

Conflict and Culture

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A Literature Review and Bibliography

1992–1998 update

by

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Preface

Six years ago, *Conflict and Culture: A Literature Review and Bibliography* was published by the University of Victoria as the first publication in a comprehensive project designed to advance understanding of the relationships among culture and conflict. The work of devising subject headings, collecting and cataloging resources was ambitious and exciting, since it involved a contribution to the emergent field of conflict resolution at a time when the salience and centrality of culture was being acknowledged. The publication not only reflected the state of the field at that time, but the professional experience and awareness of those who contributed to it. We were lawyers with a few years of mediation and conflict resolution experience. We had more experience generating conflict than resolving it; we had been trained in law schools where culture was not mentioned and courts were seen as imperfect but still the best vehicles for resolving conflicts.

This background seems relevant as we publish an update on the literature from the years 1992-1998. The resources we identified and the ways that we described them reflect not only the state of the literature in 1992, but the way that the legal lens shaped our discourse and practice of conflict resolution. It was both a reflection of what we were looking for and where we were looking from. This updated product reflects not only changes in the literature, but my privilege of spending the last five years in an interdisciplinary graduate institute where our resources are focused on developing deeper and more useful theory and practice to prevent, resolve and transform conflict. The literature has expanded in some constructive and provocative ways; the work of my colleagues and students has stimulated a desire in me to understand and advance these. This new product is a part of that effort.

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Acknowledgements

This annotated bibliography is the product of over a year of work to identify new sources of theory and commentary on practice relevant to culture and conflict resolution. We are indebted to the past and present faculty and students of the Institute for Conflict Analysis and Resolution at George Mason University. We particularly acknowledge the early work of Cheshmak Farhoumand in developing the project and the superb support of Joan Drake in seeing it through to completion.

Sources have been chosen based on relevance, usefulness, timeliness and availability. While we have annotated as many articles as possible, others could not be located or were not annotated in time for inclusion in this volume and have been listed as sources without annotations. We have erred on the side of thorough analysis rather than quantity, believing this to be most helpful to those seeking to understand the landscape of a particular area of inquiry. Most of the articles were published between 1992 and 1998, though a few were published sooner and were not included in the original volume *Conflict and Culture: A Literature Review and Bibliography*.

This project will never be complete. Many fascinating directions are being pursued in the literature as we go to press, and a great deal of exciting theory is being developed in areas that relate to and complement this body of work. To continue living the questions generated by the articles in this volume is the ongoing challenge we pose to ourselves and to our readers.

Conflict and Culture Literature Review

General Overview

The 1992 publication, *Conflict and Culture: A Literature Review and Bibliography* by Michelle LeBaron begins with the premise that the goals of conflict resolution are complementary to those of multiculturalism. It further posits that conflict resolution is a tool to achieve multiculturalism, which is defined as valuing the existence, maintenance and extension of individual cultures. A true multicultural society, it claims, is one in which equal participation is unfettered by race, ethnicity, gender, or class. LeBaron further proposes that if conflict resolution is to fulfill its promise vis-a-vis multiculturalism and facilitate successful intergroup relations, the conflict resolution community must engage in critical self reflection and examine its theoretical underpinnings for cultural biases. In particular, it contends that any process for effective multicultural conflict resolution must address cultural diversity, culture-influenced perceptions, and the issue of power.

In addition to making these claims, the literature review addresses several related themes. For example, it deals with the ubiquity of the mediation model and the numerous culture-bound assumptions which undergird it. Recognizing the rapid changes in ethnic diversity and the growth of alternative dispute resolution (ADR), it asserts the need for both formal and informal conflict resolution systems to respond to cultural concerns. It also explores some of the characteristics of effective service providers in cross-cultural settings, and raises the implications of multiculturalism for dispute resolution training.

Based on our review of the annotations that comprise the new edition of the bibliography, the literature of the past six years reveals a dramatic shift of focus. While some of the literature reports on the usual potpourri of topics popularly associated with conflict and culture (e.g., cross-cultural studies, relations between various racial and ethnic groups, the issue of group formation within multicultural societies, the difficulties associated with being a minority in a majority-dominated culture and the related problems of identity formation, etc.), what is most striking is the progressive questioning, deconstructing, and stripping away of what were once-assumed foundations. Perhaps this trend may best be exemplified by noting the difference between the terms culture-bound perceptions, as used in 1992 literature review, and the theme of cultural construction (regarding identity, knowledge, standards) that prevails in the annotations for the new edition.

Although the terms perception and construction appear similar and often are used interchangeably, each term implies different assumptions about the nature of social reality. Perception suggests the presence of an objective social world which can be investigated and known. The hope is that an accurate knowledge of social reality may be accumulated that will help us to correct misperceptions and improve perception, enabling us all to “see” things in the same way. The term construction suggests that there is no objective social reality “out there”. Rather, we collectively construct or define what we believe to be the objective social world. In other words, through various processes (culture being one such process) we socially construct reality.

In light of the literature of the past six years, the 1992 literature review might be seen as influenced by naive culturalism. That is, it discusses culture as a given rather than as a dynamic that both shapes and reflects experience. The review acknowledges that the practice of multiculturalism is problematic, especially as it involves the delivery of human services, while the terms culture, racism, and diversity are treated as foundational. In other words, it is assumed that most people agree on the meaning of the terms, or at least would know what they look like in action, at least as they concern minority cultures.

Also implicit in the original literature review is the transparency of our own “dominant” culture. Majority culture is treated as self-evident and easily accessible by minority cultures if they so choose. The review suggests that it is incumbent on the majority culture to be sensitive to other ways of being as expressed in minority cultures. The movement toward diversity requires the majority culture to seek to understand opaque minority cultures and accommodate them by extending services to them in culturally appropriate forms. Underneath diverse cultural behaviours, it is assumed, are similar needs and similar world-making conceptions.

The works annotated for the new edition substantially extend the scope of the 1992 literature review and bibliography. Recent literature explores culture in more depth, revealing its pervasiveness and complexity. Culture is rightly explored beyond the realm of tradition and values. It is acknowledged as informing and shaping our consciousness, holding its own standards of reality, knowledge, and power. Given this perspective, multiculturalism in policy and practice must include the acknowledgement and application of diverse ways of knowing and being. Standards and acceptable practices in dispute resolution must be evaluated using multiple lenses, rather than one cultural standpoint enhanced by sensitivity to diverse cultures.

Not only does the recent literature reflect a plurality of cultures, it also explores a plurality of conceptions and definitions of culture. Many of the concerns and problems pertaining to multiculturalism have moved to the meta level, the level of contested definitions/meanings. What do we mean by culture? What do we mean by competence? What do we mean by knowledge? What do we mean by fair practice? Through which cultural lens will we evaluate the boundaries of ethical behaviour? These questions flow not only from an acknowledgement of the complexity of multiculturalism, but also from the decline of modernity and the questions inspired by postmodernism, feminist theory and social constructionism. Everything regarding culture is open to question and debate, even the term “culture” itself. Words and terms must be chosen carefully and explained thoroughly, and none stand autonomous or free from critique.

Specific Themes of Recent Literature

With this backdrop, we will explore some of the themes that emerge from the annotations in this edition. These will be briefly discussed in the following order:

- 1) **Cultural Lenses**
addressing issues of sameness and difference between and within cultures, and the question of cultural relativism vs. universalism, as well as the translation of experiences across cultures
- 2) **Conceptualizing Culture**
exploring multiple conceptualizations of culture and how culture affects various processes, such as acculturation and conflict
- 3) **Racism and Discrimination in a Changing Landscape**
considering the changing nature of racism and discrimination and the distinctiveness of recent cultural conflict
- 4) **Multiculturalism and Standards**
discussing the issue of multicultural policies, their effects, and the question of standards in multicultural settings
- 5) **Intercultural Communication**
identifying new emphases in intercultural/multicultural communication, especially regarding practice and research
- 6) **Multiculturalism and Conflict Resolution**
exploring issues specific to conflict resolution and multiculturalism, including conflict resolution procedures for addressing racial conflict, the role of culture in how conflict is conceptualized, acted out, and resolved, approaches for fostering cultural sensitivity, and an examination of mediation's potential and policies regarding who is served and how

Cultural Lenses

An important theme in many of the works relates to the tension between sameness and difference. On one hand, significant differences are revealed in the process of deconstructing or unpacking concepts including culture, competence, and diversity management. These authors posit that differences along ethnic, racial, cultural, and gender lines are much more profound than previously imagined. This view has fueled the emergence of identity politics in the United States and Canada, as societal fault lines and related power imbalances have become more pronounced. According to identity politics, the experiential reference points of culture, ethnicity, race, and gender produce essential differences that cannot be bridged by others not sharing the same reference points.

These reference points produce very different views and/or understandings of the same social situation; they also lead to new research agendas and new forms of analysis and inquiry. In fact,

the differences brought about by these reference points raise questions about how much translation is possible between and among cultures. Differences in culturally constructed terms and ideas lead to doubt about the possibility of genuine intercultural, interracial or intergendered understanding.

On the other hand, the claim of our common humanity is invoked as a reason for pursuing multiculturalism, as is the assertion that a multicultural community that celebrates diversity is strong. In this way the literature is contradictory, reflecting the long standing debate in the social sciences between universalist and relativist traditions. Three authors in particular explore this theme. Ross (1997) attempts to straddle the universalist/contextualist divide. He observes that in intercultural or interethnic conflict, culture matters in very significant ways, thus necessitating the cultural analysis of conflict. However, beneath the thick description of a single conflict (which, because it is a conflict, tends to emphasize differences) there exist structural similarities in all cultures. In research investigating whether the universal approach to law fails to serve the needs of minorities and women, Lind et al. (1994), report that ethnicity and gender influence procedural preferences. While the authors acknowledge that ethnicity and gender matter, they believe the findings are more supportive of universalist rather than cultural relativist theories. Gurevitch's (1989) *The Power of Not Understanding* serves as a symbolic bridge between the contextualist and universalist approaches to studying culture and conflict. In this article, the author asserts that real dialogue requires that parties first acknowledge the otherness that is creating a distance between them before they are able to engage in meaningful discourse about what is shared.

Conceptualizing Culture

Another theme already touched on but worth noting specifically concerns conceptualizations of culture and intercultural perspectives. Avruch and Black (1991), in addressing prevailing trends in conflict resolution literature, submit that consciousness is shaped by culture and that this has profound implications for conflict analysis and resolution. Questions of interests, values, and needs, according to them, should be examined through the lens of culture. McLean and Kromkowski (1991) define culture as a living process of human creativity developing through time, providing a basis for interaction with other people. In reviewing intercultural communication research, Moon (1996) notes certain hegemonic definitions of culture and explores alternative conceptualizations and the consequences they might have for intercultural communication scholarship. The author looks at the development of the concept of culture over time, framing it within political, economic, and social contexts. Similarly, Gonzalez et al. (1994), put forth different ethnic cultural perspectives about ethnicity, culture, gender, and communication and criticize the intercultural literature for its lack of diverse perspectives. Following this theme, Carol Greenhouse, in Silbey and Sarat (1992), exposes assumptions about racial and ethnic identities.

The discourse of culture has been used by several authors in exploring race, gender and religion. For example, Park (1996) explores the roots of the conflict between African Americans and Koreans in South Central Los Angeles and observes that race is equated with culture in that

setting. In advocating the study of religion in peacemaking, Gopin (1997) suggests that religion plays a central role shaping culture since it is intimately related to the inner life and social behavior of millions of people. Religious symbols are a reservoir of deep values and meanings, from which identity and inspiration emerges. Gender, too, has found a place under culture's umbrella. Kwok et. al (1990), extend gender traits to the cultural level in their analysis of Canadian and Dutch conflict styles. Metz et al. (1994), in a study of heterosexual and homosexual couples and conflict resolution behavior, report differences based in gender roles rather than sexual orientation.

Culture is increasingly acknowledged as related to numerous facets of identity including race, ethnicity, and gender. While its complexity is not fully understood nor explained by recent literature, culture has been described as influencing various processes. As will be discussed more fully later, culture influences how people engage in conflict and conflict resolution. As Berry (1997) points out, culture also influences the way in which people experience acculturation and adaptation, as well as the way they behave in response to these processes. Yet cultural differences exist among people who share the same ethnic heritage, cautioning us against conflating ethnicity and culture. In an article seeking to explain conflicts between Polish Americans and new Polish immigrants in Chicago over the meaning of "Polishness," Erdmans (1995) asserts that conflicting constructions of Polishness are based on two factors: 1) the cultural differences between generations of Polish immigrants, and 2) the difference between the social categories of immigrant and ethnic, as expressed in each group's language, religious rituals, and political beliefs. Her research suggests that "ethnic culture" is a fluid concept subject to change.

Racism and Discrimination in a Changing Landscape

Linking past and present are discussions of the role of history in present intercultural, interethnic, or interracial relations, and the changing nature of racism and discrimination. Stone, in Sibley and Sarat (1992) argues that an accurate understanding of the development and persistence of systems of ethnic and racial stratification requires an analysis and understanding of the central role of power in creating those systems. As these systems of stratification manifest as prejudice, Hagendoorn (1993) analyzes and integrates three different approaches. First, he discusses prejudice as a result of cultural misunderstanding; second, he explores prejudice as the ideological justification of differences in power between ethnic groups; and finally, he identifies prejudice as the result of the need to differentiate outgroups in a negative way from the ingroup in order to maintain a positive social identity. Observing that prejudice and discrimination against ethnic groups in American society persist, Pincus and Ehrlich (1994) argue that there has been a change in the dominant mode of expression of prejudice and discrimination from the public to the private rather than a transformation away from prejudice. This has led to an increase in "ethnoviolence." Natapoff (1995) argues that despite America's new awareness of minority conflict, our "colorblind" jurisprudence has shown itself to be ill-equipped for the task of improving minority participation. Rather, it has translated into a stronger protection for white entitlements, which does not help to improve intergroup relations.

As the manifestations of discrimination have changed, so has intercultural conflict. Merelman (1994) argues that recent instances of cultural conflict in the United States are part of a single,

historically distinctive trend likely to intensify in the future as a result of the growing competition for cultural capital between dominant and subordinate racial groups. Regarding interracial conflict at the interpersonal level, Waters (1992) asserts that this type of conflict is multi-dimensional and dynamic, and should be treated as such.

Whether or not racism and prejudice have taken on new forms, it has been argued that racism is deeply embedded in American history and culture and must be addressed in the present and future to improve intergroup relations and achieve social progress. Healey (1997) views racism and discrimination as parts of the American national heritage and asserts that this history must be understood and discussed in order to improve social relations. Gadlin (1994) argues that the U.S. culture of racism is built around the validation of conflicting racial differences. He identifies ritualistic roleplaying by individuals and groups in conflict, as well as the maintenance of conflict patterns as ways of keeping identities intact. Gadlin also claims that race can escalate from a secondary to a primary factor in a dispute if not honestly confronted in its complexity. Applied to intervention, these views have important implications for the role and ethics of third parties. These implications are explored further in the section titled *Conflict Resolution and Multiculturalism*.

Multiculturalism and Standards

Subtle or overt forms of discrimination are sometimes revealed in disputes surrounding setting or applying standards and norms in our multicultural society. No standard can purport to be free of cultural bias, nor can it mask itself in the illusion of objectivity. Hence all standards are open to scrutiny, which may reveal unconscious or other forms of discrimination. Croucher (1997) observes that those who design, present, and implement policy have great power to construct what is or is not a problem; they can highlight the issues of concern to or for themselves. She goes on to argue that social construction analysis can be used as a tool for understanding the power dynamics and the genuine cultural, economic, and political issues that would contribute to a more thorough understanding of intercultural relations. Similarly, Valdes (1993) submits that a new "interculturalism" is needed that would recognize that cultural and other biases always affect the formulation and application of legal rules. This new interculturalism would promote use of the law to mediate conflicts accompanied by constant scrutiny for the influence of cultural biases. Salee (1995) is not as optimistic. Asserting that the politics of recognition is steeped in socioeconomic contradictions that are often irreconcilable, he questions the ability of liberal states to deal fruitfully and creatively with multiethnic societal conditions. He argues that multicultural policies, despite their well-meaning intent, only exacerbate differences and create sites of sociopolitical tension that liberal states are generally at a loss to address.

Moving from the societal level to an educational context, Ulichny (1996) offers an analysis of efforts to create a multicultural program for minority students. The author concludes that immigrant students do best in an environment that fosters pride in cultural origins through the recognition of home languages different from English. The study also shows that students felt more at ease with teachers and students who were encouraged to see school as an inviting place rather than a hostile environment. Deyhle (1995), in a comprehensive ten year ethnographic

study, documents the results when one group is systematically discriminated against in schools and the workplace. Presenting three case studies on the racial and cultural struggle between Navajos and Anglos, the author illustrates a vocationally centered assimilationist curriculum in the schools, and the ways in which Anglos maneuver to acquire the best jobs while systematically preparing Navajos for the lowest level jobs. Lucas (1994) reviews competition as it relates to gender and culture in a study of stereotypes about low levels of competitiveness of Mexican-Americans. Suggesting that these stereotypes are functions of acculturation and a limited and culturally-biased definition of competition, Lucas advocates for an independent examination of these factors to challenge traditionally accepted and biased standards of worth.

Intercultural Communication

Accompanying the contested decline of modernism has been a rethinking of assumptions underlying communication theories and associated approaches and tools. In communication inquiry, there has been a move toward diversifying research methods; research models borrowing from the physical sciences are no longer considered to be the only legitimate mode of inquiry or analysis. New attention is being paid to narrative and metaphor. Gonzalez et al. (1994) outline some of the limitations of the scientific model of theory development. Other forms of theorizing can come through narrative forms (such as stories, riddles, and proverbs) in which dynamic rather than static ideas are highlighted.

Davis and Jasinski (1993) assert that communication research should develop beyond its modernist assumptions and seek to contribute to the development of a constructive, postmodern perspective. In outlining their agenda for communication research, they emphasize the need to focus on two interrelated dynamics. First, more research should be directed at understanding the production of meaning within communities. This type of research would focus on ritual, storytelling, everyday conversation, media use, and games. Second, future research should explore the negotiation of meanings between and among communities. This approach involves action research aimed at transforming institutions to provide space for communities to confront and accommodate one another and to negotiate new amalgams of public culture.

Moving from the theoretical to the specific, Simpson (1995) describes how people in Ybor City, Florida, a national landmark historical district, grapple with and try to understand the meaning of community. In noting that community involves performance: community is not something that we have, but something that we do, the author illustrates how visions of the past, present, and future are constructed and negotiated through narrative. In the context of applying conflict resolution processes to address Aboriginal issues in Canada, LeBaron and Potts (1993) assert that stories, legends, and myths are important tools to facilitate dialogue and inform design of effective intercultural conflict resolution processes. Since stories, myths, and legends bind a people together and provide a unique identity, they function as a medium of cultural exchange that can lead to the development of a shared narrative assisting in the resolution of a conflict.

Conflict Resolution and Multiculturalism

The relationship between conflict resolution and multiculturalism is more critical than ever in our increasingly diverse and unequal society. Conflicts over multicultural policies repeat between those who advocate “one size fits all” policies and those who want to acknowledge that uneven playing fields justify differential standards. The new annotations specific to conflict resolution and multiculturalism may loosely be divided into four categories concerning: 1) dispute resolution procedures addressing racial conflict; 2) ethnic differences in conflict and conflict resolution, and the appropriateness of various approaches for managing ethnic conflict; 3) approaches for fostering cultural sensitivity and for building culturally sensitive approaches to training and education; and 4) examinations of mediation’s potential and policies according to who is served and how.

Gadlin (1994) examines conflicts involving overt or subtle racism, highlighting essential questions for the field of dispute resolution. He discusses the role that culture plays in conflict handling styles, asserting that these differences must be viewed in the context of social relations rather than in ascribed and reified qualities of entire groups. Gadlin argues for a critical reexamination of the role of dispute resolvers, particularly where issues of race and ethnicity are concerned. Rather than aspiring to a neutral position, he suggests that dispute resolution practitioners have more to offer by opening up these conflicts than by trying to contain or containing them.

With respect to certain conflict resolution practices, Lawrence Bobo in Silbey and Sarat (1992) explores the changing nature of racism as it relates to the increasing use of ADR in the legal system. He cautions that ADR structures may provide greater leeway for anti-black prejudice to influence outcomes. Warfield (1996) contends that the classic mediation model tends to downsize conflict in order to be expedient; it does not consider critical aspects of interethnic nor interracial relations, and therefore has limited utility in addressing deep-rooted conflict. Warfield advocates the use of collaborative problem solving processes as alternatives to mediation, arguing that they are much better suited to conflicts of this nature. Similarly, Saunders and Slim (1994) assert that protracted communal conflicts require sustained dialogue where participants can probe the dynamics of even the most destructive relationships and gradually develop a shared capacity to change the dynamics and relationships.

Culture not only influences the choice and design of dispute resolution procedure, it also plays a role in how conflict is conceived and acted out. Recognizing this dynamic, Fisher (1994) highlights the need for developing a mutually acceptable understanding of the methodologies of conflict resolution in a given situation. Given that “value-free” and “value-universal” approaches are at odds with social reality, he proposes a multicultural approach that adapts conflict resolution methodologies to specific cultural contexts.

Rabi (1994) discusses conflict management approaches, reflecting on the appropriateness of each in conflicts where ethnicity is a factor. He provides interesting discussions on the role of culture in conflict and highlights some of the obstacles for American conflict resolution practitioners in the Arab world. Rabi identifies problems of western-style diplomacy, pointing to the inherent difficulties in applying these assumptions to diplomatic relations in the Arab world. He also

emphasizes the need to incorporate cultural attitudes and perceptions into models and theories of conflict analysis and resolution in order to make them more useful to non-western peoples.

In a related piece, Salem (1993) raises serious questions about the adaptability of Western conflict resolution theories and practices to the Arab world through an examination of the philosophical, moral, psychological, and cultural frameworks underpinning them. He concludes that Western conflict resolution theories and techniques must undergo serious cultural adaptation before being transported to the Arab world. Abu-Nimer (1996) also performs a comparative analysis of Western and Middle Eastern dispute resolution processes, aiming to identify and compare assumptions, processes, and third-party intervention techniques. Dr. Abu-Nimer identifies major comparative differences, and argues that the Middle Eastern approach could benefit from adopting Western-style collaborative problem-solving, while Western approaches could benefit from greater community involvement in the process.

In the First Nations context, Huber (1993) describes a mediation process designed by urban indigenous peoples grounded in the four directions of Aboriginal spiritual tradition. Bluehouse and Zion (1993) discuss the role of third parties in Aboriginal contexts by exploring the role of the Navajo Peacemaker. This role is unique in that it is both affirmative and interventionist. The Navajo Peacemaker teaches parties how they have fallen out of harmony with Navajo values and aims to restore harmonious community relations.

Not everyone is comfortable with critiques of mediation based on the claim that it is "Western" in its assumptions and therefore not universally applicable or appropriate. Moore (1996), for example, argues that the "North American" label for mediation is a misnomer. Although he admits that it emerged from Western and specifically Northern Europe during the Middle Ages (e.g., ideas of professionalism, impartial advice, independent procedural systems for resolving disputes), he notes that the model and corresponding values have spread around the world and influenced many cultures. Cultures have either chosen them because they have been seen as fair and efficient, or they became acquainted with them through colonial experience.

Cultural sensitivity is emphasized as essential to intervention and as an approach to training. Asserting that conflict cannot be meaningfully addressed without consideration of culture, both Lederach (1995) and LeBaron (1996) suggest that intervenors should use an elicitive approach to gather information from the parties about culturally appropriate processes. An elicitive approach facilitates an emerging fit between the parties, process, and intervenor. Intervention becomes an education for all, making visible the cultural lenses through which conflict is interpreted and acted out.

Augsburger (1992) seeks to sensitize the reader, moving beyond familiar ways of working through confusion, conflict, and change to see new pathways for creating peace. He seeks an "interpathic" process where our "cultural common sense" about conflict is desensitized so we are able to perceive and experience another culture's content and context from within rather than using our standards to assess them. Sensitization of our "uncommon senses" about conflict invites us to learn from another culture as well as respect it. Similarly, Cushner and Brislin (1997) aim to increase the reader's awareness of cultural assumptions to foster intentional, culturally sensitive approaches to training, education, and counselling. While this book is not explicitly about the role of culture in conflict resolution, many of the discussions and self-evaluative methodologies

are particularly useful for trainers and practitioners interested in improving their own self and other awareness about the role of culture in social interaction.

To assist practitioners in developing multicultural competence, Pederson (1995) proposes three developmental stages. First, practitioners must make the right assumptions about each culturally different circumstance (developing multicultural awareness). Second, practitioners must have accurate and comprehensive facts or information about the relevant factors (developing multicultural knowledge). Third, the practitioner must be able to take the right action to bring about the desired effect (developing multicultural skill). While this approach may encourage new forms of reflection and sensitivity, there is also the danger that all behavior might be reduced to the realm of culture.

Although conflict resolution may advance the causes of diversity and multiculturalism, advocates for the field must continually ask questions of intention, purpose, and standards. In an article that raises important issues about the culture of mediation and the American culture of dispute resolution, Pavlich (1996) examines the potential of mediation to transform power relations and catalyze an alternative politics. Proponents of mediation view it as a victory of empowered individuals and communities over the state, thereby laying the foundation for real democracy. Critics respond that mediation merely works to maintain and further reinforce hegemony within civil society. The author argues that this simple bifurcation obscures more important issues, and he turns to highlight a newer trend of "new informalist" critics. These theorists argue that the ethos of the debate is misplaced and offer an alternative perspective on community mediation's "power." This ultimately paves the way for an alternative conceptualization of the politics of conflict resolution.

A final theme that brings the discussion full circle to connect culture explicitly to conflict resolution practice concerns the question of standards pertaining to mediation practice. Given the burgeoning number of mediation practitioners from diverse walks of life, Cooks (1995) explores the questions of who defines the policy concerns for mediation programs and what issues are being raised about mediator assessment. In reviewing some of the debate over who should mediate and what constitutes the ability to mediate, the author argues that these questions cannot be separated, and that the "what" question implies the "who" question, that is, who decides the standards is intimately bound up with what the standards will be. Cooks argues that the increasing professionalization of the field assumes a static reality which removes the social element. She proposes instead that the field refocus on who is served and who is empowered. Similarly, LeBaron Duryea (1994) examines efforts toward developing standards and qualifications for the practice of dispute resolution. She argues that, because the field has expanded rapidly with little coherence, the imposition of meaningful standards is both difficult and premature due to a lack of shared understanding regarding desirable outcomes, acceptable processes, and appropriate practices. As the field has not yet reached maturity, efforts to develop standards will only serve to place limits on the acceptable ways to intervene, train, and conceptualize conflict, in the process delegitimizing useful and perhaps more culturally appropriate approaches.

Conclusion

Many useful contributions have been made to the literature on culture and conflict since 1992. As we go to press, several other articles have appeared and the momentum seems to be building. It seems appropriate that the pace is intensifying, since the professionalization of the field is also accelerating. If we are to develop inclusive practices that flourish and address the diverse needs of Canadian and American societies, the cultural nature of disputing must be acknowledged and reflected in our theory and our practice. It is to this goal that this new edition of *Conflict and Culture* is dedicated.

Annotated Bibliography

I. Immigration, Acculturation, Adaptation

Berry, John W. 1997. *Immigration, Acculturation, and Adaptation*. *Applied Psychology: An International Review*. Vol.46, No.1, 5 - 68.

AUDIENCE: educators, service providers, practitioners, counselors, policy-makers

This article addresses the question of immigration, acculturation and adaptation, while serving as a useful introduction to the field of cross-cultural psychology. It seeks to demonstrate a culture-behavior relationship, suggesting that individuals generally act in ways that correspond to cultural influences and expectations. The author argues that this knowledge has implications in the formulation of public policy and education, especially in multicultural settings. In addressing the processes of acculturation and adaptation from a psychological perspective, Berry defines relevant concepts, outlines empirical evidence, and indicates the most useful areas of potential application. Three interrelated aspects of adaptation are identified as psychological, sociocultural and economic. Adaptation and acculturation are said to depend on many factors which include the society of origin and settlement, as well as factors arising prior and during acculturation.

CROSS-LIST: Ethnic and Race Relations

Erdmans, Mary P. 1995. *Immigrants and Ethnics: Conflict and Identity in Chicago Polonia*. *Sociological Quarterly*. Vol.36, No.1, 175 - 195.

AUDIENCE: scholars

Based on the premise that cultural identity is dynamic and constructed, this article seeks to explain the conflicts between Polish American and new Polish immigrants in Chicago concerning the nature of Polish identity. The author asserts that ethnic identity is created and recreated in two ways: through time as second and subsequent generations reinterpret their collective identity in specific historical contexts and across space, as immigrants carry culture from one place to another. Conflicting constructions of "Polishness" are based on two factors. The first is the cultural differences between generations in terms of the Poland left behind and the decision to emigrate. The second factor is based on the difference between the social categories of immigrant and ethnic. The former is a non-voluntary label designating a newcomer; the latter is an established member of society and an optional affiliation. Differences between these two communities are expressed in each group's language, religious rituals, and political beliefs. The author notes that these groups differ in primary goals: while the immigrant tries to learn the culture of the host country, the ethnic works to maintain an attachment to the ancestral culture. The author concludes that while shared ancestry leads groups to believe they ought to work together, it does not always function well as the basis for solidarity between immigrants and ethnics.

This article is particularly useful as a counterpoint to static and essentialist views of culture and cultural identity. More importantly, it provides a window onto the process of identity construction as it concerns a contemporary ethnic and immigrant community. Although the author describes immigrants and ethnics as different points on a continuum, she tends to treat them as distinct, in some cases artificially separating immigrant from ethnic experiences and needs.

CROSS-LIST: Ethnic and Race Relations; Culture and Conflict; Social Conflict and Conflict Resolution

Kosmitzki, Corinne. 1996. *The Reaffirmation of Cultural Identity in Cross-Cultural Encounters*. *Personality & Social Psychology Bulletin*. Vol.22, No.3. 238 - 248.

AUDIENCE: scholars, service providers, counselors

In this study, the author explores the relationship between cultural contact and psychological aspects associated with cultural identity (in particular, stereotypic self-perceptions, group evaluations, and perceived group similarity) within the context of social identity theory and acculturation research. The groups studied were German and U.S. American individuals who either lived in the respective non-native culture (biculturals) or had no direct contact (monoculturals). In assessing whether intergroup contact facilitates cultural identification with the *native cultural* group, as proposed by the social identity research, or with the *non-native cultural group*, as implied by the culture-learning paradigm, the study showed that intercultural contact did not seem to facilitate the acquisition of perceptions and identity of the nonnative culture. Rather, direct intercultural contact for bicultural individuals seemed to reaffirm their original cultural identity. This reaffirmation was observed regardless of whether subjects' national origin was German or U.S. American. It is suggested that people who experience intergroup contact focus more on difference between groups and that stereotypes about groups are enhanced by this process.

This article is thorough and clear. It usefully reflects on the current debates in related research, its own limitations, and the implications of this work on future research.

CROSS-LIST: Cross Cultural Studies; Ethnic and Race Relations

Lucas, Julie. 1994. *Acculturation and Competition Among Mexican-Americans*. *Hispanic Journal of Behaviour Science*. Vol.16, No.2, 129 - 142.

AUDIENCE: scholars, practitioners, counselors, service providers, educators

This study attempts to examine and challenge stereotypes concerning low levels of competitiveness of Mexican-Americans by addressing to what extent they are a function of acculturation or a limited and biased definition of competition. Examining 55 Mexican Americans at three levels of schooling, the authors reconceptualize competition as culturally relative. The study indicates support of the multidimensionality of competitiveness among the sample chosen. Concluding, the authors note the study's limitations and emphasize the need for further qualitative research to determine if the multidimensionality of competitiveness is generalizable to intact cultures outside the United States.

In a literature review of competition as it relates to gender and culture, this article importantly reveals the need for independent examination of these factors in an effort to challenge traditionally accepted and biased standards of worth. She emphasizes within-culture variation studies as indicative of the need to address ethnic and immigrant groups heterogeneously. Additionally, she highlights the importance of recognizing that gender may, at times, be a more salient factor than ethnicity in understanding an ethnically diverse client.

CROSS-LIST: Cross Cultural Studies; Gender and Conflict/Conflict Resolution

Mayadas, Nazneed S. and Elliott, Doreen. 1992. *Integration and Xenophobia: An Inherent Conflict in International Migration*. Journal of Multicultural Social Work. Vol.2, No.1, 47 - 62.

AUDIENCE: policy-makers, scholars and practitioners, service providers

This article examines the relocation problems of immigrants and refugees settling in industrialized countries, discusses the concept of xenophobia as a key factor in inhibiting integration, and suggests a framework for analyzing factors affecting their integration. The proposed framework for understanding levels and degrees of immigrant integration into the host society considers both socio-economic integration and cultural identity integration. The framework contains four cells: (a) assimilation (b) accommodation, (c) adaptation, and (d) alienation. Aiming to address the economic and socio-structural issues embodied in the concept of xenophobia and which work to the disadvantage of immigrants of cells (c) and (d), the authors conclude by proposing responses needed of the dominant community in the areas of policy, institutional, community and individual.

This article provides a comprehensive and interesting discussion of xenophobia, highlighting both social structural and interpersonal components, while pointing out the various levels at which it operates: national policies; nationalism; institutionalized discrimination; lack of accommodation and interpersonal prejudice. It raises important questions about the salience of economic variables to integration and the reduction of xenophobia. The piece would be strengthened by a better explanation of methods of analysis, and further development of the proposed areas of response.

CROSS-LIST: Ethnic and Race Relations; Culture and Conflict; Multiculturalism; Social Conflict and Conflict Resolution; Culture and Conflict Resolution; Ethnic and Racial Conflict/Conflict Resolution

Wang, Ling-Chi. 1995. *The Structure of Dual Domination: Toward a Paradigm for the Study of the Chinese Diaspora in the United States*. Amerasia Journal. Vol.21, No.1&2, 149 - 169.

AUDIENCE: scholars, service providers, community leaders

The primary purpose of this article is to critique the dominant paradigms—assimilationist and loyalist, respectively—for the study of the Chinese in the U.S. and to develop an alternative paradigm. The assimilationist paradigm has shaped public discourse in the U.S. while the loyalty paradigm has been extensively used by scholars and officials in China to study the Chinese diaspora in general and in the U.S. in particular. Each paradigm, the author notes, holds a different vision of culture, society, and nation that serves as the basis for ideologies, theories, and public policies. The article critiques the two paradigms from ideological, theoretical, and public policy levels and finds each to be ethnocentric, simplistic, and incomplete.

The author offers a dual domination paradigm for reconceptualizing assimilation and loyalty. He points out that pressures on Chinese Americans to assimilate are met by racial exclusion, or oppression, contrasting this with the demand for loyalty to the homeland, which operates in the opposite direction. These two tensions converge and interact in the Chinese American community, thereby creating its own internal dynamics and unique institutions. Liberation from the structure of domination occurs only when there is fundamental change in the exclusionary vision in either or both countries and in the self-perception and assertion of self-determination by Chinese Americans. The dual domination approach surfaces the dynamic nature of the experience. It does not view Chinese Americans to be homogeneous or monolithic and it notes how the changing quality of the U.S.—China relationship results in changes to the dynamics of dual domination.

II. Multiculturalism

Healey, Joseph F. 1997. *Race, Ethnicity and Gender In the United States: Inequality, Group Conflict, and Power*. Thousand Oaks, California: Pine Forge Press.

AUDIENCE: educators, scholars, practitioners

This revised and shortened textbook, written for undergraduate level students though useful for a much wider audience, provides a clear and comprehensive historical overview and sociological analysis of minority group relations in the United States. The author views racism and discrimination as part of American national heritage, arguing that this history must be understood and the issues discussed, for social progress to be made. Healey examines themes of minority/majority relations, prejudice and racism, inequality, assimilation, colonialism and the desire of the majority to have control over land and labor. Focusing on African Americans, Native Americans, Hispanic Americans, and Asian Americans, and European immigrants, he traces the minority-majority relations of each, posing fundamental questions that challenge the reader to re-examine common notions of power and inter-group relations.

Healey's method of engaging in comparative analysis of each of the different groups with the majority community assists the reader in gaining historical and conceptual clarity about minority-majority relations. Viewed through a lens of conflict theory, the conceptual focus of the book is on power, inequality, and group conflict. Gender is usefully highlighted in each theme, as well as within each minority group case example, illustrating the author's point that solving one set of problems (e.g., prejudice and racial discrimination) does not directly solve others (sexism and gender inequalities).

CROSS-LIST: Immigration, Acculturation, Adaptation; Ethnic and Race Relations; Cross Cultural Studies; Culture and Conflict; Ethnic and Racial Conflict/Conflict Resolution; Gender and Conflict/Conflict Resolution; Indigenous Peoples and Conflict/Conflict Resolution; Social Conflict and Conflict Resolution

McLean, George F. and Kromkowski, John. 1991. *Relations Between Cultures*. Washington, D.C.: Council for Research in Values and Philosophy.

AUDIENCE: scholars

In this edited book, an interdisciplinary and cross-cultural team of scholars explore three themes: cultural identity and cultural pluralism; cultures in change and conflict; and relations between cultures. The authors test and respond to each other's thinking as well as presenting their own perspectives. The section on relations between cultures is particularly relevant for our theme, as well as the section on cultures in change and conflict, where authors explore subthemes of the impact of Western cultures, colonialism, and modernization on cultures in the Southern hemisphere, as well as on indigenous peoples. The section on multiculturalism explores philosophical and moral foundations of intercultural harmony, as well as strategies for its development and maintenance in the context of a common humanity. Author Baltazar suggests that reappropriation and renewal of cultural identity by immigrant and indigenous groups will advance intercultural harmony.

CROSS-LIST: Cross Cultural Studies; Culture and Conflict; Ethnic and Race Relations; Ethnic and Racial Conflict/Conflict Resolution

Natapoff, Alexandra. 1995. *Trouble in Paradise*. Stanford Law Review. Vol.47, No.5, 1059 - 1096.

AUDIENCE: policy-makers, lawyers, scholars

Analyzing several of the U.S. Supreme Court's major equal protection decisions, Natapoff challenges the traditional white-black model that dominates this jurisprudence and proposes an alternative theoretical model of dynamic racial factionalism. American policies, she argues, are ill-equipped to protect minority group interests in present day heterogeneous society. Reviewing theoretical and juridical debates surrounding multiculturalism, she argues that by asserting that "race should not matter" and that elected officials should not see themselves as representing racial constituencies, the Court has imposed an integrationist, Anglocentric model of racial harmony onto the complex reality of American multiracial society. Her dynamic factionalism model stems from Madisonian thinking which emphasized political diversity and competitiveness. The model would permit some exercise of minority political strength, while facilitating dispute resolution in two ways: counteracting white majority factional strength and maintaining dynamic interminority group relations through the political process. She concludes that inter-minority group conflict will continue to be a pressing issues for American democracy, and urges the Supreme Court to reinterpret the Equal Protection Clause in order to acknowledge racial group factionalism and the influence of the white majority.

This bold, well researched article provides insight into various theories and policies related to intergroup relations. It highlight gaps between jurisprudence and literature; policy and practice, while thoughtfully discussing implications of various policies and approaches. Conflict resolution practitioners and scholars will find provocative questions raised, and be challenged to consider the implications for their work.

CROSS-LIST: Ethnic and Race Relations; Ethnic and Racial Conflict/Conflict Resolution

Ulichny, Polly. 1996. *Cultures in Conflict*. Anthropological and Education Quarterly. Vol.27, No.3, 331 - 364.

AUDIENCE: educators; policy-makers; scholars

With multicultural education as the focus, this article offers a timely analysis of efforts to create a program for minority students. The author highlights the value of multicultural education, introduces different models for such curricula, and reviews the different experiences of such initiatives. Focusing on a school with a large African American and Hispanic population as a casestudy, Ulichny discusses the complexities of a multicultural program, reform, intergroup tensions, student concepts of culture, and multiple contexts of conflict. The author concludes that recognition of home languages different from English as legitimate contributes to an environment that fosters pride in cultural origins. This environment is optimal for the performance and adjustment of immigrant students. The study also showed that students felt more at ease with teachers and students who presented school as an inviting space. Interestingly, these approaches worked better for immigrant students than for African Americans, who saw these accommodations as eroding their cultural capital. Ulichny argues that it is essential to address tensions between groups when they arise in an open and straightforward way, rather than minimizing or denying differences.

CROSS-LIST: Communication, Culture and Conflict; Conflict and Culture; Ethnic and Race Relations; Immigration, Acculturation, Adaptation

Valdes, Francisco. 1993. *Diversity and Discrimination in our Midst: Musing on Constitutional Schizophrenia, Cultural Conflict and Interculturalism at the Threshold of a New Century*. St. Thomas Law Review. Vol. 5, 293 - 357.

AUDIENCE: policy-makers, lawyer, scholars

In this comprehensive paper, the author argues for a new jurisprudence to meet 'non-liberty/inequality' conflicts in American society. Valdez critically examines the history of liberty and equality as serving some groups better than others, examining legalistic and humanistic traditions in American law and society. The analysis is contextualized through case examples of race/affirmative action, and sexual minorities/gender issues. The article concludes with a discussion of what the author refers to as past and future lessons on constitutional schizophrenia, particularly around concepts of 'multiculturalism' and 'uniculturalism'. A new legal and social consciousness of 'interculturalism' is proposed. This interculturalism will bridge the gap between the past and future, between dominant and subordinate, and the theory and practice of liberty/equality in American law and society.

Valdez' case for interculturalism is provocative, requiring the following: acknowledgement that cultural (and other) biases *always* affect the formulation and application of legal rules, pointing to a the need for a sincere commitment to the vindication of liberty/equality *in fact*, a forthright rejection of the polarized social and legal visions tied to uniculturalism and the legalistic tradition on the one hand, and to multiculturalism and the humanistic tradition on the other. This interculturalism would promote acceptance and accommodation rather than tolerance and a self-conscious use of the law and its practices to mediate the nation's historic and continuing inequality.

CROSS-LIST: Ethnic and Racial Conflict/Conflict Resolution; Ethnic and Race Relations; Gender and Conflict/Conflict Resolution; Culture and Conflict Resolution

III. Ethnic and Race Relations

Croucher, Sheila L. 1997. *Constructing the Image of Harmony in Toronto, Canada: The Politics of Problem Definition and Nondefinition*. *Urban Affairs Review*, Vol.32, No.3, 319 - 347.

Audience: scholars, policy-makers

Croucher examines urban ethnic relations from a social constructionist approach, arguing that analysis of political processes that construct urban images, issues, and identities will illuminate arenas of power and conflict obscured by other approaches. Using Toronto as a case study, the author draws on theoretical literature, interviews, and textual analysis of the periodical literature on Toronto to demonstrate the important role of elites in defining the "objective conditions" of urban ethnic relations. Other factors important in shaping the image of ethnic harmony in Toronto are policies, ideology, and multicultural rhetoric. Croucher notes that Torontonians are categorized by race and ethnicity in a way that acknowledges their separateness as well as their shared community. She identifies that the positioning of the United States as worse than Canada in the areas of drugs, crime, economic inequalities, race and race relations contributes to Toronto's image as harmonious. Croucher points out how the rhetoric of multiculturalism has served to prevent racism from being defined as a social problem. She concludes by emphasizing that socially constructed images and identities reflect and reinforce the existing distribution of power and resources within a given political, cultural, and economic context. Understanding ethnic relations, she argues, necessitates greater awareness of how and why a particular image or set of perceptions come to dominate the public mind.

This comprehensive case study gives insight into Toronto's urban ethnic relations, while offering a useful analytical approach of the economic and social roots of conflict. The article reviews literature on problem-definition and social construction, highlighting works from public policy, social issues, urban politics and policy, and race and identity theory.

CROSS-LIST: Multiculturalism; Immigration, Acculturation, Adaptation; Culture and Conflict; Ethnic and Racial Conflict/Conflict Resolution; Social Conflict and Conflict Resolution

Frankenberg, Ruth. 1993. *Growing Up White: Feminism, Racism and the Social Geography of Childhood*. *Feminist Review*. No.45, 50 - 84.

AUDIENCE: scholars, conflict resolution practitioners

This essay explores how racism shapes white women's lives and the impact of race privilege on white women's experience and consciousness. Frankenberg contextualizes questions about feminist theory by tracing the early lives of five white U.S. American women. In exploring racism as a system of 'social geography' she concentrates on dimensions of whiteness as: 1) a position of structural advantage associated with 'privileges' of the most basic kind, and 2) as a 'standpoint' or place from which to look at oneself, others and society. She sketches four modes of the social geography of race. These are contexts characterized by: apparently all white relations; explicit race conflict, hierarchy, and boundary-marking; race difference unconsciously organizing white women's perceptions, feelings and behavior; and 'quasi-integrated' relations. In her concluding analysis of the five narratives, she emphasizes that landscapes are racially structured by groups and individuals in ways that both reflect and shape physical contexts.

In discussing the implications for a white feminist analysis of racism, Frankenberg underscores the idea that there is no place for white women to stand 'outside' racism, and that it is foolish to think that white

women can escape complicity with racism as a social privilege. She highlights how the process of reconceptualization of past experience raised awareness for the five women she interviewed. She proposes that reaching cognitive understandings of the history of white racist consciousness may be a valuable step towards loosening its grip on the daily lives and practices of white women, informing the development of anti-racist policies. This piece would be strengthened with narratives from a wider cross-section of white women.

It would also be extended by looking at issues of class as it relates to race and privilege.

CROSS-LIST: Gender and Conflict/Conflict Resolution; Culture, Communication and Conflict

Gadlin, Howard. 1994. *Conflict Resolution, Cultural Differences and the Culture of Racism*. *Negotiation Journal*. Vol.10, No.1, 33 - 47.

AUDIENCE: conflict resolution practitioners, scholars

This article examines conflicts involving overt or subtle racism, highlighting essential questions for the field of dispute resolution. Drawing on over a dozen years as a university ombudsperson, Gadlin conceptualizes a "culture of racism" as the entire constellation of social relationships, beliefs, attitudes and meanings that develop among those living within a racist culture. This culture is built around validation and continuation of conflicting racial differences. Conflict and cooperation derive their meaning and purpose within this cultural frame, thus creating a disincentive to work for real systemic change. Gadlin discusses a ritualistic playing of roles by individuals and groups in conflict, as well as the maintenance of the conflict as a way of keeping one's identity intact, when shifting position would imply some acknowledgment that race is a factor in the tension.

Through a case study, he illustrates how race can escalate from a secondary to a primary factor in a dispute, if not honestly confronted in its complexity. Gadlin discusses the role that culture plays in conflict handling styles, while emphasizing that the differences need to be viewed in the context of social relations, rather than ascribed and reified qualities of whole groups. He argues for a critical reexamination by dispute resolvers of their role, particularly where issues of race and ethnicity are concerned. Rather than assuming a neutral position will resolve the situation, he suggests that the dispute resolver practitioner may have more to offer in opening up these conflicts rather than containing them, or by accepting that there are areas where an activist would be better placed to assist.

Gadlin observes that international students expect and forgive insensitivities related to cultural ignorance and see acknowledgement of difference as providing the opportunity for greater understanding. U.S. Americans do not see the same value in acknowledging differences, given the culture of racism in which they operate.

This provocative article raises important questions about the social function of dispute resolution, while simultaneously exploring the nature and operating mechanisms of racism.

CROSS-LIST: Culture and Conflict; Culture and Conflict Resolution; Ethnic and Racial Conflict/Conflict Resolutions; Multiculturalism

Hagendoorn, Louk. 1993. *Ethnic Categorization and Outgroup Exclusion: Cultural Values and Social Stereotypes in the Construction of Ethnic Hierarchies*. *Ethnic & Racial Studies*. Vol.16, No.1, 26 - 51.

AUDIENCE: scholars

In this comprehensive article, the author analyzes and integrates three explanations drawn from different disciplines to account for negative attitudes among ethnic groups. The anthropologically-oriented explanation is that negative attitudes between groups result from cultural misunderstandings. This is useful in surfacing unintentional negative evaluations of outgroups on the basis of ingroup values, but it does not take into account differences in social position and power between ethnic majorities and minorities. The sociologically-based explanation is that negative ethnic attitudes reflect a struggle for power between ethnic groups. This is useful because it identifies prejudice as located at the group level, but it overemphasizes the role of external pressure in producing prejudice. The author proposes a social psychological approach to integrate the first two perspectives. This approach suggests that people develop stereotypes to describe and evaluate group differences according to the values of the ingroup. This functions to maintain a positive social identity for ingroup members.

Hagendoorn provides a detailed analysis of modern racism, identifying three types of racism: classical, symbolic, and aversive. Classical racism is the oldest form, arising from the assumption that outgroups are racially inferior and therefore cannot claim the same rights as the ingroup. Symbolic racism is based on the argument that outgroups get more than they deserve (in the form of affirmative action) and that they should make their own progress in society. This argument ignores the structural disadvantages faced by minorities in most societies. Aversive racism is based on emotional uneasiness and uncertainty toward outgroups and is expressed in simple avoidance. The author claims that these forms of racism are closely connected, with each subsequent form being less public.

In addition to offering an insightful and interdisciplinary analysis of racism which incorporates cultural, structural, and ideological features, the article also provides a thorough review of the relevant literature.

Rodríguez, O., Jaime, E., and Vincent, Kathryn. 1997. *Common Border, Uncommon Paths: Race, Culture, and National Identity in U.S.- Mexican Relations*. Wilmington, Delaware: Scholarly Resources Inc.

AUDIENCE: policy-makers, scholars, service providers

This collection of essays is the fourth to emerge from a major two part conference in 1992 which brought together humanists and social scientists to address the myths in recorded history regarding the U.S.-Mexican relationship. The collection covers themes of racism in U.S.-Mexican history, where race was tied with national destiny, through relations and policy. It includes an important historical piece, *California: Land of Frontiers* by León Portilla, which details the colonization processes that took place, destroying native peoples in the construction of the Rim of Christendom. Interesting chapters on the role of Mexican cultural identity in the Los Angeles riots (Valenzuela Arce, José) and on myths in North American and Mexican literature are included (Leal, Louis). There is also a fascinating collection of maps, depicting North America's Shifting Frontier (1713-1853). Its companion collection, *Myths, Misdeeds, and Misunderstandings: The Roots of Conflict in U.S.-Mexican Relations*, also presents work from these important conferences, as part of a UC MEXUS *Program on Critical Issues in U.S.-Mexican Relations* supported by the John D. and Catherine T. McArthur Foundation.

CROSS-LIST: Cross Cultural Studies; Immigration, Acculturation, Adaptation; Culture and Conflict

Waters, Harry Jr. 1992. *Race, Culture, and Interpersonal Conflict*. International Journal of Intercultural Relations. Vol.16, No.4, 437 - 454.

AUDIENCE: conflict resolution trainers and practitioners, managers, scholars

Starting from the assumption that interracial-interpersonal conflict is not well understood or comfortably handled within organizations or management textbooks, Waters seeks to introduce a “process model” aimed at providing clues about the possible nature and origins of interracial conflicts. Addressing white/black relations, the model contains two broad categories. The first focuses on factors that shape the attitudes and beliefs that an individual may have about minorities and racial issues in general. The second focuses on the interactive behaviors (conversational norms, eye contact, and speaking style) that can lead to misunderstandings and conflict. Waters proposes that interracial-interpersonal conflict is multidimensional and dynamic, and should be treated as such.

Waters integrates various bodies of research to address the void of interracial conflict in management studies. More discussion regarding minorities attitudes and beliefs about the majority culture group would be useful, though the article offers interesting insights. Applied research into the usefulness of the model is needed.

CROSS-LIST: Culture, Communication and Conflict; Cross Cultural Relations; Culture and Conflict; Ethnic and Racial Conflict/Conflict Resolution; Culture and Conflict Resolution

IV. Cross Cultural Studies

Gire, James T. and Carment, D.W. 1992. *Dealing with Disputes: The Influence of Individualism-Collectivism*. Journal of Social Psychology. Volume 133, No. 1, 81-95.

AUDIENCE: scholars, researchers

Individualist and collective values need not form coherent syndromes in polar opposition. There is much still to be understood about how these values interact, given challenges in conducting credible research related to conflict resolution. Gire and Carment (1992) examine individualism and collectivism as they relate to procedural preferences for conflict resolution. They study whether a preference for the harmony-enhancing procedures of mediation and negotiation would be stronger in collectivist cultures than individualist cultures using a sample of university students from Canada and Nigeria. Previous research showing a stronger preference for collaborative processes in collectivist cultures had been done using Asian subjects representing the collectivist perspective. Gire and Carment wonder whether other factors unique to Asian culture may account for this finding.

Their results contradict previous research: Both Canadians and Nigerians preferred harmony-enhancing procedures (negotiation and mediation) over those likely to escalate the conflict such as making threats. Nigerian students showed an almost equal preference for both negotiation and arbitration, while Canadians had a stronger preference for negotiation. Women tended to prefer negotiation more than men, and men indicated that they would use threats more often than women.

While research like this is helpful, it contains no explanation of the ethnocultural backgrounds of the Canadian subjects, raising questions about the homogeneity of the sample and the generalizability of their results. All of the subjects were students, as is the case with much of the experimental research relating to this framework. The selection of students who choose to study abroad further restricts the generalizability of findings. Findings such as Canadians perceiving negotiation to be a more fair process than Nigerians beg questions of cultural experiences and associations with negotiation and other processes. How do the customs, values and power relations of Nigerian culture affect the way negotiation is perceived and conducted? How is this different in Canada? Is there any generalizability of these findings to various regions of Canada or Nigeria? How are processes like mediation and arbitration understood by Nigerian and Canadian subjects? More research with diverse groups is needed before reliable conclusions can be drawn about experimental verification of this and other similar frameworks. Theoretical questions also need to be raised about the framework, since the concepts are not reliable as research variables.

CROSS-LIST: Culture and conflict

Hartz, Diane. 1995. *Comparative Conflict Resolution Patterns Among Parent-Teen Dyads of Four Ethnic Groups in Hawaii*. Child Abuse & Neglect. Vol.19, No.6, 681 - 689.

AUDIENCE: scholars, educators, counselors, practitioners, service providers

This article presents a study to explore relative aggression levels in response to parent-teen conflict among four ethnic groups in Hawaii: European American, Japanese Americans, Polynesian Americans, and Filipino Americans. Ninety-six eleventh and twelfth grade students at the University Lab School in Honolulu completed the Conflict Tactics Scale. Researchers found that Polynesian Americans demonstrated the highest level of aggression. They also found that aggression in adults correlated with

aggression in the youth, suggesting the intergenerational transmission of aggressive behavior.

In addition to the questionable value of using teen surveys as the basis for making cultural generalizations, the article glosses over more relevant questions concerning the role of cultural displacement in aggressive behavior. The analysis does not recognize that other factors than ethnicity may have contributed to the results. The research falls short of its professed goal to reveal the source of abusive behavior and suggest some solutions.

Healy, Sioban. 1988. *Labor Relations in Japan, The United States and Great Britain: Culture and Conflict*. Connecticut Journal of International Law. Vol 4, No.39, 39 - 90.

AUDIENCE: scholars, practitioners

This author compares and contrasts key elements of Japanese labor relations with aspects of two Western systems, the United States and Great Britain. The author is particularly interested in examining cultural differences between the three countries, how each country deals with conflict in labor-management relations, and how culture has contributed to conflict avoidance or conflict formation within different labor traditions. Japanese cultural traditions of consensus and cooperation are identified as factors contributing to Japan's success in industrial relations.

The article does a particularly good job of highlighting the cultural factors influencing labor laws and labor relations in each of the three countries. It also discusses the effect of union organization on employment by chronicling its effect on compensation and security, employment adjustment, and job security. It provides useful background on labor regulation in the three countries, discussing the formation of unions and the implementation of relevant laws and acts affecting labor relations. There is also a discussion of collective bargaining and third party dispute settlement.

CROSS-LIST: Culture and Conflict

Parks, C. and Vu, A. 1994. *Social Dilemma Behavior of Individuals from Highly Individualistic and Collectivist Cultures*. Journal of Conflict Resolution. Vol.38, No. 4, 708 - 718.

AUDIENCE: scholars, practitioners, counselors

The authors present results of a study to explore behavior of individuals from individualistic (U.S. American) and collectivist (South Vietnamese) cultures in social dilemmas. As predicted, the study confirmed a strong effect for culture, and the patterns held across three different types of social dilemmas and across varying degrees of opposition, and over time. The authors propose that their results are important to understanding the mechanisms behind cooperation, and suggest that to some extent, cooperation is culture-bound. Further study is proposed to enhance our understanding of the role of culture in cooperative behavior.

This study is subject to the limitations of the individualist/collectivist construct, which include overgeneralization, lack of attention to intragroup differences, and oversimplification.

CROSS-LIST: Culture and Conflict

Tanaka, Keiko M. and Bell, Robert. 1995. *Equivocation in America and Japan: A Cross-National Comparison of the Effects of Situational Conflict and Status*. Communication Research. Vol.23, No.3, 261 - 296.

AUDIENCE: scholars, counselors, conflict resolution practitioners

This article presents an investigation of Bavela's situational theory of equivocation in a cross-cultural context. Aiming to examine the degree to which communicative situations, not communicators, are responsible for equivocal messages, four versions of a questionnaire were presented to American and Japanese students in their respective countries. The situational theory received strong support for both groups of subjects. Americans and Japanese students produced messages exhibiting substantial equivocation, but only when in an avoidance-avoidance conflict situation. Relative status, surprisingly, did not affect the use of equivocation or deception. The study provides insights into peoples' preferences for the manner in which their equivocations will be encoded, and further explores the complexity of the mediating role played by face concerns in avoidance-avoidance situations. It concludes by suggesting that the theory may have universal application in describing principles of human communication.

The article provides a useful outline of Bavela's model of equivocation, and a discussion of related research. Its contributions and limitations are thoroughly examined.

CROSS-LIST: Culture and Communication

Wacquant, Loic J.D. 1993. *Urban Outcasts*. International Journal of Urban and Regional Research. Vol.17, No.3, 366 - 383.

AUDIENCE: scholars, service providers

In this paper, the author seeks to uncover the similarities and differences between the 'new urban poverty' in France's 'red belt' and America's 'black belt.' To do so, he examines how territorial indignity has debilitating consequences on local social structures. He also explores the cleavages that organize the consciousness and relations of the inhabitants of these areas. The paper compares how residents negotiate and experience social immobility and ostracism in the 'ghetto'. The distinctively racial dimension of inner city poverty in the U.S. example is highlighted. Expressing concern over possible applications of American examples to European cases, the author highlights the importance of culture, race, and political context.

CROSS-LIST: Ethnic and Racial Conflict/Conflict Resolution; Social Conflict/Conflict Resolution

V. Culture, Communication, and Conflict

Bennett, Milton J. 1993. *Towards Ethnorelativism: A Developmental Model of Intercultural Sensitivity*. In R.M. Paige [Ed.]. *Education for the Intercultural Experience*. Yarmouth, ME: Intercultural Press.

AUDIENCE: educators, scholars, trainers, practitioners

This article describes the theory behind a new inventory designed by Milton Bennett and Mitch Hammer to help individuals and groups assess their intercultural sensitivity. It traces openness and responsive capacity to difference from complete lack of awareness through intercultural competence. For each stage on the continuum, Bennett offers activities that will usefully assist in transition to the next stage. To the extent that the theory is valid and reliable, these activities are enormously helpful to trainers and intervenors in intercultural communication and conflict resolution. The framework for analysis is also helpful in understanding individual resistance to change and difference.

While subject to the critiques of those who object to developmental, linear models, the article is useful in raising questions about readiness for intercultural experience and varying capacities for effectiveness in intercultural work. It is disappointing in its description of the final stage of ethnorelativism, where individuals are seen as "constructively marginal", no longer at home or rooted in any specific culture. The theory poses some fascinating questions relevant to intercultural conflict resolution including whether current approaches to training are effective in developing culturally competent practitioners.

CROSS-LIST: Multiculturalism

Davis, Dennis and James Jasinski. 1993. *Beyond the Culture Wars: An Agenda for Research on Communication and Culture*. *Journal of Communication*. Vol.43, No.3, 141 - 149.

AUDIENCE: communication theorists and scholars

In this essay, the authors consider how the field of communication, historically based on modernist assumptions, can and should evolve to address the decline of modernism and profound changes in Western culture. The authors begin by discussing the past and present communication agenda, which they believe has been dominated by the search for incremental, microscopic fixes for social problems. In this focus, it has failed to address the larger questions arising from the decline of modernity. They argue that communication research should contribute to the development of a constructive, postmodern perspective, through more focus on the production of meaning within communities and the negotiation of meaning between communities.

The article provides interesting challenges to the communication field. It is a thought provoking, highly prescriptive piece which presents a sharp critique of communication theory based on modernist assumptions. It offers interesting insights and suggestions for future research informed by the belief that institutions must be transformed to enable communities to negotiate with each other, creating new forms of public culture.

González, Alberto, Houston, Marsha, and Chen, Victoria [Eds.]. 1994. *Our Voices: Essays in Culture, Ethnicity, and Communication. An Intercultural Anthology*. Los Angeles, California: Roxbury Publishing Company.

AUDIENCE: scholars, practitioners, service providers

In this anthology of essays, different ethnocultural perspectives are presented about ethnicity, culture, gender and communication. The ironic starting premise is that there is a lack of intercultural perspective in intercultural literature. An underlying purpose of the work is to invite different cultural experiences into discussions and theory development in intercultural communication. Limitations of the traditional scientific approach to theory development are outlined. Narratives, stories, riddles and proverbs are suggested as vehicles for research in which dynamic rather than fixed ideas can operate.

The anthology is divided into four parts. The first examines the language of self-identification and the structure of "others." The theme of "What do we call ourselves as ethnic U.S. Americans?" is explored. Chen argues that ethnic self-reference is a rhetorical device in that it communicates a particular story, while Tanno suggests that multiple names may serve the historical and cultural continuity of identity. In the second section which looks at the intersection of culture, sexuality, and gender, the authors address the construction of gender through poetry, song lyrics, personal stories, and theoretical reflection. Section three is a description of the cultural knowledge embedded in various communication contexts, such as the traditional black church which is a place of worship, as well as a tool for preserving cultural identity of black communities through the rhetorical action of preachers. In the final section, the experience of crossing into and through multiple cultural systems of meaning is discussed through stories of acculturation of Chinese Americans, and through relationships of 'marginal' women with Anglo Saxon Americans, among others.

CROSS-LIST: Immigration, Acculturation, Adaptation; Multiculturalism; Ethnic and Race Relations; Culture and Conflict; Ethnic and Racial Conflict/Conflict Resolution; Gender and Conflict/Conflict Resolution; Indigenous Peoples and Conflict/Conflict Resolution

Moon, Dreama G. 1996. *Concepts of "Culture:" Implications for Intercultural Communication Research*. *Communication Quarterly*. Vol. 44, No. 1, 70 - 84.

AUDIENCE: scholars

This article reviews intercultural communication research published by communication journals to examine how culture is conceptualized. The author is interested in the construction of the field and how certain definitions have become hegemonic. Alternative ways in which culture might be conceptualized and discussed and consequences for scholarship in intercultural communication are explored. The analysis begins from a historical perspective to highlight moments in the formation of intercultural discourse in which particular statements came to be taken as truth within the field. The analysis begins with the work of Edward T. Hall and continues through a Foucaultian frame of power and knowledge.

The author notes that the obstacles faced by Hall and his colleagues forced them to abandon the anthropological view of culture and treat it pragmatically, setting the agenda for intercultural communication as a field. Moon looks at the development of the concept of culture over time, framing it within political, economic and social contexts. The essay ends with a call for a more complex notion of culture in intercultural communication scholarship. This would require a rethinking of the field and its goals, desires, needs and visions. The inclusion of critical/feminist perspectives makes the piece both more interesting and comprehensive.

CROSS-LIST: Gender and Conflict/Conflict Resolution

VI. Culture and Conflict

Bantz, Charles. *Cultural Diversity and Group Cross-Cultural Team Research*. *Journal of Applied Communication Research*. Vol.21, No.1, 1 - 20.

AUDIENCE: practitioners, managers, scholars

In this essay, the author seeks to identify several points at which the dynamics of cultural diversity intersect with task group development. He suggests that these intersections create difficulties for the work group, and offers strategies for managing group diversity. Bantz focuses on how group development may be affected by Hofstede's four dimensions (power distance, uncertainty avoidance, individualism, and masculinity) as well as four additional factors. The article usefully applies Hofstede's work to intercultural group interaction.

CROSS-LIST: Culture and Conflict Resolution

Barber, Brian. 1994. *Cultural, Family and Personal Contexts of Parent-Adolescent Conflict*. *Journal of Marriage & the Family*. Vol.56, No.2, 375 - 386.

AUDIENCE: scholars, service providers

This study assesses variations in parent-adolescent conflict in white, black and Hispanic families in the United States. The author focuses on non-developmental factors in analyzing variations using Montemayor's conceptual scheme to identify general domains of potential influence. The findings point to a strong consistency of approaches to conflict across ethnic groups. Very few cross cultural differences were uncovered relating to sex, drug use and boy/girl friends. Higher levels of conflict among white families were attributed to higher parental expectations of children in minority families. The finding that similar proportions of each group reported chronic conflict suggests that habitual conflict is differently related to cultural variables than occasional disagreement. In analyzing personal and family factors that predict parent-adolescent conflict, there was little difference across cultural groups.

The article usefully contextualizes research findings, reviewing the literature of parent and adolescent conflict and childrearing in different ethnic groups. Barber identifies personality characteristics of adolescents and negative parenting as the strongest predictors of conflict, and makes recommendations for further areas of research.

CROSS-LIST: Cross Cultural Studies

Devine, Philip E. 1996. *Human Diversity and the Culture Wars: A Philosophical Perspective on Contemporary Cultural Conflict*. Westport, Connecticut: Praeger.

AUDIENCE: scholars

Identifying diverse belief systems as a cause for the cultural conflicts in America, Devine gives a theoretical and ideological survey of what he calls the "Right-Left cultural spectrum." He locates fundamentalism to pluralism on the one side and neo-conservatism to deconstructivism on the other, more "skeptical side." He suggests that the two ends reinforce one another, and when all concepts have been deconstructed, we are left with the void. In discussing four possible concepts of diversity (strong

multiculturalism; weak multiculturalism; cultural chaos; humanism), two central questions guide his thinking: "What sorts of diversity do we take seriously," and "What do we understand the relationship between diverse outlooks to be?" Devine argues that dealing with human diversity requires a shared conception of our common humanity, and the more aware we are of the pervasiveness of diversity, the more important such a conception of human nature will be. The author concludes with a provocative discussion about the need for this shared human nature to be rooted in meaningful religious questions and answers. Philosophy, for example, will not restore communication across social boundaries and create a common frame of reference, while religion may.

While interesting and well argued, Devine's approach of reducing cultural conflict to clashing belief systems is problematic. His choice of Christianity to illustrate how religion may create a common frame of reference is likely to offend many, as he himself cautions. The concept of 'spirituality' would speak to a broader audience.

CROSS-LIST: Multiculturalism

Merelman, Richard. 1994. *Racial Conflict and Cultural Politics In the United States*. *Journal of Politics*. Vol.56, No.1, 1 - 20.

AUDIENCE: scholars, conflict resolution practitioners, policy makers

Merelman asserts that recent instances of cultural conflict constitute a historically distinctive trend, as evidenced by the debate over multiculturalism. Using the relationship between blacks and whites, the author argues that cultural conflict involving race is no longer transient or episodic, but is becoming pervasive, enduring, and increasingly severe. This tendency relates to changing demographics as the majority white population declines in contrast to minority cultural groups. The growing importance of cultural capital as an influence on economic power and political authority is also acknowledged. Cultural capital is defined as credentialed intellectual authority, broad symbolic mastery, and marketable cultural talents. The author views the debate surrounding multiculturalism as a symbolic expression of cultural conflict. While the definition and implementation of multiculturalism remain controversial, multiculturalism challenges symbols of American social structure such as individualism, assimilationism, and meritocracy which both contribute to racial domination and conceal it behind "neutral" language.

Although the author asserts a relationship between cultural capital and economic and political domination, the linkage is not clear. Furthermore, he refers to black and white, subordinate and dominant, and culture in monolithic terms, overlooking the creative interplay between homogeneous cultural groups that has resulted in unique cultural forms. The article's strength pertains to its discussion of multiculturalism as a contested discourse, and to the identification of symbolic factors as important to creating social and political change.

CROSS-LIST: Ethnic and Race Relations

Ross, Marc Howard. 1997. *The Relevance of Culture for the Study of Political Psychology and Ethnic Conflict*. *Political Psychology*. Vol.18, No.2, 299 - 325.

AUDIENCE: scholars and practitioners

Highlighting tension between the increasingly prominent context-specific analyses in the social sciences and the emphasis on universal human dynamics which characterizes cross-cultural psychology, Ross seeks

a bridge. He argues that deep structural similarities exist in all cultures, or the “psychic unity of mankind” (Spiro, 1987) as evidenced in thick descriptions of single conflicts. Through a discussion of the dynamics and management of ethnic conflict, Ross emphasizes the relevance of culture to political psychology in that it frames the contest in which politics occur; links individual and cultural identities; defines the boundaries between groups and organizing actions within and between them; provides a framework for interpreting the actions and motives of others; and offers resources for political organization and mobilization.

Ross proposes that a cultural analysis of ethnic conflict highlights what the parties believe is at stake; identifies both the concrete interests and the threats to identity crucial to the disputants; and links interests and identities to psychocultural interpretations and the motives underlying them. He proposes that successful settlement of ethnic conflicts means that the parties themselves must actively work toward proposals which address both their competing interests and core identity needs. He concludes that a field of cross-cultural political psychology will flourish if it can link the rich descriptions of contextually specific cultural understandings with the identification of psychological processes underlying culturally specific beliefs and behaviors.

This interesting and insightful article builds upon the author’s extensive work in culture, conflict, and political psychology. Integrating interdisciplinary sources to make his argument, Ross summarizes major challenges to social scientists who have left culture out of their analysis. He further makes an argument for the power of cultural models of behavior and their value for developing a comparative cross-cultural political psychology. This approach will be used in his forthcoming work to explore individual-level learning mechanisms and worldviews.

CROSS-LIST: Ethnic and Race Relations; Cross Cultural Studies; Culture, Communication and Conflict; Ethnic and Racial Conflict/Conflict Resolution; Culture and Conflict Resolution

VII. Ethnic and Racial Conflict/Conflict Resolution

Azuma, Eiichiro. 1994. *Interethnic Conflict Under Racial Subordination: Japanese Immigrants and Their Asian Neighbors in Walnut Grove, California, 1908 - 1941*. *Amerasia Journal*. Vol.20, No.2, 27 - 56.

AUDIENCE: scholars, practitioners, service providers

In this comprehensive essay, the author traces the history of inter-ethnic conflict between Japanese and other Asian communities including the Chinese, the East Indians and the Filipinos in a small California farming town in the early part of the century. Through a contextual analysis of minority-minority and minority-white relations, Azuma identifies cultural and economic foundations of conflict rooted in the Japanese quest for survival under the white domination of the political economy. The author examines how white racism relegated the Japanese to a subordinate position with the Chinese from the start. The Japanese tried to make themselves indispensable to the local economy, fending off other immigrant groups as the groundwork was laid for ongoing inter-ethnic conflict. The article concludes with reflections about how beliefs contributing to these conflicts have been passed on through generations.

Well written and interesting, this article is rich with historical detail.

CROSS-LIST: Immigration, Acculturation, Adaptation; Ethnic and Race Relations

Chang, Edward. 1993. *Jewish and Korean Merchants in African American Neighborhoods: A Comparative Perspective*. *Amerasia Journal*. Vol.19, No.2, 5 - 21.

AUDIENCE: scholars, practitioners, service providers

This article compares and contrasts the Jewish - African American conflicts of the 1960's with the Korean - African American conflicts of the 1980's and 1990's. Topics canvassed include similarities and differences between the situations; whether the Koreans have simply replaced the Jewish merchants in African American neighborhoods; and patterns of interethnic tensions in African American communities. While the author argues that the problem is rooted in a complex combination of economic, political, religious, social and ideological factors, he seems to emphasize economic exploitation as fundamental. In highlighting differences between the two cases and advising against further comparison, the author highlights the different economic contexts during the times the conflicts took place, as well as the different political, social, and economic situations of Koreans and Jews in American society.

The article provides a useful and interesting comparative analysis of African American perceptions of Koreans and Jews, stereotypes that the communities hold of each other, and the history of social relations between the communities. Chang expresses more hope for progress between Korean and African Americans than for African American - Jewish relations. He suggests that Korean Americans and African Americans are more likely to actively seek and cultivate common ground than African Americans and Jews.

CROSS-LIST: Cross Cultural Studies; Culture and Conflict

Park, Kyeyoung. 1996. *Use and Abuse of Race and Culture: Black-Korean Tensions in America*. American Anthropologist. Vol.98, No.3, 492 - 499.

AUDIENCE: scholars, practitioners

This article explores conflicts between Blacks and Koreans in South Central Los Angeles. The author examines the structural, cultural, and racial factors that have contributed to the conflict, asserting that the conflict is not only structural (i.e., economic) but also is about meanings. Park further suggests that the clash of values and meanings occurs in the context of power relationships. He conceptualizes Black-Korean discourse as triadic, not dyadic, necessarily involving each community's relationship to the white community.

Observing that Koreans attribute the primary cause of conflictual incidents to culture while Blacks emphasize the importance of race, the author explores the emergent role of culture in Black-Korean conflicts. Specifically, these include Black and Korean perceptions of each other's culture (e.g., both communities assert that Koreans have "more culture" than Blacks), the impact of the media's discourse on Black and Korean relations (e.g., an ahistorical focus on racial conflict described in terms of cultural differences), and the social construction of race by both Koreans and Blacks, as mediated by the dominant cultural discourse. The author concludes by suggesting that racial discourse is being replaced by new discourse: race as culture. The article competently explores and integrates the structural, cultural, and racial factors having an effect on Black-Korean relationships. The author also highlights the seldom-acknowledged role that the white community plays in the conflict, although the white community is described as a monolithic and uniformly powerful entity.

CROSS-LIST: Ethnic and Race Relations; Cross Cultural Studies; Culture and Conflict

Pincus, Fred L., and Ehrlich, Howard J. [Eds.]. 1994. *Race and Ethnic Conflict: Contending Views on Prejudice, Discrimination, and Ethnoviolence*. Boulder, CO: Westview Press.

AUDIENCE: scholars, educators

This collection of readings/previously published articles compiled as a supplemental text for undergraduate courses gives an excellent overview of racial and ethnic conflict in the United States. The book contains articles under the following headings: Prejudice; Discrimination; Immigration and Group Conflict; Ethnic Business; Education; Policy and Politics; Los Angeles, 1992: Lessons for the Future? The editors identify several themes addressed by the contributors including: persistent prejudice and discrimination against ethnic groups in American society; a change in the dominant mode of expressing prejudice and discrimination from public to private; an increasing level of "ethnoviolence."

The collection of articles cover a range of historical, sociological, social-psychological, and policy analyses. Aiming to be interdisciplinary, the authors have included articles from the conservative right to the radical left. In the interests of accessibility, jargon is minimal.

CROSS-LIST: Ethnic and Race Relations; Ethnic and Racial Conflict/Conflict Resolution; Culture and Conflict

Silbey, Susan S., and Sarat, Austin [Eds.]. 1992. *Studies in Law, Politics and Society: A Research Annual, Volume 12 (Part A)*. Greenwich, CT: JAI Press. Part II includes five articles on Ethnic and Racial Conflict.

AUDIENCE: conflict resolution practitioners, lawyers, scholars, policy-makers

This collection of five papers on ethnic and racial conflict comes from a workshop organized by the Fund for Research on Dispute Resolution comprising part of the annual volume of *Studies in Law, Politics and Society*. These volumes challenge orthodoxies in legal scholarship through an interdisciplinary analysis of issues. This five article selection concerns the influence of race and ethnicity in the field of dispute resolution, and more broadly within social relations. Two pieces give an overview of current theoretical perspectives: *Power, Ethnicity and Conflict Resolution* (Stone, John), and *Ethnic Conflict and Dispute Management: Addressing Interests and Identities* (Ross, Marc Howard). Stone argues that power is central to understanding the development and persistence of systems of ethnic and racial stratification. This focus, he believes, will also inform constructive ways to resolve conflicts. Ross maps the field of conflict management strategies as they relate to theories of conflict and conflict management, with some attention to racial and ethnic conflict. He argues that there is a need for a more thoughtful linkage between our understanding of sources of ethnic conflict and specific conflict management strategies. Effective conflict management needs to address both concrete interests and identity issues in ethnic conflicts.

In an interesting article titled *Prejudice and Alternative Dispute Resolution*, Lawrence Bobo explores implications of the changing nature of racism and the shift in the legal system towards more use of ADR. He suggests that ADR structures may provide greater leeway for anti-black prejudice to influence outcomes. An extensive review of the social-psychological literature on prejudice is combined with a useful analysis of related research trends to demonstrate how minorities are disadvantaged, along with suggestions for new research directions.

In *Beyond Separatism and Integration: The Ramifications of African-American Caucus Groups for Today's Institutions*, John Brown Childs suggests ways in which African-American Caucus Groups may be serving a dual function as vehicles for articulating grievances and providers of dispute resolving mechanisms through the reconstructing relationships and imbalances of power amongst members of organizations.

In her commentary on *Racial and Ethnic Conflict*, Carol Greenhouse culturally deconstructs racial and ethnic boundaries in a comparative analysis of the use of theoretical constructs in the workshop papers.

CROSS-LIST: Ethnic and Race Relations; Ethnic and Racial Conflict/Conflict Resolution; Culture and Conflict; Culture and Conflict Resolution

Ungerleider, C. and McGregor, J. 1991. *Police-Challenge 2000: Issues Affecting Relations Between Police and Minorities in Canada*. Canadian Journal of Criminology. Vol.33, No.3-4, 555 - 563.

AUDIENCE: practitioners, policy-makers, scholars

In this article, the authors critique the Solicitor-General's report "A Vision of the Future of Policing in Canada: Police Challenge 2000." They argue that while the document offers some valuable insight, it makes the mistake of treating immigrants as the problem, assuming poor police-minority relations, and being overly optimistic about the potential of training for improving relations. The authors argue against

the urbanization theory of criminal activity and criticize the authors of the report for making reductionist proposals that could further harm police-minority relations. The authors also include the results of their meta-analysis study of the effectiveness of police race relations training, and conclude that the issue of police-minority relations has contextual as well as societal foundations and should not be reduced to "problematic immigrants" and "prejudiced police."

CROSS-LIST: Ethnic and Race Relations

Warfield, Wallace. 1996. *Building Consensus for Racial Harmony in American Cities: A Case Model Approach*. Journal of Dispute Resolution. Vol.96, No.1, 151 - 168.

AUDIENCE: conflict resolution practitioners, mediators, scholars

This article uses an informal case model approach to discuss the transformative potential of a Collaborative Problem Solving Process (CPSP) in deep-rooted interracial conflict. Warfield defines the culture of racism in American society as an interactive dynamic where belief systems stereotyping the behavior of both groups are woven into a tapestry of history and events. He highlights the often-overlooked opportunity to use collaborative processes to bring individuals and groups together across racial lines to work within the shared values of a civil society. The classic mediation model has downsized conflict in an effort to be expedient, restricting its usefulness in deep-rooted interracial conflict. Warfield discusses the stages of CPSP as they relate to interracial conflict using case examples involving allegations of excessive use of force by police against black males. He discusses intervenor self-analysis, stakeholder identification, stakeholder interviews, convening, and measuring CPSP outcomes.

Warfield articulates a strong case for the use of the CPSP in deep-rooted conflicts. Drawing on his extensive experience in the area of interracial conflicts and his work with the Justice Department, Warfield's analysis of black-white relations is insightful, offering useful direction for those engaged in this area of practice.

CROSS-LIST: Culture and Conflict Resolution; Ethnic and Race Relations

VIII. Gender and Conflict/Conflict Resolution

Kwok, L. Et al. 1990. *Effects of Cultural Femininity on Preference of Methods of Conflict Processing: A Cross-Cultural Study*. Journal of Experimental Social Psychology. Vol.26, 373 - 388.

AUDIENCE: scholars

This study measures the impact of cultural femininity on preferred methods of conflict processing among Dutch and Canadian college students. In Hofstede's four dimensions of culture, feminine cultures emphasize interpersonal cooperation, a friendly atmosphere, and sympathy for the weak, while masculine cultures stress achievement, challenge, and recognition. Two hundred and forty Canadian and one hundred and fifteen Dutch college students are asked to respond as if they are a party in a dispute scenario. The findings are that Canadian subjects preferred methods that are likely to heighten confrontation and competitiveness between disputants more than Dutch subjects, while Dutch subjects preferred methods that allow compromises. The authors note that both cultural groups clearly preferred harmony-enhancing to confrontational procedures, suggesting that cultural differences with respect to conflict processing are one of degree, not kind. This research has limited generalizability because of its use of college students as subjects and the limited way the constructs were operationalized.

CROSS-LIST: Cross Cultural Studies; Culture and Conflict Resolution

Lind, Allan E., Huo, Yuen J., and Tyler, Tom R. 1994. *And Justice for All: Ethnicity, Gender and Preferences for Dispute Resolution Procedures*. Law and Human Behavior. Vol.18, No.3, 269 - 290.

AUDIENCE: scholars, conflict resolution practitioners, policy-makers

This study tests the impact of ethnicity and gender on procedural preferences given the argument that the universalistic approach to law results in unequal treatment for women and minorities. Preferences for dispute resolution procedures of 309 University of California, Berkeley students of Hispanic, African American, Asian American and European American origin were examined through surveys involving both hypothetical and personal experiences of the participants. The results indicated significant ethnic and gender differences in preferences, as well as differences related to the nature of the relationship and the nature of the issue. These differences were small in comparison to the overall pattern of procedural preferences. There were also small but significant differences in procedure preferred across genders, ethnicities, and relationship type.

The authors conclude that ethnicity and gender matters, but construe their findings as more supportive of universalist than cultural difference theories. Procedural fairness was important to all groups, as the strongest predictor of both procedural preference and feelings toward actual procedure used. The authors give a short and interesting overview of psychological research aimed at illuminating procedural preferences, and offer thought provoking comments regarding policy-oriented research. The research and findings, while thorough and interesting, appear to be slightly at odds with the conclusions.

CROSS-LIST: Culture and Conflict Resolution; Multiculturalism; Cross Cultural Studies

Maxwell, David. 1992. *Gender Differences in Mediation Style and Their Impact on Mediator Effectiveness*. *Mediation Quarterly*. Vol.9, No.4, 353 - 364.

AUDIENCE: mediators, conflict resolution practitioners, scholars

This study tests the hypothesis that mediator gender and style relate to mediation effectiveness. Building on previous literature on mediation style, negotiation theory, the political phenomenon of leadership and gender and sex roles, the study uses data from the Cleveland Ohio Prosecutor Mediation program to analyze the interaction between gender and effectiveness at reaching initial and binding settlements. Maxwell's findings indicate that male and female mediators are equally effective at reaching an initial settlement, but that female mediators are significantly more effective at mediating binding settlements. The greatest differences were in cases of emotionally charged disputes, leading the author to propose that the emotional factors disputants bring to a conflict are issues that are more effectively addressed by a "female" style of mediation.

The author notes that the findings are in accordance with what might intuitively expect, that a style of mediation which is attentive to the emotional tone in a situation and seeks empowerment of the parties in securing a mutually beneficial outcome is one likely to lead to the effective settlement and resolution of the dispute. The study did not explore the relationship between gender and mediation styles, and the discussion conflates the concepts of gender and sex. The author proposes future research about how gender style can be taken into account in mediator training.

CROSS-LIST: Culture and Conflict Resolution

Metz, Michael E., Rosser, B., and Strapko, Nancy. 1994. *Differences in Conflict Resolution Styles Among Heterosexual, Gay, and Lesbian Couples*. *Journal of Sex Research*. Vol.31, No.4, 293 - 308.

AUDIENCE: scholars and practitioners

Exploring the importance of conflict-resolution styles to relationship satisfaction in both heterosexual and same-sex couples, these authors observed problem-solving strategies of each group to: 1) investigate whether same-sex and other-sex couples might differ in conflict styles 2) develop a methodology to research gender differences. Conflict resolution styles of one hundred eight couples were compared, and multiple regression analysis was used to assess relationship satisfaction. Most couples in both types of relationship reported a high degree of relationship satisfaction and moderately low amounts of conflict. The common stereotypes for each type of couple were not verified. The differences that were observed appeared to be founded in gender rather than in orientation differences. The results did not support the hypothesis of greater aggression amongst gay men, but did offer evidence of deeper emotional companionship in lesbian relationships. The expectation that the conflict resolution styles of more satisfied couples should be more positive (e.g. assertion rather than aggression) was supported by the significantly higher relationship satisfaction and more constructive resolution styles among lesbian women. The findings also suggest that for both heterosexual and lesbian women, relationship satisfaction is more influenced by conflict resolution styles than it is for men. Homosexual couples generally rated their own and partner's ability to resolve conflict higher than did heterosexual women and men.

This study contains a highly comprehensive literature review which is dispersed throughout the study, usefully illustrating how this research builds upon, challenges, and confirms other related work. The authors suggest three particularly thought provoking explanations for their findings: 1) that similarities in social gender role may benefit same-sex couples, especially women in lesbian relationships 2) same-sex

couples may give more priority to their relationships because they are without equivalent social supports, share a common "coming out" experience, or may feel less "role bound" 3) gender orientation differences may result from unarticulated variables such as the presence or absence of children.

CROSS-LIST: Culture and Conflict Resolution

Taylor, Anita and Beinstein Miller, Judi. [Eds.]. 1994. *Conflict and Gender*. Creskill, N.J.: Hampton Press.

AUDIENCE: conflict resolution practitioners, theorists, educators, researchers

This volume arose from a conference at George Mason University on conflict and gender. It stands alone as the most comprehensive reference on the subject, bringing together a diverse range of chapters in an edited book. Some of the topics addressed include the introductory chapter ably written by Taylor on the necessity of seeing gender in conflict and a piece by Keashley surveying psychological research findings in the area. Through out the volume, the question of what difference the differences make is posed, rather than the more-frequently asked question of whether there are gender differences. This volume offers important questions and issues for future research.

Townley, Annette. 1992. *The Invisible -ism: Heterosexism and the Implications for Mediation*. *Mediation Quarterly*. Vol.9, No.4, 397 - 400.

AUDIENCE: conflict resolution practitioners, service providers, educators

This short thought piece raises questions about the ways in which the field of alternative dispute resolution is and is not addressing itself to issues and concerns of gays and lesbians. The author discusses the ways in which the mediation field is perpetuating the invisibility of lesbians and gay men and explores whether mediation really provides an alternative dispute resolution process for these groups. Townley usefully suggests ways in which mediators and mediation programs can address homophobia and heterosexism.

CROSS-LIST: Culture and Conflict Resolution

IX. Indigenous Peoples and Conflict/Conflict Resolution

Bluehouse, P. and Zion, J.W. 1993. *Hozhooji naat'aanii: The Navajo Justice and Harmony Ceremony*. *Mediation Quarterly*. Vol. 10, No. 4, 327 - 337.

AUDIENCE: scholars, conflict resolution practitioners, policy-makers

This article describes the nature and foundations of traditional Navajo justice and contrasts it with non-Indian alternative dispute resolution. After practicing Colonial adjudication methods for nearly a century, the Navajos consciously began a return to traditional ways in 1982. These include initiatives to use Navajo common law in opinions and policy documents, the assumption of justice responsibilities through a 'Navajo Peacemaker Court', and research on Navajo values as principles of law. The authors discuss the horizontal nature of the traditional legal system as based on clan relationships. The concepts and methods of Navajo peacemaking and peace planning are then described, as well as the roles undertaken by war planners and war leaders. War is to be avoided at all costs, yet it must also be prepared for. The authors highlight the many ways that Navajo culture promotes 'hozhooji,' or the movement towards harmony, through songs, prayers, origin scripture, healing, language and journey narratives. They conclude with a comparative examination of the mediator in traditional (non-Indian) ADR, and the Navajo peacemaker. The Navajo peacemaker's role is unique in that it is an affirmative and interventionist one, aimed at teaching parties how they have fallen out of harmony by distancing from Navajo values. The Navajo justice ceremony also departs from American judicial practice and ADR in that it is fundamentally aimed at restoring social harmony. The authors argue that outsiders should not impose ways of handling social problems, since methods of resolving disputes are deeply embedded in culture.

This short reflective piece gives fascinating insight into Navajo peace philosophy, while highlighting values and practices that underlie it. A more thorough discussion of war philosophy, and the ways in which decisions are made to move from peace planning to war planning would be intriguing. It would also be interesting to know about the challenges faced by the Navajos in the return to traditional methods, and how they are overcoming them.

CROSS-LIST: Culture and Conflict Resolution; Cross Cultural Studies

Deyhle, Donna. 1995. *Navajo Youth and Anglo Racism: Cultural Integrity and Resistance*. *Harvard Educational Review*. Vol.65, No.3, 403 - 444.

AUDIENCE: scholars, service providers, teachers

In this comprehensive ten year ethnographic study, Deyhle describes the racial and cultural struggle between Navajos and Anglos, and the ways in which the Navajos are systematically discriminated against in the schools and workplace. Documenting experiences and stories from two schools from 1980-1989, she portrays the ways in which teachers and students play out what she calls racial conflict. Through three case studies, Deyhle describes a vocationally-centered assimilationist curriculum in the schools, and how Anglos maneuver to acquire the best jobs and systematically prepare Navajos for the lowest level jobs. Deyhle draws upon, but moves beyond, cultural difference theory and structural theory in her analysis. She argues that while cultural differences play a role in divisions between the groups, these differences intertwine with power relations. Navajos' education and work experiences are contextualized as examples of racial and cultural warfare. Deyhle observes that students who are able to maintain Navajo/reservation traditions gain a solid place in Navajo society while simultaneously becoming more

successful in the Anglo world of the school and workplace.

CROSS-LIST: Multiculturalism; Ethnic and Race Relations; Cross Cultural Studies; Culture and Conflict; Ethnic and Racial Conflict/Conflict Resolution; Immigration, Acculturation, Adaptation

Huber, M. 1993. *Mediation Around the Medicine Wheel*. *Mediation Quarterly*. Vol.10, No.4, 355 - 365.

AUDIENCE: mediators, conflict resolution practitioners/trainers, scholars

This article describes the model design process the author facilitated with a group of Canadian Aboriginal community leaders in Vancouver, and the resulting mediation model for use by urban Aboriginal individuals. This elicitive process involved six urban community Aboriginal leaders who met weekly over a three month period. The group began by defining common beliefs and values among Aboriginal peoples on conflict, resolution, communication and mediation, and then moved to outlining procedural needs. The participants unequivocally agreed that the mediation process needed to be grounded in aboriginal spirituality to be successful in helping people make and manage change. Huber describes the model that emerged from the meetings, based on the Four Directions of the Medicine Wheel, an ancient symbol for Western Canada First Nations people. Ancient knowledge is accessed by movement through the four directions, which correspond to stages of life and the spiritual, emotional, physical and intellectual dimensions of individuals. The Medicine Wheel is described as a flexible and holistic framework informing conflict resolution, where issues are extracted from storytelling, becoming clear in the process of moving around the wheel. Huber highlights differences between this Aboriginal model and dominant culture mediation practice. She concludes by emphasizing the need for sensitivity in using this model, particularly in intercultural settings where non-Aboriginal initiation of its use could be seen as a disrespectful appropriation of Aboriginal heritage.

This interesting and insightful article gives an insider look into the development of a culturally appropriate mediation model, by and for Aboriginal communities. It is unique and creative in its aim to address issues in urban First Nations communities. More detail of the actual process used to develop the model would be useful to others trying to adapt models to culture-specific settings. The author rightly points out that more research should be done to assess the utility of the model.

CROSS-LIST: Culture and Conflict Resolution; Culture, Communication, and Conflict

LeBaron, Michelle, and Potts, Jim. 1993. *Story and Legend: Powerful Tools for Conflict Resolution*. *Mediation Quarterly*, Vol.10, No.4, 387 - 395.

AUDIENCE: conflict resolution trainers and practitioners

This dialogic article highlights the importance of incorporating stories and legends as tools to facilitate dialogue and design effective cross-cultural conflict resolution processes. The authors assert that stories, myths, and legends help bind a people together to provide a unique identity, carry images and suggestions that may yield perceptions about conflict and preferences for conflict resolution approaches, and serve as a medium of cultural exchange leading to a shared narrative helpful to conflict resolution. LeBaron and Potts observe that notions concerning the desirable attributes, skills, and identity of intervenors shift as cultural contexts change. They suggest that working in mixed ethnocultural teams, and incorporating stories and legends into training and practice can be a powerful way to develop intercultural conflict resolution practice. The authors use Native stories and legends to raise issues and illustrate points

pertaining to conflict resolution practice, writing in their own voices as a way of modeling respect for each other's traditions.

CROSS-LIST: Culture and Conflict Resolution; Culture, Communication, and Conflict

Lee, Nella. 1995. *Culture Conflict and Crime in Alaskan Native Villages*. *Journal of Criminal Justice*. Vol.23, No.2, 177 - 189.

Audience: scholars

The purpose of this research article is to illuminate our understanding of culture conflict and imposed social control among the Yup'ik Eskimos of southwestern Alaska. The backdrop is the burgeoning land and sovereignty claims by indigenous communities worldwide. Using Sellin's cultural conflict theory, the author asserts that indigenous culture has been subordinated to the Western system of law, leading to cultural erosion. Based on this assumption, the author explores the relationship between culture conflict, social control mechanisms, and village crime, concluding that the relationships among these are not clear.

Consistent with cultural conflict theory, the author concludes that non-Nation villages (those that have adopted Western legal forms of social control) report more serious crimes than Nation villages (those that have rejected Western domination in legal and political arenas). This designation between Nation and non-Nation villages, however, is somewhat arbitrary and misleading as an indicator of traditional cultural orientation. Nation villages may so-designate themselves as a bridge against or a strategy to reverse the process of cultural erosion. It is also misleading because Nation villages still have a relationship to the state, and in fact may invoke official laws and sanctions. The research relies on "official" (i.e., state governmental) data. Because reporting of serious crime may be viewed as an invitation for unwanted official intervention, Nation villages may under-report crime. The methodological questions raised by the research are quite useful. The author addresses these questions and offers suggestions for future and more comprehensive research on the subject.

CROSS-LIST: Ethnic and Race Relations; Multiculturalism

Salée, Daniel. 1995. *Identities in Conflict: The Aboriginal Question and the Politics of Recognition in Québec*. *Ethnic and Racial Studies*. Vol.18, No.2, 277 - 314.

AUDIENCE: policy-makers, scholars, conflict resolution practitioners

This article examines the politics of recognition in Québec, highlighting the struggle of Aboriginal nations. The two-fold objective is to: 1) explore Aboriginal ethnonationalism in Canada and, 2) illustrate the limitations and paradoxical nature of the politics of recognition within a liberal framework. After contextualizing Québec-Aboriginal relations in 1990 confrontations, Salée analyzes the conceptual and ideological contradictions separating Aboriginal and non-Aboriginal peoples in the core areas of land and governance. Examining the Charter of Rights and Freedoms from a historical and legal perspective, he highlights immense challenges in bridging principle and practice. While the Charter simultaneously recognizes equality and difference as a way to reconcile individual and collective rights, Salée argues that the dominant majority forces controlling power relations and socio-economic exchanges prevent practice from meeting principle. Salée emphasizes that the Aboriginal question poses the question of power and how to share it directly and unavoidably, constituting a test of the democratic intentions of Québec francophones. Arguing that the politics of recognition are steeped in irreconcilable socio-economic contradictions, Salée questions the ability of liberal states to deal fruitfully and creatively with

multiethnic societal conditions. He argues that multicultural policies, in spite of their apparent generous, egalitarian and harmony-seeking intentions, only exacerbate differences and create sites of sociopolitical tension that liberal states are generally at a loss to address.

This article is comprehensive and provocative, raising essential questions for communitarian theorists, and those seeking to design and implement multicultural policies and practices. The author critically examines the practical challenges set forth by well-meaning policies, raising important questions about the hard realities that a moral project must address if it is to be successful. Salée does not offer viable alternatives to this system.

CROSS-LIST: Multiculturalism; Ethnic and Race Relations; Culture, Communication and Conflict; Culture and Conflict; Ethnic and Racial Conflict/Conflict Resolution

X. Social Conflict/Conflict Resolution

Gopin, Mark. 1997. *Religion, Violence, and Conflict Resolution*. Peace and Change. Vol.22, No.1, 1 - 32.

AUDIENCE: scholars and practitioners

This article examines themes that a study of religion and conflict resolution could encompass. These include the mixture of religious and pragmatic motivations in behavior, the struggle between intracommunal and moral values and other traditional values that generate conflict, multi-faith dialogue and pluralism as conflict resolution, the limited scope of religious ethics given rejections of non-believers and traditional outgroups, and the promising role of interpretation of sacred tradition in generating peacemaking strategies. The benefits for this field of inquiry, Gopin argues, are two-fold: 1) there is a vast reservoir of information in sacred texts on peacemaking and on prosocial and antisocial values that affect conflict and peacemaking, and 2) religion plays the central role in the inner life and social behavior of millions of human beings, many of whom are currently actively engaged in struggles. Understanding the leaders' and religious actors' decision-making may facilitate peacemaking. The author concludes by cautioning that the violent potential of religion must not be overlooked and that religion must be seen as part of a complex array of factors that generate struggles and opportunities for peacemaking. Gopin singles out evangelism, with its drive towards a one-faith world, as potentially contributing to violence.

This article makes a strong and interesting case for the concurrent study of religion and peacemaking. Gopin raises many questions, clearly identifying ways that this field of inquiry will contribute to the development of peacemaking, conflict resolution and conflict prevention strategies. Of particular interest is his discussion of peace-related values and tools spanning different religions. These include empathy, an openness to and even love for strangers, the suppression of unbridled ego and acquisitiveness, the articulation of human rights, unilateral gestures of forgiveness and humility, interpersonal repentance and the acceptance of responsibility for past errors as a means of reconciliation, and the drive for social justice.

CROSS-LIST: Culture and Conflict; Culture and Conflict Resolution; Cross Cultural Studies

Kniss, Fred. 1996. *Ideas and Symbols as Resources in Intrareligious Conflict: The Case of the American Mennonites*. Sociology of Religion. Vol. 57, No.1, 7 - 23.

AUDIENCE: conflict resolution practitioners, scholars, social movement theorists

This comprehensive sociological thesis explores the importance of cultural resources in influencing social movements or conflict events. Using a comparative examination of conflict case studies from the Mennonite community between 1870-1985, he argues that cultural resources are indivisible and lack a commensurable medium of exchange such as money or votes. Kniss predicts that conflicts over concrete cultural practices more often end in schisms, while those over more abstract resources, e.g. legitimacy, are more likely to end in compromise. He argues that abstract cultural resources are more manipulable and more easily mobilized strategically, though their usefulness depends on their salience over space and time. He concludes that applying cultural resources to particular situations requires ideological work and is challenging because of their ambiguity.

This article poses valuable questions for the field of conflict analysis and resolution through its historical analysis of conflict within the Mennonite community. It also presents a challenge to social movement

theorists, who have emphasized the role of material and political resources over cultural resources. The author points to useful areas of future research including examining the differences among these resources to the emergence, process, and outcome of social conflict.

CROSS-LIST: Culture and Conflict; Culture and Conflict Resolution

Lawrence, Jane Ann. 1995. *The Roots of Neighborhood Conflict: A Comparative Case Study*. PhD Dissertation from Rutgers University, New Brunswick, New Jersey.

AUDIENCE: scholars; local administrators and service providers; conflict resolution practitioners

This sociological dissertation explores intergroup conflict in heterogeneous neighborhoods in exploring causes of violent conflict. In a comparative study of two Philadelphia neighborhoods of similar intergroup heterogeneity where one has a higher incidence of violence, the author uses qualitative methods to identify factors that contributed to the violence. She explores several dimensions in both neighborhoods including a local sense of community, experiences of power and control over local housing resources, organizational mechanisms for dealing with conflict problems, local leaders' roles, and local informal processes of social control.

Lawrence argues that viewing intergroup problems primarily in racial, class, or ethnic terms prevents awareness of other equally important social structural factors contributing to conflict. She usefully discusses literature addressing urban communities, homogeneity/heterogeneity, and intergroup conflict, suggesting further research on the relative importance of each factor.

CROSS-LIST: Culture, Communication and Conflict; Ethnic and Racial Conflict/Conflict Resolution; Culture and Conflict; Culture and Conflict Resolution

Simpson, Timothy. 1995. *Communication, Conflict, and Community in an Urban Industrial Ruin*. *Communication Research*. Vol.22, No.6, 700 - 719.

AUDIENCE: scholars, practitioners, community leaders

This article tells a story of how people in Ybor City, Florida, a national landmark historic district, grapple with and try to understand the meaning of community. The author uses a dialogic approach to illustrate the "performance" nature of community, that it is not something we have, but it is something that we do. Using quotes and anecdotes from a panel discussion about the history of Ybor City, the author illustrates how the present becomes a struggle over meanings of the past, and how these, in turn, inform a community's future. Although the article does not deal directly with conflict and culture, it does reveal insights into the process of negotiating community.

The strength of this article is the personal accounts, allowing the reader to "hear" conflicting voices articulating respective memories of the past. These seem to speak for themselves, with little interpretation by the author. The article also reminds us that our visions the past, present, and future are constructed and negotiated through narratives.

CROSS-LIST: Culture, Communication and Conflict

XI. Culture and Conflict Resolution

General

Abu-Nimer, Mohammed. 1996. *Conflict Resolution Approaches: Western and Middle Eastern Lessons and Possibilities*. American Journal of Economics and Sociology. Vol.55, No.1, 35 - 52.

AUDIENCE: practitioners; scholars

In this comparative analysis, the author analyzes Western and Middle Eastern dispute resolution processes, aiming to identify and compare underlying assumptions, process, and third party intervention techniques. The two case studies are a Muslim-mediated conflict between Druze and Christians in a Palestinian village in Northern Israel, and a racial conflict in Cleveland, Ohio. Distinctive cultural and professional assumptions underlying each intervention process are identified, and a thought provoking analysis of these assumptions follows. The author identifies major differences emerging from the comparison, including timing of intervention, invitation, status, roles, knowledge of the third party, process (largely shaped by social values and norms), and nature of settlements. The author suggests that the Middle-Eastern approach could benefit from adopting Western collaborative problem-solving, while the Western approaches could benefit from greater community involvement in the settlement.

A more thorough discussion of how this cross-pollination would work would strengthen the conclusions of this very interesting article.

CROSS-LIST: Cross Cultural Studies

Augsburger, David W. 1992. *Conflict Mediation Across Cultures: Pathways and Patterns*. Westminster: John Knox Press.

AUDIENCE: conflict resolution practitioners; scholars; service providers

In this short book, Augsburger suggests moving beyond familiar ways of working through confusion, conflict and change to new pathways, new patterns, and new ways of creating peace. He advocates an "interpathic" process, where our culturally held assumptions are put on hold so that we are able to perceive and experience another culture's content and context from within their cultural frame of reference. We are invited to learn from other cultures in a respectful way. In comparing conflict patterns within and between cultures at the interpersonal, intragroup, and intergroup levels, the author draws from an immensely rich array of folktales from Africa, Asia, Latin America, and Native America. He explores the nature of conflict across cultures and the methods, motives, roles, and repercussions of conflict resolution within and between different cultures.

In addition to chapters on the role of the go-between (mediator) and the place of reconciliation in the conflict resolution process, Augsburger includes a useful chapter on anger, exploring its nature, acceptability, and related coping mechanisms. There is a less strong chapter on gender, where he discusses various cultural myths of woman, and gender roles and styles in conflict resolution. Asserting diversity as a source of harmony, Augsburger draws wisdom from indigenous communities, where there is often close social bonding.

CROSS-LIST: Gender and Conflict/Conflict Resolution; Indigenous Peoples and Conflict/Conflict Resolution; Cross Cultural Studies

Fisher, Ronald J. 1994. *Generic Principles for Resolving Intergroup Conflict*. *Journal of Social Issues*. Vol.50, No.1, 47 - 66.

AUDIENCE: scholars, practitioners, policy-makers

This article presents a proposed set of "generic principles" for addressing protracted social conflicts between identity groups. The principles arise from humanistic values advocating planned social change, and aim to assist with analyzing, confronting, and resolving intergroup conflict. Given that "value-free" or "value-universal" approaches are at odd with social reality, Fisher proposes a multicultural approach that adapts conflict resolution methodologies to the specific cultural context(s) in question. He discusses the principles within the overlapping and spiral phases of conflict analysis, confrontation, and resolution, applying them to case studies of the intercommunal schism between Turkish and Greek Cypriots, First Nations/Non-Native relations in Canada, and Maori/Pakeha relations in New Zealand. The principles provide both a framework and a range of strategies for conflict resolution. Decision-making processes and social and political structures must ensure autonomy and equality of culturally distinct identity groups in order to provide enduring conflict resolution.

This integrative article brings together theory and practice related to conflict transformation, peacemaking, and peacebuilding. The "generic principles" draw on social conflict and conflict resolution literature including Katz, Pruitt & Rubin, Burton, Azar, Deutsch, Fisher and Ury, Kelman & Cohen, and Blake & Mouton, while Fisher's examples highlight the diverse nature of a peacemaker/practitioner. His cases reflect the complexities of social reality, concretely presenting relational, institutional, and policy issues. While Fisher seeks to present a culturally sensitive, elicitive model, his work is largely based on that of U.S. American, male theorists, thus raising questions about its generic usefulness.

CROSS-LIST: Ethnic and Race Relations; Cross Cultural Studies; Ethnic and Racial Conflict/Conflict Resolution; Indigenous Peoples and Conflict/Conflict Resolution

Jaboe, Susan C. and Witteman, Hal. 1996. *Intragroup Conflict Management In Task Oriented Groups*. *Small Group Research*. Vol.27, No.2, 316 - 338.

AUDIENCE: practitioners, counselors, scholars

This paper addresses conflicts related to group dynamics. The authors seek to compare and contrast two theoretical approaches, the problem source method and the problem analysis approach, for characterizing conflict in small task groups as they relate to members' reports of their conflict styles. The study considers three conflict management styles, the integrative or problem solving approach, the distributive or controlling approach, and avoidance or non-confrontive approach. The authors report trends relating to the role of perception in group conflict, the role of goal mutuality, and the utility of theoretical approaches.

Kohls, J. & Buller, P. 1994. *Resolving Cross-Cultural Ethical Conflict: Exploring Alternative Strategies*. *Journal of Business Ethics*. Vol.13, No.1, 31 - 38.

AUDIENCE: business people/managers, practitioners

In this article, seven strategies for dealing with cross-cultural ethical conflict are explored using three case studies of people conducting business abroad. The strategies are: avoiding; forcing; educating; infiltrating; negotiating; accommodating; collaborating. The authors propose that conflict situations should be

assessed based on situational standards, centrality and social consensus. Two contextual factors must also be considered, the influence of the decision maker and the level of urgency surrounding the situation. They apply a contingency model to representative cases of conflict in Asia, Italy and India.

In discussing implications for future research, the authors point to the need for these ideas to be tested empirically. They also pose important questions about 'whose ethics are right,' though these questions are not incorporated into the model nor their proposals. There seems to be an undercurrent of Western values being the correct or "core" ones, given that they are "values broadly held in American society." The authors imply that over the long-term business people are seeking to 'educate' other cultures about Western ethics of fair and honest practice, an assumption that should itself be examined.

LeBaron Duryea, Michelle and Grundison, J. Bruce. 1993. *Conflict and Culture: Research in Five Communities in Vancouver, British Columbia*. Victoria: University of Victoria Institute for Dispute Resolution.

AUDIENCE: trainers and practitioners, scholars, service providers, policy-makers

Aiming to discover applications of consensus-based dispute resolution processes in intercultural conflict, this 200 page publication reports on research undertaken in five communities in the Lower Mainland of British Columbia. Marking the completion of the second phase of the Multiculturalism and Dispute Resolution Project, the report provides data to inform the development of training for intervenors based on suggestions from 116 individuals and groups from the five communities about effective service delivery, conflict resolution models, and intercultural communication. Research findings were drawn from individual and key informant interviews, focus group consultations, and interviews with representatives of selected service providers from Chinese, Latin American, Polish, South Asian, and Vietnamese communities. Despite the authors' hesitation to generalize themes given the complexity of the results both between and within the communities, several criteria were identified for assessing conflict resolution service-provision in intercultural settings. They are: 1) the extent and availability of culturally sensitive services 2) the presence of services addressing conflicts between individuals and institutions which are most likely to go unaddressed, and most importantly 3) a client-centered model for intercultural conflict resolution, rooted in elicitive and educational process design.

The authors provide recommendations for service providers and trainers/practitioners working in intercultural settings. Methodology is discussed in detail, offering a useful resource for similar projects.

CROSS-LIST: Multiculturalism; Cross Cultural Studies; Culture and Conflict; Culture, Communication and Conflict; Ethnic and Racial Conflict/Conflict Resolution; Gender and Conflict/Conflict Resolution; Social Conflict and Conflict Resolution

Pederson, Paul. 1995. *Non-Western Concepts of Multicultural Conflict Management Applied to Migration Issues*. *Communication and Cognition*. Vol. 28, No.4, 387 - 408.

AUDIENCE: Practitioners and scholars

This article promotes the use of non-Western concepts of multicultural conflict management to address migration issues, arguing that multiculturalism is central to the effective management of cultural conflict. Pederson emphasizes the tendency of Euro-American psychological concepts to seek dissonance reduction, while non-Western cultures have been more tolerant of ambiguity, viewing culture as a dynamic concept. Focusing on how the reader/practitioner can develop multicultural competence,

Pederson proposes three developmental stages: first, making right assumptions about each culturally different circumstance (developing multicultural awareness); second, having accurate and comprehensive facts or information about the relevant factors (developing multicultural knowledge) and; third, being able to take the right action to bring about the desired effect (developing multicultural skill).

In illustrating the importance of multicultural awareness, Pederson provides compares Euro-American and Japanese assumptions behind the mediation process. He argues that behavior out of context has no fixed meaning, therefore trying to change it without awareness of culture can be dangerous. His Intrapersonal Cultural Grid aims to demonstrate how underlying assumptions are linked to information sources for developing multicultural comprehension. While Pederson's grid may encourage new forms of reflection and sensitivity, there is a danger of culture being reduced to behavior and the converse. This article provides many useful insights drawn from the author's experience. The very dynamism in thinking that he proposes for practitioners seems to argue against the determined set of developmental stages he offers. The article does not explore the degree to which multicultural competence is a Western concept.

CROSS-LIST: Immigration, Adaptation, Acculturation; Culture, Communication and Conflict; Cross Cultural Studies

Rabi, Mohamed. 1994. *Conflict Resolution and Ethnicity*. Westport, Connecticut: Praeger Publishers.

AUDIENCE: conflict resolution practitioner, scholars, policy-makers, diplomats

In this book, Rabi discusses conflict and conflict management approaches and models, reflecting on the appropriateness of each in conflicts where ethnicity is a factor. It covers a wide range of approaches at the civil society level (from conflict resolution training to Track Two efforts) as well as the diplomatic level. Drawing heavily on Israeli-Palestinian examples, he treats the material both descriptively and prescriptively, laying out his preferences for the concept of a shared homeland model in conflicts where particular ethnic groups and nations have been left out of state creation processes. He sees this as an integrative approach to conflict resolution that seeks the fulfillment of the basic needs of all groups while recognizing the legitimate rights of all concerned parties. Addressing political separation, economic integration, cultural equality, and collective security, Rabi applies the model to various internal conflicts across the globe.

The book contains interesting discussions regarding the role of culture in conflict, highlighting some of the obstacles for American conflict resolution practitioners in the Arab world. Similarly, he unpacks the assumptions of Western-style diplomacy, pointing to the problems inherent in applying these assumptions to diplomatic relations in the Arab world. Rabi emphasizes the need to incorporate cultural attitudes and perceptions into models and theories of conflict analysis and resolution in order to make them more useful to non-Western peoples. While the book is very comprehensive, more work could be done on anticipating problems in the shared homeland model. Similarly, alternative models could be better explored for their usefulness in to meeting group needs while protecting individual rights.

CROSS-LIST: Multiculturalism; Culture, Communication and Conflict; Ethnic and Race Relations; Culture and Conflict; Ethnic and Racial Conflict/Conflict Resolution

Salem, Paul. 1993. *In Theory: A Critique of Western Conflict Resolution from a Non-Western Perspective*. *Negotiation Journal*. Vol.9, No.4, 361 - 368.

AUDIENCE: conflict resolution practitioners, peace workers/advocates, policy-makers, scholars

This article raises serious questions about the adaptability of Western conflict resolution theories and practices to the Arab world, through an examination of the philosophical, moral, psychological, and cultural framework underpinning them. The author examines Western myths and values, such as those linked to utilitarianism, the virtues of peace, 20th century 'comfort culture,' problem-solving optimism, science and objectivity, post-modernism, 'flower power,' and the role of the good citizen. Not aiming to make value judgments but rather to underline the profound differences that exist at the deepest levels, he concludes that Western conflict resolution theories and techniques must undergo serious cultural adaptation before being transported to the Arab world.

This insightful article is a must for conflict resolution practitioners aiming to view their work from a cultural perspective. The author profoundly challenges assumed values that underlie peace and conflict resolution, placing them in a powerful, historical Arab-West context. He goes deeply into the subtleties of potential cultural imperialism, providing opportunity for pause and reflection on the nature of peace and conflict resolution work.

CROSS-LIST: Cross Cultural Studies; Culture and Conflict

Weldon, Elizabeth and Jehn, Karen A. 1995. *Examining Cross-Cultural Differences in Conflict Management Behavior: A Strategy for Future Research*. *International Journal of Conflict Management*. Vol.6, No.4, 387 - 403.

AUDIENCE: scholars and practitioners, policy-makers

This article reviews and critiques studies of cross-cultural differences in conflict management behavior, proposing a research agenda aimed at addressing the shortcomings of existing cross-cultural research methodologies. The authors argue that existing studies are problematic in their application of Western theories and measures to non-Western cultures. Three recommendations for future research are presented and discussed: 1) the researcher must show that the constructs used in the Western theory are etic constructs (culture-free aspects of a phenomenon) which have the same meaning across cultures 2) researchers must show that the questionnaire used to measure each construct provides an equivalent measure of the construct across cultures, and 3) researchers must consider emic constructs (culture-specific aspects of a phenomenon necessary to an understanding of the culture's indigenous conception of that phenomenon). The authors concluded by proposing guidelines for research which encourage less reliance on Western constructs and methods, and more independent experiments to identify styles and test theories of conflict behavior in each culture under study.

The authors present a well argued critique of existing research methods, proposing interesting alternative methods for cross-cultural research. They set a challenging task for researchers, raising the central question of whether there can be any truly etic and emic constructs. Further, we might ask what implications their findings have for conflict resolution practice across cultures.

CROSS-LIST: Cross Cultural Studies; Culture and Conflict

Culture and Communication

Broome, Benjamin J. 1993. Managing Differences in Conflict Resolution: The Role of Relational Empathy. In D.J. Sandole and H. va der Mewe [Eds.]. Conflict Resolution Theory and Practice: Integration and Application. 97 - 111. Manchester and New York: Manchester University Press.

AUDIENCE: conflict resolution practitioners, scholars, theorists

Broome explores the operation of empathy as an important key to intercultural communication and conflict resolution. He acknowledges the many definitions attached to the concept, preferring to coin his own concept which he labels "relational empathy." Relational empathy involves the development of a third culture in which understanding is embedded in context, requiring the integration of affect and cognition. Ultimately, the development of relational empathy leads to the emergence of a third culture, from which synthesis is possible.

Broome's article is a significant contribution to theory in intercultural conflict resolution. Much of the literature on empathy comes from a psychotherapeutic frame and is not directly applicable. The specific applications to conflict interaction cited by Broome make his piece accessible as well as useful.

Drake, Laura and Donohue, William. 1996. Communicative Framing Theory in Conflict Resolution. Communication Research. Vol.23, No.3, 297 - 322.

AUDIENCE: conflict resolution practitioners, scholars

This article evaluates the concept of framing, seeking to bolster its heuristic and pragmatic value for communication research in conflict resolution. Current perspectives on framing are reviewed and examined, following which the authors redefine frames as communicative structures rather than cognitive constructions. They base this revised model of framing on negotiated order theory, speech act theory, and speech accommodation theory, which explain the communicative framing process and its potential impact in conflict situations. The authors test their model through the examination of framing patterns in 21 divorce mediation transcripts, using an interaction analysis technology called phase mapping. Their study demonstrates that disputants in conflict appear to select a dominant frame to express their issues in dispute. As expected, a positive relationship was found between frame convergence and frequency of agreements. The authors suggest that the research improves understanding of communicative frame theory. They also emphasize the practical implications of their work for conflict resolution, as frames understood as communicative events may be monitored and controlled to the advantage of all parties concerned.

The study could benefit from a discussion of the role of culture in framing.

Gurevitch, Z.D. 1989. The Power of Not Understanding: The Meeting of Conflicting Identities. Journal of Applied Behavioural Science. Vol.25, No.2, 161 - 173.

AUDIENCE: conflict resolution scholars, practitioners, and trainers

In this provocative article, the author first recasts dialogue as a dialectical process involving both elements of common understanding and acknowledged difference, and then applies this view of dialogue to specific instances of conflict between disparate identities. The author posits that a dialogic connection is

made in two contradictory ways. The first is the way of the common, in which parties in conflict assume mutual existence in a world of common or shared meanings. The second way is the way of the strange, in which conflicting parties stress deliberate "not understanding." Both the common and the strange are equally necessary to dialogue. The first strategy of common understanding is not sufficient alone and must take into account the second strategy of strangeness or difference. When a dialogue is constructed on the premise of common understanding, it glosses over the strangeness separating the parties. In these dialogues, parties eventually become locked into what the author calls an "inability to not understand." What is needed to escape this situation and open the way to understanding is the "ability not to understand." Perceiving the other as strange liberates her/him from the image that one has projected onto the other's experience.

The author uses this framework to view two dialogue processes, one ostensibly involving people from the same culture (religious and secular Israelis), and one from an intercultural (Jewish-Israeli and Arab-Palestinian) dialogue. This article serves as a useful reminder of the limitations of the common ground approach in conflict resolution, steeped as it is in seeking common ground.

CROSS-LIST: Culture, Communication, and Conflict

Saunders, Harold H. and Slim, Randa. 1994. *Dialogue to Change Conflictual Relationships*. Higher Education Exchange. 43 - 56.

AUDIENCE: conflict resolution practitioners, communication and conflict resolution scholars

Drawing on more than a decade of dialogue among Americans and Soviets in the Dartmouth Conference Regional Conflicts Task Force and among Israelis and Palestinians, this article argues that deep-rooted conflicts are not ready for mediation, negotiation, or referenda. Rather, they require a different approach, sustained dialogue where participants probe the dynamics of destructive relationships and gradually develop a shared capacity to design steps to change them. For the dialogue to have a sense of purpose and direction, several stages must be transitted, though this process may be more dynamic rather than sequential. These include: "Deciding to Engage," "Mapping the Relationship Together," "Probing the Dynamics of the Relationships," "Experiencing Relationships, Building Scenarios," and "Acting Together." The authors propose that the products include the group experience of working together on implementation strategies over a period of time, and the potential for the participants to jointly commit themselves to implementing strategies.

This article provides creative insights into a problem-solving process, particularly in the area of relationship building. It does not however, directly discuss intercultural considerations regarding the utility and nature of the process. The underlying values of rational dialogue, problem-solving, and cooperative strategizing will be accessible to groups in different ways and to different degrees. Particularly where there is deep-rooted conflict and historical violence, successful conflict transformation is likely to depend on other processes as well, such as the restructuring of social relations and institutions within society, constructing a shared history, reciprocal apologies and forgiveness, and building constructive inter-communal relationships throughout society. Finally, deep-rooted conflicts are by their very nature intractable, arguing against a prescriptive developmental solution.

CROSS-LIST: Social Conflict and Conflict Resolution, Culture and Conflict

Watson, Raymond, Haines, Meredith, and Bretherton, Di. 1996. *Effects of Interpersonal Communication Process Variables on Outcome In an International Conflict Negotiation*. Journal of Social Psychology. Vol.136, No.4, 483 - 491.

AUDIENCE: scholars

This research uses a simulated international negotiation exercise to investigate the effect of negotiator interpersonal skill level on both the negotiation process (negotiator relationship) and product (behavioral intention to war or peace.) The authors conceptualize international conflict resolution as an interpersonal communication process. They hypothesize that the use of high level, facilitative interpersonal skills by a negotiator will increase the likelihood that an opposing negotiator will place a higher value on the negotiator relationship and express more peaceful intentions at the conclusion of the negotiation process. The negotiation simulation placed Australian university students in the roles of representatives of neighboring democracies negotiating over the future of a shared neighbor whose government was recently overthrown. The authors conclude that interpersonal communication skill levels may affect negotiator relationship when at least one negotiator has particularly good or poor interpersonal skills, but that negotiator skill level has no effect on behavioral intention.

Although international negotiation is indeed a communication process between individuals, it is multidimensional. While the practice of isolating variables for testing can yield meaningful findings, this research provides limited information about international conflict negotiation because of limited generalizability given the subjects and the isolation of a single communication variable. The value of communication skills in international conflict resolution negotiations is most meaningfully understood in the context of political and structural forces.

Culture and Mediation

Cooks, Leda M. 1995. *Putting Mediation in Context*. Negotiation Journal. Vol.11, No.2, 91 - 101.

AUDIENCE: mediators, conflict resolution practitioners, scholars

In the context of a burgeoning mediation literature, this reflective article explores the questions of who defines policy for mediation programs and what issues are being raised about mediator assessment. Reviewing debates over who should mediate and what constitutes an ability to mediate, the author argues that these questions cannot be separated, that the "what" question implies the "who" question. What is important is who decides the standards and which social context are they working from. Cooks emphasizes that the increasing professionalization of the field with its tightening of process regulations assumes a static reality and removes the social element. Proposing that the field refocus its concerns towards who is served, and who is empowered, she explores the concept of community. The question of women as mediators is also explored, with some cautionary remarks about what some of the gender-related findings imply, particularly concerning how we think about empowerment. She concludes with interesting discussions about where power is located, while emphasizing the need to rethink power and process. These questions about power raise and reframe important questions relating to mediator power and competence.

CROSS-LIST: Culture and Conflict Resolution; Gender and Conflict/Conflict Resolution

Klugman, J. 1992. *Negotiating Agreements and Resolving Disputes Across Cultures*. *Mediation Quarterly*. Vol.9, No.4, 387 - 396.

AUDIENCE: mediators, scholars and practitioners

This article draws on casework of the Community Relations Service (CRS) arm of the U.S. Department of Justice to review areas in which race problems are usefully served by mediation. Set in the western U.S., the cases take place in an area of ongoing large scale immigration, especially from Asia and Latin America, and increasingly diverse neighborhoods. An overview of the kinds of cases that the CRS has taken on, and some discussion of their success or failure is given. These include: Los Angeles police and minorities; developers and Native Americans; African-Americans and Korean merchants; multicultural student bodies and university institutions. Klugman highlights CRS's conflict prevention techniques, which include formal mediation, trained student response teams, and problem identification approaches that involve working first with homogeneous groups and then with diverse groups to create work plans. He argues that the resolution of cross-cultural disputes requires that the mediator be flexible and non judgmental, and that all of the concerned parties "buy into" the process.

This article gives a topical review of the CRS's work in the area of cross-cultural disputes. It is useful as an overview of changing directions of the department, and of the levels and types of cross-cultural disputes. There seems to be a questionable underlying assumption that immigration leads to competition for jobs and resources, and diversity leads to tension and racial conflict.

CROSS-LIST: Immigration, Acculturation, Adaptation; Ethnic and Race Relations; Ethnic and Racial Conflict/Conflict Resolution; Social Conflict and Conflict Resolution

LeBaron, Michelle. 1996. *Mediation, Conflict Resolution, and Multicultural Reality: Culturally Competent Practice*. In Edward Kruk [Ed.]. *Mediation and Conflict Resolution in Social Work and Human Services*. 315 - 335. Chicago: Nelson Hall.

AUDIENCE: conflict resolution practitioners and trainers, service providers, educators, counselors

Starting from the premise that conflict cannot be meaningfully addressed without a consideration of culture, the author identifies some communication frameworks for understanding the cultural lenses through which conflict is perceived, raises questions about the cultural biases of mediators, and advocates the development of culturally-appropriate approaches to conflict resolution. LeBaron asserts that culture touches every dimension of conflict. These dimensions include what constitutes a conflict and conflict resolution, identification of relevant parties, whether and how a conflict should be approached, and the most appropriate process for intervention. She then discusses three frameworks (individual v. collectivist; traditional v. modern; and high v. low context) that offer some value for discerning cultural patterns. Using these frameworks, she observes that mediation in the dominant culture in North America is characterized more often by values from the individualist, modern, and low-context side of the continua. Rather than arguing for the adaptation of mediation to specific cultural contexts, the author offers an alternative model for conflict intervention.

LeBaron supports the choice of an elicitive or educational approach, in which intervenors gather information from the parties about culturally appropriate processes, because it allows for the emergence of fit between the parties, process, and intervenor. In this kind of approach, intervention becomes an education for all concerning the cultural lenses through which conflict is interpreted and acted out. Understanding how actions are experienced and justified may lead to insights about how a group may

move forward. The author concludes by discussing the challenges posed by intercultural conflict for conflict resolution training.

The contributions of this article include a broad theoretical discussion and practical recommendations. It is also noteworthy in that it models culturally competent practice. It does so in three ways: 1) by noting that culture enters into our discussion and analysis of any social phenomenon, while also observing extensive differences within cultural groups; 2) by discussing analytic tools for understanding cultural differences while cautioning that these tools are based on broad generalizations; and 3) by offering an intervention approach that views culture as integral to any conflict and/or conflict resolution effort. The author demonstrates sensitivity to the complexities of culture without being paralyzed by them.

CROSS-LIST: Culture, Communication, and Conflict; Multiculturalism

Moore, Christopher. 1996. *The Mediation Process: Practical Strategies for Resolving Conflict, Second Edition*. San Francisco, CA: Jossey-Bass Publishers.

AUDIENCE: conflict resolution practitioners and scholars, lawyers, service providers, managers, teachers

In this new edition of a classic text in the field, Moore addresses the need for a systematic and practical approach to mediation, with three major goals: 1) to illustrate the effects and dynamics of mediation on the practice of negotiation; 2) to present a theoretical explanation for the current practice of mediation as it has been applied in a variety of issues, arenas, cultures; and 3) to provide practitioners with concrete and effective strategies and techniques to assist parties in dispute resolution. The book outlines how mediation fits into the larger field of dispute resolution and negotiation and then presents a comprehensive, stage-by-stage sequence of activities that can be used by mediators to assist disputants in reaching agreements.

Moore explores the subject of mediation and culture substantively. He gives a particularly useful discussion of mediation around the world, where he reviews informal and formal mediation processes in Asia, Latin America, Africa and the Middle East and Europe. Several pages at the end of each section are also devoted to "cultural variations," where he discusses how actions or thinking related to a particular part of the process may be perceived differently by a person from another culture. Moore argues that the 'North American' model of mediation a misnomer. Though ideas of professionalism, impartial advice, independent procedural systems for resolving disputes emerged from Western and specifically Northern Europe during the Middle Ages, Moore notes that the model and corresponding values have spread around the world and influenced many cultures. These cultures have either chosen them because they have seen them to be fair and efficient, or they became acquainted with them through colonial experience. This book provides a good starting point and overview on the topic of mediation, demonstrating a much broader appreciation of culture than the original edition.

Pavlich, George. 1996. *The Power of Community Mediation: Government Formation and Self-Identity*. *Law and Society Review*. Vol. 30, No. 4, 707 - 721.

AUDIENCE: mediators, lawyers, scholars, conflict resolution practitioners

This article examines the debate between proponents and critics of mediation, reflecting on its potential to transform power relations and provide an alternative politics. Proponents view mediation as a victory of empowered individuals and communities over the state, laying a foundation for real democracy. Critics argue that mediation merely works to maintain and further state hegemony within civil society. Pavlich

argues that this simplistic bifurcation obscures more important issues, and he turns to highlight a group of “new informalist” critics. These theorists offer a clearer perspective on community mediation’s power which ultimately paves the way for an alternative conceptualization of the politics of conflict resolution to emerge.

Drawing from Foucault’s work, the author discusses the role of mediation in furthering state aims, through its emphasis on discipline and self in an attempt to reproduce peaceful individual selves and communities. Using a case study, mediation is explored as a confessional institution that deploys sociocultural pressures in search of non-disputing self-identities. Pavlich argues that mediation is not directly working to further state aims, but is perhaps more subtly contributing to the entrenchment of an increasingly neo-liberal, post-modern state which relies on fixed individual selves located within a community. This, he concludes, does not contribute to the development of an alternative politics and nor does it transform existing power relations. Mediation, he proposes, will ultimately serve to “restore” a community order, rather than promote change.

Highly academic, this article is nevertheless useful for mediators and conflict resolution practitioners and scholars who are thoughtful about the role of meditation in politics and social change. While it does not speak to culture in the ethnic/racial sense, it raises important issues about the culture of mediation and more generally about the US national culture of dispute resolution.

Sunoo, Jan Jung-Min. 1990. *Some Guidelines for Mediators of Intercultural Disputes*. *Negotiation Journal*. Vol.6, No.4, 338 - 389.

AUDIENCE: mediators, scholars and practitioners

This article presents a mediation case involving a US trade union that attempted to organize, and then concluded a labor agreement with a Japanese-owned produce processing plant in a large metropolitan city in Southern California. Sunoo’s intention is for other mediators to derive useful insights about overcoming challenges that may arise in intercultural negotiations. Following a short description of the case and reflections on causes of misunderstandings and miscommunication, the author makes some suggestions about rules of conduct for intercultural mediation. These include: expect different expectations; do not assume that what you say is being understood; listen carefully; seek ways of getting both parties to validate the concerns of the other; be patient, be humble, be willing to learn; apply “win-win” negotiating principles to the negotiation; dare to do things differently.

This short case study effectively highlights potential areas of intercultural conflict and misunderstanding. The author/mediator of Asian-American descent provides interesting insights into how Asian cultural assumptions differ from American union culture and methods of bargaining. It provides useful areas for reflection for mediators about to work in intercultural settings.

Cross-list: Ethnic and Racial Conflict/Conflict Resolution; Ethnic and Race Relations; Culture and Conflict; Culture, Communication and Conflict; Immigration, Acculturation, Adaptation

Culture and Negotiation

Faure, G.O. 1993. *Negotiation Concepts Across Cultures: Implementing Non-Verbal Tools.* Negotiation Journal. Vol.9, No.4, 355 - 360.

AUDIENCE: negotiators, trainers, practitioners, scholars

This article promotes the design and use of visuals for conveying negotiation concepts non-verbally. The benefits are: elaboration of synthetic forms of communication, transdisciplinary expression, multicultural accessibility. The challenge lies in giving abstract concepts visual form. Faure shares two schematic drawings that he has used extensively in training sessions on international negotiation for managers that were held in two countries, China and France. One of the representations describes the dynamics of negotiation, and the other portrays the relationship between structure and process. They have both been conceived, elaborated, tested, and used repeatedly in Chinese and French cultural settings. How effective and accessible they would be in other cultures is unknown. Faure describes the process of developing the visuals, and details some of the factors that he considered including the French preference for abstract thinking and the Chinese affinity for concrete symbolic representations. He points to other areas to be considered, including choice of color, the direction signs would be read in, and the cultural significance of forms. Faure encourages others to develop this area of practice.

This approach is an innovative effort to reach diverse audiences with graphic tools. The diagrams are useful and Faure's argument is persuasive. While the potential for deeper levels of communication and understanding is surely possible, he rightly raises the issue that a whole new set of questions would need to be explored when using these tools for training across cultures.

Rubin, Jeffrey Z. and Sander, Frank E.A. 1991. *Culture, Negotiation, and the Eye of the Beholder.* Negotiation Journal. Vol.7, No.3, 249 - 254.

AUDIENCE: general public, scholars and practitioners, mediators

The purpose of this brief article is to raise awareness about the tendency to culturally stereotype, and to suggest ways in which we can more effectively and fairly negotiate across cultures. While asserting that culture is a powerful prism organizing perceptions, the authors argue that cultural stereotypes in the 'eye of the beholder' are not useful for negotiating processes. While differences in culture exist and have a bearing on the style of negotiation that emerges, they believe that the most important effects of culture are often felt even before the negotiators sit down across from one another and begin to exchange offers. Simultaneously, culture is easily and too often invoked as the dominant explanation for behavior. Citing examples from a two-week session on negotiation conducted with a multinational, multicultural gathering, the authors conclude that in preparing for intercultural negotiation, it is wise to: be aware of our biases and predispositions; acquire as much information as possible about our counterpart as an individual as well as the norms and customs that are to be found in our counterpart's home country; give our counterpart the benefit of the doubt.

This short and interesting piece makes a strong case to illustrate the pitfalls of stereotyping in negotiations.

CROSS-LIST: Ethnic and Race Relations; Ethnic and Racial Conflict/Conflict Resolution; Culture, Communication, and Conflict

Culture and Conflict Resolution Training

Becker, Ted, Slaton, Christa Daryl. 1987. *Cross-Cultural Mediation Training*. *Mediation Quarterly*. No.17, 55 - 67.

AUDIENCE: trainers, mediators, conflict resolution scholars and practitioners

This article describes a cross-cultural mediation training which took place in Manila, Philippines, in the summer of 1985. The American trainers/authors brought together mediators from the Asia Pacific region and the United States to discuss such topics as the difficulty of defining mediation, sustainability of agreements, the role of the legal system in dispute resolution, the overwhelming lack of public education about conflict resolution, and a lack of standardized training in mediation. After discussing how the training program evolved, the authors concentrate on the highlights and challenges of the conference, and the lessons they learned as trainers both from and about Filipino participants. They conclude with a general optimism about the usefulness of cross-cultural training for trainers and participants.

The article provides helpful reflections for mediators wishing to develop cultural sensitivity, particularly with regard to Asian communities. It contains interesting discussions of the status and use of formal and informal mediation in Asian justice systems.

CROSS-LIST: Cross Cultural Studies

Bosserman, C. Phillip, and McCormick, Michael A. 1996. *From Conflict Resolution to Cultural Transformation*. *Social Alternatives*. Vol.15, No.3, 9 - 12.

AUDIENCE: conflict resolution trainers and scholars, organizational managers, service providers

This short article promotes the idea that the success of conflict resolution depends on changing the cultural norms and values that define disputes and prescribe ways they are to be resolved, rather than merely getting people to resolve specific disputes in less adversarial, nonviolent ways. Focusing on conflict resolution training within organizations, the authors propose that trainings should include the development of long term educational campaigns to promote collaborative problem solving. This new collaborative culture would involve acknowledging interdependence, and promoting personal growth and moral development through the construction of processes designed to meet everyone's needs. In the process, competitive and hierarchical norms would be transformed. Bosserman and McCormick propose that creative conflict resolution strategies must recognize and adapt to multicultural environments, drawing from the values of suppressed cultures which tend to place a higher value on maintaining good interpersonal relationships.

The article provides some interesting insights for trainers and organizational managers. Rather than providing clear training strategies, it sets a philosophical and value framework for trainers to work from.

Cushner, Kenneth and Brislin, Richard W. [Eds.]. 1997. *Improving Intercultural Interactions: Modules for Cross-Cultural Training Programs, Volume 2*. Thousand Oaks, CA: Sage Publications.

AUDIENCE: conflict resolution trainers, service providers, counselors, scholars

As part of the Multicultural Aspects of Counseling series, this edited book aims to increase the reader's awareness of cultural assumptions, fostering the intentional cultivation of culturally sensitive approaches

to training, education, and counseling. While not explicitly about the role of culture in conflict resolution, many of the discussions and self-evaluative methodologies are particularly useful for trainers and practitioners interested in improving their own self and other awareness about the role of culture in social interaction.

The third part on *Concerns in Various Types of Intercultural Experiences* is the most relevant. This section begins with Pederson's discussion of ethics in cross-cultural training, where he aims to clarify different ethical approaches (non-negotiable and discretionary) in multicultural settings. Ann-Marie Horvath explores the concept of ethnicity, particularly in terms of how people's different associations with ethnicity affect interactions across groups. In their article on mediation across cultures, Pederson and Singelis argue that understanding culture's influence on people's assumptions is one of the first steps in increasing competence in intercultural mediation. Highlighting distinctions between Eastern and Western approaches, they aim to develop the reader's awareness of cultural assumptions guiding behavior, discernment in separating facts from inferences, and skills for managing intercultural conflicts. The role of empathy in intercultural interactions is emphasized in Colleen Mullavey-O'Byrne's piece, which is placed strategically towards the end of the book to emphasize a developmental approach to positive intercultural interactions. People must first understand the reasons for observed differences if they are then to attach their empathetic skills to an understanding of cultural differences.

CROSS-LIST: Culture, Communication and Conflict; Ethnic and Race Relations.

Cushner, Kenneth, and Brislin, Richard W. 1997. *Information for Teachers and Cross-Cultural Trainers*. In *Intercultural Interactions: A Practical Guide, Second Edition*. 19 - 56. Thousand Oaks, CA: Sage Publications.

AUDIENCE: trainers and teachers

As a cross-cultural training strategy that employs the critical-incident approach to present culture clashes between individuals from different backgrounds, the culture assimilator is reviewed and developed by the authors as a training strategy. The authors argue that the culture assimilators are capable of bringing about marked improvement in individuals' knowledge about factors related to cross-cultural interaction and adjustment. They provide ways for trainees to begin to understand the subjective culture of another group. In their aim to develop materials for cross-cultural training utilizing this tool, the authors developed and tested 106 "critical incidents" organized around 18 themes such as work, roles, time and space, ambiguity. Sixty participants read and responded to the questions. They suggest that trainers encourage trainees to develop their own incidents reflecting these themes.

The authors emphasize commonalities in cross-cultural experiences, including intense personal experiences such as emotional upheaval, and a realization that one's previous learning may be insufficient for effective functioning within another culture. They argue that a culture-general assimilator capable of preparing people for a variety of extensive cross-cultural experiences needs to be developed. The chapter gives a general overview of cross-cultural training strategies, as well as an overview of the development and use of culture assimilators in the authors' own trainings and material development.

CROSS-LIST: Cross Cultural Studies

LeBaron Duryea, Michelle. 1994. *The Quest for Qualifications: A Quick Trip Without a Good Map*. In C. Morris and A. Pirie [Eds.]. *Qualifications for Dispute Resolution: Perspectives on the Debate*. 109 - 130. Victoria: University of Victoria Institute for Dispute Resolution.

AUDIENCE: conflict resolution practitioners and trainers, policy-makers, educators, service providers

This insightful chapter examines efforts toward developing standards and qualifications in and for the field of dispute resolution. Because the field has expanded with great speed and little coherence, the development and imposition of meaningful standards is both difficult and premature. The author asserts that qualifications and standards only make sense if there is some shared understanding of desirable outcomes, acceptable processes, and appropriate practices. The premature development of standards will only serve to calcify the field, placing limits on the acceptable ways to intervene in, train for, and conceptualize conflict. The author submits that any discussion of dispute resolution qualifications and standards must consider the centrality of culture in disputing and dispute processing; however, she ventures that existing research does not clearly show that it is either possible or desirable to develop standards that apply across multiple contexts of practice.

To illustrate the difficulties of establishing meaningful and universal skills and qualifications, the author critiques Honeyman's effort to develop a matrix of skills and abilities among mediators of different styles and approaches. Specifically, she notes that Honeyman's matrix contains many culture-bound biases and assumptions. Not only are the specific qualities problematic, so, too, are the assumptions of universal suitability. The author observes that the institutionalization of one set of perspectives about desirable dispute resolution skills and practices may delegitimize other useful and perhaps more culturally appropriate approaches. The field of dispute resolution, once touted as an alternative to the elite justice of the course, would move closer toward becoming an exclusive arena with limited access.

This chapter should be required reading for those who advocate the rapid development of dispute resolution standards. While standards are essential to the development and maturation of a profession, they require a convergence if not a consensus on the dimensions of the profession. This is certainly not the case in dispute resolution because as a field it is both very undefined and very young. A first and more appropriate step, LeBaron Duryea suggests, is to develop a broad code of ethical behavior rather than a fixed list of desired dispute intervenor skills.

Cross-list: Multiculturalism; Culture, Communication, and Conflict

Lederach, John Paul. 1995. *Preparing for Peace: Conflict Transformation Across Cultures*. Syracuse, NY: Syracuse University Press.

AUDIENCE: trainers and practitioners, mediators, scholars and teachers

The purpose of this book is to develop a broad theoretical and analytical view of conflict resolution training and to explore the practical, experiential side of how that framework is applied. Arguing that conflict resolution training in the dominant North American culture represents among other things the packaging, presentation, and selling of social knowledge, Lederach points to the need for critical evaluation of the training project. His methods are inductive, rooted in personal experiences with training in several cultures outside the United States. The publication is divided into three sections. The first explores the degree to which training in conflict resolution is consistent with the goals espoused in the field. The second section develops a spectrum of training models suggesting two major types: prescriptive and elicitive. In the final section, Lederach describes his own experiments with the elicitive model, extrapolating ideas about its application in multicultural settings. Lederach emphasizes respect and

understanding for cultural knowledge as a guide in conflict analysis and a key to the development of appropriate models.

This publication is an imperative read for trainers working across cultures, as it encourages deep reflection on the nature, philosophy, and implications of elicitive and prescriptive training methods. Lederach's thought provoking deliberations about the values and assumptions underpinning the peace and conflict resolution field have wider application for scholars, practitioners and activists.

CROSS-LIST: Ethnic conflict/Conflict Resolution; Indigenous Peoples and Conflict/Conflict Resolution

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