THE USE OF SOCIAL CUBISM IN THE ANALYSIS OF COMMUNITY CONFLICTS

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I. INTRODUCTION

The theory of Social Cubism,[1] 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 that 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 which contains a number of ethnic groups, Social Cubism has the ability to interact dynamically and consider a

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        1.   Seán Byrne & Neil Carter, *Social Cubism: Six Social Forces of Ethnoterritorial Politics in Northern Ireland and Quebec,* Vol 3 No.2. J. OF PEACE & CONFLICT STUD. 52-71 (1996).

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

Other international theories such as Multi-Modal Intervention Theory,[2] Lederach's Integrated Nested Paradigm,[3] Boulding's shared vision of peace,[4] and Diamond and McDonald's Multi-Track Diplomacy,[5] may then significantly contribute to the structure of conflict management and resolution models in United States communities. Thus, international peace keeping theory may have broader implications than previously envisioned.

II. THE THEORY OF SOCIAL CUBISM

Many nations struggle with ongoing difficulties ranging from internal strife to war, whose origins can be traced to ethnic conflict.[6] The internal strife may be minimal, felt on an almost unperceivable level. Other internal strife may surface, but will be addressed, thus remaining on a dispute level, never rising to a conflict. "Most possible conflicts do not become manifest, and of those that do, most are managed using means regarded by the participants as legitimate."[7] This may be due to a number of factors, including alternative means of coping

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2.   Seán Byrne & Loraleigh Keashley, *Working with Ethno-Political Conflict: A Multi-Modal Approach, in* PEACEKEEPING AND CONFLICT RESOLUTION (2000).

3.   JOHN PAUL LEDERACH, BUILDING PEACE: SUSTAINABLE RECONCILIATION IN DIVIDED SOCIETIES (1997).

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

5.   LOUISE DIAMOND & JOHN MCDONALD, MULTI-TRACK DIPLOMACY: A SYSTEMS APPROACH TO PEACE 11-25 (1996),

6.   Examples have included: Afghanistan, Angola, Armenia, Azerbaijan, Bangladesh, Belgium, Bhutan, Bosnia-Herzegovina, Burma, Burundi, Estonia, Ethiopia, Georgia, Guatemala, India, Indonesia, Iraq, Latvai, Lebanon, Liberia, Mali, Moldova, Niger, Northern Ireland, Pakistan, the Phillippines, Romania, Rwanda, South Africa, Spain, Sri Lanka, Sudan, Tajikistan and Turkey. *See* MICHAEL E. BROWN, ETHNIC CONFLICT AND INTERNATIONAL SECURITY 3 (1993).

7.   LOUIS KRIESBERG, CONSTRUCTIVE CONFLICTS: FROM ESCALATION TO RESOLUTION 52-53 (1998).

such as acquiescence, emigration, minor resistance, or a fatalistic sense that there is nothing to do.[8]

Despite the sense that the vast majority of disputes do not manifest into conflict, a number do break out around the world. Due to the number of such conflicts, their tendency to be protracted, the particular fervor with which some of them are fought, the impact on the participants, and the impact on others in the global community, theories have been developed to examine, analyze, manage, or resolve international ethnic conflicts.

One such theory is Social Cubism, designed as an analytical framework for the study of international ethnoterritorial conflict.[9] While this theory was designed to be used in the analysis of international conflict, upon closer scrutiny, its application can be seen as vital to the understanding of micro-conflicts, including those within communities, organizations, and even families in the United States. When one considers the number of ethnic groups that comprise many American communities, this notion becomes both intriguing, as well as logical. Many American communities are comprised of a number of ethnic groups. This presents issues of culture and how different groups see, react to, and resolve conflict. Additionally, some of these groups may have come from regions where ethnoterritorial conflict has played a significant part in their socialization. Thus, even when emigrating to the United States, some of these perceptions of opposing groups may emigrate also and result in the continuation of ethnic conflict in American communities. Some of these communities may have been previously unfamiliar with these conflicts and therefore lack an understanding of their origins.

Designed for the study of ethnoterritorial conflict, Social Cubism proposes a model for analysis of conflict that emphasizes the interaction of various factors, rather than merely the study of one or several factors. Literally using the image of Rubic's Cube, the theory recognizes a "social cube of conflict as having six interrelated facets or forces: history, religion, demographics, political institutions, non-institutional behavior, economics, and psychocultural factors."[10]

By assigning one of these factors to each side of the cube, and seeing that the cube is dynamic, constantly in motion as the factors interact, one can easily picture the sides of the cube interacting at various times with different and changing forces. Like the Rubic's Cube, each side is not only in contact and relationship with four other contiguous sides simultaneously, but rather, parts of each side may move, and serve as catalysts for other factors and sub-factors or facets. Thus, like the puzzle of the Rubic's Cube, the social cube may appear

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8.   Byrne & Keashley, *supra* note 1.

9.   *Id.*

10.   *Id.* at 52.

to be configured in a variety of ways depending on the interplay of each situation, circumstance, location, participant, and conflict.[11]

Social cubism is seen by this researcher as dynamic. As such, it is a living, breathing framework that is constantly in interaction and motion. This is a strength of Social Cubism. One may take new information and add it to the appropriate facet, thus expanding the analytical framework and making it more current. Thus, even when outside agents or forces are in play on a contextual field, the framework, which is designed to be dynamic, can accommodate this new activity. This flexibility became even more apparent as the researcher considered a number of other theoretical bases.

Moreover, this researcher believes the cube may be used in analyzing sublevel and subgroup conflict, because it is reproductive. By that, the cube may be used to analyze the conflict within specific segments of a community or even with individuals. For example, as a subject for further study, it is hypothesized that a family forms a new cube, utilizing the cube of each side of the family and cube of the community. New data not only informs and alters the cube, it can reproduce the cube so that when a new family is formed, the framework (cube) each brings forms a new family cube. It also then impacts the cube from each home of origin. Therefore, one may use the social cube as a tool of analysis for conflict within a particular family. That concept is suggested as a subject for future study, and this researcher intends to pursue that topic upon the completion of this study.

In viewing its strengths, the comprehensiveness and adaptability of the theory has become apparent. The following theories serve as examples of ways to see the dynamic ability of the cube. For instance, some of the major criticisms of structural functionalism include its failure to deal with change, conflict,[12] and history[13]. Social cubism, designed as an analytical framework for ethnoterritorial conflict deals with all three aspects: 1) the dynamic aspect permits new information to be added, thus addressing the change factor; 2) it is a framework for conflict, which is the basis for what it may be used to analyze; and 3) history is included as one of the six factors.

Conflict theory, as advanced by Dahrendorf,[14] addresses large social structures and issues such as latent and manifest interests. However, like structural functionalism, it does not view the individual, but rather takes a more

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11.   Byrne & Carter, *supra* note 1.

12.   GEORGE RITZER, SOCIOLOGICAL THEORY 250-51 (5th ed. 2000) (citing Jonathan Turner and A.Z. Maryanski).

13.   *Id.* at 250.

14.   *Id.* at 259-263 (citing Ralf Dahrendorf).

macroscopic view.[15] Social cubism, this researcher hypothesizes, permits a cube to be used for an individual.

Interestingly, conflict theory as advanced by Collins, does include the microscopic, and it is Collins' contention that conflict theory more broadly views society, its stratifications, and conflicts, within groups and organizations.[16]   This integrated aspect can contribute to social cubism. However, social cubism takes conflict theory and gives it the analytical framework and structure that was missing. From a pragmatic perspective, the cube enables one to create a blueprint for conflict analysis that conflict theory suggests, but does not provide.

Neo-Marxism, seen as the theoretical answer to the deficiencies of Marxism, and modern critical theory, both fail to view conflict from the comprehensive, more holistic factors of the cube.[17] Even systems theory, touted as one of the most significant theories today, deals primarily with the conflict between systems, and does not necessarily consider the vast interplay within the systems and all the contributing factions.[18] Social cubism, which can address systems, is not limited to artificially designed systems, nor does it preclude the issue of conflict within a system or subsystem. This enables it to be used for the analysis of intrasystem conflict, which would be particularly useful within communities and organizations.

III. APPLYING SOCIAL CUBISM IN THE ANALYSIS OF COMMUNITY ISSUES

Since it has been proposed that the theory of Social Cubism may be applied in the analysis of conflicts found in United States communities, it would prove useful to briefly explore how such a framework would prove useful. One problem communities grapple with is the issue of violence. Violence can be broken down into many layers and levels, can originate from several sources, and can become manifest in a variety of contexts: family, neighborhood, workplace, and from beyond the local setting in regional, national and international. If a community wished to address the issue of violence, Social Cubism could be used as the analytical framework and the researcher could apply it using various sources and contexts.

For the purposes of this brief illustration, the social issue of violence will be used, and the micro-context of family violence home will be the unit of analysis. The first side of the social cube to be identified is history.

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15.   *Id.* at 259-260.

16.   *Id.* at 264-268 (citing Ralf Dahrendorf).

17.   RITZER, *supra* note 12, at 284-287.

18.   *Id.* at 317-336.

A. First Side: Historical Background

If a community wished to analyze the social issue of violence, an understanding and consideration of history would prove useful. What does history tell about family violence and how it has been experienced?

The question is often raised as to whether family violence is a product of our modern society. Increased violence reported in the media and by the media can lead one to the supposition that family violence is the product of movies, television, episodic copycat events, and other contemporary occurrences.[19] However, despite well-publicized recent trends in family violence, this violence is neither new, nor solely a product of, our modern society.

Viewed historically, violence within the family against women can be traced back through the ages and codified in both secular laws and religious writings.[20] "The premise of the relation inherited from past centuries was unequal power, without any question. Men were supposed to make the rules . . . and to rule as father of the family at home."[21]

The doctrine of family privacy, another creation of English common law, established that the home was subject to privacy and was not to be interfered-with by the government.[22] This and the doctrine of coverture were imported by early colonists and became part of American legal tradition and public policy.[23]

The 1800s saw both the legal recognition of the male prerogative in the early years, and the beginnings of limitations in abuse by the 1870s. However, by the end of the 1800s, the issue of family violence was again underground. Some theorize that economic conditions, followed by World War I, prompted Americans to turn their attentions elsewhere.[24]

Thus, authorities were conditioned to turn a blind eye to domestic violence as well as child abuse. It also explains the anathema felt by law enforcement officials whenever they had to respond to complaints of "domestic disturbances," and the delay in enacting laws that protected women and children.

Hence, the history behind gender and family violence is one supportive of men being in charge of women, with women and children having lesser status,

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19. DEBORAH PROTHROW-STITH, DEADLY CONSEQUENCES: HOW VIOLENCE IS DESTROYING OUR TEENAGE POPULATION AND A PLAN TO BEGIN SOLVING THE PROBLEM 29-47 (1991).

20. Jerry Von Talge. *Victimization dynamics: The Psycho-Social and Legal Implications of Family Violence Directed Toward Women and The Impact on Child Witnesses* 27 W. ST. U. L. REV. 111-172 (2000).

21. MONA HARRINGTON, WOMEN LAWYERS. 5 (1993).

22. SANDRA LIPSITZ BEM, THE LENSES OF GENDER: TRANSFORMING THE DEBATE ON SEXUAL INEQUALITY 63 (1993).

23. *Id.*

24. Kathleen O'Connell Corcoran and James C. Melamed, *From Coercion to Empowerment: Spousal Abuse and Mediation.* Vol. 7 No. 1 MEDIATION QUARTERLY, 303, 304 (1989).

be it in the home or beyond the walls of the home.[25] The history factor in the social cube can be seen as a dynamic element, touching upon all the other factors that influence the way society has grown accustomed to viewing, reacting, and responding to violence within the home.   This pervasive, enveloping notion of women being seen as less than men has shaped how the community thinks, plans, and acts.[26]

B. Second Side: Religion

Religious writings underscored the concept of male domination and supplied a rational basis and justification for the patriarchal system:

> The Old & New Testaments of the Bible see "man" as the direct creation of God, made in God's own image, whereas "woman," was created as an after thought, to "assist" man and created from his body. Even in the New Testament, the maleness of Jesus has been interpreted by many Biblical scholars and theologians to support male authority over women.[27]

This divine revelation served to explain why women were not on man's level, and to discourage followers from tampering with God's plan for humanity. This belief was supported in the mythology of various cultures, including Greek mythology and philosophy.[28] Like the Old Testament, Greek mythology depicts woman has being created after man and as the source of death, illness, and chaos in the world.[29]

The United States was a nation founded primarily on the principles of English common law, and English common law was very much influenced by Judeo-Christian concepts. Accordingly, it becomes clear that religion has had an influence on the belief that women and children should come under the control and rule of men. Likewise a number of current religious practices and beliefs support the notion that men should be in control of the home.[30]

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25.   JUDITH LORBER. & SUSAN A. FARRELL, THE SOCIAL CONSTRUCTION OF GENDER (1991).

26.   Von Talge, *supra* note 20.

27.   LIPSITZ BEM, *supra* note 22, at 46-47.

28.   *Id.* at 49-56.

29.   *See id.* at 46-56, the discussion of the Old Testament's depiction of Adam and Eve, with Eve eating the apple as the cause of human beings being expelled from the Garden of Eden. This is paralleled with the Greek tale of Pandora, the first woman, who opened the box that released death, illness and other woes upon the world. In both, women are viewed as the source of evil and suffering, thus explaining why they need to be controlled by men.

30.   *Id.*

Therefore, when one views the social cube of gender and family violence, the religion factor lends support and justification to the notion of male supremacy and God's divine plan for the genders. Since religion touches upon the very essence of one's value system, it makes it even more difficult to address, confront, and change.

C. *Third Side: Psychocultural*

Culture plays a significant role in forming the lens through which individuals and groups perceive the world.[31] Culture is central to how individuals and families psychologically and emotionally organize their life experiences. It influences how they seek assistance, how they define the problem, what they understand as the causes of family difficulties, and their overall subjective experience of conflict and violence.[32] "Conflict is universal yet distinct in every culture; it is common to all persons yet experiences uniquely by every individual."[33]

Likewise, the way each culture views women, children, and the family unit will impact how they perceive conflict within the home, who they believe is responsible for that conflict, how the conflict may be resolved, and how appropriate it is to seek or accept help from beyond the family unit or group. Culture will influence what is seen as "normal," versus what level of conflict, or even violence, within the home is seen as extraordinary.[34] "A normal pathway for de-escalating a conflict in one society—fleeing the scene of an accident—constitutes a serious offense in another. Human boundaries are cultural creations—social boundaries, legal boundaries, and emotional boundaries are all drawn according to each culture's values, myths, and preferences."[35] According to Lederach, "a person's common sense and accumulated experience and knowledge are the primary basis of how they create, understand, and respond to conflict."[36]

Many communities in the United States have residents from various cultural backgrounds. Thus, an examination of the cultures represented in a community would contribute significantly to an understanding of an issue such as family violence. Not all residents will perceive it the same way, experience

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    31.   DAVID W. AUGSBURGER, CONFLICT MEDIATION ACROSS CULTURES: PATHWAYS AND PATTERNS 21-23 (1992).

    32.   *Id.*

    33.   *Id.* at 18.

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

    35.   AUGSBURGER, *supra* note 31, at 23.

    36.   LEDERACH, *supra* note 34, at 9.

it the same way or wish intervention in the same way. Accordingly, any interventions should be designed with cultural considerations.

As an example, Broward County in Southeastern Florida presents a variety of socioeconomic, cultural and other demographic circumstances that can contribute to family violence. The county attracts newcomers and transients from throughout the United States and the world. This can add stress and pressure, especially to young families raising children without the emotional support of their extended families, and sometimes without even the benefit of their cultural norms. In addition, some cultures may view conflict and violence within the family not only as a private matter, but as acceptable behavior.[37]

Moreover, South Florida presents many other factors usually attending situations of family violence, including: few outlets beyond their immediate families for people who are venting and coping with their rage; a multi-cultural community in which some members neither understand nor appreciate the issues and needs of neighboring cultural and ethnic groups; and low income and poverty. These are factors that Social Cubism would consider in its dynamic framework.

D. *Fourth Side: Political Institutions and Non-Institutional Behavior*

Domestic violence legislation being introduced, debated, and codified into law in the United States was a reflection of the shift in public policy that had spanned the centuries. Carl J. Friedrich, defines policy as "a proposed course of action of a person, group, or government within a given environment providing obstacles and opportunities which the policy was proposed to utilize and overcome in an effort to reach a goal or realize an objective or purpose."[38] Anderson asserts that policy must entail purposeful behavior in addressing an issue or problem, and he establishes six criteria in consideration of the implication of public policy.[39]

First, the policy be deliberate and purposeful, not something that was done randomly or by chance. Second, the actions are taken over time by government officials. Third, public policies emerge as a response to calls for action or inaction regarding specific issues made by individual citizens, public officials, legislators, groups, etc., upon government officials and government agencies. Fourth, policy deals with action, with what the government actually does, and not with mere intent. Fifth, public policy must be specific action, positive or negative, versus non-action, because a matter has not become a public issue.

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37.   AUGSBURGER, *supra* note 31, at 130-142.

38.   JAMES E. ANDERSON, PUBLIC POLICYMAKING 9 (1997).

39.   *Id.* at 10-12.

Sixth, in its positive form, public policy is authoritative, based on law and carrying with it legitimacy, recognition, and enforcement capabilities.[40]

In essence, public policy reflects intentional action undertaken by the government, generally in response to issues raised by one or more groups, such as citizen action, special interest, etc. It is subject to change as the perception of the issue changes. Public opinion, therefore, may become public policy, which in turn effects our laws and judicial processes.[41] This supports Sharp's contention that political power flows from the interaction between all or some of the following sources: 1) authority; 2) human resources; 3) skills and knowledge; 4) intangible factors; 5) material resources; and 6) sanctions.[42]

The current woman's movement, which began in the 1960s, also challenged the old paradigm.[43] Realizing the power of the vote, women's groups were formed to exercise their right to vote by beginning concerted efforts to elect women or men who were supportive of women's issues and concerns. Consequently, the perception of elected officials began to change in response to the power of these voting blocks.[44] Contemporaneously, universities began to offer courses and eventually majors in women's studies. This impacted the new generation of women who entered adulthood with vastly different expectations than those of their mothers, grandmothers, or indeed any previous generation in American history. It also impacted the new generation of men whose own self-perceptions and expectations began to shift.[45]

As a response, domestic violence legislation came into the forefront in many states in the mid to late 1970s and early 1980s. This codified the recognition that violence within the home would not be condoned and constituted illegal behavior. Subsequently, most states expanded their domestic violence laws to include violence of an emotional and psychological nature.[46]

How our government and other institutions perceive family violence is a significant consideration in the analysis of violence. In light of legislative and judicial action, a number of non-political institutions, such as non-profit organizations, began to devote themselves to addressing this issue and new agencies, and centers were initiated specifically in this area.[47]

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40.   *Id.* at 12.

41.   *Id.* at 10-12.

42.   GENE SHARP, THE POLITICS OF NONVIOLENT ACTION: PART ONE POWER AND STRUGGLE 11-12 (1973).

43.   HARRINGTON, *supra* note 21, at 3-12.

44.   *Id.*

45.   LIPSITZ BEM, *supra* note 22, at 39-42.

46.   Von Talge, *supra* note 20, at 111-130.

47.   SHARON HERZBERGER, VIOLENCE WITHIN THE FAMILY, 188-208 (1996).

E. Fifth Side: Demographics

The United States is experiencing an epidemic of family violence (the terms *family violence* and *domestic violence* are used interchangeably herein) in communities and neighborhoods in every region of our country. According to Herzberger, even the current statistics do not accurately reflect the rate of this occurrence and "they dramatically underestimate the true incidence of maltreatment."[48]

Violence in the home has caused thousands of women and children to flee their homes in fear for their safety, and indeed for their very lives. This flight results in displacement and significantly contributes to homelessness.[49]

The effect of family violence on society appears in incidents of workplace violence. Abusive parties sometimes come to the workplace to harass and threaten victims either in person, through telephone calls, faxes or the internet. These women may lose their jobs or believe that resigning is the only way to cut off another point of contact with the abuser. Likely, they will have to apply for unemployment benefits or public assistance.[50]

Family violence encompasses not only the traditional notion of domestic violence between spouses or partners, but also abuse by any family member against another, such as abuse of parents by their children, or brothers and sisters against each other. While the trends in family violence point to increases in spousal/partner abuse, the most startling statistics relate to abuse by juveniles.[51] By impacting the succeeding generations, violence can literally be bred within the home.[52]

Demographically, by understanding the composition of a community, one can see the number of new families, various age groups, cultures and therefore should be able to better analyze problems and design interventions.

F. Sixth Side: Economics

"Throughout the history of western culture, three beliefs about women and men have prevailed: that they have fundamentally different psychological and sexual natures, that men are inherently the dominant or superior sex, and both male-female differences and male dominance are natural."[53] As such, their beliefs become adaptable as the norm not only by men, but also, at least externally, by women.

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48.   *Id.* at 5.

49.   JERRY LEE BRINEGAR, BREAKING FREE FROM DOMESTIC VIOLENCE 1-11 (1992).

50.   R. EMERSON DOBASH & RUSSELL DOBASH, VIOLENCE AGAINST WIVES, 233-243 (1979).

51.   HERZBERGER, *supra* note 47, at 5-17.

52.   *Id.*

53.   LIPSITZ BEM, *supra* note 22, at 1.

Due to the aforementioned limitations on women, women were in a different category than men economically. This is an important consideration in the analysis of family violence, the disproportionate earnings of women in many cases, and as such, the relationship to both power within the relationship, as well as access to alternatives in addressing family violence.[54] If women do not have such access, they do not have the economic power, despite appearing to have wealth. But how can women produce, control, and have access to surplus resources when society's rules, created by and for men, perpetuate a de facto discrimination against women.[55]

How society values work and one's contribution goes to the heart of the gender issue. "Gender divisions within the work force have played an important role in perpetuating women's low pay."[56] If women are kept in low paying jobs, then their production, control, and access to surplus resources is limited or even impossible.

Bem, using the term "androcentrism" to note the tendency to see the male experience as the normative, points out that employers have the tendency to set standards for men and women based on the male experience that while one is working each day, the home and children are being taken care of by someone else, usually a wife.[57] When she is also employed, she is more often still primarily responsible for child care, care of the home, cooking, etc. Even when outside help such as babysitters, housekeepers, and so on have been hired, the woman remains responsible for the schedules, hiring, supervising help, and making arrangements when "her" help does not work out or is occasionally unavailable. Moreover, in many households, even when both partners have outside employment, women do, and are expected to do, a disproportionate share of household chores.[58]

Of significance are two areas: the first is for the individual family, the second for the community. For the family, an analysis of economics helps with an understanding of what resources are available for assistance in dealing with violence. Such assistance may include resources for therapy, attorneys, and housing expenses for a displaced family member.

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54.   See Judith Buber Agassi, *Theories of Gender Inequality: Lessons from the Israeli Kibbitz,* in THE SOCIAL CONSTRUCTION OF GENDER, *supra* note 25, at 313-334 (Judith Lorber & Susan A. Farrell eds., 1991).

55.   *Id.* at 316-317.

56.   See Johanna Brenner, *Feminization of Poverty and Comparable Worth: Radical Versus Liberal Approaches,* in *The Social Construction of Gender,* *supra* note 25, at 205 (Judith Lorber & A. Farrel eds., 1991).

57.   LIPSITZ BEM, *supra* note 22, at 62-65.

58.   *Id.*

In the second area, knowing the economics of a community will assist in the analysis of what resources the community has available for its residents, and which residents may need additional resources.

IV. USING INTERNATIONAL PEACEBUILDING THEORY IN THE DESIGN OF COMMUNITY SOLUTIONS

In addition, in examining international peace building principles, Lederach, indicates that "change will require a rebalancing of power in the relationship by which all those involved recognize one another in new ways. Such recognition will increase the voice and participation of the less powerful in addressing their basic needs and will legitimate their concerns."[59]   He further indicates that weaker parties, when their own self awareness increases, as well as their understanding of relationships and context, will usually demand change.[60]

Curle contends that the movement toward peace can be understood through the emerging roles in a typical progression of conflict and that progression goes through four stages: 1) a latent or hidden stage in which conscientization is needed; 2) confrontation, in which the conflict is no longer hidden; 3) negotiation, which may occur when levels of awareness of interdependence have taken place between the parties; and 4) a restructuring, in which successful negotiation and mediation have resulted in a relationship restructuring. Curle refers to this final stage as "increased justice."[61]

Lederach points out that movement along this matrix may at times be stalled or may jump forward or backward. Likewise, not all conflict may be resolved in such a way that sustainable peace may be easily achieved.[62] However, as Curle points out in his matrix, latent conflict cannot be resolved until there is acknowledgment of the conflict's existence.[63]

In viewing aspects of international peace building and peacekeeping, Lederach uses a pyramid as a means to describe the types of actors and the approaches that may be seen. Level One is top leadership, such as military, political leaders and elites; their approaches tend toward processes led by highly visible, single mediators and involve cease fires and high level negotiations. Level Two represents leaders who are known in particular sectors, such as intellectuals, ethnic and religious leaders, NGOs, and middle tier elites. Their approaches tend toward insider-partial teams, peace commissions, workshops and training.   Level Three contains local leaders, grassroots leadership,

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59.   LEDERACH, *supra* note 3, at 65.

60.   *Id.* at 64.

61.   LEDERACH, *supra* note 3, at 64-66 (citing Curle).

62.   *Id.* at 66.

63.   *Id.* at 64-66.

community developers and heads of indigenous NGOs. Their approaches tend toward postwar trauma reduction, grassroots and local training, prejudice reduction, and psychosocial efforts.[64]

Lederach suggests that each of these levels has a significant role to play in the peace effort and that the higher the level, the greater access one has to information, and the greater impact one's decisions will have on the whole, while on the lower the level of leadership, the greater experience one will have with victimized people and the results of the large scale decisions, but the less the ability will be to see the broader picture.[65] Using this pyramid in community safety and violence intervention, one can see that the communication between the levels is essential in establishing policies and practices in family violence mediation intervention whereby the local experts and leaders have greater opportunities to pass on their expertise, and where middle and upper level leaders and policy makers can consider carefully this information. Victim safety may be increased when additional safeguards are put into place on the local level, but to do this, support and backing in terms of financial programs, laws, and policies must come from above.

V. COMMUNITY PARTNERSHIPS & INTERVENTIONS

Byrne and Keashley suggest that in international situations there is an art to being able to specifically identify problems, and that this could result in a blueprint of problems that points toward possible solutions.[66] This concept could assist in problem identification in the area of violence prevention and intervention projects, and could enable evaluation of pitfalls and problems. Lederach's "nested paradigm" in international peace building, for example, points to four stages, depicted as circles, which may be useful for viewing conflicts in terms of time frames and planning for peace.[67] His approach is holistic, and views the peace building process in stages from ending the violence through the establishment of a long term vision, spanning a period of twenty or more years.[68]

The first circle is the actual "crisis intervention," which requires immediate action, short-term action which, on the international level, often means emergency aid and relief, and in cases of violence, cessation of those hostilities and cease fires. This usually take place over a two- to six-month period of time

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64.   *Id.* at 74-80.

65.   *Id.*

66.   Byrne & Keashly, *supra* note 2.

67.   LEDERACH, *supra* note 3, at 63-80.

68.   *Id.*

and focuses on immediate solutions.[69] When dealing with family violence, the first circle represents instead law enforcement's response to the immediate crisis of violence. That response would be immediate, though it may also happen repeatedly over a period of time.

The second circle, that of "preparation and training," has become increasingly more popular in conflict resolution. This involves skills training and preparatory activities so that future conflict may be better addressed. It usually occurs over a one- to two-year time span and is seen as short range planning.[70] In a community, police officers could be trained so they would better understand conflict resolution and periodic meetings provide a context to discuss the role of conflict resolution and mediation in family and community peacekeeping and peace building.

Such meetings are also helpful in bringing information into the design of future trainings. The elicitive training model encourages the use of input from participants in the goals, objectives, and design of training.[71] Conversations with law enforcement officers prior to designing training for them can result in training that was more relevant and could be described by participants as more useful.

The third circle, "design of social change," links crisis experience with the need for better prospective planning, and involves a time frame of five-ten years. This is seen as "decade thinking," and is the time period during which many dispute systems designs are conceived.[72]

This is at the core of this study, the need for a viable and meaningful community partnership based on strategic community planning for peace. Rather than merely responding to episodic family violence outbreaks in individual homes, or neighborhoods and having officers watch escalation trends without a community program in place, this circle promotes long range planning and design.

Lastly, the fourth circle, that of "desired future," is for long term vision, taking place over twenty or more years. During this time, generations are being considered in terms of conflict and violence prevention and harmony.[73] During this period, envisioning Boulding's shared future of peace is generated.[74] It is hoped that once a viable community peace building partnership can be established, a long term vision would be the natural outcome. This is the ultimate goal, the desired future.

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69. *Id.* at 76-80.

70. *Id.*

71. LEDERACH, *supra* note 34, at 55-62.

72. LEDERACH, *supra* note 3, at 63-80.

73. *Id.*

74. BOULDING, *supra* note 4.

This framework allows communities to begin to strategically plan and not wait for problems to escalate. This will enable them to identify anticipated problems and emerging issues, and begin the process of planning and appropriating needed resources. Consequently, early warning systems designers should develop liaisons with other organizations so that early warning systems may be improved, and umbrella groups may be formed.

This concept could be of use in planning strategically for long range solutions to family violence, which has demonstrated to have far-reaching community implications. As previously established, family violence and its effects are felt far beyond the walls of the home. Thus, communities that wish to address this issue can learn much from the application of international peace building concepts and early warning systems.

Three ideas come to mind in using the concepts of international peace building in a model for family violence planning and strategy. First, reluctance against early action and intervention may be overcome. This paradigm shift would require placing a higher priority on educational and systemic changes that would result in recognizing violence and its potential in at-risk families, as well as in all families. At risk families include those with low income, and those experiencing life-crisis situations such as divorce, relocation, etc.

By looking beyond the myths of violence, early warning systems can be modified so that: 1) potential victims and their families can be referred to appropriate agencies for assistance; 2) families being helped by agencies for other matters can be more closely monitored for abuse; and 3) intervention decisions can be made, based on the level of violence, culture, and other contextual considerations, for situations in which abuse has been identified. This would also be of assistance in setting guidelines for the use of mediation and other types of intervention.

Second, Lederach found that the planning and strategizing assisted in establishing long term changes,[75] and Byrne and Keashley indicated that liaison with other groups was an effective means for addressing change.[76] Studies and practice suggest that the most successful strategy for promoting change is not one strategy at all, but rather involves a combination of strategies that best fit the individuals and groups.[77] This would be supported by international peace building theory, including Diamond and McDonald's multi-tiered diplomacy.[78] Thus, if a community is to address the issues of family violence with an eye toward sustainable change, it must deal with a number of strategies and have supportive services for follow-up treatment.

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75.   LEDERACH, *supra* note 3.

76.   Byrne & Keashly, *supra* note 2.

77.   DIAMOND & MCDONALD, *supra* note 5.

78.   *Id.*

Third, Byrne recommends the inclusion in the peace process of all relevant stakeholders so the promotion of understanding, tolerance, and dialogue may result in a true opportunity for third party facilitators to aid parties in providing for their superordinate goals and perceiving the identity of their real needs.[79]

When family violence is viewed more fully through Social Cubism and through international peace building theory, it becomes clear that most services currently available in the community are found in the first circle, that of crisis intervention, with a few found in the second. Victims are usually encouraged either to leave, to have the perpetrator removed, or to tolerate the situation. Often this encouragement to tolerate violence within the home is born of cultural, psycho-cultural, and religious norms and values. And even when a victim leaves, or has the abuser removed by judicial mandate, local experts will attest to the high rates of reconciliations in which, without ongoing service options, little transformation will occur, and thus there will be limited sustainability for that change. Without sustainable change, patterns of violence are more likely to eventually resume, continue and even escalate.

The need for a community response and for viable community partnerships has also been seen as vital in modern law enforcement. This is congruent with international peace building theory, which encourages collaboration between various stakeholders on different levels or tiers.

In light of the aforementioned, it becomes clear that concepts typically related to ethnopolitical conflict and international peace building may be of use in examining how and in what way a community analyzes and responds to social issues, such as violence.

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79.   Sean Byrne, *Conflict Regulation or Conflict Resolution: Third Party Intervention in the Northern Ireland Conflict- Prospects for Peace*, Vol. 7 No. 2 J. OF. TERRORISM & POL. VIOLENCE 1-24 (1995).