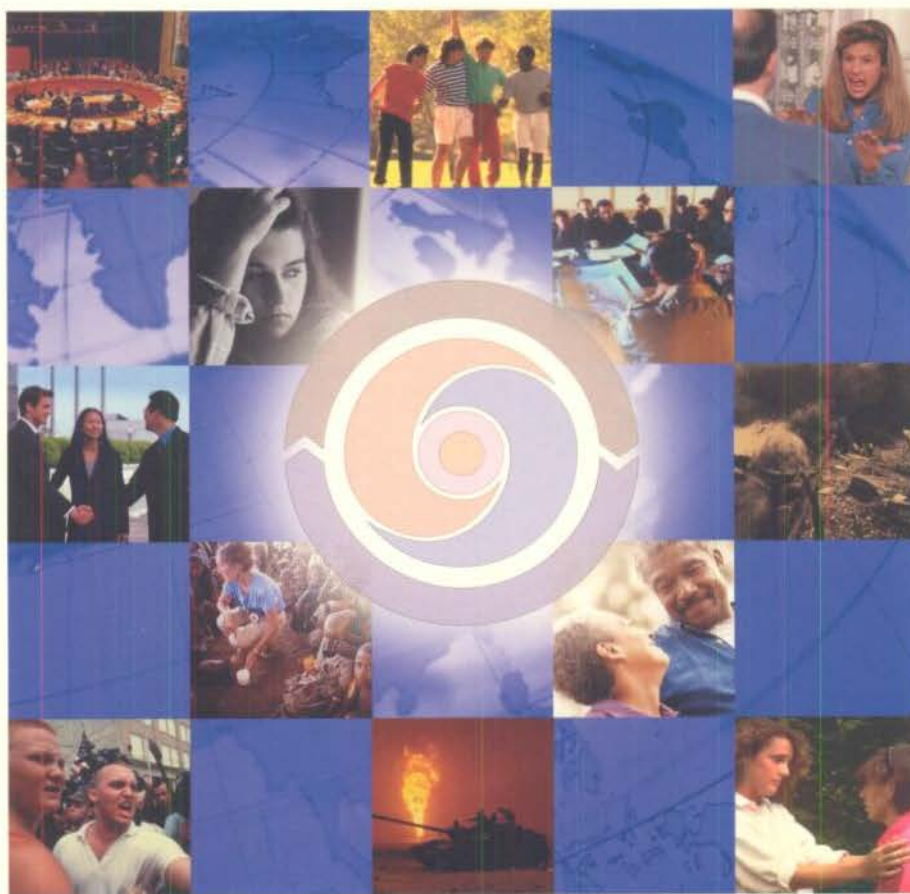


Searching for Life's True Purpose

PERSPECTIVES ON MORALITY AND ETHICS

Causes and Resolution of Conflict



INTERNATIONAL EDUCATIONAL
FOUNDATION

11

Eleventh in a Series

SEARCHING FOR LIFE'S TRUE PURPOSE

Perspectives on Morality and Ethics

Causes and Resolution of Conflict

INTERNATIONAL EDUCATIONAL FOUNDATION

Cover design by Jennifer Fleischmann
Interior design by Page Designs, Inc.

ISBN 1-891958-02-X

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Other Volumes in This Series

These presentations are the product of the International Educational Foundation's involvement in hundreds of conferences, beginning in the former Soviet Union and then expanding to China and other countries. Participants at IEF conferences in the former Soviet Union and China were typically educators and policy makers. They discovered that these presentations resonated with their own desires to understand the causes and resolution of conflicts. Our organization has been working with educators and other professionals in response to the moral and ethical challenges that have accompanied the rapid economic and social transformations in those countries. At the conclusion of each of these important events, the team of lecturers and writers reviewed each presentation and offered proposals for improvement. That process of development continues. Therefore, the volume that you now hold in your hands is more of a beginning than an end.

This volume is part of the series, *Searching for Life's True Purpose: Perspectives on Morality and Ethics*. Topics covered in other volumes include:

- The need for moral education
- Universal principles and life goals
- The family as the school of love
- The consequences of the sexual revolution
- Family life education: which road to take?
- An ethic of true love and sexuality
- Preparing youth for marriage
- Promoting a marriage culture
- Building healthy marriages
- Drug abuse prevention

This volume is designed to fulfill several functions: as a manual for lecturers, as a resource for people wishing to deepen their understanding of the topic, and as a general introduction to IEF's perspective on conflict resolution. The content set apart in boxes supplements the text. The colored rectangles in the text mark a change in slides.

Acknowledgements

I would like to gratefully acknowledge the meaningful guidance and inspiration for this project provided by Hyun Jin Moon, president of World Collegiate Association for the Research of the Principle (CARP). Furthermore, I would like to take this opportunity to recognize the sincere investment of heart and effort by all of the writers, researchers, presenters, artists and organizers who have cooperated in this endeavor. The writers of the present volume: Ittetsu Aoki, Robert Beebe, Jack Corley, Tony Devine, Alice Huang, Hui Chen Liu, Jacques Marion and Thomas Phillips have imparted lessons gained from their extensive experience presenting these ideas in countries all over the world. Thomas Phillips served as senior editor, and Frank Kaufmann gave valuable input. This project was further enhanced by the contribution of our researchers, Gareth Davies and Laurent Ladouce, and our associate editor, Joy Pople. In the course of this project, they have collaborated with their colleagues in the United States, who graciously offered their expertise and fruits of their ongoing research. Thus, special gratitude is given to Josephine Hauer, Alan Saunders, June Saunders, John R. Williams and Andrew Wilson. Many others provided invaluable support for this project. Istvan Sleder, Prince Tambi and Mike Wang created the beautiful slides that enhance IEF's presentations. Special recognition is due to all the donors who provided valuable financial support. It is impossible to name everyone who contributed; nevertheless, their efforts are greatly appreciated.

Dr. Joon Ho Seuk
Director of the writers' team
President, IEF International

Preface

As an organization devoted to moral education, we are examining the role of character in resolving conflicts. The scope of this brief presentation is not adequate for a comprehensive model of conflict resolution, but we will look at how our attitudes and actions can help achieve reconciliation.

Character is important in a number of ways. One aim of moral education is to reach children before they become aggressors and guide them in the direction of mature character and loving relationships. We will study the lives of some outstanding people who suffered grave injustices but found a way to touch the hearts of their oppressors. Our hope is to empower people of good character so they do not remain in the situation of victims. Furthermore, even people with the best intentions hurt the feelings of others or become a party to conflict. Good-hearted people reflect on the situation and take responsibility to make amends, refining their character in the process and, hopefully, achieving reconciliation.

Many times there is little motivation to resolve conflicts. People may ask why they should invest effort to resolve family strife. The answer lies in understanding the value of the family. Similar reluctance may be found on the national level. When people love their country, they will be motivated to work to resolve its problems.

I have pondered these issues and found inspiration in the teachings of Dr. and Mrs. Sun Myung Moon, the founders of the International Educational Foundation (IEF). I believe that their analysis of social ills as rooted in ignorance or rejection of universal principles offers hope for promoting peace. It is that message which forms the foundation of IEF's presentations.

Through these presentations, audiences all over the world have discovered a profound understanding of the causes of conflicts and how they can contribute to resolving them. I hope that you too will find renewed inspiration about your potential for resolving conflict and helping to expand the realm of peace.

Dr. Joon Ho Seuk

Harmony – What People Desire



Conflict Within the Individual



- ❖ Stress
- ❖ Anger
- ❖ Self-hatred
- ❖ Addiction

Interpersonal Conflict



- ❖ Marital tension
- ❖ Family strife
- ❖ Disputes with friends & neighbors
- ❖ Conflict at work or school

Social Conflict



- ❖ Legal disputes
- ❖ Ethnic tension
- ❖ Abuse of power
- ❖ War

Introduction

Considering the devastation of modern warfare and the persistence of ethnic violence, it is very ambitious to address the topic of the causes and resolution of conflict. There is a basic human longing for the happiness that results from living according to universal principles. However, lasting happiness seems a distant dream when struggles keep arising within ourselves, in our families and in our larger environment. In this presentation, we will be examining the topic of conflict from the point of view of the importance of character and ethical norms. We are concerned with both preventing and resolving conflict.

Conflict varies in scope. We want to be at peace within ourselves, but we struggle with contradictory desires and try to deal with our fears, anxieties, resentments, guilt, anger and addictions. We are torn between our ideals and the reality around us.

We find conflicts among family members, with friends and neighbors, at school and at work. Those who should be our partners of love may sometimes be a burden and an obstacle in our search for emotional satisfaction. Some disputes arise from opposing interests, while others may come from envy, resentment, jealousy or even irritation caused by ordinary differences among people. Conflicts range in intensity from feelings of animosity to verbal aggression to physical violence.

Conflicts in society take many different forms, from political, economic and ideological disputes to ethnic and religious strife. These may lead to abuse, injustice, aggression and even war. Many parts of the world experience ongoing conflict.

However, people of outstanding character have been able to rise above long-standing patterns of injustice and conflict and bring reconciliation. For example, South Africa faced a potentially explosive racial conflict as blacks mounted violent protests against the oppressive apartheid regime. The most respected black leader, Nelson Mandela, had been imprisoned for 28 years by the white government, and people



in the nation and around the world were pressing for his release. President F.W. De Klerk knew that if he liberated Mandela it would mean the end of his government and his position. Against the advice of his party he released Mandela from prison in 1990. Mandela's appeals to end the violence opened the way to a peaceful transition to black rule. Full-scale conflict was averted because of the courageous leadership of these two men, who eventually received the Nobel Peace Prize jointly for their efforts. Racial war was avoided, but the roots of injustice remain deep in South African society. The task of reconciliation on all levels is ongoing.

Conflicts on any level stem from similar root causes, and the process of resolution is similar. We will examine these causes of conflict and the process of resolution. The presentation concludes with examples of how conflict resolution can operate on an interpersonal level. The appendix contains examples of conflict resolution on ethnic and national levels.

PART 1 – Root Causes of Conflict

In order to resolve the conflicts that arise in daily life, we need to identify their underlying causes.

Observing the natural world and human experience, people have debated whether human nature is basically good or evil. In the 19th century, Social Darwinists, led by Herbert Spencer, claimed that conflict in human society is natural and is an example of the process of natural selection and “the survival of the fittest,” which occurs in the natural world. People in positions of power have used this theory to justify exploiting others.

The emerging field of evolutionary biology, however, understands survival of the fittest to be a far more subtle concept. In studying the wide spectrum of animal behavior, biologists find that animals employ cooperation, altruism and even self-sacrifice as effective strategies to survive, attract mates and raise offspring. Among human societies, there is also a common principle that the stronger people help those who are weaker, and thriving communities promote altruism.¹

If people take their cues from their environment, it seems that they respond to elements of the natural world that resonate with their inner nature. Those who raise fighting roosters, for example, are acting from a different inner reality than those who rescue and rehabilitate injured animals. Thus, we cannot simply dismiss human conflict as something dictated by natural law. Instead, we are challenged to investigate its fundamental causes.

Some philosophers have tried to rationalize conflict by claiming that human beings are inherently contradictory, torn between mind and body or between rational impulses and instincts. We have dual desires. The desire to satisfy our physical needs and appetites is linked to material values. We seek food, drink, clothing and shelter to satisfy these needs. The desire to satisfy our spiritual needs and aspirations is linked to spiritual values. Thus we search for truth, beauty and goodness. Complete happiness and harmony would be experienced through the harmonious union between the physical well-being that results from satisfying our physical desires and the spiritual well-being that comes from fulfilling our spiritual desires.

Human nature is fundamentally good, because at the core of our being is this capacity for deep fulfillment and the heart which seeks to experience joy through loving and being loved. This enormous potential of heart distinguishes human beings from animals. The presentation on Universal Principles and Life Goals demonstrates that harmony is a result of applying universal principles. From this perspective, we can conclude that conflict comes from ignoring or violating universal principles.

Differences Can Be Complementary

The universe is full of examples of attraction and harmony between complementary aspects. The ancient Chinese concept of yang and yin encompasses the duality of positivity and negativity or masculinity and femininity. A more fundamental duality exists between internal nature and external form. The invisible internal nature of any existence gives it purpose and direction, which is manifested in its visible external form.

Conflicts arise when people focus on differences as setting them apart from other people

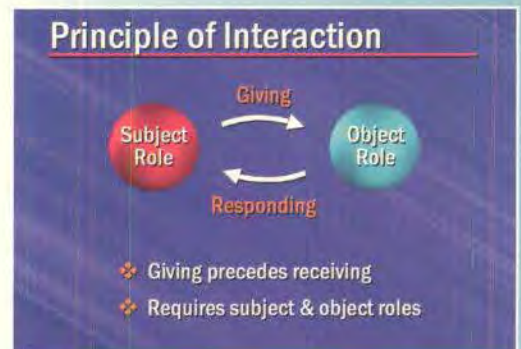
rather than as complementary aspects that can lead to harmony. For example, some typical conflicts in marriage arise from the natural differences in inclinations between men and women. The very differences that initially attract a man and a woman to each other and enrich their partnership may later become points of irritation and frustration.

Men tend to be more goal-oriented, while women tend to be more process-oriented. On a road trip, when the husband is driving, he may become irritated at having to make a stop so the family can use the bathroom. Other drivers on

the road are like his competitors, so he will want to drive faster to make up for the lost time and not be left behind. The wife, on the other hand, may like to stop to take a closer look at the scenery or search for local handcrafts. If they become lost, the husband may not want to ask someone for directions because it is his role to guide the family, while the wife may not only ask people for directions but engage them in lengthy conversations. In promoting the well-being of the family, the husband's focus on the goal and the wife's strategies for accomplishing it complement each other.


A. Breakdown of Interaction

The universe is a finely-balanced system of interrelated beings which interact in an orderly fashion. To generate the energy for anything to exist, act and reproduce, there must be complementary partners. One partner initiates the relationship and the other responds. The initiator is the subject partner and the respondent is the object partner. The most fundamental paired relationship is that between our mind and body. The mind is to be the subject partner and the body the object partner. The selfishness that is the root of conflict within the individual comes from a breakdown of



interaction, as for example, when we let our physical desires take over the desires of our mind for truth, beauty, goodness and true love.

Interpersonal conflict is also caused by a breakdown of interaction. Interaction flows most smoothly when people in the subject role guide those in the object role based not on their individual viewpoint but on shared values. Interaction breaks down when one partner takes over the role of another, when neither partner is willing to give first, or when neither partner will respond to the other.

 Selfishness is the root cause of conflict. When we are overtaken by selfish desires, we tend to destroy ourselves and others. However, such selfishness is not our destiny, because it can be changed. No one is completely selfish, and no one is completely unselfish. We are a mixture of both natures. The balance between these contradictory tendencies may shift day by day. One part of us wants to do good, care for others and give of ourselves. But at other times we find ourselves not caring about anything and doing whatever we please. Such inner conflict has plagued humankind throughout history.

It is interesting, however, that even though many people exhibit these characteristics, nobody likes to be considered selfish or evil. Selfish people often create the most elaborate excuses to justify their evil deeds and give the appearance of being good. This suggests that the unselfish side of us is more deeply rooted in our nature than the selfish side. We recognize that unselfishness is the norm to which we aspire.

Conflict Begins Within the Individual



Conflict among Children

A difficult challenge for children is sharing and taking turns. The conflicts that naturally arise offer opportunities for learning the principles of interaction, guided by parents and teachers. Jealousy among brothers can lead to horrible violence.

Playing games teaches children the rhythm of taking the

initiative and responding to others. Participants have to watch carefully what the other players do, react appropriately and follow the rules. Parents, teachers and athletic coaches can help children learn the value of teamwork and taking guidance from people with more experience. Such lessons help prepare children for the challenges

of adult life. Many instances of ongoing conflict, such as between the Catholics and Protestants in Northern Ireland, and between the Arabs and the Jews in the Middle East, are like conflicts among brothers, the legacy of missed opportunities to unite.

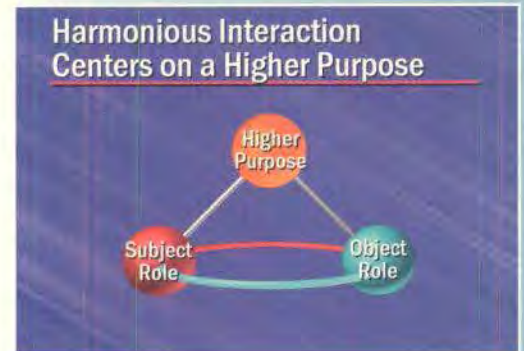
B. Ignoring the Higher Purpose

Another cause of conflict is ignorance of a higher purpose around which people can unite. It is a universal principle that everything has an individual purpose, by which it maintains its own existence. Yet this is not its ultimate purpose, for every being is meant to exist for a purpose greater than itself. For example, we need to maintain our health for our own well-being as well as for the sake of those we love. Both the individual purpose and the whole purpose are vital and should complement and support each other. Part of the challenge of life is learning to develop the proper relationship between the individual purpose and the whole purpose.

Taking care of ourselves allows us to contribute to the whole purpose, and the whole purpose should support each individual. Looking after ourselves is not wrong, unless it conflicts with the purpose of the family. Looking after the well-being of our family is not wrong, unless it conflicts with the purpose of society.

To be a person of mature character requires learning how to give priority to the whole purpose. Sometimes we have to sacrifice our personal purpose or desire. This means learning a way of life in which we are concerned about others and seek to contribute to a greater whole. We call this unselfishness. Problems arise when we put the individual purpose above the whole purpose. Someone who does this consistently is selfish. When our personal gain harms the well-being of others, we quickly find ourselves in conflict. Thus, selfishness is the essence or beginning point of conflict.

Unselfishness means living for others. This is the basis of goodness. Qualities of character such as humility, self-control and fair-mindedness bear fruit in generosity, forgiveness and service to others. These all express the fundamental attitude of living for others and placing the whole purpose above the individual purpose. People who embody such altruistic qualities are recognized and honored in every culture. These qualities are the basis for lasting, harmonious relationships and lay the foundation for peace.





Selfishness is completely the opposite of altruism and is the basis of conflict. It means living for oneself at the expense of others. Certain vices are universally condemned, such as arrogance, prejudice, greed, lust, exploitation and vengeance. They have one common characteristic: they place the self at the center of all thoughts, feelings and actions. Violence, murder and war are the fruits of such vices.

Conflict as Misdirected Attempts to Accomplish Life Goals

We generally act out of concern for developing ourselves, our relationship with others, or our relationship with our environment. When we act according to universal principles, we accomplish our life goals and experience happiness and peace. Acting out of ignorance or disregard for such principles can cause much suffering. As explained in the presentation on Universal Principles and Life Goals, there are three basic life goals:

1. Developing a mature character. To focus on our own viewpoint and benefit at the expense of others may cause us to feel envious, resentful and angry. This bears fruit in accusation, defiance, deception and rebel-

2. Establishing loving relationships and family. When our pursuit of this goal is misdirected, we leave our proper position of responsibility in relationship to others, or we take the subject role by force, without proper authority. This may lead us to feel irresponsible, lazy, lustful, contemptuous, intolerant, hateful and enraged. This results in intimidation, betrayal, exploitation, violence, vengeance and murder. These can be redirected into virtues such as respect, patience, kindness, tolerance, fidelity, filial piety, compassion and understanding.

3. Making a contribution to society through creativity and mastery. When our pursuit of this goal is misdirected, we multiply conflict in human affairs and harm the environment. This may lead us to feel greed and covetousness, leading to acts of negligence, abuse, vandalism, conspiracy, robbery and extortion. These can be redirected into virtues such as respect, righteousness, stewardship, modesty, sensitivity and generosity.

Sometimes, conflict can be turned around by identifying the underlying purpose of the action, giving people proper guidance and redirecting them.

CASE STUDY: Lian Po and Lin Xian Ru — Putting the Interests of the Whole above Personal Rivalries

People who fight a lot with each other may eventually become good friends, as they realize that they enjoy the same kinds of things and have some of the same goals. There is a famous story of enemies becoming friends in ancient China.

During the “Spring and Autumn Period,” approximately 2500 years ago, a man named Lin Xian Ru rose to the top position as advisor to the king, through his dedication and intelligence. Then Lian Po, the country’s top general, took offense. He refused to recognize Lin’s position or submit to him. He sought

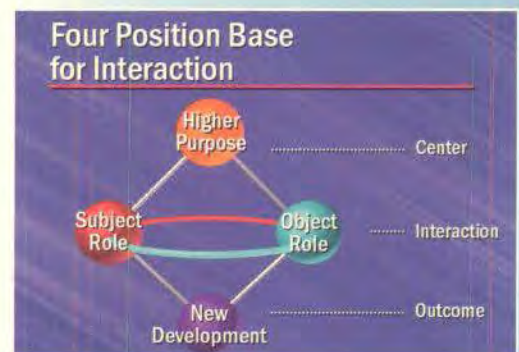
every opportunity to offend the person he considered to be his rival. When this was reported to Lin, however, he refused to use his power against the general and kept praising him to others. The positions of king’s advisor and top general were on the same level of importance. Lin realized that if there was conflict at the top levels of the nation’s leadership, an enemy country could sense the nation’s weakness and invade it. Eventually, Lin’s words of praise were reported to the general by a friend. When the general realized what kind of attitude Lin held

regarding him, the general felt deeply ashamed and carried a bundle of thorns to Lin as a symbol of repentance. He removed his shirt, knelt in front of Lin, and handed him the bundle of thorns as an invitation to strike him. Lin’s heart was moved by the general’s symbolic offering. The phrase “carrying thorns to ask for forgiveness” has become a traditional Chinese expression for deep repentance. Because of their common devotion to their country, the two men reconciled and became close friends in the service of their country.

C. Accumulation of Conflict

When people work together in harmonious giving and receiving, the result is greater unity and new development. This is the foundation for everything to exist, act and develop. Through interaction, the essential nature of a being develops. If the core is unselfishness, the expansion is harmonious. If the core is selfishness, the expansion is conflict. When selfishness prevails within the individual, then conflict will start in the family.

Conflicts arise in a marriage when one spouse places his or her happiness over that of the other. Self-centered love focuses only on satisfying one’s own needs. Husband and wife may argue over money, children, in-laws, leisure time, devotion to career, etc. People may be tempted to set aside their marriage vows and parental obligations in order to satisfy their self-centered desires. When selfishness prevails within the family, conflict will start in society.



Family Conflict

Members pursue self-interest over the welfare of family

- ❖ Infidelity
- ❖ Money issues
- ❖ Sibling rivalry
- ❖ Careerism

Social Conflict

Groups and nations pursue self-interest over the greater good

- ❖ Abuse of power
- ❖ Ethnic tensions
- ❖ Legal disputes
- ❖ War

Ancestral Sources of Family Conflict

- ❖ Ancestral distortions of love are passed on
 - ❖ Parents' limitations lead to the child's psychological difficulties
- ❖ Dysfunctional family traditions continue from generation to generation
 - ❖ Alcoholism
 - ❖ Spousal abuse
 - ❖ Infidelity
 - ❖ Gambling

Sources of National Conflict



- ❖ National crimes burden future generations
- ❖ Ethnic resentments

Conflicts in society occur when one group or nation pursues its self-interest over the greater good. Social conflicts can have accumulated existential, emotional, political, economic and ideological causes—or simply be due to antagonistic interests. For instance, colonial powers invested a lot in their colonies, but it was mostly for their own sake, and this caused conflict and resentment among those who were colonized. These resentments persist until today.

Our internal contradictions do not necessarily begin with ourselves. Some of them we inherit from those who came before us. We are not just individual entities, but are the products of history and our ancestry. We naturally inherit some of our ancestors' characteristics, both physically and psychologically. Some of their achievements and some of their burdens come down to us and influence us. It is well known that certain family tendencies are inherited. Addictions such as alcoholism and gambling, and tendencies towards infidelity, physical abuse and incest seem to be passed on from one generation to the next and cause repetitive patterns of conflict.

Our cultural and ethnic environment has an impact on us as well. The social or cultural situations into which we are born will influence the development of our character. We pick up certain attitudes, beliefs and habits through our culture. We also inherit the cultural limitations and burden of crimes committed by our ethnic group, race or nation.

Injustices revisit the abusers in a kind of boomerang effect. For example, the United States was founded on principles of freedom and equality. But these principles did not apply to black people, who had been brought to America as slaves. In the century following their independence, the American people had to pay a great price for the existence of slavery, through the Civil War, in which many Americans on both sides died. Slavery was abolished, but racial tensions have remained. A white person and a black person who meet for the first time may feel an immediate tension for no apparent reason. White people whose ancestors may not have been slave owners or slave traders still bear responsibility for the historical mistreatment of black people and should go out of their way to treat them as equals. Unless people accept responsibility to undo the effects of past abuses, racial conflict will not be overcome.

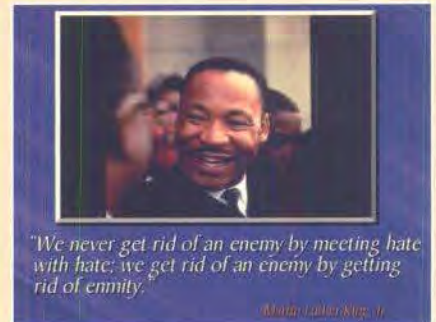
In a similar way, white people who want to create a deep, lasting friendship with people in many Asian, African and Latin American countries must acknowledge the mistreatment of their people by white nations during the colonial period. Unless they recognize their historical responsibility, the relationship will not go beyond a certain level.

CASE STUDY: Martin Luther King, Jr. — Loving the Enemy

Martin Luther King, Jr. was part of a group that had reasons to seek revenge. However, he was dedicated to spiritual values and was moved by the example of Mahatma Gandhi, who won the freedom of India from Great Britain. He applied the principle of non-violent resistance to fight racial injustices in the United States.


King appealed to the conscience of both whites and blacks. The thirst for violent revenge was voiced through another prominent black leader, Malcolm X. King told Malcolm X and others like him that if they become like the white oppressors, they would be already defeated. King was also convinced that racial violence would destroy the integrity of both white people and black people. He advocated

non-violent resistance as a strategy to restore the basis for civility and, ultimately, goodness. For him, faith in common values was more important than the color of skin. Through King's leadership and his example of forgiveness and unconditional love, he could move the hearts and consciences of many white Americans to recognize the inherent value of every human being and to redress the wrongs they had committed against black people. The civil rights movement that King led was able to win many rights that had been denied black Americans for centuries. As he said, "We never get rid of an enemy by meeting hate with hate; we get rid of an enemy by getting rid of enmity." King set the example of loving the white people, who were in the position of

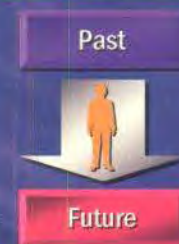


enemy. This helped bridge the gap between the races and opened the way for a more peaceful resolution of race relations. In accepting the Nobel Peace Prize, King stated, "Man must evolve for all human conflict a method which rejects revenge, aggression and retaliation. The foundation of such a method is love."[†]

[†] Martin Luther King, Jr., "Address Delivered in Acceptance of Nobel Peace Prize," December 10, 1964.

 We have the freedom to choose to develop our potential for being fully human. Deep inside, we long to be liberated from internal conflicts. The secret to such freedom is living according to universal principles. We are affected by past conflicts. We have the opportunity to either pass on the problems or pass on the solution. Understanding and applying the principles of conflict resolution will help us break the patterns of conflict.

Individual Choice — Resolve or Repeat Past Conflicts



Each person passes on either the problem or the solution

[†] For a review of research on evolutionary biology and evolutionary psychology, see Elliott Sober and David Sloan Wilson, *Unto Others: The Evolution of the Psychology of Unselfish Behavior* (Cambridge, Massachusetts: Harvard University Press, 1998).

PART 2 – Restorational Conflict Resolution

Cultivating our heart and character through living according to universal principles is the key to harmony. The human heart is broken when universal principles are violated. Concrete efforts are necessary to remedy broken hearts, thus allowing the universal principles to operate to restore harmony and create peace.

Temporary or Partial Solutions

How we approach conflict resolution deserves considerable thought. Our first impulse when facing a problem may be to strike our opponent. There are times when fighting becomes necessary. People may feel a responsibility to fight in defense of their family, their nation or themselves. But fighting in itself does not end the conflict, because it does not resolve core issues. Even if the righteous side wins, the cause of fighting usually remains unresolved, and the victory of one side may prompt vengeance from the other.

Sometimes settlements are negotiated to end a conflict. Two nations, tired of war, may conclude a peace treaty. However, a settlement does not necessarily mean the resolution of conflict, especially when one of the parties submits under pressure. Deeper and longer-lasting conflicts may resurface later.

For example, after World War I, the victorious Allied nations demanded reparations from Germany as payment for the material destruction it caused the Allies. These demands generated so much economic hardship in Germany that Adolf Hitler was able to rise to power and play upon the resentments and wounded pride of the German people to build fascism. This led to World War II.

Settlements Alone Do Not Resolve Conflicts

- ❖ Genuine reconciliation is needed
- ❖ Deep hostility must be resolved

In marital conflict, a husband and wife may agree to settle long-standing differences. However, if a husband compels his wife to submit through his masculine authority or his financial power, he may in fact lose her heart, resulting in more serious marital problems in the future.

In general, however, negotiation, mediation, arbitration and courts of law provide only temporary or partial solutions to conflict.

Does Fighting Resolve Conflict?

- ❖ Fighting can be necessary
 - ◆ For self-defense
 - ◆ To defend the weak
- ❖ Fighting does not resolve conflict
 - ◆ Defeating an enemy does not answer his grievances or end his hatred
 - ◆ The defeated are tempted to seek revenge

A. Three Steps to Resolving Conflict

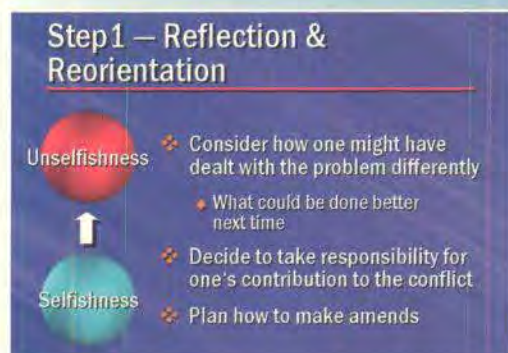
The ultimate goal of conflict resolution is to restore a lost state of harmony. In cases where there was no prior harmonious relationship, reconciliation can make a bridge between the chasms created between different social, economic, racial and ethnic groups. This lays the foundation for a wider harmony and peace in the community, nation and world. Conflict begins with a self-centered attitude that produces harmful actions, resulting in broken relationships. Therefore, conflict resolution has three aspects: changing our attitudes, actions and emotions. In the best scenario of conflict resolution, both parties can accept a common goal, change their hostile perceptions of each other, and undo the wrongs of the past.

The process of reversing the steps by which conflict developed in order to restore harmony is called indemnity. Indemnity involves studying the problem, finding ways to reverse the circumstances, and taking steps to heal the relationship. This means that selfishness gives way to unselfishness, wrongs are made right, and broken harmony is restored, or peace is created.

Step 1: Reflection and Reorientation

Conflict resolution begins with examining our fundamental beliefs and attitudes. The first stage is to become humble, listen deeply to those we offended, transcend our own viewpoint and develop empathy. We need a solid core of moral and ethical principles to guide us in this process.

Perhaps our greatest challenge is to listen deeply while people who were offended describe their suffering. Such listening helps make us aware of our own contribution to the problem. From our shallow or self-centered viewpoint, we usually believe that our actions were justified. Ignorance, misunderstandings, errors, illusions and lies can make people become greedy and violent. In the heat of conflict, even well-intentioned people may abandon their principles and do things they did not intend to do. It takes courage to recognize our mistakes, learn from them and resolve not to repeat them. [In cases of long-standing conflict, both sides have typically contributed to the development of the situation. See Section B for clarification about the responsibilities of the offender and offended.]



Communication is important for both sides. Listening deeply to people on the other side of the conflict helps develop empathy and respect. The experience of being heard and understood is an important part of the healing process. Once we understand our part in contributing to the conflict, we can plan ways to help resolve it.

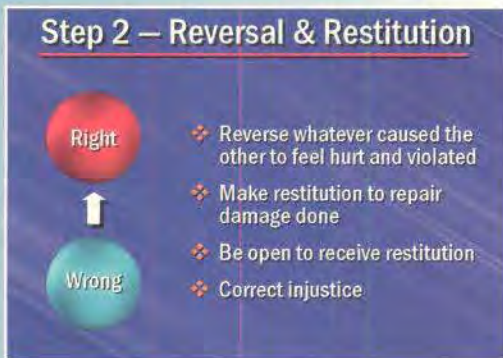
Step 2: Reversal and Restitution

To reverse the process through which the original harmony was lost, one or both sides need to make special, concrete efforts, which are called “indemnity conditions.” Analogies may help in understanding this concept. If we lose our health, we follow a course of treatment to restore it. If we damage someone’s property, we apologize and repair it, or we pay for the cost of repairs.

Since indemnity conditions should correspond to the way the conflict developed, we need to diagnose where we failed in our responsibility. Reconciling broken relationships requires a sincere investment of heart. The first action is to express regret for having caused suffering. Apologies allow the offenders to preserve their honor while acknowledging the victims’ dignity as a human being.¹ Considerable thought is often given to phrasing apologies and finding the appropriate setting and time to offer them. When there is a foundation of good will, a prompt and sincere apology may defuse the anger and resolve the relationship.

If an apology does not resolve the situation, we need to make restitution for our role in the broken relationship. For example, if we lose our good reputation, we need to stop the wrong behavior, make amends when possible, and demonstrate a high standard of integrity for a considerable period of time. If love and trust are broken between husband and wife because of infidelity, indemnity involves a long process of accountability, unselfishness and sincere devotion until trust is regained.

In the absence of previous good relationships, the process of indemnity is more challenging. In case of damaged property we can pay for repairs, but that compensates for only external damages. Greater restitution may be required. Moreover, the offended side may not be ready to receive restitution the first time it is offered, so we may need to search for the best time and circumstances. In any case, the process to restore the lost harmony or build peace can be lengthened or shortened depending on the investment of heart.



Step 3: Reconciliation and Renewal

No matter who is right and who is wrong, lasting peace can be achieved only when both sides sincerely desire it. Letting go of anger, resentment and desire for retaliation opens the way for reconciliation. Resentment poisons the person who harbors it. Although it is directed outward, the harm reflects back inward, hurting the resentful person far more than the target. When people who have been wronged can let go of their anger and desire for retaliation, the offender can more easily go through the indemnity process. Then arrogance can give way to humility, greed to generosity, exploitation to service, and enmity to love and forgiveness. Forgiveness is not a sign of weakness but an act of courage and strength. As Dr. Martin Luther King, Jr., said, "Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that."

Conflict and violence can disintegrate people to their core, and reconciliation reintegrates them. Just as the disintegration of an atom liberates a destructive energy through a chain reaction, people who lose their integrity unleash violence that can quickly multiply. The energy of love and forgiveness proceeds in exactly the reverse way and brings renewal.

In summary, there are three basic steps for a fundamental and lasting conflict resolution, or "restorational conflict resolution":

- Reflect from an unselfish viewpoint about our own contribution and responsibility for the conflict.
- Reverse through unselfish acts the process by which the conflict started and restore the wrong into right.
- Renounce anger and the claim to retaliation, give and receive forgiveness, and allow good will to enter into the relationship.



Innovative Approaches to Peace-Building

John Paul Lederach, who has worked for reconciliation among warring ethnic groups, analyzes similar stages in a process that he calls conflict transformation: identifying and acknowledging what happened (i.e., ascertaining the truth), making efforts to right the wrongs (i.e., justice) and forgiving the perpetrators (mercy). The goal is not only reconciliation, but peace.[†] An understanding of indemnity helps in the analysis of how to right the wrongs.

In the criminal justice system, there is a growing interest in what is termed restorative justice. This process acknowledges that conflict affects not only the individuals involved but also the larger community. Therefore, offenders should listen to people affected by their offense in order to understand the broader impact of their offense. Ways are sought for them to pay restitution to the community that was harmed by their offense. Restorative justice encourages a balanced response

to the needs of citizens to feel safe and secure, of offenders to be rehabilitated and reintegrated into the community, and of victims to have a say in the process and to receive restitution.^{††}

[†] John Paul Lederach: *Preparing for Peace: Conflict Transformation across Cultures* (Syracuse, New York: Syracuse University Press, 1995).

^{††} See Howard Zehr, *Changing Lenses: A New Focus for Crime and Justice* (Scottsdale, Pennsylvania: Herald Press, 1990); M. Umbreit, *Victim Meets Offender: The Impact of Restorative Justice and Mediation* (Monsey, New York: Criminal Justice Press, 1994).

B. Responsibilities of the Offender and the Offended

For full reconciliation to occur, everyone involved takes responsibility for conflict resolution. Sometimes there is a conflict of interest without a clear distinction between an offender and an offended party. One party in a conflict may at various times have been both an offender and an offended. Sometimes both sides in a conflict claim to have been offended. In general, both the offender and the offended have certain responsibilities:

- The offender must have the courage to listen to the offended, acknowledge wrongdoing, determine the appropriate type of restitution, offer indemnity conditions as restitution, and be willing to continue until reconciliation takes place.
- The offended must acknowledge any contributions to the problem, release anger and resentments, and humbly accept the efforts of the offender to resolve the problem. Full reconciliation involves forgiving the offender.



Who Holds the Key to Conflict Resolution?

Between the offender and the victim, who has the means to accelerate the process of conflict resolution? Certainly, when the offender takes responsibility for the conflict and gives full restitution to the offended, resolution is quick to come. However, this rarely happens, since offenders seek ways to justify their actions. Therefore, paradoxically, the victim also holds a key to accelerate conflict resolution. Some victims seem to enjoy their role and wallow in blame and self-pity. The side that initiates the resolution process is generally the one with the deepest love and devotion for the larger

purpose, such as the well-being of the family, the community or the nation. When victims renounce revenge and violence and instead reach out to the offender, thus sharing part of the burden of restitution, they offer the offender a shorter process of indemnity. Where laws have been violated, the offender may still need to be brought to justice. However, this process has greater potential than the criminal justice system for reversing long-standing patterns of aggression and retaliation.

Taking the initiative in conflict resolution demands an extraordinary magnanimity on the part of

the victim of a conflict. It requires great maturity of character to release justifiable resentments and find a place in one's heart to forgive the offender for the sake of a higher purpose. Those who can forgive instead of retaliating stop the escalation of conflict and liberate their own heart. Thus the victim can stand in a morally superior position and help awaken the conscience of the offender so they can recognize their wrongdoing. The case studies in the Appendix give examples of such processes.

¹ Stephen Goldberg, et al., "Saying You're Sorry." In *Negotiation Theory and Practice*, eds. J. William Breslin & Jeffrey Z. Ruben (Cambridge, Massachusetts: The Program on Negotiation at Harvard Law School, 1991), pp. 141-146.

PART 3 – Resolving Interpersonal Conflicts

Some interpersonal conflicts can be resolved by the parties involved, while others may require a mediator. First, we will look at strategies for resolving conflict among children and conflict between husband and wife. We will conclude by examining the role of a mediator.

A. Conflict Resolution in Schools

Among children, conflicts occur many times simply because of their immaturity. They are still in the process of learning to develop their social skills. Helping young people to resolve conflicts should be part of the growth process. They can learn how to resolve things peacefully and constructively as part of their general moral education. Teaching children the virtues of humility, generosity and service to others can help to prevent many conflicts in the first place. Schools should set high expectations for their students' behavior. They must convey to them that certain kinds of behavior are not tolerated.

At the same time, teachers need to give them choices so they can work things out for themselves. Teachers can challenge students to analyze and suggest solutions to conflict situations. Children must learn to take responsibility and go beyond the tendency to simply blame the other side. Teachers can help them to expand their repertoire of responses to provocation, rather than just reacting defensively.

Students also need to be guided in how to communicate their feelings constructively and peacefully. Many times, violence is the result of the inability to communicate effectively one's feelings and thoughts. Students can be asked to state the conflict in terms of how it affects them rather than accusing or blaming the other party. Students can be asked to articulate each other's viewpoint to foster empathy and mutual understanding.

Conflict Resolution in Schools



- ❖ Opportunity for character growth
- ❖ More effective within a general character education effort

Give Students Choices



- ❖ Challenge students to analyze and suggest solutions to conflict
- ❖ Expand students' repertoire of responses to provocation

Coach in Communication Skills



- ❖ Help students restate conflicts in terms of their feelings instead of blaming and accusing
- ❖ Have both sides articulate the other's viewpoint

☐ People learn more from example than from words. It is important for the teacher to demonstrate respect and empathy in the classroom. This gives the students a model of how to handle disputes respectfully. Furthermore, students can be taught that people can be harmed more when they are hit with demeaning words than with an object.

☐ Class meetings can become forums for dealing with disagreements. Teachers can help the students role-play situations of conflict and try out various approaches to resolving them. In this kind of safe and controlled environment students can learn valuable skills of how to get along peacefully with other people.

☐ It is very helpful to train students as peer mediators. Such mediators gain valuable life lessons through helping others find solutions to conflicts. If peer mediation does not resolve a situation, the teacher may have to intervene and serve as a mediator. Ultimately, the teacher's goal is to empower students to resolve conflicts on their own.

The above strategies are phrased in terms of a school setting. They can be effectively employed at home and in the community as well. In the terminology of the presentation on the Family as the School of Love, the preceding examples apply to the second realm of heart, the sibling's realm. The next section applies to the third realm of heart, the conjugal realm.

B. Conflict Resolution in Marriage

☐ In contemporary society, people face increasing challenges in building an enduring, loving marriage. Divorce rates continue to rise throughout the world, and domestic violence is increasing. The steps of restorative conflict resolution are helpful in overcoming marital conflict and bringing husband and wife closer together.

☐ Sometimes married couples seem to be the worst kind of enemies. How can people who know each other so well become enemies? The intimacy of married life creates greater expectations and requires greater trust. If this trust is violated, then the feeling of hurt and betrayal can be far greater than with friends and acquaintances. The very closeness of the marriage relationship makes spouses

Foster Respect & Empathy to Reduce Conflict



- ❖ Set an example of respectful handling of disputes
- ❖ Teach that demeaning words and attitudes can do more damage than hitting someone

Employ Group Dynamics



- ❖ Use class meetings as forums to deal with disagreements
- ❖ Use role-playing to explore options and adopt others' perspectives

Classroom Conflict Resolution Options

- ❖ Encourage students to resolve conflicts themselves
- ❖ Use peer mediation
- ❖ Teacher serves as mediator

Family Strife



Family Members Can Seem Like Worst Enemies

- ❖ Closeness increases trust and expectations
 - ❖ Opportunity for greater hurt and betrayal
 - ❖ Can be hardest to forgive
- ❖ May feel permanently trapped
 - ❖ Temptation to divorce, cheat or emotionally withdraw



Who Becomes the Peacemaker?

- ❖ More mature and selfless one among those in conflict
- ❖ One who takes responsibility to resolve the conflict
 - ◆ Initiates efforts of reconciliation

Suggestions for Marital Conflict Resolution

- ❖ Create a safe context for communication
 - ◆ Select time, place and strategy wisely
- ❖ Focus on changing oneself, not the spouse
 - ◆ Take responsibility for one's own contribution to the problem

extremely vulnerable. Because of this, violations of trust can be hardest to forgive.

Such couples may come to feel trapped and regard marriage as a prison. Rather than seeking for a constructive solution, one or both partners may be tempted to escape by looking for love elsewhere, emotionally withdrawing or seeking a divorce.

Who is going to be the peacemaker? Who will be willing, out of love, to take the first step towards reconciliation? Whether offender or offended, it will be the one who is more mature and selfless, able to go beyond the desire for revenge, able to overcome personal feelings of hurt, and more aware of the basic causes of the conflict.

Resolving marital conflicts, however, requires more than just the desire on the part of one or both sides. As with any conflict, it requires going through the steps of reflection, restitution and reconciliation. Some strategy is usually necessary. The following are a few suggestions.

Whoever decides to initiate conflict resolution should create a safe context for communication. The time and place should be selected wisely, when both husband and wife can concentrate on solving their dispute in a peaceful atmosphere. The couple may want to set some ground rules beforehand, such as no interrupting the speaker until he or she has finished the thought.

The first step always includes reflection and reorientation. The focus should be on changing oneself, not the marriage partner. Each person has to acknowledge and take responsibility for his or her own contribution to the problem. For example, a husband complaining about his wife's nagging might discover upon reflection that this began after he started to neglect her in order to focus more on his own career.

It helps to depersonalize the issues. Marital problems may have roots in basic gender differences or in experiences that one or both had prior to their marriage. Husband and wife gradually learn that men and women express themselves differently. By trial and error, they eventually learn how to fulfill each other's emotional needs. While some destructive attitudes or behavior patterns have their origins in childhood experiences of neglect, abuse or betrayal, some have their origin further back in ancestral conflicts. The family is a unique place for solving past conflicts. Because of the unique intimacy of the conjugal relationship, it is possible for husband and wife to overcome deeply rooted ethnic or racial conflicts. Therefore, we can say that peace in the family is the key for world peace.

When people focus on their spouse's shortcomings, they may put love on hold and wait for him or her to change according to their expectation. By accepting what we cannot change in each other, however, we can focus on our own responsibility to make restitution for past mistakes, and keep investing in each other.

On a deeper level, husband and wife can learn to appreciate their differences rather than try to make their spouse become more like themselves. Once people feel accepted and loved unconditionally, they become more open to changing in order to please their spouse.

Finally, if all else fails, the couple can seek the mediation of a respected elder who truly cares about both of them. A good mediator has the wisdom and experience to help people think more clearly, communicate better, and see each other's viewpoint. The mediator does not take away the couple's responsibility for conflict resolution. He or she only acts as a guide, in a parental position, reminding both partners of their common values, and encouraging them to offer restitution for past conflicts.

C. The Role of a Mediator

A mediator may be needed when parties in a dispute need help in starting the process of conflict resolution. A mediator is generally a neutral person who is not involved in the conflict and yet is trusted by both sides. The mediator helps both sides listen to each other, go through the steps of

Suggestions for Marital Conflict Resolution



- ❖ Depersonalize the issues
 - ◆ Experiences prior to marriage and gender differences can be the source of many clashes
- ❖ Practice acceptance of what cannot be changed

Suggestions for Marital Conflict Resolution



- ❖ Find gratitude for one's spouse
 - ◆ As the other parent of one's child
 - ◆ As a source of personal growth
- ❖ Seek an elder's viewpoint or mediation

Mediation — Support for Conflict Resolution

- ❖ Involves neutral and trusted helper outside the conflict
- ❖ Aids both sides to find a basis for constructive interaction
- ❖ Mediator is only a facilitator
 - ◆ Burden of reconciliation remains with both conflicting sides

Attitude of Mediator

- ❖ Concern for both sides
- ❖ Affirms the value of both sides
- ❖ Gains trust from both sides that each is being treated fairly
- ❖ Aims for a win-win outcome
- ❖ Guides both sides beyond blame and accusation


Mediation Skills – Towards the Offender

- ❖ Help the offender accept responsibility
- ❖ Encourage admission of wrong
- ❖ Help the offender accept the challenge of restitution
- ❖ Avoid labeling and blaming
- ❖ Praise and offer a second chance


Mediation Skills – Towards the Offended


- ❖ Help the offended forgive and release grudges
- ❖ Help the offended recognize own faults
- ❖ Help the offended to accept an apology
- ❖ Foster harmony and friendship with the offender

reflection and reorientation, and look for ways to reverse the patterns of conflict. The mediator does not solve the conflict but merely facilitates the conflict resolution process.

 In a complex situation, the mediator's initial challenges are to temporarily neutralize the conflict, get everyone in the same room, gather information from all parties, and assure each side that they will be heard. An effective mediator affirms the value of all sides. This gives everyone the confidence that they will be treated fairly and helps reduce the likelihood that the conflict will escalate.

The mediator guides the conflict resolution process, helping all sides listen to one another, clarifying the facts of the situation, and obtaining all parties' agreement on the facts. By paraphrasing every participant's feelings and concerns, the mediator works to define the situation in constructive terms in a way that is satisfactory to all. Sometimes clarification of facts is sufficient to resolve the conflict. If not, the mediator suggests possible procedures for arriving at a solution, and these are discussed until everyone agrees on a fair decision-making process. Typically, people are encouraged to propose a variety of possible solutions, and each solution is discussed at length. Sometimes a combination of proposals leads to a good solution.

 The mediator has an important role in helping both sides. The mediator helps the offender accept responsibility and admit wrongdoing. The mediator may help the offender phrase an apology and decide on appropriate restitution. It is important for the mediator to avoid placing blame. Constructive steps in the right direction can be encouraged and praised. The mediator offers the offender a new beginning, an opportunity to rebuild the lost sense of community or create new, peaceful relationships.

 Towards the offended, the mediator's main challenge is to help them let go of anger and resentment, accept apologies and move toward forgiveness. If the offended contributed to the conflict, the mediator helps them recognize this and make changes. The goal is a collaborative, win-win outcome that satisfies both sides. A process may be established to monitor the implementation of the solution. When possible, the mediator encourages harmony and friendship between the offender and offended.

The transformative approach to mediation helps individuals learn to resolve interpersonal conflicts. It does not seek to resolve the immediate problem, but rather to empower the parties in the conflict to define their own issues and seek solutions on their own. It aims to enable the parties to recognize each other's point of view—to see and understand how they define the problem and why they seek the solutions that they do. (This does not mean they have to agree with the other person's views.) Empowerment and recognition often pave the way for a mutually agreeable settlement.¹

Major Dilemmas

Many long-standing conflicts occur between people of similar origin who missed a historical opportunity to achieve oneness. Examples of such sibling conflicts include Jews and Arabs in the Middle East; Roman Catholics and Protestants in Northern Ireland; and Roman Catholics, Eastern Orthodox and Muslims in the former Yugoslavia.[†] The most relentless fighters are like brothers who share a common origin and use their knowledge of each other to inflict the greatest pain. Sometimes one party in a conflict may be able to rise to a kind of parental viewpoint and win the heart of the other side, converting an enemy into a friend.

However, even on a family level, good-hearted parents may be unable to resolve persistent strife among their children or win over a child who rebels against their love and guidance. On the other hand, when parents neglect, abuse or molest the children who depend on them for nurturing and protection, this violates basic trust and may leave life-long scars. It takes special training and an extraordinary heart to help the victims of such abuse and neglect. Far more challenging is the task of trying to get abusers to recognize the terrible pain they caused their children, go through the process of apologizing and offering indemnity conditions, and make a new beginning.

People who have thought deeply about conflict resolution acknowledge persistent dilemmas. For instance, what makes two people of good character, good intentions and good heart persist in conflict? How does one deal with conflicting values, such as the expression of filial piety that violates other moral teachings, or loyalty to a nation that violates other principles? Is it possible to transcend nationalism?

[†] See the International Online Training Program on Intractable Conflict at colorado.edu/conflict/peace.

¹ Baruch Bush and Joe Folger, *The Promise of Mediation: Responding to Conflict through Empowerment and Recognition. The Jossey-Bass Conflict Resolution Series* (New York: Jossey-Bass Publishers, 1994).

Conclusion

Many conflicts among nations or ethnic groups today are the result of accumulated historical burdens of crimes and mistreatment. These are passed on from generation to generation because of ignorance or unwillingness to take responsibility. As individuals, we are connected to the past, present and future through our family, our society, our nation and the world. It is up to us to acknowledge our responsibility for conflicts at each of these levels and take steps to resolve them. By taking responsibility for past and present conflicts, we help relieve the burden of future generations, and free them to experience greater progress and harmony.

Fortunately, each new generation offers us new possibilities for the future. Our children are not doomed to repeat the mistakes of the past. If our young people can learn how to relate to others with respect, fairness, tolerance and love, there can be hope for creating a new world culture of peace and prosperity.

Participating in conflict resolution is good for character growth. If we always seek to justify ourselves, we can never mature. By taking responsibility for our mistakes, we can release ourselves from selfish pride and guilt. We can face ourselves and our shortcomings more honestly. By working through our struggles, we develop compassion for others. When we can forgive the offender from the position of the offended, we transcend ordinary human limitations. Through making and accepting restitution, through forgiving and being forgiven, our hearts are healed and liberated. Think of the creative potential if so much of the world's resources were not used in conflict. Those exceptional people who take the lead in transforming conflict into peace can be called living world treasures. The Appendix contains case studies of people who exemplify this highest human potential.



Value of Resolving Conflict



- ❖ Frees up time and energy to create and progress
- ❖ Ends the waste of resources involved in defense and aggression.
- ❖ Heals and liberates the individual

APPENDIX 1 – Additional Case Studies

“Good stories have the power to save us,” observes therapist Mary Pipher. “The best resource against the world’s stupidity, meanness and despair is simply telling the truth with all its ambiguity and complexity. We need stories that offer us the possibility of reconciliation ... how to act and how to be.”¹ The following stories show how people of outstanding character worked to resolve deep-rooted ethnic and national conflicts.

The first two case studies, plus the one about Martin Luther King, Jr., mentioned in Part 1, involve long-standing histories of injustice and oppression of one ethnic group by another. Leaders of the oppressed groups came to understand the oppressors well and found ways to apply pressure on the oppressors to awaken their consciences. They were eventually able to liberate their people without a full-scale war. They have received international acclaim as people of outstanding heart and character.

A. Mahatma Gandhi

The story of Mahatma Gandhi (1869-1948) offers a dramatic example of how a person of outstanding character representing oppressed peoples can move the conscience of the oppressors to reflect, reorient themselves and take steps to reverse injustices. Through his movement of nonviolent resistance, Gandhi was able to win independence for India from British rule.

Gandhi received from his family a foundation of Indian wisdom, and he studied law in England. Working for 21 years in South Africa, he advocated for the rights of the Indians who were living there. Formative influences included his readings from the Sermon on the Mount, the Bhagavad Gita, and the writings of Leo Tolstoy and Henry David Thoreau. Gandhi built the notion of *satyagraha* (the power of truth, translated as non-violence in Western languages) based on the ancient concept of *ahimsa* (the refusal to harm). Gandhi believed that there is a common truth to humanity, which is veiled or hidden when there is conflict, and that nonviolence is the way to restore this truth. According to him, the battlefield of nonviolence is in the human heart, and the goal is not to

defeat human beings but to defeat the evil that corrupts their minds. Gandhi came to a realization that “Nonviolence is the law of our species, as violence is the law of the brute.”

Gandhi taught people that we have to liberate ourselves before we can liberate others; thus he stressed self-control and daily self-discipline.

In India, Gandhi developed strategies to deal with four kinds of conflict: political, social, economic and religious. He started combating social injustice and political oppression there through nonviolent means. He believed that India would be free from the British only through returning to its own moral roots and traditions. He formed a tactical alliance with the Indian Muslims and launched a program of non-cooperation that included economic boycotts and civil disobedience. He advocated for the rights of the Untouchables and urged the Indian people to develop their own economic foundation through such basic activities as spinning thread, weaving cloth and refining salt. By gaining the support of the masses, going on long hunger strikes and using his sheer force of character, Gandhi made the British acknowledge the immorality of their position as oppressors, and they withdrew voluntarily.

Gandhi regarded conflict as an opportunity for oppressed people to gain empowerment and identity. He carefully chose and trained leaders in the principles of nonviolent action. He was committed to discovering truth and keeping an open flow of information. Gandhi always sought to develop personal relationships with his opponents, because he considered them to be potential partners in a search for fair and truthful solutions. For Gandhi the goal was to further the process of self-realization for both the British and the Indians.²

Gandhi was a saint among political leaders and a political leader among saints as he worked to resolve deep-seated political, social, economic and religious conflicts. Gandhi taught that if people continue demanding equal compensation for offenses, as in “an eye for an eye and a tooth for a tooth,” the whole world would become blind and toothless. Still, he was unable to prevent the bloody partition between India and Pakistan and was assassinated by a Hindu fanatic.

B. South Africa

South Africa offers a unique opportunity to study the process of reversal, restitution and reconciliation on a person-to-person level.

After Nelson Mandela took over the presidency from F.W. De Klerk, white people had to start the process of restitution, giving up their political power and some of their economic power. During his 28 years in prison, Mandela sought to understand what motivated people, both prisoners and wardens. He learned the language of the white Afrikaaners in order to read their books, listen to the life stories of the prison wardens and help them gain an education. As a boy, Mandela had lived with his grandfather, a tribal chief, and witnessed first hand the traditional processes of conflict resolution. Through lengthy group discussions of goals among his fellow prisoners, including revolutionaries of different persuasions, he learned how to create consensus. By seeking to educate everyone and raise them to a higher moral level, Mandela developed his vision for building a multiracial nation. Mandela became famous as the man who forgave the enemies who jailed him, setting the example for his countrymen.³

The black people in South Africa had long suffered from segregation and mistreatment, and with the arrival of a black government many white people feared for their life and property. Restitution needed to happen at the individual and family levels, so that reconciliation could take effect in every person's life. Recognizing that conflict will be eradicated only if both sides take responsibility for the past and contribute to reconciliation, Mandela established a "Truth and Reconciliation Commission" in 1996. The commission investigated crimes committed by both blacks and whites during the apartheid period. This commission was supervised by leaders such as Desmond Tutu who were recognized for upholding moral values. White people were challenged to reflect on their responsibility for apartheid's devastating consequences and to offer restitution for it at their own level. Black people were challenged to overcome their desire for revenge and take this historical opportunity to transcend patterns of retaliation. The commission offered civil and criminal amnesty to individuals in exchange for a full confession of the truth. The goal was to achieve understanding without vengeance and reparation without retaliation. The commission provided victims with medical, educational and other tangible forms of assistance.

Victims of extraordinary suffering were offered symbolic restitution, such as naming a clinic for them or creating a scholarship in their honor. Such steps were aimed at restoring a sense of community and helping victims become able to forgive.⁴

Nelson Mandela is widely known today and will be remembered as a true statesman. Black people look upon him with pride, and white people regard him with respect. This is not simply because he spent 28 years in apartheid jails but because he established a unique system for uncovering the truth about injustices and bringing about reconciliation on a person-to-person level. He refused, when he took power, to allow blacks to exact vengeance against the whites. On the contrary, he asked the white people to remain in the country, keep their property and join in developing South Africa as a multiracial society. The path to reconciliation is still rocky, but remarkable progress has been made.

Now the challenge is for ordinary people to create connections with each other across the racial gaps. Charles VillaVicencio, executive director of the Institute for Justice and Reconciliation in Cape Town, said, "We are in the process of learning the process of coexistence. Unless normal South Africans take responsibility for getting to know each other and for getting different race groups together, then it's not going to happen."⁵

The races still live in different worlds that basically do not meet each other. A 21-year-old white student who lived in a black township for almost a month launched Masazane. The word means "Let's get to know each other" in the Xhosa language. He finds host families in townships and matches them with prospective guests. Other grassroots initiatives include getting groups of people of different races to sit down together for meals, inviting whites on tours of townships and encouraging whites to contribute time, skills and money to development projects. A black man who spent five years in jail and one year in exile said of the reconciliation process, "If it comes from the heart, it will be successful."⁶

C. Douglas MacArthur

The United States and Japan have had a complex relationship ever since U.S. Commodore Matthew Perry negotiated a treaty under threat of force in 1854 that began trade relations between the United States and Japan. In the 1920s Japan concentrated on expanding its influence in Asia. Some

leaders focused on aggression and economic exploitation, while others focused on ways to collaborate with their neighbors. Both believed in the superiority of Japanese civilization. The militarists gained control, leading to war throughout the Pacific, but after Japan's surrender in 1945, the more peaceful element came to the forefront.

U.S. General Douglas MacArthur (1880-1964), the commander of Allied forces in the Pacific during World War II, became a passionate peacemaker, anguished at the sight of the suffering caused by war. When the war ended, he showed a deep understanding of the Japanese mind. He was moved that the Japanese had prepared the best steaks for his staff and said, "These people have nothing to eat and they give the best to us. From now on, the U.S. soldiers should eat only their own food. We should not let the Japanese starve." He also graciously received the Japanese emperor, who went to visit him in an unprecedented gesture of apology. MacArthur believed that if the occupying forces combined strength with a generous spirit, they would win the friendship and cooperation of the Japanese. He thus accomplished a dramatic reversal of roles, from military commander to peacemaker, and led the way to an enduring partnership between the United States and Japan.

The day after Japan surrendered, MacArthur gave a radio address that demonstrated considerable reflection and called for a fundamental reorientation on both sides: "Men since the beginning of time have sought peace," he said, but "military alliances, balances of power, leagues of nations, all in turn failed, leaving the only path to be by way of the crucible of war." Now "we have had our last chance.... The problem basically is theological and involves a spiritual recrudescence and improvement of human character." He referred to Commodore Perry, who traveled to Japan "to bring to Japan an era of enlightenment and progress, by lifting the veil of isolation to the friendship, trade, and commerce of the world. But alas, the knowledge thereby gained of Western science was forged into an instrument of oppression and human enslavement.... We are committed to see that the Japanese people are liberated from the condition of slavery.... The energy of the Japanese race, if properly directed, will enable expansion vertically rather than horizontally. If the talents of the race are turned into constructive channels, the country can lift itself from its present deplorable state into a position of dignity. To the Pacific basin has come the vista of a new emancipated world."⁷

D. Everyday heroes

The above examples of conflict resolution involve people in high positions of leadership. There are many stories of ordinary people doing extraordinary things to bring healing in areas of conflict. The following are examples:

■ Approximately 80,000 Cambodians have been killed by land mines laid during the decades of war. Many children died or were maimed when they picked up appealing, toy-like mines. As a 12-year-old boy in the 1970s, Aki Ra was trained to lay mines by the Khmer Rouge guerrillas; his skills were later used by the occupying Vietnamese army and then the Cambodian government. When the United Nations sponsored elections in the early 1990s he learned English, joined a mine-clearing agency, and returned to the battle lines to search for and remove some of the estimated 4 to 10 million land mines that remained in the ground. Aki Ra was as good at the new job as the old one, and he located, dug up and disarmed as many as 50 mines a day. With his earnings from the United Nations he bought a bit of land and planted a garden. On his own, Aki Ra goes to villages to help them clear vegetable plots and create paths to wells. His collection of thousands of defused mines has become the Land Mine Museum and Information Center, which provides educational information and warnings about unsuspected mines. His simple paintings of people and animals shattered by land mines are for sale. Seven children disabled by land mines live with him. When Aki Ra was five years old, he lost both his parents to the Khmer Rouge. He never had a family and never went to school. As a child he was taught only to labor and to kill. Now that peace has come, he cares for his family of maimed orphans and educates them: "I help them go to school. I teach them English. I explain to them about everything in the world."⁸

■ Thousands of Japanese children were left behind in China when the defeated Japanese fled from Manchuria in 1945, after 15 years of colonization. Chinese parents took these children of their oppressors into their homes, although their identity had to be kept hidden. In 1981, the Japanese government set up a relocation program enabling the children, now grown up, to search for their relatives and return to live in Japan.⁹ Many chose to stay in China, however, with the families who had opened their hearts and homes to them.

APPENDIX 2 – A New Vision for the United Nations

The United Nations was created after World War II to provide the moral framework to resolve world conflicts. However, programs such as U.N. Peacekeeping Forces and the World Court have had limited success in resolving conflict. UNESCO was established to prevent conflict. As an educational, social and cultural organization, UNESCO is based on the premise that conflict grows out of ignorance, political oppression and poverty. Therefore, its priorities are more education, more democracy and more development. The weakness of democracy is that it is based on brotherly relations that cannot be easily resolved in the absence of a parental role. The weakness of development is that if material possessions are the goal, there is no limit to the potential for greed. The weakness of education is that its focus has been mostly academic and technical.

The International Educational Foundation is committed to moral and ethical education to prevent and resolve conflicts. IEF founders, Dr. and Mrs. Sun Myung Moon, have made several proposals to enable the United Nations to better fulfill its mission of resolving and preventing world conflicts:

- *A U.N. advisory body.* The existing United Nations structure, composed of national representatives, may be regarded as a congress where the interests of each member nation are represented. An additional assembly could consist of respected leaders in fields such as religion, culture and education who have demonstrated an ability to transcend the limited interests of individual nations and to speak for the concerns of humanity at large. The two chambers, working together in mutual respect and cooperation, could build a moral consensus for resolving longstanding conflicts and preventing new ones. The wisdom and vision of great religious, cultural and educational leaders would substantially supplement the political insight, experience and skill of the world's political leaders.

- *Peace zones.* Peace zones could be established in areas of conflict. Whether the disputed boundaries pass through rivers, mountains, fields or the sea, buffer zones or peace zones could be created along these borders. These zones would be governed directly by the United Nations and settled by people from around the world who are dedicated to the

establishment of peace. The United Nations would be responsible to provide guidance to those living in these areas so that they come to embody the ideals of the United Nations. These peace zones would be havens of peace, prosperity and reconciliation as well as ecological and environmental havens. They would be free of racial and sexual discrimination, human rights violations and war. Concerned nations would have to be willing to provide the necessary land. For example, the entire demilitarized zone dividing the Korean peninsula could be turned into a peace zone under U.N. jurisdiction, with educational sites and peace parks to teach visitors important lessons regarding peace.

■ *International Peace Fund.* The world's religious people could lead the way in making donations for world peace. The funds thus created would be used to establish peace zones and to teach the ideals of peace and the methods to achieve it. Individuals, organizations and leaders in fields such as philanthropy, industry and science would be encouraged to become involved in funding and constructing such U.N. peace zones.

■ *Global ambassadors of peace.* Each nation could select a global ambassador who has the training and ability to teach a universal, transnational ideal of peace. Rather than promoting the narrow interests of a particular country, they would represent the United Nations' global vision and promote peace for the sake of all humanity. Wherever they go, these ambassadors would promote movements dedicated to peace and social welfare. Moreover, they would serve as conscientious guardians of justice, security and peace in every nation. This would provide hope to the citizens of the world, and encourage young people to devote themselves to true love and lasting peace. These ambassadors would also supervise U.N.-sponsored projects in health, education, welfare and other fields.

■ *Annual celebration of True Parents' Day.* The strongest foundation for the unity of humanity is the universal and essential love generated through the ideal of the true family. The United Nations could establish an official commemorative day to uphold the ideal of the family. By loving and cherishing each other, transcending barriers of race, religion and cultural differences, people would be able to fully experience their common human roots and understand the preciousness of true families. A global commemoration of the oneness of the world as one global family could lead humankind to transcend confrontation and strife.¹⁰

APPENDIX 3 – A Menu of Approaches to Reconciliation

Laying the groundwork for reconciliation has several phases:

- Mapping how the conflict developed.
- Identifying the parties that have a stake in the outcome.
- Inquiring about the goals of each party.
- Clarifying the issues (these are often conflicting goals).

Johan Galtung, a Norwegian professor of peace studies, offers a menu of 12 approaches to reconciliation that can be used individually or in combination, depending on the circumstances.¹¹ He focuses on empowering peace workers to help bring reconciliation among the parties in conflict. Sometimes reviewing this list of options helps people to rise above their limited perspectives and discover a way out of the conflict. The various approaches to reconciliation are summarized as follows:

1. *Blame the structure or culture.* X and Y identify an underlying structure or system that spurred the conflict and join forces against the common problem.
2. *Restitution.* X has harmed Y; X is conscious of his guilt and Y is conscious of the trauma; X offers reparation and restitution to Y. Sometimes the relationship is direct, and sometimes it goes through an institution, such as an insurance company. This approach works only when the harm is reversible or when a symbolic gesture is acceptable.
3. *Apology & forgiveness.* X has harmed Y; X is conscious of his guilt and Y is conscious of the harm. Both are traumatized; X comes to Y offering sincere apologies for the harm, and Y accepts the apologies. This is a double transformation, with both sides making a break from the past. However, it does not necessarily solve the cause of the conflict. When the only alternative is endless retribution, sometimes both sides come to an awakening and become willing to take these steps.
4. *Penitence.* In a religious approach, X submits to an ultimate being, confesses his wrongdoing, offers acts of penitence and is absolved from guilt. This approach is

limited because it may not change X's behavior or motivate him to offer apologies or restitution to Y.

5. *Judicial process.* The secular version of penitence includes appearance in court, judgment, punishment and release. Again, this may not change X's behavior or motivate him to offer apologies or restitution to Y.
6. *Karma.* According to this viewpoint, all actions are part of interacting chains of causes, so there is always shared responsibility for conflict. Through meditation, participants in the conflict try to come to grips with the forces inside themselves. Externally, conflict is transformed through a round-table dialogue among all participants. This approach can be an excellent point of departure, with its holistic perspective, neutrality and appeal to dialogue.
7. *Truth Commission.* All parties in the conflict describe the situation in great detail, getting all the facts straight and establishing cause and effect relationships. This is based on the theory that when we understand people thoroughly, we can find the heart to forgive them. A blank book may be placed in a central location, with everybody invited to contribute to a collective memory by writing in the book. When X's misdeeds are brought to light, he may be shamed into making changes. It is also useful to explore what might have happened if people had made other decisions, and how to avoid the same situation in the future.
8. *Re-enactment.* All parties participate in reliving the subjective experience of the conflict, but without any violence. Then the parties may switch roles, in order to gain insight into other viewpoints. The goal is to arrive at a deeper, more emotional understanding. When scenes are too painful, other people may be called to stand in for the real participants. Sometimes this helps people understand exactly how things began to go wrong.
9. *Joint sorrow.* People from opposing sides dress in mourning clothes and sit together in groups of 10 to 20 to grieve for the losses, discuss together how the conflict could have been avoided, explore ideas how to avoid future conflict, and find acts of peace that they can recognize and celebrate. The focus is on healing through joint sorrow, not through self-righteousness or judgment.

10. *Joint reconstruction.* After a war, soldiers who destroyed everything in their path could return to sow crops and rebuild the land. Civilians from both sides who were not combatants could help with the rebuilding. If there were numerous parties in the conflict, representatives from each party could be encouraged to participate in the reconstruction. This could take on aspects of a re-enactment.
11. *Joint conflict resolution.* To some extent, diplomats, politicians and even military personnel try to do this. It helps to reflect on the past (what went wrong, and what could have been done instead) and envision the future (what would happen if no sustainable peace can be achieved, and what sustainable peace would look like).
12. *Ho'o pono pono.* This is a Hawaiian term for a process that can be found in various traditional cultures. Typically, ho'o pono pono incorporates many of the above approaches to reconciliation. One party with a sincere desire to find a good solution invites everyone involved in the development of the conflict to come to a gathering. Relatives and neighbors may also attend, but the maximum workable number in the group is about 20. A wise and respected person who is not involved in the conflict presides. Each person is encouraged to present his or her version of the reason for the conflict, how things developed, and what should be done. The offender is given a chance to explain his or her reasons, which may be accepted even if the actions are unacceptable. The others are invited to state how their actions or inactions contributed to the circumstances. Apologies are offered and accepted, forgiveness is requested and granted. The offender agrees to make amends in some way. The others commit to improving the circumstances to ensure that the conflict does not recur. At the end, an account is written up in a way that is acceptable to everyone present, and the sheet of paper is burned, symbolizing the end to the situation. A feast may be held to celebrate the resolution of the conflict.

The following list suggests how the 12 approaches correlate with the first two steps of restorative conflict resolution: step 1 (reflection & reorientation) and step 2 (reversal & restitution):

- Blame the structure or culture – step 1
- Restitution – step 2
- Apology & forgiveness – step 2
- Penitence – steps 1 & 2
- Judicial process – steps 1 & 2
- Karma – step 1
- Truth commission – step 1
- Re-enactment – step 2
- Joint sorrow – step 1
- Joint reconstruction – step 2
- Joint conflict resolution – step 1
- Ho’o pono pono – steps 1 & 2

It is hard to predict which approach or approaches are most likely to lead to reconciliation in any given situation. The challenge of the peace worker is to gain a deep understanding of the people and circumstances and to persuade people to try an approach. “Reconciliation is a theme with deep psychological, sociological, theological, philosophical and profoundly human roots—and nobody really knows how to do it.”¹² This is Galtung’s conclusion. He cites some notable successes achieved by coming up with a compelling vision that transcends the circumstances and enables the parties to rise above their conflict. For instance, decades of border wars between Ecuador and Peru were resolved when he proposed transforming the disputed territory into a bi-national natural park, administered jointly by both nations.

APPENDIX 4 – A Family Pledge of Nonviolence

One of the presentations in this series is entitled The Family as the School of Love. In a sense, the family is the cornerstone of peace. The following is a sample pledge of nonviolence that family members can sign, confirming their commitment to peace.

Making peace must start within ourselves and in our family. Each of us, members of the _____ family, commit ourselves as best we can to become nonviolent and peaceable people:

To Respect Self and Others

To respect myself, to affirm others and to avoid uncaring criticism, hateful words, physical attacks and self-destructive behavior.

To Communicate Better

To share my feelings honestly, to look for safe ways to express my anger, and to work at solving problems peacefully.

To Listen

To listen carefully to one another, especially those who disagree with me, and to consider others' feelings and needs rather than insist on having my own way.

To Forgive

To apologize and make amends when I have hurt another, to forgive others, and to keep from holding grudges.

To Respect Nature

To treat the environment and all living things, including our pets, with respect and care.

To Play Creatively

To select entertainment and toys that support our family's values and to avoid entertainment that makes violence look exciting, funny or acceptable.

To Be Courageous

To challenge violence in all its forms whenever I encounter it, whether at home, at school, at work, or in the community, and to stand with others who are treated unfairly.

This is our pledge. These are our goals. We will check ourselves on what we have pledged once a month for the next twelve months so that we can help each other become more peaceable people.

Pledging family members sign below:

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APPENDIX 5 – The Path of Martial Arts

When harmony breaks down in the natural order, mechanisms within the mineral, plant and animal realms work to restore harmony and well-being to the organism. For example, white blood cells in the human body work to safeguard the body from an invasion of foreign germs or viruses. From these natural forces that protect order and harmony, we can learn how to deal with disharmony within ourselves and in relation to other people.

Through martial arts, people become aware that the field of conflict between good and evil is multi-dimensional: it occurs on earth, in the spiritual dimension, and within the bosom of each human being. Thus, people practice martial arts to learn to resist both the evil that comes from without and the evil that comes from within. Buddhist monks trained in martial arts strove for purity of heart, thought and will, as did the medieval Christian knights.

In the philosophy of martial arts, a vigorous stand against evil is sometimes necessary. While exalting the ideal of harmony, martial arts also promote a realistic awareness of the many dimensions of opposition between good and evil.

When leaders mislead their followers for selfish and destructive reasons, champions of righteousness appear in order to point the way toward goodness and inspire popular support of goodness. If the forces that are in error acknowledge their misdirection, peaceful reconciliation is possible, and history takes a harmonious, creative direction. If the forces that are in error refuse to reorient themselves in a good direction, good must not succumb, for history turns in the direction of prevailing forces. Historical turns toward goodness depend on the firm will and action of its champion.

In light of such realities, spiritual aspirations are not incompatible with an interest in the martial arts. In fact, a genuine comprehension of the human spirit recommends the practices born out of the soul's desire to repulse evil.

Thus, the martial arts are a spiritual discipline that complements our volition as human beings. This is not art for its own sake, but art that teaches people a comprehensive view of good and evil and how to defend themselves against evil in both the material and spiritual realms.

Forceful aggression is the most blatant manifestation of evil, and a martial artist faced with such a threat may find forceful defense unavoidable. For the most part, however, life provides us with uncounted challenges that do not require combat. This is where the social aspect of martial arts training becomes relevant.

Through rigorous physical training, students grow in awareness of human nature. Through practical experiences they learn the limitations of their character and strategies for surmounting them. Through competition, they learn not only courage and tenacity but also self-control, intuition, adaptability and sensitivity. Finally, through the philosophy of martial arts, practitioners become oriented in heart, thought and action toward promoting harmony in the spiritual and social dimensions. Thus, self-defense skills are auxiliary concerns and derive their value from the central concerns of life, which are spiritual and social harmony.

¹ Mary Pipher, *The Shelter of Each Other: Rebuilding Our Families* (New York: Ballantine Books, 1996), p. 270.

² Paul Ernest Wehr, "Self-Limiting Conflict: The Gandhian Style." In *Conflict Regulation* (Boulder, Colorado: Westview Press, 1979), pp. 55-68.

³ Anthony Sampson, *Mandela: The Authorized Biography* (New York: Alfred A. Knopf, 1999), p. 512.

⁴ Executive summaries of the proceedings of the Truth and Reconciliation Commission are available online at www.truth.org.za/report/index.htm.

⁵ Ann M. Simmons, "S, Africans Try to Unite Two Worlds," *Los Angeles Times*, December 4, 2001.

⁶ *Ibid.*

⁷ From William Manchester, *American Caesar* (Boston, Massachusetts: Little, Brown and Company, 1978), pp. 453-54.

⁸ Seth Mydans, "Siem Reap Journal: A Time to Plant Mines, a Time to Make Amends," *New York Times*, December 28, 2000, Foreign Desk.

⁹ John Walker, "Hidden Children: Orphans of Manchuria" (Montreal, Canada: Films Transit International, 2000).

¹⁰ Dr. Sun Myung Moon, "Renewing the United Nations to Build Lasting Peace," International and Interreligious Federation for World Peace Assembly, United Nations, August 18, 2000.

¹¹ Johan Galtung, "After Violence: 3R, Reconstruction, Reconciliation, Resolution. Coping with Visible and Invisible Effects of War and Violence" (TRANSCEND, 1998), pp. 64-91 – www.transcend.org.

¹² *Ibid.*, p. 64.

Objectives for Presenters

During the course of the presentation, the presenter should:

- Make every effort to engage the audience. This means moving the heart as well as stimulating the intellect. As much as possible, the presentation should be a dynamic interaction between the presenter and the audience.
- Make the presentation one harmonious whole. During the course of the presentation, the audience should be able to see how each slide leads into the next. The presentation should be understood as one entity rather than a series of unconnected statements and ideas.
- Always be aware of the salient points of each slide and make those points clear. Supporting information should be concisely presented and clearly connected to the main points.
- Encourage the audience to reflect personally on the content. This presentation seeks to awaken people to the need to give young people moral and ethical guidance. At the conclusion of the presentation, the audience should have a deeper understanding of the causes of conflicts and various approaches to resolving conflicts.

Before the presentation, the presenter may look for examples of conflict in current news stories to use as illustrations. Whenever possible, the presenter should meet with members of the audience. Since interactive learning has so much potential, the presenter can try to elicit audience response during the presentation.

Immediately prior to making the presentation, the presenter should reflect on the significance and meaning of the content. When the presenter is newly enthused about the content, there is a greater likelihood that the audience will also respond with enthusiasm. The presenter may choose to reflect on some of these key points:

- People desire harmony, but often experience conflict instead.
- Conflicts begin within the individual and expand to the family and society.

- Selfishness is at the root of conflict.
- We inherit the fruits of our past, from our ancestry and cultural background.
- Fighting does not ultimately resolve conflicts and settlements may not end them.
- Often there is no clear distinction between the offender and the offended.
- Restorational conflict resolution involves three steps.
- Peacemaking is a noble accomplishment.
- We can grow in character through resolving conflicts.

Note: Some of the slides in Root Causes of Conflict come from the presentation on Universal Principles and Life Goals.

ABOUT THE INTERNATIONAL EDUCATIONAL FOUNDATION (IEF)

The International Educational Foundation is a nonsectarian, nonprofit organization founded in 1990 by Dr. and Mrs. Sun Myung Moon to promote moral and ethical education among people of all ages. To that end, the four main objectives of IEF are:

- To cultivate heart and character through a balanced approach to education that integrates the best of Eastern and Western, spiritual and material, and traditional and contemporary values.
- To address youth issues such as abstinence education and drug abuse prevention with a heart-centered approach to character development and an ethic focused on pure love.
- To empower families through marriage and parenting education that upholds the family as the seedbed of virtue and the school of love.
- To promote civic responsibility and foster a culture of peace through teaching about conflict resolution and encouraging volunteerism that reaches across boundaries such as race, religion, ethnicity and nationality.



INTERNATIONAL EDUCATIONAL
FOUNDATION

*War begins in the minds of human beings.
Since this is so, the minds of human beings
must also be capable of ending war.*

— PREAMBLE TO THE CONSTITUTION OF UNESCO

Now is the time for humanity voluntarily to repudiate all pride, ignorance, selfishness, and hatred. We are to live for the sake of others. A self-centered life not only causes discomfort to others, but also violates the laws of Heaven. Loving our family, our community, our nation and the world is the way to inherit true love. It is the way to live in accord with the fundamental order of the universe. Only through practicing true love can we become the leaders who can bring about peace on Earth.

DR. SUN MYUNG MOON

Founder of the International Educational Foundation



INTERNATIONAL EDUCATIONAL FOUNDATION