

Toward a Pedagogy of Liberation

Holotivity and the Internal Arts in Peace Education

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Abstract: The evolutionary trajectory of many fields of discourse teleologically suggest a pedagogy for peace studies with an analogous trajectory towards a holistic inclusivity, an understanding of complexity, and an epistemological understanding that the rational limits of knowledge acquired through western intellectual discourse and deductive reasoning, or positivism,¹ are not the actual limits of knowledge; rather, they can be considered as the boundaries for the nascent spaces and phases of the metaphysical and transcendental. Drawing from the fields of the natural sciences, philosophy, psychology, the internal arts, futures studies and peace studies I elucidate a concurrent trajectory of these respective fields as an argument for incorporating the internal healing arts into the pedagogy of a peace studies discipline.

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I. Introduction:

This, then, is the great humanistic and historical task of the oppressed: to liberate themselves and their oppressors as well. – Paulo Freire

In this paper I propose a rationale and justification for a pedagogy for peace workers to incorporate practices and principles from the internal healing arts. Drawing from many diverse fields of the natural sciences, transitional justice, philosophy, psychology and future's studies I will elucidate the analogous trajectories of these fields converging on a holist dialogical² conscientization³, or re-

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- 1 The definition of this term is drawn from Ignacio Martín-Baró's "Writings for a Liberation Psychology": Positivism, as the name indicates, is that scientific conception which holds that knowledge should be limited to positive facts, to events, and their empirically verifiable relations. Discarding everything that could be characterized as metaphysical, positivism underlines the *how* of the phenomena, but tends to put aside the what, the because and the why. Dividing things up this way, positivism becomes blind to the most important meanings of human existence. Not surprisingly, positivism is very much at home in the laboratory, where it can "control" all the variables, and where it ends up reduced to the examination of true trivialities that say little or nothing about everyday problems.
 - 2 According to Paul Freire in "Pedagogy of the Oppressed": Dialogics—the essence of education as the practice of freedom; dialogics and dialogue; dialogue and the search for program content; the human-world relationship, "generative themes," and the program content of education as the practice of freedom; the investigation of "generative themes" and its methodology; the awakening of critical consciousness through the investigation of "generative themes"; the various stages of the investigation.
 - 3 Conscientização or critical consciousness

indigenization (Nelson, 2006), towards empathy and the 'self-actualization'⁴ of the peace worker which is very closely related to the goal and role of the Shaman – or internal healing artist. This leads to the notion that we should potentiate any and all possibilities for expanding the knowledge, skills and personal qualities of peace workers.

Two working assumptions for the following discourse are: 1. The broader and deeper a peace worker's knowledge and skill set are, the greater will be their effectiveness in helping others transform from a state of internal and external conflict to a state of internal and external peace, and 2. the effectiveness in a peace workers ability to transform others from a state of internal and external conflict to a state of internal and external peace is greater when that peace worker has undergone an internal transformation towards self-actualization.

As I shall argue in this paper, there is not one working definition of such terms as peace, peaceworker, transitional justice, shamanism, or intervention. However, for the sake of establishing some of the positivist limits imposed upon such terms I shall introduce some working definitions for this paper. Later I will introduce the idea of 'spectral composition', providing several examples, to indicate that we need not limit ourselves to rigid ideas but, rather, we can incorporate a more inclusive, albeit more loosely defined, set of definitions expanding both the meaning of the language used to describe such peace praxes and, therefore, the praxes themselves.

II. Some Working Definitions:

“Every criticism, judgment, diagnosis, and expression of anger is the tragic expression of an unmet need.” — Marshall Rosenberg

Transitional justice is the full range of processes and mechanisms associated with a society's attempt to come to terms with a legacy of large-scale past abuses, in order to ensure accountability, serve justice and achieve reconciliation. This includes judicial and non judicial means according to the normative standards of four of the pillars of international law: international human rights law, international humanitarian law, international criminal law, and international refugee law regarding the the right to justice, the right to truth, the right to reparations and the guarantee of non-recurrence (UN, 2004). Figure 1 illustrates the normative practices of transitional justice, restorative justice and reconciliation – the arrows in the diagram indicate that these processes are not static and they are not independent of each other.

In addition to the normative standards of international processes there is also the trend in transitional justice to incorporate a more inclusive and holistic approach utilizing the more traditional, communal and tribal practices of the local populations. The UN recognizes that “due regard must be given to indigenous and informal traditions for administering justice or settling disputes, to help them to continue their often vital role and to do so in conformity with both international standards and local tradition”. (Rubli, 2012).

4 The term used by humanist psychologist Abraham Maslow referring to a person becoming one's “true self”

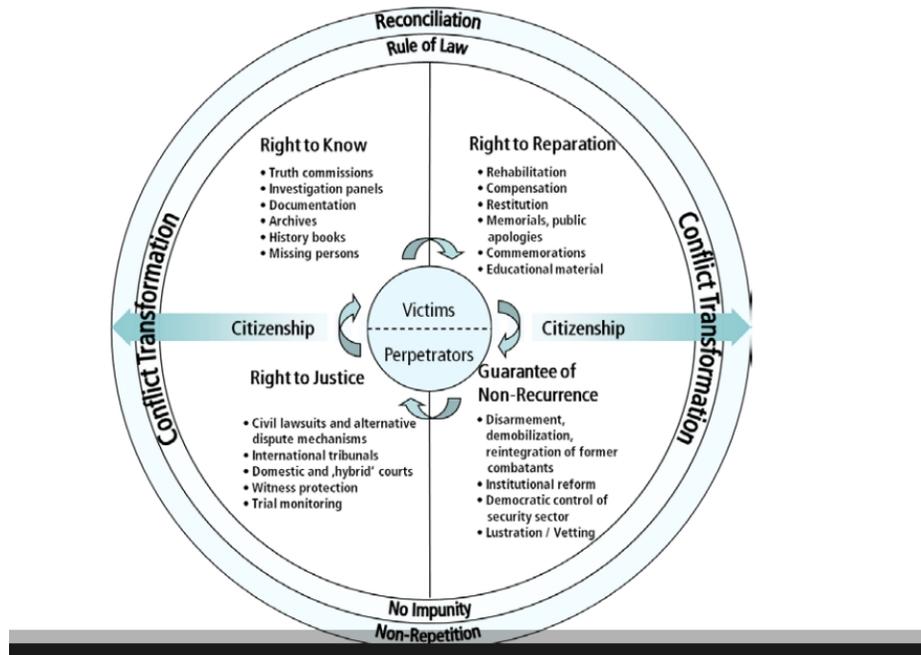


Figure 1: A Conceptual Framework for Dealing with the Past, Jonathan Sisson

Intervention refers to external actors who involve themselves nonviolently and in collaboration with internal actors in ways that give internal actors more capacity to constructively transform the root causes of their own conflicts in order to create a peace that is sustainable and that respects the legitimacy and dignity of all actors (Scotto and Rivers, 2007).

Peace is the absence of structural, cultural and direct violence. Galtung first defines violence as ‘avoidable impairment of fundamental human needs or, to put it in more general terms, the impairment of human life, which lowers the actual degree to which someone is able to meet their needs below that which would otherwise be possible’ (Ho, 2007). Galtung identifies four types of human needs: survival, well being, identity, and freedom. The humanist psychologist Abraham Maslow discusses five basic human needs: physiology, safety, love/belonging, esteem and self-actualization, as illustrated in Figure 2.

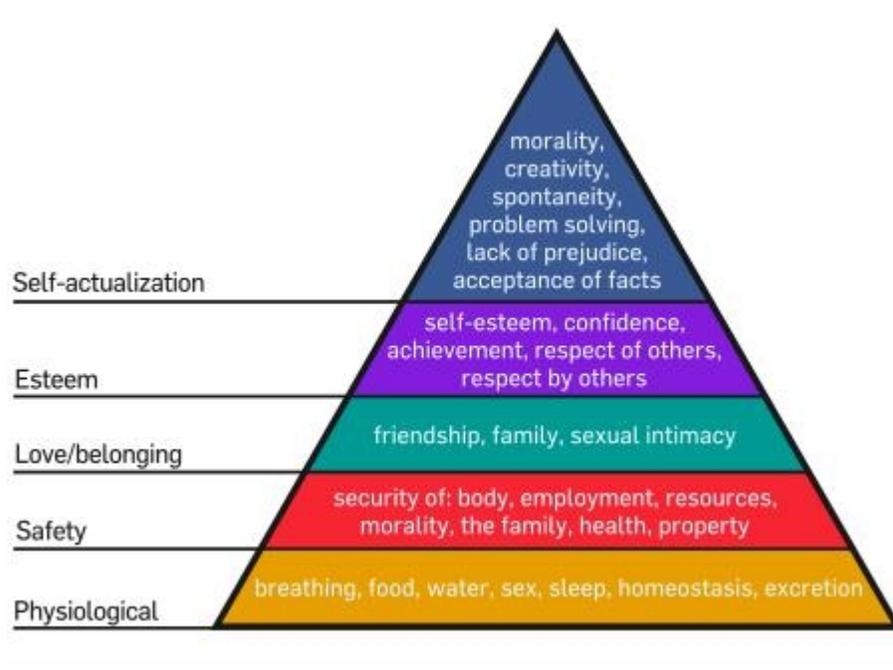


Figure 2: A Visual Representation of Abraham Maslow's Hierarchy of Needs

Peacework is any conscious (strategic) activity that aims at reducing or ending direct violence, structural violence or cultural violence and that promotes positive peace on any of these planes and between conflicting actors at any social level (Scotto and Rivers, 2007). In so doing, the role of the peacemaker is to help provide basic human needs. Again, we do not need to limit ourselves to using Galtung's, Maslow's, or any one other definition of human needs. Rather, we can define an inclusive set, albeit more complex than ordinarily defined, yet necessary to both accommodate the development of the field of peace work – as is the case with the other disciplines I'll present – and to describe the complex nature of reality. In the section on complexity, I provide a symbolic relationship (mathematical equation) for human needs which incorporates both Galtung's and Maslow's sets plus a term I call the Ghost factor, Φ_G , which represents the unknown and the unknowable.

Shamanism is a system for psychic, emotional, and spiritual healing and for exploration, discovery, and knowledge gathering about non-material worlds and states of mind.⁵ The shaman's job is to empirically discover what is true in non-ordinary reality, which is where they go in an altered state of consciousness.⁶ The concept of the shaman is one who stands in the between, or better still straddles [reality], linking the knowable with the unknowable, the actor and the context, in ways that are non-prescriptive and unique.... the shaman is a strategic maneuver that represents the spirit of dissent. Invoking the shamanic offers a way out for those struggling to free themselves from dominant narratives that come from somewhere else. and which lies at the edge of the knowable...[the shaman alerts] us to the relational dimension of futures thinking in which the other, that which stands

5 This definition of Shamanism was obtained from the website on Native American Shamanism: http://www.shamana.co.uk/native_american_shamanism/index.html

6 This definition of shamanism was garnered from the noted American anthropologist and respected elder Michael Harner's website "The Foundation for Shamanic Studies": <http://www.shamanicstudies.com/>

beyond the dominant frame of reference [and] is central to a rethinking of the present. The emphasis is on process as a defining function of the between, the functional space between individual and structure..., and [has] import for understanding how transformative praxis can be engaged and new categories for opening up the future developed and deployed (Bussey, 2009).

III. The Role of the Shaman

“The whole idea in shamanism is to get the patient well, not prove that you had the system that worked” - Michael Harner⁷

It is necessary to make the distinction between the internal healing arts and the external healing arts. Both healing artists are peace workers but their focus is on different realms. The 'external healing artist' is focused more on the aspects of transitional justice. The internal healing artist's, or Shaman's, primary goal is essentially to elicit a person's critical agency toward developing their 'core temperament'⁸, 'original instructions'⁹, or 'true self' - or, towards 'self-actualization' as Carl Rogers put it. Again, as I argue in my second working assumption, an internal transformation towards self actualization increases the effectiveness of the external healing artist's ability to establish peace.

Through elicitive communication the shaman intends to transform the person(s) they are working with to cultivate, invoke, inspire, procure, embody, engender, and conjure the qualities of a shaman. If we compare the list of attributes of the shaman¹⁰ to the qualities of the self-actualized person (Patterson, 1985) and those of the peacemaker (Mihalik, Rivers, Scotto, 2007) we see there is a great deal of similarity in these qualities again lending to the notion that the role of the peace worker and the role of the Shaman are indeed very much the same (Table 1 lists these qualities in brief; a more thorough description of each can be found in the references). The peace worker tends to deal with the external healing arts (as illustrated in the Figure 1) while the shaman works with a persons internal self. Arguably, it is essential that a peace worker develop these qualities themselves in order to be more effective in transforming conflict.

An illustrative example can be seen with the Johari Window (Figure 3). The Shamans main goal is to work in the realm of the unknown or unconscious self whereas the external healing artists is more focused on working in the realms of the known. Of course, this is not as rigid as it might appear in the diagram but, still, it is useful for illustrating the point. Delving into the unknown or unconscious self is a process of 'psychic unraveling'¹¹. According to Shaman Kirouana Paddaquahum, the former medicine

7 Words of Michael harner delivered at an acceptance speech at - Institute for Health & Healing on Sunday, March 8, 2009, at a dinner ceremony in San Francisco

8 The term “Core Temperament was used by Shaman Kirouanna Paddaquahum during conversations. Recordings made available upon request.

9 The term “Original Instructions” as used in the book (see bibliography) Original Instructions: Indigenous Teachings for a Sustainable Future by Nelson, Melissa K

10 Information obtained from Shaman Kirouana Paddaquahum during conversations. Recordings made available upon request.

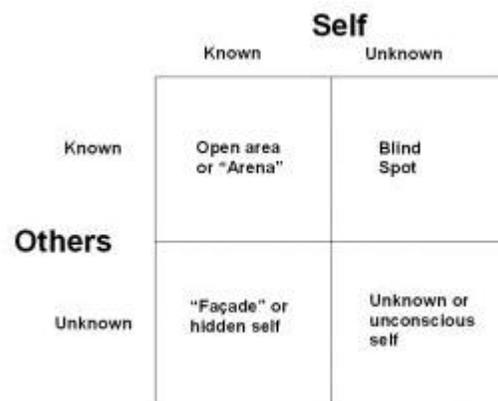
11 “psychic unraveling” is a term coined by Michael Annis, Senior Editor at Howling Dog Press, which I felt was appropriate for inclusion in this paper as it poetically catches the essence of Paulo Freire's conscientization. Annis uses

chief of the Quiripi Thunder Clan for the The Algonquian Confederacy of the Quinnipiac Tribal Council, this psychic unraveling can be considered what he termed “The Karmic Debt Project” which deals with numerous rituals and techniques for revealing ones ancestral karmic debt (trans-generational trauma) and personal karmic debt (the trauma experienced on a personal level during the course of an individuals life) so that one can develop the qualities of protection and empathy leading towards community service. This aspect of community service is precisely what Marshall Rosenberg means when he says we have to relearn how “to connect in a way that makes natural giving possible.” The Karmic Debt Project is the process of becoming more fully human. In *Pedagogy of the Oppressed*, Freire also discusses this process. The following two quotes illustrate this:

“To surmount the situation of oppression, people must first critically recognize its causes, so that through transforming action they can create a new situation, one which makes possible the pursuit of a fuller humanity”. (Freire ,1970)

and

“They may discover through existential experience that their present way of life is irreconcilable with their vocation to become fully human. They may perceive through their relations with reality that reality is really a *process*, undergoing constant transformation. If men and women are searchers and their ontological vocation is humanization, sooner or later they may perceive the contradiction in which banking education seeks to maintain them, and then engage themselves in the struggle for their liberation”. (Freire 1970)



*Figure 3: The basic Johari Window. -
Graphic by Tony McGregor*

The role of the shaman to elicit an internal transformation has been referred to in different terms.

this term to indicate and express a peeling off of layers of conditioning to arrive, ultimately, at the core self; therefrom, the subsequent extension of this process becomes the rebuilding of identity from the inside, from within the core self, without predetermined conditioning, “socialization,” or “civilizationing,” thus allowing a more purely invested exploration of life journey allowing psychic healing followed by psychic fulfillment or completion toward ultimate Truth. He believes that if Perfection is a state, it therefore already Exists, existing simultaneously within and beyond the boundaries of space and time, and psychic unravelling is part of the process of existing within the state of Perfection. According to Annis, the Shaman has the ability to “see into” these processes and into the final state of Perfection itself, and thus derives shamanic authority for healing other psyches through these abilities. [Derived directly from conversations with, and poems written by, Michael Annis.]

Kirouana Paddaquahum has referred to this process as helping someone to manifest their 'core temperament'. Some indigenous cultures of North America refer to this process as a re-indigenization and relearning of the “original instructions.” Carl Rogers refers to this process of “self actualization” as a person becoming their “true self” - exhibiting a *coherent personality syndrome*. In all of these cases the process, whether dealing internally - as the shaman does, or externally as the peacemaker does, the process is really one of rebuilding identities.

Table 1: The Qualities of Shamans, Peacemakers and Self-Actualized Persons	
Entity	Qualities
Shaman	empathy, compassion, sympathy, love, happiness, appreciation, respect, tolerance, kindness, generosity admiration, trust, honesty, humility, courage humor cooperation, imagination, patience, self determination, unattachment
Peacemaker	empathy, humility, tranquility, resilience, mindfulness, hope, idealism and realism, honesty and trustworthiness, unattachment, sense of humour
Self-Actualized Persona	Truth, Goodness, Beauty, Wholeness, Dichotomy-transcendence, Aliveness, Unique, Perfection, Necessity, Completion, Order, Simplicity, Richness Effortlessness, Self-sufficiency

One of the most important of these qualities for the shaman and the peacemaker is empathy. Through developing an ability to put oneself in another persons context - that is, to see things from their worldview, their narrative, their mythos, gives the shaman and the peacemaker the ability to find an appropriate course of action to transform conflict – be it internal or external. This notion of empathy – or seeing another persons worldview, is wrought in the development of peace work as well as in the disciplines mentioned above.

Bernt and Mischnick state the following regarding the role of the peacemaker which certainly reflects the role that empathy and holovity (*v.i.*) play in transforming trauma and conflict: “The major competencies that we would like people to take from our trainings when they go into zones of conflict are: (1) The ability to reflect on themselves and their own work: i.e. to look at the content they deal with, the process they use, and how they understand their own role, being, and attitudes; (2) To have the capacity to empty themselves to be present and in touch with those who are suffering; (3) To be able to put all the theories in a ball of paper and throw it away. Take Gandhi and Galtung and learn from them, but do not let them be your lens. This creates more problems than good; and (4) Be creative.” (Rivers, 2007)

By providing some examples of the current state of the development of these fields I hope to point out the benefits of bringing the internal healing arts into the discourse and pedagogy of peacemakers.

IV. The Need for Expanding the Discourse

“Peace training cultivates peaceworkers with the capabilities to effect constructive social change by developing the knowledge, personal qualities and skills relevant for any given level of work to end violence and build sustainable peace. Synthesizing these different elements of peace training in a way that stimulates the development of peaceworkers capable of meeting these objectives is an art form.” – Robert Rivers

Table 1, above, shows a congruence of the qualities of the self-actualized, transcendent, individual. Observing the similarity between the qualities of the peace worker, the shaman, and the self-actualized persona suggests the need for a further investigation of such analogous congruences in other fields. Taking a deeper look into the natural sciences, psychology, futures studies, philosophy, and transitional justice I will point out a further convergence of these respective fields towards an understanding of the holistic and subjective natures of interpreting the different events and worldviews that are perceived, and in this perception become real to the one who experiences it.

To this end I define:

Axiom I and Only (AIO): those things which can be neither empirically proven nor dis-proven must be considered to exist with a non-zero probability.

AIO is the teleological answer to the questions raised in the field of epistemology¹² AIO is, in fact, an invitation to open our field of inquiry to what is known, what is unknown, what is knowable and what is unknowable and our ability to define and differentiate the characteristics of these classifications.

In addition to Axiom One and Only I also define *holotivity*, or 'holistic relativity', which states that all perception, experiential knowledge and understanding can only be viewed accurately from the context of the observed. This is, essentially, what empathy is all about.

The following examples illustrate the convergence of these paradigms from within their respective fields. Since the internal healing arts deals specifically with 'linking the knowable with the unknowable, the actor and the context, in ways that are non-prescriptive and unique' – that is, the ideas expressed by holotivity and AIO, illustrating this holotivistic AIO convergence in the following fields – which are part of the normative praxis in Peace Studies – suggests that this parallel and analogous shamanistic 'logic' has its rightful place in a pedagogy for peace.

In the field of physics, Einstein's theory of special relativity implicitly states that events, or trajectories, will be perceived differently depending on the motion of an observers inertial frame of reference. This understanding was critical to uncovering some of the then mysteries of nature especially regarding things moving at very high speeds and, in particular, the motion of light. This interpretation paved the way for a revolution in our understanding of the natural world and, as I suggest here, has implications in the healing arts and peacework.

From the Innsbruck School of Peace Studies and Wolfgang Dietrich, the notion of a single definition of peace and and one all encompassing definition of peace has been replaced with the idea of “Many Peaces”. Dietrich, particularly, defines “Five Families” of peace - energetic, moral, modern, post-

12 The definition referred to here is sourced from <http://plato.stanford.edu/entries/epistemology/>

modern and trans-rational - in his post-modern discourse on elicitive conflict transformation.¹³ This transrational approach illustrates the understanding that there are still realms which we may not be aware we need to explore. Trans-rationality unites the rational and mechanistic understanding of modern peace in a relational and culture-based manner with spiritual narratives and energetic interpretations. The systemic understanding of trans-rational peaces advocates a client-centered method of conflict transformation, the so-called elicitive approach.¹⁴

In the section on complexity, below, I will cast the transrational peace, along with other examples, into a mathematical formalism for the sake of simplifying AIO and holotivity.

Along the same line of reasoning, Transpersonal models of personality that emphasize a psychodynamic approach ... share the common assumption of the existence of a subconscious dimension of human personality that energizes, supports, sustains conscious ego-directed personality action. ... Personality from the humanistic-phenomenological viewpoint are represented by the personality theories of Carl Rogers and Abraham Maslow. Transpersonal psychologies of personality, such as Ken Wilber's Spectrum of Consciousness and Jane Roberts' Aspect Psychology, offer a different view of human personality than that presented in traditional psychological science. While all transpersonal models of personality differ in what they emphasize, there is a family resemblance among them in the notion of an underlying unity that binds all individuality to a shared inner source that is transpersonal (beyond ego). "Transpersonality refers to the "unknown" zone of the self."¹⁵

We see a parallel development in the philosophical discourse of universal integralism: A theory of life systems that offers a much more encompassing and embracing alternative to mechanism and which could provide a rich inspiration for peacebuilding. This paradigm invites peaceworkers to view themselves as parts of a deep "pattern that connects" in which the universe is composed of interlinking wholes that are both composed of many parts and that are themselves parts of something greater... universal integralism describes life as an enormous interconnected network composed infinitely of whole/parts all the way up and all the way down. This living web offers peaceworkers a foundation in which they can view themselves as part of dynamic and constantly emerging realities. When speaking about universal integralism, we speak of a process in which peaceworkers must learn to expand their own consciousness to better identify their place in the world and their role in conflicts. This expansion of consciousness is a movement from ego-centric perspectives to world-centric perspectives in which peaceworkers increase their comprehension of their inner world, their connection to the world, and the connections present in the world. (Rivers, 2007)

In the field of futures studies, Marcus Bussey discusses "Inayatullah's six shamanic concepts that engage post-structural insights into the cultural processes that underpin, consciously and unconsciously, futures thinking, and details the structural processes for engaging futures thinking and the conceptual ground upon which this work is to occur. They are responses to the encounters that occur at the micro level of daily life and also the macro level of civilisational process. They offer an account of the prosaic

13 This information was garnered from lectures at the World Peace Academy by Wolfgang Dietrich and Norbert Koppensteiner in September 2012. Notes from these lectures are available upon request.

14 http://en.wikipedia.org/wiki/Peace#Many_Peaces

15 http://www.rivier.edu/faculty/pcunningham/research/chapter_9_transpersonality_theory.pdf

that sets it against the deep, the mysterious, the paradoxical and the transformative”. Bussey then goes on to discuss “Nandy’s advice for the intellectual (read futurist) is to cultivate dissent: I doubt if the rebellious spirit of humanity can ever be fully captured in what is essentially one civilization’s concept of rebellion at a particular point of time. What is dissent if it has no place for the unknown, the childlike, and the non-rational? And what is the intellectual’s job definition if it does not include the ability to be in a minority and at the borderlines of the knowable.”

These six “shamanic” concepts futures have a wide application and sensitise futures practitioners to the non-tangible dimension of futures work. They are shamanic in that they alert us to the relational dimension of futures thinking in which the other, that which stands beyond the dominant frame of reference, is central to a rethinking of the present. The emphasis is on process as a defining function of the between, the functional space between individual and structure,... and... all have import for understanding how trans-formative praxis can be engaged and new categories for opening up the future developed and deployed (Bussey, 2008).

This same principle of holotivity is illustrated in the field of transitional justice according to the following: “During the development of civil society peacework, several other occurrences took place that enriched the tradition of training: in the 1960s, international conflict resolution began as a legitimate discipline of action; greater competencies were established for designing social change processes; facilitation of unofficial mediation sessions commenced and “multitrack diplomacy” became widespread. At a state level, the idea of “alternative dispute resolution” mechanisms grew in the United States and then in Europe and mediation became a common tool used for dealing with conflicts at several levels of society. In both cases, training curricula were established and professional profiles were created. In Europe, education as a tool for social and political transformation was consciously used in the democratisation process of West Germany (with the growth of the field of *politische Bildung*) and in the long-term reconciliation between Germany and France. These developments in society mirrored the rise of humanistic psychology (Carl Rogers, Thomas Gordon) and the idea that more functional, life-enriching attitudes and behaviours could be consciously developed and trained (Scotto and Rivers, 2007).

However, we can see a strong critique of this developmental process of transitional justice along with the acknowledgment that a holotivistic perspective be incorporated into normative transitional justice processes according to Rubli: “Although promoters of transitional justice are increasingly talking in terms of adapting policies to the local context, the normative content of their transitional justice policies are rarely actually discussed with local actors. By avoiding the difficult discussion about what justice and reconciliation mean in certain contexts, transitional justice is thus depoliticized and appears as an uncontested idea. Following a teleological logic, this transitional justice conception promotes a Western inspired model of justice. If local mechanisms do not resonate with a liberal tradition of accountability, they are considered to be second-best, illegitimate or backward”(Rubli, 2012).

We observe a very similar discourse in the teaching of some of the indigenous cultures of North America – this is our direct link from the positivist discourse to the more metaphysical and esoteric discourses: “In this way, Indigenous education is more about observing things in action, understanding things in their context, and listening to the reflective rhythms and inherent wisdom that spiral through a story... Original Instructions refer to the many diverse teachings, lessons, and ethics expressed in the

origin stories and oral traditions of Indigenous Peoples. They are the literal and metaphorical instructions, passed on orally from generation to generation, for how to be a good human being living in reciprocal relation with all of our seen and unseen relatives. They are natural laws that, when ignored, have natural consequences....Within diverse Indigenous ways of knowing, there is ultimately no conflict with this. In fact, it points to two very important insights generally practiced by Indigenous Peoples: for humans to get along with each other and to respect our relations on the earth, we must embrace and practice cognitive and cultural pluralism (value diverse ways of thinking and being). We need to not only tolerate difference but respect and celebrate cultural diversity as an essential part of engendering peace. ...The Original Instructions provide a form of moral checks and balances on the collective consciousness of a people. How well we listen to these memories and instructions will determine our future. (Nelson, 2008)

V. Defining the Identity Set and the Identity Equation:

“Sustaining constructive change in settings of violence...requires asking precisely this: How do we build a strategic structure of connections in an unpredictable environment, a structure that understands and adapts continuously to the contours of a dynamic social geography and can find the attachment points that will make the process stick? Constructing social change is the art of seeing and building webs” – J. Lederach 2005

In order to further express the role of the shaman and peacemaker as one who transforms conflict and trauma to help manifest core temperament and rebuild identity it is helpful to express this role in terms of a symbolic relationship.

First, however, I define the Identity Set, Υ , as a set of qualitative parameters or descriptors identifying the aspects of a persons, or peoples, identity. The Identity Set, Υ , as presented here is only a sample of the many aspects of a persons or peoples identity and should not be considered as representing all of the aspects of identity.

The Identity Set Υ :

Υ : { cultural, economical, political, national, social, spiritual, religious, psychological, physiological, gender, ethnic, generational, educational, intellectual, professional, philosophical, ethical, moral, artistic, sexual, ... }

Υ can also be represented as a mathematical expression indicating that a person(s) identity is the sum of many different aspects of the identity set. It follows that Υ can be represented as in Equation 1.

Equation 1:
$$\Upsilon = \Upsilon_{cultural} + \Upsilon_{economical} + \Upsilon_{political} + \Upsilon_{national} + \Upsilon_{social} + \Upsilon_{spiritual} + \Upsilon_{religious} + \Upsilon_{psychological} + \Upsilon_{physiological} + \Upsilon_{gender} + \Upsilon_{ethnical} + \dots + \Phi_G$$

where Φ_G represents the Ghost factor as defined above.

It is also important to note that, for example, the cultural identity of someone can not necessarily be precisely defined and it, too, can be broken down in further aspects. For example, a persons cultural identity can be represented through familial traditions, musical tastes, culinary preferences, and so on. Likewise, a persons political identity may be complex and incorporate aspects of democracy, socialism, fascism, communism and so forth and, thus, adds to the real life complexity of trying to identify identity, categorize and classify the different elements of the make up of a complex individual – let alone the compound complexity of a collective of individuals forming a family, tribe, community, race, nation and so on.

An equation such as that of Equation 1 represents a 'spectral composition' of a person(s)' internal and external identity states. The shamans, or peaceworkers, job is to identify these different elements of a persons identity or to spectrally decompose Υ into its constituent parts and then come up with the set of rituals to transform the person(s).

This equation, for the sake of simplicity, can be written as:

Equation 2:

$$\Upsilon = \sum_i^N \alpha_i \Upsilon_i$$

where \sum_i^N represents the sum (from 1 to the total of N terms) of all of the different qualitative descriptors of the identity set, α_i represents the relative weight or importance of the aspect of each i^{th} element of the identity set.

With this definition of the Identity set and it's corresponding symbolic representation incorporating a summation of the different elements of a person's, or persons', identity, we can define the Identity Equation as:

Equation 3:

$$\Upsilon = T\Upsilon'$$

where Υ represents the desired set of qualitative parameters or descriptors identifying a person(s) “true-self”, core temperament, or original instructions, Υ' represents the current state of the Identity Set and T is the set of transformations which direct, elicit, conjure and cultivate the person(s) from the current state to the desired state.

For example, the Shamans job would be to identify a set of rituals which will transform a person from Υ' to the desired state of Υ . In the case of a peaceworkers intervention in a particular circumstance it might be to identify which aspects transitional justice are appropriate for a given circumstance.

Equation 4:

$$\Upsilon = T\Upsilon' = \sum_i^N \beta_i \Pi_i \Upsilon'_i$$

In equation 4, Π represents a given set of rituals or actions to perform in order to transform the conflict or trauma, and β represents the relative strength of the ritual or action. As an example one might say that a person who has undergone the trauma of sexual violence might require certain psychological and spiritual rituals to internally heal that aspect of their identity and so this particular part of the relationship dealing with that kind of trauma might have a large coefficient – which is simply to say that it requires more work and attention than does, say rebuilding the person's national identity which may not have been affected. Similarly, we might argue that a truth commission in a certain post conflict situation might take precedence over reparations – for the time being – and so that aspect of transitional justice and rebuilding national identity would be weighted more heavily.

Equation 5:

$$\Upsilon = L + \Delta L$$

Equation 5 simplifies the situation further and reads, in combination with the previous set of equations, that if a person, or peoples who perform or undergo a set of ritual actions towards transitional justice, overcoming internal and external conflict and trauma, then they will undergo a change in life, ΔL , from their prior state L – i.e. they will have a life changing experience.

Again, it is the role of the peacemaker and shaman to work with the individual or collective and help them, and work with them, to determine a contextually appropriate course of action (read set of rituals) to transform the situation towards states of internal and external peace.

VI. Complexity:

“There are known knowns. These are things we know that we know. There are known unknowns. That is to say, there are things that we know we don't know. But there are also unknown unknowns. There are things we don't know we don't know”. – Donald Rumsfeld¹⁶

We can spectrally compose, or decompose, a set of relationships for any number of different qualities or states from many disciplines in a similar fashion. Such a process is analogous to listening to a selection of orchestral music and transcribing the different voices, or instruments, individually to reconstruct the overall sound – or message. I give a number of examples below:

Equation 6, below, shows what we might call the reality equation.

¹⁶ Statement to the press by former US Secretary of Defense Donald Rumsfeld in February 2002

Equation 6:
$$R = K_+ + K_- + U_+ + U_- = K_+ + \Phi_G$$

where R is defined as reality, K_+ is defined as that which is known, K_- is defined as that which is knowable, U_+ is defined as that which is unknown, U_- is defined as that which is unknowable and Φ_G is defined, as above, as the Ghost factor and accounts for anything which is currently unknown or unknowable. At this point I introduce the notion that Φ_G can be viewed as Freire's conscientization – the critical agency of emergent states through dialogical praxis.

From the normative elements of transitional justice (according to Figure 1) we can define the DWP³ relationship as:

Equation 7:
$$(DWP)^3 = \alpha_J R_J + \alpha_T R_T + \alpha_R R_R + \alpha_N G_N$$

where DWP³ is defined as dealing with the past, present and future,. The coefficients α_J , α_T , α_R and α_N represent the relative weights, or importance for each of the parameters; R_J is defined as the right to justice; R_T is defined as the right to truth; R_R is defined as the right to reparations and G_N is defined as the guarantee of non-recurrence. Additionally we could incorporate the elements noted in Figure 1 under the Right to Justice (R_J) as a separate equation:

Equation 8:
$$R_J = \alpha_{CL} R_{CL} + \alpha_{IT} R_{IT} + \alpha_{DHC} R_{DHC} + \alpha_{WPF} R_{WPF} + \alpha_{TM} R_{TM}$$

where each of the terms in this equation correspond to the terms under the Right to Justice in Figure 1 and the coefficients represent the relative weights. Again what is meant by the relative weights also corresponds to the notion of holotivity and complexity in so much as the empathetic healer and peace worker can not go into a situation with a recipe as to how to deal with a conflict or trauma. Rather, they must continually evaluate the dynamic of the situation with their own relative knowledge, skills and personal qualities and determine what an appropriate action or set of actions are and how much or what of each is necessary. Further, an equivalent type of relationship, as that presented in Equation 8, can be cast for the other three aspects of transitional justice as represented in Figure 1 and each of those can be placed into Equation 7 yielding a very long and complicated looking expression which, though not particularly attractive, more closely resembles the complex nature of reality and the difficulties of the task for the shaman or peace worker in designing and eliciting a conflict/trauma transformation.

We can also write a more comprehensive equation for transitional justice (TJ) with the normative practices and standards and incorporating the non-normative standards which refer to local, traditional, tribal and other means of conflict transformation and healing trauma:

Equation 9: $TJ = DW P^3 + \Theta_{non-normative} == \Theta_{normative} + \Theta_{non-normative}$

Following the same line of reasoning, based on Galtung's and Maslow's Definitions of Human Needs can can construct the following relationship:

Equation 10: $HN = G_4 + M_5$

where HN is defined as Human Needs, G_4 is defined as the Galtung's four elements of human needs, and M_5 is defined as Maslow's five elements of human needs.

Further, we can write the four elements constituting Galtung's definition of human needs as

Equation 11: $G_4 = \gamma_1 S + \gamma_2 W + \gamma_3 I + \gamma_4 F$

and we can write the 5 elements constituting Maslow's definition of human needs as

Equation 12: $M_{45} = \mu_1 P + \mu_2 S + \mu_3 L + \mu_4 E + \mu_5 S$

and insert those into equation 9 above. The coefficients γ and μ in the respective equations again represent the relative weights, or relative importance, of each of these needs.

For the sake of simplicity, in the following relationships I do not include the coefficients for each of the terms, but we can assume that the concept or praxis represented by each term will have a time dependent coefficient that dictates the relative strength, or import, of the concept or praxis depending on the circumstance and, of course, depending on the knowledge, skills and personal qualities of those who are conducting the intervention.

The Violence Equation:

Equation 13: $V = \omega_d V_d + \omega_s V_s + \omega_c V_c$

where V is defined as Violence, V_D is defined as Direct Violence, V_S is defined as Structure Violence and V_C is defined as Cultural Violence.

Again, along a similar line of reasoning we can cast Wolfgang Dietrich's Five Peaces into a Five Peaces Equation

Equation 14:
$$P = P_E + P_M + P_R + P_P + P_T$$

where P is defined as Peace, P_E is defined as Energetic Peace, P_M is defined as Modern Peace, P_R is defined as Rational Peace, P_P is defined as Post-Rational Peace and P_T is defined as Trans-Rational Peace

Likewise, following Reardon's suggestion for the four dimensions (D_{1-4}) of a comprehensive peace education (CPE) we can write:

Equation 15:
$$CPE = D_1 + D_2 + D_3 + D_4$$

where D_1 consists of an integrated, holistic, education in which the whole person, in the context of the whole planetary order, is at the center of the educational process, D_2 is the human context, D_3 is the ecological and the planetary and D_4 is the organic and developmental (Reardon, 1988).

Such equations can be drawn for philosophy, ethics, health, and so on. These relational representations, along with corresponding coefficients, indicate that we can, and perhaps must, consider all aspects of each 'subject' under consideration and the relative importance of each of its constituent parts. As mentioned above, there is a time dependence factor for each of these situations as well as an interdependence of each of these factors. For example, the situation in post war Nepal, disarmament might have been an important first step in the transitional justice process and later a process of reconciliation may have been implemented. Thus, we could say the relative importance of disarmament was paramount in the early stages of the peace building process and as disarmament progressed it was less necessary as time went on and this paved the way for the implementation of a reconciliation process.

This time dependence also suggests that the process of peace building is an iterative process which must be continually evaluated noting how changes in one aspect of peace building, or healing trauma, influences the others.

Such relation representations can be helpful in a pedagogy of peace studies since they show that there are many factors and forces that go into the practices and principles of an education in Peace, that there is a time dependence, an inherent complexity which demands a flexibility; furthermore, because it is time dependent the process is iterative and must be evaluated and reevaluated on a continual basis.

While it is possible to develop a system of mathematical relationships to assist in determining what, when and how certain processes should be implemented, it is by no means necessary to do the math – though mathematical models may be of assistance in some circumstance such as early warning systems. This relational representation is presented more as a tool to indicate the complexity, interdependence and time dependence of dealing with the complex internal workings of individuals and

collectives of individuals. The determination of what, when and how certain practices will be implemented is left to the knowledge, skills and personal qualities of the peace worker.

VII. Iterative Processes:

“Any giraffe knows that anything worth doing is worth doing poorly” - Marshall Rosenberg

The idea of an iterative process for evaluating the effectiveness of a set of principles (theories) and practices (procedures) is also wrought in many disciplines. Certainly, in the medical field a diagnosis, prognosis and treatment for an illness is evaluated and re-evaluated through a process of second opinions, tests, check ups and so on. In mathematics and physics there is the predictor corrector methods of algorithms used for determining the accuracy of functions and their trajectories. In the first step of the procedure a prediction is made on the outcome of a function according to some input value. In the second step the outcome is evaluated with respect to known or desired outcome and then the function is modified. The input values are put into the modified function and the process repeated until the outcome of the function matches, or approximates with a high degree of accuracy, the known, or desired outcome.

A corresponding procedure exists in the Theories of change - a simple, powerful concept which can improve design, monitoring and evaluation of programs in conflict-afflicted environments. In general, a theory of change states what expected (changed) result will follow from a particular set of actions (USAID 2010) . The relatively straight forward procedure follows this algorithm:

1. Identify an appropriate set of indicators for measuring results
2. Assess how well the results were actually met
3. Compare results across similar intervention

Such iterative processes are also used in designing peace building initiatives. Figure 4 shows one particular method developed by Dennis Matveev et. al.¹⁷. The details of the procedure may differ from one design to another, but logically they all follow the course of a predictor corrector method and, in essence, suggest and require a dynamic interaction from the peace worker when engaged in the peace building process.

¹⁷ Diagram in Figure 4 presented at a course at the World Peace Academy in Basel, Switzerland by Matveev “Designing Peace Initiatives” during August 2012.

Designing Peace Initiatives

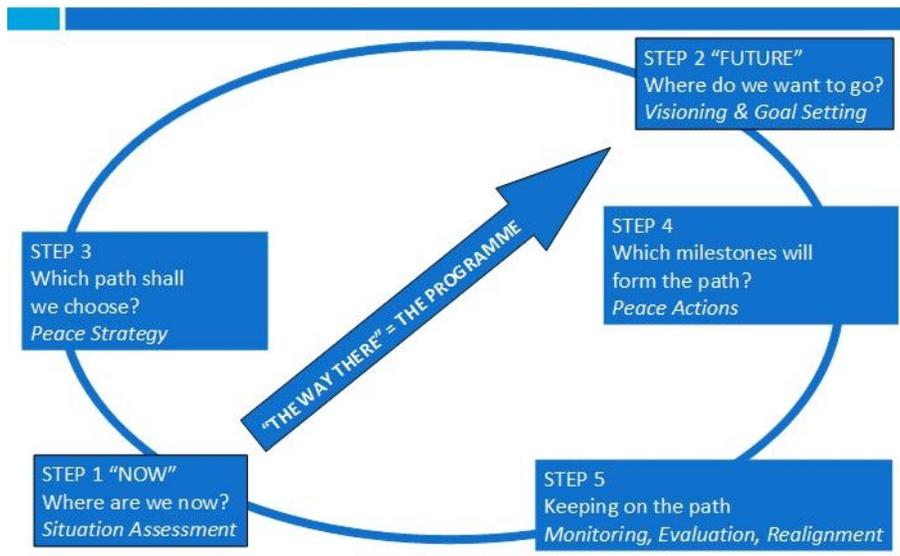


Figure 4: Iterative Procedure for Designing Peace Initiatives: Dennis Matveev et. al. as Presented in Course at the World Peace Academy

In the internal healing arts we see an analogous process wrought in the Seven Principles of Huna - or Hawaiian Shamanism (Kahili-King). These can, in my opinion, be considered the elements of critical agency necessary for conscientization.

The seven fundamental principles of Huna are:

- 1.** IKE – The world is what you think it is
- 2.** KALA – There are no limits, everything is possible
- 3.** MAKIA – Energy flows where attention goes
- 4.** MANAWA – Now is the moment of power
- 5.** ALOHA – To love is to be happy with
- 6.** MANA – All power comes from within
- 7.** PONO – Effectiveness is the measure of truth

In principle 7 we note that effectiveness is the measure of truth which instructs us that if we achieve the outcome we desire based on principle 1, then whatever we decided our world was, our principles are truthful. Thus, if we are dealing with a positivist rational deductive reasoning and we are effective, that's as truthful as if the Shaman were dealing with the unknown and was effective in healing the person they are working with.

The examples above show the analogous trajectories in the development of many field of discourse towards a holistic and contextual approach to understanding knowledge, existence, psychological and spiritual health, and an approach towards conflict transformation. Additionally, there are many historical examples of the incorporation of spirituality into the practices of conflict transformation. I will offer only a few of them here but this signifies a utility, if not a necessity, for the peacemaker to be aware of, and perhaps indulge in, the practices of the internal arts as a means to transform conflict and trauma.

XIII. A History of Spirituality in Peace Praxis

“Transforming conflicts is more than just a technique or a skill, it is spiritual work. A person who is trained to deal with conflict is doing spiritual work because whatever we do in the field is also about us: i.e. how we deal with our own fear; how we deal with our own conflicts; how we apply wisdom and compassion. Violent conflict is suffering. If we do not have the wisdom or the compassion to transform our own suffering, we have few ways of influencing anything in the field. Therefore, it is crucial to see the interconnectedness between our own personal conflicts and the conflicts we work in and on.” -Ouyporn Khuankaew, International Women’s Partnership for Peace and Justice

The idea of spirituality in healing trauma and transforming conflict is nothing new. There is, in fact, a long history of individuals and groups working as peace practitioners and healing artists who incorporate spirituality into their praxis. I include just a few examples from preeminent individuals and groups to illustrate this. In so doing it illustrates not only the need to learn of such individuals and groups, but perhaps it also indicates that incorporating spiritual practices in a pedagogy for peace should become standard fare. Knowledge is not enough; rather, the personal qualities and skills necessary for a peace worker to be effective in transforming and healing requires a corresponding practice. Just as one can only expect to progress in one’s ability to play a musical instrument through practice – not just knowing how it works and how it sounds – I contend that the same holds true with spirituality.

The founder of modern political nonviolence, Mohandas Gandhi, continuously stressed the value of thorough training of satyagrahis, or the individuals engaged in nonviolent action. For him, physical and mental discipline, spiritual centeredness and concrete skills such as first aid were essential parts of preparation for India’s struggle against British colonial rule. This tradition was continued by the civil rights movement in the United States and was later revived in the worldwide peace and environment movements between the 1960s and the 1980s.

In addition to nonviolence, important trainings for peacework started in the 1950s around unofficial, grassroots political mediation, also known as “people- to- people” diplomacy. In this field, pioneering work was made by Quakers like Adam Curle and by Mennonites like John Paul Lederach. These approaches exhibited a deep commitment to spiritual values, a firm grounding in the realities of politics in violent conflicts, an encompassing view of the conflict landscape and the desire to work with different actors involved in conflicts (Scotto and Rivers, 2007)

We include the Christian Peacemakers Teams in this section both because it is one of the more experienced actors in the field of third party nonviolent intervention and to add some diversity because they, unlike our other case studies, are specifically spiritually-rooted. One of the strengths of CPT is that they very clearly define the qualities and skills needed to do peacework within their organization. While they promote many of the same skills as other resources and organizations, CPT is more specific when it comes to the needs for personal and group development while working in conflict zones. They stress things often overlooked, such as physical fitness and the need for fieldworkers to be intentionally active in their own intellectual and spiritual development while they work in the field. ... The systematic synthesis of deeper spiritual and emotional preparedness with the very practical skills necessary for peacework appears to hold important lessons for other organizations training participants for third party nonviolent intervention. (Restad and Rivers, 2007)

IX. Conclusion

“Peace education should bring forth from all learners the vocation of becoming more fully human and create a process of transformation where those involved then feel capable of transforming the world.” – Paulo Freire

There are approximately four hundred institutions on Earth that offer programs in Peace Studies. A brief survey of those programs, ranging (in nomenclature) from 'International Studies' to 'Conflict Resolution' to 'Non-violent Communication' to 'International Law', has shown that only two of those programs offer, specifically, any kind of praxis in spirituality and the internal arts: The World Peace Academy in Basel, Switzerland, and the Master of Arts Program in Peace, Development, Security and International Conflict Transformation and its affiliation with “Native Spirit” nature, wilderness and school of life at the Inn, Tyrol, Austria. Though my survey was not comprehensive, of those institutions I did investigate it became clear that there is such a small percentage of schools, and discourses on a comprehensive peace studies program that take Shamanism seriously and that understand the need for the peace worker to protect themselves from “burnout” or infiltration by malevolent spirits.

The work of a peacemaker or Shaman, dealing in conflict situations with both victims and perpetrators of trauma is in itself deeply traumatizing. In the realm of Shamanism, the notion of protection is paramount for when dealing with others trauma, internalizing it and empathizing with others, it is

critical that the peaceworker knows techniques to cultivate and circulate the types of energy that are necessary to prevent “burnout” as well as what we can refer to as invasion by malevolent spirits.

The most telling examples I found of this lack of attention to spirituality and the internal healing arts as part of a normal discourse in a pedagogy for peace studies comes from Betty Reardon who has written extensively on the need for a holocaust approach in a pedagogy for peace studies. Two of Reardon's works, *Peace Education: A Review and Projection*, and *Comprehensive Peace Education: Educating for Global Responsibility* offer a very comprehensive survey of the evolution of the theory and practice of peace studies programs and while they most certainly discuss the need for individuals to develop their personal qualities (see Table 1) and even offer some methodology, there is no mention of the internal arts practices or Shamanism.

In the section *The Next Phase: Educating for a Culture of Peace* of her essay *Peace Education: A Review and Projection*, she offers us the following, explicitly noting that “ none of these newer phases, even those who are undertaking to apply most post modernism to peace education, have produced a pedagogy or an educational scheme of the transformational dimension necessary to a culture of peace” :

“No other idea has informed peace education with such profound transformational potential as the concept and vision of a culture of peace. While some approaches as the world order studies have promoted a values centered inquiry which challenges the ethics of the dual moral standards applied to the domestic and global realms under the existing international system, none, not even human rights education, has yet taken the peace inquiry into the deeper realms of human values and the human consciousness. Indeed, each of the approaches that evolved from essential peace education has attempted to probe fundamental values questions and involved ways of thinking that tended toward holism. Comprehensive peace education aspires to the development of a pedagogy that can contribute to the evolution of a global, humanist consciousness. Feminist approaches have challenged core social and cultural values in their explorations of the links between patriarchy and war and the systemic sexism and violence of the war system. Ecological approaches have brought us to a planetary perspective that enables peace educators to present the world to their students as one living system, in a manner which awakens an awareness of human spirituality as the manifestation of humanity's integral relationship with that living system – an approach which opens the way for reflection on the cosmology from which cultures of war and violence have evolved. But none of these newer phases, even those who are undertaking to apply most post modernism to peace education, (32) have produced a pedagogy or an educational scheme of the transformational dimension necessary to a culture of peace”. (Reardon, 2000)

In accord with the two working assumptions I've presented at the beginning of this text, along with principle “Effectiveness is the measure of Truth” and Axiom One and Only and the concept of holotivity, I suggest that a new pedagogy of liberation for the healing arts be incorporated into the pedagogy of peace studies programs. If a culture of peace is what we are intending to cultivate, we can

begin working on our own internal states in accord with ancient wisdom and practices that have kept indigenous cultures alive for 12,000 years -save the devastating effects of imperialism and genocide. One should be mindful of the notion implicit in Axiom One and Only that invites us to explore the realms beyond positivism which is, in my opinion, one of the leading causes of conflict in that it intends to clearly define rigid boundaries on knowledge and truth to objectify reality and in so doing creates tension due to the inherent contradictions that arise out of the attitudes and behaviors of the many intrinsic worldviews that have evolved organically as a necessity for survival between a people and the land they live on. The positivist discourse is a discourse in occupation and if a culture of peace is to be established humans must learn to re-inhabit the earth through critical agency and a conscientization, or re-indigenization, in accord with the ancient wisdoms of the spiritual life of a culture of inhabitants.

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