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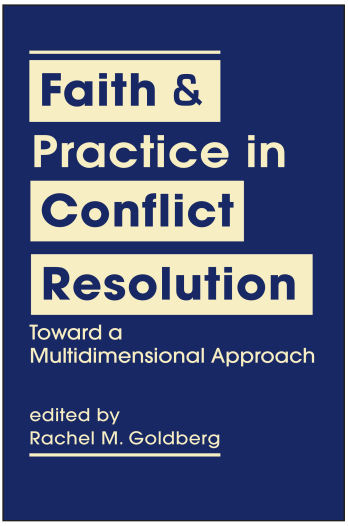
Faith and Practice in Conflict Resolution: Toward a Multidimensional Approach



edited by
Rachel M. Goldberg

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Contents

Acknowledgments ix

1 Faith and Multidimensional Practice in Conflict Resolution, *Rachel M. Goldberg* 1

2 A Possible Framework for Multidimensional Practice, *Rachel M. Goldberg and Brian Blancke* 25

3 The Buddha's Teachings on the Personal Qualities of a Conflict Resolver, *G. Daniel Bowling* 49

4 Christians as Conflict Engagement Practitioners, *M. Brandon Sipes* 67

5 Developing Embodied Awareness and Action in Conflict Resolution, *Julia Morelli and Christopher Fitz* 87

6 Staying With Emotions in Conflict Practice: Opening a Space In-Between, *Joy Meeker* 113

7 Supporting Creative, Whole Peacebuilders: An Apprenticeship Program, *John Paul Lederach, Rachel M. Goldberg, Yago Abeledo, Kathryn Mansfield, Laura Taylor, María Lucía Zapata, and Myla Leguro* 131

8 The Inner Spirit of Peacemaking: A New Training Imperative, *Louise Diamond* 167

9 Concluding Reflections, *Brian Blancke* 179

Bibliography 197
The Contributors 213
Index 217
About the Book 227

1

Faith and Multidimentional Practice in Conflict Resolution

Rachel M. Goldberg

THIS BOOK INCLUDES MOMENTS OF BOTH ORDINARY AND extraordinary practice by excellent practitioners who intervene in conflicts professionally. Crossing a military checkpoint with her companions at risk, Louise Diamond believes she was able to bring her presence to bear in a way that transformed hostility into humanity in the soldier on guard. Daniel Bowling, with characteristic artistry and humility, reflects on what happened when he lost mindfulness in a particular case, and also how he regained it, and how he changed himself in a way that changed the case. M. Brandon Sipes talks about coaching a party in a congregational conflict to approach one of the other and most difficult parties, not with arguments or facts, but with an inquiry into his deep commitments, in a way that transformed the conflict. Julia Morelli shares a moment of body awareness that enabled her to change her physical presence in a way that shifted everyone else in the conflict. Christopher Fitz describes a time when physically playing through incidents using Playback Theatre gave the community he was working with new insight into tense racial dynamics. Joy Meeker describes following powerful emotional cues into a deeper layer of conflict to reveal the heart of a workplace dispute, and gently revealing structural inequality playing itself out in the conflict, so it became visible to all parties and was engaged positively. John Paul Lederach, Louise Diamond, and myself in my role as editor invite the field to take a step beyond understanding that moments of artistry like this exist, to asking what some of the elements producing them may be, and how we can support, teach,

and train students and trainees to do more profound, meaningful, and transformative practice intervention.

This is not a small task. Practitioners in the field of conflict engagement take on an extraordinary job. We have the amazing task of helping people find the capacity in themselves to believe they can talk to their enemies, recover from their wounds, and rebuild their lives and their societies, when all around them are the signs of their previous (or current) destructive circumstances (Lederach 2005). What enables participants and practitioners to transcend their situations, their norms of conflict, and move to engage something unknown but potentially better? How do we find it in ourselves to support and foster this? How do we develop this capacity in ourselves and how can it be taught?

I believe that what creates this kind of profound and important practice, in part, is practitioners bringing their whole selves, including their spiritual resources, to bear. Let me give you one more example. Volkan (1997) tells a story from an early problem-solving workshop in 1980 with Israelis and Egyptians that highlights one of those transformative moments. When Ebd El Azim Ramadan, an Egyptian scholar, talked about the need for a Palestinian state, Nechama Agmon, an Israeli child psychologist, asked him how he could convince her not to fear a Palestinian state. Ramadan answered, "I do not believe that you Israelis are afraid; Israelis are never afraid." Agmon was appalled, and the exchange quickly ended (Volkan 1997, 33).

The next day Ramadan asked to speak. He had not slept the night before, grappling with what had happened and whether he could trust that Agmon was sincere. He decided to consult the Quran and found three passages that spoke of Moses's fear. "He read these passages to the group in Arabic and English. He then added, 'I never thought that Moses was afraid. But now I know that since Moses was afraid, you can be, too. So I believe you, Nechama" (Volkan 1997, 34). Volkan comments that one might expect Ramadan to be pleased that an enemy was afraid, except that it might have been hard to share a sense of victimhood with her. Part of what made his hate possible was a belief that Israelis didn't have emotions, that they were inhuman. This interaction humanized her.

> As a result of coming face-to-face with his "enemy" and discovering some unexpected empathy for Agmon, he consulted the Qur'an for help. Then he experienced the sudden connection between emotional experience and intellectual understanding that rehumanized the Israelis. In acknowledging their human identity, Ramadan also had to acknowledge that they had a grievance and negative emotions pertaining to it. (Volkan 1997, 34)

Here, Volkan connects a cognitive shift with an emotional one, and it is logical to assume, given the story, that there was a spiritual shift as well, although that aspect is not mentioned. I believe, as do the other authors in this book, that these kinds of shifts originate in multiple levels of human experience, and that to foster them and embody the kind of practice described above, we need more than skills, techniques, and reason; although these are a natural beginning of practitioner development, they are not the end.

In this volume we attempt to do two things: (1) to recognize and support the kind of work that comes from practitioners who bring their developed, complex, whole selves to bear, rather than trying to cut parts of themselves off (which so much of the early work of this field encouraged us to do in order to be neutral), and (2) to show that this mastery or artistry in conflict engagement can be consciously supported and fostered in practitioners. The book includes case examples, concrete practical skills and techniques, and clear recommendations for teaching and training the development of what I have termed *multidimensional practice*. My hope is that this book begins the critical work of documenting not just case examples of what many call artistry or mastery but practitioners' theories-in-action and usable techniques.

Conflict and a sense of threat can push parties and practitioners into simplistic thinking and reactive, limbic-brain, fight-flight-freeze responses (Rubin, Pruitt, and Kim 1994; Yoder 2005; Coleman 2011). In conflict situations people often become their worst, least resourceful, least rational selves. Our job as conflict specialists is to help people who are feeling vulnerable, threatened, and without resources to pull themselves back together enough to reengage their rational, long-term, planning brain, while not shutting down parts of themselves or becoming rigid. Research on trauma and abuse survivors shows that cutting parts of oneself off, disassociation, distancing, and removing oneself from an abused body and shattered emotions, while not an uncommon response to trauma, is only temporarily functional and is a damaging and unhealthy way to live (Thompson 1994; Yoder 2005). Eventually the abuse survivor needs to reintegrate the mind, body, and emotions in order to live a healthy life.[1] I have seen the same shattering and need for reintegration in many conflicts where the parties might not characterize themselves as traumatized.

This need for wholeness also applies to ourselves, as practitioners and interveners, both in a moment of confrontation that sets us off balance and as part of our lifelong development. Part of what we can offer is to bring our own emotional balance and maturity to a chaotic, reactive interaction, supporting the conflict to move beyond simplistic

dichotomies into productive ambiguity, complexity, and paradox (Mayer 2015; Nan 2011). Diamond recalls how people have told her, "It's not what you did, no matter how useful that was, but *how* you are that made the difference" (Chapter 2). I argue that our ability to develop wholeness and embrace and use our multiple intelligences, supports powerful presence. Leaders in this field, including Daniel Bowling, Louise Diamond, and John Paul Lederach make an eloquent case for the importance of presence and wholeness in conflict engagement practice.

For many practitioners of conflict engagement, including myself, this means we need to accept and listen to the parts of ourselves that permit the transcendence of our own limitations, doubts, fears, and current states of consciousness in order to support parties to do the same. Doing so can mean accessing and using what I am calling spiritual or transcendent intelligence, as well as using emotional and somatic intelligences. This allows me, and the other practitioners in this book, to take in data on many levels, integrate them, and make an intuitive leap in a way that brings our *presence* to bear transformatively. The time has come to reject the old objectivist norms that teach us to cut off key parts of ourselves in order to be neutral and that new scientific discoveries are rapidly repudiating. Instead, we need to work on being multidimensional and whole, bringing the integrated self to bear as an asset, and doing it in a way that scrupulously respects the self-determination of disputing parties.

For many of the authors in this book, the root of this kind of transformative work is their spiritual development, although we also refer to emotional intelligence, and somatic or body awareness. We have all watched great practice, or had moments of it ourselves, and know the real transformational work that leaps beyond the bedrock skills and processes we are all taught. For much of our history, we have written this off as personal characteristics—"you got it or you don't." We wonder if that amazing practitioner is just a deeper person or more charismatic than ourselves. This attitude increases the mystique of our successes but impoverishes our practice. Much of what pushes us to look away from the apparent magic is rooted in the objectivist norms of the past. Although there are truly extraordinary people in this field, there is more in the way of really understanding them than our hero or heroine worship or insecurities. I hope this book can begin to pull back the curtain hiding some of the older intellectual machinery that masquerades as truth. The book goes further to show that despite those obstacles, we have both the theory and practical skills necessary to begin to train and support the development of extraordinary practice. Transformative practice can be supported and learned.

This chapter introduces the rationale for this book, presents some background—including a review of those old norms that have guided much of our practice and professional development, while mentioning what is replacing them—briefly reviews how our sibling disciplines of psychology and law have been engaging spirituality in practice, presents some definitions that help shape the overall conversation of the book, and then introduces the overall content. As you see, I have begun with the rationale.

I was inspired to write this book because, in the dynamic flux of a conflict intervention, the most effective work I do as a practitioner often comes from that transcendent leap-beyond kind of work, a leap into the elusive soft spot where angry, fearful people can open and shift. One of my mentors, Frank Blechman, surprised (and inspired) me when I was a graduate student by telling me, "We are in the business of providing hope and love." Frank, as ever, cut through the rhetoric and pointed right at the heart of our work, in a way we almost never discuss, or train, or teach. The heart of what I do that makes a difference, and why I love this work, lies there. Through my research on the topic of spirituality and conflict and multidimensional work (work engaging cognitive, spiritual, somatic, and emotional intelligences), I came to see more clearly that, for me, the leap-beyond is informed by deep experiential and theoretical knowledge. It is guided by emotional calibration and intelligence by feeling my way with an attitude of caring (Frank's focus on love), all of which was rooted, for me, in years of spiritual and personal development.

As a professor, I regularly see some of my students develop this leap-beyond level of ability. How do they move from mechanically using skills in processes to integrating and holding their presence in a way that can change the conflicts for the people involved? Am I part of what fosters the growth from a mechanical to an artistic mediator, or am I just privileged to see some students reach that new level on their own? I am very clear, from having watched hundreds of students learn the skills and processes, that this leap-beyond work is actually much of what makes a difference in real conflicts. In my experience, when transformation and shift happens for parties, mediators often bring themselves to bear in this way.

Of course, there are times when skills and processes alone can change a situation. For instance, unproductive meetings can be transformed by simply having an agenda, thinking about who needs to be at the meeting, and recording who said they would do what by when. But in deep conflict, when people are enmeshed in trouble that pushes them into a dichotomous, reactive state, I have rarely seen mechanical solu-

tions produce anything but mechanical, short-term solutions. Our world is full of just that, and deteriorating in ways that bring more human pain. So our ability to support this leap-beyond work, what others have called mastery or artistry, is critical to our ability to bring deep peace and enduring change that transforms violence and suffering. The book includes chapters by interveners, discussing how they do multidimensional work in their practice, and also chapters by two exceptional leaders in this field, John Paul Lederach and Louise Diamond, on how we can go beyond understanding to begin to intentionally educate, train, and support multidimensional peacebuilders.

The spiritual development of excellent practitioners can be an asset that helps them make space for hope in hopeless situations and believe in the new with love—in other words, the capacity to imagine humanity in our broken selves and our enemies, to be a *wounded healer* (Lederach 2005; and Barr 2006). That is largely supported by the engagement of the transcendent in us, which defines the work of whole, emotionally mature practitioners who listen to their reason, emotions, spirit, and bodies. And a great deal of how it operates is through what has been called presence.

This book builds on pathbreaking work like *Bringing Peace Into the Room* (Bowling and Hoffman 2003), which focuses on the impact of the mediator's presence, and Lederach's *The Moral Imagination* (2005), which describes the potential of human creativity to imagine new possibilities when surrounded by the old. Many, including LeBaron et al. (2013), Fox (2004), Gold (2003), Schirch (2005, 2015), and Nan (2011), have been working to explore what supports leap-beyond shifts in consciousness that allow transformation.

Earlier waves of development in the field, such as *Getting to Yes* (Fisher et al. 1991), focused on problem-solving techniques, such as moving from positions to interests, and on how to manage strong emotions and fragile identities (*Difficult Conversations*, Stone et al. 1999). The newest wave, of which this book is a part, focuses not on the parties directly, nor on mediator techniques, but on the artistry of the work, the intervener's *presence*, who they are in the work, and how that impacts the process.

My work also builds on other research, which shows that wholeness and the engagement of multiple intelligences, as well as self-development (like mindfulness and spiritual practices), lead to better conflict engagement. Research suggests that those who practice regular meditation, for instance, have a developed frontal cortex, and are less likely to draw entirely from the lizard brain when responding to trauma and threats, instead showing a capacity for rationality rather than engaging a

flight-fight-avoid response (Cahn and Polich 2006; Siegel 2007). This means that when under stress or threat, they are more creative and open, less reactive, and more centered, and more productive in their conflict engagement (Lederach 2015). Schirch argues that faith traditions have used rituals for centuries for "cognitive transformation and trauma healing" (2015, 528) that support the ability to shift perspective and make new meaning out of experiences of conflict. She says, " . . . relying only on direct, rational forms of communication to arrive at negotiated solutions or manage tensions in conflict is a mistake. Solving complex problems requires the full capacity of the human brain, including the parts responsible for emotions and senses" (2015, 530). It stands to reason that if this is true of conflict parties, it is true for practitioners. Similarly, Nan argues that shifts in consciousness require an ability to gain some distance from and perspective on prior thinking patterns, a location or a space where transitional frameworks can be built that allow the old to be shifted (which faith traditions excel at creating), and "the creation of new structures of consciousness" (2011, 253). She adds that "mindfulness practices and other contemplative traditions . . . may help support that transitional space" (253).

Powerful work has been developing in other arenas, which also informs and shapes this book. Following Daniel Goleman's (1995 and 2006) work on emotional intelligence and Kahneman's *Thinking Fast and Slow* (2011), both Bernie Mayer in his recent publication (2015) and Morelli and Fitz in Chapter 5 point to how emotions are used by humans to calibrate our *fast thinking*, or rapid intuitive responses to conflict based on experience. Schön (1983) is credited with being one of the early thinkers to give credence to this kind of insight, which he called *knowing-in-practice* and *reflection-in-action*. In other words, cognition is supported by emotions in ways that help us read situations and respond rapidly and well in ways beyond our *slow thinking* or rational, cognitive processes. All of these are abstract but powerful indications that what supports real transformative work, what allows us and our clients to transcend our mental schemas and conflict-patterned responses, includes but also goes beyond rational, cognitive skills and responses. In this book I ask us to move a step or two beyond some of the abstraction and into concrete approaches and to explore ways to develop these abilities.

Despite decades of excellent work, and some shining lights of the kind mentioned already, we have been slow to document these efforts. However, we often recognize and respect them. For instance, most of us revere the examples Martin Luther King Jr. and Mohandas Gandhi, who are complex, emotionally mature leaders who saw their work as deeply rooted in, and fueled by, their faiths. Both dealt with large-scale, com-

plex conflicts and exerted a disproportional influence more because of who and what they were than because of specific resources they could use as carrots or sticks. For Gandhi, satyagraha's power was an inherently spiritual one. This *truth-force* was truth as God, or God as truth (Scalmer 2012):

> Voluntary suffering was no "meek submission" to the will of the "evil-doer," but rather an attempt to pit "one's whole soul" against "the will of the tyrant." . . . Gandhi believed that suffering, "bravely born," had the capacity to melt "even a heart of stone." . . . Sacrifice, nobly endured, might convince an opponent to "see the error of their ways" . . . promoting "introspection," "rethinking" . . . and even "moral transformation." (Scalmer, 340)

Using satyagraha, Gandhi led India to transcend generations of colonization and literally changed the world. This quote beautifully captures the multidimensional nature of his work and reflects that developed maturity that supports complexity and ambiguity as well as paradox. He talks about cognitive, emotional, somatic, and spiritual engagement, all unified in an understanding of his most important belief. On some level, most of us recognize an authenticity and power in bringing this kind of wholeness into conflict resolution work.

I argue that developing our emotional maturity, somatic awareness, and an ability to harness the transcendent in ourselves—what many see as the power of spirituality and the resources of faith traditions—supports leap-beyond work. After researching the history of the debates about these concepts in this field, and what is being done in psychology and law (Goldberg and Blancke 2011), Brian Blancke and I developed a framework for thinking about how to practice in a more multidimensional way than currently exists in the field's models and theories, which is presented in Chapter 2. This book includes chapters by several practitioners who are already creating extraordinary practice by engaging multiple dimensions of conflict, and themselves, as they work to transform conflicts. In doing so, their practice respects the self-determination of parties in a deeper, more sophisticated way than is often seen in our traditional methods. The practitioner chapters include their authors' theories, orientations, and principles, narratives from their cases showing how they embody those ideas, and practical advice and exercises that readers can apply in their own work to cultivate their own multidimensional work.

This is a book about how conflict resolvers, peacebuilders, theologians who work with conflict, students and professors of conflict resolution and peace studies, and parties to conflicts which have spiritual

aspects can explore how those who intervene in conflicts can use their multidimensional abilities and intelligences—that is, their whole selves and their presence—as an asset.

This represents advanced work. It is unreasonable to expect participants in a forty-hour mediation training to develop this leap-beyond or multidimensional capacity based on just one training. Sometimes trainees who have had many years of experience developing themselves, as therapists, community leaders, or religious leaders, come in with this depth and can immediately bring conflict resolution skills to a profound level. But, if in our field we aim to support mediators and peacebuilders at all levels (including students and novices), who we want to learn to bring themselves to bear in conflict situations with centered intelligence, emotional resonance, and what Cloke calls *calibrated intuition* (see Chapter 2), then we need to conceive of our work, and how we support and develop practitioners, in a new way.

Although these aspects of artistry are gaining importance within the field, perplexingly, we rarely think about how to develop this or how to support students and trainees to find this in themselves, except through pointing to examples in people like Lederach and Diamond. This book is full of practitioners modeling multidimensional, integrated, transformational work. Although the modeling is powerful, I have asked these authors to go further, presenting some practical skills and explaining their theoretical frameworks as well.

With examples like Gandhi and King, we might have expected a book like this earlier in our history. However, it is also notable that all of the authors in this book (including myself) struggled with how to communicate on this topic in a genuine, academic, and practical way. We lurched between dry but rigorous writing and analytic thinking on the one hand and passionate but unclear and unsubstantiated rhetoric on the other. Perhaps the difficulty is one of talking rationally about something that is often treated as beyond rationality, and talking concretely about something transcendent. We have all struggled to bring these two worlds of understanding together into something cogent and multidimensionally rich. This challenge comes from a long history lauding the separation of cognition, emotion, soma, and spirit, which this chapter reviews briefly. As Joy Meeker pointed out to me, the very fact of the difficulty of engaging this topic signaled its value and the need for further exploration.

So what keeps us from talking or writing about this easily? For most of us, our early mediation training focused on being neutral, which often meant suppressing or cutting off parts of ourselves. The only trustworthy protection for party self-determination and empower-

ment was seen as neutrality, which was interpreted as avoiding faith, and often emotion, altogether as Meeker's training to be like Mr. Spock demonstrates (see Chapter 6). In fact, one mediation trainer I know tells new mediators to pretend they are aliens from another planet, and it is hoped through this mental exercise that they will not bring anything of their own culture or experience to bear in their work, lest they damage the self-determination of the parties. I cannot help but imagine the alien mediators and Mr. Spock trying to work with New York Jews like myself, and thinking what a complete disaster it would very likely be.

Another obstacle comes from some modern resistance to faith. When I meet people at conferences in the quintessential elevator moment and mention that I am writing about religion and conflict resolution, the first reaction is often "Wonderful!"—and then they tell me a story about religiously based violence. This is part of why I avoid the use of the word "religion" in this book (a discussion of my choice follows later in this chapter). I do acknowledge that the transcendent, because of its emotional power, can be used to as a motivator for hatred. It is often seen as a driver of intolerance and violence. As I write this, the Islamic State of Iraq and Syria (ISIS) is imposing what it interprets as Islamic spiritual laws in the regions it has conquered, saying in the words of one imam, "We will take you to paradise, even if we have to drag you in chains on the way there" (Aarja 2014). The specter of this kind of manipulation seems totally antithetical to the norms of pluralism and self-determination that are core to many in this field. Such norms are why most of us are taught to reframe the conflict away from spiritual values, which are framed as irreconcilable, and away from emotional causes, to specific issues that are seen as more manageable and negotiable.

Moreover, we have been remarkably reluctant to write and talk about what we all experience when the "magic," or leap-beyond work, happens. The more I researched this topic, the more I realized that Enlightenment thinking, fading though it is, has been standing in the way of the field engaging in a serious, thoughtful conversation about who we are when we do our best. Emotions, the body, the spiritual resources of the practitioner, all fell long ago into the category of "other" in a way that made them suspect. This characterization has rendered some of our capacities invisible and mysterious and tempted theorists to gloss over the human complexity of the journey to excellence. Lederach aptly reflects that this means "we lose sight of ourselves, our deeper intuition, and the source of our understandings of *who we are* and *how we are* in the world. In doing so we arrive at a paradoxical destination: We believe in the knowledge we generate but

not in the inherently messy and personal process by which we acquired it" (2005, viii).

The history of objectivism has silenced us about what we do best. Literally. In this book I hope to encourage us in the field to start talking, logically and rationally, as well as emotionally, somatically, and spiritually, about how we do what we do best—clearly and well enough that practitioners at all levels can begin reflecting on the multidimensional nature of their own work.

As I mentioned earlier, this avoidance is often done in the name of party self-determination and neutrality, two bedrock principles of conflict resolution processes like mediation. Although this can seem field specific, these ideas have deep taproots. Our field of conflict resolution has been shaped, since the early days of its professional journey, by the legacy of our struggle to legitimize ourselves through standards like those that seemed to validate the legal profession. Like many seeking professional credibility, we relied on the norms of expert neutrality and objectivism, which are an extremely problematic foundation on which to build our professional house. The idea that legitimacy comes from objectivity is connected to a very long attempt to find truth by separating mind and body, reason and emotion, science and faith, which is also problematic though understandable.

Historically, knowledge has been gathered in three modes (Nachmias and Nachmias 1992): the authoritarian mode, where truth was only accessible though certain socially sanctioned authorities like kings and their appointed advisers; the mystical mode, where truth came from divine authorities like prophets, gods, their chosen mediums; and, since the Enlightenment, the rationalistic mode, where truth was derived from pure logic. The enterprise of moving beyond a world defined entirely by superstition and fear was a noble one. Unfortunately, a lot of the baby was thrown out with the bathwater in a way that simultaneously enriched and impoverished our understanding of our capacities and ourselves.

The original divisions between science, religion, reason, and emotion can actually be traced back to pre-Socratic times when the word *Logos*, which at that time meant story, reason, discourse, or thought, was later differentiated by Plato and Aristotle into two separate categories: *Logos* and *mythos* (Fisher 1987). Logos was the philosophical discourse of logical and scientific thought associated with the rational, abstract functions of the mind. Mythos was the poetic and rhetorical discourse that was considered inferior. Although modern scientific inquiry is rooted in the ability to separate knowledge based on myth and impression from knowledge based on testable and generalizable infor-

mation—which has real value, for it enriched our understanding of ourselves and our world—the division also elevated logic over all other forms of information gathering and assessment, which impoverished us as well (Fisher 1987). This division was then carried into the field of law, where we found our legitimacy norms:

> In order to justify law as a separate discipline and science that could be understood and applied logically and rationally there was a concerted effort to deplete it of feelings, emotions, and thus, of spirit . . . The application of . . . positivism to the study and practice of law created a moral . . . vacuum. Law became its own morality. (Hall 2005, 72–73)

This split developed over time, as Jones and Hughes describe (2003), into the current paradigm shaping most modern science and thought, as well as the professions that grew out of them like the legal profession. They are rooted in the concepts of objectivism, reductionism, and determinism. Descartes brought us objectivism, the idea that we can use reason to separate us from our environment and reactions in a way that produces objective knowledge. Reductionism was inspired by the new mechanical age which led scientists to believe that the way to understand any system was to reduce it to its parts and study the parts, just like a machine. Determinism states that every cause has an effect. "Combined with objectivism and reductionism, it should always be possible to determine the cause of every phenomenon by tearing it apart and analyzing those pieces in an objective and observer-independent manner" (Jones and Hughes 2003, 487). The key was keeping mind, body, heart, and spirit separate; and, it was believed, this process led to the truth.

You can see how appealing and useful this has been. In our field we have used the concepts of outside (separate) mediators who are neutral (setting aside their emotions and values from their processing of the case) to present ourselves as trustworthy and fair. We use the concept of neutrality and objectivity ostensibly to protect parties from mediators, so that the parties, as the experts in their own situation, own the problem and the solution (i.e., can exercise their self-determination). Cobb and Rifkin, in their groundbreaking article on neutrality, cited mediation texts as representing impartiality as "equivalent to the absence of feelings, values, or agendas" (1991, 42), or as I mentioned earlier, the alien-from-another-planet goal for mediators. Neutrality has been seen as the parties' best protection, and also as the bedrock of our role legitimacy—why it is appropriate for us to intervene, following legal concepts of avoiding a conflict of interest.

The very basis of these original separations, however, is now under attack in most disciplines. There is increasing evidence, for instance, that there is no real way to separate the knower and the known, the cornerstone of objective, empirical scientific investigation. Jones and Hughes also summarized recent research and thought that shows that "the human mind is inherently embodied, and no separate and objective reasoning facility exists" (2003, 487), that most of our thought is unconscious, and that humans navigate our understanding about abstract concepts largely through metaphors. The authors go on to add that human systems are complex and adaptive and are nonlinear, nondeterminative (cause and effect are not uniquely coupled), and integrated wholes (which cannot be understood by breaking them down into any sort of essential elements) (2003). Lincoln and Guba chronicle this cutting-edge thinking in their book *Naturalistic Inquiry* and say old paradigms are collapsing and new paradigms are emerging in " . . . physics, chemistry, brain theory, ecology, evolution, mathematics, philosophy, politics, psychology, linguistics, religion, consciousness, and the arts" (1985, 51).

Even before this, however, many questions have been raised about the objective stance of neutrality. These include Laue and Cormick attacking neutrality as working *against* self-determination, saying that "claims to neutrality on the part of the intervener . . . almost always work to the advantage of the party in power" (1978, 221). Other theorists have said neutrality does not protect parties, and holding a stance of neutrality can actually blind you to your own biases in a way that can unconsciously disempower clients (Gunning 1995; LeBaron et al. 1998; Cobb 1993; Rack 2000; Wing 2008, 2009; Goldberg 2009).

What if, conversely, by holding to rigid norms of neutrality, we are actually ignoring or silencing needs that are core to the parties? For instance, by sidestepping the parties' faith as an aspect of a conflict because, we, as interveners, were taught to avoid it or are uncomfortable with it ourselves, despite the fact that the parties feel it is important. By doing so, we may be missing how parties either make sense of the conflict or how they would like to resolve it (through spiritual forgiveness, for example, in used in Rwandan restorative justice processes[2]). Similarly, what is missed by ignoring parties' strong emotions, which often signal what is at the heart of the matter for them (Gopin 2004), in order to get back to the task of problem solving? These actions also undermine the self-determination of the parties.

In doing research in this area, I found that the two other disciplines that are most related to ours and against whom we frequently measure ourselves—psychology and law—were asking similar questions, with psychology well ahead of us in the development of their answers.

Although this research is summarized in Goldberg and Blancke (2011), I will highlight some key findings here. It is striking, for instance, that therapists do not attempt to pretend they are neutral, but instead acknowledge the impact of their values: "Research has provided evidence that therapists' values influence every phase of psychotherapy, including the theories of personality and therapeutic change, assessment strategies, goals of treatment, the design and selection of interventions, and evaluations of therapy outcome" (Richards, Rector, and Tjeltveit 1999, 135). Client self-determination is, if anything, more important for psychologists than it is for us. They protect it, not through mythical neutrality (quixotically attempting to pretend they have no values), but by developing a great deal of self-awareness, so their values do not drive them unconsciously, by working to maintain healthy boundaries with clients, and by training therapists to respect the multidimensional needs of their clients. This has led to a major subfield focus on spirituality, and, in fact, eight peer-reviewed journals in the field are "dedicated to spiritual topics" (Aten and Leach 2009, 15).

Self-awareness helps them understand how they might unconsciously impose their own religious views (countertransference). Richards and Bergin (2004), however, feel that spiritually oriented therapists are *less* likely to "violate their clients' value autonomy" (302) by addressing the issue with an "explicit minimizing valuing approach," which simply means that therapists are open about their values and beliefs when appropriate, while prioritizing client needs and making it easy for clients to express their own needs and values.

It is also key, of course, to find out how much, if at all, spirituality is important to the client. Pargament and Krumrei (2009) have developed a number of instruments and approaches that could be useful in our field, for instance, adding a regular assessment question like "Has your spirituality or religion been involved in the way you dealt with your problem? If so, in what way?" (2009, 100) As Blancke mentions in Chapters 2 and 9, this most basic level is often something we ignore or avoid, again, running on the old objectivist norm that spirituality is somehow tainted terrain. This is an extraordinarily irrational fear coming from a rationalist framework. I love this particular point, because it is at this level that objectivism actually *becomes* a faith object, not an exercise in cognition. Spirituality in this case is scary only because it is associated with so many outdated narratives about truth and reason, not because there is anything objectively, inherently wrong with it.

Psychologists can teach us a great deal in terms of self-awareness. They recommend various self-reflective exercises like working with an expert from the therapist's religion to engage unresolved issues, creat-

ing a spiritual genogram, writing a spiritual autobiography, or using guided journaling. For example, a genogram is a common therapeutic tool showing "transmission of family patterns across generations" (Wiggins 2009, 60) and is a way for therapists to look at their own intergenerational spiritual patterns and their own responses. Doing so helps them be aware of when they might engage in countertransference, or what triggers their responses.

For example, "some therapists may have been raised in orthodox religious homes and disassociated themselves with their family's religion . . . [and] continue to wrestle with unresolved theological questions that make them anxious when religious or spiritual topics arose. When such anxiety strikes therapists, they may (consciously or unconsciously) redirect a therapy session toward another topic" because of their own feelings, not in response to the needs of the client (Wiggins 2009, 55). Of course, another risk is that therapists can be too invested in clients' taking a particular direction, in a way that is spiritually inappropriate for the client, as, of course, could be the case with proselytizing. Both of these are clearly an issue in terms of client self-determination. Instead, therapists are trained to stay focused on the purpose of the process and on the needs and goals of the client, and to keep good boundaries (Wiggins 2009, 57). If this is a problem for the therapist, Wiggins suggests "supervision, personal counseling, or client referral" (2009, 57). All of these responses could work well for conflict resolvers and support parties.

When it comes to faith and spirituality, writers from the legal world tend to focus on ethics and lawyer burnout (Hall 2005; Rickard 2008). In terms of ethics, both law and psychology have, in the development of their standards, struggled with the difference between ethics and rules and how to support real ethics in practice (Hall 2005; Sibley 1984; Hathaway and Ripley 2009). One of main authors in this area, Hall, recalls one of his colleagues who put it best when discussing how being a good person connects to following the legal rules: " . . . one can be a complete sleazeball, from the standpoint of morality, and never violate a single rule in the law governing lawyers" (Hall 2005, 23). Hall wanted to know why people do or do not live by their principles. He argues that shutting off emotions, values, and spirituality does not support ethical practice. His response is an intriguing one. He grounds his own practice in what he calls spiritual love because "to love spiritually gives us more objectivity and allows us to see within the person and not just respond to what they present. When we detach ourselves from the person, then we view them so superficially that we cannot honestly serve them" (Hall 2005, 26). Although this may feel alien to some mediators, it is worth noting that this attempt to ground work in something beyond our

own immediate reactions is similar to what Bowling demonstrates in his chapter on mindfulness (see Chapter 3), which is not necessarily either religious or rooted in a particular conception of love.

Hall also argues that it is important for lawyers to care for and value themselves, saying that a failure to do so makes it easy to "overwork and adopt negative coping mechanisms" (2005, 31), which is a risk in our profession as well. He argues that authentic practice springs from a deep engagement with, and an ability to "articulate and commit" to (2005, 33), the deepest meaning in our lives. Hall thinks this engagement translates into more fulfilling work as well, a life rooted in purpose:

> Faith, in its deepest and most meaningful sense, involves a sincere . . . belief in the ultimate goodness within the universe and people. . . . For lawyers it means a rejection of the cynicism that pervades the profession, and the resurrection of our individual responsibility to change the situations we encounter. To have faith in our clients' ability to benefit from their interactions with us cannot be determined by whether they win or lose. We must begin to believe in them as much as we believe in their case . . . to have this level of faith requires that we bring more of ourselves to the process, and that we transform sterile business encounters into life affirming relationships. (Hall 2005, 41)

Hall argues that his own spiritual rootedness both helps him be a better, more ethical lawyer and reconnects him to the values that make the law a tool for justice in society.

I believe that the best, most transformative work we do can often be connected to our self-development and self-awareness. That includes the ability to attend to our emotional intelligence, the signals being sent by our fast-thinking, experience-based intuition, which is often a *felt-sense* in the body long before it is a formed thought, calibrated through our analytic and reasoning capacities, and transferred through our presence in a way that can allow us to touch that in ourselves and the parties that allows us to transcend our context—that is transcendent. We need to stop looking away from and start looking *at* all these multiple engines and calibrators of deep understanding, insight, and response. We have remarkable resources and models in this field of creative, compassionate, insightful, intuitive, powerful, transformative work. Other disciplines and fields have begun to integrate spirituality and multiple intelligences, and our own interveners in their practice are doing so as well, which the practitioner chapters showcase. However, the field has not yet documented this kind of work being done in other fields, connecting it to our own, nor have we documented our own advances. This book begins to document that work.

A Few Words, or Definitions

This section explains some of the words used, as well as how I have framed them for myself and the authors of this book (although the other authors were free to use whatever words they wanted). First, I want to explain briefly why so much of the book focuses on one aspect of multidimensional work. To begin with, the history of our Western relationship with faith has marginalized the topic in some extraordinary ways, rendering it a "voice" very hard to hear as legitimate, as mentioned in the previous sections. Faith traditions have supported alternative knowledge systems in a way that Enlightenment thinking has rejected, which is one reason I focus on them here, although the divide persists. Much of the book also focuses on what I am calling spiritual or transcendent intelligence because faith traditions serve as one of the mechanisms for transferring an integrated sense of meaning, from one generation to another, that accesses multiple intelligences and attempts to help us create an integrated sense of self.

Some of the practitioner authors (Bowling and Sipes) refer explicitly to a self-identified faith tradition that they draw on to transform their practice, while others (Lederach et al., Morelli and Fitz, Meeker, and Diamond) do not. Some of the latter, in fact, identify with and are shaped by their faith traditions but chose to be obscure in their references in order to support readers to take the work in whatever direction is best for them. For still others, spiritual intelligence is not the most transformative resource for them, and they model multidimensional practice in other ways. From the standpoint of the mission of this book, it is less important, for instance, to know if Daniel Bowling is a Buddhist than to know that his chapter models how a practitioner intentionally develops methods to work with and respect multiple capacities in ways that can change him as a practitioner and the quality of his work.

I do not use the word "religion" in this book (although some of the practitioners do) for several reasons, the first of which deals with ways that word could confuse or mislead readers who might be working with different literatures. The word "religion" combined with "conflict" immediately conjures up the conversation in the field about religious terrorism and violence (remember my elevator conversations?), which is not what I am focusing on. The word "religion" is also being hotly contested in theological circles as actually referring to forms of worship modeled after the Abrahamic religions.[3] This argument tends to marginalize non-Western faiths in a way that is completely inappropriate for this book, and could also derail readers into focusing on other topics.

The third reason is to avoid confusing the focus of the book with the excellent work that has been done in faith-based diplomacy, which has helped shape my thinking, but is not what this book is about.

I have chosen to use the word "spirituality" and refer to "faith traditions," both of which connect more congruently with the focus on multiple intelligences and multidimensional work. For those who seek them, here are definitions that informed my thinking about the differences between religion and spirituality. "In general, religion involves the allegiance of an individual to the specific beliefs and practices of a group or social institution, whereas spirituality is the personal, subjective experience of the divine" (Abernethy et al. 2006; Frasier and Hansen 2009, 81). I would add to those definitions something of transcendence, reaching for or inspired by things that are bigger than one's self, "transcending one's locus of centricity," in Hall's words (2005, 20) This is a goal not only for theists, as Carrie Menkel-Meadow argues, but also for secular humanists (2001).

Emmonds connects spirituality, which he feels is about "an ultimate concern," to the way humans make and pursue goals:

> One of the functions of a religious belief system and a religious world view is that it provides "an ultimate vision of what people should be striving for in their lives . . . as providing a guide to "the most serious and far-ranging goals there can possibly be. . . . Spiritual strivings, then, as personal goals focused on the sacred, become the way in which ultimate concerns are encountered in people's lives. Ultimate concerns are bridges linking motivation, spirituality, and intelligence." (2000, 4)

Another set of important terms involves the concept of multiple intelligences. Blancke and I use the concept of multiple intelligences in our framework for considering how to be multidimensional practitioners, which is introduced in Chapter 2. As such, I thought it would also be helpful to briefly define the intelligences we refer to in this section of the book. Gardner (2011) defines intelligence as " . . . basic information-processing operations or mechanisms which can deal with specific kinds of input" (68). These are related to specific parts of the brain, develop in skill from novice to expertise, and respond to a particular environment to produce, in Gardner' view, "forms of memory, attention, or perception" (2011, 70) that respond to specific kinds of stimulus. They are also developed in human communication through a symbol system like language (Gardner 2011, 71).

Gardner is credited as one of the first to explore the concept that there are multiple forms of intelligence. Blancke and I draw on this concept of multiple intelligences to get at the concept of multidimensional-

ity in conflict resolution practice. It is, more than anything, a metaphor for that, as we expect that wholeness and integration of capacities includes things beyond intelligence, however defined. Still, it does help us begin to explore what it would look like to consciously bring more parts of ourselves to bear in our work. Most readers, I assume, have some familiarity with cognitive intelligence, so I will not go too deeply into that, but I will briefly explain how we use the terms *spiritual* and *emotional intelligences*. Somatic intelligence is discussed in depth in Chapter 5.

Emmonds argues that spiritual intelligence is indeed a form of intelligence as defined by Gardner because, among other reasons, it functions as a diagnostic and analytic tool in problem solving "where problem solving is defined with respect to practical goal attainment and some sort of positive developmental outcome" (2000, 5). Gardner was uncomfortable with the concept, finding it controversial, and toyed with a concept of *existential intelligence*, relating to a "capacity to locate oneself with respect to such existential features of the human condition as the significance of life, the meaning of death, the ultimate fact of the physical and psychological worlds, and such profound experiences as love of another" (Sisk 2002).

In this book I also use the term *transcendent* to refer to that which gets us beyond our own limitations; something implicit in our capacity to transcend our circumstances and limitations. Sisk hypothesizes that this form of intelligence would include skills such as an ability to access a sense of higher knowing or connectedness with something beyond ourselves, intuition, a sense of relationship with other humans and the natural environment, and, as Emmonds did, problem solving (2002). In fact, a better term might be *transcendent intelligence*, but I largely use *spiritual intelligence* as this is becoming more a widely recognized term.

Other aspects of definitions of spiritual intelligence include Vaughan (2002) and Zohar and Marshall's (2000) version:

> Vaughan's (2002) model [has] components [including]: (a) power to form a meaning that is rooted on a profound knowledge of existential questions; (b) responsiveness in the utilization of multiple consciousness levels aimed to properly address the problems; (c) attentiveness regarding the interconnection of each individual as well as to the transcendent. Zohar and Marshall (2000) have defined [it] as coping with/handling, and answering, problems of meaning and value. It has also been referred to as an intelligence in which people can survive and take actions in a broader, richer, meaningful context. (Hosseini et al. 2010, 182–183)

I also want to briefly touch on emotional intelligence. Joy Meeker's chapter deals with emotions in depth, but it may also be useful here to briefly reference Goleman's (1995 and 2006) concept of emotional intelligence, which builds on Gardner's concepts of multiple intelligences. Emotional intelligence involves awareness of one's own and other's emotions, and the capacity to manage those emotions well personally and in relationships. Those capacities have turned out to play a larger role in success rates in the workplace than cognitive intelligence or expertise (Goleman 2006). Emotional intelligence includes a number of skills and competencies, which Goleman feels can be learned and developed consciously. They include competency in various aspects of emotional self-awareness, self-management, social awareness, and social skills.

Overview of the Book

I finish here with an overview of the content of the book. Chapters 1 and 2 introduce the larger goals and rationale for the book and explain some key terminology and frameworks that shape the overall goal Blancke and I set out to accomplish by developing the multidimensional framework. Chapter 1 sets the tone and makes the overall case, including a brief review of my research on how psychology and law are engaging similar issues. It also includes some definitions of key terms and reviews the overall content of the book. Chapter 2 details the larger arguments of the book in more depth as well as explains the concept of multidimensional work and presents the multidimensional practice framework. The framework provides a way to consider wholeness in practice using the idea of multiple intelligences and intervention as a form of change-making ritual. Blancke and I use the framework for thinking through what multidimensional practice might look like and use it to compare classic mediation with a traditional Hawaiian conflict resolution process called Ho'oponopono, which actively engages the spiritual understanding of the parties. The chapter also includes practice examples from interviews with Louise Diamond and Kenneth Cloke, showing how excellent practitioners incorporate faith and spirituality into their conflict resolution processes while protecting and enhancing the self-determination of parties.

Chapters 3, 4, 5, 6, 7, and 8 contain the practitioner chapters, which start the work of documenting this kind of practice as it is now being developed. Chapters 3 through 6 include the work of scholars-practitioners who present practical theories and case examples showing how

they are working with wholeness and presence. Chapters 7 and 8 are focused specifically on how to train and teach multidimensional practice. These chapters present diverse examples of how practitioners' spirituality, emotional intelligence, and somatic intelligence transform their practice. I asked these chapter writers to describe their work in concrete as well as poignant language, and to go beyond describing a technique to talking about how it works, when it works, and when it does not. The practitioner chapters cover a wide spectrum of practice—we have seasoned masters of the field like John Paul Lederach, Louise Diamond, and Daniel Bowling, and new leaders, like Myla Leguro, Kathryn Mansfield, Laura Taylor, Maria Zapata, and M. Brandon Sipes. They include a chapter by a theologian (Sipes) and explorations by those pushing us to engage the field in deeper and new ways like Meeker, Morelli, and Fitz. I will briefly introduce the focus of each one.

Chapter 3, by Daniel Bowling, reviews several key aspects of Buddhist thinking, including the Four Noble Truths, as ways to train the mind. Bowling shows how he achieved, and lost, mindfulness in ways that affected a conflict in his own practice, leading the reader through the application and value of mindful techniques in a detailed example the reader can use to reflect on his/her own practice. Chapter 4 is from theologian M. Brandon Sipes. He reflects on three Christian concepts: repentance, forgiveness, and the new creation, or the hope of a better future, which motivate and support him in his work in the Middle East using the Kumi method (Brashear et al. 2012), which focuses on structural change as well as conflict transformation. In Chapter 5, Julia Morelli and Christopher Fitz describe a complex dynamic between physiological actions and reactions to conflict, and dispute resolution processes. They argue a need for increased somatic intelligence for practitioners and review three areas of useful application: mind-body practices like meditation and yoga, somatic approaches (awareness of embodied responses) used in psychology and coaching, and creative arts, including applied theater. Joy Meeker reflects on and develops an understanding of emotionally intelligent conflict resolution work in Chapter 6. She argues that emotions can create a gap between current realities and preferred realities—creating a liminal *space-in-between*, "an uncomfortable place full of the potential of personal and social transformation." Using a story from her conflict practice, she demonstrates how staying with emotions deepens the socially just and personally transformative potential of our work.

Chapters 7 and 8 build on the examples of practitioners who are doing nuanced, multidimensional work to ask: How do we train and

educate multidimensional peacebuilders and practitioners? What kind of education do we need to support the development of this kind of practice? I feel privileged to include in this section the insights of extraordinary leaders who have shaped the field: John Paul Lederach and Louise Diamond. John Paul Lederach et al.'s Chapter 7 shares insights from the results of a pilot program at three institutions, including the Kroc Institute at the University of Notre Dame, that are designed to "nurture the rise of peacebuilders with sustaining, transformative presence capable of making a constructive difference in violence habituated systems." In this apprenticeship-focused program, four trainees worked with Lederach, and their reflections are part of the chapter. His work focused on supporting transformational development through walking and talking in depth with his apprentices about their vocational calling, and engaging creativity and profound reflection through poetic listening. The results were deep and transformative for all parties and point to a very different kind of educational relationship and set of goals. Louise Diamond, in Chapter 8, describes three key principles she believes define the *inner spirit* of peacemaking and their implications for the kind of training that practitioners need in order to do deeper, whole, transformative work. For her, peacebuilding and transformation is, inherently, a spiritual process, and the presence of the practitioner a transformative resource. She relates her deep principles to practice stories from her extensive and diverse practice and explains what she did to embody peace in her presence in ways that transformed the conflicts.

Brian Blancke concludes the book, using our framework to reflect on the body of work represented in the book as a whole and to suggest some generalizable conclusions and applications, offering some synthesis that we hope will advance the field in this area. The reflections suggest real insights and potential in this kind of work and draw the diversity of work here into coherence of lessons learned.

My goal in this book has been to wrestle with and attempt to begin to document and share some of what the field has referred to as artistry and mastery and presence—the work beyond skills, techniques, and process—specifically, to begin to consciously develop and use our multiple capacities, including our capacity to access the transcendent. For many practitioners, what allows us to develop this kind of meaningful presence is to use our faith traditions and spirituality to draw on something larger than ourselves. I hope this book begins to chronicle not just what but how we draw on this and also somatic and emotional intelligences. Lederach and Diamond go further, discussing how we train and educate for this kind of mediator development. All of us involved in this project understand that we are at the beginning of a conversation that

will far exceed this book, and that what creates the artistry, the mastery, the leap-beyond, is complex, multifaceted, and beyond the scope of any one book or set of theorists and practitioners. However, my hope is that this will start a conversation in the field that will make space for multidimensional consideration of the complex, nuanced, and transcendent nature of what we do best. I am deeply grateful for the opportunity to have taken this journey with the extraordinary leaders represented in this book and those who read this and make the new paths that lead to our multidimensional future.

Notes

1. This section and others in this chapter were originally published in *Conflict Resolution Quarterly* 28 (4) (2011): 377–398, and they are reprinted with permission from John Wiley and Sons (license number 2951891021836).

2. For instance, see examples portrayed by Christian parties in the documentary *As We Forgive*, Laura Walters Hinson (2009), Mpower Pictures.

3. For an example see Daniel Dubuisson (2007).