INTEGRATIVE-INDUCTIVE SOCIAL CUBISM

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* M.S. Ph.D. Nova Southeastern University, Fort Lauderdale, Florida. Rubik's Cube® is a
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I. INTRODUCTION

Whether in wars between nations or disputes within families, conflict is caused by many factors and forces, both internal and external, micro and macro. Furthermore, agency/structure tensions are endemic to any conflict analysis in relation to the decisions to act, to adjust, or to critically negotiate often ambiguous and/or contradictory relational contexts, large and small. The factors discussed in Byrne’s and Carter’s Social Cubism Model hold one key to a deeper discussion of the decisionmaking and the dynamic states in which the six facets of their Rubik’s Cube® interact with each other. This discussion suggests an even deeper, inductive and integrative analysis of conflict using two additional keys or Rubik’s Cubes®.

Indeed, while Social Cubism utilizes one Rubik’s Cube® with six facets, Integrative-Inductive Social Cubism suggests three cubes with eighteen facets: a cube, within a cube, within a cube. The Integrative-Inductive Social Cubism model further suggests that the long discussed agency/structure conundrum is in an emergent, infinite, and dynamic negotiational dance among the cubes and their facets, contrary to a Cartesian, Manichean and syllogistic oppositional dilemma. Integrative-Inductive Social Cubism expands both conflict analysis and its dynamism as being contextually driven. Conflict analysis is thus dialectically analyzed from the outside in and then inside out, as the facets relate to one another and are re-synthesized. The Integrative-Inductive Social Cubist model therefore, proposes dialectical, postmodernist, feminist, heuristic, phenomenological, and elicitive theoretical analyses—a more integrative than oppositional one. Such analyses require both inductive and integrative critical thinking.


3. Id.

II. THE ORIGINS OF INTEGRATIVE INDUCTIVE SOCIAL CUBISM: SOCIAL CUBISM BY BYRNE & CARTER (1996)

Byrne and Carter suggest analyzing ethnoterritorial and communal conflicts by utilizing a Rubik’s Cube® to express the complexity and interrelatedness of six endemic factors, namely, demographics, economics, religion, politics, psycho-culture, and history (see Figure 1). I suggest that each of these facets is directly related to structural, indeed, macro-societal issues and contexts. Byrne & Carter further posit that their six-factor categorization obscures internal diversity and suggest future and deeper research is needed to fully explain the complexities of conflict in context. Integrative Inductive Social Cubism endeavors to continue where Byrne and Carter have left off (see Figure 2).

III. INTEGRATIVE-INDUCTIVE SOCIAL CUBISM

Integrative-Inductive Social Cubism uses the same general system of analysis as Byrne and Carter. However, it suggests inductively delving deeper into the systems, integrating as it goes along and re-synthesizing by using a cube, within a cube, within a cube. This emergent triple level of dialectical analyses relate to complex power relations and profound discontinuities in existential phenomena, both latent and manifest, in the inter, intra, and intersecting relations, the decision-making negotiations between the facets of the three cubes. Therefore, subjectivity is an asset rather than a liability: a decidedly non-positivistic non-objective view. Visualize the three cubes as the frontstage, backstage, and actor, respectively, the major theatrical theme of Goffman’s Symbolic Interactionist “dramaturgical analysis.” Scenes, settings, actors and audience are in a continual state of flux, unfolding and adjusting with each interaction. They are one, yet they act in discontinuity.

The one-cube Social Cubist analysis poses a six-faceted puzzle. The three-cube Integrative-Inductive Social Cubism (see Figure 2) analysis propose that we explore the innate, internal tensions and relations that manifest themselves

5. See Byrne & Carter, supra note 2.
6. Id.
7. Id.
8. Id.
11. See also Bell Hooks, Let’s Get It On, in PERFORMANCES PRACTICE AS A SITE OF OPPOSITION 210-221 (Catherine Ugwu, ed., 1995); JACQUES DERRIDA, SPECTERS OF MARX (1994) (discussing “performative interpretation”).
in different forms, during different time orientations, contexts, and states of affairs in a triadic and emerging context. We analyze conflict from the macro structural societal level, penetrating into the micro level where human agency and decision-making potential is developed, and back out again, re-synthesizing along the way. Conflict is not solely actor driven, structure driven, or context driven. It is the sum total of a complex, often strategic, set of interactions and motivations in infinite motion and continual re-adjustment. Moreover, relational power dynamics are continually mediated and negotiated in terms of socially constructed roles and rules, from the largest constituencies to the smallest individual existential experiences, backgrounds and "sociations." Power relations are thus embedded, submerged, indeed folded into each conflict and its analysis in diverse ways.

A. Integrative-Inductive Social Cubism (Russ-Trent 2000)

As discussed, we begin with Byrne's and Carter's premise of six related facets or forces of the larger exterior Cube I, which constitutes the front stage. History, religion, demographics, political institutions and institutional behavior, economics, and psycho-cultural factors are construed as structural and macro in character. However, embedded inside Cube I, resides Cube II, the back stage, the group-based (collective) facets. The category of "group based" infers that we are simultaneously dealing with the agency of individuals in relation to the structures in which they act and visa versa, suggesting reciprocity, exchange, and contextual social "collective" identity (micro and macro). Cube II facets are: identity groups, collective security and group survival, group tradition, existential history and experiences, group power relations (intra/inter), psycho-

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12. Lana Russ-Trent, Women Going Against the Grain: Female Political Militarism in Northern Ireland: The Phenomenon of Female Resistance: A Phenomenological Exploration of Women's "Strategic Living;" (2001) (unpublished dissertation manuscript, Nova Southeastern University, Fort Lauderdale, Florida). See also PRESENTATION OF SELF IN EVERYDAY LIFE, supra note 10; JAMES, supra note 1; MEAD, supra note 1; SIMMEL, supra note 1.


15. The "things in themselves." See HUSSERL, supra note 4; IMMANUEL KANT, CRITIQUE OF PURE REASON, (Norman Kemp Smith, trans 1929).


17. See MICHAEL FOUCAULT, POWER AND KNOWLEDGE (1980).

18. See Byrne & Cartner, supra note 2.
"sociations," and group self-interest and power maintenance status quo. Finally, embedded deep within Cube II, (residing in Cube I), exists Cube III, the actor, whose actions are most intimately involved in individual decision-making ability, cognitive and decision-making development, self-efficacy and self-determination (phenomenological intentioned individual meaning-making). Cube III therefore, relates most directly to the agency of the individual and explores the facets of self-identity, ingroup/outgroup individual membership identity, psychology and behavior, individual social identification individual psychology, individual existential and developmental history—"owned" experiences—and contextual and pragmatic self-interest, all micro in character.

It is important to note that these three integrated cubes, this triadic and pluralistic emergent relationship, act relative to each other, simultaneously, and in increasing and decreasing degrees. We are proceeding from the macro level to the micro level and, often, back again, re-synthesizing and adjusting, affecting each in an immutably dynamic tension thus creating inter-cube, intra-cube, and inter facet social constructs which must be negotiated and/or mediated—"shared intertwined dynamics." Following Goffman's theatrical metaphor, actors collectively make strategic adjustments during performances, often depending on backstage and audience responses and both individually and collectively develop the Simmelian "sociations" necessary to negotiate within a contextual conflictual environment. As Byrne and Carter suggest, interplay among the factors


22. JAMES, supra note 1; PRESENTATION OF SELF IN EVERYDAY LIFE, supra note 10; ERVING GOFFMAN, BEHAVIOR IN PUBLIC PLACES (1963) [hereinafter BEHAVIOR IN PUBLIC PLACES]; MEAD, supra note 1; RITZER, supra note 4, THE SOCIOLOGY OF GEORG SIMMEL, supra note 19; SIMMEL, supra note 1.

23. See generally HAACK, supra note 9.

24. See generally PRESENTATION OF SELF IN EVERYDAY LIFE, supra note 10.

25. JAMES, supra note 1; MEAD, supra note 1;

26. See SIMMEL, supra note 1.
exists. We must therefore, visualize Integrative-Inductive Social Cubism’s three Rubik’s Cubes® in constant motion, interplaying with each other, the facets turning as the cubes are relating with, negotiating with, and transforming one another with each new context.

Because constant motion and interplay exist between the eighteen facets of the three cubes, and the cubes denote 1) structure, 2) agency/structure, and 3) agency, there are no bifurcated oppositional forces per se, no Manichean—us versus them—dichotomous or Cartesian dualistic influences. Rather, it is a “negotiated dance” if you will, as the factors deal with each new context in a process of fragmentation, de-centering and deconstructing power from collective subjectivity, including individual and cultural ethical issues, heterogeneity and identity issues. It is meant to be non-iterative. Since multi-faceted and contextual relationships exist among the facets, a non-oppositional approach, rather than a bifurcated structure versus agency approach remains extant, but never static. This is the purpose of utilizing an undulating symbol for infinity (see Figure 2) in which we place agency and structure as the signifier of the infinite possibilities and variables that occur in any conflict context. We place agency and structure in the site of infinity, inferring a never-ending expandable, retractable, convoluted, and integrative circularity rather than an oppositional linearity. The infinity symbol is in constant motion as is its size and potential to undulate and distort with each new context is revealed, mitigated, negotiated, mediated or exacerbated. Agency and structure are rarely in the same degree of tension (negotiation) or strength (power). This is a critical postmodernist, heuristic and phenomenological thrust of Integrative-Inductive Social Cubism (I-ISC).

B. Post-modernism's Influences

Postmodern social theory offers a more integrative, hermeneutic, and heuristic approach to understanding societal relations, hence social conflict. Within this theoretical persuasion, stands Integrative Symbolic Interactionism, a feminist critical approach, both inclusive and relational, rather than oppositional, dealing with multi-modal and multi-faceted constructs of

27. See Byrne & Carter, supra note 2.
28. See René Descartes, Discourse on the Method of Rightly Conducting the Reason and Seeking for Truth in the Sciences, in THE PHILOSOPHICAL WORKS OF DESCARTES (George Heffernan, trans. 1911); HUSSERL, supra note 4.
29. See generally HAACK, supra note 9.
30. See HUSSERL, supra note 4.
31. See GALTUNG, supra note 4, at 23. DERRIDA, supra note 16; THE ORDER OF THINGS, supra note 13; THE ARCHEOLOGY OF KNOWLEDGE, supra note 13; FOUCAULT, supra note 17; THE SOCIOLOGY OF GEORG SIMMEL, supra note 19; SIMMEL, supra note 1.
negotiated conflict behavior and power relations.\(^\text{32}\) The extrapolation of Mead,\(^\text{33}\) Blumer,\(^\text{34}\) and Ritzer\(^\text{35}\) has developed integrative conflict theories which explore the intricacies of societal relations in more existentially "lived" and "owned" syntheses and sites. Rather than doctrinaire, they are consilient,\(^\text{36}\) uniting knowledge heretofore devalued and often silenced. They focus on "power" relations and human agency.\(^\text{37}\) Hooks's "practical performances as [sites] of opposition" is exemplary.\(^\text{38}\) Influences include all those who have been historically marginalized, their voices, their habitus,\(^\text{39}\) their existential experiences and motivations, historically de-valued within linear conflict analyses. However, today we choose to benefit from those marginalized voices in order to heuristically explore the phenomenological motivational factors rather than the dichotomized simplistic us versus them linear structural scenarios.\(^\text{40}\) Therefore, feedback loops are perpetually re-synthesizing contextual analysis as the I-ISC's cubes undulate like the harmonic or erratic rhythm of a heart and the expected or unexpected beat of jazz quartet.


SOCIAL CUBISM

As discussed, this six-facet model emerges as a structural, macro one, primarily dealing with the front stage of human ethos in the form of institutions/structures, both large and small, including nations and nation-states in which powerful entities and raw power are dealt with, in context. This includes 1) politics, political institutions, interest groups, lobbying and legislative bodies; 2) religion, including ideology and its social, often authoritarian, and patriarchal institutions; 3) history, including institutional (national-bureaucratic) linear-based constructions; 4) psycho-culture, including the tensions and pressures to maintain identity status (power) in the structure—collective nationalist consciousness (identity), and attendant prescribed rules (laws); 5) demographics (quantifiable cohorts, trends, societal pressures), and

\[\text{32. See Foucault, supra note 17; Ritzer, supra note 4.}\]
\[\text{33. Mead, supra note 1;}\]
\[\text{34. Blumer, supra note 4.}\]
\[\text{35. Ritzer, supra note 4.}\]
\[\text{36. See Edward O. Wilson, Consilience: The Unity of Knowledge (1998).}\]
\[\text{37. See generally Foucault, supra note 17; Simone De Beauvoir, The Second Sex (1952); Bell Hooks, Feminist Theory: From the Margin to the Center (1984) (hereinafter Feminist Theory); Hooks, supra note 11.}\]
\[\text{38. Feminist Theory, supra note 37; Hooks, supra note 11.}\]
\[\text{40. See, e.g., Husserl, supra note 4; The Crisis of European Sciences and Transcendental Phenomenology, supra note 21; Smith & Smith, supra note 21.}\]
finally; 6) economics (global standing: instrumental power, markets and indicators, social welfare systems, financial infrastructure(s)).

V. CUBE II: THE BACK STAGE ETHOS: INTEGRATIVE-INDUCTIVE SOCIAL CUBISM

Cube II explores group (agency/structure) behavior which includes positive and negative group social identity (ingroup/outgroup behavior),\textsuperscript{41} external and internal kin behavior, individual behavior within the group, agency in relation to the group structure (groupthink), cognition and conscientization.\textsuperscript{42} The facets of Cube II include 1) group social identity—belonging to organizations, collectivities and communities large and small, 2) collective security/ group survival—both offensive and defensive actions/behaviors, 3) group tradition—including existential "collective" ethos and history, transgenerational transmissions of group trauma and traumatic metaphoric memory narratives;\textsuperscript{43} 4) group power relations, including issues of gender, race, life-style, ideology, social role constructions, marginalization and dis-empowerment, 5) psycho-"sociations" referring to the Simmelian "webs" of strategic affiliations, both latent and manifest\textsuperscript{44} (psycho-social political relations) which are necessary for cohesive group membership, survival, and harmony- trading justice for harmony,\textsuperscript{45} and finally; 6) group self-interest through which the maintenance of internal solidarity, internal and external influence (power) is assured, including economic standing, political and group legitimacy, increasing membership and maintenance is assured. Therefore, Cube II deals with the relational (group) sites in which agency and structure dialectics (tensions) are the most intimate, contradictory and ambiguous.

A. Group Process

Tensions and emotions escalate during social change or perceived political crisis. The tendency is for each group, large or small, to portray the "other" opposing group as an out-group. This is often accomplished through negative

\textsuperscript{41} Tajfel & Turner, supra note 20; Social Categorization and Intergroup Behavior, supra note 20; DIFFERENTIATION BETWEEN SOCIAL GROUPS, supra note 20; HENRI TAJFEL, SOCIAL IDENTITY AND INTERGROUP PSYCHOLOGY: EUROPEAN STUDIES IN SOCIAL PSYCHOLOGY (1982) [hereinafter SOCIAL IDENTITY AND INTERGROUP PSYCHOLOGY].

\textsuperscript{42} Critical consciousness and full humanity—autonomy and self-determination. See generally FRIERE, supra note 4.

\textsuperscript{43} See generally VAMIK D. VOLKAN, BLOODLINES: FROM ETHNIC PRIDE TO ETHNIC TERRORISM (1997).

\textsuperscript{44} See SIMMEL, supra note 1.

behavioral attributions and negative characterizations, facilitated by infused rhetoric and language. Such processes rally group solidarity, reinforcing group differentiation, in-group and out-group opposition creating positive and negative group identities, which in turn, create marginalization for some. Each group attempts to maintain a positive group identity by constructing the “other” as a perceived negative group identity, attributing negative behavior, devalued cultural capital and causal fault. Psuedospeciation is often a result. Remember, group process occurs within and between family units, organizations and nation-states.

B. The Psychodynamic Group Process: Creating Ethnic or Identity Tents

When personal and group identity is threatened—whether perceived or real—and/or when such tension is exacerbated by the persistence of past trauma—an imposed duty to avenge by consensus—and/or when personal and group/national identity are intertwined, collective memory often ensues and group survival becomes critical. Violence often results. The “group identity” supercedes the individual identity as they merge into one super-ordinate identity. Multiple contextual identities, which may mediate the conflict, are ignored. Dichotomized Manichean distinctions become the perceived reality. The psychodynamic group process begins to overwhelm the conflict. Difference and dominance becomes key.

Symbolic referents become indicators and markers of differences. Such referents assist and reinforce the persistence of difference. They exacerbate group tensions and cause acting-out behaviors. Behavioral projections and articulations of symbolic battles lost or won, heroes and heroines, war wounds, trauma and abuse, create and sustain an us versus them context. Oftentimes, consensually pressured group ground rules are issued for survival, face and solidarity. Dominance of one group “over” the other is acted out.

46. Tajfel & Turner, supra note 20; Social Categorization and Intergroup Behavior, supra note 20; DIFFERENTIATION BETWEEN SOCIAL GROUPS, supra note 20; SOCIAL IDENTITY AND INTERGROUP PSYCHOLOGY; supra note 41.

47. BOURDIEU, supra note 39; ROBERT JERVIS, PERCEPTIONS AND MISPERCEPTIONS IN INTERNATIONAL POLITICS (1976).

48. Pseudospeciation is the exercise of characterizing one group as sub-human, a subspecies, to one’s own group. See ERIK H. ERIKSON, CHILDHOOD AND SOCIETY (2d ed. 1963) [hereinafter CHILDHOOD AND SOCIETY]; ERIK H. ERIKSON, IDENTITY AND THE LIFE CYCLE (1980) [hereinafter IDENTITY AND THE LIFE CYCLE].

49. Tajfel & Turner, supra note 20; Social Categorization and Intergroup Behavior, supra note 20; DIFFERENTIATION BETWEEN SOCIAL GROUPS, supra note 20; SOCIAL IDENTITY AND INTERGROUP PSYCHOLOGY, supra note 41.

50. VOLKAN, supra note 43.
Negative attributions of the behavior and motivations of the “other” evolve into Cartesian sites of contamination for “them” and sites of purity for “us.” Such sites create justifications and rationalizations which can then be the bases for perceived or real irrational actions and violence against the “other.” These sites may cause structural, cultural, and/or physical violence. New frames of conflict, new contextual metaphors, evolving narratives, transformed identities of victim/hero/heroine/victor, objectification of the other, abstraction and dehumanization are the dynamics that may follow. Reification of “our” group culture, language, and practices reigns supreme over “theirs.”

The narcissism of the supreme winner or ultimate loser/victim and a reified sense of community (tribalism) may ensue. It becomes the “the superior virtue of the oppressed.” A closely defined sense of who “they” are and who “we” are results. Stunning examples of such conflictual group dynamics can be found in Northern Ireland’s divided societies, i.e., Catholics versus Protestants, Republicans versus Loyalists, the perpetual intergroup conflict. Other examples are South Africa’s Apartheid past, Afrikaners versus indigenous peoples. In the United States as well as pockets throughout the world, The Aryan Brotherhood’s “white power” movement and its discrimination against homosexuals, Jews, Catholics, and non-whites articulates the dynamics of dehumanization through group psychodynamics. These dynamics have been used and continue to be used to justify the slavery of Africans, of women (Taliban), of the Chinese, of Jews and of the Irish, among others. And finally, gender discrimination and hegemonic male androcentrism—a male centered universe—has been extant. Add to this, the overarching social affects and effects of such group behavior and the strategic social constructions based on these dynamics which ultimately form regenerative and oppressive environments into perpetuity, until the status quo is broken.

Narrative and early childhood socialization generates emergent thematic phenomenological and psycho-cultural subjective expressions of hatred, resentment, and alienation. Expressions of hatred and marginalization are created by the transgenerational transmission of traumas instrumentalized

51. GALTUNG, supra note 4.
52. VOLKAN, supra note 43.
54. See, e.g., DEBEAUVOIR, supra note 37; THE ARCHEOLOGY OF KNOWLEDGE; supra note 13.
55. See VOLKAN, supra note 43.
56. CHILDHOOD AND SOCIETY, supra note 48.
57. See VOLKAN, supra note 43.
through folklore, and myth (hero/heroine worship) especially found within closed sectarian systems or bifurcated conflicts. Perceptions of history, real or imagined are mirrored in stories and myths creating tropes from which children mirror adult behaviors. Regenerated oral and written history establishes a mythologized sense of grandiosity, group purity, solidarity, the creation of not only physical but psychological boundaries, peace walls, sectarian enclaves, a sense of siege and separateness. Indeed, the power of infused rhetoric, which often creates social knowledge is a profound context in which agency/structure considerations are negotiated.

The obsession with difference and dominance (superiority and inferiority) can be traced to the formation of negative and positive group identities which empower and dis-empower groups and individuals. “Victimhood” or “Victorhood” becomes a way of life, “chosen trauma” and “time collapse,” rule the decision-making process. Only winners and losers can be actors in such drama. There is no room for ambiguity. It becomes an “us versus them” group drama dynamic. Group memory, residing in the past, defines the future.

Ethnic, group tents and group identities often create “imagined communities.” Such identity tents are imbued with a real sense of collective and/or metaphoric memory that can be problematic. Retold narratives, differing perceptions and hermeneutics can lead to exaggeration, factual errors, and “hidden transcripts” benefiting one side against the other. Through storytelling the group creates a collective history, culture, artifacts, symbols, and rituals, which prove the group’s uniqueness and choseness. This dynamic stratifies values: “ours” are more legitimate than “theirs” and legitimates dominating behaviors.

Ingroup/Outgroup dichotomies reign supreme and are reinforced through communal consensus (pressure), building behavioral roles and rules for group

58. See, e.g., PREPARING FOR PEACE, supra note 4; BUILDING PEACE, supra note 4; VOLKAN, supra note 43.
59. JERVIS, supra note 47.
61. See Byrne & Cartner, supra note 2.
62. See, e.g., THE ORDER OF THINGS, supra note 13; FOUCALUT, supra note 17.
63. VOLLKAN, supra note 43.
64. See generally SIMONE DE BEAUVOIR, THE ETHICS OF AMBIGUITY (1948).
These behavioral roles can oftentimes create oppressive dynamics and intra-group tensions more devastating than the conflictual tensions outside the group. Examples of this can be seen in the violence and killings inside sectarian groups in Northern Ireland (intra-group conflict), the Real IRA versus the Provisional IRA on the Catholic/Republican/Nationalist side. Conversely, the killings and violence persist between the UDA and the UDF on the Loyalist/Protestant/Unionist side of the conflict. They police themselves. Within these sectarian cohorts, there are cases of "punishment beatings" and "kneecappings" which alert group members to the rules of the group and the consequences of breaking group rules - losing the public face of the organization. Therefore, power relations within the group are structurally constrained and delineated. Indeed, groups can be just as violent to their own as they are to their adversary. Othering does occur within groups, as well. Difference within the group unhinges the status quo.

C. Othering

Erikson coined the term "pseudospeciation," the tendency to portray one's own tribe or ethnic group as human while describing other groups as subhuman, a subspecies. This ingroup/outgroup othering can occur in relation to nation, race, culture, family, gender dynamics, religion, social group, etc. Othering creates markers and characteristics of distinction and symbolic referents, i.e., supposed genetic characteristics, gang colors, uniforms, status symbols, practices, language, clothing, flags, and murals, which project stereotypes: negative for "them" and positive for "us." Dichotomized thinking, syllogistic attributions and perceptions attribute all negative behavior to the other i.e., gay versus straight, Catholic versus Protestant, Republican versus Democrat, male versus female (biological essentialism), Black versus Hispanic, Serb versus Croat, etc. The other is innately evil. The group identity and behavior becomes synonymous with self-identity.

The sense of group identity becomes inextricably linked to one's self-identity (their core identity) which we will discuss as we move from Cube II to Cube III. This begs the question, is then our self-identity a singular and static one? Or is identity negotiable? Often the trauma experienced in Cubes I and II may have damaged the sense self-efficacy, human dignity and integrity of the individual, as a member of a group, to a point in which human agency is barely

67. See generally DIFFERENTIATION BETWEEN SOCIAL GROUPS, supra note 20.
68. Russ-Trent, supra note 12.
69. Id.
existent. Resistance, "going against the grain," is difficult. A threat to the group is a threat to the individual. We will return to this issue later.

Any threat to the group identity jeopardizes the status quo and threatens group cohesion. The group becomes hypervigilant, acutely aware of differences and tends to concentrate on minutia, which Freud called the "narcissism of minor differences." Groupthink takes hold and imposed consensus can ritualize and mythologize leadership. Charismatic leaders are thus bred. Charismatic leadership may, in turn, use the vulnerability of its membership, often in the absence of any sense of individual identity. Ingroup repression, justifications for violence, irrational actions, primitive behavior and a sense of shared anxiety may be created in our group and against groups other than our own. The group members rally for protection under their collective tent, since their self-identity is lacking. Members often revert to symbolism, tropes of motherland, fatherland, the mother tongue, ethnicity, family and metaphorical memory, which then can become exploitative, if not checked.

Leaders such as Hitler, Chausescu, Malosovic, Pol Pot, and Idi Amin, leapt into the breach and exploited their people in such a way. Similarly, leaders of certain religious/ideological organizations and cults have exploited their membership. On the other hand, positive (or ambiguous) leadership can also exploit and propagandize victimization to different degrees. Examples include Irish Republican Army’s political wing of Sinn Fein leader, Gerry Adams and Protestant, Reverend Ian Paisley. The dynamics will include infused rhetoric, hidden transcripts, metaphor, unbending group-solidarity and power-over. Groups often become “trapped” in a time warp. These characterizations depend on whose side you choose.

As discussed, “time collapse,” based on “chosen trauma” through generational narrative, modeling, rituals, martyr-making, victimhood, monument and memorial building, public rhetoric, and tradition-making, continually replay the original trauma. In fact, they often exaggerate and regenerate it. Anecdotes become myth. Myths become embedded into daily living and childhood development, which can be devastating.

Early childhood can become imbued with the sense of “Victimhood” in a group sense, as well as an individual one. There may be great pressure and duty to avenge ancestors in order to remain a valued and respected nascent member of the group. Daily rituals and narratives reinforce this duty. The suspension of critical faculties in which present becomes linked to the past in an obsessive

71. For further discussion, see Russ-Trent, supra note 12.
72. See SIGMUND FREUD, TOTEM AND TABOO (1950) [hereinafter TOTEM AND TABOO].
73. See VOLKAN, supra note 43.
74. Russ-Trent, supra note 12.
75. See SCOTT, supra note 66.
way, often reinforced by symbolism, may cause dysfunctional behavior and violence.

Cultural symbols, familial/kinship symbols, symbolic rituals, and practices, including differentiating each group from the other in deferential patterns, is the general dramaturgy of ingroup/outgroup behavior. Symbolism of material and non-material significance can create the sense of intra-group commonality. Conformity can promote prejudice, invoking group traditions embedded in the minds of group members and manifest ingroup behavior. As discussed, striking examples of this are the Aryan Resistance and Neo-Nazi groups throughout the globe who display Nazi regalia, uniforms and swastikas, who march, assemble, and articulate hateful rhetoric long after the Third Reich’s demise of 60 years ago. The hateful message is mourned and perpetuated. Another example is ethnic cleansing seen around the world. In smaller groups, perhaps dysfunctional families, the drama may be less identifiable, yet just as dramatic, traumatic and meaningful for its members.

D. Ritualizing Trauma

Ritualized mourning, identification with the dead, perennial mourners, preoccupation with emotion, linking objects, places, and persons with the deceased are a collective response. In the United States, for the “baby boomer” generation, my generation, we need only to revisit the funeral procession of President John F. Kennedy. I can still hear the footsteps of the funeral procession, the dreaded drum beat and the clopping hooves of “Black Jack,” the riderless horse, his Masters boots turn backward at his side. Lee Harvey Oswald was shot in real time while I was watching TV, innocence lost. How many times have we seen such images, including the deaths of Martin Luther King, Robert Kennedy, and Gandhi, which have been re-articulated again and again into the public consciousness, in books and films?

In Northern Ireland, the 1981 hunger strike, “dirty protest” and subsequent death of Republican political prisoner Bobby Sands, while in Long Kesh prison, looms large in Republican, Catholic and IRA legend, in Ireland and indeed around the world for supporters of a “United Ireland.” On a research trip of August 2000 in Belfast, Northern Ireland, I saw Sand’s image displayed on public murals, in pubs and restaurants, community centers and in homes. I was also privy to the depth of despair, humiliation, mourning, and generational revenge in the eyes of family members who lost loved ones during the “troubles.” Images of the “fallen” hang proudly in family homes, many lit by candles like sacrificial alters. The same holds true in Loyalist quarters.

76. See Byrne & Cartner, supra note 2.
77. See VOLKAN, supra note 43.
So too, during the Vietnam War era, at dinner every evening, news reports displayed body bags taken from military transports. These were fallen United States men and women who, some believe, lost their lives in an undeclared war. I vowed, "never again" . . . not for my son. Such visuals will forever remain with these cohorts. Indeed, Holocaust footage, narratives, books and frozen traumatic memories are revisited and sometimes relived by its victims in body memories. Family trauma can also be a site of the psychodynamic group process. Dysfunctional and traumatic family memories and symbols can include, jewelry, estates, toys, memorabilia, smells and tastes. In religious contexts, the Crucifix, the Star of David, the Bible, the Torah, religious veils/habits/attire, Passover feasts, etc., imbue a group's sense of belonging, a shared identity and right to mourn, sometimes obsessively. This transgenerational transmission of trauma ascribes a higher meaning to the original trauma and reifies it throughout the generations. Oftentimes, survivor guilt originating from trauma helps the narrative to evolve. Other times, “victimhood” or “survivor guilt” can divide families, groups, communities, and nations.

The attendant behaviors of group trauma and Complex Post Traumatic Stress Disorder (CPTSD) are internalization/externalization behaviors both positive and negative, which may include: projection, repetition, compulsion, grandiosity, psychological dysfunction, hypervigilence, and obsession, to name a few. Group psychodynamics, under the “tent of victimhood” defines destinies, distorts or re-ignites memories, fuels the fires of ancient hatreds and group humiliations. “Victimhood” becomes a way of life, a habitat creating negative prospects for future, self, family, group, or, national development and happiness. This negative habitus creates negative behaviors such as fantasized low expectations. The reverse can also result, i.e., grandiosity and entitlement. However, negative habitus usually enables group dynamics such as intense feelings of hatred, self-loathing, defensive or offensive posture/behavior. Often these feelings are considered justifications for revenge and the duty to avenge ancestors, which leads to extermination, ethnic cleansing, purification, discrimination, abuse, and violence. The circle of trauma then creates another generation of “chosen people” as well as “chosen trauma” syndrome. Material representations become important markers and articulators of trauma.

79. Id.
80. See VOLKAN, supra note 43.
81. See SCOTT, supra note 66.
82. See MILLER, supra note 60. See also HERMAN, supra note 78 (discussing CPTSD).
83. VOLKAN, supra note 43.
84. See BOURDIEU, supra note 39.
Transitional objects become infused with the memory of ancestor’s trauma: fetishes, symbols, signs, group colors, accoutrements, and attachments to rituals.\textsuperscript{85} During slavery, singing and dancing manifested dissidence, resistance, and existential ethos, albeit latent and strategically hidden from their masters. Indeed, women have been “living strategically” since the beginning of time.\textsuperscript{86} In the Catholic religion, children become metaphorical “soldiers of Christ” on their confirmation. During Easter, the Lilly becomes a sign of resurrection, rebirth, and life-affirming martyrdom (death brings life). Nazis had their swastikas and finely appointed uniforms.\textsuperscript{87} The list is infinite. From Goffman’s dramaturgy,\textsuperscript{88} to symbolic interactionism\textsuperscript{89} and the concept of “the generalized other,” to expectations and perceptions,\textsuperscript{90} all combine at different points to articulate a group’s ethos. And “nesses” of we-ness are formed.\textsuperscript{91}

“Nesses” get in the way of transformative conflict resolution. We-ness, Jewish-ness, Black-ness, female-ness, male-ness, white-ness, British-ness, Irish-ness, become abstractions, and imagined creations of shoulds or oughts—not what “is.”\textsuperscript{92} A stone becomes a profound Palestinian symbol of empowerment, group ethos and group-determination, especially for its generationally humiliated youth. Chosen glories, past traumas, infused rhetoric, and metaphoric memories become shared reservoirs of identity and create a sense of belonging that has the power to exacerbate, mediate or resolve conflict.\textsuperscript{93} Children observe the adults as they act out this drama. They internalize adult behaviors.

Children’s cognitive development, observing adult behaviors, form children’s self-identities positively, negatively, or ambiguously. A child’s existential experiences inform their development and fashion their core identity.\textsuperscript{94} Contextual and multiple identities are thus grounded and evolve into an idealized sense of self\textsuperscript{95} as it relates to ingroup positive identity, or in the

\textsuperscript{85} VOLLKAN, supra note 43.
\textsuperscript{86} Russ-Trent, supra note 12.
\textsuperscript{87} See DERRIDA, supra note 11; PRESENTATION OF SELF IN EVERYDAY LIFE, supra note 10; Hooks, supra note 11.
\textsuperscript{88} See, e.g., PRESENTATION OF SELF IN EVERYDAY LIFE, supra note 10; BEHAVIOR IN PUBLIC PLACES, supra note 22.
\textsuperscript{89} MEAD, supra note 1.
\textsuperscript{90} See JERVIS, supra note 47.
\textsuperscript{91} See VOLLKAN, supra note 43.
\textsuperscript{92} ANDERSON, supra note 65.
\textsuperscript{93} VOLLKAN, supra note 43.
\textsuperscript{94} CHILDHOOD AND SOCIETY, supra note 48.
\textsuperscript{95} See, e.g., CHILDHOOD AND SOCIETY, supra note 48; IDENTITY AND THE LIFE CYCLE, supra note 48; SIGMUND FREUD, MOSES AND MONOTHEISM (1939); TOTEM AND TABOO, supra note 72.
alternative, self-hatred and alienation due to trauma—a negative sense of one’s self, one’s social identity, cultural capital, and life-world. Results may include dissociative identity disorder (DID), repression, projection, or any of a number of psychological dysfunctions affecting the next Cube III, the actor. The “narcissism of minor differences” leads to reductionist decision-making, psychologized differences, bureaucratized hatred, malignancy, and prejudices, which eats at the very core of the individual.

Myth, belief systems, and collective memories are legitimized through social dominance orientation, in-group favoritism and/or out-group derogation. Such legitimization is experienced by organizations, cultures, kinship relations, as well as, national relations. This is the reason for Integrative-Inductive Social Cubism’s three cubes and their eighteen facets continuously interfacing in a negotiated and infinite dance. Transgenerational transmission of trauma and Post Traumatic Stress Disorder among other realities, are salient in both large and small group contexts. Traumatic memories of horrendous events or perceived trauma based upon perceived, yet “trivial” events, affect group harmony and cohesiveness. Narratives which articulate and frame trauma are tools which generate painful or joyous memories, oftentimes establish additional metaphoric memories, create martyrs, heroes and heroines. Often these narratives are Manichean, therefore, dichotomous, by design.

"Us versus them” dichotomous creations of conflict lead to the Manichean struggles to justify right versus wrong, good versus evil—the forces of light versus the forces of darkness. Integrative-Inductive Social Cubism suggests that ambiguous shades of gray are ever extant and therefore must be included in the analyses of all conflict, context by context. Objectifying and rationalizing a conflict for the sake of clarity, or a positivistic stance, only muddies the water and poses a subject/object bifurcation, in opposition, that will never solve the underlying interests, issues and motivations of one and the other. Therefore,

96. See HERMAN, supra note 78.
97. SOCIAL IDENTITY AND INTERGROUP PSYCHOLOGY, supra note 41.
98. See BOURDIEU, supra note 39.
100. See TOTEM AND TABOO, supra note 72.
102. See VOLKAN, supra note 43.
103. See HERMAN, supra note 78 (discussing PTSD).
104. See HUSSERL, supra note 4.
Cubes I, II, and III must be seen as relative to each other and dynamic. Analyses are multi-causal. Their resolution and/or prevention must be considered multi-dimensional, integrative, relational, therefore, complex.  

E. Case Example: Ingroup/Outgroup Dynamics, Nazi Germany, and the Treaty of Versailles—Dramaturgy, Symbolic Interactionism, and Social Identity

An example of this multi-dimensional interplay is the case of Nazi Germany during post-World War I. The Peace Treaty of Versailles stood as a living document of shame for the German people. It humiliated a nation, and by extension, each German citizen. This created not only a negative identification for their own group (and each member of the group) but it inspired a nation, and a man, Hitler, to recreate a positive in-group identity from these humiliating circumstances. The German people recreated themselves, actor by actor, as an in-group, in solidarity, with symbols and rituals which reinforced this new in-group. This stands as an example of the dialectical relationship between structure and agency, from nation to group, from group to individual and back again, which occurs in conflictual contexts. Once we include Cube III (to come)—the individual development of human agency—we will see how the three cubes relate specifically in this context. Our exemplar will be Reichsführer Heinrich Himmler. What stands out is the way that material and psychological [I would add, behavioral-group and actor-driven] dimensions interact to maintain or mitigate inter-group conflict. Nazi Germany was created over time by a spiral of national, collective and individual rationalizations. We will now see how the actor, interfaces, intersects and integrates into this triadic and infinitely dynamic analysis of Integrative-Inductive Social Cubism.

VI. CUBE III: THE ACTOR'S ETHOS: INTEGRATIVE-INDUCTIVE SOCIAL CUBISM

Cube III determines where the actor places herself or himself in relation to society, existential predicaments and conflict. This includes mental products—critical thinking, dialectics, human agency—in relation to the material world and praxis in it. This is determined by the way in which one identifies and differentiates her/himself during the ongoing interplay of ideas
and politics. These politics can also include daily strategic living.\textsuperscript{107} Self-esteem, self-efficacy, self-determination, and critical consciousness—Freire's conscientization and full humanity\textsuperscript{108}—are socialized concepts which are integrated, embedded into each individual's conscious intentionality.\textsuperscript{109} These include mental schemas, normative prescriptions and shared understanding, habitus (the interior sense of future prospects), and internalized mental cognitive structure by which people deal with the social world. This is usually based on the existential realities, which are produced by, and themselves produce society.\textsuperscript{110} The history of the individual is played out in real time, affecting his or her immediate kinship, organization, group membership or nation. Social theorists have called this individual behavioral construction, "social performances."\textsuperscript{111} I call it "strategic living."\textsuperscript{112} 

Performative interpretations\textsuperscript{113} and phenomenological intentions\textsuperscript{114} suggest that how we understand and come to know ourselves, and others, cannot be separated from how we represent and imagine ourselves—our core individual self. We must reaffirm individual narratives as an integral component of memory-work and the need for people to speak affirmatively and critically out of their own histories, traditions, and existential experiences, to make visible and to challenge the, often grotesque, inequalities, deferential hegemonic patterns, and intolerable oppression(s) of the present moment in order to prevent those future moments.\textsuperscript{115} Moreover, identities are always in transition, mutation, change, and often become more complicated as a result of chance encounters, traumatic events, or unexpected existential collisions.\textsuperscript{116} Personal biography, Cube III, can and does turn into social text.

Cube III includes 1) self-identity, 2) ingroup/outgroup membership in relation to self, 3) social identity in relation to self, 4) individual psychology or

\begin{thebibliography}{99}
\bibitem{107} Russ-Trent, supra note 12.
\bibitem{108} See Freire, supra note 4.
\bibitem{109} See Husserl, supra note 4.
\bibitem{110} See, e.g., \textit{The Theory of Communicative Action}, supra note 106; Bourdieu, supra note 39.
\bibitem{111} See, e.g., \textit{Presentation of Self in Everyday Life}, supra note 10; \textit{Behavior in Public Places}, supra note 22.
\bibitem{112} Russ-Trent, supra note 12.
\bibitem{113} See, e.g., \textit{Presentation of Self in Everyday Life}, supra note 10; \textit{Behavior in Public Places}, supra note 22; Derrida, supra note 11; Hooks, supra note 11.
\bibitem{114} See Husserl, supra note 4.
\bibitem{116} \textit{Id.} at 149.
\end{thebibliography}
pathology, 5) individual existential history and experiences,\textsuperscript{117} and 6) self-interest and survival. Each one of these issues of pure individual agency must be integrated in relation to—not against—society, group, family or nation. This suggests integration among Cubes I and II and is the infinite negotiational dance introduced at the onset of this analysis.

Hence, Integrative-Inductive Social Cubism makes no hierarchal distinctions between the eighteen facets of the three cubes when attempting to understand and analyze conflictual behavioral and social dynamics. Uniqueness-subjectivity, intra-subjectivity and inter-subjectivity—is the key to the overall model. Moreover, objectification is seen as a dangerous exercise—in this instance, the exception is the rule—exceptional individual agency can and does create change and transformation. We are both objects and subjects of our own existence.\textsuperscript{118} In fact, for those who believe that structural constraints lead to oppression and conflict, and structure can never be controlled, I suggest that we consider the agency of the oppressed, the oppressors, and the always extant “middle tier” who play one side against the other.\textsuperscript{119} Group and/or structures exist by the leave of and with the concurrence of individuals in them, to varying degrees, through complicity and/or collusion. The agent who voices concerns and resistance, which may lead to the end of the oppression or violence, cannot be ignored.\textsuperscript{120} The absence of such a voice permits violence either to be fed or to be mediated into cessation. Otherwise, the concept of transformation is mere fantasy.

Whether the structure can be superseded is often determined by the individual actors of the structure. Without individuals such as Gandhi, King, Maude Gonne, Steinem, Eleanor Roosevelt, de Beauvoir, Hovel, Adams, Paisley, Hitler, along with unknown heroines, heroes, heretics, and hate-mongers, social change—for the better or worse—would never have occurred. Critical thinkers, critical sites/spaces and dissonant voices “going against the grain” can create change.\textsuperscript{121} The “life world” would be a hopeless and static one without resistant voices.

\begin{enumerate}
\item \textsuperscript{117} See, e.g., Husserl, supra note 4; The Crisis of European Sciences and Transcendental Phenomenology, supra note 21; Smith & Smith, supra note 21; John-Paul Sartre, Consciousness and Society, in The Philosophy of John-Paul Sartre 255-260, 415-423 (Random House, ed., 1965). \textit{See also} Blumer, supra note 4; De Beauvoir, supra note 37, at 78, 129.
\item \textsuperscript{118} The Order of Things, supra note 13.
\item \textsuperscript{119} \textit{See} Building Peace, supra note 4.
\item \textsuperscript{120} Russ-Trent, supra note 12.
\item \textsuperscript{121} See, e.g., Feminist Theory, supra note 37; Russ-Trent, supra note 12.
\end{enumerate}
The "life world" is, however, a social world. There is a social nature to knowledge. There is a relationship between the phenomenology, the themes. Patterns, and essence of living, negotiating and adjusting—what individuals think—which is integrated into the ethnomethodology of what individuals actually do in their daily living, especially in conflictual contexts. There is an infinite dialectical relationship between the habitus and the field of individual experience and social reality. It begins in childhood.

A. Early Childhood Development of Human Agency

Cognitive development and the capacity for critical thinking is the overarching context of Cube III: the actor's ethos. It begins in early childhood development. Piaget's work proffers that intellectual development evolves through stages and schemas of knowledge. Ongoing development is integrated and re-synthesized through to a critical thinking stage. These schemas are programs or strategies that individuals use as they interact with the environment—what I have coined "strategic living." With experience, negotiation, mediation, and critical thinking, decisions are made. Human agency is developed and social actors act. Actors transform their existential predicaments (Aretxaga 1997).

Piaget further suggests that the development of the mental schemas or structures occurs in the same order in all of us and at a relatively predetermined rate—a rate governed by our physiological maturation. Until requisite neurological structures are developed, these schemas cannot appear. Indeed, conceptual intelligence, "symbolic function," imitation, play, intuition, rationality, transductive, deductive, and inductive activity, concrete operational thought allowing one to integrate with other actions, relate and re-synthesize, reflect, display empathy, infer, and negotiate the next "optimal" decision, are intricacies which can be disrupted by trauma, neglect, abuse, or apathy in early childhood and adolescence. Furthermore, these functions of cognition, trust,
intention,\textsuperscript{130} and judgment are fundamental to intellectual development, complex levels of thinking and problem solving.\textsuperscript{131}

The social environments in which the above constituent complexities of intellectual development occur are critical. The reality is that, in many instances, childhood development is not nurtured. It is often neglected or traumatized in societies in which ethical considerations, human dignity, equality and personhood is devalued. Justice is denied, and hope is often based in becoming your oppressor. The self is therefore, traumatized, including the cognitive structures from which human agency and decision-making emanates. Positive or negative group psychodynamic processes are often the triggers which influence the actor.

\textbf{B. Case Study: Henreich Himmler, Reichsfuherer, SS: Early Childhood Influences: Human Agency Develops}

\begin{quote}
[I]n the right hand corner he has put his name followed by his title. \textit{Heinreich Himmler, Reichsfuhrer, SS. Make no mention of the special treatment of the Jews}, he says, \textit{use only the words, Transportation of the Jews Toward the Russian East}. A few months later, this man will deliver a speech to a secret meeting in the district of Posen. \textit{Now you know all about it, [the final solution] and you will keep quiet", he will tell them. Now we share a secret and we should take our secret to our graves.}\textsuperscript{132}

Reichsfuhrer Heinrich Himmler was profoundly influenced by his father, Gebhard. His father "loomed large to his son."\textsuperscript{133} Father, Gebhard, strictly followed the child rearing experts of the day. "Crush the will," they wrote. "Establish dominance. Permit no disobedience. Suppress everything in the child." Griffin begs, "What could make a person conceive the plan of gassing millions of human beings to death?"\textsuperscript{134} Could the answer be childhood development?

As a man who made history, Heinrich Himmler shaped many childhoods . . . And an earlier history, a history of governments, of wars, of social customs, and ideas of gender, the history of a religion lending to the idea of original sin, shaped Heinrich Himmler's

\textsuperscript{130} See \textsc{Husserl, supra} note 4.

\textsuperscript{131} \textsc{Joyce & Weil, supra} note 128, at 285.

\textsuperscript{132} \textsc{S. Griffin, A Chorus of Stones: The Private Life of War} (1992).

\textsuperscript{133} \textit{Id.} at 120.

\textsuperscript{134} \textit{Id.}
childhood as certainly as any philosophy of child raising. One can take for instance any formative condition of his private life, the fact that he was a frail child, for example, favored by his mother, who could not meet masculine standards, and show that this circumstance derived its real meaning from a larger social system that gave inordinate significance to masculinity.\textsuperscript{135}

At a certain stage we begin to define ourselves, to choose an image of who we are. In time we forget our earliest selves and replace that memory with the image we have constructed at the bidding of others.\textsuperscript{136} How can we grasp the "inner state" of Himmler's being, his phenomenological intentionality--Cube III?\textsuperscript{137} At the train station, young Heinrich hears singing and sees valiant men in fine uniforms. He wants to be a soldier. More than anything, he wants a uniform. Heinrich also wants to control. He needs to control, as he was controlled by his father. The thoroughness of father Gebhard's hold over his family came alive through his daily procedures: every package, letter or money order to pass through the door was, by Gebhard's command, to be duly recorded. And his son followed suit.

Every single piece of paper issued with regard to . . . [the SS] office will pass over Heinrich Himmler's desk, and to each page he will add his own initials. No detail will escape his surmise or fail to be recorded.\textsuperscript{138}

Indeed, Himmler felt, what Germany needed was a "man of iron," a man like his father. The Treaty of Versailles was taken as a humiliation. An unforgivable weakness, he argued, has been allowed to invade the nation. A man should be a man and a woman a woman.\textsuperscript{139}

A real man should love a woman as a child who must be admonished perhaps even punished, when she is foolish, though she must also be protected and looked after because she is so weak.\textsuperscript{140}

Further signs of Himmler's developmental dysfunction and the agency which emanated from it, can be evidenced. Once he is Reichsfuherer, he will

\textsuperscript{135} Id. at 121.

\textsuperscript{136} Id. at 122. See also \textsc{Identity and the Life Cycle}, supra note 48; \textsc{The Life Cycle Completed}, supra note 70; \textsc{James}, supra note 1; \textsc{Simmel}, supra note 1.

\textsuperscript{137} See generally \textsc{Husserl}, supra note 4

\textsuperscript{138} Griffin, supra note 132, at 133.

\textsuperscript{139} See generally Griffin, supra note 132 (featuring excerpts from Himmler's diary).

\textsuperscript{140} Id. at 134 (quoting from Himmler's diary, 1920-1923).
set certain standards for superiority that, no matter how heroic his efforts, he will never be able to meet. A sign of the Ubermensch, he says, is blondness. But he himself is dark. He says he is careful to weed out any applicant for the SS who shows traces of a "Mongolian" ancestry. But he himself has the narrow eyes he takes as a sign of such a descent. "I have refused to accept any man whose size was below six feet because I know only men of a certain size have the necessary quality of blood," he declares, standing just five foot seven behind the podium.141

Indeed, his denigrating views on homosexuality are evidenced as he states "Germany's forebears knew what to do with homosexuals. They drowned them in bogs." This was not punishment, he argues, but "the extermination of unnatural existence."142 However, one of his heroes, Henry the Great, was a homosexual.143

In the larger sense, Nazi Germany and the relational and intersecting accounts of WWI and WWII are prime exemplars of how the decision-making of a few individuals impacted the lives of millions. More interestingly, the decisions made were, in part or in whole, based upon such personal histories as that of Himmler. If we were to explore the personal lives of the actors of WWII, such as Roosevelt, Mussolini, Toynbee, Eden, Churchill, Chamberlain and Hitler, we would detect critical incidents, existential histories and "lived experiences" which influenced the decisions they later made on the world stage.144 Thus, Cubes I, II, II interrelate with one another in dynamic integrative contexts. On President Wilson:

it did not occur to [President Wilson] that questions of property and peace might be subordinated to those of national pride and resentment; that the Germans might be driven to restore their honor and the power needed to recover it, by whatever means necessary."145

Machiavellian solutions were defensible, therefore Hitler, one individual, was able to continue his reign of terror, through the individual efforts/actions, individual rationale, subject/object dichotomization, and intentioned human agency, by extension, the collective approval of the German citizenry— one actor at a time. Therefore the preceding case study, exhibits the forces of the eighteen facets of I-ISC which motivated a nation (Cube I); a group/nation/state,

141. Id. at 141-42.
142. Id. at 142.
143. Id. at 142-43.
144. JERVIS, supra note 47.
The Nazi Party (Cube II); and each German citizen/actor (Cube III), to commit the atrocities of the Holocaust.

C. Case Study: Gerry Adams, Leader of Sinn Fein

In more recent times, we can learn from the psycho-cultural and psychosocial development of Gerry Adams, leader of Sinn Fein, the political wing of the Irish Republican Army (IRA). Recent research has established that the development of one’s personality and individual persona influences negotiating behavior.¹⁴⁶

A behavioral profile was done on Adams through a content analysis of his spontaneous interviews, proffering a link between individual characteristics and expected behavior. Some themes and patterns cited were that he would stand his ground at all costs, believing that his position is the correct one. His complexity may mediate these dominant traits, making him more receptive to the views of others.¹⁴⁷ Adams also has a high need for affiliation, making him concerned with how others view him. This, in turn, would lead him to seek normalized relations with the opposition.¹⁴⁸ In a tense Post-Good Friday (1998) Peace Agreement environment, Adams continues to engage in the politics of the process, wanting to be viewed as a man of peace. Despite signing the peace accord, Adams did not really concede much, and he continues to have an impact on the future governing arrangements of the region.¹⁴⁹

Reading Adam’s book Cage 11 provides insight into his intended actions.¹⁵⁰ Furthermore, during my August 2000 archival research in Belfast, Northern Ireland, interviewing male and female Republican (Irish Republican Army, or IRA) ex-political prisoners and their families, I witnessed attestations of Adam’s personal charisma. Some had spent time with him in Long Kesh prison. They literally would die for him, men and women alike, as they believe he would for them. This evinces a strong personal influence, demonstrating the power of the individual actor in sectarian (group) contexts, whether you agree with Adam’s politics or not. This also attests to the influences, positive or negative, which charismatic leaders (individual actors) have on the conflict resolution or exacerbation process.


¹⁴⁹ Mastors, supra note 146, at 844.

VII. CONCLUSION

Integrative-Inductive Social Cubism (I-ISC) attempts to provide an integrative and complex analysis of conflict from the micro levels through the macro levels, intersecting along the way, in a dynamic and nonlinear affect and effect. I-ISC is in constant re-synthesis. At the Cube I, structural level, the analytic demands are focused on macro-facets, the Social Cubism Model of Byrne & Carter.\textsuperscript{151} At the Cube II, structure/agency level, the analytic demands are focused on the relationships relative to inter group and intra group conflict. At the Cube III, the agency/actor level, conflict analysis concerns are focused on individual decision-making ability and intentionality, and the development of individual human agency.

We must be aware of the emerging and interfacing eighteen facets of this model, Cubes I, II and III, (see Figure 2) in a dynamic negotiation with each other at different time orientations, different contexts, and different power relationships/constructs. The three cubes are separate and at the same time, they are one. The symbolic nature of internalization and integration, the three Rubik’s Cubes®, and the sign for infinity in designing this inductive model, are meant to be simply complex and ultimately, purposeful. Conflict is filled with ambiguity, contradiction, and surprise. Complex critical thinking and processes are required to manage it, mediate it, negotiate it, or exacerbate it. Conflict can also be productive.\textsuperscript{152} We must never lose sight of this. Were it not for conflict, social justice would be an oxymoron. However, conflict must always be seen as complex, dynamic, and transformative.

Conflict = attitudes/assumptions + behavior + contradiction/content.\textsuperscript{153} In Integrative Inductive Social Cubism, conflict is articulated as a dynamic triadic construct. As Galtung suggests, we cannot assume that a gender, a generation, a race, a world, a state, or super-state, has “goals,” per se.\textsuperscript{154} These are merely abstractions. However, certain elites, decision-makers, and charismatic leaders may have goals, often clearly formulated ones, which are “power over” models. Being cognizant of the realities of such power brokers, conflict analysis must be complex rather than dyadic, Manichean, syllogistic, and Cartesian. “Conflict is about life, pointing straight to contradictions as life-creative and life-destructive.”\textsuperscript{155} Therefore, a working theory of conflict will have to be located

\textsuperscript{151} See generally Byrne & Carter, supra note 2.

\textsuperscript{152} See, e.g., LOUIS KRIESBERG, CONSTRUCTIVE CONFLICT: FROM ESCALATION TO RESOLUTION (1998). See also GALTUNG, supra note 4; JAY ROTHMAN, RESOLVING IDENTITY-BASED CONFLICT IN NATIONS, ORGANIZATIONS, AND COMMUNITIES (1997); SIMMEL, supra note 1.

\textsuperscript{153} GALTUNG, supra note 4, at 72.

\textsuperscript{154} See GALTUNG, supra note 4.

\textsuperscript{155} Id. at 71; ROBERT MERTON, MANIFEST AND LATENT FUNCTIONS, IN SOCIAL THEORY AND SOCIAL
and articulated at the phenomenological level, which is the essence of the Integrative Inductive Social Cubist Approach. Meaning-making is the key to the eighteen facets as they relate to each other. Moreover, there is a manifest and latent side to conflict, the manifest side being identified with behavior, and the latent aspect with attitude and contradiction.\textsuperscript{156}

In part, this suggests the necessity for cultural workers to develop collective projects in which traditional bifurcations of margin/center, unity/difference, local/national, public/private can be reconstituted through more complex representation of identification, belonging, and community. This implies a fundamental redefinition of the meaning of sociologist and theoretician as artist and public intellectual. As public intellectuals, we must define ourselves not merely as marginal, avant-garde figures, professionals, or academics acting alone, but as cultural workers whose collective knowledge and actions presuppose insurgent visions of public life, community, and moral accountability. What is crucial is a conception of the political that is open yet committed, respects specificity without erasing global considerations, and provides new spaces for collaborative work engaged in productive social change.\textsuperscript{157} We must create an "integrative critical language" through values, ethics, and social responsibility."\textsuperscript{158} The time has come for artists, educators, and other cultural workers to join together to defend and construct those cultural sites and public spheres that are essential for a viable democracy and an emancipatory project.\textsuperscript{159}

There is no doubt in my mind that this theory can and will be re-synthesized, deconstructed, and/or expanded in a new and vital way. The dialectic process must not only continue. It must never end. Just as I have built on Byrne & Carter,\textsuperscript{160} I hope that someone will build further on my construction. The articulation of an "emancipatory empiricism" is the project that I am suggesting.\textsuperscript{161}

The most naïve fallacy in the field (of peace research) is not only to believe in global architectonics, that the structure can be constructed and filled with any kind of actors; equally naïve is to believe that structure is independent of culture. I would add that it is equally naïve to ignore individual human agency

\textsuperscript{156} GALTUNG, supra note 4, at 71.
\textsuperscript{157} Giroux, supra note 115, at 152.
\textsuperscript{158} Id. at 152; SUZANNE LACY, MAPPING THE TERRAIN: NEW GENRE PUBLIC ART 20 (Suzanne Lacy, ed., 1995).
\textsuperscript{159} See Giroux, supra note 115, at 152; Lacy, supra note 158, at 43.
\textsuperscript{160} See generally Byrne & Carter, supra note 2.
\textsuperscript{161} See H.R. ALKER, REDISCOVERIES AND REFORMULATIONS 338 (1996); HO-WON JEONG, THE NEW AGENDA FOR PEACE RESEARCH 3-12, 233 (1999).
and its individual development—as would suggest, "the intersection of the personal and the systemic."\textsuperscript{162}

Indeed, "[The] greatest resource for sustaining peace in the long-term is always rooted in the local people and their culture...emerging often from their own experience of pain."\textsuperscript{163} Finally, Gandhi's words are, in effect, the phenomenological essence of this transformative conflict resolution project called Integrative Inductive Social Cubism:

suffering is infinitely more powerful than the law of the jungle for converting the opponent and opening his ears, which are otherwise shut, to the voice of reason. Nobody has probably drawn up more petitions or espoused more forlorn causes than I, and I have come to this fundamental conclusions that if you want something really important to be done you must not merely satisfy the reason, you must move the heart, also.\textsuperscript{164}

\textsuperscript{162.} PREPARING FOR PEACE, \textit{supra} note 4, at 21.

\textsuperscript{163.} BUILDING PEACE, \textit{supra} note 4, at 94.

\textsuperscript{164.} MAHATMA GANDHI, THE COLLECTED WORKS OF MAHATMA GANDHI (1958).
IX. APPENDICES

A. Figure 1: The Social Cube (Byrne & Carter 1996)
B. Figure 2: Integrative Inductive Social Cubism (Russ-Trent 2000)
C. Integrative Inductive Social Cubism at a Glance

Integrative Inductive Social Cubism is based upon the original work of Byrne and Carter’s Social Cubism. Integrative Inductive Social Cubism is based upon the following assumptions:

1. There is an interconnectedness, or at minimum, an inter-relatedness among human beings, and between the self, kin, local, national, and global levels. Therefore, this analysis is based in a relational, postmodernist and feminist foundation.

2. The unit of analysis in this theory is multiple based and simultaneous, moving in and out from cube to cube to cube, from the individual to groups, then societal structures, then in again. Conflictual forces are in a state of constant motion, pressure and undulation. This includes the psychological (agency), psycho-social (agency/structure) and psycho-cultural (structural/political) contexts: the individual’s human agency is in constant tension with the external societal structures around her and can be both subtle (latent) and profound (manifest).

3. A continuum of empowerment and dis-empowerment exists, ranging from authoritarian control (Machiavellianism, nationalism, dictatorship), colonialism, patriarchy, domination (sometimes by dysfunctional consensus), oppression, exploitation, structural violence—cultural, familial, communal, innuendo—ingroup/outgroup stereotyping/discrimination, unkindness, and individual incongruence in mind/body connections (Gandhi’s, 1970/76 satyagraha). Psycho-cultural, psycho-social and psychopolitical/cultural factors affect both low and high politics, and decision-making in collectivities and individuals.

4. Just as we are discovering the wonders of DNA in biology, DNA based computers and “String Theory” in quantum physics, discovering their complex relational working structures and constituents, in the hope that the world will be better if it is better understood, so too, in conflict analysis, we can atomize the analysis down to its smallest constituents in order to phenomenologically understand the relational and contextual complexities and intersections extant in it, micro to macro, at the global (structural) as well as mid-range (ambiguous agency/structure sites) and individual (agency) levels.

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165. See Byrne & Carter, supra note 2.

166. GALTUNG, supra note 4, at 71; MERTON, supra note 155 at 73-138.

167. See GALTUNG, supra note 4.
D Resources for Further Reading