

ROTARY DISTRICT 5440 PEACEBUILDER
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PARADIGM SHIFTS

**William M. Timpson, Bob Meroney, and Lloyd Thomas
Fort Collins Rotary Club
and
Lindsey Pointer, 2017 Rotary Global Grant Recipient**

In this ninth newsletter of the Rotary District Peacebuilders, we welcome an additional contribution on paradigm shifts from Dr. Lloyd Thomas, Wellington, CO. Dr. Thomas is a certified Life Coach and a Licensed Psychologist who has written weekly newspaper columns since 1981 on practical life coaching. He is on the faculty of the International University of Professional Studies. He has also been a long-time counselor and promotor of Rocky Mountain RYLA and Young RYLA for Districts 5440 and 5450.

William M. Timpson

NOTE: Bill Timpson has been on the faculty at Colorado State University in its School of Education for many years and a member of the Fort Collins Rotary Club where his focus on sustainable peacebuilding in Burundi, East Africa, has been supported by two Global Grants.

RETHINKING OUR IDEAS, PARADIGM SHIFTS AND PEACEBUILDING

(Adapted from William M. Timpson's (2002) Teaching and Learning Peace (Madison, WI: Atwood.)

In his autobiography, Long Walk to Freedom, Nelson Mandela (1994) argues for a paradigm shift, a new vision that can help keep us free from the bitter desire for revenge when we have felt wronged or persecuted, a motivation that too often leads to an escalation of violence and reprisal. Imprisoned for twenty-seven years on Robben Island for his ceaseless work against apartheid, a system of brutal subjugation of the black majority by a privileged white minority, Mandela had every reason to be consumed by anger. Instead he pushed himself and those around him to identify a higher ground outside that prison of oppression and reprisal.

Freedom is indivisible; the chains on any one of my people were the chains on all of them, the chains on all of my people were the chains on me. It was during those long and lonely years that my hunger for the freedom of my own people became a hunger for the freedom of all people, white and black. I knew it as well as I knew anything that the oppressor must be liberated just as surely as the oppressed. A man who takes away another man's freedom is a prisoner of hatred, he is locked behind the bars of prejudice and narrow-mindedness. I am not truly free if I am taking away someone else's freedom,

just as surely as I am not free when my freedom is taken away from me. The oppressed and the oppressor alike are robbed of their humanity (p. 624).

So often the violence needed to sustain oppression only sparks a round of violence in response. In our classrooms, organizations and communities, we can help people see the interconnectedness among all peoples, between their own privileges, for example, and the sacrifices of those who have had to make do with much less. We can help people recognize the sources of prejudice that lurk in the unexamined crevices of their own psyches. We can help them help others rethink their biases.

One of the real joys of learning is that flash of insight when something first makes sense, when you break through “conventional wisdom” and see a creative new possibility. Thomas Kuhn’s (1970) classic, *The Structure of Scientific Revolutions*, describes the process by which the prevailing paradigms that define our thinking gradually give way to new models as counterevidence grows. Galileo was persecuted as a heretic when he dared to suggest that the earth was not the center of the universe. In some areas of the U.S the word “evolution” has been purged from science texts as creationists push to have alternative theories represented.

If we turn to the classroom or organization, we can see instances where people have felt hurt by a particular comment and lashed back in anger. Some people vie for attention. Others want control. A few may feel helpless much of the time. The work of Dreikurs (1968), in particular, offers some ideas for understanding how these motivations can play out and what options instructors have. Knowing some of this could also help you handle the emotions that surface around revenge, in particular. Naming the underlying motivation can go far toward helping students unpack the danger inherent in revenge and move toward alternative responses.

Dreikurs hypothesizes the following relationships between a person’s inner motivation or goal and how you might be feeling when you come into contact with that person. Knowing about these ideas can provide a useful tool for intervening when conflicts arise and revenge rears its ugly head.

- Someone seeking revenge for something in the past can produce feelings of hurt in others; dealing with emotions openly and sensitively can help a group, and an individual, move on.
- Someone seeking power will typically produce feelings of competitiveness in others; periodic reminders about cooperation may help.
- Someone seeking attention will often generate feelings of annoyance in others. Naming the behavior for what it is can help others identify the source of their frustration and address the issue in a constructive manner; e.g., agreeing to a ground rule that maximizes participation, that allows everyone a chance to speak before any one individual gets to speak a second time.
- Someone acting helpless can engender feelings of inadequacy in others. When some people just can’t get an idea, it may be best to get others involved, to point those people toward other resources on campus.

References

- Dreikurs, R. (1968) *Psychology in the classroom: A manual for teachers*. New York: Harper and Row.
- Kuhn, T. (1970) *The structure of scientific revolutions*. Chicago: University of Chicago Press.
- Mandela, N. (1994) *Long walk to freedom*. Boston: Little Brown.

Lindsey Pointer

NOTE: Lindsey Pointer has been working on the use of restorative principles in the criminal justice system. She defines herself as a restorative practices facilitator, trainer and researcher and is currently pursuing a Ph.D. in Restorative Justice at Victoria University in New Zealand with support from a Rotary Global Grant Scholarship and the Fulbright Program from the U.S. State Department.

THE RESTORATIVE JUSTIC PARADIGM SHIFT

What is “**justice**”?

Take a few moments to think about that question. It is a word we use a lot. “Demand justice.” “Seek justice.” “Justice has been done.”

But what do we really mean when we use the word “justice”?

Often times, justice is understood as retributive harming: an eye for an eye. In the justice system, schools, workplaces, and internationally, we look to punish those who have violated rules or laws. Punishment involves responding to harm by causing reciprocal harm. This is often justified through the reasoning that it will deter future negative behavior. However, what researchers have found is that punishment, regardless of the context, results in feelings of stigmatizing shame on the part of those punished. This experience of shame leads those who have been punished to reject their rejecter (those in authority) and the rules of their rejecter’s system. Through this dynamic of shame, punishment actually often leads to an increase in future harmful behavior and an adversarial relationship between those who have caused harm and the people and system responsible for “doing justice.”

Restorative justice offers a shift in how we understand justice and the pursuit of justice. Rather than retribution, justice is understood as healing and the pursuit of respectful social relationships. Central to the restorative approach to justice making is the questions, “How can we respond to harm without causing further harm?” Restorative justice seeks to put things right for all involved, while also modeling

peaceful and respectful behavior in the justice response and providing an opportunity for learning.

One of the best ways to understand this restorative shift in the concept and implementation of justice is to look at the questions asked. Whereas the punitive concept of justice focuses on violations of laws and appropriate punishment, restorative justice focuses on how the people involved have been affected and what can be done to make things right.

The Restorative Shift	
Punitive Justice Questions	Restorative Justice Questions
1. What rule/law was broken?	1. What happened?
2. Who did it?	2. Who was affected?
3. How should he/she be punished?	3. What can be done to repair the harm and make things right?

Bring to mind a situation in your life where you have experienced an injustice. First, try applying the punitive justice questions. What are the outcomes? How are the relationships impacted? Next, try applying the restorative justice questions to the same situation. How did this shift in the questions you asked and the concept of justice you pursued change the situation? As you go through your day, try the same exercise with stories in the news and problems you encounter with your family, friends and colleagues. You will be amazed by the difference this shift can make!

Robert N. Meroney

NOTE: Bob Meroney is a Senior Research Scientist/Scholar and Emeritus Professor in Civil Engineering at Colorado State University. He has been an active member of the Fort Collins Rotary Club and regularly researches a range of topics on modern life, issues and politics that serve to spark deeper conversations among friends and colleagues.

STARTING OR STEPPING OUT WITH THE RIGHT FOOT

“Nay, but make haste; the better foot before.” – William Shakespeare, *King John*, 1595

If one wants peace among mankind to begin and persist, what better way than to begin by *“starting out with the right foot”* at an early age in a setting of learning. So many of our bad habits, beliefs, and attitudes are instilled at a very early age which makes them extra hard to change or lose.

Years ago, I took my children with me to a sabbatical year in Karlsruhe Germany. We entered them both in German public schools (Grundschule and Gymnasium), but later my son attended the high school at the military base maintained for military service dependents. Given the multiracial mix of our military, he met and studied with kids who were white, black, Chicano, and Asian. He had a good experience there, and he had the opportunity to judge other kids based on how they behaved and not just on how they looked.

At the end of the year on our way home, we stopped by to see my mother, who unfortunately and frankly was very bigoted. She made some very negative comments in front of my son about how “*All blacks are xxxxxxxx.*” My son responded by saying, “*No grandma that is not true, I had good friends in school in Karlsruhe, and they were not that way at all.*” I was very proud of his response, and I am also glad he had the opportunity to learn through personal experience, which will remain with him all his life.

It is my own personal belief, that God did not make any second-class people. Fortunately, a number of people of good will around the world have concluded the same. There have been deliberate efforts to expose the young to different races, religions and cultures by integrating them at an early age in joint educational experiences. Let’s consider such initiatives which challenge ingrained prejudices and hates especially among communities in conflict.

The Hazelwood Integrated College, Newtownabbey, County Antrim, Northern Ireland is one of 65 schools (45 primary and 20 post-primaries) and 17,000 students who are committed to genuine reconciliation between catholic and protestant communities based on understanding and accepting diversity through educating children together. <https://www.integratemy school.com/> Hazelwood, founded in 1985, serves students from ages 11 to 18. The school is committed to removing social, cultural and religious barriers such that their graduates can live together in understanding, respect, and harmony. Experiences at integrated schools are being collected in *The Big Small Stories* project capturing, recording and archiving the memories of the pupils, parents, and teachers.

<http://www.nicie.org/thebigsmallstories/>

In Israel, a nation with a population 75% Jewish and 21% Arab, there has traditionally been no joint school attendance of the two groups. There are now six Hand in Hand schools teaching 1,580 pupils through the age of 12. The Hand in Hand schools bring together the two cultures by teaching in two languages (Hebrew and Arabic) with two teachers from each culture, but in one classroom. Their

mission is to build a shared society “*One school, one community at a time.*” Their goal over the next ten years is to create a network of 10 to 15 schools, supported by their local bi-cultural communities. In March Hand-in-Hand co-founder Lee Gordon received the Brock International Prize in Education (prize consists of \$40,000, a certificate, and a bust of Sequoyah¹) <https://www.handinhandk12.org/inform/why-we-exist>

Today, Integrated Schools are being promoted around the world. In Turkey integrated schools are used to teach Turkish kids and Syrian refugee children in a common environment. In Charlotte, North Carolina, integrated schools are busing students to balance racial compositions and socioeconomic status among whites (45 percent), blacks (35 percent) and Latinos (13 percent). Similar schools are also now present in previously war-torn areas like Bosnia-Herzegovina, Macedonia, Cyprus, and Croatia. Integrated schools are believed to be essential in contributing to the healing of the wounds that afflict conflicted societies, easing the path towards peace, reconciliation, and Integration.

As important as the “right foot” forward, we should recall the words of Richard Harvey, in *Plaine Percevall the peace-maker of England*, 1590, who was the first to record the antonymic “wrong foot” phrase in print:

*"Thou putst the wrong foote before."*²

Remember,

"People are hard to hate close up, so move in"

Brené Brown in *Braving the Wilderness*, 2017

Lloyd J. Thomas

NOTE: Lloyd Thomas, Ph.D. is a Licensed Clinical Psychologist and a Certified Life Coach. He is the co-author of the book, "Total Life Coaching: 50+ Life Lessons, Skills, and Techniques to Enhance Your Practice...and Your Life" (W. W. Norton, 2005). He leads seminars/workshops on: Cognitive Behavioral Therapy; Life Coaching; Business Coaching; Creativity; Academic Excellence; Creating High-Quality Relationships; Effective Communication; Effective Leadership and many others.

¹ Sequoyah was a Cherokee silversmith who created a written language for the Cherokee nation in 1821 to encourage literacy among his people. Soon the literacy rate among Cherokees was higher than surrounding European-American settlers. The initiative resulted in similar initiatives in Canada, Liberia, and China. Today there are some 21 scripts, used for over 65 languages.

² <https://www.phrases.org.uk/meanings/150300.html>

SHIFTING PERSONAL PARADIGMS

The term “paradigm shift” was coined by Thomas Kuhn in his now classic book, “The Structure of Scientific Revolutions” published in 1968. Kuhn demonstrated how almost every significant change in science begins with a break in the old way scientists conceptualize the way things are” (the old paradigms).

For example, the great Egyptian astronomer, Ptolemy, believed the earth was the center of the universe. Along came Copernicus, believing the sun did not move through the sky, but that the earth moved around the sun...and a scientific revolution took place. The old paradigm was overthrown, or at least shifted to account for the new information. A new map was created and everything took on a different interpretation. Now almost everyone believes that it is “true” that the earth goes around the sun, and not vice versa. But this is also just a map. The whole question is one of perspective. Both the earth and sun are suspended in empty space. If you were viewing the earth from the sun, the earth would seem to rotate around you. If you viewed the sun from the earth, the sun would seem to rotate around you. From another paradigm, both the earth and sun are suspended in empty space. Their motions are caught up in the larger rotational motion of the galaxy, and the galaxy itself is rushing away from the source of the Big Bang at a tremendous speed. It is all in a point of view, and as we have seen, your point of view is your current interpretation based upon your particular map of the universe.

Stephen Covey, a highly regarded business consultant relates the following story:

“I remember a mini—paradigm shift I experienced one Sunday morning on a subway in New York. People were sitting quietly— some reading newspapers, some lost in thought, some resting with their eyes closed. It was a calm, peaceful scene.

“Then suddenly, a man and his children entered the subway car. The children were so loud and rambunctious that instantly the whole climate changed.

“The man sat down next to me and closed his eyes, apparently oblivious to the situation. The children were yelling back and forth, throwing things, even grabbing people’s papers. It was very disturbing. And yet, the man sitting next to me did nothing.

“It was difficult not to feel irritated. I could not believe that he could be so insensitive as to let his children run wild like that and do nothing about it, taking no responsibility at all. It was easy to see that everyone else on the subway felt irritated, too. So finally, with what I felt was unusual patience and restraint, I turned to him and said, ‘Sir, your children are really disturbing a lot of people. I wonder if you couldn’t control them a little more?’

“The man lifted his gaze as if to come to a consciousness of the situation for the first time and said softly, ‘Oh, you’re right. I guess I should do something about it. We just came from the hospital where their mother died about an hour ago. I don’t know what to think, and I guess they don’t know how to handle it either.’

“Can you imagine what I felt at that moment? My paradigm shifted. Suddenly I saw things differently, and because I saw differently, I thought differently, I felt

differently, I behaved differently~. My irritation vanished. I didn't have to worry about controlling my attitude or my behavior; my heart was filled with the man's pain. Feelings of sympathy and compassion flowed freely. 'Your wife just died? Oh, I'm so sorry! Can you tell me about it? What can I do to help?' Everything changed in an instant."

———From: "The 7 Habits Of Highly Effective People" by
Stephen Covey

I submit to you that can make change your "path of least resistance." You change simply and easily when you **MODIFY YOUR BASIC PARADIGMS (MAPS) ABOUT YOURSELF, YOUR BODY, YOUR LIFE AND YOUR DEATH.** And those cognitive habits most in need of modification are **YOUR EARLY—DEVELOPED VIEWS OF THE WORLD...YOUR CHILDHOOD COGNITIVE MAPS.**

In the words of H. David Thoreau, "For every thousand hacking at the leaves of evil, there is one striking at the root." We can only achieve quantum changes in our lives as we quit hacking at the leaves of attitude and behavior and get to work on the root, those paradigms from which our beliefs, attitudes, and behaviors flow.

Many people experience such a fundamental paradigm shift when they face a life—threatening crisis. They suddenly see their priorities in a different order, their values change, their thinking about themselves shifts, their feelings are modified. They may assume a new and different role. Everything changes!

How would your basic map (paradigm) shift if you incorporated in your view of the world the following information:

OLD MAP

I am dependent
I am autonomous
I am powerful
I am helpless
I am unloveable.
I am not good enough.
My body is diseased.
Some feelings are positive and some are negative.
I cannot influence healing.
I cannot learn.
I cannot change.
I am a victim of illness.
I die and that's the end.
My body is physical matter.
I do not control what happens to my body.
I do not create my own reality.
There is an objective world independent of a perceiver.
Mind and body are two independent entities.
Mind is trapped in the brain.

NEW MAP

I am lovable.
I am always OK.
My body is well, even with an illness.
All feelings are natural and OK to experience.
I exert powerful influences on my health and well—being.
I am always learning.
I am always changing and transforming myself.
I am free to choose how you respond to illness.
The real me is eternal with no beginning nor end.
My body is an energy field of endless transformations.
My body is a result of all the concepts, ideas and beliefs I have held about it up to the present time.
I create my own reality in which I live.

The objective world is created by responses of the observer.
Mind/body are two aspects of the same non—material field.
Mind is infinite and unbounded.

OLD MAP

Human beings are separate from each other.

Perception is automatic.

Meaningfulness is “inside” the event.

We are our bodies, our egos, our personalities.

Suffering, pain, sickness, and death are all parts of the “natural reality.”

We have no influence on nature.

We have no say in what happens to us.

Love is something I acquire by behaving properly.

I can't trust life.

NEW MAP

Humans are all a part of the same unified field. We are not separate.

Perception is learned.

I ascribe meaning to all events.

We are not our bodies, our egos, even our personalities. These are all part of the transformations of the energy field we create. ‘We are the actor who creates and witnesses the ever—changing transformations.

We are not the victims of suffering, pain, sickness, and death. The Actor cannot undergo those changes, only the scenery can appear to do so.

We create nature and can become masters of natural law. Our intentions can become the triggers for all possible transformations in Life.

We can create wellness, joy, or any experience we want. Our intentions become our “reality.”

I am surrounded by love like the air I breathe.

I can't not trust the process of life.

Obviously, the list of basic paradigm comparisons could go on and on. Add your own to the list and “see” what happens.

PRACTICAL AND POWERFUL PERCEPTUAL PARADIGM—SHIFTING TECHNIQUES!

During the time between birth and three years of age, children are very actively involved in organizing their sensory input into perceptions. They attribute meaning to those perceptions and create basic conclusions (“views”) or cognitive maps by which we make behavioral adaptations in order to survive in the world. Some of these conclusions remain useful and vital for the remainder of life. Some become irrelevant and require “updating.” (Imagine using a map of Detroit to get around in Los Angeles). Some, once useful and necessary, become self—defeating and even self—destructive. Some predispose us to physiological stress and specific diseases. When the latter occurs, a “basic perceptual—paradigm shift” is required. Here are some practical (usually non—verbal) methods for making such shifts.

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|------------------------------|---------------------------------------|
| 1. Information gathering | consciousness |
| 2. Observation | 12. Description (of early experience) |
| 3. Attending | 13. Practice |
| 4. Mindfulness meditation | 14. Discipline (any kind) |
| 5. “Peak” experiences | 15. Letting go |
| 6. Glimpses of wholeness | 16. Breath control |
| 7. Refraining | 17. Awareness expansion |
| 8. Creating | 18. Learning a new language |
| 9. “Entering” pain | 19. Cognitive restructuring |
| 10. Imagery (imagination) | 20. Focusing attention (centering) |
| 11. Tapping “non—local” con- | 21. Playing |
| | 22. Laughing |

- | | |
|--------------------------------------|---|
| 23. Crying | 36. Belief updating |
| 24. Non—doing (being) | 37. Experiencing healing |
| 25. Experimentation | 38. Demonstration |
| 26. Listening | 39. Music |
| 26. Curiosity | 40. Imitation |
| 27. Touch — Physical contact | 41. Dreaming (day and night) |
| 28. Moving (T' ai Chi, Yoga) | 42. Body-energy manipulation |
| 29. Risk taking | 43. Re-conceptualizing personal
history) |
| 30. Confrontation | 44. Disease |
| 31. Conscious choice-making | 45. Love (both being loved and
loving) |
| 32. Assertiveness | 46. Activity/rest cycle |
| 33. Reading (verbal) | |
| 34. Learning (as individual process) | |
| 35. Prayer (Spindrift) | |

PERCEPTUAL SHIFTS YOU MAY WISH TO MAKE

From fear to love;
From anger to joy;
From defense to trust;
From hiding to expressiveness;
From "victim" to choice;
From closed to openness;
From mind control to "heart" control;
From analysis to intuition;
From performance (doing) to being;
From reactivity to "proactivity;"
From response to flowing;
From external control to internal control to no control;
From living by "works" to living by faith to living by grace;
From darkness to light;
From knowledge to wisdom;
From narrowness to expansion;
From sleep (dream) to consciousness (awareness);
From body/mind to Spirit;
From judgment to acceptance.