

Conrad Grebel University College
University of Waterloo
PACS 326.001/RS 380.001: Religion and Peacebuilding
Winter 2022

Class Time: Wednesdays 2:30-3:50 p.m.

Location: [Zoom Room](#) (online/synchronous course)

Virtual Office Hours: Tuesdays 1:00-2:00 p.m. ([Zoom link](#)), and by appointment



NCF, Sunflower, 08/2020

Territorial Acknowledgement: *The University of Waterloo is situated on the Haldimand Tract, the land promised to the Six Nations that includes six miles on each side of the Grand River. Many of us are attending our synchronous meetings from spaces within the traditional territory of the Attawandaron (Neutral), Anishinaabe and Haudenosaunee peoples.*

Course Description:

Paradoxically, religion has the potential both to unite and to divide. Although media sensationalism may sometimes over-represent the role of religion in conflict there is no denying the reality that, for many people participating in social and political disputes, religious stakes are involved. There are reasons for the common admonition to avoid talking about religion and politics with new acquaintances and distant relatives. That said, most religious people are quite consistent in affirming that they value peace, and some of the most famous peacebuilders in the world have been in some sense religious peacebuilders. The actions and visions of such religious or “faith-inspired” peacebuilders have resonated with people within as well as beyond their core faith communities, providing grounds for reflection on the role not just of religion but also of spirituality in peace work and social justice advocacy.

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 and spiritually motivated peacebuilding and social justice advocacy. By exposing students to writings of contemporary peace researchers and to examples of religiously motivated peacebuilding from several different religious traditions, the course seeks to stimulate active engagement with the following questions:

- 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?
- If most religious traditions affirm peace as a social value and as an important condition of the spiritual life, how is it that religious ideas and identities have sometimes been found to sharpen conflict or to provide cover for more mundane rivalries and ambitions? Why do religious individuals and communities often appear to fall short of their peace-related ideals? How does religion interact with other factors, such as economics or ethnic and national identity, in contemporary conflict situations?
- What types of religious visions and personal commitments are associated with religious peacebuilding and activism for social justice? What are some things that peacebuilders from various traditions have in common?
- What are some of the different practical approaches to religious peacebuilding? What are the relevant methods 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 such 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?

Course Plan and Logistics:

This course is scheduled for **synchronous delivery** for 80 minutes on Wednesdays, from 2:30 p.m. to 3:50 p.m. These weekly meetings will amount half the usual “contact hours” of a typical university course, with the other half of the contact hours applied to asynchronous online activities. Our synchronous meetings will be used to explore questions about course materials and assignments, to discuss major themes, and to engage in learning activities. There is an expectation that all students will attempt to participate (to the best of their ability) at the dedicated synchronous meeting time.

The course will use the **Zoom** platform, and each week students will be expected to log in at the start of class. Breakout groups will be organized periodically during class to enable small group discussions and/or exercises. Students may log into class each week on the [link provided](#), using also the designated meeting ID and passcode (see LEARN announcement for full details).

Students should anticipate spending about twenty or thirty minutes each week posting on and responding to the course’s **discussion forums**. Note also that synchronous course sessions will be **recorded** for the benefit of students who may be absent from class for an unexpected reason, or who are having difficulties related to a time zone difference or limited internet connectivity.

In addition to readings and other materials described in the course schedule below, **the instructor will post additional materials in LEARN** (e.g., recorded PowerPoint lectures, video or podcast links), usually on a weekly basis. Reviewing these materials is an expected asynchronous learning activity (to be completed whenever possible before the next weekly synchronous session), and should be considered more or less equivalent to in-class activities during a normal term. Consistent and timely processing of these materials will enable the synchronous sessions to function more like a “flipped classroom,” with a greater amount of time dedicated to discussion and other active-learning processes, and less time spent on lectures.

Recording of Course:

Each week’s 80-minute synchronous class session will be recorded so that any student absent (or experiencing technical difficulties) may review the class session at a subsequent time. Students are therefore reminded that their comments during the synchronous session will be recorded and made available **only** on the LEARN class website. Your instructor is aware that recording can raise concerns that are not typically present for in-class discussions, and each student will be asked in the first class to indicate their agreement to the following two matters.

- First, students will be asked to consent to the class sessions being recorded for the benefit of students whose internet fails or who for some reason cannot participate in class at the designated time;
- Second, students will be asked to agree not to copy, quote, or recirculate comments or discussion posts by other students without that student’s explicit written permission. In this way, we hope to preserve the integrity of the classroom where respectful and honest dialogue and mutual learning can occur without fear of being quoted without consent or misquoted in an inappropriate way.

Students are welcome to turn off voice and/or video if there are times when they do not want their participation in the class recorded. Students who have special concerns related to class session recording are invited to contact the instructor for further discussion.



Source: www.cooperationcommons.org

Course 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”;
- Discuss significant cases of religious peacebuilding from a number of different settings around the world;
- Identify relevant terms in the religious vocabularies of several world religions for peace, social justice, and reconciliation;
- Identify “peace traditions” and positive examples of peacemaking within multiple religious communities, and describe similarities and differences between approaches to peace and peacemaking;
- Offer explanations for different views that may be found within a particular religion on such issues as religious diversity, peacebuilding, social justice, and human rights;
- Describe notable characteristics of religious peacemakers, including qualities that may distinguish them from other practitioners within the same religious tradition;
- Discuss relevant applications of various religious peacebuilding practices, including nonviolent action/witness, interfaith dialogue, multifaith projects/coalitions, 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; and
- Develop a proposal for religious peacebuilding in the world today.

Course Requirements and Evaluation Criteria:

1. **10% Discussion Board:** Ten percent of your final grade will be based on the quality of your engagement, as expressed through timely and substantive comments (with direct references to readings and other course content, including presentations) posted on a series of discussion forums, as well as through meaningful responses to posts made by classmates.

Four **discussion board forums** will be active from Week 1 through Week 12; each (including an “Introduce Yourself” forum) will be open for a three-week interval of time. Expectations for these discussion forums are as follows: **a)** post at least **two original comments (150 words or more)** per three-week interval, starting *new threads* to share your thoughts on specific readings, presentations (including student-produced videos), and/or other course content; and **b)** offer at least **four substantive responses (75 words or more) to threads created by other students** before the discussion forum closes. Whenever possible, offer your posts *early* in the period allotted to a particular discussion forum, so as to enable others to engage and respond to your ideas before the forum closes. Discussion forums will typically open on a **Saturday evening** and close at the same time three weeks later (as a new discussion board opens for the next three weeks of class).

The timing and coverage of the discussion forums is as follows:

- Forum #1 (“Introduce Yourself”): Week 1 through Week 3;
- Forum #2 (Course Content): Week 4 through Week 6;
- Forum #3 (Course Content): Week 7 through Week 9;
- Forum #4 (Course Content): Week 10 through Week 12.

Discussion board plus synchronous participation option: Students may also choose to have their weekly engagement evaluated on the basis of “live,” synchronous participation in combination with a reduced expectation for discussion board contributions (one *comment* and two *responses* per discussion forum). Participation in synchronous sessions should be consistent, constructive, substantive, and informed by the relevant assigned materials. To pursue this option, send an email message to the instructor no later than Wednesday, January 19.

2. **5% Personal Background and Worldview Exercise:** Five percent of your grade will be based on a short, reflective essay (600-900 words) **due on Saturday, January 15**. In this issue you will describe your personal “relationship with religion and spirituality” and how this relationship influences your thinking about roles of religion in conflict and peacemaking. The goal of this writing assignment is for you to explore the deeper background from which your assumptions, values, and perceptions emerge, so that you can link your personal ideas to formative experiences as well as to your larger family and community backgrounds.

Although there will be no formal presentations associated with this exercise, we will discuss different types of student responses to the assignment. You are likely to find that personal “relationships with religion and spirituality” vary quite widely within the classroom, and that people are coming from many different religious as well as non-religious communities and experiences. A key goal is for us to enhance our awareness of ourselves as people whose ideas, attitudes, and experiences are not purely individual in character, but rather emerge from a larger context of formative influences, including family members and other key people in our lives. Even if you do not consider yourself to be a religious or spiritual person, you may use this as an opportunity to conduct some investigative research into at least two generations of history, ideally asking parents/relatives (and/or other people who have been important to you) for input and commentary. Identify ways in which experiences with religion shaped the values and beliefs of people who have in turn influenced your own life journey, and consider the impact of this legacy (directly or indirectly, as a source of guidance and inspiration or as a set of experiences from which you may differentiate yourself) on your own worldview and assumptions about religion, peace, and conflict.

You may find the following questions helpful as you begin your reflections and your research for this exercise:

- a. *What is my personal relationship with religion and spirituality?*
 - b. *How have recent generations within my family (or alternatively, the most influential people in my life) related to religion and spirituality? What, for example, were their attitudes toward faith and its role in community and public life? What traditions and beliefs informed people’s worldviews, values, and routines? Have they ever experienced conflict over issues pertaining to religious belief and identity? Discrimination? Have they experienced religion and/or spirituality as a source of peace? Why or why not?*
 - c. *How do I relate to these formative influences and to the history or traditions they carry? What personal sense do I make of them, and how do they inform my own understanding of issues under discussion in this class?*
 - d. *Based on my own observations and experiences, what are the “crucial issues” that I believe religion and spirituality need to address during my own lifetime?*
3. **10% Video Presentation Assignment:** Ten percent of your final grade will be derived from an application exercise in which you will create and upload a video presentation that *engages key themes* from the readings due *for a specific week* (each week there will be two or three students

completing video presentations) by exploring a **case** that is of interest to you. You may complete this assignment **individually** or as a member of a **small team** of two or three students. Your presentation is *due in the appropriate LEARN dropbox at least 24 hours before the synchronous meeting on Wednesday* (i.e., Tuesday at 2:30 p.m.) so that other students will have a chance to view it before our shared session.

The video presentation should be appropriately timed (**a minimum of 4 to a maximum of 7 minutes** for an individual presentation, or **6 to 10 minutes** for a team presentation) and substantively engaged with key concepts or topics from the week's assigned readings. Be sure to signal very clearly the *themes* or *concepts* you are engaging (with appropriate references and definitions) and provide enough *context and evidence* to communicate a clear message to your audience about the case in question. In addition, provide *references* for external sources you have used to understand the particularities of your case, and conclude with a *reflective statement* about what you have learned from this exercise and at least one *discussion question* for the class. In the relevant synchronous class session, you will be expected to offer informal commentary (why you chose the case, and what it means to you) for a minute or two before a broader discussion.

Though more than one format for this video presentation is possible, the preferred approach would be to make a video with PowerPoint (see "[How to Make a Video in PowerPoint – ppt to video](#)") or a similar application. Note that the goal is not to cover all the themes or concepts in the readings for your week, but rather to share a case that can be meaningfully discussed in relation to the week's themes and concepts. You will be evaluated on the basis of *clarity, substance, analytical insight, and time management*, but not on the basis of technical sophistication or mastery of the technological medium. In other words, imperfections in production quality are acceptable as long as they do not detract from the clarity and impact with which you organize and convey your message.

Students will be asked to [sign up](#) for a specific week as soon as possible at the beginning of the term. Here are some options (suggestive but not exhaustive) for the assignment:

- A brief study of the contributions of (or the approach of) a notable religious peacebuilder or peacebuilding organization (within a religious tradition covered that week);
 - A case study of armed or nonviolent conflict involving religion (for example, religion in nationalism or in social movements);
 - An examination of how particular religious texts were *interpreted* to promote peace or conflict (perhaps by examining a specific debate or two contrasting "peace positions");
 - A exploration of spirituality and peace within a particular religious tradition;
 - An example of how religious arguments have been used to oppose (and/or justify) injustice or structural violence;
 - An inquiry into how different understandings of the same religion might be used to exclude or embrace "the other";
 - An investigation of efforts to foster interreligious, gender, racial, economic, or ecological aspects of peace on the basis of religious teachings.
4. **30% Two Collections of Weekly Journal Entries (twelve entries total):** Thirty percent of your final grade will be based on two collections of weekly journals (with each collection worth 15%). Writing a weekly journal provides you with an opportunity to develop a personal and intellectual

response to the course experience that ties together major themes not only from *readings*, but also from *presentations, videos, lecture slides, discussions, assignments, and other relevant 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 presented 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).

Though weekly journal entries do not need to be entirely uniform in length, 400 to 600 words (about two double-spaced pages) is a good rule of thumb. Thus, each of the two collections of six weekly entries should be 2,400 to 3,000 words in length. Place all of your entries into one file and organize them chronologically. Please double-space, using 1-inch margins and a regular font size (e.g., 12 point). Upload the first collection of journal entries (#1 through #6) by 11:59 p.m. on **Saturday, February 12**; the second collection of journal entries (#7 through #12) is due in LEARN by 11:59 p.m. on **Monday, April 4**.

5. **5% Extracurricular Reflection Report:** Participate in an extracurricular (outside of class) activity that enhances your knowledge and perspective on religion and peacebuilding during the term. Write a 500-600 word reflection that summarizes the nature of the event/activity and what you learned about religion and peacebuilding from the event/activity. These can be submitted to a dropbox on LEARN at any time, but they are due by 11:59 p.m. on April 2 at the latest. The activity or event might be an online film screening, a videoconference-format public lecture, an art exhibit launch, or a volunteer opportunity. Watch the LEARN announcement feed for news of some events you might wish to consider.

One option to consider for this assignment would involve a virtual tour of the [Mohawk Institute Residential School](#) (a.k.a. "the Mushhole") at Six Nations, conducted in collaboration with other classes at Conrad Grebel University College. Please stay tuned for further information.

6. **20% Midterm Writing Assignment:** Twenty percent of your final grade will be derived from one short (5-7 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 **March 5** due date. As with all other major assignments, please upload to the relevant dropbox in LEARN.
7. **20% 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 Thursday, April 14.**

Required Reading Materials:

- 1) Smith-Christopher, Daniel, ed. Subverting Hatred: The Challenge of Nonviolence in Religious Traditions. Maryknoll, NY: Orbis Books, 2007. (Purchase of a hard copy is highly recommended, although a digital copy is available for one-hour loan from [Hathi Trust](#).)
- 2) PACS 326 Electronic Reserves. Available in LEARN. (Marked with an "*" in the schedule below.)

Web Page: This course will make use of the WATERLOO [LEARN website](#). This site will provide general information for the course as well as electronic readings, instructor-generated materials, discussion boards, course handouts, and grades for term assignments. Important announcements (e.g., cancellation of class, new resources to help with an assignment) will also be posted there, so please try to check the site regularly.

To access LEARN, enter your WatIAM username and password. If you encounter difficulties, you are welcome to contact learnhelp@uwaterloo.ca. After you have successfully logged in, click on the PACS 604 link in the yellow “Courses and Communities” menu. Be sure that the email address listed under your name in LEARN is an address that you check on a regular basis.

Breakdown of Evaluation Criteria, Key Assignments, and Due Dates:

Assignment	Weighting	Due Date(s)
Discussion Board	10%	Throughout term, 5 times: <ul style="list-style-type: none"> • Jan. 22 (Forum 1); • Feb. 12 (Forum 2); • Mar. 12 (Forum 3); • Apr. 2 (Forum 4).
Personal Background & Worldview Essay	5%	Saturday, January 15 th
Video Presentation Assignment	10%	Arranged with professor (sign up at start of term)
Journal #1	15%	Saturday, February 12 th
Midterm Writing Assignment	20%	Saturday, March 5 th
Extracurricular Reflection Report	5%	Saturday, April 2 nd
Journal #2	15%	Monday, April 4 th
Take-home Final Exam	20%	Thursday, April 14 th

Grading Scale:

Assigned Letter Grades	Percentage Range	Average Calculation Values
A+	90-100	95
A	85-89	89
A-	80-84	83
B+	77-79	78
B	73-76	75
B-	70-72	72
C+	67-69	68
C	63-66	65
C-	60-62	62
D+	57-59	58
D	53-56	55
D-	50-52	52
F+	42-49	46
F	35-41	38
F-	0-34	32

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.

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.

Course Use of Turnitin.com:

We will be using Turnitin.com in this course for key assignments (the “Midterm Writing Assignment” and the “Take-home Final Exam”), both as an educational tool on proper use of citations and as a means of preventing/detecting plagiarism, which sometimes happens inadvertently. For information about the university’s policies on Turnitin.com, see the “UWaterloo Policies” section of the syllabus below. If you have objections to the use of Turnitin.com, you will need to reach out to the instructor about this during the first week of class. The standard alternative is a multistage, “scaffolded” assignment.

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.

- During the term we will be privileged to host at least one **guest speaker**. Please treat visitors to our classroom with the same respect you would extend to a guest in your home.



Source: [Rare Charitable Research Reserve](#)

Course Schedule:

PART I: EXPLORING DIVERSE PERSPECTIVES ON RELIGION AND PEACE

WEEK ONE (January 5): MEETING ONE ANOTHER AND EXPLORING THE SUBJECT

Who are we? Why are we here? What are our goals for this course? What are some of your own working assumptions about religion, spirituality, conflict, and peace, and how do these assumptions relate to some influential academic frameworks?



Source: www.civilization.ca/hist/verre/images/intr02a.jpg

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WEEK TWO (January 12): ENGAGING DIVERSE WORLDVIEWS AND EXPERIENCES

Does the diversity in our classroom reflect diversity in our community and in the larger world? What can we learn from our differences and similarities? How have our worldviews and our deep assumptions about religion, conflict, and peace been formed?

Required reading:

- *[“Global Interreligious Peacebuilding”](#) podcast episode (10/30/2020) of *The Kroc Cast: Peace Studies Conversations*.
- *John Paul Lederach, “Spirituality and Religious Peacebuilding,” in [The Oxford Handbook of Religion, Conflict, and Peacebuilding](#), ed. Atalia Omer, R. Scott Appleby, and David Little (New York: Oxford University Press, 2015), pp. 541-568
- Daniel Smith-Christopher, ed., [Subverting Hatred](#).
 - Preface (pp. x-xii) and Introduction (pp. xiii-xxvii).

Personal Background and Worldview Essay due by 11:59 p.m. on Saturday, January 15.



<http://interfaithcouncil.net/aboutus.aspx>

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WEEK THREE (January 19): INDIGENOUS PERSPECTIVES

What are some ways in which peace and nonviolence have been understood within North American Indigenous traditions? How are various Indigenous communities engaging their peace teachings in response to contemporary challenges?

Required reading:

- Smith-Christopher, ed., [Subverting Hatred](#).
 - Chapter 5 (Smith-Christopher, pp. 76-85).
 - Chapter 6 (Tamihere, pp. 86-106).
- *Brian Rice, “Truth and Reconciliation Commission and Healing,” in [Holistic Healing: Theories, Practices, and Social Change](#), ed. Peter A. Dunn (Toronto: Canadian Scholars, 2019), pp. 381-397.

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WEEK FOUR (January 26): CHRISTIAN PERSPECTIVES ON CONFLICT AND PEACE

What are some ways in which peace and nonviolence have been understood within the Christian tradition? How have textual sources and historical experiences shaped these understandings?

Required reading:

- *David Whitten Smith and Elizabeth Geraldine Burr, “Christian Worldviews,” in Understanding World Religions (Lanham, MD: Rowman & Littlefield, 2007), pp. 85-115.
- Smith-Christopher, ed., Subverting Hatred.
 - Chapter 10 (Smith-Christopher on Christian Nonviolence, pp. 171-196).
- *Rick Love, “How Being a Jesus-Centered Peacemaker Guides, Inspires, and Sustains My Peacemaking Efforts with Muslims,” in Making Peace with Faith: The Challenges of Religion and Peacebuilding, ed. Michelle Garred and Mohammed Abu-Nimer (Lanham, MD: Rowman & Littlefield, 2018), pp. 43-57.

Guest speaker: Rev. Dr. Brice Balmer

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WEEK FIVE (February 2): JEWISH PERSPECTIVES

What are some ways in which peace and nonviolence have been understood within the Jewish tradition? How have textual sources and historical experiences shaped these understandings?

Required reading:

- Smith-Christopher, ed., Subverting Hatred.
 - Chapter 9 (Milgrom on Modern Judaism, pp. 144-170).
- *David Little, “The Settler Who Spoke with Arafat: Rabbi Menachem Froman,” in Peacemakers in Action: Profiles of Religion in Conflict Resolution (Cambridge, UK: Cambridge University Press, 2007), pp. 341-356.
- *Ephraim Isaac, “Read the Spirit: Interfaith Peacemakers ([website](#)).

Guest speaker: Bob Chodos

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WEEK SIX (February 9): ISLAMIC PERSPECTIVES

What are some ways in which peace and nonviolence have been understood within the Islamic tradition? How have textual sources and historical experiences shaped these understandings?

Required reading:

- Smith-Christopher, ed., Subverting Hatred.
 - Chapter 7 (Harris on Islam, pp. 107-127).
 - Chapter 8 (Hussain on Post-9/11 America, pp. 128-143).
- *Mohammed Abu-Nimer, “Peacebuilding Principles and Values in Islam: Beyond the Basic Framework,” in Peace on Earth: The Role of Religion in Peace and Conflict Studies, ed. Thomas Matyók, Maureen Flaherty, Hamdesa Tusso, Jessica Senehi, and Sean Byrne (Lanham, MD: Lexington Books, 2014), pp. 375-390.

Journal #1 due by 11:59 p.m. on Saturday, February 12.

WEEK SEVEN (February 16): PERSPECTIVES FROM JAINISM, HINDUISM, AND BUDDHISM

What are some ways in which peace and nonviolence have been understood within the Jain, Hindu, and Buddhist traditions? How have textual sources and historical experiences shaped these understandings?

Required reading:

- Smith-Christopher, ed., Subverting Hatred.
 - Chapter 1 (Chapple on Jainism, pp. 1-13).
 - Chapter 2 (Queen on Buddhism, pp. 14-37).
 - Chapter 3 (Lun on Hinduism, pp. 38-56).

February 23: No Synchronous Session (Reading Week)



Dhamma Yatra Peace March in Cambodia

Source: <http://members.iinet.net.au/~pictim/peace/flag.html>



Civil Rights March in Selma, Alabama, 1965

Source: <http://www.boerner.net/jboerner/?p=7181>

PART II: OPPORTUNITIES AND CHALLENGES FOR RELIGIOUS PEACEBUILDING

WEEK EIGHT (March 2): RELIGION, RIGHTS, AND SOCIAL CHANGE

How do we make sense of highly divergent religious responses to peace/conflict as well as contemporary inclusion/exclusion and rights issues, even within the same religious tradition? How does gender play a role in the practice of religious peacebuilding? What are some challenges and opportunities for women engaged in religious peace and justice activism?

Required reading:

- *Katherine Marshall and Susan Hayward, et al., [“Peaceworks No. 71: Women in Religious Peacebuilding”](#) (Washington, DC: United States Institute of Peace, 2011).
- **“Sakena Yacoobi,”* in *Peacemakers in Action: Profiles of Religion in Conflict Resolution*, ed. David Little (New York: Cambridge University Press, 2007), pp. 389-398.
- *Siobhan McGuirk and Max Niedzwiecki, 2016. “Loving God vs. Wrathful God: Religion and LGBT Forced Migration,” in *The Refugee Crisis and Religion: Secularism, Security and Hospitality in Question*, ed. Luca Mavelli and Erin Wilson (London: Rowman and Littlefield International, 2016), pp. 223-239.
- **“Religion and Human Rights: What Are the Potential Points of Collaboration?”* (examine [webpage](#), and at least skim an article), [OpenGlobalRights](#).

Midterm writing assignment due by 11:59 p.m. on Saturday, March 5.



Source: [Christian Peacemaker Teams](#)

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WEEK NINE (March 9): TRANSFORMING DEEP-ROOTED CONFLICT

What are some ways in which spirituality and religion can inform practical peacemaking efforts, particularly when there are forces seeking to divide people? How can religion support active peacemaking and social justice work?

Required reading:

- Smith-Christopher, ed., Subverting Hatred.
 - ❖ Epilogue (Swearer, pp. 197-208).
- *Lawrence Burnley, [“Black Religious Leaders Are up Front and Central in US Protests – As They Have Been for the Last 200 Years,”](#) *The Conversation*, 14 June 2020.
- **“Father Alex Reid and the Rev. Roy Magee, Northern Ireland,”* in Peacemakers in Action: Profiles in Religious Peacebuilding – Volume II, ed. Joyce Dubensky (New York: Cambridge University Press, 2016), pp. 378-385.
- *Nathan Funk and Yelena Gyulkhandanyan, “Religion and Peaceful Relations: Negotiating the Sacred,” in The Routledge Companion to the Handbook of Peace and Conflict Studies, ed. Sean Byrne, Thomas Matyók, and Imani Michelle Scott (Routledge Publishers, 2019), pp. 235-244.



[James Wuye and Muhammad Ashafa](#)



[Desmond Tutu \(1931-2021\)](#)

WEEK TEN (March 16): QUALITIES OF FAITH-INSPIRED PEACEMAKERS

What qualities do we encounter in peacemakers motivated by religion and/or spirituality? What can faith-inspired peacemakers teach us about the role of values in social change?

Required reading:

- **"Pastor James Wuye and Imam Muhammad Ashafa, Nigeria,"* in Peacemakers in Action: Profiles in Religious Peacebuilding – Volume II, ed. Joyce Dubensky (New York: Cambridge University Press, 2016), pp. 427-437.
- *Monika K. Hellwig, "Peacefulness, a Personal Discipline," in A Case for Peace in Reason and Faith (Collegeville, MN: The Liturgical Press, 1992), pp. 77-89.
- *Claudia Horwitz, "Civil Society and Spirituality," in The Oxford Handbook of Civil Society, ed. Michael Edwards (New York: Oxford University Press, 2011), [available online](#).



[Mother Teresa](#)

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WEEK ELEVEN (March 23): NGOS AND INSTITUTIONAL FRAMEWORKS

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:

- *Donald E. Miller, "Religion and Civil Society," in The Oxford Handbook of Civil Society, ed. Michael Edwards (New York: Oxford University Press, 2011), [available online](#).
- *Esther Epp-Tiessen, "The Beginnings of Mennonite Central Committee and Its Ministry of Peace," in From Suffering to Solidarity: The Historical Seeds of Mennonite Interreligious, Interethnic, and International Peacebuilding, ed. Andrew P. Klager (Eugene, OR: Pickwick, 2015), pp. 71-89.

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WEEK TWELVE (March 30): FOSTERING RECONCILIATION AND BUILDING COMMUNITY

Can religious peacebuilding play a special role in promoting reconciliation, and in creating spaces for transformation and coexistence? How can religious peacebuilders reach across divides and work together to address challenging global issues such as poverty, ecological degradation, human rights abuses, and war? What have we learned this term – from our course materials and from one another? What ideas and insight will you be taking with you?

Required reading:

- *John Paul Lederach, “The Journey Toward the Face of God,” [The Journey Toward Reconciliation](#) (Waterloo, ON: Herald Press, 1999), pp. 17-26.
- *Lisa Schirch, “Ritual Reconciliation: Transforming Identity/Reframing Conflict,” in [Reconciliation, Justice, and Coexistence](#), ed. Mohammed Abu-Nimer (New York: Lexington Books, 2001), pp. 145-161.
- *The Global Ethic Foundation, [“The Global Ethic Project”](#) (text and short video).

Journal #2 due by 11:59 p.m. on Monday, April 4.

Take-home final exam due by Thursday, April 14.



www.digital-culture.net/Sulha/source/5.htm



www.onearthpeace.org/drupal/

UWaterloo Policies and Information:

Academic Policies

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 [Office of Academic Integrity webpage](#) for more information.

Discipline

A student is expected to know what constitutes academic integrity to avoid committing an academic offence and to take responsibility for his/her actions. Check [the Office of Academic Integrity](#) for more information. 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 their 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](#).

Note for Students with Disabilities

[AccessAbility Services](#), located in Needles Hall, Room 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 AccessAbility Services at the beginning of each academic term.

Turnitin.com

Text matching software (Turnitin®) may be used to screen assignments in this course. Turnitin® is used to verify that all materials and sources in assignments are documented. Students' submissions are stored on a U.S. server, therefore students must be given an alternative (e.g., scaffolded assignment or annotated bibliography), if they are concerned about their privacy and/or security. Students will be given due notice, in the first week of the term and/or at the time assignment details are provided, about arrangements and alternatives for the use of Turnitin in this course.

It is the responsibility of the student to notify the instructor if they, in the first week of term or at the time assignment details are provided, wish to submit alternate assignment.

Cross-listed Course

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.

Mental Health Support

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

On Campus:

Due to COVID-19 and campus closures, services are available only online or by phone.

- Counselling Services: counselling.services@uwaterloo.ca / 519-888-4567 ext. 32655
- **MATES**: one-to-one peer support program offered by the Waterloo Undergraduate Student Association (WUSA) and Counselling Services

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: 519-749-4300 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 on 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 Writing and Communication Centre (WCC)

The Writing and Communication Centre (WCC) works with students as they develop their ideas, draft, and revise. Writing and communication specialists offer one-on-one support in planning assignments, synthesizing and citing research, organizing papers and reports, designing presentations and e-portfolios, and revising for clarity and coherence. You can make multiple appointments throughout the term, or you can drop in at the Library for quick questions or feedback. To book a 25- or 50-minute appointment and to see drop-in hours, visit uwaterloo.ca/wcc. Group appointments for team projects, presentations, and papers are also available. **Please note** that communication specialists guide you to see your work as readers would. They can teach you revising skills and strategies, but will not change or correct your work for you.