

## Role Play Negotiation Mediation Mennonite Lalianore

"Books geographically focused on the midwestern and eastern states dominate the study of Mennonites in America. The intriguing history of Mennonites in the American West remains untold. In *From Digging Gold to Saving Souls*, Brian Froese introduces readers for the first time to the California Mennonite experience. Although a few Mennonites did dig for gold in the 1850s, the real story of Mennonites in California begins in the 1890s with westward migrations for fertile soil and healthy sunshine. By the mid-twentieth century, the Mennonite story in California had developed into an interesting tale of religious conservatives--traditional agrarians--finding their way in an increasingly urban and religiously pluralistic California. Some California Mennonites negotiated new identities by endorsing conservative evangelicalism; some found them in reclamations of sixteenth-century Anabaptists. Still other Mennonites found meaningful religious experience by engaging in social action and justice even when these actions appeared in "secular" forms. These emerging identities--Evangelical, Anabaptist, and secular--covered a broad spectrum, yet represented a selective retaining and discarding of Mennonite religious practices and expressions. *From Digging Gold to Saving Souls* touches on such topics as migration, pluralism, race, gender, pacifism, institutional construction, education, and labor conflict, all of which defined the experience of Mennonites of California. Brian Froese shows how this experience was a rich, complex, and deliberate move into modern society. In *From Digging Gold to Saving Souls*, he introduces readers to a dynamic people who did not simply become modern, but who chose to modernize on their own terms"--Originally published in hardcover in 2005.

With eighty percent of the world's population professing religious faith, religious belief is a common human characteristic. This fascinating and highly unique Handbook brings together state-of-the-art research on incorporating religion into development studies literature and research. The expert contributors illustrate that as religious identity is integral to a community's culture, exclusion of religious consideration will limit successful development interventions; it is therefore necessary to conflate religion and development to enhance efforts to improve the lives of the poor. Issues addressed include: key tenets, beliefs and histories of religions; religious response to development concerns (gender, environment, education, microfinance, humanitarian assistance); and the role of faith based organisations and missionaries in the wider development context. Practical case studies of countries across Africa, Eastern Europe and the Pacific (including Australia) underpin the research, providing evidence that the intersection between religion and development is neither new nor static. By way of conclusion, suggestions are prescribed for extensive further research in order to advance understanding of this nascent field. This path-breaking Handbook will prove a thought-provoking and stimulating reference tool for academics, researchers and students in international development, international relations, comparative religion and theology.

"From the Ground Up offers original contributions from Mennonite peacebuilders as well as from non-Mennonite scholars of anthropology, religion, and conflict resolution. It is essential reading for practitioners and scholars working in all sectors of conflict resolution and peacebuilding."--BOOK JACKET.

A war is always a moral event. However, the most destructive war in human history has not received much moral scrutiny. *The Good War That Wasn't--and Why It Matters* examines the moral legacy of this war, especially for the United States. Drawing on the just war tradition and on moral values expressed in widely circulated statements of purpose for the war, the book asks: How did American participation in the war fit with just cause and just conduct criteria? Subsequently the book considers the impact of the war on American foreign policy in the years that followed. How did American actions cohere (or not) with the stated purposes for the war, especially self-determination for the peoples of the world and disarmament? Finally, the book looks at the witness of war opponents. Values expressed by war advocates were not actually furthered by the war. However, many war opponents did inspire efforts that effectively worked toward the goals of disarmament and self-determination. *The Good War That Wasn't--and Why It Matters* develops its arguments in pragmatic terms. It focuses on moral reasoning in a commonsense way in its challenge to widely held assumptions about World War II.

This important resource provides a set of practical tools--based on Christian principles, psychological theory, and research on African-American religious culture--that will help churches move beyond disputes and disagreements to harmony and heartfelt amens.

Since the early 1980s John Paul Lederach has traveled worldwide as a mediation trainer and conflict resolution consultant. Currently the director of the International Conciliation Committee, he has worked with governments, justice departments, youth programs, and other groups in Latin America, the Philippines, Cambodia, as well as Asia and Africa. Lederach blends a special training method in mediation with a tradition derived from his work in development. Throughout the book, he uses anecdote and pertinent experiences to demonstrate his resolution techniques. With an emphasis on the exchange involved in negotiation, Lederach conveys the key to successful conflict resolution: understanding how to guide disputants, transform their conflicts, and launch a process that empowers them.

So we'd all like a more peaceful world--no wars, no poverty, no more racism, no community disputes, no office tensions, no marital skirmishes. Lisa Schirch sets forth paths to such realities. In fact, she points a way to more than the absence of conflict. She foresees justpeace--a sustainable state of affairs because it is a peace which insists on justice. Schirch singles out four critical actions that must be undertaken if peace is to take root at any level) -- 1.) waging conflict nonviolently; 2.) reducing direct violence; 3.) transforming relationships; and 4.) building capacity. From Schirch's 15 years of experience as a peacebuilding consultant in Africa, Asia, and Latin America. A title in *The Little Books of Justice and Peacebuilding Series*.

A practical how to book that addresses the resolution of spiritual and personal conflicts within the church and among the individuals who serve it. Helps the reader make the difficult transition from intellectual theory to actual resolution of conflict.

Anchored on a database of 5,400 congregations, this book provides an authoritative overview of more than 60 Amish, Brethren, Hutterite, and Mennonite groups. Interpretative essays, graphics, photographs, group profiles, and state-by-state summaries make this a turn-of-the-century reference.

Vengeance and bitter violence have had their turns -- without redemptive results. How should we as a society respond to wrongdoing? When a crime occurs or an injustice is done, what needs to happen? What does justice require? Howard Zehr, known worldwide for his pioneering work in transforming our understandings of justice, here proposes workable Principles and Practices for making restorative justice both possible and useful. First he explores how restorative justice is different from criminal justice. Then, before letting those appealing observations drift out of reach, into theoretical space, Zehr presents Restorative Justice Practices. Zehr undertakes a massive and complex subject and puts it in graspable form, without reducing or trivializing it. This is a handbook, a vehicle for moving our society toward healing and wholeness. This is a sourcebook, a starting point for handling brokenness with hard work and hope. This resource is also suitable for academic classes and workshops, for conferences and trainings. By the author of *Changing Lenses*; *Transcending: Reflections of Crime Victims*; and *Doing Life: Reflections of Men and Women Serving Life Sentences*.

This title was first published in 2001. This volume of essays explores the theoretical and jurisprudential bases of mediated forms of dispute resolution, from legal, anthropological, sociological, psychological and political sources. It also presents ongoing disputes about the field itself, including its threat to conventional litigation and justice seeking adjudication, and its promise in providing more humane and tailored solutions to human problems.

Victimology is a relatively new and emerging interdisciplinary area that crosses the fields of criminology, law, sociology, and justice. Written by one of the world's leading experts on victimology, this book is designed to offer a broad introduction to the subject. Unlike other texts that are organized around different types of victimization, this book is informed by a victim-centred approach that treats victims' rights as human rights.

In 1998, the Council of Europe and the European Commission decided to take common action in the field of youth. Both institutions initiated a partnership agreement with the aim "to promote active European citizenship and civil society by giving impetus to the training of youth leaders and youth workers working within a European dimension". In 2003, additional agreements were signed in the fields of "youth research" and "Euro-Mediterranean youth co-operation". Since 2005, the partnership between the European Commission and the Council of Europe in the field of youth activities has focused on the following topics: European citizenship, human rights education and intercultural dialogue, quality and recognition of youth work and training, better understanding and knowledge of youth and youth policy development. The partnership between the European Commission and the Council of Europe in the field of youth brings together the two institutions' experience in non-formal education, youth policy, youth research and youth work practice. Activities organised within its framework gather representatives of those areas who share their knowledge and experience for the benefit of enhancing evidence-based policy, practice, quality and recognition of youth work and training. Results and other material are made available on the partnership website (<http://youth-partnership-eu.coe.int>) and in various publications, including the Training Kits (T-Kits). T-Kits are thematic publications written by experienced youth trainers and experts and constitute easy-to-use handbooks for educational activities. All activities and publications enhance the exchange of experience and good practice between the actors involved and contribute to the implementation of the political objectives of both partner institutions.

Once considered an exclusively internal affair, international organisations have, over the last few decades, become increasingly involved in the management of ethnopolitical conflicts and have been active in attempts to prevent and/or resolve them. This book presents a series of studies covering the work of eight different organisations active in central and eastern Europe: the Organization for Security and Co-operation in Europe; its High Commissioner on National Minorities; the North Atlantic Treaty Organization; the United Nations Development Programme and Office for the Coordination of Humanitarian Affairs; the Council of Europe; the European Union; the Stability Pact for South Eastern Europe; and the World Bank. A further chapter considers the role of non-governmental organisations. The studies consider the varying approaches adopted by these institutions and illustrate the ways in which these differ from and complement one another. The assessment covers both the preventive and reactive sides of conflict management, and provides valuable lessons for similar activities in the future, both in the region and beyond.

Conflict resolution theory has become relevant to the various challenges faced by the United Nations peacekeeping forces as efforts are made to learn from the traumatic and devastating impact of the many civil wars that have erupted in the 1990s. This work analyzes the theory.

Volume 2 of *Christianity and Freedom* illuminates how Christian minorities and transnational Christian networks contribute to the freedom and flourishing of societies across the globe, even amidst pressure and violent persecution. Featuring unprecedented field research by some of the world's most distinguished scholars, it documents the outsized role of Christians in promoting human rights and religious freedom; fighting injustice; stimulating economic equality; providing education, social services, and health care; and nurturing democratic civil society. Readers will come away surprised and sobered to learn how this very Christian link to freedom often invites persecution. What are the dimensions of persecution and how are Christians responding to that pressure? What resources - theological, social, or transnational - do they marshal in leavening their societies? What will be lost if the Christian presence is marginalized? The answers to these questions are of crucial relevance in a world awash with religious extremism and deepening instability.

This publication is an initiative of the European Forum for Victim-Offender Mediation and Restorative Justice, and results from its first conference which was held in Leuven, Belgium, from 27-29 October 1999. The first six chapters consider victim-offender mediation and restorative justice from a more theoretical point of view. These analyses of theoretical, legal, policy, ethical and societal aspects of mediation and restorative justice have been written by well-known scholars in this field. The second part of the book consists of overviews of the situation with regard to victim-offender mediation in the eight European countries in which it is currently the most developed (Austria, Belgium, Finland, France, Germany, Norway, Poland and the United Kingdom). For these last chapters, a multitude of information was collected in each of these countries, and this is presented and analysed comparatively. The following topics are discussed for each of

the countries: the history of victim-offender mediation in that particular country, the legal context, policy and implementation, the number of programmes and the way they function, the practice of mediation, the number and characteristics of cases, evaluation and research, and finally challenges, obstacles and expectations for the future. This is probably the first time that such extensive reports on the practice of victim-offender mediation in Europe have been brought together in this way. In publishing this book the European Forum is seeking to contribute to the realisation of one of its objectives, namely providing people all over Europe - and beyond - with information on victim-offender mediation and restorative justice in other countries. Restorative justice is a relatively new field and is still very much evolving. A full exchange of information and ideas will contribute to this process.

In this thought-provoking, passionately written book, Bernard Mayer—an internationally acclaimed leader in the field—dares practitioners to ask the hard questions about alternative dispute resolution. What's wrong with conflict resolution? Why aren't more individuals and organizations using conflict resolution when they have a problem? Why doesn't the public know more about it? What are the limits of conflict resolution? When does conflict resolution work and when does it not? Offering a committed practitioner's critique of the profession of mediation, arbitration, and alternative dispute resolution, *Beyond Neutrality* focuses on the current crisis in the field of conflict resolution and offers a pragmatic response.

This book of readings looks at America's over-reliance on punishment and retribution as the means of responding to prevalent social problems and examines the justice system's tendency to incarcerate - rather than treat - minority, mentally-ill, poor, and drug-dependent offenders. The authors argue for a restorative model of correction that is more humane to both offenders and victims. This model opens up dialogue between offenders and their victims, families, and communities by promoting hallmark programs, including victim offender mediation, conferencing, peacemaking circles, restitution, and community projects and services.

\* Serves as a guide to using ritual acts in peacebuilding efforts \* Abundant with examples of symbolic acts that aided the peace process Conflict is dramatic. In theater, literature, story telling, and news reporting, it is a powerful mechanism that draws attention, heightens the senses and evokes emotion. Schirch argues that peacebuilding has the potential to do just the same. Examples of peacebuilding often center on the serious, rational negotiations and formal problem-solving efforts in conflict situations. Schirch argues, though, that what truly bonds adversaries and helps achieve peace are the symbolic, non-verbal ritual acts--shaking hands, sharing a meal, showing a photograph of a loved one. Yet these are often overlooked as deliberate components of peace negotiations. *Ritual and Symbol in Peacebuilding* underscores the importance of incorporating symbolic tools, including ritual, into traditional approaches to conflict. Ritual assists in solving complex, deep-rooted conflicts, and helps to confirm and transform worldviews, identities, and relationships. With theories and language to explain the symbolic dimensions of conflict, this text will be useful to scholars and practitioners active in the diverse field of peacebuilding.

Religious dimension of contemporary conflicts and the rise of faith-based movements worldwide require policymakers to identify the channels through which religious leaders can play a constructive role. While religious fundamentalisms are in the news every day, we do not hear about the potential and actual role of religious actors in creating a peaceful and just society. Countering this trend, Sandal draws attention to how religious actors helped prepare the ground for stabilizing political initiatives, ranging from abolition of apartheid (South Africa), to the signing of the Lome Peace Agreement (Sierra Leone). Taking Northern Ireland as a basis and using declarations and speeches of more than forty years, this book builds a new perspective that recognizes the religious actors' agency, showing how religious actors can have an impact on public opinion and policy making in today's world.

South Asia has witnessed cataclysmic changes in internal and external politics, which have initiated the process of political, economic and social transformation in the region. The region is suffering from the syndrome of insecurity. Threats to security are not only from within but also from outside the region.

As experiences of suffering continue to influence the responses of identity groups in the midst of violent conflict, a way to harness their narratives, stories, memories, and myths in transformative and non-violent ways is needed. *From Suffering to Solidarity* explores the historical seeds of Mennonite peacebuilding approaches and their application in violent conflicts around the world. The authors in this book first draw out the experiences of Anabaptists and Mennonites from the sixteenth-century origin through to the present that have shaped their approaches to conflict transformation and inspired new generations of Mennonites to engage in relief, development, and peacebuilding to alleviate the suffering of others whose experiences today reflect those of their ancestors. Authors then explore the various peacebuilding approaches, methods, and initiatives that have emerged from this Mennonite narrative and its preservation and dissemination in subsequent generations. Finally, the book examines how this combined historical sensitivity and resulting peacebuilding theory and practice have been applied in violent conflicts around the world, noting both successes and challenges. Ultimately, *From Suffering to Solidarity* attempts to answer a question: How can a robust historical infrastructure be used to inspire empathetic solidarity with the Other and shape nonviolent ways of transforming conflict to thrust a stick in the spokes of the cycle of violence?

[Copyright: 484381bf412d0de08a58197340bf854a](https://www.digipedia.org/wiki/index.php/484381bf412d0de08a58197340bf854a)