

Nonviolence in Faith-Based Social Movements (IP-614)

Spring 2024, Tuesdays
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Course Description

Social movements are important arenas for social change. Religion and faith have played a significant role in many social movements. By joining together, individuals and groups have worked to transform social values or norms, establish collective identities, change laws, and chart new ways of living, learning, and being. This class will aim to further our understanding of social movements and how faith helped shape the trajectories of the movements. We will focus on how that's happened in the Americas while referring to similar movements worldwide. Topics include racial identity, nationalism, Christianity, Islam, Jewish, the civil rights movement, feminist approaches, and contemporary interfaith dialogue. Course material includes primary sources and analytical perspectives. We will examine how they develop, are sustained, have changed/evolved, and (sometimes) decline. We will begin by examining theories of social movements and look at the ways in which our understanding of social movements has changed over time. We will also examine mobilization to social movements and ask why some people come to participate while others do not, as well as the tactics, goals, and successes of various social movements.

Course Specific Objectives

- i. To understand nonviolence in relationship to violence in social movements, mainly in North America and from around the world.
- ii. To explore the importance of the historical context of nonviolence and the role faith played.
- iii. To examine and think critically through lecture, conversation, and reflection on how faith's role impacted the social dilemma in terms of context, stakeholders, symptoms, primary issues, root causes, and outcomes.
- iv. To examine and apply lessons and concepts from historical cases of nonviolent campaigns.
- v. To analyze, evaluate, apply, and assess nonviolence tactics and strategies for ongoing nonviolent campaigns with faith as the primary lens of work.

Relevant MAP Program Learning Outcomes

Mission: To foster the creativity and agency of emerging peacebuilders. To equip them to use religion as a catalyst for peacebuilding and to pursue peaceful change in religious and interreligious settings.

Through completing MAP, you will become capable of:

1. Building the internal resources necessary to engage conflict constructively.
 - a. Investigate your own inner world, including your motivations for participating in peacebuilding work, the mindsets you bring to conflict, your loyalties and biases, your reactions to complexity and ambiguity, and important components of your identity.
 - b. Assess how your faith tradition and culture influence your motivations, mindsets, biases, and reactions.
 - c. Apply a holistic understanding of trauma to your own life story, and trauma-informed intervention to your approach to conflict in your community.
2. Practicing and modeling skills which build empathic relationships with the goal of nurturing communities that foster inclusivity and compassion.
 - a. Demonstrate the skill of active listening.
 - b. Demonstrate the skill of eliciting and sharing stories.
 - c. Demonstrate multi-partiality by holding safe-enough space for diverse perspectives.
3. Explain and apply theories of social change.
 - a. Analyze case studies and real-world situations through the lenses of web-building, contact theory, and complex contagion.
 - b. Map the Theory of Change of projects, organizations, and movements.
4. Applying conflict transformation tools and processes.
 - a. Apply conflict analysis tools to case studies and real-world problems.
 - b. Use Stakeholder Analysis as a tool for planning projects or programs.
5. Practicing peacebuilding processes. Developing the capacity to choose among them, or to adapt them to help groups to engage across significant differences
 - a. Lead a multi-stage mediation role-playing exercise.
 - b. Actively participate in a Reflective Structured Dialogue and explain the method

and its uses.

- c. Actively participate in a Restorative circle or conference in a role-playing exercise.
6. Gaining fluency in Inter-religious Studies:
 - a. Explain and use important theoretical approaches to religious studies.
 - b. Provide clear and empathic restatements of the beliefs and perspectives of several religious traditions.
 - c. Illustrate how religions help people promote peace or harm, both within and between communities.
 7. Demonstrating basic knowledge of Christianity, Judaism, and Islam.
 - a. Articulate the basic teachings, practices, and emphases of the Muslim, Christian, and Jewish faiths, while recognizing important differences within each tradition.
 - b. Analyze and explain how religious traditions (Judaism, Islam, or Christianity) have been used to facilitate societal change.
 8. Practicing inter-religious community-building.
 - a. Accept and value the diverse ways people pray, eat, prepare food, dress, and relate to each other within the program community.
 - b. Receive and honor what it means to be Christian, Jewish, or Muslim through the eyes and experience of your religious neighbor.

Textbooks

1. *Civil Resistance: What Everyone Needs to Know*. Erica Chenoweth Oxford.
2. *The Peacemakers in Action*. Tanenbaum Center for Interreligious Understanding. David Little, Editor. Cambridge University Press, NY. 2007.
 - i. The Program on Religion and Conflict Resolution. **Chapter 1, 3-21.**
 - ii. Israel and Palestine: A History
“I am Palestinian, Arab, Christian, and Israeli”: Abuna Elias Chacour
The Settler Who Spoke with Arafat: Rabbi Menachem From an
An Open House: Yehezkel Landau, **Chapter 11, 302-381.**
3. Handouts/Articles

Course Requirements

1. Attendance: Class attendance is required. Class is held weekly. You must attend class regularly and promptly, either in-person, or remotely if you signed up for this modality. More than two absences will reduce your grade in the course, unless there are extenuating circumstances. Significant patterns of tardiness may add up to an absence as well.

2. Written reflections: Students are asked to keep a journal (which can be just a word or google doc) of reflective writings. Most weeks, you are to write a one to two-page reflection on either the material of the class, some aspect of the lecture that you found interesting or provoking, something you read in the assigned readings, or something you're thinking about that any of our course material covers. None of these reflections will be shared with the class. Reflections are not discussion posts. However, on occasion, students may be asked to share some aspect of what would have been shared in these reflections during a particular class time.

3. Final Paper: The final project will consist of either:

Option 1: Research Paper. A 20-page essay, which incorporates course texts and additional texts or articles to analyze the character of nonviolence. This will be a major research paper on the nature of nonviolence and/or a particular current or historical event involving nonviolence.

Option 2: Nonviolent Action and Short Paper. A 10-page essay that incorporates texts from the course and describes your participation in nonviolent action either of your own accord or as part of a larger group or organization. This option requires participating in something that makes the list of Gene Sharp's 198 Methods of Nonviolent Actions.

Assessment:

- i. 30% Participation in class discussion.
- ii. 30% Written reflections
- iii. 40% Final Paper.

Course Schedule

Lesson	Topic	Assignment	In Class Exercise
1. Lesson One	Course Introduction		

2. Lesson Two	Introduction to Civil Resistance	Chenoweth. Read: Preface (xix- xxvi); Civil Resistance: A Brief Introduction (1-27)	
3. Lesson Three	The Basics of Civil Resistance	Chenoweth. Read: The Basics (28-60)	
4. Lesson Four	Case Study: Pray the Devil Back to Hell (Leymah Gbowee)	Chenoweth. Read: (61-78)	
5. Lesson Five	How Civil Resistance Works	Chenoweth. Read: (78-93)	
6. Lesson Six	Case Study: Civil Rights Movement and Christianity	Chenoweth. Read: (93-119)	
7. Lesson Seven	How Civil Resistance WorksL Continued: The Montgomery Bus Boycott	Chenoweth. Read: (119-150)	
8. Lesson Eight	Case Study: Nonviolence in Israel- Palestine Movement (Yehezkel Landau)	Chenoweth. Read: (151-179)	
9. Lesson Nine	Civil Resistance and Violence from within the Movement	Chenoweth. Read: (179-210)	
10. Lesson Ten	Case Study: Mahsa Amini Documentary	Chenoweth. Read: (211-218)	
11. Lesson Eleven	Civil Resistance ad Violence against the Movement	Chenoweth. Read: (219-226)	
12. Lesson Twelve	The Future of Civil Resistance	Chenoweth. Read: (227-250)	
13. Lesson Thirteen	Reflections on Nonviolent Resistance	Chenoweth. Read: (251-287)	

Accommodations:

For students who could benefit from writing assistance, or who ask for accommodations due to a disability, please contact the Student Services Team. Start with the Dean's office.

Plagiarism:

Plagiarism, the failure to give proper credit for the words and ideas of another person, whether published or unpublished, is strictly prohibited. All written material submitted by students must be their own original work; where the words and ideas of others are used they must be acknowledged. Additionally, if students receive editorial help with their writing they should also acknowledge it appropriately.

Credit will not be given for work containing plagiarism, and plagiarism can lead to failure of a course. Faculty will report all instances of plagiarism to the Academic Dean. The Academic Dean will then collect documented details of the case and advance any recommendations for further action to the Academic Policy Committee. Through this process the situation will be reviewed and any additional penalties that may be warranted (up to and including expulsion from the school) will be determined. For clarity as to what constitutes plagiarism, the following description is provided:

1. Word for word plagiarism: (a) the submission of another person's work as one's own; (b) the submission of a commercially prepared paper; (c) the submission of work from a source which is not acknowledged by a footnote or other specific reference in the paper itself; (d) the submission of any part of another person's work without proper use of quotation marks.

2. Plagiarism by paraphrase: (a) mere re-arrangement of another person's works and phrases does not make them your own and also constitutes plagiarism; (b) paraphrasing another person's words, ideas, and information without acknowledging the original source from which you took them is also plagiarism. See Part II of Kate L. Turabian, *A Manual for Writers of Research Papers, Theses and Dissertations*, (7th Edition, University of Chicago Press, 2007) for an explanation of the proper ways to acknowledge the work of others and to avoid plagiarism.

3. Reuse of your own work: Coursework submitted for credit in one course cannot be submitted for credit in another course. While technically not plagiarism, this type of infraction will be treated in the same manner as plagiarism and will be subject to the same penalties. If you are using small amounts of material from a previous submitted work, that work should be referenced appropriately. When a student is writing their final program requirement (paper, project or thesis) it may be appropriate, with their advisor's permission, to include portions of previously submitted materials if properly referenced.

Other Academic policies are listed at [Academic Policies | Hartford International University](#).

Inclusive language: Hartford Seminary is committed to a policy of inclusion in its academic life and mission. All members of the community are expected to communicate in language that reflects the equality of genders, openness to diverse cultural and theological perspectives, and sensitivity to one another's images of God.

Email Policy: The instructor will use the official Hartford Seminary student email address for all course communications. Students should check their hartsem.edu email account regularly.

Technology in class: The instructor will use technology in class. So, students are invited to use computers and other technology in class.