EASTERN MENNONITE SEMINARY &

THE CENTER FOR JUSTICE AND PEACEBUILDING

JUSTICE, PEACE AND THE BIBLICAL STORY

CTT 546 / PAX 688 ~ Fall 2019
Tuesdays 6 - 8:30 p.m.
Hartzler Library Rm 121 (Separate entrance from the main library)

Course Instructors:

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Office hours: Available by appt.   Thursdays, 9:45 - 10:45 a.m.
                                                  and 12 - 1:30 p.m

EMS MISSION: Eastern Mennonite Seminary prepares people to serve and lead in a global context. In response to God's saving grace, we educate students to bear witness to the gospel of Jesus Christ in the power of God's Spirit as wise interpreters, mature practitioners, discerning communicators, and transformational leaders.

CJP MISSION: The Center for Justice and Peacebuilding educates a global community of peacebuilders through the integration of practice, theory and research.

COURSE DESCRIPTION:
The Bible has often been used to justify war and other forms of violence. The biblical story has also been read and interpreted as pertaining to only personal beliefs and behavior rather than communal concerns or social issues. The intent of this course is to explore the biblical story and what it says about issues of violence, justice, and peace. How are people who embrace the biblical story called to apply these understandings to their lives, personally and collectively? How have Christian communities around the world made use of the biblical story as a core component of their efforts to work for safety, emancipation, self-determination, and healing? How can we use biblical narratives in our work to build peace and justice within communities? As we examine these questions, we will center perspectives and traditions of reading the Bible birthed by people experiencing direct violence and oppression. *This course is an elective at EMS and CJP.*

COURSE OBJECTIVES*:*

Upon successful completion of the course, our hope is that the student will be a:

Wise Interpreter who:

- Is able to explore and examine the various dimensions of peace and justice in the Bible, with special attention to how the Bible as a whole functions as a foundation for peacemaking and social justice;

- Articulate how Jesus Christ, along with his life and teachings, is foundational for peace, peacemaking, and social justice.

Mature Practitioner who:

- Is able to highlight and connect the biblical story and the way it portrays issues of violence, power, justice and peace with contemporary challenges and socio-political realities;
- Draws from historical and contemporary examples whereby particular people or communities who were informed and inspired by the Biblical story have worked for personal and social transformation;
- Embodies biblically informed and shaped practices within their communities in pursuit of social change.

Discerning Communicator who:

- Employs sacred stories to educate and train for social justice, conflict transformation, and restorative justice with a variety of participants and audiences.
- Demonstrates how peace and justice are essential features of God's salvific and emancipatory work and mission in the world.

Transformational Leader who:

- Engages in formative practices for justice and peacebuilding rooted in the biblical story and its holistic mission and vision;
- Nourishes a conviction to witness to and work towards God's peaceable kin(g)dom;
- Invites others into an examined life dedicated to justice and peacebuilding.

REQUIREMENTS AND EVALUATION:
This course may be taken for Training/Participation Audit (PA), 3 credits (3C), or 2 credits (2C). The participant type designated alongside each component stipulate what is required for each.

I. Class Participation (20%). *Required for PA, 2C, 3C*

Active engagement: Participate in class sessions, demonstrating thoughtful preparation for class.
Critical preparation: Develop a reading reflection for each class and complete any additional small activities assigned in preparation for various classes. For the reading reflection, choose at least one required text, and write a reflection that includes: at least three key insights or big ideas, at least two questions for discussion, and at least one connection or application to your own work and/or context. This can take many forms, including poetry, an image or diagram, and/or three or more paragraphs of prose. Post reflections to Moodle on Mondays by 11:59 p.m.
Class Leadership: You will be invited to lead class exercises, devotionals, activities, etc. In addition, we ask students to lead through eliciting thoughtful engagement from one another.

2. Personal Reflection (15%) - Due Tuesday, Sep. 24. *Required for 2C, 3C*
One of the objectives of the course is for students to be able to articulate a biblically informed vision of peace (or *shalom*) and justice. For this brief paper (1000 - 1500 words), you are asked to weigh, discern, and sort through your own perspectives, and those of others (including those whom we will read), in order to articulate your understanding of "gospel," or God's salvific activity and mission in the world. In focusing on the way we articulate such a vision the hope is that this vision will inform who we are and therefore what we do. It is also hoped that this reflection can cultivate the ability to clearly communicate such a vision for those providing leadership in the Church and other spiritual communities, organizations and society-at-large.

3. Book Review (25%) - Due Tuesday, October 29. *Required for 2C, 3C*
Students can choose a book (preferably one that would feed focus on the subject of their final paper or project) and write a review of it. The review needs to be between 1000 – 1250 words. Book reviews should summarize the overall argument of the book, identify and explain key aspects of the author's argument. You should also offer both a brief critical reflection of the text as well as a personal reflection of how it has shaped or is shaping you. A list of potential books to review will be provided. You will also be asked to present briefly on your book in class.

4. Final Paper or Project (40%) - Due Tuesday, November 19. *Required for 3C*

Option A: Write a paper that explores a specific topic that emerges from the course content. This paper needs to be 4000 - 4500 words in length.

Option B: Develop a robust workshop series, training guide, or collection of connected exercises and activities that uses one or more stories from the Bible to promote conflict transformation, restorative justice, social justice and/or trauma healing. Your written submission should be detailed enough that someone could facilitate it using your instructional guide. You must also provide a coherent statement on the development of your materials including an explanation of the choices you made, your intended participants/audience, and the process you used to create it.

Option C: In lieu of a paper (option A), you can propose an arts-based project to explore a topic. A detailed written proposal must be submitted to the instructors no later than Tuesday, October 29. Please carefully review the criteria for evaluating arts-based peacebuilding projects at the end of this syllabus before developing your proposal, which should clearly address the noted criteria.

Note: Papers should be Times New Roman, 12 pt. font, double-spaced and submitted electronically through Turnitin via our Moodle page. Footnotes and bibliographies should follow a recognized method; the Chicago style is preferred. You will receive additional verbal and written instructions on all required assignments in class and via Moodle.

BOOKS AND MATERIALS:

- Ched Myers, Stuart Taylor, Marie Dennis, Joseph Nangle, and Cynthia Moe-Lobeda, *Say to this Mountain: Mark's Story of Discipleship* (Maryknoll, NY: Orbis Books, 1996).
- Perry Yoder, *Shalom: The Bible's Word for Salvation, Justice and Peace* (Eugene, OR: Wipf & Stock, 1997).

- R.S. Sugirtharajah, *Voices from the Margin: Interpreting the Bible in the Third World* (25th Anniversary Edition) (Maryknoll, NY: Orbis Books, 2016).
- Alexia Salvatierra and Peter Heltzel, *Faith-Rooted Organizing: Mobilizing the Church in Service to the World* (Downers Grove, IL: Intervarsity Press, 2014).
- Helder Don Camara, *Spiral of Violence* (London, UK: Sheed and Ward Pty Ltd., 1971)..
  (This will be made available via Moodle.)

Supplemental Text:
- William Herzog, *Parables as Subversive Speech: Jesus as Pedagogue of Liberation* (Louisville, KY: Westminster/John Knox Press, 1994).

CLASS SCHEDULE: The course schedule will be provided via Moodle.

SUPPLEMENTAL INFORMATION

Counseling services: We strongly encourage all students to access counseling services. The Counseling Center serves as a free resource for all seminary and graduate students, which we hope you will take advantage of if you do not have an existing therapist. Counseling sessions are provided in Counseling Services located at Suter House, 1115 College Avenue. Look for the bright blue door! Walk-in hours are Monday - Friday, from 1 - 2 p.m. If needed, referrals can be made to local professionals in the community, for more extensive or long-term therapy. To learn more, visit https://emu.edu/studentlife/counseling/

Writing Guidelines:
Writing will be a factor in evaluation: EMU has adopted a set of writing guidelines for graduate programs that include six sets of criteria: content, structure, rhetoric & style, information literacy, source integrity, and conventions (see page 3). It is expected that graduates will be able to write at least a "good" level with 60% writing at an "excellent" level. For course papers, please follow the APA style unless directed otherwise by the instructor.

Academic Integrity Policy (AIP):
EMU faculty and staff care about the integrity of their own work and the work of their students. They create assignments that promote interpretative thinking and work intentionally with students during the learning process. Honesty, trust, fairness, respect, and responsibility are characteristics of a community that is active in loving mercy and doing justice. EMU defines plagiarism as occurring when a person presents as one's own someone else's language, ideas, or other original (not common-knowledge) material without acknowledging its source (Adapted from the Council of Writing Program Administrators). This course will apply EMU's AIP to any events of academic dishonesty. If you have doubts about what is appropriate, Indiana University's Plagiarism Tutorials and Tests may be a useful resource.

Turnitin:
Students are accountable for the integrity of the work they submit. Thus, you should be familiar with EMU's Academic Integrity Policy (see above) in order to meet the academic expectations concerning appropriate documentation of sources. In addition, EMU is using Turnitin, a learning tool and plagiarism prevention system. You may be asked to submit your papers to Turnitin from Moodle.

Moodle:
Moodle is the online learning platform that EMU has chosen to provide to faculty, administrators and students. Students will have access to course information within Moodle for any class they are registered for in a given term. The amount of time a student has access to information before and after the class is somewhat dependent on the access given to students by the individual faculty member. However, please note that courses are not in Moodle permanently – after two years the class will no longer be accessible. Please be sure to download resources from Moodle that you wish to have ongoing access to.

Technology Requirements and Communication (if joining a class by zoom):
Communication will largely be accomplished via the Moodle platform utilized by EMU and your EMU email. Check both frequently during the semester. In addition, during class synchronous sessions, it will be expected that you will use a noise-reducing headset to minimize background noise and disruption. Remember to keep your headsets UNMUTED during the sessions and avoid moving, brushing, touching or fumbling with them as it creates unwanted noise in the class space.

Graduate & Professional Studies Writing Center:
Please utilize the writing program! They offer free individual tutoring from a graduate student tutor. Please visit the website to schedule an appointment.
Institutional Review Board (IRB):
All research conducted by or on EMU faculty, staff or students must be reviewed by the Institutional Review Board to assure participant safety.

Grading Scale & Feedback:
In this course *grades* will be based on an accumulation of numerical points that will be converted to a letter grade at the end of the course. Assignments will receive a score expressed as a fraction, with the points received over the total points possible (e.g. 18/20). The following is the basic scale used for evaluation. *Points may be subtracted for missed deadlines.*

95-100 = A outstanding	90-94 = A- excellent	85-89 = B+ very good
80-84 = B good	76-79 = B- satisfactory	73-75 = C+ passing
70-72 = C unsatisfactory	Below 70 = F failing	

Graduate students are expected to earn A's & B's. A GPA of 3.0 for MA students and 2.75 for GC students is the minimum requirement for graduation.

Regarding feedback on papers/projects: Students can expect to receive papers/assignments back in a class with faculty feedback before the next paper/assignment is due. This commitment from faculty assumes that the student has turned the paper in on the agreed upon due date.

Library
The **Hartzler Library** offers research support (via e-mail, chat, phone, or SSC campus) and the library home page offers subject guides to help start your research.

Office of Academic Access:
If you have a physical, psychological, medical or learning disability that may impact your work in this course, it is your responsibility to contact the Office of Academic Access in the Academic Success Center on the third floor of the Hartzler Library. They will work with you to establish eligibility and to coordinate reasonable accommodations. All information and documentation is treated confidentially.

Class Attendance:
Students are expected to attend all class meetings. If unusual or emergency circumstances prevent class attendance, the student should notify the professor in advance if possible. Multiple absences from class

will result in lower grades. The student is responsible for the material presented in classes missed (from EMU Graduate Catalog). Students should be aware of the importance of regular class attendance, particularly in the case of classes that only meet once a week or over several weekends. Being absent for more than one class leads to a student missing a large portion of the class content. In addition to consistent class attendance, students should make every effort to arrive to class on time out of respect for the learning process, fellow students and faculty.

Course Extensions and Outstanding Grades:
For fall and spring semesters, all coursework is due by the end of the semester. If a student will not be able to complete a course on time, the student must submit a request one week before the end of the semester for an extension (up to 6 months), by emailing the instructor, academic advisor and the Academic Program Coordinator. If the request is granted the student will receive an "I (incomplete) for the course which will later be replaced by a final grade when the work has been turned in on the agreed upon date. If the request for an extension is denied, the student will receive a grade for the work that has been completed up until the time the course was expected to have been completed. If no work has been submitted, the final grade will be an F (or W under unusual circumstances and with permission of the Program Director). Extensions will be given only for legitimate and unusual situations. Extensions are contracted by the student with the program for up to a maximum of 6 months after the deadline for the course work. *PLEASE NOTE: Grades for coursework submitted late may be reduced at the instructor's discretion and in line with their course policy on turning in coursework after the due date. If the extension deadline is not met, the instructor will submit the final grade based on what has been received to date.*

Inclusive, Community-Creating Language Policy:
Eastern Mennonite University expects all its faculty, staff, and students to adopt inclusive written and spoken language that welcomes everyone regardless of race or ethnicity, gender, disabilities, age, and sexual orientation. We will use respectful and welcoming language in all our official departmental documents and correspondence, including those put forth by way of Internet communication, and throughout all academic coursework, inclusive of classroom presentations and conversations, course syllabi, and both written and oral student assessment materials.

Title IX:
The following policy applies to any incidents that occur (on or off campus) while you are a student registered at EMU. It does not apply if you are talking about incidents that happened prior your enrollment at EMU. It is important for you to know that all faculty and staff members are required to report known or alleged incidents of sexual violence (including sexual assault, domestic/relationship violence, stalking). That means that faculty and staff members cannot keep information about sexual violence confidential if you share that information with them. For example, if you inform a faculty or staff member of an issue of sexual harassment, sexual assault, or discrimination he/she will keep the information as private as he/she can, but is required to bring it to the attention of the institution's Title IX Coordinator. You can also report incidents or complaints through the online portal. You may report, confidentially, incidents of sexual violence if you speak to Counseling Services counselors, Campus Ministries' pastors, or Health Services personnel providing clinical care. These individuals, as well as the Title IX Coordinator, can provide you with information on both internal & external support resources. Please refer to the Student Handbook for additional policies, information, and resources available to you.

Academic Program Policies:
For EMU graduate program policies, please see the complete graduate catalog.

Writing Standards –Graduate Level *(revised Spring 2016)*

<u>Criteria</u>	**A** *excellent*	**B** *adequate expectations*	**C** *below expectations*	<u>Comments</u>
Content *(quality of the information, ideas and supporting details)*	• shows clarity of purpose • offers depth of content • applies insight and represents original thinking • follows guidelines for content	• shows some clarity of purpose • offers some depth of content • applies some insight and some original thinking • mostly follows guidelines for content	• shows minimal clarity of purpose • offers minimal depth of content or incorrect content • applies minimal insight and original thinking • does not follow guidelines for content	
Structure *(logical order or sequence of the writing)*	• shows coherence, and logically developed paragraphs • uses very effective transitions between ideas and sections • constructs appropriate introduction and conclusion	• shows some coherence and some logically developed paragraphs • uses some effective transitions between ideas & sections • shows some construction of appropriate introduction and conclusion	• shows minimal coherence and logically developed paragraphs • uses minimal transitions between ideas and sections • shows minimal construction of appropriate introduction and conclusion	
Rhetoric and Style *(appropriate attention to audience)*	• is concise, eloquent and rhetorically effective • effectively uses correct, varied and concise sentence structure • is engaging to read • writes appropriately for audience and purpose	• is somewhat concise, eloquent, and rhetorically effective • generally uses correct, varied, and concise sentence structure • is somewhat engaging to read • generally writes appropriately for audience and purpose	• shows minimal conciseness, eloquence, and rhetorical effectiveness • uses incorrect, monotonous or simplistic sentence structure • is not engaging to read • lacks appropriate writing for audience and purpose • uses inappropriate jargon and clichés	
Information Literacy *(locating, evaluating, and using effectively the needed information as appropriate to assignment)*	• uses academic and reliable sources • chooses sources from many types of resources • chooses timely resources for the topic • integrates references and quotations to support ideas fully	• uses mostly academic and reliable sources • chooses sources from a moderate variety of types of resources • chooses resources with mostly appropriate dates • integrates references and quotations to provide some support for ideas	• lacks academic and reliable sources • chooses sources from a few types of resources • chooses a few resources with inappropriate dates • integrates references or quotations that are loosely linked to the ideas of the paper	
Source Integrity *(appropriate acknowledgment of sources used in research)*	• correctly cites sources for all quotations • cites paraphrases correctly and credibly • includes reference page • makes virtually no errors in documentation style • makes virtually no errors in formatting • incorporates feedback given in previous written assignments	• correctly cites sources for most quotations • usually cites paraphrases correctly and credibly • includes reference page with some errors • makes some errors in documentation style • makes some errors in formatting • incorporates some feedback given in previous written assignments	• provides minimal sources for quotations • sometimes cites paraphrases correctly and credibly, • includes reference page with many errors • makes many errors in documentation style • makes many errors in formatting • lacks incorporation of feedback given in previous written assignments	
Conventions *(adherence to grammar rules: usage, spelling & mechanics of Standard Edited English or SEE)*	• makes virtually no errors in SEE conventions • makes accurate word choices	• makes some errors SEE conventions • almost always makes accurate word choices	• makes many errors in SEE conventions • makes many inaccurate word choices	
The weighting of each of the six areas is dependent on the specific written assignment and the teacher's preference. Plagiarism occurs when one presents as one's own "someone else's language, ideas, or other original (not common-knowledge) material without acknowledging its source" (adapted from Council of Writing Program Administrators).				

Criteria for Evaluating Arts-Based Peacebuilding Projects

CRITERIA	A – Excellent	B – Minimal expectations	C – Below expectations	Comments
Goals & Audience *Are the goals or learning objectives of the project clear? Have they been met?* *Is the intended audience clearly specified?* *Is the project appropriate for this audience?* *Does the project communicate to the intended audience?*	-audience & goals/learning objectives clearly identified. -project appropriate for, and likely to meet, its goals -project is appropriate for specified audience -project understandable to & likely to engage and/or communicate to audience	-audience and goals identified though not as clearly as they could be - project may meet its goals but this is not entirely clear - project is at least somewhat appropriate for, and likely to communicate to audience.	-audience and goals inappropriate or inadequately identified -project unlikely to meet its goals and/or communicate to the audience	
Methodology *Is the overall methodology clear and appropriately used?* *Has the project incorporated specific methods required by the assignment?* *If intended as a form of intervention, has thought be given to how it will be implemented?*	-project incorporates inquiry methods required by the assignment -all methodologies & technologies have been appropriately used, with attention to ethical and methodological issues -if intended as intervention or advocacy, project has given adequate thought to implementation -sources & methods are adequately identified	- methodology basically appropriate to the project and appropriately used, but could be strengthened -sources and methods identified but not as fully as they could be -more thought should be given to implementation issues	-methodology inadequate and/or inadequately articulated. -sources not appropriately identified -inadequate attention to implementation issues	

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Analysis *Is there evidence of critical thinking and analysis?*	- evidence of critical thinking about methods, sources, information and analysis or editing. -uses analysis/editing methods appropriate for the project -method of analysis or editing is adequately articulated	- some evidence of critical thinking but could be stronger -analytical approach and the analysis itself is basically appropriate but could be stronger and/or articulated better.	-inadequate evidence of critical thinking -analysis lacking or inadequate -analytic approach inappropriate or inadequately specified	
Craft & Coherence *Is the level of artistic and/or technical craft adequate for the specified goals and audience?* *Did it involve an appropriate amount of work?* *Does the final product have coherence and "resonance?"*	- level of craft is clearly adequate for the audience & to meet project goals (whether or not it meets "artistic" standards) -project is coherent & likely to resonate with the intended audience -product shows an appropriate amount of effort for this assignment	-level of craft is minimally adequate for the audience and goals -project coherence could be stronger	-level of craft inadequate for purposes and/or audience -project is not coherent	
Content *Is the content appropriate & adequate, given the goals, audience & assignment?* *Is there evidence of insight, originality &/or creativity?*	- information conveyed is clearly adequate for goals, audience & assignment -shows depth & breadth of content -shows insight, originality &/or creativity	-information conveyed is adequate but could be strengthened -some evidence of insight, originality, or creativity	-inadequate information -little or no evidence of insight, originality and/or creativity	
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Criteria for Evaluating Arts-Based Peacebuilding Projects

Background notes:

• Arts approaches can be used in several different stages of a project:

1. To gain or create knowledge. (For example, research "subjects" or participants might be engaged in an arts-based project as a way of soliciting information or encouraging insight.)
2. To add complexity or nuance to created knowledge. (For example, an arts practice may serve as one method in a multi-method research project, creating an integrated, reflective methodology for the project. Alternatively, an arts practice could be used to analyze and/or interpret data collected by conventional methods.)
3. To test knowledge. (For example, researchers might verify their interpretation of findings from a more traditional research process by creating a play or exhibit and testing it for resonance with their subjects.)
4. To share findings. (For example, a play or exhibit might be created to (re)-present data collected or analyzed via conventional methods in order to impart the particular kinds of meaning the researcher considers important, and as a way to reach and engage a broader audience.)
5. As a form of intervention. (For example, a project might be designed to raise awareness of an issue or conflict, to promote dialogue on a contested issue, or to advocate for a cause.)

• Arts-based products often do not specify methodologies used. Thus it may be important for a project to be accompanied by a short paper discussing analysis, theory of change, audience, goals, and methods used.

• Patricia Leavy, *in "Method Meets Art: Arts-based Research Practice" (New York: Guilford Press) 2009, argues that "[t]raditional conceptions of validity and reliability, which developed out of positivism, are inappropriate for evaluating artistic inquiry." (p. 15).* She suggests that authenticity, trustworthiness, and validity can be assessed through attention to such elements as aesthetics, resonance, and vigor.

• For a discussion of standards, see "Method Meets Art" (Leavy, 2009: 15ff and Chapter 8).