IPLAC GLOSSARY 2007

"If you wish to converse with me, define your terms."
Voltaire[1]

Calendario Azteca - México

---

[1]   *The Book of Home Quotations: Classical and Modern*, Fourth Editions, B. Stevenson ed., Dodd, Mead and Co., NY, NY, p.428.

I.   INTRODUCTION

The aim of this initial glossary is to provide a common set of definitions to under gird the design, planning, implementation and evaluation of AFSC's program in Latin America and the Caribbean. This is a work in progress to which it is expected that other terms will be added as the need arises.

The Section II presents a list of terms included in the glossary, Section III presents the definitions of each term or concept, followed by a bibliography.

II.   LIST OF TERMS INCLUDED

capacity development (capacity building)
civil society
citizen security
citizen insecurity
communities of practice
conflict
conflict resolution
conflict transformation
constructive social change
culture of peace
culture of violence
dialogic change processes
generative dialogue
empowerment
fear
freedom centered view of development
human capabilities
human development
human security
inequality
insider/outsider
inter-sectoral
justpeace
learning organization

More People--Key People
mental models
multi-sectoral
multi-stakeholder
negative social capital
participatory action research (PAR)
participatory urban appraisal (PUA)
peace
peace practice
peace writ large
peacebuilding
platform (see transformational platform)
poverty
reconciliation
relationship
relationship structures (see platform)
social capital
social conflict
sustainable peace
transformational platform
tolerance
urban territory
violence

III.   DEFINITIONS

capacity development (often referred to as capacity building) –

"Capacity development is the process by which individuals, organisations, institutions and societies develop abilities (individually and collectively) to perform functions, solve problems and set and achieve objectives."(UNDP website).

"(T)he ultimate goal of capacity development programs is to support the development of better skilled and oriented individuals, more responsive and effective institutions and a better policy environment for pursuing development objectives. A key message is the importance of going beyond mere skills transfer towards supporting country leadership and strategic decision-making, accountability systems, and a culture of learning and innovation. ... Capacity development is as much about skills and systems as it is about incentives and behavior; much more than a technical exercise, capacity development is rooted in the political economy of a country ..." (World Bank website).

Capacity is "the ability of an organisation to function as a resilient, strategic and autonomous entity'. The following elements which must be present and coherent for an organisation to be said to have capacity, or to be effective are arranged sequentially in a hierarchy of importance:

- A *conceptual framework* which reflects the organization's understanding of the world;
- An *organizational 'attitude'* which incorporates the confidence to act in and on the world in a way that the organization believes can be effective and have an impact, and an acceptance of responsibility for the social and physical conditions 'out there';
- Clear organizational *vision and strategy*, and sense of purpose and will, which flows out of the understanding and responsibility mentioned previously;
- Defined and differentiated organizational *structures and procedures* which reflect and support vision and strategy;
- Relevant *individual skills, abilities and competencies*;
- Sufficient and appropriate *material resources*.

At the bottom of the hierarchy are the quantifiable, measurable, elements of capacity which can be easily grasped and worked with. They belong to the realm of material things, easily assessed and quantified. At the top of the hierarchy are the elements that are ephemeral, transitory, not easily assessed or weighed, and to a large extent intangible, observable only through the effects they have. It is these aspects which by and large determine capacity.

"(W)hile every individual or grouping may share similar features, nevertheless each is unique, both in itself and in terms of its stage of development, and this uniqueness demands unique, singular and specifically different responses… (W)hile the framework presented above may adequately describe the elements of capacity and even the order of their acquisition, it cannot predict or determine change processes, which are complex, ambiguous and often contradictory." (Kaplan 1999)

civil society – There is no universally accepted definition of civil society. In general, the term is used to refer to *voluntary* participation by average citizens, thereby excluding any behaviors that are imposed or coerced by the state.

"For some observers, it only includes political activity engaged in through nonprofit organizations such as nongovernmental organizations (NGOs). At the other end of the spectrum, some observers include all forms of voluntary participation, whether in the public or private sector, political or apolitical. Civil society includes not just the individuals who participate, but the institutions they participate in--sometimes called "civil society organizations" or "CSOs." (Hauss 2003) Given the ambiguity in the use of the term civil society, it is suggested that it be avoided in AFSC documents.

citizen security – Citizen security is a term implies "not living in fear of suffering a violent attack, knowing that one's physical integrity will be respected, and above all, being able to enjoy the privacy of one's home without the fear of assault and moving freely around the streets without fear of being robbed or attacked." (Arriagada and Godoy 2000:112*)*

Citizen security encompasses the concepts of personal and community security referred to in the human security framework. It means freedom from fear and violence or conversely, the freedom of individuals or groups to enjoy rights and freedoms. (Kincaid 2000:40)

citizen insecurity – An individual citizen feels at risk or insecure when he or she believes that there are real threats to his or her physical security and/or well being. As this fear becomes more pervasive, it begins to affect behavior. When large numbers of citizens no longer feel that it is safe to walk on the street, take a bus or even enjoy one's own home without fear of robbery, assault or worse, there is said to be a high level of citizen insecurity in a specific geographical territory.

communities of practice - Wheatley and Frieze (2006:3) of the Berkana Institute have developed a organizational model referred to as the lifecycle of emergence. The model is based on the assumption that higher level change can be achieved by catalyzing connections.

The first stage of the Berkana model is the formation of networks. The second phase is the creation self-organizing 'communities of practice' that engage in trans-local learning by sharing what they know, supporting one another, and intentionally create new knowledge in their field of practice. The third stage of is that of the emergence of systems of influence.

In the Berkana model, the emergence of systems of influence occurs as the result of a *tipping point*. The third stage represents that spontaneous and unpredictable moment when pioneering practices suddenly become accepted as the norm, when ideas that were generated on the margins become mainstream, and when those that promoted them find themselves in positions of influence within the larger system.

conflict - Conflict is "perceived divergence of interest, or a belief that the parties' current aspirations cannot be achieved simultaneously." Parties in this case can refer to individuals, small or large groups or national geographical territories. (Pruitt and Ruben 1986)

conflict resolution – Conflict resolution is an approach to conflict that is rooted in the belief that human conflict is inherently negative. This approach generally takes a short-term view and seeks to find solutions to identified problems (content). Implicit in a conflict resolution approach is the assumption that when the problem(s) is solved, the conflict is resolved. A conflict resolution approach views any escalation of the conflict as negative.

conflict transformation - Conflict transformation is an approach to conflict that was first promoted by John Paul Lederach in the later 1980's. Since that time, it has become increasingly popular among practitioners working for sustainable long-term social change. Conflict transformation views conflict as a normal part of everyday human relationships.

Conflict transformation views specific social conflicts as an *opportunity* "to learn about patterns… to address relationship structures", and to use the energy of the conflict to build constructive change. (Lederach 2003:12) The objective is to initiate longer-term processes for building healthy relationships and communities, both at the local and the global level.

Inherent in a transformational approach is the intention to deal with naturally arising conflicts using non-violent methods that both seek solutions to specific issues or problems, and at the same time, deepen relationships through increased understanding, respect and equality. The capacity to generate conditions for sustained dialogue is fundamental to a conflict transformation approach.

"As an analytical framework, transformation seeks to understand the social conflict as it emerges from and produces changes in the personal, relational, structural and cultural dimensions of the human experience. As an intervening strategy, transformation works to promote constructive processes" within all four of these dimensions. (*Ibid.:*26)

Resolution and Transformation: A Brief Comparison of Perspective

	Conflict Resolution Perspective	Conflict Transformation Perspective
The key question	How do we end something not desired?	How to end something destructive and build something desired?
The focus	It is content-centered.	It is relationship-centered.
The purpose	To achieve an agreement and solution to the presenting problem creating the crisis.	To promote constructive change processes, inclusive of -- but not limited to -- immediate solutions.
The development of the process	It is embedded and built around the immediacy of the relationship where the presenting problems appear.	It is concerned with responding to symptoms **and** engaging the systems within which relationships are embedded.
Time frame	The horizon is short-term.	The horizon is mid- to long-range.
View of conflict	It envisions the need to de-escalate conflict processes.	It envisions conflict as a dynamic of ebb (conflict de-escalation to pursue constructive change) and flow (conflict escalation to pursue constructive change).

constructive social change – "(T)he pursuit of moving relationships from those defined by fear, mutual recrimination, and violence toward those characterized by love, mutual respect and proactive engagement. Constructive social change seeks to change the flow of human interaction in social conflict from cycles of destructive relational violence toward cycles of relational dignity and respectful engagement." (Lederach 2005:42)

culture of peace - A culture of peace is a system of values, attitudes and behaviors, self-producing from one generation to the next, which promotes cooperative, peaceful relationships. In a culture of peace, dialogue, consensus-building and negotiation are the principal means used to address controversies caused by perceived divergence of interest.

culture of violence – A culture of violence is a system of values, attitudes and behaviors, self-producing from one generation to the next, which promotes violent behavior. In a culture of violence, physical force and the threat of physical force are the principal means used to address controversies caused by perceived divergence of interests; physical force, the threat of physical force and other methods of intimidation are also used systematically to create, reinforce and maintain power relationships.

dialogic change processes – Dialogic change processes are understood in the following way. The term "*change* establishes the overarching objective of transforming people, relationships, and systemic patterns, while *dialogic* captures the central role of human interaction through conversation in achieving those transformations. The term *processes* expresses the idea of setting in motion a number of interrelated activities that may occur across a broad geographic expanse and over a relatively long period of time, as is appropriate for the challenges that global issues present." (Pruitt and Waddell 2005:2)

empowerment – Empowerment connotes both a subjective and objective reality. The subjective reality refers to changes in the inter-related areas of perception/consciousness/enlightenment. The objective reality of empowerment "refers to the structural conditions which affect the allocations of power in society and give access to its resources", or in other words, the social impact of empowerment. (Breton 1994:29).

"The awareness and the exercise of the right to access resources is a necessary condition for empowerment but is not a sufficient one….(T)he conscientization process which leads to empowerment includes the awareness not only of the right to access existing resources, but of the right and responsibility to participate in creating resources, and eliminating inappropriate or ineffective resources" (Breton 1994:29).

fear – Fear is a psychological reaction of distress caused by the presence or anticipation of danger. Fear provokes physiological reactions in humans and other animals. It has an impact both on human behavior and physical well-being. Living in contexts that provoke fear for prolonged periods of time can have a serious impact on an individual's emotional and physical health.

Fear based on anticipation of danger often continues to affect behavior even when there is no actual danger present. Reduction of fear requires rebuilding of trust.

freedom centered view of development - A freedom-centered view of development is founded on the existence of five distinct inter-related set of rights and opportunities:
- Political freedoms
- Economic facilities
- Social opportunities
- Transparency guarantees
- Protective security

"The requirements for development can be described as an individual's ability to participate freely in the political process, the mechanisms and capacity to seek economic well-being, the networks and connections which make social

integration possible, free access to reliable information sources and structures which allow personal safety…enhancement of human freedom is both the *main object* and *primary means* of development." (Sen 1999:53)

generative dialogue – Generative dialogue is conversation that brings forth creative energy and collective intelligence out of a personal sense of connection to the whole." (Pruitt and Waddell 2005:8)

human capabilities - Human capabilities are understood as abilities or characteristics inherent in human beings that have the potential for development.

human development - "Human development is concerned with removing the various hindrances that restrain and restrict human lives and prevent it blossoming"…"(I)t is concerned with progress and augmentation." (Report of the Commission on Human Security, 2003, p.8)

Pioneered within the UNDP, "a human development approach…shift(s) the focus of development attention away from an overarching concentration on the growth of inanimate objects of convenience, such as commodities produced (reflected in the gross domestic product or the gross national product) to the quality and richness of human lives, which depend on a number of influences of which commodity production is only one". (*Ibid.*)

human security - Human security means:
1. protecting "the vital core of all human lives in ways that enhance human freedoms and human fulfillment…
2. protecting fundamental freedoms – freedoms that are the essence of life…
3. protecting people from critical (severe) and pervasive (widespread) threats and situations…
4. using processes that build on people's strengths and aspirations…
5. creating political, social, environmental, economic, military and cultural systems that together give people the building blocks of survival, livelihood and dignity." (Report of the Commission on Human Security, 2003, p.4)

The UNDP identifies seven core elements of human security – economic security, food security, health security, environmental security, personal security, community security and political security. (UNPD 1994)

inequality - social or economic disparity between people and groups; unequal opportunity based on social or economic disparity.

insider/outsider – "*Insiders* are vulnerable to the conflict, usually live in the area, experience the conflict, and suffer its consequences personally. They

include activists and agencies from the area, local NGOs, governments, church groups, and local staff of outside or foreign NGOs and agencies.

Outsiders are choosing to become involved in a conflict. Though may be intensely engaged, they have little to lose personally. They may live in the setting for extended periods of time, but can leave. Foreigners, members of the diaspora, and co-nationals from areas of a country not directly affected by violence are all seen as outsiders. Those working with foreign agencies or local people working in the manner of an outside organization can also be seen as outsiders….

In practice there are no pure insiders or outsiders, but rather degrees of "insiderness" and "outsiderness." Often the relationship can be defined in relative terms—someone is more or less of an insider/outsider than someone else. Particularly those in the relatively outsider role must develop an awareness of how they are perceived….

Insiders and outsiders bring different and distinct qualities to peace partnerships. In broad terms, insiders provide depth of knowledge about the context and connections to the communities affected, their culture, attitudes, and world-view. Outsiders provide breadth of knowledge and connections to external constituencies, ideas, and models." (CDA 2006: p. 27 – 28)

inter-sectoral - The adjective inter-sectoral refers to the involvement of representatives from two sectors of society, such as government and business, or business and academics, or government and community organizations, etc. in a particular entity, initiative or activity.

justpeace – Justpeace is "characterized by approaches that reduce violence and destructive cycles of social interaction *and at the same time* increase justice in any human relationship." (Lederach 2005:182)

learning organization – a organization is one that captures, uses and shares knowledge to accelerate progress towards its mission. A learning community within an organization such as AFSC describes an ongoing system process, rather than a single product. It is about building sustainable processes of individual and collective development in the workplace as a means of increasing organizational capacity and effectiveness.

The learning organization is characterized by:
- acceptance of mistakes as a valuable and essential part of learning
- a growing sense of personal and mutual responsibility
- participative processes
- empowerment

A learning organization relies on both external and internal institutional knowledge and develops strategies to appropriate both sources; the most used strategy is the development of a Knowledge Management System.

A Knowledge Management System organizes and structures the institutional processes, mechanisms and infrastructures to create, store and reuse organizational knowledge. It integrates information, technology, people and structures.

Knowledge is derived from information but it is much richer and more meaningful than information. It includes familiarity, awareness and understanding gained through experience or study, and results from making comparisons, identifying consequences, and making connections. It also includes wisdom and insights.

Core principles of Knowledge Management are:

- mission drives strategies
- information quality matters
- leadership and learning are key
- incentives makes change happen
- measurement must matter

mental models − The term 'mental models' comes from the field of organizational development. It is used to refer to the underlying assumptions that shape the way people experience and interpret the world around them.

More People--Key People – This maxim refers to CDA's insight into the importance of strategically linking activities that engage More People with those that engage Key People as a means to increase the potential of having an impact at the level of *peace writ large.* From this same perspective, it is essential to link activities that promote change at the individual level with activities that promote change at the socio political level. (CDA 2006:10)
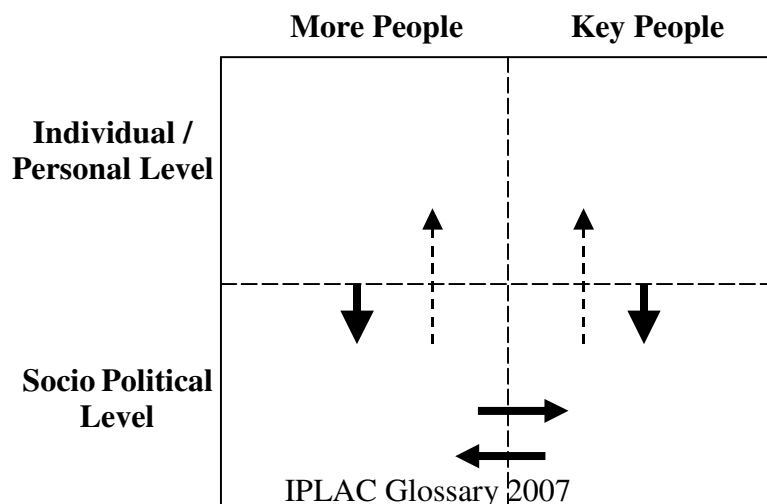
multi-sectoral – The adjective multi-sectoral refers to the involvement of representatives from more than two sectors of society, such as government, business, academics, community organizations, etc. in a particular entity, initiative or activity.

multi-stakeholder – The adjective multi-stakeholder refers to the involvement of representatives from groups that have a stake in the outcome of a particular process. Multi-stakeholder processes are often multi-sectoral.

negative social capital - "(S)trong ties can…be dysfunctional, excluding information and reducing the capacity for innovation…. There can be negative normative associations as well as positive ones – so that some networks embody the "dark side" of social capital, to the detriment of the wider society and even of its own members." (Schuller 2001:90)

The term negative social capital is often used to refer to vigilante groups, gangs, etc.. In extreme cases, negative social capital that is strong enough has the capacity to create alternative forms of governance. The conformation of negative social capital in urban settings varies accordingly to certain variables such as rapid growth, levels of exclusion and social inequality, ineffective systems of governance, geographical segregation by social class or ethnicity, and the privatization of security, etc.

participatory action research (PAR) – "Participatory action research is a term that brings together a set of assumptions underlying 'new paradigm' science and in contrast to those of traditional or 'old paradigm' science. These new assumptions underline the importance of social and collective processes in reaching conclusions about 'what is the case', and what the implications are for change which is deemed useful by those whose problematic situation led to the research in the first place.

…(I)t tries to be a genuinely democratic or non-coercive process whereby those to be helped, determine the purposes and outcomes of their own inquiry. Paradoxically it is quite close to a common-sense way of 'learning by doing'. Essentially participatory action research is research which involves all relevant parties in actively examining together current action (which they experience as problematic) in order to change and improve it. They do this by critically reflecting on the historical, political, cultural, economic, geographic and other contexts which make sense of it. 'Current problematic action' may range from the trivial to the life-threatening. (Wadsworth 1998)

participatory urban appraisal (PUA) – Adapted from Participatory Rural Appraisal methodology, a Participatory Urban Appraisal is a set of participatory

research tools designed to facilitate a deeper understanding of specific community-level urban phenomenon. PUA methodology involves training local researchers, NGOs and activists in the use of a range of techniques and tools. It is characterized by the active role played by local people in the research process itself. There is usually a commitment on the part of those conducting the research to share the results with the communities that participate in the process. While empowerment and capacity building are not the main objective of policy focused PUAs, they are often an important consequence of the research process. (Moser and McIlwaine 1999:205)

peace – Although commonly used to refer to a static goal, peace can more usefully be thought of as a process of constructive social change in which individuals, groups and societies construct increasingly cooperative relationships. (Lederach 2003:20) Peace, in this view, is a form of convergence of interests in search of mutual benefit. (Curle 1994:7)

peace practice – A term, coined by the Collaborative for Development Action's Reflecting on Peace Practices project, referring to "a broad range of NGO work that seeks to address violent conflicts and build peace". (Olson nd:1)

peace writ large – peace at the systemic level, either within a particular society or at the global level.

peacebuilding - Inherent in the concept of peacebuilding is the assumption that peace is a process. The term peacebuilding implies that peace is something that must be built or constructed by people. The building of peace is "centered and rooted" in shifting the quality of relationships of individuals, groups and societies from antagonistic to cooperative relationships. (Lederach 2003:20)

The *core essence* of peacebuilding "is found is four disciplines, each of which requires imagination. They are relationship, paradoxical curiosity, creativity and risk." (Lederach 2005:340   "Combined these simple disciplines form the conditions that make…peacebuilding possible." (*Ibid*.: 39)

To be effective, peacebuilding strategies must be based on a mid- to long-term vision, involve all relevant stakeholders, and transform attitudes and behaviors at the level of the individual, group and broader society.

To be effective, peacebuilding must develop activities that strategically link More People with Key People and conditions for individual transformation with socio political change. (CDA)

platform - see transformational platform.

poverty – "Poverty is not just a matter of being relatively *poorer than others* in society, but of not having some basic opportunities of material well-being – the failure to have certain minimum capabilities." (Sen 1985:669)

reconciliation – Reconciliation is a process by which parties, which have been involved in conflict, establish relationships and attempt to move beyond the past. It is an individual process in which people change the way they think about their former adversaries. While it is possible to create social conditions that encourage reconciliation, it is an intensely personal process and hence cannot be planned or predicted. From a Christian perspective, reconciliation can be understood to have four component parts – truth, justice, mercy and peace – all of which must be present. (Lederach 1999)

relationship – The term relationship refers to a connection between two or more entities and their involvement with each other. Involvement refers to how these entities behave and "feel" towards each other, and how they communicate.

"Nothing in the universe exists as an isolated or independent entity. Everything takes the form of relationships, be it sub-atomic particles sharing energy or ecosystems sharing food. In the web of live nothing lives alone." (Wheatley, M. cities in Lederach 2005:34)

Cycles of violence occur in the context of human relationships; it is also in the context of human relationships that the "generative energy" …(necessary for) transcendence of those same cycles of violence bursts forth." (Lederach 2005:34) "The centrality of relationship provides the context and potential for breaking violence, for it brings people into the pregnant moments of the moral imagination: the space of recognition that ultimately the quality of our life is dependent on the quality of the life of others." (*Ibid*.:35)

social capital - "For the majority of writers, (social capital)…is defined in terms of *networks, norms* and *trust*, and the way these allow agents and institutions to be *more effective in achieving common objectives*. The most common measures of social capital look at participation in various forms of civic engagement, such as membership of voluntary associations, churches or political parties, or at levels of expressed trust in other people. …Despite some ambiguity, social capital is generally understood as a matter of relationships, as a property of groups rather than the property of individuals….Social capital focuses on networks: the relationships within and between them, and the norms which govern these relationships. This focus on relationships underpins the relevance of social capital to the issue of social cohesion." (Schuller 2001:90)

social conflict - Social conflict is a contentious interactive process between two or more interdependent social actors in which there is either a real or perceived divergence of interest, or a belief that the current aspirations of the various social actors involved cannot be achieved simultaneously. The term 'social actors' is used to refer to groups of individuals with a shared sense that their interests are incompatible with those of another group or groups, and that believe that they can advance their interests by acting together.

sustainable peace – Sustainable peace is defined as the existence of peaceful and cooperative relationships among groups in society that are sustainable from one generation to the next. Effective processes that empower people and strengthen their capacity to participate in the economic, social and political life of their communities, thereby increasing their capacity to attain economic and social well-being for themselves and their families are prerequisites for sustainable peace. In other words, sustainable peace depends upon improvements in human security and better conditions for human development.

tolerance - Tolerance is the appreciation of diversity and the ability to live and let others live. It is the ability to exercise a fair and objective attitude towards those whose opinions, practices, religion, nationality and so on differ from one's own.(The American Heritage Dictionary cited in Peterson, S. 2003) As William Ury notes, "tolerance is not just agreeing with one another or remaining indifferent in the face of injustice, but rather showing respect for the essential humanity in every person."(Ury, W. cited in Peterson, S. 2003]

transformational platform - - Lederach's concept of a transformational platform (figure below) illustrates the concept of relationship structure.

Transformational Platform
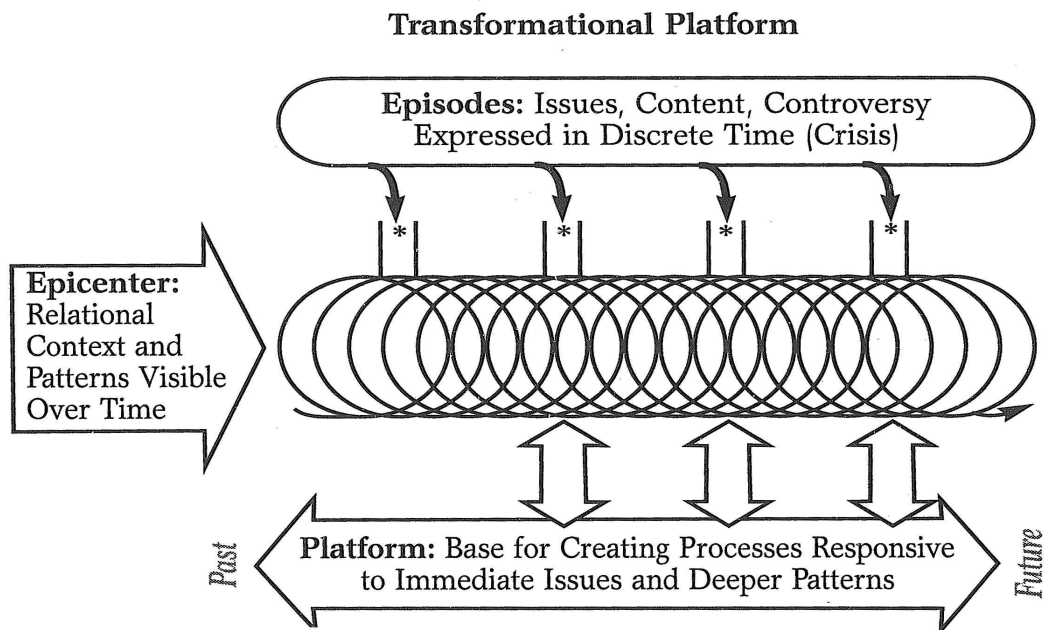
Lederach 2003a:46

A transformational platform is a term coined by Lederach to mean an ongoing space of social interaction which supports the constructive engagement of people who have been historically divided and who are, or many remain, in significant levels of conflict." (Lederach 2005:48) By constructive engagement Lederach means "processes, initiatives and solutions to the deeper ingrained destructive patterns and the day-today-ebb and flow of social conflict…. (*Ibid.*: 182)

The focus of a platform is to create and sustain a foundation capable of generating responsive change processes that address both the immediate expression of the conflict and the deeper epicenter of the conflictive relational context." (Lederach 2005:182)

urban territory –An urban territory is a geographically defined physical space, generally continuous that includes centers and periferies, incomplete networks of small and medium sized cities, sprawling urbanization, enclaves and marginal areas. Urban territory is characterized by multidimentional criteria: environment, economy, culture, politics and institutions, with a population made up of distinct social groups that relate internally and externally through specific processes. Urban territories have an identity, and are characterized by social, cutural and territorial cohesion. (Borja 2005)

violence – Most generic definitions denote violence as the use of physical force, which causes hurt to others in order to impose one's wishes. This refers to the 'unwanted physical interference by groups and/or individuals with the bodies of others' (Keane, 1996: 67).

Broader definitions extend beyond physical violence to refer to psychological hurt, material deprivation and symbolic disadvantage (Galtung, 1985 & 1991; Schröder and Schmidt, 2001). Underlying these definitions is the recognition that violence involves the exercise of power that is invariably used to legitimize the use of force for specific gains.

Social violence can be understood to mean "conflictive social relationships between individuals and groups in which the use of force is perceived to be the only effective way to advance specific interests". (Carrion 2003:52)

Commonly, definitions of violence overlap with those of conflict and crime, reflected in terms such as 'violent crime', 'criminal conflict', 'conflictual violence' and 'violent conflict'. However, there are important distinctions among them. Violence and conflict are both concerned with power; conflict-based power

struggles do not necessarily inflict physical or mental harm on others, whereas violence, by its very nature, does.

Conflict can be peacefully resolved through negotiation without recourse to force, but becomes violent/armed conflict when it includes fighting and killing. Alternatively, crime is an act (usually a grave offence) punishable by law, i.e. the breach of a legal prohibition. In turn, violent crime has been defined as any act that causes a physical or psychological wound or damage and which is against the law.

BIBLIOGRAPHY

Arriagada, I. and Godoy, L., "Prevenir o reprimir: falso dilema de la seguridad ciudadana", CEPAL Review 70 (April), 2000. <http://www.eclac.org/cgi-bin/getProd.asp?xml=/revista/noticias/articuloCEPAL/4/19264/P19264.xml&xsl=/revista/tpl/p39f.xsl&base=/socinfo/tpl-i/top-bottom.xslt> Last consulted 20 June 2007.

Borja, J, 2005, "Revolucion y Contrarevolucion en la Ciudad Global" . *Biblio 3W, Revista Bibliográfica de Geografía y Ciencias Sociales*, Universidad de Barcelona, Vol. X, nº 578, 20 de abril de 2005. [http://www.ub.es/geocrit/b3w-578.htm]. [ISSN 1138-9796] and Bordo, Adilson et al, n/d As diferentes abordagens do Conceito de Territorio, paper Pos-graduacao: FCP/UNESP)

Breton, M. "On the Meaning of Empowerment and Empowerment-Oriented Social Work Practice." *Social Work with Groups* 17 (1994): 23–37.

Carrion, F., "De la violencia urbana a la convivencia", Lilian Bobea (editora): *Entre el crimen y el castigo*. Seguridad ciudadana y control democrático en América Latina y el Caribe. Nueva Sociedad, Caracas, 2003, pp. 51-84.

Curle, A., "El campo y los dilemmas de los estudios por la paz", Documento No.1, Donosita - San Sebastián, Gernika GoGoratuz, marzo de 1994. <www.gernikagogoratuz.org> Last consulted 1 March 2007.

Galtung, J. "Twenty-five years of peace research: ten challenges and some responses", *Journal of Peace Research* Vol 22, No 2, pages 145–146; also Galtung, J (1991), *Peace by Peaceful Means: Peace and Conflict, Development and Civilization*, International Peace Research Institute, Oslo;

Hauss, C. « *Civil Society* » *Beyond Intractability,* August 2003 Eds. Guy Burgess and Heidi Burgess. Conflict Research Consortium, University of Colorado, Boulder. Posted: September 2003. <http://crinfo.beyondintractability.org/essay/civil_society/> Last consulted 19 June 2007.

Kaplan, A., *"The Developing of Capacity"*, Community Development Resource Association 1999. <www.cdra.org.za > Last consulted 19 June 2007.

Keane, J., *Reflection on Violence,* Cambridge University Press, 1996.

Kincaid, A., D., (2000) 'Demilitarization and security in El Salvador and Guatemala: convergences of success and crisis', Journal of Interamerican Studies and World Affairs, 42(4): 39–58.

Lederach, J.P., *The Journey Toward Reconciliation,* Herald Press, Scottdale, PA, 1999.

Lederach, J.P., *The Little Book of Conflict Transformation*, Good Books, Intercourse, PA, 2003.

Lederach, J.P., *The Moral Imagination,* Oxford University Press, New York, 2005.

Moser, C. and McIlwaine, C., *"Participatory urban appraisal and its application for research on vilolence"*, Environment and Urbanization, vol. 11,1999. <http://eau.sagepub.com/cgi/content/abstract/11/2/203> Last consulted 19 June 2007.

Peterson, S. "*Tolerance.*" *Beyond Intractability*. Eds. Guy Burgess and Heidi Burgess. Conflict Research Consortium, University of Colorado, Boulder. Posted: July 2003 <http://www.beyondintractability.org/essay/tolerance/> Last consulted 19 June 2007.

Pruitt, B. and Waddell, S., "Dialogic Approaches to Global Challenges: Moving from 'Dialogue Fatigue' to Dialogic Change Processes", unpublished document August 2005.

Pruitt, D.G., and Rubin, J.Z., Social Conflict: Escalation, Stalemate and Settlement, McGraw-Hill, 1986.

Sen, A., *"A Sociological Approach to the Measurement of Poverty: A Reply to Professor Peter Townsend"*, Oxford Economic Papers, new Series, Volume 37, No. 4, December 1985 <http://links.jstor.org/sici?sici=0030-653(198512)2%3A37%3A4%3C669%3AASATTM%3E2.0.CO%3B2-N>. Last consulted 20 June 2007

Sen, A., *Development as Freedom*, Oxford University Press, Oxford, 1999.

Schröder, I W and B E Schmidt (2001),"Introduction: violent imaginaries and violent practices" in Schmidt, B E and I W Schröder (editors), *Anthropology of Violence and Conflict*, Routledge, London

Schuller, T., *"The Complementary Roles of Human and Social Capital"*, Canadian Journal of Policy Research 2001.

Wadsworth, Y., *"What is Participatory Research?"*, Paper 2, Action Research International, 1998. <http://www.scu.edu.au/schools/gcm/ar/ari/p-ywadsworth98.html> Last consulted 20 June 2007.

Woodrow, P., *"Advancing Practice in Conflict Analysis and Strategy Development",* Reflecting on Peace Practices, Collaborative for Development Action, January 2006. <www.cdainc.com> Last consulted 12 March 2007.