Seminar II: Peace Building & Conflict Transformation: Principles and Practices

DM916

4 Credit Hours

- Concentration(s): Peace Building & Conflict Transformation
- Date of Course: 2017
- Location/Campus: Wilmore, KY
- Enrollment Limit: 20

Contact Information

- S. Mathieu Gnonhossou, DMin, Ph.D. (Candidate) & Virginia Toddy Holeman, Ph.D.
- Office Phone:
- Mobile Phone: 859-533-1989
- Office Location and Hours:

Thematic Focus

Conflict: always a matter of when, not if. Conflict is never really managed nor resolved, despite our faithful attempts. To many in the church, it can only be viewed as ungodly or even diabolic. But is this all there is to conflict for people of Christian spirituality? In this cohort conversation, field-tested faculty mentors seek to replace this conventional wisdom with a practical and positive vision for peace-building and conflict transformation. Using robust case study and constructive learning methods, participants leverage theology, theory, analysis and practice to cultivate restorative conflict intervention principles. This cohort
explores mediation, forgiveness, reparative justice, and structural and policy change at the personal, community and regional/issues levels.

Participants in this cohort will:
- Solidify perspectives on the Church’s theological identity as a historic agent of peace-making and reconciliation.
- Develop a wide theological, theoretical and analytical exposure to dimensions of conflict transformation processes (issues, actors, rules, structure and outcomes).
- Distinguish between positions, underlying interests and conflictual methods practiced to advance those interests.
- Gain increasing applied mastery in narrative mediation protocol, styles of conflict, organizational diagnostics for peace-building and transformational intervention.

Course Description

This course surveys major approaches to dealing with conflicts, discusses their weaknesses and strengths, and stresses the conflict transformation approach as suitable for the Church’s ministry of reconciliation and missional disciple-making. Using the narrative approach to assessing conflicts, this course offers various models of conflict transformation practice, and engages in theological reflections about them. It immerses participants in fully practicing at least one model on a real case, and takes them to sites where key transformative conflict models are being put to practice. Participants explore contemporary urgency of peacemaking in light of missional ecclesiology and assess key historical and contemporary narratives in social, ecclesial, and mission field conflicts.

While participants will learn and practice several conflict resolution process models and roles, the goal is not to be fully trained as mediators or facilitators, although this course will be an excellent introduction should participants decide to pursue further training in such areas.

Welcome

Welcome to this cohort and to this class. This cohort is jointly taught by Sègbégnon ‘Mathieu’ Gnonhossou, DMin, PhD (Candidate) and Virginia Toddy Holeman PhD.

With a commitment to socially engaged theological praxis, Dr. Sègbégnon Mathieu Gnonhossou is a Certified Trainer in workplace conflict mediation, a Board Certified Coach, and a court-approved Family Mediator at the Court of Justice of Kentucky. He’s been in ministry for the past 16 years and is most known for his passion for church renewal aimed at positive impacts on society. This has led him into a number of ministry ventures including co-founding an indigenous missional movement (Mouvement Missionnaire pour l’Evangile de Christ) as well as current efforts at introducing restorative justice in neighborhoods and schools in Benin. He holds a Doctor of Ministry degree from Asbury Theological Seminary and is a Ph.D. Candidate at The University of Manchester/Nazarene Theological College. His interdisciplinary approach is reflected in his current study, which combines Wesley Studies and Applied Anthropology with a focus on the doctrine of atonement in light of conflict-ridden sociopolitical challenges in Africa. Mathieu find pleasures in spending time with his
children, doing restorative mediation in schools and neighborhoods and using his intercultural abilities to serve immigrants in Lexington, KY, especially those that are conversant in French. He loves to play and watch football, called soccer in the US. He avidly reads and discusses informative materials and world news, usually from minority report viewpoints.

**Dr. Virginia T. Holeman** is currently Professor of Counseling at Asbury Seminary, where she has served since 1995. Known as “Toddy” to one and all [that is long for her middle name’], Dr. Holeman is passionate about teaching in general and about helping people learn how to repent, forgive, and reconcile. Toddy’s professional interests include active participation in the Kentucky Association for Marriage and Family Therapy and in the Christian Association for Psychological Studies. She is a licensed professional counselor AND a licensed marriage and family therapist in Kentucky. When not on campus, she is most likely in her garden (flowers, not vegetables) in spring and summer.

This cohort is rich with theological and theoretical materials to put you on a solid footing in the area of conflict transformation, reconciliation, and peacemaking. Those materials require your thoughtful engagement in order for your acquisition of practical skills to be grounded in the faith of Christ who reconciles and heals relationships. You have a wealth of experiences that will enrich our learning process so welcome to an engaging and dynamic experience with your colleagues!

**Program Level Outcomes**

As these standards are designed into key processes throughout the experience, upon graduation, DMIN students will be able to:

1. Revisit foundations for sustainable ministry.
   - By immersing leaders in explicit Wesleyan practices of community-based formation around the priorities of scripture, reason, tradition and experience, participants will be exercised to incorporate transformational habits for sustainable ministry lifestyles.

2. Foster ministry leadership vision, ethic and practice relevant to their ministry context and world.
   - By deeply engaging ministerial analysis in one significant theme that can inform their ministries, participants can establish a trajectory for life-long contribution.

3. Appreciate transformational demands within contemporary ministry organizational contexts such as congregations, non-profits and marketplace engagements through various analytic means of biblical, theological, social and cultural exegesis.
   - Participants must add to their biblical and theological exegesis, cultural-situational exegesis that informs ministry leadership practice on a daily basis.

4. Demonstrate a self-directed capacity to incorporate a variety of ministry sustaining practices – expressed in the completion of *Leadership Formation Portfolio* exercises --
into their ministry lifestyle habits.

- The "Action-Reflection" emphasis invites participants to consistently match their formational priorities with a vigorous prophetic and missiological relevance equal to the times in which we live. To this end, participants will develop scholarly transformation projects within their own contexts or as consultants to others that convey the organizational possibilities of a missional spirituality. Along with field trips and one-on-one coaching, students will engage in five hours of research-based instruction-practice.

**Marks of Transformative Leaders**

Asbury's Doctor of Ministry program level outcomes are achieved by exercising participants – in and beyond the conventional classroom -- in a transformative competence model of leadership. Three overarching goals, expressed in programming priorities called "Priorities, Postures and Practices," are used to assess their realization in program design and teaching/learning outcomes. These marks, derived from our program standards allow us to collect and offer evidence of learner progress to learners, faculty mentors and accreditors. These Marks are described here:

**Student Learning Outcomes**

1. Solidify one’s understanding of the church’s task of peacemaking as grounded in the New
Testament Vision. (PLO #2)

2. Acquire theoretical and practical knowledge, skills, methods, approaches, tools and strategies to deal with various dimensions of conflicts toward transformation. (PLO #2)

3. Recognize the dimensions of effective transformation in conflict transformation process (issues, actors, rules and structure). (PLO #3)

4. Apply listening and speaking skills to improve communication when in situations of conflict. (PLO #3)

5. Distinguish between the positions people take and their underlying interests, and identify strategies for eliciting those interests. (PLO #3)

6. Discuss a ‘live’ issue of disagreement in their congregation/organization using the narrative mediation protocol. (PLO #3)

**Course Requirements**

**Required and Suggested Reading**

The primary means of textbook delivery is through Kindle Readers. See D.Min. Handbook for acquisition procedures for both your Kindle and Program-sponsored textbook content. The Beeson Center sends users instructions to set up an Amazon account, including directions to sync the Kindle account to a computer or mobile device with the Kindle app. All users need two ways to receive Kindle info and access their account. Link for Kindle apps: [http://www.amazon.com/gp/feature.html?ref=amb_link_365823462_2&docId=1000493771&](http://www.amazon.com/gp/feature.html?ref=amb_link_365823462_2&docId=1000493771&)

All other textbooks are available through Asbury Theological Seminary’s Tree of Life Bookstore: (859)-858-4242. [http://www.treeoflifebooks.com](http://www.treeoflifebooks.com/) Students can consult book lists and prices at [http://asburyseminary.textbookstop.com](http://asburyseminary.textbookstop.com).

**Required**


Porter, Thomas, *The Spirit and Art of Conflict Transformation: Creating a Culture of*


**Required and Provided** (ex. Out of print books or open source material)


Nation, Mark Thiessen, “Toward a Theology for Conflict Transformation: Learnings from John Howard Yoder,” http://www.goshen.edu/mqr/pastissues/jan06nation.html (about pp34.)

**Total Required Pages: 2,007**

**Suggested**


Burtarbutar, Robinson, *Paul and Conflict Resolution: An Exegetical Study of Paul’s Apostolic Paradigm in 1 Corinthians 9*, Biblical Monographs, Paternoster/Wipf and


**Journals:**

*Conflict Resolution Quarterly*

*Mediation Quarterly*

*Negotiation Journal*

*Family Courts Review*

*Journal of Dispute Resolution*

*Peace, Environment and Education*

**Assignments**

<table>
<thead>
<tr>
<th>Assignment Description</th>
<th>SLO</th>
<th>Method of Assessment</th>
<th>Value /Due Date</th>
<th>Evaluator</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assignment #1: Pre-Class Assignment (see page 15 of syllabus)</td>
<td>#1,2,3</td>
<td>Engage with required books and articles using the PRAR Model (see Appendices). Submit only ONE</td>
<td>40% Faculty</td>
<td></td>
</tr>
</tbody>
</table>
### Assignment #2: Action-Reflection Leadership Formation Portfolio Items.

The following Leadership Formation Portfolio items have been selected for this course. See the appendix entitled “Leadership Formation Portfolio” for process and procedures pertaining to these assignments.

<table>
<thead>
<tr>
<th>PLO #4</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Journey Partners 6</td>
<td>720° Degree Review 8</td>
<td>Examen Prayer Retreat 19</td>
</tr>
<tr>
<td>Message Evaluation 38</td>
<td>Legacy Group Formation 30</td>
<td>Ministry Transformation Project 33</td>
</tr>
</tbody>
</table>

### Assignment #3: Mid-Term Essay

The purpose of this paper is for you to reflect on the ways your (biological and church) families view and handle conflict and whether they have a relationship with you upon your own conflict style. What are/were the rules in your home concerning conflict? How are/were outstanding issues dealt with in your family? Were/are difficult issues discussed and attempts made to find solutions openly? Would you describe the relationship atmosphere in your family as open or closed? What role did you find yourself in most of the time—peacemaker, scapegoat, silent spectator? Thus far, in what ways are you being challenged theologically with regard to what you are learning about yourself and your families, if applicable? Or in what ways are you being encouraged to keep the status quo? This paper is a self-evaluation of your attitudes, current theology/ethics, skills and spiritual formation for dealing with conflict. A minimal critical engagement with class material and assigned/suggested writers is necessary here.

This essay is due ¼ of the way into this class meeting.

### Assignment #4: Action-Reflection Leadership

<table>
<thead>
<tr>
<th>PLO #4</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Journey Partners 6</td>
<td><strong>Lectio Continua</strong> 29</td>
<td></td>
</tr>
</tbody>
</table>

### In-Residency (5 Days)*

**25%**

Staff
Formation Portfolio Items.

The following Leadership Formation Portfolio items have been selected for this course. See the appendix entitled “Leadership Formation Portfolio” for process and procedures pertaining to these assignments.

- Legacy Group Formation 30
- LEAD Initiatives 32
- Ministry Transformation Project 33

Post-Residency (90 Days)

| Assignment #5: Post-Class Assignment | #4, 5, 6 | In this paper, you will work with a real conflict case which ended ‘very badly’ and in which you are involved as an actor, specifically from a victim point of view. That is, a conflict in which you perceive yourself primarily as someone who has been offended. Using a conflict analysis model of your choice or a composite of models, describe the conflict accounting for the following, among others:

- Who else was specifically involved? (individuals, ethnic or religious groups/entities, institutions, or nations)
- What aspects of the conflict were the most debilitating or frustrating for you and the people affected like you?
- Describes the specific factors involved (resources, needs, processes, structures, values)
- How have dialogue and the seeking of solutions been encouraged or discouraged?
- What caused the stoppage of dialogue or the breaking of relationship in the process?
- What has transpired since then?

Following the above description, discuss a theology of reconciliation integrating your understanding of

This paper is due 4 weeks after class ends.

Faculty

35%
specific biblical passages or theological thoughts with conflict and human relationships. Describe what specific Christian practices from your theology of reconciliation could have contributed to creating and sustaining an atmosphere of *justpeace* or peacemaking. How does your understanding of conflict transformation critique the way you functioned in the context of that conflict and what you will do differently in the event something similar occurs? You are expected to find solid resources (journal articles and professional books) to support your hypothesis. If you have to use web pages keep those at a very minimal level. You may use the required texts from class but you must go beyond those. A good flow of thought and good grammar are also expected. This paper must be 20-25 pages in length for post-graduate students, one-inch margins, double spaced, 12 pt type. Your paper will be evaluated using the following criteria:

- An introduction and a thesis statement; your development and support of a thesis and a conclusion
- Grammar; spelling, punctuation, etc.
- Organization of the paper and creativity; the transitions and flow of your paper

Consider including the following components:

- Introduction that includes a discussion of the importance of the topic for you and your ministry.
- A literature review that accounts for significant writings about your topic.
- Brief discussion of the method you used to write your paper:
whether you surveyed the literature, interviewed people (if applicable), or documented your own life and/or experiences.
• Identification of the most significant findings about the topic.
• An incisive conclusion that summarizes your paper and indicates where your discoveries are leading you and the ministry in which you are involved.

Assignment #6: Action-Reflection Leadership Formation Portfolio Items.

The following Leadership Formation Portfolio items have been selected for this course. See the appendix entitled “Leadership Formation Portfolio” for process and procedures pertaining to these assignments.

<table>
<thead>
<tr>
<th>Assignment #6: Action-Reflection Leadership Formation Portfolio Items.</th>
<th>PLO #4</th>
<th>Journey Partners 6</th>
<th>Legacy Group Formation 30</th>
<th>Ministry Transformation Project 33</th>
<th>Staff</th>
</tr>
</thead>
</table>

Grading

Asbury Theological Seminary uses the 4.00-point system for grading and evaluation. See the course catalog for further information.

Grading and Evaluation

The unit of credit is a semester hour, which is defined as one hour of classroom work per week for one semester, or its equivalent. The 4.00 point system is used to compute grade point standing. The grading system is:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>4.00 Exceptional work: surpassing outstanding achievement of course objectives.</td>
</tr>
<tr>
<td>A-</td>
<td>3.70</td>
</tr>
<tr>
<td>B+</td>
<td>3.30</td>
</tr>
<tr>
<td>B</td>
<td>3.00 Good work: strong, significant achievement of course objectives</td>
</tr>
<tr>
<td>B-</td>
<td>2.70</td>
</tr>
<tr>
<td>C+</td>
<td>2.30</td>
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</tbody>
</table>
Course Evaluations

After this course has been completed, you may fill out a course evaluation for the course by the end of the semester. To access the evaluation, click on the course evaluation link, https://asburyseminary.tk20.com. Then:

- Locate the Pending Tasks area.
- Click on the link that has the course information for your course(s).
- Click on the Course Evaluation Form tab.
- Complete all course evaluation fields.
- Click Submit.

Class Agenda

<table>
<thead>
<tr>
<th>Units/Days</th>
<th>Modules/Topics</th>
<th>Assignments /Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>UNIT 1</td>
<td>Introductions</td>
<td>Reading (or Focus from PRAR): TBA</td>
</tr>
<tr>
<td></td>
<td>Covenanting: Safe Space and Constructive Learning Environment</td>
<td>Syllabus and course</td>
</tr>
<tr>
<td>UNIT 2</td>
<td>overview</td>
<td></td>
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<tr>
<td>--------</td>
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<tr>
<td>From Resolution to Transformation</td>
<td>Reading (or Focus from PRAR): TBA</td>
<td></td>
</tr>
<tr>
<td>Conflict Transformation as Missional Praxis</td>
<td>Reading (or Focus from PRAR): TBA</td>
<td></td>
</tr>
<tr>
<td><strong>UNIT 2</strong></td>
<td><strong>Reading (or Focus from PRAR): TBA</strong></td>
<td></td>
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<tr>
<td>The Transformative Framework:</td>
<td></td>
<td></td>
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<tr>
<td>Skills for Personal and Relational Transformation</td>
<td></td>
<td></td>
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<tr>
<td>Conflict Analysis:</td>
<td></td>
<td></td>
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<tr>
<td>PPP Triangle</td>
<td></td>
<td></td>
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<tr>
<td>Genograms</td>
<td></td>
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<tr>
<td>Case Study Analysis</td>
<td>Reading (or Focus from PRAR): TBA</td>
<td></td>
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<tr>
<td>Conflict mapping – Parties</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tree Model – Issues</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conflict Transformation and Wesleyan on New Creation</td>
<td>Reading (or Focus from PRAR): TBA</td>
<td></td>
</tr>
</tbody>
</table>
| UNIT 3 | Conflict Analysis Models – Human Needs Theory & Violence | Small Group Work  
Onion Model  
Identity and conflict | Reading (or Focus from PRAR): TBA |
| --- | --- | --- | --- |
|  | The Transformative Framework: Social Change and Structural Transformation: Curle Model | Reading (or Focus from PRAR): TBA  
Nested Model Special Issues: Power |  |
|  | Interventions, Processes, and Roles | Martin Luther King, Jr., "An Experiment in Love" & "Loving Your Enemies"  
*Love Scale Evaluator*  
Phyllis and Aicha: A Video on Healing, Forgiveness, and Reconciliation  
*Mid-term Essay* due |  |
| UNIT 4 | The place of Repentance, Restitution, Truth, Justice, Mercy, Peace | John Wesley, “The Duty of Reproving our Neighbour” |  |
|  | Case Study | Small Group Work |  |
|  | Restorative Justice | Reading (or Focus from PRAR): TBA |  |
UNIT 5

Restorative Justice
Reading (or Focus from PRAR): TBA

Case Study

Final Words

Expectations/Education Philosophy

Course Work/Hours

A “Credit Hour” at Asbury Theological Seminary is an amount of work represented in student learning outcomes (SLOs) and verified by evidence of student achievement that reasonably approximates not less than fifty-five (55) minutes of direct faculty instruction and a minimum of two and a half (2.5) hours out of class student work each week for the equivalent thirteen weeks for one semester hour of credit, or the equivalent amount of work over a different amount of time. Furthermore, at least an equivalent amount of work shall be required for other academic activities including internships, practicums, studio work and other academic work leading to the award of credit hours. A faculty member desiring substantial changes must clear it through the dean of the school.

The expectation for most courses is 400-500 pages of assigned reading per credit hour or the equivalent of out of course work (Faculty Handbook, p. 78).

Attendance Policy

Attendance Guidelines

It is expected that each student will attend class each week. To progress satisfactorily, students must meet the requirements of the course. Successful work depends to a large extent on regular class attendance. Since attendance is considered crucial for the achievement of course outcomes, this course will only permit ___ excused and ___ unexcused absences. Only ___ makeup quizzes or exams will be permitted. Students must inform their instructor(s) of absences from classes prior to or as soon as possible after the absence. Instructors have the right to request verification for all excused absences.

In Extended Learning (ExL) classes, a student is expected to login and participate in each module of the term for the duration of the term. A student is in attendance for a module if the student logs into the system at least ___ time(s) and submits at least ___ postings in the online classroom.

In certain cases, absences from class will be excused. These includes absences for imposed legal responsibilities (e.g., jury duty, court appearance), absences resulting from participation in extracurricular activities in which students are official representatives of the Seminary, absences for serious illness, death or serious illness within the student’s immediate family,
military obligations, or other sound reasons offered by the student may be accepted as excused absences at the discretion of the professor and consistent with applicable law.

Excused absences or tardiness do not excuse the student from class responsibilities. Faculty will make reasonable efforts to warn a student whose absences either place the student in danger of exceeding the maximum absences allowed for a course or seem to otherwise adversely affect the student’s standing in the course. Students are accountable for all assignments in each course, whether or not the assignments were announced during an absence.

**Class Learning Experience:**

In this course, though instructors have some knowledge and experience to share, they will not be their sole disseminators. Participants are valuable assets to the learning process and together form a community of learning and of practice with the instructors. This cohort focuses especially on a matter in which everyone in adulthood has experience with and could be considered expert. At least, you are an expert in your personal/family, congregational, and organizational conflict stories. It follows that everyone is a learner as well as a teacher. As a community of learning and practice we are embarking on a joint adventure to discover, develop, and disseminate new and old understanding about conflicts as well as perform activities that could make us ‘new kinds of persons’ who operate from the core of peacemaking and conflict transformation. For this reason, as a member of such community your participation is highly valued, expected, and irreplaceable. Hence the following community rules could be useful for everyone:

1. Do not shy away from voicing your understanding, excitement, disagreement, and hope.
2. Acknowledge and respect others’ views, even if you disagree. Offer yours persuasively.
3. Shared personal, congregational and organizational stories must remain within the learning community and must be considered confidential.
4. Always think about everything in terms of how God’s peacemaking reign is being mediated or obstructed in ‘this’ case.
5. Acknowledge tension and unresolved dialectics and allow yourself to move on, counting on God’s grace to illuminate you further.
6. Other community rules you may want to add?

Instructors are here to facilitate your learning and practices while also sharing what they have to offer. You can expect timely feedback from them, availability to meet and/or to exchange correspondences, and provide substantive contributions. And they are open to hear from you when you are satisfied and when you are not satisfied.

**Personal Reflection Action Response (PRAR)**
The book review style suggested for this class follows a way of learning which stretches all four of David Kolb’s researched “ways of knowing.” These four ways in each reflection exercise are based on the learning styles established by David Kolb’s *Learning Style Inventory* and Bernice McCarthy’s *The 4-MAT System*. Studies revealed that each individual who completes a ‘learning style inventory’ tend to lean toward one strong preference, and preference scores vary among the other three. Kolb and McCarthy describe the four reflective movements here as:

1: Abstract Conceptualization
2: Concrete Experience
3: Reflective Observation
4: Active Experimentation

The goal for the book reviews here is for you to process all learning experiences in these four ways as a means of getting the learning and mastery into your bone marrow. Therefore, in order to have a successful grade, complete each of the four challenges of the PRAR for each of the applicable reading assignments. You may want to Copy and Paste the grid in the Appendices. I recommend keeping notes or marking a book on startling fresh information or insights so you can choose your TOP TEN findings in part one below. After that, take on the task and complete the lines, then work down through the remaining ones until you have stretched your learning potentials in all four directions. You may want to open ALL of your blank documents and name each for the author/title of books and articles yet to process. That will allow your single Copy and Paste procedure to take care of all of the assignments for this seminar. *NOTE: If you do a good job reading the books closely and reviewing them with this method, you could be doing an important part of the literature review for your dissertation.*

Please use single spaced format and work in 12 point size type. Use whatever space you need to respond to each assignment. Don’t worry about how many pages it is.

Participants who would like to test their first PRAR assignment may send me a rough draft immediately after completion as long as the due date is still at least two days ahead so you can get a first evaluation and make changes, if necessary. You deserve feedback instantly and I’ll give it on all PRARs attached and e-mailed to me simply using the ATS email system: mathieu.gnonhossou@asburyseminary.edu.

**Attendance Policy**

Participants are required to attend every class session. Participants will participate in role-playing exercises to enhance their understanding of the theory and skills of conflict analysis and transformation. Because of the importance of class participation in your evaluation, it is absolutely essential that you come to each class prepared to engage actively in our discussions of all of the assigned readings and to participate in
various training exercises. In order to demonstrate satisfactory performance in this course, each participant will be expected to meet the following requirements:

1. Regularly attend class and be on time. Non-excused absences will not be allowed.
2. Actively participate in and contribute to class discussion and group activities.
3. Thoroughly read the assigned materials and be prepared to demonstrate the application of the theories, terms, and processes contained in the case studies.
4. Be ready to engage your learning and practice partners.

Excused absence or late papers are based on documented emergencies. Participants with documented emergency can make special arrangements with the instructor.

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1. Regularly attend class and be on time. Non-excused absences will not be allowed.
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3. Thoroughly read the assigned materials and be prepared to demonstrate the application of the theories, terms, and processes contained in the case studies.
4. Be ready to engage your learning and practice partners.

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**Additional Assignment Guidelines**

Submit presentations and papers on time and in the required format. Excused untimely submissions will receive the fully deserved letter grade. Non-excused untimely submission will receive a half grade deduction per day late. For instance, a paper which deserves a B+ will receive a B instead for being one day late, then a B- for being two days late, etc.

All papers are to be presented using Times New Roman, double spaced, 12 point font, and Chicago style.

**How to Submit Your Work**

You can submit your papers by email using the instructors' ATS email address. Mid-term papers and other class-presentation support materials can be submitted in class.
Appendices

Appendix 1: Rubrics

See next pages.
## Conflict Transformation – Principles and Practices – Seminar II

<table>
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<tr>
<th>Student Learning Outcomes</th>
<th>Method of Assessment</th>
<th>Exemplary = 4</th>
<th>Accomplished = 3</th>
<th>Developing = 2</th>
<th>Beginning = 1</th>
<th>Evaluator</th>
</tr>
</thead>
<tbody>
<tr>
<td>SLO #1: Solidify one’s understanding of the church’s task of peacemaking as grounded in the New Testament Vision.</td>
<td>ASSIGNMENT #1: PRE-CLASS ASSIGNMENTS</td>
<td>Solidifies, at an exemplary level, one’s understanding of the church’s task of peacemaking as grounded in the New Testament Vision.</td>
<td>Solidifies, at an accomplished level, one’s understanding of the church’s task of peacemaking as grounded in the New Testament Vision.</td>
<td>Solidifies, at a developing level, one’s understanding of the church’s task of peacemaking as grounded in the New Testament Vision.</td>
<td>Solidifies, at a beginning level, one’s understanding of the church’s task of peacemaking as grounded in the New Testament Vision.</td>
<td>Faculty</td>
</tr>
<tr>
<td>SLO #2: Acquire theoretical and practical knowledge, skills, methods, approaches, tools and strategies to deal with various dimensions of conflicts toward transformation.</td>
<td>ASSIGNMENT #1: PRE-CLASS ASSIGNMENTS</td>
<td>Acquires, at an exemplary level, theoretical and practical knowledge, skills, methods, approaches, tools and strategies to deal with various dimensions of conflicts toward transformation.</td>
<td>Acquires, at an accomplished level, theoretical and practical knowledge, skills, methods, approaches, tools and strategies to deal with various dimensions of conflicts toward transformation.</td>
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<td>Acquires, at a beginning level, theoretical and practical knowledge, skills, methods, approaches, tools and strategies to deal with various dimensions of conflicts toward transformation.</td>
<td>Faculty</td>
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<td>SLO #3: Recognize the dimensions of effective transformation in conflict transformation process (issues, actors, rules and structure).</td>
<td>ASSIGNMENT #1: PRE-CLASS ASSIGNMENTS</td>
<td>Recognizes, at an exemplary level, the dimensions of effective transformation in conflict transformation process (issues, actors, rules and structure).</td>
<td>Recognizes, at an accomplished level, the dimensions of effective transformation in conflict transformation process (issues, actors, rules and structure).</td>
<td>Recognizes, at a developing level, the dimensions of effective transformation in conflict transformation process (issues, actors, rules and structure).</td>
<td>Recognizes, at a beginning level, the dimensions of effective transformation in conflict transformation process (issues, actors, rules and structure).</td>
<td>Faculty</td>
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<td>SLO #4: Apply listening and speaking skills to improve communication when in situations</td>
<td>ASSIGNMENT #5: POST-CLASS ASSIGNMENT</td>
<td>Applies, at an exemplary level, listening and speaking skills to improve communication when</td>
<td>Applies, at an accomplished level, listening and speaking skills to improve communication when</td>
<td>Applies, at a developing level, listening and speaking skills to improve communication when</td>
<td>Applies, at a beginning level, listening and speaking skills to improve communication when</td>
<td>Faculty</td>
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<td>SLO #5: Distinguish between the positions people take and their underlying interests, and identify strategies for eliciting those interests.</td>
<td>ASSIGNMENT #5: POST-CLASS ASSIGNMENT</td>
<td>in situations of conflict.</td>
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<td>Distinguishes, at an exemplary level, between the positions people take and their underlying interests, and identify strategies for eliciting those interests.</td>
<td>Distinguishes, at an accomplished level, between the positions people take and their underlying interests, and identify strategies for eliciting those interests.</td>
<td>Distinguishes, at a developing level, between the positions people take and their underlying interests, and identify strategies for eliciting those interests.</td>
<td>Distinguishes, at a beginning level, between the positions people take and their underlying interests, and identify strategies for eliciting those interests.</td>
<td>Faculty</td>
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<tr>
<th></th>
<th>SLO #6: Discuss a ‘live’ issue of disagreement in their congregation/organization using the narrative mediation protocol.</th>
<th>ASSIGNMENT #3: MID-TERM ESSAY ASSIGNMENT</th>
<th>ASSIGNMENT #5: POST-CLASS ASSIGNMENT</th>
<th>in situations of conflict.</th>
<th>in situations of conflict.</th>
<th>in situations of conflict.</th>
<th>in situations of conflict.</th>
<th>Faculty</th>
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<td>Discusses, at an exemplary level, a ‘live’ issue of disagreement in their congregation/organization using the narrative mediation protocol.</td>
<td>Discusses, at an accomplished level, a ‘live’ issue of disagreement in their congregation/organization using the narrative mediation protocol.</td>
<td>Discusses, at a developing level, a ‘live’ issue of disagreement in their congregation/organization using the narrative mediation protocol.</td>
<td>Discusses, at a beginning level, a ‘live’ issue of disagreement in their congregation/organization using the narrative mediation protocol.</td>
<td>Faculty</td>
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Personal Reflection Action Response (PRAR)

[0] Bibliographic entry: Type the technical bibliographic entry for your reading. Use this sequence: Author, Title, City, Publisher, Date.

[1] My Brief Summary: Provide your concise and incisive summary of the book here. You only need one paragraph which demonstrates a thoughtful engagement with the general content of the book read. If it's a series of articles and/or a book chapter, do likewise. Maximum is 250 words.

[2] My Personal list of ‘most important’ reading insights. Document each of your top 10 issues using page numbers, summarize the insight, and number each item. Represent the entire assignment. For each item, tell clearly why it was important to you.

0------1------2------3------4------5------6------7------8------9------10

Criteria: coherent--full proof of engagement, incisive, clear, documented to page, covers all readings, urgency driven.

1-

2-

3-

4-

5-

6-

7-
[3] My story—personal experience or description of a ‘case’ you have known well, which illuminates or otherwise connects with a major point in your reading.

Criteria: Clear and explained connection to reading, cited to page, clear case story - no generalizations or ‘lessons.’ Story has people, places, action words and feelings.

[4] My Reflective questioning—personal reflecting on ‘most troublesome’ or ‘most challenging.’ These responses will be exclusively questions you generate which specifically focus on your own ‘back burner’ issues as you feed your search for truth and wisdom. Report only questions that you are brooding over in depth.

Criteria: Cited to text, visibly energized and focused, convictional—not flat or fluff, exclusively working in reflective questions which promise depths of wisdom for your life and vocation. No attack or insult on the author. No questions of fact or clarification as if the author owed you an answer. No show-off through cynicism.
[5] My **Action descriptions or decisions to act.** Describe a minimum of two. What have you found yourself doing spontaneously because of something you read--interacted on with spouse, or others? If it is a 'decision still to act,' give a detailed description of your specific need or plan to act on something you absorbed while processing this assignment.

Criteria: Proof of engagement of concepts--now turned into action or planned and promised action, specific, personal--not generalizations about what people should do.

1-

2-

**Appendix 2: Leadership Formation Portfolio**

The Asbury Seminary D.Min. program blends a rigorous academic preparation with historic practices of formation and development. These elements combine in a formative process called the “Leadership Formation Portfolio.” Program participants develop a formative community – journey partners, faculty fellows, cohort peers and formation coaches – that contributes to the achievement of formational standards, dispositions and practices. While elements of the Leadership Formation Portfolio will be developed in the first stage of the program, most of the elements are revisited for more intensive interaction at later stages of the program. Each of the Leadership Formation Portfolio items, and the procedures for completing these formatively, are described in the D.Min. handbook. As a means of offering an evidence-based description of the program’s impact for leadership formation, each of these items constitute means of assessment for the D.Min. Program. Formation coaches join faculty mentors in assessing a participant’s appropriation of these competencies. Each Portfolio Item is represented by a corresponding assessment that will serve as documentation or evidence of completion.

<table>
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<tr>
<th><strong>Formative Exercises</strong></th>
<th><strong>Handbook</strong></th>
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<tr>
<td><strong>Journey Partners</strong></td>
<td>Page 6</td>
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<tr>
<td>Journey Partners are family, members, mentors, supervisors, co-workers or peers who provide accountability, helping you improve your leadership qualities.</td>
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<tr>
<td><strong>720 Degree Review</strong></td>
<td>Page 8</td>
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<tr>
<td>Your Journey Partners and you will each complete a 360°evaluation to provide you with a complete picture, or a “720° Review” – a view from within and from without -- of the “Marks of a Transformative Leader,” (the program’s leadership competency model). You will experience this review at the beginning, middle and end stages of the program.</td>
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<td><strong>Examen: Prayer</strong></td>
<td>Page 19</td>
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<tr>
<td>The <strong>Examen</strong> is an ancient prayer process, offering disciples a five-movement</td>
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<td><strong>Retreat</strong></td>
<td>A contemplative habit for a spiritually examined life.</td>
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<td><strong>Rule of Life</strong></td>
<td>A Rule of Life is a conscious, written statement of Spiritual goals and guidelines designed to keep God and his commands in the center of your life.</td>
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<td><strong>Wellness Lifestyle Declaration</strong></td>
<td>The Wellness Lifestyle Declaration is a “challenge by choice” initiative that allows program participants to make mentionable their visions, commitment and practices of increased intentionality in holistic lifestyle stewardship pertaining to such priorities as physical, emotional and spiritual health. The declaration addresses nutrition, exercise, stress, resource stewardship and creation care.</td>
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<td><strong>Auto-Ethnography</strong></td>
<td>Auto-Ethnography is a process of self-discovery in which the writer shares from personal experience, deriving cultural, political and social meaning from these reflections.</td>
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<td><strong>Lectio Continua</strong></td>
<td>Lectio Continua is the ancient practice of reading the Scripture together, in sequence, over a specified period of time.</td>
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<td><strong>Legacy Group Formation</strong></td>
<td>Legacy Groups at Asbury Theological Seminary serve as a type of small group and are designed to help you grow as a whole person, that is body, mind and soul.</td>
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<td><strong>Ministry Philosophy</strong></td>
<td>Ministry Philosophy provides a comprehensive view of your core values and beliefs that determine the way you act, lead, and live.</td>
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<td><strong>LEAD Initiatives</strong></td>
<td>“L.E.A.D.” stands for “Leadership Evaluation and Development” Initiatives. These are experiences in which cohort members are immersed in simulated or actual leader-needy situations that demand an agile response. LEAD Initiatives are opportunities for faculty, program staff, formative coaches and peers to participate in the observation, and evaluation of episode-based leadership. LEAD Initiatives may occur on campus, field trips, rope courses, sponsored ministry visits or in “least expected” moments in and out of the classroom which provide opportunity for peers to debrief leadership-intensive learning moments.</td>
</tr>
<tr>
<td><strong>Ministry Transformation Project</strong></td>
<td>The Ministry Transformation Project is a self-directed learning process emphasizing leadership postures and practices such as focus, humility, situational awareness, learning, intelligence and contribution. As an extended diagnostic effort, the project is designed to allow participants to experiment, explore, collaborate and practice new learning in their own ministry communities and with cohort peers. The project is completed in five distinct stages. Each stage corresponds to both cohort course (see below) and a chapter in a research dissertation. Completion of a Chapter Worksheet precedes each residency visit. Completion of a chapter draft occurs after each residency visit. Self-paced online video instructional modules facilitate orientation to each chapter. The five stages are:</td>
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<td>• Prospectus (Overview, Cohort Seminar I)</td>
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<td>• Literature Review (Context, Cohort Seminar II)</td>
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<tr>
<td></td>
<td>• Data Collection Plan (Evidence, Cohort Seminar II)</td>
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<td></td>
<td>• Data Analysis Plan (Theory, Cohort Seminar III)</td>
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<td></td>
<td>• Findings Report (Results, Colloquium Presentation)</td>
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### Ministry Transformation Project Assignment

1. **Pre-Residency.** Complete dissertation worksheet by answering the questions in provided. (You will use the outline again after the residency to write your dissertation chapter draft). See [https://vimeo.com/90132870](https://vimeo.com/90132870) to view the online instructional video for research orientation that accompanies the worksheet for the course. Follow instruction in the online course space for uploading and submission.
2. **In-Residency.** Faculty mentors will arrange discussion sessions to review content of your worksheets, either as an entire cohort or in small group settings. Formation coaches will offer small group conversation gatherings to help participants refine their ministry project designs. Participants are encouraged to offer peer review to at least one peer during the residency experience.

3. **Post-Residency.** Using the detailed outline you created before the intensive, write the complete dissertation chapter draft. Submit that draft by due date. Follow the instructions for submitting assignments supplied in the doctor of ministry handbook. Both the faculty mentors who lead your cohort will review the draft with the assistance of program staff tasked with research clearance. The prospectus chapter draft will be returned within the 90 days following the class. At that time you will be instructed on your next steps pertaining to the draft, and the research process. Chapter draft will be reviewed using the rubric supplied with the worksheet, with one of the following evaluation assigned:

- Draft Reviewed: No Revisions. Apply for Stage Clearance.
- Draft Reviewed: Revise Based on Rubric. Resubmit by date.
- Draft Not Ready: See Faculty-mentor and/or (2) Formation Coach.

**Message Evaluation**

Message Evaluation is a practice of inviting members of your communities to participate in providing formative feedback to you as a communicator. At select times, the leader will distribute, collect and respond in their practices to feedback from program-provided message evaluation form. This will be processed with formational coaches, faculty and legacy group peers.

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**Appendix 3: Supplemental Resources/Bibliography**


Lichtenstein, Marsha, Creating Awareness of the Spiritual Dimensions of Conflict Resolution by Contemplating Organizational Culture, in Conflict Resolution Quarterly, 23/2, 225-36.


Noyce, Gaylord, Church Meetings that Work, Alban Institute, 1994.


Prove, Godlieve, Becoming Human: A Story of Transformation through Conflict and Healing, Eburon Publisher, 2005.


Steinke, Peter, Healthy Congregations: A Systems Approach, Alban Institute, 1996.


Appendix 4: Policies

Accessing Library Resources

1. General Questions:

   The Information Commons is a "one-stop shop" for all student research, circulation and technical needs. The Information Commons can be reached at our website: asbury.to/library, via phone at 800.2ASBURY or 859.858.2100, and via email at
information.commons@asburyseminary.edu. Students are also encouraged to send questions to the Information Commons via SMS/text at 859.903.0464.

2. **Materials Requests:**

To search the library catalog for available materials, use the links on the library website or the search box located in your online course center. Students on the Kentucky or Florida campuses can use their student ID cards to check out materials in person. Books can be mailed back or returned to the library at either campus.

Online students may request books, photocopies, or emailed attachments of journal articles/portions of reference books from the library. Please allow 3-10 business days for all requests to be filled. Contact the Information Commons for costs and instructions on how to make requests.

3. **Research Assistance:**

Students should contact the Information Commons for research assistance. Help is available for general research questions including how to find course materials online or navigate online library resources. Advanced research appointments are available for students needing assistance in the research process.

4. **Online Databases and Resources:**

Asbury Scholar - Users can perform a search for books, journal articles, eBooks, and more by using Asbury Scholar. Search results of all material types can be aggregated conveniently in a single results list, or narrowed down as specifically as a user requires. A search box and direct links to Asbury Scholar can be found on the library’s website at asbury.to/library.

Complete Resource List - Alternatively, direct links to resources have been arranged alphabetically on the Complete Resource List. In some cases this may allow the user to access site-specific features not otherwise available. To access the library’s online resources including the library catalog, online journal databases, encyclopedias, and more, go to the Complete Resource List at http://guides.asburyseminary.edu/resources.

5. **Technology Questions:**

Students can receive support for accessing their online classroom, using electronic resources, or other technological problems related to Asbury Seminary coursework by contacting the Information Commons. Longer appointments for training in supported Bible software or supported bibliographic management software are also available.

**Plagiarism**
Academic integrity is expected from every student. Plagiarism, that is, “presenting…another’s ideas or writings as one’s own,” is considered a serious violation of trust and not acceptable. Detailed information including penalty for plagiarizing is to be found in the Student Handbook.

**Turnitin**

If your course is using Turnitin.com as a form of detecting plagiarism, students would find this information useful for checking their own work.

The following is a sample Turnitin.com statement:

In this course we may utilize turnitin.com, an automated system which instructors can use to quickly and easily compare each student's assignment with billions of web sites, as well as an large database of student papers that grows with each submission. Accordingly, you may be expected to submit assignments in both hard copy and electronic format. After the assignment is processed, as an instructor I receive a report from turnitin.com that states if and how another author's work was used in the assignment. For a more detailed look at this process, visit http://www.turnitin.com.

**Copyright Policies**

The copyright law of the United States (title 17, United States Code) governs the making of photocopies or other reproductions of copyrighted material. Under certain conditions specified in the law, libraries and archives are authorized to furnish a photocopy or other reproduction. One of these specific conditions is that the photocopy or reproduction is not to be "used for any purpose other than private study, scholarship, or research." If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of "fair use," that user may be liable for copyright infringement. This institution reserves the right to refuse to accept a copying order if, in its judgment, fulfillment of the order would involve violation of copyright law.

**Online Media Copyright Information**

By using this material, you are consenting to abide by this copyright policy. Any duplication, reproduction, or modification of this material without express written consent from Asbury Theological Seminary and/or the original publisher is prohibited.

**Americans With Disabilities Act Information** This section must be included in courses after Summer 2012.

Asbury Theological Seminary provides reasonable accommodation for qualified students with disabilities on an individualized basis. If you are a student with a disability, and believe you are in need of reasonable accommodations in this class, you will need to make an appointment with an Accommodations Officer, located in the Office of the Registrar on the Kentucky
campus or in the Enrollment Management Office on the Florida campus. Students are required to provide documentation of a disability prior to receiving classroom accommodations. Since accommodations may require early planning at or before the start of the term and generally are not provided retroactively, please contact an Accommodations Officer as soon as possible.

**Online Section Descriptions and Communication Guidelines** *This section should be included for ExL/Online courses.*

The Online Classroom is built upon the open-source Moodle platform. By logging into http://one.asburyseminary.edu and clicking on the Online Campus tab (upper right corner) you will have access to this course and be able to collaborate with participant-colleagues and me throughout the course.

The following are functions with which you should familiarize yourself:

1. The Course Information Center contains many features to be used throughout the semester: a) Course News and Announcements, where I will post items important for the entire class; b) Syllabus, where a copy of the syllabus is provided; c) To Professor, which is a way for you to post a message directly to me and we can discuss an issue privately; d) Course Questions, which is a public forum where you can publicly post any questions you have regarding the course so others may see your message and respond. Anytime you have a question or comment about the course, the schedule, the assignments, or anything else that may be of interest to other participants and me you should post it to the Course Questions Forum; e) Prayer Forum, which is a public forum where you can post prayer concerns and praises for all to see. This is a way for us to build community; f) Open Forum, which is a public forum where you can post anything that is not course-related for all to see. Examples include someone getting married, an upcoming birthday, discussions on topics not course-related, etc. This is a way for us to build community.

2. Modules, which are located below the Course Information Center, will contain forums where group discussions will take place, documents or other files to download or view online, and assignment links where you will post your assignments to me. Modules will be clearly labeled so you can follow along during the semester.

**Online Support Contact Information**

For technical support, library research support, library loans and Online media contact Information Commons:

email: information.commons@asburyseminary.edu
Phone: (859) 858-2100;
Toll-free: (866) 454-2733

For general questions and administrative assistance regarding the Online program, contact
Withdrawal from Classes
Students may drop and/or add classes without penalty during the add/drop period. Students dropping any class after the add/drop period will receive a grade of “WD” (withdraw) on their transcripts, until the following deadlines each term:
• Fall, spring and summer full semester courses: through the end of the sixth week of the term.
• All intensive courses: through the equivalent of the sixth week of classes (one day equals three weeks in a semester).
After these posted deadlines, a grade of “F” will be assigned to the course from which the student has withdrawn. See the academic calendar for specific deadline dates throughout the year and the financial information section for the tuition refund schedule. Note particularly that the refund schedule applies only to full withdrawal. There is no refund for individual courses dropped beyond the change of registration period.

Withdrawal from Seminary
A student who, for any reason, finds it necessary to withdraw from school at any time other than at the close of a term is required to obtain official approval. Permission to withdraw shall be secured from the Office of the Registrar. A grade of “F” shall be recorded for all courses from which a student withdraws without permission or after the deadline stated in this catalog. A student who withdraws from Asbury Theological Seminary and later decides to return as a student will be required to reapply for admission. Lack of attendance does not constitute a withdrawal.

The Tk20 Portfolio Account
The Tk20 Portfolio allows Asbury D.Min. participants to collect, submit, review and update program/course assignments throughout the entire three-year program.
To access Tk20:
  · Open an Internet browser.
  · Enter https://asburyseminary.tk20.com into the URL field.
  · Login to the Asbury Seminary oneATS Network, using your username and password.
  · In the upper left corner of the screen, click on the Portfolios tab.
  · Click on the D.Min. E-Portfolio link.
· Click on the appropriate tab (Journey Partners, Auto-ethnography, etc.)

· Select “Click to Attach” and follow the instructions on screen to upload files.

Statement on Inclusive Language

It is the policy of Asbury Theological Seminary to use inclusive or non-sexist language in all Seminary publications, literature and communications. The faculty of Asbury Theological Seminary has adopted the following statement recommending the use of nondiscriminatory language by all members of the Seminary community.

Rooted deeply within the history and heritage of Methodism is the active participation in the lifting of oppression in any form so as to extend and implement the freedom of the gospel to all whom God has created and seeks to redeem. The record of Wesleyans on behalf of women is impressive and honorable and should be furthered by the modern offspring of Wesley.

Language does make a difference. When terms create certain feelings, we respond to these feelings for the sake of fostering relationships. We do not bind ourselves to etymology or even historical usage, for history is always thrusting us into new situations and struggles. We are constantly adapting our language in order to be responsible and effective communicators.

Language does not create a problem nor does language solve a problem, but language may contribute to both sometimes in obvious ways, more often in subtle ways. It is the intent of the “Suggestions for Inclusive Language” to help sensitize the Asbury Theological Seminary community to some of the cultural problems related to using previously accepted gender specific references as generic terms and to provide help in moving beyond our present habits to more just expressions.