

TORTURE and SECRECY vs. DEMOCRACY and PEACE DEVELOPMENT

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Abstract

A series of flow charts with testable hypotheses will elaborate, in potentially researchable ways, the interrelationships of the most relevant variables, both micro and macro level, that may cause a person to engage in torture (or terrorist acts) or to employ degradation tactics, or to instigate stressful or abusive interrogation tactics, designed or intended at minimum to humiliate a victim (or “chosen enemy”). The analysis should provide at least an accounting scheme for evaluating particular instances of such abuse, their motivations, causes, possible cover-up, or government sanctions, as well as eventual prevention, ending in reeducation of the perpetrator as well as the victim(s). Some of the multi-level hypotheses will be demonstrated from well-known or recent international or national news incidents as well as voluminous US government memoranda and reports (Greenberg & Dratel, 2005, *The Torture Papers*). Starting with Slawski’s review of terror motives and causes plus neutralization techniques (ISSS Cancun Proc., 2004), there will be a restatement in stark multi-level causal charts of the verifiable statements of Pilisuk and associates (2000 & 2005, Charts 3 & 4) with regard to the goals of multi-national corporations and their effects in the direction of providing or promoting causes and cycles of corruption, violence, including torture, terror, tyranny and war, amplified by propaganda (Charts 5-7), all in the context of resource-rich but otherwise poor nations around the world. Whether the actor is a corporation, rogue state as the warrior, or a secret intelligence investigator or interrogator, vicious cycles of disruptive social interaction will be explored, especially as they illuminate consequences like revenge, “blowback,” or negative boomerangs upon the perpetrator.

Elaboration on the conference themes of democratization and global social interactional sustainability will be central (transforming lesser to greater jihad, Chart #1, then crime “neutralization” to social realization, Chart #2), the spirit of the UN Declaration of Human Rights, and The Earth Charter, negotiation and self realization (Charts 8 & 9), along with the concise axioms on global ecosophy plus conflict resolution (of Arne Naess, Norwegian philosopher, 1958 & 1986/1995, supported by reminders of Gandhian principles, in Charts 10-11). Starting from the point of view of a potential violence perpetrator, a personal, societal and cultural need ladder will be sketched (summarized in Chart #12, Ecosophy over Violence), by painting lines on the road to global ecosophical-democratization. Eventual worldwide peace development, as a way to wise social and environmental management, is the long-run goal, aided by a program of statements of hopefully attainable, constructive policy guidelines toward that end.

Keywords: Torture, terror, shame, greed, secrecy, propaganda, revenge, coping and prevention, peace development, ecosophical-democratization.

INTRODUCTION AND REVIEW

Torture is any act by which severe torment, whether physical or psychological, is intentionally inflicted on a person as a means of intimidation, deterrent, revenge or punishment, or as a method for the extraction of information or confessions (i.e., “third-degree methods” of interrogation).

It is almost universally considered an extreme violation of human rights, as per the Universal Declaration of Human Rights, the Third and Fourth Geneva Conventions (including rights of enemy civilians and POW’s and signatories of the UN Convention Against Torture. However, Amnesty International estimates that about two-thirds of countries do not consistently abide by the spirit of such treaties <en.wikipedia.org>.

Research experts like Alfred McCoy (2006, U. Wisconsin professor) suggest that the only possibly effective methods combine sensory deprivation and self-inflicted pain (as indicated in at least one of the photographs revealed about American atrocities at Abu Ghraib prison, Iraq, 2005, but learned at Guantanamo and the former School of the Americas, still operating at Fort Benning, Georgia, USA). Even then, torture not only loosens inhibitions about talking, but simultaneously dulls the memory for facts, resulting in no more than 40% accuracy in statements made by torture victims (NY Times, May 23, 2004), requiring further lengthy investigation about the truth of the statements extracted. The practice is also said to corrupt the institutions that consent to it. Many nations (including the UK, as of 2005) now require dismissing any statement in court made under the effects of torture in any suspects or prisoners. The APA (American Psychological Association), for reasons along these lines (considering evidence like the Stanford prison experiment and Milgram’s torture experiment), insist upon the unethical nature of torture. Nevertheless the following motivations to perpetrate torture include in stages of increasing strength (wikipedia.org), official encouragement, peer encouragement, dehumanization (curiosity) disinhibition (pressures), organizational (seeing norms as acceptable under certain circumstances, later becoming self-perpetuating). Aleksandr Solzhenitsyn’s novel, *Gulag Archipelago*, describes (on apparently factually based evidence) the Soviet justice system with its methods for forced confession. Such practices are generally denied in public, restricting the facts to a “need to know basis, then referring to legalistic opinions that claim “overriding need” and the like for its justification (wikipedia).

EVILS OF EXCESSIVE SECRECY

John Dean (2005, advisor to president Richard Nixon during the impeachment threat, in *Worse Than Watergate*, pp. 185-188), states that SECRECY (IS):

1. Undemocratic
2. Threatens Liberty
3. Precludes Public Accountability
4. Alienates
5. Negatively Affects Character

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6. Is Dangerous

7. Encourages Incompetence.

SUGGESTIBILITY Can be HIGH When (according to crowd psychologist, Hadley Cantril, cited in McCall, Soc. 100 Teacher's Manual, p. 86.):

1. People lack standards of judgment or frames of reference and need some means of orienting themselves [more likely in a time of fear].
2. A person does not know that he needs a frame of reference, or is seeking one.
3. A person may not have the information or mental awareness to be able to evaluate the alternatives available.
4. If people want to believe something, they will not seek outside confirmation.

POWER NOT ONLY CORRUPTS, but (according to Norman Cousins, *The Pathology of Power*, 1987, 24-25?) leads to, or enhances:

- a. The tendency of power to drive intelligence underground;
- b. The tendency of power to become a theology, admitting no other gods before it;
- c. The tendency of power to distort and damage the traditions and institutions it was designed to protect;
- d. The tendency of power to create a language of its own, making other forms of communication incoherent and irrelevant;
- e. The tendency of power to spawn imitators, leading to volatile competition;
- f. The tendency of power to set the stage for its own use.

Next it might be useful to review the work of (sociologists flourishing at the time of the extreme anti-communist Army-McCarthy hearings, perhaps not coincidentally) Moore & Tumin, "The Social Functions of Ignorance" (1949), the functional result of secrecy.

Interpreted and arranged in tentative order, generally from the most positive to the most negative, the functions included (in this shortened version):

I. **Incentive appropriate** to the system.

II. Ignorance of rivals' capabilities, or possible new ideas or innovations, or the changing nature of the marketplace, can help to "**preserve fair competition.**"

III. Ignorance of what is actually going on "**reinforces traditional values**": In particular

A. **Isolation** of a person from revealing facts about one's place in society or the workplace reinforces "traditionalism" in points of view.

B. Ignorance of **normative violations** by others does not give any incentive to the person to try to gain an advantage by perpetrating the same violations.

C. Lack of knowledge of actual, perhaps dysfunctional or destructive activities allows one to continue to believe that the publicly **perceived "group mandates"** are acceptable.

IV. **Preserves privileged position:**

A. The specialist in an area of knowledge may know things that if the consumer would understand would lead the **potential consumer** not to buy the product.

B. The specialist may have knowledge that would give **competitors an advantage**, so s/he keeps the pertinent information secret.

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C. If roles in the division of labor in an organization or group are widely **differentiated**, each role incumbent can more easily **maintain power** in his/her separate domain.

D. Too much knowledge of the privileges or differential rewards of others doing the same or related jobs may lead to jealousy over the unequal rewards, hence ignorance of such information **avoids jealousy**.

V. Ignorance **preserves stereotypes**:

A. The perception that a **bureaucratic** organization is running smoothly is easier to maintain if inside knowledge (whether "dirt" or factual but uncomplimentary information) is not too widespread.

B. Ignorance of the truth about a person (or say a "candidate" for an occupation or promotion, or salary increase) "**preserves stereotypes**" about the person. The usually negative characterization of the person may be based on ethnic or class stereotypes, or snap judgments about personality, philosophy of life, or philosophy of education. This is especially insidious if judgment is made before getting to know the person or discussing his/her motivation face-to-face, or in the case of a personnel decision or recommendation, before reading and thoughtfully discussing the person's written profile.

As a further bit of background conceptualization, in order to **change a person**, Walker and Heyns (1967: p. 98) tell us how to condition someone by using S-R (stimulus-response behaviorist) principles:

If one wishes to produce conformity for good or evil, the formula is clear. Manage to arouse a need or needs that are important to the individual or to the group. Offer a goal which is appropriate to the need or needs. Make sure that conformity is instrumental to the achievement of the goal and that the goal is as large and as certain as possible. Apply the goal or reward at every opportunity. Try to prevent the object of your efforts from obtaining an uncontrolled education. Choose a setting that is ambiguous. Do everything possible to see that the individual has little or no confidence in his own position. Do everything possible to make the norm which you set appear highly valued and attractive. Set it at a level not too far initially from the starting position of the individual or the group and move it gradually toward the behavior you wish to produce. Be absolutely certain you know what you want and that you are willing to pay an enormous price in human quality, for whether the individual or the group is aware of it or not, the result will be Conformity.

REVIEW OF PRIOR WORK ON TERROR

As a way of reviewing the author's previous presentation on terror motivations (Cancun, 2005, Chart #0, relegated to a supplementary appendix to save space), we begin with a need **ladder** (in the spirit of Abraham Maslow's psychological Need Ladder to Self Actualization, but instead) listing social psychological concepts and goals, including many that apply to a social group, organization, community or societal level of analysis. The issue there was how a person can become enculturated into a receptivity to enact, or even a conscious willingness to commit acts of terror, or with comparable motives to torture prisoners.

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To start (at the bottom of the ladder), the first consideration is the observation that a person may not possess acceptable economic or social opportunities or life chances, even to the point of perceiving that his/her life does not have a coherent meaning. This might in turn be associated with the experience of humiliation of one's nation or tribe.

The second step is the experience by that vulnerable person of shame at either one's country's fate, or one's personal ill success in life. Shame can then easily be associated with isolation, from friends or community, or even ghetto-ization perhaps in a foreign country. This accompanying insecurity, or broken primary group bonds, add to the problem situation, perhaps resulting in a full blown identity crisis (a la Erikson).

The third main step might be to accept a falsely authoritarian or fundamentalist, or "technical" consciousness. Such an attitude will in turn more likely become associated with uncritical, selective interpretation of the Holy Book, perhaps overcompensating for one's weak faith (along lines of the concept of "retroflexive reformation" by which a person who tries to help another is himself more helped in the same direction during the helping process). Such a person is unlikely to have empathy, especially for a "chosen enemy." Without empathy, there can be no positively functional communication, let alone acknowledgement of shame (about one's or one's country's past fate).

Moving to step number four, given these above prior conditions, a subject person is very likely to rationalize or "neutralize" possible crimes by the five techniques (associated with labeling theory, as elaborated by Sykes & Matza). One might then easily seek one's reputation by aggression toward a chosen enemy (such as a member of a designated ethnic group, or in league with a tyrannical regime or cabal).

Finally, step five, the top of the "bad need ladder," suggests that random acts of violence or conflict, given any convenient trigger in the news, can almost rationally initiate a vicious act of terror (or torture), acts directed against the chosen enemy, especially when rationalized by false theology (e.g., Finkelstein: 2000; Sageman: 2004; K. Phillips: 2006) that leads them to believe in or hope for a heavenly reward through a false concept of martyrdom for one's religion.

SELECTED HYPOTHESES FROM ELEVEN CAUSAL CHARTS

Full listings of hypotheses for each arrow in each chart are available from the author in the supplementary appendix, upon request. In the interests of conciseness, overall summary statements follow. Chart # 1, A Constructive Ladder from Lesser *Jihad* (secondary, e.g., terror against the infidel) to the Greater (or primary) *Jihad*, can be summarized in terms of a single

Meta-hypothesis: Self improvement (primary or greater jihad) through self examination, empathic judgment, due process, and following a universal moral code will more likely reverse a (destructive) boomerang cycle to positive image framing, and will in turn more likely lead the at-risk person to peace development (non-violence) and a constructive mission of global **earth (and life) preservation** (7 generations forward).

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It would be difficult in practice to find evidence for this hypothesis, because it would require the examination of a Muslim life through interviews, writing a biography of someone who in earlier life had access to a network of potentially violent *jihadi* criminals. It is more likely to occur in neighborhoods where obvious social class or caste differences were in evidence, and where the conditions were ripe for “differential opportunity” (DO, Cloward and Ohlin: 1960). A person who is frustrated in attempting to reach the culturally accepted success goals through legitimate means is likely to try to join a big-time criminal “gang” or “near group.” If one is blackballed or has no direct access to that opportunity, then the person may join a “*conflict gang*” that engages in more or less random violence “against the system.” If the person is internally or psychologically inhibited from joining such a group, s/he will be subject to the temptations of a “retreatist” network (or “near group”) characterized by drug use and distribution. This virtual but undesirable criminal decision tree could be circumvented or avoided altogether by enhancing legitimate opportunities for career advancement, perhaps in a better geographical area, with better schools and industrial opportunities, or by somehow developing a strong self concept (DI, Dan Glaser: 1958) in line with strong law-abiding family and friendship ties (DA, of Sutherland and Cressey). Impulses, pushes and pulls, may be enhanced by the steps of “labeling theory” (e.g., H. Becker et al, plus Sykes and Matza’s 5 “neutralization techniques,” 1957, summarized in Slawski, 2004 and 1971). From a somewhat more abstract perspective, the person makes “role bargains” (WJ Goode, 1964?, in Slawski: 1971), attempting to reconcile the societal, personal and cultural role strains s/he is presented with at various turning points in his/her life, from early childhood, through school, and into early adulthood. The outcome of implicit or explicit choices made by the actor, or person at risk, will determine whether or not s/he chooses “primary or greater jihad,” or in the worst case, drops out as a drug user or dealer on the one hand, and on the other joins a “conflict gang” (e.g., terrorist gang, or administrator of military torture). This presumes the likely possibility of frustrated access to a high level career of either legitimate or illegitimate opportunity. The observer hopes for a widespread if not universal choice among Muslims in favor of self-improvement (the greater jihad) with the help of an extended family and friends in a hospitable as well as law-abiding community and culture.

Chart # 2, Transforming the 5 NEUTRALIZATION Techniques, is an attempt to show what the five techniques (of Sykes and Matza) would look like for a person faced with criminal labeling by others (either for or against a potential criminal opportunity in a given situation), which may in turn urge the subject to label himself as a criminal, *jihadi*, or martyr. The first or left column gives an example of the rationalization phrases or slogans of the criminal. The second column gives examples of the words of a person who rejects the criminal pathway. The third column is a potential overview of the life situation and meanings paralleling the choices, in a kind of positive need ladder, advancing to a sixth stage, step, or choice, namely, working towards the self and social actualization of others, in one’s local or world community. The desirable need ladder begins (at the bottom) with self examination, moves up to empathy, then to dialogue, next to substantive due process, to a universal moral code, and finally to work towards the actualization of others, from family and neighbors to the world community.

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Chart # 3, Government Regime's Tendencies to Terror (adapted from Pilisuk and Wong, 2000), is elaborated elsewhere (to save space here, in terms of seven numbered, plus two feedback hypotheses) more concisely and explicitly in formal terms. The main summary can be phrased as a

Meta-hypothesis: Governments unaccountable to civilian control, but possessing deadly weapons, will more likely lead their citizens to **cycles of violence and retribution**.

In a well documented paper with qualitative and quantitative evidence Pilisuk and Wong (2000) show a very plausible causal chain from governments unaccountable to civilian control to weapons and standing armies, to dehumanization to demonize a potential "chosen enemy," to keeping power over dissenter by fear, to a habit and mission of violence, and a cycle of retribution, a virtual global war.

Chart # 4, on Global Violence Cycles, can be summarized as a

Meta-hypothesis: Excess valuation of competitive power, when multi-national corporations control mass media, lead to the use of violent methods of control and further humiliation, revolt, **revenge** or blowback, finally ending in further **concentration of power** at the top levels of government and (among greedy) major corporations.

In another similarly well documented paper, Pilisuk and Zazzi (2005) show how the love of government power, in collaboration with multi-national corporations, in a climate denying dissent, push resources away from local communities, frequently with support of think tank experts, and the experience of humiliation or isolating displacement, scapegoating and naming of enemies, produce cycles of revenge, with the massive seemingly defensive big-government reply that leads to cycles of war (and accompanying almost inevitable torture and terror).

Chart # 5, on Secrecy in Bureau-cratitis, plus Fear Leading to Corruption of Power (the author's attempt to find more specific causal connections), suggests one meta-hypothesis plus two more specific ones (from the 12 stated elsewhere), as follows:

Meta-hyp.: If a "ruler" assures that findings are slanted to pro-regime interpretations, then **power** will become more **concentrated** (in an oligopoly or dictatorship).

Hyp. # 2: When the ruler slants the aims (of the administration), then internal investigative reports will represent **slanted findings** (and will interpret the findings in a manner that is favorable to the regime).

Hyp. # 13: When internal reports slant findings and do interpret evidence pro-regime, then power is more likely to become **concentrated at the top**.

At the risk of appearing to speak from a position of political subjectivity, the present universally recognized Republican Party dominance of all three branches of the government of the US holds to what most call a "conservative bias." Many have

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interpreted this situation as a lock-step orientation supporting the complex of big-business and wealthy owners. Top staff (including those in the vice-president's office, as well the attorney general, who is charged with interpreting the law, plus the CIA director, seemingly in favor of a monarchical or nearly tyrannous regime in a time of self-defined wartime, and with help from the likes of Karl Rove, election campaign attack-oriented advisor, and Tom DeLay, the strong arming former majority leader of the House of Representatives (a position known as "whip"), the whole complex being well described by John Dean 2005) operate to support the president's manipulation of the validity of the otherwise objective knowledge base (intelligence, as per the 9/11 government report). This orientation has slanted the aims, appointments of law enforcers, along with the quality and secrecy of oversight, even to the point of attacking leaks about the existence of an illegitimately secret spying program (of the NSA superseding the program in place for a long time, FISA, that requires at least *ex post facto* permissions from a judiciary panel responsible to a committee of the Congress). The result is that all internal reports of potential problems in administering programs (e.g., Katrina, CIA on 9/11, etc.) are interpreted in favor of the regime in power, further concentrating that power at the top, near the source of support for the multi-national military-industrial complex. This tendency is in line with the explicit policies stated twenty year ago by the cabalistic writers of the PNAC statement, the global power-through-military-projection movement, entitled Progress for a New American Century (available in full on the web, coauthored by influential dignitaries including Cheney, Wolfowitz, Rumsfeld, Jeb Bush, Dan Quail and others). Close monitoring of the daily news events of recent months leaves little room for alternate interpretations, short of self-blinded naivete. Killing the messenger is also a common tactic as seen in the outing of a CIA agent (Valerie Plame Wilson, described in detail in J. Wilson, 2005, and in the attack on documents revealing G.W. Bush's privileges in truncated service to the National Guard, Mapes, 2005).

Chart # 6, PRIVILEGE and PROPAGANDA Breed Cycles of FEAR and REPRISAL (Imagined ROOTS of Cartoon Riots or Sinful Political Challenge), further elaborates (into 24) testable hypotheses, a causal chain that can be briefly summarized into one

Meta-hypothesis: Privilege and propaganda lead to **tyranny** (and even **torture**).

Examples are seen in the statements of the attorney general (Gonzales) and the Office of Legal Council (currently headed by Addington, and other political appointees), that lean toward concentrating war powers to an unprecedented high degree in the office of the president. Historical precedents about torture and administrative consent are examined, at least indirectly, by constitutional scholars, Rossiter (1951/1976) and Fisher (2004), with other volumes of government documents examining the history of torture (McCoy, 2006; Greenberg & Dratel (2005); plus journalists Brecher et al (2005).

Chart # 7, REVENGE Comes from POWER, SECRETS & HUMILIATION, can be summarized in terms of one overall

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Meta- hypothesis: Assumed inequality (“the poor you always have with you”) promotes (unacknowledged) shame, envy, humiliation, secrecy, **revenge**, rage (even possible addiction to rage, extreme scapegoating, war, terror or torture).

The behind the scenes or backstage attitude of privileged families often belies their feeling of superiority toward the poor or have-nots (such as statements made by Barbara Bush upon witnessing the gathering of flood victims in the Superdome of New Orleans after the Katrina flooding, to the effect that “they have it no worse now than their everyday life before the storm.” The privileged who have no breadth of perspective or compassion, promotes the same syndrome, resulting in at least tacit desires for revenge if not rage, revenge in the form of terror (or in a somewhat different way toward torture by the soldiers and agents of investigation who are commanded to employ techniques of S&D, stress and distress, against uncooperative prisoners (such as at Guantanamo, Cuba, or at Abu Ghraib in Iraq, acts which by most readings represent torture or inhumane treatment). The methods are well known and widely publicized, and discussed at length in government documents (Greenberg & Dratel, 2005; Cole & Dempsey, 2002; Chomsky, 2001-2002, and 1994; McCoy, 2006). Meanwhile the general public is kept inattentive, being lost in the distractions of affluenza (deGraaf et al, 2005).

Chart # 8, RIGHTS and PEACE come from EVIDENCE and SERVICE, may be summarized in a single positively oriented

Meta-Hyp.: Compassion, service and diplomacy based on accountable intelligence, will promote **democracy** with substantive due process, and love for the “different” neighbor, plus a cycle of “**compassion**” for living beings (created as ecologically equal).

Compassion combined with accessibility to the truth can lead us to effective public service and environmental sharing, and in turn to accountability and oversight of the facts, and through diplomacy and negotiation eventually to more wide-spread democratic governments, all backed by open and free campaigns for election, for human rights through free speech, all backed by fair constitutional rights. These devices can be supported by working toward self perfection (the primary or greater jihad), networking and responsibility for human rights, empathy, an attitude of not harming another, non-violent protest, plus the ability to impeach leaders who illegally assume more power than is granted to them by the people.

Chart # 9, Need Ladder to ‘ECOSOPHICAL DEMOCRATIZATION,’ can be summarized in one positive

Meta-hyp.: A culture of fairness, dissent, dialogue, and service will lead to esteem of one’s neighbor(s), sustainability, and even “**ecosophical-democratization.**”

The positive steppingstones out of the morass of pathological syndromes and complexes appears to be along the lines of communitarian thinking, an attitude of service, truth-telling with genuine evidence, backed by an understanding of the plight of the poor and

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the “different” appearing persons in many contemporary societies, especially as reflected in the lives and words of Gandhi, the author of Walden Pond, H.D. Thoreau, and Martin Luther King, Jr., as mostly boiled down by Arne Naess (Norwegian philosopher of peace and ecosophy (1958 & 1986) in his seminal scholarly papers. The chart (again in the spirit of the humanistic psychologist, A. Maslow,) points to the need at the bottom (level 1) or the beginning in terms of **protection from degradation**, propaganda, torture, terror and totalitarian rulers, then valuing resolvable conflict, health care, gainful occupations, housing, air, water and transportation, in short a culture of global fairness. This can be followed in turn (at step 2) by provision for dissent, **negotiation skills**, equity, a pre-emptive provision for the security and safety of all law-abiding persons and communities. Upon this can be built (at step 3) a culture of **dialogue**, diversity, close relationships, public service, a **free press**, in short a serious commitment toward democratization. Then (at step 4) our focus can be upon orientation toward **esteem** of self and others, including the **state of the earth** seven generations from the present, a holistic, genuinely futurist attitude. Finally, at the top (step 5) we can value in practice an emphasis on **renewable energy**, global sustainability, and a **moral ecosophy** (wisdom about the future state of humanity).

The last two causal Charts state a short version in words (#10) of Gandhian Ethics of Conflict Resolution (5 specific hypotheses with two norms), accompanied by (Chart #11) a still briefer summary, in diagrammatic, more or less axiomatic, format. The ideas therein stated suggest at minimum, the following:

First a definition: *Brahmacharya* has as its aim a personal focus, with pure intentions, self control through sublimating one’s baser desires (at the lower chakras), attunement to others, to the earth and universe as a whole, or to the Ultimate Reality, involving conserving one’s energy, as well as suggesting the conditions and experience (described in the books by Chikzentmihalyi, 1996) of “flow” in one’s everyday work and consciousness.

The essential message (of these last two causal charts, 10 and 11) is the exhortation to follow the norm:

N2: Realize non-violence and seek the truth.

Besides, except in the case of clearly obvious self defense, violence (whether it be from rage, through terror or torture) is virtually always counterproductive, not to mention ineffective for all parties concerned.

Chart #12, ‘Ecosophy > Violence,’ is a graphic overview of the total argument described in this paper. It pits *problematic complexes* (superiority-secrecy-power, degradation-resistance, torture-revenge-blowback, choosing an enemy plus shame) against *possible resolutions* (local security, meditation-education-logic, non-violent confrontation, along with ecosophical-democratization).

GUIDELINES FOR PREVENTION AND POSITIVE ACTION

Amnesty International (details at their web site <web.amnesty.org>) has proposed a 12-Point Program for the Prevention of Torture by Agents of the State, briefly summarized as follows: 1. Condemn torture, 2. Ensure access to prisoners, 3. No secret detention, 4. Provide safeguards during detention and interrogation, 5. Prohibit torture in law, 6. Investigate, 7. Prosecute, 8. No use of statements extracted under torture, 9. Provide effective training, 10. Provide reparation, 11. Ratify international treaties, 12. Exercise international responsibility.

To counteract a culture of “affluenza” (deGraaf & Naylor, 2005, keeping ahead of your neighbor, or conspicuous consumption), propaganda, and distraction, Vance Packard (pp. 462-463) suggests possible solutions to *PEOPLE SHAPING*:

PLACE A LOW VALUE on **developments** that make persons more:

1. predictable,
2. remote from family ties,
3. irresponsible,
4. dehumanized,
5. adulterated,
6. immediacy-oriented,
7. dependent,
8. malleable.

PLACE A HIGH VALUE on **individuals** who manage to achieve:

1. responsible self-direction,
2. individual fulfillment,
3. the rearing of fine children,
4. clear-cut uniqueness as a person,
5. a spontaneous way of life,
6. a capacity for independent thinking.

SOCIETIES should be esteemed to the extent they place a HIGH VALUE on:

1. esteeming individual growth more than the remodeling of people,
2. cherishing the dignity, strength, and importance of each individual,
3. planning predictable machines but not predictable people,
4. encouraging people to strive to be pilots rather than pawns.
5. providing for the right to a large degree of individual privacy,
6. guaranteeing free citizens freedom from coercion,
7. promoting respect for the evolutionary miracle of human life,
8. demonstrating social imagination by seeking to anticipate the implications of innovations that would affect human behavior and development,
9. promoting awareness as a defense against manipulation.

Finally, the Earth Charter (a document promoted by the UN, included in the supplementary appendix) provides constructive guidelines for a better, more attainable future for our home planet. After bursting many bubbles of fallacy, superficiality, and

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deception, it might be wise for us all to seek primary (greater) jihad, self realization by meditating upon the biosphere, upon spaceship earth seven generations from now.

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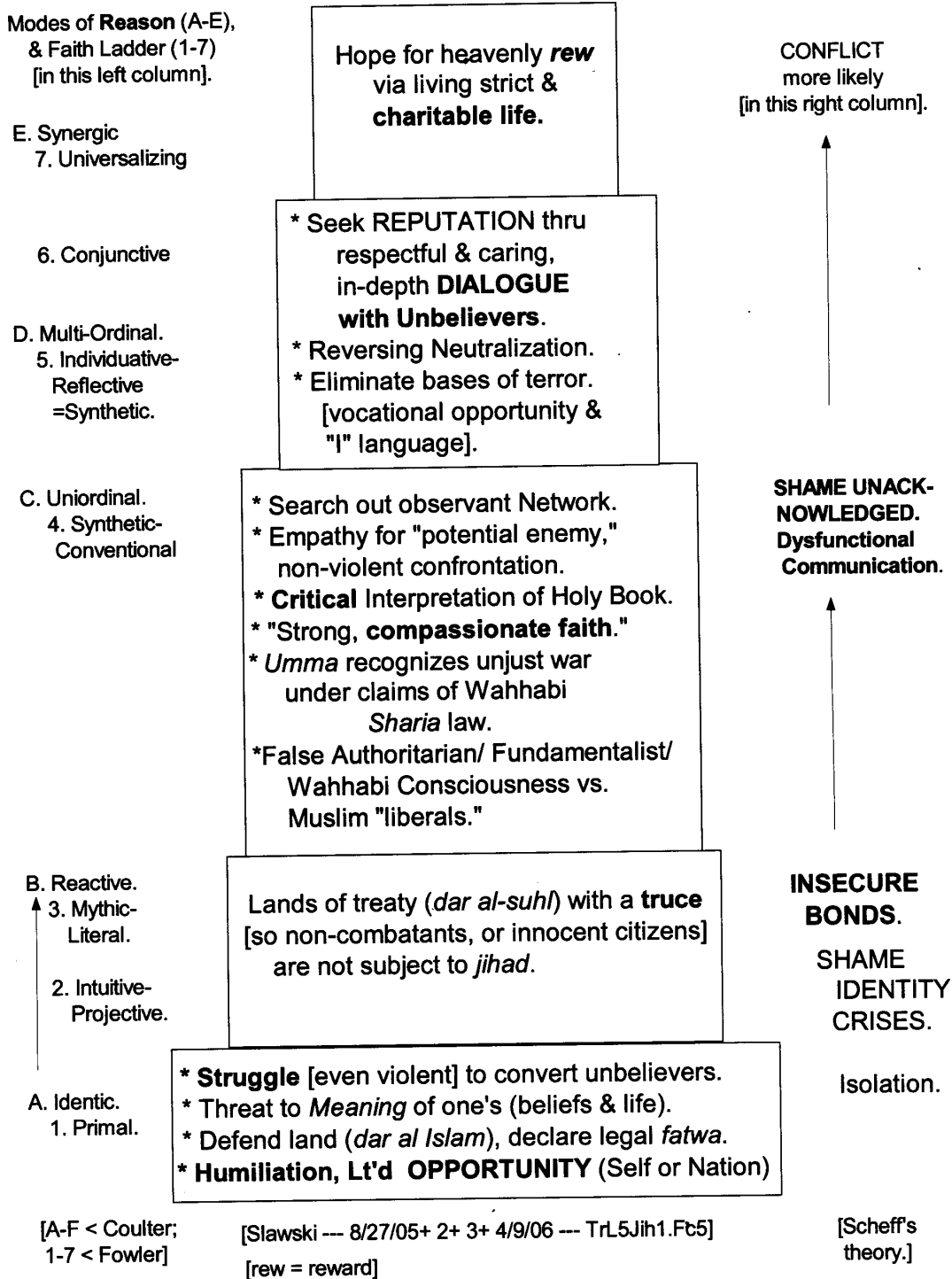
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[Torture to Peace]

TRANSFORMING LESSER JIHAD (from Terror):

CHART # 1



TORTURE and SECRECY vs. DEMOCRACY and PEACE DEVELOPMENT

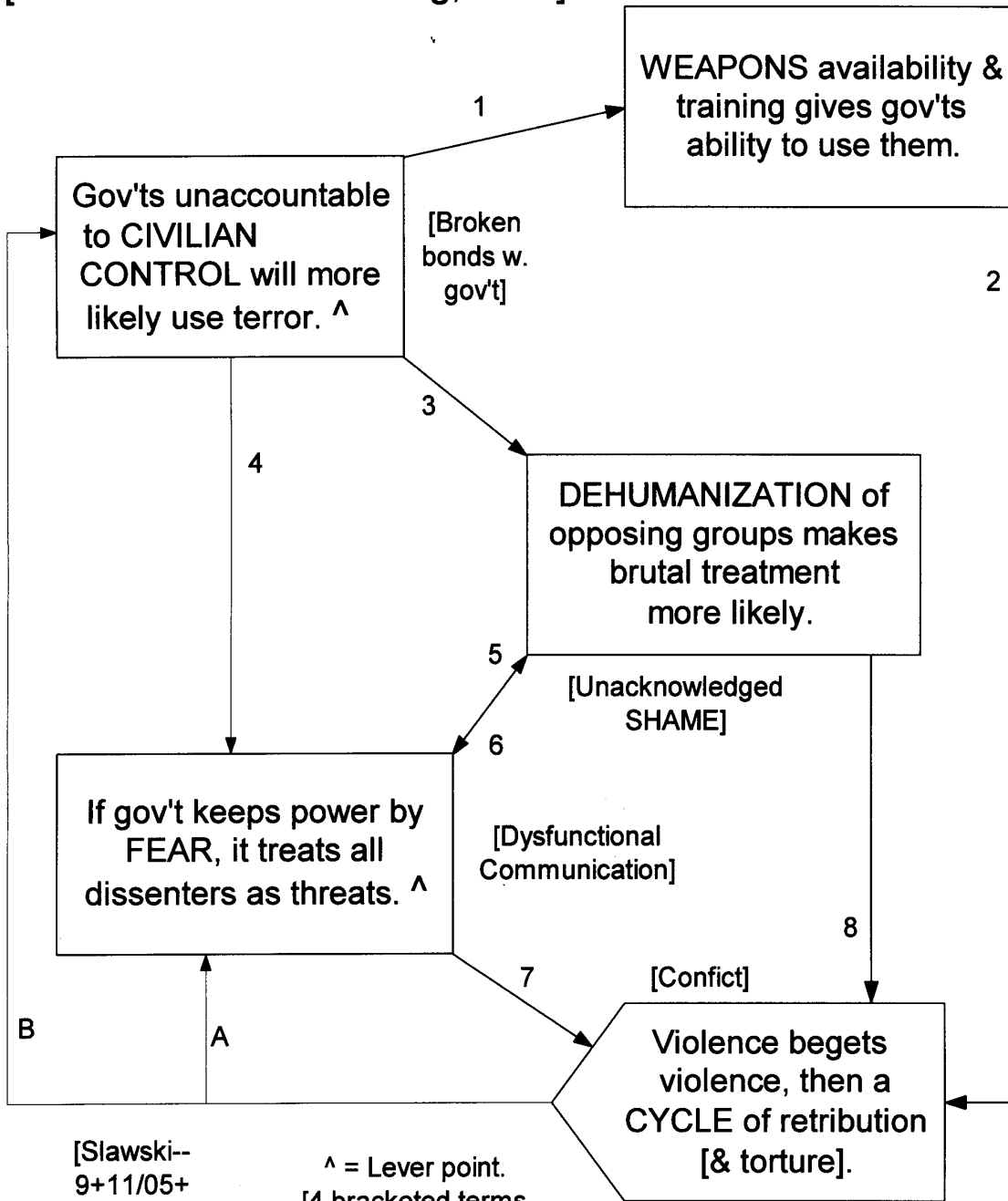
NEUTRALIZATION TECHNIQUES: **Terror Words and Their TRANSFORMATION**

UNMASKING Denial WORDS	REVERSING Labels to HUMANE COMPASSION:	POSITIVE REALITY CHECKING: [Read up.] Completion steps to mourning for past unacknowledged shame & REVENGE.
<p>[The five generic techniques come from Sykes, Gresham M., and David Matza (1957), "Techniques of Neutralization: A Theory of Delinquency," <i>American Sociological Review</i> 22, December.]</p>	<p>--- CHART # 2 ---</p> <hr/> <p>[NL5w3 --- Slawski --- 1/30+ 2+3 + 4/9/06]</p>	<p>6. CULTIVATE self and social ACTUALIZATION of OTHERS, or at least of (some) humans in distant cultures, aiding their ascent up the 5 steps of their need ladders. A. Design and Serve Social & Ecological networks toward a better world system. B. Each one should do some ethical (peace-developing) science, art and practice on a routine basis.</p>
<p>5. "APPEAL TO A HIGHER LOYALTY": A moral code: The Koran is our higher law, as is loyalty to our ancient culture. To die for either is glorious.</p>	<p>5. Our fulfillment and happiness ultimately and eventually depend on the common welfare of earth's cooperative inhabitants, seeking the greatest good of the greatest number.</p>	<p>5. Hold to a universally acceptable MORAL CODE, with its ripened branches of fruit in terms of practical maxims for daily exercise. A. Apply to self and others, even at a practical level. Give esteem. B. Declaration of Human Rights.</p>
<p>4. "CONDEMNING THE CONDEMNERS": The safety of "them" is not our concern. What have "they" ever done for our welfare?</p>	<p>4. If we know them personally, we will vouch for them as responsible citizens, forgiving their sins and offenses if they genuinely repent and make amends.</p>	<p>4. Promote substantive "due process" rights over self-serving corruption, BUREAUCRATISM, or authoritarian fundamentalism.</p>
<p>3. "DENIAL OF THE VICTIM": "Them's our enemy. They're nothing but big-time trash. Affection for "them" could never be our concern. They're in league with our oppressors.</p>	<p>3. We will trust them unless we have verified evidence or credible witnesses that they are criminals or harbor malice.</p>	<p>3. ENGAGE in genuine DIALOGUE with a community of family, neighbors, international, inter-religious ecumenical persons, in well-coached small groups. A. Democratization Work (a la B-B-Ghali's UN program).</p>
<p>2. "DENIAL OF INJURY": Survival of "them" is irrelevant to us. They are not our "neighbors." They're just not our kind. Harming "demons" is a non-event.</p>	<p>2. They are our neighbors. We will help them in a crisis or time of need.</p>	<p>2. EMPATHY: plus binocular judgment. A. Accepting other (warts and all). B. Raise consciousness via story, drama, penetrating conversations.</p>
<p>1. "DENIAL OF RESPONSIBILITY": Nurturing the 'sub-human,' recalcitrant unbelievers (even those in the other sects), the unsaved, is NOT OUR PROBLEM.</p>	<p>1. We offer our esteem. We will respect our honest differences, try to convert them peaceably, nurturing our common heritage, culture, co-religionists, and members of the human race.</p>	<p>1. Safe & chosen self-examinations: often with help of friends or professionals, including review of one's ethnic/religious autobiographical roots. Start 'truth & reconciliation' forums.</p>

GOVERNMENT REGIME TERROR TENDENCIES

--- Chart # 3

[Rev. from Pilisuk & Wong, 2000]

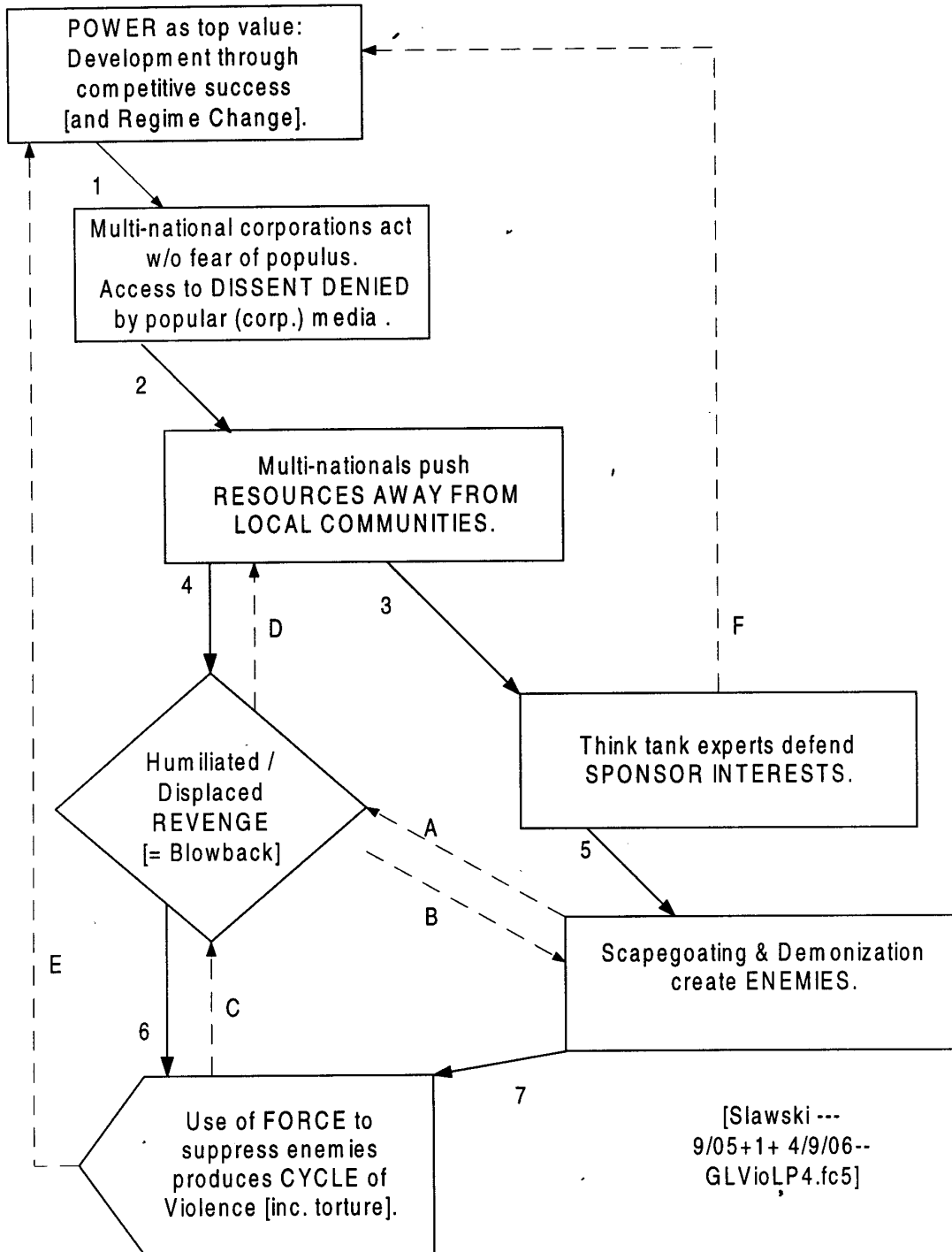


[Slawski--
9+11/05+
4/10/06
GTerTnd.fc5]

^ = Lever point.
[4 bracketed terms
are from Scheff, 1994]

GLOBAL VIOLENCE CYCLES: Chart # 4

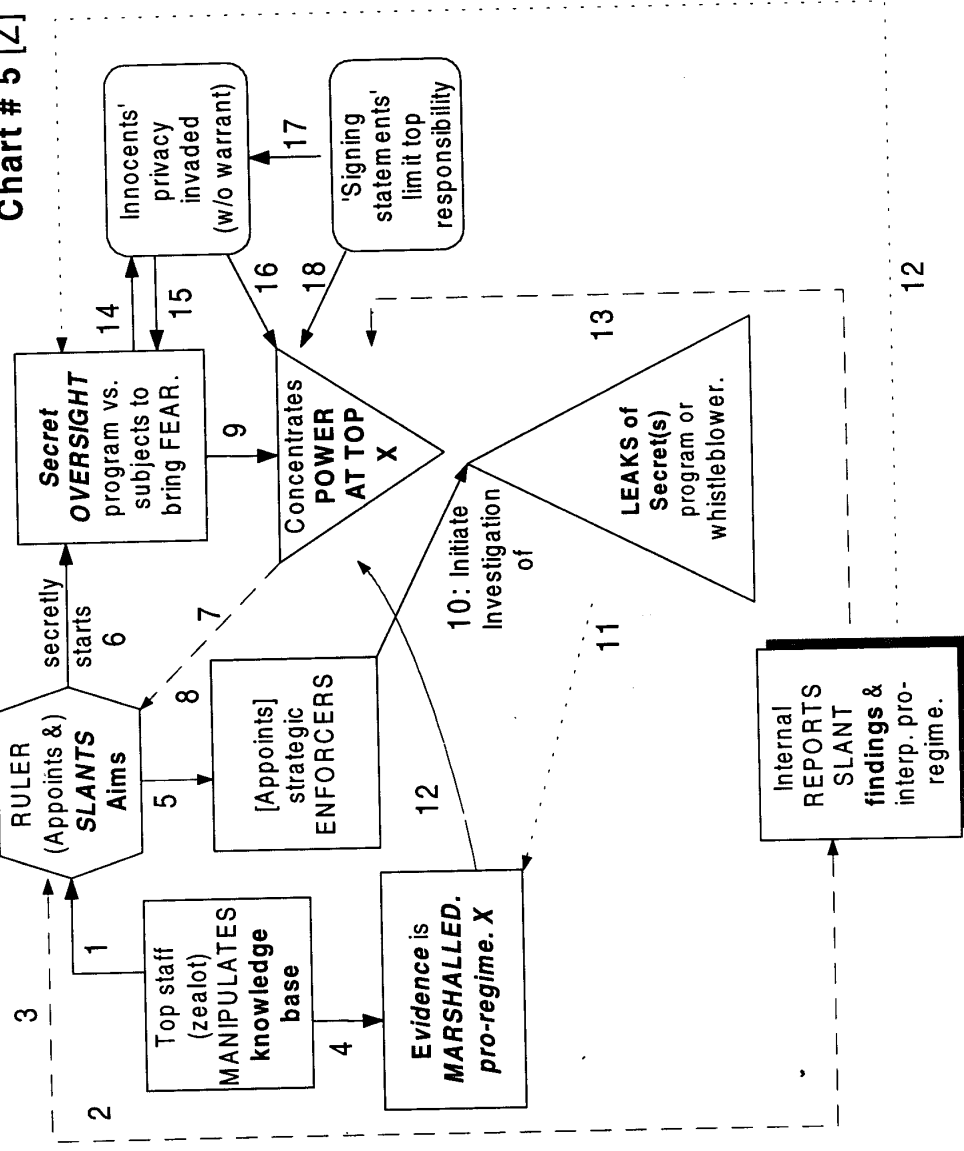
[Rev. from Pilisuk & Zazzi, 6/05]



17

SECRECY in BUREAU-cratitis + FEAR = CORRUPTION OF POWER:

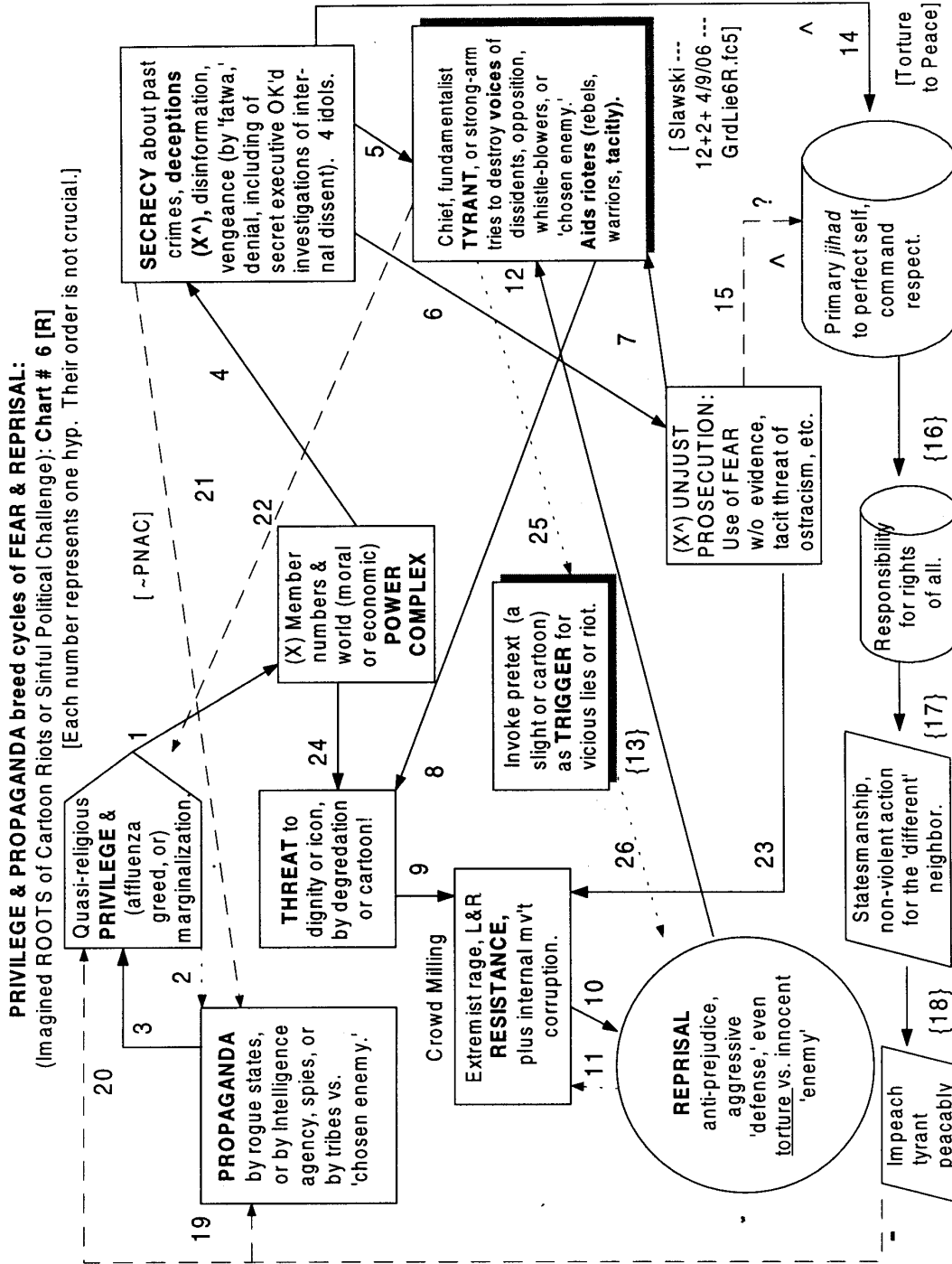
Chart # 5 [Z]



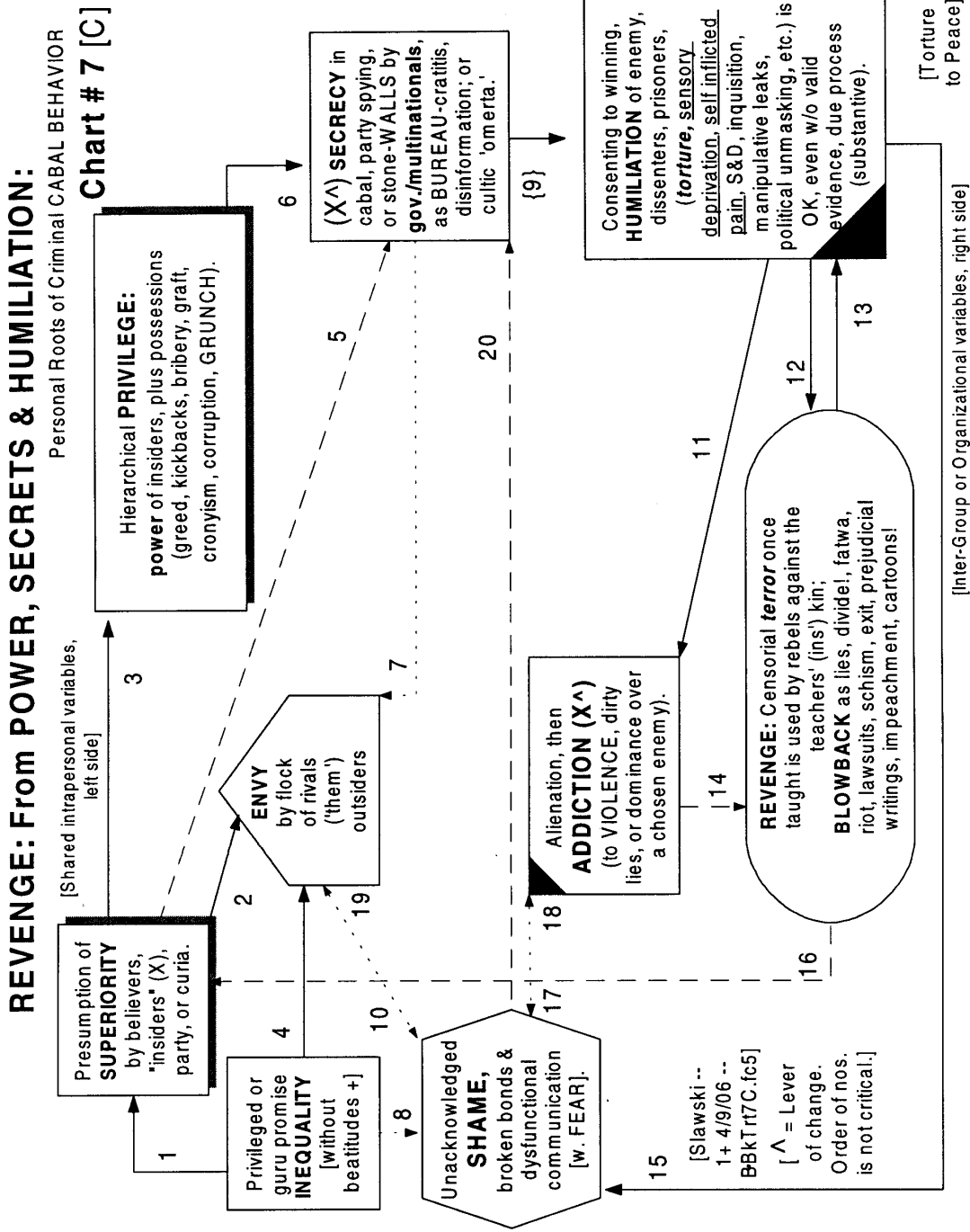
[X= danger area]

[Torture to Peace]

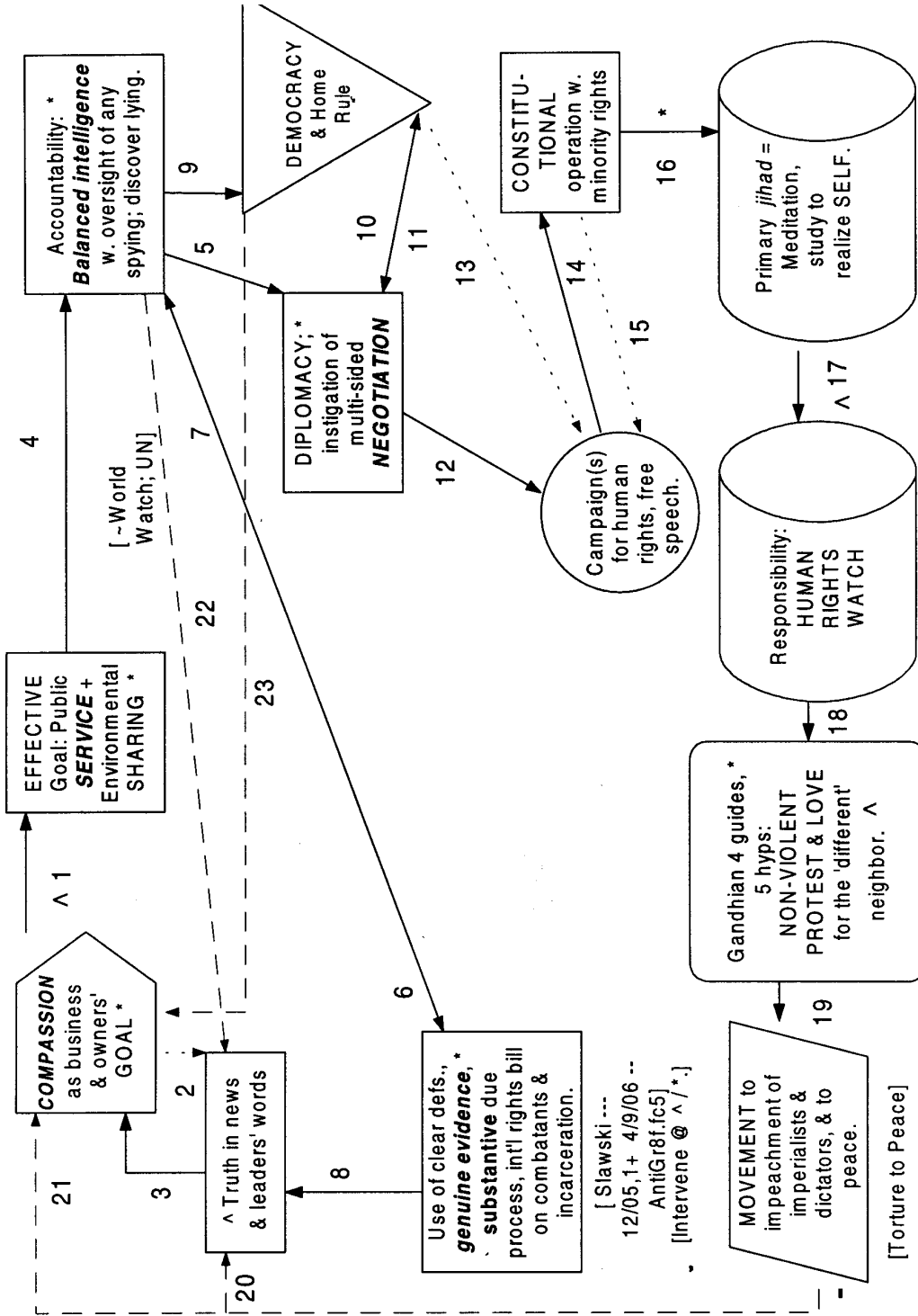
["Kafka loves Orwell." Slawski, 1/15+ 2/17+ 4/9/06, SecCrip5Z.fc5]



Q



RIGHTS & PEACE Begotten by EVIDENCE & SERVICE (Positive): Chart # 8 [f]



[Torture to Peace]

NEED LADDER to 'ECOSOPHICAL-DEMOCRATIZATION':

CHART
9

[Slawski ...
EcoDemL9.fc5
1+2+ 4/9/06]

5. V. Moral ECOSOPHY, GLOBAL SUSTAINABILITY:
B. Model of "The EARTH CHARTER."
A. High emphasis on Wind & Solar (renewable) Power.

4. IV. Futurist PRIDE, Self Esteem:
B. Action Models of "UN Commission on Sustainability," &
"The Law of the Sea."
A. Orientation: to the State of the Earth, 7-GENERATIONS hence.

3. III. DEMOCRATIZATION:
D. Free Press, Unmasking Corruption.
C. Self-initiated Public Service.
B. Satisfaction with Diversity, Equal Opportunity, Close Relationships, Community.
A. DIALOGUE widely practiced, valued beyond "utilitarian individualism".

2. II. SECURITY & SAFETY:
D. Routinized Justice, Equity vs. Greed of multinational corps. & media conglomerates.
C. Cooperative Attitude, Negotiation Skills.
B. DISSENT, Debate (highly valued, w/o fallacies or propaganda).
A. Belief in Values of "Good Law," inc. the UN Declaration of Human Rights.

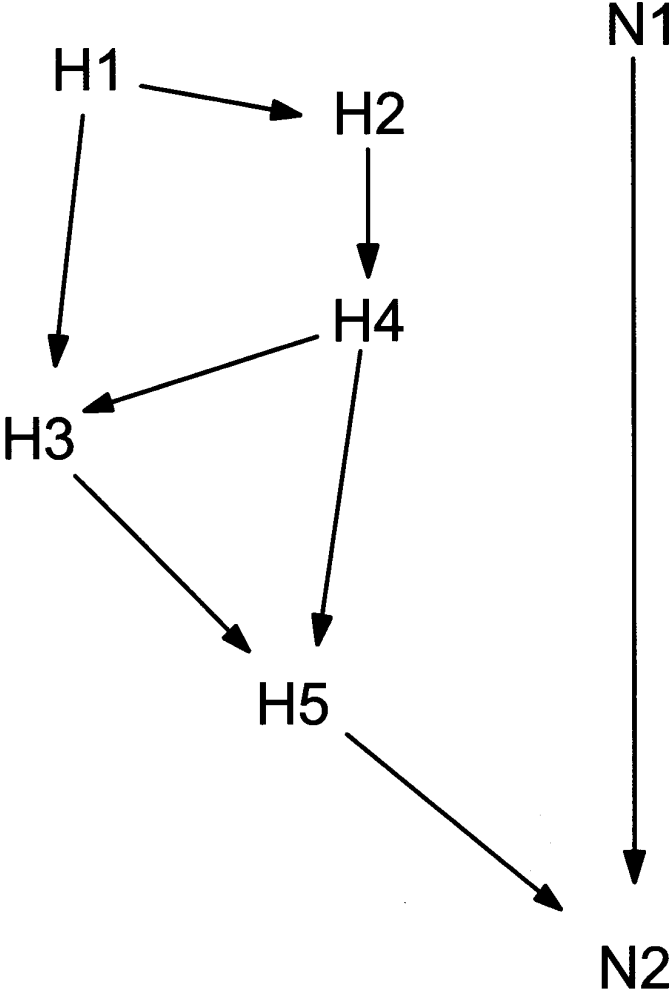
1. 1. CULTURE of Global FAIRNESS:
C. Health, Livable Gainful Work, Housing, Air, Transportation.
B. Solvable Conflict.
A. Freedom from Humiliation, Degradation, Pure Propaganda, Torture, Terror, & Totalitarian Dictators.

GANDHIAN ETHICS of Conflict Resolution: Chart #10

Principles, Hypotheses and Norms:	Cases?
Essential principles of Gandhi's thought (from German pamphlet of unknown specifics): 1. <i>Ahimsa</i> [NOT HARMING ANOTHER]. 2. <i>Satyagraha</i> [Seek TRUTH] Combining 1 & 2 results in non-violent confrontation or resistance to unjust practices. 3. <i>Brahmacharya</i> [loosely translated into generic terms as self control, sublimating lower desires by PURITY OF INTENTION or even attunement with a more universal audience] 4. <i>Swaraj & Swadeshi</i> [SELF HELP and Home Rule]	
*N1 (personal level): Seek complete self-realization .	
*H1: Complete self-realization presupposes you seek truth .	
*H2: All living beings are ultimately one.	
*H3: Violence against yourself makes complete self-realization impossible.	
*H4: Violence against any living being is violence against yourself [derived from H2].	
*H5: Violence against any living being makes complete self realization impossible [derived from H3 & H4].	
*N2: Realize non-violence and seek truth [derived from N1, H4 & H5].	
N1 (group level): Act in group struggle and act, moreover, in a way conducive to long-term, universal, maximal reduction of violence .	

Norms (N) and hypotheses (H) from A. Naess (1958), *J. Conflict Resolution* II, 2: 140-155.
Bold indicates dependent variables or expected outcomes. [Slawski --4/9/06--GandC47B.doc]
 See accompanying flow chart subtitled "A TRUE THEORY."

Gandhian Ethics of Conflict Resolution: **A TRUE THEORY** from A. Naess.



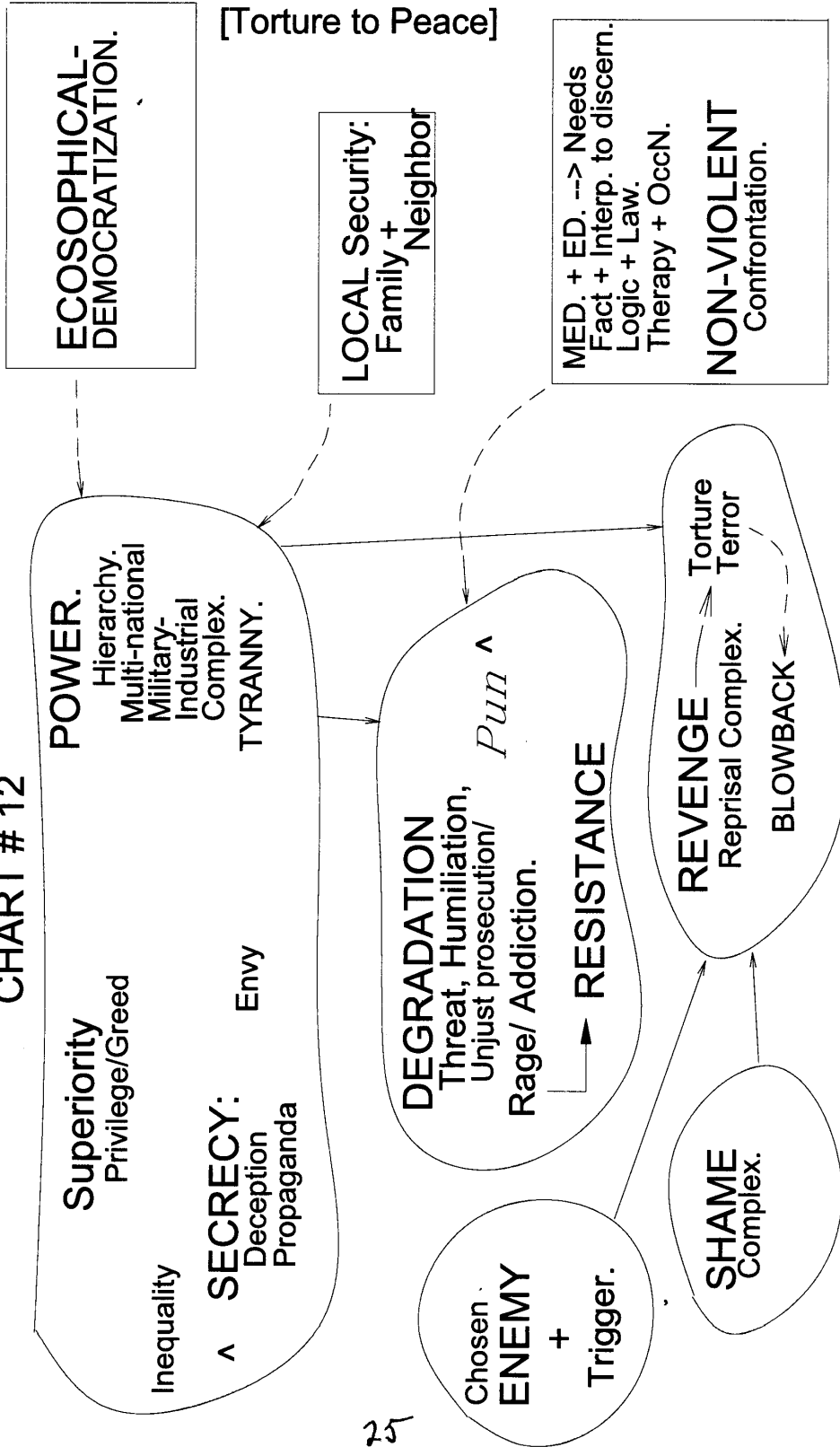
H = Hypothesis.
N = Norm.

Chart # 11

[Slawski --- GetCRes.fc5--- 3+ 4/9/06]

ECOSOPHY > VIOLENCE

CHART # 12



25

[Slawski -- EcoDemzn.dcd-- 4/9/06]

[Problematic Complexes in amoebas.] [Resolutions in squares.]