A Leadership and Practice to Reconcile Challenges in a Post-September 11th World

ABSTRACT

The conditions of a post 9/11 era, including our country's involvement in ongoing international military conflict, call for conflict resolution competencies that help build trust and break the cycle of violence. From the local to the global, emerging and seasoned conflict resolution professionals need training that strengthens existing skills and provides strategies to de-escalate the high levels of conflict and emotions. We offer Reconciliation Leadership and A Peacebuilding Process of Reconciliation, an approach and practice that is uniquely inclusive, visionary, reflective and restorative--healing the cycle of violence through inner governance, re-envisioning the common humanity of perpetrators and victims, and socially responsible action that transcends self-interest.

INTRODUCTION

A day of terror attacks by Al Qaeda extremists, September 11, 2001 was a pivotal moment in world history, leading many people to re-examine their values and seek better understanding of the role of the United States in a world fraught with protracted social and political conflict. For some, the events of the day brought into sharp focus the violence and war that others around the globe experience on a daily basis. For instance, Nan Merrill, author and columnist writes, "September 11, 2001 will long be remembered as a terrible and shocking tragedy. Forever vivid will be the memory of how our nation and the world joined in solidarity with nations and peoples devastated by war and violence" (Merrill, 2006). Others explained 9/11 in terms of a "clash of civilizations," a term used by Huntington (1993) to advance his theory that culture would be the main driver of conflict in a post cold-war era; the clash was now understood to be between "the West versus Islam," and for some, between Judeo-Christian and Islamic values.

The changed climate, the military response of the United States , and its national anti-terrorism policies offer new opportunities and challenges for conflict resolution theorists and practitioners. From an applied perspective, policy responses to international conflict can benefit from conflict resolution approaches, to help leaders become more receptive to citizen involvement, deal with conflicting opinions of diverse constituents, and ultimately craft more sound policy options (Bush & Bingham, 2005). Given that 9/11 and other terrorism incidents involve high levels of fear and vulnerability for the public, and that Muslims, South Asians and Arabs in the U.S. continue to experience backlash, restrictions on civil rights, and a sense of victimization (Elias, 2006), there is an even greater demand to fill the theoretical gaps in attention to the role of emotion and culture in conflicts (Bush & Bingham, 2005). Further, in contrast to the clash of civilizations paradigm, we can also more carefully consider whether and how religion and culture can be harnessed to promote peaceful solutions (Bush & Bingham, 2005).

The current models of dispute resolution and the dedicated experience of countless numbers of practitioners and theorists have shown us it may be possible to de-escalate volatile challenges if we have the right mindset, experience, facilitation and mediation skills. At the international level, we can empower the United Nations to play a stronger role in peace building. Many Americans think the United Nations is impotent, not realizing that if we want to change the UN it has to be done through each country—especially the country with the most power, the United States. Even though there was an impulse at the end of World War II to strengthen the UN (Baratta, 2004), the impulse failed and now, 191 countries work in their own self interest to resolve problems rather than with collective and global interests in mind. The

Security Council veto that strangles political will remains the stronghold of the five countries who were the victors of World War II.

In addition, we note that Archbishop Tutu has long called for a Truth Commission for the United States to heal the intractable divisions of our society. The cycle of violence has been alive and well from time immemorial—from massacres of Native peoples in the early days of the United States government, to servitude of blacks, women and children, to the internment of Japanese during World War II, to the current public and private humiliation of Arabs, South Asians and Muslims. A multilateral approach is needed even within the United States, to facilitate more equitable sharing of power and to reconcile the divisions at the individual and collective levels. Given the status accorded to the United States by world nations, it behooves the U.S. to lead by example. It must first and foremost commit to healing its own repeated internal ruptures, born of unhealed conflict patterns, and as a nation-state, be a model of adherence to international agreements and human rights guidelines.

This paper offers Reconciliation Leadership and A Peacebuilding Process of Reconciliation [1] as a practice and framework to approach some of the current practice and theoretical concerns of the conflict resolution field. Drawing on the work of Lederach (1997, 2001), Boulding (1995, 1998), Miche (1995), Steele (1997) and others, the Truth and Reconciliation model developed in South Africa and implemented elsewhere [2], as well as Swain's 16 years in the United Nations community, Reconciliation Leadership (RL) promotes an integrated approach to analyzing and resolving conflict at its root cause. It encourages the use of an inquiry framework so that practitioners explore the linkages and the interconnectedness between personal, interpersonal, and group processes; it also supports examination of ways in which culture, religion, sexism, racism, class, and other dividers are implicated in conflicts. In encouraging parties to speak and listen to each others' emotions, RL helps participants and conflict practitioners themselves see beyond their roles as victims and perpetrators to their shared humanity. Finally, it highlights this work of conflict resolution as a vocational leadership that needs regular skill development. Reconciliation leaders are expected to comprise a Global Mediation and Reconciliation Service once they have completed their certification.

BACKGROUND AND CONCEPTS

Effective conflict resolution requires self-reflective leadership and the ability to facilitate environments that help people understand the conflict, appreciate one another's perspectives, and move towards reconciliation of differences. Palker Palmer, an educator, Senior Scholar at the Fetzer Institute and a higher education consultant, elaborates on the importance of self-reflection for leadership in a post 9/11 era that he states is plagued by a "moral and spiritual vacuum:" "leadership will not come from finding new and more wily ways to manipulate the external world. It will come as we who lead find the courage to take an inner journey toward both our shadows and our light—a journey that, faithfully pursued, will take us beyond ourselves to become healers of a wounded world" (Palmer, 1997).

Self-reflective leaders also define themselves in terms of an "expertise" and a vocation that they use to practice what Greenleaf calls servant leadership (cited in Frick & Spears, 1996); they do not term themselves as experts. Being an expert limits one from being open to more knowledge and precludes one from being able to say I don't know the answer to that. The "high level" group mentality that results from being "experts" alienates and separates. "High level" theorists and practitioners may intimidate those "below them," and inhibit important sharing of information and participants miss the opportunity to listen to and learn from each other. Thus, solutions may be imposed, rather than emerge through self-reflection and group work.

Being self-aware also means that leaders must be open to continually transform themselves; in fact, they must see that the first entry point for change in a conflict is their own understanding, approach, and understanding of the uniqueness of each conflict. They must develop their own conflict resolution competencies through regular self-assessments, growing in knowledge, and honing of skills. The RL model thus offers a personalized approach that allows each conflict resolution leader to emerge from their own starting point, to develop competencies and apply new knowledge on an ongoing basis.

To facilitate reconciling environments, practitioners must be simultaneously realistic, visionary and historic. They need to both have and engender a perspective that considers what Boulding (1995, 1998) terms "a 200 year present," one in which they are able to look back 100 years to get at the historic roots of a conflict, to work in the present realities of a situation, and to see 100 years into the needs of the future. Lederach (1988) also refers to a long-view approach in terms of the Mohawk seven-generation philosophy: decisions from seven generations ago affect the present, and present decisions will have an effect on the next seven; therefore, conflict resolution practitioners must facilitate "an opportunity for people to look forward and envision their shared future." He further suggests that when dealing with the challenges posed by contemporary conflict, an important meeting point between realism and innovation is the idea of reconciliation. Reconciliation involves three facets: 1) Relationship building as the means to engage parties to a conflict in a sustained dialogue and restore their human connection; 2) Encounter activities to express and acknowledge mutual grief, loss and the anger that accompanies injustice; and 3) Innovative reconciliation techniques that exist outside the mainstream of international political traditions and traditional conflict resolution approaches. We add a fourth starting point to Lederach's model: That parties can come to new policy options through a process of sustained dialogue.

Indeed these were the key features of the reconciliation policy adopted by France and Germany in their post-war peace building process, as Ackerman describes. In the Franco-German case, reconciliation served as a post-war reconstruction strategy that transformed long-standing adversaries into friends. Relationship building included activities at the diplomatic, social and grass roots levels. Adults and youth pursued peace through cross-national dialogue and friendships established via schools, universities and non-governmental organizations. Several key faith-based and non-governmental organizations also provided opportunities for both parties to grieve together and listen to each other's pain. Finally, a purposeful shift in the policy rhetoric also facilitated reconciliation, with politicians from both countries as well as the United States emphasizing that Germany was no longer the enemy. These shifts helped to dismantle the psychological and cultural barriers to reconciliation. Reconciliation Leadership and a Peacebuilding Process of Reconciliation look to replicate many of the same activities in contemporary conflicts, whether at the personal, local, national or international levels.

The role and importance of forgiveness is underscored by Joseph Montville (1993) and Patricia Mische (1995), Montville, whose experience spans track one and two diplomacy, states that "ethnic and religious conflicts are consistently resistant to traditional techniques of diplomatic or political mediation and negotiation. Because the losses from those conflicts are so painful in terms of lives, sometimes territory and always a sense of safety and justice, even the more psychologically sensitive approaches to conflict resolution described here have had only limited success in starting a healing process between the nations or peoples in conflict. Healing and reconciliation in violent ethnic and religious conflicts depend on a process of transactional contrition and forgiveness between aggressors and victims which is indispensable to the establishment of a new relationship based on mutual acceptance and reasonable trust. This process depends on joint analysis of the history of the conflict, recognition of injustices and resulting historic wounds and acceptance of moral responsibility where due" (p. 112).

Dr. Mische, Lloyd Professor of Peace Studies and International Law, Antioch University and President, Global Education Associates, writes that "The first step…in the healing of the planetary community and creation of a new world order, may be learning to forgive and to seek forgiveness. Universal love, compassion, justice and peace are not possible without recognition of our mutual responsibility for the brokenness of the world community and our capacity to heal that brokenness. We each have hurt and have been hurt by others, each has broken trust with one another. We can each help heal the past. This is true of nations as well as individuals. Perhaps armaments continue to proliferate not only because the trade is profitable, but also because as nations we are too proud to say we are sorry…Each nation and people have a history which needs to be healed before we can build a healthy world community together. Learning to seek and grant forgiveness between national and ethnic communities is an important part of national and ethnic ego transcendence needed for a more human world order" (Mische, 1995).

Reconciliation Leadership is unique in its combination of the spiritual and the practical, and its attention to root causes of conflict. It is a leadership model based on an emerging and seasoned leader's special gifts, unique calling, practical idealism, as well as drawing on the political, moral, and psychological aspects of leadership needed for a post-September 11th world. It is based on a vocational approach to peace, and educates leaders about the use of elicitive listening and trust-building to harness the inherent goodness in each individual, group, and community. It also presumes that conflict is healthy if one can work to keep it at lower levels—as a problem to solve (level 1) and disagreement (level 2)—before it escalates to contest (level 3), fight-flight (level 4) and intractable (level 5) (Leas). How one responds or reacts emotionally is either healthy or unhealthy, leading to valuing or devaluing behavior. Below we describe the training components of Reconciliation Leadership and, the applications of the Peacebuilding Process of Reconciliation, as well as connect them to Lederach's three starting points, and their umbrella implications.

RELATIONSHIP BUILDING AS A MEANS TO ENGAGE PARTIES TO A CONFLICT IN SUSTAINED DIALOGUE

John Paul Lederach (2001) writes that the starting point for understanding and supporting reconciliation process is a reorientation towards the centrality of relationships: "It is in the ebb and flow of relationships that we find the birthplace and home of reconciliation. This is quite different from a focus on "issues" the shaping of substantive agreements or cognitive and analytically-based approaches to conflict resolution. In the latter, attention is placed on the external, often symptomatic expressions of how the relationship is negotiated. But they often remain just that: external and symptomatic. To enter the reconciliation process is to enter the domain of the internal world, the inner understandings, fears and hopes, perceptions and interpretations of the relationship itself….Reconciliation requires a practical focus on the building of trust in settings where it has been destroyed…If "balance, transparency and trust" are part of the equation, the deepest experiences of reconciliation have (will) occur" (Lederach, 2001).

Reconciliation Leadership requires personal, interpersonal, systemic and global competencies. For example, in order to address conflict and its underlying causes, leaders must be culturally sensitive and culturally humble; as Boysaztis (1982) notes in the Competent Manager, they must go through a personal transformation in order to learn a competency. Building cultural and conflict competency--sensitivity, tact and kind regard with gender, culture, religious and ethnicity issues--is a key goal of the training.

Reconciliation Leadership also provides resources and a frame of action to address the cycle of violence. Reconciliation Leaders base their actions on study, reflection, practice, and evaluation; they build relationships that are harmonious and multi-ethnic; they have moral purpose and compassion. They are non-judgmental listeners who have spent time trying to come to terms with their own past, unhealthy living patterns, attitudes, and behaviors, so that they can take responsibility and not hurt, blame, or project their pain on others (Paul, 1997). Such spiritually-aware leaders apply techniques of coexistence and reconciliation to a world desperately entangled in the use of force to make peace. They serve their followers by helping them through their transformations rather than controlling them. They also have a respect for a sense of communion with the earth and an intention to use its resources rightly. Being human, companionship and accompaniment to others is the essential nature of RL.

ENCOUNTER ACTIVITIES TO EXPRESS GRIEF, LOSS AND THE ANGER THAT ACCOMPANIES INJUSTICE

The components of accountability rather than blame, forgiveness, and reconciliation are essential for co-existence and for transforming leadership. Without them, humanity will repeat the suffering and horror of this century's wars, ethnic conflict, and respond to terrorism with the use of armed force rather than soul force and solid dispute resolution techniques. Training in Reconciliation Leadership incorporates acknowledgement of the Sacred, of forgiveness and reconciliation. It extends beyond compromise as a conflict resolution strategy, or even a collaborative win-win ideal, in that it incorporates

the importance of emotional re-balancing between parties in a conflict and the need to create a shared space in which such reconnection is possible.

In their model (see Appendix), "Victimhood and Aggression: Psychological Dynamics", The Center for Strategic and International Studies has shown two circles: the inner circle showing the cycle of victimization while the outer circle shows the cycle of healing when an intervention takes place. Reconciliation Leadership provides an intervention in the cycle of violence and offers a way for the victim to mourn, express grief and accept loss (outer circle). Participants share power by addressing the victim/perpetrator cycle of violence in people and systems to re-humanize the enemy, be accountable for unconscious inner conflicts and allow people to share their gifts in safety, without being invalidated or denigrated in a respectful, full participatory process. The process allows a shared vision to emerge. People have new choices to forgive and negotiate solutions. With such a high level of emotions causing people to raise their voices, scream at, strike and even kill one another, following the "Victimhood and Aggression: Psychological Dynamics" line of thinking can be a useful way for participants to begin healing from alienating experiences, withdraw their projections and build relationships across divisions. Participants create ground rules for themselves that are primarily monitored by facilitators, but also by participants. A common experience brings people together naturally and emotions are contained and released (Steele, 1997).

Leaders can mediate coexistence environments and reconcile intractable challenges if they believe in each person's ability to find and claim goodness, unique gifts and talents, and if they build a solid understanding of human rights, conflict management, organization development, counseling and leadership as a vocation.

In addition, conflict practitioners need new tools to assess, reflect upon and re-examine unconscious behaviors in conflicts. The conditions of a post-September 11th world are such that unconscious emotions control behaviors both in our personal and professional lives. Dr. John Bargh reports that 95 % of human behavior is unconscious (1997). The Seven Stages of Transition Model shows a predictable cycle of unconscious behaviors in a vision curve on how to reclaim one's vision and stop self defeating behaviors (Spencer and Adams, 1990). Making the unconscious behaviors conscious requires moving through them to find new meaning and vision.

When leaders are willing to face their own limitations, and become aware of the unconscious ways they perpetuate the cycle of violence, they bring closure and healing to the cycle. Jung called the unconscious the shadow, the part of us of which we are unaware. It consists of those characteristics we do not recognize or deny in ourselves, or that we may project or associate with others during the course of interactions. Either a self-destructive tendency or a virtue can be hidden away in the unconscious. The "shadow quality" is that it is unknown to the owner; the habitual unconsciousness of a quality makes it a shadow, not its badness. We need to know the shadow's presence, whether good or bad, in order to begin to take responsibility for its effect on others and on ourselves. In this kind of leadership, many prescriptive processes are given up in individual and global politics; blaming and evading accountability evolves into interpersonal competence and personal responsibility; reacting evolves into responding.

INNOVATIVE RECONCILIATION TECHNIQUES OUTSIDE THE MAINSTREAM

Many popular leadership models offer top-down disempowerment approaches and are not committed to long-term, sustainable goals. Vocation as a philosophy of life is essential to any new leadership model: a job or career is not enough for the commitment needed for the complexity of 21st century problems. We need to have a mindset to create a peace system with nonviolent approaches to address subtle and overt manipulation and coercion, reversing the current practice of threat and deterrence. Using their gifts and talents, in combination with an assessment of what is needed to bring healing to a conflict, Reconciliation Leaders develop elicitive frameworks and rituals that restore unity and shared community. The shared sense of community, formed through a sustained dialogue, can help generate new and relevant policy options that will keep communities intact; in addition, with an

established pattern of this new way of communicating, individuals and communities can also remain at lower levels of conflict.

Thus, Reconciliation Leaders continually and purposefully cultivate the following attributes among others. The first is an ability to claim leadership as a vocation, and define it as the ability to influence and empower others. Self-confidence and ego strength is the second, which comes from knowing, claiming and trusting one's inborn gifts and talents. A willingness to face limitations and become aware of ways to heal unconscious ways leaders perpetuate the cycle of violence is a third attribute. When one partners with one's consciousness in the knowledge of gifts and talents, it is a sacred act. This is the fourth standard, of corporate citizenship and social responsibility. A fifth attribute is the ability to facilitate a Sacred Container[2] in an I-thou relationship, in which parties are fully present in an empathic and fully collaborative interaction (Buber) . Sixth is the conflict competency to keep conflict at low levels, problem to solve and misunderstandings (Leas). Unhealthy reactions to conflict further escalate disputes to higher levels.. The seventh is the standard of facilitating harmonious, healthy, multiethnic communities, organizations, nations and global challenges. Coexistence is an eighth attribute of leadership, while restoration and reconciliation are the ninth and tenth attributes, re-uniting communities after protracted disputes.

In summary, Reconciliation Leaders embody a philosophy of life, a way of being, where one leads by example and vision. A philosophy of life is cultivated by clarifying ones vocational calling as well as clarifying where one can apply the gifts. Knowing ones gifts and talents is the foundation upon which leadership is practiced. When clarified in a vocational assessment process, one can be confident about these core talents and have the confidence to withstand tremendous stress and resistance in a world of temporal power. The world needs a soul, Thomas Berry notes (Berry, 1998).

APPLICATIONS OF RECONCILIATION LEADERSHIP

Taught since 1992 to international civil servants, non-governmental actors, cross-sectoral professionals and youth, Reconciliation Leadership has also been implemented to help promote reconciliation of personal, community, institutional, global and political conflict. Bringing one's consciousness in the knowledge of gifts and talents as well as how one can address the cycle of violence differently is a sacred act. Vaclav Havel said in his speech to U.S. Congress in 1990 that Consciousness precedes being..."The salvation of this human world lies nowhere else than in the human heart, in the human power to reflect, in human meekness and in human responsibility. Without a global revolution in the sphere of human consciousness, nothing will change for the better in the sphere of our being as humans, and the catastrophe toward which this world is headed — be it ecological, social, demographic or a general breakdown of civilization — will be unavoidable." Below we offer two examples of the application of Reconciliation Leadership, in ways that seek to address and heal conflict at the national, organizational, and personal levels. RL has also been applied in other contexts, such as with a group of former Yugoslavians in Boston , with Rwandans after the genocide in the United States , and in Mindanao , Philippines UN Peace Treaty Process..[3] It is important to note that while conflicts may manifest with greater salience on one level, it is often the case that other levels are also implicated.

Application One: The Development of the Peacebuilding Process of Reconciliation

A Peacebuilding Process of Reconciliation to Develop Political Will was developed in local and international settings over a period of 10 years for a societal response that complements and strengthens the United Nations' response to global challenges. This model emphasizes the links between the individual and the systemic development of human rights and global ethics to secure greater ecological, economic, and social integrity. The process aims to foster greater political will for the implementation of UN declarations at various levels. The short description of PPR provided here includes 1) a brief historical background, 2) definitions, 3) a description, and 4) the six steps of the consultation process.

Brief Historical Background

The Peacebuilding Process of Reconciliation (PPR) was developed over a period of 16 years in local American and international settings. The process is the result of Swain's years of experience as a consultant and trainer in organization development, as a counselor, ombuds and mediator on five continents. In particular, Swain's Master's research examined the problematic process behind the UN Security Council Resolution sanctioning the Persian Gulf War in 1991. She was inspired by attending the United Nations Conference on Environment and Development in Rio de Janeiro , Brazil , Earth Summit (1992), as well as by a 1986 article in Vision/Action Journal by Michael Doyle, "Now is the Time for All Good OD Consultants to Come to the Aid of Their Planet." Swain developed her Masters research protocol that required the organization of A Celebration of the Children of the World, a day-long event that fostered reconciliation by renewing a sense of equality, dignity and worth among representative members of all the sectors of the United Nations Community.

The PPR emerged out of those experiences as a vehicle and a lightly structured and elicitive approach that could help create global community and address root causes of conflict. PPR integrates participants' strengths and gifts as well as drawing on the untapped energy of the individual and collective unconscious in temporary communities where protracted historic conflict offers opportunities for felt experiences of movement from isolation to global citizenship. The process connects personal peace to global peace, while incorporating holistic principles and practices. It is custom-designed for each implementation as an interdisciplinary model that relieves the conflicts of ract, gender, age, religion, culture and geography. A region's indigenous conflict management patterns are honored and restored through this process. A reconciliation ritual allows unconscious and conscious suffering to be claimed and transcended.

Key Definitions

Peacebuilding was defined by former Secretary-General Boutros-Boutros-Ghali as preventive diplomacy, and it was developed as post-conflict rebuilding. We expand this definition to include three levels of intervention:

1) coexistence, that is making a situation safe for differences;

2) restoration, that is restoring a situation to a previous condition;

3) reconciliation, that is reuniting people across their divisions.

Political will is an abstract expression for a collective political phenomenon. Rousseau called it the "general will", the founding fathers called it, "the will of the people." So in democracies, political will is plainly the majority rule. In international life, however, since the United Nations and other international organizations represent states, not people, "political will" means only the will as interpreted by national leaders of the nation states. Hence, there was abundant political will to found the United Nations in 1945 and yet very little political will to make an immediate reality of the International Criminal Court in 2002. The "citizens of the world" have yet to speak.

The PPR is a vehicle through which the citizens of the world can speak. It provides an opportunity for a new definition of political will that evolves from an experience of deep connection in brother and sisterhood. Common purpose is effortless and meaningful. In our terms, politics is consciousness raising, collaborative change-making and peaceful evolution (Collins, 1993). This new way of envisioning politics replaces the traditional understanding of politics as misplaced power and self-aggrandizement.

Description

At the center of PPR is the need for a new leadership and development model. As in the new definition of politics, above, the politician is redefined as a leader of reconciliation and instrument of peace. Reconciliation Leaders facilitate coexistence, restorative and reconciliation interventions as part of a Global Mediation and Reconciliation Service (GMRS), introduced at the Hague Appeal in 1999.

Can a process such as the PPR be harnessed to nurture a sense of the common good and foster partnership between nation states that are in conflict? Our experience is, "yes." The Celebration of the Children of the World was a successful organizational development intervention that produced growth at multiple levels, including the personal, professional, interpersonal, team and systemic. As an intervention at the United Nations, as an international organization of nation states, it helped produce important shifts in those who participated.

PPR Application Process

The six steps for a PPR-based consultation are: 1) **entry**, 2) **needs assessment**, 3) **planning**, 4) **implementation**, 5) **follow up** and 6) **evaluation**. They can also be applied to international organization development consultation practice in international crises. Each of these terms is defined as follows:

Entry: When the Security Council resolution was passed in 1991, Swain was drawn to enter the UN system to offer her personal and professional skills. As a result, doors were opened for her to get a UN pass and begin her master's studies. Entry was also facilitated by the mentorship of a woman who had worked in the UN community for nearly 50 years.

Needs Assessment requires interviews with sample members of the organization or milieu where you wish to intervene. For example, Swain's 1992 interviews with various members of the UN community (including ambassadorial staff, international civil servants and non-governmental representatives) demonstrated how people's anger and self-defeating behavior prevented them from being effective in implementing their highest ideals. In addition, the Cold War's divisions had become systemic. An "us and them" mentality as well as personal biases arising from differences of gender, age, culture, and religion promoted divisions rather than unity in serving the goal of the United Nations Charter. This needs assessment proved the urgent need for an intervention process that would integrate both personal and systemic approaches.

Planning Based on the needs assessment, a two-part facilitation process was planned as follows. Phase 1: PPR was developed as a parallel strategy, such that it introduced new initiatives while still honoring established and traditional approaches. The model was created to enhance the spiritual journeys of participants as a way to help build global community. The structure was designed to awaken the senses by supporting people to feel, touch, hear and smell though the arts, as a way to the Sacred.
Bridge people were important to bring the new initiatives in while keeping the balance of conservatism. Leas' Levels of Conflict and Conflict Resolution Styles were crucial to maintaining a healthy level of creative tension. The Life Cycle Strategy helped to identify where the United Nations system is in the cycle, and that is in decline. It was also helpful to develop strategies for the new initiative that would help the United Nations move through the decline stage through death and to a birthing and renewal place. The PPR was designed to be supportive of the United Nations' evolution to its full potential in global community.

Phase II

The goal of the intervention was to provide an interdisciplinary, intercultural framework for relieving the conflicts of race, gender, age, religion, ethnicity, geography, etc. After meeting street children and attending a vigil of all the world's religions at the Earth Summit, a ***shared*** vision had taken form and emerged as a way to coalesce a large group of people to experience their common humanity in

brother and sisterhood, leading to common efforts for addressing global issues. A core group of 15 people who had attended the 1992 Earth Summit created a sacred container, a holding environment which served as a conflict management system for highly emotional challenges. The sacred container was tested in the core group and for the 50 celebration artists who participated in the planning. A pilot program of the PPR had emerged.

Implementation also occurred as two-phase process. Phase 1: Parallel development was used in the United Nations intervention so that new directions and initiatives may be started alongside the more traditional ones. The model defines people and systems in two patterns of behavior, the older and emerging selves. These two patterns can exist side by side once changes are introduced (Rothauge, 1992). Among the several strategies for Parallel Development are the Life Cycle Model and Leas' Levels of Conflict. Bridge people facilitate the change process. This intervention was considered systemic.

Phase 2: A lightly structured elicitive approach allows everyone in a group to share at one's own rate. Seeking to reconcile the past, image the future and work together for common goals, a planning team of members representing diverse community groups built trusting relationships while preparing for a culminating artistic celebration centered around the needs of street children and planetary sustainability. The event, Celebration of the Children of the World, had at its core a sacred container to provide a transformation of the high level of personal and systemic conflict experienced by members of the UN community and those who had been interviewed in the needs assessment. Celebration as an eight-stage conflict transformation tool was essential to the success of the process.

The eight planned stages of the celebration model included appropriate questions, silence, reflections, affirmation of accountability, forgiveness and an invitation to personal and interpersonal transformation, as well as an invitation to the Sacred to heal and transform human and systemic immobilization, frustration, anger and hatred. A renewed way to listen to one another, beyond roles and titles, was experienced by finding common human qualities-both strengths and limitations. The culminating transcendent celebration brought joyful connections and profound change. The use of music, art, dance and drama introduced awe and wonder into everyday life. Ten years later, participants in the Celebration are continuing to experience collaborative relationships for global citizen diplomacy , and are being helped to move from reaction to response as they experience or witness conflicts at personal, systemic or international levels.

The interactive experiential component of the Peacebuilding Process of Reconciliation serves as a catalyst for transformation by enabling participants to relate personally to the issues.. Participants pose and answer questions such as: Who am I? What stops me from being who I am? How can I open to new Possibilities? How can I take responsibility for myself? How can I forgive myself and others? How can I receive who I am? And finally, How can I become We for World Peace? A developmental change was noted in many participants in the event who moved from self-interest to an experience of themselves as being part of a global community. After the intervention, a remaining question presented itself: could systemic change occur in nation states by having leaders participate in a similar experience? Would this enable them to incorporate a global perspective as well as national self-interest?

Follow up: There have been dozens of implementations in the follow up to the 1992 Celebration at the UN in 16 years of organization development practice. Among them are:

1, The development of new leadership models, Transformational Leadership and Reconciliation Leadership. Transformational Leadership is for leaders who are vocationally oriented in their lives and who want to develop a philosophy of life to support its integration into marriage and family life as well as career path and community life. Reconciliation Leadership was developed to assist leaders committed to a just, sustainable, intercultural and multiethnic peace. Leadership competency models were developed to support both stages of leadership. A certificate program began in January 2002 for both leadership programs.

2. A Global Mediation and Reconciliation Service began answering the 1992 question about how transferable and effective the PPR model could be for other challenges and crises. Over ten years, the PPR was expanded and other needs were addressed. These included mourning, genocide, anger and fear. The PPR is specifically designed to meet the needs of each unique situation. An Asking the People Inquiry Process was developed for post-genocide Rwanda . The sacred container was further developed with ex-Yugoslavian refugees in Boston .

Evaluation Phase 1: The understanding that a system is resistant to change helped provide the courage and fortitude to apply the Parallel Development model in a Cold War system, which allowed for practical ways to address systemic breakdowns that occurred. Additionally, the process freed unrecognized potential in people and transformed the system. Relationships are built whereby tasks are effectively accomplished because people care about one another. Service to others comes from connection to self and fellow participants.

Phase 2: Swain's question of how the United Nations system would respond to a shared experience of community, and whether it would offer its support in order to make the December 9 event a reality in a two month time period, was answered positively. Sixty UN groups formeda coalition around the needs of street children, 250 people attended the morning vigil and 400 people attended the afternoon program. The artists and children were the most important contributors to the day's event, helping participants shift from an intellectual framework to an emotional response, awakening people's senses and feelings through music, art, dance, poetry and drama. This socially acceptable forum supported many people to forget their titles and roles for the day, share common feelings and take the final step to global community, fostering relationships from their true selves. When it is not appropriate to celebrate, an appropriate ritual would be designed that will commemorate the need to mourn or express another emotional stage of growth. The 1992 project supports the need for an experience of global community.

The question that this leaves is how transferable is the December 9, 1992 and subsequent implementations of the PPR to other settings? The response proved the need for more experiences of global community as a central element for the creation of a more permanent model. Now that we know the possibilities of developing global community, there is a question of how to create transient models that could be moved from one country to another to provide more local experiences These models would provide more experiences for building global community, balancing the current legalistic approach to community as well as expanding and grounding the philosophy of the United Nations as an international peacemaking body.

Application Two: Personal and Community Development for Post 9/11 Reconciliation

While Swain's PPR-based Celebration was a systematic way to approach reconciliation in an organizational setting, Sayeed has applied individual concepts in RL to address some of the difficulties and backlash facing Muslims, Arabs and South Asians. Although the "war on terror" is largely being waged abroad, these groups, co-existing in the United States with the mainstream, are often directly impacted by currently international conflicts, thereby connecting local conflict to national and to the international. More specifically, each time there is a terror alert, these groups bear the double anxiety that they will become victims of terror attacks and additionally, backlash. Using the principles of Reconciliation Leadership to analyze the civil rights, national, and international crisis in her own community, Sayeed realized that the most significant challenges facing Muslims in the United States, and perhaps globally, is how to respond (not react) to post 9/11 backlash without deepening the identification of self-as-victim and therefore perpetuating the victim-perpetrator dichotomy.

Sayeed has been deeply concerned about the fear and lack of trust resulting from policies such as special registration, deportations, investigations and unwarranted shutting down of Muslim charities and the use of informants who infiltrate mosque-based communities. Arabs, South Asians and Muslims have also been challenged by media portrayals that characterize them as terrorist and radical, or approving of terrorist strategies. For instance, in November 2005, Thomas Friedman and Dennis Prager

each wrote stinging op-eds for the New York Times and LA Times respectively, each questioning and condemning Muslim "silence" on terrorism. Muslims feel hurt when they read op-eds such as these, since the vast majority of Muslims are clearly opposed to violence that hurts innocent civilians. In addition, the lack of coverage even when Muslim organizations and activists raise their voices and condemn such violence is problematic; as many other minorities in the U.S. American Muslims are also marginalized in the media. The end result is that prominent newsmakers such as Prager and Friedman help and are helped to re-circulate the myth that Muslims are silent co-conspirators in the cycle of violence. At the same time, these columnists will continue to defend the right of the United States to be a perpetrator of violence that has taken the lives of thousands of civilians in other nations, by casting the U.S. as a victim. It is the same logic that Al Qaeda and other radical groups articulate, pointing to years of violent colonialism and lack of enfranchisement. Thus, each "side" considers itself a victim, and both believe their violent response is justified and non-gratuitous.

Stepping out of the cycle of violence requires multi-pronged approaches for Muslims, which many Muslim leaders recognize and work to actualize: (1) re-connecting to core faith principles that not only strengthen self-esteem and community but also promote ongoing personal evaluation and self-development, including an awareness that the ego is to be watched equally in aggressors and victims; (2) a humble, non-reactive acknowledgment that Muslims, as individuals, nations and governments, have fallen short of their own professed ideals of peace and justice and that extremists and leaders have committed acts of gross injustice and terrible violence; (2) dialogue with those who lack understanding of Islam and Muslims, and who therefore resort to bias and stereotypes to make sense of world events; and (3) advocacy, civic engagement, and harnessing of non-violent political and judicial systems to regain lost rights. The latter approach requires investment and commitment to building strong infrastructural support and connections between ethnically diverse, gender stratified and class-divided Muslim communities.

Since the starting point for change is the self and then working with one's own community, one of the ways that Sayeed has drawn attention to some of these issues is through her column in a Muslim weekly newspaper that is distributed in New York and other states via mosques and Muslim-owned businesses. In one column, titled "Toward Dialogue With Prager and Friedman," Sayeed reminds herself and her readers about the importance of a patient and dialogue-based response to critics: "Dialogue is a process that facilitates reconciliation. Its premise is that no matter how critical, confrontational or unpleasant others may sound, we must respond assuming that there is at least some good intention in every one's hearts, hidden though it may be behind the manner of _expression. Even those who are harshly critical could be speaking up because they truly care. Therefore, our task is to identify what we have in common with those who oppose us, and use conversation to bring it into view. Our work as Muslims is as the poet Iqbal has said: to shine with a faith so brilliant that we illuminate the path for others. Through dialogic communication, we may, with God's Mercy, shine a divine light into that small window of common ground….." (Sayeed, 2005). As reflected at the end of quoted excerpt, she draws upon familiar cultural texts as the means to carry herself and her audience into an approach that does not do away with differences, but encourages what Lederach terms as "engagement with the other as humans-in-relationship" (Lederach, p. 26).

Using Lederach's second concept of encounters that allow for acknowledgement of the emotions on both sides,, she also asks that writers like Prager and Friedman listen both to the anger and victimization that Muslims feel, as well as to their grief as they witness brutal attacks on innocent bystanders in the name of Islam. She advocates for media to show the nuanced reactions, and she appeals for more writing that does not erode but rather builds the self-esteem of the next generation of Muslim youth. The innovativeness of this intervention lies in Sayeed's use of creative writing and the community newspaper.

She has used RL purposefully in other projects, such as developing an educational pamphlet about women's participation in mosques, developing a coalition of Muslim organizations, and her interfaith dialogue work. Thus, the Reconciliation Leadership approach has helped Sayeed to listen to community needs as well as to the voices of criticism, and to heal the sense of alienation that she and other Muslims feel at this critical juncture. She has used the RL approach as a reference point to remind

herself and to encourage others to step out of the cycle of violence and in a way that synergies RL with her own culture, faith and spirituality.

CONCLUSION

During the past 16 years, the Celebration Model has evolved into other elicitive frameworks that became part of a Global Mediation and Reconciliation Service. During this time period, the PPR was expanded and used to address other needs, including after-war mourning, genocide, war, anger, fear and "religious" war in the name of God. The expanded PPR is specifically designed to meet the needs of each unique situation, and it has been developed and tested in local and international settings. Another framework, An "Asking the People Inquiry Process" was developed for post-genocide Rwanda. The Sacred Container, the heart of all the frameworks, was further developed with ex-Yugoslavian refugees in Boston. During the 1999 Hague Appeal in the Netherlands , Swain was invited to present The Global Mediation and Reconciliation Service frameworks on the panel, "Transforming Violent Conflict to Build an Effective World Security System" in the session, "Enhancing the Capacity of the United Nations to Prevent and Resolve Armed Conflict. RL, PPR and other frameworks of the Global Mediation and Reconciliation Service have increasingly emphasized the links between the individual and the systemic development of human rights and global ethics to secure greater ecological, economic, and social integrity. The work was strengthened by Sayeed's reconciliation work with American Muslims and her determination to support her community out of a spiral of violence.

With an overarching vision of linking personal and global peace (Saunders, Swain) to train Reconciliation Leaders, Swain has designed a curriculum for peace-building where interpersonal and systemic competencies could be learned — from the personal to the global levels — by people who want to make a difference, but who are stopped by their own (and the system in which they work and lives') limitations. The practice of Reconciliation Leadership trains facilitators to lead a custom-designed Peacebuilding Process of Reconciliation, adapted for each intervention. This framework, developed in local and international settings to handle the high level of emotions present in today's conflicts, offers a mechanism that incorporates individual creativity, spirituality and culture and uses the strengths of group diversity to build trust and help people and groups move beyond self interest to the common good.

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NOTES:

[1] Reconciliation Leadership and a Peacebuilding Process of Reconciliation are trademarked approaches and practices, belonging to the Institute for Global Leadership and Virginia Swain.

[2] Since 1973, more than 20 “truth commissions” have been established around the world, with the majority (15) created between 1974-1994. Some were created by international organizations like the United Nations (UN), a few by nongovernmental organizations (NGOs), and the majority by the national governments of the countries in question. Counting “Commissions of Inquiry” with “Truth and Reconciliation” commissions, a partial list is as follows:

The UN sponsored, financed, and staffed the truth commissions in El Salvador (1992-1993). Commissions sponsored by NGOs include Rwanda (1993) and Paraguay (1976). In South Africa, the African National Congress (ANC) sponsored two commissions of inquiry (1992 and 1993) investigating its own conduct during the anti-Apartheid struggle. The better-known South African Commission of Truth and Reconciliation was established by South Africa’s post-Apartheid parliament in 1995; the Commission’s report was issued in October, 1998. Other governmentally sponsored commissions (several of which never published final reports) include Argentina (1983-1984, resulting in the powerful report *Nunca Mas*, “Never Again,” translated into English and published commercially in 1986 in Britain and the U.S.); Bolivia (1982-1984; disbanded without issuing a final report); Uruguay (1985); Zimbabwe (1985, report never publicly released); Chile (1990-1991); Chad (1991-1992); Germany (1992-1994); Guatemala (1997-1999); Haiti (1995-1996); Nigeria (1999); Philippines (1986, report never completed); Sierra Leone (called for in 1999, still underway); Uganda (1974 and 1986-1995); Brazil (1986); East Timor (1999-2000); Ethiopia (1993-2000); and Honduras (1993). For more details on these and other commissions see Hayner (1994, 2001), Kritz (1995), Popkin (2000), Roht-Arriaza (1995), and Popkin and Roht-Arriaza (1995). On the role of NGOs see Van der Merwe and Dewhirst (1999). The website of the U.S. Institute of Peace (*www.usip.org/library/truth*) is another fine resource, with links to many other relevant sites, some including the full text of commission reports.

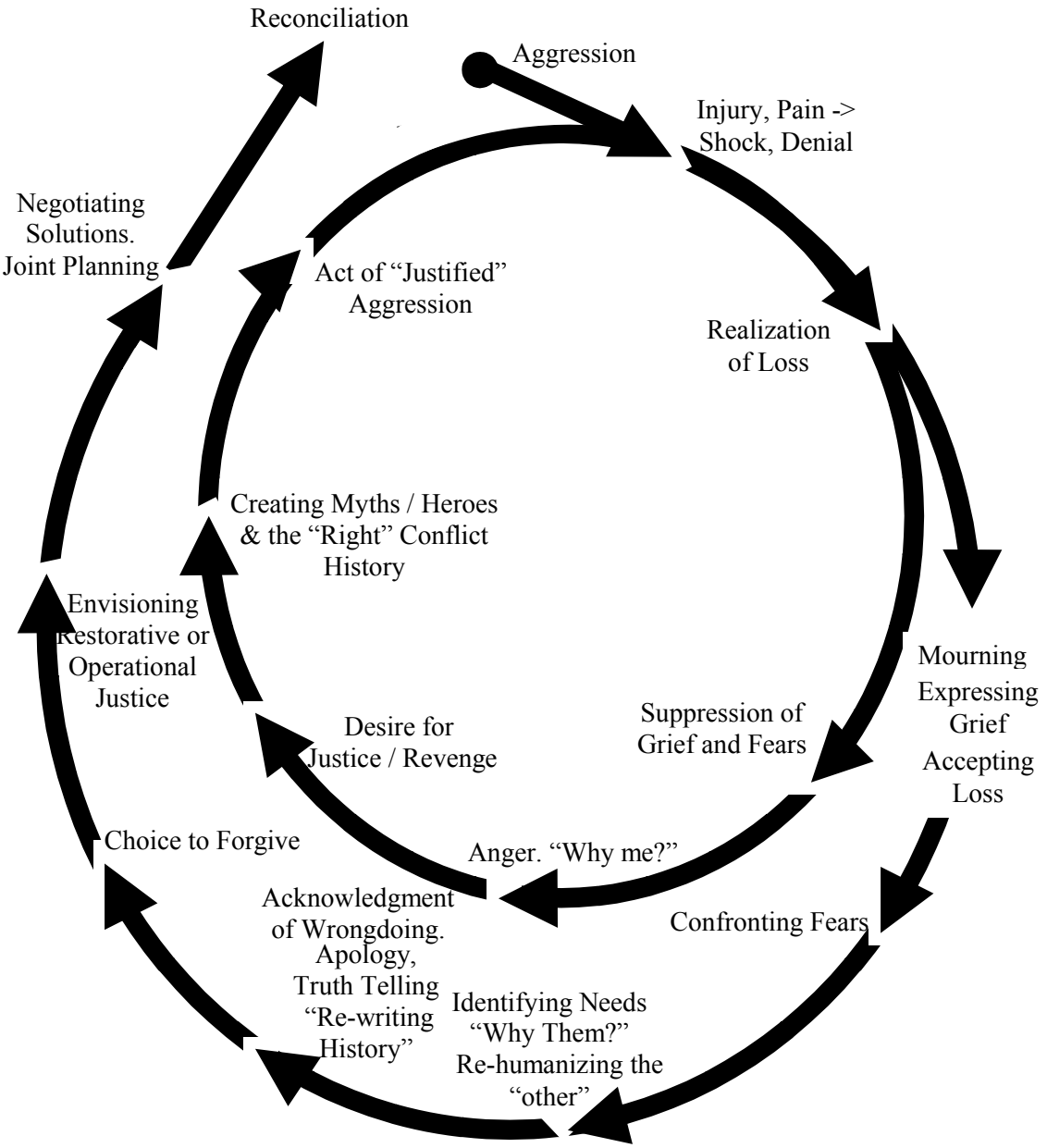
[2] Sacred Container is also a trademarked concept, associated with Reconciliation Leadership and a Peacebuilding Process of Reconciliation.

[3] These additional case studies with Rwandan, Ex-Yugoslavian Refugees and Immigrants, and with the UN Peace Treaty Process in Mindanao , Philippines are described at http://www.global-leader.org/gl_gmrs_ov.htm

Appendix

Steele, David (2006). "Victimhood and Aggression: Psychological Dynamics", The Center for Strategic and International Studies

CYCLES OF VICTIMHOOD AND TRANSFORMATION: DESTRUCTIVE VERSUS CONSTRUCTIVE



Biographical Information

Sarah Sayeed is a communication researcher, specializing in the design and evaluation of public education campaigns dealing with health and social issues, including on maternal and child health, domestic violence, adolescent sexuality and drug use, and HIV/AIDS. She has taught undergraduate and graduate level communication courses including topics such as communication in public and organizational settings and health and health care communication. Sarah is a board member of Women In Islam, Inc., a social justice and human rights education and advocacy organization, and of Muslim Consultative Network, a coalition of NY area Muslim organizations. She is also a member of the Advisory Board of the Auburn Seminary Multicultural Education Center, and the Auburn Multi-faith Women's Group. Sarah is a student in the Institute for Global Leadership's Reconciliation Leadership™ Certificate Program. She holds an A.B. in Sociology and Near East Studies (Princeton University) and an M.A. and Ph.D. in Communication (Annenberg School for Communication, University of Pennsylvania)

Virginia Swain is ECOSAC Representative for the Association of World Citizens and Director, Institute for Global Leadership, is an educator, mediator, ombuds, counselor, trainer and consultant with work experience on five continents. Her memoir, *A Mantle of Roses: A Woman's Journey Home to Peace* (XLibris 2004) chronicles her life as it evolved as a Reconciliation Leader™, peacebuilder, trainer and consultant in the Institute for Global Leadership, which she founded after she was in the United Nations on September 11, 2001. The leadership model is fashioned for post-September 11th leadership and development models. She is also the founder of the Global Mediation and Reconciliation Service. She has worked for fourteen years in the United Nations community to offer a Reconciliation Leadership™ Certificate Programme for emerging and seasoned leaders committed to a just, sustainable, intercultural and multiethnic peace for the International Decade for a Culture of Peace and Nonviolence for the Children of the World (2001-2010). Virginia and her husband and co-founder, Joseph P. Baratta, Ph.D. in their commitment to abolish war have co-founded the Center for Global Community and World Law, a think tank for United Nations policy and practice (www.centerglobalcommunitylaw.org).