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Abstract

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Conflict-Free Conflict Resolution Process and Methodology

Roshan Danesh and Hossain B. Danesh

Abstract

Conflict-free Conflict Resolution (CFCR) is an emerging theory and practice of conflict resolution. Building upon traditions of innovation within the field of dispute resolution, as well as insights from a variety of disciplines including conflict studies, peace studies and developmental psychology, CFCR aims to be a unity-centered practice. Both the method and outcomes of CFCR are attempts to reflect the possibilities of helping to create conditions of unity between individuals and communities. The purpose of this article is primarily descriptive, aiming to give an initial overview of CFCR as a practice. This description is rooted in the initial applications of CFCR in a number of contexts. In this article, the theoretical underpinnings of the CFCR model are summarized, CFCR's connections with the contemporary conflict resolution scholarship are explored, and the three stages of CFCR are outlined.

LIBERAL GLOBALIZATION AND PERIPHERAL JUSTICE

Weigang Chen

Abstract

The increasing salience of cultural conflicts in the post-Cold War era brings the problem of peripheral justice, defined as the equal attainment of social justice, to the center of current debates on globalization. Specifically, they force us to directly confront the toughest challenge posed by the Weberian tradition: If the principles of justice and equality are beyond the peculiarity of the Occidental civilization, how then may we give a full explanation as to why in the West—and only in the West—the ideal of public reasoning by private people has been materialized? The present study seeks to address this fundamental challenge by drawing on the Marxist tradition of public hegemony developed by Confucian Marxists and Gramsci. I argue that at the core of the problem of peripheral justice is an intrinsic linkage between Eurocentricism and the liberal paradigm of “civil society.” The prospect of equal justice, therefore, hinges on the development of a new conception of the “social” that reverses the liberal interpretation of the relationship between bourgeois subjectivity and the “social” and derives from the primacy of the ethical life for social formation.

**UNIVERSITY STUDENTS FROM FOUR ETHNOPOLITICAL CONFLICT ZONES
AN EXPLORATORY STUDY OF
PERCEPTIONS OF SELF AND COUNTRY**

Sean Byrne and Colleen McLeod

Abstract

This exploratory comparative case study examines hopes and fears for self and country of 300 students attending university in Bosnia-Herzegovina, Northern Ireland, South Africa, and Sri Lanka. Students report living in stressful societies where ethno political and state violence were the norm. The results of this qualitative study indicate that while the young people are optimistic about their life changes, they are concerned that the conflicts could reignite and spiral out of control. In particular, the students' images indicate the importance of the self-society relationship and that these young adults relish the challenge of being productive citizens in their post-conflict societies.

THE ELLISON UNITARY MODEL IN CONFLICT RESOLUTION TRAINING

Claire Michèle Rice and Deryl G. Hunt

Abstract

The Ellison Model Executive Mentoring Inclusive Community Building Model (The Ellison Model) is used in training people to initiate and implement inclusive community building (ICB) projects using executives and professionals from a variety of fields and industries to mentor university and pre-college students, all serving as mentors at each succeeding level of function. The model promotes ethical values and inclusion in community development. Participants at ICB conferences receive conflict resolution, relationship management and cultural sensitivity/diversity training through interactive and dramatic techniques. This essay examines the theoretical premises upon which The Model bases its philosophies. Theories examining the nexus between culture and conflict are also explored. Conflict resolution as a unitary process (from the individual perspective) is also discussed within the context of relationship management.

Conflict-Free Conflict Resolution Process and Methodology

Roshan Danesh and Hossain B. Danesh

Abstract

Conflict-free Conflict Resolution (CFCR) is an emerging theory and practice of conflict resolution. Building upon traditions of innovation within the field of dispute resolution, as well as insights from a variety of disciplines including conflict studies, peace studies and developmental psychology, CFCR aims to be a unity-centered practice. Both the method and outcomes of CFCR are attempts to reflect the possibilities of helping to create conditions of unity between individuals and communities. The purpose of this article is primarily descriptive, aiming to give an initial overview of CFCR as a practice. This description is rooted in the initial applications of CFCR in a number of contexts. In this article, the theoretical underpinnings of the CFCR model are summarized, CFCR's connections with the contemporary conflict resolution scholarship are explored, and the three stages of CFCR are outlined.

THE ROLE OF SILENCE AND AVOIDANCE IN INTERPERSONAL CONFLICT

Alexia Georgakopoulos

Abstract

Conflict is an inevitable process in relationships. Effective strategies must be used to manage conflict accordingly. If one is to understand how to incorporate effective strategies when dealing with conflict, the emotional experience related to conflict must be understood. The expression of anger is the emotion most associated with conflict; therefore, anger is an important emotion in the assessment of conflict. Anger is associated with arousal that may be traced to have its roots in the evolution of humankind. The emotion of anger is in part biological which links it to dispositional properties and to another extent largely communicative as it has expressive properties. From a communication perspective, fight and flight responses can be modified to contribute to more productive forms of conflict management. This paper argues that avoidance and silence are strategies that are viewed negatively in Western Cultures; however, these strategies can in fact be effective strategies in promoting peace in relationships when conflict arises.

BRIDGE ACROSS THE RACE-CLASS CHASM

Beth Roy

A Review of “*Red, White, Black & Blue: A Dual Memoir of Race and Class in Appalachia*” by William M. Drennen Jr. & Kojo (William T.) Jones Jr. (Ohio University Press, Athens, 2004)

When we in the conflict resolution arena talk about cultural competency, we often refer to only the most obvious differences in gesture, language, and values. People of this heritage avoid eye contact, while people of that heritage prize eye contact. One group values respectful silence while another believes it right to shout it all out. True, such mannerisms matter in a mediation or facilitated dialogue. But they say so little about the life contexts, the histories and beliefs and communication styles of individuals that these minimalist definitions of culture can easily slide onto already-long lists of stereotypes.

One of the many stark differences between people in the mainstream, that great white, middle-class, heterosexual mass (itself subject to being stereotyped), and people in any one of America’s many “minority” communities, is consciousness of the existence of culture. To be of the dominant majority is to comprise the norm. How I think and feel is natural; everyone else is “different”. Seeing beyond that warm pool of normalcy is difficult. We swim in a sea of assumptions, and we cannot help but believe that water is everyone’s natural element.

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The title is a tribute to Eric Hobsbawm with such memorable works as *The Age of Extremes* (1994), *The Age of Empire* (1987), *The Age of Capital* (1975), and *The Age of Revolution* (1962)-we view "The Age of Resistance" as equally relevant for understanding ongoing conflict throughout the globe, which transcend boundaries, which move between nation-states, which undermine security, and which are ever-present among failed states. Moreover, what does resistance mean for separatists with their ongoing struggles for establishing homelands or among ethnic groups and their continued fighting in civil wars? Is there a sense of growing resentment against the United States-does resistance have to be limited to Iraqis fighting American troops or can it include European powers against American foreign policy? Can resistance include isolationism and is it viewed distinctly in terms of religious expression, particularly religion-militancy? Rather, is resistance a transformative concept embodying a multitude of meanings which are negotiated by different social and political actors? Is there a sense of resistance among the rest of the world against us? Has Samuel Huntington (1998) oversimplified our world with his: *The Clash of Civilizations and the Remaking of World Order*?

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