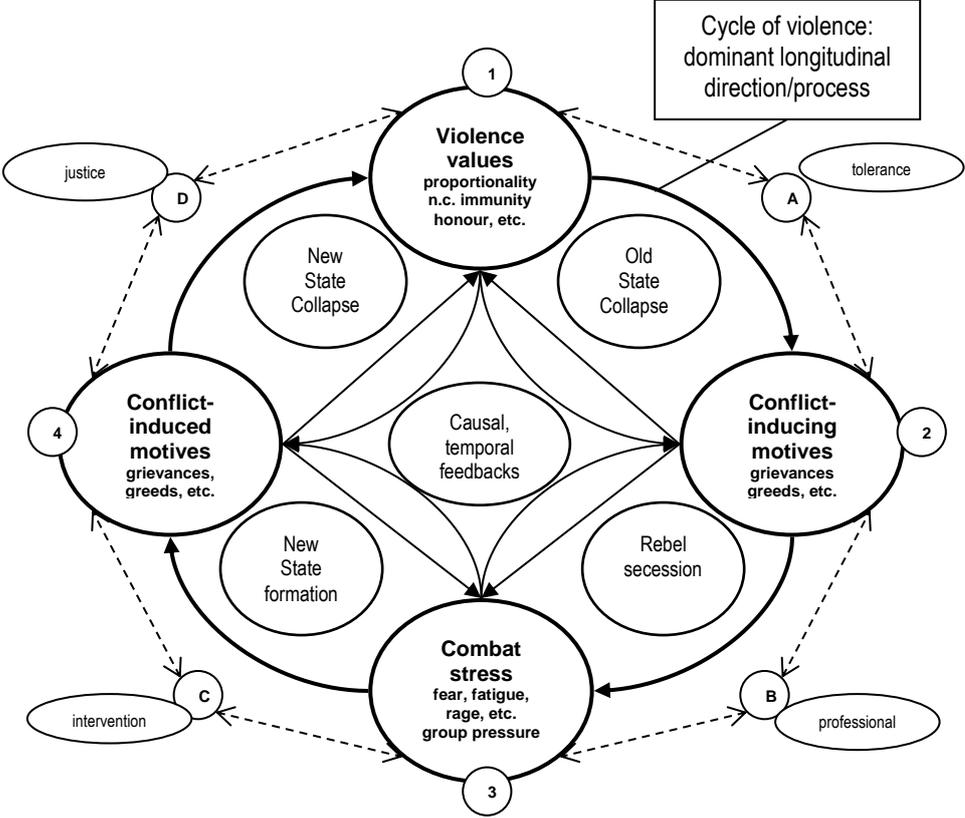


Diagram I Brutalisation



Formal description of Brutalisation theory: fear, pain, desperation, humiliation, anger, disillusionment, trauma and other emotions and responses emanating from imagined, perceived or experienced sufferings (deprivations, devastations and depredations) lead to a ‘degeneration’ i.e. *brutalisation* of means (*terrorisation*, *criminalisation*) and ends (*radicalisation*, *extremisation*) in each successive conflict, and the longer each conflict lasts (*protraction*). A *base conflict* concerns the first confrontation opposing actors formulate and pursue in the same language, rhetoric, ideology and mindset in following conflicts. Traumas and grievances may exist earlier, but in different form and context. The cycle of violence as shown in Diagram I runs as follows: intolerant, zero-sum, winner-takes-all *violence values* (aggregate variable 1) that do *not* adhere to (once) internationally and/or locally recognised norms like those of *honour*, *hospitality* (including fair treatment of captured opponents), *proportionality* and *non-combatant immunity* (such norms present particular variables under

aggregate variable 1) lead to *conflict-inducing motivations* (aggregate variable 2) like *grievances*, ‘*greeds*’ or *avarices*¹, *interests*, and *ideologies* that may or may not be based on greeds and grievances (particular variables under aggregate 2); the aggrieved, greedy and/or ideologically driven take up arms, leading to *combat stress* (aggregate variable 3) through *stress-responses* induced by innate aggression (*eagerness to use violence*) as opposed to innate restraint (*reluctance to use violence*), and *social pressures* to carry out and condone atrocities (particular variables under aggregate 3); these violations engender *conflict-induced motivations* (aggregate variable 4) like grievances about atrocities and other injustices suffered during the conflict, leading to *revenge* attacks and *tit-for-tat* retributions, and/or using opportunities to amass riches, power, status and privileges (‘*greeds*’ i.e. *avarices* and/or *interests*) or realise sought-after end states (*ideologies*) during and out of the conflict, whether or not driven by greeds and grievances, leading to more deprivations and devastations. These conflict-engendering and conflict-engendered motivations together with (consequent) brutalisations negatively affect society’s (violence) values after the conflict. This may lead to a new, more brutal conflict. The countervailing variables are: A) *tolerance* and kindred values (pluralism, equality, democracy, etc.) respecting basic human and humanitarian rights; B) *professionalism* ensuring discipline, self-restraint and thereby respect for humanitarian norms i.e. rules of warfare in particular; C) *intervention* by external actors, ranging from mediation to military occupation, to stop and halt excessive violence, while at the same time respecting human rights, humanitarian and local norms (for so far the latter resemble or complement international norms); and D) *justice* through measures ranging from reconciliation (eg. by truth commissions) and prosecution (eg. by international tribunals) to ameliorate traumas, resolve grievances, overcome greeds and replace these by equitable, balance interests, and respect local secular and religious ideologies – for so far these respect human rights and humanitarian norms. Yet according to the Brutalisation theory, these positive variables are either non-existent or too weak to prevent, counter or impede the negative variables and the entire process of ends-and-means degeneration.

¹ The term ‘greed’ as a noun does not have a recognised equivalent in the plural tense, i.e. ‘greeds’; yet I have not come across a better term to contrast it with the term ‘grievance’ and its plural ‘grievances’. The best alternative or substitute term for greed I consider to be ‘avarice’ – that has a recognised plural, ‘avarices’.