

Syllabus for PEAC 104:

Introduction to the Study of Conflict, Justice, and Peace

Wellesley College • Spring 2023

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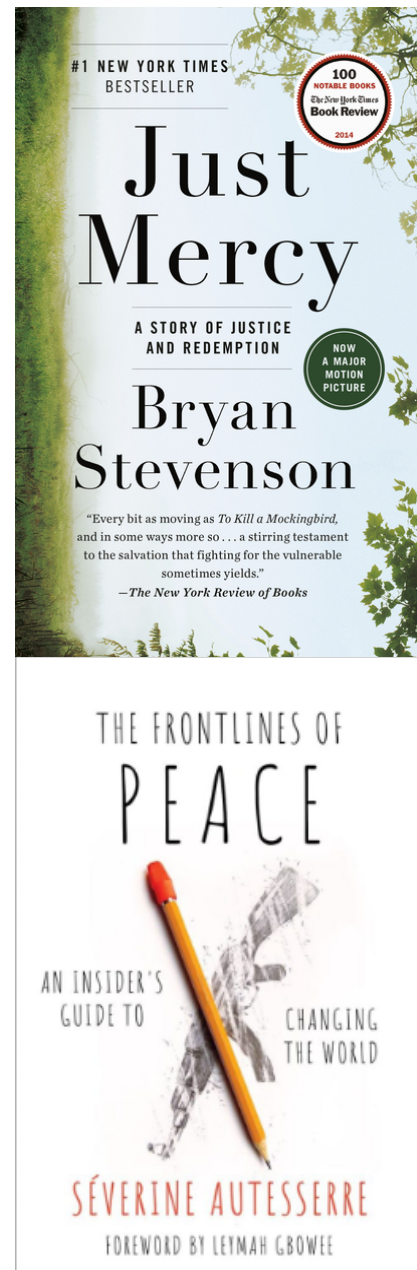
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Course Information

Location & Time

Tuesday and Friday 11:20 am-12:35 pm ET in Grey Lot Modular 402.

Pre-requisites

None.

Schedule & Materials

The [PEAC 104 Google Classroom](#) is your home base for course information, with links to all resources. All of the course readings and videos are available on the Google Site or in our required texts. You are expected to complete the readings *before* the class begins and, when the reading/s is/are on Perusall, post at least two comments and two replies to others' comments. Please note that the two required books are not on Perusall, so you are not required to post comments on them. You are still required to read them and come prepared to discuss them in class. Since this is a discussion-based course, by completing your readings, you will be able to ask relevant questions and make meaningful contributions rooted in theories and cases from the existing scholarship. Please sign into Perusall as soon as possible, using code CONFORTINI-LP3CZ to access the class.

We have two required class texts that may be purchased at the Wellesley bookstore and are on reserve at the library:

- Bryan Stevenson, *Just Mercy: A Story of Justice and Redemption*
- Séverine Autesserre, *The Frontlines of Peace: An Insider's Guide to Changing the World*

Communication

All relevant and updated information will be available to you on the course [Google Classroom](#). Communications with the class as a whole will normally be handled using [Google Chat](#), which will also be the tool for class discussion. The system is highly catered to getting you help fast and efficiently from classmates and your instructor. Rather than emailing questions to me, I encourage you to post your questions on [Google Chat](#) (and feel free to respond to your classmates' questions).

During each workday of the term, check your email to the course list and our [Google Chat](#). During the week, I will respond within 24-48 hours. Typically, I will not reply on the weekend. Please respond promptly as well.

For anonymous questions and notes, please [use this form](#) respectfully and as often as you'd like — I very much appreciate feedback and recognize that some questions are hard to ask without anonymity.

Research Day

The job of a tenure-track professor (e.g., me) includes the obligation both to teach and to perform scholarly research. Because of this, each semester I choose one day of the week to be my "research day". On this day, I do not take meetings unrelated to my research and I do not schedule regular office hours. I am more than happy to schedule ad-hoc meetings with you on any other day of the week, or (preferably) to see you during my regular office hours. This semester, my research day is **Wednesday**.

Instructor

Catia Confortini (she/her). Call me "Catia," unless you're more comfortable addressing me with greater formality as "Professor Catia" or "Professor Confortini." Please use the level of formality that makes you comfortable. My office is located in the Modulares, 201B. The best way to communicate with me is using [Google Chat](#) or email. My office hours are Tue 2:30-3:30 in person (in MOD 201B) and Thu 11:00-12:00 on Zoom, [both by appointment](#). I am always happy to engage with you around questions or difficulties that you might be having, and I am best able to do this during or before class, as well in office hours. If none of my office hours work for you, schedule a different meeting time with me via email or [chat](#).



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Course Description & Learning Objectives

This class is an interdisciplinary introduction to the study of conflict, justice, and peace. The course engages you in developing an analytical and theoretical framework for examining the dynamics of conflict, violence, and injustice and the strategies that have been employed to attain peace and justice.

In this course we aim to:

1. recognize and analyze concepts of and perspectives about peace, violence, conflict, and justice;
2. articulate, assess, and apply general theories of conflict and peacebuilding to specific cases, regions, and issues;
3. be active and engaged citizens studying the problems of the world, and taking action to build a more peaceful and just future, drawing inspiration from the models studied in class.

Course Community Expectations

1. The purpose of this course is for us to work together to help you learn.
2. Your mental, emotional, social, and physical health are always at least as important as this course.
3. This course strives to be an environment fully inclusive of each of its members.
4. We embrace a [growth mindset](#), as defined by [Dr. Carol Dweck](#): each of us has the ability to be successful in this course. We will view failures and challenges as expected learning opportunities, not indications of our worth or our capabilities.
5. We all have something to learn and something to contribute.

6. No one of us is good at everything and each of us is good at something important.
7. We have the right to ask for help and we have the duty to assist.
8. Pay attention to what other community members need.

I care deeply about your learning and also about this subject matter, and I am here to help you get the most of this course. I am always happy to engage with you around questions or difficulties that you might be having, and I am best able to do this during, before, or after class, as well as in office hours. If none of these work for you, schedule a different meeting time with me.

How your learning will be assessed

1. Comments to readings and engagement with others' comments (Perusall): Make at least two annotations/comments and two responses to others' comments per class assignment (not each reading), when it is on Perusall (please note that the two required books are not on Perusall, hence no requirement to comment on them — you are still required to read them). Comments will be graded completed/partially completed/not completed. This is the only assignment that cannot be turned in late. Please enroll in Perusall as soon as possible, by creating an account and entering code CONFORTINI-LP3CZ.
2. In-class Participation and Learning Communities: we will meet as a class on Tuesday and Friday. For each day noted you will meet with a randomly-assigned group that will form your learning community (LC). LCs will change twice during the semester, so as to give you the opportunity to work with and get to know different people in the class. Participation in the learning communities will be self- and peer-evaluated. I will grade your participation in class (see the section on [participation and responsibility](#) for explanation). The grade for this assignment will be an average between the two grades.
3. Learning Communities' reports: When you meet with your LC you will write a short report of your learning community's meeting. The meeting should be guided by the questions and instructions listed for each week. Post the report in the appropriate space in [Google Classroom](#) as soon as possible after your meeting. You are invited, though not obliged, to share your report with others in the class; I am not the only person who'll want to read what you've written. Reports will not be individually graded, though they will earn you a checkmark for completion.
4. Quiz: This quiz is designed as a low-stakes assignment to get you acquainted with the format of our exams. It will consist of two single term/phrase identifications and one paired identification (in class, in your own time).
5. Midterm and Final Exam (take home): both exams will consist of two single term/phrase identifications (5 points each), one paired identification (10 points), and an essay question (80 points).

Grading

Best practices for teaching include the use of specific, assessable learning goals. I aim to give you a grade which is based on your work on assignments which assess you on those specific goals. I also believe that the best learning takes place when you are able to learn from your mistakes, and when I and your peers are able to give serious feedback on your work. For this reason, the assessment in this class will be based on the class learning objectives, where each assignment corresponds primarily (though not exclusively) to one or more learning objective.

Division of grades will be as follows:

Quiz (learning objective 1)	5%
Perusall and LC reports (learning objective 3 and course community expectations)	10%
Learning communities (peer and self- evaluated) and participation (learning objective 3 and course community expectations)	15%
Midterm (learning objectives 1 and 2)	30%
Final exam (learning objectives 1 and 2)	40%

If you have a concern about your grade on an assignment, please let me know in writing no sooner than 24 hours after receiving your grade and within two weeks. Any communication should explain your reasoning as to why your grade should be different from what you received. Details such as what grades you usually get or how long you spent on the assignment are typically not compelling reasons for a grade adjustment. Please note that grades may be lowered as well as raised after reviewing assignments.

Grade Definitions

Class grading is based on [Wellesley's Grade Policy](#), excerpted below. The instructor reserves the right to shift final grades up or down, as needed, to fairly represent overall student performance.

- A meet with conspicuous excellence every demand that can fairly be made by the course
- B add to the minimum of satisfactory attainment excellence in not all, but some of the following: organization, accuracy, originality, understanding, insight.
- C attained a satisfactory familiarity with the content of a course and who have a demonstrated ability to use this knowledge in a satisfactory manner.
- D attained insufficient familiarity with the content of a course and who have an insufficient ability to use this knowledge in a satisfactory manner.

- F Failure: no evidence of familiarity with the content of a course and who have not demonstrated ability to use this knowledge.

Late Work & Revisions

I strongly encourage submitting on time whenever possible so that you get timely feedback and stay up to speed on the class. I also trust you to take care of yourself holistically, and sometimes that means not turning something in on time :-)

In this course it is always better to turn in an imperfectly done assignment on time and then resubmit if you want to improve it rather than not submitting it until it is perfect. This is true for all written assignments, except the the final, whose deadline is set by the college, and the Perusall comments (because coming to class prepared is a prerequisite for a vivacious discussion and your learning communities). Please get in touch with me if you need help in planning your work and managing the course load. You are welcome to submit late work (essay, quiz, or midterm) if necessary and resubmit work as needed, without penalty. I will only review late and resubmitted work for final grading at the end of the semester. All work (including the final exam) must be submitted by 4 p.m. on May 11, 2023, the last day of finals. Please note that this is a college-mandated deadline and cannot be changed.

Workload

According to Wellesley's policies, a 1-credit course should require 12 hours of your time per week in a semester. We'll be in class about 2.5 hours per week, leaving about 9.5 hours of outside work for assignments, reading, making headway on your presentation, studying for exams, completing the final, coming to office hours, engaging with your peers on the subject matter of the class, etc. If you're spending noticeably more or less time than this on this class, please let me know.

Course Policies

Access, Accommodations, and Disabilities

My job is to help every person in my course learn; as such, I will work with you to accommodate any constraining disabilities. Please contact me and/or have the Office of Disability Accommodations contact me. I will never judge you or your disabilities, and I will avoid outing you to others. Though you are welcome to share any details that will help me assist in your learning, I will never expect or require you to share any private details of your life with me.

The office of Disability Services asks that I include the following text. I encourage you to work with them and to contact me early, but please always ask for accommodations, even if you've left it to the last minute. (Note that exams are self-administered in this course).

Wellesley is committed to providing students who have disabilities the access and support they need to achieve their academic potential and to participate fully in Wellesley's activities. [The Office of Accessibility and Disability Resources](#) works with the entire campus community: from applicants and prospective students to lifelong staff members, faculty, alumnae, and visitors for special events. They also work collaboratively with many offices on campus, including but not limited to, the [Health Service](#), the [Counseling Service](#), and the [PLTC](#).

Students with all types of disabilities (including physical, medical, chronic health, food allergies, mental health, learning disabilities, temporary injuries, etc) who are interested in developing a plan for obtaining access to programs and services, or to requesting reasonable accommodations should contact accessibility@wellesley.edu (or 781-283-1300). Students may also go directly to the online system, [AIM](#), to fill out a registration form and upload documentation. Some accommodation requests may be more time sensitive to put in place. Examples of these are housing, securing materials in an audio format, sign language interpreting, captioning and accommodations involving physical renovations. Keep this in mind and make your requests as soon as you know they are needed.

Equity & Inclusion

All enrolled students are welcome in my classroom. I expect and embrace different ways of thinking, living, being, working, and learning. If you have questions or concerns, please speak up in class, let me know individually, [use this form](#) to send an anonymous message, and/or reach out to the campus [Ombudsperson](#), who provides confidential and neutral meetings, either in person or virtual, in order to assist students, faculty, and staff explore options for resolving problematic issues on campus between individuals or due to other college-related factors.

Trigger Warnings

The study of violence, conflict, and peace inevitably and necessarily asks us to observe situations and concrete examples of injustice and violence closely. Many of these will be disturbing and potentially triggering. I will do my best to alert you to potentially triggering content in this class through the use of trigger warnings. The terminology I am using and reasoning for doing so are well-explained in [this article](#), which itself may be triggering as it refers to all triggers the author could think of. As I may miss triggers, please contribute to our class community by posting a warning for each other when I haven't already done so for any given reading or video you suspect might be traumatic. If a specific material contains content that you cannot engage with, please contact me so that we can work together to support your continued learning through potentially triggering assignments.

Intellectual Honesty and Collaboration

You are welcome and encouraged to collaborate with others in the course on any and all assignments. In doing any collaborative work, you should ensure that you and all others you work with fully understand the work you are submitting and have all contributed. Recall the course expectations of "explain by telling how" and "each of us has something important to learn and something important to contribute." Assignments should be

submitted individually (apart from group presentations) and any contributors should be listed below your name.

I trust you - as a person invested in your learning and in your relationships with others - not to cheat, [plagiarize](#), or otherwise commit acts of intellectual dishonesty. If at any time you feel that you are between a rock and a hard place, such that your only option is to act dishonorably, **please reach out to me**. I will not judge you; I will direct you to every available resource and I will offer any help I can to support your learning and all aspects of your health and wellbeing.

I expect that you will use the Wellesley College [honor code](#) to guide all your work in this course: “As a Wellesley College student, I will act with honesty, integrity, and respect. In making this commitment, I am accountable to the community and dedicate myself to a life of honor.”

Participation and Responsibility

For this course, participation means demonstrating engagement through active listening as well as adding your perspectives and insights in-class and/or [Google Chat](#). This class involves significant teamwork and in-class activities. You should endeavor to come to every class. My goal is that participation — including in small group, large group, and one-on-one office hours conversations — will be inherently valuable as a way to increase your mastery of the learning goals of the course. Let me know if there are ways in which I could do better at achieving this ideal for you and your classmates.

If you must miss a class, inform me in writing as early as possible so that I can plan appropriately. A message after class has started (or even ended) is better than no communication, though earlier is appreciated when possible.

Religious Observations

If the course schedule and due dates cause you difficulty in observing your religion, please alert me of anticipated absences and accommodations through the [Religious Observance Notification Form](#) (open from registration until the end of Drop-Add period). Wellesley asks me to remind you: “This form does not take the place of students following up with their instructors to discuss and make arrangements for any work they may miss during their observance.”

Use of Networked Devices

Occasionally, you will use internet resources in class for this course. Further, you might need your cellphone to see an emergency text, your laptop to take notes, etc. My expectation is that you will do so respectfully:

- Cell phones should be on vibrate or silent and out of sight if not in active use. Just their visual presence [affects your thinking](#).
- All networked devices should only be used for class or emergency-related activities. Class is not the time to check the news, instagram, etc. It [distracts from your learning](#) and — worse — [distracts those around you](#).

I Am a Mandatory Reporter of Disclosures of Discrimination, Harassment, & Sexual Misconduct

I am a "responsible employee" of Wellesley College, which means that I am obliged to share with the [Office of Non-Discrimination Initiatives](#) any disclosures of discrimination, harassment, or sexual misconduct. That office would like to remind you of the details of this policy:

Pursuant to Wellesley College policy, all employees, including faculty, are considered responsible employees. That means that any disclosure of discrimination, harassment, or sexual misconduct to a faculty member will need to be shared with the College's Director of Non-Discrimination Initiatives / Title IX and ADA / Section 504 Coordinator (781-283-2451; titleix@wellesley.edu).

Students who do not wish to have these issues disclosed to the College should speak with confidential resources who are the only offices at the College that do not have this same reporting obligation. On campus, confidential resources include Health Services (781-283-2810 available 24/7), the Stone Center Counseling Services (781-283-2839 available 24/7), and the Office of Religious and Spiritual Life (781-283-2685). You should assume that any person employed on campus outside of these three confidential offices has an obligation to share information with Wellesley College through the [Office of Non-Discrimination Initiatives](#).

Masking and other COVID-19 Policies

The College has asked each faculty member to write a class policy to offer guidance to students around COVID-19, the resultant stress we are all under from the pandemic, and the uncertainty of a semester during these times. These include setting expectations for mask use in the classroom.

For PEAC 104, masking is required, as we have members of our community who are more vulnerable to harmful outcomes from COVID-19. Additionally, as the college requires masks for individuals who have tested positive (after their isolation period) and encourages masking for close contacts and those traveling out of state, this policy makes those steps simpler and more private for all.

In addition, there are many unknown variables and I am doing my best. I recognize you also may be under tremendous strain. As such:

- I will offer you consistent and reliable patience, understanding, and kindness, and ask that you grant the same to everyone in the class, including me.
- If you are feeling ill, or if you believe that your being in class poses a risk of illness to yourself or others, please do not come to class. As you are able, be in touch with me to let me know what's going on. Follow the [college guidelines](#) including using the [symptom tracker](#) if you have any covid-related symptoms.
- Wellesley College's [Code of Conduct](#) specifies: "Students are required to prevent the spread of COVID by wearing a face mask in all academic and administrative buildings and in residence hall common rooms." I ask for 100% compliance with the policy for the protection of your peers as well as our

families. Ensure that you are using a high-quality mask that fits over your nose and chin, creating a solid seal and fits well without any gaps. If you are unable to find a mask that fits you well, or to find KN95 or KF94 masks, please let me know. I will do our best to get you access.

Acknowledgements

These policies have been developed and refined thanks to numerous colleagues and mentors, key among them Amy Banzaert, Ada Lerner, Becca Selden, Heather Bryant, Nadya Hajj, Rebecca Darling, and Sarah Wall-Randell, the [UCLA Center for Education Innovation & Learning in the Sciences](#), the [IDEAL Center at the Science Museum of Minnesota](#), and the [Pforzheimer Learning and Teaching Center](#). Thank you to all!

Course Calendar

Disclaimer:

As with any work in progress, we may need to make changes in the syllabus during the semester. All changes will be announced on Google and/or in class.

1. *Introductions, Expectations, Pe&J at Wellesley College (Tue 1/24)*

We will introduce ourselves, review course expectations, grading policies, office hours, and examine the syllabus. Our goal is to map the semester ahead and your role inside the classroom. I will also have a brief notecard activity that you will fill out.

Readings:

- Okun 1999 White Supremacy Culture

PART 1: CONCEPTUALIZING VIOLENCE AND CONFLICT

2-3. *What is Violence? What is Conflict? (Fri 1/27; LC on Tue 1/31)*

How have scholars defined violence? How do you define it? How do you observe it? How do different definitions lead to different conceptions of our world? The first article for this week is canonical in the field of Peace and Justice Studies. It is a small number of pages but will require significant time. I want you to engage with it deeply. Take thorough notes and come to class with questions. We will wade through it together. The other readings are simpler, but important nonetheless. Edmond offers insights on conflict through the lenses of peace and conflict studies as an academic field and a practice. After you read this, can you explain the difference between conflict and violence? Finally, Stevenson's first chapter set up the stories he will tell through the book: do you see any relationship between Galtung's theory and Stevenson's beginning story?

Readings for 1/27:

- Johan Galtung, "Violence, Peace, and Peace Research," pp. 167-182 only
- Lois Edmond, "Introduction", from *Introduction to Peace and Conflict Studies*

Readings for 1/31 LCs:

- Bryan Stevenson, Introduction, Chapter 1 and Chapter 2, *Just Mercy*

4-5. *Cross-national Examples of Violence and Conflict (Fri 2/3; LC on Tue 2/7)*

Last week we covered very theoretically dense concepts filled with abstractions. This week we extend theoretical abstractions to real cases. How do Farmer's, Stevenson's, and Autesserre's studies confirm, challenge, and extend Galtung's and Edmond's definitions? There are a variety of cross national and cross-cultural contemporary examples. Consider: How do violence and conflict

manifest themselves for different people? Are violence and conflict in the US the same as violence in Haiti or Congo? What could be the causes of violence?

Readings for 2/3:

- Farmer, Chapter 1 and Chapter 5, *Pathologies of Power*
- OPTIONAL: Farmer, Introduction, *Pathologies of Power*

Readings for 2/7 (LCs):

- Autesserre, pp. 1-28, *The Frontlines of Peace*
- Stevenson, Chapter 4, Chapter 6, and Chapter 10, *Just Mercy*
- Quiz Study Guide

2/7-2/14 Complete the quiz online. You may choose any day between 2/7 and 2/14 to do so, but once you start it 1) you may not consult your texts or notes, and 2) you have 24 hours to finish it. The study guide for the quiz may be found on Google. Please contact me ahead of time if you require special accommodations. I am always more than happy to accommodate you, but I need a heads up to plan!

PART 2: CONCEPTUALIZING PEACE, JUSTICE, AND MERCY

6-7. *Peace Possible: Utopias and Other Stories* (Fri 2/10; LC on Tue 2/14)

In order to make peace possible we need to be able to imagine it first. How have people imagined a more peaceful future? One of the founders of the field of Peace and Justice Studies, Elise Boulding, chronicles centuries of utopian thought and experiments, while the writers of *The Feminist Utopia Project* describe their own imagined societies. How do you envision peace? Do you have in mind an ideal/utopic society, in the community you live or around the world? The third reading, from Séverine Autesserre's book, gives some concrete examples of communities at peace, even where around them violence reigns. What are the lessons we can draw from these communities, visionaries, and organizations? Is peace possible?

Readings for 2/10:

- Autesserre, *The Frontlines of Peace* pp. 28-66
- Boulding, "The Passion for Utopia"

Readings for 2/14 (LCs):

- *The Feminist Utopia Project*, Selections
- WATCH: "[A Message from the Future II: The Years of Repair](#)"
- Complete the self-and peer-evaluation form for LC 1 by 2/17

8-9. *Peace: Defined and Challenged* (Fri 2/17; LC on Fri 2/24) – no class on Tue 2/21: Monday Schedule

From the concrete to the theoretical – the inverse of what we did about violence (where we went from definitions to practical examples). What do we mean when we talk about peace? Why do scholars use different definitions of peace? What is the difference between negative and positive peace? How do our definitions inform our ways of observing and measuring our world? Is dynamic peace a better definition than negative or positive peace? Why or why not? How do the theoretical and quantitative definitions match up to the utopian or empirical ones we talked about last week?

Readings for 2/17:

- Galtung, “Violence, Peace, and Peace Research,” pp. 183-186 only
- Vellacott, “Dynamic Peace”

Readings for 2/24 (new LCs):

- Institute for Economics and Peace, *Global Peace Index 2021*, pp. 1-8 (the rest is optional)

10-11. Considering Gender (Tue 2/28; LC on Fri 3/3)

We have already talked about gender and feminism throughout, but how is the field of Peace and Justice Studies (and conflict/IR) itself limited by its gender assumptions? How does a feminist lens transform our vision of the problems in the world and the actions required to improve it? How can this theoretical argument translate into real world action for feminists?

Readings for 2/28:

- Confortini, “Galtung, Violence, and Gender”
- Optional: Wibben et al., “Piecing up Feminist Peace Research”

Readings for 3/3 (LCs):

- Gopal, “The Other Afghan Women”
- *Just Mercy*, chapter 12 (“Mother, Mother”)

12-13. Just Mercy (Tue 3/7; LC on Fri 3/10)

What are the solutions to the violences of racism and mass incarceration that Stevenson and Alexander propose? In what ways are they similar, and in what ways contrasting? What would you suggest?

Readings for 3/7:

- Alexander, “The Fire This Time” (Chapter 6), *The New Jim Crow*

Readings for 3/10 (LCs):

- Stevenson, Chapters 3, 5, 7, 9, 11, 13, *Just Mercy*

14-15. Midterm Review Days and Midterm (Tue 3/14 and Fri 3/17)

I will be away at the International Studies Association Annual Meeting in Montreal this week. You will meet with your LCs on 3/14 in class to review the Midterm Study Guide and prepare yourselves for the midterm. You should use class time on 3/17 to complete the midterm but you do have between 3/14 and 3/21 to do so. Once you start it 1) you may not consult your texts or notes, and 2) you have 24 hours to finish it. The study guide for the midterm may be found on Google. Please contact me ahead of time if you require special accommodations. I am always more than happy to accommodate you, but I need a heads up to plan!

Readings:

- Midterm Study Guide
- Complete the self-and peer-evaluation form for LC2 by 3/17

PART 3: FROM GOOD WILL AND HIGH INTENTIONS TO MODELS OF PEACEBUILDING

16-17. *Peacemaking: Some Models* (Tue 3/21; LCs on Fri 3/24)

Why are nonviolent means (aka mediation/negotiation/confrontation) effective tools for transforming conflict into peaceful outcomes? What are the steps one should take? What can be the drawbacks of outside interventions in violent conflict? What lessons do Stevenson's and Autesserre's books provide for how to pursue just and merciful solutions to different forms of violence in US society and elsewhere?

Readings for 3/21:

- Maire Dugan, "Peacemaking Processes: Understanding the Connections"

Readings for 3/24 (new LCs):

- Stevenson, Chapters 15 and 16, *Just Mercy*
- Autesserre, *The Frontlines of Peace* pp. 69-119

March 27-31: Spring Break. I hope you can take time to relax and enjoy.

18-19. *Violence v. Nonviolence* (Tue 4/4; LCs on Fri 4/7)

Part 1 – Violence as a Means to Peace? (Tue 4/4)

Is violence a better and more effective strategy for pursuing peaceful outcomes than nonviolence? What does Fanon say? Do you agree? What does White's perspective add to your understanding of violence as a means to peace? Does MLK JR serve as an example of nonviolent action for the pursuit of justice or does the knowledge that he had an application for a gun permit change your perspective? Does it matter at all? What lessons do you take away from this for your own life?

Readings for 4/4:

- Franz Fanon (1963). *The Wretched of the Earth* “On Violence,” pp.1- 62.
- <https://wagingnonviolence.org/2014/01/martin-luther-king-gave-guns/>
- OPTIONAL: White, “All the Men are Fighting for Freedom”

Part 2 – Nonviolence: The Gandhian Model of Satyagraha (LCs Fri 4/7)

What is nonviolence/Satyagraha? What does it mean in theory and practice? Is it an effective tool for peace building? Why or why not? Is Gandhi’s model and experience transferable to other situations and times? Why or why not?

Readings for 4/7 (LCs):

- Dugan, “Nonviolence and Nonviolent Direct Action”
- WATCH: *A Force More Powerful: Defying the Crown* (movie on e-reserves)
- OPTIONAL: Deming, "Revolution and Equilibrium"

PART 4: PEACEMAKING IN PEOPLE’S DAILY LIVES

20. *Everyday Experiences of War in Ukraine*(Fri 4/11)

Dr. Alla Fridrick: Guest Speaker

Video:

- Zainab Salbi’s TED Talk: [Women, Wartime, and the Dream of Peace](#)

21. *Climate Justice Activism* (Tue 4/14)

Dr. Sonalini Sapra: Guest Speaker. What is a social justice movement and how does it work? What tactics do activists and movements use? What tactics should they use? Do different types of violence/injustice require different types of movements/activism? How are different movements related to each other? This week we will take a look at the movement for climate justice. How is the movement for climate justice related to other movements?

Readings:

- TBA

22-24. *Peacebuilding in the Streets of Boston: DudleyStreet Neighborhood Initiative* (Tue 4/18; LCs on Fri 4/21; DSNI Virtual Class Visit Tue 4/25)

How did an inner-city neighborhood transform itself and became a model for others? What strategies and tactics did they use? Can you find similarities and differences with other forms of action we studied so far? What can we learn about peacebuilding in our daily lives from the models and philosophies developed at DSNI?

Movie and Optional Reading 4/18:

- WATCH: *Holding Ground* (movie on e-reserves)
- Medoff and Sklar, *Streets of Hope*, pp. 1-65 (optional)

Readings and Movie 4/21 (LCs):

During the LC session on 4/21, you will prepare for DSNI's visit during next class session. Think together of the question you would like to ask our hosts and teachers, based on what you have learned about peace, violence, justice, and conflict in this class.

- Kretzmann and McKnight, "Assets-Based Community Development"
- WATCH: *Gaining Ground* (movie on e-reserves)
- Complete the self-and peer-evaluation form for LC3 by 4/25

Readings 4/25 (Class on Zoom):

- OPTIONAL Sanchez, "Transnationalism not Assimilation": <http://tinyurl.com/yahqxhtc>
- OPTIONAL King, "Visions of Hope for People of Color": <http://tinyurl.com/mwd8t3k>
- OPTIONAL Kennedy, "From Advocacy Planning": <http://tinyurl.com/kpcdpfh>
- OPTIONAL Markusen, "Artists as Community Developers": <http://tinyurl.com/y8k52cid>

25. *A New Peace Manifesto* (Fri 4/28)

In the final part of her book, Séverine Autesserre describes the strategies and tools that people around the world have used to create peace in their own communities in the midst of violence. How does community organizing around the world and the US compare? How do Satyagraha or other nonviolent forms of peacemaking relate to the models of local peacebuilding described by Autesserre? What are the lessons to draw from the comparisons? How do these readings collectively help us strategize and make plans for peaceful change around us?

Readings for 4/28:

- Autesserre, *The Frontlines of Peace*, pp. 123-192

26. *Final Class – Exam Review Session and Celebration* (Tue 5/2)

Readings for 5/2:

- Final Study Guide

A Brave and Startling Truth

Maya Angelou

We, this people, on a small and lonely planet
Traveling through casual space
Past aloof stars, across the way of indifferent suns
To a destination where all signs tell us
It is possible and imperative that we learn
A brave and startling truth

And when we come to it
To the day of peacemaking
When we release our fingers
From fists of hostility
And allow the pure air to cool our palms

When we come to it
When the curtain falls on the minstrel show of hate
And faces sooted with scorn are scrubbed clean
When battlefields and coliseum
No longer rake our unique and particular sons and daughters
Up with the bruised and bloody grass
To lie in identical plots in foreign soil

When the rapacious storming of the churches
The screaming racket in the temples have ceased
When the pennants are waving gaily
When the banners of the world tremble
Stoutly in the good, clean breeze

When we come to it
When we let the rifles fall from our shoulders
And children dress their dolls in flags of truce
When land mines of death have been removed
And the aged can walk into evenings of peace
When religious ritual is not perfumed
By the incense of burning flesh
And childhood dreams are not kicked awake

By nightmares of abuse

When we come to it
Then we will confess that not the Pyramids
With their stones set in mysterious perfection
Nor the Gardens of Babylon
Hanging as eternal beauty
In our collective memory
Not the Grand Canyon
Kindled into delicious color
By Western sunsets

Nor the Danube, flowing its blue soul into Europe
Not the sacred peak of Mount Fuji
Stretching to the Rising Sun
Neither Father Amazon nor Mother Mississippi who, without favor,
Nurture all creatures in the depths and on the shores
These are not the only wonders of the world When we come to it
We, this people, on this minuscule and kithless globe
Who reach daily for the bomb, the blade and the dagger
Yet who petition in the dark for tokens of peace
We, this people on this mote of matter
In whose mouths abide cankerous words
Which challenge our very existence
Yet out of those same mouths
Come songs of such exquisite sweetness
That the heart falters in its labor
And the body is quieted into awe

We, this people, on this small and drifting planet
Whose hands can strike with such abandon
That in a twinkling, life is sapped from the living
Yet those same hands can touch with such healing, irresistible tenderness
That the haughty neck is happy to bow
And the proud back is glad to bend
Out of such chaos, of such contradiction
We learn that we are neither devils nor divines When we come to it
We, this people, on this wayward, floating body
Created on this earth, of this earth
Have the power to fashion for this earth

A climate where every man and every woman
Can live freely without sanctimonious piety
Without crippling fear

When we come to it
We must confess that we are the possible
We are the miraculous, the true wonder of this world
That is when, and only when
We come to it.