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Louisville, Kentucky USA

https://compassionate.center

Email: mail@compassionate.center

THE VIOLENCE INTEGRATIVE PREVENTION AND RESTORATION (PAR) MODEL

WHITE PAPER

Ari Cowan[1]

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Abstract — The Violence Prevention and Restoration (PAR) Model is an effective, successfully demonstrated, evidence-based, and compassionate approach to violence response and prevention built upon a public health foundation. It is a significant departure from the traditional "punitive" model for dealing with violence. The PAR Model incorporates new thinking about and language for describing violence, provides a new framework for preventing and responding to violence, and presents an effective alternative to the commonly used traditional punitive-based approaches for dealing with violence.

Applying the PAR Model in communities, schools, criminal-justice systems, work environments, and international settings is cost-efficient, practical, and effective.

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Rethinking Violence: The PAR Model

The difficulty lies not so much in developing new ideas as in escaping from old ones.
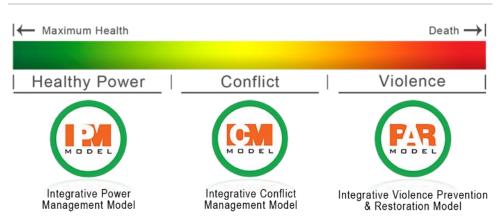
— John Maynard Keynes
1883 — 1946
British economist

Modeling the Continuum of Human Power

The PAR Model is one of three closely related models that deal with power along a continuum from positive to negative. The graphic below illustrates this spectrum and the place of each model on it.[2]

Figure 01
Three Models and the Power Continuum

The PAR Model addresses some of the early human violence-related survival strategies that are with us today.

PAR Model Summary

The Violence Integrative Prevention and Restoration (PAR) Model is a demonstrated, evidence-based, comprehensive approach to violence response and prevention. Nonpolitical and nonreligious, the PAR Model is built upon a public health foundation.

"From the PAR Model perspective, violence is not about hatred, getting even, what anyone deserves, settling scores, making an example, punishing some and comforting others, making anyone pay, exclusion, or wiping anyone out."

The PAR Model offers an alternative to the existing shared conceptualization about violence. Using new language and concepts for violence, the model reframes violence to make the phenomenon of violence more understandable, predictable, and manageable.

The PAR Model does not replace many existing programs — rather, it complements those efforts and provides new information and tools to increase existing program efficacy. The Model can strengthen existing programs such as restorative justice, chemical dependency intervention, counseling, education, and community policing.

The components of the model's name and what they refer to are:

Violence	The model addresses the public health challenge of violence.
Integrative	The model integrates multiple concepts and disciplines, including researched and demonstrated elements.
Prevention	Preventing violence is a central objective of the model.
Restoration	Restorative justice (making those involved whole) is a central theme of the model.
Model	This approach is a template for describing and responding to violence.

The PAR Model recognizes violence as a motivation that behaves like a virus. As a result, we commonly use medical terms (pandemic, infection, immunity, treatment protocols, therapeutic regimen, toxicity, etc.) to understand the scope, nature, and antecedents to violence. The medical metaphor has worked very well in the practical application of the model. The inclusion of neuroscience, developments in Compassion Focused Therapy,[3] the work of Ernest Becker, PhD,[4] and other sources inform the application of this model.[5] The public health approach is also advantageous due to the absence of critical judgments and condemnation, resulting in a cooperative and safe resolution environment.

This approach is a significant departure from the traditional "punitive" model for dealing with violence. The model is not just another well-intended approach to ending violence, but a wholesale departure from the conventional way we see, describe, and respond to violence.

The PAR Model incorporates new thinking about and language for describing violence, provides a new framework for preventing and responding to violence, and presents an effective alternative to the commonly used traditional punitive-based approaches for dealing with violence. The model rejects many conventional notions about violence. This new approach allows us to move from despair and powerlessness to effective restoration and healing.

The PAR Model is built on a public health foundation. Like all public health initiatives, it is nonreligious and nonpolitical. The model brings a new way of

thinking and speaking to the effort to solve the pressing problem of violence and as new tools to reduce risk factors and prevent, diagnose, and treat violence.

From the PAR Model perspective, violence is not about hatred, getting even, what anyone deserves, settling scores, making an example, punishing some and comforting others, making anyone pay, exclusion, or wiping anyone out. Instead, it's about restoration — healing; making everyone whole; wiping out the malignancy, not those afflicted with it; restoring those lost to their place in the world. It's about ending the 10,000-year-old way we see and deal with violence.

The PAR Model offers an alternative to the existing shared conceptualization about violence. Using new language and concepts for violence, the model reframes violence to make the phenomenon of violence more understandable, predictable, and manageable.

Experienced Power Deprivation

At the heart of the PAR Model is the recognition that, generally, violence is seen as emerging from a condition referred to as Experienced Power Deprivation (EPD). This condition is driven by both the threat and actions that result in an experience of power loss. Approaching violence in this way calls the traditional punitive-based approach into question.

As a result, the PAR Model focuses on "power swapping" rather than power deprivation — replacing destructive expressions of power with healthy power.

"...the PAR Model focusses on "power swapping" rather than power deprivation — replacing destructive expressions of power with healthy power."

This concept is applied in interpersonal to international relationships. When the root source of experienced power deprivation is identified, a response can be fashioned and applied (refer to the Power Swap discussion on page 8 of this paper).
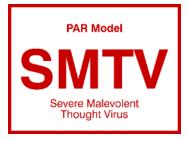
Experiences such as the Treaty of Versailles following World War I compared to the Marshall Plan following World War II, the American "war on terror" and the resulting emergence of escalating terrorism (e.g., in Iraq, Afghanistan), and politically-based incarceration illustrate the failure of the punitive approach. The efforts of leaders including Mohandas Gandhi, Martin Luther King, Jr., and Nelson Mandela further evidence this failure and illustrate the success of nonpunitive, non-threatening (except to harmful applications of power such as political oppression), and inclusive resistance.

Violence as a Thought-Borne Pathogen

PAR Model

SMTV

Severe Malevolent
Thought Virus

In an article from the Economic World Forum,[6] author Samira Shackle observed that "when it comes to violence, the discussion is often underpinned by an assumption that this is an innate and immutable behaviour and that people engaging in it are beyond redemption. More often than not, solutions have been sought in the criminal justice system – through tougher sentencing, or increasing stop-and-search (despite substantial evidence that it is ineffective in reducing crime). Is enforcement the wrong tactic altogether?"

In 2005, the United Nations published a report declaring Scotland the most violent country in the developed world. Shackle explains how — in the Scottish city of Glasgow — Karyn McCluskey, the principal analyst for Strathclyde Police, found that the drivers of violence were "poverty, inequality, things like toxic masculinity, [and] alcohol use." Effectively addressing these drivers lead to a 60% reduction in the Glasgow murder rate.

"McCluskey is challenging, as we do with the PAR Model, that the assumptions about violence — rooted in the centuries-old notion that violence is a moral failure — are misguided, cruel, and ineffective."

As we do with the PAR Model, McCluskey notes that the assumptions about violence — rooted in the centuries-old notion that violence is a moral failure — are misguided, cruel, and ineffective. The PAR Model incorporates recent developments in neuroscience, evolutionary psychology, and social science to create an approach using the "virus" metaphor — akin to how technology has used the same analogy to describe malicious codes known as computer viruses. As antivirus company Norton explains, "A computer virus, much like a flu virus, is designed to spread from host to host and has the ability to replicate itself. Similarly, in the same way that flu viruses cannot reproduce without a host cell, computer viruses cannot reproduce and spread without programming such as a file or document."[7]

The "Severe Malevolent Thought Virus" behaves in much the same way. It is a neurological process that is an outgrowth of Experience Power Depravation described above.[8] The reasoning behind the PAR Model is that shaming, punishment, vilification, and cruel penalties are largely ineffective and contribute to the continuation of violence (i.e., help maintain and spread the virus). A more effective alternative is addressing the problem of individual and collective power deprivation.

Borrowing from the Medical Model

A Public Health Challenge

The Centers for Disease Control and Prevention (CDC) reports that:

> "Violence is a serious public health problem. From infants to the elderly, it affects people in all stages of life. Many more survive violence and suffer physical, mental, and or emotional health problems throughout the rest of their lives."[9]

The use of medical terminology is not unique to the PAR Model. For example, we speak of "unhealthy" computer "viruses" (destructive computer programs) that can destroy the operative "health" of computers and, in some cases, "kill" them (as in, "a virus killed my system"). We also speak of the "health of the economy," "mental health" (much of which is not medical in nature), "the health of the economy," and so forth.

Violence as Seen from the PAR Model Perspective

The PAR Model is a cognitive approach to violence that employs concepts and processes found in the medical model for illness and injury. By using the medical model, we can examine and identify the dynamics and challenges and identify the scope and severity of the wounds it creates. This "disease," its toxicity, and injury can be found physically, emotionally, mentally, situationally, and transpersonally. Its pathology becomes apparent, and methods of treatment begin to reveal themselves.

Using the PAR Model, we view violence in terms familiar to medical professionals: trauma, toxicity, and infection. We diagnosis "bodies" (human existence is punctuated into five "bodies" as previously discussed) and apply response protocols. We focus on healing, not cure (i.e., just as one cannot "cure" an amputation, one cannot "cure" the violent loss of a loved one).

"The key objectives of the PAR model are to present new insights into the nature of violence and to provide essential and practical skills to prevent and respond to violence."

Objectives

The key objectives of the PAR model are to present new insights into the nature of violence and provide essential and practical skills to prevent and respond to violence. Other objectives of the PAR Model include:

- Illumination of the nature of power and control.
- Fostering nurturing and growth of healthy power.
- Transformation (not elimination) of unhealthy power.
- Elimination of the inhibitors found in the punitive model.
- Redirection of unhealthy power and control to healthy expressions.
- Building resiliency.
- Fostering effective self-management.

Three Foundational Elements

The PAR Model is built upon three fundamental approaches, seven key concepts, and a new vocabulary to describe violence and the functions of the PAR Model. Three elements provide a foundation for the PAR Model:

The Public Health Approach

Violence is often seen from a legal, political, or moral high ground. Let us acknowledge the presence and power of those views and focus instead on a different vantage point: one in which we employ an alternative model and use a public health approach. The public health approach employs four basic steps: definition of the problem, identification of risk factors and drivers, response-

prevention and intervention, and evaluation of the results with planning for follow-up. Violence renders itself well to this orientation.

The public health approach succeeded in improving sanitation, HIV/AIDS awareness, smoking reduction and cessation, seat belt usage, bicycle helmet usage, dietary decisions, and high-risk screens. In public health initiatives, education is a crucial component in prevention. That's also true with the PAR Model.

As mentioned earlier, the PAR Model draws heavily from the medical model for understanding and responding to trauma, toxicity, and disease characteristic of violence. It incorporates the goal of creating a robust immune system. This model renders violence in terms that more effectively align with the successful public health initiatives and minimizes or eliminates the negative impact of social, political, legal, and moral models that may contribute to the perpetuation of violence.

PAR Model

Ct

Construct

The Construct

The construct is a fundamental component of the PAR Model (refer to the discussion in the White Paper "Rethinking Violence"). As mentioned in that document, in their normal state of consciousness, human beings are not aware of every piece of information coming from the reality they are in, moment to moment. This reality is called the "universal field." We construct our experience of reality from this field. By reframing the construct about violence through a cognitive approach, violence is seen in a new way — one that differs significantly from the "punitive" way we've seen violence historically and one in which we can more effectively deal with and prevent violence.

One's construct is overlaid with influences such as social tradition, religion, the level of one's education (as well as the quality of that education), the economic environment (including the availability for secure individual and economic conditions), the nature and impact of media (news, entertainment, social, etc.), one's family (including family values and traditions), and the relationship to those with whom we are most commonly associated.

PAR Model

Pm

Power Management

The Human Need for Power

Three Types of Power

There are three general types of power.

1. The first is <u>healthy power</u>, the healthy application of energy to each of the five bodies.

   ☀ EXAMPLE

   Examples of healthy power are truthfulness, integrity, justice, creativity, responsibility, courage, and generosity.

2. Next is benign power — power that is neither healthy nor unhealthy. It remains in a neutral state until applied in either positive or negative ways.

☀ EXAMPLE

> Commitment is a neutral concept. Commitment to helping others is healthy power. Commitment to exploiting others is not. Enthusiasm, loyalty, perseverance, detachment, and assertiveness are other examples of benign power. However, they can be used in positive or negative ways.

3. Last, there is <u>unhealthy power</u> — the use of damaging actions to create the experience of power.

☀ EXAMPLE

> Examples of unhealthy power are violence, domination, intimidation, aggressiveness, deception, and dishonesty. One of the interesting things about unhealthy power is that it can create a temporary experience of mastery and control — often intense experiences. But, in the long run, it most often results in a severe loss of power. Just ask anyone imprisoned for a violent crime.

The goal is to encourage healthy power and discourage unhealthy power. We want to make sure benign power is applied in positive ways.

☀ APPLICATION

> The International Center for Compassionate Organizations distributes a business-card size handout reference card as a quick reference to working with power issues. The "Five Ps" approach is easy to remember. The process replaces aggressive and other dysfunctional responses with an approach that shifts the transaction from a moral context (right and wrong) to a public health framework and provides actions to reduce threat and increase understanding.

Responsibility and the Power of Accountability

Taking a position of accountability and engaging events responsibly are essential components of the PAR Model. The purpose for becoming accountable is not to engender guilt but to move the locus of control from outside sources to the individual, eliminating the problem of being controlled by external events,
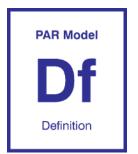
conditions, and circumstances. This shift eliminates the opportunities for becoming victimized by one's situation.

Seven Key Concepts

These seven components are viewed in a public health context rather than in a religious or political context. The public health approach provides a disciplined approach while allowing the model to be applied universally.

1. A Definition of Violence

PAR Model

Df

Definition

In General

Central to our understanding of violence is developing a workable definition of it. Organizations such as the Center for Disease Control and the World Health Organization recognize that violence is a strategy to gain power and control. It is learned and is often a reaction to the real or imagined loss of power and control (for example, resulting from trauma). It is always driven by a real or perceived threat and is commonly fed by ignorance and superstition.

For the purposes of the PAR Model, violence is defined as a strategy that manifests as a "thought-borne pathogen" that is characterized by the following:

1. It is infectious, due in part to the experience of one's loss of power and control. As a result, A common reaction is to respond to violent episodes with violence.

2. It is self-replicating. Because of its infectious nature, violence often drives more violence. Scapegoating and mob behavior are examples where violence infects those who have not been the direct recipients of violence themselves.

3. We are "acclimated" to violence: numbed, tolerant, and unaware, allowing violence to spread rapidly.

4. It is addictive. Although toxic, it can create an addiction that has its roots in power, control, and the need for stimulation.

5. It is often characterized by denial and lack of accountability on the part of the players on the "drama triangle" (persecutor, victim, rescuer).

6. It is fed by social systems including government modeling (violence as an effective strategy in response to crime and international relations), media (violent entertainment), prevailing negative cultural beliefs (bigotry, stereotyping, scapegoating), ethics (greed, avarice, exploitation, etc.), and the definition of heroic behavior.

7. It is seductive by nature — it invites more violence, even from those who abhor it (for example, the Oklahoma City bombing, which in turn drives the state-sanctioned killing of Timothy McVeigh).

8. It can result in various presentation complaints ranging from mild to fatal — depression, paranoia, PTSD, headaches, bruises, puncture wounds, fractures, hearing degradation, digestive ailments, fetal injury, gunshot trauma, death.

9. It is preventable, and it employs many of the same public health strategies used in increasing seat-belt and bicycle helmet usage and decreasing cigarette usage and chemical dependency.

10. It is widespread — presenting in epidemic proportions.

Definition

"Under the PAR Model, violence is defined as an intention to harm and/or attempts to gain inappropriate power and control for self-serving gain which results in harm."

This process (which, again, mimics the behavior of a pathogen) presents as any action resulting from:

1. An intention to harm and/or
2. Attempts to gain inappropriate power and control for self-serving gain which results in harm."

✺ APPLICATION

> This definition can help clarify the ambiguity between violent and injurious acts — a distinction made under the PAR Model. The point of the differentiation is intention. Thus, if a child is thrown against the ground and injured and an intention to harm was present, the act is violent. However, if the child is thrown out of the way of an oncoming vehicle and the intention is to save the child's life, the act is injurious but not violent.

That harm can be physical, sexual, mental/emotional, and economic. The actions can be "active" — such as hitting or intimidating someone or depriving someone of rights — or "passive" — such as generating harm through exploitation or neglect. It can also be self-directed, as in the case of self-inflicted injury and suicide. A definition of violence allows us to move forward with an elementary sense of the nature of this disorder.

✺ EXAMPLE

> If someone who is robbing you pierces your skin with a knife, that person would be committing an act of violence. However, someone piercing your skin with a sharp object (a scalpel) to perform a surgery intended to save your life would not be committing an act of violence.

Categories

Violence falls into three general categories:[10]

1. Intrapersonal (or self-directed), with examples including —
   a. Self-abuse
   b. Suicide

2. Interpersonal, with examples including —
   a. Family/partner violence involving:
      i. Children
      ii. Partners
      iii. Elders
   b. Community:
   c. Acquaintance
   d. Stranger

3. Collective, with examples including —
   a. Social
   b. Political
   c. Economic

Sacred and Profane Violence

Violence can be either sacred or profane.[11] Briefly stated, sacred violence is violence <u>directed toward</u> one's enemies. Profane violence is violence perpetrated <u>by</u> one's enemies. One engaged in sacred violence is often treated as heroic and is the recipient of accolades (badges, medals, statues, social elevation, etc.). Conversely, one engaged in profane violence is often seen as a monster and condemned, humiliated, scorned, and punished.

From a public health perspective, the health outcomes of either sacred or profane violence (i.e., "justified" or "unjustified") are the same. Both can result in injury and death, and, as such, a goal of the model is to prevent either type of violence and treat both types when they occur.

2. The Experience of Threat

PAR Model

Tr

Threat

Violence is learned behavior and is a strategy used to respond to threats (which can be fed by ignorance and superstition). Threat can arise from common forms such as fear of imperfection, need, personal failure, dangers to or loss of identity (fear of losing one's uniqueness), fear of annihilation (physical and emotional), a sense of emptiness, entering unfamiliar territory (deviation from the norm), loss of a sense of belonging, the onset of pain, fear of weakness, and the presence of conflict.

The work of Paul Gilbert[12] and his colleagues at the Compassionate Mind Foundation regarding affect regulation (soothing, drive, and threat affect) is complementary to and informs the PAR Model.

3. The Concept of the "Five Bodies"

PAR Model

5b

Five Bodies

The fifth key component of the PAR Model is the five-bodies concept — five manifestations or "bodies" to describe individual and collective human existence.

The bodies are:
1. <u>Physical body</u> — The physical manifestation of a person. Risk factors include pre- and perinatal issues such as fetal alcohol syndrome, pregnancy complications, birth trauma, etc. It also can incorporate genetic factors (such as a predisposition to Huntington's Disease) and congenital disabilities (particularly brain-related). Chemical dependency can be a factor in the frequency and severity of violence.
2. <u>Emotional body</u> — The feeling nature of a person. Risk factors include child abuse and neglect, attachment disorders, abandonment, post-traumatic stress disorder, etc. Feelings of powerlessness and loss of control can be drivers.
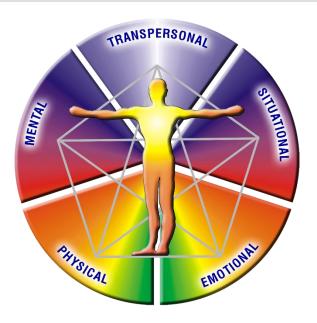
Figure 02
The Five Bodies Concept

3. <u>Mental body</u> — The creative and thinking nature of a person. Risk factors include violent socializing messages from parents, peers, community, media, etc. Impaired reasoning processes (thought disorders) and prevailing social conventions can be factors.
4. <u>Situational body</u> — The physical, emotional, and mental situation (environment) in which a person exists. Situational risk factors are found in economic, social, cultural, communication (media), and ethical environments. Living environments (farm vs. ghetto, for example) can be factors.
5. <u>Transpersonal body</u> — The profound, transcendent knowledge, aspirations, and beliefs of a person. Some people incorporate a religious practice into the regimen for their transpersonal body. Risk factors include meaninglessness, fundamentalism, limited transcendent heroics, and nihilism.

"The health of any one body directly impacts the health of the other bodies."

The health of one body directly impacts the health of the other bodies. When assessing the risk factors for violence or a violent episode, the bodies are "mapped" to determine the best approach for treatment.

Development of Bodies

Characteristics that are relevant to the development of the bodies include:

- Different bodies in different people develop differently.
- The strength of each body impacts both the resistance and response to violence.
- A strengthening regimen can improve resistance and response options.
- Feeding the bodies.

- The diet for each body impacts that body's health.
- The health of one body affects the health of other bodies (positive or negative).
- The trauma, toxicity, and infection that impact the bodies.
- How the impact of one body affects the others (negative or positive).

✳ APPLICATION

Identifying and responding to existential challenges humans face is simplified by punctuating aspects of human beings into five "bodies." The nature of violence and the origins of its sources by developing a familiarity with this concept.

✳ EXAMPLE

In response to suicide ideation (self-directed violence), in which feelings of being downtrodden and victimized are present (as expressed through the emotional body), one may successfully employ one or more of the other bodies to improve the situation. Options include changing (making a decision in the mental body) one's posture (physical body) from a slumped, shoulders forward, head hung low to sitting or standing fully upright, shoulders back, and head held high. Another strategy is to move awareness from the mental body to the transpersonal body by focusing on spiritual or religious beliefs that shift the current construct to one that has purpose and meaning. These examples demonstrate the interconnectedness of the bodies as well as the availability of multiple approaches to resolution.

Existential Self-Management
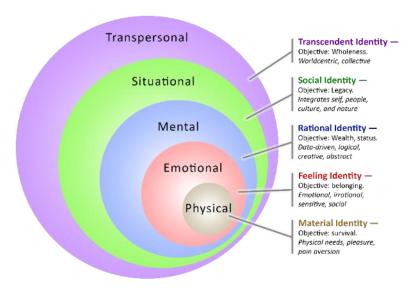
Existential self-management refers to the position along the five-bodies continuum where identity is temporarily placed (*Figure 03*). It is the conscious locus of executive function — the dominant body from which decisions are made.

Once the body from which someone is operating is identified, responses can be framed to optimize communication efficacy, identify the nature of threats being experienced, thus allowing the development of a productive strategy to be of assistance. Effective listening is a key to this identification process.

Figure 03
Existential Self-Management

EXAMPLE

> This identity can shift from control devoted to fulfilling an urgent need
> for food or shelter (physical body) to fear and sadness about not having
> needed food or shelter (emotional body) to exploring the options for
> getting food or shelter (mental body) to examining ways to obtain food
> or shelter for others as well as one's self (situational body) to finding
> value and meaning is assuring the availability of food and shelter for
> everyone (transpersonal body).

Diet and the Trauma, Toxicity, and Infection Matrix

To understand violence, we must appreciate what impacts each body. In the PAR
Model, the impact is evaluated in terms of diet and trauma, toxicity, and infection
(the "TTI Matrix"). We commonly associate diet with what we eat (the physical
body). However, each body has a "diet." Each body is also impacted by various
forms of trauma, toxicity, and infection. *Figure 04* illustrates some Diet and TTI
elements for each of the five bodies.

Figure 04
Diet and the Trauma, Toxicity, and Infection Matrix

"To understand violence, we must appreciate what impacts each body."

Diet (D)		Trauma, Toxicity, Infection (TTI)	
Life experience, values, aspirations, beliefs, transcendent conclusions	**Trans-personal**	Despair, invalidation of purpose and meaning, religious oppression	**Trans-personal**
External physical, emotional, and mental surroundings	**Situational**	Inequality, bigotry, discrimination, economic disadvantage, lack of educational opportunities, poor living conditions	**Situational**
Truth, congruency, artistry, information, logic, creative input, feedback	**Mental**	Ignorance, superstition, paranoia, gossip, poor or insufficient information, stereo-typing, negative existential messages	**Mental**
Honesty, feelings, affection, intimacy, acceptance, belonging	**Emotional**	Fear, neglect, shaming, absence of healthy touch, emotional distance, peer disenfranchisement, sarcasm, malace	**Emotional**
Food, air, water, shelter, warmth, microbes, cuts, fractures, tissue damage, radiation	**Physical**	Toxins, birth trauma, attacks, accidents, alcohol and drugs, malnutrition	**Physical**

☀ EXAMPLE

If the locus of control is positioned in the Emotional Body, decisions are made based on feeling with concern for the Physical Body. If the locus of control is centered in the Transpersonal Body, decisions are made within one's transpersonal framework when dealing with matters related to the Physical, Emotional, Mental, and Situational bodies.

☀ APPLICATION

Recognizing what each body is being fed to an individual or a population helps the PAR Model practitioner diagnose and develop response protocols to build resiliency (refer to item 7 in this section) and reduce risk factors for violence. The same holds true for identifying problems and strengths in the TTI Matrix.

PAR Model

Oa

Objectification-
Action

4. The Objectification-Action Process

The fourth key component of the PAR Model is the "objectification-action process" — one in which a progression of events must take place for those with five functioning bodies to commit acts of violence. As proposed by the PAR Model, people don't injure or kil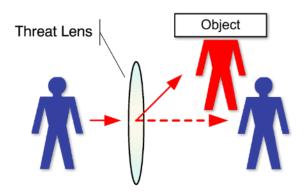l people; they injure or kill "things" — that is, they commit acts of violence against "objects." This type of misidentification embodied in object labeling constitutes a strategy that makes acts of violence palpable for people who consider themselves moral and decent.

This process provides a way of responding to real or perceived threat. The view of the person posing the threat is seen through a "threat lens," resulting in misidentification: the person's humanity is disregarded, and they are conceptually converted to an object (refer to *Figure 05*).

Figure 05
Threat and Objectification

People (other than psychopaths and those with medically-based behavioral dysfunction) go through a five-step process to conceptually render people as objects and initiate acts of violence.

The steps are:

1. <u>Transaction</u> — Experience real or imagined loss of power and control, resulting in threat.
2. <u>Accusation</u> — Characterize the action in perpetrator ("them") and victim ("us") terms, justifying violent action.
3. <u>Objectification</u> — Objectify the other using antagonistic object labeling incorporating demeaning and derogatory terms rooted in race, religion, sexual preference, nationality, political, educational, economic, social, intellectual, and other identifiers.

   ☀ **EXAMPLE**

   Common examples are — "them," "troublemaker," "criminal," "corporate-type," "tree-hugger," "enemy," "terrorist," "bum," "geek," "molester," "creep," "loser," "gun-nut," "liberal,"

"conservative," "idiot," "snob," "weirdo," "hick," "red-neck," and "perpetrator."

In criminal/justice settings, offenders have a specific language developed for their circumstances.

☀ EXAMPLE

Some of the terms include — "fish" (new prisoner), "cell gangster" (one who talks tough in his cell), "cheese eater" (informer), "herb" (weak prisoner), "gump" (gay man), "brownies" (those working in the kitchen), "loogan" (thug, looser), "pig" (law enforcement officer), "ripper" (rapist), and "snitch" (informer).

4. <u>Condemnation</u> — Passing sentence which is congruent with the above.
5. <u>Execution</u> — Delivery of punishment.

If the emotional body is severely damaged or functionally inoperative (as may often be the case in those classified as psychopaths), if the mental body is sufficiently injured, if there is alcohol or drug aggravation (drugs and alcohol are introduced through the physical body, then alter the emotional and mental bodies), or if there are certain types of brain damage, an individual can commit an act of violence without going through the violence actualization process.

☀ APPLICATION

Understanding this process and learning to disrupt the progression of steps can foster understanding, lower threat levels, and provide behavioral alternatives.

"There are healthy and unhealthy ways to recover from the objectification-action process."

There are healthy and unhealthy ways to recover from the power loss that emerges from the objectification-action process. The chart below illustrates the unhealthy process as it moves through the experience of losing power to reestablishing it through acts of violence. Power is relative — the "normal" experience of power differs with each person. This "normal" level is the "power set point" — the point at which power must be maintained. Other points of power are the target power (the power goal of an individual) and the upper and lower power thresholds (or power tolerance zone).
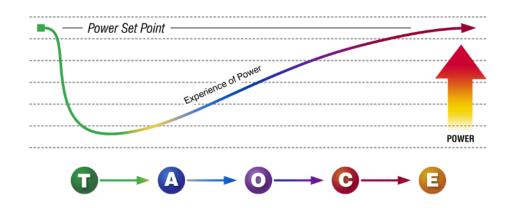
☀ EXAMPLE

The following example applies the objectification-action process to groups of people. In this case, someone from the East Group (the "perpetrators") detonates a bomb in a crowded market, and government representatives from the West Group (the "victims") respond.

Continued on the following page

Figure 06
Violence Objectification Action Process
Example: "Wests" vs. the "Easts"

Transaction	Accusation	Objectification	Condemnation	Execution
The experience of power drops immediately.	The experience of power begins to build.	The experience of power increases.	The experience of power continues to increase.	The experience of power returns to the set point.
A bomb explodes, killing 10 of the Wests' people and injuring 38. A deep fear and a sense of dread and despair are rife among the Wests.	The Wests accuse the Easts (as a group) of intentionally attacking, even though there is no evidence of support of the bombing by most of the East population.	The Easts are characterized as "assassins," "murders," and "terrorists" by the West's leadership.	The Easts are condemned by the Wests and "sentenced" to a retaliatory air strike against East government leadership.	The Wests bomb the Easts' buildings, suspected of holding the "terrorist" leadership. The Wests feel reassured and more confident.

Once the process is complete, the Wests feel they have reclaimed some measure of their power. However, the Easts — because of the bombing launched against them — have the experience of disempowerment. Thus, the process begins again, only with the Easts now taking the role of victim and the Wests taking the role of perpetrator. The process is circular and self-perpetuating until it is interrupted.

PAR Model

Ds

Degrees of
Severity

5. Degrees of severity

Under the PAR Model, violence is categorized in terms of degrees of severity.
They are:

- First Degree — nonmaterial harm.

  ☀ EXAMPLE

  > Nonmaterial harm includes insults, immediate endangerment
  > (e.g., cutting someone off on the freeway), loss of a family
  > member due to violence, and threats — all of which are harmful
  > but do not involve direct material injury.

- Second Degree — material harm that is not disabling or lethal.

  ☀ EXAMPLE

  > Material harm that causes temporary injury (physical, emotional,
  > mental, situational/environmental, and transpersonal), including
  > assault, loss of a job, short-term depression, and temporary
  > suspension of rights.

- Third Degree — material harm that is disabling or lethal

  ☀ EXAMPLE

  > Material harm that causes death or disability such as murder,
  > suicide, loss of essential body parts (e.g., legs, kidney), long-
  > term catastrophic injury (e.g., spinal damage, brain damage, loss
  > of sight), and permanent social exclusion or marginalization.

PAR Model

Dv

Developmental
Stages

6. The application of developmental stages

The PAR Model is applied to individuals and their environments in terms of
general developmental stages. While the characteristics of the PAR Model apply
to all developmental stages, the prevention and treatment strategies used to
respond to violence differ for each stage of human development. Perceptions of
"reality" change significantly during this process as emotions, logical
functioning, and affect regulation develop.

☀ EXAMPLE

> The physical needs of a newborn are significantly different for an elder
> nearing death; the emotional needs of a teen can include elements that
> are not present in the emotional body of someone in mid-life.

For those at risk of violence, assessment can reveal which developmental stage
challenges they face. Response protocols for removing the inhibitors to healthy
development can then be developed. There are skills to master within each
developmental stage before the more advanced skills of later stages can be
undertaken.

☀ EXAMPLE

> A 35-year-old individual may have behaviors that are typical of a five-
> year-old. These are first identified, then resolved so that the person can

PAR Model

Rs

Resiliency

move to the next stage. The process continues until the individual is competent at making healthy adult choices.
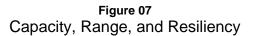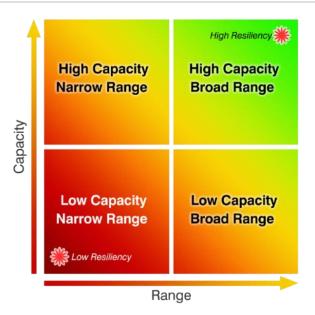
7. The development of resiliency

At the heart of the PAR Model is the concept of resiliency. This is the seventh key component of the Model. This concept applies to all five bodies. Resiliency is defined as the capacity of a body to withstand infection, trauma, and toxicity, as well as the range of healthy responses available to that body to deal with the infection, trauma, and toxicity. The greater the capacity and range, the greater the resiliency and the stronger the immune system.

Resiliency includes:
- The capacity of a body — its ability to withstand the challenges it encounters (depth)
- The range of a body — the scope and efficacy of its inventory of choices (span)
- The goal is to build resiliency — a robust immune system coupled with wisdom — to prevent, withstand, and stop violence

Figure 07 illustrates the relationship between capacity, range, and resiliency.

Figure 07
Capacity, Range, and Resiliency

One of the goals of developing healthy human beings is to increase the capacity and range of all five bodies. For example, offenders in the criminal/justice setting can be very sensitive to being disrespected, suggesting low resiliency to verbal challenges and other threats to those with low self-regard.
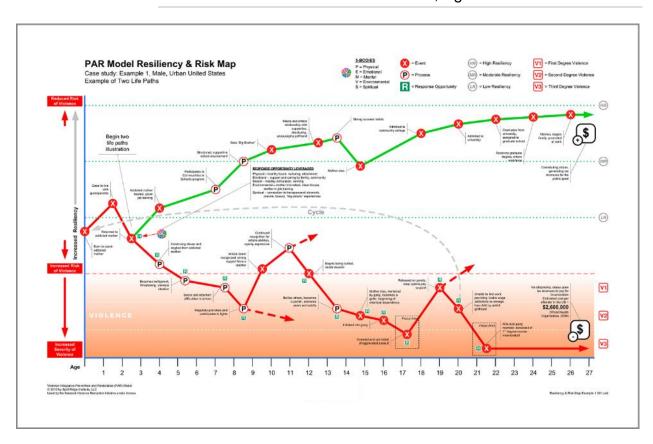
The PAR Model uses a "Risk-Resiliency Mapping" process to identify risk and resiliency dynamics. This process assists both in understanding the risk and resiliency dynamics of an individual or population as well as developing responses to lower risk and increase resiliency (the "violence immune system").

⛯ **EXAMPLE**

Figure 08 provides a map developed for a 27-year-old incarcerated male. It illustrates the pivotal events and opportunities in his life. The young man identified these events and positioned them in a place he felt was accurate between high-resiliency to no resiliency to committing acts of violence.

Figure 08
Sample Risk-Resiliency Map
Incarcerated Male, Age 27

He identified the pivotal events in his life, mapping his life trajectory (the red line in *Figure 08*). He next identified an early event that could have been a pivot point and created a credible alternative course (the green line in the illustration). Seeing the opportunities, choices, and consequences, he made a new map upon which he diagrammed an achievable, positive, and fulfilling life trajectory.

✹ APPLICATION

> Risk-resiliency mapping can be used to evaluate an individual or group of people. It reveals vectors of violence and helps to identify prevention and intervention strategies. It can also be used for self-management.

The PAR Model in Practice

We can't solve problems by using the same kind of thinking we used when we created them.

— Albert Einstein
1879 — 1955
German-Swiss-American theoretical physicist

Par Model Benefits

Among the wide range of benefits the PAR Model can produce are:

- Improved community safety.
- Reduced victimization.
- Reduced health care costs.
- Lowered resource consumption for dealing with violence (security systems, violence prevention expenses, etc.).
- Reduced overall risk-management indicators and their associated costs.
- Reduced administrative expense for responding to episodes of violence.
- Reduced law-enforcement/criminal-justice costs.
- Effective assessment of the impact of violence-reduction initiatives.
- Improved effectiveness in dealing with those involved in violent episodes (perpetrators, victims, supporters).
- Increased employment job satisfaction and morale.
- Reduced employment turnover.
- Reduced prison recidivism.
- Improved family safety.
- Interrupted transmission of violent behavior to succeeding generations.
- Improved the overall quality of life.

PAR Model Advantages

There are significant advantages to applying the PAR Model. Some of these are:

- It is practical, easy to understand, and effective.
- It can be applied to all forms of violence.
- The model eliminates the inhibiting qualities of the punitive model.
- It makes violence understandable.
- It makes violence manageable.

- The model is flexible — responsive to context and other factors.
- It is solution-oriented.

PAR Model Limitations

Among the limitations of the PAR Model are the following:

- It does not solve problems that are a direct outgrowth of medical or mental health disorders. However, the efficacy of the model is significantly increased by medical and psychological treatment where needed.

- The model is generally ineffective when applied to those presenting with severe psychopathology, low-functioning autism, types of brain damage that affect cognitive function and affect regulation, and chemical addiction.

- In social environments where violence is ingrained and seen as a positive individual and social attribute, the model will have little, if any, effect.

Applying the PAR Model

"The PAR Model supports the goals of compassion: to prevent or alleviate unnecessary suffering of sentient beings."

*If we could read
the secret history of our "enemies,"
we should find in each man
and woman's life sorrow enough
to disarm all hostility.*

— Henry Wadsworth Longfellow
1807 — 1882
American poet and educator

The PAR Model supports the goals of compassion: to prevent or alleviate unnecessary suffering of sentient beings. The model can be effectively applied to individual, family, community, urban, regional, national, and international settings. Because the model is built on a public health foundation, its principles, practices, and procedures are universal.

Among the types of violence, the PAR Model addresses are:

- Murder
- Suicide
- Sexual violence
- Intimate partner violence
- Elder maltreatment
- Bullying
- Assaults

- Child abuse and neglect
- Gang violence
- War, international aggression
- Torture
- Slavery
- Genocide
- Economic violence

- Intimidation
- Environmental violence

Risk Assessment

Application of the PAR Model includes a 60-point assessment. This evaluation can easily be applied to a wide range of populations —individuals, villages, cities, regions, and nations. The assessment breaks out 12 key areas for each of the five bodies. *Figure 07* shows general areas in which each of the bodies is evaluated.

Figure 07
60-Point Assessment

International organizations engaged in eradicating violence, such as the United Nations, have incorporated elements of this thinking. For example, the UN reports that crime[13] destroys Africa's social and human capital, drives businesses away from Africa, and undermines the state. The UN "Crime Assessment Tool"[14] established goals congruent with the PAR Model. These include eradicating extreme poverty, making primary education available to everyone, promoting gender equality, and empowering women.[15] Adding the PAR Model Risk Assessment to existing evaluation programs, such as the UN tool, can increase positive violence reduction outcomes.

Settings

The PAR Model can be effectively applied in a variety of settings, some of which are found in the following lists.[16] This application includes reducing the risk factors for violence.

International Settings

International settings in which the PAR Model can be applied include:

- Peacekeeping
- International justice
- Relief initiatives
- Human rights
- International conflict
- Treaty negotiations
- Refugee programs

National Settings

National settings in which the PAR Model can be applied include:

- National political dialogue
- Legislation and policy
- National corrections
- Immigration/border issues

- National law enforcement
- Juvenile justice
- Refugee programs

Urban Areas

Urban area (Metropolitan Statistical Areas) settings in which the PAR Model can be applied include:

- Legislation and policy
- Community development
- Social services

- Policing
- Homelessness
- Refugee programs

Institutions

Institutional settings (schools, corporations, governments, healthcare, military services, arts, etc.) in which the PAR Model can be applied include:

- Governance and policy
- Human resources
- Management

- Customer relations
- Risk management
- Community relations

Interpersonal Relations

Interpersonal settings in which the PAR Model can be applied include:

- Families
- Students
- Peer groups
- Teachers and students

- Neighborhoods
- Coworkers
- Supervisors and workers

Delivery Vehicles

Public Health Initiatives

Like other public health initiatives, the PAR Model has value in public information campaigns. Elements include distribution of concepts and practical applications via:

- News outlets.
- Social media.
- Lectures.
- Conferences.
- Academic and public information papers.
- Books.
- Documentaries.
- Online and in-person multimedia presentations.

Education Programs

PAR Model education programs can be provided to a broad range of organizations, including:

- Educational institutions (e.g., schools, colleges, universities).
- Urban, state/provincial, and national and international governing agencies.
- Community councils.
- Social service agencies (NPOs and governmental).
- Healthcare organizations.
- Police departments.
- Correctional institutions.
- Peacekeeping organizations.
- Military forces.
- Advocacy groups.
- Parenting groups.
- Associations (e.g., professional, trade, environmental).
- Corporations.
- Transportation organizations (public and logistical).
- Unions.
- Faith groups.

Educational programs can be delivered via:

- On-site programs (e.g., at schools, businesses, agencies).
- Online webinars.
- Online, on-demand workshops.
- Conferences.
- Symposia.

Advocacy Programs

Advocacy groups can put the PAR Model to work to address their areas of focus. For example, these groups may include students working to end violence (particularly mass shootings), informal groups of local citizens working to reduce violence in their neighborhoods, and people working together to support international peace.

Resources

"A library of resources allows each person or group to get the specific tools they need."

Establishing a library of resources is advantageous because it allows those working to prevent and respond to violence the flexibility of selecting and using individual resources to fit the focus, scope, and timing of their efforts.

Among resources that can be useful are:

- Books.
- Papers (research, policy, and briefings).
- Videos.
- PowerPoint presentations.

- Fact sheets.
- Assessment instruments and checklists.
- Instructional information (guidelines, processes, etc.).
- Graphic illustrations.

Advisory Assistance

Developing PAR Model skills can be achieved in broad, general terms or on a case-management basis. Regarding the latter, advisory assistance in the form of consulting and coaching allows those looking for specific or individual-focused assistance the advantage of receiving targeted, situation-specific support to meet their unique needs.

Additional Information

The International Center for Compassionate Organizations has resources that provide additional information on the PAR Model, including White Papers, In Brief (single-page) materials, and reference materials. For more information, please contact the International Center at:

par-programs@compassionate.center

Additional information is also available on the International Center website at:

https://compassionate.center/par

About the Author

Ari Cowan is the Director-General of the International Center for Compassionate Organizations. For his work to end violence, he was awarded the 1998 National Public Health Award from the United States affiliate of the international physician organization that received the 1985 Nobel Peace Prize. More information about Mr. Cowan can be found online.

* * *

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Notes

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[1] The narrative and illustrations for this paper are from the theoretical work, writings, and graphic conceptualizations of Ari Cowan. They are Copyright © 2019 by the author and are reproduced with permission.

[2] The IPM is applied where questions of power arise, but where violence is not a consideration.

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WHITE PAPER
The International Center for Compassionate Organizations

3   Developed by Paul Gilbert, PhD, FBPsS, OBE at the University of Derby in the United Kingdom. Gilbert's approach includes evolutionary human development research as well as neuroscience, clinical experience, and extensive research.

4   Pulitzer Prize recipient for his book, *The Denial of Death*. Becker's work is the foundation for Terror Management Theory.

5   Please note that the inclusion of these elements as elements of the PAR Model should not be construed as an endorsement of the PAR Model. The copyright holder of the PAR Model is solely responsible for the manner in which third party concepts are applied.

6   Shackle, Samira. 2018. "Could Treating Violent Crime like a Disease Stop It from Spreading?" Economics. *World Economic Forum*. July 25, 2018. https://www.weforum.org/agenda/2018/07/violent-crime-is-like-infectious-disease-and-we-know-how-to-stop-it-spreading/.

7   "What Is A Computer Virus?" n.d. Technology. Norton. Accessed December 5, 2018. https://us.norton.com/internetsecurity-malware-what-is-a-computer-virus.html.

8   The virus metaphor does not include violence resulting from brain damage or in cases involving psychopathology (a condition now recognized as neurological disorder).

9   "Violence Prevention Home Page." Public Health. Centers for Disease Control and Prevention, February 6, 2018. https://www.cdc.gov/violenceprevention/index.html.

10   Krug, Etienne G., Linda L. Dahlberg, James A. Mercy, Anthony B. Zwi and Rafael Lozano (editors) (2002): "Violence — A Global Public Health Problem," in *World Report on Violence and Health*. Geneva: World Health Organization, page 7.

11   The use of these terms is inspired by the work of René Girard as exemplified in *Violence and the Sacred* and by Gil Bailey as characterized in *Violence Unveiled: Humanity at the Crossroads*.

12   For more information about Paul Gilbert and the Compassionate Mind Foundation, see: https://compassionatemind.co.uk/

13   Most acts of crime fall within the PAR Model's definition of violence.

14   United Nations Office on Drugs and Crime (New York, UNODC, 2009), p. 6. *See*: https://www.unodc.org/pdf/criminal_justice/Crime_Prevention_Assessment_Tool.pdf

15   United Nations Office on Drugs and Crime, Crime and Development in Africa (Vienna, UNODC, 2005), p. 67.

16   States and Provinces are not included because urban areas can make up most of a nation's population and metropolitan areas can cross state or national boundaries (e.g., Detroit, US – Windsor, Canada, El Paso, US – Juarez, Mexico, Philadelphia, Pennsylvania – Camden, New Jersey – Wilmington, Delaware).