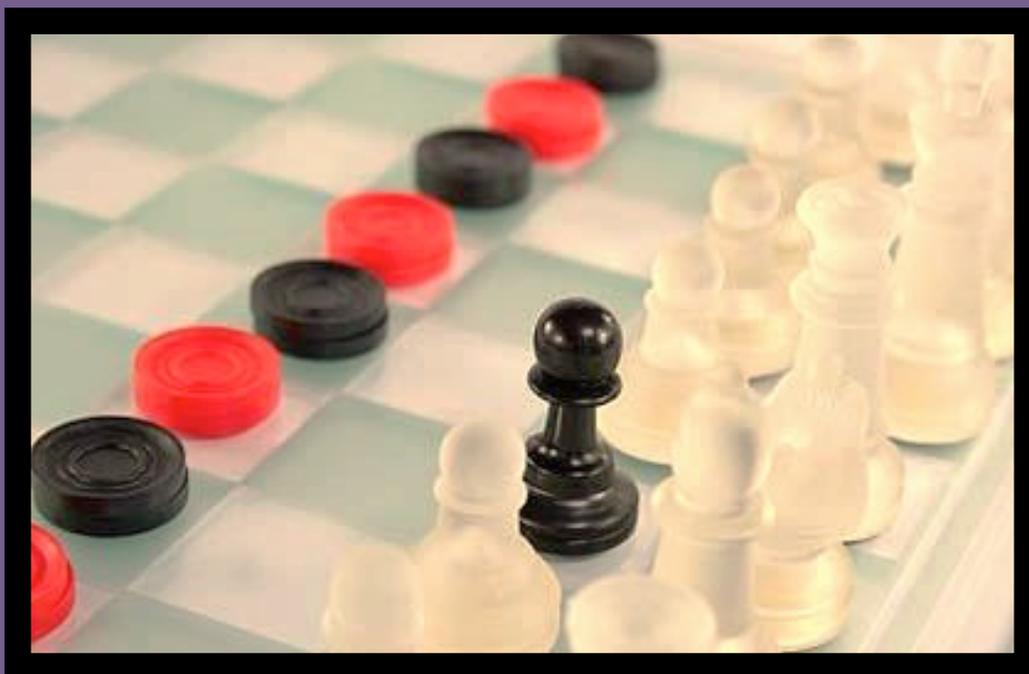


# re-act

CONFRONTED  
MINDFUL CONFLICT RESOLUTION



POST-CONVERSATION  
TRANSCRIPT

**COMMUNITY**  
**CONVERSATIONS**

AN OMA/CPGC COLLABORATION

# Mindful Conflict Resolution

*[re]ACT: Community Conversation Series*

*Sponsored by the Office of Multicultural Affairs (OMA) and Center for Peace and Global Citizenship (CPGC)*

Friday, November 6, 2015

CPGC Cafe, Stokes 104

## SESSION OVERVIEW

Confrontation is an integral part of Haverford's Honor Code; however, it is only one style of conflict resolution. Does confrontation work for everyone? What roles do power, privilege, and equity play in raising and resolving conflict? Through this discussion led by the Honor Council Social Issues & Awareness Committee, we will explore how we can create mindful conflict resolution spaces, while thinking about how individual and cultural difference influences how we approach conflicts.

## [re]CC COMMITTEE

- Stephanie Zukerman, *CPGC Program Coordinator*
- Tamar Hoffman '16, *CPGC Intern*
- Benjamin Hughes, *OMA Program Coordinator*
- Oluwatobi Alliyu '16, *OMA Intern*
- Clara Abbott '18, *OMA Intern*

## COLLABORATIVE PARTNERS

- Adela (Dela) Scharff '16, *Honor Council Co-Head*
- Sophie McGlynn '18, *Honor Council Co-Head*
- Carolyn Woodruff '17, *Honor Council Social Issues Committee* FACILITATOR
- Leah Budson '19, *Honor Council Social Issues Committee* FACILITATOR
- Maurice Rippel '19, *Honor Council Social Issues Committee* FACILITATOR

## SESSION NOTES

### SOCIAL ISSUES & AWARENESS COMMITTEE OPENING REMARKS

- The Honor Council Social Issues and Awareness Committee was created to create a better relationship between the Honor Council and the community
- Think about things that would make a conversation aiming to resolve a conflict go well for you, or things that would prevent this discussion from running smoothly. We're not talking about confrontation in general, but how it works personally for you (written on notecards handed out before session).
  - *If your mind is blank, consider:*
    - How do you like to be approached during a confrontation?
    - What would make you angry or unresponsive during a confrontation?
    - Would you prefer a face-to-face discussion?
    - Do you tend to say exactly what you mean, or speak with more subtlety?
    - Do you prefer one-on-one confrontation, or would you rather have others present?

### DISCUSSION QUESTIONS:

- What does mindful conflict resolution look like?
  - How can we approach our relationships from a place of mindfulness?
- What roles do power, privilege, and equity play in raising and resolving conflict?
  - What does the Haverford style of confrontation privilege?
- What types of spaces can we make for those for whom confrontation is not empowering?

## DISCUSSION POINTS:

- Snippets from the [Social] Honor Code:
  - Confrontation, in the Haverford sense, refers to initiating a dialogue with another community member about a potential violation of the Honor Code with the goal of reaching a common understanding by means of **respectful communication**. Regardless of the scale of the issue, confrontation should ideally take the form of a constructive, **face-to-face discussion**. It should be understood that achieving a common understanding does not necessarily mean reaching agreement.
  - This process is a dialogue, in which each party first tries to **understand the personal standards and values of the other** in order to create a restorative process. The Code and confrontation with the intent for a trial are not to be used as a threatening device. To do so would go against the spirit of the Code and the goal of achieving mutual understanding.
  - **We cannot always expect to feel at ease when confronting another student.** However, we must each take upon ourselves the responsibilities stated in the Code: since we hold ourselves responsible for each other, the failure to confront or to report another student involved in a breach of the Honor Code is itself a violation of the Code.
- The Haverford style of conflict resolution assumes that both parties are operating on an equal playing field and doesn't take into account all the systems of oppression that would prevent that type of interaction from happening when it's not two cisgendered, white men...
  - There are also plenty of other cultures where directly confronting someone would be as insulting as whatever that person actually did.
- Even if someone breaks the social honor code and they're confronted, there is much the Honor Council can do that's more substantial than an apology.
  - There are plenty of people who are smart enough to play the system by being contrite when they are confronted or during a trial, but will go right back to the same behavior once it is over. How do we account for that?
- Sometimes it takes a long time to figure out when something has bothered me and I want to do something about it.
- Personally, the face-to-face, Quaker-style confrontation matches up with how I was raised and what I'm comfortable doing, but I see how if I was coming from a different tradition or experience it would really exclude me from the

community.

- Very little emotional vulnerability allowed in Haverford-style confrontation, must be very controlled and “dry”. Emotional vulnerability can be extremely important for making a confrontation “work” and promoting understanding.
- The code closes out the forms of communication that are legitimate for confrontation/ conflict resolution.
  - I could get my ideas out much more clearly on paper than trying to confront someone face to face.
- How do we account for the conflict resolution preferences of both parties?

#### **DISCUSSION CONCLUSION(S):**

1. We’ve got work to do to make the Honor Code match our changing community
2. We need to find additional means beyond just Confrontation and Honor Council trials to address microaggressions and other violations of the Code.