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Peace as a Profession in the 21st Century

Conference Dates: April 3 to 5, 2007

Third in a Series of Workshops and Consultations

Saint Paul University, 223 Main Street, Ottawa, Ontario

Sponsored by: CPSC (Civilian Peace Service Canada)

(In Cooperation with CICR – Canadian Institute for Conflict Resolution; Conflict Studies Program, Saint Paul University; CIIAN – Canadian International Institute of Applied Negotiation; McMaster Centre for Peace Studies; TRANSCEND International Institute)

Wednesday, April 4, 2006

Panel Discussion II:

10:30 – 12:30 am

Moderator: Mr. Murray Thomson

Panel Members: Dr. Johan Galtung; Mr. Ross McNaughton; Mr. Jeffrey Mapendere

Core Values and Key Competencies,

MODERATOR, MR. MURRAY THOMSON:

...Values come in many different forms. There are many ways of expressing them. I have two bumper stickers with me, expressing core values. "Live simply so others may simply live" and "When Jesus said "love your enemies", He probably meant "Don't kill them".

First Panellist: Johan Galtung:

My core values are expressed in Sanskrit. To reduce suffering (dukka) or increase fulfillment. Buddhism. My own Bush-ism... spirituality for work.

Regarding the CPS Document: excellent! I got a little bit nervous when I saw "humility". That is not my strong side. These Canadians, who are humble indeed, and some have good reasons for being humble. The formulation is superb. I subscribe to it. But if it means: you should put on sheep's clothes, I don't agree. If it means an ability to listen and never assume to know it all, I couldn't agree more. I am happy to have an adjective in front of "justice". I am in favour, if it means "abide by the law"; afraid, if it means "equity"...etc. I am happy about "willingness to learn". Always ask, "but why is that so?" I have a quibble with "conciliation", where the parties are unwilling to sit down face to face. Please don't "agree". They may not be ready for the table. You may not be

ready to sit 40 centimetres away from the person who ordered the destruction of your village, the destruction of your family. There are two types of table: a dining table, and examination table. For the second table, you need to be prepared. The conciliator's task is to bring them up to the right level; to challenge the conventional, to negotiate, to compromise. Bad. Bad. Bad. One on one, with experienced mediator, you do not need to negotiate, but to dialogue. Negotiation is a continuation of the war, with words. Instead of compromise, be more ambitious, create a new reality: transcendence! Then they bring themselves together, they itch to get together and they start talking at a higher level.

The same goes for mediation, find a deeper understanding, empathize, agree. To resolve differences is too static. Cooperated vs.... is too static. Need new ... Why regions? Because inter-state games are thwarted or promoted by the US Empire.

Three small points: the African Union has a Peace and security council, not a Security Council; a Cultural, Economic and Social Council, not an Economic Council; a People's and Human Rights Council, not a Human Rights Council. These would be three very important corrections to the UN. I will end with a counter proposal from TRANSCEND:

1. Do not enter conflict if you yourself have any conflict with any party. You cannot be objective and provide dukka or sukka. If you have a deep grudge with one of the Parties, you are not a good mediator. For example, I do not mediate the US empire and one of its victims, I fight it. I give talks all over the US about the decline and fall of the US empire, usually to a standing ovation. I do a little thing. I put my hand on my heart and say: I love the US Republic. I hate the US Empire. Can you live with that one? In this way I have liberated them from having to defend the US Empire in order to be good patriots.
2. Don't enter the conflict as a trainee. You are responsible. I am not sure college kids are mature enough for courses in conflict resolution.
3. Do not manipulate. Play with an open heart.
4. Respect demands for (information?), but do not attribute.
5. Do not accept gifts or per diem from any party. (Never say 3rd party... that assumes there are two parties. You cannot understand Yugoslavia without at least 27 parties to the discussion). Say other party.
6. Do not communicate between the parties without their permission.
7. Speak with one tongue with all parties. You will be found out. But also, that is manipulation.
8. Be open to new ideas. Do not fall in love with your own plan.

9. Never propose any process that cannot be undone. You may be wrong. Write it in rubber, never in steel.

10. You need a code of ethics.

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SECOND PANELIST: Mr. Ross McNaughton

Background: education training, sports, CICR etc. Old teachers never die, they just lose their class. Etc.

Speaking to Canadian Peace Professionals, Values and Competencies

Involved in the development of a draft competency profile for peace professionals.
Looking for comments

(Insert the electronic version of the hand out, in place of the following rough notes)

Goal: to support a larger strategy of supporting CPS
What constitutes exemplary performance?

1. address wide range of peace professions
2. choosing appropriate language
3. guarding distinction between competencies
4. recognizing and valuing difference between values and competencies

What is difference?

Core values: Rooted in the affective domain

Underlying traits which motivate and constrain individuals to behave in certain ways and to seek out vocations which value these behaviours ... develop early in life, shaped by significant life experiences, seldom change except through momentous events.

Empathy
Humility
Personal maturity
Sound judgment
Strong desire for social justice and peace for all

COMPETENCIES

PSYCHOMOTOR DOMAIN

KNOWLEDGE, SKILLS AND ABILITIES THAT MAY AFFECT

KEY COMPETENCIES:

COMMUNICATION, CONCILIATION, CONFLICT ANALYSIS, “exemplary performance”... key standard... Facilitation, mediation, negotiation, operational planning, peace building, personal security, strategic thinking, team work,

Cps APPROACH

ASSESS FOR CORE VALUES
AND TO TRAIN FOR key competencies

For people becoming peace professionals to be assessed.

For Each of those key competencies we have key definition, ...

In addition each competency is described by behaviours that show you have these... performance or behaviours indicates.

e.g. conflict Analysis.... Definition... and then maintains awareness of and familiarity with current tools and methodologies etc.

conducts etc.

consults et

verifies etc.

continually updates etc.

for the moment makes the competency profile of the professional. However, it is very broad and field expands are more and more varying competencies... therefore leaves is open ended.

Interposing: places...

Clear definition

Supported by behavioural

So the competencies is expandable

Not all are proficient in all

Therefore 4 levels of competency

Knowledge

Training in

And coaching

Therefore a manager could define a job or group of jobs with competencies. Therefore meant to be adaptable to a wide range of jobs.

Potential advantages to CPS

Assessment of professionals by shared standards

Also for people describing jobs allows them a common vocabulary

Curriculum development and shared syllabus for training and development

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PANEL SPEAKER THREE: Mr. Jeffrey Mapendere:

I am very interested in the documents. As an individual, I am confused -- not in the bigger, social context, but in the field. I am sort of confused personally. I have several identities -- through experiences; through training; as a guerrilla in war, now applying myself to peace. But I strongly believe that I can take that knowledge/experience from the bush to the field. I have worked in government, as an officer; also in the Canadian military -- another identity! But, still, that knowledge is applicable to peace building. I have reformed and become a peace maker. I strongly believe all these competencies can come together, driven by my own values. What drives a human being to believe in certain things? This reminds me of a small picture, a little African girl, a photo, from UNICEF maybe. Somebody asked this girl, "What do you want to be when you grow up?" The girls said, "I would like to be alive". That picture drives my values. The most important thing for peace builders, makers, is that the one thing that is overlooked is about the life and suffering of a human being. So when this girl says, "I would like to be alive", that says what type of environment she is coming from. Maybe she has seen parents die; maybe her little sister die; maybe not through poverty, maybe through war. Domestic violence, institutional violence -- sometimes you cannot see it, but it is institutionalized by very high institutions, such as the IMF and the World Bank. People no longer mourn, to give respect, because suffering has been commercialized.

I will only touch on a few core competences.

Talking of maturity. This is important. You need it to qualify... One important aspect is belief in the self determination of other people; of those you are assisting. Sometimes, in good faith, people make the mistake of overlooking core competencies of those you are trying to help to create their own solutions to their own environment. Their own area is the traditional system. They do not need training, or assistance. They are self sufficient.

Also , the issue of culture. Very important. Cultural diversity. That is why I love Canada so much. Using these for hiring is one thing. But it is the application of that in the field that bothers me.

Mediation, as expert. All may have taken the same course. When in field, mediation expertise comes from inside. It is an art. I have seen Jimmy Carter. I never saw a certificate hanging in his office from any peace institute. Very few things drive him. He is a reflective practitioner. He learns from his own mistakes, from being reflective, from other things he does on the side. He writes novels. He paints. These define how he looks at things. He takes that into dialogue, into mediation.

Listening. You can learn to listen. It is only a matter of respect. When he listens to you, he makes you feel so important.

The concept of peace building: I find that very difficult to operationalize... It is more a strategic framework, not a competency... However, the idea of peace building is important as a competency...

Looking at **strategic thinking**... are you able to see the strategic linkages with the context and polity of the country. It brings us back again to the issue of humility. Are you able to see the contributions of others in your own work. Are you prepared to share the glory. And see linkages of others' efforts. They are working for one pillar, but if your training is not trained up to the context, it is not useful....Communication... can be trained. But sincerity is important. Sincerity.

Competencies speak to individuals, but organizations should have their own core values that guide their practises. Some have. We have a few principles: **non-duplication** of others' work (if doing effectively). Some create a project only because money is there. Not because there is a need. Village heads were trained in mediation, as though they did not have their own traditional mediation! Nobody liked the training... it was a one-day training, with 23 consultants; very academic. We need some of these principles at the organizational level. Like the ability to take risk. Failure is an acceptable risk. In the peace process, you need to take risk. It is very difficult to avoid risk. Every small thing matters, like the family mediator. Our lives start with the family. What each one of us does, is important.

QUESTION:

Two thoughts in reaction:

- 1) a concern about centralizing a competency; about not seeing people whom we help as passive recipients of our values and competencies. How we see ourselves vis a vis we see others....
- 2) Where is a core value about being reflective ... where is the awareness whether the values are perhaps not part of a western discourse that we are at risk of exporting, and therefore further colonizing.... critical self-reflection....

ANSWER:

Galtung: The questions are very important and well formulated. The "nth" profession. The point about the accountability to the people we intend to serve; the point about Westernism. My master was Gandhi.... Take standard Washington. It is dualist: Armageddon, fight it out so good forces can win; dualist: enter Iraq... they see two kinds of people, those who favour Saddam and those who favour us. Left out, are those against both of them (71%) and those in favour of both of them (5% -- the professional wheelers and dealers.... They were considered cooperative. It is a small intellectual mistake to leave out ... Therefore, tetrallema. Normal people think like that. Some are good. Some are evil. Armageddon.

I believe in fighting a new reality. If I had stuck to my Western training, I would never have been able to contribute what I have contributed. That does not mean we need to throw out all western training. Just pick out the good from everything.

McNaughton: critical self-reflection is excellent. At a personal and at an institutional level. What standards? Who determines? And to the people who determine, what constitutes success? But be careful not to build in our own standards and build in what makes us feel good.

QUESTION: Scanlon, U of O, Faculty of Medicine

Jimmy carter looks at details... I think the problem is that peace folk do not see the big picture. You are unique in having a background as a guerrilla fighter and how your story ended. Is it easy for someone to put their life on the line for a cause, and then become a peace maker if his cause has been defeated? E.g. Palestinians, and Sri Lankans?

ANSWER:

Mapendere: When you say someone has lost, it depends on how you conceptualize defeat or winning. At the end it is compromise. Maybe you were fighting for total defeat and end up negotiating, and those are still there. Otherwise it is not defeat. There is a transformation of ideas and of the mind. My own experience, during war you totally believe in what you are fighting for, because you believe your enemy has the monopoly of power. You want to show that it is not the case. Superpower is only conceptual. One day called the winning.... some fighting had started ... those just small insurgents...that wasn't winning at that time. Who is winning and who is losing? I don't know. It is how they reframe victory. If big guns and small guns want peace and negotiate peace, then it is not a case of winning or losing. Very conceptual. Very subjective. Most of the time soldiers justify the result. What would be the definition of success for the people?

Galtung: TRANSCEND has gone through material documenting hundreds of wars. Two things are involved in victory and defeat: military and spiritual. Use Germany as an example. Germany was beaten militarily in 1945. Spiritually it was only beaten in the sixties, twenty years later. In 1945 Germans knew they were beaten militarily, but thought they would come back. The genius of Ghandi: you can achieve spiritual capitulation, without military means. He decided: "I am not going to enter your (the British) project. I am not going to kill you. So the English empire came to a point where it admitted defeat. (Actually when I say English, I only mean a certain part of London!) Sri Lanka... used the old formula: which means capitulation; which means God is not on your side. 100 million US citizens believe in that. In Sri Lanka, neither party is ever going to give up its project. They could come to point of saying, keep 90 per cent of it ... which they might see as spiritual victory. ...

QUESTION: I would like to put in a word for Amateurs... Peace and Personal Perspectives for Youth...Started as an amateur initiative.... The Faculty of Education at the University of Ottawa is now teaching this and the Ottawa Carleton school board is

using it as way of hiring teachers to train in this field. Long way to go, but demonstrates the success that rank amateurs can achieve.

Galtung... always important.

QUESTION:

1. core values – how are they assessed. And who assesses them in an individual or an org that wishes to be peace professionals. Evaluative tools. Long term observation.
2. peace building – back from 3 years in Afghanistan. Afghans ... we are nation. State is weak. For me peace building is more of a large activity that would take in many of the competency, rather than taking in the competencies itself.

ANSWER:

Mapendere: Peace building is a large area. Every one says I'm doing peace building: NGOs, World Bank, they all have peace building components when developing infrastructure, roads, bridges, schools, clinics, agriculture, mediation... Most important is: **WHAT IS THE OBJECTIVE?** We cannot only build peace through one sector...it is multi-sectoral.... Whatever is being done, if it is linked to the root causes of conflict, then it is peace building. Peace building is not everything people are doing... It is not peace building just because it is bringing a clinic. It is peace building if not having a clinic is cause of conflict (as in “only they get health services, we don't.”), and bringing the clinic reduces the conflict.

McNaughton: ... There is sufficient evidence to refer to peace building on a broad scale and be very inclusive, or to narrow it down... How do we assess core values? It is very challenging. There are tools and processes out there. Generally around critical incident interviews: How did the person respond under pressure, simulation, individual experiential learning? ... Assessors are brought in under simulated experience. They try to be creative and try to leave subjectivity aside. Core competencies are quite visible, values are hard to get at.

Galtung: that's why I keep the core values to just two. ... dukka and sukka.

QUESTION:

Maybe we need to take a moment to remind ourselves of the definition of the peace building professional. The discourse is very much about what we do when we send people “over there”. I have heard in a couple of comments, that there is peace building to do in Canada and it is not all OUT THERE.

I was privileged to listen to Kai Rand Jacobson... He told of examples of how he or TRANSCEND were able to have the dialogues and mediation experiences in Nepal. The community was very fragmented, had come to agreement, then outside actors were sent in US/UK helicopters -- as they were in Yugoslavia. There was strong peace work before the decision to bomb was made. So what do we need to do to protect the peace building we do manage to do?

ANSWER:

Galtung: The US and UK were in alliance with the feudal king, and the status quo, helped by India. These people still have the upper hand, and nothing is being done to address the underlying conflict; to make it transparent; make it clear. There is an Encyclopaedia of Wars. Our research asked how many parties had been participating (whether defensively or not...) and then who had participated in the most conflicts...It was the US, Israel, Turkey and the UK.... Why turkey? They did a lot to maintain the Turkish Ottoman Empire. The tendency is not symmetric. Some have a certain tendency towards conflict. We need to go into what are the predominant assumptions of these actors.

QUESTIONS:

- We try and we have to try to rationalize and contextualize peace building as a profession. But before we get to a global level, before we get to get to the peace professional, we have to be at peace with ourselves. Otherwise we cannot bring peace to others. Part of our quest as humans is to know ourselves.
- The greatest concern about competencies... eyes glazed over...is how professionalization can impact the real work on the ground. The first questioner was about critical self reflection, Ron's response is trying to operationalize critical self reflection... I'm very concerned about this. Mediators ultimately destroyed the round table on ?? As an anthropologist, I would like to speak to traditional competencies.

ANSWER:

Mapendere (?) What she called critical reflexive thinking is important not only at personal level but also at organizational level...

Galtung: if by "inner peace" is meant some kind of quiet, entropic... if it means the ability to handle inner dilemmas... I'm all for it. And it is a very important competence that spills immediately over into the personal environment. I have four children, had no adolescent revolt. Why? I listened to them; supported them. Praise all the good things you see. And when it comes to the naughty. Point it out. But do not make too much of an issue of it. If you learn yourself to apologize for things you have done wrong... it is immensely liberating... I have gone back and apologized.

I was ... mediating... between the Danish government and Muslim clerics. Around the Cartoons. The meeting happened between 3-5 pm. Three days later burning of flags stopped. No journalist asked what happened. What happened was, if you have been through apologizing yourself, maybe you can get others to do the same. I said I think what an apology looks like, upper class charm, flirting with women in room, ... I have never in my life ever seen anything like those Danish taking down every

word... acknowledge that I/we did something. You don't have to say sorry and please forgive me. Do not fall into the religious trap. Say I did something stupid. Spell it out. That spelling out part can be negotiated. The point was not the cartoons. The point was that you refused to meet with the Muslims. You did not respond to the OAC or the UN. The point was that newspaper, two years before, where you would not publish the Christian cartoon about someone ascending to heaven because Christians might not like it. Why worry about Christian sensitivities and not Muslim sensitivities? Go one step forward. Make it clean. And make it possible to revive the good things you had together. Because there is a future. We would have liked them to go further than they did; to have them draw the grey line; to have them find the line between the right of expression and the right not to be insulted.

QUESTIONS:

- The parental instrument we have not reached sufficiently in our work: love. "What do you want to be when you grow up?" Answer: "Alive". We must give love.
- competencies: we have talented, intuitive, well meaning people without the ability necessarily, yet who end up in situations where people can do more harm than good if they cannot recognize self..., empowering those they are assisting... To what degree could CPS or other organization identify the mandate or parameters in which people could operate?
- impact and practises shown... link of peace to prosperity. And poverty. And who is disengaged in this discourse? Who is included? Who is excluded? We have had two panels. All the voices: male. The people from the floor: largely women. We need to find ways to integrate and finding inclusiveness. I love the competency of valuing life; valuing the quality of life.
- How to deal with parties that may involve participants who may not be sober, because they are dealing with pathologies.
- How to deal with situations where the same issues are brought up again and again and again; where things have been recognized, and yet a new generation comes back to it over and over again...
- Non-violent peace force ... do training... one of the key competencies is the ability to work in a team. A lot of what we are working on here is individual core competencies... those who can hear feedback and change their behaviours....cross cultural experience and understanding of other cultures ... do a lot of group exercises and put them in different personality mixes, and see if they can learn from their feed back.
- A US citizens responds ... I asked my friend the cartographer when he draws his next map of Canada, please include Vermont. (Missed questioner's critical reference to something about Galtung's reference to US as hotbed). There is some validity to the statement – war is the health of the state. Professionally... deployed... at behest of state.... carefully consider the difference between vocation and profession... Look carefully at the larger question; at what our countries are up to: world wide white supremacy.

ANSWERS

Mapendere: Gender issues... check how many women in key situations in the organizations... quite embarrassing.

Galtung: US is a hotbed. Exactly . It has engaged in 241 conflicts, 71 after WWII. That others also do things, is also not an argument against the US being a hot bed.

Major technique to make parties to a conflict look positively at the future: Mediator needs their cooperation. They need mediator. I can bring a trivial example. Husband is always at his bar/restaurant. Wife alone at home. She wants to spend more time together. He needs to bring home the money. Galtung's proposal, why not run the bar together. It worked. They are now together. They asked Galtung: Why didn't we develop that idea? Galtung gave three reasons why they never developed it. In Italian conflict culture, the outcome of a conflict is either to win or to compromise. It is not in Italian conflict culture to create a new reality. The couple had developed a level of hatred that blinded them against cooperation and creativity. ... for a positive future.