



AMERICAN UNIVERSITY
WASHINGTON, DC

PEACE PARADIGMS

607.001 – Fall 2011
Tuesdays 5:30 – 8:00 PM
SIS 233

This syllabus is dedicated to...



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Appointments are most welcome.

COURSE DESCRIPTION AND OBJECTIVES

We will examine the following paradigms:

- Peace through the Power of Force: Realism and Neo-Realism
- Peace through the Power of Law: Liberalism and Institutional Approaches
- Peace through the Power of Communication: Conflict Resolution and Peacebuilding
- Peace through the Power of the Human Spirit: Nonviolence and Movements for Social Change
- Peace through the Power of Love: Transcendence & Transformation

TABLE OF CONTENTS

CLASS REQUIREMENTS AND EVALUATION PROCESS	Page 3
IMPORTANT DATES	Page 7
REQUIRED BOOKS	Page 7
CLASS SCHEDULE	Page 8
INTRODUCTION	
• August 30 (Week One): Meeting one another, reviewing the syllabus, and establishing pedagogical process and class requirements	Page 8
• September 6 (Week Two): Core Concepts, Paradigm Model, and Modern Dimensions of Peace and Conflict Resolution	Page 8
PART I: PEACE THROUGH THE POWER OF FORCE: Realism & Neo-Realism	
• September 13 (Week Three): Realism and Neo-Realism	Page 9
• September 20 (Week Four): Realism, Neo-Realism, and Responses to Them	Page 9
PART II: PEACE THROUGH THE POWER OF LAW: Liberalism & Institutional Approaches	
• September 27 (Week Five): International Institutions	Page 10
• October 4 (Week Six): International Institutions, Transnational Networks, and NGOs	Page 10
PART III: PEACE THROUGH THE POWER OF COMMUNICATION: Conflict Resolution & Peacebuilding	
• October 11 (Week Seven): Peace and Conflict Resolution Theory	Page 11
• October 18 (Week Eight): Application	Page 11
PART IV: PEACE THROUGH THE POWER OF THE HUMAN SPIRIT: Nonviolence & Movements for Social Change	
• October 25 (Week Nine): Nonviolence as a Social Change Methodology	Page 12
• November 1 (Week Ten): Analysis of the Nonviolence Paradigm	Page 12
PART V: PEACE THROUGH THE POWER OF LOVE: Transcendence & Transformation	
• November 8 (Week Eleven): Norms, Identity, and Consciousness	Page 13
• November 15 (Week Twelve): The Roles of Spirituality, Consciousness, Culture, and Education	Page 13
• November 22 (Week Thirteen): No Class	Page 14
WE ARE ALL TEACHERS: Student Presentations & Conclusions	
• November 29 (Week Fourteen): Presentation of Final Papers	Page 14
• December 6 (Week Fifteen): Presentation of Final Papers	Page 14
• December 13 (Week Sixteen): Submit Final Papers	Page 14
RECOMMENDED READING	Page 15

CLASS REQUIREMENTS AND EVALUATION PROCESS

Learning Outcomes

Knowledge

- Knowledge of the history, development and current expression of the peace studies field
- Knowledge of the basic concepts of peace (positive, negative and culture of peace), violence (direct, structural, cultural), and processes of peace (peacemaking, peacebuilding, peacekeeping)
- Understanding of the major approaches (paradigms) to achieving peace (coercive power, world order, conflict resolution, nonviolence, personal and community transformation), including their characteristics, actors/institutions, strengths, weaknesses, and critical analyses
- Awareness of challenges and issues in achieving and maintaining peace (economics, development, globalization, gender, democracy, responsibility to protect, post-conflict peacebuilding)
- Awareness of the principles and values of peace

Skills

- Awareness of self-capacity for peaceful relations with others
- Ability to produce policy recommendations to bring about peace

Attitudes (Values)

- Appreciation of diverse nonviolent approaches to achieving positive peace
- Valuing of peaceful relations and communities
- Respect for diversity

Grading

➤ Class Participation/Attendance	20%
➤ Critical Exchange (leading and moderating)	10%
➤ Team Presentation	20%
➤ Final Paper	35% (25% individual, 10% group)
➤ Final Presentation	15%

* **Class participation** will be assessed by the reflection of your knowledge of the assigned material and current events through your active participation in class and on the Blackboard discussion board (see “Critical Exchange,” below, for more details). Attendance is mandatory for all classes. If you are to miss a class, you must inform Professor Said and Sheherazade in writing before the day of the class.

* **Critical Exchange on Blackboard** – This is your forum for expressing your thoughts and opinions on each week’s readings, and for having a dynamic and informative exchange with your classmates. Your virtual discussion sets the tone for our in-class discussion and is an important part of your overall grade. It’s your space, to be created by you and to provide an opportunity to learn more from your peers—so enjoy!

- You will be assigned to **“lead” and moderate** the online discussion during one week of the semester by posing critical questions as well as your assessment of that week’s readings. In your postings, examine the argument made by a particular author or address a general theme/theory that runs across multiple readings. You can challenge the authors by questioning the logic of their arguments or the underlying basis of their perceptions. Or you may agree with the authors, but tell us why. Consider how the readings relate to current and historical events. Questions should be open-ended to generate discussion.

- Your role as moderator is just as important as your role in leading the discussion. Check back frequently during the week to keep the conversation going. How are your classmates responding to you and to each other? Post follow-up questions and provide your own responses to your classmates' postings.
- During the rest of the semester, you are expected to participate in Critical Exchange on a regular basis as an important part of your class participation grade.
- Post by Monday @ 5:30 pm. *Postings after this time will not count for that week.*
- Make sure to review each week's Critical Exchange before class, as the discussion online will help shape the discussion in class.
- Your grade will be based on the quantity and quality of postings, reference to readings, and reference to current and historical events.
- **ALTERNATIVE OPTION:** Students who participate in the Dialogue Development Group (DDG; www.american.edu/sis/ipcr/DDG.cfm) will be exempt from leading the Critical Exchange during an assigned week. Instead, you will receive a grade based on your full participation in DDG and a short reflection on your experience (due toward the end of the semester). You are still expected to participate in Critical Exchange on a regular basis during the semester. If you are interested in this option, please let Professor Said or Sheherazade know as soon as possible.

* **Team Presentation** – Each week a team of 2-3 students will critically examine the week's paradigm and assigned readings in light of a specific current event. They will present their findings to the class in a 35 minute presentation followed by a discussion. In your presentation, consider the following questions: How would the authors of this week's readings view the current event? On what would their analysis of the event focus? What would their paradigm or "lens" emphasize as the source(s) of the problem? Do you think they would (rightly or wrongly) overlook anything? If applicable, what would they offer as a solution?

- Choose a conflict-related event that is currently making the headlines. It is to your benefit to be as specific as possible (for example, do not choose "Libyan conflict" in general, but rather a very specific current event related to it).
- Spend no more than 5 minutes of your presentation on a brief analysis of this week's readings. This should be very concise—you should expect that everyone has done the readings. Focus on the most important points and the sections that are most critical to understanding your current event.
- Spend no more than 5 minutes describing the important details of your current event. You may want to send 1-2 recent news articles to your classmates ahead of time.
- The bulk of your presentation (25 minutes) should be on critically analyzing the week's readings in relation to the current event, considering the questions above. You may also want to address some of the questions raised by your fellow classmates in Critical Exchange. Consider using handouts and other creative aids, if they will enhance your presentation.
- After your presentation, lead the class in a discussion for 5-10 minutes by preparing a few questions for your classmates to consider. You should also be prepared to address any questions your classmates have for you. The class discussion will continue after your presentation is "officially" over, but it is your presentation that will lead us into that week's class discussion.

- *** Final Paper and Presentation** – At the beginning of the semester, you will join a research team that will focus on a major conflict. Through the lens of 2 paradigms, analyze the conflict and present your own proposal for a solution. Assignments during the semester (including a 1-page proposal, 3-page outline and timeline, bibliography, and status report – see due dates on page 7) will provide continuous feedback and help shape your final paper. Each research team will make a formal presentation of their research to the class at the end of the semester.
 - Each individual in the team is responsible for contributing 10-12 pages to the final paper. This can be divided in any way you choose. (One way that has worked well in the past is to have one individual in the team responsible for the introduction and conclusion, and the rest of the individuals responsible for different sections of the paper). Please indicate clearly who is responsible for which section.
 - You are required to draw upon the readings in the syllabus as well as outside sources. This includes required and suggested readings under each week, as well as those listed under “recommended readings” at the end of the syllabus – which is an excellent resource and place to start your research.
 - Your team paper must read as one cohesive piece. Please also be consistent throughout your paper in your format of citations, but the style is up to you (MLA, Chicago, etc).
 - We are most interested in your critical analysis. Summaries/descriptions of your chosen paradigms and descriptive background on your conflict should be kept to an absolute minimum.
 - All teams will have a maximum of 45 minutes for your final presentations.

*** General Points about Team Assignments ***

- Assignments are designed to help you better connect theory to world events/policy. Your grade will reflect the extent to which you demonstrate your understanding of the different paradigms and arguments of the authors, as well as your own perspectives on these arguments (in agreement or disagreement).
- When presenting to the class, consider that your classmates have different learning styles. Some learn visually and through participation while others are at ease in a lecture setting. While there is no right or wrong way to learn, it should be your aim to connect and engage with your peers—to learn from them as much as they learn from you.
- **Peer Evaluation** – Throughout the semester, you have the opportunity to offer insight to the dynamics of your teams that may not be apparent to the faculty. Peer evaluations are voluntary and held strictly confidential (you can meet with or email Professor Said and/or Sheherazade at any time). Your evaluations help ensure that each team member is fulfilling her/his responsibilities to the group.

COLLEGE WRITING CENTER: The College Writing Center provides writing consultants to assist students with their writing projects. This is an excellent resource for students, even those with stronger writing skills. Call 202-885-2991 to set up a free appointment. For more information, see: <http://www.american.edu/cas/writing/index.cfm>.

ACADEMIC INTEGRITY CODE: All students must adhere to the Academic Integrity Code, including:

"By enrolling at American University and then each semester when registering for classes, students acknowledge their commitment to the Code. As members of the academic community, students must become familiar with their rights and their responsibilities. In each course, they are responsible for knowing the requirements and restrictions regarding research and writing, examinations of whatever kind, collaborative work, the use of study aids, the appropriateness of assistance, and other issues. Students are responsible for learning the conventions of documentation and acknowledgment of sources. American University expects students to complete all examinations, tests, papers, creative projects, and assignments of any kind according to the highest ethical standards, as set forth either explicitly or implicitly in this Code or by the direction of instructors."

For more details, please see: <http://www.american.edu/provost/registrar/regulations/reg80.cfm>.

EMERGENCY PREPAREDNESS FOR DISRUPTION OF CLASSES:

In the event of an emergency, American University will implement a plan for meeting the needs of all members of the university community. Should the university be required to close for a period of time, we are committed to ensuring that all aspects of our educational programs will be delivered to our students. These may include altering and extending the duration of the traditional term schedule to complete essential instruction in the traditional format and/or use of distance instructional methods. Specific strategies will vary from class to class, depending on the format of the course and the timing of the emergency. Faculty will communicate class-specific information to students via AU e-mail and Blackboard, while students must inform their faculty immediately of any absence. Students are responsible for checking their AU e-mail regularly and keeping themselves informed of emergencies. In the event of an emergency, students should refer to the AU Student Portal, the AU Web site (www.prepared.american.edu) and the AU information line at [\(202\) 885-1100](tel:(202)885-1100) for general university-wide information, as well as contact their faculty and/or respective dean's office for course and school/college-specific information.

IMPORTANT DATES

- **Week 1** Introductions
- **Week 2** Research Team Signup
- **Week 3** 1-page proposal clearly defining conflict and paradigms through which conflict will be examined (one per research team)
- **Week 6** 3-page outline, timeline, and work plan (with individual responsibilities), plus initial bibliography (one per research team)
- **Week 9** Full bibliography and status report (one per research team)
- **Weeks 14-15** Final Presentations (one per research team)
- **December 13** Final Papers due

During your time in this class, *please remember*:

-**Communication** of an idea is expedited when we are in touch with the core of ourselves. When we are in touch with our core, we open ourselves to creativity. We also discover that the essence of communication is intention.

-**Self-expression**: in order for the self to express itself, it must express itself as a whole. When we are presenting papers, we are not only presenting an idea, but we are presenting ourselves. The person is more important than the idea, because the person, through effective communication, can transfer that idea to others.

-**Active listening** is a communication skill which we develop as we learn to hear not only words and ideas but also the emotions, feelings, and experiences behind words and ideas. We try to become a clear mirror for another person, reflecting back what we have heard and understood. We use empathy as a tool of analysis.

REQUIRED BOOKS

Books Available at the Bookstore

(Also available in Library Reserve)

- Boulding, Elise. *Cultures of Peace: The Hidden Side of History*. Syracuse, NY: Syracuse University Press, 2000.
- Keck, Margaret and Kathryn Sikkink. *Activists Beyond Borders: Advocacy Networks in International Politics*. Ithaca, NY: Cornell University Press, 1998.
- Lederach, John Paul. *Building Peace: Sustainable Reconciliation in Divided Societies*. Washington, DC: United States Institute of Peace, 1997.

All other Required and Suggested Readings are on Blackboard, unless otherwise noted.

All creation is sacred.

* CLASS SCHEDULE *

INTRODUCTION

August 30 (Week One): This session will be devoted to meeting one another, reviewing the syllabus, and establishing the pedagogical process and class requirements. **Students are required to know what is happening in the world on a daily basis.**

Professor Said meets with every member of the class individually. Students should schedule a meeting through his office (call 202-885-1632) as soon as possible.

September 6 (Week Two): **Core Concepts, Paradigm Model, and Modern Dimensions of Peace & Conflict Resolution**

Assignment:

- Schwartz, Peter and James Ogilvy. "The Emergent Paradigm: Changing Patterns of Thought and Belief." *Values and Lifestyles Program*, Analytical Report No. 7 (April 1979). – pages 1-30 (the entire article is posted in case you want to read the second half as well, which is very interesting!)
- Kuhn, Thomas. *The Structure of Scientific Revolutions, Second Edition*. Chicago: University of Chicago, 1970. -- Chapters 2 and 8
- Holsti, Kalevi J. *The State, War, and the State of War*. Cambridge: Cambridge University Press, 1996. -- Chapters 2 and 9
- Said, Abdul Aziz, Charles O. Lerche, Jr., and Charles O. Lerche III. *Concepts of International Politics in Global Perspective, Fourth Edition*. Englewood Cliffs, NJ: Prentice Hall, 1995. – Introduction

Suggested Readings:

- Galtung, Johan. "Violence, Peace and Peace Research." *Journal of Peace Research* 6, no. 3 (1969): 167-91.
- Richmond, Oliver P. *Peace in International Relations*. New York: Routledge, 2008. -- Introduction
- Shaw, Martin. "The Contemporary Mode of Warfare? Mary Kaldor's Theory of New Wars." *Review of International Political Economy* 7, no. 1 (2000): 171-80.

Questions to consider:

- What do we mean by paradigms? How are they used?
- What images/ideas come to mind when you think of peace?
- Why is peace a 'dirty' word for some?
- We know how to start wars but how do we end them?
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Dalai Lama (2001)

The mountain range of knowledge rests on a plain of sense perception. It climbs to a mountain pass of reason. But there's an Everest of intuition beyond. And beyond that Beyond lies the unity of knower and known. Research is a path that does not stop at any pass or peak. It continues inside the researcher.

PART 1: PEACE THROUGH THE POWER OF FORCE

Realism & Neo-Realism

September 13 (Week Three): Realism and Neo-Realism

DUE: *One-page proposal clearly defining conflict and paradigms through which the conflict will be examined. (One per research team)*

Assignment:

- Morgenthau, Hans. *Politics among Nations, 7th Edition*. Columbus, OH: McGraw-Hill, 2005. -- Part 1 (Ch. 1 and 2); Part 2 (Ch. 3); Part 4 (Ch. 11); and Part 5 (Ch. 14)
- Carr, Edward Hallett. *The Twenty Year Crisis 1919-1939: An Introduction to the Study of International Relations*. New York: Palgrave Macmillan, 2001. -- Part 1 and Chapter 6
- Brooks, Stephan G. "Dueling Realisms." *International Organization*, 51:3 (Summer 1997): 445-477.

Suggested Readings:

- Betts, Richard. *Conflict After the Cold War: Arguments on Causes of War and Peace*. New York: Longman, 2002 – available in library reserve
- Waltz, Kenneth. *Theory of International Politics*. New York: McGraw-Hill, 1979. -- Chapters 1 and 4

September 20 (Week Four): Responses to Realism and its Application

Assignment:

- Williams, Michael C. *The Realist Tradition and the Limits of International Relations*. Cambridge: Cambridge University Press, 2005 -- Introduction and Chapter 5
- Nye, Jr., Joseph S. *The Future of Power*. New York: Public Affairs, 2011. – Chapters 5 and 7
- Tickner, J. Ann. *Gendering World Politics: Issues and Approaches in the Post-Cold War World*, Columbia University Press, 2001 – Chapter 2
- Richmond, Oliver P. *Peace in International Relations*. New York: Routledge, 2008. – chapter 4

Suggested Reading:

- Ballentine, Karen and Heiko Nitzschke. "Beyond Greed and Grievance: Policy Lessons from Studies in the Political Economic of Armed Conflict." New York: International Peace Academy, October, 2003. Available: http://www.worldpolicy.org/projects/arms/study/bak05_1.pdf.
- Falk, Richard. "The Critical Realist Tradition and the demystification of interstate power: E.H. Carr, Hedley Bull, and Robert W. Cox," in *Innovation and Transformation in International Studies*, edited by Stephan Gill and James Mittelman. Cambridge: Cambridge University Press, 1997.

Questions to consider:

- What is meant by realism?
- Which reality and whose definition is it?
- What are the assumptions that support this paradigm and its theories?
- On what do critiques of realism focus?
-
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Shaka Sankofa (2001)

When we define truth we limit it.

PART 2: PEACE THROUGH THE POWER OF LAW

Liberalism and Institutional Approaches

September 27 (Week Five): International Institutions

Assignment:

- Russett, Bruce and John Oneal. *Triangulating Peace : Democracy, Interdependence, and International Organizations*. New York: W. W. Norton & Company, 2001. – chapters 1 and 7
- Mearsheimer, John. "The False Promise of International Institutions." *International Security* 19:3 (Winter 1994-1995): 5-49.
- Keohane, Robert & Lisa Martin . "The Promise of Institutional Theory." *International Security* 20:1 (1995): 39-51.
- John M. Owen, "How Liberalism Produces Democratic Peace," *International Security*, Vol. 19, No. 2, Fall 1994, 87-125.
- UN Summit Conferences Summary.

Suggested Reading:

- Paris, Roland. "Peace building and the Limits of Liberal Internationalism." *International Security* 22, no. 2 (1997): 54-89.

October 4 (Week Six): International Institutions, Transnational Networks, and NGOs

DUE: Three-page outline, timeline, and work plan (with individual responsibilities), plus initial bibliography. (One per research team)

Assignment:

- Keck, Margaret and Kathryn Sikkink. *Activists Beyond Borders: Advocacy Networks in International Politics*. Ithaca, NY: Cornell University Press, 1998.
- Carey, Henry F. Chip. "NGO Dilemmas in Peacebuilding," in *Palgrave Advances in Peacebuilding: Critical Development and Approaches*, edited by Oliver P. Richmond. New York: Palgrave Macmillan, 2010.

Questions to consider:

- Does law merely reflect present realities or can it project those of the future?
- What makes law effective/ineffective?
- Are there such things as common values?
- How do we discover universal values if indeed they exist?
- How do we end poverty?
- What are the challenges to the formation of a 'global community'?
- How does this paradigm challenge the assumptions made in the realist paradigm?
- What are the challenges that this paradigm faces in peace building?
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Faraj Sarkouhi (2001)

Love creates beauty.

PART 3: PEACE THROUGH THE POWER OF COMMUNICATION

Conflict Resolution & Peacebuilding

October 11 (Week Seven): Peace & Conflict Resolution Theory

Assignment:

- Lederach, John Paul. *Building Peace: Sustainable Reconciliation in Divided Societies*. Washington, DC: United States Institute of Peace, 1997. -- Chapters 3, 4 and 5
- Schirch, Lisa. *Ritual and Symbol in Peacebuilding*. Sterling, VA: Kumarian Press, 2004. -- Chapters 1 and 3
- Trujillo, Mary Adams, et al. 2008. *Re-Centering Culture and Knowledge in Conflict Resolution Practice*. NY: Syracuse University Press. – chapters to be selected

Suggested Readings:

- Matyók, Thomas, Jessica Senehi, and Sean Byrne, eds. *Critical Issues in Peace and Conflict Studies: Theory, Practice, and Pedagogy*. Lanham, MD: Lexington Books, 2011. – see in particular chapters 1, 7, 15, 19, and conclusion. – available in library reserve.
- Schirch, Lisa. *Ritual and Symbol in Peacebuilding*. Sterling, VA: Kumarian Press, 2004. – Chapters 9 and 10 – available in library reserve
- Beverly Crawford. “The Causes of Cultural Conflict: An Institutional Approach,” in *The Myth of "Ethnic Conflict": Politics, Economics, and "Cultural" Violence*, edited by Beverly Crawford and Ronnie D. Lipschutz. University of California International and Area Studies Digital Collection, Research Series #98, 1998, pages 3-43.

October 18 (Week Eight): Application

Assignment:

- Lederach, John Paul. *Building Peace : Sustainable Reconciliation in Divided Societies*. Washington, DC: United States Institute of Peace, 1997. -- Chapters 10, 11 and “Applying Concepts to Cases”
- Funk, Nathan C. and Abdul Aziz Said. Spring 2010. “Localizing Peace: An Agenda for Sustainable Peacebuilding.” *Peace and Conflict Studies* 17, No 1.
- Funk, Nathan C. and A. A. Said. 2010. “Toward Global Community: Sufism and World Order.” *Religious Studies and Theology* 29, 1.

Suggested Readings:

- Richmond, Oliver P., ed. *Palgrave Advances in Peacebuilding: Critical Development and Approaches*. New York: Palgrave Macmillan, 2010. – chapter 4

Questions to consider:

- How is conflict viewed by different cultures?
- How does your own culture approach conflict?
- How have our tools in conflict resolution dealt with instrumental versus relation/identity conflicts?
- Are methods of conflict resolution transferable?
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Refugees (2001)

Is God knowable?

PART 4: PEACE THROUGH THE POWER OF THE HUMAN SPIRIT

Nonviolence and Movements for Social Change

October 25 (Week Nine): Nonviolence as a Strategy and Social Change Methodology

DUE: full bibliography and status report. (One per research team)

Assignment:

- Sharp, Gene. *Waging Nonviolent Struggle: 20th Century Practice and 21st Century Potential*. Manchester, NH: Extending Horizons Books, 2005. -- Part 1, Chapter 8, and Chapter 39
- Gregg, Richard B. *The Power of Nonviolence*. London: James Clarke and Co., 1960. -- Chapters 2, 5 and 6
- King, Martin Luther, Jr. 16 April 1963. *Letter from a Birmingham Jail*.

Suggested Readings:

- Thalhammer, Kristina E., et al. *Courageous Resistance : The Power of Ordinary People*. New York: Palgrave Macmillan, 2007.
- *A Force More Powerful*. York Zimmerman Inc., 2000 (documentary).

November 1 (Week Ten): Analysis of the Nonviolence Paradigm

Assignment:

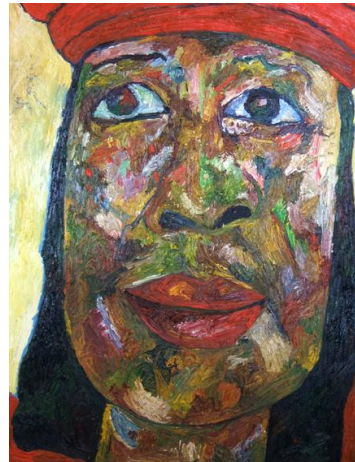
- Sharp, Gene. *Gandhi as a Political Strategist: with Essays on Ethics and Politics*. Boston: P. Sargent Publishers, 1979. -- Chapters 1, 4, and 13
- Ackerman, Peter and Christopher Kruegler. *Strategic Nonviolent Conflict: The Dynamics of People Power in the Twentieth Century*. Santa Barbara, CA: Praeger Publishers, 1984. -- Chapters 1, 2, and 9

Suggested Readings:

- Kuzio, Taras. "Civil Society, Youth and Societal Mobilization in Democratic Revolutions." *Communist and Post-Communist Studies* 39, no. 3 (2006): 365-86.
- Bunce, Valerie J. and Sharon L. Wolchik. "Favorable Conditions and Electoral Revolutions." *Journal of Democracy* 17, no. 4 (2006): 5-18.

Questions to consider:

- What does non-violence mean to you?
- What are the elements that enhance success or lead to failure in non-violent methods?
- How do we end authoritarian regimes while keeping in mind that violence leads to more violence?
-



Jacqueline Moudeina (2007)

A bird flying sings from joy of freedom. A bird caged sings for attention from its owners. Or from pride in its handsome cage. These are lesser songs, because admiration and pleasure are lesser joys. Freedom is not a means to anything better. It is the highest joy of the highest state.

PART 5: PEACE THROUGH THE POWER OF LOVE

Transcendance & Transformation

November 8 (Week Eleven): Norms, Identity, and Consciousness

Assignment:

- Boulding, Elise. *Cultures of Peace: The Hidden Side of History*. Syracuse, NY: Syracuse University Press, 2000. -- pages 1-86 and 161-174
- Said, Abdul Aziz. *Bridges Not Barriers*. Kalamazoo, MI: Fetzer Institute, 2006.

Suggested readings:

- Sikkink, Kathryn. "Human Rights, Principled Issue-Networks, and Sovereignty in Latin America." *International Organization* 47:3 (1993): 411-441.

November 15 (Week Twelve): The Roles of Spirituality, Consciousness, Culture, and Education

Assignment:

- Said, Abdul Aziz. *Minding the Heart*. Unpublished. -- Chapters 1,3, and 10
- Little, David. *Peacemakers in Action: Profiles of Religion in Conflict Resolution*. New York: Cambridge University Press, 2007. -- chapters 1 and 9
- Lederach, John Paul. *Preparing for Peace: Conflict Transformation Across Cultures*. Syracuse University Press, 1995. -- chapters 6 and 7
- Nowak, Martin, with Roger Highfield. *Super Cooperators: Altruism, Evolution, and Why We Need Each Other to Succeed*. New York: Free Press, 2011. -- preface, chapters 0, 9 and 14

Suggested readings:

- Jafari, Sheherazade. "Local Religious Peacemakers: An Untapped Resource in U.S. Foreign Policy," *Journal of International Affairs* 61, no. 1 (Fall/Winter 2007), 111-130.
- Hanh, Thich Nhat. *The Art of Power*. New York: HarperOne, 2007.

Questions to consider:

- What comes to mind when you think of love and transformation as a means of achieving peace?
- What does transformation and peace through love mean to you?
- What to you is the difference between spirituality and religion?
- What do religion and spirituality mean to you?
-



Ngawang (2001)

Love is a river. The Unconscious flows as love. Making sure love circulates out keeps it circulating in. Love flows to us when we move it out to others. Love can flow through businesses and governments—when leaders in business and government want to serve others. The mind's chatter is an oil spill blocking the Unconscious. The mind's vigilance prevents spillage into mental chatter. We know spillage has stopped when we start learning. We find knowledge through peace.

November 22 (Week Thirteen): **NO CLASS**

November 29 (Week Fourteen): **Presentation of Final Papers**

December 6 (Week Fifteen): **Presentation of Final Papers**

December 13 (Week Sixteen): **Submit Final Papers**

*Heaven and hell exist with every breath we take.
When we breathe love, we are in heaven.
Hell is where love doesn't flow.*

INFORMATION ABOUT THE FEATURED ARTIST

Tom Block is an artist, writer and theoretician best known for his work that delves into the search for spiritual meaning in this post-religious era. He has looked for the intersection between our secular times and spiritual nature in various series of art/writing projects, including his *Shalom/Salaam Project*, *Human Rights Painting Project*, *Cousins Public Art Project*, *Response to Machiavelli Project* and, most recently, *In the Garden of the Mystical Redoubt*. His forthcoming book, *Shalom/Salaam: A Story of a Mystical Fraternity* (Fons Vitae, Louisville, KY), is a groundbreaking study introducing to the popular reader the story of respectful and loving interfaith relations between Sufis (Islamic mystics) and Jewish spiritual thinkers for nearly one thousand years.

Tom has spoken about his ideas of using art as an activist tool at conferences and universities across the nation. His work has been exhibited in galleries and museums throughout the United States and Europe. Learn more about Tom, his work, and his current exhibits at www.tomblock.com.



Gandhi (2001)

The Human Rights Painting Project

The images featured in this syllabus are from Tom's Human Rights Painting Project, conducted in conjunction with Amnesty International. In Tom's own words: "My *Human Rights Painting Project* highlights the struggle for human rights the world over - and the important work that Amnesty International does in working towards this goal. Using a contemporary artistic voice, I interpret different aspects of the struggle for human rights, emphasizing the stories that bring it to life. Biographies of each person featured accompany the paintings."

To learn more about the Human Rights Painting Project, visit www.humanrightspaintingproject.com.

RECOMMENDED READING

PART I: PEACE THROUGH THE POWER OF FORCE: Realism, Neo-Realism, and Responses to Them (including critical theory, feminist theory, and constructivism in international relations)

Ashley, Richard. "The Poverty of Neorealism." *International Organization* 38, no. 2 (Spring 1984): 225-286.

Boulding, Kenneth. *Three Faces of Power*. Thousand Oaks, CA: Sage Publications, 1990. – Chapters 1 and 2

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The Whole World Needs the Whole World.



It is not enough to say, "We must not wage war." It is necessary to love peace and sacrifice for it. We must concentrate not merely on the negative expulsion of war, but on the positive affirmation of peace.

-Martin Luther King