



Transrational Peace Research and Elicitive Facilitation

The Self as (Re)Source

Norbert Koppensteiner

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For Rosalie

May you experience the joys of self-discovery

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ABOUT THE AUTHOR

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CHAPTER 1

Introduction

This text has two main topics at its heart—transrational peace research and elicitive facilitation in Peace Studies. I look at these through the particular lens of the peace researcher or elicitive facilitator, in order to better understand how the self can be a source for and resource during the research and facilitation process as regards topics of peace and conflict. To guide the reader towards this complex terrain, I have structured this introductory chapter in the following manner. The subsequent *Author's Perspective* provides the personal background on how I approach these topics. Written in a more free-flowing manner it details the biographical lenses from which I commence my research. The *Research Interest and Questions* then frames the topics in academic terms. The section on *Method and Structure* answers the question on how I proceed throughout the research and addresses the (writing) style and structure of the text. In the *State of the Art* I make explicit on whose shoulders I stand and present those key-authors and fields of study I consider to be the most relevant for my work.

By proceeding in this manner, I seek to provide my audience with a systematic introduction that prepares the ground for the discussion of contents that is to follow in the two main parts of the text. All throughout this book I argue that research can be more than just the gathering of cognitive information and can lead to a deeper, more comprehensive

understanding. I also argue that facilitation can equally be a comprehensive practice that engages facilitators and participants as full human beings. I hope that this is not only conveyed in *what* is written in this book but also becomes apparent through *how* it is written and structured. It is with this thought in mind that I now approach the *Author's Perspective* and what continues to draw me to this exploration.

1.1 AUTHOR'S PERSPECTIVE

This book has been a long time in the making. As I am starting to write, it has already been with me as a steady companion for quite a few years. During many months of contemplation, research and practice its outlines have taken shape, been reworked and changed, led to many surprising turns and new directions. I am grateful for many insightful conversations and comments that have both challenged and encouraged me on this journey. Accompanying me through what still feels like an intense professional and personal life, parenting, moving to new places, facilitating embodied practices and teaching across the world, repeatedly I wondered whether this project would ever see the light of day. When I first committed to it, my daughter would not be born until several years later. Now Rosalie has entered her last year of kindergarten. I hope to be able to complete this book before she starts school. Throughout all this time and all these changes, the quiet intuition insisting that it is necessary for me to write this text has persisted. Whenever my heart and soul speak in this manner, I tend to follow. Some reasons why this might be so have become clear to me over the years, some are yet to be explored, some likely will remain a mystery.

1.1.1 *On Rhythms and Cycles*

In between the time since this project has begun and now, the rhythms of my life have changed. In the language of Gabrielle Roth, whose work inspires so much of the following pages, the pulse of my life today feels decidedly Lyrical. I have entered the middle years of adulthood. Perceived through the system of the Medicine Wheel (cf. Foster and Little 1998), I am now moving under a Northern sun, within the shield of Winter. Gone are the Summer of childhood and the Autumn of puberty and youth. I have said a fond farewell to Chaos, my home rhythm for so many years. Not just a son, today I am a father. On the far side of today the wisdom

of advanced age still appears rather distant on my horizon. I am neither a youngster nor an elder. Gabrielle Roth says that while puberty is the time to find out what you have to give, maturity is the time to give it (Roth 1998a, 124). Within the cyclical turning of the generational wheel, I believe that personally and collectively it now falls on my generation to bear our share of responsibility and contribute with what we have to give. In this text, I choose the topics of research and facilitation to do so.

For the past seventeen years, the project of Peace Studies at the University of Innsbruck has been my vocation. During these years, my own rhythms have been joined to those of our semesters at our Master of Arts Program. I helped to shape and then followed the cyclical ebb and flow of students in Innsbruck that corresponds to the seasons. The months of summer and winter of an academic year here coincide with the *presence phases*, whose intense pulses took up almost all of my waking hours. When the students are in Innsbruck during hot summers and cold winters, it is time to be present, focused and aware. I enjoyed teaching and accompanying students through their particular Hero's Journey that is a semester in Innsbruck (cf. Campbell 2008; Gilligan and Dilts 2011; Rebillot 1993). The *online phases* of an academic year, during which students take part in the virtual classroom, coincide with fall and spring. I spent those preparatory seasons teaching internationally and facilitating workshops on embodied practices of transformation.

1.1.2 *On Transformation*

As a corollary to the above, in recent years I have found increasingly less time to do this systematic type of reflection that leads to research and insights. Yet my practice needs to be self-reflected. Particularly when it comes to such deeply personal and subjective topics like peace and conflict transformation, when it is about accompanying people through their own processes of learning, unfolding and transformation, the deeper questions of who we are as facilitators and teachers also need to be raised from time to time. I find myself compelled to search my soul for what fulfills me, what moves me. I am drawn to the deeper symmetries of my becoming and how they are reflected in my doing. I do not hold this to be navel-gazing, but see it as a necessary inquiry into how the intrapersonal, interpersonal and transpersonal aspects of this particular contact boundary at work that I call my "self" resonate, and how this can be made useful for research and facilitation.

1.1.3 *On Research and Facilitation*

Most immediately the two topics of this book are a reflection on what I have been practicing during the past years. They result from teaching Peace Studies at my home university in Innsbruck and internationally and perceiving the need of many of my thesis students for a different research methodology. A methodology that allows them to do research the same way that they are also trained in elicitive facilitation during their studies: not just intellectually but as whole human beings. This corresponds to my own need. As I became particularly aware again during the research for this text, I deeply appreciate it when I can feel connected to what I do and to the people around me, when I can understand through all the means I have available and when I allow myself to be touched by my work. When I, as contact boundary at work, am open and permeable, I believe that I am also at my best when I can do what I do authentically and from the depth of my being. I try to teach, facilitate, work and live according to this, and I do not see why it should not also guide my research.

With this book, I hope to be able to open the space for a different way of doing research that caters to a more comprehensive understanding of who we are as researchers and how our being is connected to our doing. What I am looking for is a methodology for peace research that corresponds to the transrational philosophy we developed in Innsbruck and that allows me to understand my topic, research participants and also myself through all the faculties I have at my availability.

The second focus on elicitive facilitation in many ways is the corollary of the first. During the past decades, we have cultivated an elicitive style of teaching at the MA program at the University of Innsbruck. This approach seeks to address the students in their full human potential, on all levels of their being. For the teacher, this means that she also must understand herself as engaged in the act of teaching as a full human being, which is present and addressed in all her faculties. This at times puts the act of teaching more in line with facilitation as it is known from applied peace and conflict work. It also means that who the teacher is, her qualities of being and relational skills are crucially important. Teaching has come to mean a relational encounter that is not just intellectually challenging, but addresses both students and teachers in embodied, emotional, psychological and at times spiritual ways. The students from their side have gotten used to such an intense classroom setting and knowledge about it seems to percolate between generations.

These days, the students of each incoming new group almost naturally come to expect and demand it from their professors. From my side, I feel the time is right for a systematic reflection. I want this text to be useful particularly for all those colleagues within Peace and Conflict Studies who share this understanding of teaching as facilitation and are looking for a way to both conceptualize (think) and implement (live) it.

1.1.4 *On Dancing the Rhythms*

Sweat Your Prayers could have been my mantra even long before I ever heard of Gabrielle Roth, her book of the same name or of the Five Rhythms dance. The Five Rhythms are a revelation to me. Previously, I had only taken dancing lessons in High School. The approach adopted by the trainers was very much oriented on the classical dances and on “getting it right.” This means that there is a “right” way to move, which derives from following a pre-given sequence of steps, executing the movements as exactly as possible. Deviation is wrong, implying a humiliating fault. A good dance ensues if both partners have learned the moves and executed them flawlessly; not knowing the moves appropriate for the dance implies one simply doesn’t know how to dance. The long shadows of the Viennese Waltz as the penultimate expression of Austrian ball dance and of a standardized education model loom large in this understanding.

The Five Rhythms free my mind and body from this pernicious idea of a correct sequence of steps. There is no way to get it right or do it wrong—there is only the dance. Dancing by myself allows me to express what is there in the moment, to give form to my becoming-in-motion. Energy poured into an ongoing succession of ever-shifting shapes. Making visible whatever currently moves body, heart, mind, soul and spirit. Dancing with someone turns into resonance-in-motion. I am fascinated by the experience of how danced harmony can emerge in the moment, without premeditation, without the corset of formalized steps and moves. The Five Rhythms bring to glorious life many of the concepts of Peace Studies that my thinking mind is so occupied with during the day. How does an energetic peace feel? How to move with conflict, how to creatively work through feelings of fear, anger, sadness, joy and compassion? I put it in the dance. I offer my resistance to the beat.

1.1.5 *On the Breath of Intuition*

Another strand of my research interest emerges out of yet another embodied practice, namely the work with breath. During a Holotropic Breathwork workshop, on a hot, early summer day in June 2011 the facilitator gives us, a small group of participants, the question *what to live for?* as a task for a short contemplative exercise.¹ The assignment seems simple enough, yet turns out to be of profound depth. *What do I live for?*

I close my eyes and allow the question to reverberate inside of me. Become aware of my breath as it flows in and out.

Inhale.

Then stillness, a brief hovering moment that connects the deepening flow of air inside to its releasing reversal.

Exhale.

Again.

Inhale. *'I live in order to unfold...'*

Stillness. *'...and to contribute to the unfolding of others...'*

Exhale. *'...because both are two sides of the same coin, two aspects of the same process.'*

In the space of a breath it is all there. Emerging, in polished clarity from unfathomed depths. A realization; not pieced together, not constructed out of my doing. Just appearing in my being rather than thought out. I am stunned, struck by its simplicity. It fits.

My own unfolding and contributing to the unfolding of others cannot be separated and are, in the end, the same thing. As I later come to realize this is another expression for the Tantric principle of correspondence—"as below, so above" or "as outside, so inside."² This insight has stayed with me ever since and continues to guide my searching steps in this wild and uncharted terrain called life.

In the larger picture, throughout my life I have followed the calling of intuition, even when I did not rationally grasp where it would lead me. Holotropic Breathwork has taught me to also trust and follow Inner

¹A variation of that exercise is described in Walch (2016, 168–172).

²The correspondence between inner and outer is an energetic insight that is found in many different variations: *Tat Tvam Asi*—'that is you' in the Yogic tradition, 'as above so below' or 'as inside so outside' in Tantra or the Alchemistic tradition (cf. Dietrich 2013, 203; Mookerjee and Khanna 1993; Grof and Bennett 1993, 164). More recently, this features also prominently in the simultaneity of the ascending (the road up, wisdom or Eros) and 'descending' (the road down, compassion or Agape) path of Ken Wilber's integral approach that is inspired by Plato and Plotinus (Wilber 2000b, 329–354).

Wisdom—Spirit in action. These form the deepest sources of my inspiration and profoundly influence my being and my doing in the world. What characterizes these types of knowing? How can they be understood and what are guidelines towards their flourishing? These are some of the questions that compel me to do the current research work.

1.2 RESEARCH INTEREST AND QUESTIONS

1.2.1 *The Self in Peace Research*

In this research, I aim to conceptualize a transrational peace research methodology through the lens of the researcher. In doing so, I commence from the following assumption that is explored more fully in the text itself: while positivist, modern research tries to negate the influence of the researcher on the research topic and is guided by ideals of objectivity and neutrality, postmodern research seeks to problematize the researcher by contextualizing her position in order to make visible unexamined biases and assumptions. Initially following the postmodern approach, I too assume that any research conducted in the field of Peace Studies cannot be separated from the researcher's particular perspective that frames and shapes the research process. I agree with this assumption, yet think that for a transrational methodology it can only be the starting point.

I seek to complement the postmodern critical stance by adding the perspective of the researcher as a (re)source that can be creatively tapped during the research process. I propose that the researcher is not only a source of biases that need to be made visible and contested, but also, in the humanistic and transpersonal tradition, I see the researcher as both source for and resource during the research process. In essence, what I am looking for is an affirmative methodology and practice of research that includes and balances the necessary critical positioning as regards the researcher and her engagement with the topic and research participants. Conceived in this manner, research becomes experiential. It follows therefrom that my research interest is largely concerned with those methods that are qualitative in nature. Quantitative methods, while in general terms also relevant for Peace Studies, fall outside of the scope of my concrete research interest.

In exploring my topic, I am carried by the conviction that research can be much more than the dry and distanced gathering of knowledge or the critical examination of one's own biases and imbalances. I personally

find research to be at its most inspiring when I allow myself to somatically explore the topics through my body, when the heart is empathically open to the investigation and to research participants, when the mind is engaged and when the intuitive voice of soul speaks. In rare moments of presence, it even becomes possible to witness a fleeting glimpse of a deeper symmetry that constellates in the concrete research. The mysterious larger whole or spirit reveals itself in those moments. Research then turns into a holistic process of transformation that does not just lead to more information but that touches me on all levels of being. Research to me, finally, is most satisfying when I am open to the simple fact that contributing to the unfolding of others and to my own are but two sides of the same coin.

I equally perceive the prevalent topics of our discipline—peace, conflict, violence and transformation—to be inadequately captured by methods that only intellectualize. I propose that lived experience with all those topics is of a rather different nature than what is described in most textbooks of our discipline. As lived experience those topics concern body, heart, mind, soul and spirit. They have connotations that are equally intrapersonal, interpersonal as they are transpersonal. I am looking for a methodology that allows the researcher to bring all of these aspects into the research process. Together, they form the nexus from which a deeper understanding of peace and knowledge on any research topic can originate. I believe that it is here that the living heart of our research beats. In its larger context, I see peace research as part of fostering that same *Fragile Voice of Love* that Adam Curle (2006) nurtured throughout his long life, through his practical peace work, teaching and writing.

1.2.2 *The Self in Peace Studies Facilitation*

The second part of my research seeks to extend the approach of the self as (re)source that has been elaborated in the first part. I seek to understand teaching in Peace and Conflict Studies through the perspective of the teacher's self. The transrational approach assumes that peaces and conflicts are relational and always address the whole human being in all her faculties. John Paul Lederach's (1996) notion of the elicitive furthermore suggests a training model that focuses on the in situ generation of knowledge and emphasizes the participants' already existing (implicit) knowledge and their participation. On these premises, I commence my research from the understanding that teaching Peace and Conflict Studies

in a manner that mirrors the comprehensive and relational nature of what we study is a chance to convey aspects of our discipline's topics more deeply.

Furthermore, I hold that teaching Peace Studies is more than just the conveying of academic knowledge. It aspires to prepare both sound academics, yet also reflected practitioners, meaning peace and conflict workers who are able to relationally work with their clients under the difficult, tense and stressful situations of conflict, crisis or disaster. This requires a faculty that is prepared to hold the space for this kind of venture to safely take place. Over the years, I have observed that teaching in such a transrational and elicitive manner seems to require a certain skill-set, basic attitude and qualities on the side of the teacher. On top of being intellectually knowledgeable about the contents and topics it necessitates the willingness and capacities to accompany students through their own deeper explorations of what peaces and conflicts mean for them individually and in their own communal, social, religious or cultural setting. Furthermore, it requires the willingness and capacity to consciously and conscientiously accompany a group of students through their relational processes and group dynamics. This also entails witnessing, accompanying and holding the peaces and conflicts that emerge through the encounter in the classroom and—at times—the deep soul searching that is going on there. It includes the emergence of biographical materials not yet integrated, the shadows, the hesitant and at times painful process of coming to grips with a new personal truth, the relational imbalances and blockages as intrinsic parts of the learning process for future peace and conflict workers.

During many conversations with fellow teachers and professors in Peace Studies from all across the world, I have repeatedly encountered a strong hesitation to engage with students on a relational level. The fears seem to be extremely high, very often fueled by a deep-seated belief of not being trained for this type of relational encounter and accompaniment. While I think that this is individually understandable, on a more general level, I also hold this to be a shortcoming in the very way the discipline of Peace and Conflict Studies conceives of itself. It speaks volumes for what we value in our (academic) personnel and hence what often is explicitly taught and implicitly portrayed to be relevant by professors and teachers. The unfortunate consequence of this attitude seems to be a style of teaching that is more comfortable with abstract peaces and conflicts “out there” and elsewhere, but shies away from the real lives of the very

persons we are supposed to train. I have observed that the outcome often is one that leaves graduates underprepared for the practical aspects of their future work. I hope that this research can help to close this gap.

I find that often the most revelatory aspects for my students tend to be those when new conceptual knowledge and their own personal situatedness mutually inspire each other. This is when the process that is taking place in the classroom spills beyond the confines of the theoretical and is not just intellectual but equally embodied, emotional, psychological and spiritual.

Teaching Peace and Conflict Studies therefore carries strong overtones of facilitation as it is known from applied peace and conflict work (cf. Mitchell 1993). I want to systematize what this implies for the preparedness and self-understanding of such a teacher-facilitator in a university setting. For this research, I therefore want to propose a shift of perspective and focus on how the facilitator's self can become a resource in what could be called academic facilitation.

In doing so, I am guided by elicitive and transrational assumptions. This concretely means that I am not interested in providing a how-to methods-book, a textbook for research tools, or technical tools for facilitation in the classroom. There are already enough guidebooks of this kind, many of them rather prescriptive. I am not interested in tools and manuals, but I do want to find out about the underlying qualities and attitudes of the researchers' or facilitators' self and how they influence, shift and can be brought to bear on our work. I focus on exploring facilitation through the lens of the self and in particular on facilitation in Peace and Conflict Studies in a Higher Education setting. I am therefore involved in the training and learning of adults who study peace and conflict, who want to become future peace workers or are already engaged in this field.

1.2.3 *Research Questions*

From the above considerations follow the two main questions that guide this research. (1) *What are transrational methods of peace research* and (2) *What does it mean to facilitate transrationally and elicively in Peace and Conflict Studies?*

I seek to elucidate both questions through the lens of the self of the researcher/facilitator as resource in this process of researching and teaching. This investigation into the self as (re)source is the underlying thread that unites both my research questions. As mentioned above, I

understand that my own unfolding and contributing to the unfolding of others are inextricably part of the same process, two sides of the same coin. Either way, I cannot seek one without also regarding the other.

I am carried by the assumption that there is a lot of potential that can be tapped by including ourselves as whole human beings into our doing as peace researchers and Peace Studies facilitators. Furthermore, I assume that those processes of drawing insights from our intuitions, embodied sensations, feelings or spiritual awareness and using those to bolster and advance our intellectual grasp of what we are doing happen in any case. However, they often occur by accident, remain unconscious, or are only allowed into our doing in an implicit and roundabout manner. In the opening lines of *The Moral Imagination*, John Paul Lederach sums up the quandary that current (post)modern research often finds itself in:

When we attempt to eliminate the personal, we lose sight of ourselves, our deeper intuition, and the source of our understanding – who we are and how we are in the world. In so doing we arrive at a paradoxical destination: We believe in the knowledge we generate but not in the inherently messy and personal process by which we acquired it. (Lederach 2005, viii)

I want to bring these intimate and messy processes to the surface and help to systematize them. Not because I think they are fundamentally new, but because I believe that there is a benefit to be gained if we—as researchers and facilitators—dare to chart this risky and exhilarating course that leads to using those resources in an aware, reflected and systematic manner. I hope that many a facilitator and researcher will recognize a part of him/herself and her own doing in the following pages.

1.3 METHOD AND STRUCTURE

1.3.1 Method

I take the method to be the answer to the question of how (by which means) a research is conducted and structure as answering how (in which manner, form and order) the findings are presented. In order to be coherent, method and structure need to correspond to the author's perspective, the topic and the research interest. The latter in my case are of a holistic nature, which has to be reflected in method and structure. This inquiry follows a transrational and holistic approach, which similarly needs to be facilitated through adequate method choices.

Method is likewise guided by underlying assumptions on ontology (understanding of the world), epistemology (how one can know, what constitutes relevant knowledge) and ethics (how to lead a responsible research) (cf. Ackerly et al. 2006, 6). For most academic works, such aspects do not pose a particular problem as the ontological, epistemological and ethical foundations of modern and postmodern quantitative and qualitative methods have been thoroughly researched and documented. In these cases, the practice of an active and reflected awareness of one's own methodological assumptions may be said to suffice to conduct good research. The matter is somewhat different here, as transrational research has not yet been widely discussed in respect to its particular ontological, epistemological and ethical premises. Therefore, I devote a separate chapter to this task in order to sketch a transrational methodology. The scope of this current section is limited to the concrete methods adopted and the structure of the text.

My way of approaching both my research questions is heavily influenced by my own experiences. This stems from untold hours supervising students in their research processes for their Master theses and, at times, PhDs. During the past ten years, I have dedicated substantial amounts of my time to this task. I have equally been teaching intensively in the field of Peace Studies, both in Innsbruck and in other centers and universities internationally. My teaching does not just involve lectures, but also seminars and workshops of a self-exploratory nature that use embodied practices like theater, breathwork and dance and a strong emphasis on self-exploration through humanistic and transpersonal psychology. It is this stock of experience that I now rely on. This has several consequences.

For one, the process of accompanying students so intensely has given me an understanding that I could never have obtained in this manner if I would have had only my own research experience on which to rely. I am deeply grateful for the insights that this has given me. I am equally grateful to those that have given me their trust by choosing to work with me for their research topics or who have chosen to consult with me when the topics raised in their studies have sparked profound personal processes. While the fact of having worked with this particular group of people certainly slants my perspective, it is also this group that I have in mind as one of my primary audiences. I thereby hope to pay the favor forward by providing something that may be helpful for them and also future generations of peace students and researchers.

This experience has been gathered for a long time and in a rather unsystematic manner. At bottom, it is life—leading this type of life—out of which my research interest has emerged. It is exactly this process of systematization, cross-checking and deepening my understanding that interests me now and where I think my contribution lies. Academic research here seems to be the perfect means. To offset imbalances that emerge through an all too heavy reliance on my own unsystematic experience I have therefore conducted an extensive literature research on my topics. As with any academic inquiry I stand on the shoulders of those researchers and practitioners who have come before me and whose works I gratefully integrate and cite whenever used. The subsequent section on the State of the Art will provide a synopsis of the most important sources consulted. I adopt the author/date system for references and use footnotes for comments of an explicatory nature.

1.3.2 *Structure and Style*

The overall structure of the text follows a rather conventional format that loosely alludes to the format of a Five Rhythms Dancing session. The most common format for an open, basic Five Rhythms session of about two and half to three hours often consists of a warm up, followed by two dancing units, called “Waves” (Roth 1998b). Each of the Waves forms a distinct unit, yet they are also held together by an overarching topic and loosely parallel structure. What is more, relevant aspects are often carried forth from the first into the second wave, which continues, deepens and expands them, or leads them into new directions. In a similar manner, the current text commences with an introduction that is followed by two parts (waves) that each deal with one of the main research questions. The Self as (Re)Source is the overall thread that holds both of them together. The findings from both parts are drawn together in the conclusion. Each of the parts consists of several chapters, which deal with the contents proper.

The first part is dedicated to transrational research methods. The second chapter, rendering peace research methodologies, succeeds the current introduction. Entitled 2. *Methodology*, it commences from a discussion of key terms such as research, knowing and transformation. This chapter then details energetic, modern and postmodern methodologies and introduces a transrational ontology, epistemology, ethics as well as considerations on method. It elaborates the paradigmatic underpinnings that carry the transrational approach and hence this research. While

this chapter is still rather general, the subsequent Chapter 3 focuses the discussion on *The Self and Its Modes of Knowing* that takes the researcher's self as a crucial source and resource during the research process. In order to do so, it first elaborates on the concept of the self, before detailing five different forms of knowing as sensing, feeling, thinking, intuiting and witnessing. Since researching in such a personal and intimate manner is prone to raise quite a few aspects of a psychodynamic nature, this chapter also elaborates on imbalances that can occur: blockages, excess and deficiencies in any of the five forms of knowing as well as the underlying topics and maybe shadow aspects and further potentials to which they point. Chapter 4 deals with the research process itself. Entitled *The Rhythms of Research*, it takes the process model of Gabrielle Roth's Five Rhythms as a blueprint for the unfolding of the research process. It discusses those aspects that are particular to the type of transrational research through the self that is the focus of this book. This part explores the initiation of the research process (Flowing), questions of writing, author's perspective and structuring research (Staccato), the process of knowing and gathering data (Chaos), forms of writing and presenting findings (Lyrical) and the completion of the research process and criteria for evaluating transrational research work through the self (Stillness). With this last point, some indications are also given as to how transrational researchers (and readers) can know if the research is succeeding.

The second part takes the conceptual insights that have been worked out in the first and applies those to the process of facilitating (teaching) Peace Studies transrationally and in an elicitive manner. Chapter 5, *Facilitation*, retakes the conceptual premises of the self as well as of the energetic, modern and postmodern traditions and investigates them with regard to facilitation. It seeks an approximation to the term facilitation by elaborating on its etymological roots as well as on three central metaphors: facilitation as dance, as holding of space and as container. It then conceptualizes a transrational facilitation and approximates how such a facilitation is used in teaching Peace and Conflict Studies. Chapter 6, *Facilitating through the Self*, looks to the resources that can become accessible when we understand the facilitator as engaged in the process of teaching as a whole person, with all her (trans)personal potential. Towards this purpose it systematizes those resources as qualities, attitudes, modes and skills. It once again asks about the challenges—imbalances as

excess, deficiencies, blockages and shadows—that may arise in this particular manner of teaching. Chapter 7, *The Rhythms of Facilitation*, proposes a process approach to facilitation. It details principles and dynamics of facilitating group (learning) processes in a Peace Studies setting.

The Conclusion turns to the underlying topic of *The Self as (Re)Source*. It brings the different strands of the discussion back together and elaborates on key findings. This structure is not intended to enable answers in the sense of generalized, nomothetic statements. It much rather provides an open exploration on given topics.

As regards language and style of writing, I am loosely following a woven layered account—as it is presented in detail in chapter 4.4 on *Lyrical: Forms of Writing*. In my concrete case this means that, while following a rather standard structure and process of argumentation, I employ metaphor, image and also use my own personal experience in the autoethnographic style whenever appropriate for the argument and flow of the text. I do so, however, without clearly demarcating those alternative styles as separate sections. They are hence “woven” into the overall structure instead of ordered sequentially, as a “patched” layered account would do (Ellingson 2011).

As regards a gender-sensitive language, I am aware that many of the older sources I cite exclusively use the male form (he, man, his etc.) for making general points. Other forms of gender thereby are silenced. To counteract this one-sidedness in my own writing, I use either a gender-neutral terminology (one’s own, person, human etc.) or the female form (she, her etc.) in the hope that what emerges in the overall text is a more balanced and inclusive approach.

1.4 STATE OF THE ART

In many ways, my current research interest and research question flow from my previous research (Koppensteiner 2009b, 2018). In *The Art of the Transpersonal Self* (Koppensteiner 2009b), I tried to find a passage from a postmodern mind-set into a transrational one. Engaging with, for example, the thinking of Michel Foucault and Friedrich Nietzsche, I explored how far postmodern philosophy could be taken beyond its own premises. Could the *twisting* (cf. Vattimo 1997) practice that tried to heal the subject from the wounds that modernity inflicted also lead to an integrative stance that conceives of the self in a transpersonal manner? How far does postmodern philosophy enable a positive engagement with

particularly those embodied practices like Systemic Constellation Work, Holotropic Breathwork and Theatre for Living that once more embed the personal self in a larger whole? And what is that concrete point where the postmodern, nihilistic practice of deconstructive thinking finally needs to give way to an affirmative becoming-present that sees existence for what it is without the need to judge, criticize or analyze? These questions led me to understand the Nietzschean moment of midnight (cf. Koppensteiner 2009a) as the turning point when the negativity and critique of nihilism have completed their work and switch into an affirmative present and presence. This moment heralds a transformation of the self when the hegemony of rational thought ceases, as reason becomes embedded into an embodied, energetic practice.

The Art of the Transpersonal Self explored, moreover, an understanding of the self as permanently ongoing process of transformation, rather than conceiving it as stable, as a substance or essence. In my current research, I seek to advance this understanding, now no longer relying on postmodern but on transrational premises. The philosophical insights that have guided my previous research are now furthered with systemic and energetic perspectives that draw particularly on humanistic and transpersonal psychology.

1.4.1 *Peace and Conflict Studies*

The current text derives inspiration from the works of Wolfgang Dietrich and John Paul Lederach, especially as regards the transrational approach to Peace Studies and elicitive conflict transformation. The principles of the transrational peace philosophy find their expression in Wolfgang Dietrich's trilogy *Variationen über die vielen Frieden* (2008, 2011, 2015). Palgrave publishes this trilogy in English under the series title of "Many Peaces" consisting of *Interpretations of Peace in History and Culture* (2012), *Elicitive Conflict Transformation and the Transrational Shift in Peace Politics* (2013) and the recently published *Elicitive Conflict Mapping* (2018). Throughout the current text, I refer to the English publications and only cite the German originals when the corresponding passage does not appear in the English versions.

The first volume of Dietrich's *Many Peaces* trilogy provides a systematization of different understandings of peace (Dietrich 2012). Therein, Dietrich draws out the many peaces in their myriad historical and cultural variations. The reach of this overview spans continents and times, ranging

from the thousands of years old energetic understandings of peace expressed in the veneration of the Great Mother to the postmodern peaces of the twentieth century. What emerges is a synopsis of four large families of peaces—energetic, moral, modern and postmodern. A fifth view, the transrational peace philosophy, is the perspective that allows Dietrich to differentiate and integrate those varied peaces. The transrational approach to Peace Studies finds its comprehensive elaboration in this first volume. Once refracted through this prism, peace no longer appears in a uniform color, but the iridescent shades of the many peaces shine in all their difference.

In volume two of this trilogy, Dietrich deepens John Paul Lederach’s understanding of elicitive conflict transformation and provides a praxiology of embodied conflict work. The corresponding differentiation between breath-, voice- and movement-oriented approaches to conflict transformation is fundamental for me. From the third volume, I especially refer to the three principles of Elicitive Conflict Mapping: correspondence, resonance and homeostasis.

I additionally rely on the texts of more than thirty authors from all over the world edited by the team of the UNESCO Chair for Peace Studies and published as *The Palgrave International Handbook of Peace Studies* (Dietrich et al. 2011) as well as the recently published *Transrational Resonances* (Echavarría Alvarez et al. 2018). Both those books provide ample evidence on the topics discussed in the current text. The former shows the multiplicity of peaces through contributions written by authors who stand within the particular tradition they write about. *Transrational Resonances* provides reflections from facilitators on their own practice, with a strong emphasis on comprehensive, transpersonal and embodied approaches to facilitation.

John Paul Lederach is a key influence for me. Lederach is a professor for International Peace Building whose writing reflects the profoundest understanding of Peace Studies as a holistic venture. His decades of experience in applied peace work in various conflicts across the globe have led to a rich understanding of peace and conflict that brings together reflected theory and practice. A leading “pracademic” (Miall 2016, 8) today, he is one of the most prominent voices for a holistic and systemic approach to conflict transformation. Lederach’s work is inspired by that pioneer of Peace Studies Adam Curle. Just like Curle, Lederach also draws upon the findings of humanistic psychology and integrates them into Peace Studies. Particularly, Lederach’s more recent works (1996, 2005) show

many parallels to the person-centered approach of Carl Rogers (2003) and the Nonviolent Communication of Marshall Rosenberg (2005). From humanistic psychology, it is only a small step to the energetic roots in Taoism, Tantra, Sufism and Zen (cf. Dietrich 2013, 20). Paulo Freire's (2007, 2017) emancipatory approach is equally relevant for Lederach as it is for Curle.

A significant number of Peace Studies' best-known proponents draw inspiration from their spiritual and, at times, religious belief systems. This is the case for the Quakers Elise and Kenneth Boulding. It equally holds true for the inspiration that springs from Quaker and later on Buddhist sources for Adam Curle and for John Paul Lederach and his Mennonite background. Specifically, when it comes to the latter two, their approach to Peace Studies and to applied peace work seems to be carried by a spirit of love and equal parts of humility and profundity that provide an inspiration for my being, doing and writing. That they have considered the spiritual part of their being influential and relevant for their doing is further highlighted by the fact that they have all reflected intensely on it and also dedicated books to it (Boulding 1986, 1989; Curle 2007; Lederach 1999, 2014). Most recently this finds its expression in the approach towards conflict work and reconciliation taken by the theologian Martin Leiner (Leiner and Schliesser 2018) and his team at the *Jena Center for Reconciliation Studies* in Germany. The argument that I am advancing throughout the current text is that there is a lot of potential that can be tapped by integrating all aspects of our being into our doing as Peace Studies facilitators and peace researchers. All of these authors exhibit a holistic approach that is radically unafraid to bring one's own spiritual background into their work as peace builders and researchers.

John Paul Lederach's *Preparing for Peace* (1996) introduces the distinction between prescriptive and elicitive conflict transformation and the critical tension between those two approaches. Lederach proposes an elicitive frame for building peace and training. Since my question concerns the qualities, attitude, skill and hence self of the Peace Studies facilitator, my particular interest in this book is in the training frame.

The elicitive approach is expanded and enriched in the subsequent work on *The Moral Imagination* (2005). Significant is the shift in content, writing style and structure that finds its expression in this book. While

previous writings (2003, 2008³) are comparatively more technical in nature and style, *The Moral Imagination* speaks to an artistic and aesthetic sensibility that has few precedents in Peace Studies. Hand-drawn images, “doodles” how Lederach (2005, 72) humbly calls them, replace the formatted charts and figures. Poetic images and metaphors abound; the facilitator is called inwards to cultivate the “soul-based disciplines” of stillness, humility and sensuous perception (2005, 102–110). Lederach recommends imagining the “canvas of social change” by adopting a haiku attitude akin to deep listening, allowing one to find “the elegant beauty where complexity meets simplicity” (2005, 65–74).

When Blood and Bones Cry Out (Lederach and Lederach 2010) carries this spirit further. John Paul Lederach writes this book together with his daughter Angela Jill. While the doodles of *The Moral Imagination* visually represent peace building as an artistic and intuitive venture, this latest text in its subtitle already announces the aural exploration of peace and conflict work through the *Soundscapes of Healing and Reconciliation*. The Lederachs use the image of the Tibetan singing bowl as a metaphor for the iterative journey through the sonics of healing. In these works, peace building gains additional qualities that address all the senses of the human being.

Most recently Andreas Oberprantacher carries the term of the elicitive further and into the realm of political theory, by combining it with the work of Hannah Arendt (Oberprantacher 2018). Oberprantacher points to the roots of the concept of the elicitive in humanistic psychology. He conceives Arendt as a political phenomenologist (Oberprantacher 2018, 138). With regard to her seminal work, *The Human Condition* (Arendt 1985), he shows the net benefit that can be accrued by integrating Arendt’s focus on generative interactions and her political understanding of relationality into the notion of the elicitive.

One generation before Lederach, Adam Curle (1972, 1999, 2006) is a crucial antecedent for me within Peace Studies. Adam Curle was a British officer during the Second World War and belongs to the founding figures for European Peace Studies. In 1973, he became the first professor for Peace Studies at the University of Bradford (cf. Woodhouse and Lederach 2016, 30). With his turn towards the inside, Adam Curle stands at the beginning of the emancipation of Peace Studies from International

³ *Building Peace*, in the quoted version is in the eighth imprint and dates to 2008. The original date of publishing is 1997.

Relations, which would later be completed by John Paul Lederach (Dietrich 2013, 19). He equally introduced (humanistic) psychology to Peace Studies (Mitchels, 2006, 38–67) and took a spiritually inspired, almost mystic approach to applied peace work.

Barbara Mitchels' *Love in Danger* (2006) and the collection of Curle's writings, found in *Adam Curle: Radical Peacemaker* edited by Tom Woodhouse and John Paul Lederach, are a more recent homage to the life and work of this pioneer of Peace Studies. They show how current Adam Curle's approach is today. Mitchels combines his emphasis on awareness and mindfulness in peace building with a therapists' view on trauma and conflict that is particularly influenced by Carl Rogers' person-centered approach. I did not have the chance to meet Adam Curle before his passing in 2006, yet his writings seem to convey a certain spirit that I find essential for Peace Studies.

Just like John Paul Lederach, Adam Curle also emphasizes the creative and artistic aspects of peace building and of (academically) writing about peace and conflicts. For him this is more than just an addendum or ornament to what would be the "proper" work of a researcher or facilitator. Much to the contrary, Curle's collected work of prose poetry is accurately called *Recognition of Reality* (1987). Speaking in an artistic voice allows him to access the deeper realms of our inside and outside worlds and how they refract and influence each other. Recognition of Reality is poetic transrationality. To provide just one small example: In his founding text for the transrational peace philosophy Wolfgang Dietrich describes the Net of Indra, the Hindu God of the Atmosphere who carries a net made of a multiplicity of gemstones. In each gemstone, all the others are reflected, symbolizing the unity of inside and outside, the tantric principle of correspondence and transrationality (cf. Dietrich 2012, 50; 2015, 50–52; 2018). In a scant few lines, Adam Curle's poem "Indra's Net" poetically furthers this understanding of how the beads (gemstones) of our individual lives refract each other. It culminates in the final paragraph that spans the bridge between spiritual insights and quantum physics:

The boundaries between us are hallucinations,
we are indeed members of one another,
dancing spontaneously together like the hadrons,
containing each other like the beads.(Curle 1987, 22)