J and Jenner, J., ed. A handbook of international peacebuilding: into the eye of the storm.* San Francisco, Jossey-Bass, 133-142.
 - Hamber, B. (2007) Forgiveness and reconciliation: paradise lost or pragmatism? *Peace and Conflict,* 13 (1), 115–125.
 - Kelleher, A.C, Leon-Guerrero, A. and Hetherington, M. (2024) Heads above the parapet: personal motivation and professional practice among Northern Ireland's community of grassroots peace practitioners. *Peace and Conflict Studies.* 31 (1) Article 2.

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- Kelly, G. (2012). Progressing good relations and reconciliation in post agreement Northern Ireland. INCORE, University of Ulster.
 - Kelly, G., and Braniff, M. (2016). A dearth of evidence: tackling division and building relationships in Northern Ireland. *International Peacekeeping*, 23(3), 442–467.
 - Kelly, G. (2024). *Everyday reconciliation in Northern Ireland: gathering indicators of positive progress within hyperlocal communities in Northern Ireland*. Ulster University.
 - Knox, C. (2010) Peace building in Northern Ireland: A role for civil society. *Social Policy and Society*, 10 (1), 13–28.
 - Lederach, J.P. (2005) On simplicity and complexity: finding the essence of peacebuilding. *In: Lederach, J.P. The moral imagination: the art and soul of building peace*. Oxford University Press, 31-40.
 - Lederach, J.P. (2005) On the gift of pessimism: insights from the geographies of violence. *In: Lederach, J.P. The moral imagination: the art and soul of building peace*. Oxford University Press, 51-63.
 - Lederach, J.P. (2005) On web watching: finding the soul of place. *In: Lederach, J.P. The moral imagination: the art and soul of building peace*. Oxford University Press, 101-112.
 - Lederach, J.P. (1997) Reconciliation: the building of relationship. *In: Lederach, J.P. Building peace: sustainable reconciliation in divided societies*. Washington, DC: United States Inst. of Peace Press, 23-35.
 - Luna, L. and Byrne, S. (2021) Civil Society leaders' experiences of Peacebuilding in Londonderry/Derry City, Northern Ireland: transforming cultural and psychological barriers. *Peace and conflict studies*, 28 (1), Article 3.
 - Mezirow, J. (1990) How critical reflection triggers transformative learning. *In: Mezirow, J. Fostering critical reflection in adulthood*. San Francisco: Jossey-Bass, 1-20.

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- Shriver, D. (2003) Where and when in political life is justice served by forgiveness? *In: Biggar, N., ed. Burying the past: making peace and doing justice after civil conflict.* Washington D.C: Georgetown University Press, 25-43.
 - Simpson, K. (2008) Untold stories: Unionist remembrance of political violence and suffering in Northern Ireland. *British Politics*, 3 (4), 465–489.

Recommended readings

- Arthur, P. (2012) The role of civil society in the Northern Ireland conflict. *Palestine-Israel Journal of Politics, Economics, and Culture*, 18 (2/3), 96-101.
- Braniff, M. and Byrne, J. (2014) Circle of friends: unravelling the networks of peacebuilding in Northern Ireland. *Peacebuilding*, 2 (1), 45–63.
- Bush, K.D. (2011) *The Evaluation of Storytelling as a Peace-building Methodology*. Available from: <http://eprints.whiterose.ac.uk/80479/>
- Dawson, G. (2024) Where am I? Unsettling encounters in researching memory, subjectivity, and conflict transformation after the Northern Irish Troubles. *In: McAtackney, L. and Ó Catháin, M., eds. The Routledge handbook of the Northern Ireland conflict and peace.* London: Routledge, 399–409.
- Devine, J. (2018) IRA war against border Protestants. *In: Henderson, D. and Little, I. Reporting the Troubles: the journalists tell the stories from Northern Ireland that have never left them.* Blackstaff Press, 87-89.
- Donnan, H. (2005) Material identities: fixing ethnicity in the Irish borderlands. *Identities: Global Studies in Culture and Power*. Yverdon: Switzerland, 12 (1), 69–105.
- Edwards, M. (2005) *Civil Society*. London: Polity Press.
- Edwards, M. (2007) Love, reason and the future of civil society. *In: McIlrath, L. and MacLabhrainn, I., ed. Higher education and civic engagement: International Perspectives.* Aldershot: Ashgate Press, 13-24.

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- Edwards, M and Post, S. G., eds. (2008) *The love that does justice, spiritual activism in dialogue with social science*. Unlimited Love Press.
 - Ferriter, D. (2019) No victory for either tradition. *In: Ferriter, D. The border: the legacy of a century of Anglo-Irish politics*. Profile Books, 114-146.
 - Fitzduff, M. (1993). Approaches to community relations work. Community Relations Council.
 - Frazer, H. & Fitzduff, M. (1994). Improving community relations. Community Relations Council.
 - Gilmartin, N. (2022) Fear, force, and flight: configurations of intimidation and displacement in Northern Ireland's 'Troubles'. *Journal of ethnic and migration studies*, 48 (17), 4277–4294.
 - Hamber, B. and Kelly, G. (2009) Beyond coexistence: towards a working definition of reconciliation. *In: JR Quinn, J.R., ed. Reconciliation(s): transitional justice in post conflict societies*. Queen's University Belfast, 286-310.
 - Hamber, B., & Kelly, G. (2018) The Reconciliation Paradox. *Peace in Progress*, 34.
 - Hayward, K. (2018). Brexiting Borderlands: The vulnerabilities of the Irish peace process. *Accord: An International Review of Peace Initiatives*. (4), 78-80.
 - Kelleher, A. (2017). Pioneering peacebuilder: A history of Holywell Trust. Holywell Trust.
 - King, M.L (2017 revised edition) *A Gift of Love: Sermons from Strength to Love and Other Preachings*. London: Penguin Books, 21-31.
 - King, T. (2005) Private stories. *In: King, T. The truth about stories*. Minneapolis: Univ. of Minnesota Press, 153-167.
 - Knox, C. and McCrory, S. (2018) Consolidating peace: Rethinking the community relations model in Northern Ireland. *Administration (Dublin)*, 66 (3), 7–31.
 - Lennon, B. (2004). Peace comes dropping slow. Community Dialogue
 - Loeb, P.R. (2010) The call of stories. *In: Soul of a citizen: living with conviction in challenging times*. New York: St. Martin's Press, 125-160.

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- MacGinty, R. (2013). Taking anecdotal evidence seriously: An alternate view of peace indicators. *Shared Space*, 16, 21-35.
 - Morrow, D. (2017) Reconciliation and after in Northern Ireland: the search for a political order in an ethnically divided society. *Nationalism & ethnic politics*, 23 (1), 98–117.
 - Murtagh, B. (1998) Community, Conflict and Rural Planning in Northern Ireland. *Journal of Rural Studies*. 14 (2), 221-231
 - O’Hagan, L. (2008). Training manual: Towards understanding and healing. YES! Publications.
 - Parks Daloz, L., Keen, C., Keen, J., and Daloz Parks, S. (1996). Common fire: Leading lives of commitment in a complex world. Beacon Press.
 - Patterson, H. (2010) Sectarianism revisited: the provisional IRA campaign in a border region of Northern Ireland. *Terrorism and political violence*, 22 (3), 337–356.
 - Patterson, H. (2013) The Provisional IRA, the Irish border, and Anglo-Irish relations during the Troubles. *Small Wars & Insurgencies*, 24 (3), 493–517.
 - Patterson, H. (2016) *Ireland's violent frontier: the border and Anglo-Irish relations during the Troubles*. Basingstoke: Palgrave Macmillian, 193-199.
 - Rural Community Network (2003) *You feel you’d have no say: border Protestants and community development*. Available at:
<https://www.ruralcommunitynetwork.org/app/uploads/2021/08/You-feel-you-d-have-no-say.pdf>
 - Ryan, S. (2007) Don’t think, feel? Sentimental education and conflict transformation. In: Ryan, S. *The transformation of violent intercommunal conflict*. Aldershot: Ashgate, 131-151.
 - Stanton, E.E. (2021) *Theorising civil society peacebuilding: the practical wisdom of local peace practitioners in Northern Ireland, 1965-2015*. Oxford: Routledge.
 - Skelly, J.M. (2009) Fostering Engagement: The role of international education in the development of global civil society. In: Lewin, R., ed. *The handbook of practice and research*

in study abroad: higher education and the quest for global citizenship. New York: Routledge, 21-32.

- Stevens, D. (2013) Think Peace 4.1 Learning in Corrymeela. Available at: <https://www.corrymeela.org/cmsfiles/resources/think-peaces/think-peaces-4.1.pdf>
- Taylor, D. (1996) What do you know (when you know a story)? In: Taylor, D. *The healing power of stories: creating yourself through the stories of your life.* Dublin: Gill & Macmillan, 23-40.
- The Corrymeela Community (2013) *Think Peace 5 Knowing what we know now, what ways are open to us to promote reconciliation?* <https://www.corrymeela.org/cmsfiles/resources/think-peaces/think-peaces-5.pdf>
- Trevor, W. (1993) The distant past. In: Trevor, W. *The collected stories.* London: Penguin, 349-356.
- Verwoerd, W., Little, A. and Hamber, B. (2022) Peace as betrayal: on the human cost of relational peacebuilding in transitional contexts. *The International Journal of Transitional Justice*, 16 (2), 204–219.
- Wenger, E. (2002) *Communities of practice: learning, meaning, and identity.* Cambridge University Press.
- Wenger, E. (2011). Communities of practice: A brief introduction. <https://scholarsbank.uoregon.edu/xmlui/bitstream/handle/1794/11736/A%20brief%20introduction%20to%20CoP.pdf?sequence=1&isAllowed=y>

Explanation of Grades

Augsburg University uses a letter grading system using the following definitions:

Grade	G.P.	Percentage	Description
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A	4.00	93-100%	Excellent. Highest standard of excellence; goes above and beyond stated course requirements. Deep integration of discussions, lectures, readings and/or service learning in assignments.
A-	3.67	90-92%	
B+	3.33	88-89%	
B	3.00	83-87%	Good. Above basic course requirements. Some integration of class discussion, lecture, theory and/or service learning in assignments.
B-	2.67	80-82%	
C+	2.33	78-79%	
C	2.00	73-77%	Satisfactory. Basic standards and expectations for the course met; minimum integration of class discussion, lecture, theory and/or service learning in assignments. Course grades falling below 2.0 will not be accepted toward licensure into Augsburg licensure programs.
C-	1.67	70-72%	
D+	1.33	68-69%	
D	1.00	63-67%	Poor. Below basic standards and expectations.
D-	0.67	60-62%	
F	0.00	<60%	Failure
P	0.00		Pass*
LP	0.00		Low Pass*
N	0.00		No Pass

**The letter grade equivalent of a P grade is a C- or higher.*

***The letter grade equivalent of an LP grade is a D-, D, or D+.*

CGEE Grading Policy and Late Assignments

You must submit assignments on time. If you need an extension, you must talk to us in advance to negotiate a new deadline. If you have not been given an extension in advance and you turn in a late assignment, you will be docked half a grade. If you are more than one week late, you will be docked a full grade. No assignments will be accepted more than two weeks after the original deadline except for under exceptional circumstances; a “0” will be given after that. Assignments due near the end of the semester will not be accepted after the last day of the semester.

Assignments	Due Date	Percentage Points
Participation		25%
Field Experience Reflection Paper (Borderlands)	04 April	25%
Peacebuilding Practice Reflection Paper	14 April	20%
Peacebuilding Practice Reflection Presentation	14 April	20%
Reflection Letter	07 May	10%

Inclusivity Statement

Augsburg University values the diversity of persons, perspectives, and convictions. Critical thinking, rigorous analysis, and open discussion across a full range of ideas lie at the heart of the University’s mission as an institution of higher learning. Essential to the University in living out its mission of educating students to be “informed citizens, thoughtful stewards, critical thinkers,

and responsible leaders” is that the foundation be one of diversity, inclusion, equity, and intercultural competency.

Agreements for Inclusive Living and Learning

Learning is a social process. Discussions are an important aspect of this course. In good discussions, differences in beliefs, opinions, and approaches are to be expected. Learning to disagree respectfully is a key academic, workplace, and life skill. During the orientation residential we will spend time exploring what building a learning community means to us. Below are examples of community agreement statements that we may find helpful:

- This environment is a space where we are willing to be uncomfortable to learn.
- We will criticize ideas, not people.
- We will back our opinions and arguments with facts and reasoning.
- We will practice active and deep listening.
- We will speak with fairness and sensitivity.
- We will encourage others to join conversations.
- We will give undivided attention to the person who has the floor.
- We can disagree with another person’s point of view without putting that person down.
- We will speak our opinions using the first person and avoid using “you.”
- We will remember that we differ in cultural background, sexual orientation, and/or gender identity or gender expression and will be careful about making insensitive or careless remarks.

Attendance

As in any in-person course, attendance and participation are necessary for mastery of the course material. In Northern Ireland, there are additional UK visa compliance requirements for

attendance at class, field visits, etc. These requirements will be explained fully when you are in Northern Ireland.

Please let me know at the start of the semester about expected absences due to religious holidays.

Academic Honesty

Good academic work must be based on honesty. All work submitted in this course should be your own and produced exclusively for this course. The use of sources (ideas, quotations, paraphrases) should be properly acknowledged and documented. We will talk more about what this looks like specifically as we begin our first writing and inquiry assignments. Academic dishonesty can have serious consequences. You can review the full academic honesty standards and consequences at [Augsburg Academic Honesty Policy](#)¹ and talk to me if you have any questions.

Academic Support and Accommodations

Your success in this class is important to me. We all need accommodations at times because we all learn differently. If there are aspects of this course that prevent you from learning or exclude you, please let me know as soon as possible. Together we'll develop strategies to meet both your needs and the requirements of the course.

Academic Tutoring: Your tuition provides you free access to academic support resources. You can find a list of tutoring resources at [Academic Advising](#)². Most relevant for this course, Augsburg's Writing Center provides online opportunities to get support and feedback on your written assignments. <https://sites.augsburg.edu/writingcenter/>.

¹ https://docs.google.com/document/d/1558SfkiNIh8nOvrgqvnWnk3pXi-g19o_KCucEP4HLwY

² <https://www.augsburg.edu/advising/currentstudents/skills/>

Disability Accommodations and Accessibility: If you need disability-related accommodations to have equal access in this course, please contact the CLASS Office (Disability Resources) at class@augsborg.edu or schedule a meeting with CLASS at www.augsburg.edu/class. Phone: + 1 612330-1053. If accommodations are required, the CLASS Office will notify me privately about your needs. Please note that you will not be required to disclose your disability, only your accommodations.

Health and Wellness

As part of the University's support systems, you also have access to campus resources to maintain your safety, health, and well-being. We understand that as a student you may experience a range of issues that can cause barriers to learning. These stressful moments can impact academic performance or reduce your ability to engage. If you or someone you know are suffering from any challenges, you should reach out for support. You have access to free counseling services through the TELUS app. We can also refer you to local in-person counseling services. Please review the [online program manual](#) for more information about Health and Wellness while in Northern Ireland.

During your time in Northern Ireland, you can access a range of resources through Ulster University's [Student Wellbeing](#) services.

Title IX and Sexual Misconduct

Augsburg University is committed to creating a safe learning environment for all students, including one that is free of [sexual misconduct](#). If you or someone you know has experienced sexual misconduct, including sexual assault, dating violence, domestic violence, and stalking, you may contact Michael Grewe, Ph.D., LISW, Assistant Provost, Dean of Students & Title IX Coordinator, at titleix@augsborg.edu or 612-330-1499 to report an incident, seek support, and/or take action.

Please be aware that faculty members are required to disclose information about suspected or alleged sexual misconduct or other potential violations of the Augsburg University Sexual Misconduct Policy to the Title IX Coordinator. If the Title IX Coordinator receives information about an incident, they will reach out to offer information about resources, rights, and procedural options as a member of the campus community. If you or another student you know wishes to speak to a [confidential resource](#) who does not have this reporting responsibility, you may contact the Center for Wellness and Counseling at cwc@augsborg.edu or 612-330-1707; Campus Ministry at 612-330-1732; or the Aurora Center at aurora@umn.edu or 612-626-9111 (24/7).

Supporting Pregnant and Parenting Students

Augsburg students who are pregnant or are experiencing related conditions (including childbirth, termination of pregnancy, or lactation; related medical conditions; or recovery therefrom) may [request reasonable modifications](#). Students may contact the Title IX Coordinator at titleix@augsborg.edu or 612-330-1034 to learn about [specific actions the University can take](#) to prevent discrimination and ensure access to Augsburg's educational programs and activities.

Augsburg University also has a designated student parent navigator to serve as the first point of contact for parenting students needing assistance in meeting their family's basic needs. To learn more information, contact Noah Greenfield, Program Coordinator in the Dean of Students Office, at deanofstudents@augsborg.edu or 612-330-1160.