

Chapter 6: Ending riots

This is an analysis I did from the Husby riots here in Sweden and the solution has been proven to work. Because that was what the Swedish government did when the next riot sparked in Rinkeby that lasted only one day. I believe this can stop the riots that might come in the future.

Motivation: The reason I chose to do this analysis was that during my time at the university, I had the opportunity to learn about large systems. I have waited with the analysis concluded that mission audit released documentary about exchanger. Mostly because I could back up my belief as to why this could happen. I hope that this analysis will be able to shed light on how this will be prevented in the future without a restriction on civil rights.

Crisis of red tape (bureaucratic crisis)

Out from The Greiner growth model that is because the crisis in an increased demand for measurable results leading to tension between citizens and government officials (police). Higher demands for control of citizens and demands for more paperwork leads to increased tensions between officials and citizens. After all, more performance is required, the official increasingly seen as guard dogs. Increased pressure on the citizens of results regarding work and an exhausted safety net current unemployment and opportunities for skills that can lead to job leads to further increased tensions.

Centralization

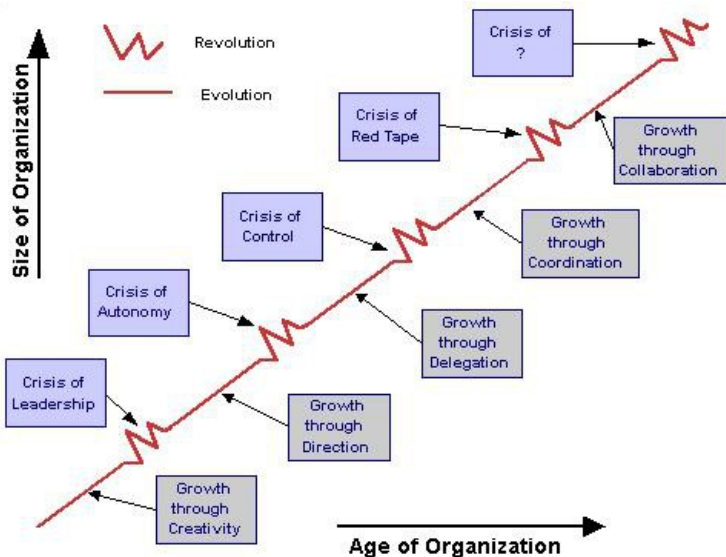
Assignments review discusses how the centralization of police work hamper cooperation and close contact with the citizens of the exchanger. Leading to an increasing distance between the police and citizens. A high demands on the fecal checks (drug testing) from the state increases the distance between officials and citizens of the exchanger. At the same time adds less and less time down on a close cooperation between officials and citizens of this exchanger increases the gap more and more.

The conflict

The conflict was sparked by a man was shot by police, but if earlier tensions had not been there it would probably have been no riots. The conflict was resolved by the exchanger residents themselves because enthusiasm. As unpaid despite the vulnerability grabbed what not the state itself can handle. Not because the police have too little power but for the lack of skills and understanding of how these things arise and dissolve.

Solutions

Locally, the exchanger have started uphold social workers and youth centers. After that citizens no longer have any confidence in the police, social workers may be a mediating force between the police and citizens who can thus build a new collaboration, as well as citizens along the exchanger is working to get a quiet and safe exchanger. The state should begin to focus on creating a calmer and better climate in Sweden and not blame unemployment on its residents and citizens, but instead take responsibility for changing the situation in Sweden. Police should be for all citizens and not act in a way that you feel supervised.



RULES OF CONDUCT

FROM CARL SAGAN

The most admired standard of behavior, in the West, at least, is the Golden Rule, attributed to Jesus of Nazareth. Everyone knows its formulation in the first-century Gospel of St.

Matthew: **Do unto others as you would have them do unto you.** Almost no one follows it. When the Chinese philosopher Kung-Tzu (known as Confucius in the West) was asked in the fifth century B.C. his opinion of the Golden Rule, of repaying evil with kindness, he replied, "Then with what will you repay kindness?" Shall the poor woman who envies her neighbor's wealth give what little she has to the rich? Shall the masochist inflict pain on his neighbor? The Golden Rule takes no account of human differences. Are we really capable, after our cheek has been slapped, of turning the other cheek so it can be slapped? With a heartless adversary, isn't this just a guarantee of more suffering?

The Silver Rule is different: **Do not do unto others what you would not have them do unto you.** It also can be found worldwide, including, a generation before Jesus, in the writings of Rabbi Hillel. The most inspiring twentieth-century exemplars of the Silver Rule are Mohandas Gandhi and Dr. Martin Luther King Jr. They counseled oppressed peoples not to repay violence with violence, but not to be compliant and obedient either. Nonviolent civil disobedience was what they advocated—putting your body on the line and showing, by your willingness to be punished in defying an unjust law, the justice of your cause. They aimed at melting the hearts of their oppressors (and those who had not yet made up their minds).

King paid tribute to Gandhi as the first person in history to convert the Gold or Silver Rules into an effective instrument of social change. And Gandhi made it clear where his approach came from: "I learnt the lesson on nonviolence from my wife, when I tried to bend her to my will. Her determined resistance to my will on the one hand, and her quit submission to the suffering of my stupidity involved on the other, ultimately made me ashamed of myself and cured me of my stupidity in thinking that I was born to rule over her."

Nonviolent civil disobedience has worked notable political change in this century—in prying India loose from British rule and stimulating the end of classic colonialism worldwide, and in providing some civil rights for African-Americans—although the threat of violence by others, however disavowed by Gandhi and King, may have also helped. The African National Congress (ANC) grew up in the Gandhian tradition. But by the 1950's it was clear that nonviolent

noncooperation was making no progress whatever with the ruling white Nationalist Party. So in 1961 Nelson Mandela and his colleagues formed the military wing of the ANC, the Umkhonto we Sizwe, the Spear of the Nation, on the quite un-Gandhian grounds that the only thing whites understand is force.

Even Gandhi had trouble reconciling the rule of nonviolence with the necessities of defense against those with less lofty rules of conduct? “I have not the qualifications for teaching the philosophy of life. I have barely qualifications for practicing the philosophy I believe. I am but a poor struggling soul yearning to be . . . wholly truthful and wholly nonviolent in thought, word and deed, but ever failing to reach the ideal.

“Repay kindness with kindness,” said Confucius, “but evil with justice.” This might be called the Brass or Brazen Rule: **Do unto others as they do unto you.** It’s the *lex talionis*, “an eye for an eye, and a tooth for a tooth,” *plus* “one good turn deserves another.” In actual human (and chimpanzee) behavior it’s a familiar standard. “If the enemy inclines toward peace, do you also incline toward peace,” President Bill Clinton quoted from the Qur’an at the Israeli-Palestinian peace accords. Without having to appeal to anyone’s better nature, we institute a kind of operant conditioning, rewarding them when they’re nice to us and punishing them when they’re not. We’re not pushovers, but we’re not unforgiving either. It sounds promising. Or is it true that “two wrongs don’t make a right?