

New Course Request

Indiana University

IUPUI Campus

Check Appropriate Boxes: Undergraduate credit Graduate credit Professional credit

1. School/Division SLA / OIA 2. Academic Subject Code ANTH 4460 25868
3. Course Number 4462 (must be cleared with University Enrollment Services) 4. Instructor Ian McIntosh
5. Course Title Truth Reconciliation (or consequences)
Recommended Abbreviation (Optional) Truth + Reconciliation
(Limited to 32 Characters including spaces)

6. First time this course is to be offered (Semester/Year): Spring 2008

7. Credit Hours: Fixed at 3 or Variable from to

8. Is this course to be graded S-F (only)? Yes No [checked]

9. Is variable title approval being requested? Yes No [checked]

10. Course description (not to exceed 50 words) for Bulletin publication: In this course, students utilize a unique reconciliation barometer to shed light on the quest for truth + reconciliation through treaties, peace accords, apologies, reparations, truth commissions, memorials, etc.

11. Lecture Contact Hours: Fixed at 2hr 30min or Variable from to

12. Non-Lecture Contact Hours: Fixed at or Variable from to

13. Estimated enrollment: 15-20 of which 5-10 percent are expected to be graduate students.

14. Frequency of scheduling: Once per year Will this course be required for majors?

15. Justification for new course: student interest

16. Are the necessary reading materials currently available in the appropriate library? Yes

17. Please append a complete outline of the proposed course, and indicate instructor (if known), textbooks, and other materials.

18. If this course overlaps with existing courses, please explain with which courses it overlaps and whether this overlap is necessary, desirable, or unimportant. No overlap

19. A copy of every new course proposal must be submitted to departments, schools, or divisions in which there may be overlap of the new course with existing courses or areas of strong concern, with instructions that they send comments directly to the originating Curriculum Committee. Please append a list of departments, schools, or divisions thus consulted.

Submitted by: Ian McIntosh
Date
Department Chairman/Division Director

Approved by:
Date 3-13-08
Dean

Date
Dean of Graduate School (when required)

Date
Chancellor/Vice-President

Date
University Enrollment Services

After School/Division approval, forward the last copy (without attachments) to University Enrollment Services for initial processing, and the remaining four copies and attachments to the Campus Chancellor or Vice-President.

A460 Truth and Reconciliation

A460 – Section 25868 T/R 9-10.15am

OIA ES2132 Global Crossroads Lab

Professor Ian S. McIntosh

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In January 2007, physicist Stephen Hawking moved the hands of the Doomsday Clock two minutes closer to midnight – and nuclear oblivion. (Mutual assured destruction or M.A.D.)

In this three credit class led by applied anthropologist Ian McIntosh, students will imagine, and then construct, a clock of a totally different kind – a reconciliation barometer - that charts novel truth and reconciliatory trends from around the world that utilize:

Apologies and other symbolic gestures

Reparations and compensation

Memorials and museums

Truth commissions

Treaties and peace accords

Musical, sporting, and artistic performances

Case studies, highlighted by lectures, films, interviews and several live international video-links, will focus on the search for peace, justice and reconciliation.

Course Objectives

In this course, we will be focusing on four principles identified in IUPUI's *Principles of Undergraduate Learning (PUL)*.^{1[1]} :

PUL #1: Core Communication and Quantitative Skills

PUL #2: Critical Thinking

PUL #5: Understanding Society and Culture

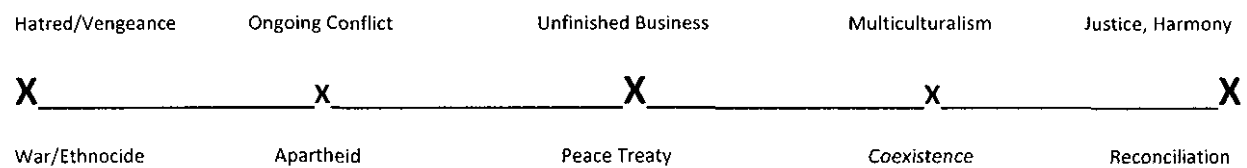
PUL #6: Values and Ethics

In order to meet our course objectives, students will complete a range of assignments both individually and in groups. The subject matter is focused on what happens when a conflict ends. What needs to happen to ensure a lasting peace? The students will critically explore the root causes of disputes and

consider also the values and ethics of societies in which gross violations of human rights have occurred. Case studies will be drawn from both at home and abroad (Including Slavery and Jim Crow reparations, and honoring or dishonoring Native American treaties, and the response to Genocide in Rwanda, and Aboriginal dispossession in Australia etc.) Then students will explore the types of reconciliatory measures that are currently being pursued (or being considered) to deal with what we term unfinished business. What is the reconciliatory potential of the measures currently in place? Who are the real beneficiaries? Do these measures advance the cause of a united society in the short or long term? In the opinion of the student, if the measures under scrutiny do not advance the 'reconciliation barometer', what other measures could be used, and how would you measure their impact? Finally, what does reconciliation look like? Are there any success stories?

Each student is expected to lead the discussion when we connect in person, by phone, or videoconference, with the major practitioners of reconciliation on the global scene, including the head of the Institute for Justice and Reconciliation in South Africa, a noted IRA scholar in Northern Ireland, Israeli and Palestinian academics from the Hebrew University in Jerusalem, and so on.

Our class subject matter spans the entire globe, exposing the students to a vast array of different cultures and ways of dealing with conflict's aftermath. For their main assignment, students will analyze one major reconciliatory gesture from a region where a conflict has ended or a state wishes to distance itself from the excesses of a previous regime. They begin with problem identification and its root causes. Students then critically analyze the reconciliatory measures (monuments, truth commissions, museums, reparations etc.) that are being employed to address the situation. The following categories will be used to assist with the analysis. **Context? Strategy? Vehicle? Motive? Timing? Who initiated the action? Outcome or effectiveness?** How can you measure reconciliation? Can it be charted along a continuum like this (using your own terms)? :



Students should also consider other potential reconciliatory gestures or measures that could also be applied to the problem at hand.

The context of our studies

Is reconciliation possible for a post-Apartheid South Africa given that economic inequality remains a feature of that society? What about when Aborigines in Australia achieve citizenship but their collective rights as indigenous peoples are denied? Are they closer or further from being reconciled with the majority culture and their past? Or what about when the Dayton peace accord end conflict in Bosnia, but ethnic hatreds continue to be a feature of that society?

Why are apologies relevant in some cases (as when President Bill Clinton apologized to Native Hawaiians for their loss of sovereignty, or the Australian Prime Minister Kevin Rudd apologized to Aborigines 'stolen' from their families) but not in other cases, as in the lack of an apology by

Turkey for the Armenian genocide etc. Why are reparations paid in some instances, as with the Japanese civilians imprisoned in Canada and US during WW2, but not for descendants of slaves? Monuments are often the focus of intense emotion, and whether they are built, moved or removed, or destroyed, can have serious ramifications for reconciliation. Museums, likewise, can commemorate a new and united view of the past and serve to try and bring about social change, as with the District 6 museum in Cape Town, South Africa, which actively campaigns for the rights of Apartheid's dispossessed. Other museums can entrench positions of division and hate. Finally, whether truth commission is independent or simply reflects an old power structure will determine how effective they are able to introduce new laws that end discrimination and promote inclusion and equal opportunity in a society.

One recent case study that we will explore comes from Turkey where the government spent several million dollars rebuilding an Armenian Church destroyed during the genocide of 1915. A reconciliatory gesture? Perhaps – but others would say it is shameless attempt to win EU support for Turkey's admission. Turkey can say that they are doing their best to make amends for destruction of Armenian lives during WW1 and are trying to reach out to Armenia and make new beginnings – a precondition of EU membership. But the Armenians say that there is still no acknowledgement of the genocide, no apology, and Armenians were not directly involved in the reconstruction, and the building is now a Turkish museum, not an Armenian Church or mausoleum. On the day of the opening, a Turkish flag flew atop the building and a photo of Attaturk adorned the wall – a great insult to the few small Armenian contingent present. Does this project advance the cause of reconciliation? Does it register on the barometer? It is the student's job to look at the situation from the perspective of the Turks and the Armenians, both then and now, and consider the nature of relations, what is being done to make amends, and critically analyze any and all gestures for their reconciliatory potential.

(Graduate students will each be assigned case studies in which in-depth surveys tracking reconciliatory trends have been completed, for instance *University of Haifa academic Sammy Smooha's Index on Arab-Jewish relations in Israel*; the Institute for Justice and Reconciliations' Reconciliation barometer in South Africa; and the Good Relations Indicators Baseline Report from Northern Ireland. They will critically review these reports, contacting the authors, and complete an analysis on the effectiveness of the reconciliatory measures currently underway in these various settings.)

The format of instruction for this course is a combination of lectures, films, and discussion. Students are required to actively participate. Students will also be required to utilize Oncourse for basic contact with the instructor as well as for updates on readings and assignments. Given the scope of the course, there may be some readings that will not be fully explored during the class period. Students are still responsible, however, for ALL of the required readings.

Required Reading

From Conflict Resolution to Reconciliation. Yaacov Bar-Suman-Tov Oxford University Press. Available online at IUPUI Library (Selected chapters)

When Sorry Isn't Enough. The controversy over apologies and reparations for human injustice. Roy Brooks (ed). Electronic resource. IUPUI library. Especially sections on Native Americans and Slavery. (Selected chapters on Slavery, Native Americans, and South Africa)

The role of memory in ethnic conflict. Ed. Ed Cairns, Michael Roe, Palgrave Macmillan. Available online at IUPUI Library (Selected chapters)

Taking responsibility for the past. Reparations and historical justice. Janna Thomspson. (Selected chapters distributed to class)

On Apologies. Aaron Lazare (distributed to class)

Aboriginal Reconciliation and the Dreaming. Warramiri Yolngu and the Quest for Equality. 2000. McIntosh, I.S. Cultural Survival Studies in Ethnicity and Change. Allyn and Bacon, Boston. Chapters 1-3. (distributed to class)

Between Vengeance and Forgiveness. Martha Minow. IUPUI Electronic Resource.

Plus: Other assigned weekly readings, Current TV pods on Rwanda, South Africa, Palestine. Also www.beyondintractability.org for details on specific reconciliatory instruments

Course Requirements

Reconciliation Barometer Project 30%

As described above, students will complete an in-depth study of truth and/or reconciliation measures adopted in a particular location in the light of our discussion on the *reconciliation barometer and the possibilities for peaceful coexistence*. This will include a detailed background summary of the nature of the historical and/or contemporary injustices. Ideally, you will interview a member of the relevant communities as part of the assignment.

Midterm Exam 10%

This exam will be based on the readings for Weeks 1-6 and will consist of 3 short essay (1-2 page) questions drawn from a list of five to be answered.

Reconciliation Exercises (3%x10) 30%

Students will complete three short essays on specific reconciliatory measures adopted in different parts of the world with an analysis of their reconciliatory potential. These will be in the areas of apology, reparations, memorials, land rights, treaties, and so on.

Class Participation / Journal 20%

Apart from active class participation, students will keep a journal with summaries of each of the class readings/answers to class questions, and discussion of key themes, as well as relevant newspaper cuttings.

Final Exam 10%

The final will consist of one essay (4-5 pages) question that draws on selected class readings and exercises. You will have a choice of topics.

Total 100%

Grading Scale

A+	100-95%	4.0	C	71-68%	2.0
A	94-88%	3.7	C-	67-64%	1.7
B+	87-84%	3.3	D+	63-60%	1.3
B	83-80%	3.0	D	59-56%	1.0
B-	79-76%	2.7	D-	55-51%	0.7
C+	75-72%	2.3	F	50-0%	0.0

Course Policies

❖ Academic Misconduct

If you are suspected of academic misconduct—inclusive of cheating, plagiarism or sharing of ideas in written assignments—you will be called in for a meeting. At this meeting, you will be informed of the accusation and given adequate time to respond. After this meeting, a written report will be submitted to the Dean of Students, who will then decide if further disciplinary action is necessary. Please review Section III of the “Indiana University Code of Student Rights, Responsibilities and Conduct” at <http://campuslife.indiana.edu/Code/index1.html> for a detailed discussion of these procedures and for your rights as a student.

❖ Students With Disabilities

The office of Adaptive Educational Services (AES) helps students with disabilities receive appropriate accommodations from the university and their professors. Students need to register with the AES office in order to officially receive such services.

❖ Electronic Devices in the Classroom

Portable electronic devices, such as cell phones, pagers, two-ways, and pda’s, must be turned **OFF** before entering the classroom. If you carry around such devices for familial reasons (e.g., children, disabled parent), you must let me know this in advance. Anyone who possesses an electronic device that causes a disturbance in class will be given a verbal

warning on first offense and then will be asked to meet with the instructor after class upon further violation.

❖ **Other Rules of Engagement**

It is your responsibility as an adult to “treat others the way you would like to be treated.” This means that everyone is to treat each other with mutual respect and attention. Anyone who talks when someone else is talking, verbalizes discontent of an opinion with hostility, or any other breach of college classroom etiquette (e.g., doing other homework) will be considered to be in violation of this policy. Persons who fail to adhere to this policy will be asked to leave class immediately and will be required to meet with the instructor before returning to class.

COURSE CALENDAR - *TENTATIVE AND SUBJECT TO CHANGE*

Week One Introduction

Introduction to the concept of ‘unfinished business.’ What are the various strategies being employed when conflict has ended, peace treaties have been signed and open hostilities end? Under what circumstances can reconciliation achieved? Class exercise: Some peoples can leave the past behind, but not others. Why? Introduce Cynthia Cohen’s definition of reconciliation. What is wrong with this definition?

Reconciliation exercise 1 – Looking back at your own ethnic past, is there unfinished business? i.e. Irish, German, Jewish, African American?

Reading: “From Conflict Resolution to Reconciliation”. The nature of reconciliation as an outcome and as a process. Daniel Bar-Tal and Gemma Bennink p. 11-38 (Journal: Summarize their definition of reconciliation and how it can be achieved)

Week Two Peace and Non-Violence

Considering the importance of diversity. Case studies in the reconciliation barometer from around the world. What moves the barometer towards coexistence? What sets the clock backwards? Reporting on Exercise 1.

Reading: Introduction from Janna Thompson’s “Taking responsibility for the past.” (In class packet) For your journal: Summary of our need to take responsibility for the past.

Are we a fundamentally violent species? Why is ‘Peace’ such a controversial subject? Investigate ‘peace’ from the point of view of different cultures and religions around the world. It is not merely just the ‘absence of war.’ What is ‘non-violence’? Introducing the concept of the ‘reconciliation barometer’. Definitions of reconciliation as a process and outcome. (Reference to: *Hitler’s Willing Executioners*, and *Constant Battles*.) Examine the steps to reconciliation from Week 1 reading.

Reading: The Natural History of Peace: The positive view of human nature and its potential. L. Sponsel. (In Class packet). Journal: Are human beings a peaceful species?

Reconciliation exercise 2 Each student will identify in 1-2 pages the unfinished business in a different setting from around the world including New Zealand - Maori, Guatemala - Maya, Canada Aborigines, Malaysia - Orang Asli, Japan - Ainu, New Caledonia – Kanaks, China – Tibetans. Alternatively, what is ubuntu, wukindi, kanun (Bosnia) and satyagraha? To be submitted/presented in Week 4 – Thursday)

Week Three Evaluating Reconciliatory Gestures

Reading: “Comparing reconciliation actions within and between cultures.” Louis Kriesberg p. 81-110. In “From Conflict resolution to reconciliation.” (Electronic resource)
Journal: Summarize the major points of contrast between reconciliation within and between countries.

Students will each read a different chapter from ‘On Apologies’ by Aaron Lazare. Apologies are the grandest of all gestures, but are they worth the paper they are not written on?

Reconciliation exercise 3. Two-three page summary of your chapter from ‘On Apologies’. Also, as an addition, do you think an apology would work in the conflict you studied in Week 2 or other case studies?

Start to think of your semester reconciliation barometer project topics and interviews.

Week Four Forgiveness and Reconciliation

Amish and Mennonite Forgiveness

Reading from: The role of memory in ethnic conflict. Chapter 2. “A theoretical overview of memory and conflict.” Patrick Devine-Wright. P 9-34. **Journal** – summarize the place of memory in reconciliation efforts.

4-5 minute presentations of Exercise 2. Then, examples of reconciliation from around the globe – dealing with the memory of ethnic conflict. Reference to Current TV pods, newspaper cuttings, and symbolic gestures. Then look at Australia specifically.

Reading: Reconciliation to Forgive, Reconciliation to Forget – Derek Rasmussen located at www.cs.org **Journal:** Summarize the difference between these concepts.

Week Five Australia – Council for Aboriginal Reconciliation / Compensation for Stolen Generation

The Australian documentary ‘Beyond the Fatal Shore’ and discussion on Australia’s past

Reading: Australia’s Troubled Reconciliation project (handout)

Reconciliation exercise 4: Each student to focus on one reconciliatory gesture from Australia and write a two page report on its efficacy. Sea of hands, Sydney Harbor bridge

walk in 2000, ANTaR, land rights act, stolen generation compensation, native title legislation, return of skeletal material from museums for proper burial.

Race relations in Australia in 2007 - A return to paternalism and assimilation under the guise of reconciliation?

Readings: Chapters 1-3 of *Aboriginal Reconciliation and the Dreaming*. Ian S. McIntosh (Class packet) Journal question: What is a definition of reconciliation in the Australian context? What would it entail?

Week Six Amnesty – Truth Commissions

South Africa under apartheid. Film “Long Night’s Journey into Day” and discussion

Post-apartheid South Africa and the ‘Ubuntu’ reconciliation methodology

Readings: Martha Minow “Between Vengeance and Forgiveness” Chapter on Truth Commissions. And, “The Reek of cruelty and the Quest for Healing – Where Retributive and Restorative Justice Meet.” Charles Villa Vicencio. *Journal of Law and Religion*. Vol. 14 No.1 p 165-187. Journal: What are the limitations of amnesty for nation-building?

Reconciliation exercise 5: Two page response to the video.

Week Seven Midterm Exam

Midterm exam

Film “Bridge Over the Wadi” (with Pat Biddinger and Valerie Berezner)

Week Eight Israel and Macedonia – Multicultural Education

Live-link to Zvi Beckerman at Hebrew University, Israel

Macedonia. A University as a tool of reconciliation in a divided society. The case of SEEU. A live link to Prof. Vesel Memedi in Macedonia.

Reconciliation exercise 6: Reflection on the film. What are the possibilities for coexistence through education in Israel and/or Macedonia?

Readings: Will the parties conciliate or refuse? The triangle of Jews, Germans, and Palestinians.” Dan Bar-On (Online resource) Also: “Reconciliation? Reflections on the theoretical and practical utility” p. 48-59. Journal: Summarize these articles.

Week Nine Slavery Reparations / Sundown Towns

Reconciliation Barometer Progress Reports by students

National and local connections. John Stanfield.

Readings on slavery and John Crow from “When sorry isn’t enough.”

Martha Minow “Between Vengeance and Reparations.” Chapter on reparations. Reconciliation exercise 7: What are the arguments for and against reparations as a reconciliatory gesture?

Week Ten Reparations for Native Americans

A history of broken treaties in the USA. Larry Zimmerman

Reconciliation Barometer – News from Around the World Update. Statement of student progress on assignments. Uganda and Reconciliation? Valerie Berezner.

Readings: Introduction on Native Americans from “When sorry is not enough.” Journal: Summary of articles.

Reconciliation exercise 8: What is the unfinished business for the Indians of Indiana? (Involves a visit to the Eiteljorg galleries - Due Week 11)

Week Eleven Museums

Ray Gonyea at the Eiteljorg Museum on traditional peace and treaty making among the Haudenasaunee (Confirm topic with Ray by email at rgonyea@eiteljorg.com)

The reconciliatory agenda of museums and the vital role they can play in uniting formerly hostile parties. Liz Kreider-Reid (confirmed)

Reconciliation exercise 9: Explore online 1 of 6 different museums for their reconciliatory potential.

Week Twelve Community Courts vrs UN Tribunals)

Film on Rwanda and discussion

Reading from: Martha Minow “Between Vengeance and Forgiveness.” Chapter on Trials.

Kazakhstan and Reconciliation Barometer news reports.

Week Thirteen Jim Loewen / Remembering and Forgetting the ‘Troubles’

Jim Loewen discuss Indiana’s Sundown Towns

Reading: Jim Loewen – Sundown Towns. Chapter to be supplied to students.

Prof. Richard English, Queens University, Belfast, Northern Ireland. A live-link to discuss the new governmental arrangement and power sharing between Protestants and Catholics.

Readings: History teaching and the perpetuation of memories: the Northern Ireland experience. A. McCully & Memories of recent conflict and forgiveness in Northern Ireland. F. McLernon, Ed Cairns, C. Lewis, M. Hewstone. Journal: Summarize the articles.

Reconciliation exercise 10: What is your response to the presentation by Prof. English or Jim Loewen/Pat Biddinger?

Week Fourteen

9am Phone conversation with Charles Villa Vicencio – South Africa’s Justice and Reconciliation Institute in Capetown for a broad discussion on the reconciliation barometer (Phone number to call 021 763 7121)

**Readings: Treaties and transgenerational responsibilities. From Janna Thompson.
Journal: Summarize the article’s main points.**

Week Fifteen Reconciliation theory

Discussion of key readings and the reconciliation barometer reports

**Reading - Reconciliation: Reflections on the theoretical and practical utility of the term.
Tamar Herman & Historical justice and respect for nations (J. Thompson)**

Class Presentations

Week Sixteen

Class presentations

Final Exam

Week Seventeen

All work submitted by Friday December 7