

International Relations news & views

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Tufts Program In International Relations

Interview with IR Program's 2008-2009 Diplomat-in-Residence: Suneta L. Halliburton

By: Robin Carol, LA '10

Students need not travel to Washington, DC to ask questions about the U.S. Department of State or a career in the Foreign Service. The International Relations Program and the Fletcher School are fortunate to welcome Suneta ("Sunny") Halliburton, who is serving as our Diplomat-in-Residence right here on campus. For the 2008-2009 school year, Ms. Halliburton will be a resource to students, who can visit her office in Blakeslee House and find out more about the Foreign Service. She has a wide range of experience working all over the world, most recently serving as the Consul General in Naples, Italy. Her career with the State Department has taken her to Panama, Russia, and Peru, and has given her the opportunity to learn four languages.

Wednesday, Oct. 8th, is a great time to meet the Diplomat-in-Residence, when she will host an information session about internships with the State Department from noon-1:30pm in Cabot 107. Ms. Halliburton also took the time to answer a few questions for the *IR News & Views*.

Are you enjoying your assignment as a Diplomat-in-Residence so far?

It's been a long time since I've been on a college campus and a lot has changed, but a lot has stayed the same. I look forward to being here because I get an opportunity to engage with young people-- to ascertain what their concerns and expectations are, and their plans for life--and I look forward to being a part of that.

It's a very important and coveted position. I was asked by the [Department of State's] Director General to come to Tufts and to recruit and explain the State Department to university students in this area, and so I was really happy to do it. In my former life, way back when, I was a teacher. I love working with young people.

What got you interested in foreign affairs and the Foreign Service?

I grew up in New York City, which is culturally diverse. I knew I wanted to teach and I knew I was interested in the Spanish language and culture. I did a junior year abroad where I went to Madrid, Spain, and I was hooked on living overseas and interested in the cultural life. [While in Madrid] my roommate and I were going to take a trip to Morocco, and my passport expired. I went to the embassy and was impressed with how helpful and accommodating the consular office was. I thought, 'Wow! This is an interesting career.' However, I wasn't familiar with the hiring process for the Foreign Service. Some years later, a State Department recruiter came to the Graduate School of Public and International Affairs at the University of Pittsburgh (which I attended) and explained the process, and I thought, 'Ha! This is something I'd like to do.'

Many students at Tufts study abroad—what do you see as the value of foreign study and what can students do to get the most out of that experience?

The value is that it makes you aware of different nationalities and cultures and their view of the United States, and how US foreign policy impacts their lives.

Frequently, Americans are perceived as insular, not interested in what is happening in other countries. Many foreigners complain, for example, that nightly news programs in the US devote about five minutes to foreign news, whereas overseas, what the United States does is widely reported and is of major importance. So in that sense, students can be cultural ambassadors, because of the interest in the United States. One approach might be to reach out to host country families, friends, etc. You speak a common cultural language. You have the opportunity to help

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One of the boats for C-NES that travels to the saporis to run medical camps in Shanaz.

India: The Dichotomy of Familiar and Foreign

By: Elizabeth Gross, LA'09

Through a partnership with the Centre for North East Studies and Policy Research (C-NES) and an Anne E. Borghesani grant, I was lucky enough to travel to the northeast Indian state of Assam, and see Dodhia. Dodhia is just one of the 2,500 river islands of the Brahmaputra River. These islands, referred to as chars in Bangladesh and saporis in Assam, are home to 2,300 villages and as many as three million people. Despite wide variations from island to island, all the saporis are similar in their dependence on and vulnerability to the Brahmaputra. While deceptively calm to look at, the river is highly volatile, causing extensive flooding

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IR Program News & Views

The Roots and Development of Political Realism (or What I Did Last Summer)

By: Zach Witlin, LA '10

Thucydides is a rite of passage for IR majors, initiated every time two hundred students in Pearson or Cabot crack open *The History of the Peloponnesian War* and discover the written origins of political realism. But soon classics give way to social science, and the philosophy that underpinned the most pessimistic branch of Western political thought is shelved.

To better understand the philosophy of Realism, I studied a few of the school's more prominent thinkers (thanks to the IR Research Scholars grant). For eight weeks I would sit in my room with a pile of books and a cup of Earl Grey, consume a classic text of philosophy, and then meet with my faculty mentor. Then Professor Evrigenis (Political Science) would ask me what I

thought of them, listen to my ideas, tear them apart, and then ask me what I was going to do next. And then I learned.

By the end of the summer I realized a few things, the most interesting of which, I think, is the morality of Realism. The common perception of the paradigm— that its thinkers and proponents are somehow amoral— is either wrong or misunderstood. To say that politics is amoral is to say that it has neither moral nor immoral qualities, when the Realists have always understood that the city (and relations amongst cities and states) burst with moral questions. The Realist rejects, however, the idea that the same moral judgments we make in our daily lives can be applied to all political situations. I've actually found three different opinions among the Realists on this.

First is the consequentialism of Machiavelli, the poster boy of the immoral and ambitious. (Since Thucydides, as a historian, never explicitly makes his opinion known on this

issue— I'm pushing him to the side). Perhaps unsurprisingly, Machiavelli is the most morally repugnant Realist. To him, there are two types of situations: those we can control, and those we cannot. Fortune, he tells us in *The Prince*, is either a woman or a river. The best we can hope for is to dam the river so when the tides rise or a storm comes, we're not overwhelmed by it. But as for winning over a woman, Machiavelli tells us to act youthfully, boldly... and to beat her down. I think this is very illustrative of the Florentine in general: while he demands the statesman harness his strength and wits, he also urges him not to let any considerations of right and wrong get in his way as he does so— at least not for their own sake. The ends justify the means.

But not every means is justified for Machiavelli. We would fall into a trap if, shocked by his words, we fail to understand Machiavelli's reasoning. In the *Discourses on Livy*, we learn that the character of politics comes from human nature, and that nature is **continued on pg 6**

Creating a Culture of Citizenship in Central America

By: Kelsi Stine, LA '10

From the time that they enter as freshman, Tufts students take initiative to ensure that the theme of public citizenship remains alive and well on campus. However, the political culture that fosters such activism is often weak or nonexistent in countries that most need it. "Líderes del Presente: El Compromiso Cívico de los Jóvenes en Centro América" (Leaders of the Present: Civic Engagement of Central American Youth) was a five day conference in May created by Tufts students at the Institute for Global Leadership (IGL) through the Project on Justice in Times of Transition (PJTT) to address this problem within Central America. The meeting was sponsored by FRIDE and DARA, two Spanish organizations that are active in the area. By bringing together a diverse group

of Central American youth leaders, "Líderes del Presente" created a unique forum for networking across country lines and discussion on how young people can play a greater role in determining the future of their region.

The event took place in late May in Antigua, Guatemala and was organized through the PJTT, an NGO housed at the IGL that works to strengthen reconciliation and the rule of law in countries emerging from violence. A total of twenty-four participants were selected from a variety of socioeconomic and ethnic backgrounds, including a former Panamanian gang member, a sergeant in the Guatemalan army, and a political participation organizer for Mayan women. As part of the program, participants spent a day volunteering with HELPS International to install more efficient stoves in the rural village of El Rejón, a motivating experience that facilitated group bonding and social awareness. Additionally, the mentorship

of over 20 prominent individuals from within and outside of Central America, including current Guatemalan president Álvaro Colom (pictured on pg 7), provided the youth participants with valuable insight and guidance for overcoming challenges of leadership in the region. By sharing their own experiences in conflict and post-conflict transitions, the mentors helped the youth participants understand the similarities between their own countries and that they are not alone in confronting poverty and violence.

Tufts students have been involved in the planning and organizing of this conference since its inception. Since January 2007, the PJTT has sent IGL students Diego Villalobos, Hannah Flamm, Anamaria Vizcaino, Juan Escobar, Annette Martinez on research trips to Nicaragua, Honduras, Guatemala and El Salvador to identify youth who have demonstrated initiative and leadership within **continued on pg 7**

DIR article continued from pg 1:

shape their views on what America is like, and explain its culture and values.

What were your responsibilities as Consul General in Naples, Italy?

I was primarily responsible for managing the Consulate General which is sort of a branch office of the US embassy in Rome. My team and I promoted US foreign policy interests, provided consular services and interfaced with Italian government officials, politicians, business and cultural leaders, as well as ordinary citizens, on a wide range of issues. The Naples consular district is the largest in Italy. It is also unique in that Naples is the home of the U.S. Sixth Fleet, US Navy European Command and NATO Southern Command, so there is a large US military presence. We partnered with them in promoting US interests and strengthening relations between the US government and Italy.

What has been your favorite assignment over the course of your career?

They were all very interesting. However, traditionally in the Foreign Service we say our first assignment is our favorite. It's new, it's exciting, and it's your first introduction to a Foreign Service experience. My first assignment was in Lima, Peru. I also like Italy; I've served there twice.

Do you have any interesting stories or accomplishments from your experiences abroad?

I've had a very interesting and varied career which offered unique experiences. For example, following the collapse of the Soviet Union, I was part of an interagency group tasked with the logistics of opening several new US embassies in the former Soviet Union. We were given 12 weeks to complete the task. We negotiated leases with newly established governments, hired local staff and flew in equipment often

landing in difficult places and conditions. We literally built embassies from scratch. It was history in the making, and to be part of that was absolutely wonderful. Someone recently described the Foreign Service as a career in which you are in contact with history, often on a daily basis. I could not agree more.

What is the most difficult aspect of your job?

You have to leave friends and family. Saying goodbye can be difficult. That said, keeping in touch is a lot easier than it was when I joined the Foreign Service. With e-mail, webcam and more reliable phone service, I am better able to stay in touch with friends and family. I believe being in the Foreign Service enhances ones social skills because the very nature of our jobs requires us to reach out to people. Also I see this talent in the children of our Foreign Service officers-- they are more at ease in a social setting, are able to make friends very quickly, engage people, and are probably more tolerant of people of different cultures and ethnicities.

What are some of your goals while you are here in Massachusetts?

While I am based at Tufts I will be traveling to schools throughout New England.

I hope to expose students to the possibility of a career in the Foreign Service or elsewhere within the State Department. Not everyone wants to serve overseas, so we have a domestic component, the Civil Service. I want people to know those opportunities are available. An easy way to learn about what we do is through an internship, and I'll be helping individuals identify internship opportunities. I also will be encouraging people to take the Foreign Service exam and will hold prep sessions for those who are invited to take the oral exam.

I'm very happy to be here, and to be a resource to students, so please feel free to contact me with your interest or if you have questions about whether the Foreign Service is for you. I'm here and my door is open! (Office: Blakeslee House, Room 104, 132 Curtis St; Phone: 617-627-2776; Email: Suneta.halliburton@tufts.edu)

Thinking about doing a Summer 2009 Internship?

Come to the Diplomat in Residence's Information Session about the U.S. Department of State 2008-2009 Internship Program.

Wednesday, October 8th, 2008
12pm - 1pm
Cabot Center, Room 107

To apply for a State Department internship, visit <http://careers.state.gov> and click on "Students" and "Programs" to access "Student Internships"

Deadline for summer internship applications:

November 1, 2008

Tips from the IR Office

First Years

WELCOME TO THE IR PROGRAM!

STOP BY THE IR OFFICE AND MEET THE STAFF!

GET A HEAD START ON YOUR MAJOR

Be sure to pick up your IR Handbook in the IR Office (Cabot 605) for a wealth of information about majoring in International Relations.

SIGN UP FOR THE IR E-LIST

Email internationalrelations@tufts.edu with subject line: IR e-list sign up or go to <http://ase.tufts.edu/ir/contactElist.aspx> to join! Weekly e-bulletins highlight program announcements, internship opportunities, and global events at Tufts and in the Greater Boston area.

IR MENTORS

Contact an IR Mentor to get a student perspective on the IR Major! Go to <http://ase.tufts.edu/ir/leadershipMentors.htm> for more information.

Juniors

STAY CONNECTED TO TUFTS

We understand that many junior IR majors decide to study abroad their junior year but we wanted to remind these students to check your Tufts email and the IR website every once in awhile to stay connected. There may be announcements that pertain to you, including senior thesis, internship opportunities, etc.

FUNDING OPPORTUNITIES

Thinking about traveling abroad? Need some funds? Check out our scholarship opportunities from the Anne E. Borghesani Memorial Prize, and the IR Research Scholarship, <http://ase.tufts.edu/ir/researchOpportunities.htm>. You can get funds to do an internship, a service project, a research project, or a study abroad program.

TRANSFER OF CREDIT

How can you receive credit for IR courses taken abroad? Go to <http://ase.tufts.edu/ir/abroadTransfer.htm> for more information.

Sophomores

IR MAJOR SUPPLEMENTAL DECLARATION FORM

If you have not already done so, please come by Cabot 605 to complete the IR Major Supplemental Declaration Form. This form is important because it establishes a file for you here in IR where all of your IR-related documents can be kept safely together (ie. transfer of credit, language exemption, etc). The blue declaration/advisor forms submitted to Dowling do not provide substantive major information nor are they transmitted to us.

FUNDING OPPORTUNITIES

Thinking about traveling abroad? Need some funds? Check out our scholarship opportunities from the Anne E. Borghesani Memorial Prize and the IR Research Scholarship (<http://ase.tufts.edu/ir/researchOpportunities.htm>). You can apply for funds to do an internship, a service project, a research project, or a study abroad program.

Seniors

GRADUATION REQUIREMENTS

All Tufts students need to submit a degree sheet to Dowling Hall in order to graduate. Be sure to complete the online university degree sheet (signed by your IR advisor) and an "IR Major Planning and Concentration Form", and then submit it to the IR office (Cabot 605) by the following deadlines:

- Fri, Oct 3rd - For students graduating in Feb 2009

- Mon, Nov 10th - For students graduating in May 2009

Once reviewed and approved by the IR Director, students can then submit their degree sheet to Dowling.

IR MENTORS

We are looking for additional IR mentors (minimal time commitment), especially those in the Regional Concentrations and following the New Curriculum. Please check out the IR website for more details on how to become an IR mentor, <http://ase.tufts.edu/ir/leadershipMentors.htm>.

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and erosion with every summer monsoon. Nowhere is this more apparent than in the saporis.

In 2005, C-NES launched a program to improve the health of the saporis dwellers. The project found an innovative way to deal with the inaccessibility of the islands: instead of bringing the saporis dwellers to mainland doctors, they put a full health clinic on a boat. As their original project proposal stated, “the river itself could be used to respond to and answer some of the very problems and challenges caused by the river.” The river boats, Akha (“hope” in Assamese) and Shanaz (less sentimentally named after a large donor), now provide immunizations for mothers and children and routine check-up services to 50,000 people on dozens of river islands in five districts of Assam.

I spent most of the month of June traveling with C-NES, spending a few nights a week sleeping on the Akha boat, eating fresh-caught fish, observing medical camps and education programs, and meeting mothers, children and teachers who live on the islands.

Dodhia was the first saporis I saw. That afternoon, it felt like the most beautiful place I had ever been. From their stilts, sun- and water-weathered buildings poked

out from the softly rolling expanses of neon bright grass. The whole place felt inherently healthy, full of life, so soaked in the waters of the Brahmaputra River that greenery and a whole host of animals just sprang up out of the earth.

But this same water that nourishes these small patches of land also perpetually devastates them. Every year, the water levels rise, and entire villages have to relocate for days or weeks at a time. The floods cause massive damage to property and livelihoods, waterborne illnesses and unbelievable tremendous stress. Furthermore, the Brahmaputra also separates the islands from the mainland and the opportunities it represents, both geographically and psychologically.

I wondered how the residents of the saporis could live with such constant stress. Simultaneously, though, I still could not imagine a more beautiful, fertile place to live. Contained on that small island, there was such a vast range of human experience: contentment, joy, and pride coexisting with incredible adversity and persistent tragedy.

After seeing the impacts of environmental factors firsthand, I returned to New Delhi and spent July working at Down to Earth, a fortnightly science and environment magazine run out of the offices of the Centre for Science and Environment (CSE).

In many ways, my life in Delhi could not have been more different from the time I had spent in peaceful, remote Assam. In Delhi, I was surrounded by bustling crowds of people and noisy auto-rickshaws navigating the metro-area. Being in the city, working at an internship and living with a family that struck me as almost like my own, I often forgot I wasn't in Boston. It was baffling after seeing in Assam so much that was like nothing I had ever seen before. How could India be both so like home and so obviously foreign?

Ultimately, that kind of perpetual contrast is the thing about India that lingers most in my thoughts. Just like the strange coexistence of contentment and strife on Dodhia, I would find myself in places that were simultaneously state-of-the-art and ancient, decadent and meager, light-hearted and reverent.

From what I saw, India is at least as different from itself, often within the space of a single street, as it is from any other country. Surprises and contradictions abounded in every place I went – from riverboats to sand dunes, from mountains to the sea, from tiny villages to thriving metropolitan areas – what connected these places most was my complete inability to expect what was coming next.



Children playing on Dodhia.



The Brahmaputra River during monsoon season. The plants are water hyacinth, which are a sign of flooding.



Resident of Dodhia at a local medical camp.

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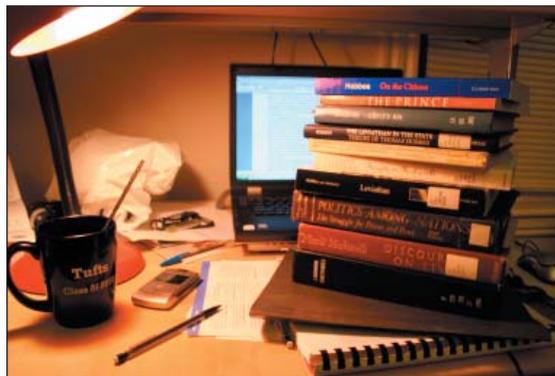
Witlin article continued from pg 2:

quite bleak. Machiavellian man is a beast, and that beast will act wickedly whenever he can. The best we can do is cage him, with law, with unwritten social norms, and by force. It is the situation that leashes (or unleashes) man, and thereby determines the ends and means called for, something that Machiavelli calls necessity. It is the force we feel that not merely permits, but demands action, and in acting to rise above our nature. But truly rising above nature for Machiavelli means seeking the good of the state instead of the good of the self. It does not mean acting justly, but virtuously (in the twisted way he defines virtue). Machiavelli holds no respect for the man who acts badly under necessity (and I have no doubt Machiavelli was writing for men), for he does not have the virtue to see the consequences of his actions.

But Machiavelli never tries to justify the brand of virtue he advocates in his princes (a mix of boldness, prudence, talent, and strength, to oversimplify things). He admits that it cannot be called virtue, not in public where the people judge the morals of every action. Politics must remain dirty because we are dirty. The virtuous have merely accepted their filth and done the best they can with it. And doing the best we can, despite all the stabbing in the back Machiavelli recommends, really lies at the heart of his thought. Stabbing someone in the back is fine when that person threatens a coup. It is not fine when doing so starts a revolt. All ends and means must be judged for their consequences on oneself and on the state (though not, as Leo Strauss solemnly points out, on one's soul).

Then there is the view of Thomas Hobbes (who launched his career in letters with a translation of Thucydides), in which the good and the right are two entirely different things. Yes, mankind's lives will be nasty, brutish, and short when no law teaches us to behave and no government punishes us

for deviance. But that is law (what many languages still refer to as "right"), not morality for Hobbes. The summa of moral philosophy, he claims in *On the Citizen*, lies in natural law. Reciprocate; keep your word; take no more for yourself than you allow others; seek peace when you can safely do so; be willing to sacrifice absolute freedom for the security of law. Failing to do so can be excused by a just fear, since we simply cannot know who to trust in a state of nature. When our fears are justified only by greed and ambition ("vainglory" in



Eight weeks of work.

Hobbes's words), we have sinned against God and our own conscience. Where Machiavelli thought we are simply bad, Hobbes tells us we act justly.

International relations, then, is still a moral realm to Hobbes. But it is a primal morality, a system of values meant to protect ourselves. Conforming to abstract notions of distributive justice and comprehensive human rights falls outside this view- if you cannot feasibly grant the right, it lies in the realm of law, not morality, and Hobbes requires an executive for something to be anything but natural law (whose executive, perhaps, is God). Nonetheless, one might be surprised to find that Hobbes was a comparatively humane Realist when it came to international relations. He rejected war for all but self-defense, advocated third-party mediation when possible, warned

that a government must be knowledgeable, wise, and armed, and demanded that sovereigns not merely protect their people, but let them have good lives.

Hans Morgenthau, the man who brought Europe's Realism to the American academy, comes closest to an amoral conception of politics. Politics and ethics, he claims, are two entirely separate spheres, and they must be judged on their own terms. Human nature for Morgenthau is a mix of biology, reason, and spirituality, and while politics is the domain of all three, ethics restricts itself to reason. If we cannot rationally justify something, it is not ethical. But in politics, where everyone expresses their lust for power, we must content ourselves to judging political actions on an independent criterion. Interest defined in terms of power is the hallmark of politics, and the good statesman bases all decisions on the interests of his country. The bad statesman lets subjectivity and abstract norms guide him, failing to stay focused on the heavy matters at hand. Morgenthau called those among the bad who study politics through abstract reason alone scientists. But "politics is an art and not a science, and what is required for its mastery is not the rationality of the engineer but the wisdom and the moral strength of the statesman. The social world, deaf to the appeal to reason pure and simple, yields only to that intricate combination of moral and material pressures which the art of the statesman creates and maintains." (Ch.1, *Scientific Man vs. Power Politics*, emphasis added).

Morgenthau never clarifies what he means by "moral strength" in this context. I would humbly suggest, though, that he's referring to something between Machiavelli's virtue and conformity to Hobbes's natural law. The statesman lets the ends justify the means- he or she cannot prosecute war for the pursuit of justice when doing so will ruin his people. He must **continued on pg 7**

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Witlin article continued from pg 6:

mind, and never act against the interests of his people. But in doing so, the statesman finds moral strength for obeying the laws of politics and protecting the interests of his people. Still, Morgenthau is the only Realist who attempts to carve out ethics proper into a separate sphere. Machiavelli kept the two united and accepted politics as occasionally (or oftentimes) immoral, and Hobbes simply redefined morality.

These and other issues in Realist thought run far, far deeper, and I've got a hundred and fifty pages of notes to prove it. But I'll end by saying that Realism has lived for so many millennia because the issues it concerns itself with— power and morality, statecraft and security— have yet to fundamentally change. Thucydides did not call his history a possession for all time merely because he thought major war would erupt again (I'm sure he did),

but also because he did not expect human nature to change. These other Realists continue that tradition by never losing sight of our nature— which they admittedly find rather dark— in questions of ethics.

Are they right? It's hard for me to say so, having grown up in a country with Lockean foundations. But I think they're worth considering, and I hope the reader finds some food for thought there as well.

Kelsi article continued from pg 2:

their home communities. Additionally, members of the IGL's new Poverty and Power Research Initiative (PPRI), who have been conducting research on Guatemala since September 2007 (including Rachel Brown, Hannah Flamm, David Mok, Julia Silberman, and Kelsi Stine) were responsible for a substantial portion of the organizational and logistic work, including icebreakers, translation, and note taking. Lastly, Diego Villalobos and alumni Mauricio Artiñano (LA '06) and Ariela Natusius (LA '06), who are all Central American, created the agenda and facilitated each breakout session, encouraging dialog that identified practical action plans and promoted regional unity, pride, and teamwork.

At the end of the conference, most groups had decided to create online networks to maintain communication and create further action plans for political and civic involvement. In addition, one participant created a "Leaders of the Present" website so that the entire group will be able to communicate. The overall success of the conference will be determined by the youths' initiative and willingness to maintain these communication networks, involve individuals from their respective organizations, and follow through on their commitment to cooperate in regional programming in the coming months and years. The groups have already shown progress, and the civic participation group has already begun to plan a program in

December to expand their network by bringing Central American youth to Costa Rica to create a sustainable volunteer project within a community outside of San José. Regardless, discussions that promote awareness of how Central American nations are interdependent represent an extremely positive step forward. The emphasis on building unity among Central American youth as a strategy to address regional problems deserves greater attention in regional policy dialog and educational programming. The "Leaders of the Present" network is addressing one of the key challenges to development in Central America: transforming de jure

mocracies with widespread political marginalization and disengagement into vibrant societies with institutions that are shaped by the will of the citizens. The formation of CAFTA and the Central American Parliament demonstrate that Central American leaders recognize the benefits of regional cooperation in addressing poverty, violence, and economic growth. It is time for this trend of overcoming boundaries between nations to extend to boundaries between generations.

For more information about this on-going initiative please contact: pjtt@fcsny.org.



From left to right: David Mok (2010), Rachel Brown (2010), Jose Maria Argueta (2007/08 IGL Inspire Fellow, former Guatemalan Ambassador to Peru and Japan and President of the Institute for Central American Strategic Studies), Álvaro Colom Caballeros (President of the Republic of Guatemala), Kelsi Stine (2010), Hannah Flamm (2009), Julia Silberman (2011).

All students mentioned participated in the 2007/2008 EPHIC Colloquium: Global Poverty and Inequality. This picture was taken on May 30th in Antigua, Guatemala, where the students helped to organize, run, and translate for a Central American conference called "Leaders of the Present: Civic Engagement from Central American Youth" through the Project on Justice in Times of Transition (PJTT).

Tufts' Program in International Relations
Cabot Intercultural Center, Rm. 605
Tufts University
Medford, MA 02155
USA



IR Program Staff

Director

Malik Mufti

Assistant Director

Kirk Lange

Program Administrator

Moira Todd

Program Coordinator

Elizabeth Gottlieb

Student Assistants

Robin Carol

Breese Mellvaine

Katie Santoro

*The IR News & Views
newsletter highlights
events and people in the
Tufts IR community.
The publication appears
twice a semester and
welcomes feedback and
submissions from students
and faculty.*



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Announcements

Upcoming Events:

Meet the Mentors

October 1st, 2008 / 11:45am - 12:45pm
Cabot Intercultural Center, Mezzanine Level

Diplomat in Residence Info Session on State Dept Internships

October 8th 2008 / 12pm- 1:30pm
Cabot Intercultural Center, Room 107

Graduate School in International Relations Panel and Fletcher Networking Night

October 15th, 2008 in the Cabot Intercultural Center
Panel 6 - 7pm and Networking 7 - 8pm

International Affairs Virtual Networking: A Global Online Forum

November 12th - 19th, 2008 (More details to come)