Out of Disaster: Building Just & Sustainable Communities

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&

Albertha Byer

Purpose Statement

- To provide a forum for addressing the critical need for fostering international community throughout the Caribbean nations.

- To introduce conference participants to The Ellison Model conceptual framework of establishing sustainable inclusive communities through collaboration.

- To shift focus from a competitive atmosphere for personal gain to an inclusive environment that promotes and values unity.

Out of Disaster . . .
Disaster Defined

- Natural disasters
  - Hurricanes
  - Tsunami
  - Earthquakes
- Social disaster – The implementation of any initiative that causes social disorder which leads to dis-community building. Or, anything that causes social breakdown.
  - Colonialism
  - Racism
  - Segregation
  - Class status

The Ellison Model as a Method for Overcoming Disaster

- Meta value - unity
- Tenants of The Ellison Model
  - Caring, sharing, loving, trust, honor, respect
- Role of the mentor in disaster relief and disaster prevention
- Achieving true community

Introduction to the Ellison Model

By

Mrs. Albertha Byer
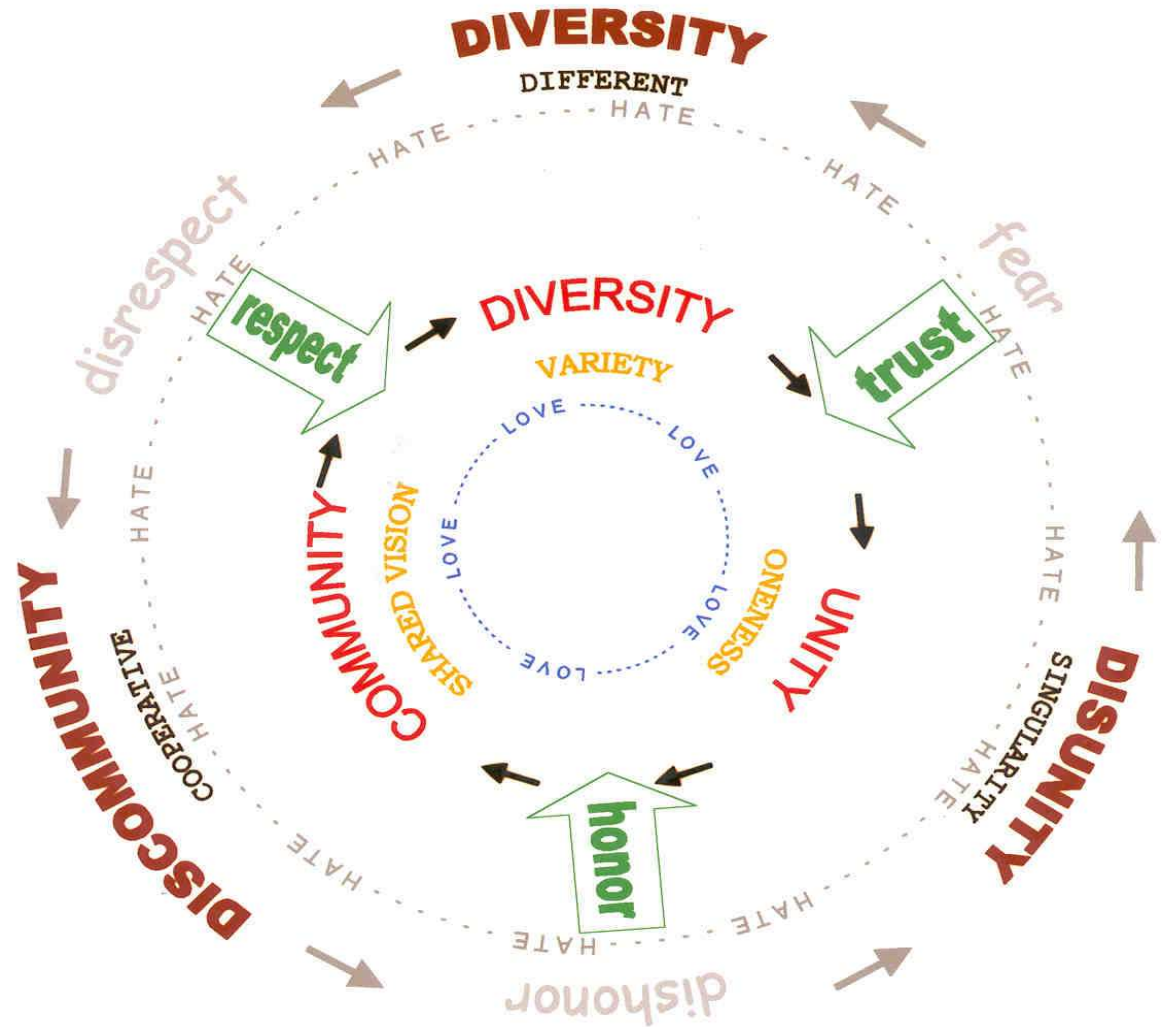
From Diversity to Unity to Community

A primary technique of The Ellison Model (TEM).
TEM - an approach used to promote inclusive community building; a lens through which individuals can view themselves and the world around them.

Diversity to Unity to Community

BUILDING THE INCLUSIVE COMMUNITY
The Discommunity, Definitions, Motivations and Values of Each

Deryl G. Hunt, Ph. D.
Florida International University
2/99

About The Ellison Model

- Developed in the mid 1990's by Deryl G. Hunt
- Dubbed The Ellison Model in honor of Helen Ellison, Ed.D. the Associate Vice-President of Student Affairs at Florida International University
- Inspired by Dr. Ellison's skillful approach toward establishing a harmonious environment of diverse individuals, whose personal goals were often conflicting for the professional environment needed to foster sensitivity and productivity in the work place.

Caring

Loving

Honor

Sharing

Principles
of
The Ellison
Model

Respect

Trust

"A Culture or Way of Life"

The Ellison Model Foci

- Inclusion – the practice of incorporating the views and ideals as valued stakeholders in the construction of an expanded communal knowledge base.

- Mentorship – a disposition of commitment of the empowered to share in the guidance and support of the minority.

- Multicultural Appreciation – an intentional acknowledgment and appreciation of multiple perspectives including those inside and outside of the mainstream.

- Conflict Resolution – an understanding of conflict as a unitary process whereby the individual becomes unified internally and progresses towards unified relationships with others.

- Relationship Building – the cumulative result of the integration of inclusion, effective mentorship, multicultural appreciation, and conflict resolution.

The Ellison Model in action. . .

- Uses dramatic interactive culturally-responsive pedagogical approach to promote its values and highlight its foci.

The Ellison Model Techniques

- Comprises eight techniques, which have three levels of interaction, and take into account notions of globalization, diversity, and education – all considerations of this conference.

Level 1

- Individual differences are highlighted.
- At the center of these differences are conflicting perspectives, which often interfere with the goal of multicultural appreciation and global community building.

Level 2

A mentor emerges, and uses of skillful strategies:

- a) to recognize the vectors of conflict that lead to dis-community and exclusion,
- b) to incite in the participants a willingness to engage in dialogue that becomes the gateway to unity,
- c) to educate members about conflict as a unitary process, providing an ideological transformation that allows one to view members of society as part of an interconnected and interdependent whole.

Level 3

– Evidence of expanded vision.

– Whereas in level 1 individuals operated out of a personal perspective or world-view, which became the basis for his or her analysis of the global society.

– With the aid of a mentor, individuals can learn to adopt a more inclusive vision of society and effectively manage conflict and bridge cultural gaps.

Avoiding Disasters in Community Building

- By
- Deryl G. Hunt

Disaster Defined

- By "disaster" is meant tragedy not in the outward sense only; rather tragedy seen first as heartbreak and following the inner conflicting condition, the subsequent outward physical destruction.

- The hurricanes of 2004 and 2005 did not distinguish between Americans and Bahamians – both lost homes, automobiles, jobs, while some lost all of their worldly possessions.

- Many were dependent on others to rescue them from their pitiful state or to bring them *out of disaster*.

- While the physical condition for those who suffered at the hand of the hurricanes improved, their emotional state did not fair as well.

Community Building Characterized by Exclusion

- The nature of relationships between economically empowered group and economically disenfranchised group members during the *Exclusion* period was a function of law as well as social preference.

- The nature of relationships between economically empowered group and disenfranchised group members was based on separation with economically empowered group members holding a super ordinate status while economically disenfranchised members a subordinate.

- There existed some sensitivity by the economically empowered group members to the economically disenfranchised but mostly the relationship was characterized by disrespect, dishonor and fear.

Community Building Characterized by Exclusion, Continued

- The collective conscience of the economically empowered group was seared during this period. As such, the socialized conscience governed the nature of relationships affirming or rejecting generalized practices based in no small part on racist ideology.

- Economically disenfranchised group members acquiesced for the most part holding out hope for a better day. Their behavior indicated a collective conscience that tended toward the intrinsic/innate conscience.

Community Building Characterized by *Sensitivity*

- Protests by economically disenfranchised group members to their subordinate status shook the very foundation of the country.

- Discriminatory laws and practices which limited opportunity that had kept the races and classes apart were repealed.

- There existed more sensitivity to the disenfranchised population but still the relationship was characterized by disrespect, dishonor and fear and the economically empowered group members held on to their super ordinate status.

- The collective conscience of the power brokers was jarred to shame and guilt.

- The socialized conscience, however, still governed the nature of relationships between the groups, but it was being seriously challenged by the intrinsic/innate conscience of the disenfranchised group members.

Community Building characterized by *Tolerance*

- The very policies established by the government to address economically disenfranchised group wrongs by government, came under attack by people who invoked the value of individualism over group rights.

- While overt racism had been legislated away and practices of racists acts curtailed, institutional racism had not been eradicated and proved to be more subtle and invidious.

- Maintaining their super ordinate status, the economically empowered group no longer exhibited the will to eradicate racism which in their minds no longer existed.

Community Building characterized by *Tolerance, Continued*

- While the relationship between the competing groups was yet characterized by disrespect, dishonor and fear, the economically empowered group tolerated disenfranchised group members.

- The collective conscience of the economically empowered group took on the character of denial. The socialized conscience began to give way to more tolerance of economically disenfranchised group members. The intrinsic/innate conscience of the disenfranchised group members yet held sway

Community Building Characterized by Appreciation

- The super ordinate status of the economically empowered group was predicted to end within a generation.

- Economic empowerment training and diversity training was omni present in the work place, at school, and in religious settings. People felt good about themselves.

- However, the immigration crises emerged as a perceived threat to the ascension of the economically disenfranchised group members

Community building Characterized by *Appreciation, Continued*

- The division in the nation over the perceived immigration crises pointed up a fissure in cultural diversity.

- Nevertheless, progress continued in economically empowered group and economically disenfranchised group members relationships with less disrespect, dishonor and fear.

- Economic empowerment and diversity training, fissure and all, had a positive affect on the collective conscience of the economically empowered group members.

- The moved toward intrinsic/innate conscience came closer to that held by the economically disenfranchised group members.

Twenty-first century community building has shifted to a focus on *Inclusion.*

- Inclusive Community Building (ICB) values inclusion over exclusion, unity over division and love over hate.
- The ICB approach affirms economically empowered group and economically disenfranchised group members relationships starting with diversity, but unlike diversity seen as a life long process, ICB moves from diversity to unity and from there to community.
- Equality of opportunity and fair play under girds its development.
- The collective conscience needed to drive inclusive community building is universal conscience.

Conflict As A Unitary Process

- By
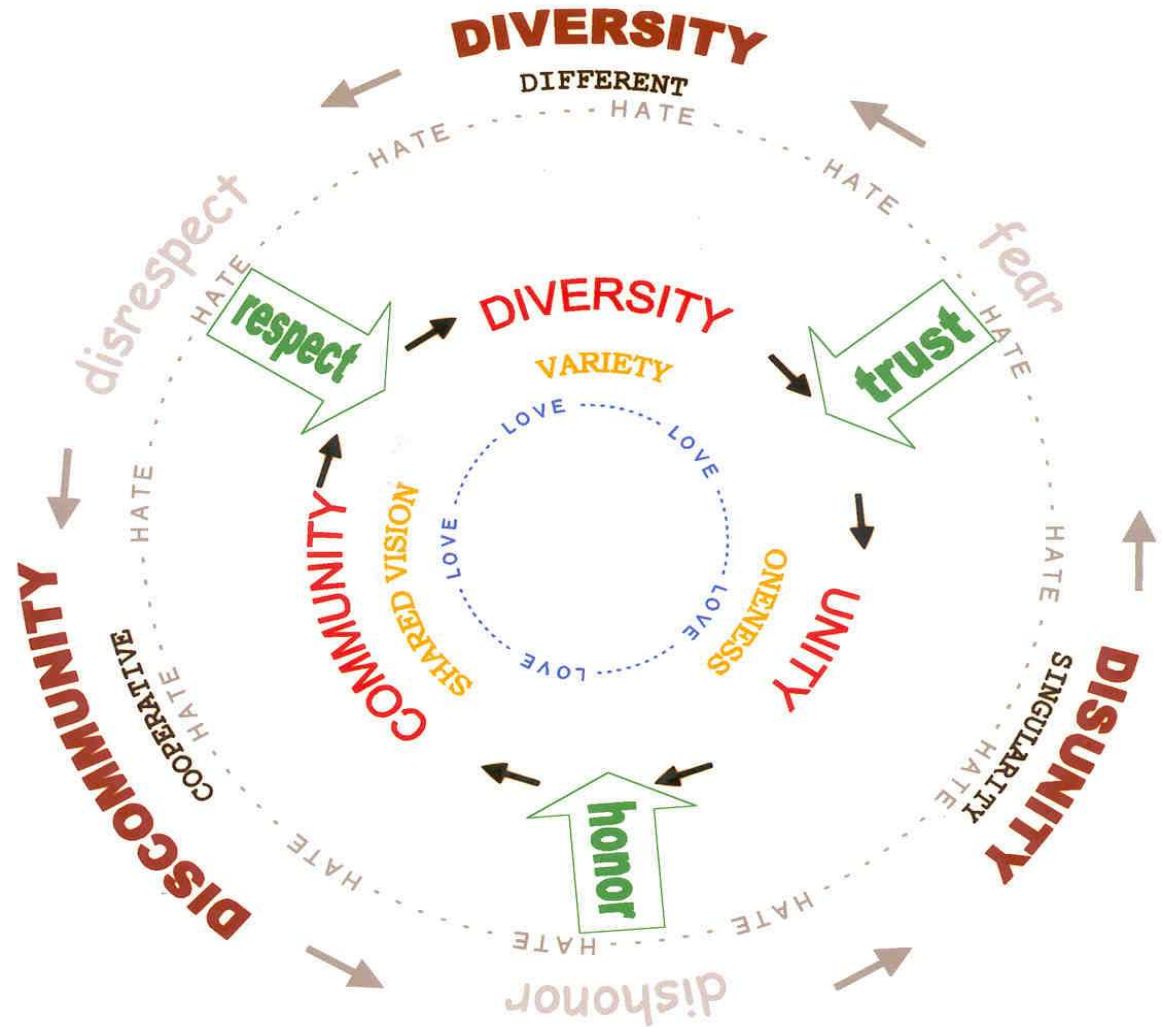- Albertha Byer

ICB CONFLICT RESOLUTION

- Draws from the previous theories
  - Psychological theory
    - Sees perceptions as important (so a man thinks, so is he)
  - Social theory
    - As individuals with conflict interact with others, conflict often escalates
  - Theology theory
    - Focuses on unity as a meta value instead of division or separation

Diversity to Unity to Community

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The Need for Conflict Resolution Skills Within Organizations

- Conflict resolution is a valuable skill for professional mentors (e.g. managers, supervisors) to possess because they invariably encounter problems dealing with their mentees (e.g. employees)

- Many people are able to manage conflict in a healthy, productive way, but some find it hard because they are prone to getting defensive or angry.

Managing Conflict
the ICB Way

- **The manner in which conflict is managed determines whether an organizational project or program reaches a successful conclusion.**

- **To have a successful project, each person in the group must adhere to the caring, sharing and loving principles expounded in The Ellison Model toward seeing conflict resolved.**

Managing Conflict Via ICB Values

- Manager is honest, trustworthy, friendly and inclusive in outlook.

- Manager does not force his/her will on others nor does he/she believe in racial prejudice and unfair treatment of others.

- Manager adheres to The Ellison Model's caring, sharing and loving principles.

Conflict: A Unitary Process

- Conflict resolution is a unitary process.

- The individual must
  - recognize his or her position relative to the dispute;
  - with a clear vision of what took place, acknowledge his/her role in the dispute.

Confusing Conflict with Behavior

- Conflict is a disequilibria inner state between the conscience and the emotions.
    - These two are at war with the emotions bent on selfish gratification—one or the other will win.
    - The conscience is a moral agent interested in the rightness or wrongness of a matter.

- The outward response is the behavior; it is often misdiagnosed as the conflict.
    - Type III error is the usual results—solving the wrong problem, i.e. treating the outward behavior but leaving the inward war unresolved.

Responses to Conflict

- **Shifting Blame (never acknowledging fault)**
  - Conflict is not resolved when one party blames the other for his or her state because it gives another control over one's emotional being.
- **Saving Face (glossing over problem)**
  - Conflict is not resolved because the person knows that he or she is at fault but refuses to acknowledge as much.
  - The problem will surface again because the conflict is not dealt with.
- **Acknowledging Fault (being true to self)**
  - Conflict is resolved because the person sees the problem for what it is and seeks resolution.

The Use of Mediation

- Mediation may be helpful, but the focus of mediation is to get the individual to understand his or her role in the dispute.

- Conventional mediation, however, is not always able to resolve conflict because mediators are negotiators.
  - The art of compromise is highly prized in their work because conflict is viewed as a two party dispute.
  - Each party is asked to give up a little to bring about resolution.
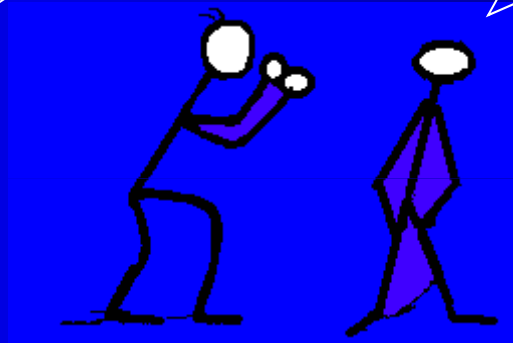
Coming to Resolution

- However, resolution comes when *each party* understands that conflict is *an individual act*.

- Both parties to the conflict might reach resolution at the same time or at separate times; consequently, methods utilized to reach resolution vary.

- Each person involved in a conflict must take personal responsibility for his/her own resolution.
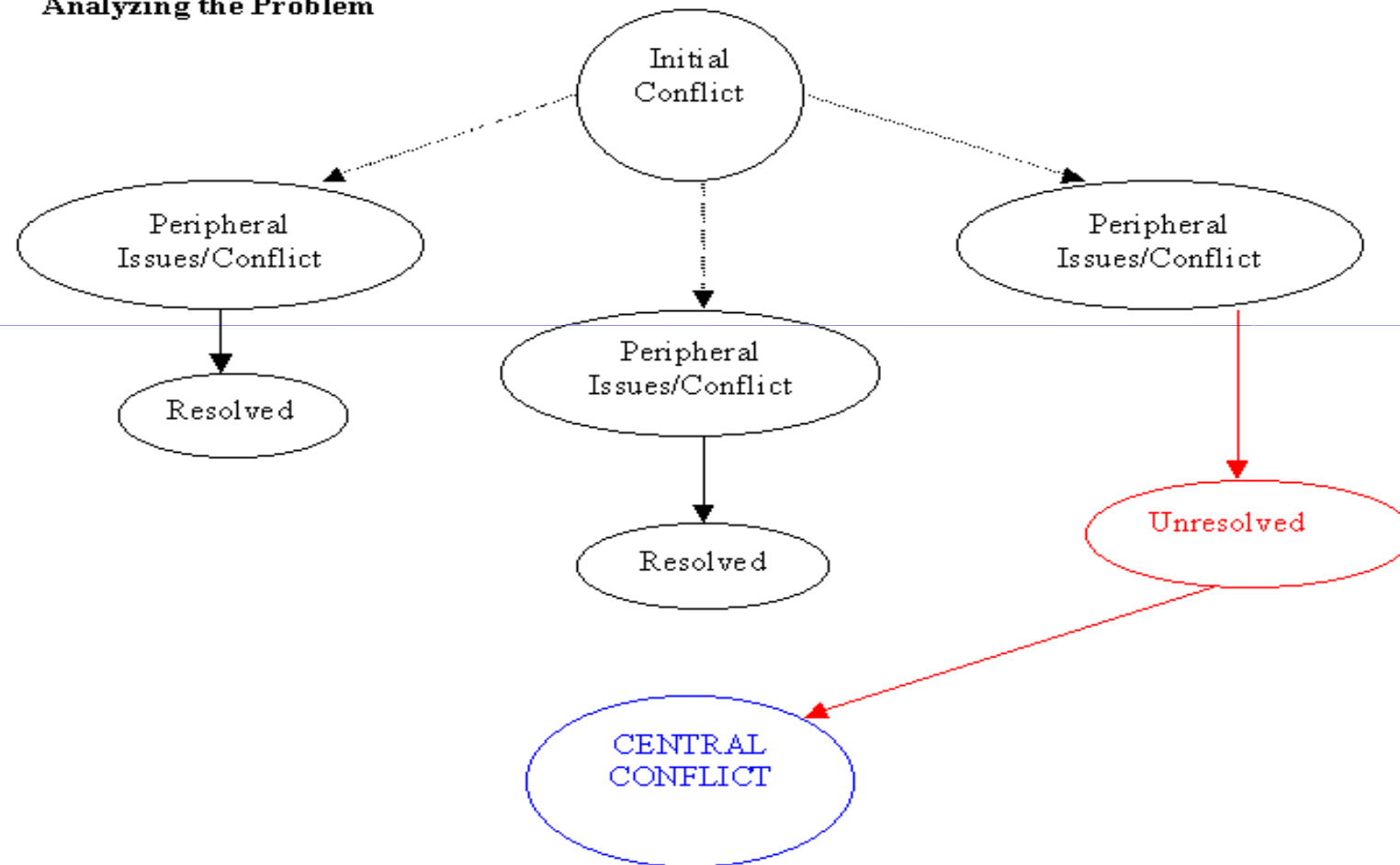
Steps in Managing Conflict

- Diagnose the Conflict

- Analyze the Conflict

- Provide Prescription to the Conflict

- Monitor the Results

- Revise Prescription
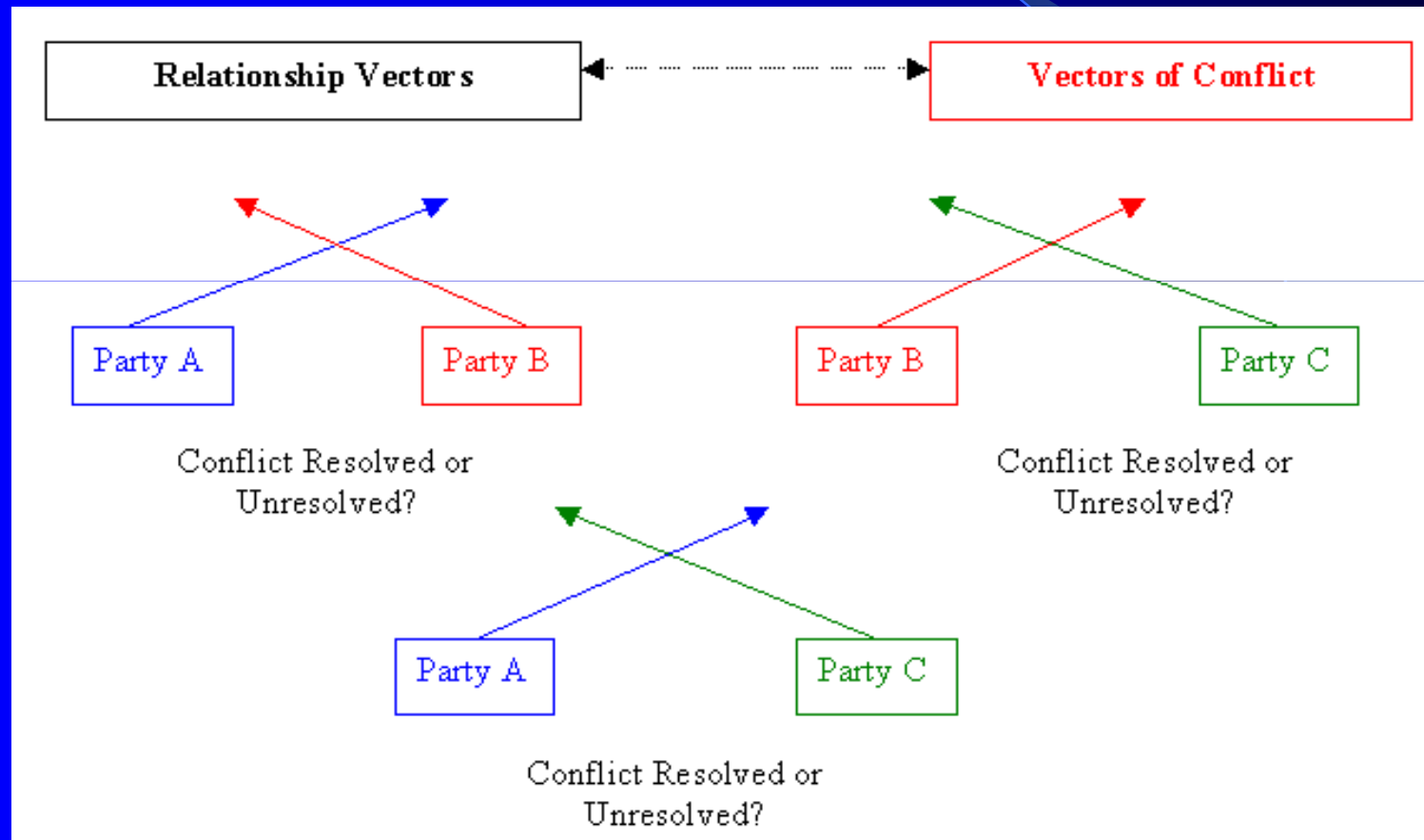
Analyzing the Conflict

- Consider the nature of the conflict, and its possible effects on others (Is it contagious?).

- Determine what other problems associated with the conflict are; out of a single conflict, other conflicts may arise.

- Analysis may reveal certain limitations or restrictions this conflict might impose on an individual.

- In this approach, the prevailing *unresolved conflict* emerges as the *central problem or central conflict*.

Analyzing the Conflict

Analyzing the Conflict Relationship Vectors

The Role of the Mentor in Disaster Relief (Resolving Conflict)

by

Deryl G. Hunt, Ph.D.

Introduction

- The process of building just and sustainable communities inevitably involves conflict resolution, referred to in this presentation as disaster relief.

- Conflict resolution is seen as a unitary process whereby the focus is first on resolving the inner conflict and then the conflicting outward behavior.

- Sometime the outward behavior is too tensioned-filled for the individual to make headway in resolving the conflict alone.

- The person might be too emotionally involved, or physical and mental pain may have drained their ability to resolve the conflict successfully.

- When this occurs, an intercessor or mediator is required to help the person overcome.   We call the intercessor a **mentor**.

Intercessor

- The mentor is able to serve as an intercessor since he or she has successfully lived through the emotional, physical and mental pain experienced by the present afflicted one.

- In overcoming inner conflict, the mentor has first tasted the bitter life of distress before he could enjoy the pleasure of being torment-free.

- In a sense, the mentor's experience parallels DuBois' "double consciousness" concept. DuBois (19) wrote: "One ever feels his twoness, an American Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder."

Double Consciousness

- During DuBois' time, blacks lived in one of the most prosperous nations on the face of the earth, but they were denied full citizenship.

- Being an American or Bahamian was not defined by residency alone; it had more to do with value preferences and the inner disposition of the hearts of the majority and minority group members toward each others.

- Blacks were not accepted accepted by the majority group because they were viewed as being "different."

- Whites did not make a distinction between Bahamian blacks and Americans backs, both were considered to be inferior.

Inner & Outer Consciousness

- What DuBois referred to as "double consciousness," I call the *life of inner consciousness or* inward strife.

- The life of inner consciousness is contrasted with the outward behavior or the *life of outer consciousness,* which was driven by the inner consciousness state.

- Conflict in outward manifestation could be seen in how blacks and whites related to each other.

- Whites, being the dominate group, marginalized blacks resulting in enslavement, racial segregation, bigotry and economic and social discrimination.

- Blacks responded to their marginalized status by acquiescing, protesting or rebelling.

- Inward conflict was manifested in guilt feelings, anxiety, sorrow and bitterness by both the dominant and subordinate groups.

Disaster Defined

- The adversity experienced at the hands of the white majority by blacks can best be described as a disaster.
- By disaster is meant tragedy not in the outward sense only; rather tragedy seen first as heartbreak and following the inner conflicting condition, the subsequent outward physical destruction.
- The hurricanes of 2004 did not distinguish between Americans and Bahamians—both lost homes, automobiles, jobs, and some even lost all their worldly possessions.
- They were dependent on others to rescue them from their pitiful state or to bring them *out of disaster*.
- While the physical condition improved for those who suffered at the hand of the hurricanes, their emotional state did not fair as well.

Long Lasting Emotional Scars

- For example, a soldier wounded in battle during War II might have overcome his physical injury fairly quickly, but his emotional wounds may yet be with him today some 60 years later.

- For that soldier and countless others similarly situated, disaster relief only came in part; they yet await deliverance from the daily torments experienced in the inward parts.

- The fact that they are marginalized only compounds the weight of their burden. Not a few are diagnosed as being mentally ill being treated as social outcasts given the pervasive lack of understanding on the part of the general public regarding their condition. In too many instances, an "I don't care" attitude is exhibited toward them by government and the general public alike.

The Mentor's Role in Disaster Relief

- Because individuals face both internal and external disasters (conflicts), the mentor must, in turn, be adept to address each level of conflict.

- It is the mentor's knowledge of the nature of disasters that makes him or her suited in disaster relief.

- A perquisite to becoming a mentor is that the person must experience both levels of conflict and then to overcome each.

- The overcoming process involves a series of steps where the mentor learns to moves from diversity to unity and on to community; from discommunity building to community building; and from exclusion to inclusion resulting in a crisis in the person's life.

Community Moment

- This "experience born of a genuine heart changed toward those that they have previously thought to be inferior", is called a *community moment*.

- The *community moment* must be shared in order for the person's experience to aid in the transformation of others holding similar notions of superiority.

- When the experience is shared with others, a *teachable second* is realized causing some holding notions of superiority to examine their thoughts and their ways.

- The goal is to move the *teachable second* to sustainability. This occurs when it is memorialized in a song, play, movie, book or some other form.

Value Conversion

- The chasm between what one says he or she believes or stands for, and their subsequent noncompliant actions must be bridged before one can become a mentor.

- A mentor's words of having overcome the disaster in his or her own life must be evident in their deeds. In simple terms, the mentor cannot bring disaster relief to another if he or she is disaster prone.

- Caring, sharing and loving values must be embraced by the mentor-to-be as well as trust, honor, respect, honesty, patience and integrity.

- Mentors-to-be learn from trainers or other expert mentors who have embraced the core values. They learn particularly how to instruct their future protégés in these same values.

Paradigm Shift in World View

- Prior to overcoming, the mentor-to-be initially views conflict as an outward expression of tension between two or more parties.

- After having overcome this misunderstanding the mentor-to-be now recognizes conflict as an individualized inner state of tension between the emotions and the conscience where the emotions are bent on selfish gratification while the conscience is interested in what's right or wrong.

- The mentor-to-be learns that he or she must first arrest his or her own conflicting inner state before he or she can serve as a guide for others in need of overcoming imner and outward manifestations of conflict.

This is the Disaster!

- I posit that the various outward manifestations of disputes are but symptoms of internal conflicts experienced by individuals.

- To this end, "unless the work of conflict management and peace building starts within individuals involved in various disagreements, there can be no true outward resolution among warring parties. Most resolutions would, at most, represent 'band-aid' solutions to deep-seated problems."

- *This is the disaster; the person feels that he or she is delivered from the conflict, only to witness its reappearance at some later date.*

Part # 2

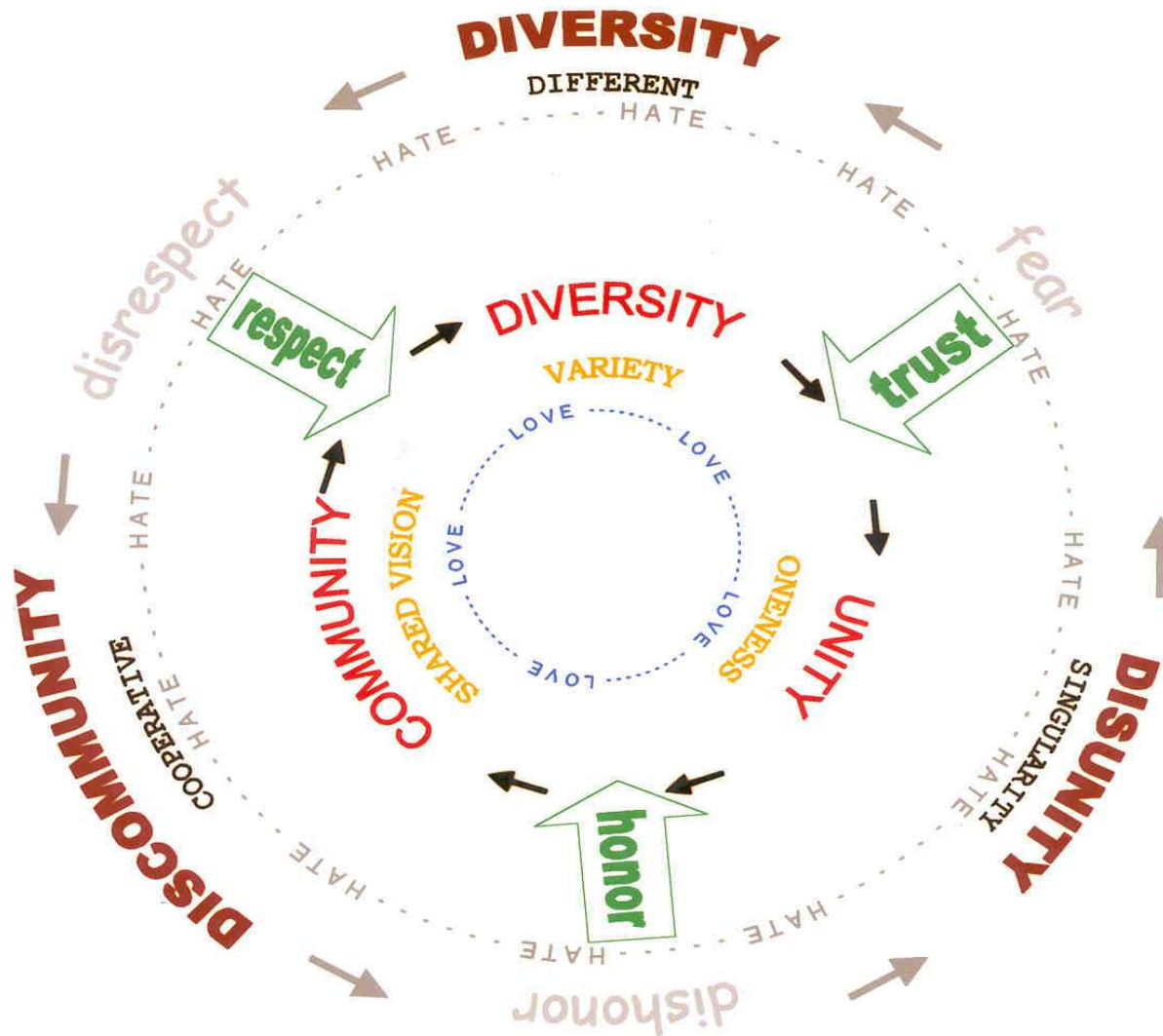- Disaster/Disaster Relief seen as Community Discommunity Building

By

Bishop Albert Williams

Acknowledging One's Faults

- To arrest the inner state of conflict is to resolve the disaster. That is why it is very important for the mentor-to-be to learn to recognize their position in disputes; and with a clear vision of what took place, acknowledge their role, however small.

- To blame someone else for something done by another is to live with a lie and over time the lie will rob the person of peace.

- It is the resolution of inner conflict that I call disaster relief, after which, the mentor is then able to aid in resolving the external conflict of others.

- I will illustrate the mentor's role in disaster relief (conflict resolution) via the below Community/Discommunity graphic.

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A State of Disaster

- The Community/Discommunity Building graphic is comprised of an outer and inner circle.

- The outer circle represents the behavior of those in conflict, which is called a state of disaster.

- The inner circle represents a state of disaster relief.

- Think of these two circles as two different worlds--the world of disaster and the world of disaster relief.

- I shall explain each of these worlds and in the process show the role of the mentor in disaster relief.

Discommunity

- When a person is outwardly conflicted, the concomitant condition of discommunity building is present in his or her relationships with others.

- Discommunity building is characterized by a set of behaviors that foster antagonistic relationships. The builder holds a negative view of those with whom he or she is in conflict.

- In the above graphic, the person is living in a world that defines Diversity as *different,* meaning "less than or inferior to."

- The values espoused by those living in this world are: disrespect, dishonor, and fear. Hatred is the driving force behind the relationship between the insiders and the outsiders,.

- The dominant group are insiders while those who are viewed as different form a minority group made up of outsiders.

- Insiders form a community of like-minded people bent of building community solely for the insiders' benefit resulting in Discommunity.

Nazi Germany DisCommunity

- An example of the Discommunity Building world can be seen in Nazi Germany where only Aryans were welcomed.
- It is not difficult to see how Nazi Germany disrespected, dishonored and even feared Jews. As six million Jews were put to death under Hitler's reign, hatred for them is also clearly evidenced.
- Jews were seen as being different or inferior to the Germans.
- Discommunity Building led to Disunity among Germans. Hitler's generals tried to kill him even as the Allies Forces were pushing the war to Berlin.
- Germany lacked manpower and materials to fight off the Allies Forces owing to Disunity. In Disunity state, a piece of the pie is esteemed while other pieces are marginalized.
- Germany would have faired better if Hitler had accepted the Jews and Gypsies, making Germany a more inclusive society.
- Hitler's exclusionary idealized society where only people of Aryan descent were welcomed in the end led to his downfall.

A State of Disaster Relief

- Person living in the world of disaster relief defines Diversity as *variety*.

- By variety is meant another part of the whole. In the world of disaster relief, it is understood that each member brings a valued part to the sum of the whole, the whole being the community. The fact that each member's contribution maintains equal value is what characterizes this community as inclusive.

- These values of respect, honor, and trust, and the force of love are what activate disaster relief spoken of in this world.

- The members of this world form a consortium of like-minded people bent of relationship management, inclusion, multicultural appreciation, conflict resolution, and mentoring for the benefit of all resulting in an inclusive community.

Part # 3

Living Two Lives:

Redeeming Men and Angles

Living in Two Worlds

- We witness interaction at levels between those who are committed to the disaster of discommunity and those committed to the disaster relief of inclusive community building.

- The question to be answered is how do those entrapped by disaster come to know or experience disaster relief? Another important question is what is the linkage between these two worlds?

- The role of the mentor is critical is shedding light on answers to both these questions. The mentor, among the major attributes of the inward circle, carries out the mission to expand the inclusive community, and is thus the link between the world of disaster and the world of disaster relief.

Mentor's Burden

- The mentor serves as a link between these two worlds.

- As a mentor, he or she carries a burden for those in the outer circle or the world of disaster. However, the mentor recognizes that the philosophy of inclusion might be an offense to those who have adopted an exclusive way of life. Thus, in bringing people out of disaster, the mentor must skillfully execute unobtrusive strategies toward community building non-offensive to those in the outward circle.

- The mentor must model equity, fairness, and attempts to create friendships. These unifying strategies would focus less on the members of the outward circle as proponents of disaster but more on the benefits of disaster relief and conflict resolution.

- As these benefits are embraced, disaster relief can begin to take root. Over time and the continued interaction between those in the world of disaster and a mentor, these individuals can begin to consider respect, honor, and trust, caring, sharing, and loving as an alternate way of life, hence the expansion of the inclusive community.

Unfolding God's Plan

- I will unfold the mystery behind God's plan for Israel and the Church written in two testaments— one natural and the other spiritual.

- The first testament was given unto Moses to be carried out by Israel; the second was given unto Jesus to be carried out by the Church.

- Both testaments were restorative in nature involving conflicts between the Creator and His creatures for their rebellious propensity..

Disastrous Condition of Chaos

- The creatures were not of the same order and the rebellions did not occur at the same time.

- The first creature to rebel caused the second to do so.

- The rebellion, rooted in the meta value division, ushered in a condition of chaos into an otherwise pristine kingdom necessitating war

The Last Shall be First

- The enemy being subdued dictated the nature of warfare.

- One enemy was a natural being and hence the nature of warfare was natural; the other enemy was a spirit being and required spiritual warfare to subdue. .

- The spirit being was first to rebel against God, but was last in subduing. The last enemy rebelled at the behest of the first enemy and was the first to be subdued.

- Ironically, the last enemy became the instrument to subdue the first by strict obedience to the word of God.

What is Man?

- God did not put the angels in charge over the world to come.

- The Hebrews writer asks: "What is man, that thou art mindful of him? Or the son of man, that thou visitest him"? (2:6)

- Man was made lower than the angles but God crowned man with glory and honor and set him over the works of His hands.

- "Thou hast put all things in subjection under his feet" (V.8)

- Man is, therefore, a mentor unto angles when he is in strict obedience to God's word.

The Great Commission

- The Church was given a commission to teach all nations, to baptize (imbue) them in the name of the Father, Son and Holy Ghost.

- She was to teach the nations to observe all things that Jesus had commanded her.

First Natural then Spiritual

- The invisible things of God since the creation of the world have been revealed unto man "being understood by the things that are made even his eternal power and Godhead" (Rom. 1:20)

- The heavens declare the glory of God; and the firmament showeth his handiwork, Day unto day uttereth speech, and night unto night showeth knowledge (Ps. 19:1-2)

Teaching Angles

- Man teaches angles by suffering in obedience to God's word.

- Angles do not have physical bodies. To the angel, Satan, he felt that a man would give all that he has to save himself from death.

- Peter tells us that the angles desire to look into the suffering of Christ (1 Pet. 1: 12)

Equal to & Judging Angles

- The reason man can serve as a mentor to angles is that God has made the New Man equal to angles (Lk. 20:36)

- Don't you know that the Church shall judge angles?

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