

 <p><b>THE CENTER FOR JUSTICE &amp; PEACEBUILDING</b></p> <p>A PROGRAM OF EASTERN MENNONITE UNIVERSITY</p>	<p><b>GLOBAL CHALLENGES, LOCAL STRUGGLES, AND TRANSNATIONAL SOLIDARITIES PAX 635</b></p> <p>Spring 2024</p> <p>Thursday, 1:45-4:45 p.m. ET <i>Hartzler Library/LB 121/JAMAR</i></p>
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### INSTRUCTOR INFORMATION:

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### COURSE DESCRIPTION:

This course will focus on social and global processes of transformation by exploring global challenges, local experiences and struggles, and transnational solidarities that emerge in response to those challenges. It will be concerned with institutions, relations of power, and the relationship between power and the production of justice and peacebuilding theories and practices. It will pick up where the Foundations 1 sequence (“Analysis: Understanding Conflict” and “Formation for Peacebuilding Practice”) left off, aiming to add to students’ comprehensive overview of justice and peacebuilding practice and its multi-disciplinary, multi-level aspects.

Whereas the Foundations 1 sequence centered on personal, interpersonal, small group and organizational transformation analysis, theory and practice, this course will equip students to further develop their knowledge and skills for dealing with conflict and situations of injustice and building sustainable peace. Particular focus will be given to social, state, and political change with increased sensitivity to race, gender, ecology, and other political economy traditions. Particular attention will be given to the colonial legacies and decolonial possibilities in justice and peacebuilding, exploring decoloniality as both an epistemic and a political project.

Action and struggle for justice and peacebuilding are always found in peoples’ local, place-based experiences, but to gain understanding in order to effect change, we have to explore their global features. To do this we will examine the intersections and overlaps among the local and the global, including the transnational solidarities that connect local struggles around the world. Students will become familiar with theories and frameworks that help explain the causes and dynamics of larger-scale conflicts, injustice, and structural violence. Students will work individually and in small groups to apply these ideas and skills to cases that progress in complexity from the community to the national and global levels (and back again). Students will also continue to develop their self-awareness as well as their capacity for professional judgment and reflective practice with attention to vocation, values, ethics, faith and spirituality. **[This course is required for all MACT and MARJ students and is cross-listed with undergraduate course PXD-435.]**

### COURSE GOALS AND OBJECTIVES:

Course objectives emerge out of three general areas to form a foundation in justice and peacebuilding theory and practice: overview of the field, analysis and practice, and formation and vocation.

1. Continue to develop deeper familiarity with the fields of justice and peacebuilding (with particular attention to the strategic peacebuilding wheel).
2. Explore and understand theories and frameworks that help explain the causes and dynamics of larger-scale conflicts, injustice, and structural violence.
3. Explore and understand the roles of social-movement organizations, practitioner groups, and policy engagement for dealing with such situations.
4. Apply these ideas and skills to cases that progress in complexity from the community to the national and global levels (and back again).
5. Continue to develop self-awareness, capacity for professional judgment and reflective practice with attention to vocation, values, ethics, faith and spirituality.
6. Learn to read about and research conflict, justice, and peacebuilding in discerning ways and write about it in clear, analytically cogent prose for both professional and public audiences.

### REQUIRED TEXTS AND OTHER RESOURCES:

1. Anderson, Mary B. 1999. *Do No Harm: How Aid Can Support Peace—Or War*. Boulder, CO: Lynne Rienner.
2. Smith, Jackie and Ernesto Verdeja (eds.). 2013. *Globalization, Social Movements and Peacebuilding*. Syracuse, NY: Syracuse University.
3. Additional readings will be posted on Moodle (see “References” section). **Some reading assignments may change over the course of the semester.**

#### *Recommended:*

4. Demmers, Jolle. 2016. *Theories of Violent Conflict: An Introduction* (2<sup>nd</sup> ed.). London: Routledge.
5. Fanon, Frantz. 2005 [1965]. *The Wretched of the Earth*, trans. R. Philcox. New York: Grove.
6. Gilmore, Ruth Wilson. 2022. *Abolition Geography: Essays towards Liberation*. London: Verso.
7. Hill Collins, Patricia and Sirma Bilge. 2016. *Intersectionality (Key Concepts)*. Cambridge: Polity.
8. Inouye, Mia, et al. 2023. “Forum: On Solidarity.” *Boston Review*, 48.3 (summer).
9. Lederach, John Paul. 2005. *The Moral Imagination: The Art and Soul of Building Peace*. Oxford: Oxford University.
10. Longchari, Aküm. 2016. *Self-determination: A Resource for JustPeace*. Dimapur, Nagaland: Heritage Publishing House.
11. Richmond, Oliver P. (Ed.). 2010. *Palgrave Advances in Peacebuilding: Critical Developments and Approaches*. New York: Palgrave Macmillan.

### REQUIRED ASSIGNMENTS:

Course evaluation will be based on students’ demonstration of critical engagement, analysis, and application of the course material. The final grade will be based on:

- 25% Class participation, reading responses, and facilitation
- 50% Group project
- 25% Reflective research essay

**Class participation, reading responses, and facilitation (25%):** This class will be in a seminar format, so student participation is essential. Our readings will provide much of the content for our class meetings. I will take time to expand on particular topics via “mini-lectures” in class, then we will spend the rest of our time in discussion with one another.

For this format to be successful, **students are expected to attend all classes having completed the readings, take an active and constructive role in class discussions and presentations, and**

**support the learning and skills development of others in the course.** You are allowed one absence in this course; each absence thereafter will be a reduction in your participation grade. And please be on time. Ten minutes late is an absence. It is the responsibility of any student who misses a session to contact me ahead of time.

Above all, this class should be fun, interesting, and provocative! You will be challenged to re-examine many of your assumptions about the world. An open mind and willingness to engage deeply with difficult ideas and concepts are must-haves for this course. To help with this, students are responsible for the following two activities:

**Active reading and written reflection:** Course readings including written materials, podcasts and videos will expose you to conceptual and analytical frameworks, issues, theories, and approaches. Completing the readings and taking careful notes on key concepts, theories, and ideas, will be crucial to effective participation in the class and for achieving the learning objectives. Student written reflection should include responses to three questions: 1) What are three key points or insights you learned from the reading? 2) What are two questions for class discussion? 3) What is one application of these key points and insights to the practices of justice and peacebuilding? These questions will inform that week's student group presentation and facilitation (more on this below). Students are expected to post these Reading Responses to the weekly Discussion Forum on Moodle for at least **eight weeks** over the course of the semester. You can choose which weeks to share your written reflections, which will also be a resource for others. As you interact with the content, pay attention to your thoughts and reactions as well as situations and stories that come to mind. **Reading responses are due at the beginning of class.**

**Presentation and facilitation:** Beginning with week 2, students will kick off our collective discussion by sharing insights and questions from their Reading Responses for that week's assigned readings. Groups should plan to collectively spend no more than 15 minutes talking, raising questions for class discussion, and 30-45 minutes facilitating a fruitful discussion among your classmates. Creative visuals and participatory learning methods are encouraged (e.g. this could be large group or small group conversations, world cafe, chalk talks, or arts-based approaches). Each group should collaboratively make an outline of their presentation, including discussion questions and **schedule a time to meet with me the week before to go over your outline.** This could be during my student hours or at the end of class the week prior.

**Group project: transnational explorations of justice and peacebuilding (50%):** In small groups (3-4), you will identify an issue (e.g. political violence, forced displacement, settler colonialism) that manifests as a site of violence locally and globally and study that issue through five movements or phases of exploration: narration, manifestation, inspiration, imagination, and application.

1. **Narration:** tell a story about the issue, narrating examples of what this violence looks like and is experienced in three different national contexts.
2. **Manifestation:** perform an analysis explaining how this issue presents in these three different contexts using a variety of critical tools of analysis.
3. **Inspiration:** explore and curate different responses that address these forms of violence based in various modalities of justice and peacebuilding (e.g. community organizing, restorative justice, etc.)
4. **Imagination:** tell a new story where the presenting issue no longer exists or is drastically different.
5. **Application:** develop a response/ engagement/ intervention to one of the initial narratives of violence that emerges from imagination and vision and moves toward the new story.

The final product may be in the form of a written paper, a series of blog posts, or some other multimedia format (e.g. a web site, video with narration, series of podcasts, or another creative format). *Request and obtain permission in writing to use a creative format before commencing work.*

Group proposals are due early in the semester with group progress reports due before spring break. The final group project is due **Friday, April 12 at 11:59 p.m. ET**. Group presentations will take place at the annual EMU Academic and Creative Excellence (ACE) Festival on **Thursday, April 18**. There will be no class that day. Presentations should utilize multimedia and demonstrate your ability to think about your case in the terms and language you have learned over the course of the semester. Guidance Notes as well as the EMU writing rubric can be found on Moodle. The following summarizes the due dates for this project:

Assignment	Due Date
<i>Proposal</i> : one-paragraph including your issue, the (3) contexts, and project format.	Week 3, Friday, February 2 at 11:59 p.m. ET.
<i>Progress report</i> : including an abstract, outline, and bibliography.	Week 7, Friday, March 1 at 11:59 p.m. ET.
<i>Group project final drafts</i> .	Week 13, Friday, April 12 at 11:59 p.m. ET.
<i>Group presentations and discussions</i> .	Week 14, Thursday, April 18 @ ACE Festival.

**Reflective research essay (25%)**: This assignment integrates two complementary approaches to knowledge production: reflective writing (as in a reflective essay) and academic and professional research (as in a traditional research paper). For this assignment, you will need to choose a specific thematic challenge and key question that is central to your vocational interests. You will map out this question, analyze how the literature, as well as your lived experiences, suggests possible ways of understanding it, and identify relevant processes and methods for contributing to justice and peacebuilding that emerge from your reflection and analysis. As a reflective research essay, engage in both research and reflection on practice:

- Draw on the readings assigned for this course and other academic and professional sources.
- Deeply reflect on your own perspectives and past work, mining the lessons, theories, strategies and ideas you have also learned through lived experience and on-the-ground practice.

You are strongly encouraged to go beyond the “canon” of justice and peacebuilding to develop and utilize an archive of resources from organizers, activists, peacebuilders, justice leaders, cultural workers and theorists from around the world—as is appropriate to your project. This assignment should be the equivalent of a paper in the 2,000-2,500 word range (8-10 pages double-spaced). You will need to choose a specific “form” for this paper, such as a scholarly article, professional discussion paper, series of blogs, or public talk or presentation (e.g. the script of a talk to a specific audience; a powerpoint with the talking points written out in the notes section). This can also be presented in the form of a multimedia project (e.g. a web site), a video with an explanatory memo, a series of podcasts, or another creative format. *Request and obtain permission in writing to use a nontraditional format before first drafts are due.* The following summarizes the due dates for this assignment:

Assignment	Due Date
<i>Proposal</i> : one-paragraph including your key question, topic, and format.	Week 4, Friday, February 9 at 11:59 p.m. ET.
<i>Abstract and bibliography</i> : summary description including goals, methods, and references.	Week 9, Friday, March 15 at 11:59 p.m. ET.
<i>Essay final drafts</i> .	Week 16, Monday, April 29 at 11:59 p.m. ET.
<i>Essay presentations</i> .	Week 16, Thursday, May 2 (in class).

These are brief descriptions of required graded assignments for the course. More details for each assignment can be found on the “Guidance Notes” that will be provided in class.

Please note: Assignments should be double-spaced, 12-point, Times Roman Numeral font, one-inch margins, and include a word count. All references should be properly cited using a consistent reference style (e.g. APA, Chicago). Late assignments will result in a deduction of half a grade for each day late, unless an extension has been requested and approved in advance.

AI is not to be used on any of your assignments and will be treated as plagiarism per our [Academic Accountability](#) policy and documented via [Maxient](#).

## SCHEDULE AND TOPICS:

<b>Date</b>	<b>Topic</b> (*there may be adjustments to the schedule of topics; updates will be reflected on Moodle)	<b>Readings</b> (*tentative; see Moodle for the most up-to-date list)
<b>Part 1. Introduction: power and knowledge in justice and peacebuilding.</b>		
Week 1 Jan 18	Introductions and reviews: justice, peacebuilding, and social change.	Lederach   hook & Yancy   Kelley & Cunningham.
Week 2 Jan 25	Critical theory and the politics of knowledge in justice and peacebuilding.	Said   Richmond   Hill Collins & Bilge.
Week 3 Feb 1	Global-local views in justice and peacebuilding. <b>*Group Project Proposals due Feb 2</b>	Smith & Verdeja   Philpott, et al.   Hughes, et al.   Omer.
Week 4 Feb 8	Coloniality/decoloniality in justice and peacebuilding. <b>*Reflective Research Essay Proposals due Feb 9</b>	Fanon   Shilliam   Kauanui   Sabaratnam   Coulthard.
Week 5 Feb 15	Power, resistance, and transnational solidarities.	Smith, et al.   Verdeja & Smith   Davis   Keck & Sikkink   Hill Collins & Bilge   Shilliam.
<b>Part 2. Introduction to systemic and participatory approaches to analysis and action.</b>		
Week 6 Feb 22	Reparative justice: systems, structures and transformation.	Dyck   McCants-Turner   Kim   Cabrera   Moghadam.
Week 7 Feb 29	Power analysis: policy advocacy, popular education, and community organizing. <b>*Group Project Progress Report due Mar 1</b>	VeneKlasen & Miller   Gaventa   Makuwira   Bowman   Freire   Hill Collins & Bilge.
Week 8 Mar 7	Spring Break – NO CLASS	
Week 9 Mar 14	Systems thinking and “Do No Harm”: from humanitarian action to conflict transformation. <b>*Reflective Research Abstracts and Bibliographies due Mar 15</b> <b>*FCNL Spring Lobby Weekend Mar 16-19</b>	Anderson   powell   Margriet-Neutel.

<b>Part 3. Global challenges and local struggles: politics, economics, ecology, art &amp; spirituality.</b>		
Week 10 Mar 21	Political economies of peace, justice, and development.	Haddad, et al.   Rodney   Burden-Stelly   Vergara-Camus   Jantzi & Jantzi   Sudbury.
Week 11 Mar 28	Governance, policy-making, and the state in justice and peacebuilding.	MacGinty & Williams   Longchari & Ayindo   Stone   Ginwright, et al.
Week 12 Apr 4	Art and spirituality within justice and healing. <b>*ISA 2024 Annual Meeting Apr 2-6</b>	Dia Da Costa   Shank & Schirch   Turner   Moore & Zehr   Amollo   Lederach, et al.   Dylan & Coates.
Week 13 Apr 11	Love, liberation, and living soil: revolutionary practice for land and culture. <b>*Group Project Final Drafts due Apr 12</b>	TBD
<b>Part 4. Closing and next steps.</b>		
Week 14 Apr 18	Transnational explorations of justice and peacebuilding: group project presentations at the Academic and Creative Excellence Festival (NO CLASS). <b>*ACE Festival   **Comp. Exam Week</b>	
Week 15 Apr 25	Course reflection and evaluation. <b>*Reflective Research Essay Final Drafts due April 29</b>	
Week 16 May 2	Formation, vision, and vocation: reflective research essay presentations. <i>*Note that we will meet on the regular day/time during final exam week. Please contact me if this conflicts with other exams.</i>	TBD

*There may be adjustments to the schedule of topics. Updates will be reflected on Moodle.*

**\*\*April 8-14 is the tentative Comprehensive Exam date for MARJ/MACT students\*\***

**\*April 17-18 is the [ACE Festival](#) at EMU\***

### **CLASSROOM CULTURE & GUIDELINES FOR CONVERSATION AND LEARNING:**

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. In this class, we commit to learn from each other, trust that people are always doing the best they can, challenge the idea and not the person, "step up, step back," stay engaged, lean into discomfort, and remember with gratitude that the Spirit of God is in each person in our circles (please see the section on "classroom culture and guidelines for conversation and learning" in the full syllabus and in a discussion forum on Moodle).

We want to ensure a healthy, constructive space for conversation and learning. Among other things, this includes active listening, asking questions respectfully, openness to multiple voices, finding your own perspective while respecting others' perspectives, acknowledging your proximity to the issues and experiences being discussed, and being sensitive to others' needs and concerns. In other words,

participating in ways that invite the participation of your colleagues. As these are critical skills in justice and peacebuilding, they are also key factors in your evaluation. Be mindful and observe in-person as well as online decorum and uphold privacy and confidentiality in our class (e.g. do not audio or video record without consent). Please put away all cell phones, tablets, and laptops. If you want to petition for laptop use, please fill out this [form](#).

Finally, as we navigate these trying times with *flexibility*, *adaptability*, and *grace*, we will discover together our needs for being a learning community this semester. This course will at times explore ideas and experiences that have caused harms and trauma responses in people's lives and communities. If you find yourself struggling with your mental, emotional, or physical health this semester, please feel free to approach me and let me know about your needs. Also, check out the ideas for [grounding techniques](#) on Moodle. You can always contact the Campus Care Team at [careteam@emu.edu](mailto:careteam@emu.edu), counseling services at 540-432-4317, and student life at 540-432-4135.

### ON PEDAGOGY, LEARNING GOALS, AND COLLABORATIVE LEARNING:

In all my classes, I foreground learning goals such as *self-reflexivity*, *critical thinking*, *intellectual curiosity*, and *critical humility*. I think these goals (and practices) are really important and help us to listen better with particular attention to uncovering the relationship between power and knowledge. This is why one of my teaching strategies is to redirect your attention away from my voice to the voices of others, including your own voices. This is not to say that I am not a part of this—that I am not here in body, mind, heart, spirit, or that I don't have power and authority in the classroom. But rather to say that the dominant teaching method of "I lecture, you listen" is not what I am aiming for.<sup>1</sup> Yes, I will lecture at times, but only for the purpose of actively engaging you in conversation, which then gives you the opportunity to develop not only your listening skills but your skills of facilitation and engagement. This also means you all are responsible for your own learning. Or perhaps more appropriately, we are responsible for our learning. In *Teaching to Transgress*, bell hooks writes: "It's not just my job to make this class work. It's everyone's responsibility" (p. 155). The idea is that when students see themselves as mutually responsible for the development of a learning community, they get invested and offer constructive input. "Education can only be liberatory when everyone claims knowledge as a field in which we all labor" (p. 14).<sup>2</sup>

This is related to my understanding that all space—including the classroom—is politicized, racialized, gendered (etc.) in particular ways. A critical pedagogy is willing and ready to name this and reflect on the social and political construction of learning spaces. This is part of the learning process and part of preparing students for critical engagement outside of the classroom.

My explorations and reflections on pedagogy and collaborative learning are ultimately trying to answer the question, "what is the classroom for?" It is my hope that we can pick up hooks' challenge, who writes that the classroom, "with all its limitations, remains a location of possibility. In that field of possibility we have the opportunity to labor for freedom, to demand of ourselves and our comrades, an openness of mind and heart that allows us to face reality even as we collectively imagine ways to move beyond boundaries, to transgress. This is education as the practice of freedom" (p. 207).

This is probably why, in the end, I understand teaching (and research and writing) as a vocation and a calling. I believe teachers must be passionate not only about content but about pedagogy and learning as critical elements of constructive change in the world, which is why the classroom needs to be

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<sup>1</sup> See Paolo Freire, *Pedagogy of the Oppressed* (New York: Continuum, 2000) for more on this in a discussion on "banking" vs. "conscientization" approaches to teaching.

<sup>2</sup> bell hooks, *Teaching to Transgress: Education as the Practice of Freedom* (New York: Routledge, 1994).



connected to (our) lived experiences, and to movements on the street, conceiving the work of education as doing social movement, not just professionalization.<sup>3</sup>

## **ADDENDUM: STUDY AND STRUGGLE IN THE MIDST OF CRISIS**

We are living in the midst of multiple social, political, economic, and ecological crises. The impact of a global health pandemic continues to be felt, though its social and economic effects are felt most sharply by those marginalized and made vulnerable in our communities. Racial injustice continues to impact all of us, while the burdens and costs are disproportionately felt by communities of color. *And*, in the midst of all of this, individuals and communities are demonstrating tremendous care, resilience, and resistance in response to these historic events. This has real and clear (as well as not-so-clear) implications for learning individually and as a community. Much of what is happening in this moment relates in significant ways to what we are learning in this course. And I believe our learning together can aid in our efforts to deal with and process all that is going on around us—both individually and collectively. Given our course objectives, we will constantly be looking for ways to connect current events to our learning. For example, this includes 1) more direct engagement with media reports and 2) more direct engagement with your community. What are you learning about justice and peacebuilding, collective action, and public institutions in these engagements? What are you learning about yourself? What are you reading (news, social media, music, art, etc.) that is interesting and illuminating regarding this historic moment? And how does it relate to the questions, theories, analyses, and frameworks we are learning about in this class? We are whole people and part of what justice and peacebuilding formation means is discovering ways to *integrate*, not dis-integrate. This is why the key words this semester will be *flexibility*, *adaptability*, and *grace*. We need to be flexible, adaptable, and gracious with each other because we are all walking this path and figuring it out as we go along. Our course learning objectives and community expectations will guide us as we navigate these trying times and find our way together!

## **POLICIES, INFORMATION, AND RESOURCES:**

Please review the policies described in the full syllabus found on Moodle. This section of the syllabus highlights several key items including classroom culture and guidelines for conversation and learning; inclusive, community-creating language; academic accountability and integrity; academic access and student support; academic tutors; and Title IX. The Student Handbook (<https://emu.edu/studentlife/>) provides an overall list of policies, information, and resources.

I have also created different forums on Moodle for guidelines and expectations around conversation and learning and practices for being present, alongside EMU's "Life Together" statement. These are living documents and something we need to take seriously as we discern together how to address issues of equity and access in the classroom.

## **SUPPLEMENTAL INFORMATION FOR COURSE SYLLABI:**

Last reviewed November 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

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<sup>3</sup> See James Baldwin, "A Talk to Teachers," in *James Baldwin: Collected Essays*, edited by T. Morrison (New York: Library of America, 1998).



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. Please be sure to download resources from Moodle that you wish to have ongoing access to.

### **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. Please review these [best practices](#) for online classes!

### **Graduate & Professional Studies Writing Center:**

Please utilize the [writing program](#). They offer free individual sessions with a graduate student writing tutor. Students can 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 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

80-84 = B good

70-72 = C unsatisfactory

90-94 = A- excellent

76-79 = B- satisfactory

Below 70 = F failing

85-89 = B+ very good

73-75 = C+ passing

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 acknowledge and welcome differences amongst us in backgrounds, skills, interests, and values, as well as in *proximity* to the issues and experiences being discussed. 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.** We will give each other the benefit of the doubt.
3. **Challenge the idea and not the person.** We debate ideas, not the individual sharing this idea or practice.
4. **Step up, Step back.** Be mindful of your “air time,” taking up much more space than others. On the same note, empower yourself to speak up when others are dominating the conversation.
5. **Lean into discomfort.** Push yourself to be open to new ideas and experiences even if they initially seem uncomfortable to you. When something is bothering you, please practice sharing this with the group. Often our emotional reactions offer valuable learning opportunities.
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.
7. **Remember with gratitude** that the Spirit of God is in each person in our circles.

#### **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 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
<b>Goals &amp; Audience</b> <i>Are the goals or learning objectives of the project clear? Have they been met?</i> <i>Is the intended audience clearly specified?</i> <i>Is the project appropriate for this audience?</i> <i>Does the project communicate to the intended audience?</i>	-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	
<b>Methodology</b> <i>Is the overall methodology clear and appropriately used?</i> <i>Has the project incorporated specific methods required by the assignment?</i> <i>If intended as a form of intervention, has thought be given to how it will be implemented?</i>	-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	
<b>Analysis</b> <i>Is there evidence of critical thinking and analysis?</i>	- 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	
<b>Craft &amp; Coherence</b> <i>Is the level of artistic and/or technical craft adequate for the specified goals and audience?</i>	- 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	-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	

<p><i>Did it involve an appropriate amount of work?</i> <i>Does the final product have coherence and "resonance?"</i></p>	<p>with the intended audience -product shows an appropriate amount of effort for this assignment</p>			
<p><b>Content</b> <i>Is the content appropriate &amp; adequate, given the goals, audience &amp; assignment?</i> <i>Is there evidence of insight, originality &amp;/or creativity?</i></p>	<p>- information conveyed is clearly adequate for goals, audience &amp; assignment -shows depth &amp; breadth of content -shows insight, originality &amp;/or creativity</p>	<p>-information conveyed is adequate but could be strengthened  -some evidence of insight, originality, or creativity</p>	<p>-inadequate information  -little or no evidence of insight, originality and/or creativity</p>	
				<b>Grade</b>

### 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).