Hacettepe University Graduate School of Social Science

Department of Peace Studies

PEACE AND SPIRITUALITY: SELF-REELCTION AS THE KEY TO THE AUTHENTIC PEACEWORKER

Haddy Roche

Master’s Thesis

Ankara, Turkey 2017

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ACCEPTANCE AND APPROVAL

The jury finds that Haddy Roche has on the15th of May 2017 successfully passed the defense examination and approves her Masters Thesis titled "*Peace and spirituality: self-reflection as the key to the authentic peace worker*".

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ABSTRACT

ROCHE, Haddy. *Peace and spırıtualıty: Self-reflectıon as the key to the Authentıc peace worker*, Master's Thesis, Ankara, 2017

Spirituality has long been recognised as a valuable tool in peace work. It is clear from the many understandings and uses of the term spirituality that self- reflection is an inherent part of spirituality and that self-reflection inevitably motivates authenticity which in turn inspires a sense of fulfilment on the spiritual. Despite the obvious connection between spirituality, self-reflection, authenticity and fulfilment, and despite that the spiritual peace worker has been found to be significantly efficient, the connection between spirituality, self-reflection, authenticity, and fulfilment of the peace worker remains to be explored. This study aims to change that, and explores spiritual approaches that demonstrate the connection between these phenomena, and advances that spiritual approaches to conflict ensures authentic peace workers because they inevitably require self-reflection, which inspires authenticity. In particular, it highlights how the Transrational Peace Philosophy and the Transrational approach to conflict demonstrate the inextricable connection between these phenomena as they relate to both the professional and non-professional peace worker, and comprise a working method and training requirements that methodically and systematically demonstrates how a spiritual approach to conflict inevitably motivates self-reflection, authenticity, and fulfilment of the peace worker. It then concludes by addressing the benefits of integrating spirituality in peace trainings, and recommending the integration of spiritual training in peace training programs so that peace training programs fully and truly embody the attitudes and comportment required to produce efficient and competent peace workers.

Keywords: peace, spirituality, self-reflection, authenticity, peace worker

ÖZET

ROCHE, Haddy. *Barış ve Maneviyat: Otantik barış çalışanlarına bir anahtar olarak öz-düşünüm, Yüksek Lisans Tezi,* Ankara, 2017

Maneviyat uzun zamandır barış çalışmalarında değerli bir araç olarak kabul edilmiştir. Maneviyat teriminin birçok anlayışından ve kullanımından açıkça görüleceği gibi, öz-düşünüm maneviyata özgü bir parçasıdır ve kaçınılmaz olarak maneviyatı harekete geçirmektedir ve bunun da maneviyat üzerinde bir rahatlama hissi uyandırmaktadır. Maneviyat, öz-düşünüm, özgünlük ve tamamlanma arasındaki açık bağa rağmen ve manevi barış çalışanının önemli ölçüde etkili olduğu tespit edilmesine rağmen, maneviyata, köz-düşünüme, özgünlüğüne ve barış çalışanının yerine getirilmesine ilişkin bağlantı halen araştırılmayı bekleyen bir konudur. Bu çalışma, bunu değiştirmeyi amaçlamaktadır ve bu olgular arasındaki bağlantıyı gösteren manevi yaklaşımları ve çatışmaya yönelik manevi yaklaşımları, özgünlüğe ilham veren öz-düşünümü gerektirdiği için otantik barış çalışanlarını ortaya çıkaran ilerlemeleri araştırmaktadır.

Bu çalışma, özellikle Transrasyonel Barış Felsefesinin ve Çatışmaya Yönelik Transrasyonel yaklaşımın, hem mesleki hem de profesyonel olmayan barış işçisi ile ilişkili olduğu gibi bu olgular arasındaki ayrılmaz bağlantıyı nasıl gösterdiğini ve metodik ve sistematik olarak gösterilen bir çalışma yöntemi ve eğitim gerekliliklerini içerdiğini vurgulamaktadır. Çatışmaya yönelik manevi bir yaklaşım kaçınılmaz olarak barış çalışanının öz-düşünümü, özgünlüğü ve tamamlanmayı motive ettiğini göstermektedir. Çalışma sonuç kısmında ise barış eğitimlerinde manevi barış yaklaşımının entegrasyonun yararlarını ele alarak barış eğitimi programlarına manevi eğitimin entegrasyonunu tavsiye etmektedir ve böylece barış eğitim programları verimli ve yetkili barış işçilerinin ortaya çıkması için gerekli olan tutum ve donanımları tam olarak ve gerçekte somutlaştırılacağını önermektedir.

Anahtar kelimeler: barış, maneviyat, öz-düşünüm, özgünlük, barış çalışanı

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CHAPTER 1

INTRODUCTION

1.1. BACKGROUND

My interest in the topic of inquiry stem from my frequent practice of self-reflection, and the realisation that it is transforming me into a more honest, caring , and authentic person. It has allowed me to be more self- aware, self-regulating, patient, kinder, sympathetic, empathetic and understanding. This is encouraging me to have a healthy relationship with myself and with others, which in turn is making me feel much more fulfilled and peaceful. Although spirituality does not always lead to peace, I believe that it can lead to peace if it is practiced within a pluralistic, inclusive, rational, egoless and compassionate type of spirituality (whether or not stemming from a religious premise), within Lynch's (2007) concept of progressive spirituality, which envisages a spiritual ideology that could unite people across and beyond religious traditions, beliefs, values, and experiences, within Vaughn's (2002) and Zohar &Marshall's (2000) concept of spiritual intelligence, and Gardner's (2013) concept of critical spirituality, which all encourage understanding the dangers and complexities of the spiritual and guards against the acceptance of attitudes or behaviour harmful to others. Thus, this study is concerned with any type of spirituality that helps to achieve peace, the type of spirituality Vaughn (1991) describes as a "psychologically healthy spirituality" which she says is spirituality that is an innate capacity that exists in every human being and supports personal freedom, autonomy, and self-esteem, as well as social responsibility.

Self-reflection as an aspect of spirituality is often overlooked. However Gopin (2011) not only highlights that peacework is spiritual in nature, but also highlights that the spiritual peace worker will engage in self-reflection, which will inspire him/her to be authentic. Thus, Gopin reminds us that there is a connection between spirituality, self-reflection and authenticity, and that the spiritual peace worker is motivated to be authentic because he/she engages in self-reflection. Upon a review of the current literature, I realised that there is hardly any study exploring the affiliation between the spirituality, self-reflection and authenticity of the peace worker.

I also realised that most of the literature about the spiritual peace worker is focused on the professional peace worker, even though Ury (2000) and Mitchell (2005) imply that anyone can be a peace worker, because for them peace work requires the discharge of almost all the known roles in society. Indeed, Lederach (1997) advanced that peace building within a population should be considered in terms of a pyramid with three different Levels representing the membership of the population: the elites at the top, the middle range at the middle, and the grass roots at the bottom. In efforts to secure peace all the actors in the three different levels are relevant and have vital roles to play. This means that everyone and all roles are important for peace.

The approach of this study is that every person who desires peace and works towards achieving peace is a peace worker irrespective of his/her status and the context. This approach should make sense because conflicts are a normal part of life occurring to many people and in many different situations where a professional conflict worker will not always be available. Preparing each and every one of us for peace work would make peace easily accessible to all of us. Indeed, the number of conflicts in the world is far more than the number of professional conflict workers available.

Indeed, Diamond (2000) proposed that “We all need to recognise ourselves as peacebuilders, for the brokenness of the world appears not only in war zones but in our own backyards.” (p. 8). Moreover, Galtung (2004) argued that apart from ensuring a culture of human unity, belief that there is God in everyone, appreciating diversity as a source of mutual enrichment, preferring equality and a nonviolent culture, the peaceful approach to conflict requires that we develop the culture and practice of conflict transformation not only for specialists, but for all members of society (Galtung, 2004).

Although Galtung (2004) recognises that everyone is a potential peace worker, Galtung (2000) identifies certain attributes that make some people better peace workers than others. Relying on his many decades of experience in peace work, he suggests that the following people are more suitable for peace work than others:

1. Women: because they are generally are less physically violent, are more sensitive to other human beings, are not much impressed by material and social structures, are better listeners, and are less domineering.
2. Older and younger generation: are more suitable compared to the middle aged because both experience and idealism matters
3. Race: race makes no difference except as social relations. Peace workers do not get on well with racists
4. Class: middle class and educated middle income individuals with much interaction with other people are more suitable than others such as Upper class individuals who may identify more with the establishment and elites
5. Religion: Individuals who embrace all faiths and do not identify themselves with hard religion and ideology that excludes others and is intolerant of other faiths and ideology
6. Territory/country: Individuals from smaller territories or countries are more suitable because people from bigger territories or countries generally take on the habits of big powers and try to dominate

Undoubtedly, Galtung’s suggestions cannot be of general application and cannot be accurate in all cases, because for example the older, middle class, educated woman from a small country or territory might not always be the most suitable for peacework. Such a woman might not always be nonviolent, caring and sensitive to the needs of others. However, bearing in mind Galtung’s many decades of experience and knowledge, it is very likely that in most cases the type of people he suggest as being suitable for peace work would in fact be suitable.

Galtung (2000) proposed that the peace worker’s motives and way of thinking is what gives them legitimacy and make them more effective. These may be summarised as follows:

1. The peace worker engages in peace work not for any other reason but because as human being he/she is concerned about human suffering anywhere and consider all human suffering as their own
2. The peace worker as fellow human being is concerned about reducing destruction and enhancing the positive and creative aspect of conflict, not to escalate or spread conflict
3. The peace worker has no ulterior motives or self-interests. He/she is engaged in peace work simply because of nothing but for their feeling of connection to their fellow human beings
4. The peace worker will bring in experience and general conflict knowledge and useful positive skills like empathy, compassion, creativity, determination and commitment. He/she does not offer inducements, rewards, promises, punishment or threats
5. The peace worker is willing to acquire local knowledge by engaging in conversations with the parties. He/she does not simply rely on general knowledge in trying to bring about peace between the parties
6. The peace worker is not money oriented or selfish, but is humble and honest, oriented toward helping other human beings

1.2. EXPLORING THE SPIRITUALITY OF THE PEACE WORKER

Apart from realising that the current literature does not explore the relationship between spirituality, self-reflection and authenticity of the peace worker and that it focuses on professional peace workers, I also realised that it focuses more on the benefits of spirituality in other professions than in peace work. It focuses more on the benefits of spirituality in other professions such as nursing, teaching, psychotherapy, counselling, management, organisational leadership, and also on the benefits of spirituality for students and psychology patients. There is not as much literature on the benefits of spirituality in peace work and to peace worker. Thus, the aim of this study is to fill these gaps and promote the emphasis and mainstreaming of spirituality in both formal and informal peace training.

Several studies have explored and underscored how spiritual development facilitates self-reflection and authenticity in academic life (for example, Chickering, 2006; Dillard, 2006; Kreber et al, 2007; Tisdell, 2003; and Tisdell, 2006). Therefore, considering that Cloke (2005); Dietrich (2013) & (2014) and Lederach (1997) and (2005) all argue that peace workers are both learners and educators, it would make sense to follow the studies that have explored how spirituality facilitates self-reflection and authenticity in academic life and also explore how spirituality facilitates self-reflection and authenticity in peace work.

Exploring aspects of spirituality will help towards filling the current knowledge gap in the field of peace work. Indeed, findings from a study by Bush &Bingham (2005) funded by Hewlett Foundation about the knowledge gaps in the field of conflict work, disclosed that there remains uncertainty about which specific skills and knowledge are more effective for conflict workers so that they could be included in training for conflict work. Indeed, the personality of the peace worker like his/her spirituality inevitably influences how effectively he/she approaches the conflict and the parties to conflict. It is therefore worth exploring particular aspects of the spirituality of the peace worker such as self-reflection and authenticity to help determine the best spiritual approach for the peace worker to employ.

Although there is abundant literature such as that by Esposito & Voll (1996), Gopin (1997); Paçaci (2013) and Thistlethwaite & Stassen (2008) among others, telling us that religious spirituality (the spirituality present in all major religions of the world) have been playing a positive role in conflicts for many centuries, the Global Peace Index (2016) confirms that the world is getting less peaceful despite the positive role of religious spirituality. It indicates that the world became less peaceful in 2016 with the average Global Peace Index country score deteriorating by 0.53 percent, and that over the past decade the average country score for peace deteriorated by 2.44 percent with 77 countries improving while 85 countries deteriorating. The reason why the world is less peaceful might be due to the lack of exploration of the impact of particular aspects of spirituality such as self-reflection and authenticity on peace efforts. Exploring these particular aspects of spirituality could make a difference and make spirituality more useful in peace processes, to help make the world more peaceful.

Studies including those by Heelas (2002); and Keller et al (2016) have found that spirituality in Western developed countries is increasingly independent of religion and that more people in the West are increasingly becoming less religious. This suggests that non-religious spirituality has also failed to make the world more peaceful. Therefore, both religious and non-religious spirituality have failed to make the world a more peaceful place. Indeed, the 2016 Global Peace Index suggests that the key to reversing the decline in peace is through more efforts at building positive peace, by which it means among other things, putting more emphasis on developing the necessary attitudes, norms, beliefs, preferences and relationships that make violence less tolerated. Thus, it invites and justifies further explorations such as the present study.

1.3. A SPIRITUAL APPROACH TO PEACE WORK

The various arguments suggesting that spirituality is an inherent part of our human nature also suggest that spirituality is a natural and inevitable part of peace processes in human conflicts. For example, Beck (1986); Danesh (2000); Jupp (2016); and (Powell 2003) all argue that we are all spiritual beings because spiritual virtues are natural to all human beings. Zohar (2012) pointed out that without spirituality our vison is clouded, we don’t function properly and our lives feel less purposeful and flat. Barker (2007) advanced that spirituality is an inherent and inevitable part of peace work because a conflict challenges the mediator or other professional to look at their most basic values and assumptions so that they reflect on questions which concern the spiritual dimension of life, such as asking about the meaning and purpose of the conflict, about what is going on beneath the thoughts and feelings of the parties, and about what is the larger opportunity for the parties in conflict(Barker, 2007). Barker posits that the goals of these questions are spiritual because they aim to help the parties reconcile and allows them to be at peace with each other and with their situation, and ready to move forward (Barker, 2007).

Hoffman &Wolman (2011) view peace work as a spiritual practice because it allows the peace worker to access a peaceful, compassionate, and non-judgmental place inside himself/herself which otherwise would not be accessed. They argued that mediation itself is a spiritual process because it enables mediators "to grow into self-understanding and self-acceptance". (p. 804).

Said & Funk (2002) argue that:

> Whether or not scholars and practitioners are consciously aware of religious influences in the shaping of their own perceptions, religious belief systems directly impact the development of the theories of conflict and conflict resolution. Primarily this occurs through presuppositions regarding the nature of reality and society, the purpose and ultimate meaning of life, and the means by which to live an "authentic' ideal life –the life of inner and outer peace. Religious concepts of peace, then, embody and elaborate upon the highest moral and ethical principles of a given society and define the terms and conditions for individual and social harmony. (p. 2)

There are others who believe that although spirituality is a very important part of peace processes, it is not really a natural and inevitable part of peace processes because it can and is often excluded from peace processes. For example, Talley-Kalokoh (2009) believes that spirituality is often excluded from peace processes and hence the reason why peace (especially international peace) has been elusive. Talley-Kalokoh argues that peace is often elusive because our understanding of peace and peace processes excludes spiritual aspects such as taking into account the impact of peace on the internal self and considering whether or not those working for peace have internal peace. She lamented that:

> We lay aside the wisdom of honestly listening and observing our own lives. Worse yet, we ignore those writers, artists and reformers who continue to point it out. So while technologies used to reach "international peace" have developed and expanded across the globe, our understanding of peace and its impact on the internal self has diminished. (pp. 4-5)

Talley-Kalokoh argues that if our understanding of peace and peace processes continues to exclude the spiritual component which asks for self-awareness and inner peace, external peace will remain elusive.

1.4. JUSTIFYING THE NEED TO TAP INTO THE SPIRITUAL REALM

The inclusion of spirituality in peace work is helpful to the peace worker as it broadens the tools for peace work. It allows the integration of religion, meaning, relationships, and the whole self in peace processes, thus making peace work more meaningful, less detached, less technical, more holistic and accessible. Gopin (1997) argues that invoking spirituality in peace work is useful for two reasons. First, it enables the peace worker tap into the vast amount of information in sacred texts about peace making that can be helpful in peace processes. Second, because spirituality is familiar to and plays a central role in the lives of millions of human beings, most people in conflict associate with and are familiar with. Therefore it can be used for reasoning with people in conflict, and will easily resonate with people in conflict to hopefully inspire them to be peaceful. Bowling &Hoffman (2000) underscore that the spiritual qualities of the mediator can increase the capacity of the mediator to bring peace into the room as well as develop the mediator's ability to improve and fulfil his or her own life. Dietrich (2013) and (2014) also highlight that by spiritually connecting with conflicting parties, the peace worker can create the space for resonance and understanding between the parties leading to opportunities for peace.

The inclusion of spirituality in peace work can be justified on various grounds. Hoffman &Wolman (2012) argue that it is important that mediators relate to the spiritual and have 'spiritual intelligence' because the parties are often struggling in their dispute with issues that "cut to the core of what they care about most in the world." (page 804). For them spiritual intelligence "concerns the deepest sources of meaning, value, and human connection in an individual's life." (page 804).

There are spiritual deficiencies that stifle our ability to be peaceful. Arasteh (1975) as cited by Nun (2011), indicate that as opposed to the incompletely integrated person, the fully integrated person embraces spirituality, which in turn equips him/her with conflict resolution mechanisms to help him/her avoid and resolve conflicts naturally. Bell (2008) recognised that the spiritually integrated person is able to move appropriately among the five realms of meaning: common sense, theory, method, transcendence, and historical and literary scholarship, which all inspire the ability to be peaceful and to build peace.

Jung (1959) argued that when the ego dominates the Self, the person cannot find internal or external peace. Buber's (1958) I-Thou relationship also emphasise how seeing each other as divided and disconnected and not showing mutual care, love, respect, commitment and responsibility to our fellow humans alienate us from each other. Schwartz's (1994) theory of the Self-led person developed from his Internal Family Systems (IFS) model, which sees a person as containing sub-minds and more recently explored by Hoffman (2011) and Riskin (2013), illustrates that Self-led individuals who do not allow destructive parts of themselves to lead them, will elicit peaceful responses from others because they are authentic and unpretentious, and make others feel safe and relaxed.

Maslow's (1943) hierarchy of needs, in particular the need for self-esteem, which makes people seek fame and glory, demonstrates that people do not develop self-esteem until they accept who they are internally, which requires a spiritual exploration of the self. The other needs in Maslow's hierarchy- the need for self-actualisation, physiological needs, the need for safety, need for love and belonging cannot be achieved for self-actualization to occur if the need for self-esteem is not addressed. In fact, (Koltko-Rivera (2006) argues that a rectified version of Maslow's hierarchy of needs includes self-transcendence-that the goal of the individual is not to reach self-actualization but self-transcendence. He argues that Maslow realised that at the level of self-actualisation, the individual works to actualise his/her own potential, but does not become an optimally functioning human being and does not experience Being-cognition to identify something beyond them self. He argues that at the level of transcendence the individual's own needs are put aside in favour of service to others and to some higher cause outside the personal self, leading to fulfilment and a peaceful disposition.

The four universal classes of needs Galtung (1985) identify as leading to structural violence and conflict (the need for survival, welfare, freedom, identity), have a spiritual thread binding them together. Indeed, Galtung includes 'spiritual' needs among his four classes of needs, and argues that 'spiritual death' occurs in relation to the unfulfilled need for identity and freedom, and it occurs to "people to whom life has no meaning; and there is nothing worth identifying with, time just passes through the person rather than the person evolving through time." (p. 15). The spiritual death that follows the unfulfilled need for identity and freedom would indicate that the needs for identity and freedom have a spiritual foundation which includes the realisation of the interconnectedness and unity with one's own kind, and the need to be with one's own kind. The other two needs (need for survival and the need for welfare) will be difficult to satisfy in the absence of the fulfilment of the need for identity and freedom (a person cannot say that his/her need for survival, welfare are fulfilled if he/she is not recognised and given his/her true identity). The needs for survival and welfare may also have a spiritual foundation depending on the particular individual's reasons and feelings. Indeed, Galtung (1990) in his discussion about cultural violence did advance that "a violent structure leaves marks not only on the human body but also on the mind and spirit". (p. 294) which indicates that he considers social injustice in general as leading to a deprivation of spiritual needs which must be addressed if peace is to occur.

While we must accept conflict as a necessary part of life for growth and progress (Lederach 1997 & 2005), the cost of conflict is getting too much to bear. Traditional methods and tools for peace work have not been successful in preventing the millions of deaths, casualties, and displacements, along with the unspeakable violence, poverty, trauma and humiliation that accompanies them. In the effort to limit the tragic, violent, and negative consequences of conflict, we are bound to broaden our approach to peace making and peace building, and take a broader perspective. Former UN Secretary General Boutros Ghali's Agenda for Peace (1992), and the Panel on United Nations Operations (2000) (also known as the Brahimi Report), both recognise the need for a broader approach to peace. And more recently, the High –level Independent Panel on UN Peace operations (2014) provides that "the term peace operations" denote the full spectrum of responses required." (emphasis mine). Thus, UN peace missions over the years have become increasingly multidimensional to include the multiple approaches to peacebuilding.

Lederach (1997) suggests that when dealing with conflicts we should embrace all aspects of the relationship between the parties including psychological, spiritual, social, economic, political and military. He also suggests that peace workers when engaged in peace work should employ the moral imagination, realise the interconnectedness and interdependence of mankind, develop capacity to meditate, practice sensuous perception, stillness and humility. Galtung (2010) in his Transcendent approach recognises that all fields are relevant to peace and called for a transdisciplinary approach to peace work. Dietrich’s (2012),(2013) and (2014) Transrational Peace Philosophy underscores that all aspects of human nature, not only the material ones have to be considered in peacework. The Transrational Peace Philosophy calls for a more holistic training of peace workers which has spirituality at its core. It demonstrates that a spiritual connection between the peace worker and the conflicting parties allows for resonance that guides the conflict worker towards achieving a balance in the relationship of the conflicting parties. Galtung’s (2010) Transcendent Philosophy is also fundamentally spiritual. Just like the Transrational approach, it is a holistic approach to peace that encompasses all spiritualities and all philosophies.

Dietrich, Galtung and Lederach all portray peace work as having spirituality as its foundation, and imply an inextricable link between spirituality, self- reflection and authenticity of the peace worker. However, there is also other abundant literature demonstrating an inextricable link between these phenomena in peace work as well as in other areas of life (for example, Aupers & Houtman, 2006; Branson, 2007; Chickering et al, 2015; Cloke, 2005; Goldman &Kernis, 2002; Heppner et al, 2008; Jones, 2010; Karakas, 2010; Kernis &Goldman, 2005; Maslow, 1943; Rogers, 1951; Satir, 1972; Tisdell 2003; Trilling 1972; Ury 2015; and Vannini & Williams, 2009). Despite the abundant literature, there is hardly any study specifically exploring the connection between these phenomena. This study aims to fill this gap by exploring the connection between these phenomena. It is hypothesized that a spiritual approach to peace work will inevitably motivate the peace worker to self-reflect and be authentic, which in turn inspires the conflict parties to be authentic, thus making peace more accessible and leaving the peace worker more fulfilled in the discharge of his/her task.

1.5. SIGNIFICANCE OF THE SPIRITUAL PEACE WORKER

Bowling &Hoffman (2000) reflecting on their own experiences as mediators observed that spiritual qualities contribute significantly to the peace worker's capacity to achieve peace. They explained what they observed as follows:

> as mediators, we have noticed that, when we are feeling at peace with ourselves and the world around us, we are better able to bring peace into the room. Moreover, doing so, in our experience, has significant impact on the mediation process. What may be more complex and difficult to explain is how we, as mediator, can maintain a sense of peacefulness while working with people who are deeply enmeshed in seemingly intractable conflict. Often the dispute that we deal with in mediation trigger feelings in us about conflict in our own lives. However, we believe that successful mediators have an ability to transcend those conflicts, or perhaps to use the insight derived from them to help the parties in the mediation reach a genuine resolution of the dispute that brought them there. This ability arises, in our view, not so much from a particular set of words or behaviours but instead from an array of personal qualities of the mediator that create an atmosphere conducive to resolution. (p. 14).

Cloke (2005) highlight that spiritual qualities such as the peace worker's intuition, self-awareness, and capacity for empathetic and honest communication plays a very significant role in peace efforts. Cloke (2005) sees a direct connection between spirituality and peace, and is of the view that conflicts have the potential to inspire the spirituality of both the peace worker and conflicting parties, which has a positive impact on peace efforts. He argues that spirituality is vital in mediation because to reach the level of understanding, forgiveness and healing required for peace, spiritual techniques and methods like meditation, empathy, self-reflection, and spiritual communications have to be employed (Cloke, 2005). He observed that:

> While physical techniques are useful in stopping a fight, they are less helpful in settling the underlying issues that created the fight. Similarly, intellectual techniques are useful in settling issues, but do not resolve the emotional issues that gave rise to them. and while emotional techniques resolve the underlying reasons for conflict, they do not encourage forgiveness.
>
> To reach forgiveness, *spiritual* techniques are needed to explore what triggered the conflict within ourselves, release our own false expectations, and transform our suffering into learning. Reconciliation is the complete transcendence and disappearance of conflict, which requires an open heart. (p. 2)

Cloke believes that we experience spirit in mediation:

> when we stop to discuss what just happened; listen without aim or intention; observe what is occurring moment by moment, especially during intense emotions; expand empathy and compassion toward an opponent or ourselves; speak honestly from the heart; act with integrity and skill; accept conflict as our teacher; or work collaboratively to end animosity." . One of the main benefits of spirituality in mediation is that it makes us become more aware of the quality of our own and others' energies. "We become more sensitive to how these energies are altered as people move from conflict to resolution, from lies to truth, from anger to compassion, from defensiveness to open-heartedness, or in reverse".
> (p. 3)

Kinjerski & Skrypnek (2004) observed that spiritual workers are "passionate about their work, find meaning and purpose in their work, feel that they can express their complete selves at work, and feel connected to those with whom they work" (p. 27). Their observation is supported by Lindholm & Astin (2006) who also observed that faculty staff who reported high levels of personal spirituality generally had more positive outlook in work and life, and experience joy and meaning in their work and lives compared to others.

Findings from a study by Jones (2010) disclose that mediators who integrated spirituality in their work were effective and authentic. Jones found that such mediators overwhelmingly spoke of sincerity, transparency, bringing their true selves to the process, and regarding the whole mediation process as spiritual. She also found that such mediators were effective because of the way they prepared themselves: by first starting on themselves, taking the time to quiet themselves, being open to whatever happen in the mediation process, not following a step by step linear process but being open to going with the flow, opening up to awareness, going by feeling and intuition, allowing a creative informal approach, creating a safe space for the parties to have conversations they need to have, being fully present, tapping into the energy of the parties and themselves, feeling the energy and connecting with themselves and the parties, thanking and praising the parties for their efforts and participation, observing moments of silence, conveying a sense of calmness, no rushing or coercion of the process and not feeling pressured to have answers or to fix anything (Jones, 2010).

Jones' findings are supported by Nun (2011) whose findings disclose that the characteristics spiritual peace workers possess "naturally turn them into effective peace practitioners." (page 105). Nun argues that because spiritual peace workers are fully integrated individuals, they possess qualities such as humility, creativity, and human kinship, the ability to see beyond divisions and contradictions, the ability to understand deeper relationship patterns, and the ability to engage their whole selves fully in the process. For Nun, such persons are capable of "understanding themselves and the world in a new way that is conducive to conflict transformation." (pp. 105-106). The findings from Nun's study also suggest that spirituality is a great motivator for peace work. Nun's findings suggest that the spiritual peace worker's values and characteristics leads them to and guides their peace work, making them natural and committed to their work, so that their efficiency is not in doubt. He argues that spirituality among conflict practitioners acts as "a motivator to enter the field and becomes the reason why they keep going. Moreover, spirituality equips practitioners with new values and tools that can be used throughout their work, thus making them better at what they do." (p. 109).

1.7. CONTRIBUTIONS BY THE PRESENT STUDY

From all the above, it is clear that spirituality is too valuable a tool to exclude from peace processes and is therefore a topic worthy of a further exploration that could contribute to the existing literature and further increase its value. The present study and information provided will contribute to the existing literature of peace studies in various ways. It will explore how self-reflection stems from the spirituality of the peace worker, the impact of self-reflection on the peace worker, and how self-reflection drives the authenticity of the peace worker. The argument is that spiritual approaches to conflict encourage the authenticity of the peace worker as they inevitably require the peace worker to engage in self-reflection which is a trigger for authenticity. Thus, it can be the basis for wider theories about the value of self-reflection and authenticity as components of the spirituality of the peace worker. Furthermore, because it underscores how the reflective aspect of spirituality plays a crucial role in ensuring the authenticity of the peace worker, it will hopefully inspire peace training programs not only to have a spiritual component, but to also emphasise self-reflection and authenticity in that spiritual component. It could also inspire the design of methods to broaden, develop and improve the practice of self-reflection and authenticity for the benefit of peace workers.

1.8. ORGANISATION OF THE PAPER

The next chapter will explore the concept of spirituality, explaining how it evolved and its present status as a valuable tool in peace processes. Chapter three will discuss the main literature that supports the hypothesis and will explain how the broad approach to spirituality has led to the multiple and pluralistic approaches to conflict that support the hypothesis. Chapter four will explain the concepts of self-reflection, authenticity and fulfilment to further demonstrate how they are inextricably linked to spirituality and therefore an inevitable part of spiritual approaches to peace. Chapter five will explore the challenges facing the spiritual approaches to conflict, and chapter six the concluding and final chapter, will argue the need to incorporate spirituality in peace training programs, and will recommend the inclusion of spirituality in peace training programs.

CHAPTER 2

SPIRITUALITY

2.1. ORIGINS OF SPIRITUALITY

Sheldrake (2012) explains that the word ‘spirituality’ was first used in Christianity before it extended to other world religions and non-religious contexts. He puts it thus:

> The word ‘spirituality’ originated in Christianity with the Latin adjective *spiritualis* or ‘spiritual’ which translated the Greek adjective *pneumatikos* as it appears in the New Testament. Importantly, ‘the spiritual’ was originally not the opposite of ‘bodily’ or ‘physical’. Rather, it was contrasted with ‘fleshly’ which meant worldly or contrary to God’s spirit. So the distinction was basically between two approaches to life. A ‘spiritual person’ (for example in 1 Corinthians 2:14-15) was simply someone who sought to live under the influence of God whereas a ‘fleshly’ (or worldly) person was concerned primarily with personal satisfaction, comfort or success.
>
> This contrast between ‘spiritual’ and ‘worldly’ remained common until the European Middle Ages when an important intellectual shift took place. This resulted in a sharper distinction between ‘spiritual’ and ‘bodily’. The noun ‘spirituality’ in the Middle Ages simply meant the clergy. Subsequently it first appeared in reference to ‘the spiritual life’ during the 17th century. It then disappeared for a time but re-established itself at the end of the 19th century in French, of which the modern English word ‘spirituality’ is a translation. (pp. 4-5)

Sheldrake further explains that contemporary spirituality emerged as part of a broader process of cultural change during the late 20th century. He explained that:

> After a century of world wars, the end of European empires, plus a tide of social change in the northern hemisphere regarding the equality of women and the status of ethnic minorities, inherited religious and social identities or value systems came to be seriously questioned. As a result, many people no longer see traditional religion as an adequate channel for their spiritual quest and look for new sources of self-orientation. Thus ‘spirituality’ has become an alternative way of exploring the deepest self and the ultimate purpose of life. Increasingly, the spiritual quest has moved away from outer- directed authority to inner- directed experience which is seen as more reliable. This subjective turn in Western culture

> has created a diverse approach to spiritual experience and practice. For example, spirituality often draws from different religious traditions as well as from popular psychology. (pp. 6-7).

Thus, the definition of contemporary spirituality includes the religious and non-religious, and extends beyond Christianity. For example, Chittick (2008) and Nasr (2013) highlight the spiritualism in Islam, and Blumenthal (1994) and Scholem (2011) highlight the spirituality in Judaism. Non- monotheistic religions such as Hinduism are also known for being spiritual, and religions with no Gods such as Buddhism and Taoism are also known for being spiritual. Thus, there is spirituality in all the major religions. This however does not mean that spirituality is always associated with the religious or religion. The relationship between spirituality and religion will be discussed in more detail later in this chapter, but what is important to note at this point is that there is the spiritual in all major religions.

2.2. THE DEFINITIONS OF SPIRITUALITY

Because the word ‘spirituality’ is now used in different contexts it is not easy to come up with a definition. Helminiak (2008) is of the view that although all humans are spiritual beings what makes some more spiritual than others and to be regarded as more spiritual than others is how they actually engage with spirituality. He said:

> All human experience depends on the functioning of the human spirit, therefore all human experience is spiritual. However, some people more than others, concern themselves with the meanings and values by which they live (spirit). Some dedicate themselves to enhancing the significance of their lives by relating their lives to matters that transcend the here and now. Some are committed to transcendent concerns. That is to say, some take deliberate concern for the spiritual, such a deliberate concern for the spiritual is spirituality. Thus, while, as humans all are engaged with the bodily, the psychic, and the spiritual-automatically, neutrally, non-committally-only some dedicate themselves to these facets of their humanity. Only some are engaged with spirituality (pp. 172).

Sheldrake observed that contemporary definitions of spirituality include the following:

a. A concern for what is holistic, meaning a fully integrated approach to life because historically the spiritual relates to the holy derived from the Greek word holos, meaning the whole. Thus, the spiritual is best understood as the integrating factor rather than being simply one element among others in human existence

b. An engagement with a quest for the sacred, which includes beliefs about God but also refers to the numinous, the depths of human existence, or the boundless mysteries of the cosmos

c. A quest for meaning (including purpose of life) as a response to the decline of traditional religious or social establishments

d. A connection to thriving- what it means to thrive and how we come to thrive

e. Sense of ultimate values in contrast to an instrumentalized attitude to life

Spirituality can and often does have a negative meaning, which is demonstrated when extremists from all religions often use it to justify attacks and barbarity against innocent people. However, the definitions offered by Sheldrake do not indicate the negative meaning that is also attributed to spirituality. Following their study of spirituality amongst Danes, La Cour et al (2012) came up with six different understandings of the term spirituality, and one of the understandings (the fifth understanding) indicates that the term spirituality does not always mean something positive. The six understandings they identified are:

1. Positive dimensions in human life and well-being: the words used by participants to describe spirituality were found to express an overall positivity, expressing positive human feelings, activities, and positive characteristics like gratitude, love, wisdom, meaning and sharing.
2. Spirituality as a New Age phenomenon or ideology: words used by the participants to describe spirituality refer to phenomena related to a variety of disciplines from the New Age Movement like healing, crystals, clairvoyance, alternative treatments, astrology and energies
3. Integrated part of established religious life: words used by the participants connected to the major religious traditions with clear reference to the transcendent God. They found that all the major religious traditions and their practices including prayers and pilgrimage were mentioned by participants

4. A vague striving, opposed to religion: words used by the participants were vague. They found that participants used words such as ‘larger than oneself’, something not concrete, more between Heaven and Earth, striving for essence of existence and universal consciousness
5. Selfishness: participants had traits described as anti-intellectual, unappealing, superficial, self-absorbed, lacking serenity, harmony, tranquillity or peace. Concepts such as meditation or healing were not associated with such participants
6. Ordinary inspiration in human activities: participants expressed belief that human activities such as sports, general and medical science, diet, coziness and sex can be inspired and improved by spirituality which to them is a completely secular affair

Following these findings, La Cour et al advised that since a common understanding of the term spirituality does not exist in our modern secular setting, the term spirituality must not be used without an indication of what is meant by the term in a given specific context. Thus going by their advice, I will state that the spirituality that concerns this study is spirituality that is unselfish and thus is able to motivate self-reflection.

2.3. SELF- REFLECTION AS PART OF SPIRITUALITY

Rodgers (2002) argues that it is only spirituality that can motivate self-reflection because self-reflection requires the courage that only spirituality can motivate. Stoll’s (1989) definition of spirituality as cited by McSherry & Cash (2004) shows self-reflection as an integral part of spirituality. The definition as cited by McSherry & Cash is as follows:

> Spirituality is my being; my inner person. It is who I am-unique and alive. It is me expressed through my body, my thinking, my feelings, my judgments, and my creativity. My spirituality motivates me to choose meaningful relationships and pursuits. Through my spirituality I give and receive love; I respond to and appreciate God, other people, a sunset, a symphony, and spring. I am driven forward, sometimes because of pain, sometimes in spite of pain. Spirituality allows me to reflect on myself. I am a person because of my spirituality-motivated and enabled to value, to worship, and to communicate with the holy, the transcendent. (p. 6)

Chandler et al (1992) define spirituality as “pertaining to the innate capacity to, and tendency to seek to, transcend one’s current locus of centricity, which transcendence involves increased knowledge and love”. (p. 169). Reed (1992) as cited by McSherry & Cash proposed that:

> Spirituality refers to the propensity to make meaning through a sense relatedness to dimensions that transcend the self in such a way that empowers and does not devalue the individual. This relatedness may be experienced intrapersonally (as a connectedness within oneself), interpersonally (in the context of others and the natural environment) and transpersonally (referring to a sense of relatedness to the unseen, God, or power greater than the self and ordinary source). (p. 350)

For Tanyi (2002), spirituality is a “personal search for meaning and purpose in life… It entails connection to self-chosen and or religious beliefs, values, and practices that give meaning to life, thereby inspiring and motivating individuals to achieve their optimal being.” (p. 506)

2.4. SELF-REFLECTION AND THE SPIRITUAL PEACE WORKER

The close relationship between the spirituality, self-reflection and authenticity of the peace worker can be deduced from the many calls for a spiritual approach to peace work. Cloke (2004) in calling for a spiritual approach to peace stressed that “To resolve the underlying reasons for a dispute or achieve transformation or transcendence, it will be necessary to probe beneath the superficial issues people are arguing about and bring the *meaning* of their conflict into conscious awareness.” (p. 239). He elaborated further that:

> Conflicts are filled with cacophony and noisome chaos that confuses us about their real meaning. Yet at the center of every conflict, as in the eye of the hurricane, there is silence and peace, described by poet Rainer Maria Rilke as ‘the noise at the entry way to the voiceless silence of a true conflict.” When we pay attention to this voiceless silence of our conflicts, to their heart and spirit, to what they *mean,* everything we do or say will lead us to the center of our dispute. We are able to locate this center, as all circles, not by moving outward against our opponents, but inward toward our own authentic selves.
> (p. 229)

Cloke (2005) buttressed the fact that "to reach forgiveness, spiritual techniques are needed to explore what triggered the conflict within ourselves, release our own false expectations, and transform our suffering into learning." (page 2). He said that:

> Conflict is simply a place where people are stuck and unable to be relaxed or authentic, and by learning to become unstuck, they can discover how to transcend not only the conflict, but similar facts. By recognising spirit we allow people to liberate themselves from the confused ways of thinking and inauthentic ways of being that got them stuck in the first place. For these reasons, every conflict contains a spiritual path leading to higher levels of resolution (p. 3).

Lederach's (2005) concept of the moral imagination illustrates that the spiritual peace worker is indeed reflective and thus confirm self-reflection as an inherent component of a spiritual approach to peace. The moral imagination as defined by Lederach is:

> the capacity to imagine something rooted in the challenges of the real world yet capable of giving birth to that which does not yet exist. In reference to peace-building, this is the capacity to imagine and generate constructive responses and initiatives that, while rooted in the day to day challenges of violence, transcend and ultimately break the grips of those destructive patterns and cycles. (p. 29).

The first and second sub-capacities of the moral imagination demonstrate how spirituality of the peace worker will inevitably motivate self-reflection. The first sub-capacity is the capacity to acknowledge the interdependency and connection of all human beings and to recognise oneself as being part of the pattern and see peace for the benefit of all, not only those directly affected (Lederach, 2005). It is explained by Lederach in the following terms:

> Peace building requires a vision of relationship. Stated bluntly, if there is no capacity to imagine the canvas of mutual relationships and situate oneself as part of that historic and ever evolving web, peacebuilding collapses. The centrality of relationship provides the context and potential for breaking violence, for it brings people into pregnant moments of the moral imagination: the space of recognition that ultimately the quality of our life is dependent on the quality of life of others. It recognizes that the well-being of our grandchildren is directly tied to the well-being of our enemy's grandchildren.
> (p. 35)

The second sub- capacity is the ability to sustain a paradoxical curiosity that embraces complexity without relying on dualistic polarity, and an inquisitiveness about what may hold together what seems to be contradictory social energies (Lederach, 2005). As Lederach (2005) puts it:

> Rather than moving to immediate conclusions, paradoxical curiosity suspends judgment in favour of exploring presented contradictions at face value and at heart value, for the possibility that there exists a value beyond what is currently known that supersedes the contradiction. *Face value* is the simple and direct way that things appear and are presented. In settings of violence, it is the context as it is in all of its ugliness and difficulties. It is the way people say things are, with all of the contradictions that arise as one listens to different sides of suffering humanity. Paradoxical curiosity starts with a commitment to accept people at face value. *Heart value* goes beyond the presentation of appearance and ventures into the way things are perceived and interpreted by people. It explores where meaning is rooted. (pp. 36- 37).

Apart from the capacities identified by Lederach, other characteristics of the spiritual peace worker as identified in most of the literature on the spiritual peace worker such as Bowling &Hoffman (2000); Cloke (2005); Dietrich (2013) & (2014);Umbreit (2005); Jones (2010); Nun (2011); Ury,(2015) also highlight that the practice of self-reflection is an inherent part of the spiritual approach to peace, and is crucial in ensuring the peace worker's self- awareness and self-regulation.

2.5. OTHER ATTRIBUTES OF SPIRITUALITY

Apart from the reflexivity included in its various definitions, spirituality has been associated with many other attributes most of which are generated through self-reflection. For example, spirituality is believed to be self- attributed or self-identified and self -developed (Keller et al 2016); it is a choice, natural to all human beings, and universal (Gotleib, 2012; Powell, 2003; Vaughn, 2002). It can be an attitude or an experience (Vaughn, 2002), it is a personal and individual journey (Cashwell et al, 2007), it is self-reflective (Ho&Ho, 2007), it is transformative (De Villers, 2014), it is authenticating (Helminiak, 2008), and it increases with age Reiner (2007); Keller et al (2016). However, older men are considered to be less spiritual than younger men (Lindholm &Astin, 2006), and women are more inclined to be spiritual than men Lindholm &Astin, 2006; Keller et al, 2016).

Some spiritual activities are practiced in solitude-in solitary individual, and others are practiced in social settings by participating in group activities. (Dalton et al, 2006). Spiritual activities include the study of sacred texts, prayer, worship, interfaith dialogue, religious ritual observances, meditation, contemplation, labyrinth walks, sacred space, nature retreats, spiritual retreats, yoga, and fitness-wellness exercises, all which are activities that can inspire self-reflection.

While this is not the complete list of spiritual activities, they represent activities most would associate with spirituality (both religious and non-religious). Indeed, any activity can be spiritual depending on the performer's reasons and intentions for performing it (Dalton et al, 2006).

2.6. THE RELIGIOUS DIMENSION

While some will see no difference between religion and spirituality, others will see a difference between the two concepts. Indeed, religion is said to be marked by institutionalisation and involves subscribing to a set of beliefs or doctrines that are institutionalised, whereas spirituality is said to be a subjective experience of the sacred (Vaughn, 1991). This study however recognises that there is the religious in the spiritual and the spiritual in the religious, and that both concepts, whether recognised as one and the same or not, can be very valuable when working through conflict.

It must however be pointed out that spirituality is not only discussed in relation to theism. Atheism and agnosticism are also believed to have spiritual aspects. Bishop (2010) discusses a "secular spirituality" that carries no commitment to the existence of God or anything similar. Wright (2000) addressed spiritualities that ignore organised religion altogether in favour of alternative spiritual traditions, such as the spirituality of the 'New Age' with its mysticism, astrology, Gnosticism, aromatherapy, reincarnation, homeopathy, thought transference, flying saucers, horoscopes, grappling with universal images of love, hate, life, death, war, peace, joy, suffering , futility and fulfilment, which all represent atheist spirituality (Wright, 2000). Antinoff (2010) argues that belief in the nonexistence of God does not and should not diminish human beings' spirituality or spiritual needs. For Anitoff (2010), the atheist just like the theist has the spiritual longing inherent in all human beings. He argues that the most important question for the spiritual atheist is whether it is possible to achieve the infinite and transcend our mortal condition, in a world without God.

There is however the view that it might not make sense to exclude religion from spirituality because all major religions (Judaism, Islam, Christianity, Buddhism and Hinduism) are spiritual (Mayhew, 2004; Sheldrake 2013). This view is echoed by Gotleib (2012) who also identified the spiritual aspects in all the major religions of the world, by Nasr (2013); Nicholson (2007); and Chittick (2008) who all stressed the centrality of spirituality in Islam, and by Blumenthal (1994) and Scholem (2011) who underscored the spirituality in Judaism. Thus Zinnbauer et al(1997) advise that "spirituality, however it is defined and expressed in our pluralistic society, should have a home within a broadband conceptualization of religion". (p. 563).

Indeed, findings from a recent study by Klein et al (2016) suggest that spirituality is nothing more than religion. Based on their findings that large proportions of the populations in both the United States of America and Germany express both their spirituality and their religiousness in continuity, Klein et al argue that the two concepts are inseparable therefore it is not realistic to try to make distinctions between them. Another reason why Klein et al object to a strict distinction between the two concepts is because several studies (including those by La Cour et al, 2012) indicate that common understandings of spirituality include aspects of religion.

Streib et al (2016) question the necessity of establishing spirituality as a concept in contrast to or as a substitute for religion. They argue that because spirituality can be understood as privatised, experience-oriented religion, it should not be differentiated from religion. Thus from Streib et al's argument, it could be concluded that the idea of spirituality as a concept separate from religion is redundant because spirituality is religion.

Indeed, prior to Streib at al's arguments, Hill et al (2000) had defined spirituality and religion in exactly the same way: "the feelings, thoughts, experiences, and behaviours that arise from the search for the sacred" (page 66). However, despite this definition, Hill et al also concede that it might be premature to insist on a single comprehensive definition for either term because of our limited understandings of them, and because they are both complex and difficult to understand and are also multidimensional (Hill et al, 2000). Thus, both terms are still subject to different definitions and it might take a very long time before one single definition to cover both terms is accepted, and before it is accepted by all that spirituality has the same meaning as religion. Indeed, people might now describe themselves in one or more of the following ways: religious but not spiritual, or spiritual but not religious, or both religious and spiritual, or neither religious nor spiritual (Kilmer 2012; Nickles 2011). Nevertheless, it is evident by the conflict resolution tools and methods found in the major religions of the world that religious spirituality has played and will continue to play an important role in resolving conflicts. Indeed, (Thistlethwaite & Stassen (2008) underscore the many teachings and ethical imperatives within Jewish, Christian, and Muslim scriptures that promote peace as well as the guidelines towards achieving it. Also, Brahm (2005) and Little(2007) underscore the importance of religious spirituality in peace building even though they lament about how the significance of religious spirituality in peace building is often ignored because of the negative image of religion.

Despite the negative image of religious spirituality however, many conflicts around the world continue to have religious undertones. Therefore, religious spirituality continues to be an important part of conflict resolution and peacebuilding, even if Keller et al (2016) and Heelas (2005) among others speak of a decline in religious spirituality and an increasing non-religious spirituality in Western developed countries. Indeed, the decline in religious spirituality observed by Keller et al and Heelas among others does not apply to Islam, which a Pew Research Center (2015) report has found to be the fastest growing religion in the world and predicts will grow faster than any other religion in the world if current trends continue. The Pew Research Center predicts that while the number of members of other religions such as Christianity will continue to decline, the number of Muslims is expected to rise by 73 percent from 1.6 billion in 2010 to 2.8 million in 2050, and will likely exceed the Christians as the world's largest religious group.

2.7 CALLING FOR A COMPREHENSIVE APPLICATION OF SPIRITUALITY

Just because the peace worker generally identifies with a particular spirituality does not mean that he/she will fully employ the dictates of that particular spirituality. The spiritual peace worker might sometimes be selective (subconsciously or consciously) in his/ her application of the spiritual doctrines to which he/she subscribes, and this can lead to tragic consequences. Dallaire (2004) which is the autobiography of General Romeo Dallaire of the Canadian armed forces, who headed the United Nations assistance Mission for Rwanda (UNAMIR) in 1994 when the genocide in Rwanda occurred, demonstrates that even if the peace worker is a spiritual person and is affiliated with a particular faith, that does not automatically imply that they would apply all the relevant doctrines of their spirituality in their approach to the conflict. General Dallaire could be described as both religious and spiritual. He might be described by some as religious but not spiritual because he seemed committed only to the dictates of his faith. However, for those who view religion the same as spirituality, he could also be described as spiritual. He was brought up a Catholic, believed in God and believed that he had a duty to help his fellow human beings, and indeed he is portrayed as doing everything in his capacity to fulfil his duty to his fellow human beings. His spirituality is further evident in his narration as he talks about there being a God and the devil. However, as he admitted, when he was offered the job he did not even know where Rwanda was, or about the Rwandese people and their politics, he had never been involved in a conflict such as the Rwandan conflict, he was not familiar with the workings of the United Nations, and he did not stop to think about whether or not he was mentally, psychologically and physically up to the job. The result was that he could not be authentic. While he was on the job he realised that he might not be up to the job and was not provided sufficient resources to be able to discharge his responsibilities properly, but he soldiered on nonetheless because he saw the Rwandese people as fellow human beings. He was not allowed to do the job the way he wanted to do it, yet he continued because of his humanity. Thus the genocide happened under his watch. In the end he did not feel fulfilled or satisfied with his performance. He was suicidal and suffered from post-traumatic stress disorder. Probably if before embarking on the mission he had stopped to self-reflect and think about his readiness or not for the job, he might have realised the difficulties he might face, and might have probably taken steps to address then beforehand so that he was more prepared mentally, psychologically and physically.

Apart from the General's religion or spirituality dictating that he was interconnected to his fellow human beings and therefore should have done his best to help them, the dictates of his religion as stipulated in the Bible also required him to be transparent, accountable and honest in the discharge of his leadership duties. For example, parts of the New Testament of the Holy Bible by the American Bible Society (1999) such as 2 Corinthians 1:12; Ephesians 4:25; 2; John 8:32 which all call for honesty and truthfulness; Luke 12:47-48 which calls for both honesty and accountability; and Mathew 7:3-5 which calls for one to address his shortcomings before trying to work on the shortcomings of others. Therefore, it might have been more beneficial to the General, the conflict parties, and the Rwandese people if he considered his duty to help his fellow human beings together with his duty to be honest and transparent with his fellow human beings. Probably if he had applied his religious beliefs fully and holistically not partially, he would have realised his potential shortcomings. Not only would he have reflected on his duty to help, he would also have reflected on his readiness, ability and capacity to discharge his duties in the process of helping. Applying his spirituality fully and holistically would have allowed him to approach the conflict in a more balanced manner, so that he would not have been more focused on his duty to help his fellow human beings over his duty to be transparent, accountable and honest with his fellow human beings, and hence would have been able to avoid the psychological trauma he suffered.

Before concluding this segment, I will underscore that there might be times when it would be a good decision for the spiritual peace worker to exclude some doctrines of their religious spirituality from peace processes. Some religious spiritual doctrines might appear too rigid, violent, unjust and exclusive as is evidenced by the violent modes of punishment or reasoning that can be found in some religious texts, which can also be narrowly or wrongly interpreted for selfish and evil purposes. Such doctrines might not be helpful in efforts to establish or build peace. Abu-Nimer (2001); Espsoito & Voll (1996); Paçaci (2013); Nasr (2012); Sardar (2011); and Tibi (2000) among others highlight how Islamic texts have been subject to deliberate misinterpretation, selective application and manipulation for selfish violent ends totally contrary to the spirit of Islam and peace.

Peace however has many definitions. Therefore it might be helpful to disclose what type of peace is being discussed in this context.

2.8. SPIRITUAL PEACE

There are many varying definitions of peace-some narrow and others holistic. For example, Evangelista (2005) argues that the definition of peace should exclude the causes of peace because the causes of peace are debatable and therefore cannot be considered as part of the definition. He therefore prefers a narrow definition and defines peace as "a state between specific social and political collectives characterised by the absence of direct violence and in which the possible use of violence by one against another in the discourse between the collectives has no place". (p. 26). Cubitt (2002) prefers a broader approach and defines peace as "the acceptance and celebration of difference" or "the surrender to difference". (p. 13).

The Transcend approach as proposed by Galtung (2010) also envisages a holistic type of peace by calling for a transdisciplinary approach to peace, so that peace approaches would draw from all fields. Indeed, Galtung had earlier in Galtung (1969) & (1985) proposed a holistic meaning for peace by defining peace as the absence of violence and distinguishing between negative peace and positive peace. While negative peace means the absence of direct violence (physical and psychological), positive peace comprises the absence of both structural and cultural violence (Galtung, 1969& 1985). Galtung (1969) &(1985) define structural violence essentially as social injustice-when the structures in society are disadvantageous to some who suffer injustice because their needs; survival needs, well-being needs, identity needs and freedom needs are not being satisfied. He defines cultural violence as "those aspects of culture, the symbolic sphere of our existence-exemplified by religion and ideology, language and art, empirical science and formal science (logic, mathematics)-that can be used to justify or legitimise direct or structural violence". (p. 291).

Galtung’s idea of peace is broad and thus allows the development of other concepts such as the Transrational concept of peace as proposed by Dietrich (2012) & (2013). The Transrational concept is largely influenced by the postmodern feeling and calls for a broad approach that recognises the relativity and relationality of the concept of peace. It avoids absolutism and individuality by encompassing all definitions of peace (even those that contradict each other), so that no one type of peace is excluded and all peaces have a place to co- exist (Dietrich, 2012& 2013). The transrational concept of peace essentially makes peace more accessible because it will allow all possible peaces (not one or a selected few) to be considered together to achieve balance between the parties. The Transrational concept of peace recognises the peaceful aspects of all religions, spiritualities, ideas, influences, disciplines, theories, ideologies and orientations despite their contradictions, divisions and apparent illogicality of applying all of them together (Dietrich, 2012& 2013). Thus, it is not a logical type of peace that this study calls for. Instead, this study calls for a dynamic, flexible, and versatile type of peace that can be easily moulded to fit any conflict situation. This means the type of peace which Dietrich (2012) believes can move beyond the limits and contradictions that the mind creates but can nevertheless be perceived and observed. As Dietrich (2012) pointed out “..it is the observation itself that determines which kind of peaces, if any peace at all, is perceived, whether peaces are…….It depends on the observer whether he/she perceives it. Everything is parable” (p. 275).

Such a broad approach would not ensure a complete and coherent understanding of peace. However, the aim is not to seek a complete and coherent understanding of peace, because peace can never be simultaneously complete and coherent, it can be complete but not coherent, or coherent but not complete, but not coherent and complete at the same time (Dietrich, 2012).

2.9. SPIRITUALITY AND POSTMODERNISM

The rise of secularism and disillusionment with religious institutions developed from the disillusionment with religion in the modern world, which led to postmodernism and postmodern spirituality. Griffin (1988) observed in his introduction that a postmodern world will inevitably involve both postmodern persons and postmodern spirituality. Postmodernism as Dietrich (2012) explains, in contrast to modernism, represents plurality, flexibility and relationality, not an epoch or particular stage in history, but merely the disillusionment with modernity and the alternative ways of thinking that came with it (Dietrich, 2012). Fox (1990) explains the push from modern spirituality to postmodern spirituality in the following terms:

> From the point of view of spirituality the modern era has been devastating. It has tainted our souls to the point that we no longer even know what *soul* means; it has cut the most powerful instrument of human kind-our science-adrift from conscience, morality and wisdom; it has trivialised economics and politics; it has waged war on mother earth and her children with increasing vengeance and success-fulfilling Francis Bacon's command that we "torture mother earth for her secrets"; it has rendered our youth adrift without hope or vision; it has bored people in what ought to be the great communal celebration known as worship; it has legitimated human holocausts and genocides from that of the seventy million native people exterminated in the Americas between 1492 and 1550 to that of the six million Jews, as well as many Christians and homosexuals, in German death camps. Lacking a living cosmology, the modern era has sentimentalized religion and privatized it, locating it so thoroughly within the feelings of the individual that the dominant religious force of our civilization is that pseudo-religion known as fundamentalism." (pp. 15-16).

Griffin (1990) in his introduction observed that:

> Postmodern spirituality rejects dualistic supernaturalism, on the one hand, and atheistic nihilism, on the other, in favour of some version of nondualistic spirituality. The reality of spiritual energy is affirmed, but it is felt to exist within and between all nodes in the cosmic web of interconnections. It is thus dispersed throughout the universe, not concentrated in a source wholly transcendent to it. Postmodernists who speak of God generally affirm a naturalistic panentheism, according to which God is in all things and all things are in God. In any case, the relations between things are not thought to be imposed upon them from without, as in the supernaturalistic theism and design of early modernity (the collapse of which led to nihilistic atheism). Rather, the relations between things are regarded as internal to them, and as their participation in the universal web of interconnections, which is itself holy or sacred, being the source of all value and power. (p. 2)

Thus, what we have now is what Tacey (2004) describes as a spiritual revolution, which he argued puts us into a new social situation where we no longer only rely on science and traditional organised religion or dogmatic theology but also on the spirit and spiritual guidance (Tacey, 2004). Tacey argues that what we have now represents "a new interest in the reality of the spirit and its healing effects on life, health, community and well-being". (p.1) As evident from the various definitions of spirituality earlier provided, we now have varying definitions and understandings of spirituality which are different from the traditional definition in modernity, which restricted the definition of spirituality mainly to religion and a mechanistic approach to life.

The differing definitions and understandings of spirituality associated with postmodernism can however be the source of conflict. Gedicks(2004) argued that:

> postmodernism opens the space for radical religious pluralism by denying the possibility of metanarratives, while each religion from its own particular perspective may understand its beliefs as the metanarrative that property applied to the entire world. As Vattimo described the problem, "the return of religion seems… to depend on the dissolution of metaphysics," that is, on the rejection of all doctrines which claim to render a true and singular description of reality. Yet "the renewal of religion configures itself necessarily as the claim to an ultimate truth," which challenges the very plurality of world views that is brought into being by the dissolution of metaphysics." (p. 1207)

Malise (2004) explains the relationship between postmodernism and fundamentalism by the following:

> The relationship between fundamentalism and post-modernism is paradoxical because far from rejecting 'absolute ways of speaking truth', fundamentalism exemplify them. The compliment post-modernism pays to religion is backhanded and treacherous. By proclaiming the end of positivism and ideology of progress, which was supposed to have overtaken religion, post-modernism opens up public space for religion –but at the price of relativizing its claims to absolute truth. By saying, in effect, 'Your story is as good as mine, or his, or hers', post-modernism allows religious voices to have their say while denying their right to silence others, as religions have tended to do throughout history. For the true fundamentalist, the 'post' prefixed to modernism is a catch, perhaps even a fraud, because modernity, in Anthony Gidden's formulation is founded on the 'institutionalisation of doubt'. Far from 'de-institutionalising doubt', however, the pluralism implicit in a post-modern outlook sanctifies it by opening the doors of choice, which is the opposite of certainty. (p. 198)

Thus, for Malise (2004), the plurality that comes with postmodernism poses threats to existing religions and leads to efforts to preserve them, and thus leading to fundamentalism, which Standing (2004) believes offers an easy way out of the burden of choice and uncertainty that comes with postmodernity. Indeed, the problems that come with postmodern spirituality led Wilber (2007) to come up with his philosophy of Integral Spirituality, which in essence requires that we recognise the interrelation, similarities, and the best elements of all competing spiritualities in a comprehensive and inclusive way, so that all realities, perspectives, practices and understandings of spirituality are respected, relevant, and allowed to exist within a recognised framework where they allow each other to exist and support and complement each other rather than being excluded or isolated from each other, or being in conflict with each other and seeking to dominate and repress each other (Wilber, 2007). It seeks to fit together and harmonize all spiritualities in a way that allows spiritualities to learn and benefit from each other, but does not allow any particular spirituality to claim superiority or domination over others (Wilber, 2007). Wilber's philosophy will guide spiritual peace workers to be balanced in their spirituality and approaches to conflict. It is supported by the Transrational approach to peace which is one of the spiritual approaches to conflict discussed in the next chapter.

CHAPTER 3

SPIRITUAL APPROACHES TO CONFLICT

3.1 CHARACTERISTICS OF SPIRITUAL APPROACHES TO CONFLICT

Spiritual approaches to conflict consist of spiritual elements and allow the peace worker to encourage and appreciate diversity and plurality, to show respect and compassion for the conflicting parties. They encourage the conflicting parties to express themselves, to narrate their respective stories, show emotions, display humanism, respect, empathy, sympathy interconnectedness and unity. Spiritual approaches are less about technicalities and artificialities and more about humanity, being natural and authentic because they allow both the peace worker and the parties to focus more on building better relationships and looking inwards and to be aware of how they are as human beings. Spiritual approaches are in essence transformative because they allow personal growth and seek to transform both the peace worker and the conflicting parties, who end up gaining more insight and understanding about themselves and others, and are able to build better relationships with themselves and others. Because spiritual approaches to conflict are in essence transformative, the comparisons made by Spangler (2003) between transformative mediation (which is spiritual), and problem solving mediation which is not spiritual, will be adopted as comparisons between spiritual and non-spiritual approaches to conflict. Thus adopting Spangler's (2003) arguments, I will argue that spiritual approaches consider conflict as an opportunity for moral growth and transformation, motivates parties' empowerment and appreciation of self and others, views conflicting parties not peace workers as the experts with the ability and capacity to solve their own conflict. In spiritual approaches to conflict the peace worker does not direct the parties but is merely responsive to them. The parties are the ones who direct discussions and lead the process, and are encouraged to discuss all issues that are of importance to them.

In spiritual approaches the focus is not only on the parties' needs and interests but also on building relationships and addressing identity issues. Thus, it not only allows the parties to build a better relationship, but also allowing the parties to know themselves better and have a better sense of identity. Narrations and examinations about the past are encouraged to encourage mutual recognition. Emotions are encouraged and seen as an integral part of the process, therefore parties are allowed to express their emotions and display their vulnerabilities to invite emotional connection and empathy.

A non-spiritual approach to conflict is essentially technical and problem focussed. It is what Spangler (2003) describes as problem solving mediation. The problem solving approach to mediation only sees conflict as a problem in need of solution and is not concerned with addressing or resolving deeper issues between the parties so that they develop a peaceful relationship in the future. It therefore primarily focuses on settling the dispute and is not concerned about the parties' moral growth, transformation, empowerment, or mutual recognition and respect. In this approach the peace worker is the expert who directs the parties and the process and takes the lead in framing and driving the issues. Discussions are restricted only to negotiable issues and are not allowed to move towards non-negotiable issues. Issues about the past are seen as leading to blaming behaviours, therefore issues and discussions about the past are discouraged. Emotions are not encouraged and seen as diversion from the issues. Therefore the peace worker would try to avoid parties' emotional statements, or ensure that emotions are tightly controlled. The peace process is mechanistic and the peace worker mechanically moves the parties from stage to stage and sets time limits and deadlines for them (Spangler, 2003).

The non-spiritual approach portrays peace work as devoid of meaning and without opportunity for learning about life, self and others. Because it is more about the problem than the relationship of the parties and the parties as human beings, it does not provide much opportunity for the peace worker to look inwards and self-reflect so as to resonate with the parties and their issues. Because the non-spiritual approach does not allow much opportunity for the peace worker to self-reflect and pay enough attention to himself/herself, it prevents the peace worker from bringing his/her authentic self into the process which in turn discourages the parties from being honest and authentic.

Spiritual approaches on the other hand motivate the peace worker to self-reflect and thus be authentic. Spiritual approaches to conflict are interrelated in that each one would inevitably require elements of the others to be complete, for example, the narrative approach could include elements of the humanistic, compassionate, transformative, transrational or transcend approach and vice versa. However, despite their interrelation, they are can be distinguished from each other, and will be distinguished from each other in this study. These spiritual approaches will now be discussed.

3.2. THE NARRATIVE APPROACH

The narrative approach to conflict recognises that the parties' respective accounts of their conflict will only focus on the negative elements that perpetuate the conflict and based on their views which are influenced by the dominant narratives of their society (Winslade et al, 1998). Thus it creates the space for the parties to offer alternative accounts. The emphasis is not on the truth or accuracy of the parties' accounts. Therefore, the peace worker listens to the parties narrate their accounts of the conflict, not to determine the truth of their accounts, but to help them to construct other possible positive accounts of the conflict that might have better prospects of leading to peace than the negative accounts they focus on (Winslade et al,1998). The narrative approach is spiritual because it does not focus on technical elements, but instead focuses on helping the parties develop a better relationship. It allows the parties to sit face to face to narrate their accounts, listen to each other, self-reflect and meditate about their competing narratives, work together to develop their own alternative interpretations and meanings of the conflict and find solutions together.

Hansen (2012) explains that narrative mediation was influenced by Narrative Family Therapy developed in the mid-1980s by Michael White and David Epston in Australia, who were influenced by postmodernism's embrace of multiplicity and plurality, which allowed for the acceptance and adoption of multiple points of view based on the understanding that one point of view can never be completely true and objective. The approach recognises that an account of an event is inevitably connected to one's point of view which also inevitably comes out of the dominant narrative in one's society or community, and is therefore biased (Hansen, 2012; Winslade et al, 1998). It recognises that one's account of events will be biased and self-serving and will choose to focus on issues that drive the conflict rather than resolve them. Thus, the approach allows the peace worker to seek multiple various truths rather than the one truth held by the parties and their society or community (Hansen, 2012; Winslade et al, 1998). By seeking multiple truths the peace worker reverses the conflict narrative to a more authentic one that shifts away from dominant assumptions and biases that have been driving and perpetuating the conflict.

The Narrative approach was influenced by Foucault's views that a particular narrative is shaped by society and therefore not necessarily the truth and therefore must be contested. This is evident in Pinkus' (1996) argument that:

> Foucault's focus was on how some discourses have shaped and created meaning and systems that have gained the status and currency of 'truth', and dominate how we define and organize both ourselves and our social world, whilst other alternative discourses are marginalised and subjugated, yet potentially 'offer' sites where hegemonic practices can be contested, challenged and 'resisted'. …In Foucault's view, there is no fixed and definitive structuring of either social (or personal) identity or practices, as there is in a socially determined view in which the subject is completely socialised. Rather, both the formation of identities and practices are related to, or are a function of, historically specific discourses. An understanding of how these and other discursive constructions are formed may open the way for change and contestation. (para. 5)

Thus, supporting Foucault's distrust of a single socially constructed discourse or narrative, and recognising that the single, socially constructed discourse underlies the parties' narrations, the narrative approach allows the conflicting parties to offer alternative discourses or narrations, and thus move away from those discourses and narratives constructed by society that drives the conflict towards alternative narrative that more reflects reality and allows the parties to be willing to be more peaceful with each other.

Winslade et al (1998) identify three phases in narrative mediation: the first phase is the phase of engagement, the second phase is the phase of deconstruction of the conflict saturated story, and the third phase is the phase of construction of an alternative story. In the engagement phase the peace worker develops a relationship with the parties and develops trust with them. Respectful and diligent listening are key to the process, and the peace worker must take seriously the parties' discourses and narrations, and must not judge them or make assumptions about them (Winslade et al, 1998). Thus, the peace worker must tread carefully and must be self-reflective if he/she is to gain the trust of the parties. The peace worker must be reflective to ensure that he/she uses the right words and appropriate descriptions so that none of the parties are described negatively and their issues and concerns are not trivialised (Winslade et al, 1998).

According to Winslade et al (1998), the deconstruction stage allows the peace worker to ask questions that moves the parties away from their biased narratives to more realistic and peaceful ones that can free them from their web of conflict. The peace worker works to deconstruct how he/she and each party is approaching and conceptualising the conflict so that he/she exposes the biases and assumptions that have been driving the conflict and allow the parties and himself/herself to self-reflect, recognise, and question their own biases and assumptions so that together they can come up with more truthful, realistic and authentic alternative stories that include understanding and respect, but exclude those biases and assumptions that have been driving the conflict (Winslade et al, 1998).

Deconstruction allows the parties to shift away from their stories as well as their society's ways of thinking into different and more authentic ways of thinking not based on their biases and their society's way of thinking, but based on insights about themselves that they had shut out (whether deliberately or not) as a result of the conflict. Thus, it involves the peace worker undermining the certainties on which the conflict feeds (Hansen, 2012). The peace worker will have to be constantly self-reflective to be able to recognise the assumptions and certainties that had been driving and perpetuating the conflict to be able to help the parties come up with more authentic and constructive narratives.

According to Winslade et al (1998), at the construction stage, the peace worker is allowed to make his /her own constructions about the issues and topics based on his/her own beliefs and values, and is allowed to tap into his/her own beliefs and contribute them to helping the parties shape alternative view points and narratives . Thus, the processes at the construction stage not only allows the peace worker to be self-reflective, but also allows him/her to be authentic because there is no pretence at neutrality or impartiality – he/she is allowed to bring his/her own beliefs and values into the process and thus his/her authentic self. What the peace worker is however not allowed to do is to be disrespectful to the parties by not taking any or all of their issues or narrations seriously, making negative assumptions and judgments about them (Winslade et al, 1998).

Therefore, in this approach although the peace worker’s neutrality and impartiality are constrained, they cannot just act as they please, but must be constantly reflective to ensure that any negative impressions about the parties are not the basis of any alternative narrative constructed, and that any alternative argument they are helping the parties construct will stem from an authentic premise, free from negative judgments and impressions about any of the parties.

A major criticism of the narrative approach is that it does not allow the peace worker to be impartial because the peace worker is inevitably influenced by his/her beliefs in helping the parties construct an alternative story (Winslade et al, 1998). However, the narrative approach fosters compassion between the parties because it allows them to express themselves and share their experiences to evoke mutual understanding and compassion. It is therefore closely related to the compassionate approach.

3.3. THE COMPASSIONATE APPROACH

Another spiritual approach to conflict is the compassionate approach. This approach is also based on the recognition that there is no single objective truth and that the accounting of an event or events is inseparable from the point of view of the one accounting. Like the narrative approach it also allows the parties to narrate their stories of the conflict one at a time (Belak &Cowan, 2015). This approach was developed by Ari Cowan and Tony Belak of the International Center for Compassionate Organizations, who were in search of better approaches to dealing with conflict and violence in college and university settings. They wanted to move away from traditional defensive and punitive approaches to dealing with violence and conflict to less punitive and rewarding ones . Sometimes referred to as “whole person mediation” (Belak&Cowan, 2015; Belak & Hymes, 2015), it aims to facilitate the parties obtaining a more comprehensive picture of their diversity and individuality so that they accept and respect each other, and also aims to construct as well as identify the use of power in the relationship between the parties, and focuses on the use of “unhealthy power” like violence, bullying, and abusive behaviour (Belak & Cowan, 2015; Belak &Hymes, 2015).

The compassionate peace worker’s role is to assist the parties develop compassion for each other and replace “unhealthy power” with “healthy power” such as compassion, cooperation, responsiveness, accountability, integrity and honesty, to support healthy and productive interaction between them (Belak&Cowan, 2015). According to Belak & Cowan (2015), an essential element of the compassionate approach is compassion, which they define as a feeling of deep sympathy and concern for a person or persons affected by misfortune, accompanied by a strong desire to alleviate the suffering brought about by the misfortune. They explain that compassion is triggered by feelings of empathy, which they occurs when one identifies with or vicarious experiences the same feelings, thoughts, or attitudes held by another (Belak & Cowan, 2015). The definition of empathy by Belak & Cowan (which is similar to most definitions of empathy), indicates that self-reflection is an inherent aspect of the compassionate approach, because one can only identify with or vicariously experience the feelings, thoughts or attitudes of another through self-reflection and resonating with those feelings, thoughts and experiences held by another.

The other characteristics of the compassionate approach as listed by Belak &Cowan and Belak & Hymes further confirms that it is a process that requires a reflective and authentic peace worker and also motivates self-reflection and authenticity of the peace worker. These characteristics include:

1. A safe space and secure environment where the parties can feely express sensitive personal thoughts without fear
2. A calm state of mind with consciousness, empathy, and an ability to truly listen
3. Acknowledgment of the significance and importance of the parties’ issues, emotions and interests

4. An awareness by the peace worker of his/ her usual thoughts and behaviour, but is not bound to them or by them
5. A high degree of emotional awareness and the component parts of the individual that contributes to one’s state -the physical, emotional, mental, environmental and spiritual
6. Awareness of and acknowledgment of all emotions including one’s own and those of the parties, and an awareness that emotions play a central role in conflict and must not be ignored
7. Sensitivity to the hurt and discomfort caused by the conflict which has escalated to the point where there is need for intervention by a third party
8. Diligence in investigating the use and misuse of power in the parties’ relationship
9. Because it is believed that good intentions often mask bad behaviour, a healthy degree of scepticism is allowed
10. There must not be bias, but there must be neutrality, tolerance and the ability to be non-judgmental
11. Patience must be exercised with the parties, with the process and with oneself

Belak& Cowan (2015) and Belak & Hymes(2015) further explain that the compassionate peace worker seeks to develop an appreciation of the parties’ underlying needs, wants, fears and power dynamics, and also aims to change the parties’ understanding of themselves and their understanding of the conflict. This further indicates that the peace worker will be self-reflective because he/she cannot appreciate the parties’ needs and interests if he/she does not imagine himself/herself in the parties’ shoes and is able to resonate with them. By being able to resonate with the parties, the peace worker will have greater insight into their needs and interests. He/she will not have to assume their needs and interests, and so the processes will be more authentic.

Ash (2014) advanced that it is very important to foster compassion between the conflicting parties because compassion can help to facilitate peace between the parties. He however believes that if compassion is to be fostered between the parties it has to start with the peace worker who must exhibit compassion and model compassion for the parties, hence the importance of the compassionate approach. For Ash, compassionate mediation allows the peace worker to self-reflect which permits him/her to see more than himself /herself and to see himself/herself more clearly (Ash, 2014). The advantage of the peace worker seeing himself/herself more clearly is that he/she is then in a position to present his/her true self to the parties. Ash also believes that the mediator’s compassion inspires the parties to discover themselves and what really matters to them rather than being stuck in their positions. This means that the compassionate approach not only motivates self-reflection and authenticity of the peace worker, but also motivates self-reflection and authenticity of the conflicting parties.

The compassionate approach might sound too patronising to some. Indeed, it appears to place the mediator in a superior position. It seems to assume that the parties do not know about compassion, that their humanity is somehow deficit of the notion of compassion and the mediator is responsible for satisfying that deficit in them. However, it can be useful and can be described as a humanistic approach to conflict because it has the parties’ interests and welfare at its core. Indeed, the humanistic approach to conflict is grounded in compassion and common humanity and it is discussed next.

3.4. THE HUMANISTIC APPROACH

Umbreit (1997) called for a humanistic approach to peace work that focuses mainly on dialogue and taps into the healing and transformative powers of conflict. He argued that the practices of many indigenous people around the world (for example, the practice of ho’oponopono by native Hawaiians, family group conferencing by Maori people in Australia, and healing circles and other practices among aboriginal and First Nation people in Canada and Native Americans), are examples of the healing and transformative powers of conflict and justifies the need to move towards a spiritual approach to peace work (Umbreit, 1997). He proposed a humanistic model of mediation which he says in some respects “parallels a humanistic style of psychotherapy or teaching which emphasizes the importance of the relationship between the therapist and the client or teacher and student and embraces a strong belief in each person’s capacity for growth, change, and transformation” (p. 3). For Umbreit, the humanistic approach is grounded in underlying values and beliefs about the nature of human existence, conflict, and the search for healing as follows:

- Belief in the connectedness of all things and all human beings
- Belief in the importance of the peace worker's presence and connectedness with the parties in facilitating an effective resolution of the conflict
- Belief in the healing power of mediation that allows the conflicting parties share their feelings and help each other
- Belief that most people desire to live peace fully
- Belief that most people desire to grow through life experiences
- Belief that everyone has the capacity to draw upon his/her inner reservoirs of strength to overcome adversity, grow, and help others in similar situations
- Belief that embracing conflict directly demonstrates the inherent dignity and self-determination in the human being

For Umbreit, the humanistic model requires first and foremost centering. This means that it emphasises the importance of the peace worker clearing their minds and lives of clutter so that they can properly focus on the needs of the parties in conflict. Prior to approaching conflict, the peace worker is encouraged to take a few moments of silence, reflection, mediation or prayer, to reflect on the deeper meaning of his /her work and the needs of the conflicting people (Umbreit, 1997). For Umbreit, it is through the practice of centering that the humanistic mediator is more likely to stay grounded and recognise the interconnectedness of all human beings irrespective of differences, as well as recognise the sanctity of life (Umbreit, 1997). Thus it is clear that the humanistic approach is a spiritual model that motivates self-reflection of the peace worker.

Umbreit explains that his Humanistic model was inspired by Gold's (1993) twelve characteristics that comprise the paradigm of healing. Gold's paradigm of healing presents the peace process as a spiritual process that inspires the spirituality, self-reflection and authenticity of the peace worker as well as the parties. Gold's (1993) twelve characteristics that comprise the paradigm of healing as cited by Umbreit (1997) are:

1. Demonstrating caring, non -judgmental acceptance of the humanity of the person
2. Developing rapport and emotional connection… "being there"
3. Assisting people listen to their innate wisdom, their preference for peace
4. Generating hope …" with support, you can do it"
5. Tapping into the universal desire for wellness
6. Speaking from the heart
7. Thinking of clients in their woundedness, not in their defensive posture
8. Being real and congruent
9. Creating the safe space necessary for dialogue
10. Creating a sacred space
11. Recognising that a healing presence does not "fix it"
12. Recognising that a healing presence acknowledges brokenness and shares the journey

While Umbreit recognises that acknowledgment of brokenness or hurt is part of the humanistic approach, he also recognises that working on that brokenness and dealing with emotional issues leading to brokenness is for therapists and not mediators. Thus for Umbreit, it is necessary for the peace worker engaged in the humanistic approach to know where to draw the line. However, the risk with the humanistic approach is that the mediator might not know where to draw the line, and might in fact try to step into the shoes of the therapist. Therefore a criticism of the humanistic approach is that it includes the risk of the mediator going over and above his/her duties and performing the role of the therapist. Nevertheless, the humanistic approach can be useful. Its transformative power allows for personal growth and transformation of both the parties and the mediator. As Umbreit observes in his conclusion "it addresses and often resolves the presenting conflict, while also facilitating a journey of the heart so that participants may find inner peace." (p. 10). The transformative power of conflict and mediation is more pronounced in the transformative approach to conflict which is discussed next.

3.5. THE TRANSFORMATIVE APPROACH

The Transformative Approach to conflict developed from Bush & Folgers' (1994) recognition that mediation should go beyond addressing the immediate needs and problems of the parties to addressing their long term needs, and helping them develop mutual respect and understanding for each other and achieving personal growth (Bush & Folgers, 1994).

Bush & Folgers recognised that for the parties to develop mutual understanding and achieve personal growth, the mediation process should not be led and dominated by the peace worker but by the parties themselves, who will take responsibility for the process and seek their own preferred solutions. The parties end up transformed because they are allowed to express their emotions and reveal themselves in a way that allows mutual understanding, which allows them to let go of their rigid positions and accept each other's point of view however disagreeable, and also recognise each other's needs and interests (Bush& Folgers, 1994). Bush& Folgers transformative approach motivates the peace worker to be constantly self-reflective to avoid taking over from the parties and imposing his/her own judgments, views, agendas and solutions on the parties and being insincere. It ensures the process is authentic and remains truly the parties' process and that the solutions are also truly the parties' solutions.

Bush &Folger's transformative approach to mediation was followed by Lederach's (1995) concept of conflict transformation which views conflict and peacemaking as having the potential to transform the parties, the mediator, systems in society and society at large. Lederach considers peace work a spiritual process because it requires the peace worker to wholly and happily welcome conflict as an inevitable part of life, not resist conflict like people normally do (Lederach, 1995). For Lederach peace work should not only focus on the parties' needs and interests, but should also focus on building a relationship of mutual understanding between them. Lederach believes that peace work not only requires that the peace worker look at the visible aspects of the conflict, but also requires him/her to look beyond the visible aspects and visualise or imagine the potential benefits of the conflict for the immediate and future benefit of the parties and their communities (Lederach, 1995). With this approach the peace worker has the potential to learn from the parties' experiences and narrations, he has the potential to be transformed by the conflict because he/she might be inspired by the issues in the conflict to stop, assess, and take notice of himself/herself and develop for the better (Lederach,1995). Lederach (1995) further explains that the transformative approach is not only about the peace worker applying specific set of techniques or skills, but also about the peace worker having the capacity to see beyond the immediate situation and address the deeper issues and relationships that surround the conflict. Lederach's transformative approach invites the peace worker to engage in self-reflection because he/she will not be able see past the immediate situation and examine the deeper relationship patterns between the parties if the immediate situation does not resonate with him/her and he/she is unable to relate to it.

Another spiritual aspect of Lederach's transformative approach is his concept of the moral imagination. Lederach (2005) recommends that the peace workers apply moral imagination when faced with a conflict. He defines moral imagination as the "capacity to imagine something rooted in the challenges of the real world yet capable of giving birth to that which does not yet exist." (p. 2). The following explanation by Lederach demonstrates how the moral imagination would motivate self-reflection and authenticity of the peace worker:

> The moral imagination suggests that education and training are incomplete in any of the fields related to social change if they do not build early and continually the space to explore the meaning of things, the horizons toward which to journey, and the nature of the journey itself. This quest is one that must take seriously the proceeds of listening to the deeper inner voice, a spiritual and deeply human exploration that should not be relegated to the occasional conversations among friends or worse, to the couches of therapy when professional life crises emerge. This is the heart, the art and soul of who we are in the world, and it cannot be disconnected from what we do in the world. (p. 176).

The reflective capacity of the peace worker is an important aspect of Lederach's transformative approach. Lederach (2005) believes that the conflict worker being part of the system or pattern of conflict should be wary about how his/her choices affect it, and must therefore develop and nurture internal, self or intra group spaces, where reflections about the situation can take place (Lederach, 2005). Lederach also urges peace workers to be more reflective in their practice rather than be “rote technicians”, and he stressed that developing the moral imagination requires peace training programs to facilitate the practice of listening to the inner voices, and recognizing and exploring the different ways of knowing and being in touch with reality (Lederach, 2005).

Lederach (1995) makes a distinction between prescriptive and elicitive approaches to conflict transformation. Whereas the prescriptive approach allows the peace worker to impose solutions on the parties, the elicitive approach views the peace process as a participatory process that allows the parties to take the lead and participate in the process using their knowledge and experience as guide rather than relying on the knowledge and experience of the peace worker (Lederach, 1995). Lederach (1995) underscores the respect and trust that the elicitive approach requires the peace worker to accord the conflict parties. He highlights that in the elicitive approach the peace worker does not regard himself/herself as the expert with all the answers, but merely a catalyst and a facilitator for the parties to achieve peace. The peace worker respects the parties and their knowledge, and encourages them to look for answers and solutions within themselves and their context rather than look to him/her or outside themselves and their context (Lederach, 1995).

In the elicitive approach the peace worker seeks and respects the parties’ knowledge and participation as the primary source of transformation rather than his/her own. Although the peace worker’s knowledge is trusted, his/her knowledge is not placed over that of the parties (Lederach, 1995). There is faith in the parties that they have the capacity and creativity to respond to their own needs with their own solutions. Thus, the elicitive approach requires the peace worker to be self-reflective and self-aware so that he/ she remains within the boundaries of a facilitator and catalyst for the parties, and does not take the lead from the parties, or treat their knowledge and experience as secondary or irrelevant.

The prescriptive approach in contrast, does not oblige the peace worker to accord the conflict parties much respect. Under the prescriptive approach the peace worker is the expert and the peace process is built around his/her specialised knowledge, experience and direction. Several key assumptions which underlie this approach as identified by Lederach(1995) demonstrate a condescending attitude by the peace worker using this approach. The assumptions also demonstrate the lack of connection between the conflict parties and the peace worker in this approach. The assumptions are: that the peace worker knows the parties needs more than the parties know their own needs; that the peace worker's knowledge is superior and more valuable than that of the conflicting parties; that the peace worker's knowledge is more reliable and relevant than that of the conflicting parties' (Lederach 1995). Thus the prescriptive approach is not recommended.

The spiritual nature of the Transformational approach ensures that unlike in the case of conflict resolution, all levels and aspects of the conflict are addressed and thus allow some closure and the development of a healthy relationship between the parties. It therefore acts as guard against the recurrence of future conflict. Mitchell (2002) underscored that:

> Transformation both advocates and practices the tendency to conception that processes have to take place at all levels, including the very grassroots. Resolution has tendency to concentrate upon the immediate and the shorter term, its advocates arguing that dealing with the issues and deeper interests producing a current situation of intractable conflict is enough of a problem in itself. Transformation has deliberately included the 'aftermath' in its focus, purposefully building in approaches and processes that deal with conflict 'residues'- traumas, fears, hurts and hatreds-which, even if one major conflict has been resolved, will remain to poison futures and ensure that later conflicts will be prosecuted in a spirit of intransigence, if not revenge. (p. 19)

The Transformative approach has not been immune from criticism. Condlin (2013) for example, dismissed the idea of the transformative approach as unrealistic. Condlin rejects that idea that conflicting parties and human beings in general have the capacity to do what is best for themselves and are capable of directing their own peace processes as the transformative approach assumes. His view is that the mediator, not the parties should direct peace processes and that peace processes where the parties take the lead are bound to fail because human beings in general lack the capacity for self-determination. Bush&Folger (2013) explain Condlin's position thus:

> He believes firmly that the adversarial process-including adversarial negotiation and adversarial litigation –is the best way to address conflict effectively. To him,

> “communitarian” and “transformative” processes are not simply foolish, but dangerous..
>
> He rejects (and mocks) the relational vision of human capacity and motivation-the view that human beings have inherent capacity and desire for both agency and empathy, and therefore flourish in processes like transformation and mediation that support these capacities. He believes instead in the individualistic view that human beings in conflict are motivated by self-interest and self-satisfaction without any deep sense of social connection or empathy, and that they usually require strong outside direction to do what is best for them because they lack the capacity for self- determination. (pp. 234-235)

Another argument against the transformative approach is that it is not distinct enough from conflict transformation which it seeks to improve (Botes, 2003). Botes (2003) argued that despite the benefits of the transformative approach, it still overlaps with conflict resolution and therefore needs to be defined more clearly to differentiate it more clearly from conflict resolution.

The criticisms notwithstanding, the transformative approach is laudable for allowing the process and solutions to be those of the parties, for allowing the space for authenticity of both the parties and peace worker in the process, and for the respect it accords the parties by relying on their participation and knowledge. Another approach which relies on the parties’ participation and knowledge is the Transrational approach which is another spiritual approach.

3.6. THE TRANSRATIONAL APPROACH

The Transrational Approach to conflict stems from Transrational Peace Philosophy as advanced by Dietrich (2012, 2013a, 2013b & 2014). The Transrational approach is the most supportive of the hypothesis because it presents a spiritual approach to peace that systematically demonstrates how a spiritual approach to conflict motivates the spirituality, self-reflection and authenticity of the peace worker.

Dietrich (2012, 2013a, 2013b & 2014) informs us that Transrational Peace Philosophy is based on the idea of many peaces and the recognition of four major groups of peace interpretations. These four major groups of peace interpretations are called the energetic, the moral, the modern and the postmodern peace families. Each of these families circulates around a specific key value; the energetic represents harmony, the moral emphasises justice, the modern calls for security, and the postmodern deals with questions of truth(s) (Dietrich, 2012, 2013a, 2013b &, 2014). Since none of these specific key values appear isolated in social life, and represent all aspects of human nature, they are combined in a holistic manner and their dynamic equilibrium identified as a larger concept of peace. Thus, the peace worker faced with a conflict seeks not only one type of peace, but seeks these four peaces: energetic peace- for peace that results in harmony, moral peace- for peace that results in justice, modern peace- for peace that ensures security, and postmodern peace -for peace that ensures the truth(s) (Dietrich, 2012, 2013a, 2013b and 2014).

This process is “transrational” because as Dietrich (2014) puts it, “it appreciates and applies the rationality of modern science while it transgresses its limits and holistically embraces all aspects of human nature for its interpretation of peace”. (Page 48). In seeking these four peaces however, the peace worker does not rely on anything singular, so he/she does not rely on single definitions of harmony, justice, security and truth, but instead relies on multiple definitions of them to achieve balance in the relationship of the parties (Dietrich, 2014).

Dietrich (2013b) confirmed the inextricable connection between the four different peace families and hence justifies the Transrational approach in the following:

> Transrational peaces send the human being on a lifelong quest in search of dynamic balance in which ethical moments may manifest as characteristic of aesthetic ones, and aesthetic moments as a topic of ethical ones. Harmony may be a function of security, security one of justice, justice one of truth, which in turn can only exist in harmony. All those figures are thus conditional upon each other. (p. 268)

Although the Transrational approach does not exclude rationality, it is a spiritual approach. Not only does it view peace as spiritual and calls it “the mountain lake”, it also recognises pre-modern, modern, postmodern, religious and non-religious spiritualities as part of peace processes. Energetic peace is associated with premodern spirituality that is highly secular, moral and modern peaces are associated with modernity and strict religion, and postmodernism is associated with plurality that recognises various religions and spiritualities (Dietrich, 2013b).

Another aspect of the spirituality inherent in the Transrational approach is its adoption of Lederach's elicitive conflict transformation approach as a working method. The incorporation of elicitive approach into the Transrational approach further highlights the spiritual nature of the Transrational approach. Dietrich (2014) highlights the spiritual nature of the elicitive approach thus:

> It does not provide to do manuals, remedies or prefabricated solutions; it trusts the transformative energy that arises from the conflicting parties and their relations. And according to the principle of resonance, it expects the conflict worker to perceive this energy and provide a proper framework for the transformation without taking the lead or imposing his or her own concepts on the conflicting parties. (p. 53)

The spirituality underlying the Transrational approach means that the peace worker is not seen as an outsider to the conflict, but is seen as part and parcel of the conflict, and just like the parties, also in need of healing and transformation. Therefore, he/she must be open to transformation and healing, and be willing to enter the 'dragon lair' of his/her inner shadows (Dietrich, 2013b). Therefore, he/she is required to work on himself/herself first and address his/her need for healing and transformation before addressing the parties' need for healing and transformation. Thus the peace worker must be self-reflective. Dietrich (2013b) explained it thus:

> As a key phrase for the discussion about transrational peaces I point out that everything that can be said empirically about the human species as a whole can also be found within every individual in our species. As seen from the perspective of the perceiving subject or potential peace worker, transrational peace research therefore first casts the gaze inwards. Just as the training of the therapists begins with self-therapy, peace workers oriented on the transrational approach first explore and work on their own egoic aspects and deal with the death of the I. From there they twist and surpass the limits of the persona and in this manner open themselves for communication and resonance with other human beings, with the *Mitwelt*, and in the widest sense, the universe. They become aware of their potential as actors within the elicitive method and train in its use. In doing this they understand that they themselves are an element within the overall system and therefore recognise that on the one hand, peaces are constructed within their own perception and on the other, that they change the system through every impulse of their thought or action. Mediation as peacework is never neutral. It should be consciously communicating. (p. 265).

Starting inward and self-reflecting helps the peace worker understand the conflict and the parties. Diamond (2000) argues that humans have many things in common, therefore the insight the peace worker gains about himself /herself from self-reflection will be useful to help him/her understand the parties. Furthermore, self-reflection can allow the peace worker achieve inner peace, without which he/she cannot be helpful to the parties. Diamond (2000) observed that “When we sound that note of inner peace, others around us resonate with it, and can use that resonance to move difficult situations into a new dynamic.” (p. 39).

Another reason Dietrich (2013b) gives for justifying self-reflection in peace work is that:

> The human being who does not look for peace within herself will not find it on the outside because there is no objectifiable peace there….Peace begins with the self and that relations to fellow human beings, society, other creatures, nature, and the universe are shaped from there.” (pp. 56-57)

Dietrich finds support in Michaelson (2006) who believes that peace workers must start with themselves because they should model peacemaking to conflict participants and should be role models for conflict participants if they are to be trusted and respected by the conflict parties. Ury (2015) also emphasize that we must look inwards first because often it is us, not others who are the obstacles to our internal and external peace. Friedman (2015) propose that if professional conflict workers are to be effective, they must first look inside of themselves, be reflective, investigate their thoughts and feelings before looking any farther.

3.6.1. Self- Reflection as Part of the Transrational Approach

Elicitive Conflict Transformation as a working method component of the Transrational Peace Philosophy exemplifies how a spiritual approach to peace would encourage self-reflection and authenticity of the peace worker. Drawing inspiration from Lederach who coined the term elicitive conflict transformation, Dietrich (2014) explains elicitive conflict transformation in the following terms:

> The adjective *elicitive* does not appear in any standard dictionaries of the English language. Lederach (1995, p. 37-73) derived it from the verb to elicit, meaning to bring forth or to evoke. The term was initially used in Gestalt therapy and humanistic psychology as synonymous with *evocative;* it refers to processes in

> which therapists provide the frame work but not a guideline for their clients' transformation (O'Connor and Seymour 1992, p. 92). This says much about its use in peace studies and applied conflict work. Elicitive suggests in this context that the relational energy of the conflicting parties provides the method and the direction of transformation. Elicitive conflict transformation thus draws out, highlights, and catalyzes existing or communally held knowledge related to transforming conflicts between individuals, groups, and communities, while prescriptive approaches prefer prefabricated models. Lederach's definition did not simply propose a new label for old techniques and objectives. The term refers substantially to the transrational shift in the understanding of peace and conflict….More precisely, elicitive conflict is the methodological consequence of transrational peace philosophy. (p. 53).

Elicitive conflict transformation as a working method component of Transrational Peace Philosophy is founded on three principles: correspondence, resonance and homeostasis (Dietrich, 2013b; Dietrich, 2014).

The principle of correspondence invites the peace worker to be aware of himself/herself and the parties by engaging in self- reflection and reflecting about their relationship with others, so that they address their needs, shadows and contradictions as disclosed by those relationships, and so are able to understand the different relationships that emerge from the themes, layers and levels of the conflict and how they influence the parties' behaviours in the episode of the conflict. (Dietrich, 2013b; Dietrich, 2014).

The principle of resonance informs the peace worker about the factors that lie beyond the conflict episode so that he/she has an understanding of the reasons for the parties' behaviours in the episode. The principle of resonance calls for the peace worker to self-reflect and sound in on their layers and backgrounds so that they can understand the parties' behaviours in the episode. (Dietrich, 2013b; Dietrich, 2014).

The principle of homeostasis assumes that the parties need to remove the blockages in their relationship and achieve balance in their dysfunctional relationship. Thus it requires the peace worker to have information and understanding of intra-personal and interpersonal tensions as to allow them to intervene in a way that helps achieve balance and remove the blockages in the parties' relationship. (Dietrich, 2013b; Dietrich, 2014).

Elicitive conflict transformation as a working method component of Transrational Peace Philosophy also requires that the peace worker when faced with a conflict will address and seek balance between the themes of the conflict (justice, truth, harmony, security,), between all the layers of the conflict (Family-Sexual, Socio-Emotional-Communal, Mental-Societal, Spiritual-Policitary and Global), and between all the levels of the conflict (grass roots, middle, and top) to draw out from the conflict itself a possible framework or direction for transformation (Dietrich, 2013b; Dietrich, 2014). When presented with the conflict episode, the peace worker identifies and determines which of the themes (justice truth, security or harmony) is primary or relevant to the conflict. During this process he/she has to be self- reflective because he/she will have to draw from her own concepts, definitions, understandings and personal experiences to be able to determine whether or not one or more of these themes are primary and relevant to the present conflict. However, because conflicts are hardly resolved in the episode stage, and because trying to resolve conflicts in the episode will create new conflicts and result in what (Dietrich, 2013b) refers to as conflict transposition, the peace worker will have to address the deeper layers of the conflict (the Family-Sexual, Socio-Emotional-Communal, Mental-Societal, Spiritual-Policitary and Global layers). In addressing these deeper layers the peace worker will also have to be self-reflective to be able to resonate with how the parties are feeling in these areas. The peace worker cannot sense or receive the vibrations in the layers of the conflict if he/she cannot resonate with them. Indeed, working on the layers of the conflict requires persistent self- reflection as the elicitive peace worker must be empathetic and sensitive towards the conflicting parties and their environment (Dietrich, 2013b; Dietrich, 2014).

The ABC prerequisite of the peace worker in the Transrational approach as proposed by Dietrich (2013b) & Dietrich (2014) also calls for self- reflection. The letter A is short for awareness and requires the peace worker to be self-aware and to use this self-awareness as guide and reference when dealing with a conflict (Dietrich, 2013b; Dietrich, 214).
The letter B is short for balance and requires the peace worker to be able to balance between the need to show compassion and the need to protect himself/herself. He/she will have to engage in self-reflection to ensure that she is not acting beyond his/her limits and not putting himself/ herself in unnecessary risk (Dietrich, 2013b; Dietrich, 214). The letter C is short for congruence and requires the peace worker to be authentic (Dietrich,

2013b; Dietrich, 214). The peace worker cannot remain authentic if he/she is not reflective and self-aware.

3.6.2. Authenticity as Part of the Transrational Approach

The ABC prerequisite also highlights the requirement for authenticity. The requirement for awareness which letter A is short for, invites or motivates the peace worker to self – reflect and be aware of and acknowledge their own history and their physical, emotional, mental, and spiritual limits regarding their work or a particular conflict in question. Acknowledgement in this context means more than to consider them relevant, but also means to respect them as indispensable components in resolving the conflict (Dietrich, 2013b). Ignoring this requirement and failing to acknowledge limitations will result in inauthenticity which blocks the principles of resonance, correspondence and homeostasis. Thus, the peace worker will not be able to connect with the parties and ensure a balance in their relationship.

The requirement for balance which letter B is short for, also invites the peace worker to properly balance between the need to show compassion and the need for self-protection. This means that the peace worker is not required to prove that he/she is the most sympathetic, empathetic, kindest or bravest, but is required to be authentic and act within his/her physical, emotional and psychological capacities.

The requirement for congruent communication which letter C is short for, demands that the peace workers' actions be matched by his/her thoughts and feelings. It prevents the peace working from acting or speaking with the parties merely from a desire to please, or gloat, and instead allows the peace worker to act and speak with the parties authentically so as to satisfy the three principles of correspondence, resonance and homeostasis.

The principle of resonance in Elicitive Conflict Mapping as explained by Alvarez-Sanchez (2014) further demonstrates the value of authenticity in Dietrich's elicitive approach. The explanations by Alvarez-Sanchez further indicate that the peace worker while mapping out the conflict will not be able to find resonance with the parties if he/she is not authentic. She also underscores that the principle of resonance demands an exploration of the self, and a presentation of the true self that can genuinely feel, and understand where the parties are coming from so as to be able to resonate with them. A peace worker who is not being his/her authentic self cannot truly say that he/ she resonates with the parties to be able to map out the conflict properly.

From the above, it is clear that the Transrational approach is the one approach that comprises a structure, working method and training requirements that demonstrate how a spiritual approach to conflict would motivate both the self-reflection and authenticity of the peace worker and thus ensures the fulfilled peace worker. The connection between the authenticity and fulfilment of the peace worker will be discussed later.

3.6.3. Challenges For The Transrational Approach

The Transrational approach is not free from criticism. Indeed, because it does not seek to focus attention on any one theme or aspect of the conflict, it can appear confusing. Focusing on different themes and aspects at the same time makes the process lengthier and time consuming. The balance or equilibrium the Transrational approach seeks between the parties might be a high standard to meet, and will be very difficult if not impossible to achieve. Although it is not advisable to rush peace processes, the balance or equilibrium it seeks might make the process lengthier and thus be a less attractive option to pursue. Focusing on several themes and aspects of the conflict at the same time would appear irrational to some and thus put them off participating in such approach. Furthermore, the peace worker exploring the layers might risk trying to perform the role of a psychologist, which would be wrong because the peace worker is not necessarily a psychologist. Nevertheless, its use of elicitive conflict transformation as a working method confirms that it is not an irrational or unrealistic approach, because at the end of the day it allows the parties to identify, state and resolve their issues for themselves and does not impose on them like a prescriptive approach would do. The Transcend approach is a prescriptive approach and it will be discussed next.

3.7. THE TRANSCEND APPROACH

The Transcend approach as proposed by (Galtung, 2013) unlike the Transrational approach considers the peace worker an outsider, therefore the peace worker has no obligation to look inward and self- reflect and self- heal before working on the "external" conflict of the parties (Galtung, 2013). In the Transcend approach "conflict workers (peace workers) apply for membership in the conflict formation as outside parties who only bring their credentials: as fellow human beings, they bring in general conflict knowledge and skills with compassion and perseverance, but no hidden agendas" (p. 59). Another difference with the Transrational approach is that the Transcend approach is:

> inspired by the medical approach to health based on Diagnosis- Prognosis- Therapy. The method is dialogues with all parties and parties inside parties, high, up, low down and side wards, to map the conflict in terms of parties and their goals, to explore the legitimacy of the goals using law, human right and basic needs, and then to go for the overarching bridge between legitimate goals to some new reality accommodating all the parties in the sense that they find that outcome preferable to the alternatives: imposing one party goal over the others ('winning'), a bland compromise, or just doing nothing. (p. 71)

The Transcend approach therefore aims to predict out comes and seeks and impose solutions for the parties to the conflict, rather than allow for exploration of possibilities of a solution by the parties themselves. The Transrational approach on the other hand, while requiring that the peace worker provide a frame work for the conflict transformation, proscribes against the peace worker taking the lead or imposing his or her own concepts, diagnosis and prescriptions on the parties. Dietrich (2013b) highlights the difference between the two approaches as follows:

> Transrational peace studies does not sanction causal solution processes or the behavioural rules that characterise them, nor does it adopt prescriptive conclusions. It attributes only a limited healing effect to external interventions, whether they are financial, material or personal. Therefore, elicitive conflict transformation works with the present realities and their complex systemic interrelations. This is the core meaning of the term 'elicitive.' The people concerned, most of whom work at grassroots level, some at the middle levels, and only a few at the highest level. As a result, the primary- although not only- potential for systemic and elicitive conflict work exists at the grassroots. Elicitive conflict transformation is always relational, multidimensional, and process oriented, thus there is no known objective goal. (p. 200)

The Transcend approach appears to be less spiritual because of the way it seeks to distance the peace worker from the conflict parties and the conflict. However, Galtung (2000) clearly indicate that the Transcend approach lives up to its name and is in fact spiritual. The Transcend approach would lead to transcendence which is defined as:

> creating a new type of reality. Something that potentially was always there is becoming empirical reality… Transcendence introduces a new reality, opening a new landscape. To transform a conflict is to plant it to that new reality. To transform a conflict would mean to transcend the goals of the conflict parties, defining some other goals, lifting a conflict ("disembedding") out of the bed the parties have prepared for the conflict, including the discourses to ensure that the incompatibility looks insurmountable (the contradiction non-transcendable), embedding it at a more promising place. (sec. 27, p. 4).

Indeed, Galtung (2000) does state that the Transcend approach draws inspiration from spiritualities such as Hinduism, Buddhism, Christianity, Daoism, Islam, and Judaism.

Another spiritual aspect of the Transcend approach is the checklist of ten personal questions that the peace worker is required to ask themselves before they enter a conflict. These questions require inner dialogue, looking inward and self-reflection, and also demonstrate how a spiritual approach to peace would motivate self-reflection. The questions are listed by Galtung (2000) as follows:

1. Motivation: the peace worker must ask himself/herself why he/she is engaged in peace work, whether he/she is doing it for the sake of peace or doing it mainly for promotion, possible fame, reputation or experience
2. General knowledge: the peace worker must ask himself/herself whether he/she really possess general insight into conflicts or is mainly using common sense as guide
3. Specific/local knowledge: the peace worker must ask himself/herself whether he/she has enough specific or local knowledge to ask good questions, or whether he/she is unwilling to understand aspects of the conflict that are unique
4. Skills: the peace worker must ask/himself/herself whether he/she possesses sufficient mental, speaking, listening (including silence) abilities, or if he/she intends to impose his/her own views

5. Empathy: the peace worker must ask/himself/herself whether he/she has sufficient maturity to understand the inner workings of others, or tends to be judgmental and project on others
6. Nonviolence: the peace worker must ask/himself/herself whether he/she is nonviolent in action, speech and thought, or easily loses his/her temper and become verbally violent
7. Creativity: the peace worker must ask/himself/herself whether he/she is challenged to be creative by the conflict so as to be able to come up with ideas, or sees the conflict as a dead end blocking his/her creativity
8. Compassion: the peace worker must ask/himself/herself whether he/she feels and empathises with the potential or actual suffering of the victims of the conflict, or sees them merely as objects
9. Perseverance: the peace worker must ask/himself/herself whether he/she has the capacity and stamina to go on and continue with the process against the odds, or would feel offended when his/her advice is not followed by the parties
10. The peace worker must ask himself/herself whether he/she is willing to improve, or has the tendency to consider himself/herself ready, complete, fully prepared

These personal questions will require looking inward and will motivate the peace worker to self-reflect. Thus, the Transcend approach like the Transrational approach motivates self-reflection, which leads to the authenticity of the peace worker, which in turn would motivate the authenticity of the conflicting parties, which in turn should make the process less intractable and peace more achievable.

3.8. INFLUENCES FROM THE FIELD OF PSYCHOTHERAPY

The spiritual approach to therapy as advanced by Jung, Rogers, and Satir demonstrate how a spiritual approach to therapy inevitably requires the self-reflection and authenticity of both the therapist and client, and thus very similar to the spiritual approach to peace.

For Jung (1959) an individual cannot become whole and fully functional to reach their full potential and achieve what they want to achieve if they are distanced from their true self, have disintegrated personality, and are not being their true self. Self –reflection is essential in the pursuit of our true selves and for authenticity because we cannot find our true selves and be authentic if we don't acknowledge ourselves in the first place. Jung (1959) believed that the ultimate aim of the individual is to be authentic. He believed that it is through the process of individuation that a person becomes authentic, whole and fully developed as a human being to function effectively and achieve their full potential. Individuation for Jung, is a spiritual process that occurs when the various parts of a person including the conscious (which is achieved through self-reflection and self-awareness) and the unconscious, become integrated and assimilated into all of the person's personality so that the person is not only driven by the unconscious but is also driven by the conscious and is always aware of his/her true self, which allows him/her to remain true to himself/herself (Jung, 1959).

Rogers preferred a spiritual approach to therapy because he found that he was most effective when using a spiritual approach as it allowed for a connection with the client. His person centred approach to therapy as explained in Rogers (2012) has self-reflection as its foundation to ensure the authenticity of the therapist and a genuine relationship between the therapist and the client. The worth, value and respect accorded to the client in this approach requires the therapist to engage in constant self-reflection to ensure that he maintains respect for the client and does not take the lead from the client. Rogers' call for the therapists to be empathetic to the client also requires the therapist to be self-reflective. The definition of empathy by Rogers (1959) as cited by Rogers (1975) as "to perceive the internal frame of reference of another with accuracy and with the emotional components and meanings which pertain thereto as if one were the person, but without ever losing the 'as if' condition." (pp. 210-211), indicates that self- reflection is the foundation of empathy. The "as if" condition Rogers talks about cannot be fulfilled in the absence of self- reflection and imagining oneself in the position of the other. In fact, Rogers' definition of empathy as it relates to the therapist is generally applied in defining the empathetic peace worker as can be deduced from the works of Cloke, Dietrich, Galtung and Lederach among others.

For Rogers (1959), it is also imperative that the therapist relate to the client genuinely because the more the therapist relates to the client genuinely, the more the client will reciprocate and open up to the therapist more, which makes the therapist more effective and thus leading to his/her personal satisfaction. As he observed in Rogers (1995):

> when I can permit realness in myself or sense it or permit it in another, I am very satisfied. When I cannot permit it myself or fail to permit it in another, I am very distressed. When I am able to let myself be congruent and genuine, I often help the other person. In those rare moments when a deep realness in one meets a realness in the other, a memorable "I- thou relationship" as Martin Buber would call it, occurs. Such a deep and mutual personal encounter does not happen often, but I am convinced that unless it happens occasionally, we are not living as human beings." (p. 19).

Rogers thus acknowledged that self-reflection is the path to authenticity because he believed that the therapist must draw from past experiences to be genuine and congruent.

Satir (1972) proposed a spiritual approach to conflicts which allows the therapist to strive for authenticity above other things. She identified four categories of incongruent or inauthentic communication that cause or perpetuate conflict. She advised that both therapists and their clients should avoid such styles of communication if they want to develop connection with themselves, others and resolve conflicts.

The first style of communication Satir (1972) identifies is placating, which occurs when the individual out of the sheer desire to please and to be seen in a positive light, does not address the issues at hand but wonders around them and is not direct. The second style of communication is blaming, which occurs when the individual wants to avoid his/her short comings, does not want to face his/her shortcomings and so finds fault with others and blames others instead of blaming himself/herself. He/she does not accept responsibility or blame for anything. The third style of communication is the distracting, which occurs when the individual steers away from the real issues at hand by either blaming or placating or computing when communicating with others. The fourth style of communication is computing, which occurs when the individual is detached from the issues and situation, does not show feelings or emotions and only focuses on rationality (Satir, 1972).

For Satir, the best style of communication is levelling, which allows the individual to communicate authentically so that his/her words and thoughts are consistent with his/her body language (Satir, 1972). Thus, levellers are self- reflective and self-aware to ensure that there is harmony between their words, thoughts, feelings, and body language. This allows others to see them as they truly are which in turn inspires others to be open and honest with them. Thus levelling allows for the mutual understanding necessary to avoid the escalation of conflict.

The above influences from the field of psychotherapy are Western influences which support the Western spiritual approaches to conflict already discussed, as well as demonstrate the connection between spirituality, self-reflection, authenticity and fulfilment. However, it is well known that non-Western societies have thrived on spiritual approaches to conflict. Some of the non-Western approaches (African approaches) will now be discussed.

3.9. SOME AFRICAN SPIRITUAL APPROACHES TO CONFLICT

3.9.1. The African concept of Inochi

Kingsley (2013) relying on Morioko's (1991) enunciations about the Japanese concept of Inochi (life), argues that the concept of interconnectedness of life found in both Japanese and African cultures allow peace to prevail in those societies in many instances. He theorises that the Japanese concept of life (Inochi), which considers all life valuable, interrelated and valuable, has the same meaning as the African concept of life in many African countries, which also emphasis the unity and interconnectedness of all living things.

He describes the African concept of Incohi as follows:

> African Inochi embodies the idea of cosmic unity of all things and all beings. It underscores the sacredness of life and does not see life merely as material. The concept projects the idea of human responsibility, protection and care as it underscores the fact that all lives have a mono origin. (p. 199)

For Kingsley, because the African concept of Inochi (a concept for life) maintains the interconnectedness and absolute inseparability of origin and common sources of existence, it is illusionary to think of the individual self-existence in African concept. In this concept, lives in the planetary system are from one only source- the life of the man, without discrimination of color, race, nationality, religion, sex etcetera, with the life of animal, plant and the entire national environment share common origin and common source of existence and returns to life (Inochi) at the expiration of temporary existence (Kinglsey 2013). Thus, the African concept of Inochi represents a shift away from individualism and materialism, which according to Kingsley, are the causes for exploitation, competition, violence, oppression, terrorism and wars.

Inochi, as explained by Kingsley, is guided by three norms which forms its moral basis. The first norm is to treasure Inochi. Accordingly, there is particular emphasis that every Inochi (life) on earth has the inalienable right to be loved, cared for and treasured. This is because the Inochi is irreplaceable and no Inochi can exist independent of the other Inochis (Kingsley, 2013). The second norm is to support each other. This means that as Inochi beings, we ought to support and help each other in community and in the eco system because we live among all other living things. One’s Inochi does not only belong to oneself but also to the family and society and therefore it is important to live for others (Kingsley, 2013). The third norm is to do the utmost in one’s power. Our Inochi is finite and must die sooner or later. Hence we should do our best at every moment of our life. The emphasis is that we focus on this moment and do the utmost in our powers in order to participate in the continuity of Inochi (Kingsley, 2013).

Kingsley’s African concept of Inochi might sound too idealistic for some. The fact that it insists on community means that there is a tendency for individuals to suppress their needs and interests just for the sake of community and therefore compromise their authenticity, and pretend to be happy just for the community. Thus, even if it allows for self-reflection to ensure that one acts in communal interests, it does not encourage authenticity. Also, focussing on the community needs above everything else will not create a balance in the system which the Transrational approach advocates. Nevertheless, Kinsley’s concept of African Inochi can be observed in some African countries and underlies the spiritual approaches to conflict in those countries. For example, it is manifested in the Ubuntu Philosophy of Southern Africa which has the interconnectivity of life and community at its core.

3.9.3. The Ubuntu Philosophy

The Ubuntu philosophy was described by Swanson (2007) in the following terms:

> Ubuntu is short for an isiXhosa proverb in Southern Africa. It comes from Umuntu ngumuntu ngabantu; a person is a person through their relationship with others. Ubuntu is recognised as the African philosophy of humanism, linking the individual to the collective through 'brotherhood' or 'sisterhood'. It makes a fundamental contribution to indigenous 'ways of knowing and being'. With differing historical emphasis and (re) contextualization over time and place, it is considered a spiritual way of being in the broader socio-political context of Southern Africa. (p. 55)

Swanson also cites Tutu's (1999) definition which is as follows:

> Ubuntu is very difficult to render into a Western language. It speaks of the very essence of being human. When we want to give high praise to someone we say "yu, u nobuntu"; " Hey so-and -so has Ubuntu". Then you are generous, you are hospitable, you are friendly and caring and compassionate. You share what you have. It is to say, " My humanity is caught up , is inextricably bound up, in yours". We belong in a bundle of life. we say " A person is a person through other persons". It is not, 'I think therefore I am". It is rather: "I am human because I belong. I participate, I share". A person with Ubuntu is open and available to others, affirming of others, does not feel threatened and others are able and good, for he or she belongs in greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed, or treated as if they were less than who they were. (p. 54)

Ubuntu underscores our interconnectedness and the obligations we have toward each other and to our community. The recognition of the human interconnectedness is the corner stone of Ubuntu and has helped to ensure peace in post- apartheid South Africa (Tutu, 1999). Ubuntu requires constant reflection by the peace worker to ensure that the needs and interests of the community remain paramount. The peace worker has to put himself/herself in the shoes of the community so that he/she keeps the interests of the community over and above all other interests. Putting himself/herself in the shoes of the community and its members ensures that he/she is reflective and is authentically responding to their needs and interests.

As demonstrated by the Truth and Reconciliation Commission established in post-apartheid South Africa, Ubuntu is based on a sense of community which puts public interest first, it is a public resolution of a dispute and involves a public apology by the person who accepts responsibility and reparations for the victim. It allows the victim to feel validated, achieve closure, and also heal. However, it is not perfect. Matolino& Wenceslaus (2013) argue that the concept of Ubuntu is not put into practice in South Africa. According to them, in the case of South Africa, Ubuntu is “only advanced to serve a certain Africanist agenda when it best suites the elites. When it is used by ordinary people, it amounts to nothing more than a catch phrase with soap opera soothing qualities” (p. 202). They further argue that communities that are committed to the values of Ubuntu are intolerant to other values and thus committed to the exclusion of other values, which makes Ubuntu inappropriate for modern pluralised society. The exclusion of other values is detriment to peace efforts, because for peace to be achieved and be effective, all values, beliefs, opinions, theories and systems (however disagreeable or contradictory they might be) are relevant, otherwise there cannot be a balance in the system (Dietrich, 2102; Dietrich, 2013; Dietrich, 2014).

Just like the concept of Inochi, Ubuntu emphasizes community above the individual and is therefore objectionable to those who might believe that it constrains individuals from pursuing their own personal needs and from being their true selves. However, emphasis on community and interconnectedness remains the norm and the motivation for peace in many African cultures. For example, the culture of the Wahtaan among the Wolof tribe in The Gambia is also based on a sense of community and interconnectedness of mankind.

3.9.2. The Culture of Wahtaan

There is some literature addressing some of the cultures of Gambia, for example Mwakikgile (2010) details the cultures of many tribes in The Gambia. However, there is hardly any literature addressing how the various tribes in The Gambia approach peace. As a Gambian, I am aware that the different tribes in Gambia have different approaches to peace and that the concept of Wahtaan (a Wolof word meaning dialogue or conversation) is an example of a spiritual approach to conflict based on the interconnectedness and unity of mankind. The Wolof tribe concept of Wahtaan is based on the belief that as human beings we are one family and all related. Therefore there is no conflict among us that cannot be resolved by dialogue among us, and that once we dialogue we must be able to reach an agreement to resolve our conflicts. Therefore, when there is a conflict between members of the community, it is expected and often happens that the adult and elderly associates of either or both parties comprising of relatives, friends, neighbours, colleagues or religious leaders, will physically take steps (locally referred to as walking with the feet of peace) to consult the parties either directly or indirectly through other associates for a dialogue about the conflict with the aim of resolving the conflict.

Dialogues are held with the parties separately, and during these dialogues the associates will emphasise to the parties the unity and interconnectedness of mankind and the significance of peace as members of the same human and social community. The Wolofs are Muslims, therefore it is typical during Wahtaan for the associates of the parties to remind and emphasize to the parties that they share a common faith which unites them and obliges them to be peaceful. In this approach the parties are urged to reflect upon the principles of their faith which require them to make peace with each other, and they often do.

The parties' associates are motivated to 'walk with the feet of peace' by the principles of their faith, which motivates them to self- reflect about their obligations to their fellow human beings. By reflecting and acting in accordance with the principles of their faith and what they actually believe in, they strive to be authentic with both themselves and the parties. Most often this striving for authenticity by the associates is what motivates the parties to be reflective, flexible and open to peace. Thus, the Wahtaan is successful in many cases.

The interesting thing about the Wahtaan is that it is not the parties themselves who directly engage in a face to face dialogue. Rather, it is the parties' associates-relatives, friends, neighbours, colleagues or religious leaders who dialogue on their behalf and so there is less opportunity for angry confrontations, outbursts or exchanges between the parties which might escalate the conflict. Most often, the parties are brought together in the end when their associates are more certain about the prospects of a peaceful resolution between them. The indirect dialogue between the parties also allows the parties' associates opportunity to reframe issues and grievances narrated to them by the parties more positively to avoid escalating the conflict. The Wahtaan approach is also helpful to a party in a conflict who feels shy, nervous, or intimidated about facing the other party.

Apart from the Wolof tribe, other tribes in the Gambia such as the Mandinka, Jola, Sarahulleh among others also believe that conflicts should be settled through dialogue- at least as a first step. Therefore, even though other less spiritual approaches to conflicts such as courts, arbitration and dispute resolution offices exist, there is a culture of dialogue that sometimes takes precedence and ensures that spirituality remains a part of peace processes. This culture of dialogue among the tribes in The Gambia is nowadays waning as the younger, wealthier, and Western educated members of these tribes very often turn to the adversarial system of resolving disputes especially when it comes to land title matters and business transactions. Moreover, the culture of Wahtaan can be criticised for allowing people to get away with serious crimes without adequate punishment as deterrent. For example, sometimes a conflict between neighbours or friends may turn out violent and one of the parties may be seriously injured. As a result of Wahtaan, he/she might only receive an apology or gifts to remedy the injuries he/she suffered. Also, discretion (suturah) is a hallmark of Wahtaan, therefore, there is no requirement for the party who injured the other to publicly express repentance and seek forgiveness as in the case of the Ubuntu approach and demonstrated in the Truth and Reconciliation Commission set up in post- apartheid South Africa. Also, some might argue that following the dictates of religion dos not necessarily mean that one is being authentic.

The sense of interconnectedness and community in African spiritual approaches to conflict is not only based on a sense of interconnectedness and community with the living. There are some African spiritual approaches to conflict that recognise our interconnectedness and communion with the dead. The Culture of honouring dead ancestors among the Jola tribe in the Cassamance region of Senegal is one such approach.

3.9.4. The Culture of Honouring Dead Ancestors

The sense of interconnectedness in African societies is not restricted only to the interconnection between living beings. It extends to the interconnection between the living and the dead. There is a sense that the dead are still part of us and connected to us. Indeed, Kingsley (2013) explains that life in the African concept continues and is therefore always relevant and valuable. Therefore, the dead must be continually honoured, treasured, and supported. In the Casamance region of Senegal for example, the Jola tribe (the dominant tribe in the region) feel connected and unified with their dead ancestors who play a vital role both in conflict and in peace processes.

In 1982 political, economic, and social grievances in that region led to the establishment of the rebel group Movement of Democratic Forces in Casamance (MFDC) who starting fighting the Senegalese government for independence, which led to many decades of conflict between them and the Senegalese government. The Karuna Center for Peacebuilding in Massachusetts USA (a reputable organisation that innovates approaches for transforming conflicts all over the globe) report on their website, that in 2014 when they intervened to try to resolve the conflict, the rebels they met in the rebel encampments informed them that although they were willing to participate in peace processes they would have to make peace with their ancestors first and undo the spiritual protections and vows they took when they started fighting the Senegalese government.

The rebels explained that when their conflict with the Senegalese government started, they had sought the spiritual protection of their ancestors and took vows with traditional Priestesses of the sacred forests not to return to their villages until independence from Senegal was won. Because independence from Senegal was not won, their ancestors could cause death or harm to them or their loved ones if they end the conflict and return to their villages without first making peace with them for breaking their promises to them. Following their explanation, the Karuna Center provided the assistance required for them to make peace with their ancestors and they were able to put their arms down and return back to their villages and families.

The idea of being connected to dead ancestors might appear strange and foolish to those who believe that there is no life after death. However, by constantly being reflective and aware of their connections and duties to their dead ancestors, and by including their dead ancestors in their conflicts and peace efforts, members of the Jola tribe of Cassamance are staying true to their culture and are being authentic to themselves and those helping them such as the Karuna Center. Those helping them cannot help but respect their authenticity and will also be motivated to reciprocate their authenticity by also reflecting on how practicing their own cultures is important to them and keeps them authentic.

A criticism of the approach of honouring dead ancestors is that it might actually restrict authenticity. In the case in point, the rebels indicated that they wanted to work for peace but could not take the necessary steps because of their obligations to their ancestors. Without the intervention of the Karuna Center, they would have remained in conflict with the Senegalese government and pretending to be enemies with them even if they did not want to. Thus, like the other spiritual approaches it is not perfect.

All the above spiritual approaches to conflict demonstrate that spirituality remains an integral and valuable part of peace processes both in Western and non-Western communities. However, to fully appreciate the value of spirituality in peace work, aspects of spirituality such as self-reflection, authenticity and fulfilment which are core components of the spiritual approach, should be explained and put in proper perspective.

CHAPTER 4

EXPLAINING SELF-REFLECTION, AUTHENTICITY AND FULFILMENT

4.1. DEFINITIONS AND ATTRIBUTES OF SELF-REFLECTION

The term self- reflection has been assigned many definitions and thus can be elusive. It has been used interchangeably with terms such as reflection, reflexivity and reflective practice (Fook&Gardner, 2012), and also with the term introspection (Hixon &Swan, 1993; Schwitzgebel 2007). It has also been referred to as critical reflection and reflective thinking (Gray &Lovat, 2008; Lucas, 2012). Boyd & Fales (1983) define self-reflection as the process of internally examining and exploring an issue of concern, triggered by an experience, which creates and clarifies meaning in terms of self, and which results in a changed conceptual perspective.

Yip (2006) views self-reflection as self-recall, self-evaluation, self-observation and self-analysis taking place in one's mind. For Yip, in self-reflection personal experience, feelings and cognition are integrated in recalling past experience, difficulties, resolving present difficulties, evaluating one's present and past performances and searching for new directions and solutions (Yip 2006). Brebels et al (2013) describe self-reflection as inward- focused attention motivated by curiosity about what one might discover about the self.

Schon(1987) advanced that self-reflection does not only occur by thinking about past action (reflection on action) but also occurs by thinking on one's feet about one's present actions (reflection in action). The two types of reflection are related because reflection in action involves tapping into past results obtained from reflection on action (Schon, 1987). The capacity for self-reflection is not natural to many and therefore has to be developed in many cases. Gustafson &Bennett (2002) argue that the ability to reflect is learned behaviour though some might have reflexivity traits. Fisher (2003) advanced that important indicators of a capacity for critical reflection include the following:

- The ability to articulate a contextual awareness of one’s own position
- The ability to identify one’s own values, beliefs and assumptions
- The ability to consider other views or alternative ways of viewing the world, for example, being able to identify what views are missing from one’s own account; determine how one’s own views can be biased
- The ability to recognise contradictions and inconsistencies in one’s own story or account of events, and
- The ability to imagine other possibilities, such as a capacity to envision alternatives

It has been observed that people do not reflect the same way. For example, members of the working class have been found to reflect in more communicative ways (Archer, 2003). Porpora &Shumar (2009) found that men reflect more autonomously than women, and that women had more communicative reflexive styles than men. It has been argued that self-reflection is not something imposed, but is rather a voluntary and conscious choice that the individual engages in (Dewey, 1933; Von Wright, 1992; Pompeo& Levitt, 2014).

Findings by Gustafson & Bennett (2000) disclose that the quality of reflection is affected by certain variables. Following a three year study of military cadets, they found inter alia that factors such as skills and experience in reflective thinking, breath of knowledge in the area under reflection, motivation to complete the reflection task, the mental preparation/mental set necessary for the reflection task, the degree of security felt in reporting actual reflections versus perceived desired responses, the consequences of the reflection, nature of the physical environment in which reflection is conducted, and the nature of the interpersonal environment in which reflection occurs are all important variables affecting the reflection process (Gustafson & Bennet, 2000).

English &Gillen (2000) and Tisdell (2000) identify spiritual activities that could inspire self-reflection. These spiritual activities include prayers (Tisdell, 2006), creating space for silence, keeping silence and listening (Dawson, 2003; Groen, 2008), solitude (Groen, 2008), meditation, contemplation, recollection (Denton, 2011), journal writing (Loo & Thorpe, 200), (Bouldin et al, 2006), and reflective writing (Gale &Schroeder, 2014).

Krech (2001) explains that the concept of self-reflection is endorsed by nearly everyone including religious leaders, therapists, educators, scientists among many others, goes back many centuries, and is founded in the world's great spiritual traditions including Christianity and Buddhism (Krech, 2001). The Dali Lama sharing his insights for a more peaceful world in Lama (1989) suggests that the two important things to keep in mind in the spiritual process are self- examination and self- correction. He advises that we should constantly check our attitude towards others, carefully examining ourselves and immediately correcting ourselves when we are wrong. Elliott et al (2009) propose that an important skill in spiritual direction is the art of asking "evocative questions" that challenge people not to gloss over their experiences, but to dig deeper into their experiences or into their interpretations of their experiences.

4.2. THE SIGNIFICANCE OF SELF-REFLECTION TO THE PEACE WORKER

Eckroth-Bucher (2001) traced the significance of self-reflection to many centuries back and highlight how ancient philosophers such as Socrates, Plato, and Aristotle, and psychologist Abraham Maslow valued self-reflection as the best source of self-knowledge and the path toward self- realisation and more peaceful relationship with one self and others. Martin Buber's philosophy of personal dialogue as cited by Thorne & Lambers (1998) also presented self-reflection as the foundation of self-awareness and peaceful relations with others. Dewey (1933) believed that reflection frees us from oppression and manipulation and leads us to freedom to express ourselves and achieve our potential. Freire (1970) and Freire (1973) noted that when critical consciousness is awakened through reflection, the person enters more into reality and is thus able to transform and improve the reality.

A peace worker who does not engage in self-reflection will not have an opportunity to be a good role model for the conflicting parties. By not stopping to self-reflect and analyse his/her actions, the peace worker cannot ensure that she acts with the necessary comportment and peaceful disposition that could motivate the conflicting parties to be peaceful. Krech (2001))in his discussion about Naikan, a practice of self-reflection in Japanese spirituality, argues that if we don't engage in self-reflection we will easily judge others as soon as their conduct falls short of our ideals and expectations. He opined that in pursuit of a glowing self-image and high self-esteem we often don't examine ourselves because "we seem to have developed a skill for dismissing and excusing ourselves even as we accuse others who have acted no less virtuously." (p. 37).

Krech however believes that by practicing self-reflection and examining ourselves with the same energy and effort we do others, we can be much fairer in our judgments and perceptions of others. Thus, he identified three questions to ask oneself while self-reflecting: What did I receive? What did I give? What troubles and difficulties did I cause? Krech believes that by asking these three questions the shift will equally be on judging our deeds rather than only the deeds of others, which puts us on a pedestal. Indeed, putting ourselves on a pedestal and minimising others makes us inauthentic (Demartini 2015). Thus, self-reflection apart from motivating authenticity will also motivate humility, empathy and understanding for the conflicting parties.

A study by Dimaggio et al (2008) suggests that the more individuals are able to self-reflect, the more they are likely to grasp other people's thoughts and emotions, and thus can easily understand others. A study by Gale &Schroeder (2014) disclose that self-reflection increased therapists' empathy for their clients as it allowed therapists to put themselves in their clients' shoes. Adopting the arguments made by Elliott et al (2009) about the need to promote self- reflection in service learning and civic engagement to the need to promote self-reflection in peace work, I will argue that peace workers should be encouraged to self-reflect because if they are to draw out the best both within themselves and those of the conflicting parties they are serving, "they need to do the essential rigorous work of being more self-aware. If they fail to examine the personal filters that can clarify or cloud their perceptions of people and situations, they risk the danger of objectifying others, whether by romanticising or demonising." (page 2). Self-reflection therefore allows the peace worker to see the conflicting parties as they truly are (their authentic selves) rather than as the peace worker thinks or hopes they are. Thus, apart from inspiring the authenticity of the peace worker, self-reflection also allows the authenticity of the conflicting parties to shine through the process. The peace worker seeing the parties in their authentic light would be better equipped to help them authentically as he/she would truly know where they are coming from and what they now require.

A peace worker's values, beliefs, attitudes, actions and behaviour will influence the way he/she approaches and analyses the conflict and the parties. He/she therefore has a responsibility to be mindful about how his/her values, beliefs, attitudes, behaviour and actions affect his/her perception, understanding and judgment of the conflicting parties. Self-reflection will allow the peace worker to avoid projections that could cause disharmony with the conflicting parties. Self-reflection will guard against the peace worker crossing any boundaries and offending, wrongly judging or perceiving the conflicting parties, and will allow the peace worker to gain better understanding of the parties and of himself/herself so as to transform and therefore be better able to respond appropriately to the parties and the conflict. Thus, self-reflection will help the peace worker de-escalate or end the conflict rather than escalating or perpetuating it.

The transformative nature of self-reflection is echoed by Grant et al(2002), Merzirow (1990) and Zimmerman (2009) and Tan et al (2016). Both Mezirow (1990) and Denton (2011) view self-reflection as emancipatory in nature because it improves self-confidence and gives the person stronger sense of control over himself/herself, which leads to more passion for their job or profession, which in turn leads to more efficiency. Honey et al (2006) found that reflection leads to the development of coping strategies, which can be very helpful to the peace worker as the peace process can be fraught with a lot of hurdles. A peace worker who is not self-reflective cannot be authentic because the absence of self-reflection prevents the true self from emerging. Furthermore, a peace process will be more authentic if the peace worker is a model for peace, and self-reflection allows the peace worker to be such a model for peace.

4.3. SELF-REFLECTION MUST BE CRITICAL

Self-reflection is not merely to address the positive aspects of the peace worker or to allow the peace worker to select aspects of himself/herself which are convenient to analyse or criticise. Instead, self-reflection requires that all of the self is open to analysis and criticism- both the aspects the peace worker feels comfortable addressing and the aspects the peace does not feel comfortable addressing. Self-reflection must therefore be critical (Fisher, 2003). Indeed, Habermas (1973) as cited by Yip (2006) considered reflection to be a process of "critical self-determination", and Dewey's (1933) definition of reflection as being the active, persistent consideration of any belief or supposed form of knowledge in light of the grounds that supports it and the further conclusions to which it tends, suggests that self- reflection must not only be deep, but must also be critical. Without a critical character, reflection may be just a procedure; a method or coping strategy that confirms and continues the status quo (Kelchtermans 2009). Critical reflection encourages the peace worker to be ethical because it helps removes bias. Indeed, Van Manen (1977) viewed critical reflection as encompassing both moral and ethical considerations as it seeks to avoid the acceptance of distortions. Yip (2006) also considers critical reflection as involving ethical and moral criticism and judgments that could lead to reform.

4.4. LINKING SELF-REFLECTION TO AUTHENTICITY

Trilling (1972) (as cited by Kelly, 2014) advanced that the ultimate goal of authenticity is self-examination. Kernis &Goldman (2006) advanced that authentic functioning is characterised among other things in terms of people's "self- understanding" and "openness to objectively recognising their ontological realities (e.g., evaluating their desirable and undesirable self-aspects)." (p. 284).

For Rogers (2012) one cannot be authentic without self-reflection. Vannini & Burgess (2009) argue that the knowledge we gain from self –reflection forms the basis for our authenticity, and that without such knowledge there can be no authenticity.

Ecroth-Bucher (2001) point out that the inauthentic individual does not engage in self-reflection and does not reflect about his/her actions, personal beliefs and values. Roberts et al (2009) underscored the value of self-reflection for authenticity when they stated that "Being oneself requires a certain measure of self- awareness-one must know oneself to be oneself." (p.157).

The study by Cranton (2005) highlight that self-reflection is fundamental in establishing and fostering authentic relationship. Based on a three year study of how educators develop authenticity in their teaching, Cranton found that authenticity had critical self-reflection as its foundation. The five themes that comprehensively described authenticity as seen by participants were self- awareness, awareness of characteristics of learners, relationship with learners, awareness of influence of context, and the use of critical reflection on each of the previous four themes. She found that self-awareness and critical reflection formed a general framework for the development of authenticity, and that participants developed more authenticity when they moved from a simple black and white style of reflection on the details of their practice to a more complex, ambiguous critical analysis of their institutions and the larger community. Cranton described the relationship between authenticity and self-reflection as follows:

> We question how we are different from the community and live accordingly; we do not do something just because it is the way others behave or believe … without considering whether it is true for us. .....we need to know who we are and what we believe and then act on that. However, this does not mean that we make such decisions in isolation. Authenticity involves knowing and understanding the collective and carefully, critically determining how we are different from and the same as the collective…. To be authentic, the educator is bold and dares to take risks…..
>
> With each step of the journey, an individual becomes more aware of who he or she is as apart from the collective, uncritically assimilated whole of humanity. According to transformative learning theory, we become more open to alternatives as we root out the habits of mind we have acquired in our past, and our views of the world become more open and better justified. In the process of individuation, we separate ourselves from the herd-we come to know how we are different from and simultaneously the same as others. (p. 4)

Carussetta & Cranton(2005) in their study about the development of authenticity among teachers, also found that critical reflection motivates and develops authenticity because self- reflection by the teachers in their study made the teachers more aware of themselves compared to when they were not engaged in self-reflection.

Aupers & Houtman (2006) demonstrate the interrelationship between spirituality, self-reflection and authenticity thus:

> This is the binding doctrine in the spiritual milieu: the belief that in the deeper layers of the self, one finds a true, authentic, and sacred kernel, ‘unpolluted’ by

> culture, history or society, which informs evaluations of what is good, true, and meaning. Such evaluation, it is held, cannot be made by relying on external authorities or experts, but only by listening to one's 'inner voice': "What lies within-experienced by way of 'intuition', 'alignment' or an 'inner voice'-serves to inform the judgments, decisions and choices required for everyday life" ". (p. 204)

Hollebeke (2001) in his study of Lonergan's notion of self-appropriation (possession of the self that is discovered through knowledge gained from self- reflection and self-consciousness) also demonstrates how self- reflection inspires authenticity. While Hollebecke acknowledges that there is always the risk of bias in self- appropriation and thus inauthenticity, he concludes that if a person resists rather than affirms the self that is discovered through self- reflection and self-consciousness, then that person fears genuiness (authenticity) (Hollebeck, 2001). In a study about leadership, Branson (2007) found that self- knowledge of personal values through self-reflection is a foundation for authenticity. Therefore one cannot be authentic in the absence of self-reflection.

4.5. DEFINITIONS OF AUTHENTICITY

Although Chickering (2006) considers authenticity a straightforward term not beyond our reach and embodied by the likes of Mother Theresa, Eleanor Roosevelt, Mahatma Ghandi, Nelson Mandela and Martin Luther King Jr., and essentially meaning ". ..what you see is what you get. What I believe, what I say, and what I do are consistent". (p. 3), authenticity has been given a variety of meanings.

The definition of authenticity provided by Rogers (1966) (who used the term genuiness/congruence instead of the term authenticity in his findings about the relationship between the therapist and client) are instructive for this study. For Rogers:

> Genuiness in therapy means that the therapist is his actual self during his encounter with his client. Without facade, he openly has the feelings and attitudes that are flowing in him at the moment. This involves self-awareness; that is the therapist's feelings are available to him to his awareness – and he is able to live them, to experience them in the relationship, and to communicate them if they persist. The therapist encounters his client directly, meeting him person to person. He is being himself, not denying himself…..it does not mean that the therapist burdens his client with overt expression of all his feelings. Nor does it mean that the therapist disclose his total self to his client. It does mean, however,

> that the therapist denies to himself none of the feelings he is experiencing and that he is willing to experience transparently any persistent feelings that exist in the relationship and to let these be known to the client. It means avoiding the temptation to present a facade or hide behind a mask of professionalism, or to assume a confessional-professional attitude. (p. 185)

Rogers also observed that genuineness is achieved when the therapist is both natural and spontaneous. Thus he indicates that authenticity can stem from self- reflection as well as from spontaneous action that shows the natural, usual and consistent self. The spontaneity involved in authentic action is also stressed by McGraw (2001) who proposed that the authentic self is the part of you that is not defined by your job, or function, or your role, it is "all your strengths and values that are uniquely yours and need expression, versus what you have been programmed to believe that you are "supposed to be and do." (p. 30)

The above definitions represent an individualistic concept of authenticity which Trilling (1972) (as cited by Kelly, 2014) advocated for. According to Kelly, Trilling defines authenticity as the opposite of sincerity which requires role playing for others. For Trilling the goal of authenticity is self-examination rather than other directed communication (Kelley, 2014). Authenticity is therefore not about playing a role. It is about honesty with oneself, it suggests "a more strenuous moral experience than 'sincerity' does, a more exigent conception of self and of what being true to it consists in, a wider reference to the universe and man's place in it, and a less acceptant and genial view of the social circumstances of life" (Kelly, 2014, p. 11).

Trilling's individualistic concept of authenticity which Kelly (2014) highlights, follows Jung's (1959) concept of individuation in nurturing authenticity and growth of the individual, and by Maslow's (1968) hierarchy of needs, which suggests that an individual achieves authenticity upon satisfying both their physiological and psychological needs, and Handler (1986) who posits that authenticity has everything to do with our true self, our individual existence, not as we might often present it to others and want others to see, but as it really is apart from the roles we play, and also by Kernis & Goldman (2006) who essentially define authenticity as the uninterrupted operation of one's true- or core-self in one's daily enterprise.

The individualistic view of authenticity is rejected by many, including Heidegger (1962) as cited by Kreber et al (2007) who does not see the individual as isolated from society, and by Taylor (1991) who argued that:

> The ethic of authenticity …..builds on earlier forms of individualism, such as the individualism of disengaged rationality, pioneered by Descartes, where the demand is that each person think self-responsibly for him- or herself , or the political individualism of Locke, which sought to make the person and his or her will prior to social obligation. But authenticity also has been in some respects in conflict with these earlier forms. It is a child of the Romantic period, which was critical of disengaged rationality and of an atomism that didn't recognise the ties of community (p. 25).

Taylor argues that although authenticity would involve originality and opposing the rules of society and even morality, it also requires that we open up to our community and others and our relationships, without which we cannot define ourselves (Taylor, 1991).

The collectivist view of authenticity is echoed by Peterson (2005) who argues that authenticity is not inherent but is something constructed by others. For Peterson (2005) authenticity is a claim that is made by or for someone, thing, or performance and either accepted or rejected by relevant others. Therefore we cannot determine our authenticity, but others can determine our authenticity (Peterson, 2005). Chickering (2006), Chickering et al (2015), Dillard (2006), and Sparrowe (2005) also argue that authenticity goes beyond self- interest and includes acknowledging our interdependence and interconnection.

To strike a balance between the individualistic and collectivist view of authenticity, Wang (2016) suggests practicing balanced authenticity, which requires giving equal consideration to the interest of both oneself and others and maintaining a balance between internal and external pressures. Wang observes that while there is need for authenticity in our relationship with others as well in our relationship with ourselves, focusing too much on others to the exclusion of our selves lead to inauthenticity and self-harm, and focusing too much on ourselves to the exclusion of others also leads to inauthenticity and self- harm. Thus a balanced authenticity that equally focuses on self and others is recommended, as it is the only authenticity that predicts global well-being (Wang 2016).

4.6. THE POTENTIAL BENEFITS OF AUTHENTICITY FOR PEACE WORKERS

Rogers (1966) recognised the value of authenticity in therapy and advanced that the authentic therapist makes it easier for the client to develop trust for the therapist and to share his inner feelings with the therapist. For Rogers, “The genuiness of the therapist is one of the elements in the relationship that make the risk of sharing easier and less fraught with dangers” (p186). Considering that the peace worker is to be trusted by the conflicting parties and the conflicting parties are expected to share their deepest and most troubling feelings with the therapists, Rogers’ argument is applicable to the case of the peace worker and the conflicting parties.

Adopting Roger’s argument, I will argue that authenticity on the part of the peace worker will allow conflicting parties to see the peace worker as human, the same as themselves and not on a pedestal. It allows for exposure of commonalities and building of bonds and bridges between the peace worker and conflicting parties. Thus it prevents the peace worker appearing superior and perfect, which will in turn constrain the conflicting parties from being themselves, as it might trigger inferiority complex, competition, and the need to keep up from them, which in turn will limit their potential to be authentic as well as the chances for peace. If the peace worker is putting on appearance and façade, the conflicting parties will also be tempted to put on appearance and façade. And if the peace worker is putting on appearance and façade, it will eventually be obvious to the conflicting parties, who will inevitably lose trust and hope in the peace worker as well as in the peace process. Indeed, both the peace worker and the peace process he/she embarks on must be trusted by the conflicting parties. The conflicting parties cannot trust the peace process if they don’t trust the peace worker involved, and they cannot trust the peace worker if they don’t trust the peace process.

Roberts et al (2009) advanced that authenticity can lead one to experience Eudaimonia which they say is an optimal state of well-being marked by feelings of happiness, enjoyment, intense personal meaning, and direction in life caused by living in accordance with one’s true, optimal sense. They believe that the positive feelings associated with Eudaimonia can enable one to develop a clearer and broader view of one’s “best-self”.

Kernis & Goldman (2006) report findings which disclose higher authenticity relating to higher self-esteem level. They found that lack of authenticity or break down in authenticity caused a decreased or weak self-esteem, and that those with higher levels of authenticity are fulfilled and find joy in the roles they play in society even if they don't meet other's expectations and standards. They argue that such individuals are able to find such fulfilment and joy because by accepting themselves in an unbiased manner, they protect themselves against criticism so that they still accept themselves and find joy in their roles even if they don't meet other's standards. They also found that because authentic individuals pursue goals and objectives that satisfy their needs, are congruent with their values and beliefs, they enjoy higher psychological and subjective well-being compared to others.

Therefore, the more authentic the individual the more his/her goals will reflect her core and true self, and the more his/her goals will be towards satisfying his/her needs more than anything else, which will make him/her more fulfilled and satisfied than if he/she was pursuing goals not aligned with his/her true self and his/her needs. Other studies linking authenticity to higher self-esteem include Harter (2002); Heppner et al (2008); Roberts & Dutton (2009); and Toor& Ofori (2009).

The studies linking authenticity to self-esteem present self-esteem as a fundamental human need and therefore place great importance in its pursuit and achievement. Indeed Maslow (1968) argued that the absence of self-esteem hinders self-actualisation which can lead to conflict with self and others. Therefore, it is very important that the peace worker has self-esteem. The absence of self-esteem will prevent him/her from being a role model for peace to the parties.

Neff (2011) defines self-esteem as "an evaluation of our worthiness as individuals, a judgment that we are good, valuable people…derived from thinking that we're good at things that have significance to us, but not those that we don't value." (p. 1). People with high self- esteem have more positive aspects of their self - image than people with low self-esteem (Spencer et al 2013). High self-esteem leads to greater happiness and sense of fulfilment (Baumeister et al 2003). It can therefore be concluded that people with high self-esteem will possess a sense of fulfilment.

4.7. LINKING AUTHENTICITY TO FULFILMENT

If the peace worker is not being authentic, then they cannot engage their true self to fulfil their true needs and realise their true potential. If the peace worker does not fulfil their true needs and realise their true potential, they cannot be fulfilled because they will feel that there is something lacking in their life. Maslow (1968) advanced that humans have a need for self-actualization (a desire to be fulfilled), but can only be self-actualised if they can realise their potential, but they cannot realise their potential if they are not authentic.

The authentic peace worker’s goals and objectives reflect what he/she believes in and want to do in accordance with his/her values and beliefs. This allows him/her to derive meaning, purpose, and fulfilment in peace work, which according Jones (2010) and Nun (2011) would make him/her a more effective peace worker. Thus, the authentic peace worker will experience what Loonstra et al (2009) in their study about the relationship between existential fulfilment and fulfilment among secondary school teachers in the Netherlands referred to as ‘existential fulfilment’, which according to them represents a way of life full of meaning and purpose.

CHAPTER 5

CHALLENGES FACING THE SPIRITUAL APPROACH TO CONFLICT

5.1 ALTERNATIVE ARGUMENTS

Paley (2008) argues that the non- naturalistic or supernatural concepts that have taken over the concept of spirituality (transcendence, eternity, the numinous, higher powers, higher levels of existence, invisible forces, cosmic unity and the essence of humanity among others) are made without the support of argument or evidence, and this has prevented us from discovering that theoretical and clinical resources in health psychology, social psychology, neuropsychology, and pharmacopysychology are helpful in addressing so called spiritual needs, which needs he believes are not really spiritual needs but are sociological and psychological needs which are best addressed through health psychology, social psychology, neuropsychology and pharmacopsychology (Paley, 2008).

Paley (2008) suggests that rather than resorting to spirituality to address so called spiritual needs which in reality are not spiritual needs but are in fact psychological or social needs, we should instead turn to clinical resources in health psychology, social psychology, neuropsychology, and pharmacopsychology, which all adequately address these psychological and social needs.

Paley (2008) argues that “spirituality is not merely artificial and unnecessary; it is obscurantist. It conceals other, potentially more effective, approaches to supporting persons in distress…” (page9). For Paley, the concept of spirituality is now redundant and replaced by theoretical and clinical resources in health psychology, social psychology, neuropsychology and pharmacopsychology, which effectively address the same existential concerns spirituality claims to address. He objects to spirituality because spirituality:

> effaces the boundary between secular and religious, naturalistic and non-naturalistic; and, acknowledging no metaphysical difference between personal connection and cosmic unity, it makes a virtue of splicing them together. Writing about spirituality is dominated by authors who habitually make outrageously portentous claims without benefit of argument or evidence, correctly anticipating that they will not be challenged. Despite the wider- than-religion rhetoric, ‘spirituality’ looks suspiciously like a diluted, theologically, attenuated (and theologically unsophisticated) version of Christianity, garnished with and assortment of extraneous accretions, drawn principally from bowdlerized accounts of ancient wisdom and popular psychology. Spirituality is, in short, a deeply artificial, shallow and…unnecessary concept. (p. 9)

To buttress his argument that spirituality is an unnecessary and redundant concept, Paley (2008) identifies two classes of spiritual concerns. The first class is those that are amenable to naturalistic accounts, and the second class is those which are directly related to death and often described as ‘existential’ or ‘ontological’.

Paley’s (2008) first class of spiritual concerns include practical questions relating to diagnosis, illness, prognosis; worries about work and finances; aesthetic pleasures such as the appreciation of nature, arts, physical activities; the value of close relationships, the fear of losing loved ones; emotional problems and having to do with rifts in the family, or the absence of support from family members and the need for reconciliation (Paley, 2008). Paley argues that most of the items in this class are merely despair and desolation which can be expressed in naturalistic but not spiritual terms, and are therefore not spiritual concerns and therefore do not necessarily require spiritual resolutions.

Paley’s (2008) second class of spiritual concerns include anxieties which are more directly related to impending death and often described as ‘existential’ or ‘ontological’ such as the inability to adapt to the possibility of extinction, accompanied by depression, despair and fear of death; the search for meaning and purpose, the search for meaning of suffering; the feeling of being a victim and hence the question, ‘Why me?’; uncertainty and fear about the possibility of a life beyond death; the loss of feeling the presence of God; the need to feel the presence of God and to re-establish a relationship with God, make peace with God or to seek forgiveness from God. Paley (2008) believes that this second class of spiritual concerns is best understood and addressed in psychology and neuropsychological terms requiring no reference to spirituality neither in the non-naturalistic nor religious concept.

Thus for Paley (2008), the idea of spirituality is fanciful. He suggests that alternative paths be pursued because there are no real spiritual needs or concerns that require spiritual resolutions or spirituality.

5.2. UNSPIRITUAL ASPECTS OF SPIRITUALITY

Previous chapters acknowledged that spirituality does have positive attributes useful to the peace worker and peace processes. Indeed, Ho& Ho (2007) warned against spiritual numbness (being unreceptive to spirituality), and praised the healing potentials of spirituality and looking inwards for both the mediator and conflict participants. Cashwell et al (2007); Gomez & Fisher (2003); and Kilmer (2012) among many others also highlight the positive effects of spirituality on general well-being, health, happiness and outlook in life. However, despite the positive qualities associated with spirituality, there are criticisms levelled against it.

Chief amongst the criticisms against spirituality is that the term spirituality is broad and thus elusive and difficult to grasp. One cannot be certain about its meaning and any positive attributes associated with it. As Meraviglia (1999) puts it:

> Spirituality is similar to the clouds we see in the sky. They seem so clear and distinct to us as we gaze at them from the ground, but if we could reach out and touch a cloud we could not grab hold of one at all. Our hands would be filled with the essence of a cloud, with all the elements that make up clouds, but it would no longer be visible. Thus, this is similar to our understanding of human spirituality. (p. 18)

Gomez & Fisher's (2003) survey disclosed that the transcendental aspect of spirituality can interfere with happiness, which indicates that the individual who follows the spiritual path is not always happy, fulfilled or efficient. Tacey (2004) argued that the secular or private spirituality practiced now can isolate us from others and our community because it is mostly practiced in private and seclusion, and can therefore shut us off from community and others. He puts thus:

> We often boast about the ability of spirituality to offer us connectedness to nature, others or God, but precisely because this operates in the personal mode it frequently has the reverse effect on our social, familial and communal lives, severing bonds between ourselves and others, and alienating us still further from our social environment. (p. 142).

Tacey further argued that after the initial stage of isolation and introspection, once the spirit is contacted and one is spiritual, one is directed to go outside the self and serve others and the world, which he believes can cause anxiety to the modern person who may have subscribed to the idea of individualism, and is therefore shocked by the momentum with which the spirit leads them into the world (Tacey, 2004).

Tacey further advanced that personal spirituality can lead to a sense of disorientation as one attempts to come into grips with another dimension of the real. He believes that this sense of disorientation is all the more acute since more of us in secular society enter into spirituality which is foreign, without guides or direction from any source as to how to handle it (Tacey, 2004).

De Souza (2012) argues that because spirituality often drives a person to face hard reality, it can sometimes restrict the individual’s ability to develop relationships or connect with others, and can hinder his/her wellbeing and happiness, and restrict his/her ability to flourish as a person. Driver (2005) argues that spirituality practiced within an organisation does not always lead to authenticity as it can be threatened by the ego and the need to conform and not express differences with the spirituality of an organization one works with.

Dietrich (2013) warned that the exceptionally fulfilling experiences of spirituality may generate a willingness to become attached to the spiritual experience which can be detrimental both to the peace worker and the conflicting parties as it places the peace worker out of touch with reality and feeling superior to others. He explains that:

> Given that people come from a background of experience marked by emotions and thoughts, they experience spirituality and policity as exceptionally fulfilling. Sometimes this experience alone creates a reluctance to return to the depths of the ego-driven subconscious mind. It may generate a willingness to become attached to spiritual experience. Paradoxically, through such attachment, often expressed as pride in one’ accomplishments and vanity in communicating them, blockages and hardenings can occur even on this outermost layer of the contact boundary at work. Feedback to the ego layers can then turn a potentially

> profound experience of peace into a dull sensation of being lost. This is how the suspicious and self-absorbed type of guru comes into being-one who neglects his or her potential, manipulates others, or causes harm. (p. 223)

Caswell, Bentley & Yarborough (2007) warned against being too attached to spirituality and thus committing spiritual bypass, which they say occurs when people seek to use their spiritual beliefs, practices, and experiences to avoid genuine contact with their psychological unfinished business, and try to heal their psychological wounds at the spiritual level only to the exclusion of other levels.

Tanyi (2002) citing Carson (1989) and Horsburgh (1997) argued that spiritual awareness can have negative consequences such as inner conflict and guilt because it can cause individuals to struggle between religious or spiritual beliefs and their self- chosen values, beliefs, or goals that guide their lives. Karakas (2010) highlights the dangers of spirituality being merely a fad or being used for manipulation or proselytization, and Caplan (2004) observed that spiritual truths and practices have been misunderstood, misinterpreted and misused over the years usually to remove any sense of discipline from spiritual practices and leaving spiritual practices to be nothing more than ‘sugary pills’ to comfort egos rather than transform lives positively. Indeed, the Dalai Lama in Lama (2016) recognised that religious spirituality does not always ensure ethical actions and reminds the world that ethics should be more important than religion. York (2001) advanced that despite a postmodern culture, spirituality is still individualised, and is commodified and commercialised so that its teachings and values are increasingly ignored.

Heelas (2009) advanced that despite the good reputation which some might attribute to spirituality, spirituality as we know it today represents capitalism and its negative attributes which are harmful to the individual and society as a whole. He said:

> Whatever value or usefulness New Age spiritualities of life might possess-as a way forward, perhaps as a force for good in the longer-term future- is ravaged, dissipated by consumption. Worse, we shall see, it can be argued that these spiritualities contribute to the very thing they proclaim, in egalitarian mode, to be combatting: elitist, show-off, indulgent, excessive capitalism, the wealthier affirming their difference from the less well-off; exploiting their position in life to fuel experiences of deprivation. Except for successful capitalists, spiritualities of life do much more harm than good. (p. 7)

Heelas highlights that spirituality has both positive and negative aspects and hence the need to scrutinise it and not accept it at face value as all good. He said:

> The beneficial and deleterious ways in which holistic spiritualities of life are understood and appraised are poles apart. On the one hand, we find a person-centered, expressive, humanistic, universalistic spirituality. We find a spirituality praised by participants for the ways in which it stimulates the flourishing of what it is to be human; a spirituality credited with the power to heal 'disease', to enhance wellbeing or 'wellness'; a spirituality which professionals seek to introduce or encourage within the mainstream realms of education, health, and capitalist workplace (etc.); a spirituality deemed worthy of governmental support; a spirituality which provides a 'politics' of values to bring about a better world in which to live.
>
> On the other hand, we find capitalist-driven gratification of desire, the pleasuring of the self, self-indulgence, if not sheer greed. Rather than contributing to the quality of life for increasing numbers of people, the growth of New Age spiritualities makes things worse. (p. 7)

The above criticisms against spirituality should be borne in mind when recommending a spiritual approach to peace work. It is important to bear in mind that spirituality is not a perfect concept and at times can cause more harm than good. Indeed, there is spiritual fundamentalism and no spirituality is immune or free from fundamentalism. Lakhni (2001) explains that now no spirituality is immune from fundamentalism, so that we can now speak of Sikh, Hindu, Buddhist, Christian, Muslim, Jewish and other spiritual fundamentalists. Furthermore, religious texts can be subject to manipulations and deliberate misinterpretations for selfish inhuman purposes such as has been done by white supremacist movements, fundamentalist Islamic movements, Jewish and Buddhist extremists, and terrorists claiming allegiance to Christianity, Islam, Judaism or Buddhism.

5.3. CHALLENGES FOR SELF- REFLECTION

The concept of self-reflection is not embraced by all, and the criticisms levelled against it indicate that it is not always appropriate for the peace worker, and can result in the peace worker's inefficiency. There are some who believe that self- reflection does not make us see the truth about us or help us to be authentic. Arednt (1981) believed that the awareness we have of ourselves or our consciousness of ourselves would never guarantee reality as it is biased and subjective and could be subject to other interpretations which differ from our own versions of reality. Indeed, Schwitzgebel (2014) highlights how philosophers like Hume, Compte and Kant all rejected the notion that we can ever apprehend ourselves. This is echoed by Boring (1953) who asserted that we never really have the accurate picture of ourselves, also by Wilson& Dunn (2004) who see personal motives preventing people from knowing their real selves.

Pronin & Kugler (2007) suggest that people are biased when judging themselves. They believe that because of people's tendency to over value the results of their own introspection, there is an element of bias in self-reflection. They also suggest that because people focus more on their thoughts than on their actions while they reflect, reflection does not necessarily make them see the way they truly are. Elliott & Coker (2008) argue that the fact that happy people have been found to be less prone to engage in self-reflection implies that only sad people engage in self-reflection. This would makes self-reflection synonymous with sadness.

Ayduk & Kross (2010) acknowledge the significance of self-reflection because of the opportunity it provides for facing and dealing with, rather than avoiding negative thoughts and emotions. They however also point out that people's attempts to self-reflect can often backfire because it can result in rumination, which they explain as "a process in which people focus repeatedly and passively on what they are feeling and why they are feeling a certain way" (p.842). Thus they warn against self-reflection because focusing attention on the negative aspects of the self can motivate other negative thoughts and emotions, and end up perpetuating and sustaining, rather than reducing, the occurrence of negative mood states. They suggest that while self-reflecting, individuals should analyse their feelings from a self-distanced perspective, which should allow them "to focus on, activate, and analyse their feelings, but from a perspective that is sufficiently removed so as to allow them to engage in the kind of reconstrual processes that facilitate adaptive self-reflection" (p. 843). The findings by Ayduk& Kross suggest that self-distancing involves less recounting and more reconstruing which helps to avoid rumination in the process of self-reflection.

Studies by Elliot & Coker (2008), Yip (2006) and Trehran and Riggs (2005) disclose that engaging in reflection can lead to dissonance in the work environment, as well as frustration and emotional anxiety, and can affect professional development because it might lead the individual to focus much more on his/her challenges or weaknesses which will make him/her feel that he/she cannot live up to expectations and so does not make efforts to perform better and simply gives up. Thus, a study by Joireman (2004) revealed that self-reflection can be a trigger for feelings of guilt stemming from the individual focusing too much on his/her shortcomings.

Although Fook & Gardner (2012) highlight relational approaches to reflection indicating the relevance of society and community in the process of reflection, Reynolds &Vince (2004) and Trehan &Rigg (2005) criticised the practice of reflection as being too individualised and divisive, thus excluding wider community. Indeed, the individualised nature of self-reflection could lead to self-absorption which is rejected by Goleman (1995) because of its potential to kill empathy and compassion. Empathy and compassion are two things which the peace worker must maintain to be able to resonate with the parties and assist settle their conflict.

Indeed, as much as literature such as Shakespeare’s (1904) story about the prince Hamlet highlight the significance of self-reflection in keeping true to oneself, it also highlights how too much self-reflection can lead to confusion, madness, trauma and tragedy as seen with the tragic Hamlet. Thus, Phillips (2016) cautions against too much self-reflection and details how we are prone to reflection that leads to too much and unwarranted self-criticism and self- hatred. He suggests that the best approach is not to engage in under interpretation while we reflect. He suggests that while reflecting we should instead engage in over interpretation and engage in conversations with ourselves, taking in multiple viewpoints and over interpreting these view points and not be stopped by what we are most convinced by or what feels more convenient. For Phillips, when we assume that accepting only one or a few interpretations is wrong, then we can make more balanced decisions that do not hurt us and others.

Yip (2006) argues that self-reflection done under inappropriate conditions may continuously remind an individual of their weaknesses and shortcomings making them feel inadequate and incompetent and unsuitable, which in turn can restrict both their professional and personal development. He therefore advises that self-reflection must be done under appropriate conditions if it is to be useful. The appropriate conditions include:

a) Ensuring a supportive environment.

b) The individual is ready and prepared to undergo self-reflection

c) A space is available to practice self- reflection

d) The individual is awareness his/her limitations and breaking points

The above suggestions and recommendations by Phillips (2016) and Yip (2006) are useful guides for the peace worker to make good use of self-reflection, and will help ensure that self-reflection inspires authenticity rather than restrict authenticity. However, the concept of authenticity also has its critics as is explained in the next segment.

5.4. CHALLENGES FOR AUTHENTICITY

Being authentic yields many benefits to the worker. Roberts et al (2009) found that employees who do not behave authentically in that they suppress their ideas and values to conform to social expectations, are often not happy or creative, and may not fit in their work environment. They emphasize the psychological benefits of behaving authentically by arguing that if one behaves authentically, one is likely to conclude that one is a dispositionally authentic person, thus building a self-narrative as authentic which will lead to positive self -regard because society views authenticity as a virtue. Like Kernis &Goldman (2006), Roberts et al also argue that authenticity can lead one to experience Eudaimonia, which they also define as an optimal state of well-being characterised by feelings of happiness, enjoyment, intense personal meaning, and direction in life resulting from living in accordance with one’s true, optimal sense. However, there are many critics of authenticity. Spicer (2011) for example, argues that naivety is what has been sustaining the pursuit and demand for authenticity. As he puts it:

> Much of the naïve pop-psychology that feeds the authenticity industry assumes that out true self is like some lost tropical island which can only be rediscovered through carefully charting the dangerous waters of external temptations. However, these ideas have been repudiated by many philosophical treatments of authenticity…..Charles Taylor (1992) argues that the modern desire for authenticity is often prompted by a feeling that our life is shattered and it is

> difficult, if not impossible, to piece our life together in a meaningful way. He suggests that reclaiming authenticity would entail the provision of a space where we can once again craft coherent narratives that bind our life together. (p. 48)

The argument by Spicer indicates that our pursuit and search for authenticity must first of all stem from an authentic premise if they are to yield authentic results, and if they are to help us to lead authentic lives. However, what Spicer found instead was that many opportunities for authenticity are manipulated and in fact do not stem from authentic premise nor produce authentic results. He argues that the sense of reality which authenticity is said to produce actually stems from artificial and constructed experiences.

Spicer (2011) argues against authenticity thus:

> Because many opportunities to be authentic are manufactured, they frequently come at a significant cost. After all, the activities associated with authenticity require some time as well as resources….Indeed, historical commentaries on the rise of modern concerns for authenticity point out that it was largely borne out of a middle class milieu who had time and resources to engage in periods of introspection……
>
> One of the particularly striking things about the middle class proclivity for authenticity is that it significantly blurs the boundaries between public and private life. It involves projecting the internal search for authenticity into ever more public spaces. Almost any aspect of social life, even the most apparently inauthentic, becomes a potential zone for articulating our true self. (pp. 49-50)

For Spicer (2011) the search for authenticity can lead to tragedy because it prompts feelings of regret and guilt. He argues that if we go looking for ourselves, we will inevitably find ourselves which we might not like.

To overcome the tragic results which the search for authenticity can lead to, Spicer (2011) recommends the ‘epic approach’. He explains that the ‘epic approach’ requires that rather than aiming for authenticity out of rebellion and in compliance with the liberal demands to be authentic, we should aim for authenticity simply because it is required of us by a higher power we do not question and who we must obey. He suggests that we should aim for authenticity without any agendas or ulterior motives because if we have agendas and ulterior motives, we are bound to feel guilty when they are not satisfied. Therefore, we must act as if we are not with a will of our own, but as if we are just mechanically carrying out demands placed on us to be authentic. He believes this will allow our search for authenticity to exclude our needs and interests as irrelevant, which in turn will remove any potential for guilt about not fulfilling them and the tragedy that could entails (Spicer, 2011).

Apart from Spicer’s arguments, authenticity faces many other challenges. For example, Kernis &Goldman (2006) found that the search for authenticity may lead to pain and disillusionment because self-knowledge may be very painful for some. They also found that acting in accordance with one’s true self may involve opening up oneself to others, which makes one vulnerable to scorn, betrayal or judgment from others. Chickering (2006) argues that while we usually assume that authentic persons are good, honest and trustworthy, history shows that there are authentically evil individuals whose words and deeds have been consistent and authentic for nothing but selfish and malevolent ends. He reminds us how the strife for authenticity, especially the strife to be authentic to one’s faith can lead to malevolent selfish and barbaric ends like suicide bombings and terrorism.

CHAPTER 6

RECOMMENDATIONS AND CONCLUSIONS

6.1. THE NEED FOR SPIRITUAL EDUCATION

Despite the challenges, the literature does suggest that spirituality motivates self-reflection, and that self-reflection motivates authenticity, which in turn motivates as sense of fulfilment. Therefore a spiritual approach to peace work is to be encouraged and popularised, and it is recommended that peace training programs teach spirituality and emphasize or mainstream spirituality. My personal experience is that peace training programs which do not emphasize or mainstream spirituality will not inspire from its participants and operators, mutual feelings of interconnectedness, unity, acceptance and understanding, which are attitudes that are expected of peace workers. A peace training program that does not comprise and embody a sense of human interconnectedness, unity, acceptance and understanding (which are all peaceful qualities), will be fraught with conflicts between trainees, between trainees and trainers, or between trainees and operators.

It is not unusual to find a peace training program besieged with conflicts between the trainees and conflicts between the trainees and trainers/operators. Although conflicts are an inevitable part of life and should be welcomed for growth and understanding, a peace training program fraught with conflicts due to lack of the promotion of attitudes such as sense of interconnectedness, unity, acceptance and understanding, does not create a good impression, cannot be perceived as credible or authentic, and will not produce efficient peace workers. Indeed, Karacas (2010) praised spirituality for its capacity to facilitate the interconnectedness and attachment necessary for developing acceptance and loyalty. Therefore, it is crucial that peace trainings programs include lessons about spirituality to instil in trainees a sense of interconnectedness so that they are able to connect with conflicting parties when they go out in the field. If trainees are not taught that they are connected to the parties, they will not be self-reflective and therefore will not strive to be authentic with the parties. Moreover, they will not be able to make use of the various spiritual approaches to peace because the idea of them being interconnected with the parties (which is the core of spiritual approaches) will not easily resonate with them.

Teaching spirituality will foster reflective practices which are crucial for the authenticity of the peace worker in the field, and will help the peace trainees make use of many of the spiritual approaches that have been found helpful. Spiritual training will ensure that peace trainees are taught to reflect about their tasks and about themselves before embarking on their tasks. Such reflection will allow them to examine their ability, limitations, fears, assumptions, prejudices and biases which might restrict their ability to be competent and authentic.

Teaching trainees about the value of reflection will ensure that before deciding to intervene in a conflict they will consider whether or not the steps they wish to take and changes they hope for are realistic and achievable. Thus, they will have to consider the history, resources, issues, parties, and time they face. Apart from ensuring authenticity and efficiency, such reflection will also ensure the preparedness (both mentally and physically) that guards against psychological harm after peace work. Dallaire (2004) as earlier mentioned, demonstrate that a peace worker who has not taken the time to self-reflect and be adequately prepared before embarking on a task, will inevitably find himself/herself appearing helpless, inefficient and disingenuous, and might end up seriously traumatised as was the case with General Dallaire.

Teaching potential peace workers to be spiritual and to reflect before, during, and after tasks no doubt encourages them to make use of insights from their previous experiences, which helps them to be more authentic and efficient in future tasks. Burton (2000) lists several ways nurses have been encouraged to engage in reflective practice, which are equally useful to the peace worker. They include writing in a ‘reflective diary’ about experiences, documenting ‘critical incidents’, journals, autobiographical writings, having a reflective ‘coach’ or supervisor who ask open-ended questions to facilitate reflection on action, and developing a nurturing safe environment in which the students could learn by adopting positive regard and empathetic understanding. Burton also identifies the attributes required for reflection. These attitudes include open-mindedness and a motivation to reflect, higher mental processes such as critical analysis, self-awareness, synthesis, evaluation and maturity.

Rich & Parker (1995) as cited by Burton (2000) warned that the reflective process and critical incident analysis which it comprises can have negative consequences in the absence of a thorough and clear preparation before reflection. They warned that without a competent support system, deep-seated coping mechanisms may be threatened by self-reflection. Thus, the significance of competent support system must be underscored for reflective trainings in peace training programs.

Burton (2000) also highlight that reflective writing can be considered tedious and redundant by learners and therefore suggest that training programs include various ways of motivating learners to keep up the practice, so that it is instilled in them and they recognise it as an important part of their future tasks. Thus, teaching spirituality can be challenging.

6.2. THE CHALLENGES FOR TEACHING SPIRITUALITY

Rothman (2009) explained that the nature of spiritual experiences (which can be unique, controversial and varied), and the potential for different views, understandings and definitions of spirituality, makes spirituality a challenge to teach. The definitional issues and broad nature of spirituality makes McSherry (2000) doubtful that spirituality can ever be realistically addressed within education.

Recognising that the concept of spirituality is as uncertain as many other concepts are, Hodge & Derezotes (2008) suggest a postmodernists approach to teaching spirituality. They refer to this postmodernist approach as ‘Pedagogical Pluralism’ which they say “refers to the process of matching pedagogical strategies (drawn from either modernism or postmodernism worldviews) with particular content on the basis of the underlying level of philosophical congruence between strategy and content”. (p. 110).

Pedagogical Pluralism is very much in line with Transrational Peace Philosophy as it avoids the formatting of all course content into a modernist or postmodernist framework and instead allows drawing from both modernist and post- modernist sources. Indeed Hodge& Derezotes point out that the transrational nature of spirituality makes it difficult to teach using traditional pedagogical strategies. Their approach requires an egalitarian power relationship between teacher and student. The teacher is a co-learner not just a teacher, and instead of focussing on lectures and summarization of knowledge, multiple pedagogical tools are used including small group activities, experiential exercises, instructional games, dialogue and conversations.

Hodge&Derezotes (2008) suggest that the best way for instructors to teach spirituality in an ethical and professional manner is for them to recognise the importance of respecting students' spiritual independence, encourage the fostering of spiritual knowledge, and ensure the creation of an environment safe to practice spirituality. These three requirements are addressed individually next.

6.2.1. Respecting Students' Spiritual Autonomy

According to Hodge & Derezotes (2008), respecting the spiritual autonomy of students require that instructors do not indoctrinate students. Instructors must respect students' diverse spiritual expressions, and must support and validate minority ideas and points of view. They believe such practice would allow instructors to develop an inclusive classroom, which in turn, creates the atmosphere conducive to fostering spiritual knowledge.

Potgieter & Walt (2014) identify two categories of instructors who might be tempted to indoctrinate. The first category they identify is those who have not been adequately trained and therefore do not know the difference between education and indoctrination or coercion. The second category they identify is those working in environments where due to national commitment and social expectation, the future generations are expected to be indoctrinated to practice a particular spirituality and act in particular ways (Potgieter &Walt, 2014). To avoid the temptation to indoctrinate, they advise that instructors should be of the same or similar spiritual persuasion as students, because teachers from a different spiritual persuasion might inevitably be tempted to act ‘contrapedagogically’ and indoctrinate or coerce the student (Potgieter&Walt, 2014).

6.2.2. Fostering Spiritual Knowledge

For Hodge&Derezotes (2008), spiritual knowledge is fostered through spiritual exercises such as meditations, prayers, imagery and rituals, spiritual pilgrimages, spiritual mourning, forgiveness, therapeutic touch, Buddhist monastic programs, Jungian-oriented group dream work, Hindu-based chanting, and holy name repetition among others.

Potgieter &Walt (2014) suggest that to avoid spiritual fundamentalism both instructors and learners should be exposed to subjects such as logics and philosophy so that they understand the powers and implications of reasoning and the roles reason can and should play in expressing spirituality lived by sane and balanced individuals. They believe that exposing both instructors and learners to reasoning and logic will make them be aware of and guard against demagogues and other types of people who are driven by spiritual fanaticism, extremism and fundamentalism.

Potgieter &Walt (2014) also recognise that humans are by nature programmed to adhere to some or other form of fundamentalism, therefore fundamentalism is part of human spirituality, and spiritual fundamentalism is natural in all human beings unless counter balanced by education and life experience (Potgieter &Walt, 2014). They also believe that spiritual fundamentalism can be counterbalanced by education from birth, and particularly in the first six or seven years of life. Such education must however emphasize reasoning in the practice of spirituality, and must enable the child to learn the meaning of tolerance and the understanding that human society develops by allowing diversity to exist, and that alternative views and lifestyles must be tolerated for society to flourish (Potgieter& Walt, 2014).

6.2.3. Role of the Instructor

Hodge&Derezotes (2008) suggest that because a neutral or value-free spiritual exercise does not exist, instructors should generally avoid implementing spiritual exercises in classroom settings because students’ free exercise rights are placed at risk when instructors implement spiritual practices in classroom settings. They propose that instead of proposing and implementing spiritual practices in classroom settings, instructors should inform students of the array of options that exist in an impartial manner, and can encourage students to select spiritual exercises that are congruent with their own values and to practice them outside the classroom. They suggest that a safe space should also be created for those students who are uncomfortable engaging in public discussion of a highly personal dimension of their life experiences.

The broad postmodernist approach to teaching spirituality as advanced by Hodge&Derezotes (2008) is supported by McSherry's (2000) call for a broad approach to teaching spirituality and for modules or programs about spirituality to address all the dimensions under the umbrella term of spirituality while not being dogmatic, prescriptive, or overly offensive to those individuals who do not have any spiritual affiliation. It is also supported by Wright (2000) who proposed that teachers should be committed to critical spiritual education which requires that they do the following:

1. Engage with spirituality as a contentious and controversial issue and encourage students to discuss sensitive and controversial spiritual issues
2. Not to be biased in their teaching, but to allow students to encounter diverse spiritual traditions and ensure that they have access to balanced information and differing views on which they can form and clarify their own opinions and beliefs
3. Encourage spiritual literacy by among other things teaching students the skills of listening, tolerance, acceptance of otherness, arguing a case, dealing with conflict, and distinguishing between fact and opinion
4. Show sensitivity towards pupils by inter alia recognising and catering for the specific needs of individual students
5. Guard against bias and the imposition of the teacher's own spiritual views on students by among other things resisting the inclination to highlight a particular set of facts at the expense of other equally important ones.

Wright's guidelines will help make teaching spirituality less challenging and more credible. They will also help make the arguments supporting spiritual approaches to conflict more credible, and will also help foster spiritual approaches to conflict, which in turn ensures that peace processes are authentic and thus credible.

6.3. CONCLUSION

Spiritual approaches to conflict are hindered by the broad nature of the concept of spirituality, other negative aspects of spirituality, and the argument that spirituality is fanciful and unnecessary. Nevertheless, spiritual approaches to conflict have proven useful both in Western and non-Western societies, and have in fact become part of the cultures of these societies. A spiritual approach to conflict will inevitably require the peace worker to self-reflect and by self-reflecting he/she is motivated to be authentic. If the peace worker is authentic the process becomes more meaningful and thus inspires a sense of fulfilment in the peace worker. More crucially, authenticity inspires conflicting parties to be authentic and this helps make the conflict less intractable and peace more achievable. These are reasons why a spiritual approach to peace work and spiritual training for peace workers are highly recommended. The way forward should be to promote spiritual approaches to peace and spiritual training for peace workers while bearing in mind the numerous challenges such promotion will face and the suggested guidelines to overcome these challenges. This should allow for a balanced and logical application of spirituality in peace work and peace trainings.

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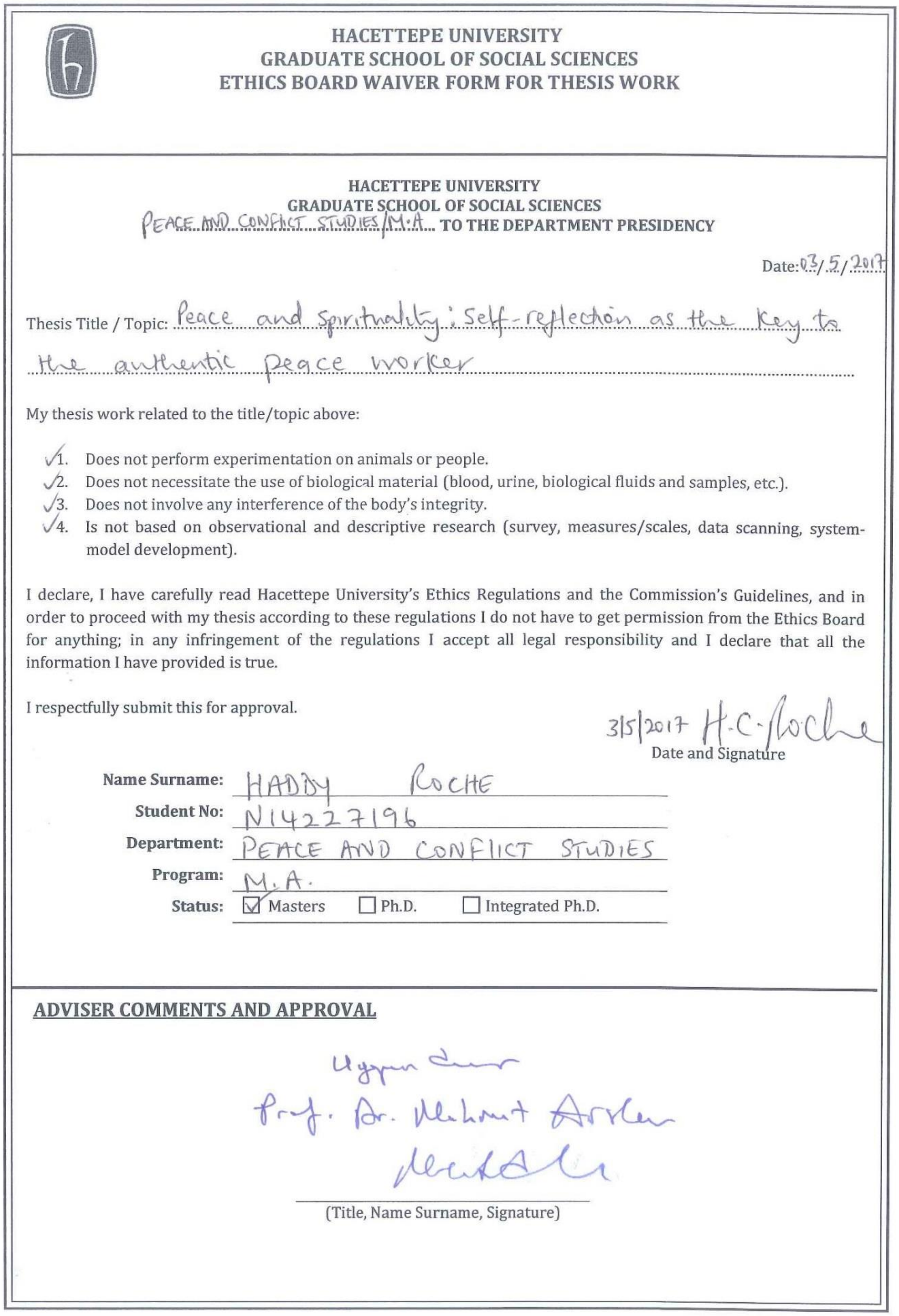
APPENDIX 1 ETHICS BOARD WAIVER FORM



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My thesis work related to the title/topic above:

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Date and Signature

Name Surname: HADDY ROCHE
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Department: PEACE AND CONFLICT STUDIES
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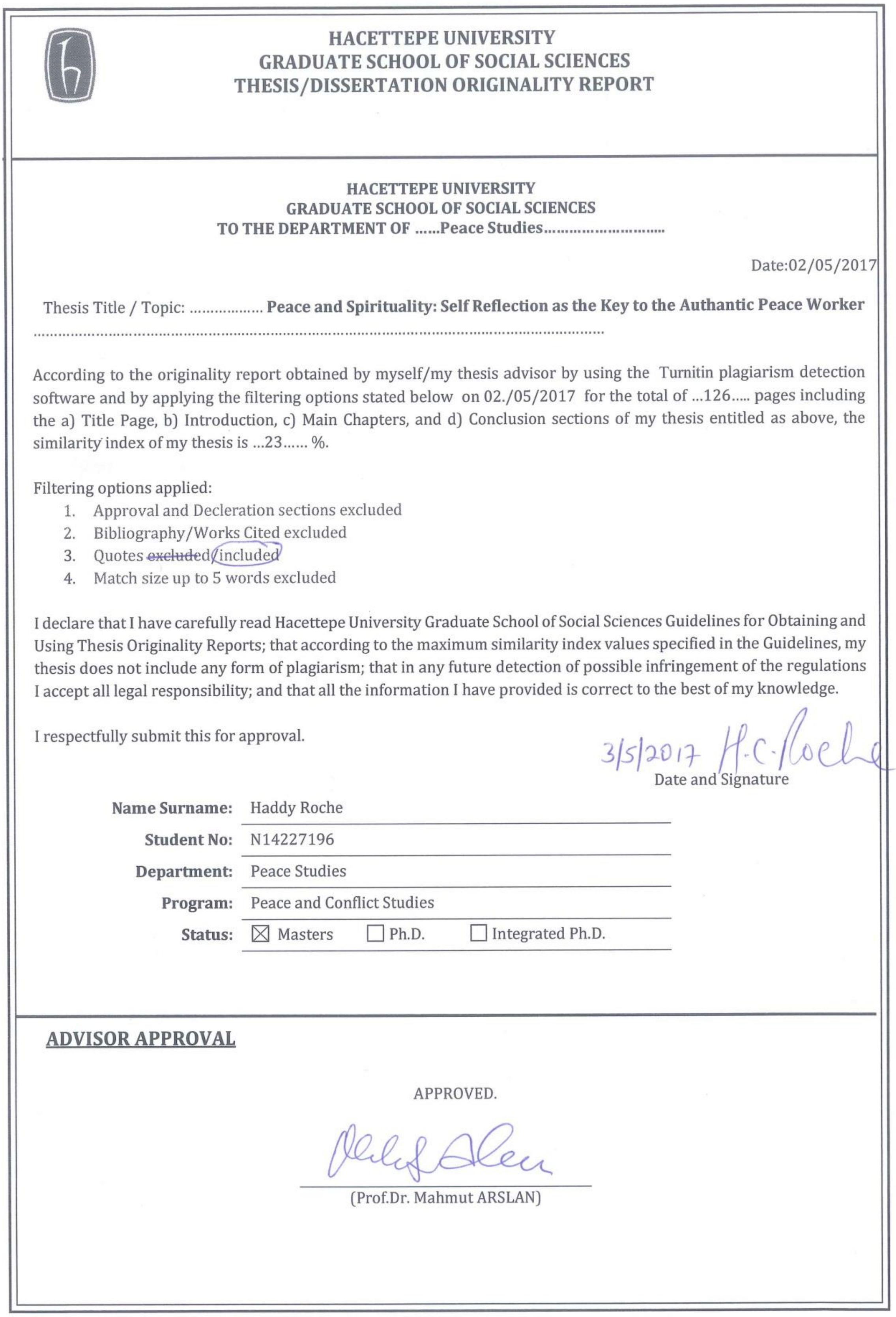

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Program:	Peace and Conflict Studies
Status:	☒ Masters ☐ Ph.D. ☐ Integrated Ph.D.

ADVISOR APPROVAL

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(Prof.Dr. Mahmut ARSLAN)