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TRANSFORMING CONFLICT WITH STUDY, COMMITMENT AND ENERGY

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In these newsletters of the Rotary District Peacebuilders, we want to invite readers for contributions and ideas, suggestions and possibilities for our efforts to educate others by promoting the foundational skills for promoting sustainable peace and civility, i.e., nonviolent conflict resolution, improved communication and cooperation, successful negotiation and mediation. We also want to encourage the critical and creative thinking that can help communities move through obstacles and difficulties among people, their economies and their environments. In this issue we focus on the ideas and skills that can help us better deal with conflict. Visit our blog and comment if you wish: www.rotarypeacebuilder.com

THE APPLICATION OF T'AI CHI IN RESOLVING AND TRANSFORMING CONFLICT

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NOTE: Jeff Ellis will present his ideas at the Fort Collins Rotary Club Fellowship meeting on Wednesday, February 3 from 1:30-2:30 MST. Join us live or through that week's Rotogear URL. <https://us02web.zoom.us/j/494943309?pwd=SmtTUDYzTlZrcVBhbVLRmdvbVh6dz09>

T'ai Chi Ch'uan ("T'ai Chi") is an internal martial art and meditative practice focused on the integration of mind, body, and breath. It is a centuries-old practice with much to teach us on many levels. This article, however, is not a scholarly piece on T'ai Chi, chi, or the philosophical underpinning of this practice. Rather, my purpose, as a long-time T'ai Chi practitioner, is to suggest how T'ai Chi concepts and principles can apply to resolving and transforming conflict. With many years' experience negotiating and mediating in business, government, and non-profit settings, these concepts and principles have been integral to my approach to conflict.

In his book *The Dance of Opposites, Exploration in Mediation, Dialogue and Conflict Resolution Systems Design* (Dallas, TX., GoodMedia Press, 2013), p. 83, Kenneth Cloke states: "It is clear that all conflicts are perceived by the senses, manifested through body language and kinesthetic sensations, embodied and given meaning by thoughts and ideas, steeped in intense emotions, made conscious through awareness, and then resolved by conversations and experiences and developed into character, expanding our capacity for openness and trust, and contributing to our learning and ability to change, and that all of these transpire or are processed inside the brain."

In other words, conflict arises and resolves in the mind and is also expressed through the body and spirit. As such, the study and practice of T'ai Chi, with its focus on mind, body, and breath can

provide a unique perspective and discipline for resolving conflict. Today, as we experience a significant level of domestic strife and conflict, and “as the world is caught up in the age-old battle of good and evil, right and wrong, and us against them, the study of T’ai Chi ideally helps us to see the continuum of yin and yang rather than the polarity of black and white.”¹

It is Yin and Yang, opposing yet complementary forces, as well as such principles and concepts as “stillness in movement,” “use the mind not strength,” “sink the chi,” “empty and full,” “listening and following,” and many others that are central to T’ai Chi and are powerful in resolving disputes.

A person can become negative, destructive, and weak when in conflict. A transformative approach to resolving such conflict can help the parties move from a state of weakness and self-absorption to a stronger, more responsive and empowered state.² T’ai Chi prepares the mind, body and spirit to support this process. Through consistent and correct practice, the practitioner develops a soft-focused, accepting, heart-centered, and balanced presence.

In addition, T’ai Chi practice cultivates and mobilizes the chi, the life energy within each of us, and chi flows because “energy is the property of the soft, alive, and flexible. Force is the property of the hard, dead, inflexible.”³ Softness can overcome hardness and prevail in a conflict. It then follows that force does not equate to power.

It is through such practice that a mediator can develop a heightened awareness and sensitivity to conflict that goes beyond a narrow focus of just getting to an agreement to resolve a dispute and instead explore issues and emotions that may underlie the conflict, all the while remaining objective and in control of the process.

T’ai Chi also trains the practitioner to sense and anticipate the intention and decision-making of the other party and respond accordingly.⁴ When confronted with force, whether physical or verbal, a person’s fight-flight mechanism can be triggered, which can often result in force meeting force. The use of softness, integration, chi, and listening-and-following skills allows the practitioner to engage with the other party without triggering this mechanism.

Yielding is an example of a voluntary response to force. To many, the notion of yielding means to surrender or give up. However, in T’ai Chi, to yield is to put oneself in a better position to capture the other party’s central equilibrium and, without force, control what happens next. The practitioner senses the direction, speed, and strength of the force and then voluntarily responds below the other party’s fight-flight radar. In a similar fashion, yielding to force is one example of how a mediator can keep control of the parties and process in order to move forward in resolving a dispute.

In summary, T’ai Chi practice cultivates an integrated mental, physical, and spiritual response to conflict, learning to use the mind, chi, and softness, not force, contrary to how we naturally react

¹ Barbara Davis, *The Taijiquan Classics: An Annotated Translation* (Berkeley, CA., North Atlantic Books, 2004), p. xvi

² Robert A. Baruch Bush and Joseph P. Folger, *The Promise of Mediation, The Transformative Approach to Conflict* (San Francisco, CA., Jossey-Bass, 2005)

³ *Tai Chi Touchstones: Yang Family Secret Transmissions*, Compiled and translated by Douglas Wile (Brooklyn, NY., Sweet Ch’i Press, 1983), p.21

⁴ Jan Diepersloot, *Masters of Perception, Sensory-Motor Integration in the Internal Martial Arts* (Walnut Creek, CA., Qi Works, 2013).

when faced with opposition and conflict. This is accomplished through a practice that nurtures and enhances health, greater awareness and focus, and a heightened perceptual and spiritual awareness. When applied, the concepts and principles of this centuries-old practice makes T'ai Chi a valuable resource and complementary discipline for mediation and other conflict resolution and transformation models.

TRANSFORMING CONFLICT IN EDUCATION

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The past year has brought many changes to healthcare and how students are educated. Prior to 2020, as a Nursing Educator, I was welcomed into facilities where I would have 6-8 more helpers to assist with the care of those who required various treatments. Students often provided the extra conversation and time spent with patients that was appreciated.

In 2020 however, the cranked-up, fast-paced healthcare setting was not happy to have new faces. Many facilities said “we will not take any students or interns.” Add in the stress inherent in caring for (and saving) lives, and it’s no wonder that we expect to face conflict in nursing and other healthcare specialties. How can we turn this into a peaceful outcome?

Well, there’s a difference between conflict and hostility. In fact, most sources of conflict in nursing shouldn’t lead to hostility. While you may disagree with the patient care plan, be unhappy with the way that someone is handling a situation, or even seriously question the ethics of certain procedures, there are ways to de-escalate tension and practice peaceful conflict resolution skills in nursing. And by teaching (*and practicing*) how to do so, you’ll not only be making the day-to-day easier, you’ll be redirecting everyone’s energy and focus to the patients and their families—the people who need it most.

Types of Conflict

The Merriam Webster dictionary defines conflict in part as any “struggle resulting from incompatible or opposing needs, drives, wishes, or external or internal demands.” **Interpersonal conflict** occurs when that struggle is between two or more people and can actually arise at many different relationship levels: between doctors and nurses, between patients and nurses, and even between nurses!

Not all conflicts are created equal, and that’s important to know. Developing a reliable way to determine the basis of any issue in which you’re not seeing eye-to-eye with someone else is the first step to creating a roadmap to conflict resolution. And by taking this step, you’re increasing your ability to achieve a peaceful outcome.

Issue-Based Conflict

Issue-based conflicts occur when the root cause is a disagreement about how to handle a problem at hand. As long as communication remains open, clarification (and sometimes compromise) can forge a path agreeable to both parties.

Example: Based on his experience from previous student nurse assignments, a student nurse new

to a facility disagrees with the way a staff nurse is changing a patient's bandages. Instead of trying to coerce the staff nurse into adapting his preferred method, the student nurse consults with the faculty on the unit and realizes that his previous way of changing bandages is different from the facility protocol. The student nurse adapts to the facility's protocol for changing patient bandages while on that assignment.

Ego-Based Conflict

Ego-based conflicts occur when a disagreement about how to handle a problem at hand is complicated or exacerbated by the risk of damaging one or more party's sense of self-esteem or perceived standing in the relationship. For example, is the conflict driven by a desire to create a better solution, or is it driven by the need to be "right?"

Example: A student nurse approaches a nurse to double-check an order for medication before administering the medication to its intended patient. The nurse—interpreting the question as a sign of distrust in his own expertise—publicly lashes back at the student nurse and reports his dissatisfaction with the student nurse to the charge nurse on duty. Instead of responding publicly in kind, the student nurse enlists the help and support of the charge nurse and nursing faculty member to find an opportunity to discuss the incident and resolve hard feelings with the nurse privately.

Values/Ethics-Based Conflict

2020 was also an election year. No, that did not stay out of the Healthcare Setting. Value-based conflicts occur when the source of disagreement arises because of a difference in each individual's values or ethics. Because values and ethics often create such a cornerstone to our beliefs, tensions based on a difference of values and ethics may not come to a clean resolution, and that's okay.

Example: A student nurse sets up the computer for a Zoom call and overhears her patient and their family discussing moral beliefs and political views that are completely different from her own. Regardless of their differences in opinion, this nurse still strives to provide this patient with the highest level of care and compassion possible and even makes an extra effort to chat about common interests with the patient, making the patient's stay in the hospital a bit more bearable.

Five Tips to Help De-escalate Conflict Situations:

1. **Be respectful:** Remember that you are a guest at each facility. They've also given you a chance to learn, grow, and help others.
2. **Stay in your lane:** Your primary role as a student is always to help.
3. **Be friendly (or at least approachable):** Approachability is an underrated trait, and it isn't just important for building a relationship with patients.
4. **Communicate clearly:** As mentioned before, misunderstandings are one of the biggest causes of conflict.

5. **Assume the best:** Amidst the stressful environment caused by heavy patient loads, it can be easy to forget that everyone in the room wants the best for the patient.

Cases of conflict will come to a thorough and speedy resolution—indeed, some may not be resolved at all by the time you’ve completed your student assignment. And that’s okay! Not having to deal with indefinite workplace drama is one of the many upsides of being a student!

The Best Option? No Conflict in the First Place

“An ounce of prevention is worth a pound of cure.” - Benjamin Franklin

You’ve gotta admit: Ben Franklin was one smart dude.

While conflict resolution is a helpful and effective tool to manage both social and working relationships, avoiding sources of conflict altogether is by far the preferred method.

WHAT DOES IT MEAN TO BE A PEACEMAKER?

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He is an avid bicyclist, swimmer, and hiker.*

What does it mean to be a peace maker? The state of peace has been described as a non-warring condition; a state of mutual harmony; or the normal freedom from civil commotion and violence (dictionary.com). Many of us have experienced a condition of peace. However, peacefulness may be temporary or local. A peace-maker must be able to anticipate actions to be taken in the present in order to have future peace and have empathy for areas where there is not peace.

Our country went through a great civil war. From 1788 until April 1861, did we have a condition of peace during that time? In many places Americans experienced peace. Other Americans were not experiencing a condition of peace. We had pre-Civil war episodes of “unpeacefulness” such as Bleeding Kansas, John Brown and Harpers Ferry, NYC riots, and conductors along the Underground Railroad.

Similarly, after the war, from August 1865 until today, we have experienced domestic peace for the most part. Although, we have had labor riots leading to the legal rights and protections to unionize; we have had civil rights riots and marches leading to the 1964 Civil Rights and 1965 Voting Rights Acts; the Vietnam anti-war demonstrations leading to the exit of that war.

As a country, we have a history of progress from the abolition of slavery, formally recognizing the rights of labor; elimination of segregation; imposing the Bill of Rights on the States; enfranchising non-whites and women; popularly electing Senators; cleaning up our water and air; and others. Often the progress has been made in response to the suffering and lack of harmony – response to “unpeacefulness” in order to ease suffering and restore peacefulness.

Wonder: Why can’t we make progress while we are in a peaceful condition. Can Peacemakers use anticipation and empathy to become activists for change? Or is there such a critical mass of inertia for the status quo or the ‘do nothing’ option, that no matter how skill the peacemaker, progress to

eliminate those conditions that will lead to future non-peacefulness, peace cannot be maintained.

Peace-maker leaders are great anticipators. Senator Morrill and his colleagues coming from humble beginnings foresaw the necessity of having an educated American population beyond secondary schools, so the 1862 Land Grant College Act was passed. President T. Roosevelt foresaw the necessity of having a public land trust preserving land for future generations to enjoy.

President F. Roosevelt foresaw the necessity of providing for the elderly and putting in sufficient social programs and regulations so that free market competitive capitalism would not fail. Truman pushed through the Marshall Plan bringing stability and peace for Europe for over 70 years. President Eisenhower invested in interstate highways and created DARPA (origin of the internet). The peacefulness of these investments in our country over decades cannot be over-estimated – providing opportunity and more fairness for tens of millions.

It is easier to look backwards and see the accomplishments. It is harder to look forward, understand what changes need to be made, and support leaders who will make those changes that will serve as a foundation for future peacefulness.

What changes do we need to make in our country to provide for peace in the future? What changes have already been tried and failed to lead a country towards peace such as having a uniform religion (hence the First Amendment).

What we do know: The future changes must accommodate those of different religious beliefs. The future changes must help provide our younger generations more fairness in economic opportunity regardless of ethnicity, gender, religion, and parents' income. American justice must become more fair and more redemptive – a prison sentence should not become a life sentence (When asked why Denmark was so good to its prisoners, the Danish prison warden said, 'because we expect them to reenter society and become productive citizens).

CONFLICT AND TRANSFORMATION

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In the introduction to my 2019 book, *Learning Life's Lessons*, I make the following points about conflict and the potentially transformative role of education, in particular. Inspiration, for example, is often credited for great achievements in transforming conflict but is so very elusive to define, create and use. It's much more than a passionate call to action. Inspiration must go deep and call forth conviction and commitment. Of course, the real test for inspiration is during troubled times—personal, family or friends, work or career, community, nation or world.

This book is dedicated to every teacher and instructor, every presenter and leader, every student and community leader, who needs to be reminded of some light even in the darkest hours, practical ideas that are grounded in solid research but that can be taken into any classroom or group to light a fire for others. Beginning work on my third Global Grant in 2021 from the Rotary Foundation and in partnership with the Ngozi Rotary Club in Burundi, we want to build on our foundation for sustainable peacebuilding and promote literacy in peace studies, especially to support public health efforts in the region.



In January of 2020, I met with teachers and instructors, church and community leaders in Ngozi, Burundi, to discuss how to build on our efforts to promote sustainable peacebuilding, how to connect the lessons from school and the university to what is learned in church, in the community and at work.

WHAT DEFINES THE “GREAT” LEADER WE NEED FOR THE FUTURE

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In January, we inaugurate Joe Biden as the President of the United States. Hopefully, he will become a “great” leader. Despite what authoritarian leaders do, they rarely are called, “great.” What defines a genuinely great leader? They are usually defined by the actions they take and by what consequences occur from those actions.

Below are some common actions that are taken by great leaders (GL) compared to poor leaders (PL). They are not listed in the order of importance.

- Lawrence A. Miller wrote, *“People who really achieve greatness make a leap---they make an imaginative, a creative, a visionary leap into the future. They create that vision in their own mind, and then they steer themselves and their organizations toward that vision.”* A GL connects her daily activities to the long-term goals of the organization. She always considers the long-term consequences of the decisions she makes “today.” A PL always focuses her attention on what she perceives as immediately urgent/important without any connections to either short-term or long-term goals of the organization.
- Indira Gandhi wrote, *“My grandfather told me that there are two kinds of people; those who do the work and those who take the credit. He told me to try to be in the first group; there was much less competition there.”* A GL always thinks about others as “people” ...not as diagnoses or titles or where they are located on a organizational chart. He always considers his followers as individuals, unique and valuable in their own right. A PL thinks of others in terms of their status/titles or their benefits to her own reputation or as “boss.”
- A GL wants to *earn* the respect of his followers. He isn’t always the most likable person. Nevertheless, he recognizes that his job is to get people to do things they might not want to do, in order to achieve the goals he wants to achieve. Harry Truman wrote, *“Leadership is the ability to get other people to do what they don’t want to do and like it.”* A PL seeks to be liked or admired by his followers and will sacrifice his desired outcomes in favor of short-term admiration/praise.

- A GL is always thrilled to see her followers attain competence and effectively achieve their potential. She recognizes that the mark of a great leader isn't creating followers---but instead developing other leaders. She knows *“that if she develops her associates, she will be even stronger”* (James F. Lincoln). A PL often feels threatened by the success of her “followers” for if they become more successful, they might replace her in the organizational structure.
- A GL supports and empowers his followers through his own honesty and transparency. Fr. Gene O’Brian of Fordham University lists “8 Qualities of Leadership” ... one of which is: *“3. ABILITY TO BE HONEST: a. Needs no secrets; b. No deceptiveness; c. Never lies.”* A PL always fears that being honest or transparent will give others leverage or an “advantage” over himself.
- A GL takes full responsibility for the “failures” of her team/followers. Winston Churchill once said, *“The price of greatness is responsibility.”* Someone once wrote, *“there is no limit to what you can accomplish if you don’t care who gets the credit.”* A PL is always afraid she will be blamed for the failures of her team and therefore assumes no responsibility for them. She is always prepared to blame others for anything that would reflect poorly on herself.

Hopefully, the people we have elected, people who aspire to become great leaders and follow the advice of John Quincy Adams when he said, *“If your actions inspire others to dream more, learn more, do more, and become more, you are a [great] leader.”*

TURNING THE OTHER CHEEK: THE REST OF THE STORY

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“You have heard that it was said, ‘Eye for eye, and tooth for tooth.’ But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also” (Matthew 5:38-39).

Too often this phrase is deemed to suggest you are supposed to put up with abuse and mistreatment. You are supposed to “love” the offending party into seeing the error of their ways. Unfortunately, there are some personalities, cultures, nations, and political biases that see such behavior as weak, an acknowledgement of inferiority, deserving of punishment, and an excuse to escalate abuse.⁵

Turning the other cheek should be an indication one is standing firm, is unafraid, is resolute, but is not prepared to stoop to the attacker’s behavior. Possible appropriate reactions can include:

- Simply do not respond, ignore the offense as not worthy of acknowledgement.
- Declare the offense loudly to the world, which puts the problem before all.
- Take the higher ground, reassert yourself/your rights/your position, and refuse to back pedal. Demand an explanation for offender’s behavior.

⁵ Ashley Hooker (2020), What Christians Get Wrong about “Turn the other Cheek”, [Christianity.com](https://www.christianity.com/wiki/christian-terms/what-christians-get-wrong-about-turn-the-other-cheek.html)
<https://www.christianity.com/wiki/christian-terms/what-christians-get-wrong-about-turn-the-other-cheek.html>

- Retaliation need not be physical or destructive.
- Response should not be revenge. Self-protection is appropriate, but retaliation or escalation is not.
- Be pro-active and prevent the slap to the cheek by addressing problems before they escalate.

“I am sending you out like sheep among wolves. Therefore, be as shrewd as snakes and as innocent as doves.” —Matthew 10:16

Peacekeepers frequently talk about conflict “resolution” or conflict “management.” Sadly, this is often a necessity once disagreements have risen to conflicts, but many specialists prefer today to talk about conflict “transformation.” Rather than solve a specific problem that has gotten out of control, the transformation advocate prefers to address conflict causes before physical conflict arises.⁶ Conflict transformation are actions that take place BEFORE an actual conflict not after. It is one of the principal justifications for diplomacy. Considered new and progressive by some many, major religions have addressed conflict problems from their own unique transformation perspective for thousands of years:⁷

- Hindu: Put the Preserver in-between Conflict the Destroyer and Conflict the Creator.
- Buddhist: Everything is codependent, everybody is responsible for conflict causation, and we all share responsibility, so give up finger pointing.
- Christian: Ultimately, it is the responsibility of individuals to promote peace rather than violence.
- Daoist: Everything is yin and yang, good and bad. Avoid doing anything that cannot be undone.
- Islamic: One must identify common goals and take responsibility for the well-being of all.
- Judaic: There is no ultimate truth, only the dialogue that surrounds it, which should never end.

Conflict transformation is not complete until the ills and evils that cause conflict have been resolved. Thus, the structural, economic, and social root causes are its principal business. Conflicts cannot be resolved by just being managed, but their causes must be removed. Thus, it is important not to accept the existence of “intractable” issues. Bombing somebody until they give up is not a conflict transformation. Conflict transformation should have no winners and losers. Methodologies of conflict resolution have been tested and examined in depth. Many case studies and examples are now available for guidance.^{8,9} Unfortunately, even with the best intentions, the problems often exceed the resources. Inequities, fragility of economics, and weak governance structures of societies created the conditions for conflict; hence, the required transformations are not trivial. Peacekeepers must be patient, resolved, and forgiving of inevitable failures.

⁶ Botes, J. (2003) Conflict Transformation: A Debate Over Semantics..., *Int. J. of Peace Studies*, Vol 8, No. 2. https://www.gmu.edu/programs/icar/ijs/vol8_2/botes.htm

⁷ Conflict Transformation: https://en.wikipedia.org/wiki/Conflict_transformation

⁸ O. Fraser, and L. Ghetas, (ed), (2013), Conflict Transformation in Practice: Approaches to Conflict Transformation: Lessons from Algeria, Denmark, Egypt, Kenya, Morocco, Tajikistan and Yemen, *Cordoba Now Forum*, 44 pp.

⁹ Dukes, F. (1999) “Why Conflict Transformation Matters: Three Cases,” *Peace and Conflict Studies*; Vol. 6: No. 1, Article 5, 29 pp. Available at <http://nsuworks.nova.edu/pcs/vol6/iss1/5>

MANAGING CONFLICT BY ENGAGING PERSONS AND ISSUES CLOSE TO THE SOURCE

Del Benson, Ph.D. is a Professor and wildlife specialist for Extension at Colorado State University. His work is with wildlife and recreation enterprises on private land, conservation education, hunter attitudes and behavior, public input to resource management decision making and campus environmental management. He can be reached at Delwin.Benson@ColoState.EDU

Persons respond to situations slowly when there are no imminent reasons to change and more quickly if situations affect them deeply. When conflict arises, solutions are best understood by clearly understanding the interests of persons and experiencing the who, what, where, when, why, and how their interests originated. Knowing less is not enough.

Persons become aware of what they think, say, and do in a continuum of content and methods received over time. First one must become **Aware**. If aware, then there might be **Interest**. Interest should lead to **Evaluation** by taking actions or seeking more information from family, friends, associates, thoughtful research, or from incorrect sources and bad experiences. If satisfied with evaluations, then **Trial** might start. Once an idea is expressed or practiced **Adoption** could result if favorable received. **Rejection** is also an option at each stage!

The diffusion process starts at some point along the continuum, moves forward, and loops back to preceding stages until there is more final adoption or rejection. These are no permanent steps however, and persons can become ingrained in their interests with more experiences and become more difficult to influence. Communicators attempt to provide appropriate messages and levels of experiences for each step along the continuum. Knowledge and experiences might not always be the best teachers if they were negative, misleading, and inappropriate. Experiences can lead toward rejection of thoughts and actions. Critically evaluated experiences help if persons are willing to change.

Diffusion of Innovations was popularized by Everett M. Rogers' book, now in the 5th edition. Most well-known is the idea that persons are generally found in stages of thought and actions over time: Innovators (2.5%); Early Adopters (13.5%); Early Majority (34%); Late Majority (34%); Laggards (16%). Persons in conflict are likely in one of those categories. Moving from one category to the other is not easy and it generally takes time.

Some persons seem never to adopt new ideas and actions, the laggards, while other persons seem out in front of everyone toward success, the innovators. More awareness, interest, evaluation, and trials should help to move persons to other categories of the curve or to cause regression. Understanding conflicts, in thorough and empathetic ways, is helped when one can be close to the action, the problem, the opportunity, the conflict.

The idiom about walking a mile in someone else's moccasins before judging them was paraphrased from a plea for empathy in an 1895 poem by Mary T. Lathrap. Gain experience on the ground, on the trail where others have traveled, and by feeling the protection or pain when one foot touches the soil along with the many steps, rocks, and debris encountered along the way. Experiencing where the conflict emanated is better than case studies from a book, conference deliberations, or lecture rhetoric.

Four simple steps help to work on cooperative ideas and interests, and to manage conflict once shared interests and visions are understood. One, what action is desired? Two, generate a big picture vision of positive futures. Three, establish 3 strategies that target audiences' agenda. Four, ask for buy-in and action outcomes: who, what, where, when, why and how?

PRIORITIES OF THE ROTARY FOUNDATION

See the RI website: <https://my.rotary.org/en/learning-reference/about-rotary/our-priorities>. If you would like to respond to one of the pieces in this newsletter, check out our blog www.rotarypeacebuilder.com and join the conversation! If you would like to contribute to a future newsletter, visit www.rotarypeacebuilder.com/submit/. You can find some of our past issues at the Rotary District 5440 website: <https://www.rotary5440.org/sitepage/peace-building-newsletters>. Future issues may explore the following: MARCH—Peacebuilding through Centering and Restorative Justice. If you have ideas for future topics, please send them to any of our writers.