

 <p>THE CENTER FOR JUSTICE & PEACEBUILDING</p> <p>A PROGRAM OF EASTERN Mennonite UNIVERSITY</p>	<p>FORGIVENESS & RECONCILIATION PAX 563</p> <p>SPI 2022 Session 2: May 26-June 3</p> <p><i>8:30 a.m. – 5 p.m., Location TBD</i></p>
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INSTRUCTOR'S INFORMATION:

Hizkias Assefa, PhD
hizkias.assefa09@gmail.com

COURSE DESCRIPTION:

This course will explore the concepts of forgiveness and reconciliation, their various components, and the place they occupy in the spectrum of the various social science conflict-handling mechanisms. It will examine the concepts from different philosophical, cultural and disciplinary perspectives and look at how they have been used for healing interpersonal relationships as well as addressing large-scale social (political, inter-ethnic or international) conflicts. Although the main emphasis will be on social conflicts, the personal, psychological, spiritual and ecological dimensions of forgiveness and reconciliation and their interrelationships with one another will be explored. The course will involve lectures, discussion, group work, student presentations, and writing assignments.

COURSE GOALS AND OBJECTIVES:

- ❖ To expose participants to the multi-dimensionality and depth of the concepts of forgiveness and reconciliation and the role they play in peacemaking and peacebuilding as seen from different perspectives and experiences;
- ❖ To provide participants an opportunity for reflection on how the concepts might apply to their own lives and relationships;
- ❖ To develop projects (working plans) that will show how to apply the concepts of forgiveness and reconciliation in specific group conflict situations that the participants have identified.

REQUIRED ASSIGNMENTS:

All participants in the class:

- Completion of assigned reading materials,
- active class participation,
- developing a group project on the application of reconciliation on a chosen area of social conflict and a group presentation

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Participants taking the course for 3 graduate credits:

- All the above, and a 20-page double-spaced final paper on a topic agreed upon with the instructor.

Participants taking the course for 2 graduate credits:

- In addition to the requirements indicated above, a 15-page double-spaced paper on a topic agreed upon with the instructor.

Evaluation:

The components of the course grade are as follows:

Class participation	25%
Group work and presentation	25%
Final Paper	50%

ADDITIONAL GUIDELINES FOR THE PREPARATION OF THE FINAL PAPER WILL BE HANDED OUT IN CLASS.

SEQUENCE OF TOPICS & READINGS

Not all the topics in this course will take equal amounts of time. The emphasis of the course will be on social conflict. The readings will also overlap; for example, a reading assigned for inter-personal level of conflict might also deal with social conflicts since the concepts are interrelated. The asterisks in front of some of the readings indicate the minimum required reading that has to be done for the various sections of the course.

I. Introduction

Assefa, Hizkias. *Peace and Reconciliation as A Paradigm: A Philosophy of Peace and Its Implications on Conflict, Governance and Economic Growth in Africa*, .ACIS Press, Nairobi, Kenya: revised 2008. (Translated into French, Spanish, Portuguese, Korean, Amharic and Kirundi)

* Assefa, Hizkias, The Meaning of Reconciliation, in “The Contemporary Conflict Resolution Reader, Tom Woodhouse et al., 236 -43, Malden, MA: Polity, 2015 or in Peacebuilding: A Field Guide, in Luc Reyhler and T. Paffenholz, Boulder: Lynn Reiner, http://www.gppac.net/documents/pbp/part1/2_reconc.html

* Curle, Adam., Tools For Transformation, A Personal Study, London: Howthorne Press, 1990 ; pp. 178-194

II. Reconciliation from Religious and Cultural perspectives

Hurley, M, Reconciliation in Religion and Society: Islam, Hinduism, Buddhism, Judaism, Institute of Irish Studies, Queens University of Belfast, 1994

* Fitipaldi, "Zen-mind, Christian-mind, Empty-mind", *Journal of Ecumenical Studies*, Winter 1982: 69-84

Sumana Ratnayaka, *Reconciliation and Conflict Transformation from a Buddhist Perspective*, http://www.academia.edu/4869212/Reconciliation_and_Conflict_Transformation_from_a_Buddhist_Perspective 2017

Helmick, Raymond G., and Rodney L Petersen, eds., *Forgiveness and Reconciliation: Religion, Public Policy, and Conflict Transformation*. Radnor, PA: Templeton Foundation Press, 2001

Two presentations on Buddhist and Moslem Perspectives by invited guest speakers

III. Forgiveness and Reconciliation in interpersonal relations

Video: Power of Forgiveness

* Eileen Borris, *The Healing Power of Forgiveness* (Occasional Paper Number 10, Institute for Multi-track Diplomacy, October 2008. <http://imtd.org/imtd/OP10.pdf>)

Augsburger, David W. *The New Freedom of Forgiveness*. Chicago: Moody Press, 2000.

* Charles Hauss, *What are Apology and Forgiveness:* (www.beyondintractability.org/essay/apology-forgiveness)

* Forgiveness – How to let go of grudges and bitterness
www.mayoclinic.com/health/forgiveness/MH00131

Forgiveness Brochure (www.gofnyc.org/articles/forgivenessbrochure.pdf)
- VORP

IV. Forgiveness and Reconciliation in large scale social conflicts

Video – TRC South Africa

“Political Apology, Forgiveness, and Reconciliation” in Charles Griswold. *Forgiveness, A Philosophical Exploration*, Cambridge Univ. Press, 2007, Chapter 4

Roe, M (2007). Intergroup Forgiveness in Settings of Political Violence: Complexities, Ambiguities, and Potentialities. *Peace and Conflict: Journal of Peace, Psychology*, 13 (1), 3-9, Retrieved March 19, 2008, from <http://www.leaonline.com/doi/pdfplus/10.1080/10781910701226394>

* Marcia Byrom Hartwell, Perceptions of Justice, Political Process of Forgiveness and Revenge in Conflict Transitions, *The Journal of Humanitarian Assistance*, March 1st, 2006 (www.jha.ac/articles/a187.pdf)

* Borer, T. (March 2001). Reconciliation in South Africa: Defining Success. *Kroc Institute Occasional Paper*, 20:OP:1, Retrieved 3/15/2008, from http://kroc.nd.edu/ocpapers/op_20_1b.PDF

* Staub, B., Pearlman, L., Gubin, A., & Hagengimana, A. (2005). Healing and Reconciliation, Forgiving and the Prevention of Violence After Genocide or Mass Killing: An Intervention and its Experimental Evaluation in Rwanda. *Journal of Social and Clinical Psychology, Vol. 24, No. 3*, 297-334, Retrieved March 19, 2008,

<http://www.theworld.com/~gubin/Rwandafiles/Staub,%20Pearlman,%20Gubin%20and%20Hagengimana.pdf>

Evalsson, A. (2005). Grass-Roots Understandings of Reconciliation in South Africa. *Crossroads, Vol 5, no. 3*, Retrieved March 15, 2008,

http://www.webasa.org/Pubblicazioni/Evaldsson_2005_3.pdf

* Chapman and Ball, "The Truth of Truth Commissions: Lessons from Haiti, South Africa and Guatemala", in *Human Rights Quarterly* 23 (2001)

Michal Ben-Josef Hirsch, Megan MacKenzie and Mohamed Sesay , Measuring the impacts of truth and reconciliation commissions: Placing the global 'success' of TRCs in local perspective, Sage, 2012;

<https://pdfs.semanticscholar.org/2509/abf68cc9248d8e6bfa13e5b26b36aafcae6.pdf>

V. Reconciliation in International Relations

Christopher Daase, Stefan Engert, Michel-André Horelt, Judith Renner, Renate Strassner; Apology and Reconciliation in International Relations: The Importance of Being Sorry, Routledge Advances in International Relations and Global Politics, Routledge, 2017 ;

* Ackermann, A., Reconciliation as a Peace-Building Process in Postwar Europe: The Franco-German Case, *Peace and Change*, Vol. 19, No. 3, July 1994. pp. 229 – 250.

Helmick, Raymond G., and Rodney L Petersen, eds., Forgiveness and Reconciliation: Religion, Public Policy, and Conflict Transformation. Radnor, PA: Templeton Foundation Press, 2001

VI. Reconciliation with Nature

Tom R. Moore, Should Trees Have Standing? Toward Legal Rights for Natural Objects, University of Southern California School of Law, Summer 1974
<https://ir.law.fsu.edu/cgi/viewcontent.cgi?article=1753&context=lr>

The *Universal Declaration of the Rights of Mother Earth*, 2010, World People's Conference on Climate Change and the Rights of Mother Earth, Bolivia, 2010

* Robert, C., & Schmucker, J. (April 28, 2006). Reconciliation with Nature as a Foundation for Reconciliation Between People(s). *Presented at Congress "Collective Intelligence in Large Group Conflicts-Challenges and Solutions"*, Retrieved March 17, 2008, from <http://www.xn--miljkonstellasjoner-77b.no/Presentation%20Wuerzburg%2028%20April%202006.pdf>.

Henry Lilien, Reconciliation Ecology: The Key To Living With Nature;
<https://sites.coloradocollege.edu/blockfeatures/files/2016/04/Report2.pdf>

Rose, D.B., NSW National Parks and Wildlife Services, Sharing Kinship with Nature: How Reconciliation is Transforming the NSW National Parks and Wildlife Service. *NSW National Parks and Wildlife Service*, Retrieved March 15, 2008, from http://www2.nationalparks.nsw.gov.au/PDFs/Sharing_Kinship.pdf.

How Have Traditional Religions Viewed Nature” in Roger Gotlieb, This Sacred Earth: Religions, Nature and Environment, New York: Routledge, 1995, pp 55 – 180

VII. Cases

* Assefa, Hizkias, Coexistence and Reconciliation in the Northern Region of Ghana, in Mohammed Abunimer, ed., Reconciliation, Justice, and Coexistence: Theory and Practice, New York: Lexington, 2001

Peacebuilding and Reconciliation case from Nigeria.

Assefa, Hizkias, “The Mediator Speaks”, Wajibu, A Journal of Social and Ethical Concern, Vol. 22, No. 1 (April – May 2007)

Bonnie Lofton (2014), “Mediations guided by Hizkias Assefa yield comprehensive peace accord for broad swath of South Sudan. <https://emu.edu/now/news/2014/06/mediations-guided-by-hizkias-assefa-yield-comprehensive-peace-accord-for-a-broad-swath-of-south-sudan/>

VII. Student Presentations

DAILY SCHEDULE:

Will be provided via moodle or on first day of class!

SPI ATTENDANCE POLICY:

It is expected that individuals registering for an SPI session will attend the entire course (barring unforeseen travel delays or emergencies). Please contact SPI directly at spi@emu.edu before registering if you know you will have to miss any days of a course. SPI certificates are provided to participants only if they miss no more than one class day unless prior arrangements have been made with SPI Director. For-credit participants are expected to attend all class sessions unless they are given permission from the instructor to miss a session. SPI courses rely on active student participation in a learning community. If a participant misses class repeatedly and this disrupts the learning for others, he/she will be asked to leave the course and no money will be refunded for remaining course time.

GRADING CRITERIA AND OTHER POLICIES:

In SPI the instructor will provide to all students taking the course for graduate credit some supplemental information that will serve as a resource after SPI when students are working on course assignments. This will include information on library resources, EMU's academic integrity policy, guidelines for writing graduate papers, information regarding the grading scale and course deadlines, and then some suggestions we have for you in order to make your experience of taking SPI courses for graduate credit as successful as possible! These documents are available online at <https://emu.edu/cjp/spi/participants/graduate-credit>.