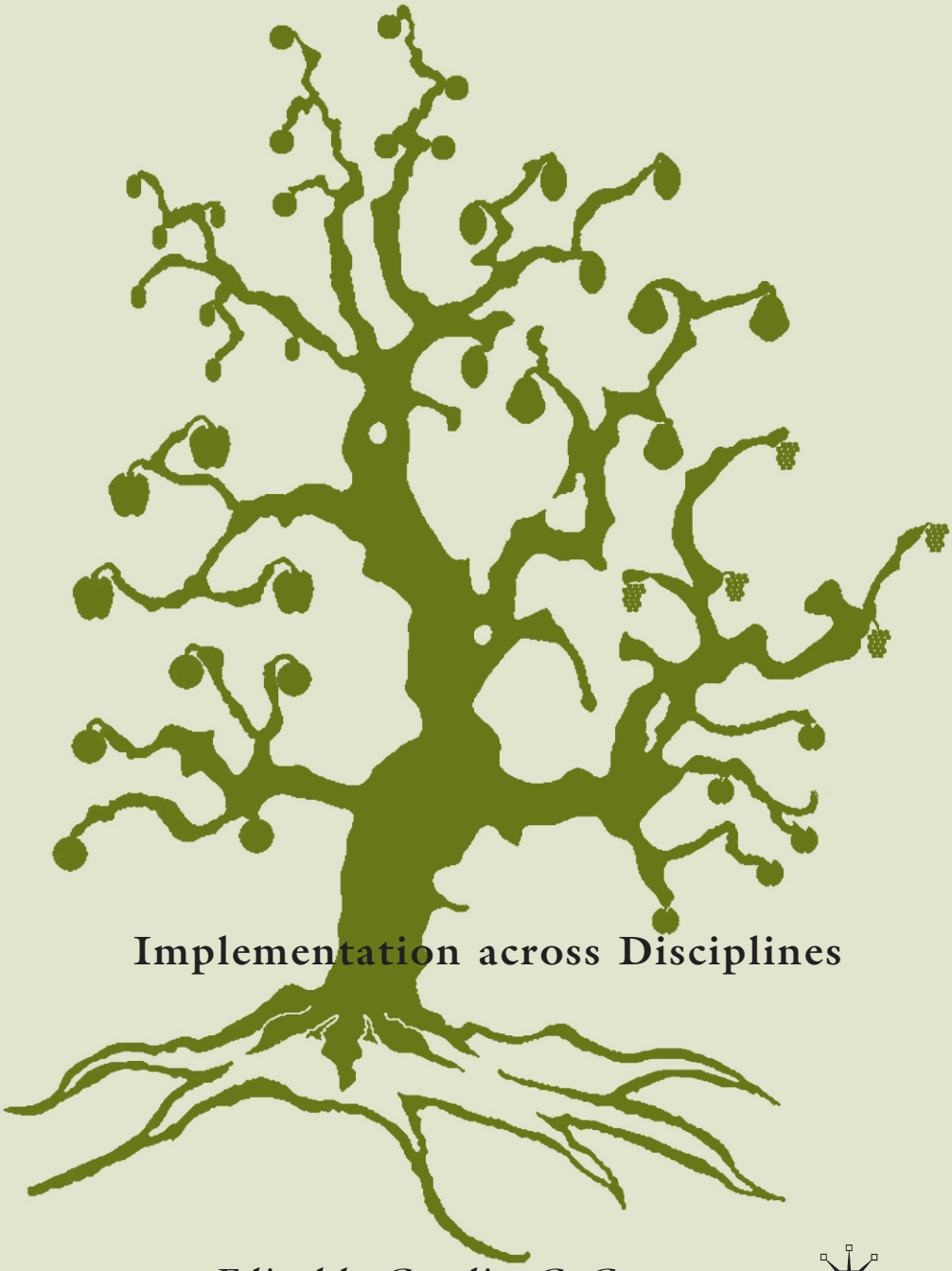
Conflict Resolution and Peace Education



Implementation across Disciplines

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Conflict Resolution and Peace Education

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Conflict Resolution and Peace Education

Transformations across Disciplines

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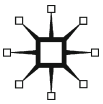

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We appreciate many people at the University of North Florida who supported the production of this book and the Conflict Transformation Symposium in which we initially shared our research and developments from it. We thank the other institutions to which we belong that enable our explorations of and engagements with peace education as well as conflict transformation. Our appreciation for our students, colleagues, families, friends, and other peace partners is deep. We honor everyone whose research and developments provided a foundation for our work.

Introduction

Candice C. Carter

This book supports learning about conflict. Its multidisciplinary contents explain how the study of conflict, responses to it, and education about it have occurred. Additionally, the book contributes information about learning in discipline-based peace education, in formal as well as informal contexts. Described here are experiences of adults who learned in different situations about conflict, responses to it, and the role of those processes in peace development. University instructors, the contributors to this book who have been examining conflict transformation in their fields, facilitated the learning processes in their discipline-based courses and in community settings.

During September 2007, the book's contributors met at a symposium held by the University of North Florida (UNF) where they shared their findings on conflict transformation. With their expanded awareness from the international participation in the symposium, they advanced peace education within their various disciplines and in the Conflict Transformation Program at the UNF. In the monthly meetings of the UNF Peace Education Partnership, collaboration between faculty and community members sustained sharing of information and planning for research as well as education about conflict. These initiatives supported personal as well as professional growth in two domains of peace development.

This book explores two facets of peace development: responding, without harm, to conflict and teaching for peace. Making peace where it has been lost and building on its fragile foundation result from careful contemplation about conflict. Analysis that considers all needs aids prevention of new conflicts as well as resolution of existing ones. Such

analysis is crucial for conflict transformation, which entails consideration of past, present, and future relationships as well as conditions. Conflict transformation is a purposeful change process that, like many peace accomplishments, entails envisioning. A common construct in that process is the absence of violence and other circumstances that uphold well-being. The latter concept typically includes fulfillment of life-sustaining needs. However, more than accomplishment of basic needs for food and shelter form the foundation of peace. Other antecedents of conflict, such as social and environmental conditions, are also illustrated in pictures of peace development. Examination of conflict illuminates the multiple dimensions where we can bring about deep change.

The diversity of ways in which peace development occurs evidences the multidisciplinary nature of education about it. The grafted olive tree bearing many types of fruit, depicted on the cover of this book, represents ongoing variety in peace education, which is a contextually responsive pedagogy throughout the world. Learning about peace is as omnipresent as conflict (McGlynn et al., 2009; Salomon & Nevo, 2002). Opportunities abound for inclusion of peace as a topic, especially with a focus on conflict. Diverse conceptions of peace reveal contextually responsive construal of it, which often associates with conflict. For example, notions of peace that incorporate violence, such as peacekeeping with weapons, illuminate fear that underlies force-based responses to conflict. Educating peacekeepers to understand cultural norms is a proactive form of peace education within a context of structural violence (Costa & Canen, 2008). Preparing future leaders and teaching current ones strategies of nonviolent conflict resolution and transformation is another aid in peace development, especially for cessation of structural violence.

Facilitating learning about the sources of structural and other types of violence precedes planning for transformation of such conflicts. Analyses of conditions that evidence conflict illuminate needs that can be recognized in personal, relational, and structural realities. Often, such an analysis occurs informally, outside of schools, in tacit lessons about conflict and peace. However, it commonly occurs unsystematically with emotions and limited perspectives obscuring observations. Formal education, which includes explicit instruction through lessons, along with implicit instruction via conscientious interactions, is an expanding domain of peace development. While the field of peace education continues to grow around the world, we monitor its needs with a vision of its optimal development, for all youth whose peaceful futures we plan.

There are pedagogical and structural needs in the study of conflict and peace education. In the pedagogical realm, there is a need for expanded awareness of how processes have supported instructional goals. For example, one pedagogical tenet of peace education has been personally and culturally responsive instruction, whereby the curriculum reflects students' interests and backgrounds. However, more information is needed about how this goal has been accomplished within schools that prescribe and account for student learning of preidentified lesson contents and learning modalities. Another tenet has been the inclusion of student experience with interactions that contribute to peace development. There is a need for more information about how students apply, beyond as well as within their schools, the peace-promoting skills that they learn. Subsequent to students' initial actions in pursuit of peace, how do instructors continue to co-construct the curriculum with students for their sustained analysis of and responses to ongoing conflicts? Phases of conflict lessons in peace education include the following processes: (1) analysis, (2) goal-formation, (3) critique, (4) proposal-making, and (5) action (Galtung, 2008). Information about facilitation of each phase of conflict lessons can be helpful, especially for instructors in schools where structural constraints present pedagogical challenges.

Much of formal education has been structured as separate subjects to be studied in fixed time frames with prescribed curriculum. In higher education, the disciplinary divisions of departments and the specialized instruction they typically provide had been an impediment for interdisciplinary peace studies. However, recent emphasis on the study of conflict resolution and nonviolence within fields enabled the expansion of instruction to include the topics and processes of conflict transformation (Deutsch et al., 2006; Weaver & Biesecker-Mast, 2003). The chapters in this book contribute information about such cross-disciplinary instruction in higher education. The recent expansion of peace studies in university programs throughout the world is a structural transformation that has been needed (Meyer & Ndura-Ouédraogo, 2009). With the contemporary availability of peace as a study topic and professional field, cross-disciplinary collaboration by instructors has fertilized the roots of peace development. In this new context of conflict-focused peace education, there are several pedagogical questions that need to be answered, including the following: What are the variations in conflict analysis across disciplines? What notions underlie responses to conflict in each of the disciplines? In what ways are the same ideas about conflict applied in different fields of work?

Expanding beyond the focus on conflict, identification of the contributions each discipline makes to the field of peace development is a learning competency to be included in education. The articulation of those contributions illuminates possibilities for their expansion. One aid in that process is a review of topics and concepts that have been examined in peace research by professional societies such as the International Peace Research Association and the Peace Education Special Interest Group of the American Educational Research Association. The contributors of this book included resources for such a review at the end of their chapters. Critical analysis of extant concepts, and missing ones, that have been used in research on and scholarship about peace is crucial for continual improvement of peace development. This includes examination of notions about education, for children and for adults.

The role of higher education in peace development should be comprehensive by including all phases of conflict lessons in formal instruction and other appropriate learning components, as well as responsively generated ones (Carter, 2008). Administrators, faculty, and all personnel in colleges provide informal peace education through their modeling of peace processes. With that awareness, self-evaluation as learners and developers of peace can be done by all campus participants. University-sponsored events involving members of the local and global communities are opportunities for all five phases of peace education and honing of peace skills when conflicts occur in their planning and facilitation. Research on conflict and peace development by campus members is a crucial contribution to the knowledge base of this field. It is also important for use in the formation of local to global policies. Through a multidisciplinary lens, the contents of this book inform peace education and development.

The contributors to this book describe conflict and peace education in the disciplines in which they provide adult education. Additionally, they explain the instruction. In chapter one, Richmond Wynn, Sharon Wilburn, and Cirecie West-Olantunji discuss techniques of mental health counseling. The cases they present describe culturally sensitive, therapeutic, and artistic responses to their clients' conflicts. Their recommendations for counselor preparation include intrapersonal work for transformation within their field, which is truly important in the resolution of many types of conflict. In chapter two, Casey Welch and Elisabeth Baker describe the historical context of justice and systems of social control before they present analytical conflict transformation and examples of its use in sociology. They highlight the multiple points from which conflict can be analyzed, at any time, and avenues

of inquiry, among other techniques, for use in that process. In chapter three, John Frank reviews communication and civic responses to conflict. His examples of public conversations about a "culture of peace" illustrate methods of political talk that have been useful in community as well as school contexts. In chapter four, Susan Diacoff reviews the many vectors of comprehensive law that centers on transformation of legal responses to clients' conflicts. She identifies skills that attorneys use in the new non-litigious work with their clients' conflicts. In chapter five, Ma. Teresa Tuason reveals psychological reactions to conflict, including perceptions of its causes. Following a review of emotional and coping reactions and transcendence methods, Tuason reviews transformation efforts in response to poverty and encourages awareness of human resilience along with personal responsibility in the change process. In chapter six, Susan Russell and Rey Ty explain conflict work in the fields of anthropology and political science before they describe their transformational approaches to conflict in the same region Tuason analyzed. The grounded theory of multitrack peace promotion that Russell and Ty present has applications in civil societies as well as in schools that are experiencing interethnic strife. In chapter seven, I describe challenges in teacher preparation for peace education and needs of teachers who are highly motivated, although unequipped, for such instruction. Explained in the chapter are roots of a conflict in the advancement of peace education for children. Ultimately, the cases in my chapter and the examples that the other contributors to this book present bode well for peace education, regardless of the challenges in accomplishing it. The examples of instruction across disciplines that this book provides reflect the growing interest in learning, teaching, and working for peace development.

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CHAPTER 1

Multiculturalism, Conflict Transformation, and Peacebuilding: Practitioner and Client Working Together

Richmond Wynn, Sharon Tamargo Wilburn, and Cirecie West-Olatunji

Conflict has been a salient aspect of the human experience for ages. It has existed globally between nations, locally among various cultural groups, in dyadic relationships, and within individuals. Efforts to resolve, rise above, and transform conflict have been met with a myriad of challenges. These challenges are comprised of systemic, cultural, and individual variables that must be addressed in order to realize progress. The authors believe that transformation of conflict on an individual level creates a foundation for effectively dealing with systemic and cultural issues that evidence conflict and, in so doing, create opportunities for the development of a global culture of sustainable peace. From this perspective, peace is more than the absence of war; it involves freedom, justice, conflict resolution, nonviolence, community building, and democratization of authority (Olusakin, 2007).

Mental health counseling has a critical role in peace development. With training in human development, effective communication, and multiculturalism, professional counselors are particularly situated to assist in conflict transformation and peacebuilding processes. However, while counselors are sufficiently trained to address intrapersonal and interpersonal issues faced by individuals, groups, and families, few counselor-preparation programs include preparation for

conflict transformation, and even fewer emphasize peace development. Integrating peace as a topic in the counseling curriculum can provide counselors with tools for enacting social justice and advocacy.

Counselor preparation for peacemaking and peacebuilding includes development of the following knowledge, skills, and dispositions: (a) understanding indigenous mental processes and behaviors that support nonviolent conflict resolution; (b) mitigating intolerance, marginalization, and exclusion; (c) supporting mobilization, empowerment, and intercultural dialogue; and (d) facilitating the healing of trauma (Brenes & Wessells, 2001; Montiel & Wessells, 2001). To support that education, this chapter examines conflict transformation, at both the intrapersonal and interpersonal levels, as one aspect of peacemaking and peacebuilding. It provides an overview of a conflict transformation model, as it applies to counseling, and case illustrations that show its usefulness with culturally diverse clients. Culturally sensitive interventions are offered with recommendations for practice and future research.

Conflict Transformation

Within the normal contexts of human interaction and development, individuals experience both intrapersonal (intrapsychic) and interpersonal conflict. These forms of conflict can be exacerbated by complex cross-cultural and bicultural variables.

The Crisis to Growth Model (Fischler, 2003) provides a framework for transforming conflict that is consistent with the developmental perspective typically embraced by counselors. This model includes a series of stages, beginning with the occurrence of a crisis and ending with a new awareness. The process of stimulating this new awareness requires problem identification, confrontation, problem clarification, and action-plan development followed by implementation. Conflict can occur during any of these stages and, unless it is detected and managed, transformation potential is reduced. If a new awareness is reached, one's insights and behaviors are more likely to change.

Building on the developmental model of conflict transformation, Halligan (2004) describes this process as a metamorphosis that involves natural periods of chaos and order, times of conflict that underlie the movement toward transformation, and developmental shifts that may be painful as well as pleasurable. From this perspective, conflict is anticipated as a natural aspect of human development.

Intrapersonal Conflict

Intrapersonal conflict can be described as an internal challenge within ourselves. Many people experience this type of conflict with everyday tasks encountered and decisions made. However, when the conflict is not easily or quickly resolved, it can create undue stress, limit or cause inappropriate and poor decision-making. Furthermore, unresolved intrapersonal conflict can carry over into interactions with others and create a tiered process of conflict that can significantly contribute to negative coping behaviors. Understanding this type of conflict is critical in counseling since it can be the ultimate cause of defeat in the therapeutic arena. It is equally important for a counselor to remain knowledgeable of intrapersonal conflicts and how they can also be projected when working with others (Murphy, 2005), particularly in conflict transformation and peacebuilding processes.

Intrapersonal conflict is the internal discord between professional and personal values that counselors can experience when working with clients whose cultural values are different from their own. This is not a conflict between the counselor and the client, but is one experienced within the counselor who is attempting to help resolve problems inside the client's frame of reference or worldview. For example, counselors often face intrapersonal conflict when working with lesbian, gay, bisexual, and transgender (LGBT) clients or clients with different religious values. While they wish to serve their clients with unconditional positive regard, their personal value system gets in the way. They often articulate feelings of being stuck and not being able to offer solutions without bias. The tendency is to refer clients to other counselors in lieu of deeper self-reflection to confront their biases.

When a counselor is faced with intrapersonal conflict regarding issues that can impact the therapeutic relationship, it is important to assess how value-based personal boundaries are established. If those intrapersonal boundaries are rigid on a specific issue, it will be more difficult for a counselor to transform the conflict sufficiently to work with a client. On the other hand, if intrapersonal boundaries are too flexible, cultural conflict cannot be transformed as the counselor is likely to lose a sense of self. Ultimately, the culturally skilled counselor is able to support a client to resolve problems in a way that may be culturally oppositional to the counselor's own value system (Holaday & Leach, 1994).

Interpersonal Conflict

Interpersonal conflict involves conflict between two or more parties that may include counselor and client. This conflict can result from cultural differences as well as from unclear communication, the pressure of self-consistency, misperceptions, and a lack of empathy. These conflicts can be sustained by a focus on winning, themes of dominance and power, and an emphasis on self-preservation (McFarland, 1992).

The professional counseling setting is an ideal environment for the transformation of intrapersonal and interpersonal conflict thus creating opportunities for peacebuilding. By definition, counseling is concerned with positive human change and is focused on the individual and the systems in which they live. Counseling reframes conflicts as naturally occurring developmental events that are not antithetical to personal growth but are clues to the developmental past and provide a gateway to the future. In addition, counselors are aware that developmental change occurs within a cultural context, and as such, they are sensitive to individual and group differences (Van Hesteren & Ivey, 1990). This sensitivity, an aspect of multiculturalism, provides a framework for greater depth in understanding differences and enables counselors to participate in the transformation of conflict with persons from varied backgrounds and perspectives.

Counselor Preparation

The Council for Accreditation of Counseling and Related Educational Programs (CACREP, 2009) promotes the professional competence of counselors and related practitioners. CACREP standards ensure that students in counselor preparation programs develop a professional counselor identity and master the core counseling competencies that equip them with the knowledge and skills to practice in a manner that is consistent with the ideal of optimal human development.

Although these competencies provide a solid foundation for counseling practice, few sufficiently address the transformation of conflict or the promotion of peace (Gerstein & Moeschberger, 2003; Montiel & Wessells, 2001; Olusakin, 2007). However, the existing standards on human growth and development and sociocultural diversity (CACREP, 2009) provide a framework for future development of conflict transformation and peacebuilding competencies.

Cultural Competence

Cultural orientations differ between dominant and nondominant individuals (Atkinson, 2004; Holdstock, 2000; Ibrahim et al., 2001; West-Olatunji, 2008). For example, affect, communalism, and spirituality are dimensions of the culturally diverse whereas individualism, effort optimism, and competition are values that are more likely reflected in mainstream, Eurocentric culture (Jagers et al. as cited in Scott, 2003). Clients' adherence to their own cultural orientations affects the types of coping strategies employed. As such, counseling interventions informed by cultural values can increase effectiveness by purposefully adapting to an individual's coping strategies (Pedersen & Ivey, 1993). Emphasizing individualism in human interactions and development, Eurocentric values are in contrast with nondominant cultures within the United States of America (Kambon, 1996; Sue & Sue, 2008).

Individualism is often thought of as a Western approach. So, the degree to which individuals are acculturated into set cultures, their degree of individualism will vary. For many individuals the focus is on self and immediate families. If one is attempting to provide services, it remains important to have a strong sense of family history to determine if the primary focus is on the individual or if that person operates more from the cultural perspective of collectivism. An understanding of these differences can assist in determining how conflict is seen, addressed, and transformed and how peacebuilding practices can be initiated. For some individuals the intrapersonal conflict can be with acceptance of the culture itself. For others, it can be in the acceptance of the behaviors of different cultures.

In keeping with the other dimensions of potential conflict, it is critical to determine how dominate values are determined and how they impact individuals in counseling. Hofstede (1984) uses the comparison of masculinity and femininity to discuss these differences. However, while characteristics of aggression versus caring for others can be depicted as masculine or feminine roles, they are even more frequently rooted in family systems and cultural norms. Also, with the evolution of change many of these types of roles are becoming shared across gender lines, and hence what is seen can be classified more as androgynous behaviors. However, if one is struggling with gender roles, family norms, or cultural heritage, there is a strong potential for both intrapersonal and interpersonal conflicts within and between cultures. These types of conflicts can also impact the desire and ability to create peacebuilding across and within cultures. This can also

be a set-up for conflict between counselor and client, especially if the counselor sees behaviors as noncompliance rather than as being rooted in intrapersonal cultural conflict.

Culture-centered psychological theory emerged from the culturally conscious pedagogy of the 1970s. Counselors and psychologists endorsed this theory and postulated that psychological interventions must be designed to provide a culture-centered framework for health and wellness (Pedersen & Ivey, 1993). Multicultural counseling scholars suggest that the expected therapeutic outcomes for culturally diverse individuals are culture-bound and that the culturally encapsulated diagnoses and interventions enforce hegemony and cultural oppression (Kambon, 1996; Nobles, 1986; Pedersen & Ivey, 1993).

Described as the fourth force in counseling (Pedersen, 1991), multiculturalism calls for a universal approach to counseling that is balanced with culture-specific approaches (Fukyama, 1990). Pedersen (1991) defined multiculturalism as "a wide range of multiple groups without grading, comparing, or ranking them as better or worse than one another and without denying the very distinct and complementary or even contradictory perspectives that each group brings with it" (p. 4). Pedersen's definition leads to the inclusion of a large number of variables, for example, age, sex, place of residence, education, socioeconomic factors, affiliations, nationality, ethnicity, language, and religion, making multiculturalism generic to all counseling relationships. An even broader definition of multiculturalism exists, one that includes ability, sexual orientation, and gender identity. Those who fall into these categories are often the hidden minority who experience their own forms of intrapersonal and interpersonal conflict (Pope, 1995).

Cultural competence is paramount in understanding and transforming conflict. The four dimensions of conflict, that is, power distance, uncertainty, avoidance, and individualism, identified by Hofstede (1984) form the foundation for conflictual experiences. Power distance can be felt in a therapeutic arena, especially when a person is mandated to therapy and the counselor is employed by an institution with its own set of regulations and expectations. In this type of situation, the counselor and/or the client can experience conflict in determining who the client really is. Is it the person with whom the counselor is working or the agency for whom the counselor works? So while ethno-cultural orientation can play a major role in power distance, the culture of an organization can also play an impacting role. While ambiguity and uncertainty often cause anxiety and fear, the addition of cultural differences can create potentially threatening situations. Counselors need

to be sufficiently astute to recognize levels of discomfort with a client, and the seriousness of the situation to avoid interpersonal conflict with a client.

Counselors should be particularly situated to assist in the transformation of conflict and in the establishment of peacebuilding awareness because of their training in human development and effective communication, including expression of feelings, stress management, and multiculturalism. Counselors should be able to facilitate movement from an impasse to an evolved relationship. However, not all professional training adequately addresses multiculturalism, conflict transformation, or peacebuilding; hence professional training alone does not equip counselors with the necessary skills to facilitate this kind of transformation. They must invest in their own personal growth and development in order to prevent their intrapersonal conflicts from contaminating the therapeutic relationship.

Culturally Sensitive Transformation Techniques

Counselors are best known for engaging in talk therapy to assist their clients in alleviating a number of uncomfortable life conditions (Wiener, 1999). This talk enables expression of thoughts and feelings, clarification of ideals, and reinforcement of effective coping skills. However, talk is just one of the strategies that counselors have at their disposal. There are a number of counseling strategies that can be effectively used in facilitating a client's movement to transforming conflict. Sociodrama and narrative therapy are two effective intervention approaches that are discussed and demonstrated using two case illustrations.

Sociodrama

Sociodrama has its roots in psychodrama and is a counseling technique that combines therapeutic and performance-based methods, typically in a group setting (Blatner, 2007; Moreno, 1953; Wiener, 1999). Stein and Ingersoll (1995) describe how the use of sociodrama lessens tensions, encourages dialogue, and reduces conflict. While sociodramatic theory assumes that most groups are organized by their social and cultural roles, it also has applications for groups that have no prior connections. Sociodrama places its greatest value on group themes. It has been used to train professionals, help people deal with trauma, and work with culturally diverse groups by allowing the development of empathy

and identification with those who are different. Sociodrama has three components: (a) use of warm-up techniques including didactic, small-group discussion, theme selection to build intra-group rapport and cohesiveness; (b) an action phase that includes simulated role-playing, role reversal, doubling, soliloquy and high chair techniques, and catharsis, which moves the group into enactment; and (c) a closure phase that addresses de-rolling and sharing, which gives participants the opportunity to express how the enactment affects them.

If the sociodrama process is successful, participants achieve personal and group integration. Sociometric tests can be used to help determine conflict in family systems to develop a sociodrama theme. For example, in a case study with an alcoholic family, Carvalho and Brito (1995) used a sociometric test to unveil family relationships, pinpoint conflicts, and facilitate therapeutic confrontations.

Interactive drama creates learning about multicultural issues and involves a plot or story line, scenes, characters, and the specific diversity issue that is being addressed. The opening-up process allows the director-facilitator to transfer the learning to the audience. The director-facilitator initiates audience's questions at the end of each scene. These questions vary in content and depth throughout the performance. The spontaneity of interactive drama allows genuine emotions to emerge from real-life situations. The dialogue between audience and actors on any issue raised in the play serves to open a dialogue on difficult or sensitive issues. This type of dialogue is an ideal setting for practicing peace-building principles. Individuals can increase their awareness of their own biases by confronting insensitive characters (Tromski & Dotson, 2003).

Narrative Therapy

Narrative therapy or narrative transformational conversations create a shift in individual perspectives of relationships by changing language before changing behavior and perception. Problems are not obstacles to be overcome; rather they are opportunities for individuals to transform their view of themselves in relation to the problem. This transformation involves deconstructing the problem and shifting language from problem-saturated stories to more meaningful action-based ones that heal and empower.

The narrative conversation is an externalizing conversation in that it helps those within a system understand how the identified problem is stabilized, strengthened, or challenged by the social relationships of the group. In narrative conversations, the counselor does not operate as the