THE CENTER
FOR JUSTICE &
PEACEBUILDING

A PROGRAM OF EASTERN MENNONITE UNIVERSITY

FORMATION FOR PEACEBUILDING PRACTICE
PAX 532

Fall 2023

Lib 121 JAMAR Classroom and Online

Thursdays, 1:45 - 4:45 pm EDT/EST

INSTRUCTOR INFORMATION:

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COURSE DESCRIPTION:

As individuals working for peace, social justice, reduction of violence, and the possibility of reconciliation, *we* are the instruments of the work. How can we best prepare ourselves to take constructive action whether in a professional role or in a personal relationship? This course will explore four areas of awareness and accountability essential for effectiveness in our action efforts. These areas of content and engagement, described more fully in the syllabus, are self-awareness, self-assessment, self-management, and self- and community care.

In focusing on these four areas, we'll consider the values that inform our actions, the roles we play, the skills we have and need, and the processes available to us for doing the work. The course will make use of in-person instruction and conversation, video inputs, personal action and reflection, paired and plenary discussion, demonstration/presentation and a sampling of non-traditional forms of learning and integration (e.g arts-based methods, play, music/rhythm, etc). We will also plan and practice (as appropriate) selected strategies for structuring conversations and decision-making. Course participants will strengthen their abilities to understand and manage self, attend to self & community care, and assess appropriateness of action. And in this unusual time globally, we will practice and reflect on physical, intellectual, emotional, social and spiritual elements of well-being and growth.

This course meets a requirement for the MA or GC in Conflict Transformation, the MA or GC in Restorative Justice and the MA in Transformational Leadership. Everyone is expected to attend and participate in class and complete independent reading, research and writing outside of class. Further details on course requirements will be provided during the course and online on Moodle. **It cannot be taken for reduced credit.**

COURSE CONTENT:

This course will explore four areas of awareness and accountability that we must attend to in order to be effective in our action efforts and to keep from causing further harm or injustice.

Self-awareness is crucial for our understanding of who we are personally as we engage with others around issues of conflict and injustice. We will consider how **values**; personal and social **identity** (personality, biography/life experience, social groups, and spirituality/faith); **cultural** beliefs and norms; human **needs** and dignity; social **systems**, and **power** and influence (including leadership and participation styles) impact our work and how we engage others, affect how others experience us, and influence the actions we take.

Self-assessment. In addition to personal awareness, we must also be equipped to ask ourselves questions about personal or professional action and if we are the most appropriate actors. What am I uniquely able to contribute? What *roles* will I take in the situation? And how do these influence the power I have to act? How am I empowered and disempowered in a context and how do these affect my ability and effectiveness in taking action? Do I have the *skills* and experience for the needed role or action? What do I need to know how to do? What do I have experience doing? Do I know and have experience with effective *process* strategies (including contemporary methods of facilitation, dialogue and decision-making)?

Self-Management, or what some call self-discipline or self-control, arises when we challenge ourselves and hold ourselves accountable to our values. Self-management asks us to do no harm, but rather to practice ethically (**ethics)**, work toward non-destructive **engagement** with others (through good communication, honoring dignity, and reserving judgments etc.), and build relational structures for **accountability.**

Self and Community Care is also an essential part of our sustainability in the work of peace and justice. It is embedded not in individualistic care for self, but in an ethic of community care and mutuality where webs of support are nourished and maintained for the well-being of all. Self-care implies **reflection** on practice (action taking) to facilitate personal and professional growth, development of communal **support** (for emotional and resource needs), establishing personal and professional **boundaries**, and regularly engaging approaches (e.g. spiritual, physical, relational, or creative activities and other strategies) for building **resilience**.

COURSE GOALS AND OBJECTIVES:

The goal of this course is to help prepare us to be reflective practitioners who skillfully and ethically respond to a call to engage in the difficult social dilemmas of our time. This is done by supporting the personal and professional integration of theory, analysis and practice into processes of constructive social change and peacebuilding as we also develop and sustain practices of self-awareness, self-assessment, self-management, and self and communal care.

The course asks participants to:

● Explore Dignity and Empathy as skills to be practiced and how they relate to the work of justice and peacebuilding.

- Practice self-awareness and awareness of others by reflecting on values, personal characteristics, abilities and areas for growth.
- Deepen self-assessment and understanding of others in relation to our social identity, culture, needs, systems, and power and how these affect actions we take as participants, practitioners, and social change leaders (among other roles).
- Practice needed skills and processes identified through self-assessment to gain experience in facilitating effective communication, decision-making, and team-building.
- Practice self-management by choosing appropriate actions or interventions and roles to play that are ethically sound, non-destructive, and have built-in accountability structures.
- Exhibit the ability to exercise self and community care by establishing regular reflective practice, developing communal support, establishing boundaries, and building resilience.

Course Delivery and Dates

Classes will be held synchronously online (via Zoom) and in the Library ground floor classroom, Lib 121 JAMAR, between 1:45-4:45 pm Eastern Time on Thursdays.

Course Philosophy

We, as instructors, seek the creation of a dynamic learning community in which everyone is a teacher and a learner. Our personal and professional lives, social identities, cultural heritage and spiritual beliefs impact the way we, the instructors, understand the course content and how we present it. Likewise, we invite all course participants to bring the multiple dimensions of your experience and identity into the course. We ask that we all work to:
- Respect others' points of view (even when you think and believe differently)
- Listen to gain insights, fresh ideas, and new perspectives, and
- Accept that we are here to learn with and from one another.
- Give each other the benefit of the doubt. Let's give each other as much grace and flexibility as possible.

We hope that you will share what you know, and help us all to learn by listening with curiosity to others, help to hold us all accountable to our values, and find ways to share your constructive criticism, your concerns about process or content, and help us all to be at our best together.

REQUIRED TEXTS AND OTHER RESOURCES:

Core Texts to be purchased:

The name, title, or keywords in **BOLD** below will be how each resource is referred to on the course schedule for assignments and reading due dates.

Hicks, Donna. 2011. **Dignity:** *The Essential Role it Plays in Resolving Conflict.* New Haven: Yale University Press. $15.

Neufeldt, Reina. 2016. ***Ethics*** *for Peacebuilders*. Lanham, MD: Rowman and Littlefield. $44 or less if buying used.

Menakem, Resmaa. 2017. ***My Grandmother's Hands****: Racialized Trauma and the Pathway to Mending Our Hearts and Bodies*. Central Recovery Press. $15

Trujillo, Mary Adams and S. Y. Bowland. 2008. ***Re-Centering****: Culture and Knowledge in Conflict Resolution Practice.* Syracuse, NY: Syracuse University Press. Selected Chapters. This book is required for both PAX 534 Analysis and PAX 532 and should be purchased. Several chapters are also available on Moodle. $20.

Additional Required Reading Materials (posted on Moodle):

All resources listed in this section are required and are available as pdfs or links on Moodle.

Folger, Joseph, Marshall Scott Poole, and Randall Stutman. 2012. Third-Party Intervention. And Power. In *Working through Conflict: Strategies for Relationships, Groups, and Organizations*, 7th Edition. New York: Routledge. Chapters 5 and 7 *on power and on face-saving.* These chapters are also required for PAX 533 Analysis.

Kelsey, Dee, Pam Plumb and Beth Braganca. 2004. ***Great Meetings!*** *Great Results!* Hanson Park. ISBN: 978-0965835411. This resource is **fully available online** at a link provided in Moodle.

King, Ruth. 2018. *Mindful of Race: Transforming Racism from the Inside Out.* Boulder, CO: Sounds True Inc. [Selected pages].

Lang, Michael D. 2019. *Reflective Practice in Conflict Resolution.* Lanham, MD: Rowman & Littlefield. Selected chapters.

Laue, James and Gerald Cormick. 1978. The Ethics of Intervention in Community Disputes. In *The Ethics of Social Intervention*, edited by Gordon Bermant, Herbert C. Kelman, and Donald P. Warwick. Washington, DC: Halsted Press.

Lederach 1, John Paul. 2001. Five Qualities of Practice in Support of Reconciliation Processes. In *Forgiveness and Reconciliation: Religion, Public Policy and Conflict Transformation*, edited by Raymond Helmick and Rodney Petersen. Philadelphia: Templeton Foundation Press.

Lederach 2, J. P., Neufeldt, R., and Culbertson, H. 2007. ***Reflective peacebuilding****: A planning, monitoring, and learning toolkit*. Mindanao, Philippines: Joan B. Kroc Institute for International Peace Studies and Catholic Relief Services (East Asia Regional Office). This resource is also required for PAX 533 Analysis. Download from Moodle or from http://kroc.nd.edu/sites/default/files/crs_reflective_final.pdf

Lederach 3, John Paul. 2005. *The **Moral Imagination***: *The Art and Soul of Building Peace*. New York: Oxford University Press. Selected Chapters.

Mayer, Bernard. 2012. *The Dynamics of Conflict: A guide to engagement and intervention*. 2nd Ed. San Francisco: John Wiley & Sons, Inc. Selected chapters 1-4. These chapters are also required for PAX 533 Analysis.

Rhodes, Gloria. 2022 (forthcoming). Do we **Walk It** *Like We Talk It*: *A Peacebuilders Guide for Reflection and Action (working title).* Rowman & Littlefield. Available on Moodle as unpublished manuscript. Not for Citation or reproduction. Selected chapters on Moodle.

Seligman, A., Wasserfall, R., Montgomery, D. 2015. **Living with Difference**: *How to Build Community in a Divided World*. Oakland, CA: University of California Press. Selected chapters.

Stevenson, Brian. 2013. *We need to talk about an Injustice: TEDX talk. Accessed on April 7, 2020 at* https://youtu.be/8cKfCmSqZ5s

Shigeoka, S. et al. *Bridging Differences Playbook.*
https://greatergood.berkeley.edu/images/uploads/Bridging_Differences_Playbook-Final.pdf

Tuck, Eve and **Yang,** K. Wayne. 2012. Decolonization is Not a Metaphor: Decolonization: Indigeneity, Education, & Society. Vol. 1, 2012, pp.1-40 [available in Moodle]

Tuso, H., & Flaherty, M. P. 2016.Creating the third force: indigenous processes of peacemaking. Lanham, Maryland : Lexington Books, an imprint of The Rowman & Littlefield Publishing Group, Inc. Chapter 23 and conclusion.

Additional readings and links will be made available on Moodle.

REQUIRED ASSIGNMENTS:

These are brief descriptions of required graded assignments for the course with assessment worth (percentage). More details for assignments can be found in the "Guidance Notes" section that will be provided on Moodle.

1. Course Participation

Course participants are expected to attend every class session prepared to participate in discussions, exercises and other learning activities. Preparation will include individual assignments (assessments etc.), paired conversations, group work, and reading/viewing. Each participant will also participate in a Facilitation Demonstration in class.

2. Facilitation Demonstration 20%

With a partner(s), you will research and demonstrate a facilitation process in class that is new to you. Full instructions are provided in the Guidance notes for this project. Choose and read one of the following resources for your facilitation (or propose your own).

Allen, Will. 2005-2019*. Facilitation Tools & Techniques* from Learning for Sustainability*.* Available from: https://learningforsustainability.net/facilitation/

Brown, Juanita with David Isaacs. 2005. *The World Café: Shaping Our Futures Through Conversations That Matter*. San Francisco: Berrett-Kohler

Corrigan, Chris. *Facilitation Resources*. Really excellent guide for various group process tools. Read the bio, Chris works primarily with aboriginal groups. Available from: http://www.chriscorrigan.com/parkinglot/facilitation-resources/

Kraybill, Ron and Evelyn Wright. (2006). *The Little Book of Cool Tools for Hot Topics: Group Tools to Facilitate Meetings When Things Are Hot*. Intercourse, PA: Good Books. ISBN: 9781561485437.

Mohr, Bernard and Jane Magruder Watkins. 2002. *The Essentials of Appreciative Inquiry: A Roadmap for Creating Positive Futures.* Pegasus Communications.

Pranis, Kay. 2005. *The Little Book of Circle Processes.* New York, NY: Good Books. ISBN: 978 156148-5512.

Schirch, Lisa and David Campt. 2007. *The Little Book of Dialogue for Difficult Subjects: A Practical Hands-On Guide.* Intercourse, PA: Good Books. ISBN: 978-156148-5512.

Kaba, M. & Hassan, S. 2019 Fumbling Towards Repair: A Workbook For Community Accountability Facilitators. Project NIA and Justice Practice.

Seeds for Change.org.uk. 2019. *Facilitation tools for meetings and workshops: A compilation of tools and techniques for working in groups and facilitating meetings or workshops. Available from:* https://seedsforchange.org.uk/tools.pdf

Spinks, David. 2020. A Comprehensive List of Tips, Tools, and Examples for Event Organizers During the Coronavirus Outbreak. Accessed 4/7/2020 at https://cmxhub.com/a-comprehensive-list-of-tips-tools-and-examples-for-event-organizers-during-the-coronavirus-outbreak/

Polarity Management: Explore how many conflicts/challenges we face are polarities to manage vs. conflicts to solve or resolve. https://rise-leaders.com/wp-content/uploads/2019/07/Polarity-Management-Summary-Introduction.pdf

3. Eight Reflection Essays 32%

After reading or doing assigned activities, respond to the prompts on the Discussion Board regarding designated topics that include: self-awareness, self-assessment, self-management, self and community care, among others. These essays may be individual or in group, to be defined by instructions. Full instructions are provided in the Guidance notes on Moodle.

4. Practitioner Interview or Observation 15%

Interview and/or observe a peacebuilding practitioner or social change leader who you respect.
Write a 3-5 (single-spaced) page paper to describe your chosen leader's work and practice, guiding values and vision, the skills and qualities this person embodies, and the peacebuilding processes the practitioner and her/his organization uses. Your discussion should include an analysis of personal

characteristics, training and educational background, the roles chosen and given, and the methods, tools and skills used. Finally, highlight what you have learned about the leader's approach to one or more "core values" such as balance, empowerment, interdependence, and leverage. See Guidance Notes for further details. Alternative forms of content including media/arts may be proposed for this assignment instead of writing a paper.

5. A Change I'd Like to See Project - **(33%)**

You will identify one specific context, conflict or justice issue/situation (your "case") that you would like to address. This situation may be in a personal or professional context. You will do an initial analysis and self-assessment (Part I) and then create a plan for engagement (Part II). For this part II, choose and read one of the resources under *Supplemental Reading Materials* for your preparation (or propose your own). Then you will take action, and reflect on how it went (Part III), as well as explore potential next steps (Part IV). Throughout the process, you are asked to reflect on and apply the topics, skills, processes and approaches you are considering in this class, including required readings. Additional information is provided in the Guidance Notes.

S*upplemental Reading Materials*
We will provide supplemental reading ideas on Moodle and below. We may make reference to these materials, but they are not required for purchase or reading. Some of them may be found in the Hartzler Library and others will be provided on Moodle as noted below; otherwise, you may choose to purchase them if you wish to do so. If you have additional resources to share, please forward those to Paula Ditzel Facci for inclusion in our supplemental materials section.

Erenrich, Susan and Jon Wergin, eds. 2017. *Grassroots Leadership and the Arts for Social Change*. New York: Emerald Publishing.

Cloke, Kenneth. 2018. Politics, Dialogue and the Evolution of Democracy: how to discuss race, abortion, immigration, gun control, climate change, same sex marriage, and other hot topics. Dallas, TX: Good Media Press.

DeWolf, Thomas and Jodie Geddes. 2019. The Little Book of Racial Healing: Coming to the Table for Truth-Telling, Liberation, and Transformation. New York, New York: Good Books.

Hicks, Donna. 2018. Leading with Dignity: How to Create a Culture That Brings Out the Best in People. Yale University Press.

Lencioni, Patrick. *The Five Dysfunctions of a Team: A Leadership Fable*. 2007. Jossey Bass. ISBN: 978-8126506750. Approximate price: $25.00

Mitchell, Sherri. 2018. *Sacred Instructions*: Indigenous Wisdom for Living Spirit-Based Change. Berkeley, CA: North Atlantic Books.

Rosenberg, Marshall. 2003. *Nonviolent Communication: A Language for Life*: *Life-Changing Tools for Healthy Relationships.* 3rd ed. Encinitas, CA: PuddleDancer Press. ISBN: 978-1892005281 Approximate price: $20.00. [selected pages]

Ruiz, D.M. 1997. The Four Agreements: A Toltec Wisdom Book; A Practical Guide to Personal Freedom. San Rafael, California: Amber-Allen Publishing.

Schein, Edgar. 2011. *Helping: How to Offer, Give, and Receive Help. Understanding Effective Dynamics in One-to-One, Group, and Organizational Relationships*. San Francisco: Berrett-Koehler Publishers.

Seligman, Rahel and Montgomery. 2015. Living with Difference: How to Build Community in a Divided World. Oakland, CA: University of California Press.

Stone, Douglas and Patton, Bruce, and Sheila Heen. 2000. *Difficult Conversations: How to discuss what matters most.* New York: Penguin. 10th anniversary edition.

SUPPLEMENTAL INFORMATION FOR COURSE SYLLABI: Last reviewed July 2023

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 the course papers, please follow the APA style described in CJP's *GUIDELINES for GRADUATE PAPERS* (see CJP Student Resources Moodle page or request a copy from the Academic Program Coordinator), unless directed otherwise by the instructor. Criteria for Evaluating Arts-Based Peacebuilding Projects can be found at the end of this document.

Academic Accountability & Integrity:
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 Academic Accountability Policy 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. You should be familiar with EMU's Academic Integrity Policy (see link 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. For CJP classes, 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. <u>Please be sure to download resources from Moodle that you wish to have ongoing access to.</u>

Technology Requirements and Communication/Zoom Best Practices:
Communication will largely be accomplished via the Moodle platform utilized by EMU and your EMU email. Check both frequently during the semester. Zoom will be used for synchronous online course sessions. <u>Please review these best practices for online classes!</u>

Graduate & Professional Studies Writing Center:
Please utilize the writing program. They offer free individual sessions with a graduate student writing tutor. Please visit the website to schedule an appointment or request additional information from CJP's Academic Program Coordinator.

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 most courses grades will be based on an accumulation of numerical points that will be converted to a letter grade at the end of the course (several CJP courses are graded pass/fail). 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. The library can help you acquire resources not held by EMU through the Interlibrary Loan (ILL) system. The link to ILL is on the left side of the library homepage.

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. They will work with you to

establish eligibility and to coordinate reasonable accommodations. All information and documentation is treated confidentially.

Class Attendance (for in-person and synchronous online courses):
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. Students should be aware of the importance of regular class attendance, particularly in the case of CJP 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.

Religious Holidays
EMU respects the diversity of religious holidays and wishes to provide reasonable accommodations for students who may be unable to fully participate in class, lab, exams, or other assignments due to observation of a significant religious holiday. Students should provide adequate notice (a week in advance) to the faculty of such requests.

Classroom Culture & Related Policies
EMU's Life Together statement describes the sort of learning community that we aspire to be. Learning thrives where there is free and open exchange of ideas, thoughts, emotions, and convictions. Open discourse requires trust and safety. While I anticipate that you may find that some aspects of the class challenge your views and theoretical frameworks, I invite you to respectfully express either agreement or disagreement without fear of consequences. If you feel that I am violating this commitment, please make an appointment to meet outside of class so that we can discuss the issue.

I hope we can welcome differences and demonstrate a willingness to analyze issues from frameworks that may or may not feel comfortable. I have opinions, which I may express from time to time. Please be sensitive in your class participation by not unfairly dominating discussions. Be aware of others' right to speak and welcome questions from your classmates. My goal is to create a brave space in which everyone learns to participate in scholarly dialogue that values listening, thinking, feeling, study, and professionalism. (*Adapted from Margaret Sallee and Kathryn Roulston*)

1. Our primary commitment is to learn from each other. We will listen to each other and not talk at each other. We welcome differences amongst us in backgrounds, skills, interests, and values. We realize that it is these very differences that will increase our awareness and understanding through this process.
2. We will trust that people are always doing the best they can.
3. Challenge the idea and not the person. We debate ideas, not the individual sharing this idea or practice.
4. Each of us will strive to speak our discomfort. When something is bothering you, please practice sharing this with the group. Often our emotional reactions offer valuable learning opportunities.
5. Step Up, Step Back. Be mindful of taking up much more space than others. On the same note, empower yourself to speak up when others are dominating the conversation.

6. Stay engaged. When overwhelmed or stressed, it can be tempting to slip away from the class or group while meeting. Let us honor one another with focused connection. When we catch ourselves disengaging, let us gently refocus on the tasks at hand.

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.

As an inclusive community, we strive to sustain safety and belonging for students of all gender and sexual identities expressed in the LGBTQIA+ Student Support Policy**.**

Bias Response:

Bias incidents are harmful to the EMU community and/or individuals within the EMU community. Bias can be intentional or unintentional and may be directed toward an individual or group. A bias incident may take the form of a verbal interaction, cyber-interaction, physical interaction, or interaction with property. Bias reporting is a resource for anyone who needs to communicate an incident or explore a better understanding around issues of discrimination and learning how to effectively respond. All members of the university community are encouraged to report incidents of bias.

Title IX:

The following policy applies to any incidents that occur (on or off campus or online) 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

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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 they will keep the information as private as they 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.

Academic Program Policies:

For EMU graduate program policies and more CJP-specific graduate program policies, please see the complete Graduate Catalog.

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*	-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	**-** 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	

how it will be implemented?	thought to implementation -sources & methods are adequately identified			
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	
				Grade

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).