

# THE FOUR CHAMBERS OF THE HEART OF PEACE: FOUR KEY TASKS FOR PEACEBUILDERS WORKING TO HEAL A HURTING WORLD

*The role of emotional intelligence, counselling skills and living systems thinking in the transformation of violent conflict*

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**ABSTRACT** *This is the continuation of an article that presents a generic four-quadrant ground map for working with conflict. Four key tasks of conflict transformation and proactive peacebuilding are explored:*

<i>Q1. Personal resources</i>	<i>Q3. Bio-psycho-social determinants</i>
<i>Q2. Interpersonal and intercultural issues</i>	<i>Q4. Organizational and systemic dimensions</i>

*Quadrant 1, which maps personal resources, and Quadrant 2, which deals with the interpersonal and intercultural dimensions of conflict, were covered in the previous issue of this journal. In this issue I present the remaining two quadrants of the ground map: Quadrant 3, which addresses bio-psycho-social determinants of conflict, and Quadrant 4, which covers the systemic and organizational dimensions of conflict. This concludes the first conceptual part of this four-quadrant framework for understanding and working with conflict.*

*In Part Two of this framework this conceptual ground map is applied to generate four practical steps towards transforming conflict on the road to peace:*

*Step 1. Diagnosis: what is going on here – both good and bad?*

*Step 2. Prognosis: what are the options for change?*

*Step 3. 'Treatment': what are the real-time possibilities for change?*

*Step 4. Maintenance: what will be needed to maintain these gains (stability under stress)?*

*Part Three of this four-quadrant framework sets out common topics in a curriculum for peace work that addresses the theory and practice of conflict transformation by peaceful means. This includes:*

- 1. Understanding root causes of conflict and other conflict contributing factors.*
- 2. Theoretical approaches to understanding violence: structural, cultural and direct violence.*
- 3. Mapping conflict positions, interests, needs, attitudes and behaviours of the actors, stakeholders and 'conflict entrepreneurs' involved in the conflict.*
- 4. 'Multi-track diplomacy', conflict settlement, management, and sustainable reintegration of conflict actors, (re)construction of infrastructure and sustainable development through institution building and wealth creation.*

*I conclude by outlining four essential qualities for peace builders: The capacity to:*

- 1. witness pain, distress and suffering.*
- 2. hear complaints made by either party, connect emotionally with their pain and offer listening and understanding in a compassionate and intelligent way.*
- 3. target those peacebuilding interventions that have the greatest leverage.*
- 4. implement coherent partnership working across all four conflict quadrants.*

*In the Appendix I introduce the recent international initiative for creating ministries or departments for peace in government. Copyright © 2007 John Wiley & Sons, Ltd.*

**Key words:** conflict, transformation, peacebuilding, sustainable development, trauma healing, violence.

## **INTRODUCTION TO QUADRANT THREE AND FOUR**

Let me recap that by peacebuilding I mean proactively building the conditions for a peaceful and just society. So called 'post-conflict peacebuilding and reconstruction' often focuses on doing whatever is necessary in order to repair of the ravages of war. However, unless the real root causes for the conflict having led to violence are addressed by building political institutions capable of creating the conditions for meeting people's

needs, violence will recur within a few years (see Rapp, 2006). This is in part due to the fact that people will not be able to find peace in their heart and they will not be able to find peace in their mind when they are afraid and disempowered as well as cold and hungry, unless they are spiritual adepts, very exceptional, or highly disciplined and well trained. Therefore many peacebuilding efforts start with humanitarian interventions aimed at alleviating the immediate suffering of people living in fear and poverty by providing ordinary everyday help and support. Looking at

basic needs and human development and functioning through the lifespan are the subjects of Quadrant 3.

However necessary it is to provide such assistance after man-made or natural disasters have ravaged communities, it is becoming increasingly obvious that many such disasters can be and should be prevented by building sustainable communities and strengthening their capacity to meet the needs of their members before shortages of resources, often exacerbated by inadequate, unjust and non-participatory forms of governance, and inattention to the effects of climate instability lead to recurring cycles of lawlessness and violence. The need to build institutions for self-governance and to create the infrastructure to support basic trade in an integrated way will be the subject of Quadrant 4.

### **QUADRANT THREE: UNDERSTAND AND WORK WITH BIO-SOCIAL DETERMINANTS**

The third chamber deals with our material needs and our biological makeup. We know from countless research studies that stress makes people two to five times more vulnerable to mental and physical illness. Poverty, exploitation, long working hours and lack of sleep, chronic unemployment, lack of education, poor nutrition, overcrowded or inadequate housing, homelessness, loneliness, displacement, and caring for the young, elderly and disabled, are cumulatively stressful. The experience of forced prostitution, rape, domestic violence, bereavement, torture and the witnessing of brutality and violence against others, and even the inflicting of acts of violence on others whether as soldiers, criminals, policemen or police-women, or as insurgents or freedom fighters, are traumatizing and lead in at least a third of cases to severe and persistent post-traumatic stress disorder as defined by DSM

IV (1994). Once people are downtrodden, hopeless, traumatized, and too worn out even to be angry, it is very hard to help them regain any semblance of normal life, if indeed they have ever enjoyed a normal life in the first place.

We know that clean water, basic sanitation, good enough shelter, meaningful relationships and adequate nutrition (the right balance of minerals, vitamins, proteins, carbohydrates, fat and fibre) are crucial to health and wellbeing and to the development of resilience against stress and disease. We also know that once people are already low and depressed, every action seems to make overwhelming demands on their capacity to cope.

All this is also true of NGO workers, diplomats and anyone else engaged in helping to build peace in difficult and dangerous situations, and it applies to journalists whose needs have finally been recognized through the excellent work of the Dart Centre ([www.dartcentre.org](http://www.dartcentre.org)). Stress levels are high, and whether conscious or not, anxiety levels are high and can lead to the three typical biologically primed defences against anxiety and fear, flight (walking out), fight (becoming verbally or physically aggressive), or freeze (impossible to reach with any rational argument). Our spontaneous empathy with the suffering of others can induce the same feelings of hopelessness, despair, paralysis and low self-esteem in ourselves as that which is experienced by the people we are trying to resource and help. This is akin to what psychotherapists call 'countertransference' (Heimann, 1950) or 'parallel process', and it is also the basis for 'maternal preoccupation' (Winnicott, 1965), which allows the mother and infant to tune both physiologically and emotionally to one another such that each feels the fear or the love of the other quite literally (Schore, 2003). It is important to understand enough about the

biological basis of human emotion to be able to ground our anxiety in the situation as a normal and expected response to risk and to know how to handle ourselves and others when in an anxious, stressed, traumatized, shocked or terrorized, angry and dangerous state.

We need to be informed about the reciprocal cause-and-effect relationships between the hormonal and endocrinological changes associated with nutrition and sleep and corresponding mental and emotional states. Much recent research has shown that meditation, prayer and bodywork all help considerably to create mindfulness and emotional self-regulation. One very simple way of recovering from confusion, stress and anxiety is to breathe regularly and rhythmically, at a rate of in-breaths on a count of seven to out-breaths to a count of 11. This not only recalibrates our heart rate but it also rebalances the activities of the prefrontal lobes that are centrally involved in mediating our emotions as well as our ability to read the emotional signals of others and to plan appropriate actions (Watkins, 1997). When we are scared we quite literally become 'headless chickens' unless we manage to 'keep our hair on', as the English say.

Such basic knowledge can guard us against getting caught up in the heated emotions all around us. It can help us to maintain the all important equilibrium which keeps us emotionally close and involved with the people and communities we are working with and at the same time centred and detached enough to be able to accurately observe and witness what is going on. We can only be effective if we can make decisions with a cool head as we continue to act from a warm and compassionate heart.

The third chamber is essentially about survival: 'Will I be alive tomorrow? Will my children have a future?'

#### **QUADRANT FOUR: THOROUGHLY ANALYSE THE SOCIAL, ECONOMIC, ENVIRONMENTAL, POLITICAL AND HISTORICAL DETERMINANTS OF THE PRESENT SITUATION**

The fourth chamber organizes the just governance of society via the social, economic and political institutions responsible for mediating between needs and resources.

Wherever we engage with the problems on the ground we will be confronted with institutionalized inequalities manifesting in the appalling and widening gap in health, wealth and wellbeing between the northern and the southern hemispheres and between the rich and the poor within countries. Everywhere we look, we see that the combination of a money-driven system of wealth creation tends to lead to debt economies, chillingly described by Perkins (2005). However this does not have to be so, and personal initiative, private enterprise and even corporate businesses do not have to act in exploitative and irresponsible ways in order to create wealth. There are alternatives to organizing our societies according to anthropocentric, hedonistic and consumerist priorities and value systems in which spiritual awareness and genuine concern for the welfare and wellbeing of others and for non-human life on this planet and the earth as a living system are eclipsed. Businesses can succeed without subjecting poor countries and communities to manipulative advertising that drives up demand for imported consumer goods. Instead of threatening local economies and environments by exploitative practices, especially within the extractive industries and instead of endangering health by dumping goods that damage health, businesses can, must and do invest in peace and ethical and environmentally sustainable wealth creation (see also Killick et al., 2005 for a very useful

discussion, [www.berghof-center.org](http://www.berghof-center.org); [www.berghof-handbook.net/](http://www.berghof-handbook.net/)). What exactly can be done in any one place where our own organization happens to be engaged, and more specifically, what our own staff and volunteers can do on the ground, varies considerably. We may have, and indeed should have, shared aspirations, expressed in many UN resolutions and declarations, and particularly those enshrined in the Millennium Development Goals. These concern the global changes that are necessary, if our planet and all that lives on it are to survive.

We need to set global goals, grounded in the kind of values and performance criteria that are enshrined in ethical frameworks for auditing the corporate governance performance of transnational corporations (TNCs) such as Shell, Transnational organisations (TNOs) such as the World Health Organisation, Intergovernmental Institutions (IGIs) such as the World Bank, and lastly intergovernmental organisations (IGOs) such as the EU or the UN, NGOs and other responsible civil society partners. A number of approaches are available for auditing the socially responsible performance of such organizations (see Rapp, 2003, also [www.wango.org](http://www.wango.org); [www.oneworldtrust.org](http://www.oneworldtrust.org); [www.philanthropycapital.org](http://www.philanthropycapital.org), to name a few such systems). A living systems (as well as a systematic) approach, focusing on the development of meshworks,

living networks and other strategic partnership approaches should eventually lead to the formalization of nascent trans-organizations, helping to turn virtual partnerships between businesses, NGOs, governments and civil society into coherent and legally accountable strategic partnerships that deliver an integrated programme of reforms designed to reduce inequalities at every level. Such partnerships already exist in the UK, especially in the public health and healthcare sector, and various OECD guidelines, such as those for corporate responsibility, for engagement in fragile states, and for multinational enterprises as well the Paris Declaration on Aid Effectiveness ([www1.worldbank.org/harmonization/Paris/FINALPARISDECLARATION.pdf](http://www1.worldbank.org/harmonization/Paris/FINALPARISDECLARATION.pdf)) strongly suggest that development partners across sectors should work together in this way.

Good governance is the first step in transforming society by spelling out criteria that allow us to root out structural violence by replacing outdated mechanisms of social organization that lead to exclusive, discriminatory, socially unjust and wasteful uses of a society's resources, whether in the public, private or non-governmental sector. Agreements about what counts as good governance are also the basis for forging meaningful partnerships between organizations across these different sectors, as their rationale is

<b>Horizontal integration between five cross cutting themes</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>1. Peacebuilding and conflict transformation</b>					
<b>2. Good governance and institution building</b>					
<b>3. Basic services and infrastructure</b>					
<b>4. Social inclusion</b>					
<b>5. Livelihoods and environmental protection</b>					

usually to work together on the basis of sharing resources, be they joint funding exercises, or information sharing. This requires an active commitment to *horizontal integration* between actors or partners working across different sectors of need and dimensions of particular conflicts.

In principle every project within a countrywide programme to improve the lives of people should involve proper attention to all five themes (see table 1). In other words they are cross-cutting issues that all impact on one another in one integrated matrix. Such an approach is increasingly used by enlightened donors, such as the United Kingdom Department for International Development (DFID) in order to ensure a coherent approach to sustainable development. However for a given project one of these areas will be of primary concern and practical expertise will be focused on say education as one of the basic services (the others being health, water and sanitation) but providing basic services (3) such as education must include education

for citizenship, which involves knowing how to deal peacefully with conflicts (1) and how to negotiate needs within a proper institutional framework (2), it must include all people (children) (4) and equip them with skills that allow them to earn a living (5). Similarly, driving towards better governance requires the inclusion of all key stakeholders in decision making. Governance itself is a political solution to the fair distribution of resources. These resources are to meet the needs of people in a holistic way through access to proper education, jobs, healthcare, clean water, food, sanitation and shelter.

It is just as vital to promote *vertical integration* too through engaging leaders at all levels of society, from the local grassroots actors all the way up to government ministers and international donors and investors, in proper dialogue and decision making about the formulation policies and implementation plans aimed at improving people's lives in ways that reflect the real needs of communities.

<b>Vertical integration of leaders through all levels of society</b>
(Communication needs to be bottom-up as well as top-down and young people, elders and especially women needs to have a voice at all levels.)
International, regional, national and local leaders at the head of intergovernmental, governmental and global corporate organizations, the military, the judiciary and INGOs.
Political leaders, heads of NGOs, civil society, religious, national business leaders, professionals, trade unions, farmers' cooperatives and professional organizations, leading academics, security services and armed forces, and youth leaders and elders at the intermediate level.
Grassroots activists, civil society leaders, spokes people for indigenous communities, local NGOs, community groups, small to medium sized enterprises, farmers and trades people.
This list is indicative, not comprehensive.

However, as I have argued in earlier articles in this series, one size does not fit all. Where lawlessness has overwhelmed communities there needs to be a balanced approach to community safety, which integrates the top-down, command-control systems that characterize policing with initiatives from within

the community aiming to promote peace networks, so that all people can be helped to work together who are willing, able and ready to take responsibility for peacebuilding. Often this involves great personal risk (see Rapp, 2006). Governments, intergovernmental institutions, NGOs and the business

community are increasingly seeking ways of engaging with civil society actors, in order to build real capacity at the community level to transform structural violence into structural peace. For instance, over the last two years African diaspora-led organizations and large corporate businesses have worked together with African leaders and intergovernmental organizations to improve governance and enhance policymaking on the African continent, launching a long-term alliance for dialogue, and crucially, action in Africa, by way of implementing the recommendations of the Commission for Africa (CAPPs, 2006, 2007; CIP, 2006; [www.thinkafrica.org](http://www.thinkafrica.org)).

On 7 September 2005, the European Centre for Conflict Prevention (ECCP) sponsored the Midday Workshop entitled 'Programme of action for prevention and peacemaking' at the 58th Annual NGO/DPI Conference, held on the occasion of the sixtieth birthday of the United Nations in New York. This multi-stakeholder dialogue discussed how governments, the United Nations and civil society organizations (CSOs) could better cooperate in the field of conflict prevention and peace building. This workshop was presented shortly after the international conference 'From reaction to prevention: civil society forging partnerships to prevent violent conflict and build peace', held at the UN on 19–21 July 2005. The conference brought all these aims together and provided a forum to present to the UN Secretary-General, Kofi Annan, the 'Global action agenda for the prevention of armed conflict'. This document advocates that organizations are linked to one another, network and interact with like-minded governments, regional organizations and also the UN. This document is the culmination of a process of data collection in 15 regions of the world, initiated by Paul van Tongeren, Executive Director, European Centre for Conflict Prevention (ECCP), in 2001, with the following agenda:

1. Strengthen regional networking and establish a global network.
2. Work for policy changes that shift towards prevention of conflict.
3. Improve and enhance interaction between the UN and regional organizations, especially smaller organizations.

Data came from regional network conferences, predominantly in Africa and Asia, involving more than 1,000 NGOs working together on drafting policy and action agendas, making recommendations from civil societies and faith-based organizations. Members of this network now work closely together on an NGO platform that focuses on widening effective participation in the work of the new UN Peacebuilding Commission ([www.un.org/peace/peacebuilding](http://www.un.org/peace/peacebuilding)).

The Centre for International Peacebuilding, of which I am a co-director, works specifically on strengthening regional networking, recognizing and building upon their respective capacities, pooling experience and expertise regarding research, training, conflict prevention, and proactive peacebuilding in cooperation with global partners. My own work in the peace process in Nepal is very much focused on such inclusive participation in decision making, through fostering vertical and horizontal integration (Rapp, *in press*). There is an increasing number of parallel initiatives on a much larger scale, such as those of World Association of Non Governmental Organisations (WANGO) and The European Centre for Conflict Prevention (ECCP) which administers the Global Partnership for the Prevention of Armed Conflict (GPPAC), and a new international initiative to set up ministries of departments of peace (see below), which has now had its second summit in Canada. Communication, via newsletters, Websites and other means for coordinating agendas, action, evaluation and research is improving by leaps and bounds.

The Internet has provided a new vehicle for citizen participation in international governance and development and there are thousands, if not millions, of civil-society organizations and NGOs that make a significant contribution on the ground, even if they are still not adequately included in actual power sharing. (For instance in Nepal, one of the poorest and least developed countries (LDCs) in the world, there are 30,000 registered NGOs. With a population of 27 million, that means one NGO per 900 people.)

At this time all of us should pull together to scrutinize and monitor what our respective governments are doing or not doing to implement the Global Action Agenda, the Millennium Development Goals, and any other important international and global accords that help to establish a culture of peace, leading to the global transformation of direct, cultural and structural violence by peaceful means (see also Rapp 2006a,b).

These uncompromising *aspirations* must, however, be transformed into realistic and manageable *expectations* as to what a given person or organization can reasonably be expected to achieve on the ground in a sustainable manner and in the foreseeable future. Rome was not built in a day. We know from research by social and medical anthropologists that local belief systems interact with local political structures to help or hinder the implementation of appropriate and environmentally sustainable technology. What works in one place may not work in another. Furthermore the effects of interventions take time to evaluate, therefore for some time to come we will have to make do with a creative mix of evidence-based practice, intuitive solution-focused interventions, theoretically driven efforts to map complex systems and practical common sense informed by case studies and personal experience.

Organizations at different levels of organizational complexity have a different range

and scope to reach the people who need help and to offer access to people who can provide help. Implementation of policies designed to develop, regenerate or pacify require *vertical integration* (see also Lederach, 2005) between the different organizational levels and layers.

Management research has shown that there is often a real gap between the top and the bottom in a hierarchical system whereby strategic decisions to implement change are not communicated and acted upon at the level at which they are targeted. In peacebuilding and development work this means that resources designed to uplift and resource a community do not reach the grassroots where people are actually suffering. Contact with good and effective NGOs, which are be staffed by committed, enthusiastic, resourceful and spiritually aware professionals and volunteers, can often make a difference to complex situations with little bureaucracy and shoe-string funding. Peace Direct is very effectively working with these principles and reaching directly through to grass roots NGOs in conflict zones and hotspots (see [www.peacedirect.org](http://www.peacedirect.org) for concrete examples of this strategy in action). Sometimes, however, governments are in a better position to provide the infrastructure necessary to provide essential services. Sometimes the military is already on hand and well trained to give urgent humanitarian aid or to work within a sustained programme of nature conservancy, especially across national borders where there is a fragile ecology and where nomadic pastoralists, poachers, wild animals and livestock are competing for scarce resources in difficult climatic conditions.

Because of their greater flexibility and relative absence of bureaucracy, smaller NGOs are often well placed to facilitate alliances that lead to joined-up action, where each partner contributes what they do best in line with principles set out by the Paris dec-



laration of the World Bank mentioned above. By building sound relationships between people of power and influence in governmental and intergovernmental organizations, the business community and universities, and both international and grassroots NGOs, we can learn fast which policies are currently being prioritized for implementation through 'vertical integration' whereby NGO activities interface with existing programmes for improving the lot of local people in a coherent and sustainable manner (see also Lederach, 2005; Reich, 2007). The principles set out by the immediate past UN Secretary General, Kofi Annan, in his groundbreaking Report *In Larger Freedom* (2005) lay the groundwork for recognizing that we must look at security, development and justice as three inseparable conditions for building a better world. These principles must be foundational for the work of the new Peacebuilding Commission of the United Nations if it is to help build a safer world in which 'the larger freedoms', that is 'freedom from want', 'freedom from fear', and 'freedom to live in dignity' (Annan, 2005) will become a reality for all who live of this our shared earth. The Centre for International Peacebuilding participates in the NGO network of the UN Peacebuilding Commission.

At the same time we need to strike a balance between cooperating with what is *possible* on the one hand, and standing up for our fundamental values on the other. Often, in partnership with religious and community leaders, we may need to advocate energetically for the setting or upholding of ethical bottom lines relating to these larger freedoms informed by our long-term *aspirations* regarding citizen participation, basic human rights, environmental sustainability and the fulfilment of human potential. Sometimes people who work together to help implement these larger freedoms, be this as advocates, partners or donors, find them-

selves in opposition to governments or religious leaders because the gap between their aspirations for a society fit for humans beings to live in and local realities in a certain country in which there may be neither freedom from want, nor freedom from fear, nor the freedom to live with dignity, is too wide to bridge. We need patience, wisdom and resilience in equal measure to ride out such conflicts between our will to help the local people and the need to work with governments guilty of direct, cultural and structural violence (CIP, 2006). An excellent and much fuller overview of the issues discussed in relation to Quadrant Four can be found in Garcia (2004) and Clements (2000).

The fourth chamber is essentially about the wider socio-political realities and the way they impact on people and the environment.

## **PART TWO: PRACTICES – FOUR KEY TASKS FOR PEACEBUILDERS WORKING TO HEAL A HURTING WORLD**

- Step 1. Diagnosis: what is going on here—both good and bad?
- Step 2. Prognosis: what are the options for change?
- Step 3. 'Treatment': what are the real-time possibilities for change?
- Step 4. Maintenance: what will be needed to maintain these gains (stability under stress)?

## **PART TWO OF THE FOUR QUADRANT FRAMEWORK: PRACTICES FROM GROUND MAP TO ROAD MAP**

### **Working with the ground map to structure the process of peacebuilding: the 'how' of transforming conflict**

This road map is intended to guide you along a road with four key staging posts that peacebuilders need to pass through, be this

as soldiers, diplomats, NGO personnel, businessmen or women, or members of a civil-society based non-violent peace force.

There are no cookbook solutions but we can and must draw on one another's experience and support, and the time has come to loosely knit together the many players and their Websites who have made a strong investment in peacebuilding. We need to build a better platform on which we can feature beacon projects and best practice examples of targeted, successful and integrative interventions, which are helping to heal a hurting community in a hurting world. I am exploring this in practice at the moment in hands on work in Nepal. In this article I can only lay down some principles of practice. These principles need to be interpreted differently in each country context where peacebuilding work is to be undertaken. There is an increasing number of initiatives which advocate that we should make available collections of best practice examples. More and more compilations of case histories histories of successful civil society initiatives to make and maintain peace are being published, for example the recent feasibility study by the non-violent peace force, the Oxford Research Group, and the ECCP volumes (Van Tongeren et al., 2005 *Unarmed Heroes*, Peace Direct, 2006). While case examples and information sharing can give valuable inspiration for people on the ground, we need to be mindful that what has worked in one country of community may not work in another. For example, wonderful though it is, the truth and reconciliation commission could not be imported to Nepal, but it can inspire local people in striving for their own solutions to restorative justice.

Conflict transformation starts with looking towards the future: where do we want to get to? What conditions do we want to create? This requires taking a solution-focused approach. It means that peacebuilders actively

imagine a world in which conflicts are ordinary rather than traumatic and where they are negotiated by peaceful means rather than through armed struggle. Ordinary conflicts, as I have explored above, are inevitable. Only in a Disney world can all creatures live in harmony. However, conflicts can be negotiated non-violently, in ways that are not traumatic or traumatizing. In order to do so we must imagine what a situation of human security and community safety might look like. Our stance is proactive, not reactive. We need to free our mind from the patterns that our minds have created to organize the world. When we work in a mindful and aware manner, we can let go of our prejudices and preconceptions and make way for creative visioning. We can go even further and let go of our 'ego' of that part of ourselves that always has vested interests. Sometimes we feel that we are operating at the soul level where the conditional and accidental qualities fall away and we feel deeply moved and in touch with the transpersonal, experiencing the connectedness of everything that is. Within the hermeneutic and constructivist universe of discourse this is called *epoche*, a term coined by Georg Simmel to denote the capacity to suspend our beliefs, to bracket out our habitual categories for ordering our human realities. In the management world it is called *blue-sky thinking*. It is, of course, also the way of meditation, both meditation that blanks the mind by letting experience flow through it like a river, or the psychoanalytic free association, or mindfulness meditation, where we become aware of the contents of our mind without censoring anything, and the kind of meditation where all becomes still and empty. Then we become free to really listen deeply, to *elicit rather than dictate what* people need and how they might obtain it. Jean Paul Lederach (1997) talks about this in terms of an *elicitive* approach to peacebuilding.

## A SYSTEMATIC APPROACH TO PROBLEM SOLVING

Only when we have solicited the opinions and elicited the wishes of those to whose lives we hope to make a difference by joining their struggle for peace in solidarity can we meaningfully refocus and begin to ask about goals, about purpose and about outcomes, and do so with clear eyes as far this is humanly possible. The forest people of Malaysia say we look with *cool eyes* (Howell, 1989) – eyes that are no longer burning with our partisan passions and desires:

- Who needs to do what?
- With whom?
- To achieve what?
- By when?
- Where?
- And with what means?

All of us become caught up in conflict situations every day and there are things we can learn to do. There are ways in which we might frame the issue that help us to focus on what we are trying to achieve. There are techniques for selecting the means we have at our disposal to accomplish the chosen task.

The very first task is to create the facilitating conditions that allow people to feel safe enough in the venue chosen for the work so that they are able and willing to talk to one another. In any situation that requires effective and safe joint action, people need to have a shared ground map that they all understand and agree to. This map must be able to tell people where they are and which task they are engaged in at any one time. Conflict is multifaceted and to try and keep an eye on how all the pieces fit together can be overwhelming. The ground map shared in Part One is simple enough to help participants in the conflict transformation process to orient themselves and to keep their focus on that aspect of the conflict that they are

currently endeavouring to map. It also helps to check whether the main parties to the conflict are represented at the table. It helps to check which experts might need to be brought into the consultation process.

The ground map invites each participant to the process to be self reflective, to keep enough awareness going about how they themselves are faring during the process. This invitation is extended to all people round the table. Many people who are drawn to peacebuilding work have a natural gift for tactful listening, respectful speaking out and a good sense of timing and pacing and an intuitive grasp of what it is that someone can cope with emotionally and practically. Without this natural gift, no amount of training will help a person to become truly resilient and centred under the stressful conditions that arise in any conflict situation.

In their recent book, *Hearts and Minds*, Elworthy and Rifkind (2005 – to download the document free, go to [www.demos.org](http://www.demos.org) and click on ‘Read the full text as a PDF’) likewise argue that approaches to terror, political violence and insurgency must take human security as their starting point.

Scilla Elworthy, founder of both the Oxford Research Group and the new award-winning charity Peace Direct, and the group analyst and founder of the Middle East Policy Initiative Forum, Gabrielle Rifkind, also argue that we must address the full range of factors that fuel cycles of violence and which influence the use of terror over time. This crucially includes the emotional and psychological effects of violence and humiliation, and the economic, social and cultural contexts that sustain violence. We must address and acknowledge that violence is deeply rooted in subjective experience and shared culture.

*Gnoste auton* – know thyself – is the motto and mantra of almost every wisdom tradition I have ever come across. Only when we accept and understand ourselves can we

begin to know the other. As we get to know the other in all its difference, we begin to discover parts of ourselves that we had not been aware of before. *This is the gift of conflict*. However, the facilitator must know how to manage the process and he or she must have what it takes to keep people safe. However much a person may have a natural gift, it is becoming more and more apparent that peacebuilders ought to be prepared through extensive training and practice for this demanding work. It is no mean feat to remain focused under stress and to retain the presence of mind that allows one to use one's skill and authority to refocus the diverse participants on the rational elements of the task and the process of negotiation, while at the same time containing one's own fears and hopes and the emotional responses of others. We really do need to engage both our emotionally responsive hearts and our rational minds in hands on mediation, negotiation and practical peacebuilding.

Hands-on peacebuilding work is to make conflict creative and to do everything in our power to prevent, avert and end its violent expression by *transforming* the conflicts which we cannot resolve (few can actually ever be resolved). If we do know ourselves a little, we will know our strengths and our weaknesses, our growing edge and our limitations and we will know when to call in people and organizations who have more experience and expertise than we do our-

selves. But there is always something that we can do, whoever we are and wherever we are, which helps to reduce the amount of violence and suffering in the world.

The four quadrants introduced above are then not merely a ground map for orienting our *thinking* or our theories *about* working with conflict. They also organize the construction of a practical road map that guides *the process* of moving through a series of related *practical tasks* at an *experiential* level. It takes us further into the heart of the conflict as we strive to work out what kind of transformation is possible at a given point in time in a given place with a given group of people.

It is not the peacebuilder's place to tell people who they are, what they should think or do, nor how they should do it. Rather we provide some guidance through a process of *collaborative enquiry* eliciting emergent perceptions, intentions and solutions via a process of dialogue and negotiation. The peacebuilder, akin to the midwife, reads the signs of readiness and he or she helps to co-create the facilitating conditions for a process of transformation to unfold. No more than the midwife should invite a pregnant woman to push against a closed cervix, should a peacebuilder invite participants to a peace process to push for a premature resolution, or there will be pain, frustration, and sometimes, tragically, stillbirth. As Shakespeare put it: 'readiness is all'.

### Step I

We start with a diagnosis. What is going on here? Opportunities and obstacles.

<p><b>1. Personal resources</b> We explore with people in the conflict situation their personal beliefs, values, resources about what they need in order to feel safe and to have their needs met.</p>	<p><b>3. Bio-psycho-social determinants</b> We explore live, as the process unfolds, with the parties to the conflict their understanding of their own and others emotions and behaviours and survival needs as they arise in situations that are experienced as threatening.</p>
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<p><b>2. Interpersonal and intercultural issues</b>                  We map with all stakeholders the commonalities and incompatibilities between cultural (value driven, aesthetically and ethically informed) narratives about peace, war, security, safety etc as they are framed by all key participants in the conflict situation.</p>	<p><b>4. Organizational and systemic dimensions</b>                  We examine the objective organizational structures in terms of what they are designed to deliver etc., how do they impact on the conflict in terms of governance, law, policy etc. First we analyse and measure the environmental and health impact of the conflict and then we run a risk assessment of the impact of the proposed solutions.</p>
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**Step 2**

Then we move towards a prognosis. What are the options for change?

<p><b>1. Personal resources</b>                  Which beliefs might need changing? Who is ready to give something up and move on? Does the benefit outweigh the cost?</p>	<p><b>3. Bio-psycho-social determinants</b>                  Which behaviours need changing from what to what? What is not negotiable, what is negotiable and what is of no consequence? What reduces fear and builds trust? Are people ready to move on?</p>
<p><b>2. Interpersonal and intercultural issues</b>                  Who needs to communicate with whom about what differently? What common ground might there be? Do people understand one another's key trauma (persecution and annihilation for Jewish Israelis and humiliation and occupation for Christian and Muslim Palestinians)?</p>	<p><b>4. Organizational and systemic dimensions</b>                  What systems need to be changed from what to what in order to deliver what? Who can invest in building necessary infrastructure? Who can fund capacity building? Who can finance micro loans? Who can provide education, training and mentoring? Who has the power to coordinate coherent partnership working?</p>

**Step 3**

Then we consider a 'treatment'. What are the possibilities for change?

<p><b>1. Personal resources</b>                  What is each player actually ready and willing to see, feel and understand – where are the fears and blocks? What do people want to happen? What changes can they manage? Permit, protect, prohibit the enactment of feelings with authority, and enforce ground rules. Reinforce positive change and empower people.</p>	<p><b>3. Bio-psycho-social determinants</b>                  What signals (from gestures, 'war words' to architecture – the choreography of violence) does each player respond to and what happens as these become different? Mark improvements in reducing threatening behaviour and anchor them in physiological states – breathing, culturally appropriate posture (unlocking arms, sitting down) regulate distance, tone of voice.</p>
<p><b>2. Interpersonal and intercultural issues</b>                  How are these signals interpreted and exploited in manipulative ways to maintain conflicts – what are groups willing to give up, move to etc (the orchestration of meaning)? Set out conditions, sign agreements, accords, create symbols for peaceful standoff (time out) or cooperation (turn taking, mutual recognition of cultural symbols).</p>	<p><b>4. Organizational and systemic dimensions</b>                  Who is empowered to make changes in the way that resources are distributed, processes implemented etc? (Throughout agencies within government, civil society, business, trade, commerce, finance, many dimensions of our socio-politico-economic systems are currently structured violently and in need of transformation.) And on the international platform (UN, global governance)? Resource sharing (water), environmental protection (flora and fauna) rights of way to ports, etc.</p>

## Step 4

Then, very importantly, we consider ongoing maintenance. What will be needed to maintain these gains (stability under stress)?

<p><b>1. Personal resources</b> What practices are needed to consolidate inner resources and to build on or foster resilience?</p>	<p><b>3. Bio-psycho-social determinants</b> What projects and activities will help to maintain good health and wellbeing and empowerment?</p>
<p><b>2. Interpersonal and intercultural issues</b> What social mechanisms will keep people talking to one another, stay engaged and promote friendship?</p>	<p><b>4. Organizational and systemic dimensions</b> Who is empowered to keep resourcing the change through partnership funding, communication? NGOs are fast becoming powerful partners in building the infrastructure and making the administrative changes that will help to reduce inequalities so as to build a new humanitarian order informed by a culture of peace.</p>

In a subsequent article I intend to illustrate with practical case examples how to take parties to a conflict through these steps, using this road map. Meanwhile, the Oxford Research Group, The European Centre for Conflict Prevention, Peace Direct and the Non-violent Peace Force have published over 300 case examples between them that show good practice in action (see above and below). As I have said throughout, it is important that each person and each team uses their own models, methods and tools because they are familiar with them and feel confident and competent to work in ways that are grounded in previous experience, and yet open to new information. The framework presented here allows people to work with different approaches while agreeing on common goals and outcomes, even if this may involve achieving these by different means. The ground map and the road map form one *integrated matrix* which allow us to get from *why and what* to *how* and back again. This four-by-four-by-four ( $4 \times 4 \times 4 \times 4$ ) matrix approach is intended to make it easier to

examine the living process of peacebuilding through a *fourfold lens* exploring *four key domains* and to pursue *four key tasks along a trajectory covering four steps*.

The *road map* is offered as a tool both to help peacebuilders map in a *structured* way what they know (by way of their *competence* or *academic know how*, and practitioner capability or *show how*). This goes hand-in-hand with identifying what they need to learn (their *personal development plan*) in order to work more effectively as peacebuilders and peace makers. The project for a peaceful society is to strive for the transformation of conflict from violent conflict to less violent conflict and to do so, as far as this is within our power, by peaceful, that is, by non violent means. This means that we refrain from acts of direct violence, that we communicate respecting the *dignity of difference* (Sacks, 2002) and that we strive to do both through systems of fair and transparent governance.

This article is *not a blueprint for a training, nor is it a short cut* to becoming a resil-

ient and skilled mediator, negotiator or conflict transformation consultant. Peacebuilders and peace workers need to be as thoroughly trained as any other professionals so that they can master the underpinning knowledge and acquire the necessary hands-on skills that will make them stable under the stress of working in highly emotive, physically taxing, complex and uncertain situations on complicated tasks, often managing people, budgets and resources in responsible roles in which they are accountable for the outcome of the work.

The time has come to resource people who are seriously and practically engaged in peacemaking and peacebuilding through funding their access to the many good and extensive trainings that develop a solid grounding in the concepts and methods of conflict transformation.

### **PART THREE: COMPETENCE AND LEARNING – TRAINING AND RESOURCES IN CONFLICT WORK**

Short as well as in-depth courses on mapping, managing, resolving, transforming and preventing conflict typically focus on developing an understanding of the basic analytical or theoretical terms commonly used to understand the many diverse facets of conflict and conflict resolution work.

This usually involves covering issues such as:

1. Understanding root causes of conflict and other conflict contributing factors.
2. Theoretical approaches to understanding violence: structural, cultural and direct violence.
3. Conflict settlement, management, resolution and transformation.

4. Mapping the conflict attitudes, behaviour and structures of the different actors, stakeholders and ‘conflict entrepreneurs’ involved in the conflict.
5. Mapping conflict positions, interests and needs.
6. Multi-track diplomacy.

Participants are typically familiarized with practical tools required for conflict prevention and peacebuilding, early warning, and early action methods of negotiation and mediation:

1. How can we achieve win-win outcomes?
2. How can conflicts be prevented?
3. What are the tools available?
4. Which actors and organizations have access to which tools?
5. How can we identify conflict prevention opportunities in conflicts?

Practical group work usually focuses on one or more conflicts with relevance to the individual participants in a working group by:

1. Analysing the root causes of conflict.
2. Mapping a target conflict in a structured way.
3. Exploring the avenues for intervening in the conflict.
4. Examining the role played by different organizations in exacerbating or ameliorating a given conflict.

Key pointers are typically given to the many Websites that provide up-to-date information on particular conflicts as well as to useful resources for deepening practical and theoretical knowledge.

The Website of the Centre for Conflict Resolution, Department of Peace Studies, Bradford University, UK ([www.brad.ac.uk/acad/confres/](http://www.brad.ac.uk/acad/confres/)) offers a wealth of information as well as online courses, such as transforming civil conflict (TCC), which is offered by The Network University, an initiative of the University of Amsterdam. *Developing an Online Learning Pedagogy for Conflict Resolution Training*, by Laina Reynolds and Lambrecht Wessels, which reports on the experience of teaching such courses, is available online.

The European Centre for Conflict Prevention Website ([www.conflict-prevention.net](http://www.conflict-prevention.net)) hosts an extensive database about conflict prevention.

The Transcend Website ([www.transcend.org](http://www.transcend.org)) offers numerous theoretical and practical papers, as well as access to high-level courses through the Peace University and tailor-made seminars at the Patriri Institute in Romania, as well as trainings offered in conjunction with the UK Ministry for Peace (MFP)\* initiative, and now also the international initiative for developing departments of peace in government (see below). The underlying philosophy is set out in Galtung, Jacobsen and Brand-Jacobsen (2002) as well as on the Website.

The European Peace University, the Royal Roads University, the Mennonite University and the Unesco University, to mention a mere few, offer masters and doctoral programmes.

Many INGOs and some NGOs offer short courses. Many of these are listed in some of the resource books mentioned and many NGO Websites have links to other NGOs or lists of resources. Information is also available from the author.

The Conflict Resolution Network (Website: [www.crnhq.org](http://www.crnhq.org)) offers a practical and accessible course on conflict transformation for free downloading.

Generic UK government-approved qualifications in counselling skills, which can be customized to fit with a conflict-transformation curriculum, are available to training providers. For example, see the Website of the only UK awarding body that *specializes* in counselling, psychotherapy and supervision, the Central Counselling and Psychotherapy Awarding Body (CPCAB) ([www.cpcab.org.uk](http://www.cpcab.org.uk)).

I personally believe that training should routinely include more in-depth psychological and psychotherapeutic knowledge and well developed counselling skills than it usually does. From conversations at international conferences, I have gained the impression that this view is increasingly shared by experts in the field.

I do not currently know of any trainings that specifically include counselling skills, although many imply them and teach generic communication skills such as Rosenberg's

(2003) method for non-violent communication. (Generic UK government-approved qualifications in counselling skills, which can be customized to fit with a conflict transformation curriculum, are available to training providers). For example, see the Website of the only UK awarding body that *specializes* in counselling, psychotherapy and supervision, the Central Counselling and Psychotherapy Awarding Body (CPCAB) – [www.cpcab.org.uk](http://www.cpcab.org.uk)).

The *Centre for Integrative Peacebuilding* with whom we are in close touch, like the *Centre for International Peacebuilding* are paying particular attention to this dimension, as, increasingly do members of the transcend network and NGOs that focus on dialogue processes, *soft power*, and inter-faith work. It is in NGOs focused on humanitarian assistance and social and technical

\*Ministry for Peace (MFP) is a civil society organisation that acts as a pressure group campaigning for the creation of departments of peace or similar bodies within government. MFP is a UK initiative which is part of a growing international movement to push for conflict transformation by peaceful and diplomatic means in preference to warfare or the use of military force.



development that the focus on Quadrant 1 and Quadrant 2 work needs to be developed more. Conversely, many more process-oriented NGOs tend to neglect the task components of development work outlined in Quadrants 3 and 4.

### **SUMMING UP: FINDING PAIN AND JOY AT THE CENTRE OF THE WHOLE HEART OF PEACE**

It is not enough to listen if we don't also act.

It is not enough to act if we don't first listen.

#### **Ground maps**

In conclusion: going straight to the roots of conflict means that we use a shared ground map to go through four steps towards change in a cyclical fashion. Each time we go round again, a different aspect of the problem or solution will be centre stage and the other dimensions will become the context within which we look at the issue that is our current focus.

A Ground map helps us understand:

1. How actors in a conflict situation are *subjectively* experiencing what they are talking about and what *personal values* lie behind their way of making sense of the world.
2. The *interpersonal motivation* behind the communication. Why is this being said now, here, to this or that person? What is the *function* of the utterance or statement? What is the actor wanting to achieve? Where do they want us to go with his communication (perlocutionary force) (Grice, 1973)? What is the *emotional impact* this has on the communicator (him or her) and the recipient? We also need to understand the meaning of the things that a person is trying to communicate by reference to the *cultural perceptions* of its history.

3. The effect of the conflict on health and wellbeing, human development, human needs and *human wants*.
4. How the conflict situation is reflected at the *institutional level* and how it impacts on the environment and conversely how institutional and environmental factors may be causal to the conflict.

There are many ground maps that we can use to signpost this kind of information. What matters is that any group, actor, organization or institutional player involved in addressing a conflict should agree on using a *shared* ground map that covers these *four bases* in some *structured* way. The map offered in this article is intended for *orientation*; it is not offered as a definitive map, model or approach, but it can be used where no map is available or, in cases where different players have *conflicting maps*, it may provide a means for coordinating different perspectives.

#### **Road maps and goals**

Similarly, there are many road maps, and they all have their relevance and usefulness. It is best if facilitators use the tools with which they are familiar. I hope to have captured basic issues and generic descriptions that are common to models, methods and tools used to map, manage, resolve, transform or prevent conflict. Although this article is written for an international audience I have not drawn extensively on non-Western references or indeed on references in languages other than English. Whenever I work practically on the ground in a particular country, cultural or linguistic context, or religious arena, I endeavour to draw as much as possible on references to work by authors from the background in question. For example, a recent engagement with the conflict affecting |Iran, for example referred to mostly Iranian literature. My work in Nepal draws predominantly on the political analy-

sis and practical approaches to peacebuilding developed by Nepalese academics, politicians and practitioners. I also encourage participants in any relevant trainings to speak in their own language, with some translation of key points where I don't speak the language myself. Work relevant to Quadrants 1 and 2 must be anchored in people's experience and that usually requires using their own language, symbol systems and

cultural and religious frames of reference. Work in quadrants 3 and 4 is often more dependent on Western work, although there is much to be learnt from non-Western approaches to understanding our psychological and bodily functioning.

Whatever road map is used, it should signpost the path towards reaching four key goals, which must be met if we are to have a peaceful world.

<p><b>1. Personal resources</b> Create the conditions that bring about freedom from fear and the realization of our human potential and happiness.</p>	<p><b>3. Bio-psycho-social determinants</b> Create the conditions that achieve freedom from want and the creation of wealth and wellbeing.</p>
<p><b>2. Interpersonal and intercultural issues</b> Create the conditions that deliver sustainable participation of all stakeholders respecting cultural political and religious differences in dialogue about desire, meaning, power, authority, the human condition, science, ethics and artistic expressions in the context of political thought and political will.</p>	<p><b>4. Organizational and systemic dimensions</b> Create the conditions that develop sustainable institutions capable of just governance and equitable distribution of resources capable of satisfying needs while honouring and protecting the global ecosystem in which our lives are embedded.</p>

**Competence and learning: personal qualities needed to use these maps**

In order to achieve the transformation of violent conflict into a non-violent conflict, which is amenable to processes involving the peaceful negotiation of needs, certain essential personal qualities and interpersonal processes are vital. This becomes crucial as soon as a society aims at a form of political organization that involves a degree of citizen participation, even if it is not, and does not aspire to becoming, a Western-style democracy. In this article I advocate that the transformation of violent conflict into non-violent conflict requires cycling through and integrating between the four domains, areas, or quadrants signposted in the ground map and through the four tasks outlined in the road map.

Whatever professional role participants play in the conflict transformation work, be this as soldiers, diplomats, NGO personnel, businessmen or women, government representatives, or members of a civil society non-violent peace force, they do so as vulnerable yet courageous individuals.

The focus of my article is on these practical and emotional aspects of peacebuilding work. We may be part of the problem – that is, we ourselves currently implicated in perpetuating or exacerbating the conflict. We may be willing to become part of the solution – that is to work through the conflict sufficiently to make it amenable to non-violent negotiations of needs successful conflict transformation requires all actors needing to develop the same personal qualities if they are going to engage in any meaningful way in a process of achieving *peace by peaceful means*.

Participants need to be willing and increasingly able to:

1. Bear the pain, distress and suffering which afflicts every compassionate human heart as we witness the ravages of violent conflict.
2. Hear the just complaint made by either party, connect emotionally with their pain and offer listening and understanding in a compassionate and intelligent way.
3. Look at their own version of the four chambers of the heart of peace and decide in which chamber to centre their intervention.
4. Ensure that all four chambers work together in harmony to target all major roots of conflict in an effective way.

Let us work together for peace for the entire family of mankind and together create the conditions for a heart of peace: A heart that beats in a healthy body with a tranquil mind.

A heart that belongs to a person ready to reach out to others with loving arms, who stands firmly on the solid ground of a just society!

#### **APPENDIX: FUTURE DEVELOPMENTS – OPPORTUNITIES FOR PARTICIPATION IN PEACEBUILDING**

It's very distressing that violent conflicts continue to exist in communities when there is a growing body of practical knowledge showing how 99% of them could have been avoided. We do not implement this knowledge because we do not have the political will to reallocate our resources towards using non violent means for safeguarding human security worldwide. (2005 summit participant, see below)

If you are interested in responding to this call, you may be pleased to know that from the 16 to 19 October 2005, civil society and political representatives from Australia, Canada, Israel, the occupied Palestinian territories, Italy, Japan, Spain, the Netherlands, the UK and the US met in London to lay out their vision for the establishment of Departments of Peace in their governments. This culminated in the launch of an international initiative, which now supports country-level working groups to establish Departments of Peace: [www.peoplesinitiativefordepartmentsofpeace.org/](http://www.peoplesinitiativefordepartmentsofpeace.org/).

In his address to Congress on 14 September 2005, US Representative Dennis Kucinich, backed by 60 fellow congressmen, in introducing legislation to establish a US government Department of Peace, said the following:

We desire peace so intensely in the USA that we are willing to do almost anything to achieve it, including spending *half* our resources on arms to make us feel secure. We know we cannot continue on this perilous path, seeking peace through violence. We know this path offers our children no future at all . . . We announce our desire for a new America. And a new world.

The second People's Summit for Departments of Peace was held 21–22 June 2006, in Victoria, British Columbia, Canada, to explore further how ordinary citizens can work together with their governments, NGOs and the business community to establish a culture of peace worldwide which can and will support the achievement of the United Nations Millennium Goals.

For further information feel free to contact the author at: [rapp.biip@blueyonder.co.uk](mailto:rapp.biip@blueyonder.co.uk) or go to the relevant Websites.

#### **ACKNOWLEDGEMENTS**

I wish to extend my sincere thanks to the many colleagues too numerous to name,

who have helped me to clarify my thoughts. Special thanks go to Mike Abkin, Rolf Carriere, Francesca Cerletti, Maurits Kwee, Rick Swarts, Dapo Oyewole, Manish Thapa and Nick Totton for their helpful suggestions; to my family, and my co-directors Eirwen Harbottle and Padma Shresta for their encouragement and support; and to the participants in my workshops, especially in Nepal, who have helped me to clarify what works and what needs further development. By the time this goes to press many more thanks will be in order.

## NOTE

This article is based on presentations given at the British Association of Counselling and Psychotherapy Training Conference in Stratford, UK September 2003, the Peace Summit of IIFWP in Jerusalem, in September 2003, the third WANGO Conference in Budapest in October 2004, the Psychologie der Friedensarbeit Conference of the Evangelische Akademie Iserlohn in April 2005 and the International Congress for Cognitive Psychotherapy in Goteburg, Sweden in June 2005 and the IRICS Congress in Vienna 2005, a leadership seminar at St George's Hospital in London in February 2006 and intensive training in Nepal in October 2006 and ongoing and a workshop at the IPN conference in London in March 2007.

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