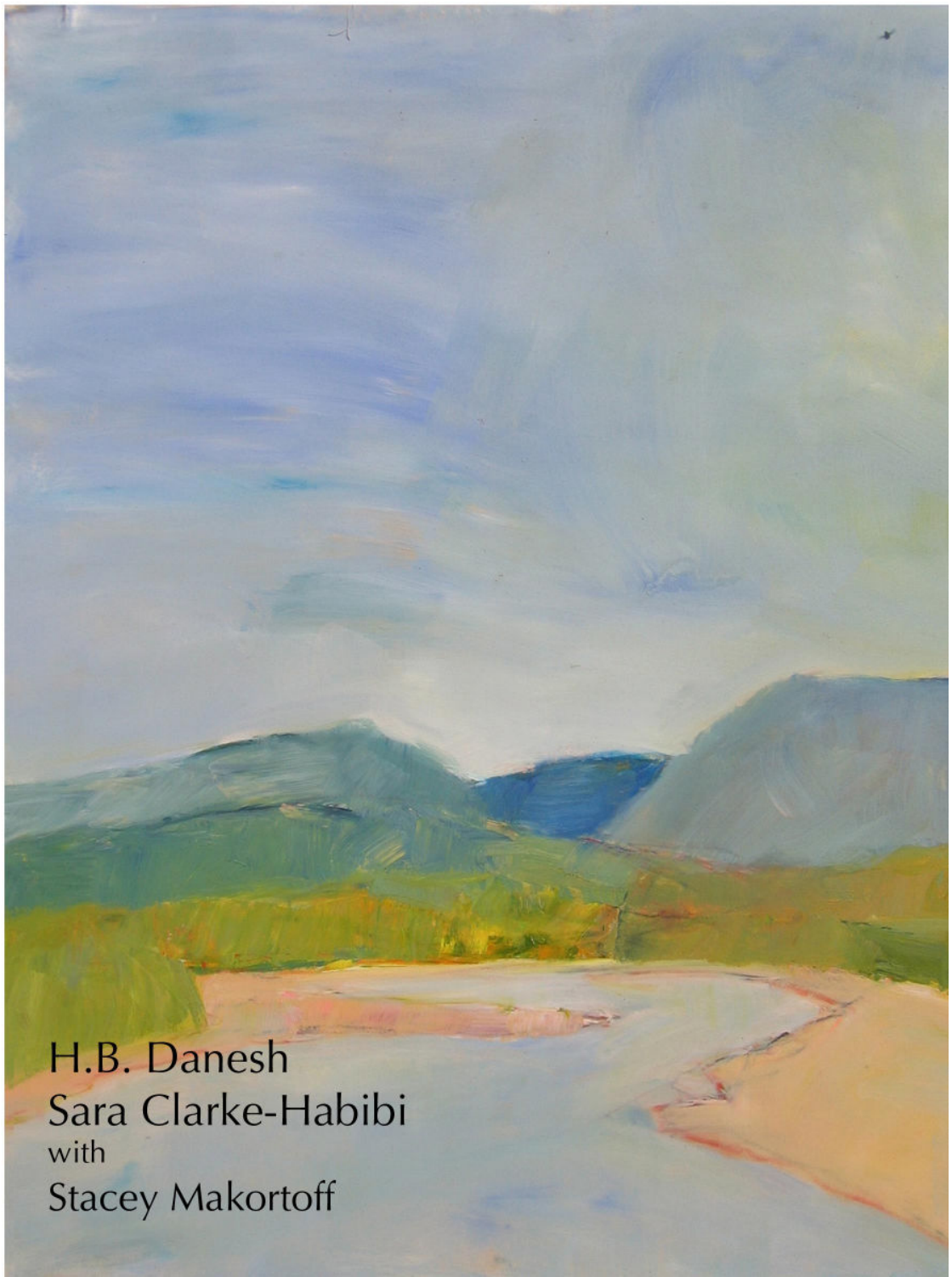
Education for Peace
Integrative Curriculum Series
Volume 10

Education for Peace Student Manual

a conceptual and practical guide

(Book 2)



H.B. Danesh
Sara Clarke-Habibi
with
Stacey Makortoff

EFP

Education for Peace Integrative Curriculum Series
Volume 10

Education for Peace Student Manual

a conceptual and practical guide

(Book 2)

H.B. Danesh
Sara Clarke-Habibi

with
Stacey Makortoff

International Education for Peace Institute
Vancouver, Canada

Education for Peace Integrative Curriculum Series: Volume 10
Education for Peace Student Manual (Book 2)

ISBN: 978-0-9782846-2-6
Copyright 2008 International Education for Peace Institute
All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, without permission from the International Education for Peace Institute.

Printed simultaneously in the United States of America and the United Kingdom.

H.B. Danesh, *Series Editor,* Sara Clarke-Habibi, *Copy Editor and Typesetter,* Amelia Epp, *Cover Designer.*

Cover art copyright 2005 *Skeena River* by Edward Epp

All Web links in this book are correct as of the publication date but may have since become inactive or otherwise modified.

Also available as an e-book through the International Education for Peace Institute website and online booksellers.

Available from:
EFP Press
International Education for Peace Institute (Canada)
101-1001 West Broadway, Suite 900
Vancouver, B.C., V6H 4E4 Canada
Phone: +1-604-733-9424
Website: www.efpinternational.org
Email: info@efpinternational.org

Library of Congress Cataloguing-in-Publication Data

Danesh, Hossain B., 1939-
Education for Peace Student Manual (Book 2)/ H.B. Danesh, Sara Clarke-Habibi, with Stacey Makortoff
p.cm.
Includes bibliographical references.
ISBN-978-0-978-2846-2-6

Contents

Acknowledgements iii
A Message to the Youth iv

Unit 6: Power, Authority and Leadership for Peace 1
Section One: The Concept of Leadership 3
Section Two: Power, Authority and Legitimacy 8
Section Three: Three Modes of Leadership 18
Section Four: Leadership for Peace 29
Activities 38
Questions for Personal Reflection 39
Key Vocabulary 41

Unit 7: Conflict-Free Conflict Resolution 43
Section One: Defining Conflict 45
Section Two: Responses to Conflict 50
Section Three: Developmental Modes of Communication 57
Section Four: Conflict-Free Conflict Resolution (CFCR) 63
Section Five: The Seven Steps of CFCR 70
Activities 77
Questions for Personal Reflection 81
Key Vocabulary 83

Unit 8: The Nature and Dynamics of Violence and Violence-Prevention..... 84
Section One: The Pervasiveness of Human Violence 86
Section Two: Violence and Worldview 95
Section Three: The Chronology and Effects of Violence 101
Section Four: Preventing Violence 108
Activities 116
Questions for Personal Reflection 117
Key Vocabulary 122

Unit 9: Creating a Culture of Healing 123
Section One: The Effects of Violence on Individuals and Communities 125
Section Two: Healing Individuals and Communities 132
Section Three: Creating a Culture of Healing 139
Activities 146
Questions for Personal Reflection 147
Key Vocabulary 149

Bibliography 151

About the Authors / Contributors 153

Acknowledgements

The *Education for Peace Student Manual (Book 1* and *Book 2),* designed as companion resources to the *Education for Peace Curriculum Manual,* are based on seven years of experience gained from the implementation of the Education for Peace (EFP) Program in 112 schools across Bosnia and Herzegovina (BiH). These manuals integrate concepts, principles, and methodologies that are explored in-depth throughout the multi-volume *Education for Peace Integrative Curriculum Series.* An interactive e-learning CD-Rom of this material is also available from the International Education for Peace Institute under the title *"EFP-World"*. Publication of the *EFP Curriculum Manual*, *Student Manuals* and their interactive online version were all made possible by a four-year grant to the International Education for Peace Institute from the Swiss Development and Cooperation Agency (SDC). For their generous support we are most thankful.

In preparation of these volumes we received insightful, inspiring, and much appreciated input and assistance from BiH educators, other colleagues identified at the end of the publication, and the highly dedicated and capable staff of the Education for Peace Institute of the Balkans (EFP-Balkans), and the International Education for Peace Institute (EFP-International) in Canada and Switzerland. To all of them we offer our abiding thanks and heartfelt gratitude.

A Message to the Youth

You are among the brightest and most idealistic members of today's young generation. You represent world's future leaders, thinkers and citizens who have before you both the opportunity and responsibility to lead the development of a civilization of peace in your country and throughout the world. We sincerely hope that your primary concern will be to become peacemakers. Peace has always been the object of humanity's quest. However, as you all know, this quest has never been totally fulfilled.

Humanity has not been able to create a civilization of peace because it must first establish the main prerequisite for peace, which is **unity**. A world that is disunited and intolerant of its inherent diversity cannot be peaceful.

However, you will not be able to create unity until you first establish the main prerequisite for unity: **justice**. A world in which there is so much injustice cannot be united.

However, you will not be able to create justice unless you first establish its prerequisite: **equality**. A just world must be based on the equality of all its peoples in the context of the equality of women and men. Not until these two halves of humanity have equal rights and opportunities will justice be possible.

However, you will not be able to relate on an equal basis with each other unless you first achieve the prerequisite for equality: **maturity**. Such a maturity must characterize our psychological, social, political, moral and spiritual development.

Attainment of maturity is only possible when you have a **new worldview** and mindset based on the consciousness of humanity's fundamental **oneness** and **nobility**. It is through the impact of this new consciousness and worldview that you learn to become less self-centered. Your vision becomes world-embracing. Your thoughts become focused on the welfare of all humanity. Your conduct toward others becomes marked by humility. Your love becomes unconditional and all-embracing. It is then that your sole objective in life becomes to serve the peace and well-being of all humanity.

In order to achieve a lasting and progressive peace, you must concentrate your thoughts, emotions and willpower on the issues of the oneness of humanity, equality, justice, unity, and peace, all at the same time.

The world needs new, courageous and righteous generations of peacemakers, and we hope you will arise as the first of these new generations.

H.B. Danesh, Director, EFP-International
From *Peace Moves*

Unit 6:

Power, Authority and Leadership for Peace

Unit Overview

Welcome to Unit 6 on Power, Authority and Leadership for Peace.

The unit examines historical uses and abuses of power and authority in the context of leadership, and seeks to identify modes of leadership that are conducive to equality, justice, freedom, unity and peace.

Context

The misuse of authority and the greedy pursuit of power are often cited as two of the main causes of conflict and injustice in our world. Historically, power and authority have been used in authoritarian ways in which the higher members of the chain-of-command have the right to impose decisions on others. In recent centuries, more democratic approaches to power and authority have emerged in which a group directs itself, for better or for worse, on the basis of majority opinion.

Both approaches to governance and decision-making are seen throughout our world today. Interestingly, each produce certain positive effects and each are subject to abuse. Neither system is free of injustice, inequality, or violence.

To move humanity towards greater integrity, peace, prosperity and well-being, it is necessary to re-define the notions of “power” and “authority”, and to re-examine the foundations of true leadership.

Section One: The Concept of Leadership

Objectives

By the end of this section you should be able to:

- Compare and contrast traditional definitions of leadership;
- Begin identifying some of the pitfalls of leadership in history;
- Begin identifying some elements of leadership for peace.

Anticipation Activity

Before beginning this section, review the diagram below. In small groups, reflect on the various dimensions of leadership that the diagram identifies. On a separate sheet, note down three points that, in your view, elaborate each dimension of leadership. Discuss as a class.



© 2008 International Education for Peace Institute

The Concept of Leadership

Focus Question: What makes a good leader?



The concept of leadership is continually evolving. In today's businesses, political institutions and community organizations, many different definitions and styles of leadership are employed.

It is generally agreed that the capacity for leadership is not **born** into a person, but **cultivated** through education and practice. Each of us can learn and apply the principles and skills of leadership in our relationships, communities and places of work.

Leadership practices can be studied from a variety of perspectives, including:

- The goals of leadership
- The personality traits and attributes of good leaders
- The ethics, values and beliefs of good leaders
- The "styles" of leadership
- The events or crises that give rise to leadership opportunities
- The acquired knowledge, skills and techniques of leadership
- The culture, practices and history of the people that are to be led

This unit will primarily examine the principles and qualities of Leadership for Peace.

How Can Leadership be Defined?

Ideas about leadership are continually evolving, and so are its definitions. Take a moment to compare and contrast the following definitions:

> *"Leadership is a process of getting things done through people."*
> —Ann Marie Harmony, 2002.
>
> *"Leadership is the ability to help others meet their goals."*
> —Debra J. Jordan, 1996.
>
> *"Leadership means to inspire and develop people (self, other individuals, team, organization) as you mobilize them towards goals."*
> —The Wharton School, Penn State University.

"Leadership is a shared process of engagement that enables leaders and followers to raise one another to higher levels of motivation and morality."
—Adapted from James MacGregor Burns. *Leadership*, 1978.

"Leadership means:
(1) Establishing direction – developing a vision of the future, and the strategies to create it;
(2) Aligning people – communicating direction in words and deeds to everyone whose cooperation is needed to create the vision;
(3) Motivating and inspiring – energizing people to overcome barriers to change by satisfying basic, but often unfulfilled, human needs."
—John P. Kotter. *Leading Change,* 1996.



According to one dictionary[1]:

lead·er·ship ['lE-d&r-"ship] *noun*
1 : the office or position of a leader
2 : capacity to lead
3 : an act or instance of leading

By What Measure is Someone a True "Leader"?



Not all of the preceding definitions of leadership provide a sufficient measure of **true leadership**.

If leadership were simply the process of "getting things done through people", then Hitler and Gandhi would be accounted on equal planes. But this is certainly not the case.

If leadership were simply about "helping others meet their goals", then helping terrorists to bomb a public building and helping village women to pull their families out of poverty would be accounted equally. But they certainly are not.

True leadership is distinguished by its moral quality:

True leadership *is inseparable from the advancement of human nobility, the preservation of ethical standards and the promotion of justice in human affairs.*

[1] *Random House Unabridged Dictionary,* 2006.

© 2008 International Education for Peace Institute

The Need for True Leaders Today



Sadly, too often we see the noble reigns of leadership abused and the powers of human creativity used to achieve distorted ends. History is filled with examples of the manipulation of leadership by corrupt individuals with misguided and even destructive objectives.

The misery and suffering of the world's peoples under the pressures of conflict and injustice necessitate that a new generation of leaders arise and take the bold steps necessary to lay the foundations of a just and peaceful global civilization.

Humanity is searching for enlightened, selfless, effective and peace-oriented leaders.

Could you be one of them?

Discussion: The Essentials of Good Leadership

- *What gives a leader authority to lead?*
- *What guides a good leader's decisions?*
- *What effects does good leadership have on the people who are led?*

Modes of leadership vary considerably depending upon what **authority** the leader has, whether that authority is **legitimate** and towards what purpose the leader uses his or her **power.**

Effective leadership is dependent upon having a **vision** that is worthy enough to inspire others to share and participate wholeheartedly in its achievement.

Through consultative decision-making processes, effective leaders engage their team in collectively developing **strategic plans** to systematically achieve **goals**. They take the **initiative** to get the process started, and continuously **evaluate** the team's progress.

A leader recognizes the importance of **training, encouraging and supporting** the team so that each person's capacities and talents are fully utilized and can continuously evolve.

Above all, a leader understands that unity-in-diversity is the most powerful vehicle for accomplishing great tasks, and aligns decision-making and problem-solving to the standard of **unity**.

And since leadership, at its core, is about "taking people to places where they would not have gone alone," it necessitates **moral courage** to uphold and strive towards the guiding vision even when others doubt and reject it.

Section One Summary

In this section, we have learned that:

1. **Leadership Has Many Facets and Can be Defined in Many Ways**
   Leadership is a broad and changing concept that can be approached from many angles. Some define leadership in terms of the qualities that distinguish given leaders; some focus on the type of vision a leader holds; others look to the techniques used by leaders, or the goals they achieve; and some focus on the historical contexts that give rise to distinguished leaders.

2. **True Leadership is Distinguished by its Moral Quality**
   Not all forms of leadership are accounted equally. True leadership is inseparable from the advancement of human nobility, the preservation of ethical standards and the promotion of justice in human affairs.

3. **History Shows the Positive and Negative Effects of Power, Authority and Leadership**
   World history offers us a handful of leaders who are distinguished by their vision, morality, integrity and courage. Too often, however, leaders overlook injustice and suffering in order to promote their self-interest and preserve the *status quo*. Unfortunately, some of the most remembered leaders of history have gravely abused their positions to pursue distorted and destructive ends.

4. **Humanity is Searching for Peace-Oriented Leaders**
   With the enormous challenges and opportunities presented by a globalizing world, families, communities and nations are searching for new leaders who are distinguished by their commitment—in spirit and in action—to the standards of unity-in-diversity, justice and peace.

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented in Section 1:

1. What makes a person a "leader"?
2. Is there such a thing as "good" leadership and "bad" leadership? How would you explain the difference between the two?
3. Can anyone be a leader? Please elaborate.
4. Who do you consider an excellent leader and why?

© 2008 International Education for Peace Institute

Section Two: Power, Authority and Legitimacy

Objectives

By the end of this section you should be able to:

- Define the concepts of power, authority and legitimacy;
- Discuss the relationship between power and authority;
- Identify various sources of authority;
- Define the concept of legitimacy in leadership.

Anticipation Activity

Before beginning this section, spend a few minutes working in groups to create definitions for the following terms:

- "Power"
- "Authority"
- "Legitimacy"

Compare and contrast your definitions with others in the class and try to create a common definition that all can agree upon.

Elements of Effective Leadership

Focus Question: What are the elements that make for effective leadership?



Among the elements of effective leadership, three are frequently misunderstood and misused. They are: **power, authority** and **legitimacy.**

In today's complex and troubled world, many of the conflicts that we face are due either to disagreements over the nature, validity and legitimacy of authority, or to the injurious consequences of the corruption and abuse of authority by those in power.

The result has been a general discrediting of authority which has undermined the universal values necessary for the healthy development and protection of human life while, ironically, strengthening the grip of ambitious individuals over the affairs of humankind.

True leadership—one of the fundamental pre-requisites of a healthy civilization—depends on an appropriate understanding of power, authority, and legitimacy. Let us now examine these three issues in more detail.

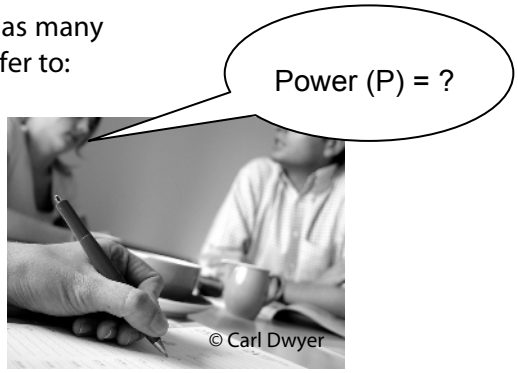
What is Power?

Power, in the context of leadership, has traditionally been equated with the ability to "force" or "control" others. But there are many other forms and uses of power.

Consider for a moment how we might refer to "a powerful piece of music or poetry", "a powerful machine", "a powerful sports team", "a powerful idea or argument", or "a powerful leader or person".

From these examples we can see that the word "power" has many different meanings. In various instances, "power" might refer to:

- The ability to inspire or influence
- A source or means of supplying energy
- Physical might or skillful athletic ability
- Legal or official authority
- The possession of control, authority or influence over others
- Intellectual, moral or spiritual efficacy



What type(s) of power would a "leader for peace" need? What types of power are "good"?

© 2008 International Education for Peace Institute

The Nature of Power

While discussing the nature of power, two important issues need to be considered:

1. Power is a Tool

Power is merely a tool that can be used in appropriate or inappropriate ways, towards positive or negative ends. Power is not in itself good or bad.

2. Power is Developmental in Nature

Though various "powers" can be physical, psychological, moral, legal, social, economic or political, each type of power ultimately finds its origin in human consciousness. Human beings must *decide* in order to act or create. Though it may take less than a moment, human beings confer with their thoughts, feelings, and intentions before doing anything. As such, power is affected by the dynamics and development of human consciousness, as expressed through a person's worldview[2].

In other words, ***the nature and use of power changes as human consciousness and worldview evolve***. The more universal and integrated a person's worldview, the more the powers at their disposal will be used for the creation of unity, justice, progress and peace.

A Definition of Power

Definition:

Power *refers to the ability to use one's capacities for knowledge, love, and will to act, to create, to produce an effect, or to influence.*

If any of these capacities are underdeveloped, ignored, or used in ways that are contrary to universal ethical principles of truth, unity, justice or service to others, then a person's powers will be either diminished or lead to negative effects.



The peaceful use of power depends on the adoption of a peace-oriented worldview. Within that worldview, one's capacities for knowledge, love and will gradually mature in a healthy and holistic manner, and are used for the promotion of

[2] Definitions of the three main worldview types are provided in the Key Vocabulary section at the end of this Unit. For a more in-depth review of the concept of worldview, please refer to Unit 2 of the EFP Student Manual, Book 1.

fellowship, prosperity, and justice for all humankind.

Leaders for peace use their powers of knowledge, love, and will *to discern the truth, to create unity in diversity, to foster collective well-being, and to motivate others to do likewise.*

What is Authority?

Dictionary definitions of "authority" may be summarized as follows:

***Authority** refers to the right to decide, rule, or judge.*

The possession of authority by an individual or group bestows upon them the ***authorization*** (i.e. permission) to exercise power, and renders their pronouncements and decisions ***authoritative*** (i.e. conclusive and correct)**.**

According to one dictionary[3]:



au·thor·i·ty [&-'thär-&-tE] *noun*
1: a conclusive statement or set of statements
2: power to influence or command thought, opinion, or behavior
3: persons in command

In theory, the purpose of authority is to provide an ethical framework for the principled exercise of power and the creation of order. Too often, however, authority has been abused to serve selfish, partisan or unethical purposes.

Power and the Claim to Authority

Authority may come from a variety of sources. Anyone who claims the right to use power essentially claims to possess authority of some kind. Consider the following statements: What kind of authority do they claim?

[3] *Merriam-Webster Online Dictionary.*

© 2008 International Education for Peace Institute

Table 1: *Claims to Authority*

Proverb	Type of Claim
"Power comes out of the barrel of a gun."	Physical or military authority
"Power is vested by God / the Holy Scriptures."	Divine or religious authority
"Power is inherited."	Traditional authority
"Power comes from the people."	Democratic authority
"Knowledge is power."	Rational / scientific authority
"Power comes from within."	Personal or experiential authority
"Power is the fruit of unity, justice and peace."	Moral / spiritual authority

Where Does Authority Come From?

Sources of authority range from **universal** ethical, spiritual or scientific principles that apply to all human beings and exercise authority over all aspects of human life; to particular legal, cultural or institutional frameworks that bestow **limited** authority over specific groups or activities.

Authority may be granted in varying degrees from a variety of sources:

Table 2: *Sources of Authority*

Type of Authority	Basis of Authority
Divine / Religious Authority	Authority of and derived from God, sacred texts, religious principles and ordinances.
Expert Authority	Authority based on expertise or competence in a particular area.
Legal-Rational Authority	Authority based on impersonal, rationalized procedures. Includes authority of the state, law, and public offices.
Moral Authority	Authority based on the practice of moral integrity.
Personal or Experiential Authority	Authority based on personal experience.
Popular Authority	Authority based on the will of the people as expressed through majority opinion.
Scientific Authority	Authority based on empirical scientific investigation.
Traditional Authority	Inherited or customary authority, such as kingship.

Legitimate forms of authority, of whatever type, are based on moral principles that provide the essential *authoritative framework* for effective leadership. Through this framework, right is distinguished from wrong, truth from falsehood, reality from unreality, the constructive from the destructive, and the moral from the immoral. Through this authoritative framework the appropriate use of power is defined.

What is Legitimacy?

Definition:

Legitimacy *refers to the fact or quality of being "lawful", in accordance with recognized standards or codes.*

In essence, legitimacy refers to whether the source of authority is recognized and approved of as authoritative and whether those who are subject to it consent to its rule.



A "legitimate authority" or a "legitimate use of power" is one that is considered lawful, just, acceptable, reasonable, and right. Respected leaders act ethically and model responsible behavior. As such, legitimacy is inseparably linked to the moral and ethical values of a society. Leaders must represent **both moral and legal** authority in order to be considered legitimate.

When Legitimacy is Lost

Conflicts often arise when a source of authority is not universally recognized as legitimate by all of the individuals or groups that are supposedly subject to its rule. When a source of authority is not accepted, it is viewed as *illegitimate*—meaning that the authority is felt to be *ruling without the right to rule.* The more limited in scope a source of authority, the less likely it is that people will view it as legitimate.

Legitimacy is most frequently lost when the moral foundation of leadership is perceived as corrupted, weakened or defective. When this happens, the governing institution's objectives and modes of operation are called into question, their justification is doubted or rejected, there is a loss of confidence in their efficacy, and fewer and fewer people abide by its regulations.

© 2008 International Education for Peace Institute

Conditions on Legitimacy

Effective leadership and the legitimization of authority are both dependent on the ***universality*** and ***validity*** of the authoritative framework within which leaders function.

Condition #1: Universality

> ***Universality*** *refers to the degree to which an authoritative framework is universal in its principles and scope.*

The more universal an authoritative framework is, the more widely it will be accepted and the more conducive it will be to a harmony of purpose and function between those with authority and the rest of the population.

In contrast, when an authoritative framework is limited in its scope, the likelihood of it being accepted by the majority is low. History demonstrates that even when a large number of individuals submit to a limited authority, it typically takes place under conditions of threat, oppression and force.

Condition #2: Validity

> ***Validity*** *refers to the degree to which an authoritative framework is based on sound ethical and rational foundations.*

The authoritative frameworks that have been most influential in human history have encompassed enduring and verifiable principles, including:

- The understanding that life in general, and human life in particular, is sacred;
- That equality, justice, and freedom from oppression are prerequisite requirements for the creation of truly civilized societies;
- That truth, truthfulness, and trustworthiness are essential for establishing a solid foundation for human relationships at all levels;
- That love, mutual acceptance, unity in diversity, and peace are and have been among the most universally sought after conditions by all peoples throughout history;
- And that creativity, meaning, and transcendence are inherent aspects of human nature and indispensable for living a truly civilized life.

These principles are universal and spiritual in nature, are verifiable and defensible in rational and scientific terms, and affect all aspects of human life: material, psychological, and socio-political.

Authority and its Crisis in the 20th and 21st Centuries

The 20th and early 21st centuries have witnessed some of the most turbulent crises of authority in recorded history. The legitimacy of religious and monarchial institutions rapidly crumbled following the rise of scientific rationalism, constitutional democracy, and the revelation of countless episodes of moral hypocrisy within the institutions themselves.

In the midst of this rapid change, new and not necessarily more benign frameworks of authority were established. Notable among these frameworks of authority were ideological movements such as fascism, communism and materialist capitalism. Some of the most influential sources of authority now include the scientific community, the media and popular opinion.

These developments may be attributed to the abrupt transition of humanity from its earlier stages of collective development to a new phase similar in its extremes to the adolescent period in individual development.

Perceived at times as invincible, many of the world's political, religious, financial, scientific and social institutions are now in a state of crisis, some nearing collapse. Whether caused by the illegal seizure of power, the abuse official powers and privileges, the failure of constituents to recognize a common framework of authority, or the violation by those in power of basic moral and ethical standards, dramatic institutional crises have been witnessed in recent years in all sectors of world society. The more ineffective these institutions are in dealing with humanity's pressing concerns, the more urgent humanity's search for effective, ethically-sound leadership becomes.

© 2008 International Education for Peace Institute

Section Two Summary

In this section, we have learned that:

1. **Power is a Tool**
   Power is a tool that can be used in appropriate or inappropriate ways, towards positive or negative ends. Power is not in itself good or bad.

2. **Power is Developmental in Nature**
   Power is subject to the dynamics and development of human consciousness, as expressed through a person's worldview. The more universal and integrated a person's worldview, the more the powers at his/her disposal will be used for the creation of unity, justice, progress and peace.

3. **Authority Provides a Framework for the Use of Power**
   Sources of authority range from universal ethical, spiritual or scientific principles that apply to all human beings and exercise authority over all aspects of human life; to particular legal, cultural or institutional frameworks that bestow limited authority over specific groups or activities.

4. **Legitimacy Depends Upon Both Moral and Legal Authority**
   Legitimacy refers to whether a leader's source of authority is recognized and approved of as authoritative and whether the leader's subjects consent to be ruled. A "legitimate authority" or a "legitimate use of power" is one that is considered lawful, just, acceptable, reasonable, and right. As such, legitimacy is inseparably linked to the moral and ethical values of a society, as well as its legal framework.

5. **The World is Currently Witnessing a Crisis of Authority**
   Many of the world's political, religious, financial, scientific and social institutions are now in a state of crisis. Illegitimate uses of power, authority and resources are causing distress and suffering in the lives of millions of people each day. The more ineffective these institutions are in dealing with humanity's pressing concerns, the more desperate humanity's search becomes for effective and ethically-sound leadership.

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented in Section 2:

1. What is power?
2. How is power gained, used, and justified?
3. Are all uses of power conducive to peace?
4. What is authority?
5. Are all authorities "leaders"? Do all "leaders" have authority?
6. What is a "leader"? What criteria define "good leadership"?
7. When is the use of power or authority illegitimate?
8. On what does legitimacy depend? (List 5 criteria.)
9. What distinguishes a "leader for peace" from other types of leaders?
10. From what source does a "leader for peace" derive his or her authority and legitimacy?

© 2008 International Education for Peace Institute

Section Three: Three Modes of Leadership

Objectives

By the end of this section you should be able to:

- Describe the main characteristics of the control-oriented, liberty-oriented and unity-oriented modes of leadership;
- Assess the efficacy of these modes of leadership in promoting progress, equality, justice and peace among diverse groups;
- Recognize the three modes of leadership at work in current social, political and economic affairs, and determine broad changes in leadership strategy that are needed in order to fix problems, diminish conflict, and increase well-being.

Anticipation Activity

Before beginning this section, review the three main categories of worldview that we discussed in Unit 2:

a) Survival-based Worldview;
b) Identity-based Worldview;
c) Unity-based Worldview.

Discuss and anticipate what impact these worldviews might have on leadership approaches. Think of examples within the family, school, an organization/business, a neighborhood or government/society context.

Three Modes of Leadership

Focus Question: How are various approaches to leadership differentiated?

We will now explore three different modes of leadership[4] and their respective approaches to authority and power:

(1) Control-Oriented Leadership
Varieties of this mode are also referred to as "authoritarian", "autocratic", or "directive" leadership.

(2) Liberty-Oriented Leadership
Varieties of this mode are also referred to as "libertarian", "laissez-faire", or "delegative" leadership.

(3) Unity-Oriented Leadership
Varieties of this mode are also referred to as "integrative", "participative", or "collaborative" leadership.

1) "Control-Oriented" Leadership

Focus Question: What are the characteristics of "control-oriented" leadership?

(Also known as "Authoritarian", "Autocratic" or "Directive" Leadership)



© Miguel Ugalde

Emerging from the **survival-based worldview**, "control-oriented" (authoritarian) leadership has been the most common form of leadership among families, institutions and governments throughout history.[5]

In this mode, one or a few individuals assume complete authority and power. The control-oriented leader makes decisions on behalf of others with little or no input from them, and issues commands which subordinates must obey to avoid punishment. Also

[4] It should be noted that in the academic and professional literature on leadership there is a lack of consensus on the different approaches to or styles of leadership. Consequently, many different and not necessarily compatible classification systems of leadership types exist. An attempt has been made here to cluster classification terminologies in similar, though not entirely identical, leadership types.

[5] For elaboration of the control-oriented mode, see Theodor Adorno et al., The Authoritarian Personality (New York: Harper, 1950); Erich Fromm, Escape from Freedom (New York: Avon Books, 1969); Rollo May, Power and Innocence: A Search for the Source of Violence (New York: Delta Books, 1972); and Gordon W. Allport, The Person in Psychology: Selected Essays (Boston: Beacon Press, 1968).

© 2008 International Education for Peace Institute

known as "authoritarian" leadership, the main motivation behind this approach is the desire to establish order within the group, and to maintain the leader's own power over the collective. The decisions of control-oriented leaders are usually enforced through coercion or threat of punishment.

Under control-oriented leadership, the subordinate members of the group typically conform to the wishes of the leader, withdraw from society, or engage in subversive activities in order to weaken the ruler's power.

In the **control-oriented** mode, power is used to force others to conform to one's own wishes. Through domination, control and violence, the control-oriented leader seeks to maintain order, create an illusion of security, and safeguard the superiority of his/her own position.

The following summarizes the main characteristics of control-oriented leadership.

Table 3: *Characteristics of Control-Oriented Leadership*

(1) Power Fixation
Control-oriented leaders function within the survival-based worldview. In this worldview, the world is perceived as a dangerous place, full of threats to one's security and position. Control-oriented leaders believe that if one has more power to control others and the surrounding environment, then one will be safer. However, power merely creates an illusion of safety. In reality, power creates vulnerability; for the more powerful one becomes, the more vulnerable one feels to attack and so even more power is sought. Thus a vicious cycle is created: No matter how much power one has, it is never enough.
(2) Survival-Based Worldview
A control-oriented leader usually holds a dichotomous worldview in which the world is divided into opposing groups. For example: men vs. women, us vs. them, good people vs. bad, friends vs. enemies, etc. In doing so, the control-oriented person raises boundaries between him/herself and others. In a society under control-oriented leadership, separations based on race, religion, ethnicity, language, gender, class, and political orientation are highlighted and conflict among them is seen as being inevitable.

(3) Intellectual and Emotional Rigidity
Control-oriented leaders are not open to new ideas because of the change they might bring, and the challenge they might present to the leader's own power. New ideas are threatening. Furthermore, control-oriented individuals are not open to the range of human emotions such as love and compassion, because they are perceived as showing weakness. Such individuals are, in fact, only comfortable with one emotion – anger – because anger gives the illusion of power and strength. Control-oriented individuals, institutions, and societies tend to be self-righteous (because they consider themselves as possessing absolute truth) and cruel (because the expression of love and compassion is discouraged).
(4) Hierarchical Relationships
The control-oriented leader demands obedience from those who are accounted as holding a lower rank, and is obedient to those who are his/her superiors. A militaristic mindset is adopted in which the process of "following orders" justifies all actions, and absolves one from personal responsibility.
(5) Force-Based Conflict Resolution
Control-oriented approaches to conflict resolution range from imposed adjudication and arbitration processes on the one hand, to the use of violent force and warfare on the other with a full range of threats and intimidation.

An Assessment of "Control-Oriented" Leadership



© Sanjo Gjenero

The control-oriented, autocratic approach to decision-making seems easy because the leader makes decisions alone and may be able to create a temporary appearance of order. However, this form of leadership is neither easy nor sustainable. Such an approach contravenes human dignity and suppresses the inherent need of those affected by the leader's command to develop and advance themselves. Under a controlling authority figure, people become resentful and subversive, or defeated and apathetic. In either case, the progress of both the individual and the society is thwarted.

Control-oriented leadership is also limited in its creativity because it suppresses the diversity of the group, and in doing so, fails to benefit from the various talents, strengths and perspectives that the group can offer. A control orientation fundamentally denies the principles of equality and justice, both of which are fundamental aspects of enlightened and progressive leadership. Power is always susceptible to abuse and, as such, the authoritarian use of power often leads to considerable injustice, conflict and ultimately, violence.

© 2008 International Education for Peace Institute

2) "Liberty-Oriented" Leadership

Focus Question: What are the characteristics of "Liberty-Oriented" Leadership?

(Also known as "Libertarian", "Laissez-Faire" or "Delegative" Leadership)



Emerging from the **identity-based worldview**, and associated most closely with adversarial democracies[6], "liberty-oriented" (libertarian) leadership is based on the view that "unfettered freedom", "self-determination" and "the pursuit of personal interests" are the supreme social values around which all other values ought to be organized.

Liberty-oriented leadership bloomed in the 18th and 19th centuries when Western Europe and North America—then in the midst of their adolescent phase of collective development—rejected religious and traditional sources of authority in favor of the philosophy of individual liberty, expressed through such values as the right to personal freedom, limited government, and an openly competitive free-market economy.

The liberty-oriented mode views competition as a fact of nature and a necessary competency of the individual. It de-emphasizes responsibility to the collective, and whatever cooperation does exist is based on the idea of competitive advantage. Such allegiances are oriented towards maximizing profit and easily break down if greater advantage is found elsewhere. Whether in business, politics or personal relationships, the *modus operandi* is defined by power-struggle and the survival of the fittest.

In the **liberty-oriented** mode, power is used to compete and gain advantage over others. Liberty-oriented leadership exalts the principles of individualism and competition, makes cooperation conditional on competitive advantage, and aims to win at all costs. Through competition, conflict, and even sabotage, the liberty-oriented individual seeks to win, to gain the most, and to gratify his/her appetite for personal satisfaction to the highest extent possible.

The following summarizes the main characteristics of liberty-oriented leadership.

[6] "Adversarial democracy" is a term used to describe "a process of decision-making that is based on competition among special interests, the protection of individual rights, and the opinions of an elite group of experts or individuals in power" (Wright, 2007). It is increasingly contrasted with the concept of "deliberative democracy", defined as "the processes of decision-making involve citizens deliberating about public problems and solutions under conditions that are conducive to reflection, informed reasoning, inclusive and respectful dialogue, and collective action" (Wright, 2007).

Table 4: ***Characteristics of Liberty-Oriented Leadership***

(1) Pleasure Fixation
Liberty-oriented leaders function in the identity-based worldview which places emphasis on the importance of individual freedom and pleasure. Whether pleasure takes the form of material wealth, the satisfaction of physical appetites, the gaining of popularity and recognition, or other forms of self-gratification, the freedom to pursue pleasure is considered a basic right of every individual. Leadership in this mode often uses incentives and rewards to stimulate competitiveness.
(2) Identity-Based Worldview
In the liberty-oriented framework, everything revolves around the separate identity of the individual and every person looks after his/her own best interest. The individual is viewed as the most important unit of society and the rights of the individual take precedent over those of the collective. **Individualism** is the inevitable outcome of the identity-based worldview.
(3) Relativity of Ideas and Emotions
The liberty-oriented, "libertarian" or "laissez-faire" approach allows individuals and groups to operate with total freedom, which usually results in an undisciplined and/or relativistic approach to ideas, emotions, values and responsibilities. In a liberty-oriented approach, everything is permissible; indeed, everything is a person's right.
(4) Anarchic Relationships
The relativity of intellectual and moral values in the liberty-oriented mode leads to a condition of anarchy in human relationships mainly because there are no common/universal standards for the education and regulation of human behavior.
(5) Competition-Based Conflict Resolution
Liberty-oriented approaches to conflict resolution are fundamentally competitive and maintain the right of individuals to "win". Such approaches range from partisan and adversarial electoral processes, diplomacy and multi-party negotiations, to military reconnaissance and offensive operations among other examples.

In today's world, the liberty-oriented mode is widespread. Its influence can be seen not only in the international political sphere, media industry and business world, but also in the changing structure and orientation of families, religious and cultural institutions, and the scientific community.

© 2008 International Education for Peace Institute

Reflections on Control-Oriented and Liberty-Oriented Leadership

Focus Question: Can these modes of leadership create peace?

Neither the control-oriented nor the liberty-oriented approaches to leadership can create lasting peace because both these approaches revolve around the issue of **power**—as a **force** for controlling others and as a means for **competition**. Neither force nor competition is conducive to peace. They both create conflict in human relationships at all levels.

Unfortunately, in the world today we can see that every society is characterized by the control-oriented and/or liberty-oriented modes of functioning. The shift from dictatorship to democracy has certainly been significant, but the process of human social development has much progress still to make before more refined, progressive, unity-based and peace-oriented types of leadership become the norm.

The world desperately needs to identify and adopt integrative approaches to power, decision-making, and leadership if peace is to be achieved.

3) "Unity-Oriented" Leadership

Focus Question: What are the characteristics of "Unity-Oriented" Leadership?

(Also known as "Integrative", "Collaborative" or "Participative" Leadership)

Emerging from the **unity-based worldview,** "unity-oriented" (integrative) leadership develops, elicits and harmonizes the diverse capabilities, insights and talents of the collective in order to achieve the well-being of every individual and the whole community.



Both "unity" and "integrity" mean "wholeness"—a state of bringing together (unifying, integrating) all components. A society guided by leaders with integrity according to the principle of unity-in-diversity is a society in which all of the components are aligned with universal ethical principles, and in which the rights and responsibilities of each member are considered, harmonized and implemented.

In an intellectually and emotionally mature society, the pursuit of power and pleasure are replaced by the dynamics and rigors of personal growth, creativity and transformation. Consultation, cooperation, and responsibility for one's actions characterize human relationships. Creation of unity in diversity becomes the main objective of both leaders and their peoples.

A society built on the foundations of integrative leadership transforms the industries of war into industries of peace, and dedicates humanity's resources towards the growth and well-being of the community.

In the **unity-oriented** leadership mode, power is used to foster cooperation, transformation and peace in the context of diverse groups and communities. Through consultative decision-making, unity-building, a service-orientation and a sense of humility, the integrative leader seeks to promote the dignity, equality and peace of all humankind. The goal of unity-oriented leadership is to create a civilization of peace.

The following summarizes the main characteristics of unity-oriented leadership.

Table 5: *Characteristics of Unity-Oriented Leadership*

(1) Growth/Transformation Orientation
The main aim of "unity-oriented" / "integrative" leadership is to foster the comprehensive and wholesome development of all the members of the society by creating opportunities for them to actualize their highest potential and transform their communities into models of a peaceful, prosperous, just and free civilization. Growth and transformation become the overarching goals in service to which all the powers of society are channeled.
(2) Integrative Worldview
The unity-oriented mode of leadership recognizes that diversity is a valuable resource in all creative endeavors. As such, integrative leaders make focused efforts to develop, elicit and harmonize all the diverse capabilities, insights and talents of the collective for the sake of fostering unity, creativity and prosperity for the whole community.
(3) Emotional and Intellectual Creativity
True creativity is the product of freedom plus discipline. Neither condition alone can produce true creativity, for freedom without discipline leads to chaos and destruction; and discipline without freedom leads to inhibition, stagnation and frustration. Integrative leaders recognize the value of fostering discipline and freedom at all levels of society; in doing so, the members of society have both the opportunities and framework necessary for true creativity and fruitfulness.

© 2008 International Education for Peace Institute

(4) Consultative Relationships
"Unity-oriented" leadership rests on consultative decision-making. The word "consultation" as it is used here refers to a process in which a number of people come together in the spirit of unity, and together attempt to make the best decisions based on the most accurate and complete information at hand and taking into consideration the best interests of all affected, both directly or indirectly, by the decision. Reaching a unity of view through this process allows those engaged in consultation to find the best solutions to the issue at hand. Such a process is neither based on power, nor based on individual preferences, but, rather, based on known facts and truths of the issue at hand.
(5) Unity-Based Conflict Resolution
The main characteristic of unity-based conflict resolution is its ability to resolve present conflicts, to prevent their reappearance, and to do so without creating new conflicts in the process. Conflict-Free Conflict Resolution (CFCR) as one model of unity-based conflict resolution is the subject of the next unit, Unit 7.

Leadership Modes Summary

The following table summarizes the main characteristics of each mode of leadership discussed in this unit:

Table 6: *Summary of Leadership Modes*

	Control-Oriented	Liberty-Oriented	Unity-Oriented
Source of Authority	Ideology / Force	Public / Personal Opinion	Universal Spiritual & Scientific Principles
Role of Government	To control the people	To satisfy majority opinion	To foster justice & equality for all
Goal of Decision-Making	To maintain power and control	To gain competitive advantage	To foster unity and growth for all
Mode of Decision-Making	Dictatorial	Adversarial	Consultative

Section Three Summary

1. **"Control-Oriented" (Authoritarian) Leadership Relies on Power and Force to Maintain Uniformity and Control**
   Through domination, control and violence, the control-oriented leader seeks to maintain order, a perceived sense of security, and the superiority of his/her own position.

2. **"Liberty-Oriented" (Adversarial) Leadership Uses Power to Compete Against and Gain Advantage Over Others**
   Liberty-oriented leadership exalts the principles of individualism and competition, supports cooperation only when it is advantageous, and aims to win at all costs. Liberty-oriented leaders view competition, conflict, and even sabotage, as legitimate leadership strategies.

3. **"Unity-Oriented" (Integrative) Leadership Uses Power to Foster Cooperation, Transformation and the Promotion of Peace and Justice**
   Through consultative decision-making, unity-building, a service-orientation and a sense of humility, the integrative leader seeks to promote the dignity, equality and peace of all humankind.

4. **Neither the Control-Oriented nor the Liberty-Oriented Approaches to Leadership Can Create Lasting Peace**
   Neither the control-oriented nor the liberty-oriented approaches to leadership can create lasting peace because both these approaches revolve around the issue of **power**, the struggle for which causes conflict in human relationships at all levels.

5. **An Integrative, Unity-Oriented Approach to Power and Leadership is Needed**
   To meet the challenges of the 21st century, a new form of leadership is needed: one that is grounded in universal ethical principles and non-adversarial decision-making processes, that genuinely strives to discern the truth, to unite diversities, to foster collective development and well-being, to raise the standard of justice, and to motivate others to do likewise.

© 2008 International Education for Peace Institute

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented in Section 3:

1. In what context or under what circumstances might control-oriented leadership emerge?
2. Under authoritarian leaders how is a population likely to behave?
3. Why is an emphasis on "identity" important in modern society?
4. How might undue emphasis on "identity" be limiting and disadvantageous in modern society?
5. What is "adversarial democracy", and what other modes of democracy are there?
6. What happens to social values when traditional authorities, like religion, are rejected?
7. How are "competition" and "the pursuit of excellence" similar and different?
8. What does the principle of "unity-in-diversity" signify to you?
9. What are the principles and priorities of an integrative leader?
10. In brief, what are the main characteristics, goals, and modes of decision-making of authoritarian, libertarian and integrative leadership?

Section Four: Leadership for Peace

Objectives

By the end of this section you should be able to:

- Discuss the characteristics, principles and priorities that distinguish a leader for peace;
- Reflect deeply on your own capacity to be a leader for peace;
- Outline a plan for personal development aimed at enhancing your own leadership for peace capabilities;
- Begin thinking strategically about how to approach leaders in your community or beyond in order to promote action for peace.

Anticipation Activity

Before beginning this section, take a few moments to complete individually the **"Am I a Leader for Peace" self-survey**, found on the following pages.

© 2008 International Education for Peace Institute

Am I a Leader for Peace?

This self-survey is an exercise **just for you**. It will provide you with feedback on your readiness to become a leader for peace. Rate yourself on a scale of 1 to 5, with 5 being a definite YES and 1 being a definite NO. Be honest about your answers as this survey is intended only for your own self-assessment.

Circle the number which you feel most closely represents your feelings about each of the following statements:

		NO				YES
a.	I am committed to helping improve world conditions.	1	2	3	4	5
b.	I can envision global peace, justice and prosperity.	1	2	3	4	5
c.	I believe that world peace is really possible.	1	2	3	4	5
d.	I know with certainty that humanity is one.	1	2	3	4	5
e.	I am inspired by the courageous and sacrificial efforts of other peacemakers.	1	2	3	4	5
f.	I wish to inspire others with a vision of world peace.	1	2	3	4	5
g.	I am willing to work hard and to sacrifice so that the goals of peace can be accomplished.	1	2	3	4	5
h.	I feel it is my duty and my honor to do my best in every situation.	1	2	3	4	5
i.	I strive to continuously develop my intellectual, emotional and spiritual capacities.	1	2	3	4	5
j.	I recognize that everyone, including myself, is developing and needs opportunities and encouragement to grow.	1	2	3	4	5
k.	I enjoy learning from others and sharing my learning with them.	1	2	3	4	5
l.	I am always interested in learning new ideas and techniques.	1	2	3	4	5
m.	Creating peace is about action and I often engage in activities that help to create peace in my community / school / family.	1	2	3	4	5
n.	I enjoy collecting and analyzing information.	1	2	3	4	5
o.	I enjoy setting goals, and planning out how to systematically achieve them.	1	2	3	4	5
p.	I feel comfortable sharing work and responsibilities with others.	1	2	3	4	5
q.	I feel accountable to the team for my areas of responsibility.	1	2	3	4	5
r.	I am eager to work with others on the goal of peace.	1	2	3	4	5

s.	I consider team diversity to be a strength, and look for ways to draw on the insights and creativity that it offers.	1	2	3	4	5
t.	I strive to create an atmosphere of unity among the team.	1	2	3	4	5
u.	I respect other people's views and feel comfortable asking others for feedback and advice.	1	2	3	4	5
v.	I praise people's strengths rather than criticize their weaknesses.	1	2	3	4	5
w.	I believe it is better to solve problems as a team than alone.	1	2	3	4	5
x.	When someone presents an idea that is better than my own, I gladly accept it.	1	2	3	4	5
y.	I believe that in the process of decision-making, it is better to be wrong and united, than right and disunited.	1	2	3	4	5
z.	Even if my efforts aren't rewarded with immediate results, I will keep trying.	1	2	3	4	5

My "Leadership for Peace Self-Assessment" score is: _____

How To Interpret Your Score:

A score of 78 or higher indicates that you have a desire to become a "leader for peace", along with many of the qualities and skills necessary to fulfill the role.

A score of 36 to 77 indicates that you may want to become a "leader for peace", but feel that you still need to develop certain capacities before taking on the role.

A score of 35 or less indicates that you are facing certain life challenges that can only be resolved when you adopt a unity-based worldview.

Feedback on specific aspects of your self-assessed "leadership for peace" readiness are calculated here:

Vision	Items (a) – (d)	My score: _____ of 20.	I am _____% ready.
Determination	Items (e) – (h)	My score: _____ of 20.	I am _____% ready.
Growth	Items (i) – (l)	My score: _____ of 20.	I am _____% ready.
Goal-Setting	Items (m) – (o)	My score: _____ of 15.	I am _____% ready.
Team-Work	Items (p) – (v)	My score: _____ of 35.	I am _____% ready.
Consultation	Items (w) – (y)	My score: _____ of 15.	I am _____% ready.
Perseverance	Items (z)	My score: _____ of 5.	I am _____% ready.

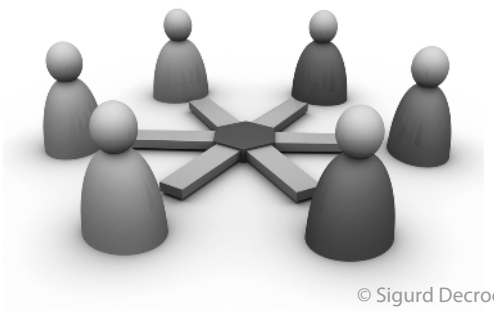
© 2008 International Education for Peace Institute

("Am I a Leader for Peace?" Self-Survey – continued)

Take a moment to reflect on and answer the following additional questions to help you to determine what skills and abilities you already have and what opportunities for growth you can pursue. You can write your answers on a separate piece of paper if necessary.

What are my strengths as a peacemaker?

How might I further develop my capacities with respect for Leadership for Peace?



© Sigurd Decroos

What is "Leadership for Peace"?

Now that we have reviewed the general characteristics of control-oriented, liberty-oriented and unity-oriented leadership, let's take a focused look at the principles and priorities of Leadership for Peace.



Leadership for Peace is guided by an integrative, transcendent, universal, and valid authoritative framework and aims at empowering all involved, both leaders and the populace, to use their unique and rich human powers for the betterment of their individual and collective lives.

Leadership for Peace is unity-oriented and aims at the creation of equality, justice, peace, prosperity, and happiness among all peoples and nations. In essence, "leadership for peace is the process of leading people to the source of all good". The primary ambition of leaders for peace is to revive the world, to ennoble its life, and regenerate its peoples.

Focus Question: Can anyone be a "leader for peace"?

Leadership isn't only about heading a large organization, business or government. Leadership is something that anyone can demonstrate—even in simple ways—throughout all aspects of life.

> Being a leader for peace means "taking the lead" in your own life to understand the importance of unity, truth, service and justice, and to bring these principles into being through action.

What distinguishes a leader for peace is their vision of the possibility of universal human well-being and justice, and their courage to faithfully and responsibly live by the ethical standards of that vision even when others do not. Even if they are not aware of it, leaders for peace inspire others by their sincerity, humility and conviction, and plants the seeds of transformation in the hearts and minds of those whom they meet.

© 2008 International Education for Peace Institute

Focus Question: What other characteristics distinguish a leader for peace?

Leadership for Peace is not an easy role to fulfill. It both depends upon and calls forth the highest aspects of human character. A leader for peace is characterized by:

Dedication to Truth

Sincerity in Word and Deed

Honesty and Courtesy

Courage and Integrity

Trustworthiness and Accountability

Humility and Kindness

Uprightness and Moderation of Conduct

Service and Self-Sacrifice

Wisdom and Justice in Decision-Making

A leader for peace is someone whose capacities for knowledge, love and will are awakened, are aligned with ethical principles, are harmonized and brought into focus through conscious reflection, and are exerted for the sake of creating things of worth in service to universal well-being. Such a leader produces positive effects in the world and influences many people.

What is the Agenda of Leadership for Peace?



© Sanja Genero

With the well-being of all humankind as the primary goal of leadership for peace, such a leader will consider it necessary to work vigilantly on the following issues among others:

- **Promotion of the Consciousness of Humanity' Oneness**
- **Prevention of Conflict and Promotion of Peace**
- **Advancement of the Equality of Women and Men**
- **Application of the Standard of Justice to all Affairs**
- **Protection of Human Rights**
- **Provision of Universal Access to Education**
- **Elimination of Poverty and Promotion of Human Prosperity**
- **Promotion of Sustainable Agriculture and Environmental Responsibility**

A "Leader for Peace" is…

A Visionary
One who holds a vision of human unity, equality, justice and prosperity.

An Inspirer
One who engages others in that vision.

A Role-Model
One who demonstrates in their character the qualities of integrity, universality, and perseverance.

A Listener
One who actively and sincerely seeks the views, experiences and skills of others in the process of decision-making.

A Communicator
One who communicates clearly, regularly, and positively with the whole team.

A Learner
One who is dedicated to continued personal growth and is willing to learn from others.

A Teacher
One who coaches and encourages others to develop their capacities and talents.

An Empowerer
One who encourages others to achieve personal and collective goals

A Unifier
One who, above all, permeates the spirit of unity into the context of diversity.

© 2008 International Education for Peace Institute

Section Four Summary

1. **Leadership for Peace is Guided by an Integrative, Transcendent, Universal, and Valid Authoritative Framework**
   Leadership for Peace is grounded in the principle of unity-in-diversity, and aims at the creation of justice, peace, prosperity, and happiness among all peoples and nations.

2. **We All Have the Potential to Demonstrate Leadership for Peace**
   Leadership isn't only about heading a large organization, business or government. Leadership is something that anyone can demonstrate—even in simple ways—throughout all aspects of life. Through service, humility, the promotion of unity-in-diversity, and consultative decision-making, individuals can put the principles and attributes of leadership for peace into practice in their daily lives, their studies, professions, and civic involvement.

3. **Leaders for Peace Work Vigilantly Towards the Promotion of Global Justice, Peace and Well-Being**
   Certain key issues are inseparably linked with the realization of global justice, peace and well-being. Among these are:

   - the awakening of humanity's consciousness to its own oneness;
   - the prevention of violent conflicts and the promotion of peaceful methods of conflict-resolution;
   - the advancement of women;
   - the upholding of justice in all affairs;
   - universal protection of human rights;
   - universal access to education;
   - the elimination of global poverty and the promotion of human prosperity;
   - the promotion of environmental responsibility and sustainable agriculture.

   A leader for peace strives to use his/her talents and energies to make a meaningful contribution—however great or small—to the achievement of these all-important objectives.

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented in Section 4:

1. What does it take to be a "leader for peace"?
2. If our country's president / prime minister / monarch were to adopt a leadership for peace approach, how might the priorities of our nation change?
3. What opportunities do I have, in my daily life, to show leadership for peace?
4. Looking into the future, what leadership for peace role can I envision for myself? How will I make a difference?

© 2008 International Education for Peace Institute

Unit 6 Activities

1. Take Me To Your Leader: Imagine that you are living in a future society that is diverse and united, peaceful and dynamic, prosperous and just. Who are the leaders of this society? Write a creative piece that describes the leaders of this advanced society by using the following questions as your guide: What are the qualities of these leaders? How do they make decisions? When and with whom do they consult? By what process are they selected as leaders? What are their leadership priorities?

2. With the help of your teacher, the Internet, and your local librarian, try to identify and conduct some biographical research on 6–10 historical leaders for peace. Be sure to identify an equal number of women and men. Next, write a letter to your school principal and Minister of Education stating that you want your school's history textbooks to be rewritten with a focus on the heroic efforts and accomplishments of such leaders who advanced the cause of peace and noble civilization. Present your findings, letter, and any response you receive to your class. You may also consider contacting your local newsletter to share your project with the community at large.

3. Create a 3-part dramatic skit that contrasts the characteristics and outcomes of the three modes of leadership identified in this unit: control-oriented (authoritarian), liberty-oriented (adversarial), unity-oriented (integrative) leadership. Present your skit to your class, and then invite your classmates to share and discuss their observations.

4. Write a poem that portrays your vision of a true "leader for peace."

5. Create a recipe for "cooking up" a true "leader for peace."

6. Create a collage of images and text from magazines, newspapers, or other print materials that represents your understanding of what it means to be a "leader for peace."

7. Use a camera to photograph "leaders for peace" in your own community. Remember: a leader for peace does not have to be a prominent person or in public office. You may find leaders for peace in your own school, local club or religious community, sports team, radio or television station, hospital, or your own family. Make a booklet or collage of your images, and write or describe why you consider them to be "leaders for peace."

Questions for Personal Reflection

1. Reflections on Self

a) Can I be a "leader for peace"?

b) What peace-leadership qualities do I have?

c) What peace-leadership qualities do I need to develop more?

Focus Task
Consider the following statement:

"Leaders for peace use their powers of knowledge, love, and will to discern the truth, to unite in the context of diversity, to foster collective well-being, and to motivate others to do likewise."

d) How does being a "leader for peace" challenge my current modes of thinking, behaving and relating to others?

2. Reflections on Family and Friendships

a) What forms of leadership can I observe in my family, school, and community?

b) How are decisions made, and who makes them?

c) What understanding of power is needed within a family in order for peace-based, consultative leadership to be possible and effective?

Focus Questions
Unity-oriented decision-making requires consulting with others to seek their views, to benefit from their experience, and to meet their needs as well as one's own.

d) What are the benefits and challenges of involving more people in the decision-making and problem-solving process?

e) How can the challenges of consultative decision-making be overcome?

© 2008 International Education for Peace Institute

3. Reflections on Society

a) What forms of leadership exist in my society?

b) How is leadership perceived by the general public? Is it viewed as something positive, negative, effective, ineffective, legitimate, illegitimate, etc? Why?

c) Is my society ready for "leadership for peace"? Discuss.

Focus Task
Think of an authority in your community or wider society that you view as both legitimate and effective.

d) What is the domain of their authority? (e.g., family, civil, political, or religious)

e) From where do they derive their legitimacy?

f) What do you think makes them effective in their leadership role?

g) Would you consider them to be "leaders for peace"? Why?

4. Reflections on the World at Large

a) Are there any leaders in today's world that I would consider "leaders for peace"?

b) What prevents some world leaders from becoming "leaders for peace"?

c) What might today's leaders have to sacrifice in order to become "leaders for peace"?

Focus Question
Consider the following two statements:

"Global movement towards leadership for peace is a gradual but likely process."

"The main obstacle to leadership for peace is worldview."

d) How accurate are these statements in your view? Why?

Key Vocabulary

Adversarial Democracy: decision-making processes that are "based on competition among special interests, the protection of individual rights, and the opinions of an elite group of experts or individuals in power" (Wright, 2007).

Anarchy: a state of lawlessness or disorder due to the absence or denial of an established authority.

Authoritarian: relating to or favoring blind submission to authority; relating to, or favoring a concentration of power in a leader or elite.

Authoritative: having or proceeding from authority; showing evident/legitimate authority.

Authority: a person, group, or institution having the right and power to command, decide, rule, or judge; an accepted source of expert knowledge, proven example, or universally applicable principle.

Consultation: a process of investigation, discussion, decision-making, and/or problem-solving that seeks the views, insights, and experiences of others and that determines to find just solutions or answers while maintaining and promoting unity among all involved.

Deliberative Democracy: decision-making processes which "involve citizens deliberating about public problems and solutions under conditions that are conducive to reflection, informed reasoning, inclusive and respectful dialogue, and collective action" (Wright, 2007).

Dictatorial: oppressive to or arrogantly overbearing toward others.[7] *Dictator:* one holding complete autocratic control; one ruling absolutely and often oppressively.

Identity-Based Worldview: associated with the adolescent and early adulthood phases in human development and emerging also in "open" societies where freedom, the rejection of authority, and the quest for identity become paramount. Associated with the sudden increase of ideas, passions, attitudes, and physical and mental capabilities which that lead to competition for recognition and supremacy. This worldview is most often expressed in adversarial and competitive power structures, and often leadings to excessive individualism and the division of society into discordant factions.

Integrative leadership: the process of assisting and directing groups and communities of people together to engage in activities conducive to the advancement of human nobility, the preservation of ethical standards of truth and trustworthiness, and the promotion of justice and unity in human affairs.

[7] *Merriam-Webster Online Dictionary*.

© 2008 International Education for Peace Institute

Integrative: form, coordinate, or blend into a functioning or unified whole; to unite with something else; incorporate into a larger unit[8]; *integral:* essential to completeness.[9]
Legitimacy: the fact or quality of being "lawful", in accordance with recognized standards or codes.

Libertarian: an advocate of the doctrine of unfettered freedom; a person who upholds the principles of absolute and unrestricted liberty, especially of thought and action.[10]

Power: the ability to use one's capacities for knowledge, love, and will to comprehend, unify, and create.

Survival-Based Worldview: associated with early phases in human development and emerging also in conditions of insecurity (such as poverty, injustice, anarchy, intense competition, physical threat, and war) where the concern for basic survival becomes paramount. Fear for survival leads to a preoccupation with security and power. This worldview is most often expressed in hierarchical power structures, and often leads to a proclivity to use force and violence to achieve desired objectives.

Unity-Based Worldview: associated with the phase of maturity in human development. Grounded in the recognition of humanity's essential oneness and inherent nobility, this worldview enables the creation of unity-oriented relationships while respecting and celebrating humanity's rich diversity.

Universality: the quality of being universal in principle, applicability, and/or scope.

Validity: the quality of being based on sound ethical and rational foundations.

[8] *Merriam-Webster Online Dictionary*.
[9] *Merriam-Webster Online Dictionary*.
[10] *Merriam-Webster Online Dictionary*.

Unit 7:

Conflict-Free Conflict Resolution

Overview

Welcome to Unit 7 on Conflict-Free Conflict Resolution.

In this unit, we will examine a non-adversarial, consultative process of decision-making called Conflict-Free Conflict Resolution (CFCR).

Context

Conflicts can be seen in all aspects of human life, among all peoples, nations, cultures and institutions. Unfortunately, most conflict resolution approaches result in the creation of new conflicts, because they fail to safeguard unity.

This unit explores a new approach to conflict resolution aimed at achieving just and unifying resolutions. Conflict-Free Conflict Resolution (CFCR) synthesizes the principles of a peace-oriented worldview into a mature process of communication and decision-making for developing peaceful solutions among groups.

CFCR moves beyond traditional approaches of conflict resolution by fixing unity as its goal. This unit provides an overview of the "Seven Steps of CFCR", and identifies the key ethical principles upon which peaceful conflict resolution depends.

To help you put CFCR into practice, classroom role-plays and exercises are offered at the end of the unit.

Section One: Defining Conflict

Objectives

By the end of this section you should be able to:

- Compare and contrast the various definitions of conflict presented in this unit;
- Identify the common denominator of all conflicts;
- Describe the three factors that shape a conflict scenario (particulars, context, and worldview), and illustrate their operation in a conflict scenario;
- Anticipate how approaches to conflict resolution can vary based on different definitions of conflict.

Anticipation Activity

Before beginning this section, read the following statements and discuss why you think they might be **true** or **false**:

a. Conflict is the result of disunity.

b. Conflicts are an unavoidable aspect of life.

c. Diversity and scarcity of goods are more important causes of conflict than worldview.

d. As individuals, groups and institutions mature, they address challenges and find solutions in less conflicted ways.

© 2008 International Education for Peace Institute

Defining Conflict

Focus Question: What is Conflict?



© Lynne Lancaster

"Conflict" has been defined in a variety of ways, most commonly as the perception of incompatible goals or as competition for scarce resources. Some conventional definitions of conflict include the following:

Conceptions of Conflict

"Social conflict is a struggle between opponents over values and claims to scarce status, power and resources". (Coser, 1956)

"A conflict exists whenever incompatible activities occur…one party is interfering, disrupting, obstructing, or in some other way making another party's actions less effective". (Deutsch, 1973)

"Conflict is the interaction of interdependent people who perceive incompatible goals and interference from each other in achieving those goals". (Folger, Poole, and Stutman, 1994)



© Andrew Hildebrand

Conflicts can be large and complex (macro) or small and contained (micro). They may be ***intractable*** and enduring, or ***tractable*** and easy to resolve. They may involve only few individuals, or entire populations.

In our examination of conflict, we have found that underlying all conflicts, whether large or small, is the condition of **disunity**.

As we discussed in Unit 1, the condition of unity is fundamental to all life, health, growth and creativity. When this condition of unity is weakened or absent, the result is conflict, decay and ultimately, destruction.

We will therefore define conflict in the following general terms:

***Conflict** is the absence of unity.*

Conflicts, whether large or small, are generally shaped by three factors:

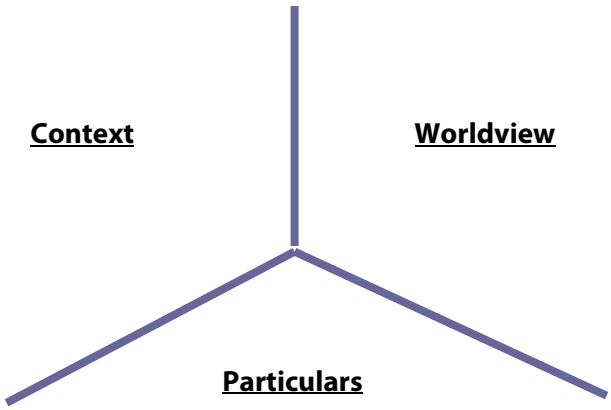


Figure 1: The Factors Shaping Conflict

a. Particulars

Particulars represent those facts on the surface of the conflict that we can observe: A dispute over a sum of money; an emotional struggle within a family; a fight in a schoolyard; a miscommunication; a military confrontation.

b. Context

Underneath the surface of particulars is the context in which a conflict arises. Conflicts appear within and in some respects are manifestations of the social, historical, and cultural contexts in which they occur. The same actions and choices which give rise to conflict in one context may not give rise to conflict in another. To understand conflict and resolve it, one has to understand and address the context in which a conflict occurs. For example, if one lives in a society where there is a lot of tension between different races, then interpersonal conflicts between individuals—particularly those of different races—may arise or be shaped by the larger racial tension within society.

c. Worldview

Conflicts are also rooted in our worldviews. The way in which human beings view the world and their place in it, contributes to their choice either to enter or not enter into a conflict and influences how they behave when in a state of conflict. For example, if we view the world as a place full of threats and danger, we are likely to respond to conflicts in ways that are forceful and give us a sense of control over the situation. Furthermore, our worldviews are often shaped by and shared with the groups of which we are a part. As such, the conflicts we get involved in and how we respond to them may reflect larger patterns shaped by the worldview that most influences the group(s) we belong to. Revisit Unit 2 on Worldview to review the three main categories of worldview.

© 2008 International Education for Peace Institute

Sample Scenario: Road Rage

Consider the following scenario: (*particulars*)

> *Mr. X is driving down the street in the busy downtown of a large city. Mr. X sees free parking spot, pulls in front of it, and begins to parallel-park. At the same time Mr. Y intentionally pulls into the spot from behind and blocks X from parking. The cars bump each other. X and Y get out of their cars and begin screaming and shouting at each other. There is even a little pushing and shoving.*

What is cause of this conflict?

Suppose you also knew the following information about the situation: (*context*)

> *The city in which Mr. X and Mr. Y are driving has recently been the site of serious tension between two racial groups. Mr. X is from one of the racial groups and Mr. Y is from another.*

Have your views on the cause of this conflict changed?

Suppose you also had the following information: (*worldviews*)

> *Mr. Y believes that the racial tensions in the city are primarily caused by people of other races. Mr. Y feels he is in a state of competition with those from different races than his. He feels he is in competition with them, and wants to succeed as much as possible for himself.*

How would you explain the reasons for the conflict now?

To fully understand the causes of this conflict scenario, we would have to understand the **particulars** of the conflict, the **context** of the conflict and the **worldviews** of the participants in the conflict.

Section One Summary

In this section, we have learned that:

1. **Conflicts Result from an Absence of Unity**
   Whether a conflict is large or small, its underlying cause is disunity of some kind.

2. **Conflicts are Shaped by Particulars, Context and Worldviews**
   To fully understand the causes of any conflict scenario, we have to understand the **particulars** (i.e. the observable facts) of the conflict, the **context** (i.e. the history of larger social or cultural dynamics) surrounding the conflict, and the **worldviews** (whether Survival-based, Identity-based or Unity-based) of the participants in the conflict.

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented in Section 1:

1. What role do particulars play in a conflict?
2. What role does context play in a conflict?
3. How does worldview influence a conflict?
4. In particular, how are survival-based and identity-based worldviews more prone to conflict than a unity-based worldview?
5. If conflict is defined as a "struggle over scarce goods", what form of resolution are we likely to seek for?
6. If conflict is defined as the "perception of incompatible goals and interference in the achievement of desired goals", what form of resolution are we likely to seek for?
7. If conflict is defined as the "absence of unity", what form of resolution are we likely to seek for?

© 2008 International Education for Peace Institute

Section Two: Responses to Conflict

Objectives

By the end of this section you should be able to:

- Describe the range of responses that people may show in the face of conflict;
- Illustrate how the behaviors of those involved in a conflict reflect their developmental phases;
- Classify conflict resolution practices according to developmental criteria;
- Debate whether or not conflict is an indispensable feature of human life;
- Begin reflecting on your own approaches to conflict resolution at school, at home, and with friends, and on how you might integrate more unity-building strategies into your relationships.

Anticipation Activity

Before beginning this section, take some time to act out the following:

- Divide into small groups.
- Create a short (5-minute) role-play about a conflict interaction.
- The role-play should be in 3 parts.
- In each part, the same conflict scenario will be resolved in a different manner, according to the Survival-based, Identity-based and Unity-based worldviews respectively.
- Conflict response modes may include: forcefulness/coercion, power-struggle/ negotiation, denial/avoidance, passive aggression, compromise or consultation.
- After acting out the three parts fully (in front of the class, for example), discuss feelings and reactions to the different approaches.

Responses to Conflict

Focus Question: Does everyone respond to conflict in the same way?



© Paulo Correa

One of the main challenges of creating a culture of peace is knowing how to resolve difficulties, conflicts and disputes when they arise, in a peaceful manner.

When conflicts arise, people commonly respond with one or several of the following approaches:

FORCE	Some people force their will on others.
POWER-STRUGGLE	Some people fight until a winner and loser are identified.
PASSIVE AGGRESSION	Some people pretend to agree on a solution and then attempt to undermine the decision that was made.
DENIAL	Some people ignore the problem entirely.
AVOIDANCE	Some people become afraid and run away from the issue.
NEGOTIATION	Some people try to negotiate a settlement that is beneficial to themselves and perhaps to the other party as well.
COMPROMISE	Some people try to understand the different sides of the issue and arrive at a compromise or middle-way solution.
CONSULTATION	Some people try to arrive at a collective understanding of the issue and then make a just decision that will have unifying effects among all involved.

Responses to Conflict: A Developmental Perspective

Focus Question: Why do people respond to conflict differently?

As we learned previously (in Unit 4 on the *Developmental Model of Civilization, EFP Student Manual Vol. 1*), human life is characterized by developmental phases. Our self-knowledge, skills, relationships with others and approaches to decision-making are all affected by the phases of *maturation* that we pass through and the *worldviews* that we hold.

© 2008 International Education for Peace Institute

Likewise, as individuals go through the stages of childhood, adolescence and adulthood, they perceive conflicts differently; react differently when faced with a conflict; and use different approaches to reach a solution. In other words, our responses to conflict are shaped by the developmental stage we are in.

Sample Scenario: Temper Tantrum

Consider the following two scenarios:

Scenario 1



Lena is a three year old girl. She and her mom are out shopping. In the window of a store she sees a doll she would like to buy. She asks her mom for it. Her mom says that they are not going to buy a new doll today. Lena throws a tantrum. She demands the doll: 'But I want it now!' she screams.

Scenario 2



Jack is a twenty-five year old man. He and his wife are out shopping. In the window of a store he sees a new large television he would like to buy. He asks his wife whether she thinks they could buy it. She says she thinks today is not the day to buy it. Jack throws a tantrum. He demands the television: 'But I want it now!' he screams.

Now answer the following questions:

a) What type of response to conflict did Lena and Jack use?

b) Why do we react to Lena's and Jack's behavior differently?

Photos © Jane Norton and Jon Schulte

The scenarios we read evoke different reactions from us because of our awareness of the universal human reality of growth and development.

Growth, development and maturation are natural aspects of human life. We expect individuals to mature as they grow up, and we sense that something is wrong when adolescents and adults display behaviors that belong to earlier phases of development.

Our discomfort with Jack is that it appears he did not accomplish the normal and healthy emotional maturation which would have led him to act differently than Lena under similar circumstances.

Developmental Modes of Conflict Resolution

The following table summarizes the type of response to conflict that is associated with each developmental stage:

Table 7: *Developmental Modes of Conflict Resolution*

Decision Making	Stage of Development	Nature of Conflict Resolution Approach	Mode of Conflict Resolution
Level 1	Infancy & Early Childhood	Survival-Based	Self-Centered (S-Mode)
Level 2	Late Childhood	Force-Based	Authoritarian (A-Mode)
Level 3	Adolescence	Competition-Based	Power-Struggle (P-Mode)
Level 4	Adulthood	Unity-Based	Consultative (C-Mode)

© Youth Peacebuilders Network Manual

S-Mode: In the Self-Centered Mode, people think only of themselves in the conflict situation, to the degree that they appear completely unaware of and uninterested in how their choices and behaviors impact other people.

A-Mode: In the Authoritarian Mode of conflict resolution, decisions are made by the authority figure or person with most power, and imposed on others. This mode of decision-making is usually accompanied by inflexibility of views and the use of force.

P-Mode: In the Power-Struggle Mode, conflict resolution approaches emphasize competition between autonomous parties, the "positioning" of interests, and the importance of "winning" (whether "win-lose" or "win-win").

C-Mode: In the Consultative Mode, resolutions to conflict are sought in a collective, non-competitive and harmonious manner with the aim of building just and sustainable relationships between the individuals or groups involved.

For more discussion of these concepts, you can refer back to Unit 4 on the Developmental Model of Human Civilization in the EFP Student Manual, Vol. 1.

© 2008 International Education for Peace Institute

Why is a Developmental Perspective Useful?

A developmental perspective on human responses to conflict provides us with certain key insights:

- **Firstly**, it offers insight in the behavior of the people engaged in a dispute;

- **Secondly**, we can classify conflict resolution processes themselves according to developmental criteria.

  For example, *arbitration* is characteristic of the authoritarian (A-mode) model of conflict resolution, whereas most experienced practitioners would agree that *mediation* and *negotiation* reflect the adolescent power-struggle model (P-mode). Certain forms of negotiation and mediation are beginning to transcend the adolescent mindset (for example, *transformative mediation*), but still utilize divisive competition-based procedures. What do you think a mature approach to conflict resolution would involve?

- **Thirdly**, it helps us to evaluate whether the conflict resolution processes that participants are using are appropriate or inappropriate to advance their capacity for conflict resolution (e.g. from violence to non-violence, or from adversarial to collaborative problem-solving);

- **Fourthly**, it gives those who intervene in the situation a framework for identifying and avoiding conflict-inducing behaviors which could otherwise cause the resolution process to fail.

Is Conflict Inevitable?



Many people wonder whether the fact that we see conflict around the world means that conflict is inevitable.

It is certainly a notion that various theorists accept. Galtung and Jacobsen (2000: vii) have stated that "Conflict, incompatible goals, are as human as life itself; the only conflict-free humans are dead humans." This view is also held by others, and is usually accompanied by the idea that conflict is somehow desirable: "Conflict is the spice that seasons our most intimate relationships," and "it is woven into the fundamental fabric of nature" (Muldoon, 1996: 9).

These views are based on a fundamental mistake however: the idea that conflict is the source of vitality, creativity and progress. In practice, this misunderstanding can lead some people to believe erroneously that by deliberately stimulating conflict, they can stimulate progress. Can you imagine that in the midst of a harmonious working group, someone might deliberately incite conflict in order to stimulate "creativity"? This is clearly misguided.



In reality, the open exchange of diverse ideas is the source of creativity. This open exchange is best facilitated when an environment of trust, respect, equality, truthfulness and inclusiveness exists. Indeed, the fruition of ideas can only be achieved when unity between points of diversity is established. Conflict, on the other hand, is destructive of these bonds and is, in truth, non-essential to the creative process.

So, is conflict inevitable and indispensable in human life? No! The more mature the mindset of each person involved in an interaction, the less likely it is that conflict will appear. Difficulties and pressures arising in the course of our personal or professional activities may present us with considerable challenges, but will not necessarily give rise to conflict if we approach the problem with a mature worldview and in a spirit of consultation. Likewise in international relations, as humanity gradually and collectively shifts from conflict-based worldviews to a unity-based worldview, the occurrence and intensity of conflicts will significantly decrease.

© 2008 International Education for Peace Institute

Section Two Summary

In this section, we have learned that:

1. **There are Many Approaches to Problem-Solving and Conflict Resolution**
   Parties in a conflict may respond with force, power-struggle, passive aggression, denial, avoidance, negotiation or compromise.

2. **Modes of Conflict Resolution Can be Classified Developmentally**
   Approaches to conflict resolution may be classified according to the developmental criteria of infancy and early childhood [Self-centered (S)-mode], late childhood [Authoritarian (A)-mode], adolescence [Power-struggle (P)-mode], and adulthood [Consultative (C)-mode].

3. **A Developmental Perspective on Conflict and Conflict Resolution is Useful**
   A developmental perspective on conflict helps us to understand the behaviors of those involved, and to evaluate the appropriateness of conflict resolution modes being used.

4. **As We Mature in Our Mindset, Our Experiences of Conflict Decrease**
   Difficulties and pressures in our personal or professional activities may present us with challenges, but not necessarily become conflicts if approached with a mature worldview and in a spirit of consultation.

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented in Section 2:

1. Which type of response to conflict (see list on pg. 51) do you think is most common in your community?

2. What factors influence a person's or community's response to conflict?

3. Why do some adults demonstrate immature approaches to problem-solving and conflict resolution?

4. Can children and youth demonstrate mature problem-solving and conflict-resolution behaviors? What might help them to do so?

5. Some people argue that conflict is not only inevitable but even beneficial in human life. What assumptions does this perspective make? Are those assumptions without exception? What is your perspective on that theory?

6. Why is a developmental perspective on conflict resolution practices useful?

Section 3: Developmental Modes of Communication

Objectives

By the end of this section you should be able to:

- Describe the four modes of communication (playful, industrious, competitive, and integrative), and their relation to phases of human development;
- Evaluate your own mode(s) of communication and their effectiveness;
- Practice consultative decision-making and problem-solving processes that incorporate all four modes of communication.

Anticipation Activity

Before beginning this section, take some time to answer the following self-assessment questions. There are no right or wrong answers, so try to be spontaneous with your responses:

1. When faced with a group challenge (like an assignment or task), I like to:
    a. Focus on generating ideas
    b. Focus on planning out specific tasks
    c. Focus on the feelings of the others in the group
    d. Focus on what results we are going to achieve
    e. Focus on hearing what everyone has to say before forming an opinion
2. If I feel tension during a group discussion, it is usually because:
    a. I feel someone is speaking insensitively to another
    b. I am impatient for others to get to point
    c. I'd like to see the group be really creative, but for some reason not everyone is participating
    d. It seems like there are lots of ideas, but no clear plan of what to do
    e. We can't agree on anything

© 2008 International Education for Peace Institute

Developmental Modes of Communication

Focus Question: What is the role of communication in conflict resolution?

A mature approach to conflict resolution—which we will interchangeably call "Conflict-Free Conflict Resolution (CFCR)" or "consultation"—necessitates a mature worldview and a well-developed approach to communication.

Consider the methods of communication we employ as we mature:


© Rosemarie Gearhart

Infancy and Early Childhood
As young children, we can express some basic needs, but we are mainly playful and imaginative with our family members and friends.


© Elena Elisseeva

Late Childhood
As older children, we learn how to better express our ideas and to engage in collaboration with others to perform specific tasks.

Adolescence
Entering adolescence, we gradually develop a self-concept that we attempt to strengthen through what we say and do. At this stage, how others perceive us makes a great impact our identity. It becomes important, therefore, not only to express ourselves, but to position our ideas in relation to the ideas of others. Comparing and contrasting our ideas with those of others help us to clarify what we believe, and thus to express more faithfully who we are.


© Valeer Vandenbosch

Adulthood
In adulthood and maturity, our sense of identity is stronger and we are more comfortable with ourselves in the context of diversity. On the one hand, we want to communicate our ideas to others so that they know who we are and understand our point-of-view. On the other hand, we also have confidence that when people perceive issues and ideas differently than we do, we can gain new perspectives, learn new things, and further grow from the contributions of others. As a result, we become less attached to our own specific ideas, and more interested in the process of communicating effectively and creatively within a group, and seeing the fruit of collective efforts emerge.


© Chris Schmidt

We call these four types of communication **playful, industrious, competitive, and integrative**, respectively. We can use what we learned in Unit 4 on the Developmental Model of Human Civilization to examine how these modes of communication map onto group communication processes.

Table 8: *Developmental Modes of Communication*

Developmental Stage	Mode of Communication
Infancy & Early Childhood	**Playful communication** is based on fantasies, hopes, and aspirations. It allows the participants in an interaction to project themselves into the future, to use the power of their imagination and to dream of ideal conditions in which problems could be solved as though by magic. This type of communication, also called "brainstorming," is very helpful, especially during the beginning stages of the consultative process. It forms the basis for more complex and specific discussion later on. It is useful then to include in a consultative process a period in which participants are able to express their hopes, aspirations and fantasies without fear of being judged as unrealistic, superficial, utopian or silly.
Late Childhood	**Industrious or task-oriented communication** can be observed among individuals who are engaged in concrete and specific tasks such as building a home, creating a new company, or reconstructing a society following a disaster or revolution. The main subject of communication is the practical realization of a common enterprise. Participants know more about each other's skills and capacities than about the subtleties of one another's thoughts and feelings. This type of communication is particularly useful in the course of consultation when members are engaged in fact-finding, research on the issues before them, and logistical planning. In this case, the various expertise and knowledge of each person is highly valued.
Adolescence	**Competitive or comparative communication** emerges when the views of willful individuals clash. Ideas are compared and weighed against other ideas and are evaluated in light of the facts of the situation and the perspectives of all members of the group. Inevitably, some ideas will be rejected, others will require modification, and still others will be received with enthusiasm and applaud. In a competitive setting, individuals can become focused on who they are—as represented by their ideas—and on how they wish to be perceived. Desiring to have the best ideas and to be perceived as intelligent, capable, and insightful by others, it is common that a degree of comparison, competition and clash of ideas takes place in the course of problem-solving. However, rigid attachment to one's preconceived ideas can hinder the discovery of best solutions.

© 2008 International Education for Peace Institute

	In the CFCR model of consultation, in which the principles and practices of the adult mode of communication are introduced into the decision-making process, the contrasting of ideas takes place within an agreed-upon framework of respect for diversity, personal humility and detachment from one's own contributions for the sake of achieving the overall goal. In this context, the comparing of different ideas is very useful.
Adulthood	**Integrative communication** is the most creative form of communication, and corresponds with the more mature stages of personal development. Maturity calls for both self-assurance and selflessness. In the mature stage, information is used with insight and wisdom; the capacities of patience, perseverance, and contemplation are considerable; humility and genuine respect for others are ever-present, as is the willingness to consider the views of others with the same degree of attention and care as one's own views. Mature communication, by virtue of its truthfulness, inclusiveness, and universality, is both unifying and enriching in its effects. Conflict-Free Conflict Resolution calls for such maturity and enhances the maturity of those who engage in the process. It is a creative and integrating process of communication, which can resolve existing conflicts effectively and prevent the appearance of new conflicts. This is the acme of human communication and is difficult to master. Even people who have grasped its dynamics may not practice it all the time. It takes considerable practice and patience (both with oneself and with others).

It is healthy for different types of communication to be practiced among individuals at different times. In fact, in a mature consultative process, all four types of communication have a legitimate place. The consultative process benefits from each of the phases of creative brainstorming, fact-finding and planning, assessment and prioritization, detachment, decision-making and follow-through.

Section Three Summary

In this section, we have learned that:

1. **Our Communication Styles Change as We Mature**
   As we grow, the manner and substance of our communication with others changes, reflecting the maturation of our perceptions and relationships through successive developmental phases.

2. **Playful Communication**
   Playful communication is predominant in early childhood, and is based on fantasies, hopes and aspirations. In consultative processes, it is known as "brainstorming".

3. **Industrious Communication**
   Industrious or task-oriented communication is predominant in late childhood, and is associated with the organization and achievement of specific tasks and collaborative projects. In consultative processes, it is useful for fact-finding and logistical planning.

4. **Competitive Communication**
   Competitive communication is predominant in adolescence, and is based on comparing and judging differing ideas and the identities of those defending them. In consultative processes, diverse ideas and perspectives are welcomed as the deliberating group searches for the best solution to the challenge they face.

5. **Integrative Communication**
   Integrative communication emerges in maturity, and is characterized by the willingness to consider the views of others with the same degree of attention and care as one's own views. Through patience, truthfulness, inclusivity, and detachment, mature consultative processes arrive at wise, just and unifying decisions and solutions.

6. **All Four Communication Modes Have a Place in the Process of Consultation**
   In consultative processes, all four types of communication have a legitimate place, though using them appropriately requires considerable maturity. The process is facilitated through practice and patience (both with oneself and with others).

© 2008 International Education for Peace Institute

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented in Section 3:

1. What are the goals of communication?
2. Sometimes "communication" doesn't work even when people appear to be talking. What can cause communication to fail or breakdown?
3. What kind of communication is needed to resolve conflicts in a way that deals concretely with the issue *and* leaves all parties feeling closer to each other?
4. Is "non-violent" communication the same as "integrative" communication? Do some research to compare and contrast the two approaches.
5. What personal challenge does the integrative mode of communication present us with?

Section Four: Conflict-Free Conflict Resolution (CFCR)

Objectives

By the end of this section you should be able to:

- Identify the main objectives, principles and challenges of Conflict-Free Conflict Resolution (CFCR);
- Reflect upon and discuss what impact the presence or absence of any of the principles of CFCR would have on the process and ultimate success of consultation;
- Compare CFCR to other approaches of conflict resolution with which you may be familiar already (e.g. negotiation, consensus-building, compromise, etc.)
- Envision unity-based, consultative approaches to decision-making and problem-solving, and your own participation in them;
- Practice enhancing your communication techniques through the application of the CFCR principles.

Anticipation Activity

Before beginning this section, read the following statements and discuss why you may think they might be **true** or **false**.

In the context of a consultative problem-solving or decision-making process:

a) It is possible to make good decisions even if information is withheld or distorted.

b) Freedom of expression is more important than the feelings of the other members of the consulting group.

c) Because of people's sensitivities, we should not express our views.

d) Everyone's truth, no matter how different, is equal.

e) Is it possible to arrive at a common understanding of the truth.

f) A truly just decision increases the unity of all involved.

g) It is better to be wrong and united, than right and disunited.

© 2008 International Education for Peace Institute

Conflict-Free Conflict Resolution (CFCR)

Focus Question: What are the foundations for resolving conflicts peacefully?

We will now focus on the specific principles and practices of Conflict-Free Conflict Resolution (CFCR)[11], a special method of decision-making and problem-solving based on *consultation*. The main objective of consultation is to arrive at just and compassionate decisions.

The main principles and challenges of consultation may be summarized as follows:

1. The main prerequisite for consultation is **UNITY**.
2. The main resource of consultation is the **TRUTH**.
3. The main tools of consultation are **FRANKNESS** and **OPENNESS**.
4. The main personal challenges of consultation are **DETACHMENT** and **OBJECTIVITY**.
5. In consultation, it is better to be wrong and united than right and disunited.

Principles of Conflict-Free Conflict Resolution

Principles of CFCR #1: UNITY

The main objective of the CFCR method of consultation is to reach an agreement in a condition of complete unity.

When people are in conflict they do not have a unified view of the issues facing them. They may have many diverse perspectives, some of which are totally at odds with one another. They may be feeling fear, anxiety or anger as they feel their perspective is being threatened.

Nonetheless, the starting point for solving all conflicts and averting potential conflicts, is finding points of unity. Any unity, however slight, that currently exists among the group should be acknowledged and valued at the outset of the consultative process.

[11] CFCR can be adapted to both micro and macro, tractable and intractable conflicts. The model described in this Education for Peace unit is an unmoderated version of CFCR suited to group decision-making and problem solving. Due to the dynamics of certain types of conflict, the CFCR process may be structured around the involvement of an experienced CFCR moderator whose role is to orient and facilitate the consulting group through all of the stages of CFCR. For further reading on such CFCR applications, see the series of articles published by Danesh and Danesh in the International Journal of Peace Studies. PDF versions of these articles are available from the EFP-International website: www.efpinternational.org

Unity vs. Compromise and Tolerance: Isn't Tolerance Good Enough?

It is true that compromise and tolerance are much better than conflict. Creating unity, though, can bring far greater results than what compromise or tolerance alone can achieve.

Compromise is essentially concerned with balancing power; hence, compromise doesn't get beyond the basic power struggle and interests of the conflicted parties. If, afterwards, the power-base between the parties were to change, the compromise agreement would be undermined. This is why compromise is always short-lived.

Tolerance gives stability to the surface of the conflict, but it does not deal with the underlying tensions that remain below the surface. Tolerance means putting up with something that one otherwise dislikes or is opposed to. Who wants to be merely tolerated? People want to be respected and loved, not tolerated.

Those in the consultative group should strive to go the whole way—to create true unity and fellowship in the context of truth and justice.

Principles of CFCR #2: TRUTH

To achieve unity, people involved in consultation must always seek what is based on truth and what is just so that the human rights of every person affected by the decision are safeguarded.

Truth, in the context of consultation, refers to finding the best possible solution to the issue given the information available. As such, truth here refers to **relative** and not **absolute** truth. It is clear, furthermore, that the consulting group may not always make the right decision and occasionally needs to reconsider its decisions in the light of new facts and information that emerge.

Two important yardsticks which the participants in a consultative process can use to measure the degree of "truth" of their decisions, are **unity** and **justice**. To the degree that a decision increases the unity of all involved and achieves a just solution, to that degree the decision is in accord with the principles of truth.

Truth and justice are inter-related. The consultative group should always search for just solutions that safeguard the rights of both the individual and the group while promoting ever-higher levels of unity. This is only possible when a decision is not only just but also is *perceived* to be just.

© 2008 International Education for Peace Institute

Principles of CFCR #3: FRANKNESS AND OPENNESS

Nothing destroys the effectiveness of the consultative process as does a lack of candor and openness. Hidden agendas are totally contrary to the spirit of CFCR, as are back-room politicking and intrigue.

CFCR calls for integrity of character and courage of conviction. It also calls for full trust in and respect for our fellow human beings. With purity of motive and true equality among the members of the consultative group, those engaged in the process are able to open our hearts and minds and express what needs to be said without fear of hurting others or becoming an object of their wrath and rejection. Frankness refers to our ability and courage to express our views and sentiments in a constructive and wise manner, such that we contribute to a greater understanding of the issue, and to the harmony and collaborative spirit of the group.

A word of caution though: Frankness is a difficult art and it can easily deteriorate into verbal abuse and injury. Frankness is susceptible to exaggeration and can often be perceived as an act of hostility or arrogance. Due to these facts, it is essential that frankness be accompanied by love, care, humility, and moderation in expression.

The consultative body must also put in place the necessary guides, reminders and procedures that would not allow the open expression of views and sentiments to be either discouraged or abused. The responsibility for ensuring a united, frank and considerate CFCR process belongs both to each individual in the group and to the consulting group as a whole.

Principles of CFCR #4: DETACHMENT AND OBJECTIVITY

How often, in decision-making and conflict-resolution groups, do we observe individuals who pitifully defend an ill-conceived idea they have expressed, or else are viciously attacked by others for the shortcomings of their views? In such a battle-ground of perspectives all opportunities for making the best decisions are lost.

In CFCR, participants take a different approach: All ideas once expressed become the property of the consulting group and not of the individual who initially expressed them. In this way, all the members become free to agree, disagree, or change the views before them without any need for self-defense or fear of personal attack.

Detachment does not mean that we take a position of disinterest, or that we deny our convictions. Rather, detachment means that when we share an idea in the process of consultation, we do it with frankness and to the best of our ability. Then, with humility and openness, we respectfully listen to other people, and if someone comes up with a better idea, we immediately accept it.

Why? Because the objective is to find the best solution, not to blindly defend positions or coerce others to conform to our ideas. Indeed, it is not at all unusual for members of the consultative group to disagree with their own views at some point and even to vote against them.

Principles of CFCR #5: UNITY IN THE CONTEXT OF DIVERSITY

The decision resulting from the consultative process must be made in unity. Any decision made in a state of disunity is not an appropriate decision. For without unity, mistrust and suspicion are introduced into human relationships, all possibilities for finding the truth are lost, and then just solutions cannot be found or implemented.
As long as we maintain and nurture our unity, our opportunities for finding the truth and making the best decisions remain open to us. This sometimes necessitates that decision-making be postponed until unity can be achieved. Otherwise, the consulting group may hold a majority vote. When a decision is made in consultation, all participants should be united in supporting and carrying through this decision. Even if a decision made by the group is wrong, a united consultative group will have greater capacity to look at the issue again and make changes, than will a disunited or non-consultative group.

Unity is so essential to the peaceful and lasting resolution of conflicts, that it is better to be *wrong and united*, than to be *right and disunited*.

© 2008 International Education for Peace Institute

Section Four Summary

1. **Conflict-Free Conflict Resolution is Conducive to a Culture of Peace**
   The consultative (CFCR) approach to conflict resolution is most conducive to a culture of peace because it takes a non-adversarial approach to the search for truth, and it aims for decisions that are both unifying and just.

2. **The Principles of CFCR Can Be Summarized as Follows:**

   - The **main prerequisite** for consultation is **unity**.
   - The **main catalyst** of consultation is **truth.**
   - The **main tools** of consultation are **frankness and openness**.
   - The **main personal challenge** in consultation is **detachment**.
   - The **main objective** of consultation is **to make just and compassionate decisions.**
   - In consultation, it is better to be wrong and united than right and disunited.

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented in Section 4:

(1) What is the main prerequisite for consultation?
- a) detachment
- b) unity
- c) equality

(2) What is the main objective of consultation?
- a) to arrive at a win-win decision
- b) to arrive at a compromise
- c) to arrive at a just and compassionate decision

(3) What are the main tools of consultation?
- a) frankness and openness
- b) positions and interests
- c) compromise and deal-making

(4) What is the main catalyst of consultation?
- a) threats and coercion
- b) negotiation and deal-making
- c) the truth

(5) What is the main personal challenge of consultation?
- a) speaking frankly and truthfully
- b) practicing detachment from one's own ideas and preferences
- c) keeping pure motives

(6) In consultation, it is better to be wrong and united than:
- a) wrong and disunited
- b) right and united
- c) right and disunited

Once complete, compare your answers with those provided at the end of the unit (see pg. 80).

© 2008 International Education for Peace Institute

Section Five: The Seven Steps of CFCR

Objectives

By the end of this section you should be able to:

- Identify and describe each of the seven steps of CFCR;
- Practice the seven steps of CFCR in classroom role-plays and use the principles to evaluate and improve the effectiveness of the process;
- Recognize opportunities to apply CFCR at home, school and work;
- Use a systematic CFCR process to plan a school-wide or community-wide initiative.

Anticipation Activity

Before beginning this section, read the following scenario and identify 5 things that could have been done differently to improve the quality and outcome of the consultation:

A group of five students were assigned the task of planning a "student's choice" educational field-trip. In their first meeting, they decided to get more information about some popular visitor destinations in their region: a space museum, an industrial bakery, and a biological laboratory. They would need to look into means of travel, visiting schedules, activities offered, wheelchair accessibility (necessary for one of the students in the class) and group costs involved, before being able to make a decision on where they wanted to go. They set a day and time for their next meeting. Kim was to bring information about the museum; Jack was to look into the laboratory; and Chris was get information about the bakery. Beth volunteered to act as the group's secretary and Pete figured he would help more later.

On the day of meeting, things didn't go as easily as planned. Beth was in a really bad mood and kept whispering about her personal problems with Kim during the meeting. Jack and Kim had brought the information they were responsible for and presented it. Chris, however, forgot to call the bakery, to which Beth cynically replied, "Typical". Soon Jack and Kim got impatient, each insisting that their fieldtrip idea was better and pushing for a decision. Jack didn't mention that the laboratory was not wheelchair-accessible. Chris suggested that the final decision be taken as a class vote, but the idea was quickly shot down by several others as needing too much time to coordinate. Pete didn't say anything throughout the meeting. When Jack asked who is against going to the laboratory, no one raised their hand. "Fine, it's decided," he said. "Let's divide up the logistical tasks after next period." As they walked out of the room, Kim says to Beth, "I'm taking off. Jack can do whatever he wants." "Yeah, me too," says Beth, "let's go."

The Seven Steps of CFCR

The practice of CFCR is best achieved by following seven specific, interrelated steps:

Step 1: Unity of Purpose

Unity should characterize both the process and the result of CFCR. This does not mean that all the participants in the consultative group think and feel the same way. Rather, it means that at the outset they agree to the principles and purpose of the CFCR process. A consultative process characterized by unity of purpose enables the gradual appearance of unity of thought, conviction and determination. Eventually, a decision—hopefully unanimous or otherwise by vote of majority—will be made.

Step 2: Personal Preparation

Because of the challenging nature of CFCR, it is beneficial if the individuals involved inwardly remind themselves, both before and during the process, about the essential requirements of peaceful conflict resolution. They will recall that true success can only result when their task is approached with detachment, freedom from prejudice, active search for truth, cooperation, humility, and constant attention to the principles of unity, truth, and justice. Reflection, prayer or other form of personal preparation will be very helpful.

In addition to these attitudinal preparations, individuals involved in CFCR also have the duty to familiarize themselves with the facts and principles surrounding the issue they are facing. "Principles" refers to both the scientific and ethical issues that need to be considered so that the decision made by the group will be reasonable, factual, ethical and just.

Step 3: Group Preparation

Group preparation is essential to the CFCR process and a period of time should be set aside at the beginning and if necessary at intervals during the course of CFCR, for group preparation. The purpose of this preparation is to create an internal and interpersonal condition that is conducive to mutual respect, trust, cooperation, encouragement, and fellowship. The participants will remind themselves that they are engaged in CFCR in order to collectively find the best answers to the questions and problems before them. They will recall that their objective is to make just decisions while maintaining and increasing the level of their unity. They also need to remember that the consultative process is not based on power-struggle, domination, or control. The manner in which this preparation period is held will vary according to the unique orientation of the group and its members. Silent reflection, shared meditation, music or other activity conducive to the overall objectives of the preparation component of CFCR can be chosen.

In addition, the consultative group must also review the main scientific and ethical principles applicable to the agenda before them. The group needs to ensure that all members agree on

© 2008 International Education for Peace Institute

both the significance and applicability of these principles to the case at hand. If facilitated carefully, confusion and misunderstanding during the consultation process can be avoided. Furthermore, identification of principles makes it much easier for those involved to remain objective and free from their preconceived notions, which may be poorly or even erroneously formulated.

Step 4: Consultative Process / Discourse

All individuals engaged in the consultative process are required to share their ideas, thoughts, sentiments, hopes and despairs with frankness, moderation, and care. They are urged to review with total respect, attentiveness and sensitivity the inputs of each person who contributes to the consultative process. If someone chooses to be silent, the group respects this decision; however, through encouraging words, actions and attitudes, all individuals involved would make efforts to facilitate the expression of views by everyone. More vocal and forceful individuals have a special responsibility to be sensitive to the hesitation that others may demonstrate under these circumstances, particularly when the participants come from many different backgrounds and socio-economic or educational strata of society. Also, men, in general, and assertive men, in particular, must assume major responsibility for facilitating the expression of views by women.

By not allowing themselves to have ulterior motives, consultants will neither introduce to the consultative process private or hidden agendas, nor will the consultative body allow any of its members to do so. The sole objective must be to deal with the issue(s) with objectivity, openness, frankness, knowledge, and detachment. Under no circumstances should personal desires and preferences be allowed to take precedence over the fundamental objectives of the consultative process: to search for truth in a condition of unity in order to achieve justice.

Although, for the ease of the process, the consultative group may elect or appoint a chairperson and a secretary, these individuals have no special privileges or station in the group. The duty of the chairperson is to facilitate the process of CFCR, but under no circumstances should be seen as the leader, nor be allowed to assume such a position. Likewise, the responsibility of the secretary is to faithfully and accurately record the decisions of the consultative group and convey them, as appropriate, in the same manner to others.

Objectives of the Consultative Group
The objectives of the consultative group are:

- To find solutions that are based on truth;
- To find solutions that are just and compassionate;
- To find solutions that maintain, and preferably increase, the unity of the group.

Consultation should begin and end with unity. Any consultation that ends with disunity has not been successful.

Step 5: Decision-Making

In consultation, it is preferable to try to reach a unanimous decision. Otherwise, a majority vote has the same status as a unanimous decision. It should be remembered that a decision is not a composite of opinions, thoughts, and feelings expressed by different members. Rather, the final decision is a new creation emerging from the unencumbered interchange of thoughts, feelings, and wills in a unified atmosphere of CFCR. As such, the final decision is greater than the sum of all the views expressed. Such a creative outcome requires that individuals involved in the consultative process be prepared to sacrifice their individual preferences in their unified search for the best solution to the issue before them. From time to time, various members of the consulting group may feel some degree of unease with the direction of consensus. In order to prevent majority/minority tensions, the participants in CFCR make full efforts to actively support and implementing the decision reached by the group, even if some individual members find it unsatisfactory. In a condition of unity, all decisions can be implemented, evaluated and revised as necessary. In a condition of disunity, however, the group is powerless to act constructively.

Step 6: Implementation

The consultative process is not complete without the implementation of the decisions reached in a united and harmonious manner. No decision, however lofty and honorable, is of value unless it is put into action and bears its fruits of justice and unity. To achieve these ends, all participants in CFCR must participate also, either directly or indirectly, in its implementation and offer unconditional support to those who have been given the task of carrying out the decision. If, in the course of implementing a decision, it becomes evident that a new course of action is needed, the consultative group must be willing and available to reconsider the matter. The objective here is not to have winners and losers, rather the main purpose is to reach a just and unifying decision, which best serves the interests and welfare of all involved.

Step 7: Evaluation

CFCR is scientific in its method. It functions according to certain established protocols and guidelines. CFCR has as its main objective the search for truth and for the best answer to the issue at hand. It requires of its participants a considerable degree of objectivity, detachment and ethical conduct. It also demands that the conclusions reached be free from personal and political or ideological preferences, but be based instead on the facts and on scientific and ethical principles. Finally, the outcomes of implementing the decisions reached through CFCR must be thoroughly evaluated. This evaluation is necessary for learning from experience, adjusting the course of action and addressing new issues if necessary, and gradually improving our decision-making and conflict-resolution skills.

© 2008 International Education for Peace Institute

The Ethics and Values of CFCR

CFCR is a mode of group decision-making in which neither power nor authority is abused. In CFCR, no one member o the consultative group has more power than another—all members are equal. Authority is anchored to the guiding principles of the consultative process and, when appropriate, to specific roles assigned to individuals within the group.

Several ethical principles should be reviewed, understood and observed by all members of the CFCR consulting group. These are:

- **Unity:** CFCR starts from a focus on unity. Finding a point of unity, however broad at the beginning, helps to guide the process of consultation towards just and unifying decisions.
- **Humility:** Humility is accepting the notion that the decisions which emerge from the group consultation are superior to the views of the individual group members.
- **Frankness:** Frankness is the practice of honesty in the expression of one's ideas. In CFCR, people have to be free to express themselves openly and frankly. The CFCR group must make it possible for all individuals to share their ideas and opinions without fear of criticism or threat of punishment.
- **Equality (Respect for Diversity):** In CFCR, every person's ideas are equally valuable to the consultative process. Even as we wish to share our ideas openly, so must we be prepared to give equal value and consideration to the ideas of others.
- **Moderation:** Since freedom of expression can create much passion and make people very excited or eager to share, the principle of moderation must be applied. Moderation is a sign of maturity, while extremism is the sign of childhood and adolescence.
- **Patience:** Participants in CFCR need to be willing to go through the consultative process with patience. Without this commitment, the group consultation will suffer setbacks.

Putting Peace-Oriented Conflict Resolution into Action!



Now that you are familiar with the principles, steps and ethics of peace-oriented conflict resolution, it is time to practice putting it into action! The CFCR approach to consultation can be used at work, at home or at school. In all relationships, using the principles of unity-oriented communication can yield greater understanding, harmony, creativity and effectiveness. Give it a try!

Section Five Summary

In this section, we have learned that:

1. **Conflict-Free Conflict Resolution (CFCR) Involves 7 Steps:**

Step 1:	Unity of Purpose
Step 2:	Personal Preparation
Step 3:	Group Preparation
Step 4:	Consultative Process
Step 5:	Decision-Making
Step 6:	Implementation
Step 7:	Evaluation

2. **CFCR is Best Practiced Within the Framework of Certain Key Ethical Principals**
   Creative, just and unifying solutions can be found and implemented when consulting groups understand and faithfully observe the ethical principles and values of unity, humility, frankness and honesty, equality and respect for diversity, moderation, and patience.

© 2008 International Education for Peace Institute

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented in Section 5:

1. Why is "unity of purpose" so important to the process of CFCR?
2. What other principles are keys to the success of CFCR consultative decision-making?
3. How do we know if a decision resulting from consultation is good?
4. How is freedom increased by the principle of detachment (objectivity) during the CFCR consultative process?
5. How does detachment help the consultative group to find the truth?
6. Why is it important for all participants to be united on the final decision even if they are not sure it is the best decision?
7. What can each participant do to ensure that the CFCR participants have the fullest access to the truth during their deliberations?
8. What can each participant do to increase the sense of unity among the CFCR group both during and following the process of their deliberations?

Unit 7 Activities

1. Role-Play: Context, Particulars, Worldview

Introduction
Conflicts, whether large or small, are generally shaped by three factors: context, particulars and worldview. "Context" refers to the social, historical or cultural context in which a conflict occurs. "Particulars" refers to the observable facts of the conflict. "Worldviews" refers to the way in which those individuals involved in the conflict view the world and their place in it. This role-play exercise is designed to help students understand the differences between these factors and the influence they have in a conflict situation.

Role-Play Instructions
Organize into three groups. Each group will be given a conflict scenario. **Scenarios are provided in your teacher's copy of the EFP Curriculum Manual.** The scenarios each emphasize different factors of the same conflict. Groups should be given approx. 10 minutes to discuss the conflict scenario and another 20 minutes to prepare a dramatization of the conflict.

Scenario #1 focuses on particulars. The dramatization by this group should emphasize the lack of communication, rumors, and issues of pride and honor that are involved.

Scenario #2 focuses on context. The dramatization by this group should emphasize the context of ethnic division and tension within which conflicts between members of the different groups occur.

Scenario #3 focuses on worldview. The dramatization by this group should emphasize the worldviews held by the various characters.

The dramatization should be between 3-5 minutes long. It is very important that the dramatization try to convey the "cause of the conflict" as it is described in the scenario. The dramatization should also convey all of the information provided in the scenario.

When ready, perform the dramatizations for the other groups. The dramatizations should provide an opportunity for students to explore the dimensions of conflict, and to understand how worldview and context shape these situations.

Afterwards engage students in a discussion and analysis of what they noticed and how they felt as each of the role-plays revealed different factors.

© 2008 International Education for Peace Institute

2. Role-Play: Modes of Conflict Resolution

Introduction
In Unit 7, a developmental classification of conflict resolution approaches was presented. Four modes of conflict resolution approaches were identified:

S-Mode: In the Self-Centered Mode, people in conflict situations think only of themselves, to the degree that they are completely unaware of and uninterested in how their choices and behaviors impact other people.

A-Mode: In the Authoritarian Mode of conflict resolution, decisions by the authority figure or person with power and imposed on others. This mode of decision-making is usually accompanied by inflexibility of views and the use of force.

P-Mode: In the Power-Struggle Mode, conflict resolution approaches emphasize competition between autonomous parties, the "positioning" of interests, and the importance of "winning" (whether "win-lose" or "win-win").

C-Mode: In the Consultative Mode, resolutions to conflict are sought in a collective, non-adversarial manner with the aim of building just and sustainable relationships between the individuals or groups involved.

This role-play exercise is designed to help you experience the differences between these various modes of conflict resolution.

Role-Play Instructions
In groups of four students, choose a conflict situation that you know about or have experienced, and then briefly dramatize how this conflict would be resolved or dealt with in each of the four modes. Around 15 minutes should be used for preparation, and 2 minutes to perform each role-play in front of the class. Afterwards, discuss with classmates what they saw, using questions such as the following:

1. What was the result of each of the different modes?
2. Did any of the modes have the potential to create real peace?
3. Which mode(s) do you think are most common in today's world?

3. Role-Play: Modes of Communication

Introduction

In Unit 7, one of the concepts addressed is the idea of different modes of communicating in group decision-making processes. Four communication modes were identified: 1) Playful 2) Industrious / Task-oriented 3) Competitive and 4) Integrative. This role-play exercise is designed to help you understand the differences between these communication styles, and to see what impact each of them have on group decision-making. The scenario is centered around the planning of a "Peace Event" at school.

Role-Play Instructions

Four students are needed for this role-play. Each should receive the "scenario" provided below, along with one of the role-players descriptions. **The four role-player's descriptions are provided in your teacher's copy of the EFP Curriculum Manual.** Take a few minutes to read and understand your role—keeping in character helps the audience to analyze what's happening. Without rehearsing, act out the role-play in front of the class for 3-5 minutes.

Following the role-play, students can discuss what they saw using the following questions as a guide:

1. What modes of communication did you observe?
2. What were the communication challenges in this discussion?
3. What moments worked best in terms of achieving inclusive, unifying and creative solutions? How were people communicating then?

Role-Play Scenario

Four students have volunteered to plan a "Peace Event" in their school which will be open to the public. The aim of the event is for students to present artistic peace performances to the community-at-large, with the hope of increasing respect for diversity, warming people to the notion of inter-ethnic harmony, and bringing some healing to the wounds of past inter-group conflicts, violence and bullying. To prepare for the event, these four students must consult together and create a strategy which reflects a unified and practical plan.

© 2008 International Education for Peace Institute

Section 4 Multiple-Choice Review Answers

(1) Answer: (b) Unity is both the prerequisite and the goal of Conflict-Free Conflict Resolution.

(2) Answer: (c) The purpose of consultation is to find the truth of a matter, in order to arrive at just and unifying decisions.

(3) Answer: (a) Frankness and openness of expression are the means for discovering truth; to avoid misuse or injury, these tools should be tempered with care, humility and moderation.

(4) Answer: (c) Truth, in the context of consultation, is **relative** and not **absolute.** As the members of the consulting group contribution different perspectives and experiences, a broader common appreciation of the truth is achieved. Decisions based on the truth are more likely to be just and to safeguard the rights and wellbeing of all affected.

(5) Answer: In fact, all of the possible answers represent challenges in the process of consultation. When dealing with conflicts or difficult matters, it can be hard to speak frankly, to maintain pure motives and to remain detached from whether or not the consulting group accepts one's ideas. These are challenges which all the members of the consulting group need to work on.

(6) Answer: (c) In consultation, it is better to be wrong and united than right and disunited. Disunity prevents the group from recognizing truth and cripples its ability to act effectively. If unity is maintained, then even mistakes can be fixed more easily.

Questions for Personal Reflection

1. Reflections on Self

a) How do I make decisions?

b) Do I consider the views of others?

c) What are my prejudices?

Focus Task
Personal preparation is so important to peaceful conflict resolution. It gives one a time to reflect, establish inner harmony, and enter into the process of consultation with patience and detachment. Reflect on the following questions:

d) How can I prepare myself before entering a CFCR process?

e) Why is this step vital to the process?

2. Reflections on Family and Friendships

a) During group decision-making, what role do I play?

b) What mode of communication do I tend to use most? Playful? Task-oriented? Competitive? Integrative?

c) Which aspects of CFCR might be most challenging for me at home and at school? Why?

Focus Task
Think of a typical problem or conflict that arises in your family, and then reflect on the following questions:

d) In what conflict-resolution mode is the conflict typically dealt with?

e) Is this the same way you would approach problems at school or with friends?

f) What prevents you from using a unity-based approach to conflict resolution more often?

g) How might these factors be overcome?

© 2008 International Education for Peace Institute

3. Reflections on Society

a) What kinds of conflict are affecting my society the most?

b) How is my society dealing with these conflicts?

c) Could I start a community-level consultation to address these issues?

Focus Task
Now that you have knowledge of Conflict-Free Conflict Resolution, you can use it to draw your community together in a collective effort to resolve the problems it faces. As preparation for sharing CFCR with others, try to recount its main principles and steps in your own words.

4. Reflections on the World at Large

a) In which conflict-resolution mode do you feel our world most functions? Think of examples.

b) What influences global conflicts more: context, particulars, or worldviews?

Focus Question
Choose a major conflict happening in today's world, and refer to it as you reflect on the following questions:

c) What is the social, historical, and/or cultural context of this conflict?

d) What are the particulars surrounding the conflict?

e) What worldview(s) do the people in the conflict hold?

f) What points of unity exist between them upon which a process of CFCR could be initiated?

Key Vocabulary

Adversarial: a condition or thing which is contending, opposing, resisting; involving antagonistic elements or perspectives.

Arbitration: the settling of disputes between two parties by an agreed-upon judicial third party, whose decision the contending parties are obliged to accept.

Compromise: settlement of differences by arbitration or by consent reached by mutual concessions; something intermediate between two different things.

Conflict: contention, discord or direct clash resulting from disunity.

Consultation: a process of investigation, discussion, decision-making and/or problem-solving that seeks the views, insights and experiences of others and determines to find a solution or answer which reflects and promotes unity.

Intractable: difficult to manage or govern; difficult to alleviate, remedy, or cure.

Maturation: (in human life) a conscious and willful process of progressing through stages of development until one's capacities of knowledge, love and will attain their fullest expression, refinement and harmonization.

Mediation: the settling of disputes between two parties by a neutral third party, who controls the discussion process and recommends a resolution strategy that may or may not be adopted by the contending parties.

Negotiation: the settling of disputes through a process of bargaining. Advocacy approaches aim to get as much for one side as possible (a "win-lose" scenario), whereas "principled" approaches aim at "mutual gain" or "win-win" scenarios.

Non-Adversarial: a mode of interacting, decision-making and/or problem-solving that neither presumes nor advocates on behalf of opposing positions or camps of thought.

Tractable: easily managed or controlled; governable; easily handled or worked.

Transformative Mediation: a more recent form of mediation aimed less at achieving a settlement and more at achieving the "empowerment" and "mutual recognition" (though not necessarily the agreement) of the parties involved. Like traditional mediation, the structure of transformative mediation involves two or more "disputants" or "parties", and a "mediator" who helps participants to establish "ground rules" and facilitates the mediation process.

Worldview: a mental framework through which individuals and groups view the nature of reality, the nature and purpose of human life and the laws governing human relationships.

© 2008 International Education for Peace Institute

Unit 8:

The Nature and Dynamics of Violence and Violence-Prevention

Context

Welcome to Unit 8 on the Nature and Dynamics of Violence.

Are humans by nature violent? Before making peace our goal, we must first answer this fundamental question. If we accept that violence is an integral part of human nature, then the best we can ever hope to do is to regulate it. If, however, we can prove that humans are not violent by nature, then there is real hope for peace. It is therefore essential that we make every effort to understand the causes of human violence both in the past and at present.

In this unit, we will examine the nature, causes and stages of violence. We will then look at practical means for cultivating violence-free environments in our homes, in our communities, and in the world.

Overview

In order to become better at putting the principles of peace into action, it is necessary to understand the psychological processes underlying behaviors of conflict and violence. Life offers both challenges and opportunities. Major challenges are often experienced as threats, and reasonable challenges as opportunities. Opportunities are presented to us as chances to grow and to be unique and creative. Threats can cause us to enter the path of conflict, leading towards violence. Violence is a destructive process expressed in words, attitudes and/or behavior. It is the culminating act in a series of psychological stages beginning with a fundamental inner conflict—or disunity—between our thoughts, feelings, and actions.

This unit explains what happens when people become conflicted and violent, and will help you to understand that conflict and violence result from a series of choices, influenced by our worldviews. As such, conflict and violence are not random events and can, in fact, be prevented.

© 2008 International Education for Peace Institute

Section One: The Pervasiveness of Human Violence

Objectives

By the end of this section you should be able to:

- Define the term "violence";
- Present the main arguments of the Seville Statement on Violence and its implications for our understanding of human nature;
- Explain how conflict-based worldviews, in their ideological expressions, can lead to and/or sanction violence;
- Question your own worldview and ideological beliefs for conflict-prone assumptions, and consider unity-promoting alternatives.

Anticipation Activity

Before beginning this section, test your knowledge by completing the quiz **"20th Century Statistics on Violence"** on the following page.

Quiz: 20th Century Statistics on Violence

Question 1

In the year 2000, how many people across the world died from acts of violence?

a) Between 100,000 - 500,000
b) Between 500,000 - 1,000,000
c) More than 1,000,000

Question 2

On a global average, how many people are murdered each day?

a) More than 1000
b) Between 300-600
c) Below 300

Question 3

Which of the following statements are true:

a) Approximately 40 million people died during the 20th century due to famine that was caused by conflicts or genocide.
b) About 35 people are killed every hour as a direct result of armed conflict.
c) Roughly one person commits suicide every 40 seconds.

Question 4

How many people lost their lives in violent conflict during the 20th century?

a) 50 million
b) 80 million
c) 190 million

Question 5

Which of the following statements are false?

a) Violence is a natural aspect of human nature.
b) Violence is almost always a conscious choice.
c) Violence defined human history and will define likely humanity's future.

After completing the quiz, discuss your responses with others in your class before checking your answers against those provided at the end of the unit (see pg. 119).

© 2008 International Education for Peace Institute

The Pervasiveness of Human Violence

Focus Question: How many types of violence are there?

Human beings have committed violence throughout history. The faces of violence are many, including not only conflicts and wars, injury to others and homicide, but also self-mutilation and suicide, economic and cultural oppression, cruelty to animals, and the destruction of nature.

In recent times, both the extent and intensity of human violence have increased dramatically. The 20th century was by far the most violent period in human history. Two world wars, the Holocaust, the atomic bombs at Hiroshima and Nagasaki, the political purges of the Stalin era, the Cultural Revolution in China, numerous regional wars, and brutal religious, racial, and ethnic conflicts of recent years are just a few of the well-known examples of violence during this century.

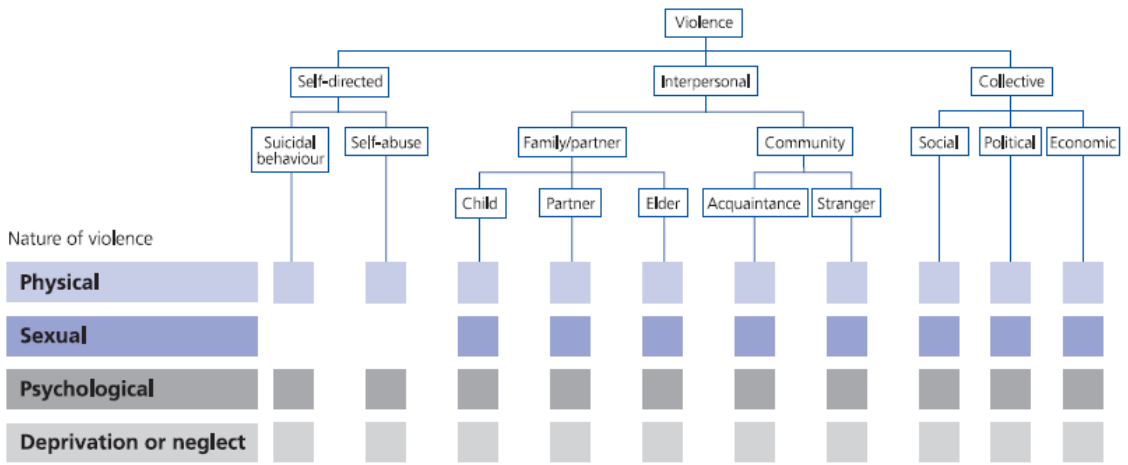
Other particularly virulent forms of violence include direct and structural violence against women, children, the poor, disadvantaged and minorities.

A Typology of Violence

The World Health Organization (WHO) provides a typology of violence that distinguishes three broad categories: self-directed violence, interpersonal violence, and collective violence. In each of these categories, the violence may be physical, sexual, psychological (including verbal abuse), or involve deprivation or neglect.

Figure 2:

FIGURE 1
A typology of violence



Source: WHO World Report on Violence and Health (2002)
http://www.who.int/violence_injury_prevention/violence/world_report/en/

What is Violence?

Violence is found in every culture and stratum of human society. Violence, in whatever form, is an act of destruction.

For our purposes, we will define violence as follows:

Definition:

Violence *is any act—physical, psychological, verbal, sexual or structural—that is intended to, or results in, harm to oneself, another living being, the environment, or one's own or another's property. Violence is always destructive and represents the final act in a series of conflicted developments within the individual or institution that commits it.*

What Causes Violence?

There are different theories on the causes of violence:

a) **Psychological theories** attribute violence to factors rooted in human nature, in one's personality make-up, in life experiences, in evolution, and in biological anomalies in the human brain.

b) **Sociological theories** consider violence to be the result of adverse social conditions such as poverty, prejudice, injustice, racism, sexism, structural injustice, cultural factors, and the availability of weapons.

c) **Biological theories** explain violence and crime in genetic or physiological terms, looking to genetic abnormalities or chemical aberrations in the neurotransmitters of the brain.

d) **Moral theories** view violence as the result of some sort of moral fault or deficiency in the violent individual or group.

A Scientific View of Violence

Some scientists still argue that violence is an inherent and unavoidable part of human nature. However, the majority now agree that such a statement is *scientifically false*. While there is still much to be understood about human violence, the *Seville Statement on Violence* (1986) adopted by UNESCO makes the following conclusions:

© 2008 International Education for Peace Institute

Six Scientific Facts on Human Violence

1) Human Violence Is Different From Animal Violence

Although fighting occurs widely among animal species, only a few cases of destructive intra-species fighting between organized groups have ever been reported among naturally living species, and none of these involves the use of tools designed to be weapons. Normal predatory feeding upon other species cannot be equated with intra-species violence. Warfare is a peculiarly human phenomenon and does not occur among other animals.

2) Violence Is Not Genetic

Neither war nor any other violent behavior is genetically programmed into our human nature. Except for rare pathologies, our genes do not produce individuals necessarily predisposed to violence. Neither do they determine the opposite. While genes are co-involved in establishing our behavioral capacities, they do not by themselves specify the outcome.

3) Evolution Has Not Selected More Aggressive Behavior

In all well-studied animal species, status within the group is achieved by the ability to cooperate and to fulfill social functions relevant to the structure of that group. Even "dominance" involves social bonding and affiliations, although it does involve aggressive behaviors. Where genetic selection for aggressive behavior has been artificially instituted in animals, it has rapidly succeeded in producing hyper-aggressive individuals who, when present in a social group, either disrupt the social structure or are driven out.

4) Humans Do Not Have A Violent Brain

While we do have the neural apparatus to act violently, it is not automatically activated by internal or external stimuli. Like higher primates and unlike other animals, our higher neural processes filter such stimuli before they can be acted upon. How we *choose* to act is shaped by how we have been conditioned and socialized to act. There is nothing in our neurophysiology that compels us to react violently.

5) War Is Not Instinctual

Modern war involves the complex institutional employment of personal characteristics such as obedience, suggestibility, and idealism; social skills such as language; and rational considerations such as cost-calculation, planning and information processing. War is by no means instinctual.

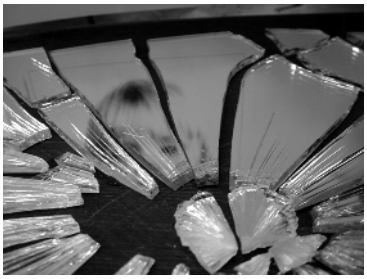
6) Scientists Around The World Agree

International scientists conclude that biology does not condemn humanity to war, and that humanity can be freed from the bondage of biological pessimism and empowered with confidence to undertake the transformative tasks needed to establish peace. Although these tasks are mainly institutional and collective, they also rest upon the consciousness of individual participants for whom pessimism and optimism are crucial factors. Just as "wars begin in the minds of men", peace also begins in our minds. The same species that invented war is capable of inventing peace. The responsibility lies with each of us.

Adapted from the *Seville Statement on Violence*, May 16, 1986.

To read the complete text of the Seville Statement on Violence (1986), please refer to the end of this unit.

Can Violence Ever be Overcome?


© Kat Callard

While people generally agree that violence is undesirable, there is less consensus on what causes violence, and even dramatically less agreement on how to deal with violence.

Psychologists prescribe psychotherapy; sociologists advocate social changes and improvements; biologists search for the magical drug and the defective gene; and moralists call for bigger jails, stiffer penalties, and a return to traditional thinking around gender roles.

Yet despite the innumerable efforts that governments and communities make, there is some evidence that the battle against violence is being lost. Why?

Worldview and Violence

Focus Question: If violence is not biological, but it is pervasive, then where does it stem from?


© Miranda Knox

Violence, like most human behaviors, is a process that begins in the mind. If not stopped at the level of our thoughts, it gradually or abruptly expresses itself in our emotions, our words and/or our actions. Since the process of violence begins in our minds, its occurrence is strongly influenced by our mindset and the worldviews that we hold.

Certain widely held ideologies, by their very nature, promote and sanction violence. These ideological tenets usually have no valid scientific or empirical base. Take a moment to consider the implications of each of the ideological statements presented below.

© 2008 International Education for Peace Institute

Ideological Tenets that Promote and Sanction Violence:

- The idea that "might is right".
- The idea that men are superior to, or more important than women.
- The idea that some people are created "evil".
- The idea that the purpose of justice is to punish.
- The idea that individual rights and freedoms take precedence over the welfare of the society.
- The idea that the welfare of the society takes precedence over individual rights and freedoms.
- The idea that human values, moral standards, and ethical principles are all relative, and that there is no universal code of ethics which could be applied.
- The idea that human diversity begets violence.
- The idea that the best antidote to violence is violence.
- The idea that power and force create security and ensure survival.
- The idea that competition is essential for success.
- The idea that human reality is extinguished at death.
- The idea that God does not exist or is irrelevant to human actions.

Each of these ideas eventually lead to violence or are used by individuals and institutions to justify violent acts.

We need not look very far to find the root causes of violence: it is rooted in our thoughts, sentiments, and day-to-day practices. It is supported by conflict-based worldviews that, consciously or unconsciously, impact many of the beliefs and practices of our social, cultural, religious, economic and governmental systems.



Whether interpersonal or societal, violence is the outward expression of conflicts originating and festering like a fever in the human mind.

Strategies for violence prevention thus necessitate that we understand the psychosocial stages leading towards violence, so that we can recognize and put a stop to its roots before they deteriorate into violent acts.

Section One Summary

In this section, we have learned that:

1. **Violence Has Existed Throughout Human History**
   Human beings have committed violent acts throughout history. In recent times, both the extent and intensity of human violence have increased dramatically. The 20th century was by far the most violent period in human history.

2. **Violence Has Many Forms of Expression**
   Violence can be intrapersonal (violence to oneself), interpersonal (violence towards another person), intergroup, structural (economic, cultural or political violence), or environmental. It can include acts that are physical, psychological, verbal, sexual, or institutional in nature.

3. **Violence is Always Destructive**
   Any act—physical, psychological, verbal, sexual or structural—that is intended to, or results in, harm to oneself, another living being, the environment, or one's own or another's property is a violent act and causes destruction.

4. **Violence is a Process that Begins in the Mind**
   Violence is the final act in a series of inner conflicts. It is a process that begins in our thoughts, feelings, and urges, and expresses itself through our actions. Although human beings are biologically or genetically predisposed to violence, it does not appear randomly or without cause. Rather, human violence is, primarily the result of conscious choice.

5. **Worldviews Affect Our Disposition Towards Violence**
   Violence is supported by conflict-based worldviews that, at a conscious or subconscious level, impact social, cultural, religious, and economic beliefs and practices. Certain widely-held ideological expressions of worldview promote and sanction violence.

6. **Violence-Prevention Starts by Reflecting on Our Worldviews and Choices**
   Strategies for violence prevention thus necessitate that we understand the psychological stages leading towards violence, so that we can recognize and put a stop to its roots before they deteriorate into violent acts.

© 2008 International Education for Peace Institute

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented in Section 1:

1. What are the underlying causes of violence?
2. How do we recognize an act as being violent?
3. What are the different types of violence? Have these types of violence been equally recognized by society? What is the legal definition of violence where you live?
4. Are human beings doomed to violent behavior?
5. Why might some people want to perpetuate the notion that "violence is inherent in our nature", even though this idea is scientifically disproved?

Section Two: The Chronology and Effects of Violence

Objectives

By the end of this section you should be able to:

- Describe the five psychological stages leading to violence;
- Recognize opportunities in that chronology for de-escalating and preventing violence;
- Question the effectiveness of institutional policies on violence and violence-prevention, in terms of the stage of violence they aim to address;
- Conceive of additional violence-prevention measures that could be implemented in your school or community, and explain the reasons why such measures would be helpful in reference to the violence chronology.

Anticipation Activity

Before beginning this section, try to discuss with classmates the following question:

Leading up to the point when someone commits an act of violence, what is going on inside them—in their thoughts, feelings, and impulses?

© 2008 International Education for Peace Institute

The Chronology of Violence

Focus Question: What are the psychological stages leading to violence?

Violence is the final act in a series of conflicts within the individual or institution that commits it. There are five stages in the escalation of violence. Governments and individuals tend to pay serious attention to violence only after it has taken place and caused destruction. By reviewing the stages of violence in reverse order, we aim to demonstrate the futility of this approach.

The Stages of Violence

Stage 5:	**Acts of Violence** Stage 5 occurs when *acts of violence* with all their destructive consequences have taken place. At this stage, all we can do is take care of the damage and learn from the experience in the hope of preventing its recurrence. The decision to commit violence is dependent on a number of factors related to both the conditions of the violent person and the environment with which the person is interacting. These issues are discussed in the coming sections.
Stage 4:	**Urges for Violence** Stage 4 represents the moments immediately before violence is committed, when there is a strong *urge for violence* and a desire to fight. However, this is not the only urge that the person has: s/he also has a very strong urge to escape from the situation. The choice between "fight" or "flight" separates those who commit violence from those who do not. As such, understanding how this choice is made and who is most likely to make one or the other choice is very important.
Stage 3	**Feelings of Violence** Stage 3 occurs when the *feelings of violence* are being developed: the person is filled with a mix of strong feelings of anger, fear, and anxiety, indicating that s/he has a heightened sense of vulnerability. These three feelings are always together, usually with one in the forefront. They cause the person to focus on the perceived dangers and create a condition in which violence is both dreaded and contemplated. When feelings of violence occur, some individuals share them with others and ask for assistance and assurance so that they could adequately deal with their inner turmoil. Others become so obviously angry, fearful, or anxious that others become alarmed and take measures to help the person defuse the situation. A third group, however, feeds on the feelings of anger, fear and anxiety, and proceeds to Stage 4.

Stage 2:	**Thoughts of Violence** Stage 2 is the phase in which the person is feeling the agony of past violence and/or the threat of future violence—both of which increase one's awareness of vulnerability. When someone thinks that their security is threatened, the world is perceived as more dangerous and *thoughts of violence* begin to enter the consciousness of the person. Depending on the nature and intensity of the threat, and the level of maturity and capacity of the person, s/he may respond to the threat either constructively or destructively.
Stage 1:	**Precursors of Violence** Stage 1 is the phase in which *precursors of violence* are present in the person and the environment in which the person lives. The more unjust, insecure or violent environments are, the more frequently conflicts will appear and the more threatened individuals will feel in it. The experience of threat is the first step on the path towards violence. Research also indicates that individuals who have been deprived of a healthy, supportive and encouraging upbringing, or who have not yet developed their capacities to neutralize conflicts in themselves and their environment, tend to feel threatened easily and are more vulnerable to becoming violent.

Violence is the final act in a series of developments in the mind that:

- Starts with a perception of threat;
- Is followed by feelings of fear, anger, and anxiety;
- Causes a desire for either "fight" or "flight"; and
- Ends in an act of violence or withdrawal.

Note: Once an act of violence is committed, it often becomes the precursor for a new cycle of violence. This is the reason why violent acts can never put an end to violence.

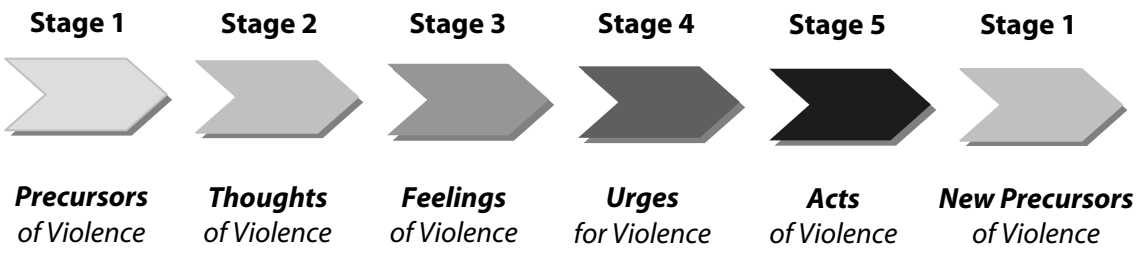


Figure 3: The Chronology of Violence

© 2008 International Education for Peace Institute

The Effects of Violence

Violence does damage to everyone involved in or witnessing the violent act. The nature of the damage caused to each person may be different. Nonetheless, when violence takes place, everyone is negatively affected.

In general, violence causes three types of damage:

1. **Physical damage;**
2. **Psychosocial damage;**
3. **Moral/spiritual damage.**

Take a moment to reflect on the following example:

> Imagine that person *A* attacks person *B,* breaking person *B*'s leg.
>
> Clearly, person *B* has suffered damage, but of what type?
> And what damage, if any, has person *A,* experienced?

In this scenario, person *B* has physical damages (his/her leg is broken), and to some extent psychological damage, resulting in feelings of fear, pain, probably anger, and possibly confusion over what has happened. Person *B* will also suffer socially because his/her relationship with person *A* is negatively affected. In moral and spiritual ways, person *B* may or may not have experience damage, depending upon why person *A* attacked them. If he or she was attacked because of having done something wrong, then person *B* may also experience some sense of guilt.

Person *A,* by contrast, may not have experienced physical damage but definitely has profound psychosocial as well as moral/spiritual damage depending upon why he or she committed the violent act. This person will experience a lot of inner conflict over the violence done and will, one hopes, begin to question, "Why did I do that? What kind of person am I to do such a thing? I thought I was a loving, civilized person…How could I have behaved that way?" The inner moral conflict and possible loss of self-integrity—what some call "loss of one's humanity"—can lead to considerable psychological, moral and spiritual inner conflict and even damage.

Healing the Wounds of Violence

Physical damage can usually be healed, unless the violence has resulted in permanent injury or death. Psychological damages can also be healed. But spiritual damages cannot be healed easily, and they call for fundamental transformation in the individual's worldview and view of self, others, the world and the primary purpose of life. Contemporary approaches to post-trauma recovery typically give attention to physical and psychological damages. Modern psychology tends not to deal with the spiritual health or suffering. Rather, the tendency is to focus on person *B* as the obvious "victim", and person *A* as the "perpetrator" but, in fact, both parties need attention so that they can regain their humanity and reestablish healthy relationships.

More discussion on healing from the effects of conflict and violence is provided in Chapter 9.

© 2008 International Education for Peace Institute

Section Two Summary

In this section, we have learned that:

1. **Violence is the Final Act in a Series of Conflicts in the Mind**
   The psychological development of violence starts with a perception of threat; is followed by feelings of fear, anger, and anxiety, which causes a "fight" vs. "flight" impulse; and ends in an act of violence or withdrawal.

2. **The Escalation of Violence May Be Categorized in 5 Stages**
   There are five stages in the escalation of violence, beginning with (1) *precursors* of violence, and followed by (2) *thoughts* of violence; (3) *feelings* of violence; (4) *urges* for violence, and finally (5) *acts* of violence.

3. **Violence Produces Violence**
   Once an act of violence is committed, it often becomes the precursor for a new cycle of violence. This is the reason why the cycle of violence can never be stopped by violent use of force.

4. **Violence Causes Physical, Psychological and Moral/Spiritual Damage**
   Violence does damage to everyone involved in or witnessing the violent act. While the nature of the damage caused to each person may be different, nonetheless, all (victims, perpetrators and those secondarily involved) are negatively affected and in need of healing.

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented in Section 2:

1. Why does violence happen?

2. What is the common originating cause of the cycle of violence?

3. Is the use of violent force ever the best strategy for responding to violence? Why or why not?

4. What strategies are needed in families, schools and communities to make these environments feel less threatening?

5. Why do both victims and perpetrators of violence need healing?

Section 3: Psychological Responses to Life Challenges and Opportunities

Objectives

By the end of this section you should be able to:

- Identify healthy and unhealthy psychological responses to life challenges and threats;
- Identify the two main opportunities presented to us in life, and the conditions that are most conducive to taking full advantage of them;
- Break down some of the conditions that can make environments more threatening and make people more prone to violence;
- Analyze your own responses to challenges, threats, and the opportunities life is giving you.

Anticipation Activity

Before beginning this section, take a few moments to answer the following self-assessment questions:

Which statement best describes your attitude to life challenges:

a) I don't mind facing challenges; they can be difficult but I am confident I can find a constructive way to get through almost everything.
b) I am uncomfortable with being challenged; I don't know how to deal with challenges well. Sometimes I feel sick just thinking about it.
c) I dread challenges. My strategy is to avoid challenging situations at all costs.
d) I don't let anyone challenge me; I am the one who challenges others.

Which feeling do you associate most strongly with threatening situations:

a) fear
b) anger
c) anxiety

Which statement best describes your current attitude towards life:

a) Life is dull; I'm bored most of the time.
b) Life is hard; I have to struggle for everything.
c) Life is interesting; I'm doing lots of things I like and I'm learning new stuff all the time.
d) Life could be interesting, but I lack the means and/or support to do what I'd really like to.

© 2008 International Education for Peace Institute

Understanding Life Challenges

One prerequisite for creating violence-free environments is having an understanding of the psychological processes underlying human responses to life challenges and opportunities.

Life constantly puts before us challenges. They may be physical, intellectual, emotional, social, or spiritual in nature. We may get sick, make fools of ourselves, lose our social status, find life meaningless or, if a believer, find our inner connection with God gone.

When we are challenged, it is natural for us to feel a certain degree of apprehensiveness or uncertainty about how to handle the situation, as well as a certain degree of tension over how the challenge will affect other areas of our life. Usually, these feelings motivate us to think about the situation, to try to understand it, to consider various options, and to choose a suitable solution.

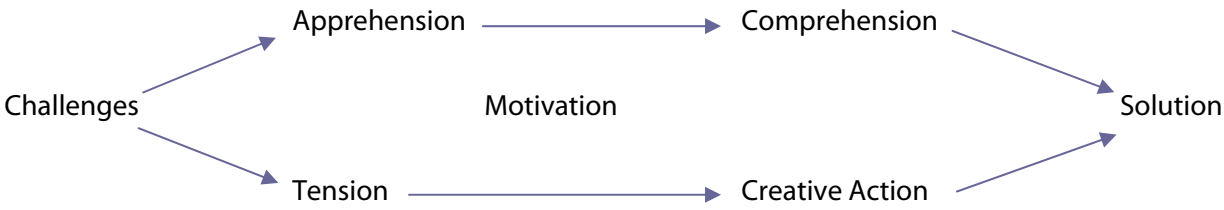


Figure 4: Healthy Response to Life Challenges

Emotional Responses to Threats

However, life challenges are not always easy to face, and at times we may experience them as threats. Threats can be actual or imagined and can have varying degrees of severity.

When we feel threatened, we experience three feelings: anger, fear, and anxiety. These three emotions are always present together, with one of the emotions being predominant ("at the top of the iceberg"), while the others remain hidden below the surface.

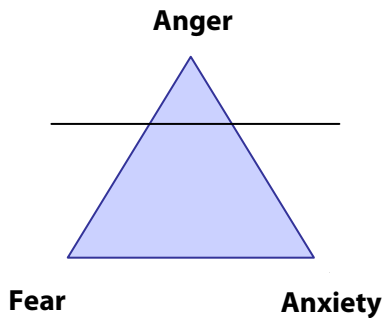


Figure 5: Emotional Responses to Threatening Conditions

Somebody who is angry is also likely to be anxious and afraid. Someone who is afraid is also likely to be feeling anger and anxiety. If the person is anxious, then the other two feelings of anger and fear are just below the surface.

Recognizing Different Types of Threats

Focus Question: What "threatens" us as human beings?

Many different kinds of situations can feel threatening. Also, not all such situations threaten us in the same way. The main types of threats include:

a) Threats to Self-Integrity
These are the most serious types of threat. Some examples are when we face a serious illness (physical threat), the loss of someone we love (emotional threat), or the feeling that life no longer has any meaning (spiritual threat). This last category of threat is often found in suicidal or very violent people.

b) Threats to Self-Identity
These include such threats as when we feel self-doubt or failure, humiliation, manipulation, loss of autonomy or freedom (which are all psychosocial threats), or loss of self-respect if we participate in truly unethical and destructive conduct (spiritual threat).

c) Threats of Injustice
These threats arise when we experience injustice, or become aware of injustice done to others. Injustice against others reminds us that we ourselves could also become the victims of injustice. The quest for justice is universal. In the face of injustice, we realize that *injustice to one is injustice to all.*

d) Threats of Frustration
By "frustration" is meant all those conditions in life that make us feel incapable and incompetent. Ordinary situations—such as getting stuck in traffic when you really need to get somewhere, having to care for a younger sibling, or not succeeding at something you've really tried for—make us feel incapable and impotent. All of these situations have the potential to make us frustrated, angry, and at times violent, because they frustrate our sense of omnipotence, challenge our feelings of importance and self-worth, and make us feel incapable and incompetent.

e) Threats of Violence
Violence itself is a major threat. Whether in the home, community, or in TV shows, video-games and movies, exposure to violence threatens our sense of security. Those who commit violence almost always make efforts to justify their actions, not only from a personal and interpersonal perspective, but also from a moral standpoint. In reality, violence is always a destructive act, and responding to violence with violence only creates a vicious cycle of destruction.

© 2008 International Education for Peace Institute

Focus Question: How do people respond psychologically to threats?

When we are threatened, our thoughts, feelings and actions are dramatically different from when we are challenged. Our sense of apprehension intensifies to fear and even phobia; our tension escalates to anger, even rage; and our motivation is replaced by anxiety and panic.

If a threatened individual is feeling primarily afraid and anxious, s/he will usually have the urge to run away, withdraw or escape, and may become depressed. If the individual is feeling mainly angry and agitated, then that person will likely become aggressive and violent. In extreme cases these reactions can be reversed: an extremely fearful person may become violent, and an extremely angry person may withdraw.

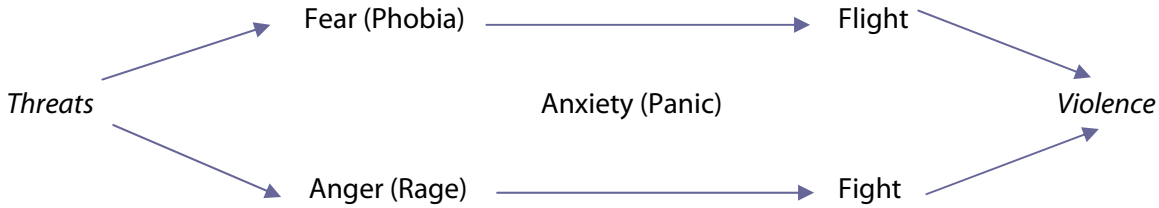


Figure 6: Unhealthy Response to Life Challenges

Focus Question: Do all people react to threats in the same way?

No, not all individuals perceive or respond to threats in the same way. Our response to a threat is determined by our particular life circumstances, the history of our life experiences, our current worldview, and the source of the threat itself.

Sometimes we may not be aware of what has caused the threat, or, even if we are aware, we may not wish to admit we have felt threatened.

Another reason why people respond differently to life threats may be related to the way they learn to take advantage of life's opportunities.

Varied Responses to Threat: An Example
The parents in a family with several children decide to separate. In response to the threat of family breakdown, we may observe the members of the family responding variably. One child may feel very worried, while another may feel very angry, and still another may begin to have nightmares. An older child may not be as seriously affected by the separation as a younger one. In the same family we may also find a child who begins to have trouble at school and begins to fight with other children. The parents may also respond with different feelings. The father may develop high blood pressure, which may be due to repressed anger, and the mother may become depressed because she feels rejected, hurt, angry, and sad. It could also be the other way around.

In the proceeding example, the same situation is perceived as a threat by all involved, but their psychosocial reactions to the threat vary.

Focus Question: How do our responses change under intense threat?

Under normal conditions, individuals feel capable of addressing a threat by reflecting on the reasons for their fear or anger, reassuring themselves of their own strengths, and finding a solution to the situation.



Source www.pigbird.com

However, in the midst of ongoing violence or war when the threats become very great, the levels of fear, anxiety and anger in most individuals become extremely high and can cause them to do irrational and destructive things.

This is what happens to soldiers in a war. They feel so threatened and so afraid, that they commit acts of unimaginable cruelty and become full of tormenting anger. Victims of war also experience powerful feelings of fear and anger, and sometimes do things that they would never allow themselves to under normal conditions. After an episode of violence, all involved—perpetrators and victims alike—have to deal with these issues in order to start the process of healing.



© Michael Yon / AP Photo

Understanding Life Opportunities

All people have two major opportunities in life: to grow and to create.

Opportunities to Grow



© Ekaterina Monakhova

All living beings have to grow; otherwise, they begin to decay and die. Physical growth takes place during childhood and adolescence, and then continues in the form of the maintenance of our health.

Emotional, intellectual, and spiritual growth also begin in childhood, but never stop. We always have the potential for growth with respect to such capacities as loving, learning, and becoming more others-directed and less self-centered.

Opportunities to Create

The other opportunity we have is to create: to create our personalities, identities, families, societies, and other meaningful expressions of our existence. Individuals who develop and grow in a creative and meaningful manner become wholesome and universal beings: self-

© 2008 International Education for Peace Institute

assured, loving, wise, and fulfilled. Individuals who fail to do so become frightened, immature, self-centered, and bored. They are less capable in the face of life threats and more prone to becoming violent and/or withdrawn.



Responding to Life's Opportunities

A meaningful life framework, loving relationships, and encouragement are essential for a healthy response to opportunities for growth and creativity that life offers.

When these aspects are present in the environment around us, we steadily mature and gain a deep sense of fulfillment in respect to our lives.

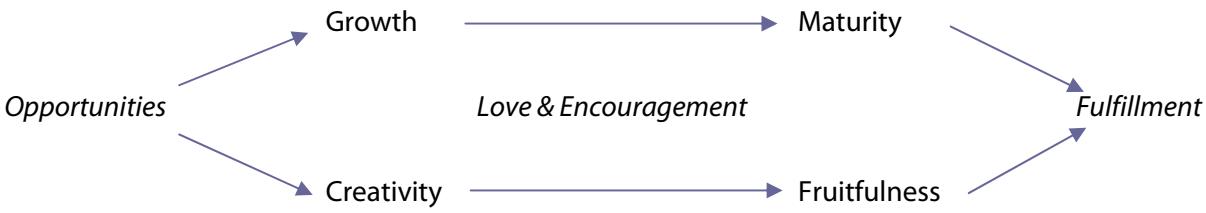


Figure 7: Healthy Response to Life Opportunities

Conclusion: What Makes People Prone to Violence?

Children reared without the opportunities and encouragement necessary to develop a meaningful and evolving life purpose, tend to live limited, boring lives and become easily threatened by the challenges of life.

This is why children who have been brought up in war-torn societies or in violent families and environments are more likely to respond to life threats with violence. Likewise, children and adults who are subject to prejudice, poverty, disease, anarchy, or repeated discouragement become anxiety-ridden, fearful, angry, conflicted and, if the situation persists, violent.

Ironically, this is also true for children reared in affluent, materialistic societies and families where all the physical needs are met, but the emotional and spiritual needs are neglected. These children grow up to have no purpose for their lives except for instant gratification, and when their demands are not satisfied, they frequently become violent.

In short, any person may become prone to violence when living under conditions of deprivation or threat with few opportunities to develop, grow, mature, and be creative.

Section Three Summary

In this section, we have learned that:

1. **Life Offers Us Challenges and Opportunities**
   Life constantly puts before us challenges, which may be physical, intellectual, emotional, social, or spiritual in nature. Life also offers us opportunities to grow (physically, emotionally, intellectually and spiritually) and to create (ourselves, our relationships and our societies).

2. **Challenges Can Sometimes be Felt as Threats**
   Sometimes challenges appear so great that we perceive them as threats. When threatened, feelings of fear, anger and anxiety emerge. These feelings drive us to either "fight" or "flee" (flight) from the threatening situation. In extreme cases, both reactions can lead to violence.

3. **Responding to Life's Opportunities Increases Our Capacity to Respond to Life's Challenges**
   The more we respond to life's opportunities to grow and to be creative, the more we mature in our capacities and experience a sense of personal fulfillment. Life challenges appear less threatening and can be met with greater confidence and efficacy.

4. **Less Opportunities + More Threat = Greater Proclivity Towards Conflict and Violence**
   People living under conditions of threat or deprivation, with few opportunities to develop, grow, mature, and be creative, tend to see life as limited and are more likely to turn to violence: some in order to defend themselves against real or perceived threats; others in order to break the boredom of their unfulfilling lives.

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented in Section 3:

1. What causes feelings of anger, fear, and anxiety?
2. What events or situations might be perceived by an individual as threatening?
3. What measures can be taken to prevent future violence in the classroom, community, at home, and in the society-at-large?
4. What is encouragement, and why it is effective in preventing violence?
5. Describe the nature of creativity and its relationship to one's sense of fulfillment.

© 2008 International Education for Peace Institute

Section Four: Preventing Violence

Objectives

By the end of this section you should be able to:

- Anticipate violence-prevention measures that address each stage in the escalation towards violence, for use in families, schools, communities, and other settings;

- Assess your own attitudes towards violence and violence-prevention, and identify steps that you can take to contribute to creating less-threatening, more peaceful, consultative and encouraging environments in your home, school and community.

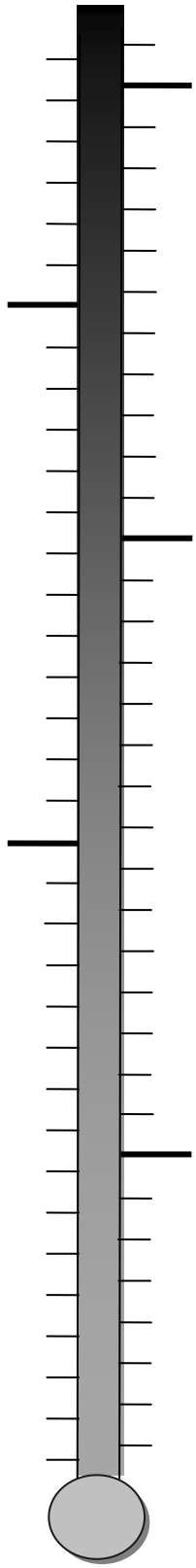
Anticipation Activity

Before beginning this section, use the worksheet on the following page to brainstorm violence-prevention strategies aimed at each of the 5 stages of escalation preceding acts of violence. It is recommended to brainstorm in groups, and then share ideas with the rest of the class.

At the end of this section, return to your worksheet and modify or add new ideas.

Worksheet:

Violence Prevention Strategies



To Prevent Acts of Violence

-
-
-
-
-

To Prevent Urges for Violence

-
-
-
-
-

To Prevent Feelings of Violence

-
-
-
-
-

To Prevent Thoughts of Violence

-
-
-
-
-

To Prevent Precursors of Violence

-
-
-
-
-

While reviewing the stages leading to violence, use this worksheet to identify what individuals and communities can do at each stage to positively address and prevent the escalation of violence.

© 2008 International Education for Peace Institute

Common Responses to Violence

Individuals and communities tend to respond to violence in one or more of the following different ways. Where do you see your own response? Your family's? Your school's?

a) Ignore the Violence

A very common response is to ignore violence, especially if we are not directly involved. In everyday life we hear or read about many acts of violence, but basically we ignore it and soon forget about it except, of course, if we find ourselves victims of violence, in which case we can never really forget the suffering caused.

b) Rationalize the Violence

The second common response to violence is to rationalize its occurrence. There are many biological, psychological, sociological, and even religious perspectives that legitimize human aggression and violence. Violent acts are seen as understandable and thus acceptable according to certain theoretical explanations. This rationalization is probably one of the most dangerous responses to human violence.

c) React Violently Themselves

The third common response to violence is violence itself. Our world situation today is an example of this. We do not need to elaborate or talk about the consequences of such reaction. Violence breeds violence and could ultimately bring us to the brink of self-destruction.

d) React Non-Violently

The fourth response is non-violence which, through such individuals as Gandhi and Martin Luther King, Jr., has proven very successful in curbing violence, decreasing its destructive consequences, and substantially overcoming it. There are two difficulties with the non-violence approach however: One is that for us to respond in a nonviolent manner, violence must occur first. The second—which is ironic and unfortunate but nonetheless true—is that the non-violence model frequently utilizes the tool of conflict to address problems of social injustice. Thus, the nonviolent response may be a very effective approach to dealing with violence, but is not as effective in preventing it.[12]

e) Create Violence-Free Environments

The fifth response is to search for another way to prevent human violence that affirms humanity's capacity for peace, rather than confronting humanity's capacity for conflict. To do so, we must better understand the precursors and dynamics of violence in order to create environments that both de-escalate conflicts before reaching the point of violence, and foster the healthy and conflict-free development of individuals.

[12] A good resource for understanding the gains and conflict-based methods of the non-violence movement can be found online at *"A Force More Powerful: A Century of Non-Violent Conflict,"* http://www.aforcemorepowerful.org

Addressing Violence

On the question of how to address the problem of violence, there are basically two options:

a) Wait Until the Violence Has Occurred

Traditionally, people wait until violent behavior has occurred before taking action. In a school, for instance, it may be only after a student becomes violent or shows signs of emotional problems due to bullying that we try to do something about it. At this stage little can be done but attempt to decrease the negative impact of violence on those involved.

b) Treat the Causes Before Violence Erupts

It would be much easier and much better if we could prevent the occurrence of violence altogether. This can be achieved by **creating environments that are not threatening** which would then prevent individuals from developing the intense feelings of fear, anxiety and anger that often lead towards thoughts and actions that are violent.

The World Health Organization (WHO) recommends that violence prevention be focused on multiple levels and in multiple sectors of society simultaneously. This could include:

- Addressing individual risk factors and taking steps to modify individual risk behaviors.
- Influencing close personal relationships and working to create healthy family environments, as well as providing professional help and support for dysfunctional families.
- Monitoring public places such as schools, workplaces and neighborhoods and taking steps to address problems that might lead to violence.
- Addressing gender inequality, and adverse cultural attitudes and practices.
- Addressing the larger cultural, social and economic factors that contribute to violence and taking steps to change them, including measures to close the gap between the rich and poor and to ensure equitable access to goods, services and opportunities.

Experts agree that there are insufficient programs aimed to stop violence before it happens, and too few violence-prevention strategies aimed at the community or societal level in comparison with those aimed at the individual or relational level. It is also agreed that interventions delivered in childhood and sustained over time are more likely to be effective than short-term programs.

Source: WHO World Report on Violence and Health (2002)
http://www.who.int/violence_injury_prevention/violence/world_report/en/

© 2008 International Education for Peace Institute

Creating Violence-Free Environments

Focus Question: What practical things can we do to reduce violence?

While there is no simple solution to the problem of violence, the following processes can assist your school to become a violence-free environment:

Tip #1: **Create Non-Threatening Environments**


© Chris Schmidt

Recognizing that each person is unique in their views, experiences, talents and interests, the first tip for creating violence-free environments is to create a school and classroom community which is characterized by **unity in diversity**.

It can be difficult for young people to accept perspectives and choices that differ from their own, since such diversity can lead some individuals to doubt the merit of their own views. But by de-emphasizing the need for competition, reducing the pressure to conform blindly, and increasing mutual respect as well opportunities for personal growth, creativity, and pursuit of excellence, every student will have the space and support needed to grow intellectually, emotionally, socially, and spiritually, in their own unique way.

Tip #2: **Look Thoughtfully At Worldview**


© Manual Velasco

When a community, such as a school, suffers a crisis, there is always significant shock and grieving. This shock and grieving is particularly intense when the crisis is violent, and more so when the violence is human (such as assault or murder), rather than natural (such as a hurricane or flood). Human violence affects us more deeply because we recognize it to be the product of our free will, rather than the result of climate or other forces over which we have no direct control.

Communities that have witnessed violence are often ready to reflect on their worldviews and to evaluate their assumptions about reality, human nature, and the purpose of life. The process of thoughtful reflection is one of the key steps to transformation.

Whether in response to a crisis, or on a proactive basis, the more a community evaluates its worldviews and attempts to **foster unity-based worldviews**, the greater the opportunity such a community has to adopt a peace-orientation and to map out a better, violence-free future.

Tip #3: **Foster A Meaningful Life Framework**



The third tip for creating violence-free environments addresses the need to adopt an inclusive and meaningful life framework.

Without a meaningful life framework, people become insecure, confused, agitated, frightened, and highly vulnerable. It can feel like being lost in a dense, dark, and unpredictable wilderness, or like a foreign, dangerous and uncaring world. Without a sense of meaning, we feel very threatened, and the likelihood of our responding to difficult circumstances with violence is greatly increased.

To grow healthfully, we all have a profound need for a clear framework, an understanding of acceptable and unacceptable forms of behavior, consistent and inspiring models and heroes, ethical and mature mentors and teachers, and ongoing enlightened guidance as we face the changes and choices of life.

Seeking an inclusive, caring, and constructive life framework is one of the strongest foundations we have for building a happy, fulfilling and violence-free life.

Tip #4: **Encourage Rather Than Criticize**



© Quavondo Nguyen

To give encouragement means to give somebody courage to develop and grow in his/her unique way.

Imagine you come to school one morning after having spent an hour getting ready in front of the mirror and people say to you, "You look amazing today!" For the rest of the day, every time you look in the mirror, you remember their compliment. Alternatively, imagine you come to school feeling good and somebody tells you that you look awful and asks whether you're sick. An hour later, you may develop a headache. Two hours later, you are sick. By halfway through the day, you go to your teacher and say, I'm sick. **Ideas have power.**

Criticism plants a negative idea in someone's mind. It can cause people to think negatively of themselves and has a detrimental effect on their self-confidence. **This is equally true of criticism we make towards others, and criticism we make towards ourselves.** In order to grow and mature, we need to focus on and develop our good qualities, our knowledge and our self-confidence. This is where encouragement comes in. By encouraging the positive in others and in ourselves, we increase our opportunities to mature. Criticism, by contrast, can slow down and seriously hinder the process of maturation. **Immature individuals cannot deal adequately with life's challenges.** With love and encouragement (both within

© 2008 International Education for Peace Institute

ourselves and towards others) we have the power to mature, to gradually increase our knowledge and understanding, our patience and self-assurance. Such a person is in a much better position to deal successfully with the challenges and threats of life.

Tip #5: **Stimulate Creativity And Growth**



© Chris Schmidt

Every person grows in a unique way and becomes a unique being. Of all things that we create in life, the most important thing we create is ourselves.

When we grow fully and in a creative way, then we feel a sense of fulfillment and purpose.

Many people, however, do not grow in a creative way. Instead of fulfillment, such individuals feel boredom and self-alienation. In the absence of fulfilling activities, some decide to fill their time in pursuit of immediate gratification through the use of alcohol and drugs; some seek excitement through vandalism and destruction of property; others try to find "love" in the mirage of casual, short-lived, superficial and sometimes abusive relationships.

Patterns of unhealthy development show us:

Less growth + less creativity → more frustration, fear, anxiety → higher incidents of conflict & violence

The last tip is therefore that we should each continuously seek opportunities for **creativity and growth**, so that boredom can be overcome by activities that stimulate our imagination and challenge us to do something meaningful, so that we can build our capacities to become our own unique best, and experience the satisfaction of personal and collective fulfillment.



© Aldo Murillo

Section Four Summary

1. **People Respond to Violence in a Variety of Ways**
   Responses to violence are varied, and include ignoring violence, rationalizing violence, reacting violently towards violence, reacting non-violently towards violence, and cultivating violence-free environments by affirming and strengthening humanity's capacity for unity.

2. **Effective Violence-Prevention Focuses on Creating Encouraging, Non-Threatening Environments**
   Effective violence prevention concentrates efforts on creating safe, encouraging and non-threatening environments so that the cycle of violence is counter-acted before reaching the point of manifest actions. According to the World Health Organization (WHO) violence-prevention programs delivered in childhood and sustained over time are more likely to be effective than short-term programs.

3. **Five Tips for Creating Violence-Free Environments in Schools and Classrooms**
   a. Create a non-threatening atmosphere
   b. Look thoughtfully at worldview
   c. Foster a meaningful life framework
   d. Encourage rather than criticize
   e. Stimulate creativity and growth

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented in Section 4:

1. What measures can be taken to prevent future violence in the classroom, community, at home, and in the society-at-large?

2. How can the promotion of a unity-based worldview assist in violence-prevention?

3. Many international bodies are working on trying to eliminate poverty in order to reduce violence and terrorism. Do you think this is an effective approach? Why or why not?

4. What steps do you think could be taken to promote and support violence-free environments in low-income families, schools, communities or nations?

5. When anxiety, fear and anger start to take over your own thoughts and feelings, what you can do slow-down the escalation towards violence and regain your inner peace?

© 2008 International Education for Peace Institute

Unit 8 Activity Ideas

1. Design a healthy, violence-free environment of your choice (family, school, community, workplace, other). Outline the roles of each person/institution that influence the environment either directly or indirectly.

2. In small groups, analyze a scenario of interpersonal or intergroup conflict. Retrace the steps of how a challenge became a threat and then deteriorated into violence, outlining areas that could have been addressed early on to prevent the conflict from occurring.

3. Create a visual or dance interpretation of the statement: "Violence appears like a fever in the world of the mind." In preparation, familiarize yourself with the psychosomatic (mind and body) dynamics of fevers.

4. In small groups, create two scenarios: one in which a family is encouraging and the other in which the family is discouraging. Invite each group to role play their scenarios in front of the class. Then discuss together the impact of these two experiences on both the family and its members.

5. Assume the role of a "social analyst" covering a current world event or crisis situation on behalf of the United Nations. Report the story of this event, making sure to include an analysis of how the situation has built up over time and what preventative measures should have been taken. As well, include suggestions as to what could be done at this stage to de-escalate the violence and help bring about a violence-free resolution to the crisis.

Questions for Personal Reflection

1. Reflections on Self

Take a moment to ask yourself the following questions:

a) I feel angry when…

b) I feel afraid when…

c) I feel worried when…

Focus Question:
Are any of the things I perceive as threats actually opportunities for growth and self-development?

2. Reflections on Family and Friendships

a) What was my most encouraging school experience?

b) What is my preferred way of showing love and encouragement to my friends?

c) How could my family environment be made more safe and non-threatening?

Focus Questions:
Recognizing that criticism—whether directed at oneself or others—has a negative effect on one's confidence and enthusiasm to pursue opportunities for growth and creativity:

d) What can I do to be more encouraging and less critical of others?

e) What can I do to support my own positive development in the face of criticism?

© 2008 International Education for Peace Institute

3. Reflections on Society

a) How can I contribute to making my community safe and non-threatening?

b) How can society "encourage" its children and youth to live violence-free lives?

c) How can my school contribute to the reduction of violence in my community?

Focus Question:
Recognizing that:

> *"Violence is a complex problem related to patterns of thought and behavior that are shaped by a multitude of forces within our families and communities…"*

d) How should society deal with people who commit acts of violence so that future incidences can be prevented?

4. Reflections on the World at Large

a) The world we live in is very threatening. How can individuals like me help make it less threatening?

b) What encouraging developments in the world can help me to feel optimistic about humanity's capacity for a peace, violence-free future?

Focus Questions:

c) Many world leaders respond to perceived threats and crises with further threats, punishment/sanctions or violence. Why do you think this is so?

d) If I was the leader of a nation, what steps would I take to prevent outbreaks of violence in my country? What model of peaceful leadership would I develop and offer to the world?

Answers to the "20th Century Statistics on Violence" Quiz, pg. 87

Answers	
(1)	Answer: (c) In fact, an estimated 1.6 million people lost their lives due to violence of one form or another in the year 2000. About half of these deaths were suicides, one-third were homicides, and one-fifth were casualties of armed conflict.
(2)	Answer: (a) On an average day, 1424 people are killed through acts of homicide. This is equivalent to almost one person murdered every minute. In the year 2000, an estimated 199,000 murders among youth took place globally. For every young person killed by violence, an estimated 20-40 receive injuries that require hospital treatment.
(3)	Answer: All of these statements are true.
(4)	Answer: (c) In the 20th century, an estimated 191 million people lost their lives directly or indirectly as a result of conflict, and well over half of them were civilians.
(5)	Answer: Statements (a) and (c) are false. According to Dr. Etienne Krug, Director of the Department of Injuries and Violence Prevention at the World Health Organization: "There is nothing inevitable about violence, nor is it an intrinsic part of the human condition." Violence can be prevented.

Conclusion
Public health experts say these statistics are just the tip of the iceberg, with the majority of violent acts being committed behind closed doors and going largely unreported. In addition to the deaths, millions of people are left injured as a result of violence and suffer from physical, sexual, reproductive and mental health problems. The death and disability caused by violence make it one of the leading public health issues of our time.

Source of answer materials: WHO World Report on Violence and Health (2002)
http://www.who.int/violence_injury_prevention/violence/world_report/en/

© 2008 International Education for Peace Institute

Seville Statement on Violence, Spain, 1986

Believing that it is our responsibility to address from our particular disciplines the most dangerous and destructive activities of our species, violence and war; recognizing that science is a human cultural product which cannot be definitive or all-encompassing; and gratefully acknowledging the support of the authorities of Seville and representatives of the Spanish UNESCO;

We, the undersigned scholars from around the world and from relevant sciences, have met and arrived at the following Statement on Violence. In it, we challenge a number of alleged biological findings that have been used, even by some in our disciplines, to justify violence and war. Because the alleged findings have contributed to an atmosphere of pessimism in our time, we submit that the open, considered rejection of these mis-statements can contribute significantly to the International Year of Peace.

Misuse of scientific theories and data to justify violence and war is not new but has been made since the advent of modern science. For example, the theory of evolution has been used to justify not only war, but also genocide, colonialism, and suppression of the weak.

We state our position in the form of five propositions. We are aware that there are many other issues about violence and war that could be fruitfully addressed from the standpoint of our disciplines, but we restrict ourselves here to what we consider a most important first step.

IT IS SCIENTIFICALLY INCORRECT to say that we have inherited a tendency to make war from our animal ancestors. Although fighting occurs widely throughout animal species, only a few cases of destructive intra-species fighting between organized groups have ever been reported among naturally living species, and none of these involve the use of tools designed to be weapons. Normal predatory feeding upon other species cannot be equated with intra-species violence. Warfare is a peculiarly human phenomenon and does not occur in other animals.

The fact that warfare has changed so radically overtime indicates that it is a product of culture. Its biological connection is primarily through language which makes possible the co-ordination of groups, the transmission of technology, and the use of tools. War is biologically possible, but it is not inevitable, as evidenced by its variation in occurrence and nature over time and space. There are cultures which have not engaged in war for centuries, and there are cultures which have engaged in war frequently at some times and not at others.

IT IS SCIENTIFICALLY INCORRECT to say that war or any other violent behaviour is genetically programmed into our human nature. While genes are involved at all levels of nervous system function, they provide a developmental potential that can be actualized only in conjunction with the ecological and social environment. While individuals vary in their predispositions to be affected by their experience, it is the interaction between their genetic endowment and conditions of nurturance that determines their personalities. Except for rare pathologies, the genes do not produce individuals necessarily predisposed to violence. Neither do they determine the opposite. While genes are co-involved in establishing our behavioural capacities, they do not by themselves specify the outcome.

IT IS SCIENTIFICALLY INCORRECT to say that in the course of human evolution there has been a selection for aggressive behaviour more than for other kinds of behaviour. In all well-studied species, status within the group is achieved by the ability to co-operate and to fulfil social functions relevant to the structure of that group. 'Dominance' involves social bindings and affiliations; it is not simply a matter of the possession and use of superior physical power, although it does involve aggressive behaviours. Where genetic selection for aggressive behaviour has been artificially instituted in animals, it has rapidly succeeded in producing hyper-aggressive individuals; this indicates that aggression was not maximally

selected under natural conditions. When such experimentally-created hyper-aggressive animals are present in a social group, they either disrupt its social structure or are driven out. Violence is neither in our evolutionary legacy nor in our genes.

IT IS SCIENTIFICALLY INCORRECT to say that humans have a 'violent brain'. While we do have the neural apparatus to act violently, it is not automatically activated by internal or external stimuli. Like higher primates and unlike other animals, our higher neural processes filter such stimuli before they can be acted upon. How we act is shaped by how we have been conditioned and socialized. There is nothing in our neurophysiology that compels us to react violently.

IT IS SCIENTIFICALLY INCORRECT to say that war is caused by 'instinct' or any single motivation. The emergence of modern warfare has been a journey from the primacy of emotional and motivational factors, sometimes called 'instincts', to the primacy of cognitive factors. Modern war involves institutional use of personal characteristics such as obedience, suggestibility, and idealism, social skills such as language, and rational considerations such as cost-calculation, planning, and information processing. The technology of modern war has exaggerated traits associated with violence both in the training of actual combatants and in the preparation of support for war in the general population. As a result of this exaggeration, such traits are often mistaken to be the causes rather than the consequences of the process.

We conclude that biology does not condemn humanity to war, and that humanity can be freed from the bondage of biological pessimism and empowered with confidence to undertake the transformative tasks needed in this International Year of Peace and in the years to come. Although these tasks are mainly institutional and collective, they also rest upon the consciousness of individual participants for whom pessimism and optimism are crucial factors. Just as 'wars begin in the minds of men', peace also begins in our minds. The same species who invented war is capable of inventing peace. The responsibility lies with each of us.

Seville, 16 May 1986

David Adams, Psychology, Wesleyan University, Middletown, CT., U.S.A.
S.A. Barnett, Ethology, The AustralianNational University, Canberra, Australia
N.P. Bechtereva, Neurophysiology, Institute for Experimental Medicine of Academy of Medical Sciences of the U.S.S.R., Leningrad, U.S.S.R.
Bonnie Frank Carter, Psychology, Albert Einstein Medical Center, Philadelphia (PA), U.S.A.
José M. Rodriguez Delgado, Neurophysiology, Centro de Estudios Neurobiologicos, Madrid, Spain
José Luis Diaz, Ethology, Instituto Mexicano de Psiquiatria, Mexico D.F., Mexico
Andrzej Eliasz, Individual Differences Psychology, Polish Academy of Sciences, Warsaw, Poland
Santiago Genovés, Biological Anthropology, Instituto de Estudios Antropologicos, Mexico D.F., Mexico
Benson E. Ginsburg, Behavior Genetics, University of Connecticut, Storrs, CT., U.S.A.
Jo Groebel, Social Psychology, Erziehungswissenschaftliche Hochschule, Landau, Federal Republic of Germany
Samir-Kumar Ghosh, Sociology, Indian Institute of Human Sciences, Calcutta, India
Robert Hinde, Animal Behaviour, Cambridge University, Cambridge, U.K.
Richard E. Leakey, Physical Anthropology, National Museums of Kenya, Nairobi, Kenya
Taha H. Malasi, Psychiatry, Kuwait University, Kuwait
J. Martin Ramirez, Psychobiology, Universidad de Sevilla, Spain
Federico Mayor Zaragoza, Biochemistry, Universidad Autonoma, Madrid, Spain
Diana L. Mendoza, Ethology, Universidad de Sevilla, Spain
Ashis Nandy, Political Psychology, Centre for the Study of Developing Societies, Delhi, India
John Paul Scott, Animal Behavior, Bowling Green State University, Bowling Green, OH., U.S.A.
Riitta Wahlstrom, Psychology, University of Jyväskylä, Finland

© 2008 International Education for Peace Institute

Key Vocabulary

Apprehension: a feeling of anxiety or fear that something bad or unpleasant will happen; dread; uneasiness.

Challenge: a stimulating task or problem; an invigorating opportunity; a calling to account or calling into question.

Conflict: contention, discord, or direct clash resulting from disunity.

Encouragement: to fill with courage or strength of purpose; to raise one's confidence; to instill life, energy, courage, or vigor into something; to lift dispiritedness or despondency by an infusion of fresh courage or zeal; to give courage sufficient to overcome timidity or reluctance.[13]

Opportunity: a good chance for advancement or progress.[14]

Structural Injustice: the oppression and/or exploitation of people through the structures and policies of social or governmental institutions.

Threat: an expression of intention to inflict evil, injury, or damage.[15]

Violence is any act—physical, psychological, verbal, sexual or structural—that is intended to, or results in, harm to oneself, another living being, the environment, or one's own or another's property. Violence is always destructive and represents the final act in a series of conflicted developments within the individual or institution that commits it.

Worldview: a mental framework through which individuals and groups view the nature of reality, the nature and purpose of human life and the laws governing human relationships.

[13] *Merriam-Webster Dictionary*.
[14] *Merriam-Webster Dictionary*.
[15] *Merriam-Webster Dictionary*.

Unit 9:

Creating a Culture of Healing

Overview

This unit examines the concept of a "Culture of Healing". It defines the key processes of individual and community healing, analyses popular approaches to recovery from post-conflict psychosocial disorders, and presents the characteristics of a culture of healing as fostered by the Education for Peace Program.

Context

In a previous unit we discussed the dynamics and effects of violence on individuals and sought answers to the question of how to prevent violence at the interpersonal and intergroup levels. In this unit, we will look at the impact violence has on victims, perpetrators, and communities, and consider two questions: "Can *entire populations* recover from the effects of violence? And if so, how?"

In recent decades, as the world has witnessed accelerating waves of violence among competing religious, ethnic, tribal and political groups, we have acquired a greater understanding of the psychological, social, and economic impacts that violence can have on successive generations of people.

With nations suffering the devastating effects of past and present violence each day, it becomes evident that a systematic approach to the healing of entire populations is critically needed if significant advances towards global justice, peace, and well-being are to be achieved.

This unit outlines the "Culture of Healing,"[1] a new approach to the challenge of collective recovery from violence. A Culture of Healing is one that helps entire populations of individuals—adults and children, victims and aggressors, government leaders and citizens, rich and poor alike—overcome the effects of severe psychosocial trauma from violence, war, and other atrocities. This approach is based on a unique perspective regarding the nature of healing and the process of recovery, both founded on the paradigm of unity.

[1] This unit draws heavily from the following article: Danesh, H.B. (2008). Creating a culture of healing in multiethnic communities: an integrative approach to prevention and amelioration of violence-induced conditions. *Journal of Community Psychology, 36*(6), 814-832.

Section One: Violence and Individual Processes of Healing

Objectives

By the end of this section you should be able to:

- Discuss the effects that violence has on its victims and its perpetrators;
- Compare biological and psychosocial processes of healing;
- Illustrate how the creation of health or healing is synonymous with creating unity;
- Describe the three fundamental processes that foster individual psychological health.

Anticipation Activity

Before the beginning this section, take a few moments to reflect upon and complete the following phrases with your own ideas:

"To heal" from physical wounds means…

-
-

"To heal" from emotional wounds means…

-
-

"To heal" from spiritual wounds means…

-
-

"Health" is…

-

© 2008 International Education for Peace Institute

The Effects of Violence on Individuals

In an earlier unit we discussed the nature and dynamics of violence and its impact on individuals. Briefly, we defined violence as follows:

Definition:

Violence *is any act—physical, psychological, sexual or structural—that is intended to, or results in, harm to oneself, another living being, the environment, or one's own or another's property. Violence is always destructive and represents the final act in a series of conflicted developments within the individual or institution that commits it.*

We explored the roots of violence and concluded that human beings are not biologically nor genetically condemned to violence. Rather, violence is a process that begins in the mind and is strongly influenced by our worldviews—which are shaped by our education and life experiences—and, as such, can be prevented. Nonetheless, violence—both individual and collective—is widespread in today's world, and its devastating effects are felt throughout every society on the planet.

Focus Question: How does violence affect the victims of violence?

Violence has a range of negative impacts on its victims, its perpetrators, the environment, the economy and the social welfare of society. Violence negatively affects individuals and groups of people at physical, psychological, relational, moral, and spiritual levels.

While both the victims and perpetrators of violence suffer on multiple levels, the degree of severity and long-term effects differ for each. Generally speaking, the victims of violence suffer mostly with respect to physical (bodily injury, illness, death) and psychological (sadness, anger, fear, guilt, and discontent) aspects of their life.



© Tony Dejak / AP Photo

Both victims and perpetrators also suffer great disruption in their interpersonal, social, and economic spheres of life. Both groups frequently experience interpersonal difficulties, including marital conflict, family breakdown, and mutual mistrust; and social problems such as further violence, crime, racism, and extensive drug and alcohol abuse.

Focus Question: How does violence affect the perpetrators of violence?

While the victims of violence tend to respond rather well to attempts to help them recover from the negative impact of violence on them, the outlook for the perpetrators of violence is usually more negative in the long term. The perpetrators of violence usually deal with the negative impacts of their own actions in one of three ways:



© Pascal Genest

- **Self-destruction**: through carelessness, neglect, alcohol and substance abuse, self-loathing, and other personal and interpersonal destructive habits and actions;

- **Self-delusion**: based on the notion that they have committed no wrong and, in the words of Dewey, "do not have enough conscience to want to do healing work" (2004, p. 94). These individuals often commit more atrocities;

- **Atonement for misdeeds**: through good deeds, repentance, acceptance of punishment, prayer, and pleading for forgiveness.

The Need for Healing

Clearly, when violence occurs, life cannot return to normal, for either victim or perpetrator, without a process of healing taking place.

But what does the process of healing involve? Consider the biological processes that take place in order to promote, protect and complete the process of healing for a bodily wound. Certain parallels between biological and psychosocial processes of healing can be drawn.

We find, for example, that "healing" or the creation of "health"—whether biological or psychosocial—is synonymous with the creation of "unity": the establishment of a dynamic equilibrium and integrity within ourselves and our interactions with the world.

Definition:

Health *is a state of wholeness, equilibrium, balance, and harmony—in brief, organic unity.*

Healing *is the process of creating unity in all aspects of human individual and community life—physical, emotional, social, and spiritual.*

© 2008 International Education for Peace Institute

How the Healing of Physical Wounds Takes Place

"When living tissue is wounded, a set of events takes place in a predictable fashion to repair the damage. These events overlap in time and must be artificially categorized into separate steps, called the inflammatory, proliferative, and maturation phases.

In the first phase, bacteria and debris are engulfed, destroyed and removed, and factors are released that cause the migration and division of cells involved in the second phase.

The second phase is characterized by the growth of new blood vessels from pre-existing vessels; the formation of basic structures for the creation and support of new tissue growth, differentiation, and regulated intercellular communication; the formation of protective cells over the wound to cover it and regulate the tissue's interaction with the outer environment; and the contraction of the wound through the work of special cells which grip on the wound edges and contract—drawing the sides of the wound together—until the reconstitution process is complete, at which point unneeded cells stop functioning and are discarded.

And finally in the third phase, the body restores an organized elasticity to the former wound site and near-original strength and functionality returns."

See "Wound Healing" at Wikipedia: http://en.wikipedia.org/wiki/Wound_healing_phases

Another widely accepted definition of health is that of the World Health Organization (WHO). It states that "health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity" (WHO, 1946).





Thus, health—in all its aspects—can be viewed as a dynamic condition of inner and outer unity, in which individuals and groups respond constructively and meaningfully to the changing demands of life.

In Focus: Psychological Health

Individual psychological health depends on three fundamental processes:

1) Knowledge-acquisition;
2) Relationship-formation; and
3) Behavior transformation.

Knowledge-acquisition: refers to the process of ever-better understanding of self, others, and the world (nature, ideas, beauty, God) in the context of truth and trust—the two most important conditions for authentic and scientific understanding.

Relationship-formation: In addition to truth and trust requires love, without which it is impossible to form healthy relationships. Environments conducive to such relationships are characterized by love of self, others, and the world.

Behavior Transformation: It is within the framework of such healthy relationships and newly acquired knowledge and insight that the process of behavior-transformation comes into effect and our attitudes and approaches towards self, others, and the world begin to alter.

Psychological Health and Worldview

These three processes of psychological health are expressions of the main powers of the human psyche: the powers of knowledge, of love, and of will that we have discussed in the EFP Student Manual, Vol. 1 Unit 3 on *The Concept of Human Nature.*

- The **power of knowledge** refers to the ability to search for, to recognize, to understand and to communicate *truth;*

- The **power of love** refers to the ability to create *unity* by giving to, receiving from, and including others universally;

- The **power of will** refers to the ability to make decisions that are *just,* and to willingly be of *service* to others.

When an individual engages constructively in the three processes of **knowledge-acquisition, relationship-formation** and **behavior-transformation,** s/he gradually develops a more universal and inclusive identity—a process that we have identified in previous units as the formation of a "unity-based worldview".

© 2008 International Education for Peace Institute

Individual Processes of Healing

Today, the process of healing individuals is most commonly based on the practice of psychotherapy.

Modern psychotherapeutic practices based on the psychoanalytic schools established by Sigmund Freud, Carl Jung and Alfred Adler are fundamentally based on the three psychic processes of knowledge, love and will, with varying emphasis on one or another of them.



© Brad Killer

In the therapeutic context, the tasks of acquiring ever deeper self-knowledge, of establishing more authentic and mature relationships and of acting in more creative and constructive ways are usually pursued through the **recounting of one's life history and experiences**—its successes and failures, joys and sorrows, hopes and despairs, misfortunes and misjudgments, challenges and opportunities—in the hope of re-evaluating their significance and gaining new understandings or "insights"; combined with **learning to receive and give love in a healthy manner** to self and others.

Psychological healing is a highly personal process and in the words of prominent psychoanalyst Hans Loewald (1960), "is in essence a cure through love."

Section One Summary

1. **Health is More Than the Absence of Illness**
   Health refers to a comprehensive state of well-being, of wholeness, equilibrium, balance, and harmony—in brief, organic unity. Healing is the process of creating unity in all aspects of human individual and community life—physical, emotional, social, and spiritual.

2. **Both Victims and Perpetrators of Violence are in Need of Healing**
   Victims, perpetrators and those secondarily affected by violence suffer at the physical, psychological, relational, moral, and spiritual levels, in varying degrees of intensity. Breaking free from the cycle of violence necessitates that all undergo a process of healing.

3. **Psychological Healing from Conflict and Violence is Fostered Through Knowledge-Acquisition, Relationship-Formation, and Behavior-Transformation**
   In a Culture of Healing, psychological healing and social recovery from the destructive impact of violence on individuals and communities takes place within the three inter-related processes of knowledge-acquisition, relationship-formation, and behavior-transformation.

4. **One Indicator of Healing is the Shift from Conflict-Based Worldviews to Unity-Based Worldviews**
   At the core of the process of healing is the essential transformation from conflict-based to unity-based ideas, relationships, and behaviors.

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented in Section 1:

1. What is healing?
2. How would you describe the opposite of healing?
3. Can people heal from the effects of extreme violence?
4. What does the process of healing require?
5. What roles do knowledge-acquisition, relationship-formation and behavior-transformation respectively play in the process of individual healing?
6. Are the victims of violence more prone to becoming violent themselves?

© 2008 International Education for Peace Institute

Section Two: Violence and Community Processes of Healing

Objectives

By the end of this section you should be able to:

- Describe the symptoms of *large-scale psychosocial ill health* resulting from conflict and violence at the community-level;
- Compare and contrast the three main approaches to community-level recovery that are commonly used today;
- Identify some of the challenges associated with effective *large-scale psychosocial healing processes*.

Anticipation Activity

Before beginning this section, take a moment to complete the following exercise:

Imagine that human society is like a living organism or body, comprised of cells, tissues, organs, and regulatory systems. All the elements of the society—the individuals, families, schools, industries and businesses, social and cultural organizations, governmental systems, public services, transportation and communication systems, in their respective material, psychological, social, and ethical dimensions—are like the various components and conditions that make up this living entity.

Drawing on the scenario above, reflect upon and try to answer the following questions:

1. How is this organism of society organized? Try to map out the "body" of society by identifying equivalents for cells, tissues, organs and various systems.
2. If society is like a living organism, what would its condition of "health" be like?
3. If one part of the society were wounded, how would the rest of the societal organism be affected?
4. What parallels to the biological conditions of "disease", "disorder" or "chronic illness" might we find in society today?

The Effects of Violence on Communities

When many individuals in a given society suffer from the impact of violent and destructive episodes of oppression, displacement, deprivation, war, famine, natural disasters, and disease, we witness the emergence of *large-scale psychosocial ill health.*

Symptoms of *large-scale psychosocial ill health* include feelings of anger, fear, guilt, depression, and discontent; interpersonal difficulties including marital conflict, family breakdown, and mutual mistrust; and social problems such as violence, crime, racism, and extensive drug and alcohol abuse.



© AFP / Getty Images

Other psychosocial challenges such as gender inequality, extreme poverty, inter-group prejudice, and disregard for universal human rights and responsibilities also fall within the scope of large-scale psychosocial ill health.



© Izabela Habur

Community-level healing needs are thus similar in many respects with individual healing needs. After all, as individuals we become who we are within the context of our relationships; and it is in the context of our relationships that we create healthy or unhealthy communities.

The **community** is essentially an aggregate (collection) of relationships; a grouping of people within the framework of unity based on certain shared beliefs, assumptions, and knowledge; agreed ways of expressing concern, care, compassion, and love; and accepted codes of conduct and inter-personal relations.

Conflict and violence damage these relationships and threaten the social life of the community entity. Psychological dysfunction resulting from traumatic experiences can be transmitted to new generations. Violence and war also have destructive impacts on the economy, the environment, the family, and other institutions of the society. The challenge of healing large populations and communities of people, therefore, is the challenge of creating healthy relationships at all levels of society and under all life conditions.

When communities are in need of healing from conflict and violence, the processes of **knowledge-acquisition, relationship-formation** and **behavior-transformation** are critically necessary, but are accompanied by certain unique challenges in part because of the scale of the endeavor. Thus, a unique approach to healing—tailored to the complex needs and constraints of large populations—is needed.

© 2008 International Education for Peace Institute

Current Approaches to Community-Level Healing

Today, three main approaches are used to assist communities to recover from violence-related psychosocial trauma and ill-health. They include:

a) The Curative or Therapeutic Approach

b) The Advice-Giving or Counseling Approach

c) The Rehabilitative or Restorative Justice Approach

Each approach has merits, but none are fully adequate to respond to the conceptual, practical, and economic challenges of healing large populations. A brief description and analysis of each method is provided below.

a) The Curative or Therapeutic Approach

The ***curative or therapeutic approach*** refers to the work done by medical and health professionals who are entrusted by society with the mandate to decrease the suffering and heal the diseases of the individual, and when required and possible, of larger afflicted groups.

Among the most widely used therapeutic approaches are those used for a condition referred to as Post-Traumatic Stress Disorder (PTSD). This therapeutic approach—practiced by psychiatrists, psychologists, and few other trained health professionals—is person-centered; focused on individuals, small groups, and possibly their families; and rarely on issues of societal health and well-being.

The psychotherapeutic approaches used in PTSD basically center on reliving the traumatic experience by remembering, imagining, role playing, and other such techniques in the safe and relatively relaxed environment of a therapeutic office.

The PTSD approach is particularly suited for individuals and small groups. It needs to be administered by highly trained and qualified practitioners and it is quite costly. As such, the PTSD approach cannot realistically be considered for helping large populations of people impacted by such traumatic experiences as war, ethnic cleansing, torture, mass rape, and other such crimes against humanity that are and have been practiced widely around the globe. Furthermore, PTSD treatment primarily deals with one side of the violence equation, usually the victim. The PTSD approach is neither focused on, nor is it practical for helping all the participants in a violent conflict to overcome the calamitous impacts it has had on them.

Furthermore, the psychotherapeutic approach is increasingly based on the use of pills and medications, rather than psychological exploration, as advocated by its creators at the start of the 20th Century. As such, the therapeutic approach has become very limited both in the scope of its healing objectives and the extent of its benefits to large populations.

b) The Advice-Giving or Counseling Approach

The ***advice-giving or counseling approach*** is an ancient practice and in many societies the role of an advice-giver or counselor is assumed by elders, people of repute, those in positions of authority, and by friends. It usually takes place in an informal context, though increasingly on a formal basis as well.

The primary function of these individuals is to give advice and to suggest modes of behavior and lines of action according to their own experience, knowledge, and worldview, which are based on cultural norms and time-tested traditions. These forms of advice-giving and counseling, although rarely scientific, can provide some benefit and can be integrated into programs of psychosocial recovery.

Since the middle of 20th century, advice-giving has flourished, particularly in the West, in the form of the counseling profession. This profession is still evolving, however, and not all "counselors" have the necessary training and experience to deal appropriately with the profound and lasting impacts of trauma. When counseling lacks the scientific rigor of the therapeutic approaches and lacks the authority of traditional advice-giving, its benefits are limited and can sometimes do more harm than good.

c) The Rehabilitative or Restorative Justice Approach

The ***rehabilitative or restorative justice approach*** aims to rehabilitate populations through formalized practices that assist individuals and communities to overcome post-violence disorders so that they can once again have a functional, and thus a healthier, individual and relational life.

The **Truth and Reconciliation Commissions (TRCs)** used in post-apartheid South Africa and other places, are included in this category and represent one of the main models of systematic whole-population recovery to date.

The goal of the TRC approach is to create forums for truth-sharing and forgiveness, along with limited reparations (for the victim) and punishment (for the aggressor), in order to address the wounds sustained by victims of violence and the individuals who perpetrated them. The philosophy behind the TRCs is that national unity can be restored when victims, witnesses and perpetrators are given a chance to publicly tell their stories without fear of prosecution. The truth of past atrocities is discussed openly and the perpetuators of violence are given an opportunity to ask for forgiveness and undertake reconciliatory actions.

Since 1973, variations of the "Truth and Reconciliation Commission" have been formed in over 20 countries. These commissions have been sponsored by a wide range of organizations and have had a mixed record of success. The reasons for these results are varied, but relate in part to how the foundational concepts of *truth, justice* and *reconciliation* are understood and defined.

© 2008 International Education for Peace Institute

Truth: Truth is often withheld for fear of punishment, for reasons of an individual's sense of shame, and for the possibility of being shunned by loved ones and one's community. Confusion and misunderstanding are also common in conditions of threat, thereby hampering a person's access to truth. In the absence of agreement on the "truth of what happened" it is difficult to deliver justice and achieve true reconciliation.

Justice: Justice is a subject that arouses intense emotions and concerns by those who have been involved directly or indirectly in violence. TRCs have often traded the impunity (exemption from punishment under the law) of perpetrators of violence, for truth-telling about what they committed. Supporters of the TRC approach have worried that under threat of punishment, the truth will never come out. Others feel that impunity essentially condones the violence that was done, does nothing to restore the dignity of those who were ravaged by violence, and that punishment of the wrong-doings committed is absolutely essential for establishing a foundation of justice upon which reconciliation can gradually emerge.

Reconciliation: Reconciliation is possible when all individuals affected by violence—victims, perpetrators and bystanders—feel that truth has been uncovered and that justice has been meted out. Without this, the question of reconciliation becomes irrelevant. In the absence of truth and justice, victims of violence feel unheard and uncompensated; while perpetrators generally tend to feel absolved, justified and victorious. True reconciliation requires a definitive transformation in worldview, from conflict-based ideas and approaches to life, to unity-oriented approaches based on consciousness of the oneness of humanity, and the practice of unity-in-diversity. Only then can the humanity, dignity and equality of former enemies be accepted, and the appropriate social, economic, moral and political frameworks be put in place to ensure justice, harmony and wellbeing for the entire society.

Key Challenges to be Addressed

Based our review of the benefits and limitations of the three approaches currently used for treating large-scale psychosocial ill-health, we can see that a more effective approach to community-level healing would need:

- To create safe environments for both victims and perpetrators of violence to share the truth about the atrocities they have respectively experienced and committed;
- To create "fairer" approaches to the issue of justice, so that when "justice is done" it successfully contributes to increasing and maintaining harmony and peace in the society;
- To foster the transformation of conflict-based worldviews to peace-based worldviews, as a key foundation for promoting reconciliation and building an all-encompassing culture of peace.

In the following sections, we will examine how such strategies might be put into practice.

Section Two Summary

In this section, we have learned that:

1. **Communities Affected by Conflict and Violence May Exhibit Symptoms of Large-Scale Psychosocial Ill-Health**
   Symptoms of *large-scale psychosocial ill health* include widespread feelings of sadness, anger, fear, guilt, and discontent; interpersonal difficulties including marital conflict, family breakdown, and mutual mistrust; and social problems such as violence, crime, racism, and extensive drug and alcohol abuse. Broader systemic symptoms may include gender inequality, extreme poverty, inter-group prejudice, and disregard for universal human rights.

2. **Three Approaches are Widely Used to Assist Communities Recover from Psychosocial Trauma and Ill-Health**
   The three approaches include: the Curative or Therapeutic approach; the Advice-giving or Counseling approach; and the Rehabilitative or Restorative Justice approach. While each of these approaches have merits, none are fully adequate to respond to the conceptual, practical, and economic challenges of healing large populations.

3. **To be More Effective, New Approaches to Community-Level Psychosocial Healing Must Address Certain Key Challenges**
   Based on lessons learned from attempts in recent years to respond to large-scale psychosocial ill-health, it would seem that to become more effective, strategies for healing large populations need to: a) create safe environments for both victims and perpetrators of violence to share the truth about what they have experienced; b) create "fairer" approaches to the issue of justice, so that it becomes a vehicle for increasing and maintaining societal harmony and peace; c) foster the transformation of conflict-based worldviews to peace-based worldviews, as a key foundation for promoting reconciliation.

© 2008 International Education for Peace Institute

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented in Section 2:

1. What distinguishes a "community" from a random group of people?
2. How is community health similar to individual health?
3. How is community illness both similar to and different from individual illness?
4. What are some of the symptoms of *large-scale psychosocial ill-health*?
5. Why are large-scale (community-level) psychosocial healing processes more challenging than individual healing processes?
6. Do historical acts of violence, such as colonialism and slavery, sow the seeds of future violence involving future generations? Explain.
7. Many societies are affected by violence, poverty, disease, and corruption. How are these negative conditions interrelated? And what can be done to put such societies on the path towards health?

Section Three: Creating a Culture of Healing

Objectives

By the end of this section you should be able to:

- Identify the main objectives of creating a "culture of healing";
- Describe the main characteristics of a healing environment;
- Compare and contrast the "culture of healing" approach with the three most widely-used approaches to healing communities;
- Design a strategy for creating a culture of healing in a school, group, community or institutional setting, and take initiatives with the help of your teacher to implement it.

Anticipation Activity

Before beginning this section, discuss the following questions in small groups:

a) What are some of the challenges facing your school or community?

b) How would the creation of a culture of healing help your school or community?

c) What are some ways that you might initiate a culture of healing process in your school or community?

Take turns sharing your group's responses with the other groups in your class.

© 2008 International Education for Peace Institute

Creating a Culture of Healing

The Education for Peace experience offers a model for collective recovery that we will call "creating a culture of healing". This model incorporates the positive aspects of other models within the parameters of the principle of unity.

A "culture of healing" has two objectives:

1) To help whole populations of individuals—adults and children, victims and perpetrators, government leaders and citizens, rich and poor—overcome the after-effects of psychosocial trauma from violence, war, and such atrocities; and

2) To establish the moral, social and institutional foundations that are most conducive to the prevention of future episodes of violence and the gradual establishment of a culture of peace.

In a "culture of healing", both the nature of healing and the process of recovery are viewed from the unique perspective of unity. The root of conflict and violence is identified as the condition of disunity that emerges when our fundamental human oneness—in any of its manifold implications—is disregarded. By identifying disunity as the root cause of human violence, the true solution to the dilemma of violence—both with respect to its prevention and recovery from its destructive impacts—is, therefore, to help individuals and communities to gradually establish unity-based relationships that integrate and celebrate the rich diversity of their fellow human beings.

Focus Question: What does creating a culture of healing entail?

Creating a "culture of healing" consists of creating environments characterized by:

1) Truth-seeking, truthfulness, trustworthiness (the *knowledge-acquisition* component);

2) Mutual and unconditional acceptance, respect, and care for all parties involved in the context of unity in diversity (the *relationship-formation* component); and

3) Collaboration and service to one another in interpersonal relationships, and enforcement of the principles of justice and rule of law in societal practices (the *behavior-transformation* component).

In individual and group therapy, these responsibilities lie with both the therapist and the patient(s). In community and societal level recovery, these responsibilities lie with the **government** (the legislative, judicial, and executive branches), the **institutions of civil society** (educational, religious, business, media, etc.), and with the **citizens** (the aggressors, victims, and bystanders). All have to be involved and all elements of the healing process need to be actively pursued.

As can be seen, the objectives of a "culture of healing" are similar to those of Truth and Reconciliation Commissions (TRCs) and Post-Traumatic Syndrome Disorder (PTSD) treatment

approaches with respect to the aims of creating mutual trust, hope, and forgiveness in and among previously conflicted groups. However, in certain respects, the "culture of healing" approach is quite different.

The basic assumption in the TRC and PTSD models is that violence is the primary problem and that the process of rectifying its destructive impact requires the participants come face-to-face again with the evil nature of the violence previously experienced. In doing so, it is argued that the perpetrators of violence will recognize the evil nature of their acts, and the victims will feel a certain degree of emotional, social, and moral satisfaction in watching the humiliation, repentance and punishment of those who committed violence against them.

In a "culture of healing", both the nature of healing and the process of recovery are viewed quite differently: indeed, almost oppositely. The "culture of healing" approach views conflict and violence as symptoms of the absence of unity, and healing as a process of creating unity. From this perspective, the only solution to the dilemma of human violence and the main instrument for healing violence-induced trauma disorders is to help the participants to gradually establish unity-based relationships in the context of their rich uniqueness and diversity. In the culture of healing, the process of recovery is guided by the principles of unity in diversity and the fundamental nobility of humanity which engender conditions conducive to trust, hope, cooperation, understanding, and forgiveness among the previously conflicted populations.

Outcomes and Indicators of a Culture of Healing

Focus Question: How do we know when a culture of healing is emerging?

As a "culture of healing" starts to take root, we begin to see what Luc Huyse (2003, p. 19) identifies as the three stages of reconciliation:

(1) Replacing fear by non-violent coexistence;

(2) Creating conditions in which fear no longer rules and confidence and trust are being built; and

(3) Moving of the involved community towards "empathy."

He, furthermore, states "all steps in the process [of reconciliation] entail the reconciling of not only individuals, but also groups and communities as a whole" (Huyse, 2003, p. 22).

First and foremost among the indicators of a culture of healing is the growth of **mutual trust**. This emerges gradually as efforts are made to ensure that the ideas, sentiments, and actions of all members of the community authentically reflect the ethical principles of peace: truth and truthfulness, respect for diversity, service to the well-being and unity of the collective, and justice.

© 2008 International Education for Peace Institute

The second indicator of a culture of healing is the improved capacity of the institutions of the society to provide for the **basic human needs and rights** of all members of the community.

The third indicator of a culture of healing is the emergence of **hope and optimism**: hope regarding the ability to recover from the impact of violence—committed and/or experienced—and optimism regarding the ability to resolve future conflicts without recourse to violence.

The Step-by-Step Process of a Culture of Healing

Based on the lessons learned from more than eight years of implementing Education for Peace in violence-affected communities, the step-by-step process of creating a culture of healing appears as follows:

1) **Accept that Healing is a Necessary Pre-Requisite of Peace**
   Community leaders and citizens need to recognize that the process of creation of a culture of peace is inseparable from the process of creation of a culture of healing.

2) **Foster Worldview Transformation through Community Education**
   In order to create both a culture of peace and a culture of healing, all participants need to acquire an understanding and appreciation of the role of worldview in human individual and group conduct and learn the dynamics of transformation from conflict-based to unity-based worldviews.

3) **Nurture Mutual Trust by Affirming the Principle of the Oneness of Humanity**
   The foundation of both a culture of peace and a culture of healing is *mutual trust*. The task of creating trust among individuals and groups with the history of conflict, violence and war is extremely difficult and is only possible in the context of the realization and acceptance of the principle of the *oneness of humanity*—that there is only one humanity and that human oneness is expressed in the context of diversity. While this principle is a scientifically proven, morally validated, and universally observed fact, its acceptance is particularly difficult within the prevailing conflicted survival-based and identity-based worldviews (Danesh, 2006, 2007).

4) **Create Opportunities for Forming New, Positive Relationships**
   Human psychological processes propel us to give love and receive love under practically all conditions. When an environment of trust and goodwill, however small, is created, the willingness and readiness of the participants to establish more positive relationships are significantly increased. Thus a creative upward cycle begins to emerge. The unity-based worldview engenders mutual trust—trust in the fact that we are one humanity and that our fundamental needs are the same. This realization, in turn, makes new positive relationships possible, and further broadens our understanding and appreciation of our fundamental oneness. These processes are aspects of *relationship-formation* component of healing;

5) Harness New Hope, Optimism and Motivation to Re-Build the Social Fabric

New, positive and authentic relationships engender a considerable degree of *hope, optimism, and motivation* and the process of effective transformation of modes of behavior and conduct—in personal and social domains of life—is both facilitated and accelerated at a remarkable level. Soon, a much greater degree of cooperation among these hitherto former strangers becomes evident. They begin to see that their hopes and aspirations for themselves and their children are the same, that their sorrows and joys are parallel, and that their moral and ethical principles are analogous. This discovery of sameness in the context of their profound past estrangement combined with their recent focus on the concepts of oneness of humanity and unity in diversity, gives them courage and confidence to follow their deepest quest—to make peace. We begin to see a remarkable *behavior-transformation*—from conflict and violence to unity and peace.



© Chris Schmidt

© 2008 International Education for Peace Institute

Section Three Summary

In this section, we have learned that:

1. **Creating a Culture of Healing Necessitates the Involvement of the Whole Society**
   To achieve substantial community and societal healing, it is imperative that all levels of society—legislative, executive and judicial branches of government; educational, religious, cultural, commercial and media organizations of civil society; along with individual citizens and families—become actively involved.

2. **The Culture of Healing Model Starts from a Different Basic Assumption**
   Many community-level violence-recovery programs focus on **violence** as the primary problem. As a result, such programs seek, first of all, to control and punish violent offenders and, to the extent possible, facilitate psychosocial recovery for individual victims of violence. By contrast, the "culture of healing" model views the **absence of unity** as the primary problem which has led to violence. This model therefore seeks to create unity—both as a means for healing violence-induced trauma disorders in both victims and offenders, and as a means for preventing the eruption of future violence.

3. **Indicators that a Culture of Healing is Taking Root Include:**
   a. Growth of mutual trust
   b. Increased capacity to meet everyone's basic human needs and rights
   c. Emergence of hope and optimism

4. **The Step-by-Step Process of Creating a Culture of Healing Involves:**
   a. Accepting that healing is a necessary pre-requisite of peace
   b. Fostering worldview transformation through community education
   c. Nurturing mutual trust by affirming the principle of the oneness of humanity
   d. Creating opportunities for the formation of new, positive relationships
   e. Harnessing new hope, optimism and motivation to re-build the social fabric of society

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented in Section 3:

1. What are the objectives of a "culture of healing"?
2. What kind of environments does a "culture of healing" promote?
3. What steps need to be taken in order to create a "culture of healing"?
4. Who are the main actors in a "culture of healing" and what roles do they each play?
5. How does a "culture of healing" approach to violence-recovery differ fundamentally from a PTSD or TRC approach?
6. How do we know that healing from violence has taken place?
7. What challenges might a "culture of healing" approach to community-recovery face?

© 2008 International Education for Peace Institute

Unit 9 Activity Ideas

1. Research the biological processes associated with healing from a wound such as a cut or a broken bone. How does the body respond to the wound? What does the body do to heal it? And what parallels may be drawn with the healing of social wounds?

2. Animate, using creative movement, the process of healing. You can choose either physical healing (representing the tissues, cells, blood, antibodies, etc. of the body) or psycho-social healing (representing the thoughts, feelings, interactions, and relationships of the people or groups involved) or moral/ethical healing by demonstrating the process of transformation of an individual or group from conflict and violence to unity and peace.

3. Research the origins (etymology) of the term "healing" in several languages and, from that information, try to construct a cross-cultural philosophy of what healing involves and/or necessitates.

4. What perspectives on healing can be found in different religious traditions? Use the Internet to search the key words "religion and healing", "religion and unity," and "religion and peace" and see what you find. Try to gather perspectives from at least three different religious traditions and present your findings to your class using scriptural quotations, analogies/metaphors, and/or visual imagery.

5. Design a "culture of healing" strategy for your community. Consult with your teachers, mentors, fellow students, parents, municipal authorities, and local media on the challenges and needs of your community and how different stakeholders might collaborate to promote and facilitate the step-by-step process of creating a "culture of peace".

Questions for Personal Reflection

1. Reflections on Self

a) Many people have some traumatic experience(s) in their lives. Am I in need of psychological healing from a traumatic experience?

b) Can I create unity within myself, and with those who I have been, and possibly still am, in conflict?

c) Can I accept caring from and give care to those who are different from me?

d) Many horrible acts of violence are committed each day in our world. Can I continue to trust in the reality of "goodness" despite witnessing the widespread presence of "evil"?

Focus Questions:

e) What is "inner unity" and what is its impact on the personal healing process?

f) What steps towards healing could I propose for myself, based on the three processes of (1) knowledge-acquisition, (2) relationship-formation and (3) behavior-transformation?

2. Reflections on Family and Friendships

a) What are my current concerns regarding past violence, if any, in my family or friendship relationships?

b) What can I do to help create more unity-based relationships in my family and with my friends?

Focus Questions:

c) What is "family unity" and what is its impact on the personal healing process?

d) What steps could I propose for helping a family recover from the impact of violence, based on the three processes of (1) knowledge-acquisition, (2) relationship-formation and (3) behavior-transformation?

© 2008 International Education for Peace Institute

3. Reflections on Society

a) How can a society recover from the impact of past and present violence and war?

b) How has the history of violence in my society sown seeds for present and possibly future violence?

c) How might I, along with other members of my society, strengthen the foundations of justice and rule-of-law in the institutions of our society?

Focus Task:
Consider a recent violent conflict that has taken place in your own or another society:

d) What steps towards healing can be proposed for the individuals and groups involved in this conflict, based on the three processes of (1) knowledge-acquisition, (2) relationship-formation and (3) behavior-transformation?

4. Reflections on the World at Large

a) How is the current violent state of the world due to its violent past?

b) What is the relationship between violence, poverty, and disease?

c) To what extent and in what manner have large-scale social healing processes been effective in dealing with issues of violence in various countries throughout the world?

d) If we are to create peaceful communities and nations, what role does my country could play in the creation of conditions necessary for the development of a healthy global community?

Focus Task:
Recognizing that the excessive gap between the rich and the poor is one major symptom of a violent world, what steps could I, my family, my friends and/or my community take to help remedy this situation?

Key Vocabulary

Aggressor: The person who initiated a harmful crime or action.

Counseling: assisting individuals to deal with personal and interpersonal conflicts by providing direction or advice as to a decision or course of action.

Culture of Healing: a unifying culture in which all members of the community – adults and children, victims and aggressors, government leaders and citizens, rich and poor alike – are assisted to heal themselves from the effects of psycho-social traumas of conflict, violence and war.

Healing: Health is a state of wholeness, equilibrium, balance, and harmony—in brief, organic unity.

Impunity: exemption from punishment, harm or recrimination.[2]

Paradigm: a pattern or model that forms the basis of a methodology or theory; a conceptual framework within which scientific research can be carried out.[3]

Psychoanalytic: a psychological theory and therapeutic method developed by Sigmund Freud, in which material presented by a patient is interpreted in order to bring the processes of the unconscious into conscious awareness.[4]

Psychotherapy: treatment of psychological disorders using psychiatric or psychological methods such as the reliving of traumatic experiences through remembering, imagining, role playing, and other such techniques.

PTSD or Post-Traumatic Stress Disorder: a psychiatric disorder that can occur following the experience or witnessing of life-threatening events such as military combat, natural disasters, terrorist incidents, serious accidents, or violent personal assaults like rape. Symptoms include nightmares and flashbacks, insomnia, estrangement, depression and memory-loss. The disorder is also associated with impairment of the person's ability to function in social or family life, including occupational instability, marital problems and divorces, family discord, and difficulties in parenting.

Recovery: the return of something to a normal or improved state after a setback or loss; the return to normal health of somebody who has been ill or injured.[5]

Rehabilitation: The process of helping a person debilitated by disease or injury to regain the highest level of function, independence, and quality of life of which he or she is capable.

---

[2] *Encarta English Dictionary.*
[3] *Encarta English Dictionary.*
[4] *Encarta English Dictionary.*
[5] *Encarta English Dictionary.*

© 2008 International Education for Peace Institute

Trauma: an extremely distressing experience that causes severe emotional shock and may have long-lasting psychological effects.[6]

TRC or Truth and Reconciliation Commission: A commission tasked with discovering and revealing past wrongdoing by a government, in the hope of resolving conflict left over from the past. TRC reports can provide proofs against historical revisionism of state terrorism and other crimes and human rights abuses.

Victim: Somebody who is harmed by a crime, accident, circumstance or action.

Violence: Any act—physical, psychological, sexual or structural—that is intended to, or results in, harm to oneself, another living being, the environment, or one's own or another's property. Violence is always destructive and represents the final act in a series of conflicted developments within the individual or institution that commits it.

[6] *Encarta English Dictionary*.

Bibliography

Ackerman, P., & DuVall, J. (2000). *A Force More Powerful: A Century of Nonviolent Conflict.* New York: St. Martin's Press. Accompanying resource site retrieved September 11, 2008, from http://www.aforcemorepowerful.org/index.php

Adorno, T. et al. (1950). *The Authoritarian Personality*. New York: Harper & Row.

Allport, G.W. (1968). *The Person in Psychology: Selected Essays*. Boston: Beacon Press.

Burns, J.M. (1978). *Leadership*. New York: Harper & Row.

Coser, L.A. (1956). *The Functions of Social Conflict.* Glencoe, IL: Free Press.

Danesh, H.B. (2006, March). Towards an Integrative Theory of Peace Education, *Journal of Peace Education, 3*(1), 55-78.

Danesh, H.B. (2007). Education for Peace: The Pedagogy of Civilization. In Z. Bekerman, & C. McGlynn (Eds.), *Addressing Ethnic Conflict Through Peace Education* (pp. 137-160). New York: Palgrave MacMillan.

Danesh, H.B. (2008). Creating a culture of healing in multiethnic communities: an integrative approach to prevention and amelioration of violence-induced conditions. *Journal of Community Psychology, 36*(6), 814-832.

Danesh, H.B. (forthcoming). Fever in the World of the Mind: On Causes and Prevention of Violence.

Danesh, H.B., & Danesh R. (2002a). Has conflict resolution grown up?: Toward a new model of decision making and conflict resolution. *International Journal of Peace Studies*, *7*(1), 59–76.

Danesh, H.B., & Danesh R. (2002b). A consultative conflict-resolution model: Beyond alternative dispute resolution. *International Journal of Peace Studies, 7*(2).

Danesh, H.B., & Danesh R. (2004). Conflict-Free Conflict Resolution Process and Method. *Peace and Conflict Studies.* Fall. *11*(2).

Deutsch, M. (1973). *The Resolution of Conflict: Constructive And Destructive Processes*. New Haven, CT: Yale University Press.

Folger, J.P., Poole, M.S., & Stutman, R.K. (2008). *Working Through Conflict: Strategies for Relationships, Groups, and Organizations* (6th Edition). Boston, MA: Allyn & Bacon.

Fromm, E. (1969). *Escape from Freedom*. New York: Avon Books.

Galtung, J., and Jacobsen, C.G. (2002). *Searching for Peace: The Road to TRANSCEND*. Second Edition. London: Pluto Press.

Harmony, A.M. (2002). *A Model for Change Leadership.* Retrieved September 11, 2008, from http://members.cox.net/aharmony/index.html

Huyse, L. (2003) Reconciliation after Violent Conflict: A Handbook. D. Bloomfield, T. Barnes, & L. Huyse (Eds.). Stockholm: International Institute for Democracy and Electoral Assistance.

International Congress of Ministers of Health for Mental Health and Post-Conflict Recovery. (2004). *Project 1 Billion: Book of Best Practices, Trauma and the Role of Mental Health in Post-Conflict Recovery*. R.F. Mollica, R. Guerra, R. Bhasin, & J. Lavelle (Eds.). Rome. Retrieved November 27, 2008, from http://www.hno.harvard.edu/press/pressdoc/supplements/bestpractice.pdf

Jordan, D.J. (1996, March-April). Leadership styles: which one is right for you? *Camping Magazine*. Retrieved November 27, 2008, from http://www.articlearchives.com/1291913-1.html

Kotter, J.P. (1996). *Leading Change*. Boston, MA: Harvard Business School Press.

Loewald, H.W. (1960). On the Therapeutic Action of Psycho-Analysis. *International Journal of Psycho-Analysis*, *41*,16-33.

May, R. (1972). *Power and Innocence: A Search for the Source of Violence*. New York: Delta Books.

Muldoon, B. 1996. *The Heart of Conflict*. New York: Perigee.

Muscat, R.J. (2006). Mental Health Disabilities and Post-Conflict Economic and Social Recovery. *Global Peace Services USA Newsletter, 9*(1), 1-3. Retrieved November 27, 2008, from http://www.globalpeaceservices.org/Newslet24.pdf

Seville Statement on Violence (1986, May 16). Adopted by UNESCO at the twenty-fifth session of the General Conference, New York, on 16 November 1989.

World Health Organization. (1946). *Constitution of the World Health Organization*. New York: United Nations.

World Health Organization. (2002). *World Report on Violence and Health*. Geneva: WHO. Retrieved September 11, 2008, from http://www.who.int/violence_injury_prevention/violence/world_report/en/

Wound Healing. 2008. Wikipedia. Retrieved September 11, 2008, from http://en.wikipedia.org/wiki/Wound_healing_phases

Wright, L. (2007). National Higher Education Effort Devoted To 'Deliberative Democracy', *University of New Hampshire Campus Journal*. Durham, NH: University of New Hampshire.

About the Authors and Contributor

Dr. H.B. Danesh is the founder and president of the International Education for Peace Institute and the former president of Landegg International University, Switzerland (1998-2003). He is a retired professor of conflict resolution and peace education at Landegg International University (1998-2003) and tenured associate professor of psychiatry at the University of Ottawa, Canada (1973-1983). Dr. Danesh has conducted research and published on issues of peace education, leadership studies, the causes and prevention of violence, Conflict-Free Conflict Resolution (CFCR), and the psychology of spirituality. He is the creator of the Education for Peace Program and co-creator of the Leadership for Peace / Peaceful Governance Program with Dr. Roshan Danesh. Dr. Danesh resides in Vancouver, Canada, where he directs the international work of the EFP programs.

Sara Clarke-Habibi is a founding member and associate director of the International Education for Peace Institute, Switzerland. Ms. Clarke-Habibi was national coordinator of the Education for Peace pilot project in Bosnia-Herzegovina from June 2000 to January 2002, and continues to serve as an advisor to its program and policy activities. She is co-author of the *Education for Peace Curriculum Manual* and the 10-module multimedia *EFP-World* e-Learning CD-Rom. She completed her Master of Arts in Consultation and Conflict Resolution at Landegg International University, Switzerland, and her Bachelor of Arts in "Ethics, Society and the Law", and Cultural Anthropology at the University of Toronto, Canada. Ms. Clarke-Habibi resides in Switzerland where she contributes to the on-going international development of Education for Peace programs and resources.

Stacey Makortoff completed her Master of Arts in Peace and Conflict Studies from the European University Centre for Peace Studies in Austria, and her undergraduate degrees in Home Economics and Education at the University of British Columbia, Canada. After teaching at the secondary school level in Canada for one year, she moved to Bangkok, Thailand, where she taught Kindergarten and Grade One classes in a 'Reggio Emilia' oriented international school for four years. Ms. Makortoff completed an internship with the EFP Program in Bosnia-Herzegovina prior to joining EFP-International as a staff member in 2004. She is currently working on her PhD in Curriculum Theory and Implementation: Philosophy of Education at Simon Fraser University.


9 780978 284626