

Ethics of Peacebuilding

PACS 332.001 Winter 2018

Jan. 2, 2018



Image of a UN Evacuation from Vanni, Sri Lanka, 16th September 2008, photo by Benjamin Dix

Instructor: Dr. Reina Neufeldt
Conrad Grebel University College
University of Waterloo
Class: Tuesday and Thursday 11:30 – 12:50
Room: CGR 1300

Office: CGR 4205
Ph: 519.885.0220, Ext.24252
Email: reina.neufeldt@uwaterloo.ca
Office Hours: Tues. & Thurs. 1-2 PM and by appointment

Course Description and Objectives

What do you do if: you discover a trusted mediator has abused his moral authority? Or, if you have to choose between saving staff members lives or putting them at risk to help de-escalate a conflict? In PACS 332, The Ethics of Peacebuilding, we explore applied dilemmas that arise in peace practice in order to identify how we can do good in better ways.

In this course, we seek to answer the questions: What are ethical problems in peacebuilding (broadly defined)? How can we better understand and assess these problems? And, how can we improve our ability to support, or engage in, ethical peacebuilding practice?

The course is divided into three sections. In the first part of the course, we begin by exploring moral values, ethical analysis and peacebuilding. Here we set the foundation for how we will approach ethical analysis and understand peacebuilding within the course. In the second section of the course, we delve into four main sets of moral theories: virtue ethics, consequentialist ethics, duty-based ethics and relationally-based ethics. We will examine foundational ideas in each of the four theories, explore their respective key thinkers,

and apply them to peacebuilding scenarios. In the final section of the course, we bring things together. Here we integrate perspectives from the four different moral theories and use creative problem-solving techniques in view of wicked problems confronting individuals and organizations in applied peace work.

The class is a mixed format class with lectures, scenarios, case studies and discussions. It requires active participation in the form of: discussions of the moral theories, in-class applied exercises, presenting an “ethics blast” (or case study), and taking part in a two-day simulation at the end of the course. In order to participate, it is critical that you read the required readings prior to class so that you are prepared to apply and question the main concepts, deepen our collective understanding of the material and practice ethical reasoning together.

Learning Outcomes

After participating in this course, students should be able to:

- Articulate their own moral values and commitments;
- Recognize and compare moral theories (virtue ethics, consequentialist ethics, duty-based ethics, ethics of care and Ubuntu ethics);
- Identify ethical challenges in peacebuilding;
- Produce and appraise an ethical argument;
- Participate in an exchange of ideas both orally and in writing;
- Generate creative responses to applied ethical problems in peacebuilding.

Required Textbooks

Weston, Anthony. 2011. *A Practical Companion to Ethics*, 4th Edition. New York: Oxford University Press. ISBN: 978-0199730582

Course Requirements and Expectations

Option A (Default Grading Scheme)

Attendance and Participation	15%
Ethics Blast	10%
Mid-Term Exam (Formal Application)	30%
Team Ethics Plan	5%
Simulation Paper (Take-Home Final)	40%

Option B (Indicate to me by the end of week 3 if you want to choose this option)

Attendance and Participation	15%
Paired Applied Peacebuilding Ethics Case Study	25%
Mid-Term Exam (Formal Application)	20%

Team Ethics Plan	5%
Simulation Paper (Take-Home Final)	35%

Attendance and Participation (15%): This course runs as a mixed format class; some classes will involve a traditional lecture format, others will involve significant active participation in order to discuss, question and apply moral theories. In classes with extensive participation, we will work to create a collaborative learning community where considerable responsibility for teaching will rely on students. This requires respectful engagement with the material and each other, particularly when viewpoints differ. Regular class attendance is important, expected and factored into the grade (one absence will be excused without penalty or a medical note).

Class participation goes considerably beyond attendance and will be assessed based upon:

- Active, constructive contributions to course discussions (e.g. building-on another's ideas, constructive counter-points, analytical questions);
- Evidence of thoughtful engagement with the reading material (failure to read will affect your grade);
- Contributions that are clear, logically consistent, original and use relevant evidence;
- Careful questioning of the issue at-hand; and,
- Completion of periodic in-class assignments.

Ethics Blast (10%): This assignment is a formal ethical "soapbox." Each student will share in a cogent, two-minute speech, an ethics issue of concern to him or her that is related to peacebuilding broadly understood. These presentations will be spread throughout the term. In no more than two minutes, students will explain the moral problem, why it is important, and one action that can be undertaken to respond to the moral problem. Be creative, and utilize a moral theory to help analyze the issue (e.g. analyzing the problem of conflict minerals in cell phones using virtue ethics). The goal of these presentations is to encourage students to carefully think through an ethical issue, and provide an opportunity to share their insights with peers. You may use whatever notes and props you think will contribute to making the analysis compelling and likely to stimulate others' thinking and action on the issue. Presentations should be focused, logically constructed, well rehearsed, and articulately delivered. You are required to hand in a brief outline of your remarks, with a useful title when you present.

Grading for these presentations will take into account the clear articulation of a central argument, pacing, the logical structure and coherence of the piece (including a crafted, brief introduction and conclusion), the appropriateness of the moral theory application, and the effective delivery of the student's ideas (distinctiveness, creativity, etc.).

Mid-Term Exam (30%): This exam will include all of the material in the course covered to date. The content will be based on required readings, lecture material, in-class presentations and discussions. It will be an in-class exam on Feb. 13, 2018. A study guide will be

distributed prior to the exam to help you prepare. Please note that there will be no makeup exams except in cases of genuine medical emergency with supporting documentation.

Team Ethics Plan (5%): Teams will be formed for the simulation. Each team will produce an ethics plan prior to the simulation. Further details will be provided in class. The ethics plan will be due by 5pm, Mar. 23, 2018 on LEARN.

Simulation Paper (Take-Home Final Exam) (40%): On Mar. 27 and 29, 2018 we will run a substantial simulation in class. You are required to participate in the simulation, and write a nine to ten page ethical analysis of the simulation experience (double-spaced, 12 point font, 1 inch margins; bibliography is required and in addition to page count – approx. 2600-3000 words). In the paper, you will identify up to two critical decisions your team made and assess them using at least three different ethical theories. State what the decisions were, explain which moral theories you will use to analyze the decisions, and compare and contrast arguments for ethical action. Conclude with recommendations for how you might respond more ethically. E.g. if your group applied virtue theory, assess how well it was applied and whether the final decision was ethical, or if there was a more ethical decision possible through using other moral theories. Note that this paper is not an *ex post facto* justification of your decisions, but rather an ethical appraisal of the decisions made. Your paper will be graded based upon clarity and organization, depth and quality of ethical analysis, appropriateness and accuracy of concept applications, and use of evidence from the in-class experience to support your analysis. The final exam is due by 5pm on April 10, 2018 on LEARN.

***Option B: Paired Applied Peacebuilding Ethics Case Study (25%).** This is a team assignment, in which pairs of students (2 students to a team) can select a recent peacebuilding intervention and identify a moral challenge that is analyzed by the team using one moral theory. Note that if you choose this option, your mid-term and take-home final grades are worth 20% and 35% respectively, and you will present your case in lieu of an ethics blast. The purpose of this option is to provide students with an opportunity to explore the complexity of a real case and an applied dilemma. The case study will be selected in consultation with me. In the case study paper, you will include a short background to the conflict, an overview of the peacebuilding intervention, a dilemma, careful analysis of the dilemma using one moral theory, and a suggested moral response. The final paper is expected to be 13-14 pages in length (approx. 3700-4000 words; double-spaced, 12 point font, 1 inch margins; bibliography is required in addition to page count). The presentation is expected to be brief (no more than seven minutes) on a date we schedule in advance, and will be worth 5% of the grade. The paper will be due the day of your scheduled presentation and worth 20% of your grade.

Your paper will be graded based upon clarity and organization, depth and quality of the case description and ethical analysis, appropriateness and accuracy of concept applications from the moral theory, and use of evidence from the case to support your analysis. The presentation will be graded on criteria similar to that of the ethics blasts (noted above).

Course Outline

Please note: I will change some of the readings on the syllabus as the course progresses in order to better accommodate class interests, presentations and guest speakers. You will be notified of any changes at least one week in advance.

Week, Theme and Key Questions	Required Readings and Assignments by Date
<p>Section I. INTRODUCTION</p> <p>Week 1: Introduction to Course and Applied Ethics Key Questions: What does thinking morally or ethically mean? How do we do it? What are some ethical challenges we already know about in the field of peace and conflict resolution?</p>	<p>Jan. 4 –Weston, Anthony. 2013. Chapter 1: Re-Introducing Ethics. In <i>A 21st Century Ethical Toolbox</i>. New York: Oxford University Press, pp.3-19. (on LEARN)</p>
<p>Week 2: Peacebuilding and the Challenge of Ethics Key Questions: What is peacebuilding? What are some challenges for thinking ethically in applied peacebuilding and conflict resolution? Where do my interests fit within peacebuilding? What kind of ethical challenges might I confront?</p>	<p>Jan. 9 – Lederach, John Paul and R. Scott Appleby. 2010. “Strategic Peacebuilding: An Overview” in D. Philpott and G. Powers (Eds) <i>Strategies of Peace: Transforming Conflict in a Violent World</i>. New York: Oxford University Press. (on LEARN)</p> <p>Jan. 11 –Weston, Anthony. 2011. <i>A Practical Companion</i>, “Chapter 1: Getting Started,” pp.2-22 (Required textbook).</p> <p>Coy, Patrick. 2001. Shared risks and research dilemmas on a Peace Brigades International Team. <i>Journal of Contemporary Ethnography</i>, 30: Read pages 575-579, 581-586 and 592-599 (selections on LEARN).</p>
<p>Week 3: Moral Values and the Value of Moral Theories in Ethical Deliberation Key Questions: What are moral values? What moral values do I hold? Is what I think is right always appropriate for everyone? How can moral theories help us think ethically in applied peacebuilding?</p>	<p>Jan. 16 –Weston, <i>A Practical Companion</i>, “Chapter 2 Beyond Authority”, pp. 23-44</p> <p>Regan, Tom. 2009. “Chapter 3: How Not to Answer Moral Questions” reprinted in Steven M. Cahn <i>Exploring Ethics: An Introductory Anthology</i>, New York: Oxford University Press, pp.25-29. (on LEARN)</p> <p>Jan. 18 – Weston, <i>A Practical Companion</i>, “Chapter 3: Ethical Theories,” pp. 45-63.</p>
<p>Section II. EXPLORING MORAL THEORIES AND PEACEBUILDING APPLICATIONS</p> <p>Week 4: Virtue Ethics What are virtues? What is involved in Aristotle’s virtue ethics? What is modern virtue ethics? Whom do we think of as moral exemplars and why? How can virtue ethics help us think ethically in the field? How might virtue ethics help us navigate challenges when working in other people’s moral communities? What are some limits of virtues thinking?</p>	<p>Jan. 23 – Groarke, Louis. 2011. “Chapter 5: Understanding Moral Theory: Aristotle.” In <i>Moral Reasoning: Rediscovering the Ethical Tradition</i>. Don Mills, ON: Oxford University Press Canada, pp. 147-174 (on LEARN)</p> <p>Jan. 25 – Whitmore, Todd David. 2010. “If they kill us at least the others will have more time to get away”: the ethics of risk in ethnographic practice. <i>Practical Matters</i>, 3: 1-28. (on LEARN)</p>

Week, Theme and Key Questions	Required Readings and Assignments by Date
<p>Week 5: Duty Ethics What are duty-based ethics? What is Kant's categorical imperative? Do we have universal imperatives? How do they affect peace work and the principles that guide it? What are some limits of duty-based ethics?</p>	<p>Jan. 30 – Williams, Gerald. 1999. "Immanuel Kant: Pure Practical Reason" In <i>A Short Introduction to Ethics</i>, Lanham, MD: University Press of America, pp. 67-71. (on LEARN)</p> <p>Kant, Immanuel. The Categorical Imperative. Reprinted in Steven M. Cahn <i>Exploring Ethics: An Introductory Anthology</i>, New York: Oxford University Press, pp. 79-87. (on LEARN)</p> <p>Feb. 1 – International Alert. 1998. "Code of Conduct: Conflict Transformation Work." London: International Alert. Read the introduction and main list of principles (link on LEARN).</p>
<p>Week 6: Consequentialist Ethics What is consequentialist ethics? What is utilitarianism? How might looking at consequences help us to think ethically in the field? What are some limits of consequentialism?</p>	<p>Feb. 6 – Timmons, Mark. 2011. "Section A. Consequentialism" from the chapter "A moral theory primer" in Timmons (Ed.) <i>Disputed Moral Issues: A Reader</i>. New York: Oxford University Press, pp.6-11. (on LEARN)</p> <p>Mill, John Stuart. 2009 [1863]. "Utilitarianism" reprinted in Steven M. Cahn <i>Exploring Ethics: An Introductory Anthology</i>, New York: Oxford University Press, pp. 92-103. (on LEARN).</p> <p>Feb. 8 – Anderson, Mary and Lara Olson. 2003. <i>Confronting War: Critical Lessons for Peace Practitioners</i>. Cambridge, MA: CDA Inc. Read pp. 7 (bottom) - 34. (on LEARN)</p>
<p>Week 7: Virtues, Duties and Consequences Applied Mid-Term (Feb. 13) and Case Application of Concepts to Humanitarianism and Peacebuilding in Haiti (Part I)</p>	<p>Feb. 13 In-class Mid-Term</p> <p>Feb. 15 Greg Beckett. 2017. "A Dog's Life: Suffering Humanitarianism in Port-au-Prince Haiti" <i>American Anthropologist</i>, 119 (1): 35-45. (on LEARN)</p> <p>Casimir, Jean and Dubois, Laurent. 2010, Feb 3. Reckoning in Haiti. Article posted on the Social Sciences and Research Council (SSRC) Haiti Forum. (link on LEARN)</p>
<p>Reading Week</p>	<p>No classes Feb. 20 and 22</p>
<p>Week 8: Relational Ethics: Care and Ubuntu</p>	<p>Feb. 27 – Weston 2013. Excerpt from "Ch. 8: The Ethics of Relationship" in <i>A 21st Century Ethical Toolbox</i>. New York: Oxford University Press, pp.201-208. (on LEARN)</p> <p>Mar. 1 – Munyaka, Mluleki and Motlhabi, Mokgethi. 2009. Ubuntu and its Socio-moral Significance. In <i>African Ethics</i>, Edited by M. F. Murove. Scottsville, South Africa: University of KwaZulu-Natal Press, pp.63-84. (on LEARN)</p>
<p>Section III. TACKLING BIG CHALLENGES...</p> <p>Week 9: Creative Problem-Solving How do we make space to think creatively when values are in tension? What are some techniques we can use to brainstorm responses? How do we make decisions when multiple moral values are in tension?</p>	<p>Mar. 6 – Guest speaker, Kahsto'sera'a Paulette Moore (check out some of her videography work on Vimeo)</p> <p>Mar. 8 – Neufeldt, Reina. 2016. Chapter 5: Creative problem-solving when values conflict. <i>Ethics for Peacebuilders: A Practical Guide</i> (Lanham, MD: Rowman & Littlefield), pp. 95-121.</p>

Week, Theme and Key Questions	Required Readings and Assignments by Date
<p>Week 10: Wicked Ethical Problems in Peacebuilding: Case Study Haiti (Part II)</p>	<p>Mar. 13 and 15 – Hauge, Wenche, Doucet, Rachele, and Gilles, Alain. 2015. “Building Peace from Below – the potential of local models of conflict prevention in Haiti.” <i>Conflict, Security & Development</i>, 15(3): 259-282.</p> <p>Muggah, Robert. 2013. “The political economy of statebuilding in Haiti: informal resistance to security-first statebuilding.” In <i>Political Economy of Statebuilding: Power After Peace</i>, M. Berdal and D. Zaum (Eds). New York: Routledge, 293-305.</p>
<p>Week 11: Acting Ethically within Peacebuilding: How do we act ethically and make a difference? How can we help ensure our work environments are more ethical?</p>	<p>Mar. 20 – Weston, <i>A Practical Companion</i>, Chapter 6: Making a Difference</p> <p>Mar. 22 – Johnson, Craig E. 2007. “Improving Group Ethical Performance” In <i>Ethics in the Workplace: Tools and Tactics for Organizational Transformation</i>. Thousand Oaks, CA: Sage, pp.145-167.</p> <p>Team Ethics Plan due Friday Mar. 23 by 5pm on LEARN.</p>
<p>Weeks 12 and 13: Peacebuilding Simulation and Course Wrap-up</p>	<p>Mar. 27 and 29 Simulation (read your assigned materials)</p> <p>Apr. 3. Wrap-up Recommended reading: “Intellectual standards essential to reasoning well within every domain of human thought, part II” by R. Paul and L. Elder, in <i>Journal of Developmental Education</i>, 37(1): 32-34. (on LEARN)</p> <p>Final Take-Home Exam due April 10 on LEARN</p>

Course Policies

LEARN: Students are required to access the course [LEARN website](#), which contains links to the course library reserves, important class announcements, internet links, the syllabus, and other relevant material. Please note that it is your responsibility to be informed of changes in reading requirements and schedule. I will update the syllabus as the class progresses to better accommodate class interests, and presentations.

Assignment Late Penalties: Late assignments will be automatically assessed a penalty of 5% (this penalty applies for the first 24 hours), with an additional 1% penalty assessed for every additional day the assignment is late. A valid medical document is required for medical excuses. If you are concerned about an assignment, do come and talk to me in advance of the deadline.

Classroom Environment: Class sessions will consist of a mix of lectures, discussions and exercises. We will engage in numerous hands-on group activities, such as simulations and small group analysis, as well as larger group discussions. I expect you to be active and engaged participants. This requires you to have read the assigned readings for each class,

and to be willing to share your analysis, knowledge and insights, as well as engage with your classmates' ideas. The rationale for interactive learning rests on the finding that students learn far more from actively engaging with the material, talking and listening to each other than they do from listening passively to a lecturer; students also remember what they learn in those settings better than they do with lectures. Another reason is that in this course we are developing our skills in moral reasoning and ethical conversations – it is therefore critical that we practice applying moral concepts and engaging in conversations about ethics.

Please make every effort to arrive in a timely fashion (i.e., a few minutes early) to respect our time together. Please turn off all cellular telephones, pagers, or similar electronic devices prior to the start of class unless it is an emergency (and then only in silent mode). In sum, please be respectful of everyone in our learning community.

Laptops are highly distracting, and preferred use in class is when needed to access readings, special assignments, or for your presentation. I strongly recommend taking hand-written notes as it facilitates content learning and integration.

Cross-listed course (requirement for all Arts courses)

Please note that a cross-listed course will count in all respective averages no matter under which rubric it has been taken. For example, a PHIL/PSCI cross-list will count in a Philosophy major average, even if the course was taken under the Political Science rubric.

Academic Integrity

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. See the [UWaterloo Academic Integrity webpage](#) and the [Arts Academic Integrity webpage](#) for more information.

Discipline: A student is expected to know what constitutes academic integrity, to avoid committing academic offences, and to take responsibility for his/her actions. A student who is unsure whether an action constitutes an offence, or who needs help in learning how to avoid offences (e.g., plagiarism, cheating) or about “rules” for group work/collaboration should seek guidance from the course professor, academic advisor, or the Undergraduate Associate Dean. When misconduct has been found to have occurred, disciplinary penalties will be imposed under Policy 71 – Student Discipline. For information on categories of offenses and types of penalties, students should refer to [Policy 71 - Student Discipline](#). For typical penalties check [Guidelines for the Assessment of Penalties](#).

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. When in doubt, please be certain to contact the department's administrative assistant who will provide further assistance.

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](#).

Accommodation for Students with Disabilities

Note for students with disabilities: The [AccessAbility Services](#) office, located on the first floor of the Needles Hall extension (1401), 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 AS office at the beginning of each academic term.

Mental Health Support

On Campus

- Counselling Services: 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 from 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 \(PDF\)](#)

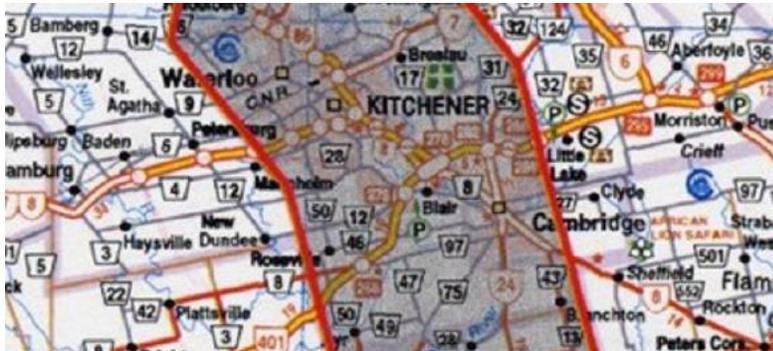
Download the [WatSafe app](#) to your phone to quickly access mental health support information

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 (Attawandaron), 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 an ethics blast on this or a related topic, there are helpful links at the University of Waterloo Faculty of Arts [website](#). Also, check out the [Waterloo Aboriginal Education Centre](#) resources and events.



Snapshot of part of the Haldimand Tract, from the [Six Nations Lands & Resources](#) website.