SOCIAL CUBISM AND SOCIAL CONFLICT: ANALYSIS AND RESOLUTION

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I. INTRODUCTION

With the collapse of Communism and the Cold War geopolitical order, three interrelated tendencies surfaced; the growing disempowerment of ideologies based on modern rationality,[1] the formation of a new transnational order with an integrated financial system, standards of production and consumption; and, the relative decline of the centralized nation state, and modern territorial sovereignty.[2]

The escalation of ethnopolitical conflicts is shaped by both indigenous factors and global constraints.[3] Levels of communal interaction shape intercommunal conflicts. For ethnopolitical conflicts, both the international system and the relations between and within nation states must be considered.[4] Within the international system, the flow of capital, ideas, nationalism and the use of hegemonic power affect the escalation of conflict between and within states. The vitality of micro-nationalist issues within state structures has

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1.   Fred Pearson et al., *Overcoming Wilsonianism: American Conflict Resolution and Ethnic Nationalism in Eastern Europe and the Former Soviet Union, in* RECONCILABLE DIFFERENCES: TURNING POINTS IN ETHNOPOLITICAL CONFLICTS 23-40 (Seán Byrne & Cynthia Irvin, eds. 2000).

2.   *Id.*

3.   CONFLICT RESOLUTION: DYNAMICS, PROCESS AND STRUCTURE (Ho-Won Jeong, ed. 1999).

4.   ANDREA K. GROVE & NEAL A. CARTER, POLITICAL PSYCHOLOGY, NOT ALL BLARNEY IS CAST IN STONE: INTERNATIONAL CULTURAL CONFLICT IN NORTHERN IRELAND 725 (1999).

produced protracted ethnopolitical conflict resulting in micro-macro tensions, and zero-sum stalemates.

The nation state is losing some of its initial power of a self-evident collective identity, a common good, and a self-governing legitimacy.[5] Social and class identities are being replaced in some areas with ethnic, religious, and territorial affiliations.[6] These new identities now strive for self-determination, celebrate ritualistic group meanings and norms, and cause ethnoterritorial mobilization, ethnopolitical conflicts, state fragmentation, and regionalism around the world.[7]

Globalization has worked to reinforce these local particularisms and allegiances in response to the economic identity constructed by the global markets transnational hegemonic order.[8]   Instead of a straightforward manifestation of *laissez faire* capitalism, enshrined in the rule of law and prosperity under the constructivism of international liberalism or post-modern condition, the new order disclosed a surprising resemblance to pre-modern disorder fueled by instability and turmoil, counter mobilization, and ethnic cleansing for the pursuit of cultural homogeneity and ethnic purity.[9] It is a truly intellectual effort to try to make sense of this "pulp fiction"--a transition between refugees, Netscape, Gerry Adams, McDonalds, Jihad, Disney, Domestic Violence, Corporate Downsizing, and Sarajevo.

Since the end of the Cold War, ethnopolitical conflicts have increased in frequency and intensity.[10] However, communal or ethnic conflict is not simply a post-Cold War phenomenon. During the 1960s, modernization theorists argued such 'tribal' conflicts were primitive and would eventually erode as industrialization, communications, technology, and international trade spread.[11]

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5.   John Agnew, *The Geopolitical Context of Contemporary Ethnopolitical Conflict,* in RECONCILABLE DIFFERENCES: TURNING POINTS IN ETHNOPOLITICAL CONFLICTS 98 (Seán Byrne & Cynthia Irvin, eds., 2000).

6.   SOCIAL CONFLICTS AND COLLECTIVE IDENTITIES (Patrick G. Coy et al., eds. 2000).

7.   PEACE IN THE MIDST OF WARS: PREVENTING AND MANAGING INTERNATIONAL ETHNIC CONFLICTS (David Carment & Patrick James, eds. 1998).

8.   Agnew, *supra* note 5, at 98-125.

9.   HUGH MIALL ET AL., CONTEMPORARY CONFLICT RESOLUTION: THE PREVENTION, MANAGEMENT & TRANSFORMATION OF DEADLY CONFLICTS (Polity Press 2000) (1999).

10.   Ted Robert Gurr, *The Ethnic Basis of Political Action in the 1980s and 1990s, Sketch: Turks in Germany: From Guest Workers to Ethnoclass,* in PEOPLE V. STATES: MINORITIES AT RISK IN THE NEW CENTURY 3, 21 (2000).

11.   SAMIR AMIN, IMPERIALISM AND UNEQUAL DEVELOPMENT (Monthly Rev. Press 1977) (1976); Fernando Henrique Cardoso, *Dependency and Development in Latin America,* 74 NEW LEFT REV. 83 (1972); Theotonio Dos Santos, *The Structure of Dependence,* 60 THE AMER. ECONOMIC REV. 231, 231-236 (1970) *available at* http://www.jstor.org/; ANDRE GUNDER FRANK, CRITIQUE AND ANTI-CRITIQUE: ESSAYS ON DEPENDENCE AND REFORMISM (1984).

The eruption of ethnonationalism in the "developed West" cast doubt on the prospects for integration and the future of the multi-ethnic state. Britain, the world's first industrial nation and model of stable democracy, became racked by ethnic conflict in Northern Ireland and the rise of nationalism in Scotland and Wales.[12] Prosperous Canada has experienced great difficulties in trying to accommodate ethnonational sentiment in Quebec.[13]

While cooperative relations among groups maintaining disparate linguistic, religious, and cultural customs do not necessarily constitute the exception to the rule, relations are often strained during periods of social and economic disruptions, scarcity, uncertainty, and fear.[14] Unfortunately, the underlying issues associated with periods of political transition (for example, corruption, mismanagement, and ineptitude) are often obscured by the nationalistic rhetoric of opportunists who find it advantageous to play the 'ethnic card' and foster ethnic strife rather than risk their own political demise.[15]

During colonial times, in central Africa, Belgian authorities transformed neighbors into enemies by issuing Rwandans cards designed to establish their identity. This campaign institutionalized and helped provide racial rationale for subsequent Tutsi domination.[16] The rampant economic and political uncertainty that engulfed Eastern Europe during the latter part of the 1980s drew a number of unscrupulous politicians out of the woodwork.[17] Responding with repression to irredentism, the Zhivkov regime in Bulgaria, and the Chausesco regime in Romania, for example, stepped up their campaign of 'Regeneration' and the creation of nationally pure states. In Bulgaria the 'Regeneration Process' aimed to force assimilation under a national civil code, coercing Bulgarian Turks and Slavic Muslims (*pomaks*) to adopt Bulgarian names. The policy of Regeneration was also responsible for closing mosques, forbidding the use of the Turkish language in public places, and discouraging cultural and religious practices, and the Islamic consultation creed (*sher'a*). Very similar in form were the assimilatory policies adopted by the Romanian government to erase the Hungarian ethnic identity of the population in Transylvania. In 1989, Zhivkov's

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12.   MICHAEL HECHTER, INTERNAL COLONIALISM: THE CELTIC FRINGE IN BRITISH NATIONAL DEVELOPMENT 1536-1966 (1975).

13.   Neal Carter & Seán Byrne, *The Dynamics of Social Cubism: A View From Northern Ireland and Quebec, in* RECONCILABLE DIFFERENCES: TURNING POINTS IN ETHNOPOLITICAL CONFLICT 41 (Seán Byrne & Cynthia L. Irvin eds., 2000).

14.   *See generally* DONALD L. HOROWITZ, ETHNIC GROUPS IN CONFLICT (1985).

15.   *See generally* PEACEKEEPING AND CONFLICT RESOLUTION (Tom Woodhouse & Oliver Ramsbotham eds., 2000).

16.   George McCall & Miranda Duncan, *South Africa's National Peace Accord and Laue's Developmental Vision for Community Conflict Intervention, in* RECONCILABLE DIFFERENCES: TURNING POINTS IN ETHNOPOLITICAL CONFLICTS 154-73 (Seán Byrne & Cynthia Irvin, eds. 2000).

17.   Pearson et al., *supra* note 1.

nationalist campaign led to a mass exodus of Bulgarian Turks and *pomaks* to Turkey and had devastating repercussions for the Bulgarian economy that caused a chain of additional repressive measures by the regime.[18] Such coercive measures included forced labor and the sending of urbanites to the countryside to gather the harvest. In the same year, the massacre in Timisvar, Transylvania, triggered the Rumanian anti-Communist revolution and the fall of Chausesco's totalitarian regime.

In general, authoritarian states (for example, Franco's Spain, Zhivkov's Bulgaria, Tito's Yugoslavia, Melosovic's Serbia, and Chausesco's Romania) failed miserably at suppressing ethnic expression indefinitely. From another perspective, the vacuum left after the failure of the Communist mobilizational appeal was seen by both nationalist contra-elite and the travestying former Communist *nomenclature* as a potential benefit to be recaptured. As a result of the political vacuum, all former Communist countries who once adopted federal territorial organization (USSR, Czechoslovakia, and Yugoslavia) collapsed with the dissipation of centralized planning and a once privileged Communist *nomenclature* system.[19]

In contrast, the liberal democratic state (Britain, France, Canada, the United States, and Germany) has tried to make ethnicity irrelevant by urging the members of ethnic groups to join the "mainstream." But even liberal democratic states cannot break the chains of their past.[20] Long and complex local histories of strife, grievances, national identity, irredentism, nationalism, sovereignty, and political violence have helped to shape hostile and extremist behavior between ethnic groups in states within Africa, South East Asia, Europe, the Middle East, and North America.[21] Historical biases, oppression and hatreds, strong group loyalties and core ethnic identities, collective memories of past glories, traumas and grievances have caused physical and emotional injury that have brutalized peoples.[22] Bloody Sunday, Enniskillen, Omagh, Hebron, Netzarim, Soweto and the Boipatang Massacres, for example, have all left indelible marks in the memories, culture and folklore of people in Northern Ireland, Israel, and South Africa.[23] Failures by academics and policy

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18.   *Id.*

19.   *Id.*

20.   MIALL ET AL., *supra* note 9.

21.   *See generally* JOHAN GALTUNG, PEACE BY PEACEFUL MEANS: PEACE AND CONFLICT, DEVELOPMENT AND CIVILIZATION (1966).

22.   *See generally* JAY ROTHMAN, RESOLVING IDENTITY BASED CONFLICTS (1997); VAMIK VOLKAN, BLOOD LINES, FROM ETHNIC PRIDE TO ETHNIC TERRORISM (1997).

23.   Seán Byrne, *Israel, Northern Ireland, and South Africa at a Crossroads: Understanding Intergroup Conflict, Peace-Building, and Conflict Resolution*, 28 INT'L J. OF GROUP TENSIONS 231, 231-53 (1999); Seán Byrne, *Power Politics as Usual in Cyprus and Northern Ireland: Divided Islands and the Roles of External Ethno-Guarantors*, 6 NATIONALISM & ETHIC POL'S. 1, 1-23 (2000).

analysts alike to recognize and to address both the pervasive and ubiquitous means by which ethnicity influences the political, social, economic, and territorial dimensions of multi-ethnic states have, undoubtedly, contributed to the exile, flight, homelessness and deaths of those caught up in the violence that ethnic conflict so frequently produces.[24]

Peace is a time-consuming process, and the problems associated with rising unemployment and poverty, and the distribution of resources among ethnic groups, can strain political settlements.[25] The violence of radical groups outside of the peace process can exert polarizing pressures on the peacemakers. For example, the recent activities of Hamas, the Muslim Brotherhood, and Islamic Jihad, in the West Bank and Gaza Strip put tremendous pressure on Ehud Barak to resign as Prime Minister of Israel.

Consequently, the challenge confronting researchers and conflict resolution practitioners is to try to understand the historical and cultural depth of ethnic nationalism that has demonstrated tremendous resiliency within "ethnopolitical" conflicts.[26] We need to take into account why structural inequalities, political dynamics, communal identities, cultural attributes, group loyalties, cognitive differences and fear of the other often reinforced by the mass media and education increasingly drive and fuel ethnic conflict if we are to derive and successfully apply conflict resolution techniques, processes, and models to such conflicts.[27] It may be more appropriate now to try to understand local level culture because indigenous mechanisms for conflict resolution may create new opportunities for the just settlement of protracted ethnic conflicts.[28] Introducing new applications of conflict resolution will involve closer contact between conflict resolution practitioners and a wide variety of grassroots groups and institutions—trade unions, police, schools, church-linked groups, professional organizations, and community groups among others.[29] Consequently, practitioners have to be aware of the dynamics of intergroup conflict, assist in building essential interpersonal skills, and introduce appropriate conflict

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24.   CONFLICT RESOLUTION: DYNAMICS, PROCESS AND STRUCTURE, *supra* note 3.

25.   *See generally* JOHN PAUL LEDERACH, BUILDING PEACE: SUSTAINABLE RECONCILIATION IN DIVIDED SOCIETIES (1997).

26.   *See generally* DR. LOUISE DIAMOND & AMBASSADOR JOHN MCDONALD, MULTI-TRACK DIPLOMACY: A SYSTEMS APPROACH TO PEACE (3d ed. 1996).

27.   Seán Byrne & Loraleigh Keashly, *Working with Ethno-Political Conflict: A Multi-Modal Approach*, 7 INT'L. PEACEKEEPING 97, 97-120 (2000).

28.   JOHN PAUL LEDERACH, PREPARING FOR PEACE: CONFLICT TRANSFORMATION ACROSS CULTURES (1995).

29.   DIAMOND & MCDONALD, *supra* note 26.

resolution mechanisms that reduce and dissolve fears and suspicions between opposing communities.[30]

II. THE ANALYTICAL POTENTIAL OF SOCIAL CUBISM

As the dynamics of conflict change, so must the dynamics of conflict intervention techniques.[31] If we are to successfully apply conflict analysis and resolution models to modern conflict, we need to take fully into account why structural inequalities, political dynamics, communal identities, group loyalties, cognitive differences and fear of the other increasingly drive and fuel ethnic conflict.[32] Consequently, one of the foremost challenges confronting conflict resolution researchers and practitioners is to understand the historical and cultural depth of the ethnic nationalism that has demonstrated tremendous resiliency within ethnopolitical conflicts.[33] Simultaneously, we must accurately assess the institutions and mechanisms inherent in the construction of social conflict as well as those designed to help heal and rebuild individuals, communities and societies after intense conflict.[34] For example, while the wars in Bosnia, Kosovo, Lebanon, Northern Ireland, Rwanda and South Africa may be largely over, it is still not clear what kind of institutions and techniques are necessary to assist these societies in building a positive, just, and lasting peace. This, among others, is just one of the many challenges with which existing models of conflict resolution and transformation are presently confronted.

Models of conflict resolution based on Western cultural mores, values and styles of inclusion, and exclusion do not fully take into account the historical and cultural depth of the ethnic nationalism that has continued to persist despite the reconfiguration of the global order. Similarly, these models produce a superficial analysis of other social conflicts, such as those persisting within institutions and local communities. The superficial analysis of such conflicts can propose solutions that are infeasible, often polarizing the key stakeholders and locking them into protracted conflict.[35] In other words, conventional approaches to managing such complex conflict often fail as a result of poor analysis of the underlying dynamics that fuel systemic conflicts in the midst of

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30.   LEDERACH, *supra* note 28

31.   RONALD J. FISHER, INTERACTIVE CONFLICT RESOLUTION: PIONEERS, POTENTIAL, AND PROSPECTS (1997).

32.   Byrne & Keashly, *supra* note 27.

33.   DIAMOND & MCDONALD, *supra* note 26.

34.   JANIE LEATHERMAN ET AL., BREAKING CYCLES OF VIOLENCE: CONFLICT PREVENTION IN INTRASTATE CRISES (1999).

35.   HIDDEN CONFLICT IN ORGANIZATIONS: UNCOVERING BEHIND-THE-SCENES DISPUTES (Deborah M. Kolb & Jean M. Bartunek eds., 1992).

internal and external rapid change.[36] Hence, Social Cubism can assist a third party intervenor to effectively analyze the relationships, and processes so conflicts can be handled effectively and cooperatively, incorporating the elite and grassroots levels.[37]

Conflict theorists and conflict resolution practitioners must understand and carefully consider the inter-related social forces that conjoin to "produce self-reinforcing patterns of intergroup behavior."[38] Byrne and Carter's (1996), and Carter and Byrne's (2000) analysis makes skillful use of the cube structure as a framework to examine six interrelated social forces at work in Northern Ireland and Quebec. The Social Cube of ethnopolitical conflict escalation illustrates that six social forces—demographics, economics, history, politics, psychoculture, and religion—interactively and simultaneously combine to produce multiple relationships and patterns of inter-group behavior through time and context.[39] Social Cubism breaks out of the Menachean dualistic thinking that informs how the pracademic analyzes and intervenes in social conflicts. Instead, it draws attention to the complexities as well as the dynamic interactions between the six social forces that provide the cues for the escalation and/or deescalation of social conflicts.

Consequently, Social Cubism can be applied to a range of situations to analyze a social conflict and determine the best way to resolve it. The focus of this special issue is on understanding how the analytical framework of the Social Cubism model may be applied to both the macro-micro levels of intergroup conflict and the conceptualization of other prevalent social conflicts.

Social Cubism provides the conflict theorist and practitioner with a synergistic methodology to analyze actors and events within time and context as they unfold and operate on the world (epistom). It produces a holistic historical and interactive framework to assist in the analysis of relationships that are transforming over time and space as these relationships reproduce, integrate, and change to address new contexts. Social Cubism is quantum thinking and language that clarifies and simplifies the complex reality of conflict.

The name, "Social Cubism," is inspired by the arts-based cubist movement and the six-sided puzzle—"Rubik's Cube."[40] In the arts-based cubist

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36.   SUSAN L. CARPENTER & W.J.D. KENNEDY, MANAGING PUBLIC DISPUTES: A PRACTICAL GUIDE TO HANDLING CONFLICT AND REACHING AGREEMENTS (1998); BARBARA GRAY, COLLABORATING: FINDING COMMON GROUND FOR MULTIPARTY PROBLEMS (1998); WILLIAM L. URY ET AL., GETTING DISPUTES RESOLVED: DESIGNING SYSTEMS TO CUT THE COSTS OF CONFLICT (1988).

37.   Seán Byrne, *Consociational and Civic Society Approaches to Peacebuilding in Northern Ireland*, J. OF PEACE RES. 38(3), at 372-52 (2001).

38.   Seán Byrne & Neal Carter, *Social Cubism: Social Forces of Ethnoterritorial Politics in Northern Ireland and Quebec*, J. OF PEACE & CONFLICT STUDIES (3)(2), at 53 (1996).

39.   *Id.* at 52-72.

40.   *Id.*; Byrne & Carter, *supra* note 13.

movement, painters Georges Braque and Pablo Picasso, attempted to render three-dimensional subjects on two dimensions, and thus would render multiple perspectives at once. Rubik's Cube also presents a significant analytical challenge where the goal of having each side become one can only be achieved by having a deep understanding and skill regarding the interconnectedness of the sides. Subsequently, the Social Cubist perspective approaches the complexities of social conflict by arguing that six interconnected and interdependent social forces—demographics, economics, history, politics, religion, and psychocultural factors—work in unison to produce self-reinforcing patterns of conflict behavior. Thus, it is necessary for us to understand the several facets of the Social Cube simultaneously.

Rubik's Cube also presented a significant puzzle, as attaining the goal of getting each side to be one color required an understanding of the interconnections among the various sides. Social Cubism is thus an approach that emphasizes the complexities of conflict situations. We argue that the various facets influence each other, and that concentrating too much on any one or two sides of the cube may detract from a full understanding of the conflict. It is better to realize how each factor can influence the other, and to attempt to manipulate all factors in harmony when intervening in conflicts.

Social Cubism is a Frierean and Gandhian experiment with truth. It assists the theorist and practitioner in understanding the relationships between knower and known across time, space, mortality as well as language by analyzing deeply embedded structural issues and dysfunctional behaviors within plasmic and compressed social conflicts.[41] History is the energy of the cube, which influences the temperature of events in social conflicts. The cubes, represented by the six forces of social reality, are not isolated among themselves. Rather, like the intertwined roots of conflict phenomena, the cubes might be likened to dynamically spinning cylinders: constantly emerging, merging and reemerging entities. Thus, conflict interventions, and multiple methodologies, must be flexible over time.

A multi-dimensional model of constructive conflict resolution and peace building must consider how the relationships between all of these social forces operate simultaneously at different levels within the conflict milieu. Moreover, a flexible and multi-modal systems approach must coordinate the interventions of a diverse web of individuals, groups INGOs and NGOs with their own approaches, perspectives and resources.[42] Consequently, the contingency approach to the escalation of ethnopolitical and other social conflicts can

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41. This discussion resulted from a number of in-depth conversations between the author and Dr. Tom Boudreau on the concept of cubism in Spring 2001.

42. Byrne & Keashly, *supra* note 27.

provide the cues to sequence and/or coordinate the appropriate conflict interventions.[43]

The dynamic interaction between the six social forces produces over 720 intricate relationships that need to be connected to the third party intervention contingency model. Thus, combined efforts on a number of fronts would be required to de-escalate a stage four conflict back down to a manageable relationship. Third party interventions in this conflict de-escalation process could be maximized through the coordinated sequencing of the multi-level and multi-modal contingency model with an inherent early warning system. Such an approach accepts the subjective and objective mix of the Social Cube that underlies most social conflicts.[44] The model also recognizes the necessity for coordinating the unique virtues of a variety of third party interventions and mechanisms so that they are not competing with, and perhaps, undermining each other's efforts.

The objective of this special issue is not simply to present descriptive accounts of conflict analysis and resolution. Nor is our objective to render judgments of which side(s) may be in the "right." The purpose of the issue is to identify and illuminate the causes, responses, and the consequences of social conflict, and its resolution. In doing so, we hope to refine, contribute, and improve the theoretical, methodological, and practical understanding of social conflict in general.

The special issue has both conceptual and analytical reasoning, and policy and practice relevance because it includes selected contemporary interpersonal, intergroup, institutional, and social conflicts at the international and comparative levels that have institutional avenues for addressing grievances and preventing or limiting conflict; many of today's most serious social conflicts are in settings that lack institutional channels to limit their escalation. These protracted conflicts have not resulted in mutual accommodation. Given the perception among the public and policy-makers that social conflicts are reaching into the public debate this special issue serves as a broad foundation for those debates as well as furthering conflict resolution and contributing to theory building.

III. SOCIAL CUBISM: THEORY AND APPLICATION

The contributors to this volume offer a rich mix of papers that illustrate the value of synthesizing different disciplinary approaches to furnish a comprehensive study of the analysis and resolution of conflict. It is our belief

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43. Loraleigh Keashly & Ronald J. Fisher, *A Contingency Perspective on Conflict Interventions: Theoretical and Practical Considerations, in* RESOLVING INTERNATIONAL CONFLICTS: THE THEORY AND PRACTICE OF MEDIATION 235-63 (Jacob Bercovitch, ed, 1996).

44. Byrne & Carter, *supra* note 38, at 52-72.

that this special issue offers useful insights to those pursuing applied work as well as those interested in social conflict theory. Our approach is explicitly interdisciplinary. Most importantly, this special issue will be useful to students, practitioners, and faculty interested in a more holistic picture of the field of social conflict and its resolution. It will appeal to those pursuing applied work as well as those interested in social conflict theory. Articles combine critiques of existing theory with innovative strategies for conflict resolution and transformation, and an in-depth understanding of the causes of, and strategies and methods through which social conflict is perpetuated.

The articles discuss aspects of the underlying theoretical and methodological basis of understanding conflict and their links to different issues and responses to conflict. Also, the articles analyze selected topics in social conflicts such as workplace conflict, and police violence as well as ethnopolitical conflicts. Finally, the articles also examine in-depth some cases in different contexts to illustrate possible approaches to conflict prevention, deescalation and settlement. Furthermore, the articles demonstrate that Social Cubism is both a simplistic yet enigmatic and plasmic concept. Taken collectively, the articles demonstrate a significant contribution to the study of conflict analysis and resolution within a Social Cubism metaphor.

These researchers also use the Social Cubism analytical concept to explore the underlying micro-macro factors that tend to escalate social conflicts. Their articles demonstrate that these factors solidify competing identities and escalate tensions within groups, institutions, communities, and organizations. They explore some of the causes of social conflicts and how global and certain social forces impact escalation and influence the protracted nature of social conflicts. In addition to examining the theoretical approaches to understanding some of the exogenous and endogenous issues that affect social conflicts, one must also consider other variables in ones analysis. For example, the role of multi-national corporations, individual and groups goals, interests, and capabilities, the media, and scarce environmental resources are critical to our understanding the protracted nature of social conflicts. Any individual or group that enters a process of escalation will have its own set of interests based upon its desire for a positive outcome. This larger understanding will allow the student of social conflicts to appreciate more fully the intricate and intertwining dynamics of such conflicts.

The first article is contributed by Lana Russ-Trent. Russ-Trent's Integrative Inductive Social Cubism is a complex and critical analysis of complex conflictual contexts. Indeed, whether in wars between nations or disputes within families, social conflict is caused by many factors and forces, both internal and external, and micro and macro. Furthermore, agency-structure tensions are endemic in social conflict analyses, as well as in the ultimate and

wide-ranging decisions made to act, to adjust, or to critically negotiate often ambiguous and/or contradictory relational contexts, large, and small.

Integrative Inductive Social Cubism (IISC) suggests the long-discussed agency-structure conundrum is an emergent, infinite, and dynamic negotiational dance. Moreover, IISC proposes a dialectical, postmodernist, feminist, heuristic, phenomenological, and elicitive theoretical analysis, more integrative than oppositional, requiring inductive and integrative critical thinking. Based on Byrne's & Carter's (1996) *Social Cubism's* single Rubik's-Cube 6-facet model, IISC suggests three Rubric Cubes with eighteen facets: "a cube, within a cube, within a cube." Therefore, conflict is dialectically analyzed from the outside in, then the inside out.

In IISC, we consider each cube, in terms of each dramaturgical context, namely Cube I contains the Front Stage Ethos-Structural-Macro cube facets, Cube II contains Back Stage Ethos-Structure-Agency cube facets, and Cube III contains Actor Ethos-Individual Agency cube facets. Indeed, IISC is "a complex set of interactions (intersections) and motivations in infinite and continual re-adjustment."

The second article features the work of Mike Hare, who argues that the history of social theory has, in one sense, been a continuing struggle to better understand the interaction of social forces related to agency and structure at both the micro and macro levels. Although the classical sociologists offered theories about these issues at both ends on the spectrum, they also clearly were concerned with the linkages, which connected them together. In modern times, theory has seemed to focus more upon opposing paradigms striving for theoretical purity. However, most recently, there appears to be a renewed interest in the integrating and synthesizing of theories toward a more holistic and balanced paradigm to understand conflict at the local, national, and international levels. This article reviews briefly some of these considerations and seeks to encourage further interest and development of adequate social theory models for gaining a more complete understanding of social theory, especially as it relates to conflict and to its resolution. Specifically, two models are discussed: the *Major Levels of Social Analysis* model by George Ritzer and the *Social Cubism* model by Seán Byrne and Neal Carter.

The third article highlights Bini Litwin's analysis of workplace disputes within the European Union, with the United States as a case study. Litwin's article analyses workplace violence, which is viewed as a dynamic process that occurs along a continuum, arising at various levels from multiple sources. The analysis begins by defining workplace violence, which for purposes of this analysis includes direct (physical), structural and cultural violence. Current rates of occurrence and trends of workplace violence are presented at the European Union level, and in the United States based on the Northwestern

National Life Insurance Company (NWNL), Department of Labor 1999 Futurework Report and current related workplace resources.

The origins of workplace violence are identified and defined according to the Byrne & Carter (1996) social cubism model. The model has been adapted for purposes of workplace conflict analysis and classifies conflict factors according to demographic, historical, economic, balance of power, political and psycho-cultural factors. This multi-factor, multi-level analysis establishes a framework for conflict strategies to be developed that are specific to the origin and type of violence manifested within the workplace. It is proposed that both structural and relationship sources of conflict need to be addressed, from an individual, organizational and societal level when designing dispute systems. Finally, strategies are offered for each of the six conflict factors identified, with interventions classified according to preventive, negotiated Appropriate Dispute Resolution (ADR) and facilitated ADR approaches. Conclusions and implications for policies related to management of workforce issues are offered based on the analysis provided. It is anticipated that this model can be applied to manage and resolve workplace conflict at all organizational levels locally, nationally, and internationally.

The fourth article is based on Karen Michelle Scott's speculation that in recent years, there have been growing concerns in many countries, and throughout the United States regarding police officers' use of excessive force during their encounters with minorities. Many of these concerns have arisen out of a renewed awareness that a society which claims a legacy of justice and liberty for all, has in effect, maintained a pattern of institutionalized violence against racial and ethnic minorities—including Native Americans, African Americans, Asian Americans and Hispanic Americans.

A significant amount of the literature on police-minority group conflict in the United States focuses on racism as the driving force behind most instances of police use of excessive force. This is because issues of racial discrimination and hatred are deeply rooted in much of the inter-group conflict in American society, and also, because physical distinctions such as race and gender are the easiest to identify during a conflict between members of different groups. However, there is a negative consequence associated with limiting the analysis of the inter-group conflict between police and minority groups to the racial dynamic. For when this narrowed lens of analysis is used, it yields too little viable and substantive information in the way of addressing the conflict.

To encourage a more comprehensive analysis, the complexity of factors, which form to produce protracted inter-group conflict, such as that between the police and minority groups needs to be analyzed in many areas of the world including America. The Social Cubism model approaches inter-group conflict as a complex puzzle of social dynamics, which combine as an integrated unity to sustain the behaviors of inter-group conflict. Thus, given the complex nature

of the protracted conflict between the police and members of minority groups in America, Scott utilizes the Social Cubist framework to broaden the lens through which we examine this conflict.

In the fifth article, Judith McKay contends that the theory of Social Cubism,[45] a theory originally designed for the analysis of international ethnoterritorial conflict, may be used in the analysis of micro-conflicts in other settings, such as American communities. Many American communities are multi-ethnic and multi-cultural. Moreover, in some areas of the United States, such as South Florida, communities may have much more ethnic diversity than is found in other parts of the world. This presents a variety of challenges in the analysis of issues confronting the community.

Unlike other theories, which may look at an issue from only one or two perspectives, Social Cubism directs the researcher to look at an issue from a multiplicity of perspectives and to acknowledge that at different times, under different circumstances, and in different settings, the factors will interrelate in dynamically different ways. In a community that contains a number of ethnic groups, Social Cubism has the ability to interact dynamically and consider a wide spectrum of factors in a multiplicity of changing and evolving circumstances.

This application of social cubism in a local United States community is unique and will contribute to the fields of ethnoterritorial conflict resolution and strategic community planning. The results of such an inquiry will inform the community and will enable law enforcement, political and civic leaders, educational and service providers to have input into a strategic community plan.

The inquiry will also enable communities to analyze other conflicts and problems beyond those related solely to ethnic conflict. Issues such as violence prevention and intervention within families and neighborhoods and schools would be appropriate examples of the use of this analytical framework.

Other international theories such as Multi-Modal Intervention Theory (2000).[46] Lederach's Integrated Nested Paradigm,[47] Boulding's shared vision of peace,[48] and Diamond and McDonald's Multi-Track Diplomacy,[49] may then significantly contribute to the structure of conflict management and resolution models in United States communities. Thus international peacekeeping theory may have broader implications than previously envisioned.

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45.   *Id.* at 52-71.

46.   Byrne & Keashly, *supra* note 27.

47.   LEDERACH, *supra* note 25.

48.   ELISE BOULDING, BUILDING A GLOBAL CIVIC CULTURE: EDUCATION FOR AN INTERDEPENDENT WORLD 95-117 (1988).

49.   DIAMOND & MCDONALD, *supra* note 26, at 11-25.

In the sixth article, Karen Jenkins argues that in the post-Cold War setting, the daunting challenge for conflict resolution scholars and practitioners, government officials, and non-state actors is to develop multi-modal and multidimensional mechanisms for dealing with failed states and traumatized societies. For more than two hundred years, Haiti has suffered from the traumas of slavery and colonization, a succession of predatory dictatorships, and economic sanctions and international isolation. This article examines the effectiveness of Social Cubism as an analytical framework for dealing with the multifaceted conflict in Haiti.

The Social Cube of conflict has six interrelated facets or forces: history, religion, demographics, political institutions, economics, and psychocultural factors. These six social forces, when combined, produce differing patterns of intergroup behavior or interaction. Although the factors, when combined, may produce different patterns of importance or urgency, it is important not to allow one factor to overshadow the others just because it appears more salient at the time. Social Cubism allows for the identification of various interrelated or interlocking social factors and their detrimental affects on Haiti. For Haitians as a society to emerge from its "tent of victimhood," it is important to analyze the present dilemma using the Social Cubism approach to intergroup conflict to account for how structural and psychocultural mechanisms interact to exacerbate or ameliorate political conflict, economic strife and cultural divide that the country faces.

The seventh article features the work of S.I. Keethaponcalon. In considering the parallels between conflict management and conflict resolution in Sri Lanka, this analysis makes skillful use of the Social Cube analytical process tool to examine the levels of communal interaction that shape intercommunal conflicts. For ethnopolitical conflicts, both the international system and the relations between and within nation states must be considered. Within the international system, the flow of capital, ideas, nationalism and the use of hegemonic power impact the escalation of conflict between and within states. The vitality of micro-nationalist issues within state structures has produced protracted ethnopolitical conflict resulting in zero-sum stalemates.

The eighth article, focusing on ethnic conflict resolution in Northern Kenya, is written by Joshia Osamba. He argues that since the 1980s, conflicts and violence involving pastoral communities in the borderlands of northern Kenya have become endemic. The violence has especially taken the form of banditry and cattle rustling. The emergence of cattle warlords among the pastoral groups, and the internationalization and commercialization of cattle rustling activities tend to exacerbate such violence. Acts of banditry and cattle rustling have led to loss of human lives, stealing of livestock, displacement of populations as well as creating an environment of permanent insecurity in the region. This article analyzes the violence and insecurity in the borderlands of

northern Kenya using the Social Cubism perspective to demonstrate how issues in a conflict are often related and interlinked with one another. The article also examines possible strategies for a third party conflict intervention to control or de-escalate the violence.

Finally, Neal Carter's (St. Bonaventure University) article argues that throughout its history, Belgium has been a complex political and social entity. The King of the Belgians was told in an official report that 'there are no Belgians,' yet he retained his title. The country has rapidly shifted from unitary to federal structure, with different rationales and responsibilities for Regions and Communities. Demographic changes are somewhat difficult to map due to restrictions on questions that can be asked during the census. The combination of multiple levels of political institutions, group conflict, economic disparities, political symbolism, and psychological factors demonstrate the utility of the Social Cubism approach to the study of relatively peaceful conflict. This article argues that much of the complexity of Belgium's political institutions is the result of attempts to mitigate conflict and postpone significant disagreements.

IV. CONCLUSIONS

Global, national, and indigenous factors and actors must be considered when trying to build consensus within a context where individuals, groups and communities have been locked in strife over a long period of time.[50] We need to consider a number of questions in the design of an intervention contingency model[51] or a "multi-modal and multi-level" intervention.[52] For example, what is the exact role of external actors in the escalation and de-escalation of social conflict? Must both the grassroots and elite decision-makers be responsible for "consensus building" in protracted social conflicts? Who should take the lead in building-in superordinate incentives for ongoing cooperation in any accommodation of the parties interests? What roles do conflict resolution practitioners have in the transformation of relationships in social conflict scenarios? The "Social Cubism" approach suggests that strategies can be combined to bring about the reframing of social conflict so that effective deescalation can take place. For example, the storytelling process can assist the practitioner to build on indigenous cultural knowledge systems by taping into cultural stories of doing conflict intervention and transformation.[53]

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50.   LEDERACH, *supra* note 25.

51.   Keashly et al., *supra* note 43.

52.   Byrne & Keashly, *supra* note 27.

53.   Jessica Senehi, *Constructive Storytelling in Intercommunal Conflicts: Building Community, Building Peace, in* RECONCILABLE DIFFERENCES: TURNING POINTS IN ETHNOPOLITICAL CONFLICT 96 (Seán Byrne & Cynthia L. Irvin eds., 2000).

In this introductory article, the social forces and combination of mechanisms for escalating and deescalating social conflicts were discussed. Particular attention was given to the role of the "Social Cube" for the analysis and resolution of conflicts especially in the design of a force field analysis of social conflicts. These value-laden factors must be incorporated into the practitioner's conflict resolution processes so that effective deescalation of protracted social conflicts occurs. Effective intervention by external third parties necessitates a holistic and interactive approach that transforms underlying structural inequalities and subjective dynamics that tear individuals, groups, communities and nations apart.

The primary purpose of the special issue is to explore the theoretical underpinnings and practical implications of Social Cubism. In this endeavor, the authors provide rich theoretical material for the practitioner and scholar to consider when analyzing the social forces that interact to escalate social conflicts. The student of social conflicts are also provided insightful observations from the authors personal experiences in the field to more fully understand the dynamics of successes and failures of conflict intervention in social conflicts.

The contributors also use the case-study method using the Social Cube analytical device to provide prescriptive insights to explain social conflict, and, how it might be resolved. The articles also explored the lessons learned about the causes of social conflict in ethnic, community, and workplace. Finally, the articles also draw together Social Cubism with conflict resolution, and peacemaking. The papers use case studies to explore efforts at resolution in ethnic, organizational, and community based social conflicts.