Learning Objectives

1. Identify and evaluate contributions of others to the field.
2. Ask questions that are important to you.
3. Develop your own voice in answering them.
4. Get more clarity on how you would like to use your gifts after MU.

The course explores 11 topics:

1. Vision and hope
2. War, terrorism, nuclear proliferation
3. Inner peace
4. Environment
5. Development and Globalization
6. Just war, pacifism, and nonviolence resistance
7. Peace building theory and practice
8. Power, justice, and human rights
9. Humanitarian intervention and just policing
10. War and peace in popular media and culture
11. Religion, Forgiveness, and Reconciliation

Required texts

2. Two books are on reserve in Raynor Library: *Cradle to Gradle* and *Challenges and Pathways to Peace*
3. The remaining readings are on electronic reserve in Raynor Library (to save trees)

Requirements

1. Short presentations 20 pts
2. Midterm essay 20 pts
3. Paper (8-10 pages) 20 pts
4. Group internship 20 pts
5. Final essay 20pts
1. Vision and Hope

Peacemaking is a lifelong commitment requiring a sustaining vision and the virtue of hope. Those committed to creating a more just and peaceful world must be able to envision what is possible. They need hope to keep going even when success seems far off. The readings for January 25 and 27 are from Loeb, The Impossible will take a Little While

1. Rumi poem, (Impossible, 275)


3. Howard Zinn, "The Optimism of Uncertainty," (63-72). Z charts the vision and persistence of Nelson Mandela and Václav Havel. He also explores the nature of authentic political power which they understood and developed.

4. Nelson Mandela, “The Dark Years,” (73-81). M describes the bleak beginning of his 27 years as a political prisoner, the techniques that he and his fellow prisoners developed to sustain their hope and their determination to liberate South Africa’s oppressed and oppressors.

5. Susan Griffin, "To Love the Marigold," p. 134-140. G discusses social movements and the imagination that drives them, demonstrating the power of hope in dark times.

6. Eduardo Galeano. "Celebration of the Human Voice," (126). This Uruguayan journalist wrote several books on the plunder of Latin America (Open Vein). In this selection G examines human voices that cannot be silenced.

7. Jim Hightower, "Rebellion is What Built America," pp. 198-202. H describes America’s rich history of rebellion, arguing that contemporary Americans need to recapture their patrimony if they are to transform the world.


2. War and Terrorism

Wars are fought for many reasons, from imperial ambition, liberation, and self-defense. Modern war has taken a variety of forms: world wars, cold wars in which the superpowers armed proxy states, low intensity wars aimed at defeating revolutionary movements, and the threat of nuclear war.

1. “What I Would Say to Osama bin Laden” Thich Nhat Hanh

2. In War is a Force that Gives Us Meaning, Chris Hedges differentiates between "mythic" war and the "sensory" experience of war he has known as a war reporter. His is a general denouncement of war, although he is critical of the lack of humanitarian intervention in
Rwanda and Bosnia. H is also very critical of media support of rather than critical response to U.S. war making. (1-17)

3. “The War Tapes” (film)


5. Kevin Clement, "Power, Justice, and Peacebuilding" (Challenges, 135-152). C describes the causes and best responses to terrorism, advocating a range of nonviolent responses. C also references Bouldings’s three faces of power: threat power, economic power, and power based on recognition of legitimate claims that encourages mutual respect.

Disciplines: Political Science, psychology

3. Inner Peace readings TBA

1. Ignatian, Centering Prayer
2. Peace Churches (Quakers and Mennonites), Franciscan

4. Environment

1. Wm McDonough and Michael Braungart, eds. Cradle to Cradle, Chapters 4 and 6
2. Dexter Dunphy et al, eds, Sustainability, 19-37
3. Michael Bell, Environmental Sociology, 117-124

5. Development and Globalization

1. Timothy Jarvis Gorringe, "Globalization and Power" (Blackwell Companion, 346-359). G characterizes globalization as the continuation of imperialism. He explores four aspects of globalization: development, trade, capital and finance, and McDonaldization. G critiques the doctrine of the free market from the perspective of the Christian call to discipleship. (Review G’s bibliography for possible paper topics.)

2. Paul Farmer, Pathologies and Power. F describes the structural violence he witnesses in underdeveloped countries and regions, describing especially the effects of globalization on medicine and public health (1-20; 29-50). He uses many examples from his extensive work as a physician among the world’s poor.

3. Bill McKibben, "Curitiba" (Impossible, 264-271). M describes Curitiba, an experimental Brazilian city that has produced a high standard of living for its residence.

Discipline: development/globalization

6. Just War, Pacifism, Nonviolent Resistance
1. Michael Duffey, *Peacemaking Christians* (18-20, 75-83, 93-102). D describes the just war criteria and makes recommendations for their more stringent application. He also describes a new moral direction regarding war evolving in official Catholic teaching since Vatican II. These new directions include support for selective conscientious objection (whereby individuals apply just war reasoning to specific conflicts to determine whether in good conscience they can or cannot support and participate in a war). D also notes the movement of the Church's advocacy of nonviolent resistance on the part of individuals to nations and peoples.

2. Ackerman and DuVall, "Resisting Terror," *(Impossible, 308-318)* A and D offer examples of successful nonviolent resistance and overthrow of corrupt political regimes. [Their film series, *A Force More Powerful* is highly recommended.]

3. Maria Stephan and Erica Chenoweth, "Why Civil Resistance Works: The Strategic Logic of Nonviolent Conflict" *(International Security, 33:1, 7-44 accessed online)* S and C report their analysis of the outcome of several contemporary conflicts, and conclude that nonviolent means of resolving them have been more successful than violent means.

4. Walter Wink, "Jesus and Alinsky," *(Impossible, 149-160)*. W exegetes Jesus’ disarming sayings in the Gospels and applies them to the community advocacy work of Saul Alinsky.


Disciplines: political science, theology

7. **Peace Building Theory and Practice**

1. John Paul Lederach, "Beyond Violence: Building Sustainable Peace" *(Handbook of Interethnic Coexistence, Eugene Weiner, ed., 237-245)*. L addresses the problems of post-conflict phases of peace building and the design of long-term peace. Peacemakers often focus on immediate crises but fail to situate their responses to immediate needs in the context of long range social change. What happens in the next two months and over the next 20 years are of equal importance. Peace building must be organic rather than only from the top down. L describes three levels of peace building: top government leadership, mid level, and grassroots. L concludes with a description of the “web of reconciliation,” a complex transformation process that moves from technical agenda to healing and reconciliation.

2. Amos Oz, "The Grunt Work of Peace" *(Impossible, 383-389)*. O describes a conference in which Israelis and Palestinians produced a framework for peace which they have offered to their people and governments to act on.

4. John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies* (23-36 and 73-86). L describes a method in which parties work toward conflict resolution through encounters that help them to articulate their needs and common vision of transformed relationships. L also describes the transformation process from a war system to a peace system.


Discipline: peace building

8. Power, Justice and Human Rights

Power is the capacity to make things happen. What kinds of power exist and how do they shape political and social community? How do societies understand justice and thereby work for more just societies? How does the meaning of justice vary among societies, reflecting their social values? How is the virtue of justice to be considered in light of religious values? Finally, where does the notion of human rights come from and how are rights to be understood? While the existence of rights might seem self-evident, appeals to human rights are often contested.

(recommended) Hannah Arendt, *On Violence*. A contrasts cooperative power on which healthy communities are constructed and coercive power that depends on violence and ultimately destroys community. A argues that authentic power resides in people who willingly act together for common purposes.

1. Review Kevin Clement.


3. Kenneth Roth, "Hope for Human Rights" (*Impossible*, 251-53). R argues that the international exposure of human rights abuses and working for rights enforcement can serve as a lever to change the behavior of repressive regimes. But rights abuses will continue to exist and require raising the political "costs" of rights violation.


5. Lowell Evert, "Rights Based Approaches to Development" (*Challenges*, 63-80) E discusses the origins of 20th century discourse on human rights, distinguishes narrow versus expansive views of rights. Evert offers several examples of international NGOs that now use a rights-based approach to humanitarian assistance and peacebuilding.

Disciplines: political theory, theology, peace building
9. Humanitarian Intervention and Just Policing

1. Gerald Schlabach, “Practicing for Just Policing,” (Just Policing, Not War, G. Schlabach, ed., 93-108). S applies just war criteria to international conflict intervention and to domestic policing. He encourages the Catholic Church to teach and use its just war tradition honestly, focusing especially at the parish pastoral level. S challenges Catholic universities to imbue their ROTC programs with Catholic teaching on the restraint of war.

Discipline: political science, theology, criminal law studies

10. War and peace in popular culture and media

1. Barrett McCormick, "Contingent Issues of Globalization" (Challenges, 119-134). M argues that media concentration in the hands of a few (e.g., Rupert Murdoch) does not foster peace but patriotism within powerful nations.

2. Other readings TBA

Discipline: communications studies

11. Religion, Forgiveness and reconciliation

1. David Little, Peacemakers in Action, 9-21. This volume describes the peace activism of 12 little-known religious/pastoral leaders in conflict areas around the world. L offers a summary of the common peacemaking techniques seen in all of their work. [The volume is an excellent resource for student research projects.]

2. Robert Schreiter, (Reconciliation, 63-80). S suggests how the Church earns its credentials for conducting its ministry of reconciliation. He notes that it is small local Christian communities that are able to bring about reconciliation. The three characteristics of a spirituality of forgiveness which S advocates are patient listening, attention and compassion, and the creation of a new “post-exilic” stance for all.


Discipline: theology