Course Description

In much public discussion of religion and conflict, religion is cast either as a driving force behind contemporary strife or as a largely irrelevant factor. Often, religion is represented as a force from the past – if not a spent force, then a threatening and divisive one. On occasion, however, accounts of current events reveal a more dynamically hopeful and affirmative face of religion: religion as an inspiration for peacemaking and perhaps also as an impetus for advancing social justice.

Starting from the premise that peace is a widely shared and yet variably defined value of the world’s major religious traditions, this course provides a framework for academic and personal exploration of religiously motivated peacebuilding and social justice advocacy. By exposing students to views from contemporary peace researchers and from several different religious traditions, the course seeks to stimulate active intellectual engagement with the following questions:

- If most religious traditions offer at least nominal (and usually quite substantial) support for peace as a social value while also embracing peace as an essential condition of the spiritual life, how is it that religious ideas and identities have sometimes been found to sharpen conflict or provide cover for worldly rivalries? And why is it that adherents of different religions so often appear to fall short of their peace-related ideals?
- What are peace researchers saying about religion’s role in conflict and peacemaking? How does religion interact with other factors, such as ethnic or national identity, in contemporary conflict situations? Is it possible to identify “risk factors” that encourage religiously justified violence, or “enabling factors” that facilitate religious peacebuilding?
- What are some basic teachings about peace in major world religions (e.g., Christianity, Islam, Judaism, Buddhism, and Hinduism)? What is the role of interpretation? How do conceptions of peace differ within as well as between religions, and what are the practical implications? And how do distinctively religious perspectives on peace differ from and/or complement secular perspectives?
• What types of religious visions and personal commitments are associated with religious peacebuilding and activism for social justice? How are peacebuilders from various traditions similar to and yet also different from one another?

• What are some of the different practical approaches to religious peacebuilding? What are the relevant methods, principles, strategies, and organizational forms? And what are some significant cases in which religious peacebuilding has made a difference?

• What role can religious ideas play in efforts to respond to pressing global problems such as war, environmental degradation, poverty, and human rights abuses? Can people with different religious convictions find common ground as they face these challenges – even while continuing to disagree on other matters? And what are some local tasks for religious peacebuilders in our own communities?

• What does religious peacebuilding mean to you? Do you wish to become involved? If so, how?

Learning Objectives

Upon completing PACS 326 students should be able to:

• Describe ways in which religion can contribute to both conflict and peacemaking

• Differentiate between “religious” and “secular” factors that contribute to present-day conflicts

• Articulate personal convictions about the role of religion and spirituality in peacebuilding, conflict transformation, reconciliation, and the cultivation of “peace culture”

• Identify relevant terms in the religious vocabularies of several world religions for peace, social justice, and reconciliation

• Identify “peace traditions” and positive historical precedents for peacemaking within these religious communities, and describe similarities and differences between conceptions of peace and peacemaking

• Offer explanations for the diversity of views that may be found within religious traditions on such issues as religious diversity, peacebuilding, social justice, and human rights

• Discuss contemporary cases of religious peacebuilding in religiously homogeneous as well as religiously diverse (or secular-religious) contexts

• Evaluate various practices of religious peacebuilding, including nonviolent action/witness, interfaith dialogue, multifaith projects/coalsitions, hermeneutics, education/training, mediation, and advocacy for peace, social justice and/or coexistence

• Discuss the relevance of course topics to personal ethical or spiritual concerns

• Develop a proposal for religious peacebuilding in the world today

Source: www.germany.info/relaunch/culture/new/images/coexistence_exhibit.jpg
Course Requirements and Evaluation Criteria

15% Participation: Fifteen percent of your final grade will be based on the quality of your active participation in class. Participation presupposes both attendance and preparation (i.e., reading!). It manifests through thoughtful engagement with discussions of readings and lecture topics, as well as through contributions to small-group activities. Failure to attend at least two thirds of all class sessions may result in a loss of all participation points.

10% Weekly Talking Point Memos: Ten percent of your grade will be based on the quality of five talking point memos submitted throughout the term. These memos should be typed, submitted at the end of the class session for which they have been written (it is up to you to decide which weeks you would like to write), and should show engagement with all assigned readings. Each memo should consist of 1-3 substantive talking points per chapter or article assigned.

This is your opportunity to “bring something to the table,” by identifying themes you consider worthy of affirmation, deliberation, clarification, or debate. Please precede each talking point with a single, italicized or bold-faced word or phrase that conveys the overall character of your response (for example, Affirm: …, Question: …, Qualify: …, Clarify: …, Wow!: …, Had no idea: …, Confused by this: …, Inspired by this: …, Not sure: …). The commentary provided should go beyond mere summarization or reaction to the author’s writing style; each point should engage key claims or conceptual arguments from the readings, ideally in the space of one or two sentences. Please include a reference to relevant page numbers for each entry. Talking point submissions will be collected at the end of class (so as to allow you to use them during our discussions) and graded on a ✓/✓+/✓+ scale. Criteria for evaluation include: clarity of communication, substance (do the talking points address one or two peripheral issues, or do they go “to the heart of the matter” and engage central themes?), and scope (is there evidence of serious reading, or could the points have been composed after reading only one or two paragraphs?).

20% Midterm Writing Assignment: Twenty percent of your final grade will be derived from one short (6-8 pp., double-spaced, 12-point font) writing assignment that will ask you to interpret and integrate course material. Topics and more specific instructions will be provided approximately two weeks before the February 13 due date. As with all other written coursework, please note that hard copies (rather than faxed or e-mailed submissions) are expected.

30% Substantive Project: Thirty percent of your final grade will be based on a major course project. There are three options for completing this assignment. You are expected to commit to one of these options by the fourth week of class:

• **Option 1: Research Paper.** Write a short research paper exploring a theme related to religion, conflict, and peace. Many topics are possible – for example, you could examine bases for peace in a particular tradition, analyze a case of religious peacebuilding/conflict, or study the practices of a specific non-governmental organization. You may wish to read from some of the resources identified in this syllabus under “Further reading” as you seek a specific focus. The text of the paper (not including the bibliography) should be between 8 and 10 pages in length (double-spaced, 12-point Times New Roman font, regular margins). Due on Monday, April 2.

• **Option 2: Digital Project.** Up to five individuals or groups may prepare either a) one 4-6 minute electronic report suitable for uploading to YouTube, the Power of Peace Network, or a similar online forum, or b) a website or blog exploring various facets of an important religious peacebuilding issue. Team projects organized by students with diverse insights and experiences are encouraged, and consultation with the course instructor over team composition and topic is required before the initiation of collaborative work. In addition to an digital submission that must be turned in by Monday, April 2 and a presentation to class during week 12 or 13, each project should include a 2-3 page report that offers the following:
  - title of project;
  - name(s) of student(s) submitting the project;
  - a crisp statement of the project’s intended purpose;
• an explanation of the topic’s importance and relation to course themes;
• a description of 1) the primary audience for the report, 2) the means of distribution, and 3) possible uses (e.g., education, persuasion/advocacy);
• an account of how responsibilities were divided and shared (if the project has involved more than one person);
• a brief summary of the learning that resulted from the project;
• a statement concerning how you might deal with any intellectual property issues raised by the project in the event of a “real world” release; and
• additional thoughts and reflections about the significance and value of the project.

• **Option 3: Service Learning.** If you are interested in becoming actively involved with a religiously based peace, development, or social service organization, you can choose a service learning option. To receive credit for this option, you will have to make formal arrangements to volunteer for the organization on a weekly basis. Your service learning efforts will be evaluated on the basis of a final report that reflects on your experiences in relation to a series of questions provided by your instructor; feedback from an administrator at the organization itself will also be sought. **Final report due by Monday, April 9.**

• **Option 4: Weekly Journal.** Writing a detailed weekly journal provides you with an opportunity to articulate a personal and intellectual response to the course experience that ties together major themes from readings, lectures, discussions, and activities. Be sure to go beyond mere summarization and offer carefully considered insights and reflections. Criteria for evaluation include thoroughness (integration of different readings and themes, responsiveness to lecture material and the overall class experience), thoughtfulness (depth of analytical insight, critical engagement with multiple perspectives, creativity, ability to connect key concepts with personal experiences or world events), and clarity of communication (language usage, readability, mechanics). Handwritten journals in a single notebook are acceptable, but unless you have especially clear handwriting a typed and printed product would be preferred. If typed, the final installment of your printed journal should be approximately 20-24 pages in length (double-spaced, 1-inch margins, regular font – like 12-point New Times Roman). **Due by Monday, April 2.**

**25% Take-Home Final Exam:** The term will conclude with a take-home final exam, consisting of short essay questions asking you to apply concepts from readings and lectures to real or hypothetical religious peacebuilding scenarios. The expected length of submissions is 8-12 pages. **Due by Monday, April 9.**

**Late Policy**

Deadlines matter. They keep us on track, enable us to be productive, and help us to meet our educational goals. There are times, however, when even the most organized and disciplined person faces difficult obstacles and unexpected challenges. If this happens, it is your responsibility to take the initiative and demonstrate commitment to getting the job done in a timely manner. Students who contact Prof. Funk well in advance of a due date to discuss realistic complications that may postpone completion of work often receive favourable consideration.

Although exceptions may occasionally be made to account for exceptional circumstances, a penalty will be applied to assignments that arrive late without prior clearance. The standard deductions for late work are as follows:

- One day to one week late: -5%
- Eight days to two weeks late: -10%
- Fifteen days to three weeks late: -15%
- More than three weeks late: -20%

Please do not make the mistake of failing to submit an assignment. The penalties for late work are not insignificant, but up until final exam time late truly is much better than never.
Appropriate Use of Laptops (and Other Gadgets)

Laptops, iPads, smartphones and related devices are amazing tools, with remarkable capabilities. Among other things, they allow us to download PowerPoint slides, maintain a portable work station, keep neatly typed lecture notes, and stay in touch with friends through social networking sites, texting, and instant messaging.

Because activities that provide entertainment for an individual (e.g., movie trailers, party photos, status updates) often prove distracting for others, there is a need to follow basic rules of electronic etiquette in a classroom setting. Whether you are sitting with friends or by yourself, please consider the impact of your electronic activities on those who are attempting to listen to lectures, watch class films, and participate in discussions. All students are expected to comply with a simple principle: if it might distract someone sitting beside you or near you, don’t do it.

Further details concerning the PACS 326 policy on laptops and other gadgets will be discussed on the first day of class.

UW Policies on Academic Integrity

Academic Integrity: In order to maintain a culture of academic integrity, members of the University of Waterloo community are expected to promote honesty, trust, fairness, respect and responsibility. (Check www.uwaterloo.ca/academicintegrity/ for more information.)

Grievance: A student who believes that a decision affecting some aspect of his/her university life has been unfair or unreasonable may have grounds for initiating a grievance. Read Policy 70, Student Petitions and Grievances, Section 4, www.adm.uwaterloo.ca/infosec/Policies/policy70.htm. When in doubt please be certain to contact the department’s administrative assistant who will provide further assistance.

Discipline: A student is expected to know what constitutes academic integrity (check www.uwaterloo.ca/academicintegrity/) to avoid committing an academic offence, and to take responsibility for his/her actions. A student who is unsure whether an action constitutes an offence (e.g., plagiarism, cheating) or about “rules” for group work/collaboration should seek guidance from the course instructor, academic advisor, or the undergraduate Associate Dean. For information on categories of offences and types of penalties, students should refer to Policy 71, Student Discipline, www.adm.uwaterloo.ca/infosec/Policies/policy71.htm. For typical penalties check Guidelines for the Assessment of Penalties, www.adm.uwaterloo.ca/infosec/guidelines/penaltyguidelines.htm.

Appeals: A decision made or penalty imposed under Policy 70 (Student Petitions and Grievances) (other than a petition) or Policy 71 (Student Discipline) may be appealed if there is a ground. A student who believes he/she has a ground for an appeal should refer to Policy 72 (Student Appeals) www.adm.uwaterloo.ca/infosec/Policies/policy72.htm.

Students with Disabilities

A note from the Office for Persons with Disabilities (OPD):

The Office for Persons with Disabilities (OPD), located in Needles Hall, Room 1132, collaborates with all academic departments to arrange appropriate accommodations for students with disabilities without compromising the academic integrity of the curriculum. If you require academic accommodations to lessen the impact of your disability, please register with the OPD at the beginning of each academic term.
Additional Considerations

As we progress through the course, please remember:

- In academics as in life more generally, what we get from an experience depends on what we put into it. Preparation for class (completing reading and writing assignments on time, tracking world events) is the basis for effective learning.

- When we come to class prepared to participate and pose questions, we transform the classroom environment, making active and collaborative learning possible. We discover that learning is a communal rather than a solitary endeavor, and that each one of us is a resource for everyone else in the learning process.

- The subject matter covered by this course is inevitably open to multiple interpretations. This means that you will not always agree with ideas presented in course readings, lectures, and discussions. In such cases, disagreement is often a good thing, so long as it motivates you to develop an enhanced understanding where you stand in relation to others. What matters most is not whether or not we all agree, but whether or not we are willing to engage one another with respect and integrity.

- Collaborative learning requires not only preparation and self-expression, but also a commitment to active listening. Active listening is a communication skill that we develop as we begin to hear not only words, opinions, and ideas, but also the experiences and the awareness behind them. When we practice active listening, we cease to merely debate and begin to sharpen the focus of our deliberations. We clarify divergent perceptions and develop deeper understanding of contrasting perspectives. We become a clear mirror, reflecting back what we have heard and asking questions to learn rather than to score rhetorical points. In the process, we test and refine our own ideas and those held by others.

- Throughout the term, we will be privileged to host a number of guest speakers. Please treat these visitors to our classroom with the same respect you would extend to a guest in your home – for example, by maintaining eye contact as much as possible, by asking questions, and by following the basic rules of “electronic etiquette” described above.

Required Texts (Available for purchase, and on reserve in Porter Library)


2) PACS 326 Reader. Available at Kinko’s, 170 University Ave. West. Reserve a copy online at https://docstore.fedex.com/fedexwaterloo. In the course schedule below, course packet readings are preceded by an asterisk (*).
**Course Schedule**

**PART I: INTRODUCTION**

**WEEK ONE** (Jan. 4): MEETING ONE ANOTHER

*Who are we? Why are we here? What are our goals for this course? What are some of your own working assumptions about religion, conflict, and peace?*

Learning exercises:
- Discuss the relevance of course topics to personal ethical or spiritual concerns. What religious, spiritual, and ethical traditions inform your understanding of conflict/peace issues? What do you think can be gained from studying religious traditions other than “one’s own”? What do you hope to learn in this class, or to clarify for yourself?
- Describe ways in which religion and spirituality might (or might not) contribute to peace.

**WEEK TWO** (Jan. 9 and 11): ROLES OF RELIGION IN CONFLICT AND PEACEBUILDING

*Why are there so many strong and divergent beliefs about the role of religion on conflict and peacemaking? How do we account for the diversity of religious responses to conflict, even within the same tradition?*

Required reading:
- Michael Henderson, *No Enemy to Conquer: Forgiveness in an Unforgiving World*. o Preface (pp. xvii-xx) and pp. 1-18 of Chapter 1 (“Clash or Alliance?”).

**Film: The Imam and the Pastor**

Learning exercises:
- Define key terms such as religion, spirituality, and peacebuilding.
- Describe some reasons for popular skepticism about religion’s relevance to peacebuilding. How well-founded are they?
- Differentiate between “religious” and “secular” factors that contribute to present-day conflicts.
- Articulate your own convictions about the relationship between religion and politics. What are some positive and negative aspects about religious advocacy in the public sphere? Do any topics raise “red flags” or special concerns? If so, why?
- Articulate personal attitudes with respect to the role of religion in peacebuilding and conflict resolution. How have these attitudes been formed?

**Further reading:**

*Source: [www.civilization.ca/hist/verre/images/intr02a.jpg](http://www.civilization.ca/hist/verre/images/intr02a.jpg)*
PART II: RELIGIOUS PERSPECTIVES ON CONFLICT AND PEACE

WEEK THREE (Jan. 16 and 18): JUDAISM

What are some of the key positions on peace issues within the Jewish tradition? How have textual sources and historical experiences shaped these positions?

Required reading:
- Michael Henderson, No Enemy to Conquer.
  o pp. 19-33 of Chapter 1 (“Clash or Alliance?”).

Guest speaker: Bob Chodos, Interfaith Grand River

Learning exercises:
- What are some core Jewish values and scriptural resources that have a bearing on peace- and justice-related issues? How can Judaism inform peacebuilding practice?
- What are some recent historical experiences that have an impact on contemporary Jewish approaches to peacemaking?
- Who are some modern Jewish spokespersons on matters pertaining to peace?

Further reading on Judaism and peace:
WEEK FOUR (Jan. 23 and 25): CHRISTIANITY

What are some of the key positions on peace issues within the Christian tradition? How have textual sources and historical experiences shaped these positions?

Required reading:

- Michael Henderson, No Enemy to Conquer.
  - Chapter 2 (“Reaching out to the Other”) and pp. 79-91 of Chapter 3.

Learning exercises:

- What are some core Christian values and scriptural resources that have a bearing on peace- and justice-related issues?
- How can Christianity inform peacebuilding practice?
- What are some recent historical experiences that have an impact on contemporary Christian approaches to peacemaking?
- Who are some modern Christian spokespersons on matters pertaining to peace?

Further reading on Christianity and peace:

WEEK FIVE (Jan. 30 and Feb. 1): ISLAM

What are some of the key positions on peace issues within the Islamic tradition? How have textual sources and historical experiences shaped these positions?

Required reading:

- Michael Henderson, *No Enemy to Conquer.*
  - pp. 92-108 of Chapter 3.

Learning exercises:

- What are some core Islamic values and scriptural resources that have a bearing on peace- and justice-related issues? How can Islam inform peacebuilding practice?
- What are some recent historical experiences that have an impact on contemporary Muslim approaches to peacemaking?
- Who are some modern Muslim spokespersons on matters pertaining to peace?
- Describe similarities and differences between conceptions of peace in Judaism, Christianity, and Islam. What similarities and differences between these understandings of peace do you find most intriguing or significant?

Further reading on Islam and peace:

WEEK SIX (Feb. 6 and 8): HINDUISM AND BUDDHISM

What are some of the key positions on peace issues within Hindu and Buddhist traditions? How have textual sources and historical experiences shaped these positions?

Required reading:


Learning exercises:

- Identify relevant terms in the religious vocabularies of Hinduism and Buddhism for values such as peace, social justice, and reconciliation. What are some core values and scriptural resources that have a bearing on peace- and justice-related issues? How can these religions inform peacebuilding practice?
- What are some recent historical experiences that have an impact on contemporary approaches to peacemaking within Hinduism and Buddhism?
- Who are some modern Hindu and Buddhist spokespersons on matters pertaining to peace?
- Describe similarities and differences between conceptions of peace offered by Abrahamic and South Asian world religions.

Further reading on Hinduism and peace:


Further reading on Buddhism and peace:

WEEK SEVEN (Feb. 13 and 15): COMPARATIVE REFLECTIONS

How can the role religion plays in conflict be transformed to support active peacemaking? How can/should government policymakers engage the role of religion in conflict and peacemaking? What roles can religion and spirituality play in peacebuilding, coexistence, and advocacy for a more just and equitable society?

Required reading:

Short Writing Assignment due

Learning exercises:
- Define key terms such as communal identity and conflict transformation.
- Describe stages of conflict escalation and de-escalation, and identify ways in which religious actors can contribute to both of these processes. What can/should be done to manage conflict between people who adhere to different belief systems?
- Offer explanations for the diversity of views that may be found within religious traditions on such issues as peacebuilding, social justice, coexistence, and human rights. Why do understandings often vary within a single religious tradition?
- Reflect on ways in which experiences of conflict can shape a person’s understanding of their religion’s stance on peace and justice issues. What are some different ways in which religious individuals can respond to persecution and injustice?
- List possible criteria for a “successful” religious peacebuilding initiative in a situation of profound conflict and distrust. How should we define “success”? On what basis should we evaluate peacebuilding efforts that are motivated by (or sensitive to) religious beliefs?

Further reading:

Feb. 20 and 22: No Class (Reading Week)
PART III: TASKS FOR RELIGIOUS PEACEBUILDING

WEEK EIGHT (Feb. 27 and 29): ENGAGING DIVERSITY, BUILDING COMMUNITY
What are some of the different ways of understanding the significance of religious differences? What are some approaches to religious diversity that have been embraced by religious peacebuilders?

Required reading:

Learning exercises:
- Balmer notes the growing religious diversity of North American communities. Describe what you would consider to be appropriate ways of cultivating trust and relationship in contemporary North American contexts.
- Describe your own reaction to the following frameworks for understanding responses to religious diversity: 1) exclusive/inclusive/pluralist, and 2) replacement/fulfillment/appreciation/mutuality.
- Offer explanations for the diversity of views that may be found within religious traditions on religious pluralism. How/Why do understandings and norms often vary within a single religious tradition?
- Identify principles that guide your own interactions with people whose belief systems and convictions (whether religious or secular) differ profoundly from your own. Have you ever felt challenged to move beyond your own “comfort zone”? Can engaging the experiences “the religious other” be spiritually beneficial?
- Describe your own experiences with interfaith or secular-religious dialogue. What do you see as some of the more significant challenges and opportunities associated with such activities?
- Identify strengths and limitations of “tolerance” as a principle for governing relationships between different cultural and religious communities.
- Reflect on the role of interreligious dialogue in contemporary peacebuilding practice. How important is it?

Further reading:
WEEK NINE (Mar. 5 and 7): DEVELOPING SUSTAINABLE PRACTICES

What are some ways in which religious peacebuilding can be organized, implemented, and sustained?

What is the role of faith-based organizations in contemporary peacebuilding?

Required reading:


Learning exercises:

- Articulate your preliminary response to practices of religious peacebuilding such as nonviolent action/witness, interfaith dialogue, multifaith projects/coalitions, education/training, and mediation. Which practices of religious peacebuilding are most compelling to you? Are there any practices with which you would like to become engaged?
- Identify a short list of “misconceptions” about religion and peacebuilding. Why have these misconceptions arisen, and what can or should be done about them?
- Compare “religious” approaches to peacebuilding with their more “secular” counterparts. Do religious perspectives add anything to our understandings of peace and conflict? To what extent can/should religious and secular peace advocates work collaboratively?
- Articulate your own understanding of religion’s role in social change. What are some historical social movements in which religion has played a major role? How essential is a religious vision to social change?
- Describe some possible barriers to religious peace/justice advocacy. Why do some religious believers understand peace and justice as imperatives of their tradition, while other members of the same group prioritize different values? What might be done to overcome distrust or resistance within one’s own community?

Further reading:


Source: http://www.boerner.net/boerner/?p=7181
WEEK TEN (Mar. 12 and 14): PUTTING SPIRITUALITY INTO PRACTICE
What are some ways in which spirituality can inform practical peacemaking efforts? How important are spiritually motivated role models, leaders, and exemplars in campaigns for social change? How does gender play a role in the practice of religious peacebuilding?

Required reading:

Learning exercises:
- Discuss the role of leadership in peacebuilding. If you were to advise religious leaders or members of a faith community about how they could contribute to peace, what would you suggest to them?
- Describe key qualities and/or competencies of a “religious peacebuilder.” Where do these qualities or competencies come from? How are they cultivated? Can you think of any particularly strong exemplars of religious peacebuilding? What role does personal spirituality play in peacemaking?
- Identify religious and spiritual values that are particularly important for the formation of religious peacebuilders, in the religious traditions with which you are most familiar. What are the values? What are some different ways in which they find expression?

Further reading:
WEEK ELEVEN (Mar. 19 and 21): FOSTERING RECONCILIATION

Can religious peacebuilding play a special role in promoting reconciliation, and in creating spaces for transformation? What are some examples of religiously inspired reconciliation efforts?

Required reading:
- Michael Henderson, *No Enemy to Conquer.*
  - Chapter 5, Chapter 6, and Afterword.

Learning exercises:
- Discuss the role of religion and spirituality in forgiveness/reconciliation processes. Do religious and spirituality provide any particularly compelling resources for fostering change at a deep level?
- Reflect on the most important lessons you are drawing from the overall course experience. Which experiences, readings, or discussions were most significant for you? Which cases have you found most interesting? Why?
- Drawing upon perspectives explored in this class, develop a proposal for addressing a contemporary conflict issue.

Further reading:
WEEK TWELVE (Mar. 26 and 28): SEEKING POINTS OF UNITY

What are the prospects for cooperative interreligious efforts to address challenging global issues such as poverty, ecological degradation, human rights abuses, and war? What guidelines should apply to initiatives that seek points of unity in a religiously and culturally diverse world?

Required reading:

Learning exercises:
- Evaluate the importance of identifying and defining values that are shared across religious, cultural, and/or ideological boundaries. How worthwhile is the search for common values, as manifested in efforts to identify a “global ethic,” to itemize elements of “peace culture,” or to generate cooperative support for human rights and ecological principles?
- Describe ways in which peacebuilders can reinforce a sense of common humanity among people who have experienced profound conflict. If you were to offer suggestions to a group involved in such peacebuilding efforts, what type of advice would you give? Can you think of any essential principles to guide practice?

Further reading:

WEEK THIRTEEN (Apr. 2): WRAPPING UP