



International Peace Convocation – Kingston, Jamaica

Institute for Peace Studies in Eastern Christianity (IPSEC)
Boston, USA www.OrthodoxPeace.org



Developing Strategic Education on

PeaceMaking:

An Orthodox Christian Contribution

By Marian Gh. Simion ©

May 23, 2011 (2-3:30pm)

University of the West Indies, Faculty of Pure & Applied Sciences: Room C7

CONTENTS

- A) Introducing IPSEC
 - Mission Statement
 - Methodology
 - Educational Strategy
 - Research Themes
 - Two International Consultations

- B) Collective Violence: A Field Mapping
 - Religious Studies
 - Political Sciences
 - Toward an Integrative Approach

- C) An Orthodox Application

A) Introducing the Institute for Peace Studies in Eastern Christianity (IPSEC)



What is IPSEC?

- IPSEC was created in 2008 for the purpose of advancing the goals of:
 - conflict analysis
 - conflict transformation
 - conflict resolution

- Mission Statement:
 - “The mission of the Institute for Peace Studies in Eastern Christianity is to conduct research, educate, and offer consultancy to educators, policymakers, and religious leaders in exploring and implementing methods of peacemaking emerging from the traditions of Eastern Christianity.”

IPSEC Research Methodology

- IPSEC's research methodology is interdisciplinary in nature and process oriented, focusing in *inputs*, *pastoral process*, and *outputs*. The outcome of this process is designed to assist both the religious leader and the policymaker in diagnosing how various religious and secular factors affect the interpretation of sacred texts in contexts of collective violence, how religious symbols are perceived, and how various symbolic acts performed by the clergy during times of hostilities impact the political attitudes and the development of the conflict.

IPSEC Educational Strategy

- Curricula Development
- Case-Based Learning
- Observant-Centered Learning
- Participant-Centered Learning
- Expert Consultations
- Summer Institutes
- Field Education
- Conferences
- etc.,

IPSEC Research Themes

- Religion and Public Policy
- Church-State Relations
- Nationalism and Orthodoxy
- Anthropology of Violence
- Spirituality of Peacemaking
- Inter-Religious Dialogue

Two International Expert Consultations

- FIRST EXPERT CONSULTATION
Patriarchal Palace: Romanian Orthodox Patriarchate,
Bucharest, Romania: June 29 – July 3, 2009
 - THEME: *Orthodox Peace Ethics in Eastern and Oriental Christianity*
 - ORGANIZERS: IPSEC, Institute for Theology and Peace, World Council of Churches, & Romanian Orthodox Patriarchate

- SECOND EXPERT CONSULTATION
St. Christophoros Patriarchal Monastery, Saydnaya
Damascus, Syria: October 17-22, 2010
 - THEME: *Orthodox Contribution to a Theology of Just Peace: Developing the Principles of Just Peace*
 - ORGANIZERS: IPSEC, Institute for Theology and Peace, World Council of Churches, & The Greek Orthodox Patriarchate of Antioch and the All East

- FORTHCOMING PUBLICATION:
 - *Just Peace: Orthodox Perspectives* | edited by Semegnish Asfaw, Alexios Chehadeh, and Marian Gh. Simion | WCC Publications, Geneva, 2011

First Expert Consultation

- The purpose of this first pan-Orthodox consultation was to explore the ethics for peace as they emerged in the history of the Eastern Church. Recognizing the great historic, cultural and anthropologic variety of experiences undergone by each local Eastern Church—ranging from Arabic, Armenian, Coptic, Greek, Latin, Slavic and contemporary Orthodox Diaspora—Jesus' teachings on non-retaliation have occasionally been deformed and interpreted in line with the needs of the time. As no pan-orthodox synod endorsed a Just War theory, the agony of war often created sentiments of self-righteousness, while inflicting pain and suffering unto the enemies.

- **Themes:**
 - Blessing Weapons
 - Canon Law
 - Church-State dynamics
 - Good & Evil
 - Victimization
 - Nationalism
 - Globalization
 - Chaplaincy

Second Expert Consultation

- Although Eastern and Oriental Churches generally agree that peace and justice should be inalienable and indivisible conditions of human life—as humans understand God’s will—crucial questions need to be faced: What are the key principles that might function as foundations for a peaceful world? What is the role of orthodox communities around the globe as agents of peace? What are the basic theses of the Orthodox Churches and communities towards ambivalent peace challenges of our times, such as intervention actions—prevention initiatives, peacemaking ethics—peacekeeping dilemmas—sovereignty rights—solidarity responsibilities—responsible prevention—legitimate protection? If peace cannot be understood in the absence of justice, then what does “just peace” mean?

- **Reflective Themes:**
 - “Art of Good and Equity”
 - “It is not enough ...to describe”
 - “Constant and Perpetual Desire”
 - “Giving Everyone His Dues”
 - “To Live Honestly”
 - “We pray again and again...“again...”
 - Inter-Religious Coexistence

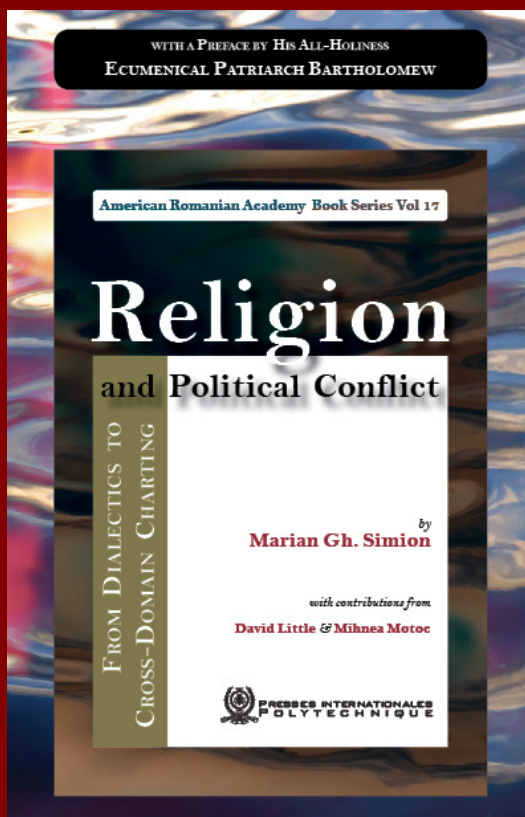
Forthcoming Publication

- **Just Peace: Orthodox Perspectives**

edited by Semegnish Asfaw, Alexios Chehadeh, and Marian Gh. Simion
WCC Publications: Geneva, 2011

- "As Christians around the world re-examine tired and obsolete Western notions of just war, here are surprising and intriguing alternative ways of thinking about conflict and peace from the deep theological wells of Orthodox Christian traditions. I recommend them as a resource for reflective Christians."
~~~ Olav Fykse Tveit, General Secretary, World Council of Churches

## B) Collective Violence: A Field Mapping: Political Science & Religious Studies



### ***Religion and Political Conflict: From Dialectics to Cross-Domain Charting***

By Marian Gh. Simion

Preface by His All-Holiness  
Ecumenical Patriarch Bartholomew

*with contributions from:*

Professor David Little (Harvard University) &  
Ambassador Mihnea Motoc (UN Security Council)

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# Collective Violence: A Field Mapping

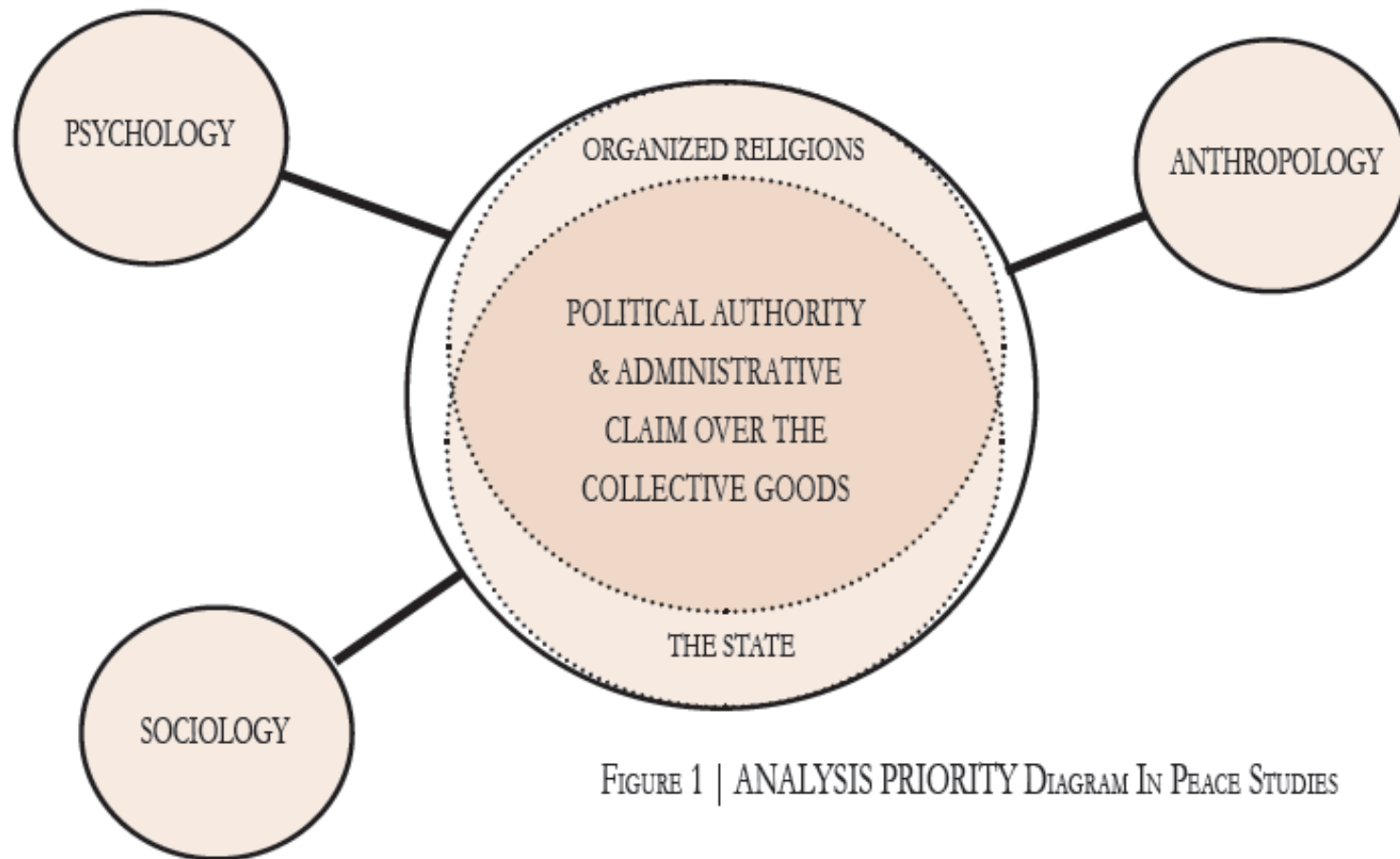
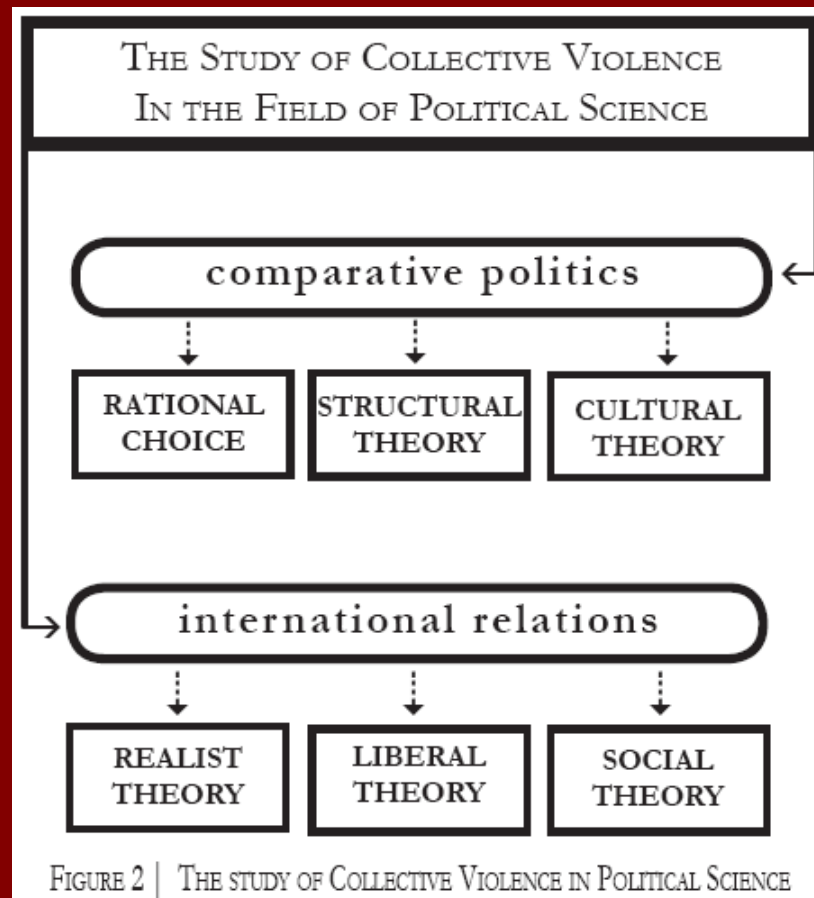


FIGURE 1 | ANALYSIS PRIORITY DIAGRAM IN PEACE STUDIES

# Collective Violence: Political Science



# Collective Violence in Comparative Politics

- Rational Choice Theory (individual)
  - Rational Choice model
  - Game Theory (Prisoner's Dilemma)
  - Path Dependency Theory
  - Prospects
  
- Structural Theory (institution)
  - Macro-Analysis
  - Institutionalism and Neo-Institutionalism
  - Study of Revolutions
  
- Cultural Theory (culture as source for meaning)
  - Culture and Cultural Analysis
  - Five Central Themes
    - Personality Studies
    - Civic Culture Tradition
    - Political Process
    - Political Ritual and Identity (Role of Symbols)
    - Culture and Political Conflict
  - Centrality of Interpretation

# Collective Violence in International Relations

- International Security
  - Realist Theories (Neo-Realism)
    - Power: *Structure* (great, middle, small), *Polarity* (hegemony, bipolarity, multi-polarity)
    - Use of Force: Balance of Power Theory; Power Transition theory
  - Liberal Theories
    - International regimes
    - Collective Security
    - Democratic Peace
  - Social Theories (constructivism)
    - Peace Studies (Positive Peace theory addresses questions of structural violence)
    - Gender Theories (difference, liberal and postmodernist)
  
- International Political Economy
  - International trade
  - Global Finances and Business
  - International Integration North-South gap
  - Climate Change
  - Demographics



# Collective Violence: Religious Studies

| RELIGIOUS STUDIES                                                             |                                      |                                                         |                                                                              |                                           |
|-------------------------------------------------------------------------------|--------------------------------------|---------------------------------------------------------|------------------------------------------------------------------------------|-------------------------------------------|
| SYSTEMATIC/ INSTITUTIONAL<br><br>DOMINANT COGNITIVE CATEGORY:<br><i>PEACE</i> |                                      |                                                         | PHENOMENOLOGY<br><br>DOMINANT COGNITIVE CATEGORY:<br><i>CRISIS/ MOMENTUM</i> |                                           |
| DOCTRINE                                                                      | ETHICS                               | WORSHIP                                                 | SPIRITUAL LEADER                                                             | CULTURE                                   |
| Theoretical:<br><i>World of Ideas</i>                                         | Practical:<br><i>Social Behavior</i> | Transformative:<br><i>Communication with the Divine</i> | Rational:<br><i>Interpretative</i>                                           | Knowledge Bases:<br><i>Meaning Making</i> |

FIGURE 3 | COLLECTIVE VIOLENCE IN RELIGIOUS STUDIES

# Religious Studies: Literature Review

- The nature of religious scholarship is case oriented and situational, as it was triggered by specific events that surfaced global politics in the aftermath of the Cold War. Religion began challenging not only secular governance, but also started redefining the borders of authority over the common good between Church and State, as well as between organized religions themselves.
- Literature can be broadly categorized as following five thematic trends such as: *fundamentalism* (structural), *religious nationalism* (cultural), *electoral politics* (rational), and *social justice* (structural)

## THE NATURE OF RELIGIOUS SCHOLARSHIP ON COLLECTIVE VIOLENCE (TRENDS DRIVEN BY WORLD EVENTS & MEDIA REPORTING)

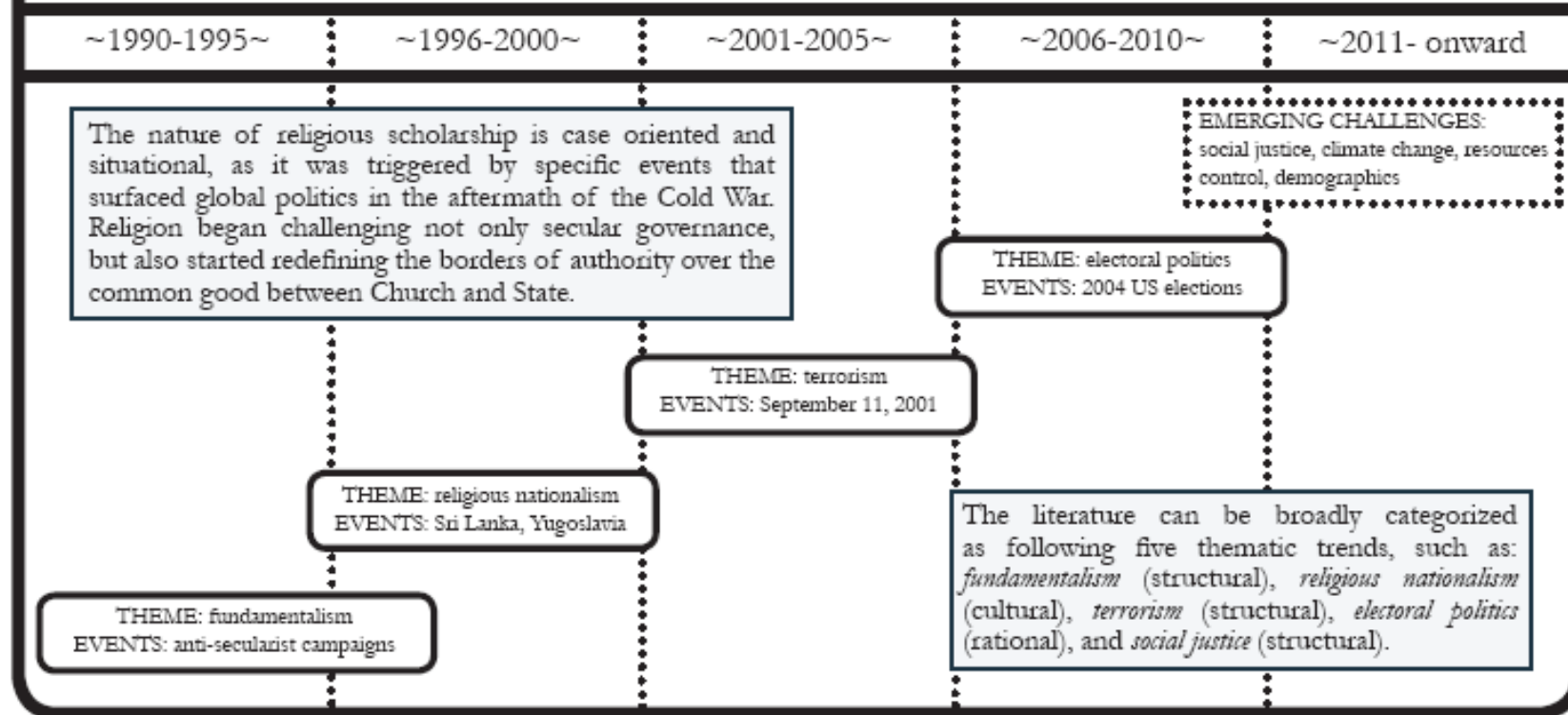


FIGURE 4 | THE NATURE OF RELIGIOUS SCHOLARSHIP ON COLLECTIVE VIOLENCE

# THE ESSENCE OF RELIGIOUS SCHOLARSHIP ON COLLECTIVE VIOLENCE

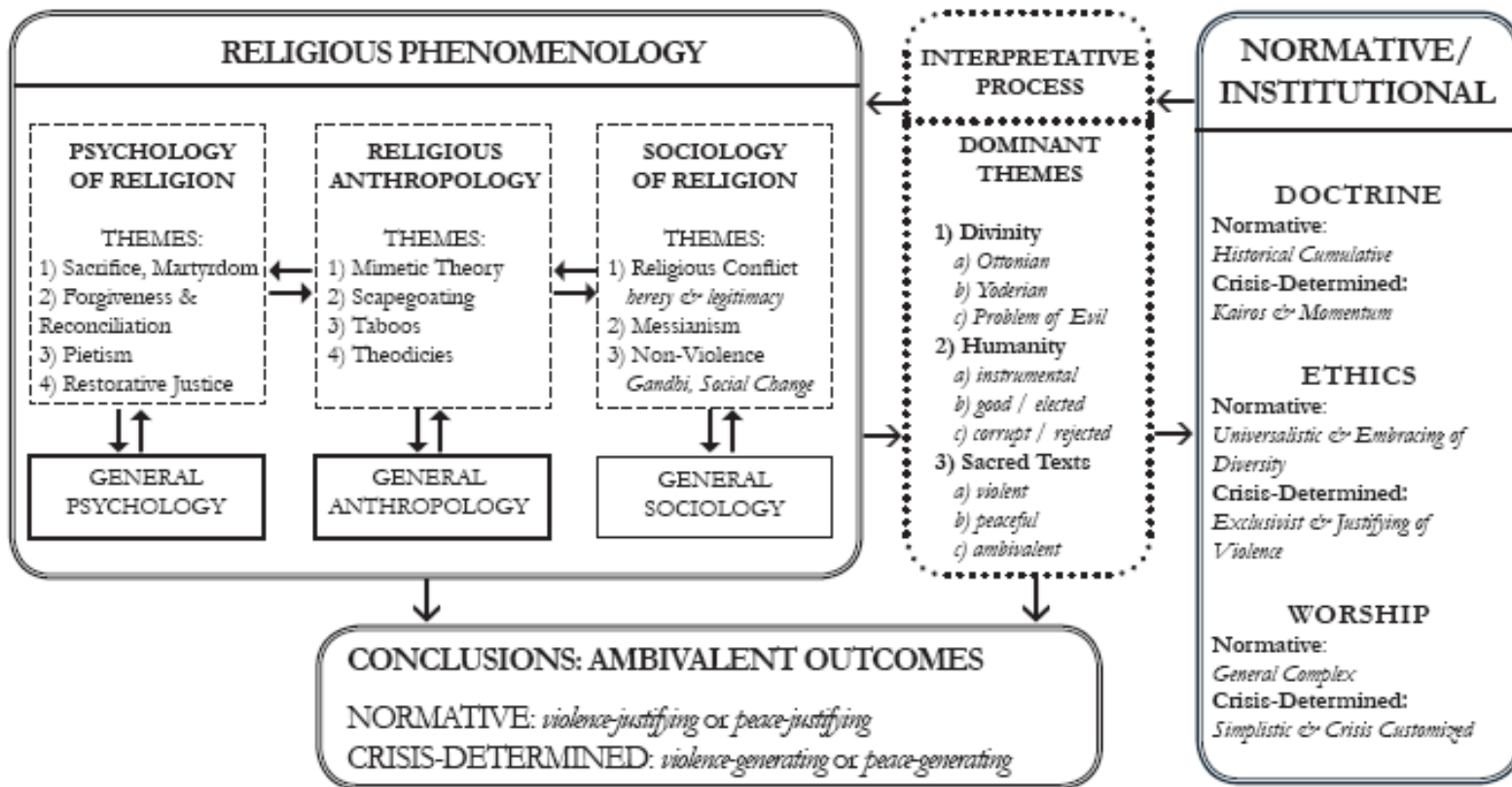


FIGURE 5 | THE ESSENCE OF RELIGIOUS SCHOLARSHIP ON COLLECTIVE VIOLENCE

## RELIGION'S RESPONSE TO CRISIS: *A BASIC MODEL*

|                                                                 |                                                                                      |                                                                           |                                                                                 |                                              |
|-----------------------------------------------------------------|--------------------------------------------------------------------------------------|---------------------------------------------------------------------------|---------------------------------------------------------------------------------|----------------------------------------------|
| → INTERPRETATION →<br>↓ RESOURCES ↓                             | <b>DOCTRINE INTERPRETATION:</b><br><br><i>'Translating' the Will of the 'Sacred'</i> | <b>RITUAL CONDUCTION:</b><br><br><i>'Communicating' with the 'Sacred'</i> | <b>ETHICS TRANSFORMATION:</b><br><br><i>'Applying' the Will of the 'Sacred'</i> | <b>TIME:</b><br><i>The Meaning of Action</i> |
| <b>STRUCTURALISM:</b><br><i>Institution-Generated</i>           | <b>General-Theoretical:</b><br><i>pars pro toto</i>                                  | <b>General:</b><br><i>Complex</i>                                         | <b>Universalistic:</b><br><i>Embracing Diversity</i>                            | <b>Historical:</b><br><i>Cumulative</i>      |
| <b>PHENOMENOLOGY:</b><br><i>Culture- &amp; Leader-Generated</i> | <b>Specific:</b><br><i>Situational</i>                                               | <b>Crisis-Customized:</b><br><i>Simplistic</i>                            | <b>Exclusivist:</b><br><i>Justified Violence</i>                                | <b>Kairos:</b><br><i>Momentum</i>            |

FIGURE 8 | THE ZEITGEIST OR RELIGION'S RESPONSE TO CRISIS

THE *KAIROS* EFFECT AND THE *INSTITUTION'S* ADAPTABILITY

|                       |                                                                   |                                                                                   |
|-----------------------|-------------------------------------------------------------------|-----------------------------------------------------------------------------------|
| MODEL                 | SYSTEMATIC<br>INSTITUTIONAL                                       | PHENOMENOLOGIC<br>CULTURAL & RATIONAL                                             |
| MANIFESTATION         | Institutionally-Driven:<br><i>pacifist attitude vs apocalypse</i> | Crisis-Driven:<br><i>meaning making in a situation<br/>where control was lost</i> |
| INDICATOR<br>ANALYSIS | Doctrine                                                          | Quasi-Doctrinal                                                                   |
|                       | Ethics                                                            | Quasi-Ethical (Zeitgeist)                                                         |
|                       | Ritual                                                            | Quasi-Ritual                                                                      |
|                       | → → → → → <i>the process of distorsion</i> → → → →                |                                                                                   |

FIGURE 7 | THE INTERPRETATIVE PROCESS DURING CRISIS

# Toward and Integrative Approach

- Instrumental use of Evolutionary Psychology theories
  - Frustration-Aggression (rationalism)
  - Violence as Learned Behavior (culture)
  - Alienation Deprivation (structure)

## RELIGIOUS STUDIES

| EP theories on Collective Violence  | FRUSTRATION-AGGRESSION (rationalism)                                               |                                                                                                          | LEARNED BEHAVIOR (culturalism)                                                |                                                                                               | ALIENATION-DEPRIVATION (structuralism)                                                                                                                                                                |                                                                                                                                                                               |
|-------------------------------------|------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                                     | <i>Drawback</i>                                                                    | <i>Advantage</i>                                                                                         | <i>Drawback</i>                                                               | <i>Advantage</i>                                                                              | <i>Drawback</i>                                                                                                                                                                                       | <i>Advantage</i>                                                                                                                                                              |
| <b>SYSTEMATIC Study of Religion</b> | over-emphasizing dualist principles that evolve into demonizing adversaries        | over-emphasizing theological doctrines that embrace humanity in its diversity & concerns for common good | over-emphasizing victimhood; misapplying the meaning of sacrifice & martyrdom | developing peace Ethics that emphasize human dignity & personal meekness as universal virtues | applying religious meta-narratives that underscore alienation within a “family myth” to conflicts and policy decisions: [e.g. Ishmael vs. Isaac (Arab-Israeli Conflict); “Curse of Ham” to Apartheid] | developing integrative RITUALS & symbolic acts anchored in the principles of forgiveness & reconciliation<br><br>emphasizing sharing & the Eucharistic privilege as universal |
| <b>RELIGIOUS PHENOMENOLOGY</b>      | conducting political ritual through symbolic acts that displays an aggressive tone | conducting public ritual through symbolic acts that display peace and concern for humanity               | displaying portrayals of victimhood “Crucified Kosovo”                        | dignity in face of humility; meekness as antidote to humility                                 | over-emphasizing loneliness                                                                                                                                                                           | teaching the values of solitude as opposed to loneliness                                                                                                                      |

Chart 1 | EP Theories on Collective Violence in Religious Studies



| COMPARATIVE POLITICS                                   |                                                                                                                                                                                          |                                                                                                                             |                                                                                           |                                                                                                                    |                                                                                                    |                                                                                                                                                 |
|--------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------|
| EP theories on Collective Violence                     | FRUSTRATION-AGGRESSION (rationalism)                                                                                                                                                     |                                                                                                                             | LEARNED BEHAVIOR (culturalism)                                                            |                                                                                                                    | ALIENATION-DEPRIVATION (structuralism)                                                             |                                                                                                                                                 |
|                                                        | <i>Drawback</i>                                                                                                                                                                          | <i>Advantage</i>                                                                                                            | <i>Drawback</i>                                                                           | <i>Advantage</i>                                                                                                   | <i>Drawback</i>                                                                                    | <i>Advantage</i>                                                                                                                                |
| <b>STRUCTURAL THEORY</b> (institution)                 | Gap between desire for change & accomplished changes.                                                                                                                                    | Resource Mobilization Theory                                                                                                | Historically, system disequilibrium led to violence<br><br>Ideologies emerge unexpectedly | Conjunctures can be used in disabling components of mechanisms that would otherwise lead to uprisings              | J-Curve of Economic Growth (periods of growth followed by economic downturn lead to violence)      | Safety Nets can be created through surpluses accumulated during periods of economic growth                                                      |
| <i>STRUCTURAL-RATIONAL CONFLUENCES IN POLICYMAKING</i> | <i>dysfunctional policymaking process in institutions</i><br><br><i>policymaking that is disconnected from reality: "we agree, therefore we must be right"</i>                           | <i>"Groupthink Strategy" (occasional removal of the authority person from the group)<br/>As to allow constructive ideas</i> | <i>Ignoring the interests of the ideologies and the long term effect of ideologies</i>    | <i>Under conditions of system disequilibrium, the state can buffer through social programs</i>                     | <i>discriminatory politics driven by identity, status &amp; origins</i>                            | <i>Social integration, equalitarianism can be implemented</i>                                                                                   |
| <b>RATIONAL CHOICE THEORY</b> (individual)             | maximizing a leader's popularity/ notoriety through aggressive politics (e.g., "better feared than loved")<br><br>deflecting public scrutiny from personal to collective vulnerabilities | developing Gandhian leadership ethics<br><br>Mennonite & Quaker models<br><br>Active Pacifism                               | "path dependency" by following and maintaining "vicious cycles"                           | generating new "virtuous cycles"                                                                                   | "Zero-Sum game"<br><br>"strategic interaction" designed to polarize wealth and access to resources | "common pool resources"<br><br>Regulated Interaction interlocked with Strategic Interaction designed to offer social protection and safety nets |
| <b>CULTURAL THEORY</b> (community)                     | contentious meanings that supersedes accuracy                                                                                                                                            | desire for certainty greater than accuracy<br><br>protection from ambiguity                                                 | "Chosen Trauma" – exaggerated reactivations of group's perception of a traumatic past     | "Chosen Glory" – shared mental representations of events and heroes which increase self-esteem among group members | Building strict boundaries and actions within and between groups under conditions of uncertainty   | Allowing porous boundaries and increased cooperation within and between groups under conditions of uncertainty                                  |

Chart 2 | EP Theories on Collective Violence in Comparative Politics

| INTERNATIONAL RELATIONS            |                                                                                                                 |                                                                                                                                                                                                           |                                                                                                     |                                                                                       |                                                                                               |                                                                                         |
|------------------------------------|-----------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|
| EP theories on Collective Violence | FRUSTRATION-AGGRESSION (rationalism)                                                                            |                                                                                                                                                                                                           | LEARNED BEHAVIOR (culturalism)                                                                      |                                                                                       | ALIENATION-DEPRIVATION (structuralism)                                                        |                                                                                         |
|                                    | <i>Drawback</i>                                                                                                 | <i>Advantage</i>                                                                                                                                                                                          | <i>Drawback</i>                                                                                     | <i>Advantage</i>                                                                      | <i>Drawback</i>                                                                               | <i>Advantage</i>                                                                        |
| <b>REALISM</b> (dominance)         | Power Politics<br>Hegemony                                                                                      | Cooperation through threats<br><br>Prisoner's Dilemma                                                                                                                                                     | Culture of Militarism                                                                               | Just War theory<br><br>Humanitarian Intervention                                      | World System Approach (center periphery)                                                      | Grassroots Development that rewards hard work and punishes laziness                     |
| <b>LIBERALISM</b> (reciprocity)    | "The Military Industrial Complex"<br><br>Propaganda and negative campaigning                                    | executive diplomacy<br><br>increased legislative process                                                                                                                                                  | Diversionary Foreign Policy<br><br>influencing public opinion by linking militarism with patriotism | R2P<br><br>building international institutions                                        | giving into resource-driven interest groups<br><br>Farm Subsidies in the Global North         | breaching the North-South Gap<br><br>Investments in Education toward social empowerment |
| <b>SOCIAL THEORY</b> (identity)    | pacifism often leaves numerous issues unresolved (e.g. victim compensation, etc.), thus reinforcing frustration | advocates the Positive Peace<br><br>criticizes patriotic rituals in schools that reinforces nationalist militarism<br><br>advocates active non-violence by expressing non-trust towards the state leaders | Negative Peace & Structural Violence<br><br>fathers being absent from child rearing                 | highlights humanity's exemplary acts of courage, honor, love, sacrifice, and altruism | demonizing out-groups & countries using a dominance-based approach to international relations | sacrifice for group redefines interests<br><br>increases community bonding              |

Chart 3 | EP Theories on Collective Violence in International Relations

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# Customizing an Interdisciplinary Research Model for Orthodox Christianity

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Prolegomena

## CUSTOMIZING A RESEARCH MODEL FOR EASTERN CHRISTIANITY

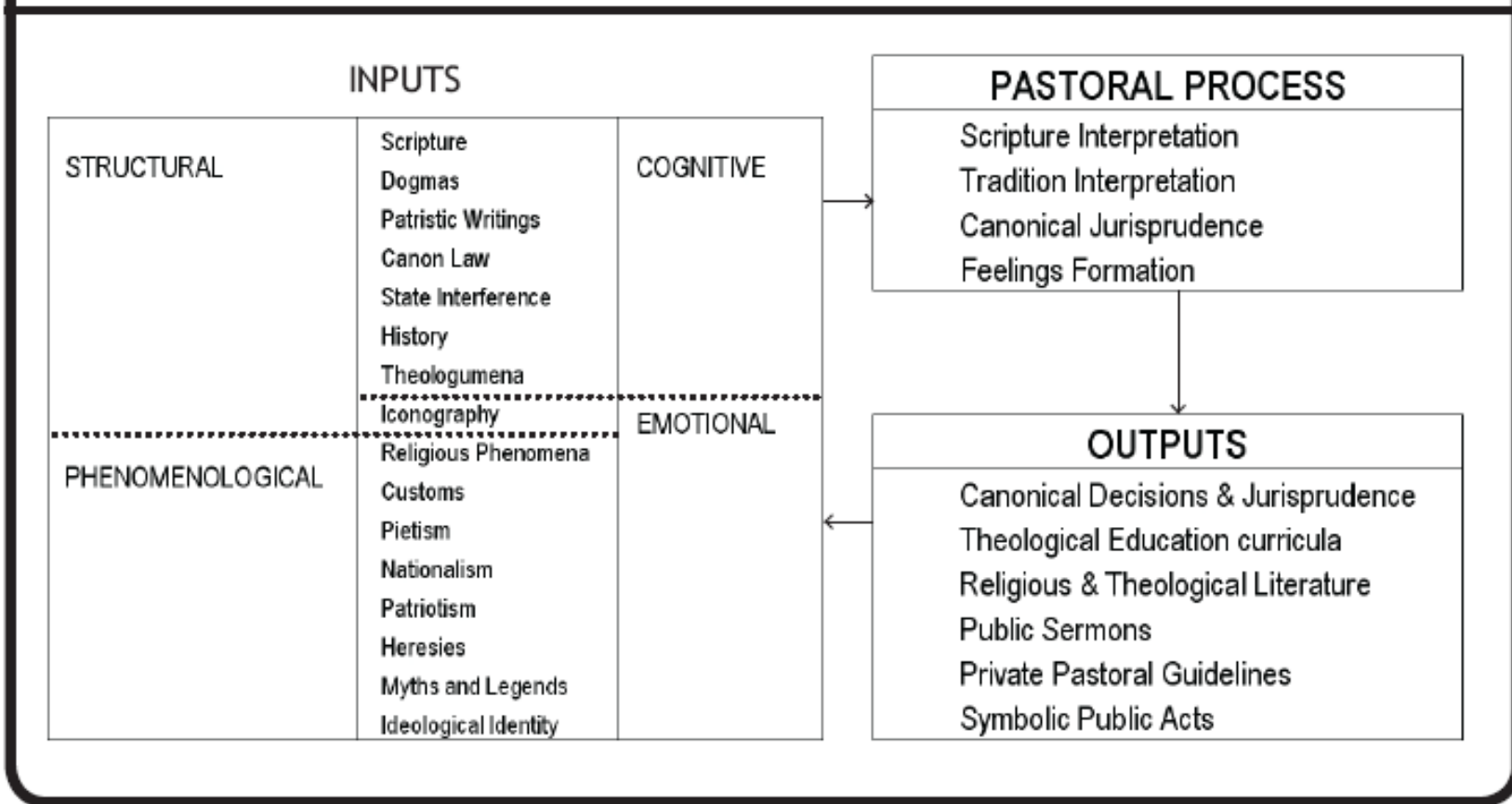


FIGURE 9 | PROCESS ORIENTED ANALYSIS: A RESEARCH DESIGN

## sources shaping up the knowledge base

| INPUTS                        |                                                                                                                                                                                                                                                                     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
|-------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Structural                    |                                                                                                                                                                                                                                                                     | Phenomenological                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Institutional Resources       | <ul style="list-style-type: none"> <li>• Official Written Resources (Scripture, dogmatic decisions, Martyrologies, inscriptions)</li> <li>• Patristic Writings</li> <li>• Canonical Dispensations</li> <li>• Canon Law</li> <li>• Iconography</li> </ul>            | <ul style="list-style-type: none"> <li>• Religious Phenomenology</li> <li>• Dualism</li> <li>• Anthropology &amp; Comparative Religion</li> <li>• Sacrifice &amp; Martyrdom</li> <li>• Initiation &amp; Group Formation Rituals</li> <li>• Death of the individual &amp; polity</li> <li>• Crisis Rituals (healing, prayer, meditation, weeping)</li> <li>• Eschatology (World-End &amp; World Renewal Myths)</li> <li>• Secular Ritual &amp; Political Spectacle</li> <li>• Ritualized Violence &amp; Riots</li> <li>• Globalization</li> </ul> |
| Quasi-Institutional Resources | <ul style="list-style-type: none"> <li>• History</li> <li>• Nationalism</li> <li>• Victim-Theory</li> <li>• Church-State Protocol</li> <li>• State Interferences</li> <li>• Blessing Weapons</li> <li>• Military Chaplaincy</li> <li>• Conscription Laws</li> </ul> |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |

FIGURE 10 | INPUTS: ORTHODOX CHRISTIAN RESOURCES

# Role of Iconography

- Objective (“bible of the illiterate”)
- Subjective (to address a special issues)
- Inter-Subjective (misappropriation by the secular art of devotional instincts of iconography)

# Iconography: Subjective Use: Social Justice (interfaith)



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## Iconography: Subjective Use (interfaith & enemies)



FIGURE 11 | CHRIST WITH THE SWORD,  
VISOKI DEČANI MONASTERY, KOSOVO



## Iconography: Subjective Use (interfaith & evil/pagan)



FIGURE 13 | SAINT MERCURIOS “KILLING” KING OLEONUS

## Iconography: Subjective Use (interfaith & evil/pagan)



FIGURE 12 | SAINT MERCURIOS  
“KILLING” EMPEROR DECIUS

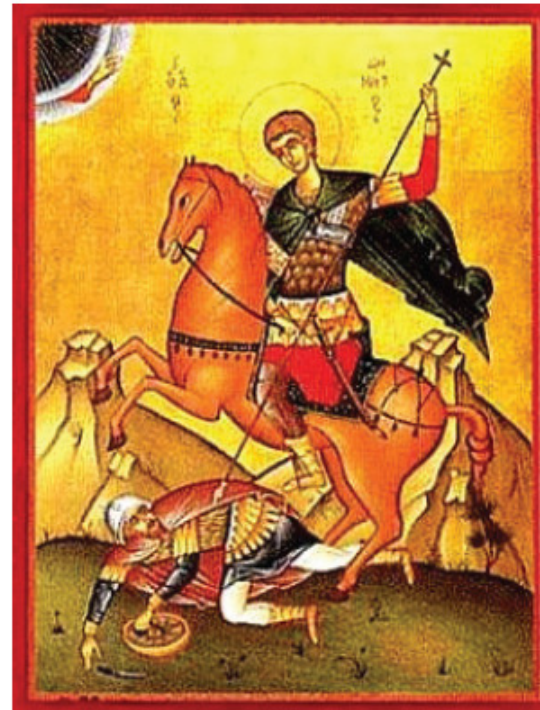


FIGURE 14 | SAINT DEMETRIOS  
“KILLING” EMPEROR MAXIMIAN

## Iconography: Subjective Use (interfaith & evil)



FIGURE 15 | SAINT GEORGE

# Iconography: Inter-Subjective Use (religious nationalism)



FIGURE 16 | "Kosovo Devotka" by Uroš Predić



FIGURE 17 | HOLY ANTIMINS REFLECTING JESUS CHRIST'S SACRIFICIAL DEATH

# Conclusion

## I have questions instead of a conclusion!

- In recent conflicts, did Churches heal the disease or just the symptoms?
- How do we find resources to fund such education, particularly in seminaries, faculties of theology and divinity schools, where peace studies courses do not exist?
- Is “peace education” a human right?
- Did Churches do a good job in engaging state actors as well as inter-state actors to promote peace? (We often tend to speak from across the fence.)
- Did those of you living in democratic settings use your democratic privileges to counter political decisions that generate more violence? (Remember, elected officials always need your vote!)
- Did International Ecumenical Peace Convocation accomplished something meaningful?
- Did we have Peace Nobel Laureates addressing our conference? (Had we done so, maybe CNN, CBS, and other media outlets could have reported on our work here during the past week.)
- Where were the guests from the International Monetary Fund, World Bank, OPEC, or other transnational corporations which often act as states themselves? (I am sure that in each sector we can find at least one human being with a good heart, ready to hear our plea.)