

**COLOMBIA: INDICATIONS OF A NEVER-ENDING CONFLICT IN
RELATION TO THE ADAMS REVOLUTIONARY MODEL**

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ABSTRACT

Colombia's history has been written with violence and social unrest. Over time, apathy towards this state of conflict has developed among its citizens (Simons, 2004: 9). This has created a culture of self-perpetuating violence (Cortázar et al; Castro, 2005: 29). This case study examines interviews with Colombians, writings of Colombian and international scholars, researchers, and novelists through the view of the Adams Revolutionary Model. This research seeks to provide solutions based on effective leadership to provide an effective management of the country.

INTRODUCTION

According to scholars and writers world wide, the social and political unrest that Colombia suffers (e.g. political ambitions, exploitation of the working class, and family feuds) is the effect of an unethical civil foundation (Simons, 2004: 39). Colombia has sunken into a self-perpetuating loop effect that has carried the country to a degenerative state of socio-political distress. This loop effect has been identified and analyzed through the development of this study using the Adams Revolutionary Model (ARM).

BACKGROUND OF THE COUNTRY

Colombia is located in the north-west of South America and has kept its magnificent beauty and natural affluence secret from the rest of the world. The country covers one percent of the world's surface, yet boasts 10 percent of the world's flora and fauna. Among its natural resources, Colombia possesses petroleum, natural gas, coal, iron ore, nickel, gold, copper, the world's finest emeralds (Library of Congress, 2007; Colombian Embassy, 2006), and its internationally famed coffee. Colombia's wealth has been unevenly distributed among its departments (states), and people. This uneven distribution of wealth has affected the basic human needs of its citizens, feeding a cycle of discrepancy.

Since gaining independence from the Spanish via its residents, the Republic of Colombia has moved into an addictive loop of divergence and social unrest. The government, guerrillas, paramilitaries, drug dealers, right and left wing political traditionalists, communists, and monopolistic groups have attempted control the country and its resources for many years, facilitating the cycle of social unrest (Castro, 2005: 29). To examine the cycle of divergence in the country, this case study uses ARM.

THE ADAMS REVOLUTIONARY MODEL (ARM)

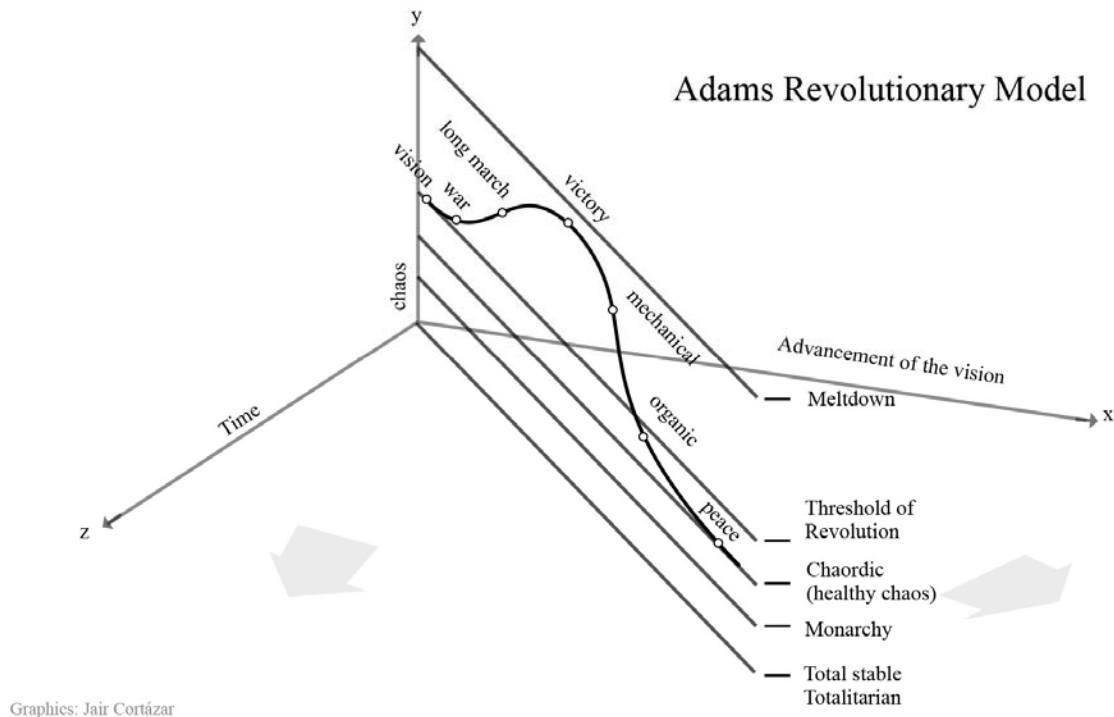
The Adams Revolutionary Model (ARM) was created to provide a leadership framework for permanent societal change and research. These stages of the ARM are defined as: vision, war, long march, victory, mechanical organization, integrated organization, and paradiso/pergatorio stages (Adams, 2003). Revolutions can fail at any of the stages presented, although the odds of failure increase in the stages with higher levels of chaos.

The seven distinct steps of the model are defined briefly below:

1. **The Vision Stage:** The creation of the set of ideas or ideals that fuel a revolution, the spreading of that vision, and the beginning of chaos. Elevated chaos tends to be the catalyst for this stage. Organization of the core group should take place.

2. **The War Stage:** Conflict resulting from the threat of the revolutionary vision. Chaos escalates, and people generally have to choose sides.
3. **The Long March:** Adversity and affliction caused by prolonged conflict and deprivation which proves, improves, deviates, or destroys the original vision and solidifies the true leaders and followers. Less dedicated followers and leaders (as well as lesser opponents) withdraw from the conflict. The Long March Stage marks the solidification, destruction, or mutation of the original vision. Alteration of the original vision is apparent. If the vision does not return to its original course, the level of chaos escalates. This chaos leads the vision to a meltdown, a divided vision, or a weak arrival to the mechanical stage (which, later develops into a loop effect).
4. **Victory or Defeat Stage:** The switch from external chaos to internal chaos within the system, government, or organization. The revolution is finally established; external acceptance in the system is acknowledged. The victory stage can signal the first step for internal organizational revolutions started at the top of the organization due to internal organizational/system inertia, and could result in the whole seven stage process ensuing again. Research has shown that if a new vision is accepted at the top of an organization that the next step may instead be the War Stage (Cortázar et al, 2007). The Victory Stage is elusive, even a mirage in some circumstances, and Victory has a broad range of definitions.
5. **Mechanical Organization Stage:** The unorganized beginning of systems and structures within the new order or bureaucracy that resemble mechanical structures, machine metaphor (Morgan, 1998, pp. 17-34). Post-revolution martyrs appear and external chaos begins to diminish. The Fifth Stage is the best barometer of whether a true Victory Stage has occurred. If not, alteration of the vision results in the alteration of the organization. The flow of the new system, organization, or society produces unexpected/unknown results. Possible results include the decrease in satisfaction of human needs. This decrease elevates chaos, taking the vision to a meltdown. Divisions and further alterations to the vision create a fake arrival to the peace stage or create a loop effect.
6. **Integrated Organization Stage:** The revolution continues to evolve into an increasingly complex and integrated organizational structure. The level of chaos diminishes below its level at the time of the original revolutionary vision. The revolution becomes a larger part of the culture. The culture of the new organization solidifies, building positive organizational inertia. Hijacked mechanical organization stages do not make it to the integrated organization stage.
7. **Paradisio/Pergatorio Stage:** Internal acceptance of the revolution. This stage is a paradox of a continuum of outcomes between two extremes. The most extreme (and best outcome) includes both *internal and universal acceptance* of the revolution within the system, organization or society. Chaos caused by the revolution falls to a level that is significantly lower than during the Vision Stage. Vision comes from adversity, and the tenets of the original vision exist as underlying assumptions in organizations (Morgan, 1998, pp. 69-110). If all goes well, the new system is robust. In general, the people within the system feel satisfied, intensely loyal, and secure. Peace breeds apathy. Accountability and accurate internal evaluation are needed. So, the revolution process begins again.

The second and opposite outcome (a false sixth stage) is continued chaos at a level that is too high for long term stability and/or a general continuance of the negative emotions, thoughts, and drives that led to the revolution in the first place. Despair, discouragement, unmet needs, and anger reside within those who are in the system. The revolution has been hijacked and altered into something the founders did not desire. The revolutionary movement results in a manipulation and deception which enslaved the system. The strange detractors that create this change in the vision have been found in the Long March and the Mechanical Organization stages.



Graphics: Jair Cortázar

Figure I

The first four steps of the model constitute the external battle for the hearts of the people. The last three steps are the internal battle for order to create the system of administering and delivering the promise of the revolution. Three stages (Vision, Long March and Mechanical Organization) are catalysts for the other four stages. Four stages (War, Victory, Integrated Organization and Paradisio/Pergatorio) are natural reactions or outcomes to the other *driving* stages, although the War stage is caused or driven by those who oppose a new vision. The three driving stages (Vision, Long March, and Mechanical Organization) set up the tell-tale patterns that revolutions exhibit. These patterns are evidential in the ARM and the core group of stages must set up and execute them correctly, or else significant problems develop in later stages. Pattern variations always point back to the driving stages. Some change or flaw in the original vision passes through the revolutionary process.

The Vision stage precipitates and forces the War stage. The Long March stage (if executed with patience, great energy, finesse, with a concerted effort to preserve, establish and perpetuate the key points of the vision), will push a revolution through to a successful victory stage. War and Victory stages are natural outcomes of Vision and Long March stages. A well conceived and executed Vision stage will lead to a War stage, while a well executed long march stage guarantees a successful victory stage and sets up a strong Mechanical Organization stage. This pattern effects how quickly and how well the sixth stage commences. Looking at the process in reverse, the Integrated Organization stage is set up by the Mechanical Organization stage, and so on back to the original Vision stage that was the initial catalyst for the revolution. However, the Mechanical Organization, Long March and Vision stages are the *strange attractors*, a chaos theory moniker for those variables that set up distinct patterns in chaotic systems (Gleick, 1987, pp. 133-35), or drivers that set up the other *reactionary states* or stages that lie between the driving stages. The stages are not entirely separate from each other, nor in practice are the stages tidy.

The seven stages of the ARM are indicative of general states, yet often overlap. Revolutions are dynamic events more like a turbulent river than a nice curve like the one shown in figure I. For instance, the Long March is an extended War stage with some peculiar characteristics that separate it from the initial War stage. A revolution can have parts that have progressed to a favorable stage, say an Integrated Organization stage, and other parts that are still lagging at the Mechanical Organization stage. The non-linear and gritty character of revolutions invites a brief description of the aspects of chaos theory that apply to revolutions and the ARM.

Chaos Theory and Revolution

Although it is difficult to identify patterns in large scale revolutions, chaos theory has shown that very chaotic and dynamical systems can have structure and patterns (at any scale), and that the intricate structure found in smaller chaotic systems can be indicative of larger events (Wheatley, 1994, pp. 128-37). Structure at any scale means that turbulence (such as the motion of water moving in currents), has patterns that look the same whether observed from a microscope or in the oceans from outer space. "Pattern inside of pattern" is how one text describes this structure (Gleick, 1987, p. 103). A small pine tree looks very much like a large pine tree, although without as many needles or branches, but the relative proportion in relation to the larger plant may be the same. Small resembles large and vice versa. The property of smaller dynamic systems being similar to larger dynamic systems is called *scaling* (p. 86) and is crucial to a reasonable understanding of complex dynamic systems and events. Turbulence in water and other fluids has this exact property. The small whirls at the microscopic level have the same patterns as large ocean currents.

One of the great discoveries of the 20th century that is fundamental to Chaos Theory is called *Universality*. Named by its discoverer, Mitchell Feigenbaum, Universality is the key property exhibited by all chaotic systems (Gleick, 1987, pp. 172-75). As heat is applied to fluid, water for example, the water heats up and begin to move, but no boiling is taking place. The movement in the water before boiling begins is predictable and has a definite convective pattern that depends on the pattern of the heat applied to it. When the water first begins to boil, called the first *bifurcation* (pp. 74-77), bubbles break off the

bottom of the pan in columns. The columns of bubbles tend to stay in one of several places in the pan, but as the application of heat continues, a second bifurcation occurs and the number of columns *doubles*. In between each of these bifurcations, the boiling has the same characteristics and pattern, though different than the previous bifurcation. The bifurcations continue until the whole pot boils in total chaos without any apparent pattern other than chaos.

The bifurcations happen at shorter intervals as heat is applied (at about one fifth of the length of time of the preceding bifurcation interval). Graphing this phenomenon is like looking at a tree (Gleick, 1987, p. 78). Scientists found out that as simple systems bifurcated that they did so in even numbers (2, 4, 6, 8, etc.), and that the fluid would tend toward the branches or oscillate in between, but never go outside the branches (bifurcations). Mitchell Feigenbaum discovered that the ratio of the intervals between bifurcations in succession (the second divided by the third, then the third divided by the fourth, etc. until chaos) was *always the same* in certain chaotic systems (pp. 172-78). The exact Universality number is 4.6692 (p. 174), carried to four decimal places, or looking at the ratio the other way around, each successive interval between bifurcations is $1/(4.6692)$ or about 21.42 percent the length of the previous interval.

Further, the Fibonacci sequence also exists within the “branch widths” of the bifurcations (Linage et al, 2006, p. 639). This sequence is present in “all dynamical systems exhibiting the period-doubling route to chaos (p. 639) both scaling and the Fibonacci sequence have been found in “natural and man-made” dynamic systems—now the two have been proven to co-exist (p. 638) within the same patterns of chaos.

As chaos increases in a society or organization, definite bifurcations into tribes and/or parties occur. As the chaos increases, the divisions occur more quickly until something brings the chaos under control or else the system self destructs.

In adding up the bifurcations in chaotic systems, a limit is approached due to the decreasing lengths of each successive bifurcation. If a person started with a length of string and kept adding a length equal to $1/5^{\text{th}}$ the length of the previous piece of string, the total length of all the string segments would also approach a specific number, a limit, not much longer than the original length of string. At some very specific limit, or number, the system becomes completely chaotic (Gleick, 1987, p. 71). Other patterns exist within chaotic systems, but for the purposes of this paper the characteristics of chaos explained here are sufficient.

Both, scaling and universality will help describe peculiar aspects and paradoxes of revolutions in this research. Universality and other characteristics demonstrate that chaos can have *stability*, *structure*, and can even be understood using simple mathematics (Gleick, 1987, p. 76 - 77).

The Butterfly Effect and Revolution

Another property of interest in revolutions has been called the *butterfly effect*. The Butterfly Effect has been trivialized in popular culture into simply meaning that some small event can cause a very large event. The Butterfly Effect says that making changes in *small places* within a larger system at the right place, time, and in the right way can

cause the larger system to change. This occurs because the larger system is connected and contains smaller systems (Wheatley, 1994, p. 42). The butterfly effect, while closely related to scaling and the interconnection with the larger system, as Wheatley wrote, is made possible by the extreme sensitivity to the conditions initially found in chaotic systems.

Researched systems are sensitive to change in initial conditions. A study of Peter H. Richter observed a double pendulum (a pendulum attached to the weight of another pendulum) while studying dynamic systems and chaos. His small double pendulum, turned out to be so sensitive to initial conditions that the infinitesimal gravitational attraction of “a single raindrop a mile away” would noticeably change the motion of the double pendulum in “about two minutes” (Gleick, 1987, p. 230).

Sensitivity to initial conditions provides the ability to change a large system through relatively small means as long as the force is applied at the correct *place*, in the correct *manner*, and at the right *time*. Military strategists try to use the same means to conduct warfare, using nearly identical terms such as terrain, tempo, and timing.

Extreme sensitivity to initial conditions is what ultimately drove Edward Lorenz, and other climatologists and meteorologists to eventually conclude, to their chagrin, that long-range weather forecasting is impossible (Gleick, 1987. pp. 17-18). Even long-range planning as conducted by many organizations (AKA strategic planning) is impossible in systems of chaos. Revolutions and dynamic systems in society are complicated, like weather forecasting. They are sensitive to variations types of inputs, and particularly the culture and thought processes of the people in the direct path of a revolution—just as weather is sun, terrain, and ocean-driven.

In brief summary, so far, the Butterfly Effect says that large-scale changes can be effected by small means applied at the right point, by the right method, and at the correct time. The Butterfly Effect also warns that other changing conditions in or near a dynamical system; a revolution for example, can send it spinning in a totally unintended direction.

Scaling/Universality and Revolution

Scaling and Universality as already described have significant implications for revolutionary theory. If leaders of revolutionary movements create too much chaos, the whole system will collapse into disorder and may be lost. Bifurcations in the chaos (or phase changes) come in quicker succession as chaos is increased. The difference between healthy chaos (stability) in *any* society or organization and complete meltdown is not that large, even in organizations or nations that seem very stable. Knowing just when complete chaos will occur as chaos is increasing is hard to judge. However, with Chaos Theory the fine line between controllable and uncontrollable chaos can be more accurately estimated by watching how fast the system is dividing. In some nations, organizations, and systems self-correction mechanisms exist to resist and slow down rising chaos. If the chaos becomes too great, the collapse of the system into chaos is certain.

Federalism (both corporate and national) is a very effective, nonviolent chaos-control mechanism. Threats of violence have also been used to prevent chaos in totalitarian monarchies. Historically the best long-term counter to a rise in chaos is freedom, fair laws, and a fair judicial system. Freedom creates a high standard of living—human needs are met. A free and accountable system is preferred to one of chaos filled with hostile takeovers and war.

Colombia has undergone a revolutionary process starting with Simon Bolivar's vision in the early nineteenth century. To create a better understanding of the Colombian case, this study recreates Colombia's history through each of the stages of the ARM.

COLOMBIA: THE VISION STAGE

The Vision stage of what is known nowadays as the Republic of Colombia was triggered by the desire of independence for the citizens of Nueva Granada from the Spanish crown. Simon Bolivar, known as The Liberator, led the Granadinos toward their independence. Bolivar's vision to consolidation of Colombia as a nation based on the principles of national unity, obedience to the government, religious orientation, and the military protection of an organized society (Historia Extensa de Colombia, 1970, pp. 366). Bolivar's original vision has been recorded on the pages of history. Fascists, dictators, and other extremist leaders have changed the course of history by attempting to gain power through forgery and manipulation of Bolivar's ideals.

COLOMBIA: THE WAR STAGE

After years of imperial abuse and subjugation under the hand of a growing empire, Bolivar rose as the liberator who successfully fought against the Spanish occupation in the new world. His freedom campaign brought with it ideals of justice and unification leading the people of Nueva Granada to their independence on July 20th, 1810. The independence from the Spanish led to the creation of Greater Colombia. Later on, the secession of Venezuela, Ecuador, and Panama evolved into what is known today as the Republic of Colombia.

COLOMBIA: THE LONG MARCH

During Colombia's Long March, Bolivar's ideals of freedom suffered major changes. Separatist and provincial leaders desired the creation of a federation while Criollo leaders wanted the creation of a centralized government. The prolongation of the social conflict during the period of the Colombian Long March blurred the real purpose of Bolivar's revolution causing its followers to withdraw from the revolution (Cortázar et al, 2007; Adams, 2003). The development of Bolivar's vision was shattered and ended in the dissolution of the newly created Gran Colombia (Historia Extensa de Colombia VII, 1978, pp. 359 – 363; Pearce, 1990, pp. 15 – 17; Melo, 1987, pp. 61 – 62; Simons, 2004, p. 24). Similar to the revolutions of North Korea, Russia, and Cuba, the Colombian revolution was seized and transformed from its original purpose. The citizens of the countries where these revolutions took place became prisoners of unethical leaders who claimed to be following Bolivar's vision, yet strayed from that vision. For example, Marxism evolved into a communistic system of oppression and social injustice in North Korea when the revolution was moved from its original purpose by its leaders (Martin, 2004: pp. 551 – 578; Cumings, 2005: pp. 404 – 447; Human Rights watch, 2004).

The Long March is the critical first step toward the creation of a new order. However, if the vision is altered in the Long March process, it will hijack the course of the vision in the later stages. The form the vision arrives in at the Mechanical Organization stage is the form that people will attempt to instigate into a new system, and that vision may not be the original vision. The vision can also be totally destroyed during the Long March, leading the system or organization to a melt down. The manipulation of the vision can be the beginning of a Loop Stage, a fake or phantom/surreal seventh stage, the beginning of a new revolution, or an avoidable degradation to a monarchy or dictatorship (Figure II).

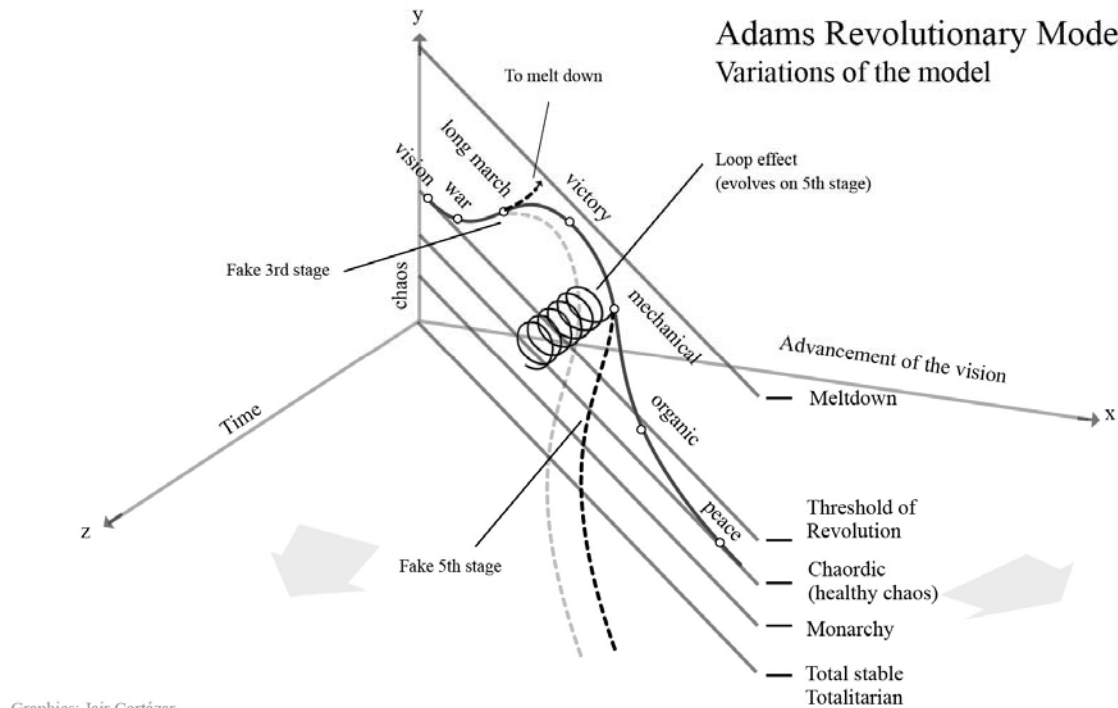


Figure II

During the development of the Colombian case study, the pattern of the Loop Effect was detected. The Loop Effect is like an eddy in a stream of waters that whirls round and round but does not progress down stream. Colombia resided in a loop of elevated chaos and stunted progress in the direction of an integrated society (stage six of the ARM).

COLOMBIA: THE VICTORY STAGE

After several major mutations, Bolivar's revolution accomplished its arrival to the Victory stage. Evidence of this mutation can be attached to the different names that the country adopted after several territorial sessions through history.

Names of Colombia	
New Kingdom of New Granada	1538 – 1717
Vice Royalty of New Granada	1717 – 1810
United States of New Granada	1810 – 1816
Republic of Greater Colombia	1819 – 1831

Republic of New Granada	1830 – 1858
Grenadine Confederation	1858 – 1863
United States of Colombia	1863 – 1886
Republic of Colombia	1886 to present

Table I. Names of Colombia through history

The chaotic state of the revolution started to show signs of organization. After the secession of Panama, Venezuela, and Ecuador, Colombia entered to a new stage of organization. Victory was at last accomplished and the new order started to follow the path towards an Integrated Organization stage. Nevertheless, the newly established system did not satisfy the needs of the people. Strong divisions among social classes, the solidification of a political culture in which two major political powers – liberals and conservatives – shaped political polarization, and the diverse geographical division of the country intensified the conflict.

Major Colombian Conflicts and Civil Wars	
Conflict	Date
The first republic	1810
The reconquering of Nueva Granada by “El Pacificador” Pablo Morillo	1815 – 1816
The expelling of the Spanish army from Nueva Granada	1819 – 1828
The Nueva Granada Peru war	1828
The Pasto Revolution & civil war	1840
The Civil War	1860 – 1862
The Ecuadorian-Nueva Granada War	1863
The Liberal Coup	1867
The Conservative rebellion	1876
The Santander Rebellion	1884 – 1885
The 1893 war faction revolt	1893
The 1895 war faction revolt	1895
La Guerra de los Mil Dias (The War of a Thousand Days)	1899 – 1903
The Panamanian secession from Colombia	1903
The Colombia/Peru border dispute	1911
The Colombia/Peru border dispute	1922
The Leticia War	1932 – 1933
El Bogotazo	1948
La Violencia	1948 – 1958
The 1953 Military Coup	1953 – 1957
The ELN insurgency	1966 to present
The FARC insurgency	1968 to present
The M – 19 Terrorism	1972 – 1991
The Cost of living strike	1977
The drug war	1978 to present
The Paramilitary insurgency	Present

Table II. Major Colombian Conflicts and Civil Wars

COLOMBIA: THE MECHANICAL ORGANIZATION STAGE

According to Adams, post revolutionary martyrs appear during the Mechanical Organization stage. However, chaos begins to diminish (Adams, 2003). The revolution begins to function as a domestic-political or organizational form, compared to a function that delivers results. Power structures begin to realign and reform (Cortázar et al, 2007;

Adams, 2003). The study of Colombia revealed that the Mechanical stage of the country developed into a Loop Effect (Cortázar et al, 2007).

Throughout its history, Colombia has experienced the rise and fall of several groups forging and manipulating Bolivar's vision. Nevertheless, these revolutions follow a regular flow from the vision stage to the organizational stage. What may seem to be a successful campaign for change constantly ends in the wrong hands. This repeating pattern signifies the presence of a loop effect.

In this study, the government and society are the structure of the function and its core is the satisfaction of human needs. The events of social distress that take place in the country day to day counteract the original purpose of Bolivar's dream and the constitution (Restrepo, 1995, p. 595). Conflicts have mutated new visions into a nightmare of violence and uncertainty in a country that is being consumed from within (Yunis, 2003, pp. 48, 63). Political, community, academic, and religious leaders who have tried to change the trajectory of the history of Colombia have been threatened or silenced. Those who hold power or influence the people's decisions fight new ideas ferociously and prevent them from growing.

Colombians live in a chaotic state where visions perpetually bounce against a barrier. Byproducts of this barrier are violence and intolerance. The barrier hinders progression toward the Paradisio stage by also preventing the government from delivering any new vision towards a state of real peace.

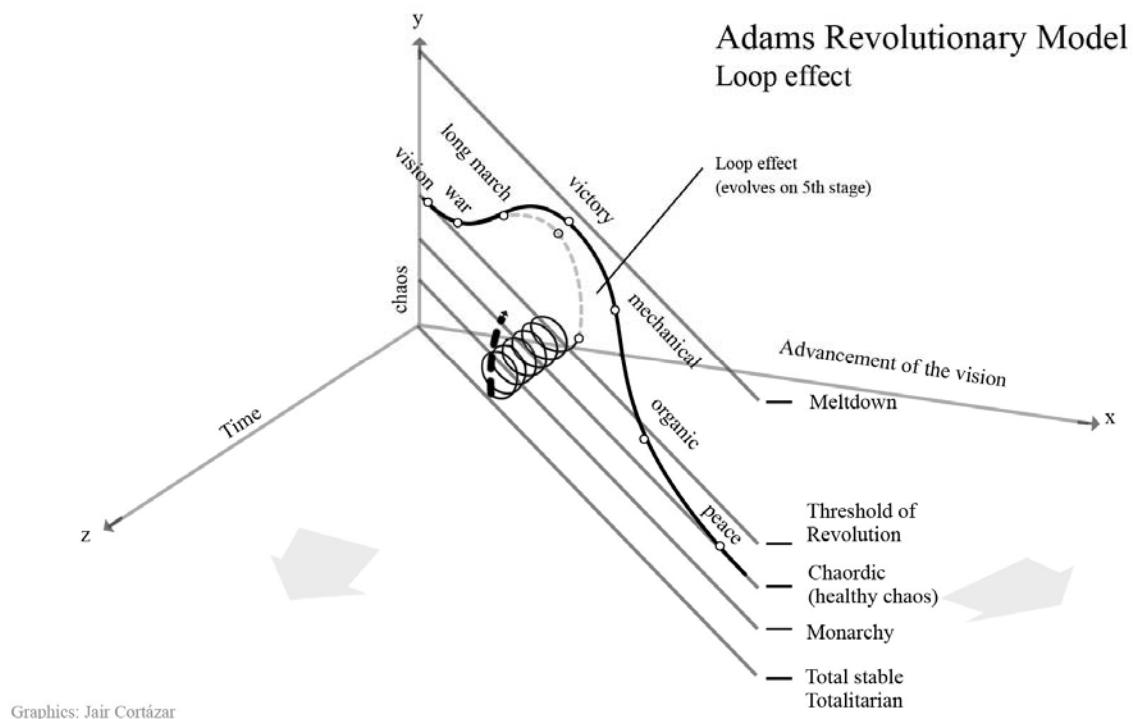


Figure III. Mutating Long March and the Loop

According to Adams, during the development of a vision the system fights back. Several new visions have developed through Colombia's history. However, because the corrupted vision has already arrived to its victory, the system at large attacks any growing vision in its governmental institutions and society. Powers that affect or influence the system perceive the approach of those in education as controversial and ominous. An example of this social unrest phenomenon has already arrived at the doors of higher education institutions such as the National University of Colombia. In 2006, the university's faculty was threatened for supporting a scholarly approach to the current situation of Colombia and research about certain topics. Threats against the faculty of the National University have been publicly released and rejected by faculty, staff, and students in an article published in the university's web site (Unimedios/Archivos, 2006, p. 716). Social events like the one mentioned, counteract and blur Colombia's constitution and its purpose (Restrepo, 1995, p. 595).

Throughout the 90's, an estimated 250,000 Colombians perished because of social unrest. This number increases yearly (Revista Colombia Internacional). Ideologists are often kidnapped or assassinated, and their families are often harmed. A well-known and liked example is the system's reaction when Senator Ingrid Betancourt, founder of the Oxígeno political party, put her cards on the table. She insisted on a change in the current system. The system's response was chaotic aggression towards her. Ingrid was kidnapped on February 22, 2002 by the Revolutionary Armed Forces of Colombia (FARC). The kidnapping of Betancourt is an example of a common fate of leaders who have tried to change the old ways of an unethically founded system (The kidnapping of Ingrid Betancourt, 2003). Significantly, Ingrid was not focusing on one particular group, but the system as a whole, including society, rebel groups, political groups, and the government.

Other examples of the system's reaction in Colombia's history are: Jorge Eliécer Gaitán, Luis Carlos Galán Sarmiento, Guillermo Cano Isaza, and Jaime Garzón.

Jorge Eliécer Gaitán: Gaitán was known as the protector of the common class. The assassination of Gaitán, April 9, 1948, was an overture of the rise of an internal conflict that affected Colombia deeply (Arias, Revista Historia Critica: números 17, 18, 19). This period is known as La Violencia. The period of La Violencia was a social implosion caused by the internal state of decay in Colombia. The period of La Violencia left about 200,000 to 300,000 dead (Sharpless, 1978, p. 181). Gaitán was silenced; however, his legacy was adopted by separatists from which several insurgent groups were born.

Luis Carlos Galán Sarmiento: Galán was a Colombian politician and journalist. He ran twice for the presidency of Colombia and founded the New Liberalism political party. Galán became a dangerous enemy of the Colombian drug cartels and supported the extradition of criminals to the United States. Like other leaders who fight corruption in the country, Galán received several death threats. On August 18, 1989, during his political campaign in Soacha in the department of Cundinamarca, Galán was shot to death by hit men (Rincon, 1989; Cortés, 1994).

Guillermo Cano Isaza: Guillermo Cano, journalist and editor of the daily El Espectador, was a continuous defender of freedom of speech and human rights. His fervor towards freedom of speech created confrontations and criticism against his colleagues and readers. Cano was assassinated on December 17, 1986. Opponents who felt threatened by his critiques did not tolerate his protest against bloodshed and human rights violation, authoritarianism, and corruption (Biblioteca Luis Angel Arango). In 1997, UNESCO

created the UNESCO/Guillermo Cano World Press Freedom Prize to honor press freedom.

Jaime Garzón: Garzón was a journalist, comedian, and political satirist. His irreverent and pointed radio and television political satire made him famous (CEMPRO 1993). Garzón's assassination by a motorcycle gunman on August 13, 1999 was the result of resistance to his human rights activism (UNESCO).



Leaders and visionaries silenced by the conflict. www.bluedolphininternational.org

Figure IV

Colombia has become a puzzle from which right and left wing groups, expressions of groups that have evolved to the point of becoming part of the culture, have crafted their doctrines. Each group fights selfishly for its ideals instead of the common good. Lust for power and trouble-free wealth have contaminated the vision of these groups and has become their main foundation (Gomez Buendia, 2000, p. 81; Garzón, 1993). This self-serving behavior is also found among the social and political elite that covet to exert power to promote their ideals.

Communication plays an important role in solving the conflict; nonetheless, attempts to seek dialogue have not been successful. High levels of chaos have kept Colombia far from a true Mechanical stage, feeding the Loop Effect.

This research reveals that the evolution of social unrest in Colombia lays on its uneven distribution of wealth, lack of satisfaction of human needs, intolerance towards freedom of speech, a serious weakening of ethics, lack of leadership skills, poor administration of the country and its resources, and apathy in selecting political leaders. Thirty-two years ago Gerald Chaliand gave an account of Colombia's situation of unrest in his book, *Mythes Revolutionnaires du tiers Monde*. Bossism, caudillismo, caciquism, and the

abusive interference of a person or an authority using his/her power or influence to rule still exist (Chaliand, 1976, pp. 50 -55). Social and geographic regionalism influence municipalities, departments (states) and regions in the country (Colombia Pais de Regiones 4, p. 177).

One of the foremost indicators of the loop reflected in Colombia's society is avoidance. Colombians adjusted to the conflict, making it part of their daily life. The behavior of avoiding is the legacy of past generations that were not able to correct ongoing troubles, passing this behavior from one generation to another feeding the loop.

Simon Bolivar fought to create a nation in which liberty would be granted to future generations so they could enjoy freedom and equal opportunities. The last words of Bolivar to his fellow Colombians before passing away were:

Colombians:

You have witnessed my efforts to establish liberty where tyranny once reigned. I have labored unselfishly, sacrificing my fortune and my peace of mind. When I became convinced that you distrusted my motives, I resigned my command. My enemies have played upon your credulity and destroyed what I hold most sacred—my reputation and my love of liberty. I have been the victim of persecutors, who have brought me to the brink of the grave. I forgive them.

As I depart from your midst, my love for you tells me that I should make known my last wishes. I aspire to no other glory than the consolidation of Colombia. You must all work for the supreme good of a united nation: the people, by obeying the present government in order to rid themselves of anarchy; the ministers, from their sanctuary, by addressing their supplications to Heaven; and the military, by unsheathing the sword to defend the guarantees of organized society.

Colombians! My last wishes are for the happiness of our native land. If my death will help to end party strife and to promote national unity, I shall go to my grave in peace (Historia Extensa de Colombia, 1970, p. 366).

According to the ARM, chaos has order. The order that creates the chaotic state of Colombia is a union of individualistic forces that obtain profit and power from the chaotic state that the country faces. These forces act like a dam, stopping and controlling what happens in the country. This particular phenomenon causes Colombia to hit a wall, preventing its arrival to the peace stage (Garzón, 1993). The chaotic state of decay that Colombia experiences is the result of resting on an unethical base (Cepeda, 1997).

Under the current leader, Uribe Velez, Colombia has shown great improvement compared to its history of social unrest. The current administration has enforced the law, implemented new regulations to control and protect the country's budget, and programs to help entrepreneurs with the development of new businesses have been created or improved. However, Colombia still needs a socio-cultural change to fortify the nucleus of society: the family. The government, media, academia, and religious institutions must focus their efforts on rebuilding and enforcing ethical practices. Without a socio-cultural change, social unrest will continue to grow, keeping the country in the vicious Loop

Effect. In the worst case, the country will break up or the level of chaos will increase, getting out of control, taking the country to an unavoidable collapse or meltdown.

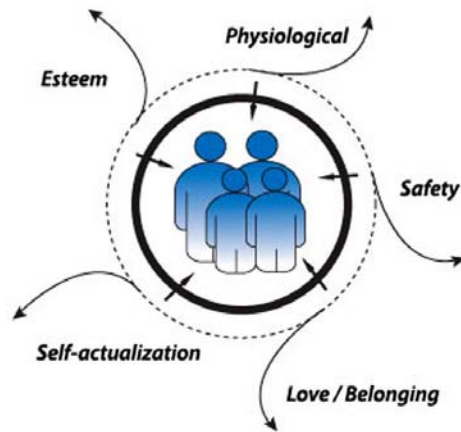
Each Colombian, whether rich, poor, scholar, or leader, must learn to be a team player. In the video *The Kidnapping of Ingrid Betancourt*, a Colombian journalist who was present in the elections of 2004 stated:

You just learn to live with that, you know, everyday someone else is being kidnapped and we just live with that. It's so sad but it's not such a big deal anymore for anybody here to be kidnapped, it's part of our lives (*The kidnapping of Ingrid Betancourt*, 2003).

A major step to a true social change is to get out of passive *learning-to-live-with-it* zone and recognizing that each Colombian can contribute to change the course of the conflict. Colombia can unite under one language that rejects kidnappings, illegal and unethical activities and speak this language loud and clear (Gaviria, 2006, p.168).

Colombian society blames its unethical tribulations on the government. However, several of the unethical practices of the government, mostly found at the middle administration level, are just the reflection of the loss of ethics in the country in general. Colombian citizens complain about their leaders; yet, when the time comes to select them, the people tend to follow those who will benefit them in the short-term. When a political candidate uses unorthodox methods or power to influence people's right to choose, the political candidate is deliberately using unfair methods to influence people's decisions. As the interviewed Colombians expressed, commonly, when political campaign teams visit a region, rural area, or city and the candidates offer gifts, job positions, or special favors to influence the people. These offers are especially attractive to the poorer people in rural areas of the country. The same pandering is prominent in the cities but in a more concealed way, with special favors and employment agreements. In several instances, lucrative benefits or even threats are involved. This hidden part of the political crisis happens because Colombian citizens do not have the necessary means to fulfill their basic needs. Thus, they view any opportunity to fulfill their needs appealing (Fitzgerald, 1977, p. 32).

The faded sense of community and team work in Colombia is evident in the common attitude that *as long as my family and I are not affected by the conflict all is well*. Nevertheless, a society cannot be censured for having this attitude because their reality is such that when someone tries to stop or report a conflict he/she/they are kidnapped or assassinated. Survival (a basic need) has become a matter of seeing and not telling. The solidarity and community orientation that lead to the country's achievement of its independence from the Spanish ascendancy contradicts the reality of the country. The deficiency of ethics is threatening current and future generations of Colombians with inevitable chaos which might end in another civil catastrophe like the period of "La Violencia." Citizens' avoidance of reality and stepping back from confronting the chaos and corruption into a state of personal safety is like a psychological shield (see Figure V).



The Shield

Part of the Loop Effect.

When the basic needs are threatened, people build a shield to protect their needs.

As long as Colombians reside inside of the eye of the hurricane, their needs are protected and their safety is not compromised. This behavior has allowed violence to become part of the culture. People learned to live day by day with it.

Figure V. The shield

SUMMARY AND CONCLUSIONS

Colombia has a long history of violence and social unrest, creating a state that its citizens have adopted as reality or acceptance which became part of the culture. This instability has created a self-perpetuating culture of violence is identified in this study as a Loop Effect. To examine the vicious cycle effect that keeps Colombia in a state of chaos, this case study employed the Adams Revolutionary Model (ARM). This study also made use of interviews with Colombians, focus groups, writings of Colombian and international scholars, researchers, and novelists. The purpose of the study is to seek a democratic, leadership-oriented resolution to the conflict for a more effective management of the country.

The Colombian government should audit government departments to identify process blockages in the system and instruct members of the government in ethical processes. Middle management was identified by interviews and focus groups as the places of high levels of chaos that prevent the function in the 5th stage to deliver results. Colombians who promote or allow corruption should be censured directly without any special consideration to their family background or position in society, building trust between Colombia's government and its citizens.

President Uribe's critical role in giving Colombia a better chance to change into a more peaceful, prosperous, and free society extends beyond his time in office. The current government must encourage a process of selection within the citizens of Colombia for the presidency and the Colombian Legislatures that integrates shared ethics, key characteristics and skills, open and fair election processes, and strengthens the original vision of Simon Bolivar. Colombia cannot afford the return to chaos or a possible fractionalization such as the one that the former Yugoslavia has experienced after Tito died. Development of the later stages of revolution for nations (stages five and six) takes decades not, years.

Colombians need to be trained ethically, focusing on the development and instruction of new leaders. Voters must be free from any kind of unethical pressure or influence. Open ethical elections will prevent political polarization (Uribe, 2007). While having right and left wing groups create diversity to a government, controlling people's right to chose is unethical. The government must assure the safety of Colombians and protect them against manipulation from any power that wants to deny basic voting rights.

Returning to the former educational system that past administrations changed will reduce the levels of chaos. The ministry of education should focus its efforts in implementing the teaching of ethics, civics, and decorum. These areas of study were strongly taught in the past. These areas of education have been seriously compromised and weakened because they are no longer seen as important.

Change will occur when enough Colombians leave the ranks of the ignorant masses. A clear understanding of the political condition of the country will greatly help the citizens of Colombia to wisely choose their political representatives.

Until Colombia develops a sense of unity, freedom of speech, discipline, and a common respect toward those who have a different view, Colombian society will revert to roughly the same starting point, staying immersed in the vicious loop (Chaliand, 1977, p. 50; Buendia, 2000, p. 5). Colombian scholars have given a picturesque description of Colombians and how obstinate Colombian society can be (Puyana, 2005). In general,

Colombians do not like others telling them what to and they do not like to hear the naked truth. Numerous examples exist of Colombians who have been assassinated because they were in disagreement with what was being said or done in particular situations, such as the assassinations of Guillermo Cano and Jaime Garzón. But, Colombians can change their culture from within; Colombia will finally be able to claim its place as one of the leading nations on the continent.

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