

The International Conference on Peace & Reconciliation at UCLA

Embracing the Displaced:
Shaping Theories & Practices for a Sustainable Peace



7 - 10 July 2009

Conference organised by Theology & Religious Studies, York St John University
In association with the Center for Korean Studies, University of California,
Los Angeles.

**INTERNATIONAL CONFERENCE ON PEACE AND
RECONCILIATION**
UCLA
7th – 10th July 2009

Dear Delegate,

Welcome to the Second International Conference on Peace and Reconciliation! Three years ago we held a very successful conference at York St John University in the UK and the proceedings were published in an edited volume *Peace and Reconciliation: In Search of Shared Identity*. Thanks to the very generous support of the Young Nak Churches in Seoul and Los Angeles we are again able to gather together a group of scholars, thinkers and professionals working in many related fields to discuss these important issues.

But we are not here just to talk! Peace and Reconciliation will only come to the troubled parts of our world if talk about peace is turned into action. Religion has so often been a contributor to the strife and tension in the world: we are here to explore how it might be a driving force and resource in bringing about a sustainable peace.

It is worth reflecting as we begin the conference that some who wished to be here with us have been denied that opportunity – either because they have been denied entry to the US or because they have not been granted permission to leave their own country. It is sad to think that some who may well be instrumental in the peace process cannot be with us because of our divided and fearful world. For their sakes and for the sake of the dispossessed and displaced let us work together this week to discover new insights and find energy and encouragement to work for peace in our own places.

Best wishes,

The Conference Team



OUR SPONSORS

Young Nak Presbyterian Church (Young Nak means eternal happiness in Korean) is a vibrant church in LA committed to the service of the local community as well as to the world wide Christian mission. From its extensive church campus it serves the worshipping community of Christians Sunday by Sunday as well as offering a full-service library, instructional computing labs, dining services, operations and transportation services. There is 24 hour webstreaming, podcasts and simulcasts on KSCI and on Korean Christian cable networks each Sunday and the church also broadcasts on Radio Korea.

Young Nak Presbyterian Church, Seoul was established as the Bethany Missionary Church by Rev Kyung-chik Han and 27 fellow believers who escaped from the persecution of communism in the North. The first service was held on December 2nd 1945. The Youngnak Church with about 50,000 members is trying to practice its four main purposes: Education, Fellowship, Mission and Service, under the leadership of Rev Chul-shin Lee and the guidance of the Session.

The Center for Korean Studies at the University of California, Los Angeles houses the largest and most prestigious Korean program of any university in the continental United States. The Center aims to educate the American scholarly community and the broader American and Korean public about Korean civilization in all its diversity. It supports UCLA's academic and research programs on Korea through supporting a dynamic research environment in Korean Studies.

York St John is a University of Higher Education in York, UK with an Anglican foundation offering degree programmes at undergraduate and postgraduate level. Theology & Religious Studies is about celebrating the diversity of our world's religious and spiritual belief systems through rigorous, academic study that is underpinned by an attitude of respect and empathy. We believe in learning through encounter and dialogue, through observing and engaging in practical experiences. In this way Theology and Religious Studies remains rooted in the realities of our everyday existence and challenges us to reflect on these in our search for understanding and meaning.

INFORMATION POINT

We hope the following information will help you during the conference. The Conference Office will be open at advertised times during the conference and staff will be available there to help you should you need them. The Conference Organizers can be recognized by their blue name badges.

1. The **Conference Programme** is set out on the following pages. Please consult your campus map for the location of the rooms we are using.
2. As well as the staff at the **Conference Office** there are notice boards containing information for each day and messages for conference participants. Please check those notice boards regularly throughout your stay.
3. For those in receipt of **travel bursaries** these will be handed out on Thursday at the Conference Office.
4. Please sign up for the **panel sessions** being held during the conference on the board at the Conference Office. In order to keep the panel discussion groups to a reasonable size we have limited the number of places available at each one.
5. Should you have need of **First Aid or medical services** during the conference please contact the Conference Office during office hours (9.00am – 5.00pm). At any other time please consult the information given in the rooms.
6. Those of you staying in UCLA rooms will need to vacate them by 9.30am on Friday morning so that staff can prepare them for the next conference. Secure facilities for **luggage** will be available until 2.30pm on Friday July 10th 2009.
7. A room has been set aside for **Reflections** and each morning at 8.00am there will be a short time set aside for any who wish to use this facility. This is an optional activity for those who would like to share in a silent interfaith time of prayer and reflection. A book will be available in the room for delegates to write their thoughts if they wish. The room will be available throughout the conference.
8. Please wear your **name badges** at all times for security purposes and to ease communication.
9. The Conference Office will close down at 2.30pm on Friday 10th July.
10. Please note that the university is a **no smoking** area.

**International Conference on Peace and Reconciliation
UCLA 7 – 10 July 2009**

Day 1: TUESDAY 7th July 2009

Time	Location	
12noon		Arrivals and Registration
2.30pm	Grand Horizon Ballroom	Opening Ceremony & Introduction Rev. Lee Chul-Shin, Senior Pastor, Young Nak Presbyterian Church, Seoul, South Korea
3.30pm	Grand Horizon Ballroom	'Meet and Greet' – an informal opportunity to meet other delegates and share hopes and agendas for the conference
6.00pm		Reception
7.00pm		Conference Dinner
8.00pm	Grand Horizon Ballroom	Plenary Session 1 Professor Mark Juergensmeyer: Director, Orfalea Centre for Global & International Studies University of California, Santa Barbara, USA

Day 2: WEDNESDAY 8th July 2009

Time	Location	
8.00am		Reflections (Optional)
8.30am		Breakfast
9.15am	Grand Horizon Ballroom	Plenary Session 2 Dr. Elizabeth Ferris: Brookings Institution, Washington DC; Senior Fellow, Foreign Policy & Co-Director, Brookings-Bern Project on Internal Displacement
10.30am		Coffee
10.45am	Grand Horizon Ballroom	Plenary Session 3 Dr. Guido Ambroso: UNHCR Tanzania with responsibility for refugees from Burundi and Congo
1.15pm		Lunch
2.00pm	Seminar Room	Panel 1a Kenyan Rift Valley: Peace Building Dr Gabrielle Lynch: Lecturer in Africa

		<p>and the Politics of Development, University of Leeds, UK</p> <p>Post December 2007 Elections Kenyan Crisis and the Issue of Displacement</p> <p>Dr. Seema Shekhawat: Research Associate, University of Mumbai, India</p> <p>Peace Building in a Post-Charles Taylor West Africa: The Mano River Area in Focus</p> <p>Patrick N Olsa: Journalist, Consultant editor, <i>Business Digest</i>, The Gambia, West Africa</p>
Seminar Room		<p>Panel 1b</p> <p>Management of the Displaced: The US Way</p> <p>Dr. Dharmendra Singh: Chair, Graduate Business and Management Programs University of Phoenix, USA</p> <p>Independent Kosovo: The Challenge of Reconciliation</p> <p>Branislav Radeljic: PhD Candidate, Goldsmiths, University of London, UK</p> <p>Human rights and religion, approach to abortion in Belgium form the perspective of youth in a multicultural society</p> <p>Claudia Sarti: Postgraduate Student, Radboud University, Nijmegen, The Netherlands and KU Leuven University, Belgium</p>
Seminar Room		<p>Panel 1c</p> <p>Narratives of Memory and the Right of Return in Palestine-Israel: Displaced Persons, Displaced Narratives</p> <p>Yafiah Katherine Randall: St. Ethelburga's PhD Studentship for Reconciliation and Peace, University of Winchester, UK</p> <p>Resisting Prevailing Narratives: Labels, media and prejudice</p> <p>Greg Hoyland: Director, Centre for Religion in Society, York St John</p>

		<p>University, York, UK</p> <p>Language as a Tool of Reconciliation and Ethnic Harmony</p> <p>Ms Padma D Jayaweera: Chairperson, National Cooperative Employees Commission, (Ministry of Trade, Cooperatives and Consumer Affairs) and Former Advisor (National Integration) for the Ministry of Constitutional Affairs & National Integration of Sri Lanka</p>
4.00pm		Tea
4.30	Seminar Room	<p>Panel 2a</p> <p>Separate Lives, Separate Visions: The Impact of Geopolitical Pressures on Community Relations in Belfast</p> <p>Alexander L. Riehm: Department of Anthropology, University of Florida, USA</p> <p>Sectarian Violence, Micro Displacements and Divided Cities: Lessons from Northern Ireland</p> <p>Dr. David Tombs: Irish School of Ecumenics, Trinity College Dublin, Ireland</p> <p>Historical knowing-in-action: how would a new epistemology of practice contribute to a sustainable world order?</p> <p>Peter McDonnell and Prof. Jean McNiff: Professor of Educational Research, York St John University, UK and Adjunct Professor, University of Limerick, Ireland</p>
	Seminar Room	<p>Panel 2b</p> <p>NGO Field Diplomacy in Complex Emergencies: The Case of Eastern Africa</p> <p>Elias Omondi Opongo: Doctoral Student, Department of Peace Studies, University of Bradford, U.K.</p> <p>Rehabilitating the Child-Soldier in Sierra Leone through ANPPCAN: Challenges and Prospects.</p>

		Emeh Chinwe Akuoma, Emenike John A. & Ekejiuba Felix Chijioke: Postgraduate Students University of Nigeria, Nigeria Embracing refugees: Exemplary case from Ethiopia Simon Molla: Ministry of Finance and Economic Development and Assistant UN National Programmes Coordinator, Addis Ababa, Ethiopia
	Seminar Room	Panel 2c Persecution of the Rohingya People Clinton R. Lorimore: Associate Research Fellow, Centre of Excellence for National Security, S. Rajaratnam School of International Studies, Nanyang Technological University, Singapore Hindu Muslim Relations in South Asia: Case Study on a Sainly Mausoleum in Bangladesh Masahiko Togawa: Postgraduate Student, Graduate School for International Development and Cooperation, Hiroshima University, Japan The Challenges of Delivering Humanitarian Assistance in an Urban Refugee Setting: An Examination of the Human Security Needs of Displaced Iraqis in Jordan Laura Watkins: Teaching Fellow, University of York, UK
7.00pm		Dinner
8.00		Market Place – an opportunity to share information about projects, research, related conferences

Day 3: THURSDAY 9th July 2009

Time	Location	
8.00am		Reflections (Optional)
8.30am		Breakfast
9.15am	Seminar	Panel 3a

Room	<p>Peace and Reconciliation in the Iranian Literature Dr. Bahador Bagheri: Assistant Professor of Persian Language and Literature, Tarbiat Moallem University, Tehran, Iran</p> <p>How Identities Become Vital in International Relations: The Case of Cyprus Filiz Coban: Research Assistant Department of IR, Canakkale Onsekiz Mart University, Turkey</p> <p>Paintings and drawings of the Displaced: A tool for building empathy and prevention? Pauline Kollontai: Deputy Dean, Faculty of Education and Theology, York St John University, York, UK</p>
Seminar Room	<p>Panel 3b The Violence of Justice Dr. Eric Severson: Assistant Professor of Religion, Eastern Nazarene College, Quincy, USA</p> <p>What kind of epistemologies can help us to live together successfully? How do we develop them? Prof. Jean McNiff: Professor of Educational Research, York St John University, UK and Adjunct Professor, University of Limerick, Ireland</p> <p>The Interspersed Nation-State System Nathan Witkin: Marion Family Courts, Ohio, USA</p>
Seminar Room	<p>Panel 3c Considering the Right to An Autonomy Regime for Ethnic Groups in Africa Dr. Mtendeweka Owen Mhango: Senior Lecturer of Law, University of the Witwatersrand, Johannesburg, South Africa.</p> <p>Regional Conflicts in Africa and the</p>

		<p>Problems of Impact Mitigation by the International Community Musyoka, C: Co-founding Trustee and Principal Researcher, Centre for Integrated Community Development and Outreach, Nairobi, Kenya Ngumbi, M: Research Co-ordinator, Centre for Integrated Community Development and Outreach, Nairobi, Kenya</p> <p>Roles of Mediation and Conflict Transformation Tools in Resolving the Niger Delta Crisis. Don Michael Adeniji: Director of Training, Pulse Institute, Nigeria</p>
11.00am		Coffee
11.30am	Seminar Room	<p>Panel 4a From Return to Recovery: Assessing Community Driven Governance in Afghanistan Dr David Connolly: Research Fellow Post-war Reconstruction and Development Unit, University of York, UK</p> <p>The ‘Replacement effect’: Implications regarding the fate of refugees Evelyn Mutema: University of Zimbabwe, Harare, Zimbabwe</p> <p>Globalization of Compassion: Dr. Elissa J. Tivona: Post Doctoral Studies, School of Education, Colorado State University, USA</p>
	Seminar Room	<p>Panel 4b Armed Conflicts in Africa: International Law and the Protection of Women Dr. Ntombizozuko Dyani, School of Law, University of the Witwatersrand, Johannesburg, South Africa</p> <p>From suicidal refuge to self reliance: Building a healthy nation sans boundaries Dr. Radhika Nagrath: Divya Pharmacy,</p>

		Volunteer UN Project & H N B Garhwal University, Uttarakhand, India
	Seminar Room	<p>Panel 4c Catalyst for Peace or Reluctant Bystander? Response of the Churches in the UK to the Iraq War Prof. Sebastian Kim: Professor of Theology and Public Life, York St John University, UK</p> <p>Negotiating the Issues that Cause Conflict in Churches Jon D. Schwiethale: Ph.D. student, Department of Conflict Analysis & Resolution, Nova Southeastern University, USA</p> <p>Attempting to Solve the Unsolvable Vincent Mudd: Postgraduate Student, John Carroll University, Ohio, USA</p>
1.15pm		Lunch
2.00pm	Seminar Room	<p>Panel 5a 'Rights to one's self' – Creating Sustainable Peace From Within Imranali Panjwani: PhD Research Student, Theology & Religious Studies, King's College London, UK</p> <p>Peace and Justice in Islam Dr. Mohammad Sadegh Zahedi: Assistant Professor of Philosophy, Imam Khomeini International University, Iran</p> <p>The Graded Unity, the Metaphysics of Peace Dr. Seyed Mohammad Kazem Alavi: Assistant Professor, Department of Theology, Islamic Azad University – Sabzevar Branch, Iran</p>
	Seminar Room	<p>Panel 5b Religious Affiliated Organizations and the Work of Inter-communal Reconciliation Dr. Aaron Tyler Chair, Graduate International Relations Department St. Mary's University, San Antonio, Texas</p> <p>Holding Sacred Space: using myth and common aspects of religion as a</p>

		vehicle to process trauma and teach peaceful communication Tatiana Bastet: Postgraduate Student, Depth Psychology, Pacifica Graduate Institute, USA
7.00pm		Dinner
8.00	Grand Horizon Ballroom	<u>Plenary Session 4</u> Professor Yoon Young-Kwan: Department of International Relations, Seoul National University, South Korea

Day 4: FRIDAY 10th July 2009

Time	Location	
8.00am		Reflections (Optional)
8.30am		Breakfast
9.30am	Seminar Room	<u>Panel 6a</u> Solving the Kashmir Dispute: The Legalized Dependency Model Dr. Sandeep Gopalan University of Reading, UK Indo-Pak Kargil War and the Border Displaced in Kashmir: The Enduring Ordeal Dr. Debidatta Aurobinda Mahapatra: Centre for Central Eurasian Studies, University of Mumbai, India Religion as Common Ground Between Pakistan and the Taliban Dr. Randall Allen: Assistant Professor of Political Science and Public Administration, Southern Utah University, USA
	Seminar Room	<u>Panel 6b</u> The Role of African Youth in Promoting Sustainable Peace Mohamed Sillah Sesy; National Coordinator, Young Leaders of Sierra Leone Network with Mr. Anthony Navo, Sierra Leone, Youth Ambassador The power of Education and its contributions to sustainable Peace Dr. Mahnaz Akhavan Tafti: Scientific Board Member, Alzahra University,

		<p>Tehran, Iran</p> <p>Peace Education: An Instrument of Resolving Conflicts and Ending Violence</p> <p>Lekhanath Dhakal: Programme Director, Nepal Centre for Peace and Human Rights and Special Senior Advisor UNESCO, Youth Nepal, Nepal</p>
	Seminar Room	<p>Panel 6c</p> <p>Re-thinking post-war recovery: Argument for realistic multi-disciplinary and multi-dimensional approach towards facilitating societal peace and development</p> <p>Olanrewaju Olaoye: Postgraduate Student, International Development, University of York, UK</p> <p>Economic Benefits at Peacetime</p> <p>Hooshmand Badee: PhD Student, York St John University, UK</p> <p>Recovering from Armed Internal Conflict: Return and Re/Integration of Internally Displaced persons (IDPs) as elements of peace building in Nepal</p> <p>Chakra Raj Ojha: PhD Research Student, School of Humanities, University of New England, Armidale, Australia</p>
11.00am		Coffee
11.30am	Grand Horizon Ballroom	Plenary Groups – ‘Where have we got to?’ – followed by Plenary Forum
12.45pm	Grand Horizon Ballroom	Closing Ceremony Revd Rim Hyung-Cheon, Senior Pastor, Young Nak Presbyterian Church, Los Angeles, USA
1.15pm		Lunch & Depart

ABSTRACTS

Religious Affiliated Organizations and the Work of Inter-communal Reconciliation

Dr. Aaron Tyler: Chair, Graduate International Relations Department
St. Mary's University, San Antonio, Texas

For the past two decades the multifaceted field of conflict management has struggled to develop conflict resolution paradigms and strategies appropriate to violent inter-communal conflict where ethnic, tribal, or religious identities exacerbate animosities between warring groups. Peacemaking efforts between identity groups are often more difficult than those between nation-states due to the tendencies of communal identity, whether religious or tribal, to entrench hatreds of the Other through sociocultural processes of dehumanization and exclusion. Such embossed rancor makes political settlement and a normalization of relationships difficult. When an "us" versus "them" construct is cultivated through conflicting narratives of religious or tribal identity, lasting peace arrangements grounded on reconciliation remain unlikely. Despite these challenges, a normative scaffolding of reconciliation must be part of any peacemaking project between ethnic or religious groups that have experienced violence.

This article will focus on the most precarious stage of inter-communal conflict management: reconciliation. It will offer a comprehensive definition of reconciliation and investigate how inter-communal violent conflict can complicate this important phase of conflict transformation. The article will then suggest that religiously-affiliated organizations (RAOs) are one of the best placed entities- through a comprehensive integration of faith, local presence, and dialogical praxis-to affect this often intractable stage of conflict resolution. Case studies will include the Mennonite Central Committee, the Foundation for Reconciliation and Relief in the Middle East, the Gülen Movement, and the Community of Sant'Egidio. It is expected that this brief investigation into the role that RAOs are playing in multi-track conflict management processes will reveal patterns of faith-based participation that can effectively facilitate the resolution of violent inter-communal conflicts through strategies of reconciliation.

Separate Lives, Separate Visions: The Impact of Geopolitical Pressures on Community Relations in Belfast

Alexander L. Riehm: Department of Anthropology, University of Florida, USA

Despite the political peace marked by the 1998 Belfast “Good Friday” Agreement and the recent election of a power-sharing Executive and Assembly, sectarianism is still rampant in Northern Ireland. Paramount among the legacies of the thirty-year conflict that gripped Northern Ireland is the segregation that still divides Catholics and Protestants. During the conflict, intimidation and increased community solidarity forced the relocation of thousands of residents into demographically homogenous neighborhoods across the city. These relocations have established a distinct and persisting political geography. Murals, graffiti, flags, and physical interface barriers still cordon off marked streets, and interfaces still represent flash-points of violence. Across these contested interfaces, local community organizations are the driving force in a new political battle for change and reconciliation. Neighborhood-based organizations deserve increased academic attention for operating with the mandate of the community they serve and for bridging the gap between political peace and on-the-ground stability. This analysis identifies four analytical models of community relations: cross-community, single identity, goal-oriented, and religiously motivated. It assesses how these strategies effect peace, stability, and reconciliation between the segregated wards of the city. Each community group and the strategies they employ are dependent on the geopolitical pressures inherent in the patchwork divisions of Belfast’s urban dynamics. Through the development of neutral and shared spaces, community groups negotiate competing place identities based in territoriality and conflict identities that have plagued the city’s violent past. When these analytical models of community relations are paired with an analysis of the distinct political geography of Belfast, challenges can be predicted, strategies can be refined, and community groups can successfully institute the change their leaders advocate. Careful, consistent, and informed strategies can contribute to sustained peace and stability despite ongoing pressures and resistance.

Peace and Reconciliation in the Iranian Literature

Dr. Bahador Bagheri: Assistant Professor of Persian Language and Literature, Tarbiat Moallem University, Tehran, Iran

Persian literature, particularly the mystical and didactic literature of Iran, is replete with such moral and humanistic messages as friendship, peace, tolerance and denunciation of war, and full of passages condemning lies, prejudice and hypocrisy. The main source of these teachings is Islam and the ancient culture and religion of our land. The Quran invites people to be kind and tolerant in several sections: the verse (Ayah) "Indeed the faithful ones are brothers" is one of the many such instances in the Quran.

In the Quran, the differences between languages and colors of skins are considered as the signs of God and they should not lead to war and battle between individuals and countries. Racial conflicts are regarded as great sins and Muslims should not judge others based on racial grounds.

According to the Quran reviving a person is equal to reviving all the people and killing a person equals killing all human beings. The life of Prophet Mohammad (peace be upon him) and the other holy leaders of Islam bespeaks a high degree of tolerance, peace-loving and forgiveness against their opponents or enemies. In fact, it could be safely claimed that a large portion of Islamic teaching and morality is based upon peace and tolerance. As this paper will try to show such ideas as tolerance, peace and respect for other religions, areas and cultures are extensively reflected in the literature of Iran.

Independent Kosovo: The Challenge of Reconciliation

Branislav Radeljic: PhD Candidate, Goldsmiths, University of London, UK

After the ethnic Albanian leadership had declared unilateral independence of the province of Kosovo in February 2008 and without providing the Serbian minority with a durable solution, the international community commenced insisting on the compulsory process of reconciliation between the Serbs and the Albanians in order to support their co-existence and thus sure better future, not only for the province itself, but for the wider Balkan region.

While having in mind that "subject peoples must be prepared for political independence before being granted it" (Beitz, 1999: 96), this paper analyzes the conundrums and possible complications that Kosovo independence may cause in regard to successful reconciliation. The current situation, characterized by unviable political, economic and social components, can easily generate new violence both within the borders of Kosovo and in its neighboring countries. Accordingly, this paper, while having in mind possible scenarios that may result from Kosovo independence in the near future, identifies responsible actors expected to take active role in the process of reconciliation: Serbs, Albanians, and internationals. Relying on the ideas of Robert Cox (1996) and his understanding of the critical theory, this paper aims at exploring discourses among Serbs and Albanians, their production and the historical momentum in a political consciousness. Moreover, critical theory provides with parameters necessary to understand in what conditions the international actors should act as a positive driving force (in our case, in Kosovo) to master the existing problem and support reconciliation. The attention is paid to conflict minimization between ideologically different groups, thus how to make them cooperate.

Between Hope and Fear: Understanding Return and Reintegration of Internally Displaced Persons in Nepal

Chakra Raj Ojha: PhD Research Student, School of Humanities,
University of New England, Armidale, Australia

The armed conflict between Maoist insurgents and government security forces (1996-2006) has resulted in the internal displacement of many of Nepal's citizens, most particularly those from the remote districts, and many still remain displaced.

This paper argues that thousands of people have been displaced from rural areas to the urban cities in Nepal and India due to the military activities of both the "Maoist" rebels and the government security forces, and the more general affects of war after the declaration of the state of emergency in 2001. This paper also illustrates that there is lack of consensus as to the definition of Internally Displaced People (IDPs), as to their number (with estimates ranging from 25,000 to 400,000), as to how their needs should be addressed, and who should be responsible to address them. In contrast to the situation for refugees, the degree of knowledge, legislation, and operating frameworks for IDPs is limited in Nepal.

This paper argues that the government's national policy on IDPs is biased which only cover the IDPs displaced by Maoists not by the state security forces and failed to incorporate the basic principles of UN Guiding principles on IDPs. This paper also examines pattern of the conflict induced displacement, past efforts and obstacles for their return and how the return and re/integration of IDPs contribute to the peace building.

This paper suggests that the most of the returns are spontaneous responses to emergency situations and are largely donor driven. The focus of such schemes is on the return process, and success is measured in terms of timely provision of physical transportation and resettlement of returnees rather the subsequent process of re/integrating them into the society.

Human rights and religion, approach to abortion in Belgium from the perspective of youth in a multicultural society

Claudia Sarti: Postgraduate Student, Radboud University, Nijmegen, The Netherlands and KU Leuven University, Belgium

In recent decades, immigration has increased and European society has grown increasingly multicultural. This raises problems of social cohesion in which religious identity and the integration of newcomers plays an important role. In western society, the separation between church and state is very important; and with this separation in mind, the often negative influence of religion on human rights is encountered. But religions also contribute to the well-being and welfare of individuals and societies, and present a golden rule that is often seen as a basis for human rights. The question for empirical research is then whether and how religions influence human rights; do they strengthen or oppose them? To answer this and related questions, an international research program on human rights and religion was started in 2005 at the department of Empirical Religious Studies at Radboud University, Nijmegen. The research is directed toward youth from Christian, Muslim, and non-religious backgrounds. These young people were chosen to be the object of this research because it is they who represent the future. Data was collected in 16 countries. For this presentation, data collected from Belgium will be examined with respect to the abortion issue. Belgium has allowed abortion since 1990. However, various religious perspectives oppose the procedure. The paper will discuss how various religious and non-religious youth react to the issue on abortion, and ask if there are there any significant differences in the approaches of different groups. It will first present three different perspectives, with their history and arguments, on the problem: the Belgian Legislative approach, the Roman Catholic position, and Islamic writings. Lastly, the presentation will discuss the empirical data and analysis with regard to the different groups, and a correlation between the approaches will be made.

Persecution of the Rohingya People

Clinton R. Lorimore: Associate Research Fellow, Centre of Excellence for National Security, S. Rajaratnam School of International Studies, Nanyang Technological University, Singapore

This paper will address the ongoing persecution and subsequent displacement of the Rohingya people, a South Asian/Southeast Asian Muslim minority community. The group's tribulations were most recently brought to the attention of the international community when the Thai military towed hundreds of Rohingya refugees out to sea in boats with no motors, which were then set adrift with little or no food and water for those on board. The persecution of these people is partially based on religious affiliation, as has been seen in Burma and Thailand, which are majority Buddhist states and are not open to acceptance of the Rohingya. However, religion alone is not the definitive factor in the persecution of this group in that there have been reports that Bangladesh has engaged in abuse of Rohingya refugees within the country's borders even though Bengalis are majority Muslim. The paper will examine the roots of this persecution and the consequences associated with this abuse. This examination will be followed with a review of what has been done to address this issue thus far and then will explore practical policy prescriptions for governments in Southeast Asia both individually and cooperatively through the existing framework of ASEAN.

From Return to Recovery: Assessing Community Driven Governance in Afghanistan

Dr David Connolly: Research Fellow Post-war Reconstruction and Development Unit, University of York, UK

Afghanistan has embarked upon one of the largest and most far-reaching post-war recovery strategies since World War II. Central to its recovery is the (re)building of formal and informal institutions of governance. Governance is ultimately played out at the provincial and community levels and this is where it faces its most complex demands. Although there has been some progress, the state ranks the second weakest in the world, organized violence intensifying across the country, and Afghans are losing faith in their own recovery. Towards a better understanding of sub-national governance in Afghanistan, this paper will focus on the institutions and processes at the community level. It will explore the capacities for governance among returned and resettled groups, the continuation of traditional institutions, the emergence of new bodies, and how both can clash or work together in their attempts to govern and build peace.

Sub-national governance in Afghanistan is a pivotal though under-researched concern for practitioners, policy makers and academics. This paper is particularly timely as it is based on a study that has been commissioned by six of the main international NGOs in Afghanistan. Involving concentrated field research that was conducted by the author during October – November 2008, communities from across five provinces (Balkh, Dai Kundi, Herat, Kandahar and Parwan) have participated in addition to over forty Afghan and international stakeholders.

This paper concludes that grassroots governance has been driven by communities with notable success but it is argued that it ultimately remains caught in a stage of deep transition because of two recurring factors: opposition by formal institutions at the provincial level; and specific gaps in the capacities for governance as a result of displacement. Based on this analysis, the paper closes with some of the recommendations that have been proposed to the international NGOs that commissioned the study.

**Sectarian Violence, Micro Displacements and Divided Cities:
Lessons from Northern Ireland**

Dr. David Tombs: Irish School of Ecumenics, Trinity College Dublin,
Ireland

One of the long term legacies of 'The Troubles' in Northern Ireland is the impact of sectarian violence on segregated housing patterns in cities like Belfast. In many cases, individuals and families living in areas of the city where they are a minority have either chosen for their own safety, or have been forced through violence or intimidation, to relocate to areas where they feel safer. These 'micro displacements', where people have moved to new areas within the same city or close to it, have long term impacts on the life of cities, and on social relationships. This paper examines the impact of micro-displacements on Protestant-Catholic relationships in Northern Ireland, and their implications for long-term sustainable peace. It describes the ongoing divisions in Belfast that have been created and reinforced by sectarian violence, examines the destructive consequences this has on city life, and explores the steps that might be taken to move towards a more shared society.

Indo-Pak Kargil War and the Border Displaced in Kashmir: The Enduring Ordeal

Dr. Debidatta Aurobinda Mahapatra: Centre for Central Eurasian Studies, University of Mumbai, India

Displacement in Kashmir, a contested region between India and Pakistan, is a recurring phenomenon due to wars, war scares and the otherwise tense nature of the Line of Control (LOC) and the border. Among various types of displacement in the region, that caused by the Kargil war is a prominent one as it witnessed the dislocation of about 60,000 persons of 11,044 families from more than 21 border villages in the Akhnoor sector of the Jammu region.

In the wake of the Indo-Pak ceasefire in November 2004, many displaced people returned amidst the chaotic situation, though a significant number continued to live in the camps. The harsh conditions in camps were compounded by the forceful tactics of the authorities such as stopping supplies to schools and dispensaries, cutting off electricity and water supply etc. to force the return. The reluctance of the displaced to return can be attributed to many factors ranging from loss of livelihood due to mining and fencing in the fields to the destruction of houses. While the displaced face problems of poor health, poor education, change in family structure, early marriages and domestic violence, the deprivation from traditional livelihood sources has led to the increase in the rate of unemployment and decreases in income. The displaced have their identity fractured owing to the multiple displacements they have experienced caused by tension on the border since 1947-48.

The prospects of a settled life may be difficult for the displaced until the conflict is managed with some kind of consociational mechanisms. The proposed paper based on the surveys conducted by the author in the camps and native places of the border displaced brings into focus this least researched aspect of the Kashmir conflict and makes some suggestions to redress the grievances of the Kargil displaced.

Management of the Displaced: The US Way

Dr. Dharmendra Singh: Chair, Graduate Business and Management Programs University of Phoenix, USA

As per estimates of the United Nations High Commission for Refugees (UNCHR), there are 32.9 million people displaced world wide. There are myriad reasons for becoming refugees- environmental, domestic and ethnic violence, war, natural calamities and so on. Refugees are different than immigrants. The latter relocate to affluent countries in search of greener pastures. Refugees bring with them a host of socio-economic-cultural-health problems for host countries. The sufferings of refugees can be alleviated by formulating effective policies at international level, national and regional level. Community leaders and non governmental organizations can contribute immensely by complementing efforts of these organizations. The ruling governments in various countries can enact legislations which are in tune with Geneva Convention of Human Rights and Universal Declaration of Human Rights (UDHR). Each nation has community based programs for rehabilitation of refugees. The collaborative program of the Trans-cultural Psychosocial Organization (TPO) provides a community oriented and culturally sensitive public health response to the psychosocial problems of refugees and victims of organized violence. UNHCR provides legal status to refugees besides protection, economic and legal assistance. This paper examines the resettlement programs of a number of countries with particular emphasis on the US system.

NGO Field Diplomacy in Complex Emergencies: The Case of Eastern Africa

Elias Omondi Opongo: Doctoral Student, Department of Peace Studies, University of Bradford, U.K.

The end of the Cold War marked a new beginning for Non Governmental Organizations' (NGOs) engagement in peace building and conflict transformation at the grassroots and middle level interventions. However, while the last two decades have seen a decrease in inter-state wars, intra-state conflicts escalated, subsequently provoking a gradual paradigm shift in responding to humanitarian crisis in conflict settings: from *relief only* approach, to *relief-development*, and recently to *conflict intervention and peace-building* approach.

Why then should NGOs engage in peace building? What are the external factors that inform NGO peace building? What theoretical conceptualization of conflict dynamics and governance structures in complex emergencies should NGOs integrate in order to make their intervention fruitful? NGO participation in peace-building and conflict transformation is a foresight that not only contributes to eventual ending of conflicts but also conservation of limited resources, and preservation of human life. There are several possible roles that NGOs can play in peace-building: field diplomacy, conflict prevention through early warnings, human rights monitoring, conflict resolution, community resilience and empowerment, integral development, etc. Field diplomacy is a creative process of effecting change through interactive dynamism of actions between the events in the field and other structural systems at Tracks One and Two. In order to make this process of change effective, field diplomacy works with middle range and top level leadership structures. In other words, field diplomacy mediates between the events in the field and the desired changes by reaching out to the decision makers. Field diplomacy perceives events and conditions in the field as episodic manifestation of deeper historical realities that are overt and present, or remote and 'absent'.

Globalization of Compassion:

Dr. Elissa J. Tivona: Post Doctoral Studies, School of Education, Colorado State University, USA

The paper I propose is a discussion of my dissertation research through Colorado State University School of Education's Interdisciplinary Studies program. I conducted a qualitative document analysis examining 9 core rhetorical acts featured in the foreground of mediated public discourse (print and broadcast news) comparing them to those of 9 global peacewomen presented in *1000 Peacewomen Across the Globe*. By analyzing local focus dyads - peacewomen's stories juxtaposed with first ranked news stories from the same region of the world – I arrived at a theoretical framework comparing foreground and background rhetoric around the three themes of progress, human security and sustained agency. My paper presents a summary of my research conclusions and an exploration of several perilous assumptions and news judgments that dominate the foreground of public discourse. The foreground "rhetorical acts" that glut global communication delivery channels and that the general public worldwide considers "news," crowd out clear depictions and focused understanding of alternate, peace-building rhetorical performance being regularly enacted in the background, often by women

My emphasis will be on the implications of this research for engaging professional and citizen journalists in global conflict zones. My research exposes a mediated news environment totally blind to women's peacebuilding initiatives and issues a significant challenge to underlying suppositions about human security, progress and agency inherent in this distorted view. Currently, the narrow spectrum of rhetorical performance featured in headlines freezes human activity in images of intractable and often violent conflict, while creative and salient models for conflict diffusion and resolution by global women are systematically overlooked. My paper will suggest alternate possibilities to refocus the "journalistic lens," bringing efficacious peacebuilding efforts to the forefront of public attention. This paper makes a compelling case for a new role media can play in framing and adapting "culture of peace" narratives for public consumption, thus reinvigorating a more balanced and coherent global "reality" inclusive of women's peace initiatives.

Rehabilitating the Child-Soldier in Sierra Leone through ANPPCAN: Challenges and Prospects.

Emeh Chinwe Akuoma, Emenike John A. & Ekejiuba Felix Chijioke:
Postgraduate Students University of Nigeria, Nigeria

Experiences have now shown that rehabilitating the child soldiers in the post-conflict society of Sierra Leone is a *sine qua non* for peace, social reintegration and sustainable national development. It is generally known that the degree of delinquency, licentiousness and banditry among these veteran child soldiers is massive and their apathy to civilized living, human rights and the rule of law is lethargic. Having been schooled in war and being accustomed to the sights of violence, anarchy, genocide, rape, drugs, lootings, illiteracy, indoctrination and psychosocial phobia etc, most of these child soldiers will often be drawn to crime and become easy prey to future recruitment if they are not given special treatment to reform them and bring them back to normal life. There is an urgent need to prevent them from being violent and difficult adults in future.

The indigenous organization that could aptly carry out this work of rehabilitation with sincerity and dedication is the African Network Organization for the Prevention and Protection against Child Abuse and Neglect (ANPPCAN). The issues of child abuse and neglect, child labor and maltreatment, childcare and rehabilitation, no doubt have been an age-long discussions, and a recurrent theme in socio-political discourse, but Africa has never experienced such a bold and radical exponent of them as in ANPPCAN. ANPPCAN brought to these child rights issues not only single-mindedness of purpose that immediately attracted attention but also an intellectual authority that needs acknowledgement.

The paper examines the extent ANPPCAN's special education, retraining, psychosocial therapy and economic empowerment can rehabilitate the child soldier and other deviant children. It tries to find out the extent certain factors such as politics, ethnicity/ culture, religion and economy constitute a challenge to any attempt at rehabilitating the child soldiers in Sierra Leone. It highlights how the Sierra Leonean society can benefit from the rehabilitation of child soldiers.

The Violence of Justice

Dr. Eric Severson: Assistant Professor of Religion, Eastern Nazarene College,
Quincy, USA

"Justice is the first violence" wrote philosopher Emmanuel Levinas. The force this declaration reverberates through both practical and theoretical issues with violence and oppression. The very concept of justice already requires that we compare the incomparable, and measure the incommensurable. How can the suffering of one person, or one group, be compared to another? The struggle for justice already presumes a reduction of suffering to a common denominator. This domestication of difference is a prerequisite for reconciliation, and for addressing the problems

The violence of justice is routinely ignored, and those who propose reconciliation too often fail to see the violence of the reduction. Failed attempts at reconciliation are often a result of this blind-spot. In each movement toward reconciliation, the offended parties must allow their suffering to be translated into a common commodity, markers on the bargaining table. Hope for successful movements toward peace and reconciliation require a robust understanding of the violence endured when one's suffering is given to the public as commodity. In order to be *embraced, displaced* peoples must undergo a difficult reduction in which their pain is already translated. It is this unseen "violence" of translation that needs both philosophical and practical attention. This begins in philosophical discourse on the violence of justice, then moves into practical examples from "Truth and Justice" commissions around the world. By pointing to specific details involved in global attempts at reconciliation (South Africa, Chile, Panama, Peru, etc.) this paper underscores the necessity of rigorous reflection on the complexity of the process involved in moving from suffering toward justice. Attempts at reconciliation are far more likely to succeed when they account for violence of justice itself.

The 'Replacement effect': Implications regarding the fate of refugees

Evelyn Mutema: University of Zimbabwe, Harare, Zimbabwe

This paper looks at facilitating engagement between theory and practice in dealing with refugees and displaced persons by bringing academics and practitioners together. Human displacement is caused by a number of factors and among these are economic instabilities often leading to political instabilities in a number of countries. When this happens the displaced victims seek refuge in nearby countries that are somewhat stable. Africa is the largest boiling point for political instability hence rampant human displacement. The victims face a lot of problems from the time of displacement to the time they settle as refugees. The problems include, among others, the type of treatment they receive from the public, politicians, professionals and the governments that will take care of them as initially they may be considered to be constitutionally at fault and deserving to be in the situation. Their lives are exposed to various forms of ill-treatment as they are subjected to cruel and unusual punishments and become void of their entitled human rights. However, refugees must have full access to their rights and fundamental freedoms to their full capacity despite being relocated from their original territories, a concept we consider as the replacement effect. In this paper we want to explore the practical optimal ways to reduce the replacement effect on refugees to ensure maximal benefits by applying some of the theories that explicitly define the role of human beings to human beings with specific reference to Africa. We use theories such as the Deontological ethics (Immanuel Kant), Utilitarian Rule Ethics (John Stuart Mill), Virtue ethics (Aristotle), etc. in conjunction with the Universal Declaration of Human Rights.

How Identities Become Vital in International Relations? The Case of Cyprus

Filiz Coban: Research Assistant Department of IR, Canakkale Onsekiz Mart University, Turkey

Collective identity permits us not just to determine ourselves, but also to discern similarity and/or difference in everyone else. It is based on the selective processes of memory and an acknowledgment of a common past. National identity politics that construct the history and memories in people's minds have an indispensable role by determining a sense of who we are, but also a sense of how we connect to other identities. Peace can only be achieved by individuals and in this process identity politics have important functions in peace processes. The UNESCO declaration of the Board Meeting in 1998 which begins with the statement that 'war first breaks out in human minds so peace must be built therein' stipulates the cooperation of non-governmental organizations with national and international groups. Thus state and civil society should be organized by peaceful politics in order to make people live together in peace and in this struggle it is necessary to make people communicate and eliminate prejudice against the 'others' among these people. Within this framework, the main purpose of this study is to answer the question of what the definition of identity and otherness is, how 'a perfectly permissible aspiration' transforms into 'an instrument of war' by noticing the Cyprus case and making use of the constructivist perspective. In addition to this it seeks to find a plausible answer to the question how sustainable peaceful relations are possible between two nations of the island of Cyprus.

Kenyan Rift Valley: Peace Building

Dr Gabrielle Lynch: Lecturer in Africa and the Politics of Development,
University of Leeds, UK

In December 2007, Kenyans went to the polls in presidential, parliamentary and civic elections. Within a week, widespread claims of vote rigging and associated scenes of violence had grabbed the world's attention. By the end of February 2008, post-election violence had left at least 1,000 Kenyans dead and over 350,000 displaced. The crisis was unexpected. In what was widely viewed as a bastion of peace and stability in a volatile region, election campaigns and voting had proceeded relatively peacefully, while high voter turnout was regarded as a testament to the democratic process. However, this was not the first time that multi-party elections in Kenya had been associated with high levels of violence, loss of life and property, and displacement.

The paper focuses on the Rift Valley area, where the highest levels of death and displacement have occurred (in 2008 and since the return to multi-party politics in 1991). The paper examines the underlying causes of the violence, immediate triggers, and local and international response to 'peace-building'. The paper reveals how practical peace-building efforts have been extremely limited and have largely focused on attaining short-term stability rather than addressing underlying causes, or the institutional framework that ultimately provided the trigger. Thus, little attention has been given to local grievances; ethnic discourses of marginalization and injustice; or a lack of faith in key institutions and attendant need for significant reform. Finally, the paper argues that the creation of a national unity government, whilst key to attaining short-term stability, ensures that dealing with such issues is an extremely difficult and unlikely prospect; the likelihood of future conflict and displacement thus existing as a very real possibility.

Resisting Prevailing Narratives: Labels, media and prejudice

Greg Hoyland: Director, Centre for Religion in Society, York St John University, York, UK

Human beings live their lives shaping and being shaped by the context in which they live and a significant feature of that context is what can be referred to as prevailing narratives or public discourses - key aspects of the data we use in order to build the frame of reference with which we operate. The narrative or discourse is what I 'hear': my frame of reference is how I interpret and understand it. Prevailing narratives refer to 'stories', explanations, understandings, assumptions which develop and circulate in communities, their content being easier to describe than their origins. They tend to be stubborn, pervasive and often unchallenged and they form a kind of cultural background against which actions, conversations and behaviours take place. The public discourse is the more formal articulation of that prevailing narrative – a more deliberate, more reflective, more direct disclosure. In this sense it is easier to identify and to engage with.

These narratives and discourses employ contingent vocabulary – what linguistics refers to as 'compacted' language or 'nominalizations' which allow one to take a lot of information and compact it into a compound word or phrase (e.g. Gee JP 1999).

This paper seeks to explore some of the language and narratives around the displaced and asks if they are appropriate and what grounds (and by whom) they should be challenged.

Economic Benefits at Peacetime

Hooshmand Badee: PhD Student, York St John University, UK

This paper examines the role of economic factors in facilitating the transition to peace. Most people prefer to live in a period of economic stability. Peace can be a powerful stimulant for economic prosperity. The more peaceful a nation is, the greater it's per capita income. During peacetime a government can spend all its resources for the benefit of its citizens. A tranquil, peaceful economy will result in decreased risks and volatility, and more opportunities to make long-term plans. This paper examines a country's achievements during a period of peace, particularly in relation to human development. If countries in war or with internal conflicts had diverted their efforts towards improving their own citizens' lives, they, too, could have been among leading developing, and in some cases developed countries. This is only a theoretical concept of how an economy at peace should appear. This paper also examines how actual economies could be quite different from theoretical one.

'Rights to one's self' – Creating Sustainable Peace From Within

Imranali Panjwani: PhD Research Student, Theology & Religious Studies, King's College London, UK

In the light of the conference theme, this paper discusses the philosophical and legal idea of 'rights to one's self' as envisaged by Zain Al-'Abideen, the fourth Shi'i Imam, in his seminal work, 'Risaalah Al-Huqooq' (Treatise of Rights). This work, which is rarely examined in academia, deals with the rights human beings owe to themselves first before each other. For example, "He has given the tongue a right against you ...the hand has a right against you." The idea of rights to one's self is crucially important when we consider our current climate of terrorism and conflict. With the acceleration of human rights, fundamentalism and terrorism in the last several years, state power has shifted to individual power. This is a concept acknowledged, at least in a basic sense, in most international human rights legislation. However, what has never been dealt with in such legislation is how to regulate and nurture individual power. Risaalah Al-Huqooq uniquely combines metaphysics and law offering a new dimension to rights, emphasizing that a contract between human beings fails when their own internal contract is not respected or understood.

In my paper, I aim to explore this internal mechanism and how it can be practically incorporated in international human rights legislation. I submit that developing this framework can positively influence and nurture a state's and individual's mindset in the midst of displacement bringing a sense of internal peace to society. The approach of the paper will be philosophical, legal, linguistic and scriptural using a variety of practical examples.

What kind of epistemologies can help us to live together successfully? How do we develop them?

Prof. Jean McNiff: Professor of Educational Research, York St John University, UK and Adjunct Professor, University of Limerick, Ireland

If we take the view that what we know and how we come to know it influences how we act, then it would appear that much of our contemporary world is committed to divisive and fragmented 'othering' epistemologies that keep people separate. What might it look like to develop relational and nurturing epistemologies that are grounded in a view of selves that are always in processes of collaborative co-creative transformation? This interactive presentation makes a case for the development of relational and transformational epistemologies that can promote sustainable social and cultural practices. It also raises questions about the responsibilities of intellectuals in demonstrating their accountability for social wellbeing through the development of appropriate institutional epistemologies for the production of the kind of knowledge and form of educational theory that can contribute to human wellbeing. The presentation outlines some of the work being undertaken at York St John University that is contributing to current debates in the area. Claims about such contributions are grounded in a multimedia evidence base that shows the processes involved in developing the kind of institutional epistemologies that can contribute to the reconceptualisation of educational theory, from its dominant propositional form to a new living transformational form; this kind of living theory offers powerful potentials for the development of a more sustainable future.

Negotiating the Issues that Cause Conflict in Churches

Jon D. Schwiethale: Ph.D. student, Department of Conflict Analysis & Resolution, Nova Southeastern University, USA

This paper identifies the common issues that cause conflict in churches and proposes methods of negotiation to be used by parishioners and church leaders to bring about positive resolutions to church conflicts. The methodology of the study uses a self-report survey data from church members and leaders at a religious leader's conference. When conflict occurs in any environment displacement is prevalent. The most prevalent displacement may be a church. While religious conflict has always caused great distress within countries throughout history, it has also caused great distress among individual congregations. The result often ends in parishioners leaving or the sudden resignation of a church leader. Although sacred texts, such as the Bible, encourage and command peace and unity within a congregation, parishioners are often in the middle of conflicts with other parishioners or church leaders. When conflict is present in a church, parishioners and church leaders often choose to avoid the conflict, leaving the issues yet to be dealt with. This paper helps to reveal the most common issues of conflict in churches while giving church leaders and parishioner's methods of negotiating the issues.

The Challenges of Delivering Humanitarian Assistance in an Urban Refugee Setting: An Examination of the Human Security Needs of Displaced Iraqis in Jordan

Laura Watkins: Teaching Fellow, University of York, UK

The ongoing war in Iraq has resulted in the largest refugee exodus since 1967. Focusing on the estimated 450,000 – 500,000 Iraqis displaced to Jordan, this paper examines the Iraqi urban refugee phenomenon and the resultant protection and livelihood challenges. Although the Government of Jordan has long played the generous host to waves of refugees that have been generated by the region's conflicts, the resources and absorption capacity of the state are severely strained and the 'irregular' status of its Iraqi 'guests' have complicated humanitarian assessment and delivery. Furthermore, the hidden and marginalized nature of the Iraqi exile population in Jordan has provoked complex human security concerns, while the international community's reliance upon a Human Rights Based Approach to Programming (HRBAP), coupled with the Government of Jordan's concerns regarding security have hampered humanitarian assistance. In examining the potentials and limitations of humanitarian assessment and delivery within this urban refugee setting through a human security lens, this paper seeks to provide insight by drawing lessons from relevant theory and policy combined with analysis drawn from field research conducted between November 2007 and February 2008.

Peace Education: An Instrument of Resolving Conflicts and Ending Violence

Lekhanath Dhakal: Programme Director, Nepal Centre for Peace and Human Rights and Special Senior Advisor UNESCO, Youth Nepal, Nepal

Issues of war and peace have influenced the course of human history in all ages. If we look at the historical development of human society from the time of Greek Civilization and even beyond we find war playing a decisive role not only in shaping and reshaping countries on the map of the world but also in developing a culture of war – a culture detrimental to the larger interests of economic progress and the advancement of human society. This culture of violence has now found its way into schools and colleges in many parts of the world.

Comenius, a Czech national, was one of the first educators to advocate education as a key factor for achieving peace in society in the 17th century. He was of the opinion that people should be taught about the attainment of peace. Religious leaders like Buddha, Christ etc. and Gandhi and Martin Luther King etc. had also laid stress on the importance of peace and nonviolence. During the 19th century a global concern about the teaching of peace on campus and university emanated from the fear of the invention of sophisticated modern weapons.

Nonviolence is one of the great ideals which constitutes the foundation of the survival of humanity. It paves the way for the forces of peace consolidating humanistic values essentially needed for the construction of a world without violence. Violence represents the negative and destructive forces whereas nonviolence symbolizes the positive and constructive. Therefore, peace education should be promoted to meet all the challenges coming on the way of peace and nonviolence

The power of Education and its contributions to sustainable Peace

Dr. Mahnaz Akhavan Tafti: Scientific Board Member, Alzahra University, Tehran, Iran

During several years of teaching and learning in the field of Educational Psychology, I strongly believe that insights and new ideas drawn from the principles of educational psychology can be put into use in different contexts, e.g. peace, pollution, environmental issues. Considering that today education/schooling involves more than cognitive development, theories and practices in the field help teachers to encourage an all round development (e.g. physical, social, emotional, cognitive, moral) of learners. Constructivist approaches to learning emphasize the active role of the learners in construction of knowledge, therefore they not only become knowledgeable but they will be more responsible and aware of their cognitive functioning by developing meta cognitive abilities and problem solving strategies. The idea of creating culturally compatible classrooms has helped recognition of individual differences while diminishing gender, SES, language discriminations, racial and ethnic prejudices. Similarly, trends in creating positive learning environments helps in preventing many conflicts, confrontations, violence and disciplinary problems. By addressing motivational issues, beliefs, attribution styles and attitudes of the learners, it is expected that students feel more safe, secure, accepted, competent, effective, connected and in charge of their successes and failures. New innovations in assessment procedures have been beneficial in making more dynamic, unbiased, fair and reliable evaluations that in turn make the judgements and decisions more trustworthy. Finally by facilitating the process of "schoolization" in students they are helped about how to be students. All of which if implemented correctly, will create a sense of well being and peace of mind and in long run turns them to educated, understanding, and tolerant citizens.

Hindu Muslim Relations in South Asia: Case Study on a Sainly Mausoleum in Bangladesh

Masahiko Togawa: Postgraduate Student, Graduate School for International Development and Cooperation, Hiroshima University, Japan

In the first part of this presentation, the author will introduce a brief history of South Asia focusing on the Hindu-Muslim relations since the British period, and will discuss anthropological views over the religious synthesis in the history of South Asia. He will also point out the importance of field survey, by which we can look into the conflicts deep inside, and identify the mechanism behind them.

In the second part, he will discuss a saintly cult among the Hindus and Muslims in Bangladesh. The mausoleum of Manamohan Datta is situated at the rural area of the eastern part of Bangladesh. The rural folks both Hindu and Muslim participate in the various ritual processes at the mausoleum together. This kind of 'saint-worship' in Bengal is usually understood as an example of 'syncretism' between the Hindu and Muslim cultures so far.

In this paper, however, the author examines the social and cultural contexts, which explains the reasons why the people can share the similar rituals and beliefs together, and emphasizes the importance to examine their discourses regarding syncretistic situations around the mausoleum.

Roles of Mediation and Conflict Transformation Tools in Resolving the Niger Delta Crisis.

Michael Adeniji: Director of Training, Pulse Institute, Nigeria

"Arms alone are not enough to keep the peace - it must be kept by men."

John Fitzgerald Kennedy (1917 - 1963) Former U.S. president

"Peace, political stability, and reconciliation are not too much to ask for. They are the minimum that a decent society provides." George Mitchell U.S. politician and peace negotiator

Today peace is seen as a human right perhaps above all other rights. In recognition of the need for peace The African Charter for Human and People's Rights provided for a "right to peace" in Article 10 of the Protocol on the Rights of Women. Peace today is perceived as a precondition for human development, as well as a deep human yearning and universal aspiration.

Broad economic development and prosperity are possible only in the presence of positive peace, as opposed to the absence of war. Acute conflicts compromise economic stability, halt progress, and retard infrastructural improvements. Chronic disputes trivialize human life and render persons expendable. Persistent discord feeds upon itself. Flames of unrest consume irreplaceable natural and environmental resources.

The problem of the Niger Delta region of Nigeria has continued to influence the world economy. This work will examine the part that history has played in the Niger Delta crisis, the current trouble shooting strategies, the effect of those strategies on the conflict situation, the role of government, multi-national oil producing and exploration companies and other policy makers in escalating the conflict, current socio-economic and political situation in the region, examine the issues, values and interests that has contributed and will continue to influence violence in the Niger Delta and suggest workable means of restoring peace to this richly endowed region.

The Role of African Youth in Promoting Sustainable Peace

Mohamed Sillah Sesay; National Coordinator, Young Leaders of Sierra Leone Network with Mr. Anthony Navo, Sierra Leone, Youth Ambassador

The Desire for Sustainable Peace to prevail in Africa and the world at large remains a key aspiration. This paper argues that it is the young people who actively participate in the sub-regional conflict in the African countries of Sierra Leone, Liberia, Ivory Coast, Congo, Sudan, Burundi, Rwanda, Somalia, etc which has created one of the worst humanitarian crises in Africa's history. Over one million people have been killed, another 3 million displaced and over 20,000 children have become soldiers.

But young people can also play an active role in peace building and decision-making processes at school, community, regional and even government level, so as to get across the views, suggestions and recommendations they have towards development. Young people can create a forum for dialogue and exchange between stakeholders, researchers, policymakers, scholar, practitioners and young people can be observers in peace building and development, as they are in a position to engage national government as it relates to their roles and responsibilities to society.

Today, the young people within the sub-region are demonstrating their readiness to prevent, protect and reduce some of these problems through concerted international, national and regional efforts by means of collaboration, capacity building and sound implementation.

Peace and Justice in Islam

Dr. Mohammad Sadegh Zahedi: Assistant Professor of Philosophy,
Imam Khomeini International University, Iran

Although peace has been one of the greatest ideals of humankind, we still have war and violence in the world and we are far from this ideal. Today, peace is not just an ideal but a necessity for our life in the global village. The history of humankind shows that religions have played influential roles in enhancing both peace and war among people. In this paper I want to show the deep relationship between faith and peace in Islam from an inter-religious viewpoint. There is no doubt that there are several verses about war and fighting in the Quran. Also the prophet's life shows that he also had some fights in his life. So how can we say that Islam enhance peace amongst people?

From a theological view point, it seems to me that before going to historical discussions and explaining the philosophy of wars in early Islam, a Muslim theologian should go deeper and explain the image of God and the relation between man and God in Islam. The question on the relation between peace and faith in Islam can be interpreted into the relation between peace and God. Any answer to this question will have its influence on the interpretation of Quranic verses and the explanation of historical events too.

The second point is socio-cultural. History of religions teaches us that believers of religions do not leave their faith easily, so any attempt to show the deficiencies of religious faith will not help the critics. We should notice that usually nobody choose his or her religion. A phenomenological approach towards religions is more useful than critical one. It means that instead of rejecting religious beliefs it would be better to understand religions empathetically and try to understand them in a moral context.

Considering these points, I argue that in order to find the relation between Islam and peace instead of referring to jurisprudential and historical texts, we should go to theological and mystical ones. In these texts we will find a description of God that is more compatible with peace.

Considering the Right to an Autonomy Regime for Ethnic Groups in Africa

Dr. Mtendeweka Owen Mhango: Senior Lecturer of Law, University of the Witwatersrand, Johannesburg, South Africa.

In 1992 the African Commission on Human and Peoples' Rights ("Commission") delivered a landmark decision in *Katangese Peoples Congress v. Zaire* ("*Katanga*") on the inalienable right of self-determination under the African Charter on Human and Peoples' Rights ("ACHPR"). The Commission held that self-determination under the ACHPR may only be achieved in a manner that is consistent with the sovereignty and territorial integrity of Zaire (now the Democratic Republic of Congo or "DRC"). The decision continues to have great normative value because it is the Commission's first decision directly addressing the potential right to autonomy in the post-colonial context since becoming operational in 1987. Since *Katanga*, many indigenous groups in Africa have vigorously asserted their right to self-rule, raising the critical question of whether these groups are seeking independence or simply autonomy. While no group has yet claimed the right to autonomy on the basis of *Katanga*, the legacy of its holding will greatly inform the potential realization of this right in the years to come.

The ACHPR is currently the only regional human rights instrument that permits the right of self-determination to be the subject matter of communications submitted to the Commission by entities other than states. The right of self-determination is one of the most important and perhaps controversial rights enshrined in the ACHPR because it is the vehicle through which many African states achieved independence from colonialism. Even today, many ethnic groups in Africa continue to use self-determination to make claims for self-rule. These post-colonial claims of self-determination have put pressure on the Commission to define the scope of this right in Africa.

This article argues that *Katanga* exhibits the Commission's favorable view of self-determination under the ACHPR, and the likelihood that the Commission will recognize a right to an autonomy regime. Using Southern Sudan and the Sahrawi Arab Democratic Republic as a case studies, the article will examine whether the recognition of the right to autonomy could have a positive impact on sustainable peace and development in Africa's troubled territories.

Regional Conflicts in Africa and the Problems of Impact Mitigation by the International Community

Musyoka, C: Co-founding Trustee and Principal Researcher, Centre for Integrated Community Development and Outreach, Nairobi, Kenya
Ngumbi, M: Research Co-ordinator, Centre for Integrated Community Development and Outreach, Nairobi, Kenya

From Algeria to Zimbabwe, Sierra Leone to the Great Lakes region, intra and interstate conflicts constitute arguably the worst man-made scourge which Africa's people must contend with. Even countries that were once regarded as islands of peace and tranquility such as Kenya have fallen victims to the escalating armed conflicts in Africa. Violence stemming from ethnic, religious, linguistic, or other inter-communal enmity has cascaded into all-out war resulting to over 3 million displaced persons.

Most countries have not yet developed strategies to cope with the obvious and incontrovertible impact of these conflicts. The vicious cycle of poor governance, political instability, conflict and displacement of persons have and will become increasingly virulent as religious bigotry and xenophobia becomes endemic in the African continent. The common ingredients of religious antagonisms and jingoism will continue to propel many African nation-states to the reservoirs of terror. Building sustainable peace and security within the region is in the interest not only of the inhabitants of these most deprived and ill-governed states of the world, but also of the wider world.

The immediate focus of managing regional conflict and insecurity should move beyond the continuum of '*conflict resolution and peace-building*'. Of paramount importance is the need to conceive a conflict-resolution framework that would satisfy the socio-political, cultural and religious dynamics of the parties in conflict and ensure resettlement of displaced people. Due to the current raised awareness of the dangers of global terrorism peace-building and resettlement of displaced initiatives should be prudent enough to guarantee the right to freedom of thought, conscience and religion of the displaced persons as enshrined in the universal declaration of human rights. This also has the potential to eliminate the lawlessness and dry power vacuums within which terror thrives.

The Interspersed Nation-State System

Nathan Witkin: Marion Family Courts, Ohio, USA

As a new strategy for avoiding human displacement, my paper introduces a framework for a non-territorial state structure. Two states that exist over exclusive peoples, not exclusive territories, will be able to provide distinct governments and self-determination to two groups that are interspersed in one historic land. Under this innovative nation-state system, each government would tax, regulate, and protect their own nationals, and the states would structure their interaction through a system of treaties covering extradition, economic cooperation, and human rights. I will illustrate this "interspersed nation-state" system with the Israeli-Palestinian conflict. The first reason that this concept could work is that the territorial state was not designed for modern conflict. Originally a response to chaos among distant monarchies, the territorial state did not change shape when cohesive nations emerged and demanded self-rule. While territorial nation-states prove stable when the nation develops around the state, when two groups have historic ties to one land that predate the rise of nationalism (e.g., Israel-Palestine), two nations naturally emerge in one region and demand exclusive states. A nation-based state system therefore removes the outdated components of the state structure that cause territorial conflict. The second argument for this concept is that modern states are already shifting from strictly territorial sovereignty to a structure that floats on nationals. As the world has become increasingly mobile and interconnected, a system of consulates and bilateral treaties has emerged, allowing states to exercise sovereignty over their nationals travelling abroad. These tools and practices may be able to guide the interaction of two states sharing a region just as they currently guide states sharing a border. Thus, instead of dealing with clashing nationalist movements within a region by partitioning exclusive territorial states, this system will provide both groups with distinct nation-states and free movement within the common territory.

Armed Conflicts in Africa: International Law and the Protection of Women

Dr. Ntombizozuko Dyani, School of Law, University of the Witwatersrand, Johannesburg, South Africa

This paper examines the phenomenon of sexual violence in armed conflict which recent empirical evidence suggests is on the increase and examines Africa and the international legal framework dealing with this problem.

Sexual violence during armed conflict has a long history. The protection of women from sexual violence is a (human) right. Therefore, international obligations exist at two basic levels: the global level under the auspices of the United Nations system and the regional level (e.g. Africa, Europe and the Americas) Europe and the Americas human rights regional systems have received wide acceptance while the African regional system has been criticised for its inadequacy. This article will demonstrate however, that Africa is making a significant contribution to the development of international law on sexual violence during armed conflict. First, I will explore the concept of sexual violence during armed conflict and its status under international law. I will then analyse the jurisprudence of the international criminal tribunals. Further, because sexual violence occurs within the context of political communities I will examine the obligations of states under international law in the protection against sexual violence during armed conflict, including an examination of the link between religious and racial discrimination in international law. Finally, I will look at Africa's regional system to ascertain the role Africa plays in constructing a legal framework to protect women from sexual violence during armed conflict looking particularly at the provisions of the African Charter on Human and Peoples' Rights the Protocol on the Rights of Women in Africa and the Constitutive Act of the African Union as well as the enforcement mechanisms such as the African Commission on Human and Peoples' Rights and the African Court on Human and Peoples' Rights. I will also give suggestions on how states can implement the provisions of these international instruments especially those states that have made reservations to the Women's Protocol on religious and/or cultural grounds.

Re-thinking post-war recovery: Argument for realistic multi-disciplinary and multi-dimensional approach towards facilitating societal peace and development

Olanrewaju Olaoye: Postgraduate Student, International Development, University of York, UK

This paper proceeds from the premise that post-war reconstruction plans must be tailored in such a way that they fit in with the socio-political realities of each state and society. Hence, it aims at re-inventing best practices which use realistic multi-disciplinary/multi-dimensional approaches in addressing issues bordering on the management and evaluation of peace and development initiatives in societies recovering from conflicts. This paper takes the view that the process of mapping a developmental plan for a state just recovering from war/conflict must be different from the processes used in making plans for normal peaceful states. The unique features of post-war societies, for example human and material destruction, institutional fragility, and political volatility must be managed adequately with available resources in the socio-political context of the concerned state.

In establishing a multi-disciplinary/multi-dimensional approach for post-war reconstruction, this paper discusses certain prerequisites for peace and development which will guide stakeholders in the process of conceiving, implementing, and evaluating reconstruction programmes. The prerequisites for post-war reconstruction include: - The need for a vision for reconstruction which will use participatory processes; Religious balancing so as to deter extremism; Restoration of infrastructures and essential services. Institutions must also be built; The need for genuine reconciliation and justice in healing bitter memories of the past; Integration of local actors in the process of capacity building to create ownership; Strengthening of the state apparatus to further democratization; Extending hands of fellowship to Diaspora citizens in rebuilding the socio-economic fabric of the society so as to facilitate positive social change; Conducting participatory appraisal/evaluation periodically to review progress made.

This paper also emphasizes that the international community must do more to support states emerging from war. Their notion and attitude of helping states recover from war due to what will be gained from such states must be discouraged. Genuine reconstruction must use the human and material resources of states recovering from war/conflicts for their own developmental purposes. It is only through this process of reconstruction that poverty and conflicts can be ameliorated in our world while peace shall prevail.

Language as a Tool of Reconciliation and Ethnic Harmony

Ms Padma D Jayaweera: Chairperson, National Cooperative Employees Commission, (Ministry of Trade, Cooperatives and Consumer Affairs) and Former Advisor (National Integration) for the Ministry of Constitutional Affairs & National Integration of Sri Lanka

Reconciliation, sustaining peace and ethnic harmony must be rooted in and respond to the subjective realities shaping people's perspectives and needs. This calls for an approach which addresses the relational aspects of reconciliation as the central component of peace building. During the last two decades many multi-ethnic states, not only in the developing world but also in the developed world west, have encountered a worldwide trend of ethnic resurgence engulfed with ethnic conflicts in the political and social space. This situation has posed a challenge to the existing concepts, perspectives and approaches developed to study the inter-state ethnic conflicts involved with multi-ethnic diverse parties having different interests which demand new thinking enriched with contemporary insights.

In a multi-ethnic and multi-lingual setting language plays a pivotal role in safeguarding and representing group interests. In this context, language is a uniquely powerful instrument in unifying a diverse population and in involving individuals and subgroups in the national system.

In Sri Lanka, a developing country with a multi-ethnic and multi-lingual society, language issue contributed to the evolution of the present protracted ethnic conflict prevailing for almost three decades. The Sri Lankan experience demonstrates the explosive character of the language issue which is one of the violent components and an extremely sensitive issue in the cultural identity of ethnic groups. Therefore, language is an essential policy and a social tool for ethnic reconciliation, harmony and good governance in a multi-ethnic society.

Peace Building in a Post-Charles Taylor West Africa: The Mano River Area in Focus

Patrick N Olisa: Journalist, Consultant editor, *Business Digest*, The Gambia, West Africa

This paper gives a brief review of the nature, scope and impact of Charles Taylor-led and instigated wars that took place in the Mano River area of West Africa - Liberia, Sierra Leone, Ivory Coast and Guinea Conakry.

It goes on to identify the allied causes of the conflicts in the aforementioned countries and how these can be a basis in working out workable approaches to peace building and conflict prevention in the societies and countries involved.

The paper then argues that practical steps in peace-building must include a critical examination of the emphasis on good governance and respect for democratic values, Peer Review Mechanisms and the spurning of a culture of impunity among leaders.

It examines the social dynamics of poverty alleviation, the sustainable use of natural resources, the trauma of war as an impetus for planning enduring peace, the equitable distribution of resources and the processes of reconciliation.

In particular the paper considers "the voice of the doves" - the role of the media (print and electronic), peace films and pamphlets. It considers the role of civil society organizations and their impact so far. The paper goes on to explore the Kimberley Process of "dimming the shine of conflict diamonds" and how the Process is being monitored in the Mano River area and its impact so far on peace building efforts. The paper concludes by considering success metrics and considers an assessment of progress/successes recorded so far in efforts at peace building in the areas under review.

Paintings and drawings of the Displaced: A tool for building empathy and prevention?

Pauline Kollontai: Deputy Dean, Faculty of Education and Theology, York St John University, York, UK

Expressing the traumas of war through art (paintings, sketches, drawings) has become a common practice used by psychologists to assist in the healing process of victims/survivors. The use of art in this way is deemed therapeutic as it provides a mechanism for the expression of events and experiences which sometimes cannot be totally expressed through words.

The use of paintings and drawings of displaced people has more recently begun to be recognized as an educational tool. In this sense painting and drawing is seen to have a role in raising awareness and understanding of displaced people in the host community, their home country, and more widely, thereby assisting in the prevention of situations which force people to flee. This paper will explore the use of artistic representations of displaced people in relation to its potential use in building a sense of empathy and prevention in those who have not experienced displacement. Examples of two projects will be used. The paper will then explore the potential and limitations of using art in this way and how it can be used in a religious studies programme alongside the use of academic writings.

Historical knowing-in-action: how would a new epistemology of practice contribute to a sustainable world order?

Peter McDonnell and Prof. Jean McNiff: Professor of Educational Research, York St John University, UK and Adjunct Professor, University of Limerick, Ireland

In this paper we argue that dominant conceptual forms of scholarship, even from interdisciplinary perspectives, are theoretically inadequate for helping people know how to live together successfully. Thus visions of social orders grounded in a cosmopolitan ideal of a universal community of peoples governed by the rule of law, such as Kant's 'perpetual peace' (Reiss 1970) and Habermas's (2001) 'inclusion of the other', while desirable, are demonstrated historically as unrealizable. This would not surprise Popper (2002) or Berlin (2002) who argue against historicism and idealizations as explanatory frameworks for human living. We agree, and explain how, while it is possible to identify historically and socio-politically constituted predictors for social disorder, a reliance only on propositional theorizing is inadequate for preventing their realization as social violence. A shift towards practical theorizing, however, that enables individuals to produce their living educational theories (Whitehead 1989) for how they hold themselves accountable for their practices, is demonstrated, through an existing evidence base, as theoretically more robust for the realization of cosmopolitan values through critically-engaged though non-violent social orders. Like Schön (1995), therefore, we are committed to knowing-in-action as the grounds for a new epistemology of historical (McDonnell) and educational (McNiff) practices, communicated through individuals' local narratives, as they co-create their lives in community. We ground our ideas in our experiences of the socio-politically contested territories of Ireland (North and South), South Africa, and Israel/Palestine; and in the theoretically contested territory of the Academy. We explain how, through the development of new transformational and critically engaged forms of theorizing, cosmopolitan ideals may come to life.

From suicidal refuge to self reliance: Building a healthy nation sans boundaries

Dr. Radhika Nagrath: Divya Pharmacy, Volunteer UN Project & H N B Garhwal University, Uttarakhand, India

The rising index of forced internal displacement has become a global concern for the humanitarians worldwide. Citizens of a country might get displaced and rendered helpless owing to some natural calamity or an act of terrorism or a religious riot. For this relief work is done by many organizations but when the psyche of a country's people is diseased or caught under trauma, no relief work can bring respite. The role of the self-less people and organizations who can transform the 'displaced' individuals then comes into play.

Although internal displacement has led to widespread humanitarian crises, political instability, social disintegration and religious violence in many parts of the world, it is yet to receive adequate scholarly attention. This paper aims at discussing the acts of uplifting the downtrodden and marginalized both at social and psychological levels by some of the humanitarians.

Taking the case study of one of the social humanitarians, Baba Ramdev from India, millions of people working under his stewardship have accomplished some daunting tasks. In contradistinction to other studies this paper, based on statistical data, highlights the practical ways, of bringing to the fore the society's weaker and neglected sections. Notably the country has an agro-based economy with 80 percent of its citizens involved in agriculture who had often resort to suicide.

Four sets of practical methods are cited : (i) From farm to dining table, a direct link established, to give poor farmers access to Food Processing Industry, by opening India's first mega food park (ii) Post 9/11 and 26/11 terror attacks at Mumbai and other places of the country, countering the atmosphere of fear and insecurity by empowering the citizens to elect un-corrupt leaders (iii) Providing relief work at a massive scale during natural calamities and teaching the displaced people, from recent devastated floods in the Bihar region, a path of health and happiness. (iv) On the road to making a disease-free world adopting healthy life style through live telecasts and camps. In depth, the challenges posed by internal displacement are viewed from both practical and theoretical perspective making India self-reliant.

Religion as Common Ground Between Pakistan and the Taliban

Dr. Randall Allen: Assistant Professor of Political Science and Public Administration, Southern Utah University, USA

Pakistan has entered into a power-sharing agreement with the Taliban in order to end armed conflict in Pakistan's northern tribal belt along the border with Afghanistan. The surge in the Taliban power base in the region has been fueled in part by refugees fleeing violence stemming from U.S. military operations in Afghanistan and along the Pakistani tribal belt. What are the prospects for this unique power arrangement leading to lasting peace? What are the challenges? What impact does it have for political and social conflicts throughout the rest of the Pakistan? Is religion playing into the hands of those who seek further military confrontation and further mounting of violent challenges to Pakistani governmental authority, or can it be used to find common ground among different Muslim factions in the region, and more broadly in Pakistan, in order to sustain the current cessation of fighting along the tribal belt, and thus as a tool for building peace?

Solving the Kashmir Dispute: The Legalized Dependency Model

Dr. Sandeep Gopalan University of Reading, UK

This paper draws on recent scholarship at the intersection of international relations theory and international law on the design and structuring of agreements to propose a model based on the Crown Dependencies for Kashmir. British Crown Dependencies like Jersey and Guernsey have existed as non-sovereign entities in international law for centuries without any significant disadvantage. The Crown is responsible for defense and international relations, but in every other respect they are self-governing entities. This paper argues that a similar model could offer a workable solution for Kashmir by moving away from controversial claims about sovereignty and religious identity. It adopts a more functional approach to resolving the dispute without the need for India and Pakistan to resolve the contentious issue of statehood. In the India-Pakistan case, the model would have to be founded on a legalized agreement that is high on precision, delegation and obligation. The increase in transparency that legalized agreements offer could present a way to minimize the dominant role played by elites hostile to a settlement. In the case of India-Pakistan, the dominant social groups trying to realize their preferences through state action at the expense of other groups are the military and the religious parties. The employment of non-legal agreements ensures that these elites have a monopoly on the debate and that other players in the political spectrum are shut out. Given that the Pakistan Army has ruled the country for a significant part of that country's history, other civil society actors have been excluded from the process of structuring agreements with India. A freely elected legislature was lacking for significant periods, robbing the process of accountability, and depriving other actors of the ability to realize their preferences through state action. It might be advantageous to foster the participation of actors who have no vested interest in war (unlike the army). Legal agreements are advantageous over non-legal agreements in this regard, because they trigger a constitutional process with deliberative forums and interpretative tribunals that have to be involved at different stages. Political agreements, on the other hand, are negotiated in secret upon the pretext that they have national security implications, are frequently opaque on content, and are not subject to judicial scrutiny once concluded.

Catalyst for Peace or Reluctant Bystander? Response of the Churches in the UK to the Iraq War

Prof. Sebastian Kim: Professor of Theology and Public Life, York St John University, UK

The Iraq War (or Second Gulf War) started on 20 March 2003 with the invasion of Iraq led by the troops of the USA and the UK. The estimate of human civilian deaths are between 34,452 (UN) to one million (Opinion Research Business Poll) and 4,266 USA and 179 UK soldiers (as at 6 April 2009). In addition to the human costs, the war has led widespread destruction to the livelihood of the people in Iraq as well as creating lasting damage to the relationship between the Muslim world and the USA and its allies.

In the UK, there has been fierce criticism of the war, both within government and among NGOs, religious groups and other bodies. However, these criticisms are not very effective either in preventing the war or dealing with the present situation. Many Christian groups in the UK, along with other religious groups, have expressed their condemnation of the war, but question has to be asked whether the church as a whole has played the role of prophet and catalyst for peace and reconciliation or remained as a reluctant bystander who was hesitant to get involved?

In this paper I would like to examine the following areas of concern: First, whether the church has raised a sufficiently critical voice against the war both before and during it? What were the main concerns of the church going to war and in what way were these presented to the public and the government? Second, in what way has the church shown concern for the welfare of the people of Iraq: either in care for asylum seekers, or in how well the church has scrutinized the government's promise to bring democracy and improve the lives of the people in Iraq? Third, in what way is the church responding to the current situation and leading in the effort to bring peace and reconciliation among the people of Iraq? For this purpose I shall examine documents produced by various denominations as well as the writings of individual church leaders and theologians before and during the Iraq War. As a conclusion, I shall make some more general observations about the role of churches in public life and political debate.

Post December 2007 Elections Kenyan Crisis and the Issue of Displacement

Dr. Seema Shekhawat: Research Associate, Centre for African Studies, University of Mumbai, India

The gory violence in Kenya following the controversial results of the December 2007 elections, in which the incumbent President Mwai Kibaki got re-elected for another five-year term, has alarmed the entire African continent and the world. Though the immediate trigger was the flawed elections, the reasons behind this violence lie in the simmering mass discontent based on a combination of overlapping historical, ethnic, political and economic factors. The election related crisis has taken its toll with cycles of killing between tribes who have not reconciled divisions over land, wealth and power, further exacerbated by politicians in the post independence era. Around thousand of people lost their lives in the post-poll bloodshed. Besides large-scale killings, thousands of people were wounded and property worth millions of dollars destroyed. Thousands were uprooted, becoming either internally displaced or fled as refugees to the neighbouring state of Uganda. Despite official closing of the camps for the displaced and the government claims of their return to home or getting resettled, civil society and media sources report to the contrary as many still remain displaced. The larger issue that needs to be analyzed is to prevent recurrence of displacement since tribalism and violence can resurface in future. While analyzing displacement in the context of Kenya the paper would argue Afro-Asian countries that are in transitional period need to move beyond piece meal approaches though their utility in short term cannot be denied. In both political and societal terms Afro-Asian countries, many of which are violent-prone and have suffered cycles of displacement, need to craft a durable strategy towards long-term commitment to peace and reconciliation. In order to diffuse the possibility of recurrence of this episode, the paper argues all the stakeholders including the displaced should be given a voice to make Kenya a true democracy wherein besides other things people no longer have to leave their homes and hearths due to fear of violence.

The Graded Unity, the Metaphysics of Peace

Dr. Seyed Mohammad Kazem Alavi: Assistant Professor, Department of Theology, Islamic Azad University – Sabzevar Branch, Iran

My purpose in this paper is to discuss the theoretical basis of peace. It seems that one who is to have an attitude toward peace should provide its speculative theme. I am going to provide it on the frame of the metaphysics of peace that actualizes on the aegis of Graded Unity. This is because, peace does not demand any differentiating ends and contrariety in the universe. War originates from substantial differences.

Since Plato (428/7 – 348/7 B.C.E) the contradiction in the universe has been a major philosophical problem. His attempt led to the theory of 'the great chain of being'. This theory came to manifest in the theory of 'emanation', in the philosophy of Plotinus (c.203 – 270 C.E.). Many religious philosophers including Jewish, Christian and Islamic had extracted this theory.

Mullā Sadrā, at the end of 11th/17th century, promoted this doctrine based on principality and actualization of existence. He went on to propose the principle of 'Gradation of Existence', which in combination with the mystical theory 'Oneness of Existence', constituted 'the graded unity'. According to this theory, all existents are in common in their existence and their differences are not in contrast to their commonality but lay down on it. In other words, their differences are due to their degrees of existence. As a result, there is not a substantial contrast in the universe; all are degrees of existence. There is, therefore, a hierarchy in the universe of which, at the highest extent, stands the most intensive existence, God. According to it, all creatures and especially, all human beings, are the manifestations or theophanies of God.

Embracing refugees: Exemplary case from Ethiopia

Simon Molla: Ministry of Finance and Economic Development and Assistant UN National Programmes Coordinator, Addis Ababa, Ethiopia

Many Somali refugees are found in the capital city of Ethiopia. For many years, these Somali refugees have been treated by the government and the people of Ethiopia in a praiseworthy manner providing them the opportunity to live and practice rights as Ethiopian citizens in many ways, which serves a unique and exemplary circumstance for espousal of the displaced. By assessing and describing the living conditions of these refugees in the capital city and the policy conditions that enabled exemplary case of caring for refugees, the paper illustrates how this situation has been made possible.

The paper seeks to analyze the living conditions of Somali refugees in the capital city of Ethiopia and reflect on those aspects that make Ethiopia exemplary in embracing refugees. It goes on to assess the policy conditions relating to Somali refugees and to find out if there are challenges for the refugees.

The paper is based on a desktop review and on interviews with key informants from UNHCR, Office of Refugees and Returnees, IOM, Police, lowest administrative units, Somali refugees, etc.

Holding Sacred Space: using myth and common aspects of religion as a vehicle to process trauma and teach peaceful communication

Tatiyana Bastet: Postgraduate Student, Depth Psychology, Pacifica Graduate Institute, USA

Eliade says, "... confronted with it, man senses his profound nothingness" (*The Sacred and the Profane: The Nature of Religion*. Orlando: Harcourt, 1987 p10) and yet it is the structure provided by religion that has the opportunity to convert a potentially devastating experience into something divine. Religion provides a sense of communal purpose, a story and social order that is the gateway to the divine. As all religions agree on basic tenets of faith in divinity, governance of relationships - interpersonal and communal, and acts of prayer, meditation and compassion, it seems that a focus on the commonality is a good place to begin creating safe space. Using Joseph Campbell's theories of religious and mythic dispersion through migration, focusing on common threads of hope, faith, and strength – without degrading the perceived persecutor – can bring both those who have been displaced and those who are trying to help, into community. From a place of commonality, people can then experience their differences as part of the rich and colourful tapestry woven by God.

A long-term experience of peace begins in understanding. As much as humans strive to be compassionate, we do not always succeed. Offering those who have suffered and lost so much, the opportunity to write themselves a new story is, perhaps, the most constructive thing religion can offer psychologically. To offer a myth of journey and allow people to modify the myth through their own culture, belief systems, and iconography is to show them compassionate understanding at a truly fundamental level. Allowing those displaced to modify their myths as a means to acknowledge the pain of experience and move through it to a place of strength in divinity can offer both a psychologically healthy way to move into a new way of being in the world and a method for continuing to connect with people through commonality and, therefore, in a peaceful manner.

Attempting to Solve the Unsolvable

Vincent Mudd: Postgraduate Student, John Carroll University, Ohio, USA

In this paper, I will present the ethical imperative for international military intervention concerning the Lord's Resistance Army (LRA) in northern Uganda. I will first present a brief history of the conflict and will then expound on the methods of recruitment, retention, treatment, and living situations of the abducted children. I will contrast these with the conditions of children within the "safe" confines of the U.N. and Ugandan sanctioned refugee camps, as well as non-sanctioned refugee camps that have arisen.

I will then briefly explain the complicity of the U.N., Uganda, Kenya, Congo, and partner countries (both in economics and trade) in perpetrating the prolongation of the existence of the LRA by describing how the inter-connected matrices of economics, religion, and politics provide validation (or excuse) for the continuation, not cessation, of conflict with the LRA. I will then explain why past attempts at dealing with the LRA have failed

Finally, I will discuss what future attempts might be made, specifically concerning the argument for internationally sanctioned and assisted military. I will discuss why the "ends justify the means" in regards to Just War Theory, Christian Realism, and rational ethical judgment. I will defend why such action is the right, just, ethical, and loving position to take.

The failed solutions during the past 23 years leave few creative options for current action. As such, the ethical imperative should be the preservation of Uganda's future by acting in its present. Such action will not only eradicate the LRA but will also have far-reaching ramifications for the economy, culture, and government in Uganda and the surrounding countries.

Narratives of Memory and the Right of Return in Palestine-Israel: Displaced Persons, Displaced Narratives

Yafiah Katherine Randall: St. Ethelburga's PhD Studentship for Reconciliation and Peace, University of Winchester, UK

The narratives of the Israeli War of Independence and the Palestinian *Nakba* (catastrophe) are radically different versions of the same events which took place in 1948 around the establishment of the State of Israel.

The narrative of the War of Independence is the officially promoted narrative of the Israeli government while the narrative of the *Nakba* is one consisting of the voices of many Palestinians who experienced displacement. Yet the War of Independence narrative also relies heavily on the long and tragic history of persecution and displacement of Jews who consider their original homeland to be Israel.

The question asked here is: If a voice is given to the grassroots narratives of the people of Palestine and Israel can it equal the force of 'official' versions of that narrative and would it have the power to bring about a re-consideration of the 'right of return' for both Palestinians and Jews?

This paper will explore the interplay of memory and narrative in the religiopolitical field of interreligious relations in Palestine-Israel in the search for reconciliation and peace that becomes ever more urgent. It considers not only the displacement of persons but also the 'displacement' of the narratives of homes lost and found, and the impact this has on the present struggle for peace.

NOTES

NOTES

NOTES

INDEX	Page
Aaron Tyler	14
Religious Affiliated Organizations and the Work of Inter-communal Reconciliation	
Alexander L. Riehm	15
Separate Lives, Separate Visions: The Impact of Geopolitical Pressures on Community Relations in Belfast	
Bahador Bagheri	16
Peace and Reconciliation in the Iranian Literature	
Branislav Radeljic	17
Independent Kosovo: The Challenge of Reconciliation	
Chakra Raj Ojha	18
Recovering from Armed Internal Conflict: Return and Re/Integration of Internally Displaced persons (IDPs) as elements of peace building in Nepal	
Claudia Sarti	19
Human rights and religion, approach to abortion in Belgium form the perspective of youth in a multicultural society	
Clinton R. Lorimore	20
Persecution of the Rohingya People	
David Connolly	21
From Return to Recovery: Assessing Community Driven Governance in Afghanistan	
David Tombs	22
Sectarian Violence, Micro Displacements and Divided Cities: Lessons from Northern Ireland	
Debidatta Aurobinda Mahapatra	23
Indo-Pak Kargil War and the Border Displaced in Kashmir: The Enduring Ordeal	
Dharmendra Singh	24
Management of the Displaced: The US Way	
Elias Omondí Opongo	25
NGO Field Diplomacy in Complex Emergencies: The Case of Eastern Africa	
Elissa J Tivona	26
Globalization of Compassion	
Emeh Chinwe Akuoma, Emenike John A. & Ekejiuba Felix Chijioko	27
Rehabilitating the Child-Soldier in Sierra Leone through ANPPCAN: Challenges and Prospects.	
Eric Severson	28
The Violence of Justice	
Evlyn Mutema	29
The 'Replacement effect': Implications regarding the fate of refugees	
Filiz Coban	30
How Identities Become Vital in International Relations? The Case of Cyprus	

Gabrielle Lynch	31
Kenyan Rift Valley: Peace Building	
Greg Hoyland	32
Resisting Prevailing Narratives: Labels, media and prejudice	
Hooshmand Badee	33
Economic Benefits at Peacetime	
Imranali Panjwani: PhD Research Student, Theology & Religious Studies, King's College London, UK	34
'Rights to one's self' – Creating Sustainable Peace From Within	
Jean McNiff	35
What kind of epistemologies can help us to live together successfully? How do we develop them?	
Jon D. Schwiethale	36
Negotiating the Issues that Cause Conflict in Churches	
Laura Watkins	37
Delivering Humanitarian Assistance in an Urban Refugee Setting: An Examination of the Human Security Needs of Displaced Iraqis in Jordan	
Lekhanath Dhakal	38
Peace Education: An Instrument of Resolving Conflicts and Ending Violence	
Mahnaz Akhavan Tafti	39
The power of Education and its contributions to sustainable Peace	
Masahiko Togawa	40
Hindu Muslim Relations in South Asia: Case Study on a Sainly Mausoleum in Bangladesh	
Michael Adeniji	41
Roles of Mediation and Conflict Transformation Tools in Resolving the Niger Delta Crisis.	
Mohammed Sillah Sesy & Anthony Navo	42
The Role of African Youth in Promoting Sustainable Peace	
Mohammad Sadegh Zahedi: Assistant Professor of Philosophy, Imam Khomeini International University, Iran	43
Peace and Justice in Islam	
Mtendeweka Owen Mhango	44
Considering the Right to An Autonomy Regime for Ethnic Groups in Africa	
Musyoka, C & Ngumbi, M	45
Regional Conflicts in Africa and the Problems of Impact Mitigation by the International Community	
Nathan Witkin	46
The Interspersed Nation-State System	
Ntombizozuko Dyani	47
Armed Conflicts in Africa: International Law and the Protection of Women	

Olanrewaju Olaoye	48
Re-thinking post-war recovery: Argument for realistic multi-disciplinary and multi-dimensional approach towards facilitating societal peace and development	
Padma D Jayaweera	49
Language as a Tool of Reconciliation and Ethnic Harmony	
Patrick N Olisa	50
Peace Building in a Post-Charles Taylor West Africa: The Mano River Area in Focus	
Pauline Kollontai	51
Paintings and drawings of the Displaced: A tool for building empathy and prevention	
Peter McDonnell & Jean McNiff	52
Historical knowing-in-action: how would a new epistemology of practice contribute to a sustainable world order?	
Radhika Nagrath	53
From suicidal refuge to self reliance: Building a healthy nations boundaries	
Randall Allen	54
Religion as Common Ground Between Pakistan and the Taliban	
Sandeep Gopalan	55
Solving the Kashmir Dispute: The Legalized Dependency Model	
Sebastian Kim	56
Catalyst for Peace or Reluctant Bystander? Response of the Churches in the UK to the Iraq War	
Seema Shekhawat	57
Post December 2007 Elections Kenyan Crisis and the Issue of Displacement	
Seyed Mohammad Kazem Alavi	58
The Graded Unity, the Metaphysics of Peace	
Simon Molla	59
Embracing refugees: Exemplary case from Ethiopia	
Tatiana Bastet	60
Holding Sacred Space: using myth and common aspects of religion as a vehicle to process trauma and teach peaceful communication	
Vincent Mudd	61
Attempting to Solve the Unsolvable	
Yafiah Katherine Randall	62
Narratives of Memory and the Right of Return in Palestine-Israel: Displaced Persons, Displaced Narratives	

