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*This is a copy of Evelyn Voigt's rough notes from the conference - transcribed into the computer during the 2007 Civilian Peace Service conference at Saint Paul University.
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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 V:

4:30-5:00 pm

Moderator: Dr. Saul Arbess

Panel Members: Dr. Ken Bush

Key Issues/Challenges Regarding Creation of “Peace Professional” and Strategies to Address them.

I will take 5- 10 minutes and then throw out a few ideas. Once answers have been delivered, mine is to throw out challenges. I will draw on some 27 years of working in the field, in particular in Sri Lanka, with local communities, national and international NGO's, governments, and as a consultant to the UN Counsel ??...

Dictionary doctor: definitions of “to profess” ...and “professional”...

To lay claim to, often insincerely, to pretend to, extreme regret

Avow, acknowledge, profess, allegiance to ... or in God

Profession on business ...To receive or make into a religious order and take vows of a religious order....

(Insert a copy of Dr. Bush's paper)

A number of years ago, at a war torn societies meeting held in Eritrea, someone referred to Eritrea as a war-torn society. The Eritrean responded: "We are not a wore-torn society. We are a war-born society."

For me, this underscored a profound problem in the peace building industry. You, in the interest of professionalizing this business... keep in mind ...simply stuffed into the standard international system of international interventions... old wine, new bottle syndrome ... depending on the current source of funding....

Problems in peace profession: racism, modification, compartmentalization, five members of Security Council (the five largest arms suppliers) add, follow the money. What colour? Absent, bungee cord intervention, external rather than internal control, elitism, credentialism, rotating experts without credentials, undermining of indigenous approaches, efficiency over effectiveness, Bureaucratic approaches, rigidity, etc. etc.

How get there from here? Where is there?

QUESTIONS:

How can we avoid credentialism in professionalizing this?

ANSWER:

By credentialism we are talking about a piece of paper that indicates you've gone through a series of workshops, or universities. Some of the most important things have come from the communities themselves. What they want. What they need. Experts survey the scene from the 27th floor. They give "do no harm" seminars.... They are ignorant of the human realities of the people in the room being lectured at. I don't have time for credentials.

QUESTION

The problem is that people see the melting ice cap not as threat to the planet, but as an opportunity for making money. We need massive transformation to small is beautiful. E.g. the Security and Prosperity Partnership of Canadian Council -- whose security, and whose prosperity? Who benefits, and who loses?

For CPS, we need to pay attention to where the real problem is, in the global economic system.

ANSWER

Macro micro arrangement... they are connected now. Globalization...to think small is to think big. Mobilizing a whole lot, or cleaning up after the greedy. Ask the organizers.

QUESTION

I spent time in Afghanistan. I found myself extremely disillusioned by development doing more harm than good. People were well intentioned and not familiar with the cultural context and historical realities. Commodification of peace, etc. Have put words to what I was thinking. Two examples of bad development or peace building: At the event yesterday with Maury Steward (??) who walked across Afghanistan to give Elders' Counsels \$200million to do what ever they want. \$400 m dollars were assigned. People asked how you know that the money will be well spent. So \$200 million were used to

policing and monitoring of other 200m. Troops built roads for military purposes without compensating for loss of land. Their reaction when the Afghan people objected: “Why are they complaining? We built them roads. When the Afghans warned that as a result might pick up arms now, their reaction: “Just kill them.” We need to consider the way the aid and peace building function at a functional level. Your thoughts.

ANSWER. It is also important to identify from positive as well as negative examples what we draw out of it. A development project with conflict impact will be evaluated according to the goals of the development project. Therefore, it will be seen as positive. An irrigation project, straddling the Tamil and Sinhalese, was the opposite. It brought the community together. Neither is evaluated for conflict and peace impact. That is a problem. What does it mean for understanding of peace building? Cannot conceptualize the project narrowly in terms of peace, it has to include the road, health, education etc. Peace building as an impact: something that brings communities together; that brings together the indigenous and brings their solutions.

QUESTION:

Your opinion on: why credentials? Why work not only on credentials, but also on other types of knowledge?

ANSWER: The rules aren't fair. I am a white, English speaking male and I can walk in to any office – ambassador, minister -- and usually get to see them. The rules aren't fair. Brown women. Barefoot Tamil. Why credentials? I think it has something to do with power. That is what scares me about credentials. But as long as that is the system... But how do we use the rules that aren't fair and use them for us? Credentials are like that.

QUESTION:

As a Quaker I was going to use my white privilege to work around racism. I agree with your general line of thinking and we think along the same lines. But then what is the revolutionary action? Read: Confessions of an Economic Hit Man by Perkins.

ANSWER:

The revolutionary approach is in the classroom.

(INSERT REST OF QUESTIONS FROM THE TAPE)

Wednesday, April 5, 2006

Review of Previous Day:

Brian Strom:

Reflections on yesterday: one of weird impacts – unintended consequences – hearing Dr. Johann Galtung...I came away feeling so inadequate. What a great source of information. And command of history. Yesterday confirmed that we are generally on the right track, although we do need to tweak here and there. Key question: where is the funding to come from.

Wednesday, April 5, 2006

Panel Discussion V continued:

9:15-10:15 pm

Moderator: Dr. Saul Arbess

Panel Members: Ms. Gianne Broughton, Dr. David Carment (regrets)

Key Issues/Challenges Regarding Creation of “Peace Professional” and Strategies to Address them.

Ms. Gianne Broughton:

As the coordinator of Peace ... Quakers ... gave a year's service in Central Africa... working on non violent responses to protect civilian populations.

Ms. Broughton began with a “stand up, sit down” straw poll on participants and their response to the conference so far; reaffirmed Dr. Vern Redekop's warning of the day before about peace professionals not falling into the trap of rivalry; and followed it up with five minutes of silent reflection in the 300-year Quaker tradition...

... “ to help us see beyond our personal or individual perspectives; help us go to the place where we can find creative responses. We spent yesterday to listening to a lot of words. Now we are going to listen to the voice inside that can connect us to the greater good. The words that were running around helping you understand your greater good. Notice the words and see what happens. If you had inspiration, write it down. After a while Quaker meetings, people share the inspiration. When we gather to make decisions about how to maintain the Quaker Society of Friends and how we respond, we begin the meeting for business with a period of worship and when the meeting is well centred, the clerk of the meeting begins to address the agenda. Everyone speaks, but only once and one at a time. A second time only at the request of others. And then the clerk speaks back to the meeting what he or she has heard and asks if the statement that they have made is approved. And through body language, the clerk gets a sense of whether it has been approved and then invites further discussions. Occasionally people have been asked to come back, but always, always a certain level of understanding has been recorded and people move on.

Now a bit deeper into the topic: here we have to talk about challenges. I invite you to look at three questions.

- What makes good peace building work?

- Asking to have people certified, how will that help?
- What worries me about it?

I will give my answer. And then you give your answers. Perhaps post paper at the back.

If we want to transform our global war system into a global peace system then we have to convince people who demand their government to protect them that there is safety in non violence. The pain and courage of Rwandan and Burundian friends challenged Canadian Friends on how to be protected without military intervention. I spent 1.5 years immersed in Central Africa learning how local Friends are building peace in the midst of war. Rwanda is a very tense place. There is still trouble in Burundi. I learned the skills they are using and training others in... through training and reflection ... They are very competent. Has written a paper: "Is protection without military intervention possible?" Need intervention and prevention that is better than we do it now. We can.

Example 1 – Central Africa: In 2004 a rogue commander of the Nat Army of DRC... attacked.... He said he wasn't rebelling against his commanders... but that he was forced to attack to protect his confreres. In fact, at that time, there were very few instances of violence. People were enjoying relative peace in Bukavu. His forces looted Bukavu mercilessly, mostly hurting people who were not involved.... Forces did not intervene, but showed their presence. Peace workers knew that the Banyamulenge would get the brunt of the reprisals, so they invited their networks to invite the Banyamulenge into their homes. The forces did challenge the hosts for protecting the enemy, but the hosts were able to show them that these people were all just human beings. Few lives were lost during the reprisal, although property was damaged.

Example 2 – Cambodia: Since the fall of Khmer rouge in SW Cambodia there were marauding bands-- some political; some just bandits. The villages willing to share their meagre resources. However, there was often violence. One village invited the Friends to work with them. Quaker Staff visited the village, asked the villagers to describe the violence; and invited them to work among themselves on a solution. The villagers decided that guns were not to be allowed in the villages. The women agreed to face the risks together. They overcame their fear by acting together to give them power to make a change. The village women went out to meet the marauders. They made a circle around the marauding men. They told them that they could come in to the village for food, but that they had to leave their guns behind. The villagers allowed the marauders to leave someone to watch the guns and the women in turn left a woman to watch the watcher. This process worked, allowing them to empower themselves for peace.

The deepest thing I learned from my experience and reflecting on it: in every violent crisis, there are always people working non violently for peace. Pacifists have to work both from an understanding of Vern Redekop's perspective, and also using methods of coercion and intervention. Coercion is forcing someone to do something against their will or stop them from doing something. Non violent protection requires capacity to stop as well as reconcile in almost every violent situation. Non violent intervention takes place not just pre- and post-conflict, but also during conflict. I am interested in the creative

search for agreement through multilogue and dialogue. These can start before, during and after the conflict. Intervention during and after the conflict require the following learned competencies:

- **informal life learning and spiritual life learning**... good at linking up individual action. Stopping genocide requires different kind of work. At a consultation the Ministry of Foreign Affairs invited 1st Nations to discuss how they could be part of the Canadian peace building activities. It was interesting to watch, because the definition of a nation is partly the ability to determine your own ability to confer with other nations. The 1st Nations saw no interest in representing and developing Canada's reputation ... Canada's seriously tarnished reputation... tarnished, including with regard to the rights of indigenous people. Indeed, they felt participation would make it more difficult for 1st Nations to have any credibility... MOFA found it difficult to understand this. The 1st Nations representative used his 4-sided way of looking at things. 1st Nations also trained at UN as peace builders.
- **power based, rights based, interest based work**.... When they decided what their interests were ... in negotiations with Canada
- **power based** does not have to be about aggressive use of power. It can be non violent power. If there is going to be power base, it has to be part of others.
- **rights based work** – which is developing human rights based instruments is needed to keep the power in check
- **interest-based** is how these will fit into the world
- **compassion based is how** to change hearts. And it is important to support all the three others in keeping the human value forefront. In Burundi, there is an amazing healing and reconciling of communities. They spend a bit of time in a community inviting people who have had all different kind of experiences in the war, and choosing people from all different backgrounds to come together for three days to share their experiences about trauma, about what is trauma, and to decide what they are going to do together about solving the trauma...that is compassion-based work.

So Verne's model about encounter groups being trained, about 3rd party mediation, is a mixture about interest-based and compassion-based work. So my recommendation for non-violent intervention is to begin with Vern-style groups. These people are local groups. They figure out what they can do. Then you have a resource these folks can call on.

Armed intervention– just police; and by “just” I mean ready to collaborate with all other people; I mean those who understand the rights-based work that limits their use of power, that keeps them accountable.

Peace workers Trust system....??

We need all kinds of support workers to take the lead from the local peace workers.... Because it is their community.

There is a lot of competency involved in this team. What is good about it. How does it help. It helps to make it possible to organize a team;.

What worries me about it is that there is a lot of peace work that is not this kind of work. For example, the work by inspired people whose joy and love and compassion can be modelled on others. That kind of skill does not need certification. The work that Bruna ??? is doing. She and Conscience Canada are making it possible for us to pay our taxes to peace, and not to support the war system. Would certification help? It could probably give an element for officialdom for that money to be channelled.

Is compassion-based work in the list of competencies? Do we need to define a mandate that says there is a kind of work that does not need competencies?

Quaker practise: releasing a friend. When a Friend is inspired and learns how to work on a particular vocation, often for peace work, a meeting will appoint a clearness commission to help that person define what that person wants to do, then they minute the strengths etc. and then they meet on a regular basis. This provides **a committee of accountability** for this kind of peace work. Is there something in that model that works in this type of situation. **Can we emphasise and loudly recognize the contributions of non-Canadian actors in that list?** What are other peace workers around the world doing as a contribution.

What questions do you have?

QUESTION:

We woefully underestimated justice... etc. ... a restorative justice understanding mitigates against punishment. Truth and reconciliation, there is an amnesty process, the criminal injustice system, makes people afraid to take.... white supremacist Turning countries into slave labour systems, and prisons into slave labour.....restorative justice... need for true justice... also need to be in the truth. To the extent to which we diverge from the truth we court....

Carl Stieren ... Quaker.... One of the roots of the Quaker peace focus ... that there is that of God in every person. A Quaker woman in the US decided to meet Sultan Had consent of her Meeting. Sultan said, "You come in peace. What do you think of Mohammed?" She answered, "I think He had a very powerful experience of God." And the Sultan smiled... He realized it was the one response that could unite her belief and his. Openness is at the root of Quakerness. When the pastor wanted Jews not to be deported, he went to Quaker US friends and they suggested he try to save the children because the children would be lower under the radar of the Nazis... He saved about 3000 children. Even some Germans doubted themselves. Members of the Wehrmacht knew about his initiatives and did not go after them.

Sean O'Connell... not a Quaker... did his Masters at Lancaster on how Buddhism can help solve conflicts. There are not that many printed pieces on Buddhism and Peace.

There is only one book, How Can Buddhist philosophy...Mindful Mediation by John McConnell, a Quaker from Yorkshire. How would it help for me. I am at a juncture. Do I work for govt or do peace work through bureaucratic structure, or something like CPS. Conference tailor made for me and comes at right juncture in my life. It would help by giving me credentials and certification... baby in September. Don't have other skills. I think I have a vocation. No skills except for masters and field work in Cambodia. I don't feel I have actually contributed. Maybe turn thesis into book. But certification would help. It would make me more employable. I'm doing Ph D. I don't know what else to do. Ignatief – Virtual War.... Peace magazine review of the book said that in the book he is a lot more hawkish than any NATO general; that he is in awe in front of all military technologies. But what helped the most in ending the bombing in Kosovo, in bringing the Serbs to table, was a non-violent response, which was freezing Milosevic's assets. This is creativity.

Veronica Bellisavitch ??....

How would creation of a "Peace Professional" help? To create a base from which to go into other fields.

What worries me, is that it might create an "us" and "them". I grew up in Argentina, as a Buddhist Croat. So, when Argentina crashed 2001, being Canadian, I often wondered what people here would do if they could not reach the money in their bank. You go to bank and it says you can't get you money. This was happening to millions in Argentina. Yet the people in every burrow had a weekly popular assembly to solve the problem. They bartered what they had: a batch of home made jam for psychology sessions. These popular assemblies saved the situation, and it worries me that they were not certified, and would they not be allowed to intervene if there was a Peace Professional certification needed.

There is so much talk around funding. Does our soul force need to be funded?

Ms. Gianne Broughton: What non Quakers can do. There is no doorway that says: "This is a Quaker methodology and that isn't a Quaker methodology". If it is helpful for peace, do it.

Dr. Saul Arbus: This is a useful framework.