

The Third Side:
A Pedagogical Accompaniment
College Version

By Joshua N. Weiss, Ph.D.

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A Brief Overview

The Third Side (3S) is a unique book that introduces an innovative perspective on conflict and efforts at its prevention, resolution, and containment. At its heart, 3S conceptualizes conflict as always at least *three* sided with the surrounding community as the "invisible" side or interested party. The idea does not stop there however. 3S can also take the form of a constructive perspective adopted by the parties involved to incorporate all the varying needs and wants of the parties into some type of resolution.

From these different and unique vantagepoints, which will be elaborated upon in greater detail below, the 3S provides an opportunity to teach a vast array of topics related to conflict, violence, human nature, peace, conflict resolution, coexistence, and community building. This accompaniment is designed as a teaching tool and is intended as a broad framework in which you, the educator, can shape and mold the way in which you use this book. This accompaniment is broken into modules for easy use and highlights the main topics and themes in each chapter. In addition, some ideas and questions for discussion are included *before* you use the book, for *each* chapter, and after you have *completed* it. This format provides the user with some ideas about how to employ the material and offers some questions to help get the teaching juices flowing. Remember, in teaching this material *you* are already part of the 3S, playing the role of the teacher!

The 3S is not a new idea to our industrialized society, but we are often unable to see it because it usually lays dormant. It may be helpful to think about the 3S in the same way you think about the concepts of civil society or social capital. Like those grand ideas, the 3S is ubiquitous. However, for the 3S to be visible and effective in helping to handle destructive disputes and conflicts, it requires interest, ownership, and systematic mobilization on the part of the surrounding community and participants. Hence, one purpose of this book is to give a language to this phenomenon, to begin to discuss and analyze the concept in great detail, and to provide a basis from which it can be developed further.

This last point leads to a primary goal of this book, which is to get you and your students to view the world and the conflicts within it in terms of the 3S. You should leave your students with the language of the 3S and seek to plant the seeds of its ubiquitous characteristics. The hope is that this concept will eventually become second nature for those that have learned about it and ask where the 3S is in each situation. Moreover, if students also come away from this book having re-conceptualized conflict as a potentially positive force for change and questioned the inevitable nature of war and violence, they will be well on their way to understanding the nature and true power of the 3S.

That having been stated, the 3S is an excellent introduction to some of the most pressing issues facing those interested in peace and conflict resolution. The book is intended for the average citizen so that they may become part of the 3S. It is also well suited for use in high schools (see high school accompaniment version) or as an introductory text for those beginning study in conflict resolution at the university level. 3S is broken into four broad segments entitled, *Are We Doomed To Fight?*, *What's The Alternative: The Third*

Side, But Isn't Fighting Human Nature? and How Can We Stop? (The Ten Roles of The Third Side).

The first section begins with an outlining of the problem and the second section then introduces the concept of the 3S. The book makes the argument that conflict is always at least three sided (not two sided as we have commonly come to believe) -- with the surrounding community often playing that hidden role. The magnitude to which this has happened varies from society to society, but it exists everywhere.

After explaining the 3S in more detail, the third section begins with a review of the myths and concrete evidence about the history of human conflict. From a perspective rooted in Anthropology and Psychology, the author challenges the paralyzing fatalism humans often hold about war and destructive conflict. After having traced humanities mixed cooperative and hostile history, often counter-intuitively looking for what evidence is missing instead of prevalent, the author concludes that war at times has made sense and at other times has not. Enter the knowledge age.

The knowledge age, also called the age of information, has begun to change some of the logic used to initiate and perpetuate wars. In the past, war has traditionally erupted around scarce items. However, with the advent of the knowledge revolution a shift appears to be taking hold that is creating a potential opportunity to challenge commonly held assumptions surrounding war and its emergence. For example, even if a nation-state wins a war today they lose more than they gain in human and economic terms. Instead, due to the new contact and interaction of people from around the planet, a Homo Negotiator has re-emerged to steer people into the future.

Finally, the last section of the book presents ten 3S roles that virtually anyone can play to help prevent, resolve, or contain conflict. Within the prevention realm are the roles of provider, teacher, and bridge-builder. When the opportunity for prevention has passed the resolver in the form of mediator, arbiter, equalizer, and healer takes over. Finally, if, at any given time, resolution is not possible, the container -- in the form of witness, referee, and peacekeeper -- may get involved. For this enormous task to be achieved these roles must work in concert and not as separate and scattered initiatives. It is the network and the strength of the community that will make this approach viable or not.

A shift in perspective

The main ideas in this book hinge on a shift in mindset, based on a different story, a different way of perceiving conflict, and the very nature of human beings. The following chart compares and contrasts the traditional perspective (the prevailing attitude) and the 3S perspective:

Traditional Perspective	3S Perspective
War is inevitable	War is preventable
Human beings have always fought	Human beings have coexisted relatively peaceably for 99% of our existence
War is human nature	War is human choice
There is no alternative to fighting	There is an alternative to fighting -- it is called 3S

An idea in its infancy...with progress being made

It is important that the instructor, and by intellectual osmosis their students, know that the idea of the 3S is in its infancy and that it is ordinary people, such as yourselves, that will help develop it and shape it for future use. We encourage you and your students to take the idea further and investigate other elements not touched on in this work. For example, what other roles are there? What case studies can you identify where 3S was at work? Are there dynamics or factors that make 3S more or less successful?

You have been given a new language to work with and to translate for those around you. This book has opened the door a crack so that the potential possibilities of the 3S are visible. It is now up to everyone to help throw the door wide open so that the full potential of the 3S can be realized.

Some progress has been made in throwing the door open since the publication of *The Third Side* that is important for the user to know about. In 2002 Jossey Bass and the Program on Negotiation published a follow up to *The Third Side* called *Must We Fight: From the Battlefield to the Schoolyard – A New Perspective on Violent Conflict and Its Prevention* Edited by William Ury. In this book scholars examine the question of human beings innate propensity for violence and whether that is indeed the case. This examination is followed by case studies of the 3S as well as a practical simulation readers can use to test the skills associated with 3S work. The Program on Negotiation also published another work entitled *When Spider Webs Unite: Five Case Studies of The Third Side in Action* Edited by Joshua N. Weiss. This book is a compilation of cases that examine the role of the 3S in varying contexts from organizational to Intrastate conflicts.

OUTLINE OF SAMPLE INDIVIDUAL LESSON PLANS AND SUPPLEMENTAL READINGS, CASE STUDIES, VIDEOS, AND ROLE PLAY SIMULATIONS

MODULE 1 -- WHAT DO YOU THINK? (And why)

Lesson 1: Their beliefs unbridled

No Reading

This should be a free flowing discussion about student's belief of conflict, violence, war and human nature. See detailed outline below.

MODULE 2 -- HUMANITIES GREATEST CHALLENGE

Lesson 2: The Human Dilemma

Reading:

Author's Note

Introduction: Are we doomed to fight?

Supplemental Readings and Case Studies:

Bjorkquist, Kaj "The Inevitability of Conflict, But Not of Violence: Theoretical Considerations on Conflict and Aggression." In Fry, Douglas and Kaj Bjorkqvist, Eds. (1997) Cultural Variation in Conflict Resolution. Mahwah, NJ: Lawrence Erlbaum Associates. PP. 25-36.

De Waal, F. "Primate Behavior and Human Aggression." In Ury, W. Ed (2002) Must We Fight: From the Battlefield to the Schoolyard – A New Perspective on Violent Conflict and Its Prevention. PP. 13-25.

Einstein, Albert "Only then shall we find courage." Reprinted in Pauling, Linus (1958) No More War. New York: Dodd, Mead & Company. PP. 213-221.

Ferguson, R. B. "The History of War: Fact vs. Fiction." In Ury, W. Ed (2002) Must We Fight: From the Battlefield to the Schoolyard – A New Perspective on Violent Conflict and Its Prevention. PP. 26-37.

Greenfield, M. "Falling back on fatalism: talk of 'ethnic conflicts' is a put-down and an artful dodge." Newsweek. March 14, 1994. 123 (11). P. 82.

Lorenz, Konrad (1963) On Aggression. New York: Harvest Book

Pauling, Linus "The End of War" in Pauling, Linus (1958) No More War. New York: Dodd, Mead & Company. PP. 3-14.

Rapoport, Anatol (1995) The Origins of Violence. London: Transaction Books.

Rupesinghe, Kumar "What is Co-Existence?" In European Centre for Conflict Prevention (1999) People Building Peace: 35 Inspiring Stories from Around the World. Utrecht: European Centre for Conflict Prevention. PP. 67-76.

Weiner, Eugene "Coexistence Work: A New Profession." In Weiner, Eugene, Ed. (1998) The Handbook on Interethnic Coexistence. New York: Abraham Fund. PP. 13-24.

Wrangham, R. and D. Peterson (1996) Demonic Males. New York: Houghton Mifflin.

Lesson 3: The Nature of Conflict -- A Different Approach

Reading:

Chapter 1: What's the Alternative?: The Third Side

Supplemental Readings and Case Studies:

Bjorkquist, Kai and Douglas P. Fry "Conclusion: Alternatives to Violence." In Fry, Douglas and Kaj Bjorkqvist, Eds. (1997) Cultural Variation in Conflict Resolution. Mahwah, NJ: Lawrence Erlbaum Associates. PP. 243-254.

Boehm, Christopher (1999) Hierarchy in the Forest: The Evolution of Egalitarian Behavior. Cambridge, MA: Harvard University Press.

Haille, Philip "Introduction to the Harper Perennial Edition" and "Prelude" In Haille, Philip (1979) Lest Innocent Blood Be Shed. New York: HarperPerennial. PP. Xiii-XXi, 1-12.

Fry, Douglas and C. Brooks Fry "Culture and Conflict Resolution Models: Exploring Alternatives to Violence." In Fry, Douglas and Kaj Bjorkqvist, Eds. (1997) Cultural Variation in Conflict Resolution. Mahwah, NJ: Lawrence Erlbaum Associates. PP. 9-23.

Killman, Thomas "Conflict Styles test" in Stutzman, J. and C. Schrock-Shenk Eds., (1996) Mediation and Facilitation Training Manual: Foundations and Skills for Constructive Conflict Transformation. Akron, PA: Mennonite Conciliation Service

Robarchek, Clayton A. "A Community of Interests: Semai Conflict Resolution." In Fry, Douglas and Kaj Bjorkqvist, Eds. (1997) Cultural Variation in Conflict Resolution. Mahwah, NJ: Lawrence Erlbaum Associates. PP. 51-58.

Shonholtz, Raymond "Conflict Resolution Moves East: How the Emerging Democracies of Central and Eastern Europe Are Facing Interethnic Conflict." In Weiner, Eugene, Ed. (1998) The Handbook on Interethnic Coexistence. New York: Abraham Fund. PP. 359-370.

Stutzman, Jim and Carolyn Schrock-Shenk "Personal Conflict Styles Inventory." In Stutzman, Jim and Carolyn Schrock-Shenk, Eds. (1996) Mediation and Facilitation Training Manual: Foundation and Skills for Constructive Conflict Transformation. Akron, PA: Mennonite Conciliation Service.

Ury, W. "The Power of the Third Side: Community Roles in Conflict Resolution." In Ury, W. Ed (2002) Must We Fight: From the Battlefield to the Schoolyard – A New Perspective on Violent Conflict and Its Prevention. PP. 38-54.

Administer the Kilman Conflict Styles Test

Or

Case Study Video: Le Chambon: The Hill of the Thousand Children. (Gateway Films.)

MODULE 3 -- THE CYCLE OF HUMAN HISTORY

Lesson 4: A Coexistence View of History

Reading:

Chapter 2: The First 99% of Human History

Supplemental Readings and Case Studies:

Bondurant, J. (1958) Conquest of Violence. Princeton, NJ: Princeton University Press.

De Waal, Frans (1989) Peacemaking Among Primates. Cambridge, MA: Harvard University Press.

Gregg, R. (1960) The Power of Nonviolence. London: James Clarke and Co.

Grossman, Lt. Col. Dave, "Introduction", "Killing and the Existence of Resistance: A World of Virgins Studying Sex", "Fight or Flight, Posture of Submit", "Nonfirers Throughout History", "Why Can't Johnny Kill", and "The Nature and Source of the Resistance." In Grossman, Lt. Col. Dave, (1996) On Killing. Boston: Little Brown. PP. XXIV-XXXIV, 1-4, 5-16, 17-28, 29-36, 37-39.

Leakey, R. and R. Lewin (1993) Origins Reconsidered: In Search of What Makes Us Human. Anchor Books.

Rapoport, Anatol (1995) Origins of Violence. New Brunswick: Transaction Publishers. PP. 14-72.

Sharp, G. (1973) The Politics of Nonviolent Action. Boston: Porter Sargent.

Ury, W., J. Brett, and S. Goldberg (1989) Getting Disputes Resolved: Designing Systems to Cut the Costs of Conflict. San Francisco: Jossey-Bass Publishers.

Ury, W., F. de Waal, and B. Ferguson (1999) Violent Human Nature? Telling a New Story. Program on Negotiation Working Paper 99-4. Cambridge: Program on Negotiation.

Wright, R. (1994) The Moral Animal: Why We Are The Way We Are. New York: Random House.

Case Study:

Analyze Freud's Correspondence with Einstein and the assumptions Freud makes and why. For a brief analysis of the arguments Freud and Einstein put forth see Schellenberg, J. (1996) Conflict Resolution: Theory, Research, and Practice. Albany: State University of New York Press. PP. 39-42.

Lesson 5: A Coercive Perspective

Reading:

Chapter 3: The Last 1%

Supplemental Readings and Case Studies:

Boulding, Kenneth (1989) Three Faces of Power. Boulder: Westview Press.

Davis Hanson, Victor (1981) War and Agriculture. Rome: Pisa.

Hedges, C. (2002) War is a Force That Gives Us Meaning. Perseus Books.

Horowitz, D. (1985) Ethnic Groups in Conflict. Los Angeles: University of California Press.

Lukes, Stephen, Ed. (1986) Power. New York: New York University Press.

Machiavelli, Niccolo (1952) The Prince. (Reprint Edition) New York: Penguin Books. PP. 89-91, and 95-104.

Milgram, S. (1983) Obedience to Authority. Harper Collins.

Mitchell, C., "Chapter 4: Psychological Dimensions of Conflict" and "Chapter 5: Perceptions in Conflict." In Mitchell, C. (1981) The Structure of International Conflict. New York: St. Martin's Press. PP. 71-119.

Morgenthau, H. (1985) Politics Among Nations. Sixth Edition. McGraw-Hill.

Staub, E. (1992) The Roots of Evil: The Psychological and Cultural Origins of Genocide. Cambridge University Press.

Waltz, K. (2001) Man, The State, and War. Revised Edition. New York: Columbia University Press.

Case Study:

What is war really like?

Video: Saving Private Ryan (particularly the first 30 minutes)

OR

Bring in one or two veterans of wars and have them talk to the class

Alternate Videos: No Man's Land. (United Artists). Or Rwanda: Triumph of Evil. (Frontline Video).

Lesson 6: Signs of a Coexistence Future?

Reading:

Chapter 4: The Recurrence

Supplemental Readings and Case Studies:

Fitzduff, Mari "Changing History - Peace-Building in Northern Ireland." In European Centre for Conflict Prevention (1999) People Building Peace: 35 Inspiring Stories from Around the World. Utrecht: European Centre for Conflict Prevention. PP. 87-103.

Fisher, Roger, William Ury, and Bruce Patton (1981) Getting to Yes. New York: Penguin.

Gastrow, Peter "A Joint Effort -- The South African Peace Process." In European Centre for Conflict Prevention (1999) People Building Peace: 35 Inspiring Stories from Around the World. Utrecht: European Centre for Conflict Prevention. PP. 104-111.

Hampson, F.O. (1996) Nurturing Peace. Washington DC: USIP Press.

Montville, J. (1991) Conflict and Peacemaking in Multiethnic Societies. Lexington, MA: Lexington Books.

Salem, Paul "A Critique of Western conflict resolution from a non-Western perspective." In Salem, Paul, Ed. (1997) Conflict Resolution in the Arab World. Beirut: American University Press. PP. 11-24.

Toffler, A. and H. Toffler. "Preparing for conflict in the Information Age." The Futurist. June-July, 1998. 32 (5). PP. 26-30.

Ury, William (1991) Getting Past No. New York: Bantam Books.

Ury W. "Containing, Resolving, and Preventing Violent Conflict: Activating the Third Side in Urban Communities." In Ury, W. Ed (2002) Must We Fight: From the Battlefield to the Schoolyard – A New Perspective on Violent Conflict and Its Prevention. PP. 79-112.

Case Study: The European Union

Berthoin, Georges "Europe: From Warfare to Coexistence." In European Centre for Conflict Prevention (1999) People Building Peace: 35 Inspiring Stories from Around the World. Utrecht: European Centre for Conflict Prevention. PP. 60-66.

Or

Video: The Color of Fear. (Stir Fry Seminars and Consulting.) Or A Class Divided. (PBS Video)

MODULE 4 -- WHAT YOU CAN DO

Lesson 7: The Third Side in Action -- Part I: Prevention Roles

Reading:

Chapter 5: Prevent: Provider, Teacher, Bridge-builder

Supplemental Readings and Case Studies:

Anonymous, "India's City Montessori School Educates World Citizens." In European Centre for Conflict Prevention (1999) People Building Peace: 35 Inspiring Stories from Around the World. Utrecht: European Centre for Conflict Prevention. PP. 277-280.

Brown, M. and R. Rosecrance, (1999) The Costs of Conflict. New York: Carnegie Corporation. (Specifically, Chapter 1 -- PP. 1-22 -- in which the Cost of Prevention is compared with the Cost of Conflict.)

Burton, J. (1990) Basic Human Needs Theory. New York: St. Martin's Press.

Burton, J. (1990) Resolution and Provention. New York: St. Martin's Press.

Derman-Sparks, Louise "Antibias Education: Toward a World of Justice and Power." In Weiner, Eugene, Ed. (1998) The Handbook on Interethnic Coexistence. New York: Abraham Fund. PP. 398-415.

Kobia, Sam "Church Council Bridges the Ethnic Divide." In European Centre for Conflict Prevention (1999) People Building Peace: 35 Inspiring Stories from Around the World. Utrecht: European Centre for Conflict Prevention. PP. 210-213.

Picco, G. (2001) Crossing the Divide: Dialogue among Civilizations. South Orange, NJ: School of Diplomacy and International Relations.

Stone, D., B. Patton, and S. Heen (1999) Difficult Conversations. New York: Viking Press.

Volpe, Maria "Using Town Hall Meetings to Foster Peaceful Coexistence." In Weiner, Eugene, Ed. (1998) The Handbook on Interethnic Coexistence. New York: Abraham Fund. PP. 382-397.

Weiss, J. et al, (2002) When Spider Webs Unite: Five Case Studies of the Third Side in Action. Cambridge, MA: Program on Negotiation.

Case Study:

Video on Coexisting: Mauritius: Celebrating Differences (Franklin Covey Co.)

Simulation:

Weiss, J., B. Blancke, and C. In Shin, "Sanford High Race Riot: Opportunities and Choices for the Third Side." In Ury, W. Ed (2002) Must We Fight: From the Battlefield to the Schoolyard – A New Perspective on Violent Conflict and Its Prevention. PP. 113-120.

Lesson 8: The Third Side in Action -- Part II: Resolution Roles

Reading:

Chapter 6: Resolve: Mediator, Arbiter, Equalizer, Healer

Supplemental Readings and Case Studies:

Anonymous, "Local Business Pushing for Peace in Northern Ireland." In European Centre for Conflict Prevention (1999) People Building Peace: 35 Inspiring Stories from Around the World. Utrecht: European Centre for Conflict Prevention. PP. 327-330.

Anonymous, "South Africa Business and the Transition to Peace and Democracy." In European Centre for Conflict Prevention (1999) People Building Peace: 35 Inspiring Stories from Around the World. Utrecht: European Centre for Conflict Prevention. PP. 331-335.

Coleman, Peter and M. Deutsch, "The Mediation of Interethnic Conflict in Schools." In Weiner, Eugene, Ed. (1998) The Handbook on Interethnic Coexistence. New York: Abraham Fund. PP. 447-463.

Gobodo-Madikizela, P. (2003) A Human Being Died That Night: A South African Story of Forgiveness. Houghton Mifflin.

Kelman, Herb "Interactive Problem Solving Workshops." In Crocker, C., F. Hampson, and P. Aall (1996) Managing Global Chaos. Washington, D.C.: USIP Press. PP. 501 - 520.

Kriesberg, L. "Coexistence and the Reconciliation of Communal Conflicts." In Weiner, Eugene, Ed. (1998) The Handbook on Interethnic Coexistence. New York: Abraham Fund. PP. 182-198.

Lang, M. and A. Taylor (2000) The Making of a Mediator. San Francisco: Jossey Bass.

Moore, C. (1996) The Mediation Process. Second Edition. San Francisco: Jossey Bass. Specifically pp. 3-80.

Sharp, Gene "Nonviolent action in Acute Interethnic Conflicts." In Weiner, Eugene, Ed. (1998) The Handbook on Interethnic Coexistence. New York: Abraham Fund. PP. 371-381.

Umbreit, M. (2001) The Handbook of Victim Offender Mediation: An Essential Guide to Practice and Research. San Francisco: Jossey Bass.

Weiss, J. et al, (2002) When Spider Webs Unite: Five Case Studies of the Third Side in Action." Cambridge, MA: Program on Negotiation.

Case Study:

Video on Nonviolent Action: A Force More Powerful (Ackerman-York Productions)

Simulation:

Weiss, J., B. Blancke, and C. In Shin, "Sanford High Race Riot: Opportunities and Choices for the Third Side." In Ury, W. Ed (2002) Must We Fight: From the Battlefield to the Schoolyard – A New Perspective on Violent Conflict and Its Prevention. PP. 113-120.

Lesson 9: The Third Side in Action -- Part III: Containing Roles

Chapter 7: Contain: Witness, Referee, Peacekeeper

Supplemental Readings and Case Studies:

Anonymous, "Tuzla, A City of Hope in War-Torn Bosnia." In European Centre for Conflict Prevention (1999) People Building Peace: 35 Inspiring Stories from Around the World. Utrecht: European Centre for Conflict Prevention. PP. 156-159.

Bradshaw, J. (2000) Fighting Fair. Bradshaw Cassettes.

Hilberg, Raul (1993) Perpetrators, Victims and Bystanders: The Jewish Catastrophe, 1933-1945. New York: Harper Collins.

Harff, B. and T.R. Gurr "Systematic Early Warning of Humanitarian Emergencies." Journal of Peace Research. 35, 5, 1998: 551-579.

International Peace Academy (1984) Peacekeeper's Handbook. Third Edition. Pergamon Press.

Rikhye, I.J. (2002) Trumpets and Tumults: The Memoirs of a Peacekeeper. Manohar Publications

Rosenberger, M. (1988) Harmless as Doves: Witnessing for Peace in Vietnam. Bretheren Press.

Weingarten, K. (2003) Everyday Witnessing and the Transformation of Violence. New York: Penguin.

Weiss, J. et al, (2002) When Spider Webs Unite: Five Case Studies of the Third Side in Action." Cambridge, MA: Program on Negotiation.

Case Study:

Analyze Baker, Pauline H. and John A. Ausink, "State Collapse and Ethnic Violence: Toward a Predictive Model." Parameters. 26, 1, Spring 1996. PP. 19-36.

Or

Peacekeeping -- Options: 1. If possible, bring in someone from US Army or UN Peacekeeping. 2. Conduct role-play about decisions peacekeepers make. 3. Show video on a successful peacekeeping mission (see Peacekeepers in the Sinai) and on failure (see Peacekeepers in Bosnia -- 60 minutes video)

Simulation:

Weiss, J., B. Blancke, and C. In Shin, "Sanford High Race Riot: Opportunities and Choices for the Third Side." In Ury, W. Ed (2002) Must We Fight: From the Battlefield to the Schoolyard – A New Perspective on Violent Conflict and Its Prevention. PP. 113-120.

Lesson 10: The Sum of the Parts Equal the Whole

Conclusion: It's Our Choice

Supplemental Readings and Case Studies:

Mayor, Federico "Towards a New Culture of Peace and Non-Violence." In European Centre for Conflict Prevention (1999) People Building Peace: 35 Inspiring Stories from Around the World. Utrecht: European Centre for Conflict Prevention. PP. 21-24.

Anonymous, "UNESCO's Culture of Peace." In European Centre for Conflict Prevention (1999) People Building Peace: 35 Inspiring Stories from Around the World. Utrecht: European Centre for Conflict Prevention. PP. 160-164.

Strom, Margot Stern; Parsons, William S. Facing History and Ourselves: Holocaust and Human Behavior. Facing History and Ourselves Project, 22 Kennard Road, Brookline, Massachusetts. 02146 (Use Excerpts from this)

Exercise: Go around the room and ask students to choose one or more roles they will play in their lives and have them list 5 concrete things they will do. Revisit this before the end of the semester or school year.

Lesson 11: Where from here?

No Reading

See detailed plan below.

DETAILED INDIVIDUAL SAMPLE LESSON PLANS

MODULE 1 -- WHAT DO YOU THINK?

Lesson 1: Their beliefs unbridled

Before actually getting into the text it is important for you and the students to understand their unbridled perspectives on war, violence, conflict, and human nature. Specifically discussing the student's mindsets and how they arrived at them will become important as they examine the book's argument and some of the history that is presented. Moreover, as you explore their perspectives you can discuss the power of holding certain views and how the pessimistic perspectives can limit what they believe to be possible. You, as the instructor, along with the book, will help students think and re-think these topics for themselves (instead of merely believing what they have been told by the mass media and society).

One important assumption to examine is that conflict is not necessarily bad, as many believe, but actually neutral. Simply put, conflict is a natural phenomenon due to the fact that no two individuals are alike. The manner in which conflict is dealt with makes it positive or negative. In fact, it is arguable that we as a species need more conflict, not less, because conflict helps to surface genuine problems and produce change. In order for conflict to have a positive impact on society people must learn how to deal with it productively. This is where the 3S enters the picture.

In order to get at the mindset of the students you might use some of the following questions:

1. When you think of the word conflict what other words come to mind? (As these are brainstormed you might put these on the board and highlight any productive notions. This will begin to exhibit the distinction between productive and destructive conflict. You might ask those who have suggested something positive to elaborate on why they make that claim.)
2. How do you define aggression? What do you think the link is between conflict, aggression and violence? Why do you think that?
3. How many of you have used the phrase "It's just human nature"? What exactly does that mean? How do you define human nature?
4. Have human beings always warred? Is war inevitable and part of "human nature"? How do you know? What evidence would you need to change you mind?
5. Why does war start? How do you know that?
6. What is the relationship between human nature and war? How do you know this? Ask them to provide some examples.
7. What is the relationship between human nature and violence? How do you know this? Ask them to provide some examples.
8. What is the relationship between human nature and conflict? How do you know this? Ask them to provide some examples.
9. Are human beings doomed to fight forever? If so, why do you think so? If not, why do you think so? (AND/OR Is prevention possible and if so, what would we as a species need to do to make that happen?)

MODULE 2 -- HUMANITIES GREATEST CHALLENGE

Lesson 2: The Human Dilemma

Introduction: In this lesson you will want to cover the introduction, entitled "Are we doomed to fight?", and begin to analyze some of the points the author makes as he outlines the plan of the book. There are many intriguing and thought provoking ideas in this chapter. Below are some of those that would provide much fodder for discussion.

KEY TERMS: POSITIVE CONFLICT, NEGATIVE CONFLICT, COOPERATION, FATALISM, and REFRAMING.

Instructor: Before delving into the first chapter it is important that those about to read the text get an understanding of the author's disciplinary perspective and professional background. Review with the students the Ury's note and his mindset before proceeding.

Instructor: *Introduction: Are we Doomed to Fight?* asks a basic, but fundamental question of the human experiment. From the outset of the chapter the idea of handling conflict is presented as the key to whether it is positive or negative.

Question(s):

1. How do you deal with conflict when it happens? Why do you take that approach? Have you ever thought about conflict in a systematic manner?

Instructor: Ury discusses the problem of hierarchies and how a top-down vertical approach has dominated the world in a primarily destructive manner. This approach does not necessitate cooperation, but rather coercion. The author claims that the world is shifting toward a more cooperative and horizontal way of conducting its affairs. This is largely due to the knowledge revolution and to technological advances.

Question(s):

1. What evidence around the world is there for the claim the book makes about a shift to a more cooperative world? Do people agree with that assessment or not? Why? Support your comments with evidence.
2. Having heard the benefits of this new system, what are some of the dangers?

Instructor: Ury makes it emphatically clear that the only way for humanity to survive is to learn to coexist. The family reunion mentioned is more real today than it has ever been with the unparalleled reaches of technology. The examples of the Bushmen of the Kalahari and their knowledge of a popular song are employed to make this point effectively. With over six thousand ethnic groups on the planet increasingly coming into contact, the skill of dealing with conflict will become more and more critical.

Question(s):

1. What are some of the problems that might arise as the 6,000 ethnic groups on the planet increasingly come into contact? In other words, why will they necessarily conflict?
2. What are some systems or mechanisms that human beings have set up to deal with their conflicts constructively?

Instructor: The author then moves to a psychological argument that much of human war making and past engagement in destructive conflict is rooted in people's fatalistic mindset. This skeptical mindset will guide the future if it is not challenged. In making this claim the book is also planting the seeds of coexistence. To do this Ury outlines four deeply engrained beliefs that are worth discussing in detail because much of the 3S depends on challenging these premises. It may also be helpful to introduce the notion of a self-fulfilling prophecy, which is part of the argument made here.

Question(s):

1. Do any of you adhere to any of the four deeply engrained beliefs about war? Why do you? What has most influenced your thinking?
2. Is it possible that you may have only learned part of the story?
3. Is coexistence and a mobilized Third Side possible? Why?

Instructor: The point is then made by Ury that most of the time people actually get along. Explore this with the class. Ask them what evidence there is to suggest that this is true. Logically, the author then argues that peace is not a pipe dream, but a reality for most in the world.

Question(s):

1. How many people live in the nearest city to you? How many fatalities from violence occur each day? What does that suggest? (Chances are there are a few incidents each day in many cities with substantial populations, which suggests that the majority of people are actually coexisting pretty well.)
2. Is the book's explanation of where humanity is with regard to violence and war persuasive? Does it make the idea of peace around the world more plausible?
3. When the problem is framed as needing to go from 90% to 99% and not 0% to 100% does that make the task seem less daunting? Do you think that percentage is accurate? Support your position.

Instructor: In order to transform conflict, the author argues that one must alter the "culture of conflict itself." The co-culture Ury speaks of is supported by his experience dealing with some of the most intractable situations in the world. He focuses on the potential for change and not the paralyzing pessimism that so entrenches people in these types of situations.

Question(s):

1. Given the signs of hope the book puts forth, do people feel the co-culture is possible? Why/why not?
2. The author also highlights the importance of optimism in his thinking. Do you think that matters much? Why?

Instructor: Ury explains that many conflicts, such as the Israelis and Palestinians, are making progress slowly and painfully. This is a good opportunity to discuss the nature of peace processes and what should/should not be expected of them. This includes how long a peace process may take and what constitutes success. It may be useful to extract the notion that trust is easy to break, but difficult to build. Therefore, there must be an air of realism about what is possible to achieve if people have been in conflict for decades.

Question(s):

1. When nation-states or groups of people sign a peace agreement is that the end of the conflict? Why?

2. If you agree that signing a peace agreement is the beginning, and not the end of the process, how long does it take to resolve a large-scale conflict? How do you know? What signs might you be looking for?

Instructor: To conclude the chapter the poignant question is posed: What if destructive conflict were preventable and we simply did not know it? Ask students for their thoughts on this.

Question(s):

1. What if destructive conflict was preventable and we simply did not know it? What do you think about that? Is it possible? What are the implications if it is a true assertion?

Lesson 3: The Nature of Conflict -- A Different Approach

Introduction: In this chapter -- *Chapter 1: What's The Alternative: The Third Side* -- the idea of the 3S as the missing key to preventing, resolving, and containing conflict is brought forth. As Ury explains, one of the main reasons why conflict escalates to violence and war is the perceived lack of nonviolent alternatives. This is where the 3S -- through the efforts of individuals, groups, communities, and entire societies -- comes into play.

KEY WORDS: THIRD SIDE, ALTERNATIVES, and CULTURALLY BASED DISPUTE RESOLUTION PROCESSES

Instructor: The author asserts that a lack of perceived alternatives is the primary reason why conflicts escalate to the point of violence. To make this point Ury discusses hunter-gatherer dispute handling systems, which empower an effective 3S when potentially destructive conflict looms. While the potential and components for such a system exists in many other societies an effective 3S has yet to take hold because people are unaware of its existence and how to harness its power.

Question(s):

1. How might the 3S work in the world you live in?
2. Does it already exist? In what capacity?
3. If not, what would be the first steps to creating such a system?

Instructor: In describing the 3S, the author explains that people in that system act, not out of altruism, but rather enlightened self-interest. Most 3S approaches, such as the one used by the Kalahari Bushman, are ingrained in their society and become part of the norm that is learned from childhood. This acculturation lies at the heart of an individual or community's ability to adopt the 3S and also highlights the importance of the nurture element in the human nature debate surrounding conflict and violence.

One of the things Ury is careful to highlight is that there is nothing easy about handling conflict effectively. This endeavor requires much practice and is rooted in the very ways in which people live their lives. Moreover, for the 3S to be most effective a

community or society should be horizontally organized. Under a hierarchical society the 3S has a much more difficult time operating effectively because that structure is not readily conducive to cooperation.

Question(s):

1. Is there anything you have learned in your lifetime that is related to the 3S? What skills or roles related to the 3S did you learn growing up?
2. What are some of the horizontal structures that exist in modern societies? How about in more traditional societies? (NOTE: You may need to define these types of societies for the students)
3. How are horizontal structures more effective at dealing with conflict than vertical structures?
4. How do vertical and horizontal structures cause and help resolve conflict?

Instructor: The impact of the 3S is already prevalent in American society, but it often takes an experience in another land to bring this to the fore. We often do not notice the positive efforts of people because, as the book implicitly indicates, we are too focused on the problems.

Question(s):

1. Ask students if they have ever been to a different country and run into a cultural conflict?
2. For those students who answered yes to the previous question, ask if, upon their return, they noticed something very different about their own society? What was it?
3. Why is it that people seem to focus on the negative elements of society and not the positive? Is it just Human Nature? (If this is their answer again ask them how they know what human nature is.)

Instructor: Some of the statistics provide a strong argument that the 3S is already at work in the U.S. With almost 600 peace and conflict resolution programs at the university level, over 20,000 peer mediation programs, and over 90% of the 1,000 largest companies using some form of alternative dispute resolution in the U.S., it is evident that the cooperative approach to addressing conflict is gaining favor. No longer does the top down, heavy-handed approach provide lasting results.

Question(s):

1. Were you aware of many of the statistics in the book?
2. Which ones most surprised you? Least? Why?
3. What do you make of all these different sectors of society adopting conflict resolution mechanisms to resolve their disputes?

Instructor: The 3S emphasizes the role nurture plays in the development and strengthening of the 3S. This is useful to explore with the class and leads into the nature vs. nurture debate regarding human violence that underpins much of what the book discusses.

Exercise: You might have some members of the class take on this debate as an assignment. One important point for the students to focus on is the evidence used by either nature or nurture adherents and the arguments that these respective groups make. If you choose to use this tool try to get the students to be specific and clear about where the two sides in the debate differ. It may be helpful to create time allotments for opening statements, questions, rebuttals, and summations (See the Constructive Controversy model by Johnson and Johnson). It may also be useful to build in a reflecting back segment (after the opening statements), which forces the groups to listen to each other (this is a conflict resolution skill). Finally, as part of the debriefing of the exercise it is interesting to discuss the process and what happens when a conversation is termed a debate and what connotations that word carries. You might ask what other words related to what has been discussed thus far carry certain meanings and why.

Question(s):

1. Much of the discussion of the 3S hinges on teaching children at a young age how to deal with conflict. What does this suggest about the nature vs. nurture debate regarding human violence that has raged for centuries?
2. Where do you sit in this debate? Why?
3. Is it a useful debate or could it be reframed in more productive ways?
4. What is the author's attitude toward the issue?

Exercise: Place a piece of masking tape on the floor from one side of the room to the other. On one end put nature and on the other end put nurture. Then ask the students to affix themselves on the line to represent their beliefs about where violence comes from – in the center means you believe violence is equal parts nature and nurture. Debrief by asking students why they placed themselves on that spot and make sure all the students listen to the different explanations given.

Instructor: There are many examples that the author uses to convey and exhibit the existence of the 3S at work in the world (e.g. Boston community efforts, quotes from judges and other legal professionals, work of peer mediators, and back channel unofficial talks in Oslo between Israelis and Palestinians). The forces that weigh on a conflict from a positive perspective are numerous. Yet this very point is often not noticed. This sad fact highlights the complexity of conflict and its resolution because many people around the world are working to resolve destructive conflict, yet it continues to persist. Ury believes this is because we have not tapped into and mobilized the 3S in a systematic manner.

1. Other than what was presented in the book, can you think of examples where the 3S has been employed?
2. What are some positive forces that help to resolve destructive conflicts?

Instructor: The 3S is characterized as a force that uses the power of peers, or social influence, to search for common ground. The 3S also seeks to keep disrespectful interactions in check and to create a positive sum (win-win) solution for all those involved. Admittedly this is a different approach than people are often used to,

particularly in the U.S. The 3S advocates that we deal with our problems ourselves if possible and then, and only then, turn to an authority for help, such as the police or the courts. It is not problematic that we turn to others for help, but it is problematic that we turn to others before trying ourselves. In addition, many legal solutions do not address problems effectively, nor do they explore the possibility of a positive-sum outcome

Question(s):

1. Can you think of times when the 3S has already played a role in your life? When?
2. The 3S seeks to empower you to deal with your own conflicts. Do you think Americans do that well? What about people from other societies? Any examples?
3. How many of you have been to court or witnessed a court proceeding? How often does it resolve the problem in a satisfactory way for both of the parties? When should alternative approaches be tried and when should the court be utilized?

Instructor: The author employs the analogies of the free market and the human immune system to explain how the 3S guides itself and operates. The guiding principles of these two structures are that nobody commands it and everybody has a role to play in it.

Question(s):

1. The author uses the analogies of the free market and the human immune system to explain how the 3S guides itself and works. Do these make sense to you and do you think they are apt analogies?
2. If this analogy is true, what type of people will be in favor of this idea? What type of people will be opposed to it?

Instructor: Peer pressure is an important element in understanding the 3S. The 3S relies on people working together and seeing it as their responsibility to become involved in conflicts that surround them. The logic behind the 3S is that these conflicts are everyone's problem if they are happening in the organization or community in which one operates. The sense of ownership question is one that is worth exploring here.

This is also a good place to discuss the idea of conflict styles and personal conflict handling preferences. By doing this you will be helping people understand how they perceive and address conflict, which is the first step to be able to deal with it productively. You might consider administering the Thomas-Killman conflict styles test (or other conflict styles test) here and then broach questions 3 through 5.

Question(s):

1. Why should you become involved in conflicts in your neighborhood, community or society?
2. Why do some become involved and others do not? Where does that sense of ownership come from? Do any of you have that sense of ownership?
3. What did you think of the Thomas-Killman test? Does it portray an accurate picture of your attitude toward conflict and how you tend to act when faced with a conflict? Do you react differently when you are not a direct party in the conflict -- when you try to help others resolve their conflicts? How so?

4. The power of peers is a central tenet of the 3S and where its power resides. When you are in a conflict with someone, do you react a certain way when it is just the two of you in the room? How about when a third party is added?
5. Have you seen the power of peers in your life? Is it a powerful enough force to use for the purposes the author suggests? If not, why?

Instructor: Ury explains that the 3Ss power comes from the people. You might ask the class where a similar argument has been made (for example, in the U.S. Constitution). Try to pull examples out here so that students begin to see that this approach is indeed possible and power can, and often does, reside with the people.

Question(s):

1. In what famous document is the power vested in the people?
2. What is the book suggesting to people who live in the U.S. and to people who are attempting to model their societies after the U.S.?
3. What are some examples of people power that have overcome immense odds to achieve their objective?

Instructor: At this point a different twist on the 3S is presented in the book. The author explains that the 3S can also be a perspective someone can hold. Often people in conflict perceive that the only options available are theirs and the others. However, a 3S perspective appreciates both views and looks for the common ground between them. This perspective acts as a foundation for the resolution of the conflict.

Question(s):

1. Do you understand Ury's use of the 3S as a perspective? Have you ever taken this perspective in a conflict?
2. Can you think of an example of this perspective?

Instructor: The 3S, while at times straightforward, becomes more complicated with the different forms of the 3S. *Outsider third parties* are those that put pressure on a conflict from outside. *Insider third parties* are those that are part of the conflict itself, but take the 3S perspective to help resolve the conflict in a "triple-win" manner (a triple win is when you win, they win, and 3S wins). Lastly, there is the *inner third side*, which is when a person espouses the perspective of the 3S -- seeking a triple-win -- and then "infects" others and the surrounding community. The inner third side stems from the spiritual and psychological elements of a person. (NOTE: The inner element of a person is something many in the Western world do not discuss. It may be interesting to discuss this point and how people feel and think about spirituality and emotions in conflict.)

Question(s):

1. Beyond the examples of the various 3Sers -- outside, inside, and inner -- can you think of instances where you have witnessed this?
2. Have you ever taken on any of these 3S approaches? If so, when?

3. The inner 3S is the spiritual and psychological elements of a person in conflict. How do you feel about that perspective? Is it a comfortable perspective for you to take? Why/why not?

Instructor: An interesting point is made about soldiers and their inner third sides. Research suggests that soldiers are unable to kill much of the time -- even when given the order to do so. This notion gets back to the human nature (nature/nurture) argument mentioned before and whether it is people's nature to be violent.

Question(s):

1. How many found it surprising to learn that many soldiers have a difficult time killing even when they are ordered to do so? What does this suggest to you? Does this make you doubt some of your assumptions about people's nature?
2. Does the media portray a picture of soldiers who do not naturally want to fight or are you told a different story? Why is that important?

Instructor: In the form of the 3S, Ury is issuing a call to all people to deal with destructive conflict. For it will take all of us to effectively confront destructive conflict at a broad level. Some professionals, such as diplomats, may be uncomfortable with this message. However, unless people get off the sidelines destructive conflict may never be dealt with effectively. This is a very empowering message and one that puts the responsibility for problems squarely on all our shoulders. If we truly want to do something about destructive conflict we can not wait for others to take care of the problem. It is no longer acceptable to DO NOTHING, it is up to us!

Question(s):

1. The book calls on people to get involved in the 3S. Are any of you hesitant to do that? Why?
2. What types of people, if any, will be uncomfortable with this message? Why?

Instructor: The powerful example of the 3S in action is presented in the case of the French village of Le Chambon. There is a movie that was done about the village and the villager's struggle to save innocent Jews from the Nazis. You may want to show the movie as an example of the possibilities of 3S. Moreover, there is also a book on Le Chambon that could act as an interesting case study. By invoking this story the author is trying to "awaken" the 3S in all of us.

MODULE 3 -- THE CYCLE OF HUMAN HISTORY

Lesson 4: A Coexistence View of History

Introduction: In *Chapter 2: The First 99% of Human History*, Ury launches into an Anthropologically based analysis of the history of human conflict and unearths what appears to be a very different story than most are taught or come to believe from history courses and the popular media.

KEY WORDS: ORIGIN MYTH, THE COOPERATIVE APE, EXPANDABLE PIE, HOMO NEGOTIATOR

Instructor: The author begins by explaining that the most common story of human conflict is what Anthropologists call an origin myth. The origin myth in this case is that violence is rooted in human nature and as a result humans have been warring since the beginning of time. This myth has been supported by the work of Hobbes, Freud, and others. But, as the author asks, is the story accurate? This foundational question should be the basis for some interesting discussion.

Question(s):

1. On what do we base our understanding of history, and in this case, the causes for war?
2. (If you asked them to read Einstein and Freud's correspondence) As the letters of Freud exhibit, the importance of context is key to understanding history. Often history is captured by people who are trying to explain a certain phenomenon. Can you think of other famous accounts by individuals that have come to be "history" as we know it? Any that have been challenged and since revised?

Instructor: The story of Dart and his plausible, yet wrong, interpretations of the cave are important for conflict analysis and resolution. This problem of asserting fact, namely confusing beliefs and perceptions for facts, is something that is brought up consistently in conflict analysis and resolution. Intrapsychically, during a conflict we see evidence in front of us that we must interpret. Due to concepts such as selective perception and selective recall we often conjure up stories that cognitively make sense to us, but are tainted to fit into our worldview. This process can lead to an improper analysis, stalemate, or even escalation of a conflict. (You might use the F exercise here on perceptions and assumptions and facts. This exercise can be obtained through the Program on Negotiation Clearinghouse).

Question(s):

1. Dart's interpretation was plausible, but wrong. What are the lessons for conflict analysis and resolution from his experience?
2. Are there "facts" in a conflict? (Ask for examples and make certain people are not confusing fact with perception or interpretation). How can "facts" be in contention in a conflict? After all, are they not facts?

Instructor: Much of the author's argument that war is not human nature, but human choice, is based not on hard evidence, but the lack of hard evidence. As Ury explains, for 99% of human history there may not have been war. That is a hypothesis that cannot be ignored. While looking at the lack of evidence may seem like an odd approach, the assumption that war is part of human nature has been based on very little ancient evidence, but rather more recent problems. Therefore, why shouldn't one question this?

Question(s):

1. If war was indeed prevalent in prehistoric times, why is there so little evidence?

2. Why does the depiction of war emerge only after a certain time frame (5,000 to 10,000 years ago)? What explanations are possible?
3. Where did you learn about war? What do you know about its causes? How do you know these things?

Instructor: Much of the evidence that has been found, per the example of White and Toth, is open to various interpretations (again -- fact or perception). What all this suggests is that war may indeed not be part of human nature, but rather a human construct. This is important to the author's argument because if you believe war is preventable, and not inevitable, than you will be more willing to act as a third sider.

Question(s):

1. Why is it important that the book make it clear that war is not part of human nature?

Instructor: Concluding that humans are peaceful is not the objective of this analysis. For that would not be accurate either. However, humans are as capable of cooperation as they are strife, which appears to get lost in discussions about the nature of humans. In fact, it is humanity's ability to cooperate that has enabled an otherwise physically weak creature to survive over the years.

Question(s):

1. The author places a great deal of emphasis on humanity's ability to cooperate. Think about one single day in your life. Take five minutes and write down how many things involve some form of cooperation and how many do not during the course of a day (e.g. a telephone call would be one that requires cooperation). What did you come up with? What does this tell you?

Instructor: Somewhat counterintuitively, Ury questions the dichotomy between conflict and cooperation. The logic behind this assertion is that cooperation often brings more conflict, not less, and that same cooperation is the primary manner in which conflict is addressed. The author further breaks down conflict and makes the distinction between three types of conflicts -- interests, positions, and power -- which is an important categorization because each type requires a very different response. Moreover, the three types of conflicts also signify different levels of intensity.

Question(s):

1. The author claims that cooperation produces more, not less, conflict. Can you see how that is so? Do you agree?
2. Does anyone know of any personal examples of this that they may want to share?
3. Can you think of examples of conflicts over Interests? Positions? Power?
4. Why is it important to understand these three types of conflict? How will this distinction effect a prevention, resolution, or containment process?

Instructor: When discussing the logic of war, the book outlines the reasons why war may not have made sense for our ancestors. The author does this in order to highlight the idea that war often must make sense for people to engage in its calculated implementation

(regardless of what it may look like from the outside). For groups like the hunter-gatherers described in the book war did not make sense due to their small numbers. If a battle ensued and one hunter out of the five in the tribe were killed than the hunting capacity of the group would be severely diminished. Through this argument the author is suggesting that we may again be seeing the beginnings of a shift away from the logic of war. Given the technological advances and the blurring of the distinction between combatant and civilian only one fifth of wars are actually "won" today. Furthermore, even if a side wins a war the costs to the victor throw the entire endeavor into question.

Question(s):

1. You, as the reader, have been presented with a logical argument about why war may not have happened throughout much of history. Is this a convincing argument? Why/why not?
2. Does the logic of war make sense today? Why/why not?
3. Do you think the logic of making war will continue in the future? What evidence can you use to support this argument? Could you make the opposite argument? How would you do it?

Instructor: Examples of coexistence, such as the border between the U.S. and Canada, suggest that significant cooperation is already happening in the world today if one is looking for it. In addition, the bond that has developed between these two nations is very strong. For most it is unthinkable that the U.S. and Canada, who share the largest border in the world, would ever go to war.

Question(s):

1. Can you think of examples where cooperation abounds?
2. Are there any set of countries that you would think it is highly unlikely for them to go to war even if a very contentious conflict arouse? List them and the reasons why it would be unthinkable that they would go to war.
3. What are some dynamics in the world that appear to discourage war making today?

Instructor: Cooperation is something that has happened throughout history. From the Bushmen to the fighters of WWI, people -- even those trying to kill each other -- have learned that it is in their interest to cooperate. This is useful to explore because most people do not think about this very much.

Question(s):

1. Can you think of unusual ways and different scenarios in which people cooperate and why?
2. In your opinion, is cooperation as human as the negative behaviors discussed thus far? If so, why do we spend so little time discussing or trying to foster cooperation?

Instructor: The 3S then explains that cooperation, which exists in the hunter-gatherer societies, is often not ad hoc, but rather a central part of their own particular conflict management system. While we in the modern world cannot and should not adopt the hunter-gatherer approach, due to significant differences in our societies, we can look for

clues to help us enhance our structures so that cooperation is fostered naturally and more systematically.

Question(s):

1. What types of conflict management systems are there in your world? Please take a minute and write down at least four that you know of and how they are currently used or how you might use them.
2. What dynamics can we learn from hunter-gatherer societies?
3. What type of system might naturally foster cooperation? Is it possible to incorporate such a system into our society if it does not already exist?

Instructor: Many hunter-gatherers believe that conflict is a natural state of affairs. The socialization they go through is one of complete interdependence with the group. The group is what is most important to hunter-gatherers. As a result, the individual sees him/herself primarily as a part of the whole. Moreover, it is the group that helps resolve the conflicts that emerge between individuals or coalitions. This brings up the idea of individualistic and collectivist cultures. Individualistic cultures (such as the U.S.) are those that focus on the individual as the most important unit in society. Conversely, collectivist cultures are those that focus on the community. You might discuss this difference with the students and why it matters. After having done that you might ask the following:

Question(s):

1. What is culture (can someone define it)?
2. From what you have read and know about different cultures, how does culture impact conflict?
3. Do you understand the difference between individualistic and collectivist cultures? Why is this distinction important for conflict resolution and what the book is discussing?
4. Do you think the 3S comes easier to individualistic or collectivist cultures? Why?

Instructor: Shifting slightly, the idea of violence as human nature is then broached directly. This is where Ury bridges the historical dichotomy between nature and nurture by claiming humans are products of both. Instead of looking at where people disagree, the author focuses on the common ground that exists in the debate and finds some surprising results. He concludes that even if aggression were innate that does not mean that violence and war are inevitable.

Question(s):

1. How do you define aggression?
2. Do you think it is an instinct? If so, what are the consequences of that?
3. The author discusses aggression and concludes that it may be innate, but that does not mean it needs to lead to violence and war. Do you agree? Why/why not?

NOTE: You might want to revisit your initial conversations about these topics for new insights or mind shifts.

Instructor: The 3S then looks to primate research to bolster its earlier claim that humans can be both warlike and peaceful. What the author questions directly is what actually causes the violence, which is the part of the question that often seems to get lost in the act itself. But not all chimps are aggressive and violent. The Bonobos, a relative of the chimp, are a prime example of a close human relative that lives the "make peace not war" slogan of the 1960's. These chimps also make use of the 3S in a very effective manner. To manage conflict and diffuse tension they use sex. In addition, when one member acts inappropriately and violates the group norms a majority in the group intervenes to quell the problem. Lastly, the book refers to Frans De Waal and his peacemaking among primates book that is interesting reading for anyone captivated by this subject. To further elaborate on this point, the instructor may want to assign a chapter from this book and discuss it.

Question(s):

1. What are we to make of the Bonobos and their peace loving nature?
2. Can we surmise anything about this aberration and humanities close relation to the Bonobo?
3. If chimps can exert a high degree of control on violence and aggression are humans not capable of the same?

Instructor: The conclusion is that we are capable of both war and peace. Moreover, our ancestors were probably not the brutes they have been characterized as, but rather people working hard to co-exist. As the book claims, they are probably best characterized as Homo Negotiators. War was probably not the norm because it simply did not make sense. Fighting happened, but only sporadically. This lack of fighting was due in large part to the horizontal governing structure that ruled these peoples. The implication of this statement for today's world is that the very same interdependent and horizontal network that once existed is making a comeback -- therefore making war less and less logical. The other key to their success was an active 3S, which is what we are lacking today and what we need in order to recreate a world with less war and destructive conflict.

Question(s):

1. What are the consequences of the book's conclusion that we are capable of both war and peace?
2. Is it possible that humans evolved as Homo Negotiators? Why/why not? If so, does that make you more hopeful about our ability to deal with destructive conflict and war?
3. The two main ingredients to a more peaceful world are an interdependent, horizontal relational structure and a mobilized and active 3S. Do you think these are possible? Is there anything else that is needed?

Instructor: The author reframes the context of history and explains that if human history were compressed into one day, approximately one minute of that day would represent the extreme violence we have witnessed. This may shock some people and it is worth discussing why they find it hard to believe and where they got their information from about this question.

Question(s):

1. The author compresses human history into a one day period in which only the last minute represents the violence of the last 10,000 years. Twenty three hours and fifty nine minutes of human history were therefore relatively peaceful. Does this change the way you perceive destructive conflict and human history? Why/why not?

Lesson 5: A Coercive Perspective

Introduction: In *Chapter 3: The Last 1%*, the author highlights an important shift in human history from a hunter gatherer subsistence to a sedentary lifestyle. This change added a series of dynamics not previously seen in history, many of which were zero-sum (win-lose) in nature. These changes created a climate more conducive to violence and war making. Thus, the horizontal cooperative web that previously existed collapsed into a more coercive vertical structure.

KEY TERMS: SEDENTARY EXISTENCE, COERCION, VERTICAL HEIRARCICAL STRUCTURE, and TERRITORIALITY

Instructor: The primary reason for the shift toward more widespread violence and war is pinned on the move toward a sedentary lifestyle. This change created numerous forms of ownership and an environment conducive to human greed. The dynamics found in the cooperative network began to erode and the logic of manipulation and coercion increasingly made sense. In addition, the necessity for the hunt diminished as men and women began to farm their own land. As a result, the concept of ownership and territoriality took on more importance, while men had little to replace the danger, excitement, and aggression they expended on the hunt. They increasingly began to take this frustration and thriving for excitement out on each other.

Question(s):

1. The shift from a nomadic lifestyle to a sedentary one proved costly for humans in many ways. What were the primary reasons for this?
2. What are the dynamics that changed?
3. What are some positive ways to channel aggression? What do you do in your own life to deal with this feeling and the related stress?

Instructor: Due to the new sedentary lifestyle people were able to reproduce more often and live longer. Obviously, this combination caused the population to rapidly increase. This increased population took away a very valuable mechanism for dealing with conflict -- the exit option. In owning land the desire and ability to get up and leave made less and less sense. Now, combine that ownership dynamic with a rapid increase in population and you naturally have more conflict.

Question(s):

1. Take a minute and think about all the conflicts that arise from overcrowding, stress, territory, possessions, or human greed. What is left to conflict over?

2. What is the difference between an expandable and fixed pie? Can you think of examples?
3. In our society today who are the people that engage in the most violence? (The answer should be young males -- 85-90% of violent crimes are committed by them.) Why is that?

Instructor: The sedentary life created an increase in private communities (i.e. the family), which weakened the community as the primary unit of organization. That dynamic, coupled with the erection of borders, eroded the 3S as the dominant conflict resolving mechanism. In essence, the shift was far more difficult to handle than one might expect because it created more conflict, while at the same time weakening the system for handling those conflicts.

Question(s):

1. Another reason violence increased was because communities began to lose their community feel, borders to signify ownership were erected, and smaller families units increasingly became the extent of the cooperative effort. Can you see any indicators of this continuing to happen today in the U.S.? (Some examples, gated communities, no trespassing laws, secluded urban sprawl communities, neighborhoods with high crime and violence). What will happen if this continues?
2. Can you see alternative examples where more community oriented activities are taking hold? (Some examples, community policing and neighborhood watches).

Instructor: The creation of borders in particular, both physical and psychological, had a tremendous impact on perceptions of the other. These borders created a sense of in-group and out-group tension, which has been a significant source of conflict in the last few decades. You may want to use a case study exhibiting the problems of psychological borders (such as the Israeli-Palestinian example).

Question(s):

1. What borders exist in our world -- both physical and psychological? Take a minute and list as many as you can.
2. What are in-groups and out-groups and how do they produce conflict?

Instructor: The key factor (in addition to what has been mentioned thus far) was the increased logic of coercion. Needing help to care for their land, people began to enslave others and force them to do things against their will because it made sense from a power and economic perspective.

Question(s):

1. The shift from cooperation to coercion was one that dramatically altered human relations. How do you react when cooperation is the approach to a situation taken by another person? Now, how about coercion?
2. Is it hard to see how this normative shift could have drastically altered human coexistence?

Instructor: Ury explains that the nation-state was formed out of, and relied on, coercion as its primary means of conducting business. While the ruler had a "contract" with the ruled, it was often held together by force and not mutual interest. This is interesting to explore with students and you might assign one of the classics -- such as Machiavelli's *The Prince* -- to discuss the logic of the state. For example, as a leader is it better to be loved or feared by the people?

Question(s):

1. The nation-state modus operandi is most often coercion. Do you agree with that statement? Cite examples.
2. Can you think of obvious and not so obvious ways in which the state uses coercion to get you to live by its rules? Think about the U.S. as well as other countries with strict rules and laws?

Instructor: Power is a very important concept in preventing, resolving, or containing conflict. Most students will have had some experience with power, both having it and not having it. It is important to explore that here.

Question(s):

1. What exactly is power?
2. Is power perceived or real -- or both? Which might be more important? Why?
3. Have there been situations in your life when you had little or no power? What were they? What did that feel like? In retrospect, did you really have no or little power?
4. How do power asymmetries effect conflict resolution processes?
5. Where does power lie in a conflict?
6. How can you deal with a power asymmetry when you do not have much or any? (One idea that will be useful to explore is the notion of alternatives -- see Best Alternative to a Negotiated Agreement [BATNA] from Fisher and Ury's *Getting to Yes* and Ury's *Getting Past No*).

Instructor: The glorification of war is something that has happened over the centuries. The reality of war is much harsher as some of the book's passages suggest. Words cannot do war justice. It may be useful to take some time to really explore what war is really like.

Question(s):

1. OPTION 1: Show half the class the beginning of *Saving Private Ryan* and ask the other half of the class to leave the room and come back in thirty minutes. When the segment is over give the class the following scenario: You are president of New Caladonia and there is an island off your coast that is disputed and has been so for years. The Kindons -- a neighboring country that you have reasonable relations with -- also claim the island. You have just received word that they have occupied it. You must decide what action to take. Your options are to: either do nothing, attack them, negotiate with them directly, or seek the services of a third party. Take five minutes to think through what you would do and why.

2. OPTION 2: Show the entire class the beginning of Saving Private Ryan. When the segment is over give the class the following scenario: You are president of New Caladonia and there is an island off your coast that is disputed and has been for years. The Kindons -- a neighboring country that you have reasonable relations with -- also claim the island. You have just received word that they have occupied it. You must decide what action to take. Your options are to: either do nothing, attack them, negotiate with them directly, or seek the services of a third party. Take five minutes to think through what you would do and why.

Instructor:

1. OPTION 1: Ask for the results and see if there is a difference between how many would attack who saw the movie and how many would attack who did not see it. If there is a difference explore it, trying to extract from them how much of an impact the movie segment had on their decision making process. If it is dramatic -- ask them if this should be shown to the president before he is to decide to go to war or not.
2. OPTION 2: Ask for the results. How did this visual image impact your decision-making? Was it what you had thought war was like? If not, how did it differ?

Instructor: Ethnic conflict is something that has taken over as the primary problem in today's world -- particularly in many transitioning countries. It is important to understand why these types of conflicts are erupting in such a widespread manner. Moreover, it is also important to explore whether ethnic conflict is really about ethnicity or whether the problem is more complex than that. Also, is it an accurate description of what is happening? You might also discuss Samuel Huntington's Clash of Civilizations hypothesis here.

Question(s):

1. What is ethnic conflict?
2. Is ethnic conflict an accurate term to use to describe these intrastate conflicts? Why/why not and what makes it an accurate characterization?
3. Regardless of the previous answer, why are so many of today's societal conflicts of this nature? What are the causes that unleashed this force?

Instructor: Pick an ethnic war and ask people what they know about it. Rwanda is a good example.

Question(s):

1. Lets look at the example of Rwanda. Who was fighting? Does anyone know how ethnicity is determined in Rwanda (partly by the number of cows one owned in Rwanda)? Why were they fighting? What were they fighting over? For how long? How many died? Try to get at the complexity of these situations. It is here that people need to understand how different these conflicts are once they have crossed the threshold of violence.

Instructor: In the discussion of war there is very little that the book believes is legitimate about war and its justifiability. For example, how is it that war is different than organized

murder? There appears to be a paradox in human thinking. Individual murder is harshly condemned, but war and the mass murder that occurs during it appear to be acceptable. This is an interesting point to consider even if you do not accept the premises stated here. (You might refer to a book by Chris Hedges called War is a Force That Gives Us Meaning or even assign some chapters here.)

Question(s):

1. Why is war often seen as acceptable, while individual murder is almost always condemned (with the exception of self-defense)?
2. Is this an inconsistency? If not, why?

Lesson 6: Signs of a Coexistence Future?

Introduction: Humanity sits at a crossroad. It can continue to destructively interact or it can seize the potential of the 3S and revise the web that once formed a strong conflict management system. *Chapter 4: The Recurrence* seeks to argue the later by explaining how conditions are increasingly becoming favorable for this to take place.

KEY WORDS: POSITIVE SUM, KNOWLEDGE REVOLUTION, WIN-LOSE SOLUTION, LOSE-LOSE SOLUTION, BOTH-GAIN SOLUTION, NETWORK, INGATHERING

Instructor: This chapter begins with the well-known story of the aversion of the Cuban Missile crisis. Instead of highlighting the negative elements involved, Ury suggests this scenario proves that even when humanity is confronted with a look over the brink of its destruction humans are capable of learning. This holds out hope for our future.

Question(s):

1. Do you share the author's analysis of the Cuban Missile Crisis and the hope it holds for the future?
2. If we believed the world was in grave danger of being annihilated due to destructive conflict and war would we take more decisive actions? Why do you think humans often need to be pushed to the limits before we act? (If someone responds that it is human nature ask them what that means and why.)

Instructor: The author pins much of his hopes for a recreated horizontal network on the knowledge revolution and believes its impact will be similar to that of the agricultural revolution. Part of his belief in this notion is due to the positive sum nature of the revolution's most valued commodity -- knowledge -- instead of the zero sum land dilemma that characterized the sedentary movement.

Question(s):

1. The author believes the knowledge revolution will bring back the horizontal network that humans once had. Do you think so? Why/why not?
2. What do you think the implications are for the zero-sum to positive sum shift in the nature of conflict?

Instructor: Many of the causes of conflict can be reframed from zero-sum to positive-sum if the parties are looking to do so. This changes a situation from win-lose to a potential both-gain. For example, identity and security are two causes of conflict that need not necessarily be zero-sum. So, to satisfy a secure identity for myself I do not *necessarily* have to threaten yours and vice versa.

Question(s):

1. Can you think of causes of conflict that are often thought of in zero sum terms, but could be conceived as positive sum if they are reframed?

Instructor: The logic of war and the use of coercive means to get individuals to do things have actually gone beyond a win-lose scenario to a lose-lose scenario. For example, if you engage in a coercive negotiation process and win by cheating the other, the other has lost in the short-term and you have lost in the long-term because your reputation follows you around. As another example, fighting wars today often creates so many casualties that it is hard to say that anyone actually wins. In addition, in wars today 9 out of 10 people who die are civilians. These are often people who want nothing to do with the conflict. These people create an even worse, lose-lose-lose scenario.

Question(s):

1. Does anyone really win a war? How? Don't the costs always outweigh the benefits? Before you answer, think if your relative died in the war in question -- your mother, father, brother or sister?
2. Does fighting a war address the causes of the conflict? What happens to those causes?
3. Does fighting a war cause new reasons for conflict to erupt in the future? Did this happen in history? How about in a recent war?

Instructor: Explain the both-gain idea. One powerful example of this are non-governmental organizations (NGOs) who have been forced to band together to accomplish tasks regarding humanitarian disasters for two reasons. The first is because no NGO does everything related to a particular mission. The second is that the funding for these missions is drying up, which has created more intense competition. Thus, a both-gain outcome instead of a potentially both-lose situation has become the preferred approach and elicited cooperation.

Question(s):

1. Can any of you think of both-gain examples where one party simply could not do the task without cooperating? How many situations and tasks are like that in life?

Instructor: As an example of a return to the network, the 3S discusses the collapse of the Soviet Union. Recognizing that a new systemic approach was critical, the Soviet Union transformed itself into a horizontal network. In taking that step they have reaped some benefits as well as experienced the short-term pains that come with that difficult decision. However, the Soviets recognized that the centralized approach simply would not have

worked in the knowledge era because the government was increasingly unable to control the information and disclose only what it deemed appropriate. The communication vehicles of the Internet, cellular phones, and email communication, provide access to information that is virtually impossible to restrict with any continual success. Another example of this is the Chinese government, who has increasingly been yielding to the new technology because they know they cannot control its reach into even the remotest villages and hamlets.

Question(s):

1. The vertical pyramid structure of centralized governments is built on the idea of controlling information. In today's world do you believe that is still possible? Why/why not?
2. Why is information so important? How can it help to dismantle societies?

Instructor: To instill an air of possibility, maybe even probability, into the argument, the author highlights institutions that had been the ubiquitous norm in their era, but have all but vanished. Ury employs the examples of the rule of kings, slavery, and colonialism -- all of whose impact in today's world is insignificant given what they used to be. Not coincidentally, those institutions were all based on coercion that simply could not hold people down forever.

Question(s):

1. In the 1600s, 1700s, and 1800s the idea of slavery around the world was commonplace and almost nobody believed it would become virtually insignificant. However, it has become just that in almost all places in the world. Is it possible that war could be done away with in the same way that slavery has been? What are the arguments for and against this happening?
2. What other coercive institutions exist that have also virtually vanished?

Instructor: The reorganization of the network is not a well-orchestrated endeavor. In fact, it is just the opposite -- often chaotic and disorganized -- producing more conflict, not less. People need to prepare for this relatively controlled anarchy. One way for them to do that is to embrace the 3S.

Question(s):

1. How can we manage the shift back to a horizontal network? The struggles around the world -- in the form of very violent ethnic conflict -- may be the way humans break free from the chains that bind them and help them to create a new network. This brings up the question of whether intervention should take place to put an end to the massive violence experienced in these conflicts or should these conflicts be left to work themselves out. What is your opinion and why? Cite examples.

Instructor: The 3S provides many examples of the network re-emerging. These examples are from the family, the workplace, regional organizations, and international entities. It maybe useful to explore with the class some examples they might be familiar with of this flattening.

Question(s):

1. Do you know examples of more democratic ways of operating in your own life?
2. Where have you recently seen horizontal networks form where hierarchies once existed? Would anyone like to share them?

Instructor: The network is best characterized by a series of negotiators working together to meet their common and individual interests. Often these interests are rooted in different needs, such as the example of Ford's restructuring. However, the negotiation revolution, silent to the unknowing, has grown exponentially in the last decade with the explosion of programs in elementary schools, middle schools, high schools, universities, the courts, non-governmental organizations, and the workplace. Part of the reason for the continued rise in conflict resolution programs is that they have proven effective and they provide skills necessary to help people through many of life's situations.

Question(s):

1. How many people have been exposed to some form of negotiation or conflict resolution information in the last few years? What was it?
2. Why do you think so many want to learn about negotiation and conflict resolution?

Instructor: There are a variety of negotiation approaches. Instead of negotiation only being a strategic tool, negotiation in the form of mutual gains bargaining or interest based negotiation, has taken on a both-gain quality. This is a good place to introduce skills from *Getting to Yes* and *Getting Past No*. To exemplify this point the instructor may choose to do the Ugli Orange exercise here.¹

Instructor: To conclude this chapter the author ties dynamics of the hunter-gatherer way of life to the changes happening in modern society, particularly in the workplace. Notions of facilitative leadership and collaborative decision-making are concepts that are being taught to employees, while the Busmen and others have had them engrained in their culture for centuries.

Question(s):

1. By showing the similarities between the hunter-gatherer way of managing conflict with the 3S and workplace changes that employ the same skills, the author believes the 3S can be applied in more developed societies. Are you convinced of this? Why/why not?

MODULE 4 -- WHAT YOU CAN DO

Lesson 7: The Third Side in Action -- Part I: Prevention Roles

Introduction: Chapter 5, entitled *Prevent: Provider, Teacher, Bridge-Builder*, marks a shift from the theoretical to the practical. It is here that how a person becomes a third

¹ This exercise can be found in Getting to Yes and exemplifies how people can mutually gain if they work from a different mindset.

sider is outlined and elaborated upon. The diagram presented at the beginning of the chapter depicts the timing and nature of the conflict as one assumes a role in dealing with it. This particular chapter focuses on the roles associated with the prevention of destructive conflict. It is important to note that what is being discussed here is not preventing *all* conflict, but just those conflicts that have a tremendous potential to escalate and result in destruction or violence.

KEY WORDS: LATENT CONFLICT, PROVIDER, TEACHER, BRIDGE-BUILDER, JOINT PROBLEM SOLVING, DIALOGUE GROUPS

Instructor: In presenting this chapter as a shift to the "how to" roles, it is important to highlight that these roles should not be thought of as separate tools, but rather as a series of interlocking units. If one role fails to make the desired impact the next is there to take its place and hold the network together.

Question(s):

1. The diagram at the beginning of the chapter depicts the escalatory and de-escalatory pattern conflicts take. Have you ever witnessed a pattern in conflicts? Describe them. Did it look like the author's depiction?
2. Do you think it is possible to detect these patterns? Always?

Instructor: Prevention of destructive conflict is very valuable, but it is also difficult. The costs of not preventing conflict can be very high. One of the biggest problems with this idea is knowing whether preventive actions had their desired effect. For example, when preventive efforts have been taken some have argued that it is possible that the conflict would not have spun out of control in any event. They conclude that it is difficult to know what impact preventive efforts had, if any.

Question(s):

1. Can you prevent destructive conflict? How?
2. As you see it, what are some of the positives and negatives of preventing destructive conflict?
3. How much would it cost to prevent a large-scale conflict from breaking out? Once these large-scale conflicts have raged, Bosnia for example, how much do they end up costing anyway (both in human and economic terms)?²

Instructor: It is important to understand that unmet needs often underlie conflict and cause it to surface. If 3Sers are to be able to prevent conflict they will need the skills of conflict analysis, psychological understanding, and communication techniques. These skills must become part of our societal support structures (indications are that this is happening; see the 20,000 peer mediation programs across the country). Lastly, people must learn to value and cultivate relationships, for this is the backbone of dealing with conflict productively. It is important to remember that people in conflict need each other in some manner and therefore have some type of relationship. If the relationship is a

² An answer to this question can be found in Brown and Rosecrance's book [The Costs of Conflict](#).

strong and trusting one than conflicts are easier to broach because trust, among other things, exists.

Question(s):

1. Throughout your upbringing did you ever learn skills to specifically prevent conflict?
2. Was the importance of relationships ever emphasized?
3. How about general skills you have learned that you think might be applicable in the endeavor of preemptively dealing with destructive conflict?
4. Think about the untrusting and weak relationships you have or have had vs. the strong relationships you have or have had. Which is easier to broach conflict from? Why?

Instructor: As was previously explained, frustrated or unmet needs are one primary reason why conflict emerges or escalates. The role of provider helps people meet their needs by sharing, protecting, respecting, and freeing.

Question(s):

1. Have any of you played the role of provider? How?
2. Did your actions help prevent destructive conflict from occurring?

Instructor: The notion of protection hinges on people's sense of physical as well as psychological security. Security is one of the most important concepts in understanding why conflict emerges. Often times we think that our security is solely reliant on others, but it is not. Part of feeling secure is within ourselves. This is a useful idea to explore further.

Question(s):

1. What is security and what makes you feel secure?
2. How do you know when you feel secure?
3. When nations or groups fight how often do you hear "security" as a reason?

Instructor: Recognition, respect and dignity are intangible psychological ideas that lie at the heart of many identity-based conflicts. Affirming and/or restoring these feelings is critical for preventing conflict as well as resolving it.

Question(s):

1. Why is recognition so important to people?
2. How would you feel if someone stole your idea and passed it off as their own? Why?
3. How do you feel when you have been disrespected -- has it been at the root of conflicts you have gotten in?
4. How do you feel when you have been heard and acknowledged?
5. How might you deal with a situation where someone feels disrespected?

Instructor: This is a good point at which to show the video on Mauritius from the Franklin Covey Co. because it shows the value of proper recognition, respect, and dignity.

Question(s):

1. As you watch this video on Mauritius write down all the ways in which people there go out of their way to prevent conflict and show respect each other.
2. After movie -- What did you find?
3. What does understanding and respecting diversity mean from your perspective?

Instructor: Simply put, people want to have control over their own future -- it is a need that humans possess according to conflict theorist John Burton. Their freedom to choose has been the source of many struggles in history and the cause of many conflicts.

Question(s):

1. What does being free (or the concept of freedom) mean to you? Do you ever think about it? Why/why not?
2. How do you feel when you don't have control over your fate? Can you understand why people are often willing to die for this?

Instructor: The opening of doors so people can lift themselves up is a tremendous way to prevent conflict. Using Yunus's microcredit example you might brainstorm other ways in which people have opened doors for others.

Question(s):

1. Can you think of ways in which people open doors for the masses so they may take care of themselves and not become dependent?

Instructor: Just how to prevent conflict, in the form of skills, is critical. As the author explains, most people want to deal with conflict, but just don't know how. You, as the instructor, may want to spend time on this element and in reviewing the options people have about how and where to get these skills.³

Instructor: The power of the community in deligitimizing violence has lasted for centuries. For example, public humiliation as part of punishment for a crime was used for centuries. The power of shame and other negative techniques is one approach, while positive teaching and empowering is another approach that can often be more effective.⁴

Question(s):

1. What do you think of punishment as a means of addressing behavior? Is it always, sometimes, or never appropriate? Should it be mixed with positive and empowerment notions? If so, what is the balance?
2. Do you favor public shame as a tool for handling problems in society? Why/why not?

³ For more on skills contact the Program on Negotiation at Harvard Law School's Clearinghouse.

⁴ Some organizations that do training in tolerance and diversity are the National Multicultural Institute, the National Coalition Building Institute, the Council for Global Education, and Children Creative Response to Conflict among the many nationwide.

Instructor: Teachers come in many forms. Teaching is not only done formally, but in fact, the good majority of teaching in life happens informally. For example, many of the lessons we learn in life come simply from people we know and the stories they tell. You might encourage your students to pass on the knowledge they have learned here to others.

Instructor: Being a bridge builder is an important role that does not get much attention. For example, merely by providing the secluded setting and logistics to the Israelis and Palestinians, the Norwegians played a vital role in the Oslo Process that led to the subsequent peace process. The ties the Norwegians created between the negotiators in Oslo proved enormously helpful in keeping the process from completely collapsing.

Question(s):

1. What are some of the tasks you could perform as a bridge-builder?
2. Have you ever brought two people together who were conflicting and got them to talk?
3. Are you part of a group that is in conflict with another group? Have you forged any relationships with members of the other group? If yes, has it helped you see the conflict in a different light? Why?

Video: You might show the powerful video “The Color of Fear” here and talk about Lee Mun Wah, the director, as a bridge-builder, provider, and teacher.

Instructor: One critical way to build-bridges between conflicting people or parties is via confidence building measures (CBMs). CBM's are small actions, such as the two sides in a conflict building roads together or re-linking telephone lines across conflict lines, that helps to build (or rebuild) trust. CBMs can happen in a number of different ways and are often undertaken informally (i.e. not government sponsored). The author uses the example of the European Union that employed numerous CBMs as it evolved. This example should be familiar since it was discussed in the last lesson.

Question(s):

1. Does anyone know what a confidence building measure (CBM) is?
2. Do you know some examples of CBMs? Have you ever used them in your own life? When? Why are they important?

Instructor: In the foster dialogue section, the book touches on some of the processes that have unfolded. These dialogue processes, also often referred to as Problem Solving Workshops, have been numerous and applied to many different intractable conflicts such as the pro-life/pro-choice abortion conflict, the Israeli-Palestinian conflict, and the Greek and Turkish Cypriot conflict. These workshops are one of the primary ways in which conflict resolution has sought to impact larger social conflicts. These dialogue groups attempt to change the behavior and attitudes of the participants, to provide a forum for learning from and about the other, to build relationships, to transfer knowledge about the other, and to sharpen understanding about where differences truly exist. These things rarely happen in conflicts and thus the value of the workshops should not be underestimated.

Question(s):

1. Dialogue processes have an impact on conflicts. What reasons can you think of for this to be the case?
2. Have you ever engaged in a dialogue with someone you are in conflict with or as part of a larger community initiative? What happened?

Instructor: Dialogue projects also have the effect of taking the emphasis off the other side or other person and putting it on the problem to be solved and how the problem affects everyone involved. This is a useful point to cull out.

Question(s):

1. According to the accounts of dialogue processes in the book, what seems to happen when people get together in these groups? Why do you think that is the case?

Lesson 8: The Third Side in Action -- Part II: Resolution Roles

Introduction: In Chapter 6 entitled *Resolve: Mediator, Arbiter, Equalizer, Healer*, the author moves to the next level in its conflict resolution system. It is here that more familiar dispute and conflict resolution roles are outlined. The reader is also introduced to other roles that predominate in more traditional (vs. modern) societies.

KEY WORDS: INTERESTS, RIGHTS, POWER, MEDIATOR, ARBITER, EQUALIZER, HEALER, NONVIOLENT ACTION

Instructor: There are many types of mediators. Much of what a mediator does is listening and reflecting back what they hear from the parties involved. Mediators seek to change the atmosphere to keep people focused on the problem, make certain the interests of the parties are well understood, and help the parties explore all their options.

Question(s):

1. Can someone outline the job of a mediator? What is their objective? How does this role differ from others discussed thus far?
2. In the case of the mineworkers, can you see how a mediator helps to transform the situation from one of coercive tactics to one of joint problem solving?⁵
3. Typically, when you are in a dispute or conflict, which approach -- interests based, rights based, or power based -- do you most rely upon? Why? When would it be most appropriate to use each approach?

Instructor: Underpinning everything humans do in life is the relationships they have with each other. We have seen the importance of relationships in previous chapters. A focus

⁵ It is often difficult to conceptualize how mediation unfolds unless one can visualize it. For a good video on mediation and its process see the mediation video done by NIDR that took place at an Atlanta Community Center. You may use this to highlight the choices a mediator makes -- this is most effectively done by having people write them down during the video and debriefing it afterwards.

specifically on the relationship in a conflict resolution process can often lessen tension and change a power approach into a more trusting, interest-based, interaction.

Question(s):

1. Why are relationships important in dealing with conflict?
2. How can discussing the nature of the relationship transform a conflict?

Instructor: One of the important points in this chapter is that many people already informally mediate everyday. Mediation itself is not an exact science, nor is the process mediators use. Even professional mediators all have their own styles and approaches. In short, there is no "right" way to mediate, but there are some principles to discuss. These are outlined in Moore's chapter mentioned earlier.

Question(s):

1. What is a mediator?
2. Have you ever played the role of mediator? Would you be willing to share the scenario?
3. What are the different types of mediators?
4. Can a mediator be neutral or is the best they can hope for impartiality? What is the difference?
5. Is there ever a time when a mediator should take sides? When?
6. Some have suggested that the ideal mediation is when the parties themselves begin to negotiate? Do you think so? Why?

Instructor: The distinction between mediation and arbitration is an important one, yet the two processes are often confused. The primary difference is that the mediator does not decide the answer for parties, while an arbiter does -- in either a binding or non-binding fashion.

Question(s):

1. What are the major differences between mediation and arbitration?
2. What does it mean to engage in binding or non-binding arbitration? What are some instances when binding or non-binding approaches should be used?

Instructor: Peer judges and various panels that focus on rehabilitation instead of punishment for petty crimes and misdemeanors are ways of constructively using the legal system. Moreover, some other approaches, such as the victim-offender reconciliation process (VORP), focus on accountability and rehabilitation for the offender as well as closure and restitution for the victim. As the book's examples exhibit, these alternative approaches are being implemented all over the country.

Question(s):

1. Do you think that programs, such as the teen court mentioned in the book, can work and substitute for the judicial system in a more effective manner? Why/why not?

Instructor: The equalizer is an interesting role that has not been written about specifically in the conflict resolution realm. Power is one of those concepts that, as we have seen earlier, can really shape a resolution process. If it is possible to equalize power that can be very valuable in persuading people to enter various resolution processes. One example of this equalizer role at the international level is the Group of 77 -- the G77. The G77 is a group of small nations that has banded together to vote on issues that impact them at the United Nations and other forums. Larger nations naturally had more power, but by creating a strong coalition they equalized the playing field.

Question(s):

1. The role of equalizer is a difficult one to play. Can you think of instances and scenarios where a weaker side was empowered, which enabled it to negotiate or mediate a resolution to a conflict?
2. Can you remember instances where power discrepancies between parties have been large, but the outcome was surprising and did not reflect that asymmetry?

Instructor: The author highlights the idea of using democracy and the vote as a way of equalizing power. It is often the case that more participatory decision making in general helps to resolve conflicts. This is particularly so in cases that have been marked by exclusion. You might touch on the notion of exclusion as it relates to the problems in U.S. schools in the last few years. The variable that continues to emerge in all of the recent school shootings is a feeling of exclusion by those who commit the acts of violence.

Question(s):

1. Have you used democratic processes in your life? Has it been more helpful than more dictatorial approaches? Always?
2. Are there any problems with the democratic process? Can the process cause conflict? How?
3. Have you been involved in a conflict that baffled you until you found out that someone was unhappy about being excluded from the decision making process? Can you see how democratic processes would help eliminate that problem?
4. How does exclusion link to recent violence problems in schools?

Instructor: Nonviolent action and acts of civil disobedience have proven to be effective tools when the power relationship between the parties is asymmetrical. You might discuss what dynamics are involved in these approaches and ask for examples in history. The three most obvious are the Indian independence movement, the U.S. civil rights movement, and the Polish Solidarity movement. However, there are others such as Henry David Thoreau's civil disobedience regarding poll taxes, labor strikes, protests regarding the Vietnam War, the dumping of tea in the Boston Harbor, or some environmental groups actions that stop degradation of certain species. To exemplify nonviolent struggles you might show the video "A Force More Powerful" or segments of it.

Question(s):

1. What are nonviolent protests? What function do they serve in society? Are they effective?
2. Nonviolent actions take masses of people to be effective. Can you think of some that have been successful?
3. Why have these movements succeeded? What dynamics proved important?

Instructor: The role of healer is key to effectively dealing with conflict, yet receives much less attention than some of the other roles mentioned. When people have been traumatized in a normally functioning society or because they have been part of a protracted conflict the wounds they suffered must be healed. If these wounds are not healed the people still suffering will teach their hatred to others, which will perpetuate conflict and violence for decades and possibly generations. The healer can help deal with the most critical, but often hidden dynamics of anger, fear, and grief. One example that you might use to highlight the importance of healing is the Kosovar Albanian refugees and their return to Kosovo as part of the peace agreement. What mechanisms have been put in place to help heal their wounds?

Question(s):

1. There are many people that play the role of healer in the world. Can you name some in different realms and the tasks they perform?
2. Have you ever spoken with someone that has lived in a society rife with conflict or been in a war that is still angry, frustrated, and untrusting of the other side? They are examples of people who have not been healed. How will they live in peace with the other? Is it possible in that state of mind?
3. How could the healer role be applied to the war in Kosovo?

Instructor: The use of simple actions can often set the tone for reconciliation. Often these acts take the form of walks, outings, and other joint interactions. Most people don't think about these actions as being important to resolving conflict but they are.

Question(s):

1. As the Lobster story exhibits, healing can be helped along by simple shared moments that break down psychological barriers. These acts do not in themselves heal, but they set the stage for the parties to deal with each other in a more human manner. Has anyone had a conflict with someone and done something similar to the lobster story in order to broach difficult subjects?
2. What role can humor play in conflict resolution processes? What are the dangers of using humor?

Instructor: A significant part of the healing process hinges on creating the right climate for the parties to engage. In order to create that atmosphere it often takes a dramatic act or an action that is counter to what someone in a conflict might expect. For example, nobody expected Egyptian President Anwar Sadat to go to Jerusalem. In taking that step Sadat shocked people on the Israeli side into believing his sincerity and commitment.

Question(s):

1. It appears that surprise actions that extend olive branches are very effective in breaking down barriers. Why do you think that is the case?
2. Can you think of actions and what makes some "outstretched hands" more shakable than others?

Instructor: The skills of a healer are active listening, acknowledgement of the others feelings as legitimate, and expressing regret when appropriate. These skills are not easy to do in a manner that is genuine and effective. These skills help to get to the truth and to enable people to tell their story, which is critical for proper catharsis.

Question(s):

1. Have you ever used the skills mentioned related to the healer role? Have they worked in that the person truly believed you were being sincere? Why/why not?
2. Do you feel better about a situation when you have simply found out the truth? Why?
3. Is there something cathartic about telling your story or venting your feelings to someone? What is it?

Instructor: There is a rather tense debate occurring between the conflict resolution community and the human rights community over peace vs. justice in war ravaged societies. Many people on the justice side of the spectrum (often human rights individuals) argue that having peace without justice is not really having peace at all. Contrary to that, others argue that initially establishing peace (defined as stopping the violence) is more important than making certain there is peace with justice. Those in favor of this approach believe it is better to secure some type of peace and then work up to more difficult issues involving justice. Moreover, they argue that sometimes other forms of justice, such as truth commissions instead of war crimes tribunals, are more appropriate. This alternate approach is advocated because it focuses on healing and the future instead of revenge and the past. This is a fascinating issue and could be discussed in a debate format.

Exercise: In preparation for the Peace vs. Justice discussion you might assign two groups to participate in a debate over the issue. One side could argue for peace and the other justice. Outside readings should be provided. It is also helpful to root the discussion in a particular case study (e.g. Bosnia, South Africa, Cambodia). We suggest you create time allotments for opening statements, questions, rebuttals, and summations. It is useful to build in a reflecting back segment (after the opening statements), which forces the groups to listen to each other (this is a conflict resolution skill). Finally, as part of the debriefing it is interesting to discuss the process and what happens when a dialogue is called a debate and what connotations that word carries.

Question(s):

1. Do you understand the peace vs. justice problem?
2. What do you make of the peace vs. justice debate?
3. Where do you fall in this discussion? Why? Think about it from the perspective of you living in that country and confronted with this question. What if your family members had been killed in the preceding war? Would that alter your perspective?

Instructor: Truth commissions are an interesting creation that is worth exploring in greater detail. You might examine the pros and cons of them here and think about using televised excerpts from the South African Truth Commission to make your points stronger.

Question(s):

1. What are the pros and cons of truth commissions?
2. If you had lost someone in a protracted conflict do you think knowing the truth and hearing contrition on the part of the perpetrator would be enough for you to move on with your life? Or would you need revenge? Why do you feel that way?

Instructor: A good rule to pass along is to never underestimate the power of an apology - as long as it is sincere. A true apology is an amazing experience that must be fully understood. To make this point you might find an apology that worked, such as Clinton's apology for the U.S. Government conducting Syphilis experiments on African Americans, and one that didn't, such as Clinton's repetitive remorse during the Lewinsky affair. Compare them and why they did and did not work.

Question(s):

1. Have you ever felt the power of a sincere apology -- either by giving one or receiving one?
2. Can true healing happen without an apology?
3. What makes an apology sincere and why are some received as such, while others are seen as hollow?

Instructor: As the author makes clear, forgiveness takes tremendous courage. It is important that people know that to forgive does not mean to forget, condone, or absolve responsibility for past actions. It just means that we remove the hate from ourselves in order to heal. People often confuse this with some of the dynamics mentioned above. This notion must be dispelled. Moreover, while people who forgive are unique in that they move to a place some of us don't know if we are capable of going -- they are only too human. They are just average people and everyone must understand that they have this power within them. This is critical for people to know so if they are in that situation they too can forgive and not think forgiving is reserved for amazing individuals.

Question(s):

1. What do you think of when you ponder forgiving someone?
2. What does forgiving someone mean to you?
3. Do you ask yourself how people, like Marietta Jaeger, whose daughter was brutally murdered, can forgive? Do you think you could forgive if you were in that situation? Why/Why not?

Lesson 9: The Third Side in Action -- Part III: Containing Roles

Introduction: As the book moves to its last line of defense in the battle to deal with destructive conflict, the containing roles are introduced. *Chapter 7 -- Contain: Witness, Referee, and Peacekeeper* outlines these roles and highlights them with examples. The containing roles are critical because destructive conflicts that cannot be resolved often spread and act as a spark for other potential conflicts. Containers encircle the conflict and quarantine it so that it remains manageable and possibly resolvable in the future.

KEY TERMS: WITNESS, REFEREE, PEACEKEEPER, FAIR FIGHTING

Instructor: The three roles mentioned in this chapter correspond to the three actions that allow conflicts to escalate -- a lack of attention, no boundaries placed around the problem, and no intervention. Each of these causes its own problems. In addition, Mo Tsu is introduced here and is an interesting character who might be explored further by students.

Question(s):

1. Why is important to contain a conflict? What is the point?
2. What do you think of Mo Tsu and his approach?
3. Is there a role for the Mo Tsu's of today? Where and how would they be most useful?

Instructor: When we assume the role of witness we instantly become involved whether that is our intention or not. Witness is an important role that should not be taken lightly - - it is one that often can save lives. You might use the story of Kitty Genovese (who was stabbed to death in New York City as she yelled for help and nobody responded) to exhibit what can happen when people don't bear witness. Sometimes it does not take a significant amount of effort to play the role of witness, but that little effort can often be the difference between life and death.

Question(s):

1. Does anyone know the story of Kitty Genovese? How does that relate to the role of witness?
2. Why is it that you think people do not respond to cries for help? Are there any answers from the psychological realm?

Instructor: Early warning signs are there in conflicts if you know what to look for. However, depending on the situation this can be difficult to assess. People often don't report on early warning signs for fear of being called a snitch or for fear of crying wolf. It is important to make the point here that early warnings are only as good as the action people are prepared to take. In short, simply knowing is not enough.

Question(s):

1. Let us take the scenario of an intrastate ethnic conflict. What might be some indicators that groups may do something violent? (After they have generated a list you might compare that with what some experts have to say -- see the Final Report from the Carnegie Commission on Deadly Conflict or work by Ted Gurr.)

2. How about an example from the workplace? (Might use an example from the U.S. Postal Service here.)

Instructor: The key to the witness role and others is to speak up and get involved. There is some interesting work on bystanders and why they do and don't help. You might explore some of this literature with the students so that they are aware of why people do not act. Often simply being aware of the dynamics helps people act when confronted with a particular situation.⁶

Question(s):

1. Why do you think it is that some people act while others do not?
2. What factors are bystanders most of afraid of when thinking about getting involved in a conflict?

Instructor: The role of the media as witness and helping to contain conflict is crucial. However, often the media refuses such a role or exacerbates the problem. Discussing this with the class lends yet another perspective on why people choose not to act. In this case the media often does not see it as their job to act and from their perspective they believe acting sometimes compromises their oath of objectivity.

Question(s):

1. Is the media part of a conflict? Why/why not?
2. Do you think the media is a good witness? Why/why not?
3. What roles do you think the media could and should play and why?

Instructor: Rules for discussing and dealing with conflict can be the difference between whether the conflict is ultimately destructive or productive. Moreover, as the 3S states, rules for conflicting can reduce the potential harm that might be done. These rules emerge at all levels and are critical to keep a conflict in check.

Question(s):

1. What are the benefits for establishing rules for fair fighting? How does it help a situation?
2. What should be done if rules cannot be established?
3. When should you seek the help of a referee?

Instructor: One way to make certain further conflict does not occur is to get the parties to stop threatening each other. At a societal level, agreements that focus on the use of defensive weapons only, cutting down on stockpiles of offensive weapons, as well as having strict gun laws, help reshape the "game" people are playing. Moreover, many verification measures also help people take a leap of faith, while also giving them a little insurance.

Question(s):

⁶ For interesting information on bystanders see the work by Professor Ervin Staub at the University of Massachusetts at Amherst.

1. There is little doubt that violence is a major problem in the United States. The question is how to address it. Many believe curbing access to guns is a major way to do this. Do you think stricter gun control laws would help the violence problem and how much? What other factors are important to consider? Can rules and rulemaking effectively address this problem?

Instructor: The city of Boston was very effective in dealing with youth violence. They implemented a multi-pronged approach that incorporated many factors, such as mentoring, gun buyback programs, programs to consume idle time, and collaborative policing. These points might be raised to help answer the question above.

Instructor: The idea of everyone just having the ability to defend themselves is not new, but some surmise that if it was embraced widely attacks would not occur nearly as frequently. As the author analogized, "we would all be like cacti." This can be an effective strategy as Switzerland has exhibited by their civilian based defense. Civilian based defense is where the defense of the country is left to civilians -- who make up the militia and defend the country when attacked. The backbone of this model is the people and the fact that this is a defense-based system and therefore not a threat to other countries or nations.

Question(s):

1. What are defensive weapons?
2. Arms races are a result of the creation of offensive weapons by two or more nation-states in question? What psychological dynamics are involved in this type of problem?
3. Who knows what civilian based defense is and how it works? Can you see how this approach would make other countries less fearful?

Instructor: Peacekeepers, in whatever situation, place themselves between parties in conflict (sometimes resorting to light force to protect themselves). The most familiar examples of peacekeepers are those from the United Nations. We do not often think about the police as peacekeepers, but that in fact is their main function. Beyond that, however, communities, groups, or even individuals are a force that can act to impose the peace. The story about the group of women in Mexico who helped to chase off another woman's attacker exhibits this well.

Question(s):

1. Have any of you played the role of peacekeeper?
2. Why did you take personal risk to help in that situation?

Instructor: Preemptive deployment of troops is a promising way to stop potentially major conflicts from exploding. The example of Macedonia is one worth exploring here. However, this preemptive action could be done at any level of society and is already occurring in certain sectors. The question to explore is how to make this preventive approach much more widespread.

Question(s):

1. Preemptive actions are useful in heading off major problems. The key is to make these approaches more widespread. What are the impediments to preemptive actions being used more often and more effectively?

Instructor: In the "putting it all together" section, the author importantly reiterates that all these roles must be used together in an interdependent fashion. (Here you might refer to some of the cases from Weiss et al, When Spider Webs Unite.)

Question(s):

1. Taken separately the ten roles outlined have a tremendous capacity to help. However, they will never accomplish the huge job of dealing with conflict unless they are used together to support each other. Thoughts?
2. Does this series of safety nets seem to accomplish the goal of dealing with conflict as it did in, for example, Bhiwandi, India? If not, what is it lacking?

Lesson 10: The Sum of the Parts Equal the Whole

Introduction: In this concluding chapter entitled, *It's Our Choice*, everything is tied together with the long-term vision of a co-culture. This co-culture idea is the creation and fostering of a global culture of coexistence. The practical steps of the ten roles and the current signs of people engaging in co-culture actions support this vision. Ury concludes with actions people can take as third siders.

KEY WORDS: CO-CULTURE, HOMO NEGOTIATOR, SAFETY NETS, THIRDSIDER INSTITUTIONS

Instructor: We are in an era where humans are increasingly coming into contact with each other. People from protracted conflicts want to talk to each other and indeed are, but they don't always know what to say or how to say it (e.g. Northern Ireland, the Middle East, and places in Africa). This is part of the 3S challenge.

Question(s):

1. There increasingly seems to be a willingness among people in protracted conflicts to talk with each other. However, like the average person, they do not always know what to say or how to say it. After having read this book, do you think you would be able to help them?
2. What would you say to a Palestinian and Israeli (or two other sides from a protracted conflict) if you were given the chance?

Instructor: The book makes the critical point that how we humans get along has a tremendous amount to do with the conditions we live under. The polar opposites of some of the conditions include: expandable vs. fixed pies; horizontal vs. vertical relationships; democratic vs. authoritarian or monarchical governments; and when the 3S unites vs. people doing their own thing and not caring about each other. Moreover, the knowledge revolution has begun to shift the nature of human relationships from coercion to

cooperation. This is beginning to have an effect on the logic of war and to shift it and other forms of destructive conflict from profitable for some to costly for all.

Question(s):

1. Having gone through this book, what factors are critical in determining how humans get along? Why?
2. Do you think the world is changing in a manner that is more conducive to productive relationships?

Instructor: By getting along, the book is talking about "the strenuous processing of conflicting needs and interests". NOT the absence of conflict as some would think, but a challenging peace of the brave. A critical distinction to make clear.

Question(s):

1. When the book talks about getting along what does it really mean?
2. Can someone explain what the author means by a peace of the brave?

Instructor: The book outlines the actions that can be taken by anyone. These actions include: 1. Change the story -- alter one's fatalistic mindset about humanities ability to rid the world of war; 2. Learn some skills -- take a class, read a book, learn from friends; 3. Start close to home -- do the work readily available to you in your family, in school, or at work; 4. Mediate your own disputes -- take charge of your own problems at first instead of seeking help or legal means; 5. Do what you do best -- we all do things well, focus on those; 6. Volunteer your services -- take time to help; 7. Fill a missing role -- step in when it is necessary to fill a role but nobody else is there to do so; 8. Create a winning alliance -- seek out natural coalitions to work on complex problems; 9. Urge your organization to take 3S -- pass on what you have learned and the benefits of 3S; 10. Support 3S in the wider community -- be the person to take action and create a ripple effect; 11. Help build thirdsider programs and institutions -- work to establish structures that aid thirdside efforts; and 12. Help create a social movement -- build networks of people to work on a social cause.

Question(s):

1. What actions will you take as a result of this book? Why?
2. What other words can you think of that "co" could be applied to?

Instructor: You may want to end the teaching of this book by reminding the students of those institutions that have faded that were based on power and coercion. In other words, those that people had assumed would last forever, but faded. Link this to the question that began this analysis.

Question(s):

1. Once again, why is it exactly that war can't be abolished?

Lesson 11: Where from here?

It may be useful to have a separate class (or part of a class) to brainstorm how people will contribute to helping create the 3S. How can this idea be taken forward and built upon in the future? Your students will undoubtedly have many ideas. You may want to simply facilitate a free flowing session. Here are a few questions that might get you started (these questions might work best by breaking students into small groups, having them discuss them, and report out to the class):

1. What people, groups, or organizations can you place with the roles that were outlined?
2. Can you think of roles you may have played? What were they?
3. Are there roles you think you are capable of playing? Which ones and why?
4. What roles can you come up with that were not mentioned in the book?

Comments and Suggestions

If you have comments and/or suggestions please email them to Josh Weiss at jweiss@law.harvard.edu