

## **PACS6917 Religion, War and Peace Semester 2, 2009**

- Coordinator:** Ms Leticia Anderson, Lecturer & PhD Candidate  
Centre for Peace and Conflict Studies  
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*Consultation Times: Thursday 2-3pm (or by appointment)*
- Lecturers:** Dr Wendy Lambourne, Lecturer & Postgraduate Coordinator  
Centre for Peace and Conflict Studies  
Room 106, Mackie Building (K01), Arundel St, University of Sydney  
Tel. 9036 9286 Email: [wendy.lambourne@usyd.edu.au](mailto:wendy.lambourne@usyd.edu.au)
- Associate Professor Ahmad Shboul  
Department of Arabic and Islamic Studies  
Room 740, Brennan MacCallum Building (A18), University of Sydney  
Tel. 9351 3574 Email: [a.shboul@usyd.edu.au](mailto:a.shboul@usyd.edu.au)
- Dates:** 13 weeks, 30<sup>th</sup> July – 29<sup>th</sup> October 2009 (no class 1<sup>st</sup> October)
- Time:** Thursday afternoon 4:00 – 6:00 pm (Week 2 & 5-13)  
Thursday evenings 6:00 – 8:00 pm (Weeks 1-13)
- Location:** Mackie Seminar Room 114, Mackie Building, Arundel St (Weeks 1-4)  
Mackie Seminar Room 107, Mackie Building, Arundel St (Weeks 5-13)

### **Aims & Outcomes**

Religion is frequently blamed as the cause of war and other violent conflict, and yet religions may also be sources of practices and philosophies of peace and nonviolence. Peace and nonviolence are central to most, if not all, religious traditions, and yet these religions have also been used to justify war and other violent conflict.

- How can we reconcile these apparently contradictory interpretations and experiences of the relationship between religion, war and peace?
- How can we harness the peace and non-violence aspects of religious belief and practice to reduce the level of violence and destructive conflict in the world?

This unit aims to answer these questions by studying the war and peace traditions of the world's major religions, focusing on Judaism, Christianity, Islam, Hinduism and Buddhism. We will engage in a comparative analysis in order to discover what these religions have in common in their approaches to war and peace, as well as how they might contradict each other, and hence to deepen our understanding of the power of religious-based violence and to develop ideas about how to maximise the peacemaking potential of religion. It is expected that students will gain an appreciation of the peace traditions, attitudes towards violence, 'just war' traditions, nonviolence philosophies, and peacemaking and peacebuilding practice in the world's major religions.

We will look at sacred texts for sources of attitudes and beliefs of each religion, as well as considering the views of theologians and scholars who have analysed both the philosophy and practice of different religions in relation to peace, war, violence and nonviolence. The role of

religion in determining ethical boundaries of human behaviour will be explored in relation to such themes as pacifism, nonviolence, just war and terrorist violence carried out in the name of religion.

Case studies of religious wars and faith-based peacemaking will include historical as well as contemporary examples, and will also include reference to faith-based organisations working in the fields of peacebuilding, dialogue, reconciliation and nonviolence. As such, this unit will provide a philosophical and practical guide for students preparing for a career as peace practitioners, faith-based workers, diplomats and others whose lives and work involve a commitment to peace, security and social justice.

### **Class Timetable**

Week 1 (30 <sup>th</sup> July)	Introduction to Unit and the Study of Religion <i>Emeritus Professor Garry Trompf &amp; Ms Leticia Anderson, Centre for Peace and Conflict Studies</i>
Week 2 (6 <sup>th</sup> August)	War and Peace in Hinduism <i>Dr Andrew McGarrity, Department of Indian Subcontinental Studies</i>
Week 3 (13 <sup>th</sup> August)	War and Peace in Buddhism <i>Dr Paul Fuller, Department of Studies in Religion</i>
Week 4 (20 <sup>th</sup> August)	War and Peace in Judaism <i>Ms Peta Jones Pellach, Shalom Institute, Sydney</i>
Week 5 (27 <sup>th</sup> August)	War and Peace in Christianity <i>Ms Leticia Anderson, Centre for Peace and Conflict Studies</i>
Week 6 (3 <sup>rd</sup> September)	War and Peace in Islam <i>Assoc. Prof. Ahmad Shboul, Department of Arabic &amp; Islamic Studies</i>
Week 7 (10 <sup>th</sup> September)	Religious Violence, Sectarianism, and Identity <i>Dr Ken Macnab, Centre for Peace and Conflict Studies</i>
Week 8 (17 <sup>th</sup> September)	Religion, War and Peace in the Middle East <i>Assoc. Prof. Ahmad Shboul, Department of Arabic &amp; Islamic Studies</i>
Week 9 (24 <sup>th</sup> September)	Religion, War and Peace in Europe <i>Ms Leticia Anderson, Centre for Peace and Conflict Studies</i>
<b>MID-SEMESTER BREAK</b>	<b>28<sup>th</sup> September – 5<sup>th</sup> October 2008</b>
Week 10 (8 <sup>th</sup> October)	Faith-Based Peacemaking and Peacebuilding <i>Dr Wendy Lambourne &amp; Ms Aletia Dundas, CPACS</i>
Week 11 (15 <sup>th</sup> October)	Religion, War and Peace in South East Asia <i>Assoc. Prof. Jake Lynch, Centre for Peace and Conflict Studies</i>
Week 12 (22 <sup>nd</sup> October)	Interfaith Dialogue, Community-Building and Reconciliation <i>Dr Wendy Lambourne with guests</i>
Week 13 (29 <sup>th</sup> October)	Secularism, Religion and Peaceful Communities <i>Ms Leticia Anderson, Centre for Peace and Conflict Studies</i>

## Assessment

*PACS6917 has three assessment sections. Students must pass all three elements of the assessment (participation, short assignment and essay) for successful completion of the course. Failure to attend at least 80% of classes without reasonable cause is grounds for failure.*

### **A. Reading and Class Participation (10%)**

Ongoing reading is essential for understanding and contributing to weekly class discussions, as well as in preparation for completion of assignments. Participation in class discussions and evidence of reading will comprise 10% of the assessment for the unit. Class readings are listed for each session and are available for purchase in a two-part course reader. Students are expected to complete these readings prior to class each week.

Some classes have additional references listed as a guide to what is available for further reading for assignments, and to give students a choice and variety of resources to follow up areas of personal interest. Missing classes without good reason will result in a lower mark for this section of the assessment.

### **B. Short Assignment**

2000 words (30%)

Due: in class 24<sup>th</sup> September

For this assignment students are required to write about two different religions and to provide a **comparative analysis of the war traditions OR peace traditions in these two religions.**

In other words, the task is to compare and contrast how two different religions approach war and violence, or how two different religions approach peace and non-violence. This assignment is intended to focus on the theological and philosophical foundations for war and peace in different religions. Students may choose to refer to specific examples of how these philosophies are reflected in practice, but are not required to analyse a case study. Wider reading is required, but the course reader will provide many of the sources required for completion of this assignment.

*Students may choose to complete this assignment in pairs, in which case both students will receive the same mark.*

*Criteria for assessment:*

- evidence of research and understanding of the theological or philosophical approaches to war/violence OR peace/nonviolence of the two religions being discussed
- clarity of expression and ability to develop and present a coherent argument within the required word limit
- evidence of critical and reflective reading and inclusion of a full reference list of sources

### **C. Final Essay**

3500 words (60%)

Due: Thursday 19<sup>th</sup> November

The aim of the essay is to give students the opportunity to explore in depth either:

- 1) **a war or violent conflict in which religion has either played or has been perceived to have played a major role;**

OR

**2) a religious or interfaith approach to peacebuilding, reconciliation or conflict resolution, both in theory and practice.**

The conflict or approach to peacebuilding can be taken from history or it could be a contemporary example. Students are expected to draw from the course reader but also to read and research more widely in order to support the development of arguments and analysis required for the essay.

**Students must gain approval in writing for their choice of topic from the Co-ordinator by Week Eleven (October 15).**

For both topics, students are expected to reflect on the philosophical foundations for the promotion of either violent or non-violent means of resolving conflict, as well as to discuss how religions are used (or misused) politically and strategically to justify war/violence or peace/non-violence.

The essay should reflect the major themes of the course: how religion can form the basis of either war or peace, violence or non-violence, and how applying insights from understanding these war and peace traditions can help to reduce violent conflict through peace and non-violence principles.

*Criteria for assessment:*

- evidence of research and understanding of the religious conflict or approach to peacebuilding being discussed (as appropriate);
- ability to analyse religious approaches from a theoretical and empirical perspective, including the philosophical and political explanations and justifications for the particular war/violence OR peacebuilding/nonviolent practice;
- ability to critically discuss the implications of your analysis for the reduction of violent conflict and/or its resolution;
- ability to develop and present a coherent argument within the required word limit (essays exceeding the word limit by more than 10% may be penalised);
- evidence of reflective and critical wider reading and research, with full reference list of sources.

***Please note:* It is recommended that if you choose to focus on War traditions for the short assignment, you should choose Topic 2 for the final essay. Conversely, if you focus on peace traditions in the short assignment, you must choose Topic 1 for your final essay.**

**PLEASE REFER TO CPACS ASSIGNMENT PRESENTATION AND ASSESSMENT GUIDELINES 2009 FOR DETAILS ABOUT REFERENCING, SUBMISSION OF ASSIGNMENTS AND OTHER IMPORTANT ISSUES INCLUDING PLAGIARISM.**

## **Outline of Sessions**

***Week 1 Thursday 30<sup>th</sup> July***

### **Introduction to Unit and the Study of Religion**

*Emeritus Professor Garry Trompf & Ms Leticia Anderson, Centre for Peace and Conflict Studies*

This session will concentrate on introductions and a discussion of the course, including aims and outcomes, course outline and themes, resources and assessment. We will begin to grapple with the questions of how to reconcile (1) the existence of violence traditions in religions which are also

based on peace as a central philosophical or theological principle, and (2) the apparent conflicts within a context of religious diversity.

*Class readings:*

Trompf, G. (2005) "Introduction" in <i>In Search of Origins: The Beginnings of Religions in Western Theory and Archaeological Practice</i> . Berkshire, UK: New Dawn Press, pp. 1-18.
Gopin, M. (2000) "Between Religion and Conflict Resolution: Mapping a New Field of Study" in <i>Between Eden and Armageddon: The Future of World Religions, Violence, and Peacemaking</i> . Oxford: OUP, pp. 13-32.
Cox, H. (1994) "World Religions and Conflict Resolution" in Johnston, D. & Sampson, C. (eds) <i>Religion, The Missing Dimension of Statecraft</i> . New York: OUP, pp. 266-282.

*Further readings:*

Appleby, R.S (2000), *The Ambivalence of the Sacred: Religion, Violence, & Reconciliation*, Lanham, MD.: Rowman & Littlefield, Carnegie Commission on the Prevention of Deadly Conflict.

Berger, P. L. (ed) (1999) *The Desecularization of the World. Resurgent Religion and World Politics*, Wm. B. Eerdmans Publishing Company.

Berger, P. L. (1967/1990) *The Sacred Canopy. Elements of a Sociological Theory of Religion*. New York: Anchor Books.

Braun W. & McCutcheon, R. T. (eds) (2000) *Guide to the Study of Religion*, London: Cassell.

Casanova, J. (1994) *Public Religions in the Modern World*, Chicago: University of Chicago Press.  
Crawford, R. (2002) *What is Religion?* London: Routledge. FISHER RESEARCH 200 187

Durkheim, E., (1912/2001) "A definition of the religious phenomenon and of religion", in *The Elementary Forms of the Religious Life*, Cosman, C. (trans), Oxford: University of Oxford Press/Oxford's World Classics, pp. 25-46.

Ferguson, J. (1978) *War and Peace in the World's Religions*, New York: Oxford University Press.

Guinan, E. (ed.) (1973) *Peace and Nonviolence: Basic Writings*, New York: Paulist Press.

Johnston, D. & Sampson, C. (eds) (1994) *Religion: the Missing Dimension of Statecraft*. New York: Oxford University Press.

Juergensmeyer, M. (2006) *Oxford Handbook of Global Religions*. Oxford: Oxford University Press.

Kunin, S., (2003) *Religion: The Modern Theories*, John Hopkins University Press.

MacQueen, G. (2007) "The Spirit of War and the Spirit of Peace: Understanding the Role of Religion" in Webel, C. & Galtung, J. (eds) *Handbook of Peace and Conflict Studies*. London/New York: Routledge, pp. 319-332.

Ridgeon, L. (ed.) (2003) *Major World Religions: From Their Origins to the Present*. London: RoutledgeCurzon.

Robertson, R. (ed.) *Sociology of Religion: Selected Readings*, Harmondsworth: Penguin.

Smith, J. Z. (2004) *Relating Religion. Essays in the Study of Religion*, Chicago: University of Chicago Press.

Thomas, S. M. (2005) *The Global Resurgence of Religion and the Transformation of International Relations: The Struggle for the Soul of the Twenty-first Century*, New York: Palgrave Macmillan.

## **Week 2 Thursday 6<sup>th</sup> August**

### **War and Peace in Hinduism**

Dr Andrew McGarrity, Department of Indian Subcontinental Studies, University of Sydney

In this session Dr Andrew McGarrity, Lecturer in South Asian and Indo-Tibetan Studies at the University of Sydney, will present a guest lecture on philosophies and traditions of war and peace in Hinduism. His research and teaching areas include Indian and Buddhist Philosophy; the history of ideas in India and Tibet; and Sanskrit and Tibetan language study.

#### *Class readings:*

Thompson, H. O. (1988) "Hinduism" in <i>World Religions in War and Peace</i> . Jefferson, North Carolina: McFarland & Co, pp. 59-71.
Subedi, S. P. (2003) "The Concept of Hinduism in 'Just War'", <i>Journal of Conflict &amp; Security Law</i> , 8:2, pp. 239-361.
Clooney, F. X. (2003) "Pain but not Harm: Some Classical Resources Toward a Hindu Just War Theory" in Robinson, P. (ed.) <i>Just War in Comparative Perspective</i> . Aldershot, Hampshire: Ashgate, pp. 109-125.

#### *Further readings:*

Embree, A. (2003) "Kashmir: Has Religion a Role in Making Peace?" in Johnston, D. (ed.) *Faith-Based Diplomacy: Trumping Realpolitik*. Oxford, UK: Oxford University Press, pp. 33-75.

Kinnvall, C. (2006) *Globalization and Religious Nationalism in India: The Search for Ontological Security*, London: Routledge.

Nussbaum, M. C. (2007) *The Clash Within: Democracy, Religious Violence, and India's Future*, Cambridge, Mass: Harvard University Press.

## **Week 3 Thursday 13<sup>th</sup> August**

### **War and Peace in Buddhism**

Dr Paul Fuller, Department of Studies in Religion, University of Sydney

In this session Dr Paul Fuller, Lecturer in Buddhist Studies at the University of Sydney, will present a guest lecture on philosophies and traditions of war and peace in Buddhism. Dr Fuller's key research areas include early Buddhist history, Theravada Buddhism in South-East Asia, and engaged Buddhism.

#### *Class readings:*

Ferguson, J. (1978) "Buddhism" in <i>War and Peace in the World's Religions</i> , New York: Oxford University Press, pp. 41-61.
Gómez, L. O. (1992) "Nonviolence and the Self in Early Buddhism" in Kraft, K. (ed.) <i>Inner Peace, World Peace: Essays on Buddhism and Nonviolence</i> . Albany, NY: State University of New York

Press, pp. 31-48.
Harris, E. J. (2003) "Buddhism and the Justification of War: A Case Study from Sri Lanka" in Robinson, P. (ed.) <i>Just War in Comparative Perspective</i> . Aldershot, Hampshire: Ashgate, pp. 93-108.
Hanh, T. N. (2003) "What is True Peace?" in <i>Creating True Peace</i> . New York: Free Press, pp. 1-10.
Hanh, T. N. (1987) "Working for Peace" in Kotler, A. (ed) <i>Being Peace</i> , Berkeley, CA: Parallax Press, pp. 61-80.

*Further Readings:*

Bartholomeusz, T.J. (2002) *In Defense of Dharma: Just-war Ideology In Buddhist Sri Lanka*, New York: Routledge Curzon.

Bartholomeusz, T.J. (1999) "In Defense of Dharma: Just-war Ideology In Buddhist Sri Lanka", *Journal of Buddhist Ethics*, 6:1999, <http://www.buddhistethics.org/6/bartho991.html>

Batchelor, S. (2004) *Living With the Devil: A Meditation on Good and Evil*, New York: Riverhead Books.

Chappell, D. W. (ed.) (1999) *Buddhist Peacework: Creating Cultures of Peace*, Boston, Mass: Wisdom Publications.

Eppsteiner, F. (1988) *The Path of Compassion. Writings on Socially Engaged Buddhism*, Berkeley, CA: Parallax Press.

Jones, K. (1989) "Finding the Higher Third" in *The Social Face of Buddhism. An Approach to Political and Social Activism*, London: Wisdom Publications, pp. 86-105.

Kraft, K. (ed.) (1992) *Inner Peace, World Peace: Essays on Buddhism and Nonviolence*, Albany, NY: State University of New York Press.

Loy, D. (2003) *The Great Awakening: A Buddhist Social Theory*, Boston, MA: Wisdom.

McConnell, J. A. (1998) "Buddhist Insights into Peacemaking" in Butler, B. (ed.) *Open Hands: Reconciliation, Justice and Peace Work Around the World*. Bury St Edmunds, Suffolk: Kevin Mayhew, pp. 225-240.

Seneviratne, H.L. (2003) "The Case of Buddhism in Sri Lanka", in Johnston, D. (ed), *Faith-Based Diplomacy: Trumping Realpolitik*, Oxford: Oxford UP, pp. 76-90.

Tambiah, Stanley Jeyaraja (1992) *Buddhism Betrayed?: Religion, Politics, and Violence in Sri Lanka*, Chicago: Chicago University Press.

Thompson, H. O. (1988) "Buddhism" in *World Religions in War and Peace*. Jefferson, North Carolina: McFarland & Co, pp. 91-105.

Topmiller, R. J. (2002) *The Lotus Unleashed: The Buddhist Peace Movement in South Vietnam, 1964-1966*, University Press of Kentucky.

Victoria, D. (2003) *Zen War Stories*, London: Routledge.

**Week 4 Thursday 20<sup>th</sup> August**

## War and Peace in Judaism

Ms Peta Jones Pellach, Shalom Institute, Sydney

In this session, Peta Jones Pellach, the Director of Adult Education at the Shalom Institute in Sydney, will present a guest lecture on the war and peace traditions in Judaism. Ms Pellach has taught courses on Jewish Civilization and Biblical Studies at the University of Sydney, and has been involved in interfaith dialogue for the past ten years. Her area of research is Jewish identity and she has a particular interest in issues of orthodoxy, feminism and the advocacy of women's learning and promotion of Jewish women scholars.

### Class readings:

Ferguson, J. (1978) "Judaism" in <i>War and Peace in the World's Religions</i> , New York: Oxford University Press, pp. 78-98.
Walzer, M. (1996) "War and Peace in the Jewish Tradition" in Nardin, T. (ed.) <i>The Ethics of War and Peace: Religious and Secular Perspectives</i> . Princeton, NJ: Princeton University Press, pp. 97-114..
Ravitsky, A. (1996) "Prohibited Wars in the Jewish Tradition" in Nardin, T. (ed.) <i>The Ethics of War and Peace: Religious and Secular Perspectives</i> . Princeton, NJ: Princeton University Press, pp. 115-127.
Smock, D. R. (1995) "Jewish Perspectives" in <i>Perspectives on Pacifism</i> . Washington, DC: US Institute of Peace, pp. 21-27.
Amsel, N. (1996) "Peace" and "War" in <i>The Jewish Encyclopedia of Moral and Ethical Values</i> . New Jersey: Jason Aronson.
Montefiore, C. G. & Loewe, H. (1960) "Peace" in <i>A Rabbinic Anthology</i> . Philadelphia: Meridian, pp. 530-537.

### Further readings:

Artson, B. S. (1988) *Love Peace and Pursue Peace: A Jewish Response to War and Nuclear Annihilation*. New York: United Synagogue of America.

Gopin, M. (2000) "New Paradigms of Religion and Conflict Resolution: A Case Study of Judaism" in *Between Eden and Armageddon: The Future of World Religions, Violence, and Peacemaking*. Oxford: OUP, pp. 167-195.

Gopin, M. (2002) "Patterns of Abrahamic Reconciliation" in *Holy War, Holy Peace: How Religion Can Bring Peace to the Middle East*. Oxford/New York: Oxford University Press, pp. 103-143. FISHER RESEARCH 956.05 14

Kasher, A. (2009) "Operation Cast Lead and the Ethics of Just War", *Azure*, 37:Summer 5769, <http://www.azure.org.il/include/print.php?id=502>

Landau, Y. (1984) *Violence and the Value of Life in Jewish Tradition*. Jerusalem: Oz VeShalom.

Landes, D.(1991) *Confronting Omnicide: Jewish Reflections on Weapons of Mass Destruction*. Northvale, NJ: Aronson.

Polner, M. & Goodman, N. (eds) (1994) *The Challenge of Shalom: The Jewish Tradition of Peace and Justice*. Philadelphia: New Society.

Terry, M. (ed.) (2000) *Reader's Guide to Judaism*. Chicago: Fitzroy Dearborn Publishers.

Thompson, H. O. (1988) "Judaism" in *World Religions in War and Peace*. Jefferson, North Carolina: McFarland & Co, pp. 1-17.

Wilcock, E. (1994) *Pacifism and the Jews*. Stroud, Gloucestershire: Hawthorn.

**Week 5 Thursday 27<sup>th</sup> August**

**War and Peace in Christianity**

*Ms Leticia Anderson, Centre for Peace and Conflict Studies*

In this session, we will explore the original pacifist tenets of the Early Christians and the nonviolence traditions in Christianity. We will analyse how Augustine married Christian and Ancient thought to generate the basis for a Christian theory of just war, which was later revised by scholastic thinkers such as Saint Thomas Aquinas. Finally, we will consider the origins and development of basic tensions in the history of Western thought regarding war, nonviolence and morality.

*Class readings:*

Ferguson, J. (1978) "Christianity" in <i>War and Peace in the World's Religions</i> , New York: Oxford University Press, pp. 99-123.
Brundage, J. A. (1991) "Holy War and the Medieval Lawyers" in <i>The Crusades, Holy War and Canon Law</i> . Aldershot, UK: Variorum, pp. 99-105 & 123-125.
Cartwright, M.G, "Conflicting Interpretations of Christian Pacifism", in Nardin, T. (ed.) <i>The Ethics of War and Peace: Religious and Secular Perspectives</i> . Princeton, NJ: Princeton University Press, pp. 197-213.
Smock, D. R. (1992) "A Pacifist Perspective" in <i>Religious Perspectives on War</i> . Washington, DC: US Institute of Peace, pp. 41-48.

*Further readings:*

Barash, D. P. & Webel, C. P. (2002) "Nonviolence" in *Peace and Conflict Studies*. London: Sage Publications, pp. 512-536.

Bellamy, A. J. (2006) *Just Wars: From Cicero to Iraq*. Cambridge: Polity Press.

Brock, P. (1998) *Varieties of Pacifism: A Survey from Antiquity to the Outset of the Twentieth Century*. Syracuse, New York: Syracuse University Press.

Brown, C., Nardin, T., & Rengger, N. (eds) (2002) *International relations in political thought: texts from the Ancient Greeks to the First World War*. Cambridge: Cambridge University Press.

Daly, R.J. (ed) (1985) *Christians and the military: the early experience*. Philadelphia: Fortress Press.

Holmes, R. L. (1989) *On War and Morality*. Princeton, N.J.: Princeton University Press.

Johnson, J. T. (2005) *The War to Oust Saddam Hussein: Just War and the New Face of Conflict*. Lanham, Md. : Rowman & Littlefield Publishers.

Johnson, J. T. (2001) *Morality and Contemporary Warfare*. Yale: Yale University Press.

Johnson, J. T. (1987) *The Quest for Peace: Three Moral Traditions in Western Cultural History*. Princeton: Princeton University Press.

King, M.L. (1963) *Strength to love*. London: Hodder & Stoughton.

- Koontz, T. J. (1996) "Christian Nonviolence: An Interpretation", in Nardin, T. (ed.) *The Ethics of War and Peace: Religious and Secular Perspectives*. Princeton, NJ: Princeton University Press, pp. 169-196.
- Mayer, P. (ed.) (1966) *The Pacifist Conscience*. Harmondsworth, Middlesex: Penguin.
- Musto, R. G. (1986) *The Catholic Peace Tradition*, Maryknoll, NY: Orbis.
- Nardin, T. (ed) (1996) *The Ethics of War and Peace*, Princeton: Princeton University Press.
- Oxford U.P (eds.) (1993) *The complete parallel Bible: containing the Old and New testaments with the Apocryphal/Deuterocanonical Books*. Oxford: Oxford University Press.
- Rapoport, A. (1995) "Pacifism" in Rapoport, A. *The Origins of Violence: Approaches to the Study of Conflict*. New Brunswick, NJ: Transaction Publishers, pp. 443-468.
- Reichberg, G. (2002) "Just War or Perpetual Peace?", *Journal of Military Ethics*, 1:1, pp. 16-35.
- Smock, D. R. (1995) "Nonviolence and Pacifism within Christian Thought" in *Perspectives on Pacifism*. Washington, DC: US Institute of Peace, pp. 11-20.
- Thompson, H. O. (1988) "Christianity" in *World Religions in War and Peace*. Jefferson, North Carolina: McFarland & Co, pp. 18-36.
- Wagner, W. J. (2001) "As Justice and Prudence Dictate: The Morality of America's War Against Terrorism", *Catholic University Law Review*, 51, Fall 2001.
- Weigel, G. (2002) "The Just War Tradition and the World After September 11", *Catholic University Law Review*, 51, Spring 2002.

**Week 6 Thursday 3<sup>rd</sup> September**

**War and Peace in Islam**

Associate Professor Ahmad Shboul, Department of Arabic and Islamic Studies

This week, Professor Shboul will guide us in an exploration of relevant Muslim theological texts regarding peace and war, the concept of *jihad*, as well as contemporary approaches to peacebuilding from the point of view of the Islamic faith. We will also look at the current myth of an "essential" relationship between Islam and violence from a critical perspective and point out the limitations of this paradigm.

*Class readings:*

Ferguson, J. (1978) "Islam" in <i>War and Peace in the World's Religions</i> , New York: Oxford University Press, pp. 124-137.
Tibi, B. (1996) "War and Peace in Islam", in Nardin, T. (ed), <i>The Ethics of War and Peace</i> , Princeton: Princeton UP, pp. 128-145.
Hashmi, S.H. (1996) "Interpreting the Islamic Ethics of War and Peace", in Nardin, T. (ed), <i>The Ethics of War and Peace</i> , Princeton: Princeton UP, pp. 146-166.
Abu-Nimer, M. (2003) "Islamic Principles of Nonviolence and Peacebuilding" in <i>Nonviolence and Peace Building in Islam</i> . Gainesville, Florida: University Press of Florida, pp. 48-84.

*Further readings:*

Asad, T. (2003) *Formations of the Secular. Christianity, Islam, Modernity*, Stanford: Stanford University Press.

Asad, T. (1993) *Genealogies of Religion. Discipline and Reasons of Power in Christianity and Islam*, Baltimore: John Hopkins University Press.

El Fadl, K. A. (2003) "Conflict Resolution as a Normative Value in Islamic Law: Handling Disputes with Non-Muslims" in Johnston, D. (ed.) *Faith-Based Diplomacy: Trumping Realpolitik*. Oxford, UK: Oxford University Press, pp. 178-209.

Gopin, M. (2002) "Patterns of Abrahamic Reconciliation" in *Holy War, Holy Peace: How Religion Can Bring Peace to the Middle East*. Oxford/New York: Oxford University Press, pp. 103-143.

Haleem, M.A.S. (2004) *The Quran: A New Translation*. New York: Oxford University Press, 2004.

Hashmi, S. (ed.) (2002) *Islamic Political Ethics: Civil Society, Pluralism and Conflict* (Ethikon Series in Comparative Ethics), Princeton: Princeton University Press. FISHER RESEARCH 172 74

Irani, G. E. & Funk, N. C. (2001) "Rituals of Reconciliation: Arab-Islamic Perspectives" in Said, A. A., Funk, N. C. & Kadayifci, A. S. (eds) *Peace and Conflict Resolution in Islam*. Lanham, Maryland: University Press of America, pp. 169-191. FISHER RESERVE 297.272 23

Johnson, J. T. (1997). *The Holy War Idea in Western and Islamic Traditions*. University Park: Pennsylvania State University Press. FISHER RESEARCH 297.72 6

Johnson, J. T. & Kelsay, J. (eds), (1990), *Cross, Crescent, and Sword: The Justification and Limitation of War in Western and Islamic Tradition*, New York: Greenwood Press. FISHER RESEARCH 291.56242 4

Kelsay, J. & Johnson, J. T. (eds) (1991), *Just War and Jihad: Historical and Theoretical Perspectives on War and Peace in Western and Islamic Traditions*, New York: Greenwood Press. FISHER RESEARCH 297.72 4

Kelsay, J. (1993) *Islam and War*. Louisville, Kent: Westminster/John Knox Press. FISHER SPECIAL RESERVE 297.5 30

Khadduri, M. (1960) *War and Peace in the Law of Islam*. 2<sup>nd</sup> edn. Baltimore: Johns Hopkins Press. LAW RESEARCH 349.5 KHA

Khadduri, M. (1966) *The Islamic Law of Nations: Shaybāni's Siyar*, Baltimore: Johns Hopkins University Press. FISHER RESEARCH & U/G 341 93

Khadduri, M. (1969) *The Law of War and Peace in Islam*. Baltimore: John Hopkins University Press.

Khadduri, M. (1970) *Political Trends in the Arab World. The Role of Ideas and Ideals in Politics*, Baltimore: John Hopkins University Press. RESERVE, RESEARCH & U/G 320.956 6

Lawrence, B. B., (1998) *Shattering the Myth: Islam Beyond Violence*, Princeton, NJ: Princeton University Press. FISHER RESEARCH 297.090421

Nyang, S. & Johnston, D. (2003) "Conflict Resolution as a Normative Force in Islamic Law: Application to the Republic of Sudan" in Johnston, D. (ed.) *Faith-Based Diplomacy: Trumping Realpolitik*. Oxford, UK: Oxford University Press, pp. 210-227.

Said, A. A., Funk, N. C. & Kadayifci, A. S. (eds) (2001) *Peace and Conflict Resolution in Islam*. Lanham, Maryland: University Press of America. FISHER RESERVE 297.272 23

Smock, D. (2004) *Ijtihad. Reinterpreting Islamic Principles for the Twenty-first Century*, US Institute of Peace Special Report No. 125, Washington, DC: USIP, August 2004. <http://www.usip.org/pubs/specialreports/sr125.html>

Thompson, H. O. (1988) "Islam" in *World Religions in War and Peace*. Jefferson, North Carolina: McFarland & Co, pp. 37-58.

### **Week 7 Thursday 10<sup>th</sup> September**

#### **Religious Violence, Sectarianism and Identity**

*Dr Ken Macnab, Centre for Peace and Conflict Studies*

Why does religion often find itself at the core of geopolitical conflicts? What is the role of religion in fostering a sense of cultural, social and political identity, and why might such collective self-representations play a role in igniting violence and furthering conflict? Is it possible to separate secular geopolitical concerns from such "sacred" concerns as identity and belief? How can one explain religious sectarianism, the will of a group to differentiate itself even further from the mainstream of either society or accepted and commonly practised religious beliefs? What light does history shed on the role of religion generating or curbing violence?

This session will be devoted almost exclusively to a class debate on what are today highly relevant issues. In our debate, we will begin with the important works of Girard in understanding religious violence, as well as Huntington's controversial thesis on the clash of civilizations and its close relationship to religious violence.

#### *Class readings:*

Juergensmeyer, M. (2000) "Cosmic War" & "The Mind of God" in <i>Terror in the Mind of God: The Global Rise of Religious Violence</i> . Berkeley, CA: University of California Press, pp. 148-166 & 219-249.
Girard, R. (1979) "Sacrifice", in Girard, <i>Violence and the Sacred</i> , trans. Patrick Gregory, Baltimore: John Hopkins University Press, pp. 1-11 & 14-27.
Huntington, S. (1996) "Civilizations in History and Today", & "La Revanche de Dieu", in <i>The Clash of Civilizations and the Remaking of the World Order</i> , New York: Simon & Shuster, pp. 40-48 & pp. 95- 101.

#### *Further readings:*

Almond, G.A., Appleby, R. S & Sivan, E (2003) *Strong Religion: The Rise of Fundamentalisms around the World*. Chicago: University of Chicago Press.

Appleby, R.S (2000), *The Ambivalence of the Sacred: Religion, Violence, & Reconciliation*. Lanham, MD.: Rowman & Littlefield, Carnegie Commission on the Prevention of Deadly Conflict.

Appleby, R.S (1997) (ed) *Spokesmen for the Despised. Fundamentalist Leaders of the Middle East*. Chicago: University of Chicago Press.

Appleby, R.S & Marty, M. E. (1997) (eds) *Religion, Ethnicity and Self-Identity: Nations in Turmoil*. Hanover, N.H.: University Press of New England.

Asad, T. (2003) *Formations of the Secular. Christianity, Islam, Modernity*. Stanford: Stanford University Press.

Avalos, H. (2005) *Fighting Words: The Origins of Religious Violence*. London: Prometheus Books.  
FISHER RESERVE

Batchelor, S. (2004) *Living With the Devil: A Meditation on Good and Evil*. New York: Riverhead Books.

Berger, P. L. (ed) (1999) *The Desecularization of the World. Resurgent Religion and World Politics*. Wm. B. Eerdmans Publishing Company.

Coady, T. & O'Keefe, M. (eds) (2002) *Terrorism and Justice: Moral Argument in a Threatened World*. Melbourne: Melbourne University Press.

Gopin, M. (2002) *Holy War, Holy Peace: How Religion Can Bring Peace to the Middle East*. Oxford/New York: Oxford University Press.

Gopin, M. (2000) *Between Eden and Armageddon: The Future of World Religions, Violence, and Peacemaking*. Oxford/New York: Oxford University Press.

Hammerton-Kelly, R. G. (1987) (ed) *Violent Origins. Walter Burkert, René Girard and Jonathan Z. Smith on Ritual Killing and Cultural Formation*. Stanford: Stanford University Press.

Juergensmeyer, M. (1995) "Violence and the Mind of God", Background paper for the conference on "The Role of Religion in Preventing Deadly Conflict", Tantur Ecumenical Institute, Jerusalem, 14 August 1995.

Kelsay, J. (1993) *Islam and War*. Louisville, Kent: Westminster/John Knox Press.

McTernan, O. (2003) *Violence in God's Name: Religion in an Age of Conflict*, London: Orbis.

Sayle, M. et al (2005) "The Lure of Fundamentalism", *Griffith Review*. Autumn 2005.

### **Week 8 Thursday 17<sup>th</sup> September**

#### **Religion, War and Peace in the Middle East**

Associate Professor Ahmad Shboul, Department of Arabic and Islamic Studies

In this session, Professor Ahmad Shboul will examine the role of religion in perpetuating violence and war in the Middle East, the politics of religion and the potential for religion to underpin a politics of peace in the region.

#### *Class readings:*

Humphreys, R. S. (2005) "Profane and sacred politics: the ends of power in the Middle East" in <i>Between Memory and Desire: The Middle East in a Troubled Age</i> . Berkeley, California: University of California Press, pp. 131-147.
Milton-Edwards, B. (2005) "Politics and Religion", in Choueiri, Y. M. (ed.) <i>A Companion to the History of the Middle East</i> . Oxford: Blackwell Publishing, pp. 444-461.
Gopin, M. (2002) "Patterns of Abrahamic Incrimination" & "Specific Steps Towards a New Relationship" in <i>Holy War, Holy Peace: How Religion Can Bring Peace to the Middle East</i> . Oxford/New York: Oxford University Press, pp. 58-91 & 198-228.

#### *Further readings:*

Abu-Nimer, M. (2003) *Nonviolence and Peace Building in Islam*. Gainesville, Florida: University Press of Florida.

Abu-Nimer, M. (1999) *Dialogue, Conflict Resolution and Change: Arab-Jewish Encounters in Israel*. Albany, NY: State University of New York Press.

Appleby, R.S (1997) (ed) *Spokesmen for the Despised. Fundamentalist Leaders of the Middle East*, Chicago: University of Chicago Press.

Asad, T. & Owen, R. (1983) *The Middle East*, London: Macmillan Press.

Gopin, M. (2003) "Judaism and Peacebuilding in the Context of Middle Eastern Conflict" in Johnston, D. (ed), *Faith-Based Diplomacy: Trumping Realpolitik*, Oxford: Oxford UP, pp. 91-123.

Haynes, J. (1998) "The Middle East: Religions in Collision" in *Religion in Global Politics*. London: Longman, pp. 125-147.

Landau, Y. (2003) *Healing the Holy Land. Interreligious Peacebuilding in Israel/Palestine*, Washington, DC: United States Institute of Peace.

New, D. S. (2002) *Holy War: The Rise of Militant Christian, Jewish and Islamic Fundamentalism*. Jefferson, North Carolina: McFarland & Company.

Tibi, B. (2001) *Islam Between Culture and Politics*. Basingstoke, Hampshire: Palgrave Macmillan.

## **Week 9 Thursday 24<sup>th</sup> September**

### **Religion, War and Peace in Europe**

*Ms Leticia Anderson, Centre for Peace and Conflict Studies*

This session will consider the role of religion in the generation of war in Europe and the promotion of peace. How and why did religious leaders themselves at particular eras of European history deliberately justify and invoke violence? Why was there such widespread popular support for these appeals? The role of critics of and dissenters from these traditions, and the nature of the forces which to some extent curbed religious violence, will also be considered. How has religion been used in Europe in more recent centuries to promote either war or peace? Is the role of religion in present-day Europe more conducive to violence or peace?

#### *Class readings:*

Johnson, J. T. (1997) <i>The Holy War Idea in Western and Islamic Traditions</i> . University Park: Pennsylvania State University Press, pp. 29-39.
The First Crusade: Pope Urban II, Letter to the Crusaders, 1095; <i>Gesta Francorum</i> & Fulcher of Chartres @ <a href="http://www.fordham.edu/halsall/source/urban2-5vers.html">http://www.fordham.edu/halsall/source/urban2-5vers.html</a> ; Albert of Aix & Ekkehard of Aura, 'The Slaughter of the Jews', 1096, @ <a href="http://www.fordham.edu/halsall/source/1096jews.html">http://www.fordham.edu/halsall/source/1096jews.html</a>
De Thou, The Massacre of St. Bartholomew's Day, 1572, from Hanover Historical Texts Project @ <a href="http://history.hanover.edu/texts/barth.html">http://history.hanover.edu/texts/barth.html</a>
Friedrich Schiller, <i>The History of the Thirty Years' War</i> (1791-1803) tr. by Rev. A. J. W. Morrison, Fisher electronic resource, <a href="http://www.netlibrary.com.ezproxy2.library.usyd.edu.au/">http://www.netlibrary.com.ezproxy2.library.usyd.edu.au/</a>
Haynes, J. (1998) "Western Europe: Secularization and the Religious Response" in <i>Religion in Global Politics</i> . London: Longman, pp. 63-85.

Sells, Michael T. (2002) "The Construction of Islam in Serbian Religious Mythology and its Consequences" in Shatzmiller, M. (ed.) *Islam and Bosnia: Conflict Resolution and Foreign Policy in Multi-Ethnic States*. Montreal & Kingston: McGill-Queen's University Press, pp. 56-85.

*Further readings:*

Bachrach, D. S. (2003) *Religion and the Conduct of War, c. 300-1215*. Woodbridge, Suffolk, UK; Rochester, NY : Boydell Press.

Brock, P. (1990) "The Pattern of Quaker Conscientious Objection in England" in *The Quaker Peace Testimony, 1660-1914*. York, UK: Sessions Book Trust, pp. 32-46.

Brundage, J. A. (1991) *The Crusades, Holy War and Canon Law*. Aldershot, UK: Variorum.

Burleigh, M. (2006) *Earthly Powers. Religion & Politics in Europe from the French Revolution to the Great War*, London: Harper Collins.

Erasmus, F. (1509) 'The Lights of the World Reduced to a mere Wallet', from *The Praise of Folly*, available at <http://www.fordham.edu/halsall/mod/1509erasmus-folly.html>

Ferguson, J. & Clark, F. (1973) *War, Peace, and Religion*. Milton Keynes: Open University Press.

Hoover, A. J. (1989) *God, Germany, and Britain in the Great War: A Study in Clerical Nationalism*. New York: Praeger.

Hoover, A. J. (1999) *God, Britain and Hitler in World War II: The View of the British Clergy, 1939-1945*. Westport, Connecticut : Praeger, pp. 97-107.

Kaiser, D. (2000) *Politics and War: European Conflict from Philip II to Hitler*, enlarged edn, Cambridge, Mass: Harvard University Press.

Mee, A. (1918) *Who giveth us the Victory*. London: Allen & Unwin.

Moynihan, M. (ed.) (1983) *God on our Side*. London: Secker & Warburg.

Sproxton, J. (1995) *Violence and Religion: Attitudes towards Militancy in the French Civil Wars and the English Revolution*. London ; New York : Routledge.

Steele, D. A. (2003) "Christianity in Bosnia-Herzegovina and Kosovo: From Ethnic Captive to Reconciling Agent" in Johnston, D. (ed.) *Faith-Based Diplomacy: Trumping Realpolitik*. Oxford, UK: Oxford University Press, pp. 124-177.

Thomas, S. M. (2005) *The Global Resurgence of Religion and the Transformation of International Relations: The Struggle for the Soul of the Twenty-first Century*, New York: Palgrave Macmillan.

**Week 10 Thursday 8<sup>th</sup> October**

**Faith-Based Peacemaking and Peacebuilding**

*Dr Wendy Lambourne & Ms Aletia Dundas*

What is faith-based peacebuilding? How can faith and religious practices be brought to bear on conflict resolution processes? Can pacifism, as understood as a basic moral principle by various religious groups and beliefs, play a constructive and pragmatic role in peacemaking or peacebuilding? In this session, we will explore the answers to these questions in discussion with

special guest lecturer, Ms Aletia Dundas, an MPACS graduate who has worked with the Quakers for many years including at the Quaker United Nations Office in Geneva.

*Class readings:*

Mayer, P. (ed) (1966) "The Quakers" in <i>The Pacifist Conscience</i> . London: Penguin, pp. 89-93.
Sampson, C. (1994) "To Make Real the Bond Between Us All: Quaker Conciliation During the Nigerian Civil War" in Johnston, D. & Sampson, C. (eds) <i>Religion, The Missing Dimension of Statecraft</i> . New York: OUP, pp. 88-118.
"Pilgrimages of Truth in Cambodia: Taking the First Step to Peace" in <i>People Building Peace: 35 Inspiring Stories from Around the World</i> . Utrecht: European Centre for Conflict Prevention, pp. 219-223.
Johnston, D. & Cox, B. (2003) "Faith-Based Diplomacy and Preventive Engagement" & Appleby, R. S. "Retrieving the Missing Dimension of Statecraft: Religious Faith in the Service of Peacebuilding" in Johnston, D. (ed), <i>Faith-Based Diplomacy: Trumping Realpolitik</i> , Oxford: Oxford UP, pp. 11-32 & 231-258.
Appleby, R. S. "Retrieving the Missing Dimension of Statecraft: Religious Faith in the Service of Peacebuilding" in Johnston, D. (ed), <i>Faith-Based Diplomacy: Trumping Realpolitik</i> , Oxford: Oxford UP, pp. 231-258.

*Further readings:*

Abu-Nimer, M. (2003) *Nonviolence and Peace Building in Islam*. Gainesville, Florida: University Press of Florida.

Barash, D. P. (2000) (ed) *Approaches to Peace: A Reader in Peace Studies*, New York: Oxford University Press.

Barash, D. P. & Webel, C. P. (2002) *Peace and Conflict Studies*. London: Sage Publications.

Brock, P. (1990) *The Quaker Peace Testimony 1660 to 1914*, York, England: Sessions Book Trust.

Buddhist Masters and Their Organisations: Theravada Engaged Buddhism/Cambodia: Somdet Phra Maha Ghosananda (1929-) <http://www.buddhanet.net/masters/maha-gosanada.htm>

Butler, B. (ed.) (1998) *Open Hands: Reconciliation, Justice and Peace Work Around the World*. Bury St Edmunds, Suffolk: Kevin Mayhew.

Chappell, D. W. (ed.) (1999) *Buddhist Peacework: Creating Cultures of Peace*, Boston, Mass: Wisdom Publications.

Eppsteiner, F. (1988) *The Path of Compassion. Writings on Socially Engaged Buddhism*, Berkeley, CA: Parallax Press.

Gopin, M. (2002) *Holy War, Holy Peace: How Religion Can Bring Peace to the Middle East*. Oxford/New York: Oxford University Press.

Hunt, S. A. (2002) *The Future of Peace: On the Front Lines with the World's Great Peacemakers*. San Francisco, California: HarperCollins.

Johnston, D. (ed.) (2003) *Faith-Based Diplomacy: Trumping Realpolitik*. Oxford: Oxford University Press.

Johnston, D. & Sampson, C. (1994) *Religion: The Missing Dimension of Statecraft*, New York: Oxford University Press.

Jones, K. (1989) *The Social Face of Buddhism. An Approach to Political and Social Activism*. London: Wisdom Publications.

Kraft, K. (1992) "Prospects of a Socially Engaged Buddhism" in *Inner Peace, World Peace: Essays on Buddhism and Nonviolence*. Albany, NY: State University of New York Press, pp. 11-30.

Landau, Y. (2003) *Healing the Holy Land. Interreligious Peacebuilding in Israel/Palestine*. Washington, DC: United States Institute of Peace.

Lederach, J. P. (1993) "Pacifism in Contemporary Conflict: A Christian Perspective", Paper commissioned by the US Institute of Peace, 20 July 2003. [see PACS6917 Course Reader Part II 2007]

Rigby, V. (2002) *Peace Comes Walking: The Life of Donald Groom, Quaker Peace Worker* Carindale, Q.L.D.: Glasshouse Books.

Saville, H. (2009) *Friends in deed: 50 years of Quaker Service Australia*. Surry Hills, N.S.W: Religious Society of Friends.

### **Week 11 Thursday 15<sup>th</sup> October**

#### **Religion, War and Peace in South East Asia**

*Associate Professor Jake Lynch, Director, Centre for Peace and Conflict Studies*

This session will examine the role of religious ideas and traditions in conflicts in South East Asia. Associate Professor Jake Lynch will examine conflicts in the southern Philippines and eastern Indonesia, which take a Muslim vs Christian form, and discuss whether religious differences really are at the root of these conflicts. We will also look briefly at the experience of people in South East Asia of enduring and resisting colonial rule, and consider the implications for religious identity and feeling among the people of the region today. We will consider the role of media representations of conflict as 'religious' in nature.

#### *Class readings:*

Davis, M. (2001) "Gunboats and Messiahs" in <i>Late Victorian Holocausts</i> . London: Verso, pp. 92-97.
Lynch, J. (2008) "Active and passive peace journalism in reporting of the 'War on Terrorism' in The Philippines" in <i>Peace and Policy</i> , Issue 13.
Torres, J. (2001) "The Bearer of the Sword" in <i>Into the Mountain: Hostaged by the Abu Sayyaf</i> . Quezon City, Philippines: Claretian Publications, pp. 33-42.
Diaz, P. P. (2003) "Muslim Problem" in <i>Understanding Mindanao Conflict</i> . Davao City, Philippines: MindaNews Publication, pp. 3-22.
Rodil, B. R. (2003) <i>A Story of Mindanao and Sulu in Question and Answer</i> . Davao City, Philippines: MINCODE, pp. 17-28 & 170-178.

#### *Further readings:*

Abuza, Z. (2007) *Political Islam and Violence in Indonesia*, London: Routledge.

Effendy, B. (2002) "Indonesia: A State in Transition" in Race, A. & Shafer, I. (eds) *Religions in Dialogue: From Theocracy to Democracy*. Aldershot: Ashgate Publishing, pp. 123-131.

Lynch, J. & McGoldrick, A. (n.d.) "Conflicts in Indonesia" in Hanitzsch, T., Löffelholz, M. & Mustamu, R. (eds) *Agents of Peace: Public Communication and Conflict Resolution in an Asian Setting*. Indonesia: Friedrich Ebert Stiftung, pp. 120-141.

Schwarz, A. (1999). *A Nation in Waiting*, Sydney: Allen and Unwin, pp 162-193.

Wooster, H. (1994) "Faith at the Ramparts: The Philippine Catholic Church and the 1986 Revolution" in Johnston, D. & Sampson, C. (eds) *Religion, The Missing Dimension of Statecraft*. New York: OUP, pp. 153-176.

## **Week 12 Thursday 22<sup>nd</sup> October**

### **Interfaith Dialogue, Community-Building and Reconciliation**

*Dr Wendy Lambourne with guests*

In this session we will focus on a discussion of various religious and interfaith groups which promote peacebuilding, dialogue and reconciliation. We will critically examine the role of interfaith dialogue both locally and internationally for the purposes of trust building, conflict resolution and peacebuilding within pluralist contexts. As part of this discussion we will consider the role of religious values and approaches to support forgiveness and reconciliation as paths to peace.

#### *Class readings:*

Luttwak, E. (1994) "Franco-German Reconciliation: The Overlooked Role Model of the Moral Re-Armament Movement" in Johnston, D. & Sampson, C. (eds) <i>Religion, The Missing Dimension of Statecraft</i> . New York: OUP, pp. 37-63.
Abu-Nimer, M. (2002) "The Miracles of Transformation through Interfaith Dialogue: Are You a Believer?" in Smock, D. R. (ed), <i>Interfaith Dialogue and Peacebuilding</i> , Washington, D.C.: United States Institute of Peace Press, pp. 15-32.
Wuye, J. & Ashafa, M. (2005) "The Pastor and the Imam: The Muslim-Christian Dialogue Forum in Nigeria" in van Tongeren, P. et al (eds) <i>People Building Peace II: Successful Stories of Civil Society</i> . Boulder, Colorado: Lynne Rienner, pp. 226-232.
Smock, D. (2003) <i>Building Interreligious Trust in a Climate of Fear: An Abrahamic Trialogue</i> , United States Institute of Peace Special Report No. 99, February 2003 <a href="http://www.usip.org/pubs/specialreports/sr99.html">http://www.usip.org/pubs/specialreports/sr99.html</a>

#### *Further readings:*

Abu-Nimer, M. (1999) *Dialogue, Conflict Resolution, and Change. Arab-Jewish Encounters in Israel*, Albany, N.Y.: State University of New York Press.

Appleby, R.S (2000), *The Ambivalence of the Sacred: Religion, Violence, & Reconciliation*, Lanham, MD.: Rowman & Littlefield, Carnegie Commission on the Prevention of Deadly Conflict.

Cilliers, J. (2002) "Building Bridges for Interfaith Dialogue" in Smock, D. R. (ed.), *Interfaith Dialogue and Peacebuilding*, Washington, D.C.: United States Institute of Peace Press, pp. 47-60.

Gopin, M. (2002) *Holy War, Holy Peace: How Religion Can Bring Peace to the Middle East*. Oxford/New York: Oxford University Press.

Helmick, R. G. & Petersen, R. L. (eds) (2001) *Forgiveness and Reconciliation: Religion, Public Policy, and Conflict Transformation*, Philadelphia, Pennsylvania: Templeton Foundation Press.

Initiatives of Change, "Frequently asked questions" & "History of the movement" <http://www.iofc.org>

Kirkwood, P. (2007) *The Quiet Revolution: The Emergence of Interfaith Consciousness*, Sydney: ABC Books.

Landau, Y. (2003) *Healing the Holy Land. Interreligious Peacebuilding in Israel/Palestine*, Washington, DC: United States Institute of Peace.

Smock, D. R. (ed.) (2002) *Interfaith Dialogue and Peacebuilding*, Washington, D.C.: United States Institute of Peace Press.

Tutu, D. (1999) *No Future Without Forgiveness*. London: Rider.

**Week 13 Thursday 29<sup>th</sup> October**

**Secularism, Religion and Peaceful Communities**

*Ms Leticia Anderson, Centre for Peace & Conflict Studies*

In this session we will address some of the challenges in finding a global ethic for peace and nonviolence in the context of secularism and religious diversity. This discussion will consider the implications for the political process of understanding how religion can be used and misused to support war and violence, and how the peace and nonviolence traditions of different faiths can be used as a resource for promoting peaceful coexistence.

*Class readings:*

Wiggins, J. B. (1996) "The Untenability of Absolutism Today: The Final Word" in <i>In Praise of Religious Diversity</i> . New York: Routledge, pp. 15-20.
Burnett, S. (1994) "Implications for the Foreign Policy Community" in Johnston, D. & Sampson, C. (eds) <i>Religion, The Missing Dimension of Statecraft</i> . New York: OUP, pp. 285-305.
Vendley, W. & Little, D. (1994) "Implications for Religious Communities" in Johnston, D. & Sampson, C. (eds) <i>Religion, The Missing Dimension of Statecraft</i> . New York: OUP, pp. 306-315.
Johnston, D. (1994) "Looking Ahead: Toward a New Paradigm" in Johnston, D. & Sampson, C. (eds) <i>Religion, The Missing Dimension of Statecraft</i> . New York: OUP, pp. 316-337.
Thomas, S. M. (2005) "The Soul of the World? Religious Non-State Actors and International Relations Theory" in Thomas, S. M. <i>The Global Resurgence of Religion and the Transformation of International Relations: The Struggle for the Soul of the Twenty-first Century</i> , New York: Palgrave Macmillan, pp. 97-118.
Saunders, H. H. (2004) "Relational Realism: Toward a New Political Paradigm for Peace" in Seiple, R. A. & Hoover, D. R. (eds) <i>Religion and Security: The New Nexus in International Relations</i> , Lanham, Maryland: Rowman & Littlefield.

*Further readings:*

Berger, P. L. (ed) (1999) *The Desecularization of the World. Resurgent Religion and World Politics*, Wm. B. Eerdmans Publishing Company.

Fox, J. & Sandler, S. (2004) *Bringing Religion into International Relations*.

Herbert, D. (2003) *Religion and Civil Society: Rethinking Public Religion in the Contemporary World*. Aldershot, Hampshire: Ashgate Publishing.

Kuschel, K.-J. (2002) "The Global Ethic and World Religions in an Age of Globalization" in Race, A. & Shafer, I. (eds) *Religions in Dialogue: From Theocracy to Democracy*. Aldershot: Ashgate Publishing, pp. 209-217.

Merton, T. (1976) *On Peace*. London: Mowbrays.

Moen, M. C. & Gustafson L. S. (eds) (1992) *The Religious Challenge to the State*. Philadelphia: Temple University Press.

Nipkow, K. E. (2003) *God, Human Nature and Education for Peace*. Aldershot, England: Ashgate.

Norris, P. & Inglehart, R. (2004) *Sacred and Secular. Religion and Politics Worldwide*. Cambridge: Cambridge University Press.

Roy, O. (2007) *Secularism confronts Islam*. New York: Columbia University.

Seiple, R. A. & Hoover, D. R. (eds) *Religion and Security: The New Nexus in International Relations*. Lanham, Maryland: Rowman & Littlefield.

Somerville, M. (2006) *The Ethical Imagination: Journeys of the Human Spirit*. Melbourne: Melbourne University Press.

Stewart, C. & Shaw, R. (eds) (1994) *Syncretism/Anti-Syncretism: The Politics of Religious Synthesis*. London: Routledge.

Thomas, S. M. (2005) *The Global Resurgence of Religion and the Transformation of International Relations: The Struggle for the Soul of the Twenty-first Century*. New York: Palgrave Macmillan.

Westerlund, D. (ed.) (1996) *Questioning the Secular State: the Worldwide Resurgence of Religion in Politics*. London: C. Hurst.

## Journals

<i>Catholic University Law Review</i>	Fisher Electronic Access
<i>Ethics</i>	Research Journals 170.5 2 & Electronic Access
<i>Ethics and International Affairs</i>	Fisher Electronic Access
<i>Journal of Military Ethics</i>	Fisher Electronic Access
<i>Journal of Peace Research</i>	Law Journals (until 1999)
<i>Journal of Religious Ethics</i>	Research Journals 291.505 1 & Electronic Access
<i>Peace and Change: A Journal of Peace Research</i>	Research Journals 327.105 1 & Electronic Access
<i>Philosophy and Public Affairs</i>	Research Journals 301.05 25 & Electronic Access

## Websites

Boston Theological Institute	<a href="http://www.bostontheological.org/">http://www.bostontheological.org/</a>
Initiatives of Change International	<a href="http://www.iofc.org/">http://www.iofc.org/</a>
Institute of Peace and Conflict Studies (New Delhi, India)	<a href="http://www.ipcs.org/">http://www.ipcs.org/</a>
International Fellowship for Reconciliation	<a href="http://www.ifor.org/">http://www.ifor.org/</a>
Life and Peace Institute	<a href="http://www.life-peace.org/">http://www.life-peace.org/</a>

Pax Christi International	<a href="http://www.paxchristi.net/">http://www.paxchristi.net/</a>
Parliament of the World's Religions	<a href="http://www.parliamentofreligions.org">http://www.parliamentofreligions.org</a>
Parliament of the World's Religions (Melbourne, 2009)	<a href="http://www.parliamentofreligions2009.org">http://www.parliamentofreligions2009.org</a>
Religion and Ethics in War and Peace-Making (Cambridge University)	<a href="http://relwar.wordpress.com/">http://relwar.wordpress.com/</a>
Peace and Justice Education Resources	<a href="http://www.iona.edu/library/resins/peace.htm">http://www.iona.edu/library/resins/peace.htm</a>
Religions for Peace (formerly World Conference on Religions for Peace)	<a href="http://www.wcrp.org/">http://www.wcrp.org/</a>
United Religions Initiative	<a href="http://www.uri.org/">http://www.uri.org/</a>
United States Institute of Peace	<a href="http://www.usip.org">http://www.usip.org</a>
United States Institute of Peace (Religion & Peacemaking)	<a href="http://www.usip.org/religionpeace/index.html">http://www.usip.org/religionpeace/index.html</a>
World Council of Churches	<a href="http://www.wcc-coe.org/">http://www.wcc-coe.org/</a>

### **Student Support**

Fisher Library – Endnote Training	<a href="http://www.library.usyd.edu.au/libraries/fisher/skills.html#endnote">http://www.library.usyd.edu.au/libraries/fisher/skills.html#endnote</a>
Learning Centre	<a href="http://www.usyd.edu.au/stuserv/learning_centre/course.shtml#well">http://www.usyd.edu.au/stuserv/learning_centre/course.shtml#well</a>
Student Organisations	<a href="http://www.usyd.edu.au/fstudent/studentOrganisations.shtml">http://www.usyd.edu.au/fstudent/studentOrganisations.shtml</a>
Student Services	<a href="http://www.usyd.edu.au/stuserv/s_serv.shtml">http://www.usyd.edu.au/stuserv/s_serv.shtml</a>
Sydney University Postgraduate Representative Association	<a href="http://www.usyd.edu.au/supra/">http://www.usyd.edu.au/supra/</a>