Course Description:

Catalogue description: This course analyzes the roles and responsibilities of civil society, the market, and the state as agents capable of creating just and humane structures. Case studies reveal how individuals can leverage collaboration among all sectors of society to advance positive systemic change.

Further description: This course explores the conceptual framework that underwrites the MPACs program and its conceptual foundation of “civil society.” This requires exploring the history, evolution, and the particularities of “civil society” in order to become adept at identifying how the term civil society is used as well as how we can help build a society that is civil through peace work in places with different histories, governance structures and conflict contexts.

Two questions drive this course. First, what does it mean to live well together? This question has been at the heart of debates about how we organize ourselves politically, economically, and socially since ancient times. In Canada, we have formulated our national-level response as “peace, order and good governance” – the title of this course. There are other ways of understanding and organizing political, economic and social life, which provide a foundational structure for how we live together – well or otherwise.

We explore this first question by exploring the historical emergence of the term “civil society,” in western literature. The evolution of the term draws us into debates and tensions about how the state, the market and individuals relate (or are in conflict) in pursuit of living well together.

The second driving question is: how can we pursue positive systemic change that enables us to live well together in settings of deep-rooted conflict? To respond to this question, we explore the ways in which
“civil society” actors (which might be “third sector” organizations or take on another form), help to generate systemic change. Developing a vision for how we will live well together, as well as the process of pursuing large-scale social and political change in settings of deep-rooted conflict are daunting tasks. We will look at concrete examples as well as models for pursuing positive systemic change in response.

**Learning Outcomes:**

Students who participate in this course will be able to:

**Skills**
- Engage in open and critical questioning with peers;
- Read and understand theoretical works;
- Apply theoretical concepts to case studies;
- Identify the main argument in a work and assess an argument’s structure and evidence;
- Identify key points from readings and seminar discussions;
- Write clearly and accurately with full citations;
- Sharpen presentation and discussion skills.

**Knowledge**
- Define key concepts (civil society, market, state, good governance, order, peacebuilding)
- Describe the history and development of thinking regarding civil society, and its evolving relationship to market, state, and good governance;
- Be able to articulate and analyze the assumptions operating when the term “civil society” is used in contemporary discourse;
- Think theoretically about what it means to live well together politically, economically and socially;
- Identify roles and responsibilities for civil society actors in pursuing positive systemic social change;
- Articulate challenges and issues in achieving and maintaining peace (economics, development, globalization, governance, peacebuilding).

**Attitudes** supported through this course are:
- Collegial dialogue and collaborative inquiry;
- Valuing of peaceful relations and communities;
- Respect for diversity.

**Required Textbooks:**


Recommended Textbook:


Course Requirements and Expectations

<table>
<thead>
<tr>
<th>Requirement</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seminar Participation</td>
<td>20%</td>
</tr>
<tr>
<td>Learner Reflections (2)</td>
<td>5%</td>
</tr>
<tr>
<td>Case Presentation</td>
<td>10%</td>
</tr>
<tr>
<td>Analytical Papers (4)</td>
<td>20%</td>
</tr>
<tr>
<td>Integrative Essays (2) (or research paper)</td>
<td>45%</td>
</tr>
</tbody>
</table>

Seminar Participation (20%): The course runs as a seminar. This means that lectures will be kept to a minimum in order to introduce a given topic or case, and the majority of our class time will be discussion. Our seminar will be a messy learning environment.

Messy learning refers to a classroom environment in which we collaboratively dig, question, take risks, fail, and learn something from that failure that we may not have otherwise learned; “in short, to discover.” Definition from Melissa Hudler “The Messy and Unpredictable Classroom” Faculty Focus: Higher Ed Teaching Strategies from Magna Publishers. Oct. 14, 2013.

There is an orderly, logical structure to the syllabus, yet the classroom environment itself is one wherein we will probe and explore our readings and their implications in a process of questioning and discovery. It will get messy; and messiness – including failure to understand an author’s idea at first blush – is good when we channel it towards discovery and learning. It is therefore important for everyone to contribute to the mess.

A seminar is, in many ways, a conversation amongst people who share a common interest in expanding their understanding of an idea or a specific topic; in our class we are expanding our understanding of peace, the pursuit of living well together and place and role of civil society therein. We use our readings as dialogue partners. In this conversation, participants are expected to share and listen to the views and insights around us in order to expand, improve and deepen our collective understanding. A seminar promotes the skills of conversation; a complex set of habits and attitudes which, in large part, determine our abilities to deal with others in a group setting (and conflict resolution practice). At times, we will have people take the role of the Socratic questioner, asking questions in order to focus, clarify and deepen our understanding of a particular text. At other times, we will have people take the role of synthesizer – identifying key points at the end of the session. The conversations that begin in-class will hopefully continue outside the classroom.

The rationale for seminar-style learning rests on the finding that students learn more from actively talking and listening to each other than they do from listening passively to a lecturer. Students also remember what they learn in a seminar better than they do with lectures.
Successful seminars take work. Those participating have to work to create and sustain a conversational setting in which, individually and collectively, the aims of the seminar are realized as fully as possible. This demands a continuing commitment from everyone to make the enterprise work. In our seminars, we will use three or four key questions as a launching point for our exploration and analysis of our readings as the foundation of our discussion. Course readings must be completed before coming to class in order to contribute appropriately and understand the subject-matter at hand. At times you will be asked to complete small writing assignments as part of class participation, which will involve reflection upon reading assignments. These writing exercises will be included as part of your participation grade.

What am I looking for in good class discussion?

- Evidence of careful reading and preparation, including factual details (refer to required readings in comments, and be ready with page numbers of key ideas so we can refer back to the texts as we work to understand what the readings mean; you’re also encouraged to read the recommended readings if you have time and interest);
- Contributions that are logically consistent, original and use relevant evidence;
- Comments that are clear, enthusiastic and respectful;
- Comments that contribute and are appropriate to the discussion, such as building-on other’s ideas, providing constructive criticism, asking constructive, analytical questions, or contributions that show that you were listening carefully to others.

Learner Reflection (5%): Over the semester, you will write two learner reflections (each worth 2.5%). These small reflection papers are intended to help you assess your strengths and areas you may need to give further attention as a graduate student. They will also help me understand each of you as a learner in order to better facilitate the seminar. The first reflection is due the first week (per the in-class handout), the second reflection will be due Oct. 13 at 5pm (on LEARN).

Team Case Presentation (10%): The case presentation is designed for you and one or two colleagues to work together in order to analyze a particular case that relates to the theory we are exploring on the day you present. You can choose to focus on a particular project or intervention that one civil society organization is pursuing, or you can choose to analyze an initiative that involves “civil society” broadly in the pursuit of peace (e.g. the role of civil society within the Dili International Dialogue on Peacebuilding and Statebuilding). Please note that presentations will occur in the second half of class time, after our break in order to allow us to talk about the theory prior to the presentation.

Your presentation should:

1. Provide a very brief outline of the case (3-5 min. on background);
2. Provide a handout (with any details you wish to convey);
3. Apply a theory from our readings to help us understand a particular case (e.g. analyze how Aristotle’s conception of citizenship and political society help us to understand the aims of a group like Idle no More). In order to analyze the initiative theoretically, you will need to apply to your case concepts that are covered in the readings (we can discuss this further in our advance meeting). Highlight ways in which the case illustrates the theory (avoid reviewing the theory in your presentation, as everyone will have read the theory in advance);
4. Identify two or three things you discovered about the theory through application.

---

1 Adapted from Maryann Cusimano-Love (Catholic University).
If you are using PowerPoint, ensure that your slides focus on titles, big ideas and visual aids. Provide any detailed content in a handout rather than the PowerPoint. Your presentation should be no more than 15 minutes in length, and you should be prepared to take about 15 minutes of Q&A at the end of your presentation. You are required to meet with me two weeks in advance of your presentation to review your case selection and the content of your presentation. Think about ways to use multi-media in your presentation (e.g. short video-clips, maps, think about setting up background and links on LEARN for people to look at before coming to class, etc.).

**Analytical Papers (20%)**: Over the term, you are required to write four (4) analytical papers, which are each worth 5% of your grade. The analytical papers must be two pages in length (double spaced, 12 pt font; include a bibliography using author-date Chicago Manual of Style). In the analytical papers: 1) briefly summarize one of the readings for a given week; 2) identify the main argument for that reading; 3) identify the strongest supporting empirical evidence provided for the argument; and 4) identify a weakness with the empirical evidence and note the implications of that weakness for the argument; 5) conclude with your brief assessment of the piece. You can choose to analyze either a journal article or a book chapter; be sure to choose a piece that has both an argument and empirical evidence. You can only hand-in one analytical paper per week, and you can choose which weeks to write your papers. I have added an asterisk after readings that are appropriate for analytical papers. The papers are due before class starts (hand in hard copies unless otherwise instructed) on the day that the reading you are analyzing is assigned as a required reading. You will be graded on: accuracy of summary, use of evidence, organization and clarity, and quality of analysis. If you receive B or lower (70% = 3.25/5 or less) on your analytical paper then you have the option of rewriting and resubmitting it a week after it is returned to you; please note that the maximum grade you can receive on a re-write is a B+ (79% = 3.95/5).


**Integrative Essay Assignments* (45% total; 20% + 25%):** In the semester, you will write integrative essays, which are designed to integrate and synthesize ideas across the readings in response to prompts. The first assignment will be ten to twelve pages (worth 20%, due by 5pm Oct. 27), and the second assignment fourteen to sixteen pages (worth 25%, due by 5pm Dec. 9). Additional details will be forthcoming in class. I will assume you are writing the integrative essays unless you indicate to me that you want to write a research paper.

*Alternative Paper option (45% total; 5% proposal; 40% paper):* An alternative option available to students is to write a medium-length research paper, which will be due by 5pm on Dec. 9. The paper should be 24-26 pages (7,000 – 8,000 words, double spaced, 12 pt font; word count does not include bibliography; use Chicago Manual of Style author-date for your citations). In the paper analyze a particular theme, issue, case, problem or puzzle that is related to our course content and that you want to explore in a deep and systematic way. A three to four page proposal for the paper is due October 20, on LEARN (by 5pm). The proposal should outline what you are investigating (state the problem that you are addressing and your research question), its significance (why is it important to study this problem and this question), how it relates to the course material (what does it add to our understanding of how we pursue living together well in peace work) and how you will address the research question. Include a
preliminary bibliography with your proposal. Note that you will need to read some initial material in the area in order to develop a solid proposal. If you are choosing this option, let me know by October 7.

Course Schedule:

The following schedule may change from time-to-time to reflect the pace of the course and to better refine the course schedule. Changes to this schedule will be announced in class and on LEARN. Please note that you are responsible for checking LEARN for updates regularly.

I. INTRODUCTION

Week 1 Sep. 7: Introductions, Learning and Theory
Introductions; review syllabus, course objectives, course format and learning objectives, reading guidance, learner self-reflection

Recommended Reading:

Discussion Questions if you read Quinn (to help think about learning and theory):
1) What is the purpose of learning for Ishmael? For the narrator? For you?
2) What role does theory play in our learning?
First learner reflection due by 5pm

Week 2 Sep. 14: Visioning the Collective: A Case Study of Canada
Key Topics: living together well; peace, order, good governance and the Canadian experience.

Required Reading:
• Saul, John Ralston. 2008. *A Fair Country: Telling Truths about Canada*. (Required text) Read The Power of a story, and then Part I Chapters 1-6 (pp.1-53), Part II (pp.111-169), Part III chapter 18 and 21 (215-223, 244-259) and Part IV- intentional civilization (pp.279-323). (Lightly skim the parts of the book that are not assigned).*

Discussion Questions:
1) According to John Ralston Saul, what is inhibiting us from living well together in Canada
2) What differences does one word (“order” instead of “welfare”) make for Canada?
3) What is significant about Saul’s analysis as we think about the content of this course? (Collective narratives? Role of government? Citizens? Progress?)

II. LIVING WELL TOGETHER – CIVIL SOCIETY (HISTORY AND THEORY)

Week 3 Sep. 21: The Polis as “Civil Society”
Key Topics: civil society as political society; the role of the citizen; the importance of the collective; hierarchy; law-governed associations

* The asterisk (*) indicates this is an appropriate reading for an analytical paper.
Required Reading:
- Aristotle. 2013. *The Politics*. Carnes Lord (Ed. and Trans.), second edition. Chicago: The University of Chicago Press. Book I (Ch1 and 2), Book II (Ch 5), Book III (Ch 1, 6-9), Book IV (Ch 11) and VII (Ch 1, 2). (29 pp) E-Reserves.

Discussion Questions:
- Why is the polis civil for Aristotle and Plato? In what ways does Aquinas agree and disagree with Aristotle on the polis and role of citizen?
- What changes from Aristotle to Hobbes in terms of how we think about people and their role in the polis?
- How do we make sense of the hierarchy embedded in Aristotle, Aquinas and Hobbes? What is the legacy of this thinking for us?

Case Presentation Team:________________________________________

Recommended reading:

Week 4 Sept. 28: The Polis and Governance Today
Key Topics: good governance; global political society; dialogic space and the role of civil society in local or global political society

Required Reading:

Discussion Questions:
- In what ways does contemporary discourse draw upon the classical concepts we discussed last week? Is global civil society the *polis*? Is global governance the *polis* (or civil)?
- What power (and/or roles) do non-state actors, and state actors have in establishing or promoting good governance?
- How do democracy and good governance relate?

Case Presentation Team: ___________________________________________

**Recommended Reading:**

**Week 5 Oct. 5: The Market as Civilizing Society**
*Key Topics:* private society in relation to political society; the Scottish Enlightenment; the relationship between political and economic power

**Required Readings:**
- Kant, Immanuel. 1795. *Perpetual Peace: A Philosophical Sketch.* Available on-line. (Note: you don’t have to read the Supplements and Appendices, but they are very interesting!)

**Discussion Questions:**
- With Adam Smith and the Scottish Enlightenment, the market becomes civil society separate from the state. What enables this shift? (Polanyi), and why was it emancipatory? (Ehrenberg, Paine)
- How was the market to function vis-à-vis government according to Scottish Enlightenment thinkers?
- In what ways does Kant’s vision of “perpetual peace” build upon Scottish Enlightenment thinking on an international stage? (How would markets function vis-à-vis governments?)

Case Presentation Team: ___________________________________________

**Recommended Reading:**
- Smith, Adam. 1776. *The Wealth of Nations.* London: Metheun & Co. The entire text is available free on-line. The section that discusses “the invisible hand” appears in Book IV, Chapter 2 “Of Restraints upon the Importation from Foreign Countries of such Goods as can be Produced at Home.”
Oct. 12 No class – Fall study break on Oct. 10 and 11; it’s a Tuesday schedule on Oct. 12

Second learner reflection due Friday Oct. 13, 5pm (on LEARN)

Key Topics: individual versus collective well-being; rethinking the relationship between economic and political power; the role of markets within peacebuilding

Required Readings:

Discussion Questions:
- This week’s readings problematize the notion of the market playing an emancipatory function in relationship to a flourishing collective of persons. What are the concerns? What values embedded in the economic models are being critiqued?
- How do the values the authors identify (either ones they critique or support) relate to collective flourishing? (focus on Hegel and Marx)
- What key concerns do we need to consider when thinking about collective wellbeing and pursuing peace in settings of conflict related to civil society and the market?

Case Presentation Team:________________________________________

Research proposals are due Oct. 20 by 5pm if you are choosing the research paper option

Week 7 Oct. 26: The Market, Civil Society and the Pursuit of Peace Today
Key Topics: the relationship between civil society and 20th Century economic models; individual versus collective well-being; economic and political power in peacebuilding.

- Ehrenberg, John. 2017. *Civil Society: the critical history of an idea*. Chapters 7 and 8 (pp. 195-269 –skim chapter 8 lightly this week, you can read it more closely for next week)

Discussion Questions:
• In what ways has the emergence and expectations of civil society vis-à-vis the market and politics differed from how theorists originally envisioned it? (e.g. communist or capitalist aspirations)
• What key concerns do we need to consider when thinking about the political economy of conflict when pursuing peacebuilding?
• What lessons do we learn from Haiti?

Recommended Reading:

**First Integrative Essay Assignment Due by 5pm Friday Oct 27, 2017 if you are choosing this option.**

**Week 8 Nov. 2:** Civil Society as the Organized Space Between
Key Topics: Civil society as a separated sphere; civil society and civility; social capital and civil society; social power and its relationship to political and economic power; in-class review.

Required Readings:
• Ehrenberg, John. 2017. *Civil Society: the critical history of an idea*. Chapters 6 and 8 (pp.166-192, 239-269)

Discussion Questions:
• What was gained by thinking about civil society as separate from the state and market?
• What values are foregrounded in these readings on civil society?
• What power does civil society in this “organized space” between market, state and family possess?
• If civil society provides the social glue that holds society together, then what does this suggest about the roles and responsibilities of state and market actors?

Recommended Reading:
• Conclusion of Ehrenberg’s book (pp.271-300).
• Robert Putnam’s testimony on social capital at the May 2017 hearing noted above for Levin’s testimony.
III. PURSUING COLLECTIVE WELL-BEING IN SETTINGS OF DEEP ROOTED CONFLICT

Week 9 Nov. 9: Transplanting Concepts: Challenges to Consider in Peacebuilding

Key Topics: The legacy of colonialism; imposed institutions of “peace,” “order” and “governance”; rethinking concepts of civil society in African contexts


Discussion Questions:
- In what ways do power and values intersect with how the term “civil society” is understood and deployed? More specifically, whose values are being promoted by whom?
- What problems arise when we use our concepts of civil society and the state in socio-political contexts that do not match those of its European origins?
- Be prepared to argue for or against the utility of the term “civil society” in international engagements.

Case Presentation Team:________________________________________

Week 10 Nov. 16: Addressing the “Uncivil” in Peacebuilding and Social Change

Key Topics: Order and civility; fractured societies and the legacy of armed resistance; legality and illegality.

Required Reading:

Discussion Questions:
- In what ways does the concept of bad or “uncivil” society affect our analysis of civil society interventions and the roles of civil society and the state in building peace?
- What do the cases of Bosnia-Herzegovina and Angola reveal about the “uncivil” and its intersection with civil society, political society and economic society?
• What roles and responsibilities are important for civil society, government and the market in building just and humane political (and economic) structures?

Case Presentation Team: ____________________________________________

**Week 11 Nov. 23: Civil Society as a Point of Entry for Systemic Change**

Key Topics: Ways contemporary “civil society” actors have functioned as a point of entry for systemic change; limits and opportunities for civil society actors as agents of change in statebuilding; envisioning collective well-being; systemic change in settings of deep-rooted conflict.

**Required Reading:**

**Discussion questions:**
- What do these readings suggest are the roles for civil society in pursuing large-scale social change in pursuit of peace?
- How or in what ways does Lederach suggest that small-scale actors affect systemic change?
- What does systemic thinking add to our discussions of social change?

Case Presentation Team: ____________________________________________

**Recommended Readings:**

**Week 12 Nov. 30: Synthesis and Conclusions**

Key Topics: Wrap-up (What we need to think about when considering what it means to live well together, and, how we might pursue flourishing in settings of deep-rooted conflict; thinking about peace as wicked problem).

**Required Reading:**

**Final Integrative Essay Assignment or Research Paper due December 9, 2017 by 5pm on LEARN.**
**ADDITIONAL NOTES**

**Paper Deadline Policy:** Your analytical papers are due at the start of class on the day that the particular reading you are analyzing is assigned; they are due in hard copy unless otherwise instructed. Please note that papers not turned in on-time will lose 1/3 of a grade (e.g. a B+ becomes a B) and further mark penalties will be incurred over time (1% per day), except in cases of genuine emergency. If you are struggling with an assignment, do come meet with me before the assignment is due.

**Grading Policy:**
"F": Failing work. "D": Lack of fundamental knowledge of the material but sufficient knowledge for a passing grade. "C": Satisfactory knowledge of the basic information or data presented in the course. This is primarily knowledge of the "facts" or content and involves memorizing details and material. "B": Good ability to explain how certain issues and events are related to one another according to explanations currently held in the field; sees relationships between events and theories and can reproduce arguments. "A": Excellent, independent and original thinking and/or creative work.

**ACADEMIC INTEGRITY:**

In order to maintain a culture of academic integrity, members of the University of Waterloo are expected to promote honesty, trust, fairness, respect and responsibility. A student is expected to know what constitutes academic integrity, avoid committing academic offences, and to take responsibility for his/her actions. Guidance is set forth by the University; You can take a tutorial and read more about the University’s commitment to Academic Integrity. See the [UWaterloo Academic Integrity webpage](https://www.uwaterloo.ca/academic-integrity/). Violations of academic integrity will not be treated lightly, and disciplinary actions will be taken. Please see me if you have any questions about what constitutes a violation of academic integrity.

**Citations:** Need help figuring out how to do citations? For our class, use Chicago Style author-date – it is fairly easy and can be consistently used in all of your courses. The main library offers free workshops on software that will help you to format your bibliography! There are also excellent on-line resources. Some links are provided on our course LEARN website. If you are not sure about when or how to paraphrase a source and when or how to quote a source, I’ve posted a resource on LEARN from Booth et al’s *The Craft of Research* (in the resources folder). In both cases (paraphrasing and quoting) you cite the source and the page number you are drawing from.

**Mental Health Support**
All of us need a support system. The faculty and staff in Arts encourage students to seek out mental health supports if they are needed.

**On Campus**
- Counselling Services:  [counselling.services@uwaterloo.ca](mailto:counselling.services@uwaterloo.ca) / 519-888-4567 xt 32655
- **MATES:** one-to-one peer support program offered by Federation of Students (FEDS) and Counselling Services
- Health Services Emergency service: located across the creek form Student Life Centre

**Off campus, 24/7**
- **Good2Talk:** Free confidential help line for post-secondary students. Phone: 1-866-925-5454
- Grand River Hospital: Emergency care for mental health crisis. Phone: 519-749-433 ext. 6880
- **Here 24/7**: Mental Health and Crisis Service Team. Phone: 1-844-437-3247
- **OK2BME**: set of support services for lesbian, gay, bisexual, transgender or questioning teens in Waterloo. Phone: 519-884-0000 extension 213

Full details can be found online at the Faculty of ARTS [website](#)
Download [UWaterloo and regional mental health resources (PDF)](#)
Download the [WatSafe app](#) to your phone to quickly access mental health support information

**The land on which we meet**

PACS as a discipline is committed to the pursuit of peace based on a foundation of justice. In Canada, we are coming to terms with the legacy of colonialism – an important PACS issue, which also involves the land on which we meet. The University of Waterloo and Conrad Grebel University College are located on the traditional territory of the Neutral, the Anishinaabeg and the Haudenosaunee peoples. Most of us live and work on what is known as the Haldimand Tract, the land promised to the Six Nations that includes ten kilometers (six miles) on either side of the Grand River. If you’re interested in learning more about the history and potentially doing some research on this topic, there are helpful links at the University of Waterloo Faculty of Arts [website](#). Or, check out the [Waterloo Aboriginal Education Centre](#) resources and events.