

DOCUMENTATION FROM PEACE AND GOVERNANCE THEME VIRTUAL DISCUSSION

Note: The Elements of Peace Document discussed during this meeting is at the end of this documentation

WHAT YOU THINK OF WHEN SOMEONE USES THE WORD 'PEACE'

Larry Philbrook: Not War, Authentic Dialogue including respectful difference of opinion

Elsa Batica: no war, freedom from chaos; tranquility

Kathy McGrane: Everyone's context seems to be different. I have thought for years that I was praying for peace within. Then I prayed for peace around me. Now I know I first need to have peace within myself then I can begin to work on peace around me. And I seem to be continuously need to be reminded of both and work for both. this is not easy

Erness Wright-Irvin: Ability to live and interact in community so that all are able to be safe from violence against persons or groups

Catherine Tornbom: For my first thoughts I can't help but go back to the 60's and the protests of the Vietnam war - the images invokes anger, importance, injustice, tragedy, huge losses of an economic nature.

Larry Philbrook: Posture - stance - practice that honors emotions but allows processing and insight

Catherine Tornbom: The second layer thought brings to mind the opposite from a spirituality realm - the ability to invoke within the qualities that contribute to a quality of relationship with myself and others.

Catherine Tornbom: The third thought brings to mind methodologies to bring collaboration to groups of people.

Larry Philbrook: at peace - peaceful - peace making - peace building

TYPE WHAT YOU THINK OF WHEN SOMEONE USES THE WORD 'GOVERNANCE'

Elsa Batica: the process or standards of operations

Larry Philbrook: Ethical Framework of systems and decision-making

Erness Wright-Irvin: The manner in which decisions are made that benefit the entire group and allow it to thrive and move forward collectively towards common goals

Kathy McGrane: this is about the way in which any community is governed and what are the rules of engagement and how are these rules applied. then how are the rules accepted when used and what needs to be changed. Best when all have a say, when the governance is inclusive of all who are governed

Catherine Tornbom: The agreement that a community makes for structuring their interactions and will include "Policies and procedures" and other frameworks to guide actions.

The Elements of Peace Jam Prioritization of Elements

I. General Institutional Factors and Governance that facilitate and maintain peace

1. Peace Efforts Sanctioned and Supported - Participants need to clearly recognize that the peace building efforts are sanctioned and supported by important power figures.	40%
2. Resources Clearly Committed - The commitment from reliable sources of sufficient funds to make the achievement of stated goals possible.	20%
3. Secure and Comfortable Meeting Place - A setting that is comfortable and conducive for participants to meet, interact and develop meaningful relationships.	0
4. The Power of Law - Peace workers need to be aware of the existing laws that can help them to maintain hard won achievements as well as those existing laws are insufficient and in a position to take action to influence the passage of legislation that can open new possibilities.	0
5. Aware and Skillful Leaders - Skillful leadership by people whose professional training and/or other extraordinary experiences has brought them to a perspective broader than the more circumscribed concerns of one community.	80%
6. Transcending and Containing Intractable Destructiveness - Political alliances to exert pressure, economic rewards or sanctions are often necessary to curtail and contain the behavior of intransigently violent groups.	40%
7. Envisioning the Goals and Developing a Plan - A shared practical vision of a	40%

realistic positive outcome in the minds of the participants.	
8. Planning For The Day After a War or Violent Conflicts - A plan that addresses the immediate aftermath of the societal and psychological effects of a conflict.	40%
9. Addressing Public Health Issues - Governance must resolve any basic health issues prior to gaining commitment to work on other peace issues.	0
10. Building and Sustaining the Physical Infrastructure - Resolution of physical infrastructure problems will be required to gain commitment to working on peace issues.	20%
11. Adequate Housing and Food Supplies - Providing the basics of housing and food is prerequisite to meaningful work on peace issues.	20%

II. Processes for Working Directly with and between Local People

12. Learning from Constituents - Obtaining the critical information needed to do effective work in a given peace program.	20%
13. Working in Teams - A network of relationships with other peace workers enhances a leader's ability to see clearly and respond appropriately in situations that can easily become overwhelming.	40%
14. The Power of Instantaneous Communication to Create International Coalitions - The enormous potential power of instantaneous communication to connect and to express the will of millions of ordinary citizens around the globe has not yet been appreciated.	0
15. Maintaining Documentation and Publication - It is important to create a "paper trail" of the happenings in a peace initiative to provide recorded evidence of efforts and accomplishments to supporting agencies.	0
16. Providing an environment of Safety and Respect - Adversaries must feel safe and respected.	20%
17. Knowledge of Group Dynamics - Knowledge of the patterns of group dynamics is important in developing productive relationships within and between groups.	40%
18. Identifying Mutual Interests - Groups that have shared their stories aided by skillful leaders, have the best chance of identifying mutual interests that can inspire cooperative problem solving.	20%
19. Utilizing the Power of Women - Overcoming cultural restrictions to recognizing and utilizing the power of women can make a significant contribution to establishing and maintaining peace.	20%

III. Ways to Influence what people think, feel, and experience

20. Mutual Story Telling - The sharing of stories between former enemies can open the door to working together.	80%
21. Accurate Preparatory Political Education - A sound education in the realities that will affect the participants and their efforts in a peace initiative is critical for a lasting peace.	20%
22. Coping with Injury, Anger, and Trauma - Peace facilitators will need to be experts in dealing with emotional descriptions of past injuries and outbursts of anger that curtail meaningful exchanges of information.	20%
23. Peacemaking via the Arts - Communication of ideas and feelings can be enhanced for some participants via the arts.	0
24. Curriculum Development - The development of curricula for education of constitutes at levels ranging from adults to young children.	0
25. Networking and Collaborating with Other Groups - Groups working together create a field of influence that reinforce peace initiatives and accelerate the evolution of peaceful thinking, relating, and behaving.	Page 13
26. Conflict Management and Resolution Training - Leaders of peace initiatives must be proficient in conflict management and resolution skills in order to cope effectively with the conflicts that inevitably arise between constituents involved.	50%
27. Spiritually Based Principles of Peacemaking - That which is unique about a specifically spiritually based approach to peacemaking is its focus on the development of more mature (or advanced) perspectives for the individuals involved.	60%
28. Learning Experientially - Experiential learning is far superior to the more passive ways of absorbing knowledge by reading, listening to lectures, or watching TV or videos.	40%
29. The Cultural Context - Both the historical antecedents and the cultural norms of areas in conflict must be taken fully into account when launching a peace initiative.	20%
30. The Catalyst of Hope - An emotional climate that allows people to hope sincerely for peace.	60%
31. Developing Patience - Patience is especially required when emotions are highly aroused in a peace process.	40%
32. Utilizing the Positive Power of Religious Commitment - Commitment to the positive tenets of organized religions can be a wellspring of active energy that is	0

compatible with the aims of peace building efforts.	
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OUTCOMES

Kathy McGrane: That attendees could have a great start to begin building PEACE within their community

Kathy McGrane: that attendees would have great contacts to go to for conversation when they are stuck

Kathy McGrane: that attendees would develop a community of peace builders on-line

Larry Philbrook: Examining Peace Situations from the perspective of 32 what is in place or not

Larry Philbrook: Nepal, Haiti,

Kathy McGrane: that the attendees would create a class or session maybe on-line to further develop others who want to become Peace Builders

Erness Wright-Irvin: Connections among like minded individuals who strengthen each other in their quest for peace

Kathy McGrane: What could current efforts in ICA-I Peace building add to their tool box from the conference

Catherine Tornbom: Rather than the usual organizational divisions we have within ICA - such as ToP Network, ICAI, ICA-USA etc, we develop ICA Peace Practices as a category that crosses our geographic boundaries.

Larry Philbrook: Kumi group in the Middle East

Catherine Tornbom: Peace Building

Catherine Tornbom: Start with the elements and look at them from a practice point of view - Jean

Kathy McGrane: Peace is more than Peace Building - it is the presence of Just Peace

Kathy McGrane: "True peace is not merely the absence of tension: it is the presence of justice." From Just Faith Ministries www.justfaith.org

Kathy McGrane: The above quote is from Martin Luther King Jr. during the Montgomery Bus Boycott in 1955

Erness Wright-Irvin: Thought I recognized that quote!!

Kathy McGrane: "It isn't enough to talk about peace. One must believe in it. And it isn't enough to believe in it. One must work at it." Eleanor Roosevelt

PROVOCATIVE QUESTIONS FOR THE WEBSITE FORUM

Larry Philbrook: ICA Peace Practices

Larry Philbrook: What would it look like for ICA to carry the Peace practices in their operation

Larry Philbrook: The 32 as a screen of peace building - what would it look like tweaking on one or many in actual peace process

Larry Philbrook: How do we discuss peace building at all the geographic scales from I to the universe -

Larry Philbrook: Assuming governance can support or enhance peace what would that look like

Larry Philbrook: What are new tools in peace building that we could share before or at the conference

Jean Watts: What is the image we would like to put out?

Jean Watts: Questions like: What is important in this lifetime? What is it that creates enemies? What is the importance of material things compared to obtaining happiness and security? What has been gained so far by fighting? What more is it possible to achieve by creating peace?

DISCUSSION NOTES

Questions that would lead to developing ICA peace practices

Because peace is a "spiritual path" or practice for many. How to frame it so people can approach it?

recognition of women and children - domestic violence

"peace" is considered "getting along" etc. - Needs to be presented as having some substance

civil discourse - list of groups that run things online. See what's

Our choice whether an abstract is presented online prior to the conference or at the conference.

Compare abstracts to 32.

CLOSING CONVERSATION

HOW WAS WORKING WITH THE ELEMENTS OF PEACE A HELPFUL WAY TO INTRODUCE THE CONTENT OF THIS THEME?

Larry Philbrook: Broad screen

Kathy McGrane: The Elements of Peace were inclusive in so many ways that I think anyone in any group would feel their need for peace would be considered

Catherine Tornbom 2: Yes - this was helpful to have the stimulation of our colleagues in sorting through this topic - especially the 32 Elements.

Kathy McGrane: I really like the application of the poll and to see the various answers - 10 answers was enough and yet not too much. Five answers would not have been enough

IF YOU WERE FACILITATING THIS MEETING AGAIN, WHAT WOULD YOU KEEP? WHY? WHAT WOULD YOU CHANGE? WHY?

Kathy McGrane: I would keep what you have for content very interesting and good data to get started with.

Kathy McGrane: Quiet time to think and type to answer questions is important even for me who is an extreme extrovert.

ELEMENTS OF PEACE

Adapted from the Erevna International Peace Center's initial conference, September 7-9, 2004, Georgetown University

Introduction: What are the Elements of Peace?

Peace is more than the absence of active, violent conflict. It is the ability of people to live and develop their human potential without fear, threat, or danger. This white paper presents the conditions that when present allow for peace to be established and maintained. These conditions consist of both institutional and personal factors.

The Merriam-Webster Collegiate Dictionary (1991) includes two definitions of the word *element* that are appropriate to the use of the word in this report of meeting proceedings: (1) "a component part or quality, often one that is basic or essential," and (2) "one of the factors determining the outcome of a process."

The *elements of peace* recorded below are component parts or qualities that were considered basic or essential by the group of experienced peace workers who gathered at Georgetown University on September 7-9, 2004. Each of these *elements* is one of the factors that contributed to a successful outcome of a given peace process. The more of these that can be effectively fitted into the matrix of a peace initiative, the more likely it is that the initiative will be successful. There might be times, however, when careful assessment might show that one or more of the *elements* may not be suitable for an ongoing project, at least not at the time of assessment. However, it was reported by some participants that for lack of awareness of one or more of these *elements*, a potent opportunity was diminished or lost entirely. The hope is that by having this list available, all of us working for peace can be reminded of vital components that can be adapted to our projects and increase their effectiveness. All of this is a "work in progress" and is presented as a major contribution to the fabric of peace that we are all weaving together.

The 32 Elements are divided into three major categories:

- I. General Institutional Factors and Governance that facilitate and maintain peace

- II. Processes for working directly with and between people
- III. Ways to influence what people think, feel, and experience

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THE ELEMENTS OF PEACE

I. GENERAL INSTITUTIONAL FACTORS AND GOVERNANCE THAT FACILITATE AND MAINTAIN PEACE

1. Peace Efforts Sanctioned and Supported - *Participants need to clearly recognize that the peace building efforts are sanctioned and supported by important power figures.*

Even when these power figures are not personally engaged in the details of the process their recognition and support enables people to participate.

Examples of such support include:

The government's grant of 75 acres of land in Cyprus to the Erevna International Peace Center is an example of the kind of support that encourages people to get involved. The support of the Greek Cypriot and American Governments for reconciliation between the Turkish and Greek Communities on the Island of Cyprus was key in the success of the Bicomunal Reconciliation Project administered by Daniel Hadjittofi. The backing of the peace efforts in Northern Ireland by the British, Irish, U.S. governments, and the European Union supported the efforts of the Alliance Party in Belfast, led by John, Lord Alderdice. The establishment of the South African Truth and Reconciliation Commission by government leaders likewise sanctioned and supported the successful initiatives that ended to apartheid.

2. Resources Clearly Committed - *The commitment from reliable sources of sufficient funds to make the achievement of stated goals possible.*

While there are rarely absolute guarantees of success in peace initiatives, people who will risk the changes involved need to believe that success is realistically possible. Money represents energy and energy attracts energy. The commitment of substantial funds to a peace initiative from substantial sources encourages other resource persons and agencies to join in the effort. Outstanding ideas for the achievement of peace without a visible commitment of energy from recognized and respected power brokers rarely become high-energy attractors.

3. Secure and Comfortable Meeting Place - *A setting that is comfortable and conducive for participants to meet, interact and develop meaningful relationships.*

The setting must feel neutral, be outside everyday social and cultural settings. It need not be fancy but it must have basic amenities that the participants recognize as respectful of their needs. It must be a safe and secure place and protected from interruptions or violence. It must be a place that enables the people meeting together to give their full attention to the matters at hand. Furniture and seating arrangements need to be thoughtfully provided in view of the local norms and cultural traditions. Wherever the participants can be involved in setting up for meetings and putting things away afterward this can provide opportunities for informal contact that builds helpful awareness of each other.

4. The Power of Law - *Peace workers need to be aware of the existing laws that can help them to maintain hard won achievements as well as those existing laws are insufficient and in a position to take action to influence the passage of legislation that can open new possibilities.*

They need to help their constituents see the law as a tool that they can use to seek justice for individuals, and to protect the collective gains made by the group. A complete canon of human rights law applying to all citizens equally is vital to sustain peaceful societies. For example, the passage of legislation in South Africa that made apartheid illegal was a major factor in making possible the establishment of the Truth and Reconciliation Commission and the breakthrough changes toward peace that followed. The nature of law and its uses should be included in the education of participants. Leaders of peace initiatives should engage the assistance of lawyers, pro bono and otherwise, in teaching about the law and in advising the participants on how to use the law in a positive way.

5. Aware and Skillful Leaders - *Skillful leadership by people whose professional training and/or other extraordinary experiences has brought them to a perspective broader than the more circumscribed concerns of one community.*

The leaders for peace efforts where old injuries and fears of new ones are strongly in evidence must have their own demons under control and be able to attend skillfully to the needs of those involved. They must be able to behave deliberately in ways that build trust in the proceedings and to protect those who participate.

Skillful leaders are able to quickly discern and articulate accurately their constituents' deepest concerns and see beyond the constraints to much broader global goals. They are able to see the true human potential of the participants and to guide them toward becoming aware of their connectedness to the human family. They are able to help them to see beyond the immediate situation into a better tomorrow.

Without this *element*, even well organized peace initiatives may be like shooting stars; brilliant lights that flash on the scene and then fade into darkness. To be successful in the long run, leaders of peace initiatives must have the visionary awareness needed to keep peace initiatives growing and pushing the envelope of the participants' goals toward more inclusive principles of justice.

6. Transcending and Containing Intractable Destructiveness - *Political alliances to exert pressure, economic rewards or sanctions are often necessary to curtail and contain the behavior of intransigently violent groups.*

Given the long history of human violence and its continuing prevalence in the world, successful peacemaking requires a clear awareness of those groups who are intransigent in their goals of exploiting, dominating, injuring or retaliating against other groups. Some factors that create and foster an entrenched commitment to a policy of violence include 1) seeing one's own group as inherently superior to others, as the only deserving group or as the only victims 2) a need for retaliation 3) selfishness 4) anger 5) shame 6) ignorance 7) the projection of aggression onto other groups 8) ideology that is more important than life itself.

Political peace leaders who adopt an attitude of transcendence beyond a sole focus on their own group's injuries and trauma are able to put in place standards of justice and equality that include former enemies and transcend the need for revenge, inhibiting the cycle of violence and retaliation, and creates the possibility for a genuine peace with those former enemies.

7. Envisioning the Goals and Developing a Plan - *A shared practical vision of a realistic positive outcome in the minds of the participants.*

The leaders of peace initiatives must work with their constituents to craft a shared vision. The vision includes a strong and recognized need and promise resolution of a painful problem or problems. It reflects the hopes and dreams that the participants are willing to work toward. It must be seen as possible, even though attaining it may demand a large commitment of time and energy from the participants.

There must also be a general plan that includes an acceptable long-range target dates for achievement of the vision, even though this may have to be adjusted when unanticipated events occur or cumulative knowledge of the realities in the situation requires it. The leadership must strive to keep the group focused on the (frequently updated) envisioned goals. The plan needs to include intermediate goals that motivate efforts on a day-to-day basis. Intermediate goals encourage steady progress, create momentum, and deliberately commit to a deadline for a certain achievement several months down the road. Examples of intermediate goals: present a project in some manner before a legislative body, put on a kind of fair where cultural artifacts and ethnic foods are shared with the public, create and present a program for showcasing local talent and sharing some of what is being learned about peace, produce a documentary film and present it to a special audience, or arranging to give important power figures a guided tour of a community and the problems that are being addressed.

8. Planning For The Day After a War or Violent Conflicts - *A plan that addresses the immediate aftermath of the societal and psychological effects of a conflict*

The “day after” begins when the violence of the armed conflict ends with the signing of a peace agreement. The planning for the day after cannot be postponed until after a war. It must begin even in the midst of intense hostilities in order for peace building plans to be immediately available to societies traumatized by conflict. A ceasefire that marks the absence of overt violence is a very long distance from true peace. Attention must now be turned to the regulation of aggression, to treatment of the physical wounds of war, the psychological wounds and post-traumatic stress disorder, and to the re-channeling of anger into constructive channels to include reciprocity and mutual recognition between former enemies.

The preparation for a new way of co-existence requires two ongoing processes that should be envisioned, outlined and funded as a part of peace agreements:

- 1) The short term implementation of the terms of a peace treaty to restore law and order to societies disrupted by war
- 2) The long term task of reconciliation, healing trauma and altering attitudes from violent to nonviolent modes of dealing with differences

The second process is long, multi-faceted and complex. It requires the recognition of the resistance to change and the presence of suffering and guilt on both sides of a conflict. It requires the training and financing of peace officers and, ideally, a peace and reconciliation commission in which all parties to the previous conflict have a voice and a seat at the table. A major effort must be made to examine and redesign the educational systems in both communities to correct omissions and inaccuracies in the history of the conflict and in content that demonizes

the previous adversary. Conflict resolution and management training should be instituted to teach peaceful approaches to differences and to eradicate scapegoating. There should be a monitoring system to measure and revise the quality and effectiveness of the various peace-building efforts.

Professional and cultural exchanges need to be arranged to build bridges between the two groups at all levels of society. The tone and objectivity of the media on both sides also need to be examined and corrected to pave the way for harmonious connections between the two societies. Common wisdom would predict that it would ordinarily take at least 20 to 30 years to achieve a self-sustaining state of peace and basic trust between former enemies. With concerted efforts such as those outlined above, this time period may be shortened.

9. Addressing Public Health Issues - Governance must resolve any basic health issues prior to gaining commitment to work on other peace issues.

It is extremely difficult to think productively about peace when you, your family members, or children are physically ill or without resources for proper treatment. When people learn that a polluted water supply is the main source of deadly diseases, they exhibit extreme lethargy or violent rage preventing any trust or genuine communication with governance.

10. Building and Sustaining the Physical Infrastructure - Resolution of physical infrastructure problems will be required to gain commitment to working on peace issues.

Infrastructure needs such as an easily accessed clean water supply, a functioning sanitation system, adequate transportation systems, or medical clinics, are obviously physical and mechanical in nature. A lack of such basic amenities can lead to hoarding and exploitation of limited resources. It can short circuit any efforts to think about the cooperation and problem solving that are prerequisite to peace establishing and maintaining peace. Starting where people are and working with them on the infrastructure needs that they want to resolve will help free up time and energy to talk about option for resolving conflicts without resorting to violence. As such needs are resolved by working together under the guidance of skillful leaders, and especially with the influence of well trained local leaders, trust is slowly built up to the point where issues of high emotion and long standing conflict can to addressed.

11. Adequate Housing and Food Supplies - Providing the basics of housing and food is prerequisite to meaningful work on peace issues.

The needed provision for adequate housing and food supplies will vary with each community but it is essential to work with local leaders to assess these needs and plan for resolving them. As the situation becomes more helpful and hopeful, the local leaders who have been part of making it happen will find their influence for peace greatly expanded.

In order to think about ways to end hostilities and live in harmony with a former enemy, members of a community must have certain minimum supports that will allow them to spend time and energy away from menial grubbing to meet their most basic needs. There are documented cases where this problem was successfully ameliorated in very poor communities by making time saving tools available for nominal rental fees. Providing micro-loans in such communities, especially to women entrepreneurs has worked well. Another example is providing

small stipends to enable people to travel to meeting sites and buy food while representing their communities in negotiations.

In communities where the basics are reasonably secure, it has sometimes been necessary to provide minimal economic supports to free up time and energy for peace building activities.

II. PROCESSES FOR WORKING DIRECTLY WITH AND BETWEEN LOCAL PEOPLE

12. Learning from Constituents - *Obtaining the critical information needed to do effective work in a given peace program.*

Much of the information peace workers need to do effective work in a given peace seeking program can only be obtained from their constituents. They are the only source of information about the personal viewpoints and feelings they hold. Such information, if known, can be the key to focusing where the important stresses and strains are located. Peace leaders must be expert in “drawing out” these stresses from the people involved so everyone can understand where they are in the process and where the healing can begin. The success of a peace initiative will depend on experiential learning.

13. Working in Teams - *A network of relationships with other peace workers enhances a leader’s ability to see clearly and respond appropriately in situations that can easily become overwhelming.*

Immersion in conflict situations can be stressful for those facilitating healing and can lead to feelings of isolation and uncertainty about one’s effectiveness.

Whether the leader is working alone or with a teammate, there is great value in connecting with other peace workers in other circumstances. It is constructive to compare notes on common problems and the results of trying to resolve them. Developing a network of relationships with other peace workers greatly enhances a leader’s ability to see clearly and respond appropriately in situations that can easily become overwhelming.

14. The Power of Instantaneous Communication to Create International Coalitions - *The enormous potential power of instantaneous communication to connect and to express the will of millions of ordinary citizens around the globe has not yet been appreciated.*

Citizens connecting via cell phone, fax and now internet have been important in the fall of the Soviet Union, protests against corruption and reversal of a recent election in the Ukraine, in the enormous impact of NGO’s at the United Nations, and in political action movements globally. Greek and Turkish Cypriot peace activists remained in contact with one another via the Internet and arranged to meet outside of Cyprus after Turkish Cypriot President closed down their meetings in the United Nations monitored zone. Governments can no longer control the flow of information or contacts between people internationally and ultimately cannot prevent coalitions of millions of people across all national boundaries.

15. Maintaining Documentation and Publication - *It is important to create a “paper trail” of the happenings in a peace initiative to provide recorded evidence of efforts and accomplishments to supporting agencies.*

Documentation is an essential resource in developing proposals for additional funding. It provides a vital component for analyzing the effectiveness of various elements in a program or project. It can be used to provide feedback to the participants in the project that help them make needed corrections. It can shine a light on the positive progress that is being made, to boost morale and to foster ownership of the group's achievements. In addition, it offers data for research within the project and by others outside the project boundaries, such as colleges and universities that are interested in peace studies. Publication is another potent means of documentation. Newsletters, position papers, training manuals, brochures, handbooks, indigenous writings and art works, can all provide opportunities for participants to be involved in documenting their accomplishments to share with others. This outreach *element* of a peace initiative enhances ownership by the participants and provides the “thread” from which the broader fabric of peace can be woven.

16. Providing an environment of Safety and Respect - *Adversaries must feel safe and respected.*

In any peace initiative, both the leadership and the environment must prevent the possibility of humiliation from participants who may not have equal strength but must feel equal respect.

Extreme care will be needed to arrange the tables and seating at a meeting between representatives of groups in conflict

Real sharing of important personal stories and development of appreciation for the stories of others contributes to forming the basis for mutual understanding and cooperation and is most likely to happen when the participants receive equal attention without condescension or negative judgments.

17. Knowledge of Group Dynamics - *Knowledge of the patterns of group dynamics is important in developing productive relationships within and between groups.*

Regardless of cultural parameters, research has shown that whenever two or more people form a group, there are predictable patterns that apply to the dynamics of their relationships in that group and with others who are not members of their group. These dynamics exist and whether people are aware of them or not, they operate in certain predictable ways. Since these patterns are generally not visible and operate whether or not the members are aware of them, they can also provide powerful obstacles to the most creative efforts.

Meaningful interaction among members of a group (be it a national, ethnic or religious group) and the rewards and benefits of belonging to a particular group strengthen group bonds and increase the sense of value in group membership and identification. Groups develop unwritten rules or norms for what is acceptable behavior toward others in the group, and members who value their membership in a group adjust their behavior to comply with its rules or norms.

When more value is placed on one group, less value is given to other groups. It is an exclusive and excluding process, with an exclusive relationship for group members and an excluded status

for outsiders. The more group members engage in exclusive and excluding activity, the more they will generate feelings of hostility toward other groups and generate hostility from other groups toward themselves. In other words, exclusive and excluding groups set in motion forces that will ultimately cause them to be attacked from without. Historically it has been natural to form exclusive and excluding groups for the protection and benefit of their members that are generally sanctioned by parents, teachers, religious leaders, and other authority figures. Attacks from outsiders are puzzling and may feel undeserved. These are only some of the most basic principles of group dynamics. Many other complex elaborations on group dynamics are available from the perspective of a number of different disciplines, including psychoanalysis, social psychology, anthropology and others. Knowledge of group dynamics makes it imperative to change our perspective on human relations in order to avoid the disastrous consequences of typical group behaviors.

However, knowledge of the patterns of group dynamics does not call for eliminating human differences or the benefits of special groups. Diversity is an inevitable and desirable aspect of the human condition. The leadership of a peace initiative must be aware of the patterns of group dynamics and their potential for negative consequences. That leadership must also be skilled in helping group members learn ways to develop and expand affiliations with other groups and to teach the concept that diversity and unity are compatible. People *will* value their connections to their groups of origin and to others of their choice. They need to learn how to value those affiliations *and* to expand their ties with humanity at large. They need to learn the skills for participation in democratic processes, concepts and skills for balancing autonomy with the need for order in human relations, and to see beyond the boundaries of their own circumscribed world view and to appreciate that of others. Different ethnic and cultural groups need to realize that the contributions to the welfare of all people have come from a wide variety of human cultures. The future of the human species is not set in stone and will be influenced by the choices that people make, individually and together.

18. Identifying Mutual Interests - *Groups that have shared their stories aided by skillful leaders, have the best chance of identifying mutual interests that can inspire cooperative problem solving.*

The experience of listening to the story of another can create a sense of mutual concern that helps to prevent future violence between people. It can also provide a matrix of information from which mutual interests can be identified. Beyond a sense of mutual concern to prevent violence, this can provide a context for the development of goals that are attractive to all concerned. These may not always reflect the greatest or most immediate need as seen by outsiders. Accepting what the locals decide is their most important problem and helping them to resolve it first creates mutual trust and paves the way for cooperation on other agendas at a later time.

19. Utilizing the Power of Women - *Overcoming cultural restrictions to recognizing and utilizing the power of women can make a significant contribution to establishing and maintaining peace.*

Peace workers may find themselves needing to operate within cultural confines and restraints that do not meet their own ideas of human rights and gender equality. Trying to introduce more equitable relationships can result in serious conflict and mobilize powerful forces of resistance, often embedded in religious power structures. Extra care must be taken to learn what the cultural

norms are and proceed from that starting point. The persons in positions of influence will not yield that power voluntarily. They are more likely to cooperate and use their influence to advance the use of peace if by doing so they can experience a gain in influence within their communities. Finding ways to gain the trust of the local power brokers and to enhance their status in the community that will lead to more equitable treatment of women will not be easy. However it is possible and it is essential to a healing peace.

III. WAYS TO INFLUENCE WHAT PEOPLE THINK, FEEL, AND EXPERIENCE

20. Mutual Story Telling - *The sharing of stories between former enemies can open the door to working together.*

Story telling provides experiential learning that re-humanizes the previously demonized enemy and creates bonds of concern. Listening deeply and respectfully to the story of the other leads to a sense of mutual responsibility between former enemies that prevents future violence between them and creates new ways of living together that will protect and benefit both communities. Seeds of Peace, To Reflect and Trust, Peace Through Art and aspects of the Northern Ireland peace process all illustrated this principle.

21. Accurate Preparatory Political Education - *A sound education in the realities that will affect the participants and their efforts in a peace initiative is critical for a lasting peace.*

An awareness of the political realities help participants avoid becoming pawns in the hands of unethical power brokers or exploited by politicians with exclusive and excluding agendas. Leaders of peace initiatives must help the participants to identify national and other governmental agendas that are counter to the needs of ordinary citizens. They must also provide opportunities that enable the participants to express their enormous collective power to change those agendas and to cope with the roadblocks that will surface as they confront unethical power brokers.

This vital *element* also includes assisting the participants to develop historical perspectives that help them place themselves in a realistic context. Such perspectives must be presented with integrity and marked fidelity to unbiased truth. It cannot be the usual history (his/story) that reflects a partisan interpretation of events. This preparatory education must be factual and trustworthy to avoid the debilitating effects of failed actions based on incomplete or faulty information.

22. Coping With Injury, Anger, and Trauma - *Peace facilitators will need to be experts in dealing with emotional descriptions of past injuries and outbursts of anger that curtail meaningful exchanges of information.*

Emotional responses with potential of causing withdrawal or escalation into violent physical encounters require emotionally well-balanced leaders who avoid being drawn in or being seen as biased and unable to provide the safety needed by participants to risk sharing their feelings honestly. They must be skillful at turning such highly energized expressions into legitimate subjects for healing discourse as well as recognizing and providing for amelioration of the symptoms of trauma they observe in the participants' demeanor that are seriously interfering with their meaningful engagement in the peace processes.

23. Peacemaking Via The Arts - *Communication of ideas and feelings can be enhanced for some participants via the arts.*

Singing, dancing, drawing, painting, and acting in skits, are some arts media may offer greater fidelity of information exchange than listening to lectures, reading, or watching movies. The arts activities engage people in expressing what they are learning while they are learning it. To be most effective, use of the arts as alternative means of communication should be determined by the participants within the prevailing cultural context. The leadership can offer alternatives, such as a means of reporting on small group activities, producing visual aids for presenting a historical perspective, or proposing a plan for a future effort. The alternatives offered should fit the cultural circumstances and have a good chance of finding acceptance by the participants.

24. Curriculum Development - *The development of curricula for education of constitutes at levels ranging from adults to young children.*

The adult curricula need to be focused on learning those things that make cooperation possible in the immediate context. These should include, but not be limited to, activities to develop historical perspectives, skills in conflict management, skills needed to function effectively in cross-cultural relationships, awareness of their own human potential, awareness of their connectedness to the human family at large, and the ability to set realistic goals. At the same time, the development of suitable curricula for children are essential for creating long range peace supports. The basic topics to be included are much the same as for the adults. However, the learning activities must be commensurate with the developmental levels of the children and maintain compatibility with what the adult community will support.

25. Networking and Collaborating with Other Groups - *Groups working together create a field of influence that reinforce peace initiatives and accelerate the evolution of peaceful thinking, relating, and behaving.*

When people work together in an effort to create peace, they also develop a *field* of influence. This field of influence contains patterns of thinking and relating that can reinforce the peace initiative. However, if it remains exclusive and excluding, even the most powerful field may atrophy over time, be damaged by the hostile actions of others, or disappear altogether. Besides the obvious educational benefits of collaboration with other groups that have also developed fields of influence, there can be a merging of fields to form an even larger and more powerful field that attracts positive energy like a giant magnet. Collaboration between peace initiatives creates a synergistic effect within a total field that becomes greater than the sum of its parts. As more and more people involved in peace initiatives around the world interact with each other, learn from and support each other, it weaves a stronger fabric of peace.

26. Conflict Management and Resolution Training - *Leaders of peace initiatives must be proficient in conflict management and resolution skills in order to cope effectively with the conflicts that inevitably arise between constituents involved.*

Societies with longstanding and deeply rooted conflict develop habits of mind and attitudes about themselves and their adversaries. Effective conflict management and resolution training in situations of protracted conflict help people examine their assumptions and offer new transactional skills that will help them break free of their habitual restrictive patterns of thought.

The best of such training draws upon the wisdom of everyone present to elicit learning that arises from the latent wisdom of shared experience of the group.

The training includes peace facilitation that models responses that work to keep communication channels open and move toward acceptable resolutions and facilitative leaders who offer conflict management training to constituents to train them for effective participation in conflict situations using available methods of conflict management, resolution, and conciliation adapted for use in a given peace initiative.

Because such patterns are deeply set, and are often invisible, they become powerful regressive attractors that pull people back to familiar and habitual negative attitudes whenever they start to explore something new. For conflict management and resolution training to be an effective tool of intervention in situations of protracted conflict, it must somehow address the system dynamics and help people break free of their restrictive patterns. The training must provide participants with new transactional skills and opportunities for using them in ways that will enable them to examine basic beliefs and assumptions about the conflict dynamics. It should also facilitate the testing of new approaches that can build a more mutually beneficial system. Such training should always include people from across the political spectrum in order to avoid associating this work with one or another political faction, and to insure that the benefits are widely shared.

27. Spiritually Based Principles of Peacemaking - *That which is unique about a specifically spiritually based approach to peacemaking is its focus on the development of more mature (or advanced) perspectives for the individuals involved.*

The spiritual perspective of the EIPC includes a fundamental belief in an inborn human potential to uplift one's level of awareness resulting in the development of higher degrees of maturity that include increasingly inclusive and egalitarian values.

The Erevna International Peace Center (EIPC), first brings different parties of a conflict separately to the peace center in order for the facilitators to get to know them independently of the conflict situation with their adversaries. Each side then meets alone with facilitators to review the origin and causes of the conflict and the particular sensitivities of the individuals from each group.

A peace facilitator using this approach will inquire as to the goals of each party in a conflict and seek to convey what really joins people in a general sense, their interconnectedness and their mutual responsibility. The hope is to illuminate that people are above and beyond the material issues that separate them. In such a process, the shame and pain of having been victimized and the guilt over perpetrating violence will more naturally be acknowledged and addressed by both sides to pave the way for a sense of mutual concern. It needs eventually to be understood that it is always preferable to have allies and friends than to continue in a state of hostility. Also to be discussed are the most basic and important questions, such as: *What is important in this lifetime? What is it that creates enemies? What is the importance of material things compared to obtaining happiness and security? What has been gained so far by fighting? What more is it possible to achieve by creating peace?*

All participants are reminded that each individual is on earth for only a very brief time and that one's actions impact the lives of many others now and for generations to come. The approach of the EIPC will never be to take sides. Its unique contribution to conflict resolution lies in its aim

of touching the specific sensitivities of each side and to deal with them in a deep and meaningful way. The purpose is to help each group who is in conflict with another group to express a higher level of goals and motivations toward the conflict, toward the enemy, and toward the idea of a future relationship with their former enemy.

28. Learning Experientially - *Experiential learning is far superior to the more passive ways of absorbing knowledge by reading, listening to lectures, or watching TV or videos.*

Inherent in the Elements of Peace Meeting notes and expressed in many ways throughout the actual proceedings was the great importance of experiential learning. Much of what was said in the work groups might have been put in writing by one or two professionals and made available without going to the effort expended to set up and operate the working meeting. However, research shows that reading printed materials is one of the least efficient ways to communicate information, no matter how wise and sound the content may be. It also shows that what people articulate about their own experience while they are having that experience is the most efficient and meaningful way to learn.

As people in the work groups shared their personal stories and experiences the level of learning was greatly enhanced. This *element* was also noted as an inherent factor in the success of peace building efforts in such difficult environments as Northern Ireland, Cyprus, and South Africa. The healing started with leaders encouraging the antagonists to tell each others their stories, in a setting where they would be safe and respected in doing so. This opened communication and when the former enemies learned more about each other, such as their common problems and aspirations, they were able to see each other as human beings with common needs. Through repeated meetings to identify and discuss common concerns, a level of connectedness was created that enabled them to work together for better mutual living conditions.

29. The Cultural Context - *Both the historical antecedents and the cultural norms of areas in conflict must be taken fully into account when launching a peace initiative.*

This element refers to the usually unwritten rules and norms specific to each group that govern behavior in cultures and individuals. An accepted norm in one group may be totally taboo in another. Ignorance of these norms can block a promising initiative, while respect for these cultural features can be used to facilitate a successful outcome.

30. The Catalyst of Hope - *An emotional climate that allows people to hope sincerely for peace.*

In addition to focusing on peace goals that promise a better life, genuine feelings of hope are created by: sufficient financial resources to achieve those objectives, the strong support of people in power positions who believe in the goals and objectives, the peace leadership who present or communicate the support for the efforts to the right people through the right channels at the right times. The *element of hope* is the catalyst that is essential to set the initiative in motion and keep it going when the inevitable conflicts seem intractable.

31. Developing Patience - *Patience is especially required when emotions are highly aroused in a peace process.*

Trying to adhere to the agenda can be an exercise in futility when the energy of the participants is invested elsewhere. A lack of patience can lead to such frustration that an outbreak of violence or angry withdrawal is likely. At times when spontaneous events may trump even a goal set cooperatively by the constituents. In such circumstances, there is much to gain from being patient and facilitating the exchange of information while the participants work through the conflict, validate feelings and concerns, and trust in the leadership and the process is reinforced. The “time out” from pursuing the original agenda will most likely be made up in more effective efforts after the conflict is resolved.

32. Utilizing the Positive Power of Religious Commitment - *Commitment to the positive tenets of organized religions can be a wellspring of active energy that is compatible with the aims of peace building efforts.*

The personal commitment to positive religious tenets can be a powerful resource for peacemaking efforts. Religious leaders can assist in getting their followers to halt violent conflict by encouraging them to abide by their religious values in seeking peaceful resolutions. In concert with other leaders, they can provide room for angry people from both sides to have their say about what they see is wrong in the situation. Such cooperative leadership can also draw from what is said by each group and relate it to common positive beliefs to find better ways of relating that build on those beliefs. Mobilized and sanctioned religious commitments, based on positive tenets held in common, are likely to result in dynamic efforts that exceed what may be expected from any other factor.