

A balance is achieved when wildlife is attracted to natural food and shelter sites on your property without conflicts arising. Viewing is a bonus! Coexistence on wildlife's terms usually turns to conflict.

Christine Browne-Nunez, as my foot pressed hard on the clutch. I had slammed the Land Cruiser into reverse, ready for a rapid retreat back through the weave of Acacia shrubs. However, not without unease, I returned to neutral and shut off the engine. Coming face-to-face with a mother elephant and calf are certainly a big surprise—even in Africa. Staring at us, having emerged from the bush onto the track in front of us, was a mature female African savanna elephant *Loxodonta africana* and her young calf. Despite being the most massive terrestrial mammals on the planet, elephants are surprisingly invisible in dense vegetation, and momma elephants can be very protective when surprised—Christine and I have both worked on conservation research in East Africa over the years, but our reactions to encountering elephants in the wild were miles apart. In that moment, we realized that our differing reactions to encountering elephants underscored a much larger conservation dynamic in the region. The very dynamic that had led us to be in the car on that track in Samburu National Reserve, Kenya. As a result they are less stressed, and do not feel as threatened in the presence of humans as do elephants in other parts of Kenya. The elephants there accept researchers, who can approach a herd and be among them. This has allowed researchers to gather the most intimate behavioral and social portraits of elephants anywhere—vital knowledge that has informed conservation. Thanks to the equally pioneering and long-term work of Save the Elephants, when inside Samburu National Reserve, elephants now have a growing sense of security. They know that while within Samburu they are safer from human threats. Watchful eyes of members of an elephant family group in Amboseli National Park. We know a lot about these elephants thanks to the research of the Amboseli Trust for Elephants. In contrast, my previous experiences in East Africa are among elephants outside of formally protected areas. Where elephants face daily threats such as poaching, harassment, lack of access to resources, spears and bullets—a very negative environment. Those elephants were stressed, feeling threatened, and so they would react in kind. When the same, calm elephants in Samburu move into less-safe environments, they become aggressive in response to close human presence. In well-protected areas, they are less concerned about close proximity to humans and livestock, whereas outside those areas, it is hard to get within to yards meters of them, creating quite a challenge for giraffe researchers like me. This is not to vilify the people who live among elephants and other large wildlife. Living with these giants is challenging. They also damage wells and can injure and kill people and livestock. So like the elephants, people need to defend themselves, their families, and livelihoods. However, the more concerning threats are caused by the poachers who are responsible for the shocking decline in populations of elephants, rhino, giraffes, and other wildlife for trinkets and traditional medicine. They often mow down elephants and rhinos from a distance with automatic weapons or set neck snares for giraffe. It is these external drivers that cause the most conflict. They are also the reason for plummeting wildlife populations outside protected areas, and explain why wildlife are stressed and aggressive. Two Maasai warriors get some refreshment by the new water pump near their boma just outside Amboseli National Park, surrounded by a wall to protect against elephant damage. East African pastoralists, or livestock herders, historically coexisted with wildlife. In fact over the millennia, both wildlife and human systems evolved in synch. Today, pastoralism remains a primary form of livelihood in East Africa. This complementary land use is key to successful wildlife conservation. Pastoralism leaves a porous landscape where herbivores and carnivores can live, access resources, and can travel between parks in search of resources, territory, or mates. Without such spaces and corridors, populations in protected pockets will atrophy and vanish, as isolated parks are too small for large, wide-ranging species. The downside is that it is also in these vital areas where wildlife encounter their greatest threats, not only from poaching, but also from localized conflicts and ever-increasing habitat fragmentation. It is in these complex settings that innovative conservation efforts are needed. As conservationists we need to understand not only what is happening with wildlife, but with the people living alongside and interacting with wildlife. This is the reason for our visit to Kenya, to move from conflict to coexistence between wildlife, people and livestock. To

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be continuedâ€¦ Check back tomorrow to get to know the groups David and Christy met with, and what the future holds for collaborative conservation. Read his previous post, [Understanding Wildlife Trade in Asia](#).

Chapter 2 : Conflict or Coexistence – Facing the Human Wildlife Interface

Coexistence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts nonviolently. Although the idea of coexistence is not new, the term came into common usage during the Cold War.

July Coexistence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts nonviolently. Although the idea of coexistence is not new, the term came into common usage during the Cold War. Initially, it was a cover for aggression, but then it developed as a tool for reframing the relationship between the two powers. To exist together in time or place and to exist in mutual tolerance. These group identities may be the causes of conflicts, contribute to the causes of conflicts, or may be solidified as conflicts develop and escalate. A policy of coexistence, however, diminishes the likelihood that identity group differences will escalate into a damaging or intractable conflict. Coexistence and Conflict Additional insights into coexistence are offered by Beyond Intractability project participants. Conflict is ubiquitous and occurs at the individual, community, institutional, and national levels. Many conflicts are localized and expressed nonviolently. In fact, conflict can be constructive and in many instances it is fundamental to social change. While times of coexistence do not exclude conflict, they do exclude widespread violence. The Coexistence Continuum Coexistence exists before and after violent conflict. However, it is not static. Like all social environments, it fluctuates, depending on the level of social interaction. Coexistence exists in situations where individuals and communities actively accept and embrace diversity active coexistence and where individuals and communities merely tolerate other groups passive coexistence. Communities that are not experiencing violent conflict can be located anywhere within this range. This type of coexistence occurs where relationships are characterized by unequal power relationships , little inter-group contact, and little equity. In short, the principles of social justice are not apparent here. While this type of environment may lack violence, the continuation of unequal relationships is unlikely to lead to the resolution of conflict. These structures often impede community growth, peace processes, and the development of democracy. Yet since inter-group conflict is not widespread, the groups can still be said to coexist without violence. In this type of coexistence, relationships are characterized by a recognition and respect for diversity and an active embrace of difference, equal access to resources and opportunities, and equity in all aspects of life. This type of coexistence fosters peace and social cohesion based on justice, equality, inclusion, and equity. In addition, institutions in this environment are designed to ensure fairness. The Value of Coexistence Coexistence work moves "societies away from violent interaction and helps maintain a non-violent system of dealing with conflict within societies. It recognizes and addresses the root causes of conflicts to enable individuals and societies to develop strategies for existing without destroying the enemy. Such emotions not only hinder efforts to settle the conflict, but produce conditions that make the renewal of war more possible. This period of nonviolence is especially useful post-war, as it provides an environment in which the causes of conflict can be addressed and peace can be envisioned, negotiated, and achieved. It is this ongoing dynamic that

Chapter 3 : Religion og Diversity: Conflict and Coexistence (master's 2-years) - University of Oslo

Minor in Peace, Conflict and Coexistence Studies. The peace, conflict and coexistence studies (PAX) minor at Brandeis University offers you opportunities and resources to explore the rich and diverse coexistence and conflict resolution fields.

Read Conflict to Coexistence: Part 1 Christy and I spent a month traveling across Kenya at the end of We journeyed from the base of Mt. Kilimanjaro at the Tanzania border in the very south, up to northern Kenya and the Mathews Range. Our purpose was to meet with researchers and conservationists in the field who are leading the fight against extinction, battling not only poaching, but also working alongside communities to address localized conflicts and habitat fragmentation. We take a collaborative approach to conservation, which cannot ultimately be successful unless communities support, participate in, and benefit from it. As such, we were lucky to meet with some of the most inspiring communities, groups, and researchers that are working together in creative ways to bring success for people and wildlife. It is alongside these groups that San Diego Zoo Global will stand and partner with as we save species. One of about 60 endangered black rhino in Lewa Conservancy. We cannot do any of this work without your continue supportâ€”thank you so much, because together we can end extinction! Become a Hero for Wildlife and join us in this important work. Here are some of the groups we met, and are excited to be exploring conservation research partnerships with: African Conservation Centre partners with communities on conservation initiatives, and is coordinating the Borderlands Conservation Initiative. Saving the richest wildlife populations on earth by working with communities and landowners along the Kenya-Tanzania border between the National Parks to establish viable, interconnected elephant and lion populations by strengthening community conservation capacity, generating jobs and income, and end poaching. A 55,acre conservancy in northern Kenya. Initially focused on protecting rhino from poaching, it has grown as a leader in wildlife conservation, and spreads the benefits of wildlife conservation through community development programs to 40, people regionally. Namunyak Wildlife Conservation Trust: Encompassing the unique and bio-diverse Mathews Range, this million-acre Samburu community conservancy is the jewel of northern Kenya. Previously home to an estimated 3, black rhino and numerous other species, today wildlife are returning, including elephants, reticulated giraffe, leopards, cheetah. Sarara Camp, a glorious community-owned eco-lodge that gives guests a unique intimate experience, while generating wildlife income for the community It also partners with Samburu leaders on a number of innovative conservation projects. West Gate Community Conservancy: Ten years later it is a leader in community-based conservation, battling land degradation, collectively managing grazing, and runs innovative community programs benefitting local people and the growing population of wildlife. West Gate is also home to two extremely effective community-based conservation organizations: Through its four world-class lodges, and in full partnership with the communities, the Safari Collection is a leader and innovator in sustainable ecotourism. At each location, the lodges provide income and employment locally and work collaboratively with community members to enact conservation and capacity-building programs. These include direct conservation research on cheetahs and rhino and community initiatives such as health clinics, education and sport programs. We met with the Owner and Community and Conservation Manager in the elegant Giraffe Manor, to plan potential exciting future conservation efforts. Save the Elephants is the pioneer group for elephant research and conservation in East Africa. Save the Elephants continues cutting-edge elephant conservation research through its collaring program, and community conservation by reducing conflict and poaching. They are also tackling ivory poaching head-on across Africa and curbing demand in China and Asia. The Giraffe Conservation Foundation: Giraffes are the forgotten giants of Africa. All nine types of giraffe are in decline, but some are in real trouble. In close partnership with the Giraffe Conservation Foundation, we are working to rapidly develop community-based conservation initiatives to stem this decline, before giraffes vanish. Read his previous post, Understanding Wildlife Trade in Asia.

Chapter 4 : Peaceful coexistence - Wikipedia

In Conflict and Coexistence, Lucy Pick sets out to explain how Christians, Muslims, and Jews lived alongside one another in medieval Spain. By examining the life and works of Rodrigo Jim nez de Rada, the Archbishop of Toledo (), Pick explains that the perceived threat of the non-Christian.

The successful applicant will teach within the Masters graduate level COEX program, as well as solicit and conduct sponsored research on issues of coexistence and conflict studies. The COEX program is designed for international and domestic students who have already had experience in the field, working on coexistence and conflict issues. The program is based within the Heller School for Social Policy and Management, which is consistently ranked within the top ten US schools of social policy. Maintaining an active externally funded research program that generates partial salary support for the faculty member and advances the scholarly mission of the University. Producing articles, chapters, books and reports, related to coexistence work. Developing and maintaining relationships with international and domestic organizations in the coexistence fields to facilitate successful recruitment, relevance of program to employers concerns, and also to facilitate the processes of student field placement. Contributing to other Heller programs in humanitarian aid, global health, and development. Contributing to the expansion of a research institute housed at the Heller school, including examining issues of conflict and health. Representing the program in university committees and external organizations. Candidates with terminal degrees in related backgrounds, including, international law, health policy, humanitarian aid or disaster management, development, sociology, or social psychology, will also be considered. A demonstrated successful record in teaching and mentoring, and in the management of educational programs. Excellent communication skills to support engagement with multicultural global students and professionals in the peacebuilding field. The ability to elicit local coexistence-related knowledge and practice in diverse cultural settings. Research experience and a track record of working collaboratively with colleagues, and engaging with academic research centers, international organizations, governments, or nonprofit organizations. A broadly interdisciplinary approach to the theory and practice of coexistence, reconciliation, conflict resolution and peacebuilding and a proven ability to link the worlds and discourses of scholarship and practice. Students are trained in theoretical and practical issues of coexistence in divided societies. The goal is to enhance the capabilities of students to promote coexistence and conflict prevention through their work in governmental and non-governmental institutions and provide them with the professional skills to design and implement successful interventions that enable groups, nations and regions to embrace coexistence values. Our students come from a variety of institutions, including government and intergovernmental personnel and military and financial institutions. We welcome diplomats, journalists, lawyers, artists and aid and development workers, as well as people working in the donor and NGO worlds. It is designed to help students develop the ability to foster inter-communal and international cooperation in the face of tension and conflict. The approach is interdisciplinary, drawing from fields as diverse as social psychology, international politics, sociology, law, anthropology and cultural studies. The program offers the following to students: Proposes a solid grounding in contemporary and developing theories on the causes of intercommunal conflicts, from the local to the global. Emphasizes the skills needed to design strategic interventions that prevent, mitigate or resolve intercommunal conflicts and violence. Focuses on mainstreaming coexistence and conflict knowledge and skills within governments and international and inter-governmental organizations. Teaches dialogue, mediation and negotiation skills designed for work in intercommunal conflict situations. Introduces students to evaluation skills to help them to assess the success of conflict interventions. Helps students develop partnership skills in delivering coexistence work through democracy, security, legislative, mediation, human rights, transitional justice, political, equity and development work. TO APPLY For full consideration, applicants should upload a cover letter, curriculum vitae, statements of research and teaching interests no more than three pages , a summary of teaching evaluations if applicable , and a writing sample the length of a typical research article or book chapter. Final candidates will be asked to submit three confidential letters of reference. All applications will be treated

confidentially. Review of applications will begin on November 15th, ; however, applications will continue to be accepted until the position is filled. All applications should be sent through the Brandeis University Job portal. Its schools include a College and Graduate School of Arts and Sciences, an International Business School and the Heller School for Social Policy and Management, each welcoming students, faculty and staff of diverse backgrounds, identities, disciplines and political orientations. Brandeis is ranked among the top 35 colleges and universities by U. Brandeis was founded by the American Jewish community as a non-sectarian university, with particular emphasis on being welcoming and inclusive toward people of all backgrounds and beliefs. Since its founding in , the Heller School has endeavored to answer a pioneering question: The Heller School advances its mission through the graduate education of students in its seven core academic programs, the pursuit of applied interdisciplinary research in its ten research centers and institutes, and active public engagement across sectors and disciplines. The Heller School constantly examines policies and programs that respond to inequities and disparities among social groups in the U. Brandeis University is an equal opportunity employer, committed to building a culturally diverse intellectual community, and strongly encourages applications from women and minority candidates.

Chapter 5 : Conflict and Coexistence

The focus of Brandeis' Peace, Conflict and Coexistence Studies Program (PAX) focuses on how conflicts can be resolved nonviolently instead of violentlyâ€”whether the conflicts are international, among groups and individuals, or even within the self.

Chapter 6 : PAX | Peace, Conflict and Coexistence Studies Program | Brandeis University

Watch the new documentary from the WOLFLIFE project on 'Wolves - from conflict to coexistence', to find out more about Romania's challenges.

Chapter 7 : Romanian conflict and coexistence with large carnivores

The Religion and Diversity - Conflict and Coexistence course is offered by the University of Oslo. Historically, religion has been a source of conflict in the form of oppressive systems, confrontational identity politics and gender discrimination.

Chapter 8 : MA in Conflict Resolution and Coexistence | The Heller School at Brandeis University

By contrast, conflict in relations between Christians and Muslims is taken for granted and seems to need no explanation. Scholarly attention devotes itself instead to describing "inevitable" conflict but querying moments of toleration and coexistence.

Chapter 9 : Medieval Spain: Culture, Conflict and Coexistence - Angus MacKay - Google Books

MA in Conflict Resolution and Coexistence. The Heller COEX degree is a month master's program with strong career outcomes, housed at the #8-ranked school for social policy.