MODERN PEACEBUILDING:

Building Peace that Lasts

by David A. Kirshbaum (2018)

TABLE OF CONTENTS

Introduction

Here are some extremely important questions which I know you have thought about, which torment all of us, and which many have given up on.   But a retired professor Galtung in Norway (retired from the University of Oslo)[1] has some very interesting answers…..

- Why is there so much violence in the world?
- Why can't we make peace work - make peace last?
- How can we make peace last and end violence?

In a single theory that encompasses both violent conflict and peace, Professor Johan Galtung provides very intriguing answers that make a lot of sense. Here is a summary of his answers.

Chapter 1: Theory of Violence and Peace

Theory of Violence

Galtung theorizes that conflict and violence are inherent in the natural world and conflict is unavoidable in human interaction, but also violence is not an absolute part of human interaction and we can choose out of it.

Galtung first theorizes that there is 5 kinds of violence[2] -

1. Natural Violence - the violence of the natural world - the cycle of life and death throughout the animal kingdom,

---

[1] Since leaving the University of Oslo in 1977, Johan Galtung has taught at numbers of other schools such as Columbia University, the University of Hawaii, and the Islamic University of Malaysia. Galtung has also founded three Peace Institutes and the Journal of Peace Research:
- Peace Research Institute Oslo - https://www.prio.org/
- Galtung Institute for Peace Theory and Practice - https://www.galtung-institut.de
- Transcend International - https://www.transcend.org/
- Journal of Peace Research - http://journals.sagepub.com//home/jpr
- Complete list of Galtung Publications 1948-2016 - https://www.transcend.org/files/Galtungs_Production_1948-2016.pdf

[2] Galtung (1996), p.31.

a. I would also like to add to this the unpredictability and harshness of physical reality itself, and the fragility and vulnerability of the human psyche - add up to all the ways that the natural world, reality itself, are full of violence, and ironically beauty;

2. Direct / Individual Violence - the violent actions and choices of individuals and groups of individuals;
3. Structural Violence - violent political and social structures that are oppressive, exploitive, unfair, unjust, etc., and thus provoke rebellion which often becomes violent;
4. Cultural Violence - cultures that promote and glorify war, violence, discrimination, abuse, weapons, etc., that encourage and support so much suffering throughout the world;
5. Timely / Inherited Violence - any of the above forms of violence that are inherited by the individual or group making them more difficult to change.

Natural Violence and Inherited Violence are very difficult to change and can be impossible, for example the violence of the wheel of life and death in the animal world.

But Individual, Structural and Cultural Violence are human spheres of action and understanding, and thus we can change and manage them and thus eliminate violence in them. Galtung then describes how to accomplish this in great detail in his Theory of Peace.

Theory of Peace

Galtung says we can create lasting peace, but we have to do it in a certain way. He says that there are two types of peacework. Both are necessary, but only one type leads to lasting peace. The other does not, but is still often needed.

He called the two types of peace:[3]
1. NEGATIVE PEACE - peacework that just stops or prevents violence in the moment, but does not lead to the deep social and political change that is needed that resolves or eliminates the root causes of violence, so that violence does not break out again.
2. POSITIVE PEACE - peacework that strives for deep long-term social and political change that eliminates or resolves the origins of violence, so that violence does not break out again, leading to lasting peace.

Negative Peace

---

[3] Galtung (1996), p.2.

Negative Peace is necessary because often you cannot start Positive Peace steps until the violence is stopped, at least temporarily. But it does not lead to lasting peace because it does not make the deep changes that are required to eliminate or resolve the origins of the violence.

Galtung describes two types of Negative Peace[4]:

- PEACEKEEPING - keeping the peace by preventing violence
- PEACEMAKING - making peace by stopping violence

Galtung describes two ways that these are implemented to prevent or stop violence[5]:

- DISSOCIATIVE NEGATIVE PEACE - stops or prevents violence by separating the warring parties so they cannot fight, such as with a wall, or a neutral referee army, etc., but again this does not lead to any real changes, and thus when the separation ends, often the violence breaks out again.
- ASSOCIATIVE NEGATIVE PEACE - continues the cessation of violence by getting the conflicting parties to start talking, for example to negotiate a cease fire, prisoner exchange, etc. But again this does not lead to changing the original causes of the violence, so it usually does not lead to long term lasting peace.

In his writings, Galtung goes into extensive historic exploration of these different kinds of peace, including how they are implemented by the United Nations and what the results were.

For example, for it's first 65 years, the United Nations has vigorously practiced Peacekeeping and Peacemaking and has been very frustrated at how these efforts have mostly failed. Galtung says that the reason for this failure is because there has not been a real effort by the UN in partnership with local stakeholders to bring about the kind of long term change that was needed to eliminate the original causes of the violence so that it would not break out again.

Positive Peace

Galtung describes Positive Peace as the effort to bring about long-lasting deep change in the society so that the original causes of the violence are eliminated and resolved, and thus the violence will not break out again. This effort he calls Peacebuilding, to contrast it with Peacekeeping and Peacemaking - in other words, building a long-lasting peace instead of just stopping or preventing violence[6].

---

[4] Galtung (1996), p.270.
[5] Galtung (1996), p.61.
[6] Galtung (1996), p.270.

To accomplish such deep long-term change, Galtung says Positive Peace must resolve the causes of violence through 6 different areas of effort[7]:

1. EQUITY
2. ENTROPY
3. SYMBIOSIS
4. BROAD SCOPE
5. LARGE DOMAIN
6. SUPERSTRUCTURE

To summarize these six terms, for there to be long-lasting peace, there must be created in society equality, justice and mutual respectfulness in the relations between all segments of society (academia, business, civil society, government, cultural and religious institutions, science and technology, public safety, etc.), all areas of the country and all classes of society (ethnic, economic, educational levels, etc.), and there must be a permanent, well-supplied, highly trained supportive bureaucracy with easily accessed meeting spaces and a regular schedule of meetings to facilitate ongoing access to skilled mediation leading to guided discussion, compromise, cooperation, etc., between all these segments of society so that all needs are heard, all activities are transparent, all missteps are held accountable, so that all injustice are caught immediately, so that there is no room for affront to take hold and then retaliation to follow, as a sample way for violence to break out. We find such superstructure globally at the UN, but the ideals of Peacebuilding are compromised at the UN in other ways.

As described earlier, Galtung's theory of violence points to three areas where violence breaks out (Direct/individual, structural and cultural), and thus these are the three same areas of Positive Peace as well - Peacebuilding - that must be worked on, improved and transformed for peace to last[8]:

- DIRECT & INDIVIDUAL POSITIVE PEACE -
  - Direct Positive Peace is what you do in response to actual violence, whether with an individual, between individuals or groups of individuals. This is where the efforts referred to earlier of Negative Peace - Peacemaking and Peacekeeping - come in to stop or prevent violence, and then the effort to start Peacebuilding to create long-lasting peace can then begin, for example trainings to help ex-combatants learn nonviolent ways to resolve conflict and reintegrate peacefully into society so they don't turn to violence again.
  - Individual Positive Peace - a subset of Direct Positive Peace in relation to individual humans to help them through training, education, therapy, etc., and cultural input, to transform so that they choose nonviolent means of resolving conflict instead of choosing violent means. This is where the idea of achieving

---

[7] Galtung (1976), p.298.
[8] Galtung (1996), p.32.

inner peace comes in - that in order to achieve true outer peace one must achieve inner peace as well.

- STRUCTURAL POSITIVE PEACE - the laws and social and political systems and processes of the country must promote equality, justice, respect for human and civil rights as well as a easily accessed system for improvement so that citizens and residents feel like their needs are being met and their concerns are being heard and acted upon so that anger and frustration are not stimulated, which is a major way that leads to violence.
- CULTURAL POSITIVE PEACE - a culture of peace must be promoted and taught in contrast to a culture of war and violence and abuse which would mean that the citizens strongly feel inclined to pursue nonviolent, peaceful means of resolving conflict and feel clear dislike for violence.

To summarize, Galtung says that all segments of society must work together to assure long term transformation of society so that all members experience democratic values such as equality, justice, civil discourse where they are heard and respected and acted upon, and thus this will lead to the eradication of violence, because while conflict will always be found, methods to find and develop solutions nonviolently will always be available and practiced, and thus violence will not break out again.

Important Parallel Peacework

Chapter 2: Nonviolence Practice: Gandhi, King, Mandela, Chavez, Awad

These great men taught that justice and freedom could be achieved nonviolently, even in the face of a much stronger violent foe. They taught that the deliberate choice of nonviolence carried a spiritual power to overcome huge obstacles - that there was an alignment between spiritual truth and equality and freedom so that the pursuit of those things was essentially unstoppable, and the result was positive transformation at every level - individual, socio-political (what Galtung called structural) and cultural. Thus, these heroes of justice and freedom accomplished Galtung's Positive Peace at all 3 levels through nonviolent actions and resistance and their own embodiment of personal prowess through personally living the nonviolent philosophy.

Thus the theory of nonviolence has developed into a worldwide movement, with 5 levels of implementation according to what the situation requires[9]:

1. INNER NONVIOLENCE - where the individual achieves an inner peace that is invulnerable to outer disruption, and thus becomes an inspiration to others, and an embodiment of the power of nonviolence to overcome huge obstacles for the sake of outer peace, justice and equality. In addition, invulnerable inner peace is important to successful peace work because in such work you deal with the horrible things of war and oppression as well as very disturbed people, who are enraged, engulfed in grief and trauma, and psychopaths and sociopaths who have no empathy or compassion for other human beings, and such inner peace is needed to stay strong and clear-headed and one-pointed on the peace goals and the steps required in the face of such horrible negativity, as well as to set an example of the emotional stability, mental clarity and wisdom that is needed for recovery and moving forward in life.

2. NONVIOLENT COMMUNICATIONS - ongoing practice of skilled communications and problem-solving methodology between cooperating groups to find mutually agreeable solutions nonviolently.

3. NONVIOLENT CONFLICT RESOLUTION - methods of skilled mediation and conflict resolution employed when normal course of communications cannot find a solution. This approach has even been used successfully to maintain peace even in the face of terrorist and armed rebel attacks on civilians (google "Unarmed Civilian Protection" for more information[10]).

4. NONVIOLENT DISRUPTION or NON-COOPERATION - when one group will not participate in a conflict resolution process to find an equitable solution, then methods can be employed to protest and disrupt normal daily processes to bring the refusal of cooperation to the attention of the greater society and media in the hopes of thus shaming the uncooperative group to be more cooperative. Often the disruptive action is designed to expose the wrongs of the uncooperative group in a symbolic or directly demonstrative way making those wrongs even more clear to the media and concerned society.

5. NONVIOLENT RESISTANCE - when one group will not participate in a conflict resolution process to find an equitable solution, then methods can be employed to protest the uncooperative ways that are in turn themselves resistant and uncooperative to reactions and retaliation by the uncooperative group or by authorities, that thus provokes a reaction that is even more embarrassing or shaming to the uncooperative group, and that sometimes even leads to embarrassing violence by the uncooperative group or authorities, that strategically exposes their wrongs which then draws even more intense criticism in the hopes of forcing or shaming them to be more cooperative. Again, often the resistant actions are designed to expose the wrongs of the uncooperative group in a

---

[9] Nonviolence International unpublished research (2019).
[10] Nonviolent Peaceforce Website (2020) -
https://www.nonviolentpeaceforce.org/unarmed-civilian-protection

symbolic or directly demonstrative way making those wrongs even more clear to the media and concerned society.

But if the opposition has a psychopathic, criminal or apocalyptic mindset, none of the above might work, then you have to resort to Negative Peace methods described before to stop or prevent their violence, and then hope for government or international assistance to help bring about a reasonable and just outcome.

Mahatma Gandhi in India, Martin Luther King Jr. in the USA, Nelson Mandela in South Africa, Cesar Chavez in the grape fields of Central California, Mubarak Awad in Palestine, and others successfully employed these methods of nonviolent action against oppressive, exploitive government regimes.   All achieved success in liberating their people except Awad who was quickly deported by Israel and then not allowed to return[11].

It is important to note that all of their nonviolent efforts were accompanied by violent efforts by others toward the same goal, so it is a matter of important study about the role of violence and nonviolence in achieving the successful liberation of the oppressed native population. But nonviolence is definitely an important force for peace and justice in the world that embodies the best of humanity in times of both peace and conflict[12].

Chapter 3: United Nations Program for a Culture of Peace

Since 1984, through UNESCO, the UN Education, Science and Culture Office, the United Nations has sought to develop the idea of what a culture of peace is, and how it can be used to bring about long-lasting peace[13],[14].

Such an ideal works only when seen within the framework of Galtung's Theory of Violence and Peace.   The reason is because of the significant parallels between how the UN defines a culture of peace mainly in Resolution 53/243, and how Galtung defines Positive Peace with the six requirements of Equity, Entropy, Symbiosis, Broad Scope, Large Domain and Superstructure summarized as working together toward equality, justice and mutual respectfulness in the relations between all segments of society, all areas of the country and all classes of society, and there must be a permanent, well-supplied, highly trained supportive bureaucracy with easily accessed meeting spaces and a regular schedule of meetings to facilitate skilled mediation

---

[11] Stein (2014).

[12] *Resources*. Nonviolence International (2020) - https://www.nonviolenceinternational.net/resources

[13] Brice, Leslie. *UNESCO's Response to PCPD Situations by Building a Culture of Peace*. Nonviolence International (2016) - https://drive.google.com/file/d/1PcPifqB0DJfk9Jl-RB7CSkI7CJuO_Yot/view

[14] Gupta, Aakrati. *Handbook for a Culture of Peace and Nonviolence*. Nonviolence International (2018) - https://docs.google.com/document/d/1xfaMm4Zwb8Tsp6_LBb0UKobnqpOtjBnQo-_NSuEWTD0/edit?usp=sharing

leading to guided discussion, compromise, cooperation, etc., between all these segments of society so that all needs are heard, all activities are transparent, all missteps are held accountable, so that all injustice are caught immediately so that there is no room for affront to take hold and then retaliation to follow, as a sample way for violence to break out.

In addition, Galtung then names culture as one of the key areas to then work toward a peace that lasts. He calls cultural work for peace - Cultural Positive Peace, which clearly means working toward creating a culture of peace - a culture that promotes everyone working together on peace and nonviolence instead of glorifying war and violence and guns. The other areas that Galtung names as important to creating peace that lasts are Structural Positive Peace and Direct or Personal Positive Peace.

- **Structural Positive Peace** - involves creating legal, social and government structures and processes that assure equality, justice and nonviolent conflict resolution.

- **Direct or Personal Positive Peace** - involves training and other measures to encourage and support people choosing nonviolent solutions to managing conflict versus violence.

You can see how a culture of peace would greatly help both of these work better, and also how these would help strengthen a culture of peace, or efforts at Cultural Positive Peace.

But the culture of peace materials from the United Nations tends to be abstract and flowery, beautiful and inspiring, but also difficult to put into concrete action. The framework of Galtung's ideas of Negative and Positive Peace thus give the culture of peace a more concrete structure that makes implementation more doable involving transforming the structures of society along with the culture, while educating the population, so that the roots of violence are eliminated and thus lasting peace can be achieved.

Chapter 4: United Nations Peacebuilding

In 2005, the UN finally recognized the ineffectiveness of it's peace efforts because it was not focused on long-term solutions. Since it's inception in 1945, the UN had only been doing Peacemaking and Peacekeeping – Negative Peace – which was only succeeding at preventing and stopping violence, and thus violence was starting up again because the underlying causes had not been resolved – long-term solutions had not been pursued.   Thus in 2005 the United Nations created the Peacebuilding Commission to work on long-term solutions, which is the essence of Peacebuilding – rebuilding or building peaceful societies where conflict is managed and resolved in such a way that violence does not begin again.

To emphasize the importance of this, the UN did this in virtually identical simultaneous resolutions by both the General Assembly and Security Council:

- General Assembly – [A/RES/60/180](#) (20 December 2005)
- Security Council – [S/RES/1645](#) (20 December 2005)

 These resolutions established the **United Nations Peacebuilding Commission** to research and guide the implementation of Peacebuilding strategies and ideals. The Commission had three sections:

1. Peacebuilding Commission (PBC) - to guide decision-making;
2. Peacebuilding Support Office (PBSO) - to provide technical support to the decision-makers;
3. Peacebuilding Finance Office (PBFO) - to advice the decision-makers on what was fundable, and to develop funding for the decisions of the decision-makers.

The **Peacebuilding Support Office** has put together an Action Framework for Peacebuilding implementation that attempts to integrate the ideas of Peacebuilding with the lessons learned from 60 years of Peacemaking and Peacekeeping.[15]. It can clearly be seen how the lessons of 60 years of Peacemaking and Peacekeeping are included in this Action Framework but the focus of true Peacebuilding on long-term transformation of society with building structures and culture that promotes justice and equality and all human and civil rights is still not fully realized:

1. **National Ownership**[16] – of primary importance to both Peacekeeping and Peacebuilding of developing partnership with local sectors of society
2. **National Capacity**[17] **-**
   a. Definition - determining the national capacity for long-term sustainable peace
   b. Assessment -
      i. Tools
         1. Integrated Mission Planning Process Toolkit (IMPP)
            a. http://www.un.org/en/peacekeeping/publications/Planning%20Toolkit_Web%20Version.pdf
         2. Post-Conflict Needs Assessment - Transitional Ressults Framework (PCNA-TRF)
            a. https://archive.undg.org/home/guidance-policies/transitioncrisis/post-conflict-needs-assessment/
      ii. Program Elements
         1. Disarmament, Demobilization, Reintegration (DDR)[18] of armed combatants (important element of both Peacekeeping and Peacebuilding);
         2. Security Sector Reform (SSR)[19] of government military and police (important element of both Peacekeeping and Peacebuilding);

---

[15] UNPBSO (2010).
[16] UNPBSO (2011b).
[17] UNPBSO (2010).
[18] UNPBSO (2011a)
[19] UNPBSO (2012a).

3. Reconciliation[20] of perpetrators and victims, oppressors and the oppressed (mainly Peacekeeping);
4. Healthcare improvements (quality and equality) (important element of both Peacekeeping and Peacebuilding);
5. Social and Administration Services[21] improvement of service delivery to all citizens and residents (important element of both Peacekeeping and Peacebuilding);
6. Education improvements for all classes of society and age levels (important element of both Peacekeeping and Peacebuilding).

3. **Common Strategic Concerns -**
   a. Conflict Sensitivity – designing programs that are sensitive to structural, historic or cultural triggers to violence so that the program itself doesn't trigger a renewal of violence (important to both Peacekeeping and Peacebuilding).
   b. Peace Dividends[22] – structuring and scheduling benefits to the public of the Peacebuilding Program that can be delivered to the people strategically to win their ongoing support for the program (important to both Peacekeeping and Peacebuilding).
   c. Peace Projects Scheduling – strategically scheduling implementation of Peace Programs to maximize benefits to the society in order to develop ongoing support for the program (important to both Peacekeeping and Peacebuilding).

The above elements are more central to Peacekeeping than to Peacebuilding because although they involve some transformation of social structure and culture, but mainly you can see how they mostly involve maintaining the status quo peacefully and not actually transforming society so there is true democracy, justice and equality which Galtung theorizes is what is needed for peace to truly last, and thus the more accurate term emerged for this hybrid form of Peacebuilding of "sustaining peace" because it sustained the status quo peacefully with a minimum of real change to society.

It seems that in most situations it was more difficult to create new systems that bring true justice, equality and fulfilled democratic ideals than to just reaffirm the status quo with some indispensable modifications so that peace could at least temporarily be kept.

And success was spotty largely because of the difficulty and local resistance to implementing deep change so that peace would last. So on 29 June 2015, the United Nations Secretary General's Advisory Group of Experts issued a progress report[23] on the work of the UN Peacebuilding Commission and it's efforts to implement the ideals of Peacebuilding:

---

[20] UNPBSO (2012d).
[21] UNPBSO (2012b).
[22] UNPBSO (2012b).
[23] UNSGO (2015).

Progress Report Conclusions - that Peacebuilding must become the main priority over Peacemaking and Peace Enforcement, and the structure of the UN must be reformed to fully support that new prioritization. This includes such things as greater communications and cooperation across UN entities, greater inclusion and accountability with partners, and deeper commitment to transforming society beyond just quickly facilitating a peace agreement and a brief transition plan (for example, rushing into elections, and then withdrawing).

Thus the report had 7 interconnected recommendations:

1. Promoting Coherence at the Intergovernmental Level - improving coordination and communications about Peacebuilding between the leading bodies of the UN including the Human Rights Council.
2. The Peacebuilding Commission - make the work of the PBC higher priority, increasing it's organizational flexibility, responsiveness and accountability.
3. Improving the Peacebuilding Capability of the United Nations System - take steps to increase power, strength, presence in UN activities, participation of experts and funding of the PBC throughout the UN system.
4. Partnering for Sustaining Peace - increase partnering between UN and INGOs (World Bank, IMF, IDA, IFC, MIGA, etc.) and with regional and sub-regional groupings and banks on the issue of Peacebuilding.
5. Increase More Predictable Financing, including the Peacebuilding Fund - prioritize and more clearly structure decision-making and funding plans and processes among UN and other international entities for Peacebuilding. Increase member-state contributions for Peacebuilding.
6. Improve Leadership and Broaden Inclusion - in the Peacebuilding process to better facilitate long-lasting peace, including eliminating corruption and enforcing agreements, including women and youth empowerment.
7. Redefining Peacebuilding and Implementing Recommendations - reiterates that Peacebuilding means long-term commitment of all UN leadership beyond just the start of recovery and reconstruction to the processes required for sustaining peace long-term.

Thus the UN recognized the shortcomings of their approach to Peacebuilding, but even after the publication of this analysis, were they ever really able to implement a true Peacebuilding program? Sadly no.

Chapter 5: United Nations Sustaining Peace Program

But in the early 2000s, in reaction especially to the intractable conflict in the Middle East, and in contradiction to the above recommendations, the UN began to look for an alternative idea to

Peacebuilding for defining peace, that was comprehensive, but yet did not focus on things that made a high percentage of UN member-states uncomfortable - respect for human rights, equality, accountability, transparency, cooperation, etc., which Peacebuilding suggested were needed to create a lasting peace. So they began to develop the concept of "sustaining peace", rather than "sustainable peace".

"Sustaining peace" meant that efforts to create a lasting peace post-conflict would now include the priority to try to continue to focus on just preventing the return of violence in addition to transforming society - in other words the UN was going back to prioritizing Peacekeeping - which often meant actually maintaining the status quo. Then in 2016, the UN Security Council and the UN General Assembly passed simultaneous resolutions[24] once again but now declaring "Sustaining Peace" to be the highest priority - focusing on the prevention of the "outbreak, escalation, continuation and recurrence of [violent] conflict,"

Then, in 2019, under direction of the UN Secretary-General Antonio Guterres, a new unified "Peace and Security Pillar"[25] was created which was led by a new agency, United Nations Office for Political and Peacebuilding Affairs (UN DPPA), unifying the Department for Political Affairs, the UN Peacebuilding Commission and Support Office and the UN Department of Peace Operations[26] which fully merged the UN programs for Peacekeeping, Peacemaking and Peacebuilding, which ended up formally giving priority to Peacemaking and lowering the priority of Peacebuilding.

This new Peace and Security Pillar, with a new combined UN agency thus prioritizes:

- Ensuring sound analysis and early warning of violence;
- Preventing conflict and engaging in Peacemaking;
- Managing political crises and violent conflicts;
- Sustaining Peace;
- Enhancing partnerships for peace and development.

In addition, major sections of the new UN agency focus on:

- Peacebuilding Support Office: works on post-conflict Peacebuilding;
- Electoral Assistance Division: manages UN system-wide assistance for elections

Actually it is understandable that Peacekeeping - preventing violence - would be revived as a priority because there is no doubt that it is all important to prevent violence to keep harm to people and property from happening, and Galtung always insisted that often violence had to be stopped or prevented before the long-term change required by Peacebuilding could begin, but

---

[24] UN General Assembly Resolution A/RES/70/262 - https://undocs.org/A/RES/70/262
UN Security Council Resolution S/RES/2282 - https://undocs.org/S/RES/2282(2016)

[25] UNDPPA (2020b).
[26] UNDPPA (2020a)

there is also a chance that such a change might also reflect member-states ongoing greater interest in simply protecting their own sovereignty and economic goals and not interested as much in the ideals of Peacebuilding which require prioritizing human rights, justice, etc., in order to create lasting peace. And this direction would be reinforced by the global rise of nationalism, and it's negative impact on multilateral processes and it's corresponding reduction in UN funding, would also set back prioritizing Peacebuilding, which is admittedly more expensive and intrusive than Peacemaking and Peacekeeping, which simply seek to stop and prevent violence, and are not concerned about the long-term picture.

The jargon of the Secretary-General and UN DPPA speak of the importance of "Sustaining Peace", but the steps to get there sound like Peacekeeping and Peacemaking, and not the long-term social transformations that define Peacebuilding[27].

Chapter 6: Psychosocial Rehabilitation

When designing programs that have a psychological component (such as integrating traumatized soldiers back into society), Psychosocial Rehabilitation (PSR) has some important suggestions. This approach is an excellent complement to the long-term transformational goals of Peacebuilding in contrast to the quick fixes of Peacemaking and Peacekeeping because PSR seeks to teach clients skills and support healing within grades of community setting so that they can experience social support for independent growth and success long-term (according to their capabilities). Some of the grades of community setting employed therapeutically are:

- Group Therapy and Training
- Therapeutic Clubhouse
- Therapeutic Group Homes
- Job Counselors that go with patients into the world

This is not a rigid program but is merely steps from which to pick and choose what is best for each client[28],[29].

1. **Medical Interventions -** such as psychotropic medications.
2. **Training in Medication Management, Stress Management, Symptom Management, Psychoeducation and Politicalization** - so that the client understands what is going on inside of them, is motivated to pursue self-improvement, and can take appropriate action to avoid and prevent escalation.

---

[27] UNDPPA (2020a).
[28] IAPSRS (1994)
[29] Liberman, et.al. (1984)

3. **Psychotherapy** - where talking individually with a trained human being is required in addition to the above, in order to provide relief from psychological problems and trauma that might have developed from past experiences before and during the violent conflict. Techniques of introspection are also taught where appropriate.
4. **Life Skills Training and Case Management** - practical training and services to help jump-start a new life. Life Skills can include nonviolent training, social skills, money management, vocational training, relationship therapy.
5. **Clubhouse Model** - group run by clients where they can practice their life skills, support each other and create a meaningful program for themselves.

What distinguishes Psychosocial Rehabilitation is:

1. Emphasis on step by step progress (baby steps), recognizing triggers and anticipating symptoms, accepting and learning from relapses and plateaus, acknowledging small victories;
2. Educating the client about his inner processes so that he can become a more proactive and knowledgeable part of his treatment program;
3. Treating symptoms right away before they have a chance to become overwhelming;
4. Practical life solutions designed to build confidence, self-esteem, practical and motivational knowledge, and participation in community;
5. Combination of the psychological and the practical.

Psychosocial Rehabilitation was developed in the 1970s by Dr. Robert Liberman, at UCLA, and Dr. William Anthony, at Boston University. Initially it was developed to treat schizophrenics, but eventually was applied to other diagnoses as well.

Chapter 7: United Nations SALW Disarmament Program

Small Arms Light Weapons (SALW) Disarmament is an area of Peacework that has direct relevance to Peacebuilding more than any of the other weapon systems the UN seeks to regulate or eliminate because SALW are:

- Found in the home
- Are easily acquired by individuals legally or illegally
- Can be quite inexpensive
- Are easily concealed by individuals
- Require little training to use effectively
- Easily deployed by mistake

- Are strongly implicated in domestic abuse
- Are strongly implicated in local crime
- Are strongly implicated in terrorism, armed rebellion and organized crime

Thus gun violence is harmful to every segment of society, and needs to be brought under control before Peacebuilding interventions can begin. This involves both negative peace measures to stop violence and manage conflict, but it may also involve transformation of pro-gun culture and training in conflict management which are examples of positive peace because they lead to long-term societal changes.

Chapter 8: Next Step: Scientific Measurement of Peacefulness

Scientists have been analyzing human society for decades and have developed numbers of tests that have been proven to be very accurate and reliable and valid.

These tests are now being used to measure peacefulness and can thus generate a complex profile of the subject group which then can guide efforts to improve the group functioning.

This is based on the connection between peacefulness and functioning that has become a generally accepted axiom at the United Nations, that long-term peacefulness, long-term development and prosperity for all, and justice are all interrelated and interdependent - you cannot have one without the other two.

The two most important scientific measurements of peacefulness have been developed by the Institute of Economics and Peace in Australia (IEP)[30], who measures socio-economic factors for peacefulness, and the Barrett Value Centre[31] (in partnership with Nonviolence International-New York[32]) whom have developed a measurement of the culture of peace.

Galtung spoke of his ideas about violence and peace that they could be a form of therapy for society because of how they could be used to guide society to more peaceful functioning, which would then help with general functioning[33]. The scientific measurement of peacefulness thus could fit into that framework very easily helping with assessment and diagnosis to thus enhance the effectiveness of the treatment.

---

[30] Institute for Economics and Peace website, Sydney, Australia (2020) - http://economicsandpeace.org/
[31] Barrett Value Centre Website. UK (2020) - https://www.valuescentre.com/
[32] Nonviolence International-New York website (2020) - https://www.nonviolenceny.org
[33] Galtung (1996), p.1.

Socio-Economic Measurement of Peacefulness

IEP has taken 24 well-established tests of socio-economic factors and have combined them into a single test that measures the socio-economic factors leading to peacefulness. This test is called the Positive Peace Index[34], and they have used it to measure 163 countries worldwide, and have applied it more in-depth to 6. The test results take the form of an in-depth socio-economic profile of the organization's peacefulness through the complex relations of 8 socio-economic factors:

- Well-Functioning Government
- Sound Business Environment
- Equitable Distribution of Resources
- Free Flow of Information
- Good Relations with Neighbors
- High Level of Human Capital
- Acceptance of the Rights of Others
- Low Levels of Corruption

I highly recommend visiting the IEP website so that you can read more in-depth about their methodology and results. Their website can be found at: http://economicsandpeace.org/

The Positive Peace Index can be found at:

http://visionofhumanity.org/app/uploads/2019/10/PPR-2019-web.pdf

In fact I recommend reading the entire report section of which the Positive Peace Index is only a part:

http://economicsandpeace.org/reports/

Measuring Cultures of Peace

In turn, the Barrett Value Centre (BVC - https://www.valuescentre.com/) has been measuring group cultures since 1989. In 2019 they joined with Nonviolence International (NVI-NY - https://www.nonviolenceny.org/) to develop a version of their test for measuring the culture of peace within a given organization. Based on this cultural measurement a complex profile of the

---

[34] IEP (2019).

peacefulness of the organization is then developed which can then be used to improve the inner peacefulness of the organization, and thus in turn their functioning.

Barrett's methodology is based on the connection between cultures and their values. Analysis of values has been highly developed by scientists, and the Barrett Value Centre uses that science to then analyze the culture of organizations, and now including their peacefulness, to help them function better.

The Barrett assessment collects data on the self-declared values of a statistically significant percentage of the group's members, including

- The members' personal values,
- What values they see being acted upon in the organization currently,
- What values they wish were being acted upon in their organization,
- What values of a culture of peace they see in operation in their organization.

The values of the culture of peace are gathered from in-depth analysis of UN Resolution 53/243 by both BVC and NVI-NY staff.   Here they are distributed across Barrett's 7 levels of cultural development:

LEVELS OF CULTURAL DEVELOPMENT	VALUES OF A CULTURE OF PEACE
7. SERVICE/GLOBAL SUSTAINABILITY (human rights, long-term perspective on ecological resilience, long-term peace, focus on future generations, global perspective)	Compassion, Human Rights, Ethics
6. MAKING A DIFFERENCE/STRATEGIC ALLIANCES (regional collaboration, environmental awareness, quality of life, community involvement, caring for nature)	Empathy, Dialog
5. INTERNAL COHESION/STRONG COHESIVE CULTURE (shared vision and values, fairness, transparency, trust, honesty and social cohesion, positive collective spirit)	Solidarity, Transparency, Cooperation
4. TRANSFORMATION/DEMOCRATIC PROCESSES, CONTINUOUS RENEWAL (freedom, equality, empowerment, accountability, adaptabiity, entrepreneurship, consensus)	Participation, Diversity, Equality, Freedom, Justice, Tolerance, Responsibility, Education
3. SELF-ESTEEM/INSTITUTIONAL	

EFFECTIVENESS (law-abiding, community pride, government efficiency, high quality public service) LIMITING VALUES: bureaucracy, central control, ellitism, complacency, apathy	
2. RELATIONSHIP/SENSE OF BELONGING, SOCIAL STABILITY (neighborliness, conflict resolution, racial harmony, focus on families and friendships) LIMITING VALUES: inequality, discrimination, intolerance, hatred, loneliness, isolation	Respect, Communication, Nonviolence, Mediation, Understanding
1. SURVIVAL/ECONOMIC STABILITY, CITIZEN SECURITY (prosperity, healthcare, employment, emergency services, defense, social safety nets) LIMITING VALUES: corruption, violence, poverty, environmental pollution, greed	

Chapter 9: Next Step: Cataloging Programs for Increasing Peacefulness

Nonviolence International is developing an online global catalog of programs for increasing peacefulness (still under construction/unpublished). The benefits of such a program are huge:

1. This catalog could potentially list thousands of very positive wonderful programs by humans for helping humans. Such a collection could help increase positive feelings and optimism about the human race and it's future, in opposition to mainstream news media which is overwhelmingly negative and depressing.
2. This catalog could facilitate networking among peace and justice professionals and program developers since it will be sortable by type of program and region and country.
3. This catalog might facilitate volunteerism and funding and academic research about such programs by showing what is being done across the world and how to connect to it.

The world is filled with amazing people and wonderful programs helping others, but we can't see it because the mainstream media won't report about it because it is not "newsworthy" and "won't sell newspapers".   The result is that the world only sees negative depressing news. Maybe this catalog can be a solution to that actually very serious problem.

Conclusion

Peacebuilding is a movement that needs our support because running these tests of peacefulness and then implementing programs to increase peacefulness and functioning costs money.

But even more than this, these tests show that progressive values of democratic functioning and progressive values, morals and ethics are what helps a group or country increase it's inner peacefulness, and thereby function better. This is an important direct rebuttal of nationalist thinking which tends to be anti-democracy, anti-science, and anti-intellectual. The development of this body of data and results could lead to a substantial science based guide on how to help human societies function more efficiently, effectively and more peacefully.

This movement has 5 main points that need promotion:

1. Just stopping or preventing violence is not enough to lead to long-term peace.
2. Lasting peace will only come through the long-term transformation of society where the origins of the violence are resolved and eliminated so that violence does not break out again.
3. That long-term transformation of society must include equality, respect for human and civil rights, justice and training in nonviolent conflict resolution and communications so that people have a sense that they are safe and their kids have a chance for a better future than they had. This is the embodiment of the axiom that:

> *** Sustainable Development, Sustainable Peace and Justice
> are interconnected and interdependent,
> and you can't have one without the other two. ***

4. Scientific analysis of peace and peacefulness is a positive development that will lead to even more effective and efficient methods for developing long-term peace and development, and thus by extension prosperity for all.
5. Strong funding for this science will lead to economic benefits that will make the initial funding more than worth it. This builds on the axiom that:

> *** peace is more economically beneficial
> than ongoing violent conflict and gun violence. ***

References

(1) Since leaving the University of Oslo in 1977, Johan Galtung has taught at numbers of other schools such as Columbia University, the University of Hawaii, and the Islamic University of Malaysia. Galtung has also founded three Peace Institutes and the Journal of Peace Research:
Peace Research Institute Oslo - https://www.prio.org/
Galtung Institute for Peace Theory and Practice - https://www.galtung-institut.de
Transcend International - https://www.transcend.org/
Journal of Peace Research - http://journals.sagepub.com//home/jpr
Complete list of Galtung Publications 1948-2016 -
https://www.transcend.org/files/Galtungs_Production_1948-2016.pdf
(2) Galtung (1996), p.31.
(3) Galtung (1996), p.2.
(4) Galtung (1996), p.270.
(5) Galtung (1996), p.61.
(6) Galtung (1996), p.270.
(7) Galtung (1976), p.298.
(8) Galtung (1996), p.32.
(9) Kirshbaum, J. Nonviolence International unpublished research (2019).
(10) Nonviolent Peaceforce Website (2020) -
https://www.nonviolentpeaceforce.org/unarmed-civilian-protection
(11) Stein (2014).
(12) Resources. Nonviolence International (2020) -
https://www.nonviolenceinternational.net/resources
(13) Brice, Leslie. UNESCO's Response to PCPD Situations by Building a Culture of Peace. Nonviolence International (2016) -
https://drive.google.com/file/d/1PcPifqB0DJfk9Jl-RB7CSkI7CJuO_Yot/view
(14) Gupta, Aakrati. Handbook for a Culture of Peace and Nonviolence. Nonviolence International (2018) -
https://docs.google.com/document/d/1xfaMm4Zwb8Tsp6_LBb0UKobnqpOtjBnQo-_NSuEWTD0/edit?usp=sharing
(15) UNPBSO (2010).
(16) UNPBSO (2011b).
(17) UNPBSO (2010).
(18) UNPBSO (2011a).
(19) UNPBSO (2012a).
(20) UNPBSO (2012d).
(21) UNPBSO (2012b).
(22) UNPBSO (2012b).
(23) UNSGO (2015).
(24) UN General Assembly Resolution A/RES/70/262 - https://undocs.org/A/RES/70/262

UN Security Council Resolution S/RES/2282 - https://undocs.org/S/RES/2282(2016).

(25) UNDPPA (2020b).
(26) UNDPPA (2020a).
(27) UNDPPA (2020a).
(28) IAPSRS (1994).
(29) Liberman, et.al. (1984).
(30) Institute for Economics and Peace website, Sydney, Australia (2020) - http://economicsandpeace.org/
(31) Barrett Value Centre Website. UK (2020) - https://www.valuescentre.com/
(32) Nonviolence International-New York website (2020) - https://www.nonviolenceny.org
(33) Galtung (1996), p.1.
(34) IEP (2019).

Bibliography

Adams, David. *Global Movement for a Culture of Peace*. In Jahrbuch Friedenskultur 2007, Drava Verlag Klagenfurt/Celvec, pp. 28-39 (2007). https://docs.google.com/document/d/1NoO5OVN9iK7lNih0R7BWSB7vFzAaHEwG95P8DsL5zGk/edit?usp=sharing

An Introduction to Psychiatric Rehabilitation. Edited by IAPSRS (1994).

Barrett Value Centre Website. UK (2020). https://www.valuescentre.com/

Brice, Leslie. *UNESCO's Response to PCPD Situations by Building a Culture of Peace*. Nonviolence International, New York (2016). https://drive.google.com/file/d/1PcPifqB0DJfk9JI-RB7CSkI7CJuO_Yot/view

DDR and Peacebuilding: Thematic Review of DDR Contributions to Peacebuilding and the role of the Peacebuilding Fund. UNPBSO, New York (2011a). https://drive.google.com/file/d/19FX1wjIiZK6kNobrPMxhvWQMVBovRGpB/view?usp=sharing

Eneroth, Tor; Van Meer, Pleuntje; Jiang, Niran, Clothier, Phil & Infer, Hector. *Get Connected: A Practical Guide to grow a Desired Team Culture*. Barrett Value Centre, UK (2019). https://drive.google.com/file/d/1DhWn6QuiFKmGopkVDOnvbYy0LrOOPNVK/view?usp=sharing

Fitz-Gerald, Ann M. *SSR and Peacebuilding: Thematic Review of Security Sector Reform (SSR) to Peacebuilding and the role of the Peacebuilding Fund*. UNPBSO, New York (2012a). https://drive.google.com/file/d/14xNR5I3L1kHuu80-VV_5-TDTpYHSgfz1/view?usp=sharing

Galtung, Johan. *3 Approaches to Peace: Peacekeeping, Peacemaking and Peacebuilding*. From *Impact of Science on Society*, 1/2, PRIO Publication No. 25-9, Oslo, Norway (1976), notes on page 458.
https://drive.google.com/file/d/1zE5RQRLPleouZcHCzeBHuViHkFh2j0kJ/view?usp=sharing

Galtung, Johan. *Peace by Peaceful Means: Peace and Conflict, Development and Civilization*. PRIO Publications, Oslo, Norway (1996).
https://drive.google.com/file/d/1NCukK4bF-kgGrYGLyhI92y6G60mBDZmL/view?usp=sharing

Gupta, Aakrati. *Handbook for a Culture of Peace and Nonviolence*. Nonviolence International, New York (2018).
https://docs.google.com/document/d/1xfaMm4Zwb8Tsp6_LBb0UKobnqpOtjBnQo-_NSuEWTD0/edit?usp=sharing

Institute for Economics and Peace website, Sydney, Australia (2020).
http://economicsandpeace.org/.

Liberman, R., Kuehnel, T., Phipps, C. and Cardin, V. *Resource Book for Psychiatric Rehabilitation: Elements of Service for the Mentally Ill*. University of California (1984).

Machold, Rhys and Donais, Timothy. *From Rhetoric to Practice: Operationalizing National Ownership in Post-Conflict Peacebuilding*. UNPBSO, New York (2011b).
https://drive.google.com/file/d/1FKgu9bbGIExN8ri_3lRaL56knac7hOOm/view?usp=sharing

Martinez-Soliman, Magdy and Fernandez-Taranco, Oscar. *Sustainable Development and Sustaining Peace: 2 Sides of the Same Coin*. Huffington Post (2017).
https://drive.google.com/file/d/1vZ71u-mfCsQlNf-XI6040svEzB0gV4bH/view?usp=sharing

McCandless, Erin. *Peace Dividends and Beyond: Contributions of Administrative and Social Services to Peacebuilding*. UNPBSO, New York (2012b).
https://drive.google.com/file/d/1ILOUbJLSQF5ZxcF5xt7puHyVudoEgIa3/view?usp=sharing

Nonviolence International website (2020).
https://www.nonviolenceinternational.net

Nonviolent Peaceforce website (2020).
https://www.nonviolentpeaceforce.org

Positive Peace Index 2019. Institute for Economics and Peace, Sydney, Australia (2019).
http://visionofhumanity.org/app/uploads/2019/10/PPR-2019-web.pdf

Positive Peace: The Lens to achieve the Sustaining Peace Agenda. Institute for Economics and Peace, Sydney, Australia (2017).
http://visionofhumanity.org/app/uploads/2017/05/IPI-Positive-Peace-Report.pdf

Resource Mobilization for Peacebuilding Priorities; The Role of the Peacebuilding Commission. UNPBSO, New York (2012c).
https://drive.google.com/file/d/1Fc4KyFG2CKxVSAZOqpX5U8qSWRSPOgT1/view?usp=sharing

Resources. Nonviolence International (2020).
https://www.nonviolenceinternational.net/resources

Sanchez, Enrique and Rognvik, Sylvia. *Building Just Societies: Reconciliation in Transitional Settings*. UNPBSO, New York (2012d).
https://drive.google.com/file/d/1ZCwkEZBn29UN4suOztbL4iLyQ-fTJjUQ/view?usp=sharing

Stein, Jeff. *The 'Palestinian Gandhi' who still believes Nonviolence is the Answer*. Newsweek Magazine (2014-08-12).
https://drive.google.com/file/d/1F2psu5oSDHobr8KkQEaEGSZD-CQSUIw7/view?usp=sharing

Strategic Plan: United Nations Department of Political and Peacebuilding Affairs 2020-2022. UNDPPA, New York (2020a).
https://drive.google.com/file/d/190WeE4MBoCMdZ4Nap26DHupVQs17S_xH/view?usp=sharing

The Challenge of Sustaining Peace: Report of the Advisory Group of Experts - for the 2015 Review of the United Nations Peacebuilding Architecture. UNSGO, New York (2015).
https://drive.google.com/file/d/1w5to5isqnRkgRsW1xzOl5fJlsgpHKZhN/view?usp=sharing

United Nations Department of Politics and Peacebuilding Affairs website, UN, New York (2020b).
https://dppa.un.org/en

The United Nations Peacebuilding Architecture. UNPBSO, New York (2010).
https://drive.google.com/file/d/1tEnFsMPz3H_YwyNwzw6d_HSRt3x4czb4/view?usp=sharing

Unarmed Civilian Protection. Nonviolent Peaceforce (2020).
https://www.nonviolentpeaceforce.org/unarmed-civilian-protection

UNESCO's Programme of Action: Culture of Peace and Nonviolence - A Vision in Action. UNESCO, Paris, France (2013).
https://drive.google.com/file/d/1qwaCViPDAI3gv6EgD4bHcDHPthLdppch/view?usp=sharing

UN Peacebuilding: An Orientation. UNPBSO, New York (2010).
https://drive.google.com/file/d/1w9w3SrJ3OVEc6szwW6J_viFe3qWOfmpS/view?usp=sharing

What does "Sustaining Peace" Mean? UNPBSO, New York (2017).
https://drive.google.com/file/d/1EtEhngNDWqOntcTVH6bo1wW8znly8RhQ/view?usp=sharing

Keyword Index

(under construction)