

RESISTANCE AND RECONCILIATION

TH 3733
Fall 2019

Professor Scott C. Williamson

Office: Schlegel 306
Direct: 502.894.2284

Course Description

The major aim of this course is twofold: (1) to explore the twin themes of resistance and reconciliation in Christian social justice discourse, and (2) to identify and evaluate the complexities of integrating an ethic of liberation with a theology of reconciliation. Resistance and reconciliation are moral and religious obligations for Christians. But how do these obligations cohere in a faithful life? And what guidance does faith provide if they do not cohere? Students will examine these themes in social movements that changed the United States over the last 200 years in order to evaluate Christian social teachings.

Requirements:

1. Attendance, and participation in course discussions and assignments. Raising informed questions, critical engagement with course readings and discussions, and working cooperatively in small groups are essential elements of the attendance and participation requirement.
2. Write a five-page, double-spaced, essay on resistance (20%, due 10/22), and a five-page, double-spaced, essay on reconciliation (20%, due 11/26). Essays will engage course materials as well as reflect on the following sources for moral reflection: Scripture, tradition, experience, and reason (Total: 40%).
3. Write a 7 to 10-page (double spaced) case study of resistance and reconciliation in a social justice movement, or movements, or in the thought of a social justice theorist associated with your small-group work. The final integrative paper will serve as a distillation of seminal ideas from course readings and discussions as they inform your engagement with, and evaluation of resistance and reconciliation in selected movements for social justice in the United States (40%, due 12/17).
4. Give a small-group presentation on resistance and reconciliation in the social justice movement(s) selected by your small group. Presentations should introduce the historical context of the movement and describe its social context, purposes, significant leaders, theoretical, religious, and/or ideological commitments, and assess its efficacy as a social justice movement (20%, 12/3).

Required Texts

1. Paul DeYoung Curtiss and Allan Boesak, *Radical Reconciliation* (Orbis, 2012).
2. Candice Delmas, *A Duty to Resist* (Oxford University Press, 2018).
3. Robert J. Schreiter, *The Ministry of Reconciliation: Spirituality and Strategies* (Orbis, 2006).
4. Traci C. West, *Disruptive Christian Ethics* (Westminster John Knox Press, 2006).

Hyperlink Resources

1. Thoreau, "On the Duty of Civil Disobedience"
<https://www.ibiblio.org/ebooks/Thoreau/Civil%20Disobedience.pdf>
2. Lyons, "Political Responsibility and Resistance to Civil Governments"
https://digitalcommons.brockport.edu/cgi/viewcontent.cgi?referer=https://www.google.com/&httpsredir=1&article=1072&context=phil_ex
3. King, Jr., "A Time to Break Silence"
https://loseyourmother.voices.wooster.edu/wp-content/uploads/sites/132/2018/04/MLK-Jr._Beyond-Vietnam_A-Time-to-Break-Silence.pdf
4. Isasi-Diaz, "Burlando Al Opressor: Mocking/Tricking the Oppressor: Dreams and Hopes of Hispanas/Latinas and *Mujeristas*"
<http://cdn.theologicalstudies.net/65/65.2/65.2.5.pdf>

Class Schedule and Assigned Readings**September**

- | | |
|----|---|
| 10 | Introduction to the course |
| 17 | Principled Disobedience and Liberation Ethics <ul style="list-style-type: none"> • <i>Disruptive Christian Ethics</i>, chapter 1 • <i>A Duty to Resist</i>, introduction and chapter 1 |
| 24 | Feminist/Womanist Ethics, Justice, and a Defense of Uncivil Disobedience <ul style="list-style-type: none"> • <i>Disruptive Christian Ethics</i>, chapter 2 • <i>A Duty to Resist</i>, chapters 2 & 3 |

October

- | | |
|---|---|
| 1 | The Theory of Fairness and Liberating Practice <ul style="list-style-type: none"> • <i>Disruptive Christian Ethics</i>, chapter 3 • <i>A Duty to Resist</i>, chapters 4 & 5 |
|---|---|

- 8 Political Obligation, Church Worship, and White Supremacy
- *Disruptive Christian Ethics*, chapter 4
 - *A Duty to Resist*, chapters 6 & 7

15 **Research and Study Week**

- 22 “Counter-friction” and Dissenting Leaders
- *Disruptive Christian Ethics*, Chapter 5
 - *A Duty to Resist*, conclusion and postscript
 - *** Resistance Paper Due***

- 29 Reconciliation Redefined and as Spirituality
- *Radical Reconciliation*, chapter 1
 - *The Ministry of Reconciliation*, chapters 1 & 2

November

- 5 Risk, Resistance, and Redemption
- *Radical Reconciliation*, chapter 2
 - *The Ministry of Reconciliation*, chapters 3 & 4

- 12 Jesus the Radical Reconciler and Healing Wounds
- *Radical Reconciliation*, chapter 3
 - *The Ministry of Reconciliation*, chapters 5 & 6

- 19 Incarnated Reconciliation and Resurrection
- *Radical Reconciliation*, chapter 4
 - *The Ministry of Reconciliation*, chapter 7

- 26 Beloved Community and Subversive Piety
- *Radical Reconciliation*, chapters 5 & 8
 - *The Ministry of Reconciliation*, chapters 8 – 12
 - ***Reconciliation Paper Due***

December

- 3 40-minute Group Presentations on social justice movements in the United States

- 17 Final papers due by 5:00 PM

LPTS Policy Statements

1. Use of Inclusive Language:

In accordance with seminary policy, students are to use inclusive language in class discussions and in written and oral communication by using language representative of the whole human community in respect to gender, sexual orientation, ethnicity, age, and physical and intellectual capacities. Direct quotations from theological texts and translations of the Bible do not have to be altered to conform to this policy. In your own writing, however, when referring to God, you are encouraged to use a variety of images and metaphors, reflecting the richness of the Bible's images for God. See for further assistance, [http://www.lpts.edu/Academic Resources/ASC/avoidinggenderbiasinlanguage.asp](http://www.lpts.edu/Academic_Resources/ASC/avoidinggenderbiasinlanguage.asp).

2. Academic Honesty:

All work turned in to the instructors is expected to be the work of the student whose name appears on the assignment. Any borrowing of the ideas or the words of others must be acknowledged by quotation marks (where appropriate) and by citation of author and source. Use of another's language or ideas from online resources is included in this policy, and must be attributed to author and source of the work being cited. Failure to do so constitutes plagiarism, and may result in failure of the course. Multiple occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues relating to academic honesty can find help from the staff in the Academic Support Center. For the Seminary policy, see The Code of Student Conduct, 6.11; the Student Handbook, p. 19.

3. Special Accommodations:

Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center (kmapes@lpts.edu) during the first two weeks of a semester and should speak with the instructor as soon as possible to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with the instructor.

4. Citation Policy

Citations in your papers should follow the Seminary standard, which is based on these guides:

Kate Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 7th ed. Chicago: University of Chicago Press, 2007.

The Chicago Manual of Style, 15th ed. Chicago, IL: University of Chicago Press, 2003.

Copies of these guides are available at the library and in the Academic Support Center.

5. Attendance Policy

According to the Seminary catalog, students are expected to attend class meetings regularly. In case of illness or emergency, students are asked to notify the instructor of their planned absence from class, either prior to the session or within 24 hours of the class session.