

Texas A&M University-Commerce

Department of Sociology & Criminal Justice

Commerce, TX 75429

Summer 1 2015 (6/8 to 7/9)

Syllabus

SOC 514:

FAMILY VIOLENCE

On-Line Course

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Professor

Appointment through e-mail only

Use only university e-mail address:

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INTRODUCTION

I am confident that we will have a productive summer term in learning the basic concepts and principles related to the sociology of family violence. The on-line format will provide you flexibility and cost-effectiveness (as you will not need to travel to university campuses unless you want to see me in person to discuss any topic or if you need any special assistance from me). It will also enable you to work independently at your own pace so you can learn to think carefully before grasping concepts and issues related to family violence.

I. Student Responsibilities

You must regularly read the syllabus and all announcements posted at the home page of this course very carefully and follow all instructions about course objectives, grading procedures, and other guidelines given therein.

- 1. Read instructions given on-line in the eCollege website under each topic carefully.**
- 2. It is important that you log into the course on line regularly. It is necessary that you plan your work on the course on a regular basis to succeed in making the highest grade.**
- 3. You can post your questions and concerns about the course and its requirements at **VIRTUAL OFFICE** in the Home Page of this course. The virtual office will serve our learning needs of being in touch with not only me but with also with all persons in the class whenever you have questions or comments about the course. I will post my response to your questions. That way all other students become aware of what course and its issues are being discussed in the Virtual Office.**
- 4. I have a *brief request* for you **for the first week** of the course. **PLEASE LOG INTO THE VIRTUAL OFFICE AND POST THEREIN YOUR PERCEPTION OF ANYTHING THAT IS NOT CLEAR IN THE COURSE SYLLABUS.** I will be glad to respond to any syllabus issues, including clarification, if needed. That will help everybody. **Your postings toward a better understanding of the course will be appreciated.****
- 5. Buy the following **required textbook**:**

Angela Hattery & Earl Smith, *The Social Dynamics of Family Violence*. Westview Press, 2012, ISBN #: 978-0-8133-4463-8 (paperback). You may contact the university book store in Commerce at 903-886-5830, or buy it through on-line.

II. COURSE DESCRIPTION

The course is aimed at providing an opportunity to you to learn and critically appreciate the application of sociological perspective to study concepts, issues, and problems revolving around the family violence in human society, with particular reference to the United States.

This course is designed to familiarize you with the sociological literature on family violence. Topics that will be explored include the social causes and consequences of spouse abuse, marital rape, child abuse (physical and sexual), and elderly abuse, as well as the societal perceptions of such violence. Emphasis will be on synthesizing and critically assessing domestic violence theories and research.

This course explores the social character and the causes of family violence with a sociological perspective by giving a special attention to wife abuse and child abuse. Preventive and treatment considerations, as well as social policy questions, are also addressed. Feminist theory is used to examine how abuse and violence against non powerful family members is perpetuated and maintained. A focus on social inequality, especially gender inequality, requires the student to question the justice of our current social structure, and to consider the need for social reorganization.

Studying family violence is a complex and often disturbing task. It requires the examination of many sensitive and controversial issues. You are expected to do this in a scholarly and responsible manner.

This may at first seem a strange, negative and rather grim topic to study. But the purpose of this class will be above all to redefine, demystify and ultimately remove the terrors surrounding this subject. Violence is known to most social groups that suffer from inequality: women, children and the elderly encounter violence specifically because of gender and age. We will study this phenomenon within a social context. This includes analyzing medical and scientific (and social-scientific) ideology, cultural objectification, and private domestic subordination. All of these fit a pattern of women's and men's lives and age inequality. The other, and positive side of all this

is redefining what has been called the “natural order” or “the way things are”. We can now look at the daily intimidation of women, children, and the elderly as more insidious forms of oppression, and label this violence. This is the first step toward eradication of violence. It is due to the close attention paid by the women’s movement to the subject of violence (pornography, rape, battering, sexual harassment, child abuse and incest).

COURSE OBJECTIVES

- 1. To explore various theories of violence and non violence, particularly from the sociology perspective.**
- 2. To expose students to research done on family violence from various perspectives, and thus, refute myths about family violence.**
- 3. To critically discuss the nature and types of family violence.**
- 4. To identify various sources and correlates of different types of family violence.**
- 5. To identify the consequences of family violence.**
- 6. To explore strategies of dealing with and combating family violence.**

The **learning outcome assessment** for the goals stated above will be based on exams, topical weekly discussions, and an assignment to insure that:

- 1. Students have adequately learned basic concepts and theories of family violence from a sociology perspective.**
- 2. Students have developed adequate critical thinking identifying, explaining, and preventing family violence.**
- 3. Students can apply concepts, theories, and research findings on family violence to their professional area of practice.**

COURSE OUTLINE FOR AN OVERVIEW (study guide for various chapters is given under various weeks on-line)

Unit 1: Definitions of violence, hostility, terrorism, and various related concepts

Unit 2: Understanding Institutions of Marriage and Family in Human Society

- **Origin of marriage and family**
- **Sources and types of conflicts in marriage and family**
- **Changes in and future of traditional marriage & family.**
- **Social Dynamics of Family Violence (Read Chapter 1 in the textbook)**

Unit 3: Types of Forms of Family Violence (each type includes emotional and physical abuse)

- ❖ **Violence against women e.g., prostitution, pornography, female infanticide, wife murder, coerced suicide such as the “sati system,” burning brides for dowry, and other forms of wife abuse. (Read Chapters 8 & 9 in textbook)**
- ❖ **Husband abuse**
- ❖ **Child abuse (Read Chapters 6 & 7 in textbook)**
- ❖ **Elderly abuse**

Unit 4: History of Family Violence (Read Chapter 2 in the text)

Unit 5: Cross-Cultural Examples of Family Violence

Unit 6: Explaining Family Violence (Read Chapter 3 in textbook)

- **Biological and ecological theories**
- **Criminology theories**
- **Anthropological theories**
- **Psychological theories**
- **Sociological theories (Read Chapter 10)**

Unit 7: Consequences of Family violence

- ✓ **Psychological impact**
- ✓ **Sociological impact**
- ✓ **Impact on the CJ System**

Unit 8: How to Prevent Violence in Family (Read Chapter 12 in textbook)

A. Remedial Strategies

- 1. Identify and recognize problem**
- 2. Intervention and control**
- 3. Treatments**
- 4. Immediate relief of protection**
- 5. Long term treatments**
- 6. Therapies and professionalization of various services and resources (shelters, parenting training, legal counseling, assistance in locating housing and public services, protecting the victim and providing security from further harm, etc.)**

B. Preventive Strategies

- Identify nature and causes of violence through existing theories and continuous research.**
- Helping potential victims (children, women, elderly, etc.) to be prepared, rather than denial “this can’t happen to me”.**
- Educational programs: “pre-parenting”, “premarital”, “rape prevention”, “nonviolence”, etc.**
- Community Development and Community Mental Health**
- Long range solution and planning emphasis on “curative” approach rather than “remedial” by-reordering priorities.**
- All institutions (e.g. schools, church, hospitals) in society to be prepared for dealing with violence.**
- Consistent and strict laws and law enforcement.**
- Rehabilitations of victims**

SPECIAL GUIDELINES

It is possible that someone in this course is victim, perpetrator or witness of family violence. I am, therefore, establishing some special guidelines:

1. Withholding: Do not feel obligated to reveal your own experiences. Respond to discussions in a passive voice only.

2. Confidentiality: Any comments made in the course must not be reported in any way to others.

3. Respect: We should respect victims and their decisions even if we disagree with those decisions. We should also respect perpetrators and recognize their own victimization while still holding them responsible for their actions.

4. Disagreements should be handled through constructive dialogue. It is easy to get angry with those who disagree with us on these topics and with entire categories of people.

5. Hope and Activism: It is easy to get depressed and to despair about this subject. Keep in mind that the situation is better today than 10-20 years ago because activists in the area have worked for change. Things will be better in 10 years from now IF we keep insisting on it.

COURSE REQUIREMENTS

Instructional Methods for Assessment of Students

Grading will be based upon total 100 points accumulated from one out of two closed-book essays exams, 4 weekly discussions, and an open-book essays assignment.

This **total of 100 points** will be broken down into grades of A, B, C by 90, 80, 70 points respectively.

Details on all requirements and grading procedures are stated below:

I. Exam (20 points or 20% of the total grade assigned to exam):

There will be two closed-book exams (first one on Friday, June 19, and second on Friday, July 3). You will be required to take **one out of the two** exams (if you take both of them, I will drop the lower score). You will take the exams on-line. Exams will be closed-book and will consist of short essay questions. I will provide a Study Guide for each exam.

Dates exams to be given:

- 1. First exam consisting of short essay questions based on the assigned chapters in the textbook will be administered on-line on Monday, June 22, 2015 by midnight.**
- 2. Second essays exam on assigned chapters in the textbook will be administered on-line on Monday, July 6, 2015 by midnight. The second exam will be like final optional exam and is only a make-up to be taken only if you missed taking the first exam or did not do well in it. I will provide study guide.**

Special Instructions for Taking Exams:

Each exam will be timed by the computer for one hour on dates given above. Since I have already allowed flexibility to you of dropping one out of two exams, you should do fine.

You will be logged out of each exam after 1 hour. Do not take any break. Once you start the exam, you must complete it in one sitting. So time yourself carefully and make sure that no one will distract you while taking the exam.

II. WEEKLY DISCUSSIONS UNDER 3 TOPICS WORTH 30 POINTS:

- a. I have posted discussion questions on particular family violence issues under 3 topics on weekly bases during the first 3 weeks of the summer term carrying 30 points. YOU SHOULD WORK ON EACH WEEKLY DISCUSSION DURING ASSIGNED DATES FOR EARNING POINTS.**
- b. Discussions on Weeks 1 to 3 are from to:**
 - WK1: Monday, 6/8 to Saturday, 6/13**
 - WK 2: 6/15 to 6/20**
 - WK 3: 6/22 to 6/27**
- c. Be sure you log into discussions in a timely manner at the home page of the course and respond to question for each**

of the topics selected. You will be able to earn up to a total of 30 points for your participation in discussions (10 points for each chapter's topic Based on the following criteria:

1. **depending on how meaningful you are through your reading of textbook chapter materials assigned in your comments,**
2. **how much critical thinking you demonstrate in your discussion comments based on logical arguments as well as responding to AT LEAST 2 others students' comments. (You should think carefully and read on the discussion topic before commenting on.)**
3. **to what degree your responses were interactive; in other words, you should be responding to other students' comments as much as possible; and**
4. **to what degree you demonstrated knowledge of materials in the textbook and other sources of information.**

III. ASSIGNMENT: Open Book Exam (carries 50 points or 50% of the total grade): Ten essay questions are provided to you below. You will be required to submit your essays on-line by **Wednesday, July 8, 2015. You must submit the essays by this date through Drop Box in eCollege in order to receive maximum credit. No late submission will be accepted as I will need to post your final grade by 7/10.**

I am providing below guidelines for completing the assignment.

Each question should be answered in about one pages 12 font in MS Word and submit your essays in the Dropbox .

As you can see, the open-book exam carries the maximum weight as compared to exams and discussions. Please start developing your notes on this exam right away. Be sure to give a list of references, including your textbook, on-line materials and

other sources, at the end of all answers, and quote references in the text in parentheses. Be sure to give relevant examples where possible. Do not be too brief in answers.

I want you to do well in answering essay questions. If you lose some points in essays, reasons for that could include: (1) you may not have answered a question correctly (2) you may not have answered all parts of each question; (3) you may have been too brief in your answer and might not have elaborated on your answer demonstrating your understanding; (3) you may have included irrelevant materials in your answers; (4) you may have lacked clarity or (5) you may not have provided examples illustrating your points, where needed.

I do want you to know that the essay questions represent critical thinking on your part on serious questions. I encourage all of you to do your best in essay questions. Please feel free to express your own opinion on any subject briefly. DO CONSULT TEXTBOOK ASSIGNED IN THE COURSE. Other references you can consult may include google search and research articles.

ANSWER ANY 10 OF THE FOLLOWING ESSAY QUESTIONS (DO NOT ANSWER MORE THAN 10). Each essay carries 5 points credit.

- 1. Define aggression, hostility, and violence. Give suitable examples of violent vs. nonviolent behaviors and tendencies.**
- 2. Examine the importance of conflict theory as compared to other theories as relevant to family violence, particularly child or elderly abuse**
- 3. How would the control theory explain and prevent family violence in American society?**
- 4. Critically examine the adequacy and inadequacy of the feminist perspectives in fully understanding family violence, particularly spousal abuse and sexual abuse of children in American society?**
- 5. What are various ways children are neglected and abused? Define each type of abuse and give examples.**

6. Give examples of types of violence against women.
7. What are the major criminological as well as sociological consequences of family violence for (a) victim, (b) the violent person, and (c) society?
8. What is the relationship between family violence and mental health of abuser as well as victims?
9. What are differences and similarities between physical abuse and psychological or emotional abuse of victims.
10. What are differences between wife abuse and husband abuse? Give examples.
11. Why do many victims of family violence stay or do not leave? Give examples.
12. What are important symptoms and causes of elderly abuse? Give examples.
13. Discuss selected preventive strategies for battered women and children.
14. What are limitations of our law enforcement agencies and court systems in dealing with and preventing family violence?

A Note on Academic Honesty: Academic honesty is fundamental to the activities and principles of a university. All members of the academic community must work to provide an environment in which each student has the opportunity to be evaluated fairly on the basis of his/her own performance. University regulations regarding academic dishonesty will be strictly enforced. At a minimum, any student found to be in violation of university rules will receive a failing grade on the exam or assignment involved. ALL instances of academic dishonesty will be reported to both the Department Head as well as the Dean of the College of Arts and Sciences. These offices may also wish to evaluate the case and decide punishment independent of this professor's actions. In short, cheating, plagiarizing and engaging in unethical student behavior carries a high price for such short term rewards.

As an example of academic honesty and professionalism, I will trust you but a few students who are unethical spoil reputation of all of us. It is my experience that students who cheat do not succeed in doing well in school and in developing meaningful careers.

I will use the technology to scan your assignments to determine if anyone has copied contents from other students, on-line sources, and from published works. No credit will be given to anyone for giving or taking help toward any form of plagiarism beside punitive action in serious cases. While I trust my students, precautions are needed to protect those who genuinely work on the course.

Special Needs:

Students with Disabilities:

The Americans with Disabilities Act (ADA) is a federal anti-discrimination statute that provides comprehensive civil rights protection for persons with disabilities. Among other things, this legislation requires that all students with disabilities be guaranteed a learning environment that provides for reasonable accommodation of their disabilities. If you have a disability requiring an accommodation, please contact:

**Office of Student Disability Resources and Services
Texas A&M University-Commerce
Gee Library
Room 132
Phone (903) 886-5150 or (903) 886-5835
Fax (903) 468-8148**

StudentDisabilityServices@tamuc.edu

**CALENDAR CONTAINING DATES FOR YOUR EXAMS,
DISCUSSIONS, AND ESSAYS ASSIGNMENT**

(Each discussion is restricted by dates given in the calendar.)

Week 1: Monday, 6/8 to Saturday, 6/13 midnight: Work on Discussion 1.

Week 2: Monday, 6/15 to Saturday, 6/20: Work on Discussion 2. TAKE EXAM 1 on Friday, June online 19 by midnight.

Week 3: Monday, 6/22 to Saturday, 6/27: Take Exam 1 on 6/22 as per study guide. Work on Discussion 3.

Week 4 and beyond: Monday, 6/29 to Thursday, 7/9:

Take Second/Makeup Exam (if you did not take the first one or are not happy with its score), covering all chapters given to you in a study guide, on Monday, July 6.

Submit your Essays Assignment (Open Book essays) in Dropbox by Wednesday, July 8 by midnight deadline.

(Final Grade available to you on July 10)

I am enclosing below 2 chapters, one on ‘Violence’ (Chapter 2) and second on ‘Nonviolence’ from my latest book on Terrorism.

Please read these chapters as they will help you in your work on essay questions.

CHAPTER 2

REALITY AND TYPES OF VIOLENCE

“The theory of natural selection is grounded on the belief that each new variety, and ultimately each new species, is produced and maintained by having some advantage over

those with which it comes into competition; and the consequent extinction of less-favored forms almost inevitably follows.”

Charles Darwin

“The tendency to aggression is an innate, independent, instinctual disposition in man... it constitutes the powerful obstacle to culture.”

Sigmund Freud

“Violence is not the only form of power. Sometimes it is the least effective. Always it is the most vicious, for the perpetrator as well as for the victim.”

Howard Zinn

“Violence (*himsa*) degrades and corrupts man, to meet force with force and hatred with hatred only increases man’s progressive degeneration. Violent policies have not only proved bankrupt but threaten man with extinction.”

Mahatma Gandhi

MEANING AND TYPES OF VIOLENCE

Violence in this book is understood as something that is done to a person or persons. We should distinguished between the doing of violence and merely acting violently: a frenzied lunatic might act violently; he would not be doing violence, though perhaps acting violently can be similar to, and the potential it implies for, the doing of violence.¹ I have listed in Table 1 selected examples of behaviors and attitudes under three types of violent tendencies identified and ranked in importance by selected experts in my research through Delphi procedures that were described in Chapter 1.

TABLE 1

Examples of personality characteristics, behaviors and attitudes under three types of violence

Violent Tendencies	Personality Characteristics/Behaviors/Attitudes
1. Hostility	<ul style="list-style-type: none">➤ angry; furious; intolerant; impatient; rude; impolite; battlefield mentality➤ destructive; killing; advocating weaponry; toughness; brutality; savagery; rampage; severity; turbulence➤ anxious; intense; stressful; outraged; infuriated; upset;

	<p>antagonistic; restless; belligerent; berserk; bickering; tense; rebellious; zealot; opposes diversity and looks for adversity</p> <ul style="list-style-type: none"> ➤ harassing; insulting; distrustful; invasive; unfriendly ➤ harassing; insulting; distrustful; exaggerating; hateful; maladjusted
2. Dominance	<ul style="list-style-type: none"> ✓ threatening; mighty; generates fear ✓ control freak; seeks expansion of power; oppressive; authoritarian; glamorize past dictators ✓ believes in invasion/attacking/aggression; militant; combative; intrusive; assaultive; coercive; cruel ✓ force-surrender oriented ✓ defeating; wanting to win/prevail; conquering; repressive ✓ being in-charge; ruling; commanding; dictating ✓ interested in governing-regulating ✓ exploiting; enslaving
3. Irrationality	<ul style="list-style-type: none"> ❖ radical; fanatic; extremist; determinist; fundamentalist; bigot; literalist; anarchist; criminal minded ❖ mad; paranoid; bipolar; emotionally obsessed/disturbed; impulsive-compulsive ❖ arrogant; egotistical; intolerant; demanding; lawless ❖ prejudiced; discriminatory ❖ revengeful; vindictive; goes for an eye for an eye ❖ inflexible/rigid; likes selective change ❖ emotionally aroused; rationalizes errors and aggression ❖ believes in end justifying means ❖ selfish; greedy; manipulative; uncaring; unforgiving

Thus, as indicated in Table 1, violent behaviors and attitudes in my definition of doing violence include at least some degree of (1) hostility, (2) dominance, and (3) irrationality. My definition of violence may be relatively broader than several scholarly definitions that basically state: “violence is the infliction of injury or suffering on someone.” The World Health Organization’s 1996 definition is quite comprehensive: “Violence is defined as the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation.”²

My definition goes beyond a judgment, made on the bases of moral or normative values in society, about the consequence of a ‘violent’ behavior or attitude. It incorporates the idea that

violence is both manifest and latent as a process involving hostility, dominance, and irrational behaviors regardless of whether it has caused injury or suffering to others. I also contend that an identification of motive is not essential to the analysis of violence. Whether someone ‘meant’ to actually or accidentally hurt other(s) is unimportant. If certain incidents are called as “negligent” (i.e., involving failure to show due caution or care that results in an injury or harm), or legally defined as “reckless” (i.e., acting in such a manner as to greatly increase the potential for injury), they may still be considered to be *violent* as per my definition. What is important is that the violent person possesses some of the behavioral or attitudinal traits toward victims stated in Table 1. Victims may include an individual, a group of people, a collectivity (e.g., a nation or a community). Victims may be humans and/or animals, including their property.

My inclusion of irrationality and dominant orientations as components of the definition of violence may underline or imply some type or degree of emotionally disturbed state in the violent person whereby he/she loses control over social acts, hostile attitudes and tendencies. As shown in the next chapter, I find this definition meaningful in discussing violence as a terrorist behavior or outlook.

I am stating below two scenarios or cases to illustrate complexities in defining violence in real life.

Case #1. Mr. XYZ baby sits a ten months old female child as her mother goes for shopping. He sexually molests/rapes the child causing serious injuries, gets arrested, tried in court, and found guilty of a “lesser” crime called ‘sexual assault’ on child. The prosecutor tried conviction for rape but failed because the country where this case took place had a rape law requiring that “for rape to occur the victim’s ‘sense of chastity’ must be hurt by the sexual act.” Since a ten month old girl “did not yet have a sense of chastity,” the offender did not rape.

Case #2. A father occasionally helped his daughter take bath and usually stayed in the bathroom shaving or brushing his teeth while she was in the bath tub. As she passed age 6 or so, she started locking bathroom door wanting some privacy. Her father got angry because his “little girl” had stopped trusting him as a father by refusing to allow his presence in the bathroom when she took bath. After a complaint was filed by mother, the state prosecutor filed sexual abuse charge against father and won the case because the court ruled that the bottom line definition of sexual abuse of a child is her/his “perception” of abuse rather than whether it was “meant” or not. Assuming that the father was *actually* innocent and did not *mean* to harass his daughter, the bottom line still was some form of violence occurred as perceived by the victim. The father should have been aware that his little girl now was a little grown up and had developed a self concept resulting in some fear or shyness in undressing in front of him as a parent.

Legitimacy of Violence

Violence is a human universal; no human society is known where some degree and certain forms of violent acts are absent. In some ways, various violent acts (such as wars and

other forms of aggressions) have been institutionalized in human history on the bases of laws and security policies. However, it may be asserted that violence in human society is a non-legitimate phenomenon.³ The definition of violence stated above is based on the notion that violence may be arbitrarily legitimized or rationalized; it would be difficult to rationally and realistically justify it unless you do so through the so called 'rational self interest theory'. That theory has actually misguided social scientists shifting attention from prevention to punishment. To consider that violence is 'rational' and dictated by 'self interest' can only blind us to the reality of those forms of violence and passionate rage that have been most horrendously destructive of human life around the world.⁴

In some ways, violence can be interpreted as a symptom of psychopathology at the individual level and anomie (normlessness) at the social level. At best, it is a deviant phenomenon contributing only to dysfunctioning of the individuals as well as social disruptions and disorganization. Violence sometimes is considered to be rational for short-term goals and at times legitimized by certain customs or traditions and even selective interpretations of laws. It does not, however, promote causes, neither history nor progress.⁵

The possibility of the legitimacy of violence may be considered through its 'relativity' in regard to a context, individuals, or culture involved. For example, the violence of soldier against an enemy soldier in an institutionalized war is, except to the most adamant pacifist, considered legitimate. The violence of victim against criminal in moments of self defense is legitimate. The violence of lion against the zebra is probably legitimate in nature.⁶ Relativism tells us that what is considered 'wrong' in one situation or cultural context may be 'right' in another. However, as will be discussed further in Chapter 10, the ideology of violence in human society is unjustified but may be rationalized by people in various contexts. Violence, therefore, may be often found to be:

- Non-legitimate, wrongful use of force, and pathological but an essential part of reality of life/nature;
- Momentary or a temporary phase, or it may become enduring, lasting or even a permanent condition or way of life of an individual and in a given culture/society;
- Universal or generalized trend (such as in the entertainment industry, including certain sports and games) or it may be localized, individualized, context dependent and unique historical condition; and
- A condition and a process that needs to be carefully researched and understood so we can meet challenges of resolving its complex impacts thereby minimizing the hurt (particularly perceived by the victim) resulting from it.

Categories of Violence

A number of categories of violence have been addressed in the literature. A few example are stated below.

- Self-directed violence' refers to self-inflicted abuse, mutilation, chronic addiction or substance abuse, and suicide attempts/completion.
- Collective violence, such as terrorism, on the other hand, is directed at generalized others, communities, or particular groups of people.
- Interpersonal or the so-called intimate/family violence is directed at children, spouses, and the elderly.
- Media violence, which is exposure to violence through popular media, such as television shows, movies, video games, music and print.⁷
- Natural violence refers to the violence in nature based on inherent and spontaneous tendencies that are predictable. It is considered to be 'normal' violence found, for examples, among animals. Violence among human beings has complex motives and is not as predictable.

Degree of Violence

There seems to be a variety of styles, forms, and levels of what violence is, where a behavior starts from cool and mild anger to serious levels of anxiety, stress, hostilities, and obsession of destruction and violence. We are talking about a range of violent tendencies from “normal neurosis of relatively adjusted people with manageable or routine anger and anxiety”⁸ to highly disturbed, authoritarian and psychotic people ready to blow up and are aggressively planning for engaging in mass killings.⁹ We will address the use of religious fanaticism by the latter type of hostile people in Chapter 6 of this book.

Discussions have occurred in scientific works as well as philosophical literature attempting to conclude as to which species have higher degrees of violence than others. My conclusion from those discussions is that while there are significant differences in styles and types of violence found among various species, it is extremely difficult to rank them in any hierarchical order from most violent to most peaceful, unless we do that arbitrarily based on our own judgment. Same way, we cannot really imply any type of ‘superiority’ or ‘inferiority’ of status of various species involved in the Darwinian notion of the “survival of the fittest”¹⁰ either. Darwin’s notion of ‘fitness’ was based on the degree of adaptability any species has in comparison to others in the process of the “struggle for existence.”¹¹ Thus, Darwin’s notion of the “dominant” species was based on its survivability and not any form of superiority as such. Darwin did write: “Man in the rudest state in which he now exists is the most dominant animal that has appeared on this earth. He has spread more widely than any other organized form and all others have yielded before him. He manifestly owes his immense superiority to his intellectual faculties--.”¹² In fact, however, it is only some of us human beings who have been implying some level of own superiority based on, for example, some belief systems advocating a special origin of us as a species. Undoubtedly, we human beings may have appearance of the ‘dominant’ species on earth and beyond based on our selected biological and intelligence capabilities enabling us achieve a ‘higher’ degree of adaptability and control over other species in some

ways. For example, beginning with the primitive capacity for defensive behavior, humans may have evolved several adaptive functions from it. “Indeed, early man was not basically biologically adapted as a predator, and he has only become one secondarily by the use of tools or technology created through his intelligence. We, therefore, arrive at a picture of primitive man, not as a fierce, dangerous, and constantly aggressive individual but rather as a relatively small, slight, and fearful being, finding safety only in groups, sometimes being called upon to act bravely, but actually inflicting damage only when extremely fearful.”¹³

Philosophers and social scientists also add to this by stating that human beings as a species also have been social, compassionate, and basically cooperative with fellow beings despite of engagement by some in deviant and violent episodes. Certain violent activities seem to have become rather dangerous for us as well as for our planet for our future survival. Overall, therefore, the judgment on idealizing ourselves as some type of ‘superior’ species is irrelevant in realizing our realities. Of course, I take a constructive view of us for our adaptability and survival in the last three chapters in the book.

FACTORS RELATED TO VIOLENCE

I will identify the explanation of violence in terms for various factors as correlates (causality not implied) to some of the violent tendencies and behaviors in general (as correlates may be different in various types and forms of violence) stated earlier in Table 1. The factors are identified at various levels of analysis mentioned earlier in Chapter 1. By doing so, I hope to provide you a broader view of understanding some background to various aspects of the process of violence in human society. Correlates of terrorism in particular are discussed in Chapter 5 of this book

Ecological Factors

Physical environmental factors have been found to be associated to temperament including aggressive behaviors among animals.¹⁴ One of the most important factors found to be correlated to violence among animals as well as humans has been the size and density of population where they live. For example, large size and dense populations in major cities lead to serious conflicts and competition among people. Rural sociologists have found people residing in county side are generally more intimate and friendly as compared to those as urban dwellers.¹⁵ It seems that in congested environments people tend to develop social distance, irritability, and negative attitudes toward each other as if they get on each others’ nerves.

Biological Factors

Biological theories of violence concentrate on the physical substrate of our nature and behaviors. This substrate includes our brain, our body, our chemistry, and our genes. Darwinists who readily exploited their ideas developed the following assumptions for the evolutionary process: (1) the evolutionary processes of natural selection and the survival of the fittest applied

to the development of races, nations, and empires; (2) war and violence constituted necessary tests or proving grounds of nation's fitness to survive; and (3) on these assumptions, social Darwinists prescribed the incalculable of warriorlike virtues, physical fitness, and war-readiness as vital conditions for national, racial, and imperial survival. In addition, Lorenz argued that human aggression is a basic organic drive or instinct as vital for man's basic physiological needs as the drives of hunger and sex. Lorenz believed that intraspecific human aggression has gone wild and become a danger to man's survival. No matter what the specific emphasis of the theory, biological explanations look for what is "wrong with" the violent individual in terms of his or her physical characteristics.¹⁶ The medical model of mental health looks for sources of anxiety and depression in biochemical changes in human body. Scientists have connected the shape and size of the body to antisocial behaviors, including violence. Chemical and hormonal imbalances have been connected to mental as well as physical illnesses. The electroconvulsive therapy and lobotomy of the brain have been used in the past for treating aggressive behaviors.

Significant heredity and breeding differences have been found among humans and animals. Gender or sex differences, for example, have been significant in relation to anger and violence.¹⁷ Males generally are known to exhibit violent behaviors and attitudes more significantly than females. A commonly known reason for males being relatively more aggressive is stated by some studies stating that males have more testosterone than females.¹⁸ Interestingly, the most serious violence tends to be committed by males against males that are not in their sexually receptive state.¹⁹ I will address additional details on gender differences in violence related to cultural and social factors later in this chapter.

Psychological Factors

While the biological factors emphasize the origin of violence to being inherent in human beings, the psychological perspective considers it as a personality disorder that develops through learning and other micro-level sources.²⁰ One of the leading figures focusing on the deviant nature of human personality was Sigmund Freud. He conceived the central elements of personality to consist of the id, the ego, and the superego, the id taking over many of the phenomena of the original unconscious self and the superego being the societal sensor. His recognition of the 'hidden nature of man' having potentials produce inner conflicts and stressors leading to violent tendencies. He particularly elaborated in his work on *Civilization and Its Discontent* how the contemporary human being has learnt to have a life of frustrations and contradictions along with destructive urges for own self as well as others.²¹ Several other personality theories beside that of Freud have conducted a great deal of research on sources and impacts of violence. In addition, behaviorist work (for example, by Skinner) on conditioning has interesting applications concerning the problem of human aggression.

Another example of a psychological interpretation of violence is referred to as the strain theory as well as the so-called aggression-frustration perspective.²² The theory emphasizes how certain stresses and strains people experience increase the likelihood of violence in their lives.

Various forms of strains (stresses, anxieties and frustrations) upset individuals, developing relative deprivations, thereby creating pressure for corrective action. Some individuals may respond in a violent manner, with violence being used to reduce strain and/or obtain revenge against the source of strain or related targets.

Sociocultural Factors

I briefly summarized in Chapter 1 four sociological approaches (conflict theory, functionalism, exchange-rational perspective, and social-psychological interactionism) relevant to interpreting human violence. Based on a philosophical background from Hegel, Malthus, Darwin, and Marx, the conflict approach recognizes violence as a reality based on stresses from inequalities and injustices in human society. Violence, therefore, has to be dealt with rather than be suppressed or denied. Functionalist idealism, like control theory, on the other hand, advocates a social management of conflicts and violence as they are disruptive to the functioning of social system. Exchange outlook has a pragmatic approach to dealing with violence through, for example, negotiation and conciliations for identifying ways of adjusting and dealing with violence. The interactional perspective is somewhat eclectic in approaching violence through analyses at both social as well psychological levels. I will be elaborating these theories in Chapter 5 while dealing with an explanation of terrorism. I will also be outlining in that chapter selected sociocultural factors correlated to violence in general and terrorism in particular.

Chapter 8

Nonviolence for the Future of Mankind

“But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.—Love your enemies and pray for those who persecute you.”

MATTHEW 5:39-44

“My optimism rests on my belief in the infinite possibilities of the individual to develop nonviolence. The more you develop it in your being, the more infectious it becomes till it overwhelms your surroundings and by and by might oversweep the world.”

Mahatma Gandhi

“To punish and destroy the oppressor is merely to initiate a new cycle of violence and oppression. The only real liberation is that which liberates both the oppressor and the oppressed at the same

time from the same tyrannical automation of the violent process which contains in itself the curse of irreversibility.”

Thomas Merton

“Peace is more than the absence of war; it is a state of tranquility founded on the deep sense of security that arises from mutual understanding, tolerance of others’ point of view, and respect for their rights.”

Dalai Lama

“Nonviolence is the solution to conflict. I say *the* solution because there are no others. Because, if you return evil for evil, you are not putting an end to evil, you are doubling it.

Lanza del Vasto

“You cannot shake hands with a clenched fist.”

Indira Gandhi

The Ideology of Nonviolence

I talked about a defense of the perspective of ideology and idealism in Chapter 1. In Chapter 8, I examined selected strategies relevant to preventing terrorist activities. In Chap 9, I examined the notion of secularism as a particular and significant strategy for preventing violence in general and terrorism in particular. As a concluding chapter in the book on a series of prevention strategies relevant to violence in general and terrorism in particular, I am presenting selected ideas on nonviolence in this chapter. It is possible that I indulge in this chapter in some ‘wishful’ and ‘what is desirable’ thinking occasionally using ‘ideological’ and even ‘utopian’¹ or ‘mythical’ notions or arguments. Examples of many so termed ideologies have traditionally included “ideas defending a social position or promoting a program of social action.”²

Nonviolence is an outlook for understanding and improving human relations. It does not necessarily imply a “false consciousness”³ of wellbeing. It seems that some degree of idealism, even utopianism, of nonviolence may be desirable and even a rational choice as compared to options such as the destruction of our future. Despite the challenges involved in materializing various pacifistic and non-violent strategies, several leaders⁴ in the past struggled in conceptualizing and advocating nonviolent ideologies.⁵ It seems that those efforts have been, at least in some ways, instrumental in providing human beings alternative guidelines as options to indulging in serious forms of violence in relationships. Nonviolence perspective that was once considered to be too metaphysical and idealistic in the past seems to be one of the most effective ways of combating terrorist activities into the future.

Is non-violence merely an absence and/or elimination of violence, or is this concept adequately unique in its own independent meaning? After engaging in a serious reading of the relevant literature on the subject, I have concluded that that the concept of nonviolence has its own identity, far more meaningful than merely doing away with violence. For example, nonviolence (without a hyphen in the middle) is not dialectical, contrary or opposite notion to that of violence. On the other hand, it represents an independent outlook with a connotation of highly suggestive meanings. Although human beings may not be able to eliminate violence from life (as it is a reality in nature as well as in society in some ways), we still need to develop ideas for effectively overcoming that violence as much as possible.

Several religious and other beliefs⁶ have identified goals of nonviolence (such as peace, equality, secularism, and love).⁷ and desirable means for achieving its goals (such as forgiveness, patience, not practicing neutrality to addressing violence, non aggressive orientation, exclusion of a flight from the scene of violence, and no practice of capitulation or submission/surrender to anyone). Progress is visualized by some with signs of hope such as traditional war now is rather becoming obsolete and counter-productive in nuclear age. Instead, possibilities seem to be realized by people in some countries to bring change in their governments through some form of nonviolent revolutions. It seems to be possible to manage and correct man's destructiveness through rational and peaceful means. While nonviolent change may be slow, it is often more enduring than the change brought about by force. Peace can be far more enduring if conflicts and violent tendencies are resolved 'creatively' and continuously according to a number of peace and security studies conducted in Europe during the past few decades.⁸ Despite of a rather non-scientific implication of the European peace studies, they addressed realities of social inequalities that have produced latent conflicts in the contemporary world. It is important that we recognize that a stable peace is possible through on-going conflict resolutions based on international sociopolitical justice, environmental security and human rights.

LOGICAL ASSUMPTIONS FOR ADVOCATING NONVIOLENCE

On the basis of my understanding of ideas relevant to nonviolence, I am stating below a few examples of assumptions for confirming nonviolent strategies to have potentials for making a difference in dealing with violence and terror in the world. These assumptions are based on a logic drawn from an extensive review of literature. However, assumptions are tentative ideas to get us started to think about possibilities of nonviolence and allow additional ideas and critical thinking develop in the future on them through counter-arguments and elaborations in the literature.

1. The assumption that human beings are a violent species has not been scientifically proven. On the other hand, humans are known for compassion, kindness, helping fellow beings in need, family values, loving interests, communication skills, and rational orientations.

2. There have been pieces of historical evidence of nonviolent strategies succeeding in achieving social and political justice in several parts of the world.
3. Some of the examples of personality orientations of non-violent people are being identified as: calm, self-reliant, mature, autonomous, unprejudiced, open, selfless, civil, ethical, non-manipulative, believing in both equality and freedom, voluntaristic, and being tolerant of diversity.
4. Injustice is a state of violence. Refusing to obey injustice is just. Some people may have bowed heads before genociders such as Genghis Khan, Hitler, Mussolini, and Stalin who were perhaps 'defeated and power hungry' historical figures to begin with.
5. Historically, the institutionalized violence called 'war' seems to have been an 'easier' choice of those in power than options chosen for developing prospects for peace and nonviolence.
6. Nonviolence is based on ethical or moral grounds assuming that human beings in general have compassion and would do what is 'right' and not what is 'prudent' for achieving socialized goals.
7. Truth and justice generally prevail at least in the long run.
8. Persuasion is more 'forceful' than physical coercion. Aggression involves a destructive component, hence it is always hazardous. Constructive energy provides individual greater inner confidence than muscular strength needed for violent aggression.
9. Curbing particular terrorist groups or destroying their leaders may not necessarily end the cycle of violence.
10. Escalation of conflicts can be reduced through rationally and democratically based negotiations. I am basically assuming that democratic processes are more congenial to nonviolence than those based on monarchies, aristocracies, dictatorships, theocracies, and so forth.

11. Nonviolent communications can be increased through mass media and educational programs. Nonviolent means can resolve conflicts through good will, winning hearts not conquering bodies. The pacifist approach has no emphasis on conquest and generally is more effective in achieving peace in the long run.
12. Nonviolent means are more 'curative' solutions than the 'band-aid' strategies through warfare. Nonviolence pursues humility without strife, gentleness, fearlessness, selflessness, and disarmament. Constant persistence with a determination for a just cause works more than extensive massacres and exterminations.
13. Nonviolence costs less than violent actions. Nonviolence does not entail defeat, humiliation, revenge or retaliation. Being humble is not cowardice.
14. Nonviolence believes in relationship building, partnership, communication, acceptance, and involvement.
15. Give and take negotiation relies on the exchange principles that are based on convincing the rival parties through reason possibly leading toward a process of adjustment and not dominance.
16. Nonviolence is based on the hope that our younger generations are increasingly alienated from wars, terror, and destruction. Therein may reside solutions based on lasting peace in the future.
17. Nonviolence pursues cool and composed approach not believing in quick fixes; it is a substantive outlook and not empty words.

(insert Table 1 about here)

Table 1

Three major principles and goals of nonviolence along with means for the achievement of each

Types of Nonviolence Principles	Goals of Each Principle	Means for Achieving Goals
1. Assertiveness	<ol style="list-style-type: none">1. Courage2. Authenticity (Being Genuine)3. Autonomy	<ol style="list-style-type: none">1. Passive Resistance & Non-Obedience to the Unjust Authority2. Pursue Truth & Justice; Overcome Hypocrisy3. Achieve & Maintain Self Regard & Independence
2. Democratic Values	<ol style="list-style-type: none">1. Freedom & Voluntarism2. Balance of Power in Three Branches of Government3. Equal Opportunity	<ol style="list-style-type: none">1. End Foreign Occupations, Theocracies & Dictatorships2. Government. Based on People's Involvement & Consensus3. Implement Rule of Law & Due Process

<p>3. Religious and Cultural Harmony</p>	<ol style="list-style-type: none"> 1. Overcome Fear & Prejudice 2. Achieve Multiculturalism & Pluralism 3. Healing, Coexistence, Tolerance, Empathy. Trust, Peace & Hope 	<ol style="list-style-type: none"> 1. Vitalize Selflessness or Altruism & Accomplish Secularism 2. Promote Pluralistic Interactions & Dialogs 3. Negotiate & Resolve Conflicts
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1. Nonviolence Based on Assertiveness

In my opinion, the major principle of nonviolence is assertiveness maintained in behaviors and attitudes by individuals and groups. The concept of assertiveness has been popularly used in social sciences, business, education, leadership training, and other fields. However, the usage of this notion seems to have often been rather simplistic neglecting its possible multiple indicators. My major goal is to explore a clarification of the concept of assertiveness in relation to nonviolence. I first developed a three-dimensional scale of assertiveness and then tested it for reliability and validity through the use of Delphi procedures described earlier in Chapter 1.

Assertiveness is an important concept in counseling, psychology, and sociology for dealing with issues in cross-cultural personality traits,⁹ leadership development,¹⁰ recovering mental health,¹¹ conflict management,¹² and overcoming discrimination and prejudice, including violence and exploitations involved in gender relationships.¹³ However, the literature on assertiveness is loaded with a formula type of definition of this concept. For example, a large number of books and articles use ‘how to become assertive’ approach without any conceptual, theoretical, or methodological sophistication on the subject.¹⁴

I am probably the first sociologist who focused on the conceptualization and measurement of assertiveness as relevant to nonviolence. Parts of my methodology used here have been developed and empirically tested in previous studies involving measurements of constructs such as prevention of violence,¹⁵ adjustment to single parenthood,¹⁶ and commitment to marriage.¹⁷ For the purposes of this study, assertiveness was treated as a process¹⁸ and defined in a social-psychological sense, i.e. in terms of an individual’s own perceptions or interpretations of how assertive he or she feels in his or her relationships.¹⁹ I first identified a typology of three indicators of various styles of assertiveness in human relationships based on a thorough review of literature and theoretical relevance or logic.²⁰ Although additional or other related indicators of assertiveness are possible and likely to exist in the existing literature on the subject, I focused on three indicators only.

Details on assertiveness and its indicators are illustrated by Figure 1 further outlined in Table 2 and then briefly discussed.

➤ (insert Figure 1 & Table 2 about here)

Figure 1

Three inter-assertiveness

related indicators of

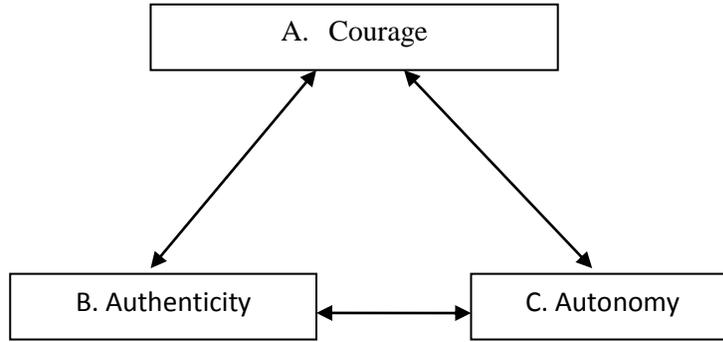


Table 2

Concepts or characteristics of behaviors or attitudes under each indicator of assertiveness

A. Courage	B. Authenticity	C. Autonomy
• self esteem	• says 'no' without guilt	• independent
• self regard	• self acceptance	• self-sufficient
• expresses feelings, opinions & preferences	• being oneself; attitude of imperfection	• makes own decisions
• takes responsibility of own actions	• legitimate	• self confident
• leader	• truthful; honest	• open for change
• problem solver	• straight forward	• makes choices
• bold; daring	• direct	• accommodating
• gutsy	• expressive	• tolerant of diversity
• takes stand	• spontaneous	• flexible
• seeks justice & right; not being forced	• affective	• respects others' freedom & rights
• unafraid; fearless	• genuine	• reciprocates
• risk taker	• legitimate	• strong 'I'
• will not compromise central values	• frank; non-ambivalent	• maintains integrity
• plans & acts	• fair	• rational
• responds to criticism	• candid	• puts no limits on self
• imperfectionist	• modest	• happy
• non-authoritarian	• predictable	• adjusted
• non-domineering	• compassionate	• deals with issues
• has core values	• creative	• sociable

Courage

There is no shortage of literature on courage, given that humanity has been recording tales of courage since the invention of writing.²¹ Courage is an important aspect of an assertive behavior or personality.²² As indicated in Table 2, it is represented by characteristics such as strong self-confidence, self-regard, guts, boldness, fearlessness, non-submissiveness (but non-aggressiveness), straightforwardness, achievement striving, and leadership.²³ Courageous persons do not readily compromise their principles or convictions and have the ability to take risk without being concerned of the adverse consequences. They have strength of character, zest for life, perseverance, endurance, determination, and tend to feel that they are in control of their lives. They will confront even themselves when they feel they are wrong about making a decision. On the other hand, people who are not courageous are likely to be aggressive, violent, dominant, authoritarian, egotistical, perfectionists, rash, hateful, demanding, blunt, arrogant, controlling, and even repressive.²⁴ Non-courageous people also tend to generally have behavioral characteristics such as being timid, passive, fearful, cowardice, selfish and distrustful, along with an inferiority complex. There is also a relationship between courage and voluntarism. People who are confident of themselves may not be led into doing things based on coercion and sense of obligation as such. They tend to choose things they want to do. Nonviolence implies a kind of bravery far different from violence.²⁵ For example, while being courageous one may sometime assume that any dialog with opposition will mean defeat. However, courage involves fortitude, strength to bear pain, and tolerance. It does not necessarily involve taking a fight or fleeing from the scene of conflict. Instead, a courageous person does not accept injustice from anyone and confronts the unjust person in defiance and is prepared to face consequences. Road to peace, justice and nonviolence is often not easy and restful and may involve a struggle.

Judges in this study ranked the characteristics of a nonviolent person with courage in the following manner:

1. Having self confidence and self regard
2. Is bold and active
3. Is unafraid and non-fearful
4. Is a risk taker in an unselfish cause
5. Takes responsibility of own actions
6. Is influential without seeking recognition and power
7. Is non-submissive and non-timid taking stand for what is right
8. Believes in pursuing what is right, including, for example, a courage to oppose illegally/unethically torturing terrorist suspects and takes stand on issues and strategies that are not politically popular

Authenticity

Authenticity, as one of the traits of assertiveness, involves the individual being honest, spontaneous or genuine (rather than being artificial or pretentious, or having a ‘false front’), straight forward (being able to say ‘no’ without feeling guilty), frank, and candid (having candor in taking responsibility). It is based on a total awareness and understanding of one’s self, plus an honest assessment and appraisal of one’s personality.²⁶ Even though humans are not necessarily fully authentic, they reach different levels of authenticity through their life experiences.²⁷

The concept of a “just war” is quite meaningful in being relevant to the process of authenticity and implies “the great challenge of our time is how to achieve justice, with struggle, but without war.”²⁸

The notion of ‘truth’ is closely connected to authenticity. Belief in truth of course is too complex to be easily comprehended or defined. Examples of two aspects of truth are stated as follows.

- a) **Truth and Reality.** Truth is usually conceived as something valid, contrary to falsehood. The ontological level of truth refers to the ‘absolute’ reality which exists regardless of the extent of our knowledge of it. It is the objective reality based on ‘universal’ criteria. The phenomenological truth, on the other hand, is subjectively experienced or perceived reality as defined through the individual’s interpretation. With this separation of the content of truth from the feeling of trueness, there is revealed to us the problem of truth and reality in its complete practical meaning, as well as in its psychological and epistemological aspect.²⁹ It is imperative that authentic behaviors, such as involving nonviolent outlook through “satyagraha”³⁰ (or house of truth and holding onto truth), are genuine in order to be effective in making a difference in the process of justice.

- b) **Sociocultural Meaning of Truth.** There is always consistency between authentic people’s inner experiences and outer expressions of these inner experiences because of social and cultural expectations based on social norms or rules of behaviors. For example, inauthentic people are often found to be manipulative, conniving, inhibited or covert (rather than confronting reality), judgmental, and go around in life engaging in game playing with others and keeping a façade according to the demand of the social environment. Sociologists have recognized that there is an ‘oversocialized’ conception of man in society and asserted that inauthentic behaviors occur any time one gets engaged in dealing with the world by conforming to conventional ways of thinking and behaving.³¹

Judges in my study ranked the characteristics of authenticity in the following manner:

1. Being genuine and spontaneous
2. Being truthful, non-manipulative and honest

3. Being frank, straight forward and candid
4. Being open to criticism
5. Being loyal to one's true self, without pretence
6. Having to say no without feeling guilty
7. Being affective and compassionate (rather than being hateful and vindictive)

Autonomy

Autonomy (or freedom) is also an integral component of assertiveness. Autonomous people are generally independent (economically, socially, and emotionally), relatively self-sufficient, and are likely to make their own decisions. They tend to be flexible, change oriented, open-minded, tolerant of diversity, and respectful of other people's freedom and rights. At the phenomenological level, human autonomy is reflected in the experience of integrity, volition, and vitality that accompanies self-regulated action.³² It seems that the level of differentiation in a person is on a continuum. At one end is autonomy, which gives the ability to an individual to think through situation independently and clearly. And at the other end, there is a fusion whereby the individual is undifferentiating which results in emotional dependency on others. Without autonomy and internal locus of control, one cannot experience competence in assertiveness fully.³³ Proponents of the self-determination theory maintain that autonomy is an innate psychological need of human beings. Psychologists believe that autonomy is related to the experience of integration and freedom and plays a crucial part in healthy human functioning.³⁴ Researchers also associate self-esteem with behaving autonomously. Drawing from the 'self-determination theory' that looks at the individual's autonomy in a relationship as an innate need, some even claim that obstruction of satisfaction of this need will result in a low self esteem. Nonviolence outlook does not go for defeat when someone has a 'just' cause. It is founded on the unshakable firmness and determination based on love not lust. It has a firm resistance to force while defending on the basis of truth and 'right' cause. It does not go for any 'vindictiveness' nor any passive surrender. The noncooperation movement "is a protest against an unwitting participation in evil"³⁵

Judges in this study ranked the characteristics of autonomy in the following manner:

1. Being determined to making own decisions
2. Having a sense of self-sufficiency and freedom
3. Avoids dependency and enslavement to others as well as material goods
4. Being tolerant of differences among others and is respectful of everyone's freedom
5. Being open for change
6. Having a sense of contentment (or adaptation and adjustment rather than being 'in a state of war' with anxiety and conflict) in the present state of life

Interrelationships among Indicators of Assertiveness

Courage, authenticity, and autonomy as indicators of the assertiveness process are assumed in this study as being conceptually and logically interrelated or interconnected to one another. One cannot, for example, fully experience courage without being authentic and vice versa.³⁶ In the same way, one cannot actualize courage in real behaviors without having some sense of autonomy.³⁷ One needs to be courageous enough to take the risk and communicate one's intra experience regarding the relationship without fear of negative consequences. Moreover, authenticity cannot be achieved without autonomy as one's sense of independence leads to self-acceptance and self-regard. Overall, autonomy is the first step in having courage to be who one is or wants to be.

2. Nonviolence Based on Democratic Values

Rousseau made an assertion in one of his writings that "Man was born free but now is in chains." Man's freedom to him became less of a concern in the name of social order. However, as I indicated earlier in this chapter under the subtopic of autonomy, freedom and independence are important needs of human beings.

It has been demonstrated again and again in human history that a democratic system of government (as compared to monarchies, aristocracies, dictatorships, communist so-called 'classless' societies, theocracies, or whatever other system humans may have tried) has a 'better' potential for providing citizens opportunities for fundamental rights, rule of law, due process through an independent judicial system, popular sovereignty, and decentralization of power. This judgment is not mine alone; a large number of scholars in the civilized world have some degree of consensus on the above statement despite of comments such as possibilities of unequal opportunities for the exercise of freedom by all citizens.³⁸ Of course, there is probably no system devised by humans that may be "perfect." We just have to keep on protecting people's freedom by reforming democratic processes involved in legislating and executing laws.

A number of political scholars have expressed that democracies do not fight with each other.³⁹ Democratic countries generally have formed stable relations with each other and often organize international alliances based on economic and political interests and traditions such as advocating human rights and for stabilizing international law and order by controlling rogue dictators.³⁹

The governments of free societies, for example, charged with fighting a rising tide of terrorism, are thus faced with a democratic dilemma: If they do not fight terrorism with the means available to them, they endanger their citizenry; if they do, they appear to endanger the very freedoms which they are charged to protect. It is important to note that countries that engage in terrorist groups and/or sponsor terrorist activities have lately been theocracies or some form of dictatorship. However, some of them may formally have 'democratic systems' but may covertly support terrorism. These arguments seem to rest on the implicit assumption that foreign policy

among democracies needs to be transparent and that decision makers in democratic states should have adequate information about what each is doing that might negatively affect each other's interests. That should help avoid possibilities of suspicion and misunderstanding about covert terrorist activities. A climate or spirit of nonviolence would, therefore, be less likely to overcome adversarial relations among nations and, subsequently, less likely to create international violence.⁴⁰

Peace-making efforts of democracies in general seem to be becoming regular traditions in order to be effective. Their relatively liberal and open communication should continue to create trust and confidence into each other. Many of them have been engaged in improving quality of life as well as security of people. Some have worked on improving the world's security by 'fighting' selected sources of terror. They have been addressing terror democratically, even considering possibilities of negotiating with terrorists.⁴¹

Democracy is a difficult and complex term to define and apply in a nation under the shadow of war and terror. Terrorism is likely to be a threat to democratic peace.⁴² For example, questions such as ones stated below have been raised in the media during the past few years as part of some critical thinking in order to demonstrate concerns about needs for protecting democratic identity during the period of engagement by various countries in the so-called "war against terrorism."

- 1) To what degree a democratic nation continues to maintain principles of democracy when facing terrorist attacks? Are adequate laws enacted to protect and maintain those principles during crises caused by violent attacks?
- 2) Are prisoners of war given access to the due process historically established at national and international levels?

Overall, one of the major democratic principles is to let people rule themselves and not be coerced into any form of government they may not want. Foreign occupations of nations, including any form of colonization, are most likely not in the spirit of democracy. Human history seems to have already demonstrated eventual failures of those who forcefully and arbitrarily occupy territories or countries.

Other principle so vital to a democracy consists of the 'freedom of press' and responsible journalism based on a significant level of communication and interconnectivity among people. In addition, each democratic country needs in principle to have an independent judiciary so people's rights are protected. A true democracy is significantly pluralistic, recognizing diversity as well as equality of opportunities for all people. We are living in a global and progressive age and need to broaden outlook of future generations through educational institutions that maintain academic freedom without any controls or interferences from religious and political influences on schools in civil society based on the public good.

The bottom lines for the success of democracies is for people *staying involved* and *actively engaged* in making sure that the spirit of democracy is meaningfully maintained and upheld. A democratic society promotes people's right to dissent, including 'passive resistance' and 'civil disobedience in nonviolent ways. Pacifism is a commitment to peace and opposition to war. Pacific means peacemaking, involving a rejection of an overemphasis on militarism. However, pacifism is not passive-ism; it is active resistance and implies an opposition to war and commitment to nonviolence. People in a democracy have the right to engage in peaceful protests.

3. Nonviolence Based on Religious and Cultural Harmony

Independence of Each Religion

I devoted Chapters 6 and 9 in the book to critically examine the role of religion in violence as well as the issue of equality and freedom of faith through the notion of secularism. The process of nonviolence requires that all religions and religious groups/organizations in the world become adjusted and accommodating to each other through mutual respect and coexistence. Religious and spiritual harmony among people would enhance the scope of tolerance and appreciation of each other's right to own convictions without labeling, stereotyping or judging each other for being different. As stated earlier in Chapter 6, most religious organizations have generally kept some degree of tolerance toward each other historically despite scattered incidents of violence (some quite serious) based on religion. However, an awareness of the need for adjusting to religious diversity should be continuously created all over the world in every possible way.

Persons as well as groups, small or large, need to avoid ranking different religions on the bases of whatever criteria, including the size of congregation and whether a religion is relatively older or newer. Each religious group needs to maintain neutrality and respectability toward other religious groups and organizations without any sense of relative deprivation or inferiority/superiority complex on the basis of any criteria whatsoever. Religious harmony will require tolerance of diversity of ideologies as well as of religious rituals at people's homes or places of worship. Any form of adversity or hate among religions should be avoided in every possible way. No attempts are needed for assimilating or integrating world religions by leaving people alone for making own choices for their personal and/or group's convictions. The age of mass conversions of people into any religion through force or persuasions seems to be over. There needs to be maximum civility⁴³ of interactions among people of diverse faith.

Recognizing Cultural Relativity and Diversity

The term 'cultural relativity' was introduced mainly by anthropologists for recognizing the uniqueness of each culture in defining truth and social norms for judging social behaviors for being 'right' or 'wrong.' Classical sociologists such as Durkheim also stressed that "social

structures must be assessed not in relation to some absolute, ethnocentric, or moralistic standard but in their own terms and in view of the particular cultural context in which they are found.”⁴⁴

The importance of importance of cultural relativity has increased in the world today. The globalization trends have enhanced the scope of interactions among nations and people at large. Those trends have obviously multiplied diversity in almost every country and region of the globe. Mass media as well as technological revolution have facilitated increased availability of knowledge and awareness of cultural differences among people. Ignorance of cultural differences among people is not considered to be bliss by business organizations as well as by governments engaged in international security issues. High rates of mobility as well as googled types of sources of information are likely to create avenues of a universality of mass culture.

However, I do not mean to imply that families, communities, and individuals are losing a sense of identity of own cultural uniqueness. It is likely that people increasingly cling to own cultural heritage in today’s cosmopolitan world. Overall, trends of individualism are on the rise. Diverse cultures, therefore, are increasingly becoming divisive and diffused, needing an attention to the development of or improvements in moral values relevant to altruism and selflessness among people. There is a growing concern about human beings consistently losing humane and compassionate qualities due to a rising trend in materialism, selfishness, greed, and a lack of concern for the public good.⁴⁵ We need to reverse trends of self-centeredness and hedonism in the mankind and start recovering traditional moral outlook based on qualities such as tolerance, integrity and sacrifice for what is good for our future survival and prosperity. It is only by cultivating those qualities that we may be able to reverse the trends of serious forms of violence through rational negotiations for disarmament and peace on this planet.

CONCLUDING COMMENTS

My final chapter in the book demonstrates my optimism and emphasis on a constructive, though idealistic, outlook of examining the possibility of nonviolence and broadmindedness for dealing with the problem of terrorism. I outlined logical assumptions and principles of nonviolence, including examples of their indicators, goals, and means. I have in this chapter provided you only an overview of selected concepts and principles relevant to serious notions and hope that I got you interested in seeking additional information for grasping the depth of their meanings and implications for our future wellbeing.

Nonviolence types of ideals shall be implemented only if the world leaders realize that one of the ways to move toward such ideals can only be through a resolve that affirms that we stop occupying foreign territories even for short durations with noble intentions. A recent study, for example, provides meaningful data showing that foreign military occupation, or the imminent threat of it, is the root cause of terrorism. The stationing of foreign combat forces (ground and tactical air force units) on territory that terrorists prize accounts for 87% of the over 1800 suicide terrorist attacks around the world since 2004.⁴⁶ It seems nonviolence may be a possible strategy

for reducing terrorism around the globe if our leaders start working on strategies different from what some of them have been doing in the past. I hope nonviolence becomes an important notion in practice than one that only sits in a library shelf.