

**CONTRIBUTIONS TO CONFLICT STUDIES FROM  
A COMMUNICATIONS PERSPECTIVE AND A  
LATIN AMERICAN BACKGROUND.**

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*“...No man is an Iland intire of it selfe;  
every man is a peece of the Continent, a part of the maine;  
if a Clod bee washed away by the Sea, Europe is the lesse,  
as well as if a Promontorie were,  
as well as if a Mannor of thy friends or of thine owne were;  
any mans death diminishes me, because I am involved in Mankinde:  
An therefore never send to know for whom the bell tolls:It tolls for thee...”*

John Donne, Devotions, 1624

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## INTRODUCTION

This paper is composed of two parts, both related to the original objectives of this research, which were to compile information of the U.S. “classics” in the field of conflict, and recent literature that links this one to that of communication. In the process, I deemed it pertinent to provide a general view of its current status in the United States.

In face of the immediate purpose of the Fulbright scholarship, which is to promote academic exchange, I found it useful to contribute further with a bibliography of conflict-related literature in Spanish, along with a panoramic view of this area in Latin America.

A third objective, also related to a Fulbright principle, which is the promotion of a better understanding worldwide, was to assess the impact of communication on a “good quality of life”, upon the certainty that it plays a key role, and therefore its foundations should be shared and applied in conflict studies. The link between the two was additionally made through a personal propositional model that is offered to the academic community.

Upon starting, I would like to show the context from which I speak, because all information inevitably entrains an axiological perspective.

My worldview is, for many reasons, eclectic. Fundamentally because of my belief that although scattered in practice, knowledge is interrelated, and also that “truth” is nobody’s monopoly. This perspective allows and supports intellectual freedom and therefore broadens paths of inquiry.

Among the most important ideological assumptions I share are: A systemic perspective; the fundamentals of social constructionism and symbolic interactionism, especially philosophy of language, and phenomenological explorations on what constitutes experience. In brief, they all approach the issue of “reality”, through the analysis of meaning and interpretation, onto the role played by communication and language. There is recognition in them of the contexts within which the individual and social processes are shaped.

In addition, I admire French post-structuralists, and value deconstructionism, upon the belief that as a socio-historical product, communication, language, knowledge and power are intimately connected. Language actually constitutes the world we live in, thus any type of change involves its use. In academia, this statement is particularly relevant in two ways. First, when disentangling public discourse in order to come up with the “real” meanings. Second, because discourse can be transformed and allow the creation of a better *ethos*. I find this particularly pertinent at the mass communication level, in the mainstream media, which reveal a bias that involves society in a spiral of ignorance and negative animosity.

It is in the former sense that I applauded the initiative on the part of Latin American press directors and editors of the *Puebla Declaration* in 1992 on the promotion of UNESCO’s “culture of peace”, which I deemed would have a positive social impact (cfr. Annex II).

This ten-year policy was aimed at modifying people's conceptions of violence of the different types.

To me, "respect" is a key word in this declaration, because its absence seems a distinct source of conflict. At the micro level, and according to alternative Nobel Prize winner, my countryman *H. Maturana*, it involves "...*the acceptance of the other as a legitimate being in cohabitation...*" an expression I share and like beyond its verbal aesthetics. Communicationally speaking, it contemplates an acknowledgement for the other's context of operation. Needless to mention the difficulty of this practice at the interpersonal level. Furthermore at the international one, when we move from personal idiosyncrasies to collective ones. At this level we deal with respect culturally; to self-determination (politically), and economically speaking, to a minimum of dignity.

I endorse policies based on development (as opposed to "growth",) which is charged with monetary connotation; overlooks social *indeces* and emphasizes on figures rather than subjects, and is governed by the promotion of economic "desirable goods" manipulating the meaning of "richness" and "poverty."

I believe in the rule of Common Good as opposed to its interpretation and practice as sheer self-interest, because this "goodness" is intertwined with the ethics of transcendental principles that represent human moral imperatives. No need to reflect on what happens when imposing "individual rights" over collective ones. Notwithstanding, I endorse a reunion with the social values, upon the belief that individual growth and social values are not exclusive.

Finally, I deem there is an urge towards the promotion of "higher" values and greater levels of consciousness, ideals all which may seem only intellectual abstractions but which constitute my cosmovision.

There is a logical link when talking about the individual and the world and other terms that are linguistically related such as communion-community-commonness/commonality, much of which philosophers such as *John Dewey* has elaborated. Communion is the reunion around the junction. Community is the shared life of human beings. It comprises a significant association, supported by communication, which comprises an alliance of meanings through common symbols or language. This implies that individuals must be gregarious in order to coexist in society. We could thus contend that communication contributes to social, civic and ultimately to spiritual growth.

My approach goes beyond The Communitarian movement of which *Etzioni* talks, because it has a broader referent than the US. It also has a "futurologist" taste.

Granted there is no major nuclear disaster, the now post-industrial, post-capitalist and post-modern *gesselleschaft*, might move in the direction of *Tonnies'* *gemeinschaft* with respect to the types of (pre/Industrial) social relationships that he attributed to the 'community'. This is the existence of closer ties with each other that are presently inserted in a larger "structure": the Community (capitals on purpose), after the formula:

individuals+internet. This 21st century Community, composed of relatively isolated beings in (mechanic) interconnectedness, as opposed to connectedness (personal) still seek and cherish face-to-face interaction.

In addition, there is a concomitant socio-geo demographic phenomenon which might influence relatedness, which is the development of horizontal condominium-type of property with “shared” facilities. From the labor realm, we have observed the development of telework centers, which are community-based offices.

In this context, the Web and telecommunications can serve positive purposes. At a global level, professors *T. Utsumi* & *T. Varis* (with over 30 yrs. in the communications field) are promoting “...a higher humanity”, through a project called “Global University System,” GUS. As the latter’s presentation at UNESCO’s 2002 World Forum states:

*“It is not the mere enhancement of job skills with e-learning, but the creation of youngsters for world peace for the eradication of borderless terrorism by reduction of poverty through the use of advanced ICT’s<sup>1</sup> in remote/rural areas around the world”.*

In turn, *Dr. Utsumi* has been working on a proposal that is telecommunicationally related to the field of conflict called “Global Peace Gaming System”, which he presented in the 2002 U.N. World Information Summit, and which consists of:

*“A computerized gaming/simulation to help decision makers construct globally distributed decision-support system for positive sum-win alternatives to conflict and war. The idea involves interconnecting experts in many countries via global Internet to collaborate in the discovery of new solutions for world crises, and to explore new alternatives for a world order capable of addressing the problems and opportunities of an interdependent globe. The understanding, with scientific and rational analysis and critical thinking, would be the basis of world peace, and hence ought to be the basic principle of global education for peace.”*

Finally, as a relatively newcomer to this field I will refer very briefly to conflict itself, and will start by offering a definition I find useful because it comes from communication theorist *Niklas Luhman*’s: “*Conflict arises when a certain communication is rejected and when this rejection is schematized in communication*”.

None of us can deny that conflict affects human communication and societies, in general. From my point of view, conflict seems a “natural”, inherent condition of our contradictory humanity or sheer “humanity,” and it may often lead to personal and collective revision. Hence that the demonization of conflict is a phallacy.

Organizational scientists in its first contemporary approaches, mainly structural/functionalist, considered it to be “dysfunctional,” and thus negative. However, in time, this position started changing and new views developed, including those that came from this new discipline, “conflict studies”.

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<sup>1</sup> New communication and information technologies.

## ON THE LINK BETWEEN COMMUNICATION STUDIES AND CONFLICT STUDIES & THEIR SCIENTIFIC STATUS.

There are a number of interesting parallels that can be drawn between communication and conflict studies. The immediate one is the fact that they are both multidisciplinary<sup>□</sup>. *The alleged “founding fathers” of communication theory (Lasswell, Lewin, Hovland and Lazarsfeld, according to W. Schramm, 1963),<sup>□</sup> came from the fields of sociology, social psychology, and political science, respectively.*

However, as T. Craig states: “Communication is not a secondary phenomenon that can be explained by antecedent psychological, sociological, cultural or economic factors. Communication itself is the social process that explains all these other factors”. (p. 126.) In turn, conflict studies has its “parenthood” also in several disciplines.

In 1986, sociologist P. Wehr conducted a survey which concluded that conflict courses were being offered in a wide range of disciplines including law, government, political science, sociology, anthropology, business and public affairs.

Such a fact is reflected in the nature of the background of ICAR’s academic community, as well as the majority of other educational institutions in the field<sup>□</sup>:

*Law (2), education (2), political science (3) International relations (2) history (2), psychology (1) psychiatry (1); social psychology (1) anthropology (1), public policy (1) institutional administration (1) and communications. (1)*

*From my perspective, this heterogeneity is extremely beneficial to inquiry, if knowledge is synergetically shared instead of compartmentalized. The problem arises when one of the background disciplines wants to reaffirm its identity through a hegemonization of the “hybrid” field.*

*Second, both are relatively “new” disciplines. In fact, although communication formal research and theory can be traced back the 20’s (cfr. Schramm, Shearon & De Fleur, among other ones.) The international academic community acknowledged the existence of this discipline around the 50s, when two major organizations were created: the **International Communications Association**, ICA and the **International Association of Mass Communication Research**, IACMR<sup>□</sup>.*

*In Latin America, some social scientists still refuse to consider Communication as a discipline of its own despite the fact that it was baptized by many scholars in the region*

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<sup>2</sup> Webster: “Combining several specialized backgrounds of learning or fields of expertise.”

<sup>3</sup> Understood as a collective knowledge found in the entire body of theories that relate to “communication”

<sup>4</sup>In fact, this observation can be made extensive to several conflict-related faculties reviewed in the corresponding web pages. Some more, some less, they were also heterogeneous.

<sup>5</sup> While a National Communication Association was founded in 1914 it was mainly oriented at Speech Communication. Today it is the Speech Communication Association.

(and personally endorsed) as “communicology”, a term whose suffix is self-explanatory. Therein lies the reason why it often appears under the “humanities” as opposed to the “social sciences”, notwithstanding its origin. In practice, communication combines both “scientific” and “humanistic” methods.

Conflict studies have been lately referred to as “conflictology” (by Europeans and Russians, and seemingly introduced in the U.S. by Vinyamata, cfr. bib.), and it is a little more recent, despite the fact that The Journal of Conflict Resolution was already being published in 1957, according to founding member, Dr. Dean Pruitt. (Interview, Oct. 2002.) Interestingly enough, in my search I found a book with a supporting title of the former statement called **The Science of Conflict** (Schellenberg, 1982.)

According to J. Warters, (cfr. bib.) there were a few programs but at an undergraduate level in the 50’s. Since 1980, however: “graduate programs have also been emerging that focus specifically on conflict resolution.”

The first academic program with such name was formally born -in the US- in this house, the George Mason University in 1982 (followed by Antioch and Nova Southern Universities a decade later). It also received fundamental support from British experts formerly with the **Centre for the Analysis of Conflict in London** created in 1966, such as Dr. C. Mitchell.

Third, in our list of comparisons, many lay people relate these disciplines to art<sup>6</sup>. *It is quite evident to me that both conflictology and communicology have an artistic dimension to them and make an important use of creativity in their endeavor.*

*Another commonality is that these “c ...logies”, they seem to be in a process of “legitimization”. This is probably correlated to the introduction and dissemination of graduate programs. The oldest conflict one began at GMU in 1987 (Sandole, cfr. bib.), and such is also the case of communication studies in Latin America. In fact, only Mexico and Brazil offer doctoral degrees in our field, although other countries have joint programs with European countries, as our case in Chile.*

Finally, and related to the former, there is an increased interest in both fields that is demonstrated by the number of students entering to them. J. O’Leary from a reknown related organization (**COPRED**), who has published a directory of conflict programs since 1981, stated: “The total number of programs has more than doubled every five years since 1990.” (Institutional website.) Warters, (op. cit) has confirmed this in a recent article: “Conflict resolution education and service opportunities are expanding at the college and university level”. (ACR website.) Thus, according to him, *The very existence and growth of these programs add support to the view that conflict resolution is a distinct academic discipline in its own right*’.

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<sup>6</sup> Romero has an interesting article on Mediation, in particular, and Art, entitled Between Art & Science: Mediator Perversions and Predicaments, [www.mediate.com](http://www.mediate.com).

*Kroll* (cfr. bib.) attributes this expansive phenomenon to “*the end of the Cold War and the growth of interest in mediation and conflict resolution/related topics and skills*. He states that these academic programs also resulted in the development of many conflict studies student *practica* and internships “*which are providing valuable community service and academic service/learning in conflict resolution.*”

A similar situation has taken place in the field of communications and is particularly evident with the introduction of the so called “new information technologies” (of the “Information Society”) and the development of new careers and activities. As an example, in Chile we have seen a rise in the number of Journalism/Communications schools, from some 20 in the 80’s to 39 to date (*Assoc. Of Journalism & Mass Comm. Schools, 2001.*)

It may well be that the rising interest in both is due to its interdisciplinary nature, since there is an evident increase in a “holistic” paradigm, perhaps influenced by the phenomenon of globalization. The fact of the matter is that communication and conflict studies appear as a fashionable object of study. Students of both disciplines tend to believe they are “cutting edge” education-wise.

In this sense, we can recall the *1998 UNESCO World Conference in Education*, when it identified as “*one of its major threats and challenges “...communication between different disciplines (inter and transdisciplinary) and two cultures (natural science and humanities), a new Renaissance.*” (Cfr.web page.)

In ending, I would like to highlight that in my review of the academic programs offered in the field in the U.S., I found two institutions that deal overtly with the communication-conflict connection but from the field of communications. One is the Department. of Communication at The University of Maryland at College Park, which specializes in “Negotiation & Conflict Management” (cfr. Cai, Drake)([www.inform.umd.edu/COMM/](http://www.inform.umd.edu/COMM/)). The other is Juniata College <http://departments.juniata.edu/ecta/>, whose *pensum* is included in Annex I.

## **1. ON “CONFLICT STUDIES” IN THE U.S.**

The difficulty in dealing with this topic is related, to my understanding, to the different denominations used in the field, or what may be “sub fields”. For example, “conflict studies”, “peace studies”, “dispute resolution” or particular surnames used with the first term, such as “Solution” (or Resolution), “Administration,” “Transformation,” “Management,” etc.

In addition, there is a parallel labeling used through the specific technique or professional means of intervention, such as mediation, negotiation, and arbitration.

This vagueness in terminology I believe to be negative for the diffusion of this field. It creates confusion among the public, who is only recently getting acquainted with “conflict studies.” Fortunately, some institutions and authors have come up with glossaries to help clarify the situation. As a reflection, one can guess that either the same case applies in the rest of the world, with natural exceptions, and/or that situation may be worse. This I will explore in the second part of this paper in relation to Latin America.

According to *J. Galtung*, (interview, Nov. 24) this is due to the different types of emphasis placed in the discipline. He also states that while Europe has tended to relate more to “Peace Studies”, the US has preferred the “conflict” one, the former being, according to him more concentrated in the geopolitical.

Historically speaking, according to *J. Warters* (op. cit.) “*distinct peace and conflict studies degree programs began in the US at the undergraduate level after W.W.II.*” (he refers to Peace Studies in Manchester College. Indiana),

Conflict Studies (*per se*), developed through Conflict Theory, which emerged in the 50s 60s (*Dahrendorf, Coser*) but it was not until much later that it was conceptualized as such. “Conflict Studies” confronted some resistance on the part of peace researchers, because according to *P. Wallensteen*, from the leading University of Uppsala in Norway, theorization seemingly underestimated the basic world conditions, (specifically, the existing “asymmetries”), together with those embedded in national and social entities. In the 80’s the situation changed, which coincides with the ferment of the field in the U.S. Based on my learning process and observation, the issue is further complicated by what seems to be a somewhat paradoxical “rivalry” in the field.

## **A. GENERAL ACADEMIC SITUATION**

We can exemplify the above-mentioned through the issue of labeling of the academic programs offered. In addition, it is important to note that the number and types of name labels do not coincide among the different sources. One of the reasons may be the criteria employed when making up the list (e.g. “only graduate”, “graduate and undergraduate”, “all higher education except Certificate Programs; “only theory-building institutions”; academic institutions with conflict-related “centers,” among other ones.)<sup>□</sup>

*Also, “conflict resolution” began to be implemented in university and school mediation and even at the K-12 levels, a fact which may explain the figures with which Warters (op. cit.) comes up with in 2000: 590 Peace & Conflict Programs<sup>9</sup>.*

*In view of the former situation, I made up a “consensual” list of current United States degree higher education institutions, and came up with the following categories and numbers (Table 1): (Note: The complete list of names can be found in Annex I.)*

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<sup>7</sup> I personally found Nova Southern University’s Graduate School of Humanities web page, under “Conflict Resolution Programs in Higher Education” to be the most complete.

**Table 1 CONFLICT STUDIES PROGRAMS IN THE U.S.**

<i>LABEL</i>	<i>NUMBER</i>
<i>Conflict Analysis/Resolution</i>	<i>13</i>
<i>Dispute Resolution</i>	<i>11</i>
<i>Conflict Management</i>	<i>4</i>
<i>Peace Studies</i>	<i>8</i>
<i>Conflict Transformation</i>	<i>3</i>
<i>Negotiation</i>	<i>1</i>
<i>Combination</i> *	<i>21</i>

<sup>8</sup>Sources: Petersons Guide to Colleges & Universities; ICAR site, INCORE site, COPRED site, ICAR website, & Robins' Directory of Colleges and University Peace Studies Programs.

Ultimately, I think that these academic institutions, regardless of their basic goal (teaching and research) should engage further with the community, the nation, and particularly “circles of power” and amongst them especially journalists and mass media, which need greater depth of knowledge when reporting conflicts. Much of the criticism to these professionals is targeted at their ignorance. To me, there is no doubt at present that there is a correlation between peace and education.

Back in the 60’s Brazilian educator P. Freire talked about the relevance of education (“critical alphabetization”) as a process of liberation for men and women. Some Eastern religion/philosophies, such as Buddhism, “preach” similarly. Liberation from what? Basically, ignorance, considered the greatest of the maladies In the attainment of progress.

A propos de, we recall the 1998 UNESCO World Conference in Education, (op. cit.) when it identified as one of its major threats and challenges of the XXIst Century:

“Communication between different social institutions; universities, media, church.”

To this respect, it must be mentioned that in 1999, **The International Association of University Presidents** that met in Sacramento, California, issued a statement recommending that all institutions of higher education as well as policy-making named organizations:

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<sup>8</sup> Combines two or more of the list.

9. The variety of “services” included peer mediation programs using cohorts of trained volunteers; campus mediation services with professional staff campus, dispute resolution centers than include mediation as part of a broader range of services: clinical models affiliated with academic or professional programs.

“Devote major public and academic efforts to teaching, research and service that support the establishment of a worldwide culture of peace” (cfr. Annex I)

#### **a. Conflict Analysis/ Resolution**

As I have mentioned, ICAR has set a landmark in the field. It was founded in Virginia, in 1981, as Center for Conflict Resolution, being “The world's first M.S. and Ph.D. program [1987] in conflict resolution in the world.” (Institutional website.) At present, its Mission is: “To advance the understanding and resolution of protracted and deeply-rooted conflicts among individuals, groups, organizations, and communities throughout America and other nations...” (ibid) According to its authorities, at present: “It remains in the forefront of this critical field today. Its major contributions in theory building and the development of the broadest curriculum in the field are universally recognized.” (ibid)

Since 1984, the Flora Hewlett Foundation has been providing important grants to support the development of “theory/building” centers, such as ICAR. Some 20 across the U.S. have benefited from this initiative, whose product was “over 3.500” pieces of literature (Bush, 1995, in ACR website.) To Le Baron (interview, Nov, 2002), this became particularly evident in the early 1990’s, through the production of an important number of literature. However, during 2003 there will be a reduction of its budget and “the staff will gather and disseminate the knowledge gained in our explorations.” The Foundation’s Board decided that the Conflict Resolution Program should: “Devote the next three years to consolidating its gains, evaluating the impact of the Foundation’s grant making...and focusing it on building a sustainable infrastructure for the field... both domestically and internationally....with respect to practice, theory, and their intersection...”

In 1995, K. Clements, then director of ICAR presented what he called “a first, rather modest, edition of a work which we intend to grow and become one of the standard reference works in the field.” The authors offer a theoretical taxonomy which I couldn’t possibly contend but that at a preliminary glance do not seem mutually exclusive. There are , by a) **subject areas**: community settings; criminal: economic; public policy; ideological (human rights and religious); identity (nationalism, ethnicity, gender, race and status) political (revolution, independence, riots, protests) security & by b) arenas/parties or levels (which is how we call it

in Communications.) intra-individual; interindividual; family; intra group /inter group; intra organizational and inter organization; class, intra community and inter community

Following the former list, I observed ICAR's faculty's "interests" in the field, according to their own classifications (cfr. bios), many of which seem to overlap and some to be "outside" of the formal categories, a fact which might indicate a lack of theoretical consensus:

Culture; ethnical/interethnic; cross-cultural; multiethnic; peacekeeping; post cold war peace; psychology of conflict; social psychology of conflict; negotiation; nationalism; international conflict; multi-partisan issues; intra-organizational conflict; public sector; gender, environmental; family; law and dispute; conflict management; religion and conflict; political violence; political transitions; media and conflict; security systems; refugees; migration process; skills training; intervention; regional dimensions of conflict.

On the other hand, I found it important to look at other frameworks, for example, that of the Association for Conflict Resolution, **ACR**, which is the most important organization related to this field. According to this one, the "**contents**" of conflict studies are:

**Real estate/construction**

**Consumer**

**Education**

**Environmental**

**Health care**

**Family**

**Employment/labor**

**Community**

**Organizational**

**Commercial**

**Restorative Justice**

**Cross-cultural**

**Court-related**

**ACR** is a nonprofit organization that gathers 7.464 mediators, arbitrators, educators and others involved in the field of conflict resolution (interview with CEO, Oct, 2002.) It also publishes magazine, Conflict Resolution Quarterly, formerly, Mediation Quarterly. **ACR**

was launched in 2001, after the merge of three previous ones: the Academy of Family Mediators, the Conflict Resolution Education Network, and the Society for Professionals in Dispute Resolution (best known as SPIDR.)

In 1999, a new professional institution, **the Applied Conflict Resolution Organizations Network**, better known as **ACRON**. As it states, it: “Seeks to enhance the effectiveness of international conflict resolution and peace building activities by: promoting communication, coordination, and collaboration among applied conflict resolution organizations; increasing awareness of and funding for the field; and building bridges to other applied and academic organizations in related fields.”(website)

At present, ACRON gathers around twenty-five organizations, ICAR included, whose members are mostly, but not exclusively, non-governmental US-based non-profit. (For a list of its U.S. members please cfr. Annex I).

#### **b. Peace Studies**

Peace research can be traced farther back than conflict studies per se, to at least 50 years, when the desire for them emerged after the world wars. Major inputs are attributed to A. Curle, J. Galtung, and to N. Bobbio, among other ones, and their elaborations on “internal, present, absent, direct, structural, positive and negative peace”. In the 70’s there was also an interest in developing an academic alternative to an Academy of War, which led to the creation of the Washington-based U.S. Institute of Peace. Thereon, an important number of educational institutions have started “peace programs” and lately, “peaceable schools” (please cfr. the list in Annex I.)

On the other hand, the concept of “culture of peace” mentioned in the introduction, was promoted by F. Mayor, former Director General of U.N.E.S.C.O., and was aimed at: “Values, attitudes and forms of behavior that reflect respect for life, for human beings and their dignity and for all human rights, the rejection of violence in all its form and <sup>commitment to</sup> the principles of freedom, justice, solidarity, tolerance and understanding among people and between groups and individuals.” (Website)

To approach the current status of this “sub field”, in which I had less relative contact, I decided to include information from a recently published article (Oct. 2002) in the **Peace & Change**

**Journal**, by Nguyen & Blechman, which I deem interesting. This one reviews ten years (1990-2000) of what they identify as the “five leading journals in the field of conflict resolution and peace,” aside from the publication itself. These are the Journal of Conflict Resolution, Journal of Peace Research, Mediation Quarterly, and Negotiation Journal.<sup>9</sup> With respect to the criteria for this sample, the authors state that it is: “Because *they are readily available, are widely read, and represent different elements of the field.*” (p. 613.) The researchers tabulate the importance of five variables that they consider embrace the discipline: Theory, Research, Practice, Ethics, and Service.

With respect to the former, Nguyen & Blechman raise an important challenge: “*Most articles address theory and practice, less address research, and a very small proportion are concerned with ethics or service*” (p. 612.) They explain that: “*This pattern largely is independent of the gender or intellectual base of the authors,*” (ibid,) and that “*the field systematically has neglected the impact of our thinking and work on those in conflict and suggests that we will imperil the further development of our own field if we continue in this way.*” (ibid.)

One of the most important U.S. organizations that gather academics and practitioners is **COPRED**, who merged two years ago with The Peace and Justice Association (PJSA): “*A non-profit membership-based organization dedicated to bringing together academics, K-12 teachers and grassroots activists to explore alternatives to violence and share visions and strategies for social justice and social change. It also serves as the professional association for scholars in the field of peace and conflict resolution studies.*” (Website.)

The other is **NCPCR**, the National Conference for Peace and Conflict Resolution, which gathers more practitioners.

### **c. Alternative Dispute Resolution (Negotiation/Mediation/Conciliation)**

This is some kind of by product of conflict resolution. As ACR (op. cit.) states: “*Conflict resolution can be used to help resolve almost any type of dispute. Family mediators, for example, help people with divorce, custody issues, parent-child or sibling conflicts, elder care issues, family business concerns, adoption, premarital agreements, neighbor disputes, etc. Other types of conflicts that respond well to alternative dispute resolution include workplace disputes, labor/management issues, environmental/public policy issues, health care disputes, international conflicts, and many others.*” (web page.)

Therefore, under ADR we find negotiation, mediation, conciliation, arbitration, and other forms of really “alternative” forms to solve disputes.

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<sup>9</sup> . In all cases, I included a list of the most important journals in the field/sub-field, according to ICAR faculty members. Please see Annex I.

According to ACR, this hybrid area has gained popularity in the 1980s and the trajectory of growth has risen steadily ever since. They expand:  
“Although programs vary widely, all jurisdictions now have some type of ADR program. Some jurisdictions have mandatory programs, such as requiring disputants in certain cases (such as divorce) to take parenting classes or meet with a mediator to attempt to resolve custody issues. As public awareness of ADR has grown, so has the number of number of mediators working in private practice.” (Website.) This seems to be consensually supported among academics in the field.

*Kroll (op. cit.)* explains this situation by stating degree programs “have grown in popularity, in part, because they are a novelty and because they offer students an opportunity to enter “the burgeoning dispute resolution field.”

This is particularly evident in schools of Law. The magazine U.S. News & World Report” ranked the following universities as the best in the country for the present year: Harvard, Pepperdine, Ohio State. U of Missouri –Columbia, and Hamline (cfr. WWW)

We cannot disregard that the first “alternative” publicized form has been indeed negotiation. Fisher & Ury’s **Getting to Yes** is considered “seminal” by many, especially in the business world, which is where this piece and work emerged. The triad of win/win/lose/lose or win/lose are significant, but owes significantly to Game Theory, developed by mathematicians in the 40’s. Harvard’s Negotiation Program is the only one in the U.S. with such label, and it maintains its prestige. In the past years, they have extended their programs abroad through intensive, and costly, workshops, endorsed, of course, by an Ivy League institution.

Kemper & Kemper’s book on Negotiation Literature (1994) is a source of exhaustive information, but with a bias on the philosophy of Total Quality Management. Notwithstanding, as the authors state in their introduction: “*Negotiation provides a remarkable meeting ground for diverse points of view, both scientific and practical.*” The researchers identify six “theoretical approaches” to negotiation:

**Strategic/Players**

**Learning Process Approaches**

**Decision/Making Approaches**

**Psychological and Sociological Approaches**

**Prescriptive Approaches: How It Ought To Be**

**Descriptive Approaches: Effective/Ineffective Negotiators**

According to these experts, bibliographies of negotiation literature began in the late 80’s, with some exceptions: “Yukl’s 1976 review of laboratory research on two/party organizations, and (1977) Pruitt and Kimmel’s piece on experimental gaming. On the other hand, the major effort in research directions has been *Bazerman’s & Lewicki’s* series written in the 80’s.

From my own background, the most important effort can be traced back to Putnam & Roloff (1992) work on concerning the role of communication in negotiation. A volume that: “Employs a different language and different ways of seeing negotiation than do studies in cognate fields of social psychology, political science, anthropology, sociology, economics, law... (Kemper & Kemper *op. cit.* p. 8.)

Finally, we cannot stop mentioning the influence of two specific religious/spiritual organizations that have contributed significantly to this subfield: the Quakers, and the Mennonites. The latter were indeed the first ones to introduce –and practice- the term conflict “transformation”.

With respect to **mediation**, Zumeta (cfr. bib) provides a classification of the different existing types, in order to clarify people’s confusion on what mediation is and is not. The first one is facilitative mediation: “The only type being taught and practiced in the 60’s and 70’s.” In this one, “the mediator structures a process to assist the parties in reaching a mutually agreeable resolution”; evaluative mediation is modeled on settlement conferences held by judges, and transformative mediation, says: “Is the newest of the three, and, according to this expert, was named after (1994) Folger & Bush’s book, *The Promise of Mediation*. This one is based on the values of empowerment of each party’s needs, interests, values, and points of view.

There are several organizations linked to ADR. One is the **International Academy of Mediators**, composed mainly of lawyers, and whose mission is: “*To define standards and qualifications for the professional mediator of commercial disputes and to promote the mediation process as the preferred means of resolving disputes*” (website.) There is also **FDR**, which involves the public sector. The United States government has a role in the field, as in the mid 90’s the Clinton Administration institutionalized mediation. In fact, there is a **Federal Agency called the Federation of Mediation and Conciliation Service**.

## **B. Seminal Contributions in Conflict Analysis/Resolution Studies**

According to Kemper & Kemper (1994) amongst “the most cited” in what he calls “conflict literature–general interpretative work,” are the following authors: Coser (1956); Boulding (1962); Osgood (1962); Adams (1965); Archibald (1966) and Nisbett & Ross (1980).

I considered it logical to create a list<sup>□</sup> of the “classical” authors in the field with the help of ICAR faculty, who contributed –anonymously- on the basis of an outline of 33 names that were selected out of a preliminary review. Certainly, there are much more name that have had an impact in the field but I though what I needed to offer my Latin American colleagues is a short list.

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<sup>10</sup> The numbers in parentheses represent the # of marks checked by the different professors. They could choose more as much as they wanted, and even include others. Only the highest marks are included.

*The choices of the faculty may have been influenced by their own particular backgrounds, but these were the results:*

*J. Burton (9)*  
*J. Galtung (7)*  
*W. Zartman (7)*  
*C. Mitchell (7)*  
*J. P. Lederach (7)*  
*Rubin, Pruitt & Kim (7)*  
*L. Kriesberg (6)*  
*H. Kelman (6)*  
*L. Coser (6)*  
*K & E Boulding (5)*  
*D. Horowitz (5)*  
*M. Deutsch (5)*  
*R. Fisher (5)*  
*G. Simmel (5)*  
*K. Avruch (4)*  
*W. Ury (3)*  
*V. Jabri (3)*  
*CW Moore (3)*  
*MP Follet (3)*

||

*My permanence in ICAR has made me aware of the impact that J. Burton had in this institution and the field in general. I have seen a strong reference and reverence to him, and particularly his **Human Needs Theory**, (security, identity, development, control, acknowledgement.) This certainly was a contribution, particularly to Maslow's rather "hegemonic" model, and certainly to the search of the betterment of mankind.*

*My contribution "in exchange," is to offer the proposal of another countryman, alternative Nobel Prize, M. Max Neef which is compatible to my interest in macro perspectives, and also considers the communicative process completely (through the concept of satisfiers, as we will see.).*

*This economist distinguishes as the basic human needs: subsistence, protection, affection, understanding, participation, creation, identity and freedom.*

*In brief, Max Neef believes that these needs are finite and classifiable and that they are shared ever presently by all cultures and historical periods. What does change is "the means by which these needs are satisfied". Therein lies his special input: the notion of *satisfiers* (satisfiores, Sp.) which I believe goes beyond the former contributions (Burton, Sullivan, Parker, Erickson.)*

*Through our selection of satisfiers we can fulfill more than one need at once. It is also important to state that sometimes needs and satisfiers are confused, especially in the face of the dark side of the capitalist economy through its advertising machinery, which creates "illusionary needs" (last statement is personal.) The other major issue raised is related to culture, as he states that each society adopts different methods for the same needs in a way that what may define a culture is precisely the choice of its satisfiers.*

*Returning to Burton, it is important to mention that he also contributed with a specific piece of literature*

in my field of origin: **Conflict and Communication: The Use of Controlled Communication in International Relations** (1969.)

Briefly, he defines “controlled communication” as a technique used by politicians and social scientists to exercise control of discussions between representatives of nations in conflict (especially, for international and inter-state ones.) He was aware that much too often there are misperceptions of parties that are introduced in a dispute as a way to compensate uncertainties of behaviors of the actors involved.

Thus the “noise” introduced (in Shannon & Weaver’s terms) would obviously create tension, false interpretations, lead to equivocal expectations, etc...

His model included the examination of face-to-face communication as well as distant communication, as he claimed that there can also be **antipathetic communication** beyond boundaries, when expressing signs of hostility. From a conflict perspective he wanted to transform competitive and conflictive relationships into shared ones that considered values, interests and goals.

From a communicological perspective, Burton promoted the use of “effective communication,” in order to assure the accurate conveying and reception of messages, as well as their interpretation. That is, he was aware of the functioning of the communicative process.

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<sup>11</sup> The term “controlled” doesn’t sound proper nowadays, and it seems to be more influenced in the experimental context he lived in.

## 122. *A COMMUNICOLOGICAL APPROACH TO CONFLICT*

### *STUDIES*

#### *A. BASICS ON THE CONCEPT OF “COMMUNICATION”*

*Communication is not one of many variables involved in conflict; it is at the core of all conflictive situations, thus its definition becomes a key issue. “Communication” is a polysemic term. In fact, in a landmark paper, Dance (1970) identified 126 different definitions. Dance’s thirty-two year-old framework is useful when approaching conflict from a communicological perspective. For this reason, I include a dozen of the most relevant ones:*

Understanding

Symbols

Interaction/relationship

Reduction of uncertainty

Transfer/transmission

Linking/binding

Channel/carrier/means

Replicating memories

Stimuli

Time/Situation

Power, and

Commonality.

It is the last one I have addressed earlier. In rigor, there should be consensus among communicologists, if we are to go back to the etymology of the word from the Latin, *communis*, “bringing in common.”

One differentiation that needs to be made is that of the term’s intention between “communication” and “persuasion”. . The former expresses the need/interest in a ‘horizontal’ exchange, while the other one a “communication” intended at changing the party’s attitude and behavior towards your own. This is particularly relevant when used in the field of conflict because one can elaborate on which of the two dimensions should the actors engage.

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<sup>12</sup> Note: It’s antonym being **empathic**, not sympathetic communication

The parenthood of this field is attributed to Aristotle and extensively, the movement of the “Sophists”. He developed his propositions around a basic triad: *ethos/pathos/logos* and their interconnection with the addresser/addressee.

In the 30’ and 40’, one of communication theory “founding fathers”, *C. Hovland*, elaborated around the present psycho-sociologically conceived concept of “attitude”, rediscovering Aristotle’s work.

Many have specialized in persuasion, at both the commercial (through advertising) and the ideological level, where propaganda is studied. This is fertile soil for international conflict and thus I believe it should be exhaustively examined. (Here is where a deconstructionist approach could be employed.)

Finally, from the theoretical perspective, it is also necessary to make an additional differentiation between human communication as opposed to non/human or technologically mediated, particularly, mass communications. We also need to note that the singular and the plural terms are not interchangeable; they actually focus and refer to different things, one is the process, the other, the system, a fact which makes a significant change when analyzing this topic.

Human communication theory focuses on the study of the phenomenon through four recognized “elements”: Source-message-channel-reception (labeled as the SMCR model) plus the existence of feedback concept “adopted” from N. Weiner’s cybernetics.

Human or “personal” (as opposed to non personal or mediated) communication is conceived as a proactive experience and thus implies participants in full. It also involves a *process* which is an

ongoing situation rather than an artificial “beginning” and “ending.” This fact to be extremely important when dealing with conflict because any external intervention needs to take into account. A process perspective implies, in turn, an ongoing, irreversible and dynamic setting. It is important to acknowledge that the process perspective is not

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<sup>13</sup> The former perspective should not be confused with the propositions made by Swiss T. *Kahler*’s in the 70’s called “process communication”, which has to do with what is said and how it’s said, according to six personality types that model their communicative patters ([www.processcom.com](http://www.processcom.com))

contemporary but actually goes back to the *Heraclites* phrase “the river cannot flow twice...”

From a communication theory perspective is that conflicts operate at different levels or contexts of operation, traditionally according to individual involvement.

A review of “classical” literature, beginning with *Ruesch & Bateson’s* proposal (*The Social Matrix of Society, 1953*) in the field seem to convene on the existence of one or included/excluded other, or have offered alternative labels to them in different time periods: The intrapersonal, the interpersonal, the group level (“small” and “large”), the organizational, the social, the public, the intercultural, the mediatic (mass media) and all sorts of personal in-betweens (micromedia, mesomedia, mediomedia, etc).

According to the **International Communications Association, ICA**, one of the most important communicological organizations at present our area of origin is academically approached through the following, four of which, it must be highlighted, are common to the field of Conflict, (and the others not necessarily excluded):

**Interpersonal,  
Organizational,  
Intercultural, and  
Media.**

To me the problem with this taxonomy is that its categories are not exclusive (they often belong to different “logical types.” In effect, because the number of participants in the communication process is a different category than the use of artifacts, and both of these are, in turn, in a different level of analysis than the “cultural” level or rather, the inter or cross cultural. This should be made clear in the next section.

## **B. An Interdisciplinary Framework:**

Having reviewed several analytical structures, in the field of conflict (*Sandoli, Lewicki et al, Walton*), it is clear that conflicts could be treated in a multivariate way; e.g., context of operation or level of analysis (the “where” question); the locus (related to the values, beliefs and or norms associated with a social setting (*Fisher, 1987*); the structure involved, the focus of attention or unit of analysis, or some of them at both at the intra and intersettings or intra or intersystem sublevels.

Since I intended to integrate the communication and conflict spheres of knowledge I have added the national and global levels to the traditional “communicational” ones.

I offer the following taxonomy towards an **interdisciplinary<sup>14</sup> model of communicology and conflictology**. I envision a multidimensional analytical tool meant to address the different types of conflicts that affect the human being/s and thus involves one level of communication in particular or in some cases, “all of the above.” At the same time, these levels are crossed by other circumstances such as the cultural setting (to be discussed later.)

The levels are seen as inclusive categories and are shaped from the micro to the macro, and vice versa. It is important to note that this model is conceived as a recursive structure; the “pyramidal” shape serves more heuristic purposes, although there is iconic analogy.

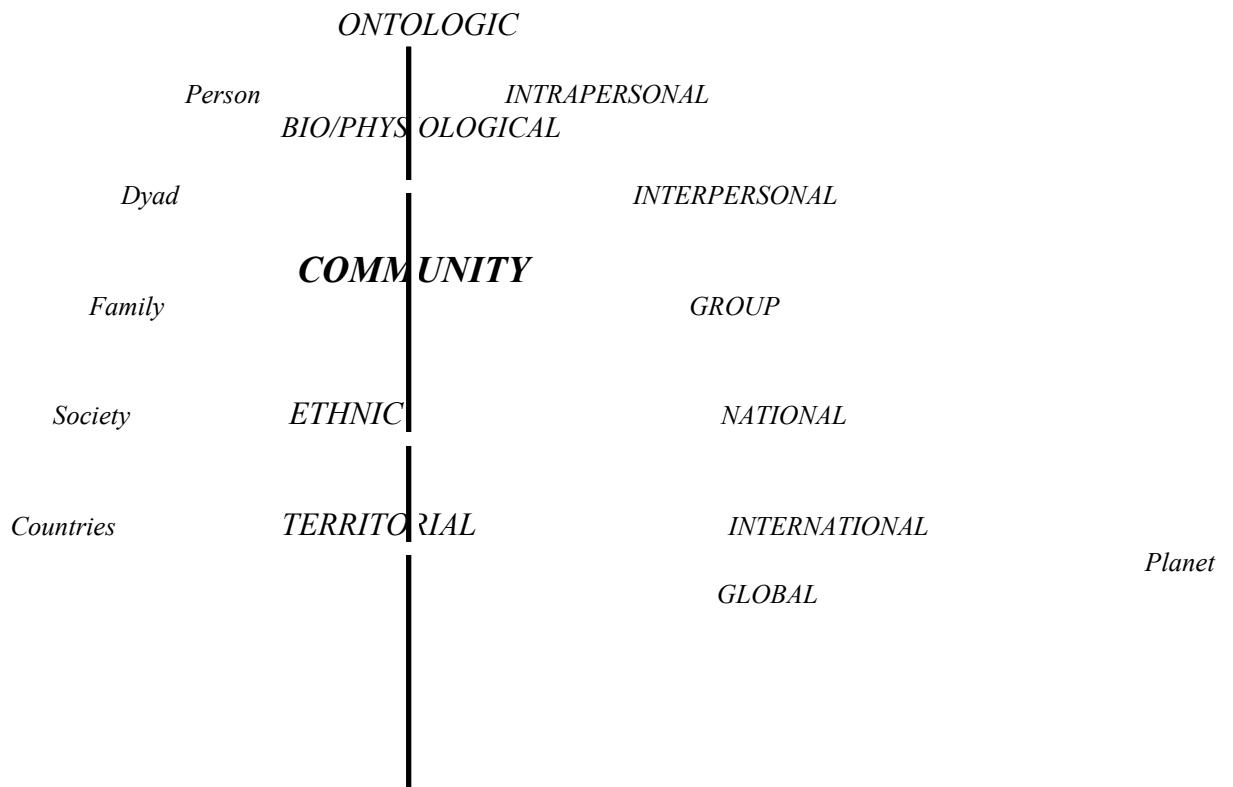
From a qualitative perspective, one cannot affirm that one level is “more important” than the other, and this is the reason for my including J. Donne’s poem as a prologue. Nevertheless, the bottom one could be conceived as such, from a quantitative perspective. In practice, a conflict at this level can even determine survival of the humankind (e.g. environmental).

It is very important to note that, in agreement with his/her field of specialization, a conflictologist (be it a mediator of any kind) should be able to deal with these sources of conflict. However, depending on the program’s “vision” this new professional, despite his/her interdisciplinary formation might only be able to deal with some of the levels, and at the most to provide some general guidance. In general, it seems to me that this is the case of the levels at the top. In fact, this is the reason why that particular literature was not considered in this paper. From this perspective, one might perfectly suggest that this field is not in rigor absolutely interdisciplinary, or that it is with restrictions.

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<sup>14</sup> Webster: “That relates or involves two or more academic disciplines.”

***Interdisciplinary Model of Communicology & Conflictology (DShomaly2002).***



*The left hand side axis refers to the unit –in human terms- involved in the conflict, while the other one to the level of operation. The community level is enhanced on purpose due to my own belief in its relative importance: immediate human ecology.*

*The topmost level, symbolically oriented to the highest, involves conflict dealing with the following realms: the spiritual, philosophic, which occur at the intrapersonal level, but transcend it. These ones influence our worldviews and thus our position in life and, per extension, in living with others. E.g. Sartre’s existentialist inquiries; or Nietzsche’s on the nature of man v.s. “God”; B.Russell’s on the origin of kindness; Hamlet’s existentialist question, and in general searches of the transcendent, questions of immanence and the multiple variety of explanation to the purpose of life.*

The intrapersonal level can be approached at three sub-levels: a) the perceptual somatic/bio/physiological: b) the emotional/psychological(Aristotle's "pathos") and c) the rational/ logical/intellectual. It is important to clarify that I am not envisioning these as separate or autonomous entities, as in fact I believe in their unequivocal interconnection. I do this only for descriptive purposes.

This level refers to conflicts the individual may confront with regard to or because of his/her body, and as an integral unit (body/mind/spirit-soul.) Professionals traditionally associated with them have been M.Ds, psychologists, psychiatrists, religious or spiritual leaders-healers, nurses, among other ones.

The interpersonal level involves the interaction between two people, which are, in turn, intertwined with the former levels and potentially existing conflicts. On the other hand, the dyad is conceived as a synergic unit that is more than the addition of two people, but two "and their circumstances" (after Ortega & Gasset's words). "Luggages", some call them. The conflicts associated with this level have been treated by psychologists, psychiatrists, religious or spiritual leaders-healers and counsellors, but mediators have also started to get involved.

The group level of analysis has to do with both **intrafamily** issues as well as **interfamily** ones, which, in turn are the base of the following level, the communal, and eventually, the societal.

Group conflicts have been the task of psychologists, psychiatrists, religious or spiritual leaders-healers, family therapists, education specialists, counsellors and now, by mediators.

The same level can additionally involve the analysis of **small-group communication** in other settings; e.g.: labor organizations. The conflicts associated with this one have been handled by experts coming generally from the fields of sociology, social psychology, and lately from the organizational behavior or development (O.B. D.O) and now by mediators, or conflict resolutioners.

From my view, the former level of analysis connects society as a network, as well as groups, which conform the community. We could here examine **intracommunity** and **intercommunity** conflicts. These can be handled by experts in public administration, as well as sociologists and social psychologists, by human geographers, social planners, and of course, now by mediators.

The national level of studies would involve the existence of racial, ethnic conflicts, which have been traditionally the task of political scientists, historians, anthropologists and sociologists.

Finally, the international ones, basically territorial conflicts, although there could also be others, both endogenous and exogenous, as a by-product of migration processes. This

*type of conflicts have been the prerogative of political scientists, historians, international relations experts and lawyers, and lately, by mediators.*

*Finally, the global level would deal with environmental or ecologic issues that concern the planet, and the human civilization all. It has also been the concern of political scientists, international relations, layers, and environmental mediators.*

*It is important to remember our assertion of the recursiveness of this framework, because the chosen levels often overlap. This is due to the fact that we are dealing with multiple communication processes that take place simultaneously within broader and interrelated contexts. The alleged interdependency is supported by the precepts originally suggested by biophysicist Ludwig von Bertalanffy in his **General Systems Theory**, (1952.)*

The cultural variable I placed transversally, because to me it crosses all the levels and does not belong to any in particular. This, of course, depends on the definition of “culture” one adopts.

In their 1953 model, landmark systems theorists *Ruesh & Bateson* (op. cit.) conceived the cultural as bi-dimensional, which they called: a) “space-binding”, and b) “time binding”, the first being “*the voices of the past, frequently a mythological or historical figure...*” and the latter “*groups specializing in the formulation of standards of living...*” (p. 275.)

Although I find it illuminating, I personally have adopted *R. Linton*’s, which is very similar to two of the classifications of ICAR faculty, *K. Avruch* (1998) which envision culture as “a quality possessed by all people with evolutionary attributions”, and as “a unique and varied among societies with no value judgment of their particular form” (cfr. bib.)

In a literary review, *Le Baron et al* (1999) mention the following as possible variables to be considered when dealing with “cultural conflicts and communication:” cross-cultural, indigenous, immigration, gender, ethnic, race, and multicultural. However, according to her, there is a disregard of “the cultural” within the field of conflict analysis, to which I agree, based on my background rather than the brevity of my research. I believe there is a need to further explorer phenomena such as postmodernism, digitalization, globalization, “hybridization” (*Garcia-Canclini*, 1996) and all of them vis-à-vis the social levels of geographic interaction.

The cultural issue should be reevaluated when carryout out interventions. For example, there is an obvious need to examine how would such a variable influence when in presence of two different cultural “ethos” such as individualism and collectivism? And furthermore, how could both of these operate in larger scenarios, e.g: countries, or globally?

Ethnography (*Clifford, Geertz*) has attempted to build a narrative reading of culture, in a way that will translate in a more exact manner the vision that “insiders” and “outsiders” have of it. New approaches focus on the differences within cultures, “dialogism”, and polyphony are being offered as analytical tools.

In sum, the cultural is at the core of our communication discussion. Furthermore, I suggest a superposition of communication/culture. If such is the case, and we equated communication as behavior, as several communication theoreticians have and I agree, then we can come up

with an important syllogism (behavior=culture) a proposition which is an invitation to intellectual reflection in this new and challenging field of study. (In Spanish this suggested trilogy is more appealing as might be labeled the “three Cs proposal”).

Following what has been offered, it becomes particularly relevant to examine inputs that take this three-dimensional approach. One of the most important latest ones is *S. Ting-Tooney* theorization linking conflict, culture and communication (cfr. bib.) Her **Face-Negotiation Theory**, for example, provides a way to predict behavior across cultures. Briefly, “face” has to do with one self’s image in front of others, and it involves multiple issues. Among other ones there is honor, respect, status, connection, and loyalty.

### **C. Useful Theoretical Propositions**

As I have mentioned, conflict studies can be profited by the existing knowledge in communication theory.

As *Putnam & Roloff* (op. cit.) commented in the 90’s:

*“Communication scholars were making key contributions to conflict research through their work on game theoretical models, persuasion, and interpersonal conflict. This literature combined with empirical studies of restricted and unrestricted communication in negotiations, and later came the role of communication in labor/management mediation, which in turn led to the bargaining area. Rhetorical studies on social conflicts have also paved the way for communication scholars to develop a distinct approach to the study of conflict, which led, to examine negotiation interaction”.*

The knowledge that can be used by conflict theorists/practitioners may be found in one of the “families” of communication theories that *Littlejohn (2001)* suggests:

- Theories on Signs and Language, and Discourse**
- Theories of Message Production, Reception and Processing**
- Theories of Interaction, Structuration and Convergence**
- Theories of Experience and Interpretation**
- “Critical” Theories that address Power issues**

In turn, *T. Craig* (op. cit.) offers seven standpoints from which to address the area of communication:

- Rhetorical**
- Semiotic**
- Phenomenological**
- Cybernetic**
- Sociopsychologic**

## **Sociocultural Critical**

The former list reveals the “borrowed” epistemology of this discipline that is often dismissed for this same reason, when, in fact, together with additional knowledge collected by communication scholars along the years it has gathered an important amount of empirical and theoretical *corpus* of its own.

We can find theoretical contributions that refer specifically to communication and conflict back to T. Newcomb’s (1953) triangular communication-conflict model, or co-orientation model. It is important to note, however, that it got somewhat by-passed when it was included in the triad of the social psychology’s “Theories of Balance” (*F. Heider’s, Osgood & Tannenbaum’s.*) In brief, this author emphasizes the need for communication in conflictive situations in order to achieve a convenient state of equilibrium and release tension.

In the conflict area, many practitioners refer to “communication skills”. From communicology, and according to *D. Berlo (1963)*, there are four basic “communication” skills two of which are codifying; speaking and writing, and two which are decodifying: reading and listening. The last one seems to be in trend, with a flourishing literature in pragmatic interaction skills such as “active listening,” or “reflective listening”.

In a recent publication, *Littlejohn & Domenici (2001)* provide the following “checklist” with respect to these skills: (p. 143 cfr .bib.):

- Acknowledging**
- Active listening**
- Agenda setting**
- Agreement writing**
- Caucusing**
- Clarifying**
- Closing the session**
- Defining the problem**
- Encouraging**
- Establishing criteria**
- Establishing guidelines**
- Explaining the process**
- Identifying Interests**
- Introducing mediation**
- Inviting options**
- Issue identification**
- Micro focusing**
- Questioning**
- Reality testing**
- Reflecting**
- Reframing**
- Restating**
- Summarizing**

From my perspective, one major contribution is *Reusch & Bateson's: Relational Communication*. This is followed by the work of the **Palo Alto Group**, including its "Communication Axioms," in 1967. (*Watzlawick, Beavin & Weakland*)

Along the lines of the "pragmatic" approach I think it is fair to include the work of late *A. Fisher* (1978), and *Rogers & Millar* (1976 onwards), who have focused on relationships and particularly the issue of control, since a notorious feature of relational communication theory is its focus on the ways in which people manage its different aspects.

It is important to mention that *J. Burgoon* (1974) isolated twelve common aspects, which she labeled "the fundamental *topoi*" of relational communication, that is, key variables to be considered by any conflict practitioner:

**dominance; intimacy; affection; involvement; inclusion; trust; superficiality; emotional arousal; composure; similarity; formality and task-social orientation.**

Another important contribution from my field is the **Dialectical Approach** to relationships, (*Baxter, Montgomery et al*, 1988 onwards), in which they distinguish contradiction and change, among other ones, and parallel to this, *Berger & Gudykunst Uncertainty Reduction Theory* in the 90's, which deals with the issue of disclosure.

*Littlejohn & Domenici* (op. cit) suggest the need to concentrate on the following "communication goals", which are primarily "relational" and to proceed into the settlement stage. This is a summary of their "communication goals" (p. 58)

Empowerment-----Recognition/respect-----Social consciousness-----  
Moving forward-----Issue Definition-----Deliberation-----Decision

From a Communication Process perspective, there is *G. Miller* 's work on **Deceptive Communication** (1980s)<sup>15</sup>, and *J. Bavelas* ' (mid 80's) on **Disqualification** and **Equivocal Communication**. The latter is particularly relevant to conflict studies, as can be concluded from its description: ( p. 66) as: "It is *caused by situations that present an avoidance/avoidance conflict in which all direct messages could lead to negative consequences. The only way to avoid these consequences is to avoid direct communication that is to equivocate*".

This author has also contributed with work on **Apologies** (2001), which is particularly interesting as it relates to the area of Restorative Justice.

On the other hand, there is a wide range of literature primarily from the intra and interpersonal levels of study that can be applied to the field of Conflict. The earliest one is in the area of **non-verbal communication** (cfr. *Hall*, 1959; *Birdwhistell*, 1952). In

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<sup>15</sup> Defined as "Message distortion resulting from deliberate falsification or omission of information by a communicator, in the intent of stimulating in another, or others, a belief that the communicator himself/herself does not believe" (cfr. bib. P. 93)

more contemporary terms there is *Knapp, Davis, Fast*, and others on the specification of this type of language: kinesics, proxemics, haptics, vocalistics, chronemics, etc.

From a **verbal** perspective, we can explore message analysis (talk, conversation and discourse) starting with Wittgenstein. *Van Dijk*; **Speech Acts Theory** (Searle); *Morris*'s triad on semantics/syntactics and pragmatics; Discourse Analysis and Generative Grammar, *Bakhtin*'s "Intertextuality."

Finally, in the 80's we find **Attribution Theory of Conflict** (A. Sillars), which regardless of its strong social psychological background is considered to be part of Communicology.

## **D. JOURNALISM / MASS COMMUNICATIONS AND CONFLICT**

I will start this section with some personal remarks, which I will support with the reference of experts, and then quote parts from the major piece of literature about this topic in ICAR, which is Johannes Bote's 1997 dissertation.

Before that I must comment that from a strictly communicological perspective, the literature has tended to concentrate on "Frame Analysis" (*Goffman*), "Media or News as Discourse", (*Furlough, -'Bell, Allan & Garrett/ Van Dijk*), and the "Agenda-Setting Function" (*McCombs & Shaw*.)

To me, it is quite obvious that the media are not "neutral" actors in society; they are powerful institutions (*Althschull, Gans*) which, along with other ones (educational, political, religious, and social, family included), form part of the individual and the collective's "socialization process" (*Berger & Luckman*) and therefore influence people's lives.

The assertion is the media as "constructors of reality" or co/constructors, is thus a fact.

They also participate in public policy/making in many issues and stages, or at one point of time or another, with more or less involvement (*Paletz, 1998*). Although they have been referred to as the "fourth power" (of a traditional democratic system) aimed at performing a "watchdog function," (this is, a monitoring role over the state powers) they often fail to fulfill it. The main reason is that the media are primarily "commercial" and not "public" institutions, in the strict sense of these terms. As such, they often represent the interests of multiple agents that operate visibly and less visibly (interest groups, advertisers, and politicians.) Therefore news ends up being commodities. This is complicated by the very nature of what theoretically speaking constitutes "news."

In their capacities as "industries" (*Adorno, Horkheimer* et al), they are not generally interested in producing high quality material (e.g. in news, in-depth, multilateral reporting). As a result of these situations, news ends up being superficial and tend to represent the "official," hierarchical, perspective (*Altheide*.)

Due to the former, the media “filter” information (which is actual censorship), and perform the “gate-keeping” function, (*Lewin/White*): unfortunately, not to the best interest of the general public. However, they are also constrained by their own routines and procedures (*Bantz*), and technical issues, including news production (*Tuchman*).

On the other hand, the public relate to these organizations basically through their professionals, which they identify as their “speakers,” particularly journalists.

Because of the former facts, our task, if we are to take it seriously, is not easy. Especially when dealing with the ethical issue is a constant challenge. At least academically this is stressed as a major professional value!

There is no consensus on our field on the need for a humanitarian approach or reporting, and this is subject to personal discretion. As “social communicators,” (with massive visibility), journalists play a role which is constrained by the context (immediate and extended one). As individuals, however, I believe we are indebted to our own profession of faith, (which is what make us “professionals.”)

On the other hand, the notion of journalists as “scientific –meaning neutral- transmitters has been strongly contested, and it needs no further analysis. It is a phallacy. It is not possible for any human being, as are journalists, to be “objective,” in spite of being trained in such a paradigm.

What we can do is attempt such condition, simply, by serious reporting.

According to Colombian Jesuit p. J. Perez (cfr. bib), journalists and the media boycott peace and participation when abiding by three operational “isms” (in Sp): sensationalism, “spectacularism,” and easiness (*facilismo*) which are part of the dominant “consumption rationale.”

On the issue of framing, *Botes* (op. cit) states:

*“...However exactly how media frames fail or succeed in putting social conflicts in perspective or contribute to an understanding that may asset in the resolution of conflicts, has been neglected.”* (p. 60).

However, he does believe that the media play a part in many arenas additional to community, ethnic, international, and environmental conflicts.

Media roles include participation in negotiations in different fashions. Talking about them *Botes* states that: *“They become the channel through which parties often negotiate with each other; they cover ongoing negotiation processes such as conferences and summits; and sometimes, the media negotiate directly with either one or the other side of a conflict or crisis. Using media platforms to discuss issues, and in a sense negotiate directly with each other...is a further example of how the media are involved with negotiation processes.”* (p. 74).

Notwithstanding, he thinks that media intervention is not always happy: “Clearly, the media’s intrusion in sensitive negotiations during crisis situations can be detrimental to an ongoing process of negotiation” (75).

With respect to media mediation in particular, Botes asserts: “Perhaps the most fundamental aspects of media mediation are firstly that the media in many instances of everyday journalism perform a “go-between” third-party role between parties in conflict, and secondly, that the media either directly or indirectly facilitate communication between such parties.” (p. 114). The former is due, among other ones, because “such professionals possess and utilize very similar skills...” (115).

In sum, “media moderators...perform a host of mediatory roles that have the capacity to affect the nature as well as the outcome of the conflict” (p.118).

However, it must be clear said: “the media are not a *panacea* when it comes to the resolution of conflict” (p. 102.)

Botes reinforces the need for journalists to apply analytical conflict models in their activities, idea to which I do not oppose but believe to be precisely the presumed practice of any professional journalist. His summary view of their role in conflicts is this:

“In essence, journalists are encouraged to “map” the conflict as even handedly and clearly as possible, via questioning that illustrate the assumptions behind the protagonists’ positions” (p.126).

I support Botes’ quote of Stone’s idea of “meditative journalism” in a way that it contributes to the resolution than the exacerbation of difficult situations, conflicts included. I also agree, when he concludes:

“It would also be in the interest of conflict resolution theorists and practitioners to share their knowledge, assumptions, theories, and methods with media professionals through journalism schools, seminars or other forms of specific training” (127).

He mentions former President of the International Association for Mass Communication Research, H. Mowlana, as one of few experts who has made suggestions to this respect, as well as Galtung (with a “peace studies” approach), to which I add UNESCO’s efforts, and those of several independent organizations that are concerned with the status of journalistic professional performance.

In fact, this same institution, ICAR has carried out two initiatives under the initiative of faculty member R. Rubenstein in the early and mid-nineties.

I think it is extremely important to analyze in particular, the role of the U.S. media, because, as journalism professor **J. Lynch** states: “...The decline of overseas coverage in mainstream U.S. media amounts to a cumulative distortion in the world as presented to

*most Americans. This distortion has seeped in to American political life and, in turn, into American foreign and security policies in ways that present urgent concerns to us all".* □

At a recent Harvard University conference chaired by David Gergen, former adviser to three presidents and now director of the Center for Public Leadership at Harvard, he and his colleagues talked about the challenges such ignorance poses for the press and public diplomacy, and expressed their "concern that international news coverage nearly reached a vanishing point in the mainstream press before Sept. 11, 2001." The reasons for this phenomenon included: "(1) Lack of general interest in international affairs post-Cold War, (2) family ownership of networks being replaced by chains, (3) the breaking down of editorials and, (4) a 'cynical evasion of responsibility.'

Attendant J.Eger, Van Deerlin Endowed Professor of Communication and Public Policy at SDSU, and senior vice-president of CBS (1981-1986), reported a few days ago: "*In general, participants at this conference and others in universities and think tanks across America are expressing similar concerns about America's ignorance of world affairs, the state of journalism education in our universities, and asking what can and should be done*" (letter sent via e/mail, Jan, 2003)

inally, I include some remarks that are a product of a series of meetings that were held in 2001 by the Freedom Forum (in London), which gathered over 200 editors, writers, producers and reporters from different countries. Their participation is summarized in the document "**Reporting the World: The Findings: A Practical Checklist for the Ethical reporting of Conflicts in the XXIst Century Produced by Journalists for Journalists.**" The authors, who summarized the conclusions, came up with a checklist that according to Lynch (op. cit) "*offers clear and specific criteria for assessing the quality and integrity of international news. It also addresses the need to promote journalists' own emotional self-knowledge and psychological well-being, especially when covering conflicts, if they are to continue to perform this service effectively.*"

A 4 POINT ETHICAL CHECKLIST FOR INTERNATIONAL NEWS  
**How is violence explained?**

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<sup>16</sup> In letter sent at the beginning of this year to reporter David Lyon and is found in [www.reporttheworld.org](http://www.reporttheworld.org)

## D. LITERATURE RESOURCES FOR COMMUNICATION THEORY

As with most disciplines, there is a vast array of journals in the field of Communication. We suggest reviewing the **International Federation of Communication Association's** website for a full listing. However, we offer a short list of the most renowned publications:

Communication Theory (ICA)

Human Communication Research (ICA)

Journal of Communication (ICA)

Communication Yearbook (ICA)

Another major source is the –International- Association for Education of Journalism and Mass Communication , AEJMC that publishes

Communication Monographs (AEJMC)

Journalism and Communication (AEJMC)

Journalism and Mass Communication Quarterly (AEJMC)

Journalism and Mass Communication Abstract (AEJMC)

### Additional Journals

Communication Quarterly

Communication Research

American Communication Journal

Discourse and Society

Journal of International Communication

## 3. CLASSIFYING MATERIAL: WHAT IS COMMUNICATIONAL”?

Because human kind has always faced and dealt with conflict, and is it all pervasive and there seems to be an increasing *conscience* of its existence, there is an important number of literature outside academia, focused on the layperson. Since we don't want to contribute to separativeness and the claim that scholars tend to enclose in often too theoretical “ivory tower”/ “real life” or “commercial” pieces will be included as well (following *Birkhoff, Mitchell & Schirchs* example (1995, p. 57.)

I suggest different types of criteria that can be employed in classifying literature in the field of peace and conflict from a “communicological” perspective. Therefore, what is offered is a very simple taxonomic proposal.

First, to focus on whether the document relates to one of the following conditions:

Communication/related and Conflict/related with one or more of the mentioned terms in their titles and/or relate directly or indirectly with the communication act *per se*), such as:

**communication**

**dialogue  
relations  
interaction  
conversation**

Communication/related and Conflict/related literature that carry the following terms in their titles, and are directly or indirectly linked (e.g. through their discipline), to the linguistic aspect of communication (sign and symbols=language-verbal and non verbal), such as:

**Rhetoric  
Discourse  
Semantics  
Framing  
Speech/Speak/Silence  
Talk<sup>□</sup>  
Narrative/narration  
Voice**

*Literature that carry in their title or are directly/indirectly linked to the following relational terms:*

**Collaboration/tive  
Partner/ing/ship  
Cooperation/ive  
Bond/ing**

*Literature that either carries the following concepts in their titles or are classified by/through one of these techniques:*

**Mediation  
Negotiation  
Bargaining  
Intervention  
Facilitation**

*The following bibliography was compiled from websites, databases and other information sources. Our own criteria of selection have been based upon the considerations above mentioned and the following:*

- a) literature classified by experts in the field of conflict as communication-related,*
- b) literature classified by experts in the field of communication as conflict-related.*

*Finally, I must make the following remarks:*

- 1. Although the **intrapersonal** level is considered as a basic component in communication and particular human com, I have left it aside when approached with a more specialized focus, e.g. by psychologists/psychiatrists.*

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<sup>17</sup> Bavelas (op. cit.) makes an interesting statement about this variable: “Talk is all that psychotherapists and mediators do yet actual talk is seldom studied” (cfr. website, 2002)

2. *In order to avoid duplication with Botes' PhD Thesis, I have included journalism/mass communication-related literature published by Americans or in the U.S. (as such is the focus of this research) published afterwards.*

*The product of my search may not be exhaustive, but it will help some professionals interested in doing more **transdisciplinary**<sup>18</sup> studies.*

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<sup>18</sup> That truly crosses or overlaps different propositions.

## ***A.C.R.O.N. MEMBERS***

***Alliance for Conflict Transformation, Fairfax, VA***

***The Carter Center, Atlanta, GA***

***CDR Associates, Boulder, CO***

***Center for International Conflict Resolution, Columbia University, New York, NY***

***Conflict Transformation Program, Eastern Mennonite University, Harrisonburg, VA***

***Preventive Diplomacy Program, CSIS, Washington, DC***

***Center for Human Rights and Conflict Resolution, Tufts University, Medford, MA***

***Center for the Study of Mind and Human Interaction (CSMHI) Richmond, VA***

***Conflict Resolution, Research and Resource Institute (CRI), Tacoma, WA***

***The Consensus Building Institute (CBI), Cambridge, MA***

***Federal Mediation and Conciliation Service (FMCS), Washington, DC***

***Institute for Conflict Analysis and Resolution (ICAR)***

***Institute for Multi-Track Diplomacy (IMTD), Washington, DC***

***Institute for Resource and Security Studies (IRSS), Cambridge, MA***

***Institute of World Affairs (IWA), Washington, DC***

***International Peace and Conflict Resolution Program, American University,  
Washington, DC***

***Joan B. Kroc Institute for Peace and Justice, University of San Diego, San Diego, CA***

***Karuna Center for Peacebuilding, Leverett, MA***

***National Peace Foundation (NPF), Washington, DC***

***Partners for Democratic Change (PDC), San Francisco, CA***

***Peace Studies Program, University of Wisconsin, Milwaukee, WI***

***PeaceTech, Bristol, VT***

***Program on International Conflict Analysis and Resolution (PICAR) Cambridge, MA***

***Project on Ethnic Relations (PER), Princeton, NJ***

***Search for Common Ground (SFCG), Washington, DC***

***SPECIALIZED JOURNALS IN THE FIELD***

*Conflict/Related Journals*

**\*\*Journal of Conflict Resolution (leaders according to a dozen experts)**

**\*\*Negotiation Journal (Harvard) (ibid)**

Mediation Quarterly

Conflict Resolution Quarterly (ex Mediation Quarterly)

Conflict Management & Peace Science (Binghamton University NY)

International Journal of Conflict Management (Kentucky)

Conciliation Quarterly (Mennonites)

(Ohio State) Journal of Dispute Resolution

College of Law Mississippi Journal of Dispute Resolution

Dispute Resolution (ABA Washington)

Journal of Dispute Resolution (U of Missouri/Columbia)

International Negotiation (Maryland)

The International Journal of Nonviolence (American U. of Washington)

The Online Journal for Peace and Conflict Resolution

The International Journal of Management Resolution

**Peace**

**\*\*Peace & Change ((leaders according to a dozen experts)**

**\*\*Journal of Peace Research**

Journal of Peace Psychology

Journal of Peace Science

Journal of Peace building and Development

International Journal of Peace Studies

International Peacekeeping

International Journal of World Peace

International Journal of Peace and Humanities

Peace and Conflict

Peace and Conflict Studies

Peace Review

Peace Research

Peace Review: a Transnational Quarterly

\*The US Institute of Peace

## ACADEMIC PROGRAMS (PER UNIVERSITY AND AFFILIATION)

<b>American University</b>	School International Studies, International Peace & C Resolution
<b>Antioch University</b>	M.A. in Conflict Resolution
<b>Arcadia University</b>	M.A. Program. Program in International Peace and Conflict and Management Resolution
<b>Ball State University</b>	Center for Peace Studies & Conflict Resolution
<b>Brandeis University</b>	Conflict & Peace Studies Center
<b>California State</b>	M.A. Behavioral Science in Negotiation and Conflict Management
<b>Colgate University</b>	B.A. Center for Global Peace Studies
<b>Chapman University</b>	B.A. Peace Studies
<b>Columbia University</b>	School for Intern.& Public Affairs, Ctr. For International Cooperation & Conflict Resolution
<b>Columbia College</b>	(S. Carolina) M.A. in Human Behavior & Conflict Management
<b>Cornell University</b>	School for Industrial & Labor Relations, PERC Institute of C. R. and Organizational Management Prog. Sp. Conflict Resolution Management
<b>Dallas Baptist Univ.</b>	Major in Conflict Studies
<b>De Paw University</b>	Major in Conflict Studies
<b>Duquesne University</b>	Grad. Ctr. For Social & Public Policy, spec. in C.R. and Peace Studies
<b>Earlham College.</b>	B.A. Peace & Global Studies
<b>Eastern Mennonite U.</b>	M.A. Conflict Transformation Program
<b>A Fresno Pacific U.</b>	Center for Peacemaking and Conflict Studies
<b>George Mason U</b>	M.A. & PhD., Institute for Conflict Analysis & Resolution
<b>Georgia State U.</b>	Negotiation and Conflict Resolution
<b>Hamline University</b>	School of Law, Dispute Resolution Institute
<b>Hofra University</b>	Law. Institute of Conflict Transformation
<b>Harvard University</b>	School of Law, Ctr. For Negotiation
<b>Indiana University</b>	MS Sociology, Conflict Resolution Program
<b>Jones International U.</b>	MBA with spec. in Negotiation and Conflict Management
<b>Johns Hopkins U.</b>	Paul Nitze School of Administration and International Studies, spec. In Conflict Management
<b>John F. Kennedy U.</b>	Program in Conflict Resolution
<b>John Jay College</b>	Law. Justice & Dispute Resolution
<b>Juniata College</b>	BA in Peace & Conflict Studies
<b>Kent State University</b>	Political Science, Ctr. Of Applied Conflict Management
<b>Kennesaw State U.</b>	Program in Conflict Management
<b>Lesley University</b>	M.A Ed. spec. Conflict Resolution and Peaceable Schools
<b>Loyola University</b>	B.A. Peace & Global Studies
<b>Marquette University</b>	Grad. Program in Dispute Resolution
<b>Montclair State U.</b>	MA of School of Law, sp. Dispute Resolution
<b>New Century College</b>	Interdisc. Studies Spec. in Conflict Transformation
<b>Northwestern U.</b>	Kellog Management. Dispute Resolution Ctr.
<b>Nova Southern U.</b>	M.A. PhD School of Humanities and Social Sciences, Program In Conflict Analysis and Resolution, and Peace Studies.
<b>Ohio State University</b>	International Studies program, Spec. Peace Studies
<b>Oklahoma City U.</b>	School of Law, Center on ADR
<b>Pennsylvania State</b>	Meall College of Business. Center for Resolution in Conflict & Negot.
<b>Pepperdine University</b>	School of Public Policy, Joint MA of Dispute Resol. & Public Policy
<b>Portland State U.</b>	School of Philosophy, Conflict Resolution Graduate Program
<b>Rutgers U.</b>	Center for Negotiation and Conflict Resolution
<b>Salisbury U.</b>	Center for Conflict Resolution and Peace Studies
<b>San Diego University</b>	B.A. International Security & Conflict Resolution
<b>St. John's University</b>	Peace Studies Department

Peac

- A **Syracuse University** Maxwell School, Prog. On the Analysis and Resolution of Conflict
- Tufts University** School of Law, Ctr. For Human Rights & Conflict Resolution
- University Baltimore** MS in Negotiation and Conflict Management
- University of Californ.** Center for Peace & Conflict
- University Cincinnati** College of Ed. Urban Center for Peace Research
- University of Denver** M.A. Conflict Resolution Program
- University of Hawaii** Political Science, spec. in Conflict Resolution
- University of Missouri** School of Law, LLM in Dispute Resolution
- University of Houston** College of Business Admn. White Dispute Resolution Institute
- A **University of Colorado** Conflict Research Consortium and UC at Denver.
- University N. Carolina** School of Government, Public Dispute Resolution Program
- University Notre Dame** The Joan Kroc Institute for International Peace Studies, Conflict Resolution and International Peace Studies
- University Massachus.** MA Program in Dispute Resolution
- University of Idaho.** Martin Institute for Peace Studies and Conflict Resolution
- University San Diego** M.A. Institute for Peace and Justice
- A **Wayne State University** College of Labor & Metropolitan Affairs, M.A. in Dispute Resolution Peace Studies & Conflict Resolution.

Title: Course: **Communication and Conflict Resolution**

Source: <http://departments.juniata.edu/ecta/>

Total Credit Hours = 46-75

Course	Title	Credits	Prerequisites	Dist.	Skills
CM 130	Intr. to Human Communication	3		H	CS
PACS 105	Introduction to Conflict Resolution	3		S	
PACS 199	Mediation	1-3		??	
PACS 205	Conflict Intervention	3	PACS 105,108 or permis.	S	CW
CM 230	Interpersonal Communication	3		H	CW, CS
REQUIRED UPPER LEVEL: CHOOSE 3					
PACS 305	Gender & Conflict	3		S	CW
CM 340	Communicating Diversity	3	CM 230	HI	CW
CM 350	Studies in Rhetoric*	3	CM 132 & CM 133	H	CW
CM 360	Studies in Communication*	3	CM 130 & CM 230	H	
SKILLS: CHOOSE 2					
CM 200	Art of Public Speaking	3		H	CW, CS
CM 220	Group Presentation	3	CM 200	H	CW, CS
EN 235	News & Editorial Writing	3		H	CW
EN 311	Prof. New & Feature Writing	3		H	CW
EN 303	Poetry Writing	3		FH	
EB 426	Writing for Business & Industry	3			
EN 315	Technical Writing	3		H	CW
METHODS: CHOOSE 1					
CM 330	Media Analysis	3	CM 132 or CM 133	H	CW
PY/SO 214	Statistics for Social Science	4		S	QS
SYNTHESIS: CHOOSE 1					
CM 490	Communication Internship	2-9	Communication Core	H	
CM 495	Comm. Internship Research	2-6	Communication Core	H	
PACS 490	Peace & International Internship	2-9	Permission	I	
PACS 495	Peace & Intern. Internship Res	2-6	Permission	I	
ELECTIVES: PACS OR PL CHOOSE AT LEAST 2					
PACS 200	Introd. Peace & Conflict Studies	4		I	CW
PACS 300	Anthropology of War and Peace	3	SO 151	SI	
PACS 308	Nonviolence: Th. and Practice	3	Sophomore standing	HS	CW
PACS 205	Conflict Intervention	3	PACS 105-108 or permis.	S	CW
PL 105	Introduction to Logic	3		H	
PL 106	Introduction to Ethics	3		H	CW
PL 115	Human Nature	3		H	
PL 140	Ideas of Love	3			
SO 204	American Family	3	SO 101 or SO 151	S	
SW 221	The Life Cycle	3	SO 101, SO 151 or PY 101	S	
SW 231	Social Problems & Social Welfare	3	SO 101, SO 151 or PY 101	S	
SO 242	Aging & Society	3	SO 101 or SO 151	S	
SO 302	Deviant Behavior	3	SO 101 or SO 151	S	CW
PY 201	Developmental Psychology	3	PY 101	S	
PY 202	Personality	3	PY 101	S	
PY 310	Counseling Theories & Techniqs	3	PY 101	S	
Y 405	Personal Relationship	3	PY 202, 205 or permission	S	CW

## II PART

### THE FIELD OF CONFLICT ANALYSIS IN LATIN AMERICA

#### ICAR/ RELATED

Since its beginning, ICAR has had a few Masters and PHD students. Namely: Peru and Colombia, and this year, from Ecuador and Mexico.

A Latin American and The Caribbean Working Group was established by Dr. Chris Mitchell and later joined by Dr. Wallace Warfield, with heavy participation on the part of the “Latin American community” of ICAR, particularly Alberto Barrueco, Beatriz Bejarano, Catalina Rojas and Giselle Ober. Contacts have been made in Colombia and Bolivia, with a concentration in the former.

Together with the Organization of American States, O.A.S., ICAR has also sponsored three workshops during the summers of 2000, (NGO’s and grassroots organizations in conflict areas), 2001 (former guerrilla members as new participants in the political life), and 2002<sup>19</sup>. *The first two concentrated in highly conflictive countries; the latter focused on journalism/media and conflict. Through these initiatives the Institute has received the visit of professionals from 11 Latin American countries.*<sup>20</sup>

*After the first conference, a meeting was celebrated in Lima, whose attendants promoted the creation of the network: **Red de Constructores de La Paz en Latinoamerica, RALN**, which operates to date. Some 168 people from Argentina, Peru, Colombia, Bolivia, Brazil, Ecuador, Costa Rica, Uruguay, Nicaragua and Guatemala participate in it at present, according to C. Gayoso, its present coordinator. They are basically mediators, “hands on” people.*

Almost parallel to the former, another regional network was established in 1999, **The Latin American Network for Peace and Conflict Resolution**, with the sponsorship of Swedish Uppsala University. This is currently coordinator by Ana Julia de Bozo, from the Instituto de Filosofia del Derecho of the Universidad de Zulia, Venezuela, Soraya Castro, from The Universidad de La Havana in Cuba, and C. Rojas (op. cit.) from the Universidad Nacional de Colombia and ICAR PhD student.

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<sup>19</sup> Another one is being considered for the next summer (2003) on Environment and Conflict.

<sup>20</sup> Colombia, Ecuador, Guatemala, the Dominican Republic, Bolivia, Argentina, Costa Rica Honduras, Nicaragua, Paraguay and Peru.

It has a more “academic” orientation, and gathers researchers from); U. Nacional de Colombia (Colombia); El Colegio de Mexico (Mexico), and the Pontificia Universidade Catolica do Brazil. This group of people met later (in 2001) in Venezuela, where, under the auspices of the Supreme Court of Justice they published a book. They also gathered twice later in the United States, in order to introduce themselves to the International Studies Association, ISA, in Chicago (2001), and New Orleans (2002), in order to present their projects (cfr.Sp.bibliography). Lately, they presented themselves to a major regional organization, **CLACSO**, Consejo Latinoamericano de Ciencias Sociales, in Argentina.

## 2. OTHER LATIN AMERICAN INITIATIVES.

The field of Conflict Analysis & Resolution seems to be rather scattered and less developed in our region. One of the few sources that provides information in Spanish about it the United States is a Fort Lauderdale-based organization stemmed out of **Nova Southern University in Florida** called **Inter-mediacion**, which has a web site with links to: “Research”, “Publications”, “Conferences”, “Graduate Studies”, “Interesting sites” and “Centers for Peace Studies.” They also offer courses and consulting services.

On the other hand, ACR (op. cit) has a few members from Latin American countries, but is trying to reach out more though its “International Division”: Argentina: 17; Brazil: 5; Colombia: 1; Chile: 1<sup>□</sup>, *Costa Rica: 1; Mexico: 1; Panama: 1; Uruguay: 1, and Venezuela, 1.*

*I also found at least two institutions that have been making links and have strongly started to provide training to Latin American professionals. One of them is **Harvard**, (PON) which has been offering a two/day intensive course in Spanish, of which we already talked. The other is **Mediation Training/Instituto Lationamericano** ([www.mediationworks.com](http://www.mediationworks.com)), other is a hands/on experience and is geared towards organizational conflict.*

*For Latin America itself, I have come up with the following diagram (Diag .2), which shows the current general situation with which I configured for 19 countries. This is based on three main variables: academic and or associations, and legal status. I also include the greatest meetings that have taken place there.*

*At the academic level, the truth is the matter that “conflict analysis and resolution” is relatively unknown as a field of its own by the majority of the Latin American countries, with the sole exceptions of Colombia and Argentina. The other existing academic experiences are in “peace studies”. The rest of the continent has either some kind of center or institute; others certificate programs and some, only coursework.*

*There are definitely much more initiatives under conflict related/ techniques particularly, Mediation. The organization that meets regional initiatives is called **Mediadores en Red***

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<sup>21</sup> Our countrywoman has been from the Chilean Chamber Commerce.

*.org (networked mediators). They define themselves as “An Interdisciplinary Foundation of and for Mediators...” (website), “A place to share information, experience and projects in the areas of conflict resolution and the consensus building in all realms” (ibid)*

ICAR’s Director, Sara Cobb and prof. Dr. C Sluzki, are in the International Advisory Board, and the following seven countries: Cuba, Chile, Brazil, Mexico, Panama Peru and Paraguay form part of the Regional Advisory Board.

Argentina leads the list of mediating centers, and it is probably the reason why the next world conference in that field will be held in this country. In the past World Forum, the following classifications were established, which is a theoretical taxonomy:

“**Family**”, “**Commercial**” (inter and intraorganizational), and “**Social**” (Minors, schools, community, penal.)

The other areas of practice in Latin America, as is in the U. S. are through Arbitration, Conciliation and or Litigation, concentrated around either the legal/judiciary or NGO’s.

According to *MR Cattaneo* (cfr. bib.) co chair of ACR’s international division, “*Arbitration is not as well known in Latin America as it is in the United States and Europe*”. . “*That’s why in these countries we are making a major organized effort to spread the knowledge of Alternative Dispute Resolution Methods...*”

However, Polania (cfr. bib.) states that arbitration & mediation are not alien figures in regional legislations; as her own research revealed. Since 1992, many countries regulated these in a special way (Codes of Civil Procedure), as they contained old Spanish colonial conceptualization.

Latin America has started to develop an important process of modernization, with the joint efforts of the private sector and international organizations such as the OAS, and particularly, **the Inter American Bank, BID**. In fact, as far as 1993, this one stated: “*An effective judiciary reform has necessarily to deal with the creation of mechanisms that contribute to decongestion of the judiciary system, being at the same time effective and idoneous to speed and resolve certain controversies.*”

With regards to the situation of conflict studies and resolution, *Vargas* (cfr. bib.), in turn, states: “*The majority of the countries of the region the practice of conciliation and arbitration was at first adopted and promoted by the respective Chambers of Commerce*”.

Polania (op. cit.) agrees on the fact that the former started Centers for Arbitration and Conciliation, which expanded from the private industrial sector’s realm to the judiciary. She states: “*Following the examples of the Chambers of Commerce of Bogota, Mexico and Lima –the pioneers in this idea of ADR- this initiative was followed by those in Panama, Uruguay, Bolivia, Guatemala, Chile, Argentina, Brazil, Paraguay and Venezuela.*” (p. 3 report to Washington)

In the former process, she adds that the Comision Interamericana de Arbitraje Comercial, AICO, has played a key role.

SUMMARY OF STATUS OF CONFLICT/PEACE FIELD IN LATIN AMERICA

COUNTRY / & IMPORTANT MEETINGS	ACADEMIC	PRACTITIONERS AND/OR IMPORTANT ASSOCIATIONS	LEGAL
<b>ARGENTINA</b>  First Encounter of the Americas for Pacific Resolution of Conflicts (2002) World Mediation Forum, 2003	Universidad del Nordeste U. del Salvador (CA & M) Also,  <b>UNESCO chair of Culture of Peace</b> U. Central de Cuyo	<b>Mediadoresenred.org (base)</b>  <b>CAIPAZ (Centro de Inv. para la Paz)</b>	Arbitration law (1998)
<b>BOLIVIA</b>	Universidad NUR (Santa Cruz) Depto. de Educacion por la Paz e Integracion. RRII, mencion "Resolucion de Conflictos"		Arbitration & Conciliation Law (1997)
<b>BRAZIL</b>	<b>UNESCO chair of Culture of Peace</b> U de Sao Paulo + Course on Negotiation in MBA	Asociacio Nacionao de Institutioeces ao Mediatio e Arbitrage. <b>CONIMA</b>	Arbitration Law (1996)
<b>COLOMBIA</b>	U. del Valle (Com. Con espec. en Conflicto) Universidad Javeriana. (CA&R) U. de Los Andes (P Studies, ANPAZ)  <b>UNESCO chair of Culture of Peace</b> Instituto L.C. Galan para el Desarrollo de la Democracia.	Asociacion de Centros de Conciliacion y Arbitraje.	Law of Arbitration (2003) First to consider ADR to resolve judiciary crisis in the 80s ( <i>Alvarez and Highton</i> )  IN 2002 sanctioned Law 640 on Conciliation as a prejudiciary instance ( <i>Castillo Claudett.</i> )
<b>COSTA RICA</b> 3 <sup>rd</sup> Interamerican Meeting of ADR (1997) (Ar., Ec., Col, Pa, Pe)	Universidad de la Paz	<b>CENAVID</b> The Chamber of Commerce Ctr. of A & M considered one of the best in LA" ( <i>ACUERDO</i> )	Law on Alternative Conflict Resolution and the Promotion of Peace, No 7727
<b>CUBA</b> II World Mediation Forum (1998)			
<b>CHILE</b>		CREA (Temuco) NECSO (private)	Law of Judiciary Conciliation (1994) No specific law for Mediation. Negotiation handled through labor law. ( <i>Cox &amp; Salgado</i> )

<b>ECUADOR</b> Office for <b>Culture of Peace</b> was established within the office of the Presidency.		<b>ACUERDO</b>	Law of Arbitration & Mediation (1997)
<b>GUATEMALA</b>	U. San Carlos, Dept of International Relations and Peace Research Institute	<b>CENAC</b>	CR, M, C and A are considered through different bodies of law since 1996. ( <i>Herrera</i> )
<b>MEXICO</b>	<b>UNESCO chair of Culture of Peace</b> U. Nacional de Mexico, UNAM.	Instituto de Mediacion Organized first & 2nd national mediation encounters. <b>IRIPAZ</b>	No laws Amador & Aughing (ACUERDO Conf. resol. contemplated only in some fields, not in the whole legislation". ( <i>Salazar</i> )
<b>NICARAGUA</b>			N. A and C are legally considered through different bodies of law ( <i>Orozco, cfr. bib.</i> )
<b>PANAMA</b> I World Arbitration Congress, 1999.	<b>UNESCO chair of Culture of Peace</b> U. of Panama	One Mediation center, <b>CAMP.</b>	Arbitration /Conciliation & Mediation law (1999)
<b>PERU</b>		<b>CIRC</b> <b>CEPSCON</b> <b>APREDEC</b> <b>INCOPAZ</b> <b>IPRECON</b>	Arbitration Law (1996) ( <i>Castillo Claudett</i> )  Conciliation Law, (1997) ( <i>Lapenti &amp; Alvarez</i> )
<b>PARAGUAY</b>	Instituto de Mediacion, Law School, U. Catolica de Asuncion		No law but government agreements ( <i>ACUERDO</i> )
<b>URUGUAY</b>		Asociacion de Profesionales en Resolucion de Disputas ( <b>AURAD</b> )	Isolated legislation. Laws for a Jury and a Court for Conciliation & Arbitration ( <i>Leo, Rosemberg &amp; Pieroni</i> )
<b>VENEZUELA</b>	<b>UNESCO chair of Culture of Peace</b> U. Central de Venezuela.		

Following, I provide the literature I found in different sources, both local and regional, primarily the latter, that are not included in ICAR's suggested readings in Spanish (cfr. Web. Page.)

In terms of procedure, I used two primary constructs "conflict", "mediation", and later "peace", in order to look for material in the Internet. I realized that in Latin America, the latter is definitely the most commonly utilized. I tried to gather the most varied topics in the field, regardless of the year of publication and format, due to the scarcity of information that exists in this Institute's library of such material.

They are listed by alphabetical order, and they might well be organized under the list that follows, which seems particularly useful for the local reality. In fact, I found it interesting to learn how the Tesaurus Europeo de la Educacion, (The European Thesaurus of Education) classifies the field of conflict into the following, providing a different taxonomy than that used in the United States and particularly introduced by the Library of Congress.

**Tribal conflict**

**Social conflict**

**Racial conflict**

**Labor conflict**

**Interpersonal conflict**

**International conflict**

**Cultural conflict**

**Class conflict**

**Role conflict**

**Political conflict**