

Peacemaking Processes: Understanding the Connections

By

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At the Intractable Conflict Knowledge Base (ICKB) project meeting in April 2003, a number of experts converged at the session on Nonviolent Action. There was general agreement that the paradigm offered by Adam Curle in his ground-breaking (but unfortunately long out-of-print) book, Making Peace, still offers the best grounding for understanding the ways in which nonviolent action and conflict resolution processes intersect in the struggle for social justice. There was also general agreement that the Curle's model needed to be updated and enhanced.

ICKB offers an unusual opportunity for this undertaking. First, the quest to bring together what is known about intractable conflict and its resolution has provided ongoing opportunities for discussions among practitioners and scholars. While these have been primarily focused on what is already in the literature and how to organize it, they have inevitably involved sharing insights that have been below the radar screen of the literature. Some of these insights relate to how different processes have been used together or in combination in peacebuilding efforts. Second, the articles I have written for the project have prompted some wide-ranging reading on my part and have lifted up some conceptual concerns that are not salient in the conflict resolution literature, although they may be elsewhere.

Finally, the project has provided myself and my colleague, Joan Walker Scott, with an opportunity to interview diverse practitioners about cutting edge approaches to deep social conflict in the United States. Such efforts may not have been included in the literature, regardless of how much can be learned from them. This is partially the fault of the literature itself. If we limit our definition of intractable conflict to conflicts that are plagued by physical violence and take place in or among other nations (which U.S. scholars tend to do), we do not include situations such as domestic racism in our purview. Further, possibly concomitant to this, many practitioners working on issues such as racism, heterosexism, classism and sexism, do not see themselves as conflict resolvers. They neither look to the field for insight, nor report their own insights to it. Scott and I have had a chance to speak with, and learn from, some of these people. While we have merely begun to scratch the surface, their testimony is a crucial addition to my own effort to update Curle's generative paradigm.

The base of Curle's paradigm is both its greatest strength and its most obvious limitation. It is based on his peacemaking practice. On the one hand, this means that it is well

grounded in practical concerns about social conflict. It is concrete and relatively easy to explain. On the other hand, since it is based almost exclusively on his own practice, it incorporates little of the experience of others, which may be relevant and enriching. Fortunately, Curle's own practice is much more diverse and inclusive than that of most practitioners, ranging from helping a couple avoid divorce to assisting in obtaining better working conditions for laborers, to being part of circumventing what seemed an inevitable war. It is also geographically diverse. Curle shares stories about his interventions in conflict in his native England, the Indian subcontinent, northern Africa, and beyond. So, while this limitation is not as limiting as it would be in the case of most practitioners, the model can still benefit from incorporating the experience of other practitioners.

Second, Curle limits his concern with peacebuilding strategies to those, which fall under the general paradigms of nonviolent action and conflict resolution. This is understandable because of his base in his own experience in which these were the mechanisms on which his interventions relied. Beyond this, there had been so little exploration of these processes and their relationship at the time he wrote Making Peace that to have gone beyond this may have been imprudent. Nonetheless, he ignores a major category available to justice seekers – legislative approaches and judicial redress. I have made an initial attempt to include such processes, and will expand on it here.

Finally, we simply have over thirty years of additional experience in peacemaking since Making Peace was published. During that time, changes have occurred which may provide new opportunities for seeking social justice. Many conflict resolution processes have been institutionalized in new venues. Nonviolent action has taken advantage of the greater communications possibilities offered by advances in technology. Additional legal precedents have been developed.

The goal of this article, therefore, is to take advantage of the above opportunities to enrich the model originally offered by Curle. As with the original, the goal is not simply to offer a compelling paradigm to promote academic understanding or further research. Rather, my goal, building on practice itself, is to offer those embroiled in efforts to achieve greater social justice, a tool that will help them determine appropriate and effective strategies.

Curle's Model

I first encountered Curle's model at the outset of my own teaching career. Making Peace was certainly the most important book I had read in either peace studies or conflict resolution. But even by the late 70s and early 80s, it was already out of print. When I was putting together a special issue of Peace and Change on conflict resolution in 1982, I asked Curle to submit an article outlining the model presented in Making Peace. He was gracious in asking me to co-author it with him (Curle and Dugan, 1982). For me, it was, and remains, one of the things I feel most honored by in my career. Later, John Paul Lederach used it, along with my Nested Theory of Conflict, as bases of this theoretical work on how to intervene in conflict at different stages (Lederach, 1997). These

publications, however, do not seek to expand on Curle's model, but to re-present it in the first case, and to build another theory on it in the second.

Curle's model is concerned with moving unpeaceful relationships to peaceful ones. An unpeaceful relationship is one in which either or both of the parties are damaged, possibly through physical violence, but also in economic or psychological ways. At the very outset, then, Curle is concerned not simply with armed conflict, but with any situation in which people suffer as a result of the nature of the relationship. Thus, "unpeacefulness is a situation in which human beings are impeded from achieving full development either because of their own internal relations or because of the types of relation that exist between themselves." (p. 1) Curle, then, like Johan Galtung, is concerned with both physical and structural violence.

Peace, on the other hand, is a "condition from which the individuals or groups concerned gain more advantage than disadvantage." (Ibid.) Ideally, it is more positive than this: the relationship is typified by harmony and collaboration.

In determining how to respond to an unpeaceful situation, two variables must be considered: the degree or awareness of the injustice and the degree of balance between the parties relative to the conflict. *Awareness* concerns not only whether the parties are aware of the problem, certainly the aggrieved party is aware of its suffering, but also the degree to which the parties are aware of its sources and the possibilities for addressing the situation. While the archetype of the "happy slave" is undoubtedly a myth promulgated by the slave-owning class, the fact that the slave is not happy with her/his lot does not necessarily mean that s/he has a full analysis of the origins of slavery, previous attempts to eliminate it, and the range of possible strategies s/he might use to change her/his status.

Balance is something like the degree of power parties have relative to each other and to the problem area. I say "something like" because Curle seems to studiously avoid using the word "power" to represent the concept he is describing; the word is not even listed in the book's index. I've always presumed that is because power is often equated with might, and Curle is referring to something at the same time larger and smaller than might. Larger, in the sense that he is talking about the full range of capacities parties do or can bring to the relationship whether to maintain it or to change it. Smaller, in the sense that he is concerned only with the capacities relative to this particular situation. It does not matter if I have influence with, and respect from, a wide range of people, if those capacities are not operative in the matter at hand.

A fully developed relationship is typified by high levels of awareness on the parts of all parties, as well as a modicum of balance between them, such that neither can force her/his will on the other.

Curle's process for addressing unpeacefulness includes six components

Research, through which the would-be peacemaker acquires enough knowledge of the situation to work effectively.

Conciliation, through which he lays the psychological foundation – the changed perceptions, the heightened awareness, the reduced tension – necessary for rational discussion and negotiation.

Bargaining, in which the two parties to a quarrel try to reach agreement without making excessive concessions.

Development, in which a formerly unpeaceful relationship is restructured along peaceful lines.

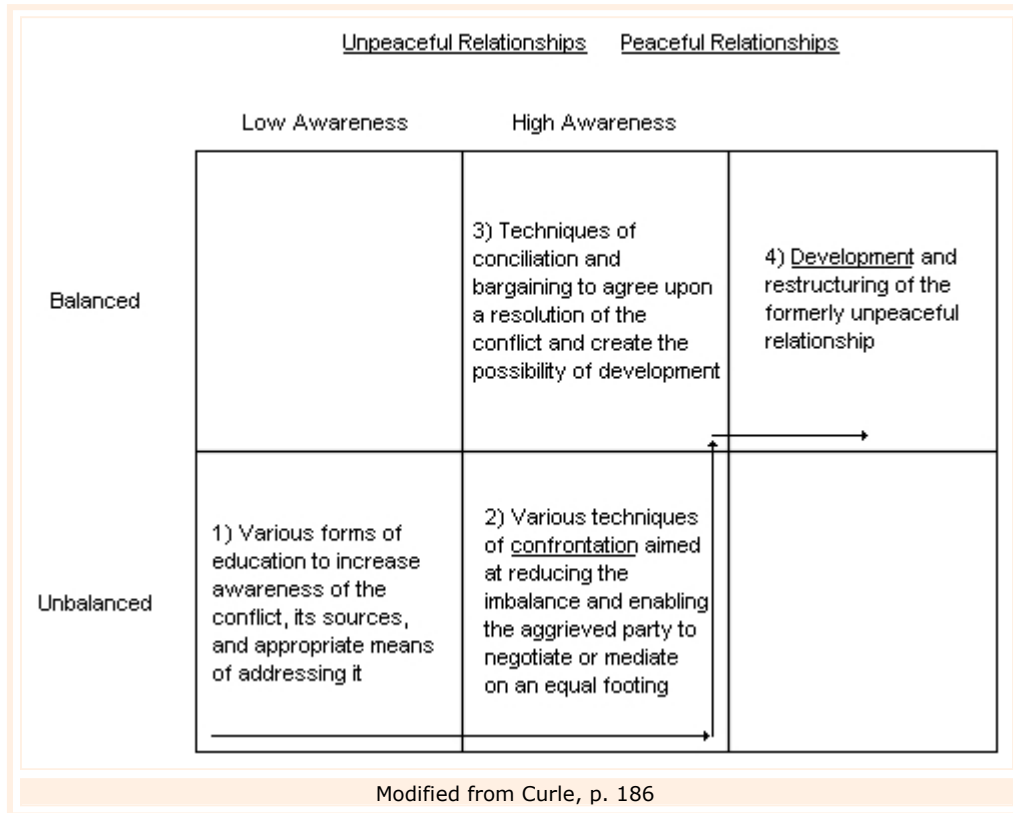
Education, through which the weaker party in a low-awareness/unbalanced relationship gains awareness of its situation and so attempts to change it.

Confrontation, through which the weaker party to an unbalanced relationship asserts itself in the hope of gaining a position of parity, and hence the possibility of reaching a settlement that will lead to a restructuring of the relationship. Confrontation may have many forms, ranging from revolution to non-violent protest.

In Curle's model, the degree of awareness and balance in the relationship determines which component is used, and in what sequence. The model can be presented pictorially.

Figure 1 Curle's Original Model for Sequencing Strategies in Social Conflict





Notes: (a) The peacemaking sequence may, of course, begin at any of the stages of conflict.
 (b) The broken arrow would illustrate for example, that a minority group, having striven for greater equality, is satisfied with a measure of self-government short of independence; even so, the relationship would clearly be more peaceful than it was previously, with an acceptable degree of imbalance.

Typically, in a situation of social injustice, there is an imbalanced relationship between the parties. When awareness is also low, *education* is the appropriate strategy. Once education has succeeded sufficiently that awareness is sufficiently high to address the issues in contention, *confrontation* is the appropriate strategy. After confrontation has changed the balance between the parties and a modicum of parity has been established *conciliation and bargaining* become the appropriate response.

Curle's model flies in the face of most of what most conflict resolvers take for granted, that what Curle calls conciliation and bargaining and what most of the field tends to call mediation is always appropriate in dealing with a conflict. While some more sophisticated programs, such as that developed by the Community Relations Service of the U.S. Department of Justice, recognize the need for educational activities prior to mediation (they tend to place this under the general rubric of "technical assistance),³¹ few if any include a consideration of confrontation among the methods to employ in a conflict. Many people, in fact – parties, authorities and interveners alike – are attracted to mediation because it allows avoidance of confrontation.

I am reminded of numerous conversations in the early days of the extension of conflict resolution processes beyond their former confines of labor/management and international diplomacy in which people argued interveners need not worry about possible power imbalances between the parties. The presumption was that the mediation process itself gave parties equal footing, that no one had to sign an agreement with which they were dissatisfied and that mediation, therefore, was an appropriate response at virtually any stage of a conflict. Some fewer discussants would acknowledge some role of confrontation in allowing the weaker party to organize itself, to become clear about its leadership and its agenda. Even here, however, concerns about power were rarely mentioned.

Curle on the other hand, even as he avoids the use of the word “power,” is very concerned about the relationship of the parties and whether they come to the table as relative equals. This is particularly important in intractable conflicts which tend to be of long duration. Many times participants cannot even remember a time when there was a relatively balanced peaceful relationship. It would be too easy for them to begrudgingly accept far less than they need or want, if they do not have equal status and stature at the table.

Conceptualizing an Enriched Model

Low awareness, Low Balance

The strategy Curle calls for at this stage is **education**. Curle casts a wide net in his consideration of education as the initial stage in the peace making process. He speaks about educating potential protagonists, potential allies and the antagonists themselves. He discusses not only the substance of the concern as an the appropriate subject for teaching, but also the ways in which change can be sought, even that it can be successfully sought. Despite the breadth of Curle’s usage, the concept education is still too narrow to capture the full range of activities, which need to be undertaken when both awareness and balance are low. The model I offer here expands on it in three ways, by

- including research, which Curle identifies as a peacemaking strategy, but does not associate with any particular stage of the struggle;
- broadening the definition of education even further; and
- adding the elements of motivation, organizing, and networking, which will be discussed below.

Research. Whether we are participants or interveners, we must understand the conflict, its sources, its history, and its nature, before we are likely to develop accurate ideas about how to resolve it. It is not that we stop doing research after awareness has been achieved, but I wish to place it in this sector of the matrix by name to underscore the importance of doing research at the outset.

By research, I do not necessarily mean sophisticated statistical studies or qualitative studies for that matter, although these may provide useful information leading to insight. What I’m most concerned about is research to empower. Research must be influenced

by, and put in the hands of those, who are impacted by oppression, so that they can become effective actors in overcoming it.

The Pittsburgh Transportation Equity Project, one of the interviewees in a study recently completed by Joan Walker and myself, offers a model worth emulating. As reported by Fred Brown, senior research associate on the project, they engage the people with and for whom they are working in developing their research agenda and methodology. Further, they disseminate the research broadly in the neighborhoods in which they work, equipping citizens to be prepared to discuss issues with decision makers. Their knowledge then, gives the lie to the notion that they and people like themselves are not “qualified” to sit on decision making bodies themselves.

Education. Two key elements are added here to education: self-reflection and education of the opponent.

Education, as used here, involves more than merely providing information; it involves equipping people to undertake cogent analyses of the situation in which they find themselves. And they must be able to analyze themselves. An apt metaphor might be a relative of an alcoholic who enables the continuation of the addiction behaviorally while deploring it verbally. In a similar vein, the oppressed contribute to the continuation of their oppression. In this case, it is called “internalized racism” or “internalized oppression” rather than co-dependency.

The previously mentioned study by Joan Walker Scott and myself explored ways in which people who do not necessarily define themselves as conflict resolvers are working to eliminate deep social conflicts such as racism. In the study, the theme of self-reflection emerged in almost every interview. Roberto Chene points out why this is needed: “the conflict between groups is directly related to the individualized internalized oppression....so if we’re going to reconcile inter-group conflict, [we need to deal with internalized oppression].”

Chene discusses racism producing a lack of peace internal to the person. This has repercussions not only for how a person treats persons on the other side of the conflict line, but also how s/he treats those on her/his own side: “if you’re not centered, if you’re not mindful, that’s going to express itself in many ways. And one of the many ways it expresses itself, particularly for people who have been victims of racism, is to treat each other badly very often.” The question that Chene raises in his internalized oppression work is not merely whether we treat each other badly, but also

How do we stop it? How do we stop tearing each other apart? How do we stop debilitating our organizations because of it? So it’s a combination of doing personal work and personal growth however one does that, however one feels they need to heal themselves or to be healed, and then translating that new-found self-awareness into structuring our organizations more effectively so that we don’t dramatize and play out on each other the hurtful effects of racism.

For members of the dominant group, self-reflection is also important.ⁱⁱ While Curle places increasing the awareness of the dominant group under “confrontation,” he does make reference to the need for greater self-awareness on the part of the topdog: “My view of my enemy is related to my view of myself, therefore I cannot change my attitude to him without a corresponding change of attitude towards myself.” (Curle, p. 211)

Self-reflection may not be the only form of education needed by the dominant group. They may be keenly unaware of the degree to which their behavior causes the problems faced by the disenfranchised. When I was a youngster, I tended to think of the Indians as the bad guys in the cowboy flicks; after all, the white-hatted heroes tended to be the cowboys who were chasing them. And I had the advantage of a grandmother who claimed Lakota heritage, for whom it was always the settlers who were the bad guys. It was only as I read accounts of the ways in which land was seized, treaties broken, and beyond that, genocide sought as a matter of national policy, that I came to a very different understanding of that conflict. Had I not had some very patient native friends and mentors, my level of awareness would be far less than it is. Still, it’s a large leap beyond that understanding of historical events and current conditions, for me to come to terms with the ways in which I benefit from the conflict and perpetuate it, as well as the ways in which I might make some contribution to making things right.

Most of us who are members of dominant groups face this same challenge and need to rely on the mentorship of others, both those who are experiencing the pain of domination, and those dominant group members who are farther along on the journey than we ourselves. We can also learn, as Roberto Chene suggests, by getting in touch with the ways in which we ourselves have been oppressed. He posits that because ours is a culture that does not respect differences, we all have experienced oppression of some part of who we are, and that we can become more sensitive to the situation of those who are members of oppressed groups by recalling what our own experience of oppression did to us.

In the ideal case, the dominant group responds to this educational effort by committing itself to undoing the injustices that exist. As Scott points out, this may have involved some “subtle confrontation.” If a group advocating eliminating racism approaches me and lets me know that I could benefit from the training they are giving, or that I need to get in touch with my white privilege, I may well feel ill at ease, and perhaps even cowed. This, however, is much less confrontative than having pickets marching outside my office or residence, having my sins of omission and commission listed at a press conference, or having people organize to boycott the goods or services I offer. A key difference with the sorts of strategies discussed at the high awareness, low balance stage, is that while I may feel confronted by the overture, it is much less, if at all, public.

Motivation. It is not sufficient to inform people of the need for change and the possibility of success in seeking it. One must also be concerned about creating the will to change. Change tends to be threatening, even to those who benefit least from the status quo. To engage in social change efforts, or to be responsive to the efforts of others, one must be

inspired to face the threat that significant change represents. As Barrington Moore puts it, the

[h]uman capacity to ignore and accept suffering is essential to human survival. Therefore any political movement against oppression has to develop a new diagnosis and remedy for existing forms of suffering, a diagnosis and remedy by which this suffering stands morally condemned. These new moral standards of condemnation constitute the core identity of any oppositional movement. (1978, p. 88).

Organizing. Organizing is often associated with confrontation, but in fact, it is also needed to increase awareness. People must be able to be reached in the effort to educate and motivate, and they cannot play a role in undertaking research unless they can be identified. I was keenly aware, as I started work on a racism elimination project in South Carolina, that were it not for the pre-existing network of neighborhood organizations, we would have had to undertake an organizing effort ourselves if there were to be any hope of moving from the level of personal transformation to the level of social change.

Sometimes, the peacemaker is fortunate that there is a pre-existing organization that can be used as a way of getting the word out to people at the grassroots level. It matters little that the organization was not created with that purpose in mind if it is willing to take on the goal of overcoming the unpeaceful situation. A well-known case in point is the role that the black churches of Montgomery, Alabama played in the Montgomery Bus Boycott. The churches provided the meeting places and leadership for initial research, education, and motivation efforts. As the movement moved toward the confrontation stage, a new organization, the Montgomery Improvement Association, was created, but the churches continued to provide the meeting places, and the organization continued to be led by people who had honed their leadership skills as pastors and lay church leaders.

Beyond organizing the constituency, it is also important to network with other groups. They may be groups that can provide additional resources and credibility. They may be groups that are experiencing similar problems. In a case in which Indian Dispute Services intervened, the Timbasha Shoshones' initial negotiation with several federal agencies regarding regaining tribal lands in a national park failed, largely because the agency representatives did not take them seriously. In the two year hiatus between the first and second negotiation, they networked with tribes from around the country who were experiencing similar problems with the national parks. They also created alliances with non-native groups who were appalled by the way in which the tribes were being treated. So strengthened, they were a force to be reckoned with as they entered the confrontation phase of their struggle.

High Awareness, Low Balance

Confrontation is probably the most controversial part of Curle's model, particularly to the typical conflict resolver. Curle recognizes this, even when the confrontation is nonviolent:

It is an important tool in the peacemaking kit, but a dangerous one, since it may inflame the ruling group, heightening the hostility of the latter and leading to the abandonment of the non-violent approach. (1971, p. 203)

Nonetheless, except in such (likely rare) cases as education and other strategies identified above are successful in getting each party to the table taking each other seriously and willing to make concessions both in order to resolve the issue(s) and improve the relationship(s), confrontation will be necessary. The imbalance cannot go unaddressed if a truly peaceful relationship and situation is sought. Confrontation is the set of strategies through which “the weaker party to an unbalanced relationship attempts to achieve equality with the stronger so that may *both*, on this basis, reorder their relationship” (1971, p. 196). (Italics not in original.)

A wide spectrum of political action, from severely violent to avowedly nonviolent, can be included on the confrontation spectrum:

Ghandian non-violence, civil disobedience, protest, sabotage, the various non-violent alternatives to war, and confrontation as practiced by the students of today [late 1960s, early 1970s] and by the black Americans [referring to the Civil Rights Movement] – all are included.

Without resorting to violence, the Timbasha Shoshone used a particularly wide array of nonviolent action techniques, after their first round of talks with federal agencies. They organized a group of other tribes also impacted by National Park Service policy, whose planned strategy included a press conference to lay before the public the myriad of ways in which Native American groups and their ancestral homelands were not even considered in park policy. They picketed the Death Valley National Monument, their ancestral home, and passed out information informing tourists in four languages how they had been removed from their lands and not taken seriously since. They had a national letter writing fax campaign. They filed a lawsuit against the Bureau of Land Management for violating their own policies.

We can note here an expansion on Curle’s list. Confrontation strategies need not be illegal (violence and some forms of nonviolent action) or extralegal (most forms of nonviolent action), they may also include judicial and legislative components. In fact, the Timbasha Shoshone case not only included a lawsuit, the agreement reached was incorporated into federal legislation, thus changing a law rather than merely challenging one.

So how does one choose from the range of strategies? I suggest a few principles:

- Choose the most gentle of the confrontative methods in the early going, only moving to more disruptive and challenging mechanisms if the

- earlier strategies prove ineffective. This not only minimizes the likelihood of backlash from the opposition, it makes the strategies accessible to a larger number of the constituency, thus serving to broaden and deepen the power base.
- For similar reasons, avoid power if possible.
 - Recognize a term that Habermas and others used in their interviews with Scott and I: being taken seriously. At the point at which the weaker party succeeds in getting the stronger party to take it and its concerns seriously, the parties are ready to move toward relationship building and negotiation strategies regardless of how much or how little confrontation has occurred.

High Awareness, High Balance

Once a modicum of balance has been achieved, the parties, both relatively aware of the nature of the conflict, its sources and impacts, are now ready to try to work together on a solution. Curle refers to the strategies most appropriately utilized here as **conciliation and bargaining**. I am going to expand somewhat his definitions of these terms and will offer replacement terms.

Curle's term "conciliation" might best be replaced by something more inclusive such as "relationship building." In broad situations, it might be called community building. What is of concern here is not simply that the parties come to see each other in a more realistic light, unencumbered by the common need to paint an enemy as having undesirable if not diabolical qualities, nor even that they reduce or eradicate their negative feelings and attitudes toward each other. Beyond this, it is of concern at this stage, that the parties become able to work together and see each other as neighbors, as fellow members of the same community.

The conflict resolution field tends to use the term "reconciliation," but this word etymologically presupposes a prior good relationship to which one can return. Aside from the notion that one can never "really go home again," that too much has changed over time to return to a *status quo ante*, and that the parties would wish to maintain at least some of the changes that have occurred, the fact of the matter is that there is often no home to which to return in the case of intractable conflicts.

The parties may never have had a good relationship. While there is some evidence that some less racist situation existed between blacks and whites prior to the dawn of black slavery, there were too few blacks in the then-colonies at the time to offer much of a model, and little of black collective memory refers to that past. For all practical purposes black-white relations in the United States, and most of the Western Hemisphere, began with slavery. There is no positive past relationship on which to draw in developing a balanced relationship.

Much the same is true in Northern Ireland, where Protestantism was introduced with conquest, whether it be the hated "black and tans" who were the agents of subjugation,

the Plantationers who took over lands formerly owned by Catholics, or the Anglicans who oversaw the subjugation and land confiscation.

In the case of Moslems and Jews in the Holy Land, a positive relationship is so far distant in the past as to be almost irrelevant. True, there is some recognition that the Arabs and Jews are of the same clan and descend from the same progenitor, Noah's son Shem, from whom the term Semite is derived. But by the time of Abraham's fateful decision to confer full inheritance on Isaac, his son by his wife Sarah, and to thereby effectively disown Ishmael, his son by Hamar, the seeds of Moslem-Jewish discord were already sown.

I am replacing the term "bargaining" with **negotiation**. At least in the United States, bargaining tends to have the connotation of horsetrading, the "art of the deal." In intractable conflicts, where much more than distinct issues are involved and more than one's stature at deal making at stake, the word bargaining tends to understate what is needed. However, I am not using the word negotiation in its narrow sense to refer to talks between parties without the assistance of a third party. Defining mediation as facilitated dialogue, it is included as well.

To expand on what I mean by negotiation, I turn to Tom Colosi's simple but elegant definition. A negotiation is an "exchange of promises." At this stage, parties need to make commitments to each other about specific items in contention as well as about the future nature of their relationship.

The New Model

Having moved through the various strategic components, I now introduce a new depiction, incorporating the above discussion.

Figure 2 Dugan's Model for Sequencing Strategies in Social Conflict'

Lower left sector: Strategies for increasing awareness, including **research, education, motivation, and organizing**

Lower middle sector. **Confrontation** leading toward balance using nonviolent action techniques, political campaigns, lawsuits and efforts to change law, avoiding violence if possible

Upper Middle sector. **Relationship Building** and **Negotiation**, dealing with both attitudes and behaviors.

Upper right sector: Balanced peaceful relationship restructured by action of all parties

Nonlinearity

Curle's model, even in its expanded version, looks quite linear. The assumption can well be that one addresses the low level of awareness through research, education, motivation, and organizing, that one then moves to confrontation; and then, after negotiation and relationship or community building, one has a developed peaceful relationship. But

conflict has an organic rather than mechanistic nature, and things are not likely to proceed in such a lock-step manner, even though this is the general trend.

Naming the additional components helps to explain why this is so. Awareness of one aspect of the issue may have succeeded sufficiently to move to confrontation, but there likely remain many who are not educated, and many topics on which the newly aware are not savvy. New aspects of issues may emerge as previous ones are settled, requiring additional research. Additional parties may need to be confronted, while others are already at a bargaining table.

The model as presented offers the benefit of simplicity. I was once able, on a cocktail napkin, to describe to a teacher why her education association was the target of a high level of animus from the citizenry. She was both confused and hurt; why was it that her neighbors did not understand that she was strongly committed to their children and at the same time felt that she should be being paid the same professional salaries that they earned or sought to earn? The problem, basically, was that the association had not sought to educate the “person in the street” about the injustice of the teachers’ situation; it had not sought to build alliances or engage the teachers in nonviolent action skills building. The association had jumped immediately to rather disruptive forms of confrontation. After a fifteen-minute conversation, my teacher friend not only was no longer confused, she had a reasonable grasp of the sorts of strategies they should be using.

This benefit cannot be understated. In expanding on and enhancing the model, we do not want to lose its power to empower ordinary people to analyze the structurally oppressive situations in which they find themselves. At the same time, living life is not like building a house; it is not only complex, it is dynamic. A river is a better metaphor. There is a flow from point A to point B, but “you can’t step into the same river twice.” So too, in resolving complex and deep-rooted conflicts, there is a general flow, the arrows point that out, but the journey from unpeace to peace is not a straight path. It winds and turns and meanders and we are not all moving at the same rate. We must constantly look at our situation to see where each person and group is on the journey. At times, we might even move back to them to help them navigate the rapids they are facing which we have the benefit of already having hurdled.

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ⁱ Technical assistance may, for example, involve providing parties with training on effective communications and or negotiations techniques.

ⁱⁱ Curle incorporates increasing the awareness of the opponent under “confrontation” rather than under “education.” This is understandable; many on the side that is benefiting from the injustice are not willing to listen until the benefit is threatened. This, however, is not always the case, and there will be some among the dominant group who wish to learn how to be part of the solution rather than part of the problem.