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ACADEMIC APPOINTMENTS

- 2020- Professor of Religion, Ethics, and Peace Studies
*Kroc Institute for International Peace Studies
University of Notre Dame*
- 2015-20 Associate Professor of Religion, Ethics, and Peace Studies
Director of Doctoral Studies, 2016-18
- 2008-15 Assistant Professor of Religion, Ethics, and Peace Studies
University of Notre Dame
- 2006-08 Visiting Assistant Professor of Philosophy and Religion,
American University (Washington, DC), Dept. of Philosophy and Religion

EDUCATION

- 2005 Ph.D., A.M., Harvard University, in Religion, Ethics, and Politics,
Committee on the Study of Religion, Graduate School of Arts and Sciences
- 2000 MDiv, Princeton Theological Seminary, May 2000, Ethics, Philosophy of Religion
- 1996 M.A., Baylor University, 1996, Modern philosophy
- 1995 B.A., Georgetown College, 1995, *cum laude*, Majors: Philosophy, English Lit

FELLOWSHIPS AND GRANTS

- 2018 Resident Member Fellowship, Center of Theological Inquiry, Princeton, NJ,
Fall semester, Seminar on Religion and Violence (declined)
- 2015-16 The Louisville Institute, Sabbatical Grant for Researchers,
Project: *Restorative Justice and the New Jim Crow*
- 2005-06 Princeton University, Post-doctoral Fellow in Christian Thought and Practice,
Center for the Study of Religion, Princeton, NJ

BOOKS

- In revision *Resurrection in Back of the Yards: Restorative Justice and Lived Religion on
Chicago's South and West Sides*, under contract, Religion and Social
Transformation Series, NYU Press.
- 2018 Jason A. Springs, *Healthy Conflict in Contemporary American Society: From Enemy to
Adversary*, Cambridge University Press (Paperback edition, 2020)
- 2013 Jason A. Springs and Atalia Omer, *Religious Nationalism: A Reference Handbook*
ABC-Clío [equal authorship].
- 2010 Jason A. Springs *Toward a Generous Orthodoxy: Prospects for Hans Frei's Postliberal
Theology*, Oxford University Press.

REFEREED JOURNAL ARTICLES

- 2020 "Healthy Conflict in an Era of Intractability: Replies to Four Critical Responses." Book Discussion of Jason Springs' *Healthy Conflict in Contemporary American Society: From Enemy to Adversary*," *Journal of Religious Ethics*, Vol. 48, No. 2 (June): 316–341.
- 2020 "'He not busy being born...': Solidarity as Sisyphean Friendship, Democratizing Discomfort, and the Cunning of White Supremacy," Response to Anthony Pinn's *When Colorblindness isn't the Answer*," *Political Theology*, Vol 21, No. 3.: 262-68.
- 2016 "A Wittgenstein for Postliberal Theologians," *Modern Theology*, Vol 32, No. 4: 622-658.
- 2016 "The Cultural Violence of Non-violence," *The Journal of Mediation & Applied Conflict Analysis*, 3 (1), pp. 16-33.
- 2016 "Tentacles of the Leviathan? Nationalism, Islamophobia, and the Insufficiency-yet-Indispensability of Human Rights for Religious Freedom in Contemporary Europe," *Journal of the American Academy of Religion*, December, 84(4): 903-36.
- 2015 "A Tale of Two Islamophobias: Comparative Religious Ethics and the Paradoxes of Civic Nationalism in Contemporary Europe and the United States," *Soundings: An Interdisciplinary Journal* Vol. 98, No. 3: 289-321.
- 2015 "'To Let Suffering Speak': Can Peacebuilding Overcome the Un-representability of Suffering? Elaine Scarry and the Case of *Uncle Tom's Cabin*," *Peace and Change* Vol. 40, No. 4 (October): 539-560.
- 2015 "Hans Frei's Later Christology: Radiance and Obscurity," *Pro Ecclesia* Vol. 24, No 1: 37-52.
- 2013 "Twenty-Three Theses on the Status of Religion in American Sociology: A Mellon Working-Group Reflection," With Christian Smith, Brandon Vaidyanathan, Nancy Ammerman, Jose' Cassanova, Hilary Davidson, Elaine Howard Ecklund, John Evans, Philip S. Gorski, Mary Ellen Konieczny, Jenny Trinitapoli, Meredith Whitnah, *Journal of the American Academy of Religion* 81 (4): 903-938.
- 2012 "On Giving Religious Intolerance its Due: Prospects for Transforming Conflict in a Post-secular Society," *Journal of Religion*, Vol. 92, No. 1 (Jan): pp. 1-30.
- 2012 "Following at a Distance (again): Freedom, Equality, and Gender in Karl Barth's Theological Anthropology," *Modern Theology*, Vol 28, No. 3 (July): 446-77.
- 2012 "Meaning vs. Power: Are Thick Description and Power Analysis intrinsically at Odds?: Response to Interpretation, Explanation, and Clifford Geertz," *Religion Compass* Vol. 6, No. 12 (December): 534-542.

Refereed journal articles cont.

- 2011 “‘Next time, try looking it up in your gut!’: Tolerance, Civility, and Healthy Conflict in a Tea Party Era,” *Soundings: An Interdisciplinary Journal*, Vol. 94, No. 3/4 (Fall/Winter): 325-358.
- 2010 Jason Springs, ed., Cornel West, Richard Rorty, Stanley Hauerwas, Jeffrey Stout, “Pragmatism and Democracy: Assessing Jeffrey Stout’s *Democracy and Tradition*,” *Journal of the American Academy of Religion* (June): pp. 413-448.
- 2009 “‘Dismantling the Master’s House’: Freedom as Ethical Practice in Robert Brandom and Michel Foucault,” *Journal of Religious Ethics*, Vol. 37, No. 3 (Sept), pp. 419-448.
- 2008 “What Cultural Theorists have to learn from Wittgenstein, or, How to Read Geertz as a Practice Theorist,” *Journal of the American Academy of Religion*, Vol. 76, No. 4 (Dec), pp. 934-969.
- 2007 “The Priority of Democracy to Social Theory,” *Contemporary Pragmatism*, special issue on Cornel West, ed. Eddie Glaude, Vol. 4, No. 1 (June 2007), pp. 47-71.
- 2007 “Between Barth and Wittgenstein: On the Availability of Hans Frei’s Later Theology,” *Modern Theology*, 23:3 (July 2007), pp. 393-413.

BOOK CHAPTERS

- 2023 “Zombie Nationalism: The Sexual Politics of White Evangelical Christian Nihilism,” in *Religion, Pluralism, and Nation: Solidarity, Race, and Modernity* (University of Notre Dame Press, forthcoming)
- 2022 “Can Restorative Justice Transform Structural and Cultural Violence?” *The Wiley Blackwell Companion to Religion and Peace*, eds, Jolyon Mitchell, Lesley Orr, Martyn Percy, and Francesca Po (Wiley-Blackwell)
- 2016 “Religion’s Challenge to Classism” in Anthony Pinn, ed., *Just Religion: Race, Gender, Class, and the Environment* (New York: MacMillan).
- 2015 “‘Violence that Works on the Soul’: Structural and Cultural Violence in Religion and Peacebuilding,” *The Oxford Handbook of Religion, Conflict, and Peacebuilding*, eds. Atalia Omer, Scott Appleby, and David Little (Oxford: OUP).
- 2014 “Doing Justice Differently: From Revolution to Transformation in Restorative Justice and Political Reconciliation” in *Restorative Justice, Reconciliation, and Peacebuilding*, Daniel Philpott and Jennifer Llewellyn (eds), (Oxford: OUP)
- 2012 “Civil Religion,” in *Religion and Culture: Contemporary Practices and Perspectives*, Richard Hecht and Vincent Biondo (eds), (Minneapolis, Fortress Press).
- 2012 “The Difficulty of Imagining Other Persons Re-imagined: Moral Imagination as a Tool for Transforming Conflict” in Jacob Goodson and B. Stone (eds), *Rorty and the Religious: Christian Engagements with a Secular Philosopher* (OR: Cascade).

Book Chapters cont.

- 2011 “But did it *really* happen? Hans Frei, Carl Henry, and Karl Barth on Historical Reference and Critical Realism,” *Karl Barth and American Evangelicalism* Clifford Anderson and Bruce McCormack (eds) (Grand Rapids, MI: Eerdmans).
- 2011 “Texts, Worlds, and Translatability: Paul Ricoeur Among the Postliberals,” in *Paul Ricoeur: Honoring and Continuing the Work*, ed. Farhang Erfani (Lanham, MD: Lexington Books)

**REVIEWS, SHORT ESSAYS, INVITED LECTURES,
AND CONFERENCE PAPERS**

- 2023 Essay, ["Love, Power, and Justice: Reflections on Katongole's *Who Are My People?*"](#) book symposium on Emmanuel Katongole's *Who Are My People: Love, Violence, and Christianity in Sub-Saharan Africa*, for *Contending Modernities: Theorizing Modernities Blog*, April 6.
- 2021 “The Creeping Shadow of a Second Holy Roman Empire...already upon us,” response to paper panel on “Conspiracies and White Christian Nationalism,” joint session of Religions, Social Conflict, and Peace Unit, and Comparative Approaches to Religion and Violence Unit: American Academy of Religion Annual Meeting, November 20.
- 2021 Essay Series, *Zombie Nationalism: The Sexual Politics of White Evangelical Christian Nihilism*, Intro, Parts 1-3, *Contending Modernities: Theorizing Modernity Blog*
[Introduction to Zombie Nationalism](#), (June 16)
Part 1: [“QAnon, Conspiracy, and White Evangelical Apocalypse.”](#) (June 16)
Part 2: [“Race, Ressentiment, and Nihilism in White Evangelical Christian Nationalism.”](#) (July 1)
Part 3: [“The Sexual Politics of Ethno-Religious Nationalism.”](#) (July 21)
- 2019 Proposed/convened/panelist for, “Restorative Justice and the New Jim Crow on Chicago’s South and West Sides,” *Building Sustainable Peace: Ideas, Evidence, Strategies Conference*, University of Notre Dame, November 9.
- 2019 “On the Uses of Conflict,” Northwestern University, paper presented to the Seminar on Critical Theory in Religion, response to Ismo Dunderberg “From Conflict to Recognition: Rethinking a Scholarly Paradigm in the Study of Christian Origins,” May 2.
- 2018 Respondent, Healthy Conflict in an Era of Trump: Author Meets Critics
Book symposium for Jason Springs’ *Healthy Conflict in Contemporary American Society*. Participants: Joseph Winters, Ebrahim Moosa, Martin Kavka, Rosemary Kellison, Pragmatism and Empiricism in American Religious Thought section, American Academy of Religion Annual Meeting, Denver, CO, November.
- 2018 Respondent, Author meets critics panel for Anthony Pinn’s *When Colorblindness isn’t the Answer: Humanism and the Challenge of Race*, Religion and Humanism Section, American Academy of Religion Annual Meeting, Denver, CO, November
- 2018 Lecture series, “Religion and Contingency in the Modern West: Case Studies in Christianity and Judaism,” *Contending Modernities: The Madrasa Discourses*, Kathmandu, Nepal, July 3-6.
- 2018 Keynote Address, “Building Justpeace in Back of the Yards: Restorative Justice and the New Jim Crow on Chicago’s South and West Sides,” Grinnell College, March 9.

- 2017 Book Review, Elizabeth Shakman Hurd, *Beyond Religious Freedom*, in *Review of Politics*, Vol. 79, No. 2: 316-319.
- 2016 Essay, [“Prophetic Dialectic: Response to Cathleen Kaveny’s *Prophecy Without Contempt*.”](#) Contending Modernities: Theorizing Modernities Blog, Sept 1.
- 2016 Book Review, Sam Haselby, *The Origins of American Religious Nationalism*, In *Journal for the American Academy of Religion*
- 2016 Public Lecture, “Restorative Justice and the New Jim Crow,” George Walker Redding Endowed Lecture, Georgetown College, March 31.
- 2016 Panelist, Panel Discussion of the *Oxford Handbook of Religion, Conflict, and Peacebuilding*, International Studies Association, Atlanta, GA, March. Participants: John Kelsay, Cecelia Lynch, Atalia Omer, Shaun Casey, Jason Springs.
- 2015 Proposed/convened/chaired, Author Meets Critics panel for Atalia Omer’s *When Peace is Not Enough: How the Israeli Peace Camp Thinks About Religion, Nationalism, and Justice*. Participants: Peter Ochs, Cecelia Lynch, Amir Hussain, Shaul Magid, Atalia Omer; Religion and Politics section, American Academy of Religion Annual Meeting, Atlanta, GA, November 23.
- 2014 Conference paper, “The Cultural Violence of Nonviolence: Mediating the “Strategic” and “Principled” Divide in Nonviolent Social Change,” paper for the Comparative Approaches to Religion and Violence, American Academy of Religion Annual Meeting, San Diego, CA, November, 2014.
- 2014 Conference paper, “The Paradoxes of “Islamophobia” in Contemporary Europe and the U.S.,” International Studies Association annual meeting, Toronto, Ontario, CA, March 29.
- 2013 Conference paper, “Religion, Justice, and the Fire This Time: Re-thinking Restorative Justice after Michelle Alexander’s *The New Jim Crow*,” paper for presentation to the Ethics Section, American Academy of Religion Annual Meeting, Baltimore, MD, November 2013.
- 2013 Conference paper, “Transforming Conflict on Sacred Ground: On the Limits and Risks of Inter-religious Engagement in Contexts of Structural and Cultural Violence,” Paper for presentation to the Religions, Social Conflict, and Peace Group, American Academy of Religion Annual Meeting, Baltimore, MD, November 2013.
- 2013 Conference paper, “Hans Frei’s Later Christology: Radiance and Obscurity,” Conference for the 25 Year Commemoration of the Legacy of Hans Frei, Princeton Theological Seminary, October 12, 2013.
- 2013 Blog, “The Self-Critical Character of Peace Studies,” for *24 Peace Scholars: Conversations at the Intersection of Academia, New Media, and World Peace*, March 1, 2013,
- 2013 Conference paper, “The Indispensability and Limits of Human Rights for Religion, Conflict, and Peacebuilding,” International Conference on the Impact of Religion in Contemporary Europe, Uppsala University, Uppsala, Sweden, May 20-22, 2013.
- 2012 Conference paper, “The Indispensability yet Insufficiency of Human Rights as a Basis for Religious Freedom in Contemporary Europe: Reassessing the French Headscarf Ban after the European Court of Human Rights Ruling in *Dogru v. France* (2008),” paper for a joint session of the Religion, Law, and Culture and Religion in Europe groups, American Academy of Religion Annual Meeting, Chicago, IL, November 19, 2012, respondent Winnifred Sullivan.
- 2012 Proposed/convened/chaired, Author Meets Critics panel for Christian Smith’s *What is A*

- Person?* Participants: Aline Kalbian, Kevin Schilbrack, Slavica Jakelic, David Gushee, Christian Smith, American Academy of Religion Annual Meeting, Chicago, IL, November 17, 2012; papers collected, submitted, and published in the *Journal of Religious Ethics*
- 2012 Blog essay, co-authored with Atalia Omer, “Johan Galtung, Anti-Semitism, and the *Protocols of the Elders of Zion*,” for *24 Peace Scholars: Conversations at the Intersection of Academia, New Media, and World Peace*, May 23, 2012
- 2011 Conference paper, ““Peacebuilding in Contexts of Structural and Cultural Violence,” paper for the Second Emory Conference on Religion, Conflict, and Peacebuilding, Emory University, June 18, 2011.
- 2011 Conference paper, “Religious Dress as Critique and Resistance: Veiling as an Ethical Practice,” paper presented at the Religious Freedom and Human Rights panel, International Studies Association Annual Conference, Montreal, CA, March 17, 2011.
- 2011 Conference Paper, “‘*Next time, try looking it up in your gut...*’: Agonistic respect vs. the politics of irrationalism,” paper for the Society of Christian Ethics Annual Meeting, New Orleans, LA, January 5, 2011
- 2010 “Tolerance, Civility and Healthy Conflict,” paper presented to the Religion, Ethics, and Philosophy colloquium, Florida State University, November 19, 2010.
- 2010 Respondent, “Interpretation, Explanation, and Clifford Geertz,” Comparative Study of Religion Section, American Academy of Religion Annual Meeting, Atlanta, GA, November 1, 2010.
- 2010 Book Review, Eric Gregory, *Politics and the Order of Love: An Augustinian Ethic of Democratic Citizenship*, in *Journal for the Society of Christian Ethics* (Spring/Summer)
- 2009 Conference paper, “Thinking Beyond the Limits of Democracy: Religious Intolerance as a Tool for Peacebuilding,” presented to the Pragmatism and Empiricism in American Religious Thought Group, American Academy of Religion Annual Meeting, Montreal, Canada, November 9, 2009.
- 2009 Conference paper, “Patriotism as National Cult: Civil Religion and Symbolic Violence in Post-9/11 U.S.,” presented to the Religions, Social Conflict and Peace Group, American Academy of Religion Annual Meeting, Montreal, Canada, November 8, 2009
- 2008 Conference paper, “The Difficulty of Imagining Other Persons Re-imagined: On the Virtues of Moral Imagination in Peace Studies,” conference paper, Peace and Justice Studies Association National Conference, September 12, 2008, Portland, OR.
- 2008 Book Review of Kevin Vanhoozer, *The Drama of Doctrine: A Canonical-Linguistic Approach to Christian Theology*, in *Modern Theology*, 24/1, (Jan), pp. 139-141.
- 2007 “Can Evangelicals be Postliberal too?” Princeton Theological Seminary, *Karl Barth and Evangelical Theology Conference*, June 24-27, 2007.
- 2007 External Honors Candidate Examiner, “Religious Belief and Moral Action” exam, Swarthmore College, May 24-26 2007
- 2006 Conference paper, “Nancy Fraser, Robert Brandom, and Michel Foucault on the Ethics and Politics of Self-creation,” presented to the Pragmatism and Empiricism in American Religious Thought Group, American Academy of Religion National Conference, November 2006, respondent: Wayne Proudfoot.
- 2006 Colloquium Paper, “What Cultural Theorists have to learn from Wittgenstein, or, How to Read Geertz as a Practice Theorist,” paper presented to the Religion and Public Life Colloquium, Center for the Study of Religion, Princeton University, May 2006, respondent: Martin Kavka.

- 2005 “The Availability of Hans Frei’s Later Theology,” paper presented to the Karl Barth Society of North America, American Academy of Religion Annual Conference, November 2005.
- 2005 “The Subject Matter Matters: Teaching Religion in a Time of War,” Address to the Harvard University Colloquium on the Study of Religion, Sept. 29, 2005.
- 2005 “Religion as a Social Practice: Theology and Cultural Theory in Postliberal theology,” paper presented to the Religion and Public Life Colloquium, Center for the Study of Religion, Princeton University, December 2005, respondent: Nathaniel Klemp.
- 2005 Respondent, Religion in Public Life Colloquium, Princeton University, "Overturning Oligarchy: The Emerging Constitutional Theory of the Religious Right," by Nate Klemp, October 2005.
- 2004 “The Priority of Democracy to Social Theory: Cornel West and Radical Social Criticism” Northeast Ethics Colloquium, Brown University, March.
- 2003 Book Review of John Webster and George P. Schner (eds), *Theology After Liberalism* published in *Koinania: Princeton Seminary Graduate Forum*, vol 15: 116-119

PROFESSIONAL MEMBERSHIPS AND SERVICE

Co-Editor (with Martin Kavka), Book Discussion section, *Journal of Religious Ethics*
Member, *American Academy of Religion* (steering committee member: Pragmatism and Empiricism in American Religious Thought; and Religion, Social Conflict, and Peace groups)
Member, *National Association of Community and Restorative Justice*
Member, *Society of Christian Ethics*
Member, *International Studies Association*
Reviewer for Cambridge University Press, *Journal of Religion*, *Journal of Religious Ethics*, *Political Theology*, *Journal of the American Academy of Religion*, *Sociological Theory*, *Modern Theology*, *International Journal of Systematic Theology*, Baylor University Press.

EXAMPLES OF COURSES TAUGHT

Structural and Cultural violence, Ph.D. seminar,

This course offers an in-depth analysis of the roles of structural and cultural violence in religion, ethics, and peace studies. Unit 1 (conceptual/theoretical) explores field-formative debates over the nature, basis, and, viability of “structural violence” and “cultural violence” as analytical concepts (esp. Johan Galtung, Kenneth Boulding), asking how they have shaped (or failed to, but perhaps ought to shape) the field of peace studies. We will examine their critical appropriations of early critical theory (Herbert Marcuse), and assess comparable theoretical approaches such as reflexive sociology (Pierre Bourdieu and Loic Wacquant), post-structural analysis (Michel Foucault), later critical theory (Nancy Fraser, Drucilla Cornell, Judith Butler, David Hoy). We will ask what advantages, if any, lenses of structural and cultural violence have vis-à-vis these resources for peace analysis and peacebuilding, and where they need to be supplemented. Unit 2: (cases/agents) studies cases in which some version of these analytical lenses have been deployed for purposes of peace analysis and peacebuilding. We examine recent uses of these lenses to examine poverty, global development, and global health in building peace (e.g. Nancy Scheper-Hughes, Paul Farmer, Gustavo Gutierrez, Peter Uvin, Akhil Gupta), the role of environmental violence (Rob Nixon), and the strengths and limits of these lenses in engaging gender-identified/intimate/“domestic” violence (Joshua Price), race and class

(Michelle Alexander, Margaret Pfeil on mass incarceration in the U.S), and religious/cultural identity (Veena Das, Jean Zaru).

Love and Violence: Religion, Civil Disobedience, and Nonviolent Social Change,

Advanced Seminar, Undergrad upper level

This course traces the emergence and development of nonviolent resistance from the works of Ralph Waldo Emerson, Henry David Thoreau, and early abolitionist struggle against slavery, to the influence Thoreau and Emerson exerted upon Mahatma Gandhi on questions of non-violent civil disobedience. We examine Frantz Fanon's advocacy of violent revolution in response to French colonialism in the Algerian War of Liberation, and activist Barbara Demming's jui-jitsu like application of Fanon's argument for non-violent direct action. We look further at Gandhi's exploration of the power of non-violence in light of the Sermon on the Mount and the Bhagavad Gita, and his correspondence with the Russian novelist Leo Tolstoy. We further factor into this story the critique of Gandhi in B.R. Ambedkar's "The Annihilation of Caste," and the recent reconstruction of this debate by Indian essayist and social critic Arundhati Roy. We examine how this complex mosaic of influences came to influence the emergence and development of Martin Luther King, Jr.'s work in the Civil Rights Movement and Malcolm X and the Nation of Islam, and the Black Power movement in the U.S. throughout the 1960s, and into the Movement for Black Lives. Readings include: Emerson, Thoreau, Garrison, Lincoln, Frantz Fanon, Barbara Deming, Gandhi, B.R. Ambedkar, Arundhati Roy, George Orwell, Martin King, Malcolm X, Dorothy Day, Gene Sharp, Cornel West, Audre Lorde, Keeanga-Yamahtta Taylor.

American Hate: White radicalism, Religion, and Domestic Terror in Contemporary America

Advanced seminar, undergrad upper level

Incidents of hate-driven violence, and domestic terrorism, have increased in the United States in recent years, and are the highest they have been in decades. Non-partisan studies show this upsurge in violence has been driven primarily by white-supremacist, nationalist, anti-Muslim, anti-Semitic, and anti-government extremists. What are the causes of this upsurge in extremism and violence? What is its impact upon contemporary society, religion, and politics? What do the categories and practices of peacebuilding have to offer for purposes of constructive and transformational responses to such violence and its causes? This course explores answers to these questions. It examines how the causes and conditions of the upsurge in extremist politics and political violence relate to racism, nationalism, xenophobia, and the political weaponizing of American religion. We will explore such factors as the role of ethno-nationalism in the widespread Evangelical Christian embrace of QAnon conspiracy theories and political organizing, so-called "Alt-right" organizing and activism (e.g. the "Unite the Right" marches and rallies in Charlottesville, VA, 2017), the January 6th, 2021 attack on the U.S. Capital, increased militance of political rhetoric and organizing, militia organizing and participation on political violence and terrorism, and invocations of a looming "civil war" as the inevitable result of deep and persistent political polarization in the U.S. **Readings include:** Cynthia Miller-Idriss, *Hate in the Homeland*; Alex Hinton, *It Can Happen Here*; Kristen Kobes Du Mez, *Jesus and John Wayne: How White Evangelicals Corrupted a Faith and Fractured a Nation*; Jillian Peterson and James Densley. *The Violence Project: How to Stop a Mass Shooting Epidemic*; Barbara Walters, *How Civil Wars Start*

Revolutionary violence vs. revolutionary non-violence in the Black Lives Matter Uprisings of 2020

Advanced seminar, Undergrad upper level

Is violent resistance and destructive populist uprising in response to injustice and structural violence ever justified? The apparent effectiveness of violent rebellion in the Black Lives Matter uprisings of 2020 suggests that the answer is ‘yes’. How do these developments compare and contrast to the debates surrounding violent vs nonviolent rebellion during the U.S. Civil Rights Movement? This course explores answers to these questions by examining the conflicts surrounding the Movement for Black Lives over the last decade, taking examples from the Civil Rights movement as cases for comparison. We will examine the background theories and ethical frameworks by which activists and practitioners conceptualize, implement, and justify—and argue with one another about—the necessities and limits of violent vs. nonviolent action, and re-examine the roles that rebellion can play (and has played) in transforming injustice and structural violence, and conceptualizing and pursuing liberation. What does the peace studies concept of “conflict transformation” have to contribute to these understandings and debates? We will consider challenges posed by rioting, property destruction and ‘looting,’ and the risks and possibilities of avoiding backlash responses of state repression and counter-protest. Readings include: Keeanga-Yamahatta Taylor, Omar Wasow, Angela Davis, Danielle Allen, Cornel West, Martin King, Stokely Carmichael (Kwame Ture), Frantz Fanon, Barbara Deming, James Baldwin, Eddie Glaude.

Ethical Perspectives on Restorative Justice, Peace Studies Senior Seminar, Kroc Institute for International Peace Studies

Can restorative justice address structural/cultural violence and systemic injustice? This seminar explores the viability of restorative justice practices as an alternative to the retributive justice system in the United States, with specific attention to the rise of the U.S. prison-industrial complex since 1980 and its precursors in the “tough on crime” movement of the 1960s, the “war on drugs” campaign of the 1980s, and the advent of the “new Jim Crow.” Readings include Michelle Alexander, *The New Jim Crow*, Angela Davis, *Are Prisons Obsolete?*, Sr. Helen Prejean, *The Death of Innocents*, Douglas Blackmon, *Slavery By Another Name*, Michel Foucault, *Discipline and Punish*, Howard Zehr, *Changing Lenses*, Kay Pranis, Barry Stuart, Mark Wedge, *Peacemaking Circles: From Crime to Community*, Carolyn Boyes-Watson, *Peacemaking Circles and Urban Youth*

When Tolerance is not Enough: Religion, Justice, and Human Rights, Seminar

This class examines the concept of toleration, attending specifically to its application to religious conflict in contemporary U.S. and European contexts. We examine the difference between free speech and hate speech, the controversies pertaining to religious freedom in contemporary France, Holland and Britain, and Islamophobia and religious nationalism in the U.S (e.g. the so-called “Ground Zero Mosque” controversy). Readings include: Martha Nussbaum, *The New Religious Intolerance*, Joan Scott, *Politics of the Veil*, Wendy Brown, *Regulating Aversion*, Ian Buruma, *Murder in Amsterdam*, Michael Ignatieff, *Human Rights as Politics and Idolatry*; Talal Asad, Brown, Butler, Mahmood, *Is Critique Secular?*

Peace vs. Justice: What is 'Justpeace'? advanced undergraduate elective

Peace activists, ethicists, philosophers, religious leaders have often agreed that you cannot have peace without justice, nor justice without peace. Peace without justice is merely “negative peace;” justice without peace is “ugly justice.” Despite frequently widespread agreement on these platitudes, in practice, peace and justice often appear to stand at odds with one another. Striving to see that “justice is served” can cause conflict, resentment, and instability. Resolving conflict and achieving tranquil conditions may mask deeper injustices, and sometimes will require giving up the traditional idea that “each must receive his or her due” (i.e. justice). In this class you will carefully examine what it means to say that justice and peace must be sought together (i.e. that “peace is the work of justice”). Is it possible to think in terms of—and to work for—“justpeace”? How might such a conception provide a normative orientation for peace studies and practice? What does it mean to reduce violence in all its forms, and promote justice in its many varieties? Readings Include: Paolo Freire, Edward Said, Peter Singer, Richard Rorty, Elaine Scarry, Jeffrey Stout, Diana Fritz Cates, John Paul Lederach, Arundhati Roy.

Theory and Method in Peace Studies and Peace Research, PhD Seminar

This course investigates a range of methodological approaches to studying concepts and related phenomena around which peace studies organizes itself (e.g. peace, peacebuilding, varieties of conflict, types of violence, conceptions of justice, domination, oppression, types of war, and so forth). We will seek to make explicit, understand, and critically investigate the theoretical presuppositions, value commitments, and orientations that each method presupposes and employs. Like it or not, a fundamental level of “jargon-literacy” in cross-disciplinary methodological concepts and tools is requisite to understand and engage one’s colleagues across the interdisciplinary complex of peace studies. As peace studies scholars you will encounter—and need proficiency—with terms such as *reductionism*, *positivism*, *historicism*, *hermeneutics*, *normativity*, *genealogy*, *deconstruction*, *critical theory*, *discourse*, *power*, *liberation*, *feminism*, *intersectionality*, *colonialism*, *orientalism*, *self-reflexivity*, *reflective practice*, among others. We will explore these concepts, examine their relevance for the interdisciplinary complex of peace studies, and develop basic scholarly proficiency together in deploying them. Readings include: Hilary Putnam, *The Collapse of the Fact/Value Dichotomy*, Sandra Harding, *Feminism and Methodology*, Paulo Freire, *Pedagogy of the Oppressed*, Patricia Hill Collins and Sirma Bilge, *Intersectionality*, Frantz Fanon, *The Wretched of the Earth*, Edward Said, *Reflections on Exile*, Ashis Nandy, *The Intimate Enemy*, bell hooks, *Feminism is for Everyone*, Donna M Mertens, Fiona Cram, and Bagele Chilisa, *Indigenous Pathways into Social Research*

Theories of Democracy and Human Rights, advanced undergrad elective

This class will study the Kantian and utilitarian background of John Rawls’ *A Theory of Justice*, libertarian and communitarian criticisms of Rawls, his later revisions in *Political Liberalism*, and how this emerged in the “Religion in Public Life” debates in North American religious and philosophical thought. We will then examine the historical and theoretical context of the drafting of the Universal Declaration of Human Rights, and explore how a range of contemporary theories of rights either cohere or conflict with multiculturalism, identity politics, marginal communities, and religious particularity. Finally, we will ask: Does human rights need

Jason A. Springs

God, or some source of divine or metaphysical justification, to remain coherent? Readings will include: John Locke, Immanuel Kant, John Rawls, Michael Sandel, Jeffrey Stout, Cornel West, Nicholas Wolterstorff, Martha Minnow, Susan Okin, Iris Marion Young, Charles Taylor, Martha Nussbaum, Michael Walzer, Amartya Sen.