A Festschrift Honoring

Wallace P. Warfield

The Proceedings of a Conference Held
April 30, 2010 in Arlington, Virginia
Convened by Kevin Avruch and Mara Schoeny

Institute for Conflict Analysis and Resolution

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ABOUT THE INSTITUTE

The Institute for Conflict Analysis and Resolution (ICAR), is committed to the development of theory, research, and practice that interrupt cycles of violence. ICAR is an innovative academic resource for people and institutions worldwide. It comprises a community of scholars, graduate and undergraduate students, alumni, practitioners, and organizations in the field of peace making and conflict resolution. ICAR is a Virginia Commonwealth Center for Excellence, recognized for its leadership in the field and its world-renowned faculty.

ICAR is committed to:

- Advancing the understanding of deeply rooted conflicts between individuals, groups, organizations, and communities in the United States and all over the world through research, teaching, practice, and outreach

- Carrying on a systematic and ongoing study of the nature, origins, and types of social conflicts

- Developing the requisite processes and conditions for the productive resolution of conflicts

Philosophy of Conflict

The Institute for Conflict Analysis and Resolution views conflict as a normal product of human interaction, neither good nor bad and recognizes that the effects of conflict can be positive or negative. Our work attempts to maximize the creative renewing positive qualities of conflict while minimizing the destructive distorting negative ones. We describe conflict as a dynamic system in which events and understandings constantly restructure and re-interpret the past, present and future. Our objective is more resilient social, institutional and global relationships; able to handle routine conflicts more efficiently and able to weather serious conflicts which might destroy more rigid structures.

Statement of Intent

ICAR has anchored itself, theoretically and practically, on applied ethics, a normative value framework that far surpasses, in complexity, the traditional ethical framework of "neutrality." At ICAR, we use "reflective practice" as the method by which we grow as human beings and as theorists, researchers, and practitioners. Reflective practice refers to the process by which persons learn, with others, from reflection on their experience.

Over the years, ICAR faculty have used "reflective practice" to develop theoretical frameworks and research methodologies to explore the root causes of conflicts, publishing books and articles that are used widely across other academic programs. ICAR has also innovated in terms of clinical training. We created the Applied Practice and Theory (APT) program, a year-long course in which a cohort of students work in and with the community on the resolution of a conflict. This hands-on field experience is a central component of the ICAR curriculum.

In doing so, our work aims to remove barriers between theory and practice, and to create a field characterized by "praxis." ICAR's work is consciously directed toward the creation of a new academic field and profession—not so much a "multi-disciplinary" but a "trans-disciplinary" effort to understand and contribute to the solution of serious social conflicts. ■

FOREWORD

In Honor and in Memoriam of Professor Wallace P. Warfield

Dennis J.D. Sandole

There is a natural tension between "forewording" a group of presentations made in honor of a distinguished colleague on the occasion of his or her retirement and one made in memoriam of that same colleague as a consequence of his or her death. Such is the case with our distinguished colleague Professor Wallace ("Wally") Warfield.

The comments in the papers compiled in this Festschrift were delivered on April 30, 2010, at an event at the Institute for Conflict Analysis and Resolution (ICAR) at George Mason University. We were honoring Wallace who was retiring from active employment but retaining a post-retirement connection with ICAR, which would involve him keeping an office, doing some teaching, serving on some dissertation committees, and the like. This is typical of academics that have had a mutually beneficial relationship with their university, colleagues, and students upon retirement, which is clearly the case with Wallace.

On August 21, 2010, before this Festschrift had gone to press, Wallace passed away, necessitating that I as well as those whose comments follow, re-locate to the "edge of chaos" between "in honor" and "in memoriam." The objective now is to strike a respectable balance between these two otherwise disparate narratives.

When we celebrated Wallace during his retirement event in April, he mentioned that I had invited him to a class way back in the 1980s, when he was Acting Director of the Community Relations Service of the U.S. Department of Justice (established by the Civil Rights Act of 1964). This delightful bit of serendipity encouraged Wallace to develop an interest in coming to ICAR, which he eventually did in 1990. Back in those days when I tendered the invitation to him, I was the only "core" faculty at ICAR (then the Center for Conflict Resolution [CCR]). At the time we made a great deal of use of practitioners "actually doing" CR in the field and Wallace, the consummate practitioner, was certainly in that category. Chris Mitchell, who was then ICAR director, eventually hired Wallace, indicating at the event commemorating Wallace's life that this decision was one of the best he ever made. So, too, was mine to invite Wallace to one of my classes!

In his remarks at the tribute to Wallace, Rich Rubenstein implied that there had been some tension at ICAR during the early years between "theory" and "practice." But Wallace never bought into this, always defending the utility of the role of theory in everything he ever did. He was especially adamant about the critical role played by culture in shaping conflict and our responses to it. In this regard, he was usually first among ICAR colleagues to defend the teaching of the kind of great course still offered at ICAR by Kevin Avruch, whose comments follow this foreword.

A few years after Wallace came to ICAR "full-time," I undertook the coediting of a volume with my then graduate research assistant (and subsequent ICAR PhD alum), Hugo van der Merwe of South Africa. The volume was entitled, Conflict Resolution Theory and Practice: Integration and Application (Manchester University Press, 1993). Wallace contributed an excellent chapter, "Public Policy Conflict Resolution: The Nexus between Theory

and Practice." This is the paper that Marc Gopin mentioned in his beautiful letter to Wallace, shared with us again at the tribute to Wallace by his partner Alicia, which turned Marc on to Wallace's contributions to the literature.

Three years ago, when I was diagnosed with cancer, Wallace reached out to me, indicating that he was a cancer survivor. I'll never forget the feeling of empowerment that revelation provided me with: here was this vital, articulate, elegant, intelligent, sagacious man telling me that, in a sense, it was "OK": life could go on despite the savagery of this beast and the treatment for it. Regrettably, his life was cut short during the summer of 2010, making me realize that, like Howard Gadlin, whose comments also appear in this Festschrift, I had failed to say certain things to Wallace over the course of our friendship. For example, I was rendered nearly "homicidal" when Wallace related the story to another class of mine, about being home one fine Sunday afternoon mowing his lawn when a car full of potential home buyers stopped to ask him, an African/Native American, if "the owner was at home"!

On a selfish note, I am no longer one of two ICAR faculty "recovering" from cancer, but, as far as I know, the only one with no one else to commiserate in the hallways. I can only hope that I can continue to keep Wallace in my heart so that my continuing journey will not be too lonely.

One small step in this direction is to introduce this wonderful collection of revealing comments about Wallace by friends and colleagues such as Kevin Avruch, Howard Gadlin, and Christopher Honeyman; and former students and colleagues such as Rachel Barbour and Mara Schoeny.

These comments touch upon who Wallace was and will remain in our memories: the gifted, selfless teacher and mentor; the humble, humane, persevering intervener in the conflict-ridden spaces of some of America's dispossessed; the scholar-practitioner — or, as Chris Honeyman captures with his neologism, the "pracademic" — who could invest his scholarship with years of deep experience on the ethical dimension of reaching out to people in great need, in the process, crossing multiple disciplinary and professional boundaries.

If readers have not already done so, they will certainly detect in the comments that follow that Wallace was – and will remain — one in a million! ■

Dennis J.D. Sandole is professor of conflict resolution and international relations at the Institute for Conflict Analysis and Resolution (ICAR) at George Mason University. While completing his PhD in political violence at the University of Strathclyde in Glasgow, Scotland (1979), he worked with the legendary John Burton at University College London for three years before becoming the first faculty member of what eventually became ICAR at George Mason University, where he has been a founder-member for thirty years. Among his publications are Capturing the Complexity of Conflict: Dealing with Violent Ethnic Conflicts of the Post-Cold War Era (1999); Peace and Security in the Postmodern World: The OSCE and Conflict Resolution (2007); and, with Sean Byrne, Ingrid Sandole-Staroste and Jessica Senehi, the Handbook of Conflict Analysis and Resolution (2009). He recently completed Peacebuilding: Preventing Violent Conflict in a Complex World for Polity Press.

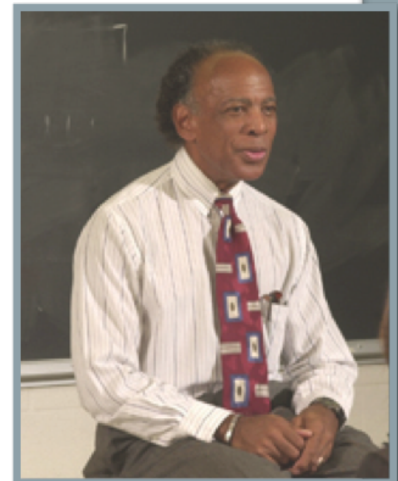
Wallace Warfield: A Celebration of Accomplishment, Contribution, and Influence

Hosted by The Institute for Conflict Analysis and Resolution, George Mason University
April 30, 2010

There is no such thing as a vicarious experience. -Mary Parker Follett

Welcome:	**Kevin Avruch**
Presentations by Panelists:	
Lessons that 'Stuck' –Wallace's Impact on Students	**Rachel Barbour**
Serving an Ace: A Celebration of Wallace and Wally	**Howard Gadlin**
Living a Life Across the Practitioner-Scholar Divide	**Christopher Honeyman**
Community Matters	**Mara Schoney**
"What we say when we talk about Wallace"	**Kevin Avruch**
W^2 Appreciation Youtube Channel	**Paul Snodgrass**
Reception Follows	

Wallace Warfield is a reflective practitioner, trained in the area of public administration and public policy, making use of a full range of theory in the analysis of conflicts and various approaches used to manage, mitigate, and resolve such conflicts. He teaches laboratory-simulation, practicum, and theory courses and his field work has involved interventions and training in complex, multi party conflicts involving communities and organizations in the U.S. and abroad. Along with other ICAR faculty, he has conducted research and training projects in conflict settings in Africa and South America. In the latter case, the focus has been on conflict zones of peace in Colombia.



Warfield is on the Editorial Board of Negotiations Journal and is also the author of a number of publications in the field of conflict analysis and resolution. He is a past President of the Society of Professionals In Dispute Resolution (SPIDR) and a member of the Board of Reference of the Conflict Transformation Program, Eastern Mennonite University.

Prior to his affiliation with ICAR, Warfield served as a Distinguished Visiting Fellow at the Administrative Conference of the United States (ACUS). At ACUS, he was responsible for helping Federal agencies build alternative dispute resolution processes into their administrative systems, developing and implementing training for government contracting offices, boards of contract appeal judges, administrative law judges and others in the Federal sector. Before his work with ACUS, Warfield worked for the U.S. Department of Justice's Community Relations Service holding the positions of Acting Director and Associate Director for Field Coordination in the national office and Acting Regional Director, Deputy Regional Director, and mediator in the New York office. Before joining the Department of Justice, he served as the Deputy Director of the Lower West Side (New York) Community Corporation and prior to that, he was a street gang worker with the New York City Youth Board.

Participant Biographies

Kevin Avruch is the Henry Hart Rice Professor of Conflict Resolution and Professor of Anthropology at the Institute for Conflict Analysis and Resolution, and senior fellow and faculty in the Peace Operations Policy Program, School of Public Policy, at George Mason University. He is the author of numerous articles and essays on culture and conflict analysis and resolution, negotiation, political violence, and ethnonationalism, and the author or editor of six books, including *Culture and Conflict Resolution* (1998), *Information Campaigns for Peace Operations* (2000) and *Context and Pretext in Conflict Resolution: Essays on Culture, Identity, Power and Practice* (forthcoming).. He has lectured widely in the United States and abroad. In 1996-1997 he was a senior fellow in the Jennings Randolph Program for International Peace at the United States Institute of Peace, and spent the Spring 2009 academic term as the Joan B. Kroc Peace Scholar in the Kroc School of Peace Studies at the University of San Diego.

Rachel Barbour is a Dispute Resolution Program Specialist in the Office of Dispute Resolution Services at the National Mediation Board. Her responsibilities include managing a variety of dispute resolution projects, developing internal training programs and mediating workplace disputes. She is also extensively involved in developing and implementing the NMB's online dispute resolution program. She represents the NMB on the Interagency Dispute Resolution Working Group Steering Committee and is involved in the Workplace Disputes Section.
Her background includes experience working on diversity related conflict resolution efforts domestically and internationally. She spent several years focused on conflict resolution efforts in the Horn of Africa and has traveled extensively through the region. She is a Board member of the Association for Conflict Resolution was a tri-chair for the 2008 and 2009 annual conferences. She received her MS from the Institute for Conflict Analysis and Resolution at George Mason University in and a BA from Mount Holyoke College.

Christopher Honeyman is Managing Partner of Convenor Conflict Management, a consulting firm based in Washington, DC and Madison, Wisconsin. Chris has served as a consultant to numerous academic and practical conflict resolution programs in the U.S. and other countries, and as mediator, arbitrator or in other neutral capacities in more than 2,000 disputes since the 1970s. He has also directed a twenty-year series of major research and development programs in conflict management. Chris is co-editor of *The Negotiator's Fieldbook* (ABA 2006), widely regarded as the most thorough reference work in the field, co-editor of *Rethinking Negotiation Teaching* (DRI Press 2009), and author or co-author of more than 60 published articles, book chapters and monographs on dispute resolution ethics, quality control and infrastructure development.

Howard Gadlin has been Ombudsman and Director of the Center for Cooperative Resolution at the National Institutes of Health since 1999. From 1992 through 1998 he was University Ombudsperson at UCLA. He was also director of the UCLA Conflict Mediation Program and co-director of the Center for the Study and Resolution of Interethnic/Interracial Conflict. An experienced mediator, trainer, and consultant, Dr. Gadlin has years of experience working with conflicts related to race, ethnicity and gender, including sexual harassment. Currently he is developing new approaches to addressing conflicts among scientists. He is often called in as a consultant/mediator in "intractable" disputes. Dr. Gadlin has designed and conducted training programs internationally in dispute resolution, sexual harassment and multicultural conflict. Dr. Gadlin is the author, among other writings, of "Bargaining in the Shadow of Management: Integrated Conflict Management Systems," "Conflict, Cultural Differences, and the Culture of Racism," and "Mediating Sexual Harassment." He is the co-author of "Neutrality: What an organizational ombudsperson might want to know" and "Conflict Resolution and Systemic Change."

Mara Schoeny is an Assistant Professor at the Institute for Conflict Analysis and Resolution at George Mason University and the Director of the Institute's Graduate Certificate Program. She teaches courses in research and evaluation methods, practice skills and the integration of inter-disciplinary approaches to conflict analysis and resolution. She was a 1998 USIA Visiting Fellow in the Curriculum Development Exchange Program, in residence at Yerevan State University, Armenia. As part of the grant she developed and taught simulation courses for undergraduate and master's level sociology and social work students in family, organizational, political and community conflict. She is a former youth camp director with experience in traditional camp settings as well as dialogue and co-existence camps for youth from conflict areas. Her research and practice interests include nonviolence, education and training and dialogue processes. Dr. Wallace Warfield chaired her doctoral dissertation titled "Conceptions of Practice: Didactic and Participatory Approaches in Conflict Resolution Training."

What we Say When we Talk about Wallace: Wallace Warfield in his own Words (Mostly)

Kevin Avruch

On April 30, 2010, the ICAR community and beyond gathered to celebrate Wallace's retirement from active teaching, after 20 years at George Mason and ICAR. It was a joyous occasion, and included remarks by ICAR Director Andrea Bartoli that made it clear that Wallace's connection to the work of ICAR would continue in the future. No one knew then that his health would suffer a precipitous decline late in the summer, and that he would die on August 21. This event was recorded and, along with other material on Wallace's career in our field, can be viewed almost in its entirety at: http://www.gmu.edu/depts/icar/Warfield_Remembrance.html

What follows here is a text of the talks that the panelists — myself, Rachel Barbour, Howard Gadlin, Chris Honeyman and Mara Schoeny — gave that afternoon, but revised in the late summer of 2010, and in the shadow of Wallace's passing. Each of us connected to Wallace in different ways. I was an academic colleague and soon enough friend of 20 years. Mara and Rachel were his students; Mara later a colleague on the teaching faculty at ICAR, Rachel going to a career in conflict resolution practice and policy. Howard, NIH Chief Ombudsman, perhaps his oldest friend, connected as fellow practitioner. Chris is also a seasoned practitioner and lately an important intellectual entrepreneur and broker for our field, striving to connect the work of theory and research with practice. All of the remarks that follow reflect the different relationships and connections we had to Wallace. We have deliberately retained the conversational tone of the original presentations. Wallace could function in any discursive milieu, but preferred the demotic. Two items, not part of the April 30th celebration are added here: The transcribed text of a Keynote address Wallace gave at the 2009 Association for Conflict Resolution Conference, after being awarded its Lifetime Achievement Award, and a list of his publications. My remarks follow first:

Wallace's official biography can be found in the Event Program. Here is an unofficial one:

He began his working life in our field working for NYC on the streets of Spanish Harlem with gangs, including the Young Sinners and the Royal Bishops. He moved to the NY office of the newly established Community Relations Service, established by then Attorney General Bobby Kennedy in the Department of Justice, as a response to the racial unrest that had wracked American cities in the early and mid 1960s. Among other things the CRS was ahead of its time in recognizing importance of culture and communication in our field. In some sense our field in general has been catching up to this work and those insights, generated by practitioners in the field (literally). Some of Wallace's colleagues at CRS included Roger Wilkins and Jim Laue, both of who later came and taught at George Mason — Laue, of course, as the first Lynch Professor of Conflict Resolution.

At the CRS, after 20 years and becoming acting regional director in New York, Wallace moved on to headquarters in Washington, where for more than 3 years he was acting director of CRS until a regime change occurred (Ronald Reagan) and the new AG, Edwin Meese (who was once Mason's rector — a small world, indeed) told him that as the Assistant AG/CRS directorship position was a political one, Wallace wasn't Republican enough (among other things), and so he left CRS. Still in the Federal Service, however, he moved to the tiny and little known Administrative Conference of the United States (ACUS), where he helped design what became ADR for all of the Federal Government. In this way, he probably provided for more job openings, for many ICAR graduates included, than any member of ICAR's faculty could even imagine. Thank you, Wallace.

While at ACUS, Professor Dennis Sandole invited him to teach a class at the new MSc program here, and he decided he loved teaching. Around the same time his old CRS colleague, Jim Laue, came here from St, Louis to become the first Lynch Professor and founded the Conflict Clinic at ICAR. He recruited Wallace to join him. This was in 1990.

Somewhere along the way, Wallace earned an MPA at USC — don't ask how — and while working here earned his PhD in Public Policy under the great sociologist and political scientist Seymour Martin Lipset. He was now Dr. Warfield, and the journey from street gang worker to the professoriate was complete. But the lessons of the street, and some of its sensibilities, never left Wallace, and it greatly enriched his teaching and his practice.

Here's an example: Wallace Warfield in his own words, from a 2003 interview with ICAR alumnus Julian Portilla, to be found on the Beyondintractability website. (The full interview and a rough transcription can be heard at: http://www.beyondintractability.org/audio/wallace_warfield/?nid=2485)

Here is Wallace talking about a young man, a gang member, to whom he reached out, saying:

"I brought him up to my house in Queens, in the suburbs. Gave him driving lessons, Showed him how I lived. Modeled a new persona for him. [He quit the gang….] He actually became a police officer."

And he continues:

"So the notion that I actually reached out and touched somebody, with all the ambiguity of that work, all the frustration. For those six years I laid hands on this one person, and I don't know what he's doing now. I like to feel that I had a hand in turning his life around that's really quite something. For CRS, it's more like a composite to me, than it is a single thing I can think of. I mean there are lots of things that happened. It's funny I can tell these stories in class, but I feel uncomfortable doing it this way. Let's talk about the composite, rather than getting involved in another war story. I think the composite experience for me was the realization that there's a basic humanity in people, regardless of their labels, their ethic labels; if their black militants or white racists; and Republicans or Democrats.

"There is a certain core humanity in people. If you can touch that core, you can turn people around. It's interesting that people want to be more Lockeian than Hobbesian in that sense [*Here's the student of Seymour Martin Lipset breaking in! K.A.*]. People really want to be good, that's my sense. People find a way. I found that oftentimes if you can help people find that way that's all they really needed. They didn't really need a lot else from you, but it took a lot of courage for them to be able to do that. And it took courage for people to say, "We know that discrimination is wrong," or "We know that the activities of such and such group in this community is not right, but we have no choice, because we have to stand behind them because if we don't, the political leadership will get on our backs."

"They're confessing to you in effect, this is kind of a confidential revelation that they're engaging in, and to recognize that what keeps you going is this awareness that this is core of humanity in people; I think that's there for you to be able to reach out too. I think the same would be true here at ICAR, being able to sort of lay hands on people in situations, and see people actually change and come together, just as Frank Blechman and I did an intervention in Des Moines, Iowa regarding issues of police use of excessive force. We did a large one-day problem solving workshop that had some problems with it, but the thing that struck me was the unintended results of your interventions are more important or more salient to you than the actual purpose that you went in for.

"We had these breakout groups, and one group was a very influential white male business leader in Des Moines, and a Latina community worker. In their breakout group they got to talking, she said, "I'm frustrated, and I'm really concerned, because I just lost the storefront that we were using to run our program. They raised the rent, and we couldn't afford the rent. The business leader said, "I have some extra property, why don't you use my property gratis." That made my day. You walk away and you say to yourself, "That's what makes this work worthwhile. That's why I do this crazy stuff that we do."

Julian: I have heard Frank say several times, "We know what works but we don't know why." That sounds like what you were saying. What individual qualities do you think are most useful for accomplishing goals?

WW: Humility.

Julian: Humility?

WW: That's the number one quality I would pick out, to tell you the truth. If you don't have humility, it's just going to get you into a lot of trouble. If you take this experience I just described, and think because of this experience that can I walk on water, you will be in for a very ugly surprise very shortly, because it's a mistake. Another quality I would pick out is perseverance, in saying not to give up. It is really important to understand thy self with relationships to whatever conflict situation you're involved in. Who are you? You're not some kind of tabula rasa, I mean you come into this situation with your own identity, personality, faults, and your own conflicts. That's also part of the humility piece, Julian.

"If you don't understand your flaws and your relationship to the conflict situation you're about to intervene in, my experience is that they have surprising ways of revealing themselves at very uncomfortable moments…. Really thinking of yourself reflectively, who you are in relationship to the situation. So I think those are the qualities that I think perhaps are most important."

So ends the excerpt, Wallace in his own words. At the April 30 celebration I ended my remarks by saying: "Wallace, I treasure my twenty years of colleague and friendship with you. Those words of yours I just quoted will tell you why." As Wallace was in the final days of hospice care, our ICAR colleague Rich Rubenstein wrote to the entire faculty, with his characteristic eloquence, words echoed later by Andrea Bartoli. Rich wrote: "Wallace reminds us that there are many forms of greatness; his form has always involved paying total attention to other people, transcending all limited identities, laughing at life's nasty jokes, and acting like that rarest of creatures, a grown-up." Amen. ■

Lessons That 'Stuck'—Wallace's Impact on Students

Rachel Barbour

When Kevin invited me to speak about Wallace and his impact on practice, I thought a great deal about how to prepare for this. While at ICAR, Wallace was my advisor, my practicum advisor, and I took several classes with him. Post ICAR, Wallace has continued to be my mentor, trusted advisor, colleague and dear friend.

Knowing how much Wallace has meant to my ICAR colleagues and friends, I decided to do a focus group of my own old APT team and a survey to hear from ICAR alumni far and wide about their experiences with Wallace.

Given the depth of the responses, the feeling and emotion that came through the survey, I barely know where to begin. Roughly the comments fell into three overlapping categories, and you can clearly hear Wallace as mentor through all of them. Forgive me for speaking in bullet points, but I think the comments themselves are well worth hearing.

1st category. Highest quality teaching

Overall, the comments reflect Wallace's tremendous personal and professional commitment and dedication to his students, his willingness to go the extra mile, and determination to impart important and valuable lessons from his own practice. Wallace connects to students in a way that is rare, and respected us as colleagues, even as we were just starting out, which had the effect of empowering us to try new things under his guidance that we might not ordinarily have done.

Wallace mentored so many students, and was always available to talk, always.

Here are some comments:

- Wallace always stressed the importance of doing good work in the field. He insisted on quality; he always demonstrated that quality to us in every way. He always gave me good feedback so that I could continue to improve my work. And, most importantly, he worked right along side us as we practiced our profession. Wallace spent the time with us; when I think back on the number of hours he spent with us "in the field", I wonder how he did it. I am still amazed at his dedication to his students and hope that in some way, I do the same for my students today. I learned from him just how to be a good mentor to students.

- "Wallace 'walked the talk' by facilitating open, non-judgmental, constructive deliberations. He stands out as a professor with rare patience, curiosity and humility — an inspiration for our field."

- "He taught us that our ideas are legitimate, to follow our dreams, to pursue our passions.

- Wallace quietly asks really big questions. He attends to what you say really carefully. He cares deeply for us and demonstrates it in personal ways. He writes and speaks with a light touch, not taking himself too seriously.

- What stands out in my mind was Wallace's refusal to accept mediocrity, from his students and in the work that he did in the community. He always pushed us to reach another echelon of understanding of the course material and of the different perspectives shared while in class.

- He shared experiences that we were craving to hear about.

- Wallace taught me that by intervening in a conflict, even in what may seem like a very indirect way, I have changed the conflict dynamics. I remember him telling our APT team that it's like putting your finger in a stream; just placing your finger there disrupts the flow of the water and forces a change.

- He taught us that we can listen and learn from everyone around us.

2nd category. Substantive influence

There's so much to say here about Wallace. He taught us about the importance of understanding power, culture, structures, and structural inequality; to listen to what's said and listen for what's not said; and to think through who was and wasn't at the table. Working with Wallace, we really "got" the connections between theory and practice, and making those connections for many of us, over time, simply became reflex, just by his modeling and quietly but insistently challenging us to stretch our thinking about what we were seeing on the ground.

More comments:

• I have no idea what became of the Mt. Pleasant APT program, but for me personally, I think struggling to create and work on that project was probably the most significant work I did at ICAR. It was extremely fertile ground for theory development. Wallace was also there at the very end of my time at ICAR, willing to step onto a dissertation committee that had spanned nearly a decade, at the very end. He was always supportive of both me as a person and of my research interests.

• I learned a lot from Wallace, but one thing I've remembered and have been well served by in my career: it is the importance of understanding the context in which conflicts arise. I apply this principle to virtually every organizational assessment or intervention I'm involved with.

• Roles, Rules, Responsibilities! I use it to this day for everything, including the consulting that I'm doing now for a friend revamping her HR procedures. I remember Wallace going on and on about the three R's, and he exemplified it to a "T," especially taking his role as a professor so seriously.

• During my time at ICAR,I developed a crazy notion of "Adventure-Based Conflict Resolution." Rather than dismissing this as unrealistic, Wallace encouraged me to really get out there an do it. I have spent the last 6 six years developing my practice and most recently applied this new approach with a group of Israeli and Palestinian political leaders — something that was only a pipe dream six years ago. Wallace has greatly influenced us to dream the impossible — and make it happen!

• What I learned from Wallace is that you have to use language people will hear. Wallace used academic language with his peers, but every day colloquial language to drive the point home with the students he worked with — say, Star Trek examples with his nerdy APT team. In my first year at a community mediation center, it was quickly driven home that I had to code-switch and adjust my speech and body language to the audience I was working with, not rely on the formal jargon that I learned at ICAR.

• Wallace taught me to "listen with that third ear, that inner ear."

• Wallace has devoted his life to practicing and teaching conciliation among parties in deep-rooted social conflict. I think it is one of his greatest contributions to the field of conflict resolution. I like to think that I use some conciliation principles in my own practice that I learned from Wallace.

3rd category Role Model

Certainly, many if not most of the comments demonstrate Wallace as a role model of a scholar-practitioner for students and alums. He is the highest quality reflective practitioner and showed us the ropes,

• I believe he's influenced me in a lot of subtle ways — I can't say that there is one skill or approach I learned from him, but I know I learned a lot about how to BE a practitioner, reflect on your work, have clear and high ethical standards, analyze the case, etc. — a way of being in practice.

• Through his example, I learned to be humble and have great respect for the peacemaking abilities of all people. During my first semester at ICAR, I worked as his GRA and conducted research for him on communities that had responded to conflict with grassroots efforts, and without the help of outside intervention. What I discovered through that research, and through conversations with Wallace about it, is that we can learn much from those who are living in a conflict, and if we listen to them, we might find they have some good ideas about how to resolve it.

• He helped strengthen my understanding of listening and "being with" others. I don't have specific examples, just the knowledge that that fact is still with me.

• One alum summed it up best by saying that he taught us all by example, " walking the walk with a clear mind, a cool head, and a warm heart."

"Case study" my own APT Team:

So, for the first time in 15 years, our old APT team came back together on a conference call yesterday. The team members were: Thad Pennas, Chiray Koo, Rachel Goldberg and myself. We were a challenging team, always pushing Wallace's buttons trying to get him to loosen up. It was a great learning experience and a ton of fun.

Our project was a governance project, and we were assigned to work with Arlington County to assess community conflict as it was emerging through the recreation centers in the southern part of the county. It was (still is) a very multicultural community, very diverse and changing, and at that time the gangs were present but not terribly violent.

Some notes from our conversation:

- We learned how to actually do active listening. When Thad does that, he still sometimes feels like he is channeling Wallace.

- Chiray's personal learning was to be patient — she said she was very impatient with academic people, and you would walk her through how to be more patient with a wide range people. You were a safe haven for her at ICAR and without you, she said she would not have made it through the program.

- Wallace taught us how to guide a discussion that makes people feel safe, help set the right tone.

- For me, my biggest learning experience was my first day in the field. Wallace had arranged part-time summer jobs for us, and we were assigned to four different recreation centers. I worked for one that was largely white and resistant to our presence and project, so on my first day, the director of the center basically showed me the door as soon as I showed up. I was really worried, did I do something wrong and called Wallace when I got home and explained what happened. We had a long conversation about what happened and why, with reassurance I had handled the situation appropriately, followed by stories about entry problems and a strategy on how to go back and succeed the next day. Every minute was a teachable moment and I learned more that day from that conversation than I had the entire previous year.

- We conducted a training at the end of the summer for recreation staff, and Wallace gave us the space to do it ourselves but guided us enough so we could succeed. We did much of the training with you watching from the side, which gave us confidence in case we ran into trouble. We never felt that he was evaluating us, we felt that he was our safety net in case we screwed up. But, because of how well he had prepared us, we didn't. He was unfailingly encouraging of us and personally invested in our success.

The "Roasting" question results:

We had a few academic memories from APT, which also segue nicely to another survey question about what would one say if we "roasted" Wallace. Most people could not figure out how to roast him, which is remarkable, but APT team members came up with a few fond memories:

- We'd meet in a back room of a Chinese restaurant and he'd make jokes in his best mafia voice about "this is where the family meets."

- Wallace whipped out his wallet as if he had a badge and say he was "an agent of reality."

- Trying to teach Thad, a wonderful but very white guy, "how to be black" and watching Wallace attempt to teach him how to walk up and down the hall with attitude and then giving up in mock disgust.

- From Chiray Koo—"One of my fondest moments at ICAR was the time when our APT team was invited to Wallace's home. Amazed at the perfect neatness — don't get me wrong, it was a beautiful home and felt quite lived in, but it screamed control and organization — our team, of course, promptly decided to prank Wallace by half-opening drawers and cabinet doors in Wallace's house. While three of us would keep him occupied, one of us would slip away to careful destroy the order of a room we knew he would soon go into. Much to our amusement, it took maybe five minutes for him to confront us with a BIG scowl and demand, "[I don't remember the exact wording. What are you all doing or something like that. I leave that up to you.] The look on his face was classic, and to his credit, he took our ribbing with good grace, and laughed with us, and then threatened us with fates worse than death if we continued, which being wise people, we did not."

On the survey, several mentioned your impeccable taste in clothes:

- Wallace is the only faculty member at ICAR that could teach how to pack a suitcase and dress appropriately — with style that travels without wrinkles — for international conflict resolution meetings in a conflict zone where there was little electricity or other heat and very cold weather. How do I know this? I wandered into his office once and asked him how to prepare for an upcoming trip, and he patiently talked through my wardrobe woes. Leave it to Wallace to not let any teachable moment pass.

Concluding thoughts:

Before I end, I have to say I've regularly have called and lunched with Wallace over the years, not frequently but every year or so we'd talk, and I'd usually call for advice. Wallace always takes the time, is unfailingly encouraging of new ideas, and willing to share information. He is always helpful, gives sage advice, and I always taken notes. I've made several important career decisions based on those chats, and they've all been the right choices to make.

Wallace, you have been an amazing teacher, mentor, friend, colleague. You have touched more lives than you can imagine. You are a pioneer, and as one alumni said please "trust that we'll carry on what you started." ■

Serving an Ace: A Celebration of Wallace and Wally

Howard Gadlin

I gave this talk at Wallace's retirement celebration on April 30 2010, speaking from sketchy notes and with no expectation that I would be writing my remarks to be included in a volume commemorating his life and career and certainly not expecting that he would be gone. I will try to capture the tone and spirit with which these remarks were originally offered but please keep in mind that they were meant to be heard, not read.

In my introduction I spoke of the many years Wallace and I had been friends, so many that I was one of the people who knew him when he was known as Wally, not Wallace. Our friendship was built of many elements, but most especially there was tennis, competing against each other and following the sport.

Listening to music, particularly jazz, and exchanging recommendations about what to listen to and endless talk as colleagues and friends puzzling to understand and address the complex dynamics of racial and ethnic identity and conflict. These talks are among my most cherished memories because it felt as if we managed to achieve a level of intellectual and personal honesty that I have rarely achieved with anyone else. It didn't matter if we agreed, what mattered was that we were trying to understand an incredibly complex puzzle.

I then introduced a brief, mostly humorous pictorial history to help frame my remarks about him.

Rather than summarizing his work or highlighting his career I spoke of several of the personal qualities that were most striking; the features that made Wally, Wally. All of these were apparent even when just gazing at a photo of him, which I had on the screen while I spoke.

First was his intelligence. It didn't matter if we were talking about some academic article, a movie we had seen, a political issue, or some interesting aspect of everyday life there was always this intelligence guiding his perceptions and judgments and informing his remarks.

Next was that he was strikingly handsome and his good looks always added to the pleasure of being with him. Adding to his natural physical appeal was his sartorial elegance and outstanding sense of style. It didn't matter what he was wearing or where he was, he was always well dressed even when he was wearing the most informal clothing imaginable. I recall being at one professional meeting with him where I was wearing a tie and jacket and Wally came in wearing jeans and a casual shirt, and he was the one who looked properly tailored and I looked like someone whose clothing didn't quite match the person wearing them.

I spoke also of how thoughtful and wise he was. There are many intelligent people who would never be described as thoughtful or wise but Wally was both of those. Several years ago Daniel Goleman popularized the term emotional intelligence. Well, Wally had a very large supply of emotional intelligence. His grasp of the emotional and interpersonal dimensions of conflict and interaction was exemplary. But his intelligence and thoughtfulness were grounded in, and I would argue, expressions of, a kindness that tempered even his most critical insights and observations and gave him the ability to impart to others counsel and criticism that might otherwise be rejected. Wally was a deep person and almost everyone who came to know him recognized that. He may have been incredibly stylish but he was not superficial. Finally I commented on his mischievous nature. He didn't often let it out in public but he would reveal it private remarks, often in the midst of a meeting that had veered into futile absurdity or that was bogged down in attention to inconsequential details.

After these remarks I turned my attention to the quality of his thinking and focused especially on the complexity and subtlety of his analysis and his appreciation of the complexity of the phenomena of interest to him. Wallace Warfield is not a reductionist and he is not one inclined to go in for simple dichotomies, especially politically charged, good guy — bad guy dichotomies.

Whether talking about social justice or reflective practice, Wallace Warfield helps us understand there is no stance we can take that is unambiguously good or bad, that there is a flip side even to the practices or beliefs to which we are most strongly committed and most importantly, that we cannot effectively address the issues that matter most to us without to some degree helping to reproduce some of the essential features of the very system that we are attempting to change and which is responsible for the very problems we are attempting to address.

For example, in "Reconnecting Systems Maintenance with Social Justice: A critical role for Conflict Resolution" he and Mara Schoeny pose this question:

"If the purpose of conflict resolution is to stabilize the social order through forms of systems maintenance, how then does it serve social justice?"

They then embark on a long but fascinating analysis of the interdependencies within complex social systems riddled with inequalities. They move through this analysis until they come to the point where they can say, convincingly:

"The recognition of interdependency sees systems maintenances integral to social justice outcomes where the purpose of institutions is to create shared values and integrative opportunities within their environments."

They then move to a consideration of the role to be played by the reflective practitioner, one of Wallace's other and enduring foci of interest and expertise. Here they write:

"The reflective practitioner understands intervention as a long term and collaborative process where operating in the mode of a public steward, she or he seeks to bring together institutional actors, individuals, and groups to determine just outcomes and the processes used to get there."

Wallace and Mara then observe that this is a long-term project, that generations of practitioners advance the process and that "integration of systems maintenance with social justice is never fully achieved. It is a transitional as well as a transformative process."

When you have the time compare Professor Warfield's considered, nuanced, and penetrating analysis with the cries of those in dispute resolution who claim to be champions of social justice and for whom the problems of inequality can be solved if only the conflict resolution practitioners will take the side of those who are less powerful, and for whom the less powerful are always oppressed and immediately identifiable on the basis of some easily discernible feature of their identity no matter what context their conflict or issue comes to our attention.

No, Wallace is the sort of critical thinker who knows how to frame an observation as a criticism not an accusation, and in such a manner that it is likely to open up the recipient of the criticism to reflection and engagement rather than defensiveness and resistance.

When we look around the conflict resolution field we do not see many people who are equally grounded in empirical research, academic theory, and practice in the real world — and even fewer who do it all so well and who so seamlessly integrate the three. On April 30, I concluded my talk by saying, "He may be retiring from ICAR but he will continue to be a model for the next generations of theorists, empiricists, and practitioners. It is quite a legacy." I could not then know that we would be losing Wallace so soon thereafter, but surely my remarking his stature as a model for the field and the importance of his legacy remains true and apt today. ■

Living a Life Across the Practitioner—Scholar Divide

Christopher Honeyman

In honor of Wallace Warfield

We are all writing here to honor an old friend who has "produced" in more than one domain. But I'm not an academic; other people in these pages are better qualified than I am to talk about Wallace's writings that are specifically about race relations, or more generally, what used to be called intractable conflict (used to be, that is, before Wallace and many colleagues developed "beyondintractability.com".) So I would like to focus on something other than the normal discussion of this paper and that book: the arc of a career that has been very uncommon, and what that kind of career means for our field.

As I write, it's spring, and the hills are alive with the sound of "pracademics" at work. (The characteristic sound is an enthusiastic buzz, interspersed with an occasional "Aha!" or a more disconcerting groan.) Mostly, the term "pracademic", still usually a self-description, seems to imply one of two kinds of people. One consists of full-time scholars who do a little practice on the side; the other consists of full-time practitioners who do a little teaching on the side. Some of the former group are quite distinguished mediators, arbitrators or whatnot; some of the latter are very skilled teachers, though very few do much academic writing.

Wallace represents a third and much rarer kind of pracademic. In fact, by my count he had more than 25 years' work experience as an activist or neutral, in eight different jobs, before he became an academic (and that's not counting a stretch of a couple of years as a visiting fellow of a US government internal think-tank, which seems to have been quite neatly calibrated as a halfway point between practice and academia.)

Wallace's practice work, in most people's terms, would have constituted a pretty good career by itself. It started with very direct service delivery, working with street gangs in New York; moved up into supervisory and then regional management roles; and finished up with the rank of Assistant Attorney General of the United States, running the Community Relations Service of the U.S. Department of Justice.

Very few people go into full-time academia, with all the labor that implies, after a career like that. And a point I would like to make most strongly is, there is a price that our field pays for that fact. The length and variety, as well as the depth, of Wallace's commitment to practice has enabled him to ask questions and to obtain access to the people who might answer them, in ways that can be awfully hard to match for professionals who do not have the kind of background Wallace has brought to the academic table.

This shows up in Wallace's approach to academic writing as well as the topics he has addressed. For instance, while in many parts of our field there are multiple talented people with similar backgrounds who are essentially working the same mine and quite capable of substituting for each other on at least some of that work, it's hard to imagine another scholar in our field writing "Building Consensus for Racial Harmony in American Cities" (1996), which so obviously depended on Wallace's experience as a practitioner. Similarly, his discussion of an on-the-spot ethical dilemma, written up as a chapter in A Handbook of International Peacebuilding (2000), clearly reveals the point of view of one who has long and deep practical experience. The same is even more true of things he wrote before he became an academic, but which already showed a scholarly interest, like his chapter in a book called Community Disorders and Policing (1992.) On a teaching level it also undoubtedly influenced his approach when he helped to develop ICAR's Applied Practice and Theory program (Birkhoff and Warfield, 1996.)

But I would like to focus on something else Wallace has contributed that is not so obvious. I can provide a couple of examples from personal experience.

One was published just last year, as part of a special issue of Negotiation Journal for which I served as a guest editor. "Enhancing Community Leadership Negotiation Skills to Build Civic Capacity" (2009) was the title, and Wallace had two coauthors, an Israeli professor of geography and an American professor of urban planning. The case study basis for the piece was equally diverse: it explicitly compared former gang members trying to reduce gang violence in a hard hit neighborhood of Washington, DC to leaders of Bedouin villages who were trying to improve the lot of their constituents while being actually located not in an Arab country, but within Israel — two tough gigs, in anyone's book.

The authors concluded that these people needed some of the same things from our field. They reasoned that the circumstances of the two case studies were so different that this was probably a telling indication that others might be similarly situated in many other kinds of places.

It's a great piece. But the reason I am picking it out here is that I do not know many people in academia who could have been credible contributors (Wallace's coauthors, of course, honorably excepted.) Before I go on about that, let's look briefly at the other piece I wanted to mention. This one appeared in a different special issue of Negotiation Journal, about eight years ago.

If coauthorship across disciplinary lines requires a certain willingness to do things differently, this piece went further — I remembered Wallace as one of the coauthors, but when I went to refresh my recollection the other day, in fact neither his name nor the name of the other academic involved (Georgetown Law Professor Carrie Menkel-Meadow) appears as an author (see Cambria et al 2002). Then I remembered why they had agreed to that: it was to make sure that the other people involved, four hostage negotiators who had answered questions Wallace and the other academic had posed, got authorship credit.

How often do you see articles that result from questions posed by academics to practitioners? I'd say it's pretty routine, personally. Now, how often do you see the academics agree to take a back seat when it's time to settle on the authorship line in the resulting publication? Not so often, I think. I believe, in fact, that one of my fellow writers here may earn much of his living mediating order-of-authorship disputes, among scientists who have collaborated successfully on every line of an article except the credit line.

OK, now let's consider the consequences of this attitude. It's too soon really to know what the consequences may be of the article I referred to from last year. But among 30 articles written for a related 2009 book as well as that Journal special issue, relatively few truly involved cross-disciplinary collaboration. A year later, the same team is now in the closing stages of editing a successor book and journal, in which the 30-some 2010 articles clearly show a rising level of such collaboration. So one can argue that it has already been somewhat influential on that level.

But there has been enough time since the October 2002 article that its consequences are quite clear.

Three of the law enforcement officers questioned at that time by Wallace and Carrie were, respectively, the original, and therefore retired, chief hostage negotiator of the New York Police Department; his successor, also retired; and his successor, the current incumbent in that very sensitive position. The fourth was their current opposite number at the FBI. That group had been such a closed community from the point of view of most of our field that almost none of us really knew anything about what they did or how they did it. Wallace's and Carrie's conference session opened that up, with a hand-picked audience of about 100 scholars from around the US. But the subsequent article did more. Again, these hostage negotiators had developed extraordinary professionalism, without ever talking about it in any detail to people who study conflict management, with a very few exceptions. That's partly because they were uncomfortable with most academics — they feel nervous in most academic settings, because they can't control the setting the way they do in their practice work, and also they sometimes feel talked down to.

The fact that the four law enforcement officers were, by Wallace's and Carrie's agreement, given total credit as authors of an article that appeared in a Harvard-based journal suddenly brought home to them that they were respected in some pretty high reaches of the academy. That has had real consequences. Since then, for example, NYPD has agreed for the first time to allow a couple of scholars to join a training of new hostage negotiators; a team from within the NYPD Hostage Negotiation Team has been invited to give a demonstration of what they do, for faculty and students at Harvard Law School (and it was reportedly standing-room-only); and most important, their growing acceptance of relationships with scholars has now extended to their counterparts in Canada and Israel, and in turn into the military. There is now a community of these leaders and teachers of material that was previously a closed book to most of us, who are now ongoing collaborators with people from other fields, in a series of writings and experiments that are getting more and more important for their implications for other scholars and practitioners. There is a real richness to the emerging stream of writing, and it may be one of the most exciting things now underway in our whole field.

The details of all this are fascinating to me, and perhaps they would be to the reader, but that's not the point here. What I want to say here is that there is a direct line of consequence from Wallace's generosity of eight years ago to what is going on now. I really cannot think of any other starting point that would have unlocked the door to such a closed community of expertise. And if someone were to do a thorough series of interviews of Wallace's colleagues over many years, I am certain many similar moments would turn up.

And that, I submit, is a largely unsung, but fundamental aspect of the work of a real pracademic. It's not just what he says in class that might be different from what his colleagues might have said, or what he writes in a journal article or a book that might be different. It's the new subjects and new discussions, involving third, fourth and fifth parties who some years out may not even know who started the discussion, which his work makes possible.

I would like to take this occasion to thank Wallace for a lifetime of this work. I wish we had more like him. ■

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Community Matters

Mara L. Schoeny

In thinking of what I might write and talk about to recognize and honor Wallace's many contributions, I wanted to focus on his writing, both the consistencies in the challenges he takes on in his work and the themes within conflict analysis and resolution to which he has repeatedly drawn our attention. One clear theme running through both his scholarship and practice is a focus on communities.

"Community" as a frame for analysis and understanding, a locus of intervention and change efforts seems to experience a cycle of being in and out of vogue, from attention to the dynamics of urban collective violence in the 1960s informing the Community Relations Service to Robert Putnam's 1995 observation that the U.S. was a society increasingly "bowling alone", lacking common social spaces and participation in collective endeavors. Wallace has retained the thread of community analysis throughout his work, but it appears in many different ways. I want to mention two here today.

The first is community as a locus of interdependent relationships, a lived community with a shared social fabric, resources, challenges, history, and interactions. The second is his work addressing communities of practice, both of professionals and those who have learned on the ground to provide leadership in conflict situations.

The First: Community as Interdependencies

Wallace's work, both his hands-on practice and his writing, has encompassed many different communities, from urban politics and political machines in Chicago and New York to New York City youth gangs, from the cities and towns served by the Community Relations Service to NGO's in Rwanda. All very different settings, but each represents a community, people who are embedded in a set of relationships and who will remain in relationship with each other long after any outside intervenors have packed up and gone home. These communities exist before, after, and because of conflict. So what makes a community? Not temporary relationships or commercial interactions or geographic proximity alone. His focus has been on interdependence—embedded, enduring patterns of interaction and expectations. His recognition of that is a key feature of his work.

And why is "community" conceptually important? What makes community matter? Communities are the level where policies and ingrained patterns of social norms and expectations manifest and touch people's lives. Community is about borders and boundaries and identity, the conversations we share, and the issues of concern. Communities are also about comfort. A community maintains daily life. We expect communities to be somewhat the same, there is a steadiness that is expected and the disruptive effects of needed social change, unexpected social change or unasked for social change challenges communities. Wallace's work in established communities has often asked "how do we manage this change, how do community members and leaders work with these changes?" Often the question gets framed as a conflict management, resolution, or social justice concern, as if they could in fact be separated. He has always worked at the intersections of the different categories, worked with tension regarding where do intervenors support and look for the types and sources and causes of conflict and where do we rebuild the web of relationships that continue on.

Wallace has repeatedly emphasized the need to go beyond triggering incidents or what he has called "symptomatic issues" in assessment and intervention. His work on communities calls attention to difficult issues: complex, intractable conflicts — poverty, scarce resource distribution, persistent organizational conflict, identity conflicts, racism. Conceptually, a community lies at the intersection of many ways we look at conflict, where interpersonal, organizational, and the broader social context collide. In his work, Wallace has challenged us to look at communities as a nexus of many different nested, overlapping forms of conflict that cannot be treated in isolation to each other.

Community conflict also matters as a locus of assessment and intervention because it is where grievance and suspicion of authority collide, where the suspicion of authority might trigger incidents, where the belief or the certainty that the existing mechanisms of redress will not treat one well leads people to find other ways to meet their needs. Authority may be represented by a local sheriff in Arizona, a town council in Northern Virginia, management within a large federal agency, or simply the broader context of a failing neighborhood. The communities where Wallace works are where existing mechanisms to address grievance are inadequate and are often implicated in perpetuating injustice. If we understand communities as places where policies and norms become instantiated, communities become a study case study of how people live in and with conflict, and how conflict is perpetuated within the system of relationships.

Wallace has always been attentive to the traps present when responding to crisis and disruption and the real limits to how well positioned an intervenor is to engage with issues stemming from the larger social context. Because he starts with interdependen-

cies within communities, his work encompasses the implementation of agreements and a larger goal of capacity building, as well as the task of responding to the presenting problem. Conflict may rupture or disrupt the web of relationships, but many communities reform and will share a continued history. He wrote about the "texture of relationships that contain histories of consensus as well as conflict" — the history of a community is never only about current conflicts.

The Second: Communities of Practice

The first form of community is based on proximity of interactions and shared spaces. But when I think about what I have learned from Wallace about community matters, the other type of community very present in his work is a community of practice, the community of conflict resolution practitioners broadly defined and the need to be attentive to the development and examination of the identities and assumptions of those who would work with conflicts. This second type of community is more diffuse than the first, more dispersed, yet conflict analysts and practitioners are subject to all of the same very human dynamics that impact parties: hidden assumptions, tunnel vision, group think, blind spots, and so on. If professionals begin to think alike, how can we mitigate against complacency, pay attention to unexamined assumptions? His work on ethics and reflective practice takes seriously that there is a community of practice of people who work with conflict with a compelling need for ongoing development. He has repeatedly issued a challenge to be self reflective about the extent to which we are clear about our goals, whether we are truly in partnership with stakeholders, and if we are working elicitively with those we would help.

Among his many contributions to the community of practice is mentoring; those of us who have been his students hold this in the highest regard and Rachel Barbour addresses this more fully in her discussion of Wallace's contributions. Yet in addition to individual mentoring has been his mentoring of the field, grounded in discussions of ethics and reflective practice. Attention to ethics calls us to pay attention to the motivating as well as aspirational values that inform our analyses and efforts to assist. Reflective practice means finding safe and honest venues for introspection regarding successes as well as failures, outside of a need to explain or promote. For Wallace, reflective practice is a vehicle for thinking about how to avoid error in epistemic communities, as well as a way of bringing to light strengths and resources.

I'll close by sharing an email I saved from Wallace — a warning to anyone who still thinks that email is not a permanent form of communication. To me it captures well his focus on communities and his framing of the challenges and opportunities. The email comes from an exchange about current responses to gang violence. He opens with a broadside:

"But this is exactly the black and white discussion we need to avoid. It would be elitist to dismiss the pragmatic survival needs of the majority of residents in these communities who are living under virtual house arrest. Also, I am not particularly sympathetic with the thinking that structural sources of conflict excuses the responsibility for decision-making that falls within the ambit of normative social values.

Having said as much, if structural changes do not eventually take place, conflict management initiatives will wither under the relentless glare of a dominant and uncaring larger society. My interest in conflict-learning communities seeks to explore this."

His brief analysis touches on themes present in much of his practice: concern for marginalized groups, the impact of violence on the ground, questions of advocacy, deeper structural concerns as well as the urgent, presenting problems. His quick assessment lets no one off the hook, highlighting the problem as one shared across the members of a community and recognizing interdependent relationships, locked in interaction and embedded in a larger social context. I have always appreciated his ability to penetrate the false dichotomy and the clarity he brings to assessing conflicts. I am happy to have had here an opportunity to highlight what I consider just a few of his contributions, amongst all that he has done to strengthen our individual and collective abilities to work with and address conflicts. Thank you, thank you, thank you, Wallace. ■

Convening the Whole of Conflict Communities in the 21st Century: Challenging Conventional Identities

(A transcription of a Keynote speech given at the 2009 Association for Conflict Resolution Conference in Atlanta, Georgia)

Wallace P. Warfield

When I was mulling over what I was going to say I was taken by the title of this conference, *Convening the Whole of Community* and using it as an interpretative launching point for what I want to share with you today, I decided to add "conflict" to my title. My title is "Convening the Whole of Conflict Communities in the 21st Century: Challenging conventional identities". Because I thought, actually conflicts are forms of communities, so a conflict can be a community in and of itself. And I don't mean community in a demographic sense. For example, ACR has done wonderful things with respect to communities of color. For example, the work that Homer LaRue, S.Y. Boland, Marvin Johnson, and Susan Dearborn have done for ACR has brought the level of attention about the conditions that affect communities of color in conflict to a point where I think they put them on the map.

When I speak of conflict as a community I speak from the standpoint that a conflict has presenting issues, but surrounding the presenting issue is a whole network of social conditions that affect that conflict. The cultures in the conflict, the relationships which are part of that conflict situation, the structures of that conflict, are all part of this notion of a community of conflict. This concept of a community of conflict has resonance with me because I believe that dispute resolution or conflict resolution is central to major social dynamics taking place in the United States and abroad.

As Bernie Mayer notices in his book "Beyond Neutrality," with a few exceptions ACR/DR is marginalized when it comes to complex social conflicts, whether that be property, scarce resource distribution, interest-based conflicts persistent in all organic organizations and so on. It seems to me that ADR/CR initiatives are relegated around the edges of these conflicts, sort of the iceberg metaphor: a 15% of the iceberg is above the surface of the water and 85% beneath the surface and we tend to respond to the 15% which is above water, and the 85% below the water does not get treated. So we are responding to the part of the conflict which is most visible. I think that this is also true of conflicts which do not fall under the label of complex social conflicts. So in many dyadic organizations of conflict, many family disputes, have their roots in systems in culture that drive that particular dispute or conflict situation.

This is not a new concern in the field of conflict analysis and resolution, and I remember watching Roger Fisher on the eve of the Gulf War I on television making an urgent plea for people to negotiate, and of course he was ignored. And I know it was a groundswell reaction from most of us in the community on the eve of the invasion of Iraq, to hear our voices calling for more negotiations and they were uniformly ignored. Troy Duster, who was a sociologist at UCLA, (I think Troy is now at NYU) was part of a conference that we had at UCLA when UCLA was becoming one of the new Hewett centers, and Troy made a comment that when "real" conflict hits the ground, conflict resolution is nowhere on the scene. He was speaking soon after the Los Angeles riots and there was no visible role that was apparent, or that conflict resolution was there doing anything at all. It is possible to take exception to Troy's notion of "real" conflict in the sense that to a family that is in dispute, to divorcing couples, to people who are in dispute between a manager and subordinate in an organization, the conflict is certainly real for them.

I think that Troy makes a point and the problem I see is that practitioners have embraced a case-practice culture via the iconic image of "the mediator" and largely ignore the opportunities for developing innovative forms of praxis, demanded by the complexities of 21st century conflicts. And I think part of the issue is identity, and the culture of practice. So if we think of identity as being the story we tell ourselves about ourselves we all have these identity stories. Now there are multiple identities. So I am a man, an African-American man, raised in New York in a multi-cultural environment part Puerto Rican part African American, I'm a professor, and so on.

All these are different identities, but the professional identity that drives most of us in the field is this image of "the mediator", and the story we tell ourselves about that. Brian Jared in a recent article in the Journal of Dispute Resolution said that actually there are two mediator identities going on simultaneously, they are in tension with one another; one deals with the generic mantra of the mediator as an external neutral and impartial third party, and the other is a fractuating of practice into competing sub-identities: evaluative mediator, facilitative mediator, transformative mediator, narrative mediator, and on and on ad infinitum, and each of these identities is competing with one another for a little piece of the marketplace.

And if you know who you are then you know who you are not. So the reason I know who I am is defined by who I am not, and almost invariably the definition takes on positive/negative connotations. So for example you can take this room and control for

gender and age and put half in this side of the room and the other half in this other side of the room, and tell each other to make up stories about who you are, and make stories about the other group. And almost invariably the stories you make up about the other group are negative.

Each of these sub-identities has the positive identities for themselves and negative identities for people who practice in some other kinds of ways. So in effect this becomes one's espoused theory, as Donald Schon puts it. The theory is that what actually happens in the deep dark space of practice is what really happens, and that is, you do whatever you have to do to get an agreement with parties. This is the theory in use. There is a tension between the espoused theory and the theory in use.

Now if we are confused about our identities, the public really is as well. Several years ago I was in a flight from Los Angeles back to Washington DC. There were three rows of seats, and I was sitting in the aisle seat of the middle row and a man comes on and puts his bag up, he's sitting on the left part of the seats, and puts his bag right in the middle of an empty space above his seat. Soon thereafter a woman and her husband get on board and she takes his bag and shoves it to one side and puts her bag in. And the man says "how dare you shove my bag to one side" and she says: "I put my bag any place I want". Classic conflict escalation. Back and forth, back and forth, the flight attendant comes back and she truly is not impartial, she does not practice equidistance. She says to the woman, in effect this is your fault that this happens, and if you don't apologize to this gentleman I'm going to call the captain. And we are all sitting here, in this overheating thing, I say, well Wallace, what are you doing sitting here? So I look at the woman and (the husband was terrified) I say, look, I know you don't want to apologize to this man, but there's over a hundred of us in this plane, and what about the idea of saying that you are sorry for the delay that this fight is causing, and you apologize for that. We call that [asks the audience]: (audience responds: facesaving). Thank you (to the audience). So apparently this takes place, they come back and the flight attendant says things have worked out. So a gentleman who was watching this whole act play out said to me: "I don't know what you said but it was really terrific what you did". And when the flight attendant comes back to make sure the seat belts are buckled, the man who commented on what I did say to the flight attendant: "This Gentleman — pointing at me — saved this inordinate delay, and he's an *arbitrator*!' (Oh well, I take it).

But I'm saying in fact that a change in practice would require a change in identity. Changing the narrative and myths of practice. Robert said last night during our dinner meeting to remember to say the fact that P. H. Gulliver said back in 1979 that really there are three parties at the table: the parties who are involved in the dispute or conflict, and the mediator. We forget that we are a party, and we tend to assume that all the irrationalities belongs to the parties, and that we are these rational actors who follow these linear steps for the parties to reach an agreement. And we park — metaphorically speaking — our own irrationalities. We bring our irrationalities to the table, and we need to be honest about that. Whether they are issues of race, or gender, or you had a dispute with your spouse that morning, that gets on the table, and that creates that kind of dissonance that we tend not to acknowledge in this field.

Now part of the problem of the iconic image of the mediator has come in the notion that we struggle for professionalization, and the way we see ourselves as professionals I think is this comparison to a legal view, so we talk about the" legalization of mediation", which becomes part of this iconic image. I don't have a brief for lawyers but the concern I have about this is if the sparring third parties all are trying to climb in the same rabbit hole, we have a problem, it's not going to be enough work for everybody on that basis, and it is ironic to me in many ways because those are problems in the field since Methuselah, remember that ADR means "alternative dispute resolution," and the alternative was over litigiousness in the field. The courts wanted to get away from judging increasingly *social* conflicts and we used to be the alternative to that, now I'm not so sure any more.

The whole issue of credentialing and evaluation, our Canadian colleague talks about how do you evaluate and credential a moving target. So in effect if Victor or any of you that I know are doing your work , we know very well that you point to different categories of practice, and have different skills sets. You cannot evaluate that, you cannot credential that sort of thing. Why are we so hung up on this notion about credentialing? We should back away from it and think of different kinds of identities that don't require that kind of credentialing, and I think it's hurting us.

There's a need to create new images of practice. Away from the classic third-party neutral and embrace the notion that we are in fact change agents. Whether we like it or not that's what we are, change agents. Now one way that I think about doing this is another colleague of ours Maire Dugan. When Maire was at ICAR. She developed the notion of the nested model of conflict. Now unfortunately we don't have a power point here, so I have to air-sketch it for you. But Maire's idea was like the Babushka dolls, the Russian dolls, there is the issue-specific situation in a conflict, but surrounding that there are relational issues, and they are embedded in structural situations which are happening, and those three are embedded in meta-structure situations.

There's a story she tells about a Fairfax, VA high school where there was a conflict between African American boys and white youth, and the fact that the white kids were wearing the confederate flag. The issue-specific level was to say, look we reach some

agreement where the boys don't wear the confederate flag within two blocks from the school, or something like that. But there's a relational issue that surrounds the conflict, and how do you deal with the relational issues? And there are structural concerns. So structural for example, the school was located on a street called Rebel Run, and the school mascot was Johnny Reb. Well this is a whole social way of thinking that had to be dealt with, so if you just deal with the issue-specific situation you are not dealing with the cause of the problem. But it means changing the identity, you cannot have the image of the mediator laying hands on fevered brow.

This is a different kind of a conflict, where are we at that level. Where are we for those who do family dispute resolution work, what we do with the sociology of what we do. We know something about conflicts but we don't get it out there. We don't talk with policy makers. Why are we not convening with social workers, judges, and say, here's what we know about conflicts in family disputes. We don't do anything with our knowledge. It's wasted. There are roles to play at that level of the conflict.

I think in the international level it is also true. But I'm simply making a plea here to change the image, create a new image of ourselves, move more towards the preventative end of a situation, still doing intervention, but requiring different kinds of identities, and we need to create new narratives about that identity. What I am suggesting is finding ways of getting out of the box of the iconic mediator role, as powerful as that role may be, and think of other roles that we can create for ourselves in the field. ■

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