PBCI

PEACE AND RECONCILIATION
FOR THE HEALING OF OUR LAND

Understanding Peace in the Context of Globalization

Fundamentals of Trauma Healing

Enlisting Peace and Reconciliation Team Volunteers

Organizing Peace and Reconciliation Teams

Volunteer Evaluation

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REVIEW

A THEOLOGICAL UNDERSTANDING OF UNPEACE:
Empire Building—The Most Devastating Disaster in the History of Humanity

DISHARMONY IN OUR BASIC RELATIONSHIPS

1. Alienation with **The Creator**:

2. Alienation with our **Being**:

3. Alienation with **Others**:

4. Alienation with the **Creation**:

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VALUES OF THE GLOBAL EMPIRE IN THE 21ST CENTURY

Extreme Individualism
This is the most emphasized modern cultural value being communicated in the big media, causing the family and community to be disintegrated.

Practical Materialism
Many families may be religious during Sunday mornings, but practicing materialists during most of the week, influenced more by commercial advertisements and greed-oriented consumerism than by biblical principles, biblical ethics, and biblical morality.

A Culture of Violence and War
A belief system that human conflicts and differences are ultimately resolved by the use of force; thus, justifying personal, domestic social, and political violence.

A Mechanistic View of People
In opposition to the biblical view of people, a mechanistic view treats humans and the creation as machine-projects rather than living organisms who are also story-subjects. Thus, the family, the church and the community is seen as an organization to be fixed rather than an organism to be healed.

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A THEOLOGICAL UNDERSTANDING OF PEACE:
Peace Making—The Peace of God is Good News

HARMONY IN OUR BASIC RELATIONSHIPS

1. Harmony with **The Creator**:

2. Harmony with our **Being**:

3. Harmony with **Others**:

4. Harmony with the **Creation**:

PERSONAL REFLECTION:

In what way is the Peace of God the Good News?

UNDERSTANDING PEACE IN THE CONTEXT OF GLOBALIZATION

Globalization denotes the processes through which sovereign national states are criss-crossed and undermined by transnational actors with varying prospects of power, orientations, identities and networks. This process, otherwise known as the *new globality*, is irreversible.

Another way of understanding *globalization* is by looking at its various aspects. While globalization is generally described and studied primarily as an economic phenomenon, its impact is felt in all aspects of life—economic, political, and cultural.

:: *Economic globalization* is implemented through global presence of multinational corporations, through the global influence of World Trade Organization, through the flow of investments penetrating national borders, and through other business and financial activities that are aimed at integrating all markets into one global market.

:: *Political globalization* is the weakening of the sovereignty of national governments due to the presence of the increasing numbers of international governmental organizations (IGOs), non-governmental organizations (NGOs), and multinational corporations (MNCs); the global presence and influence of these bodies cannot be matched by national governments.

:: *Cultural globalization* happens when the dominance of Western culture is imposed upon other cultures. One of the most significant impositions of the West to other cultures is the set of values represented by globalization—that is, the satisfaction of wants through consumerism. This is propagated all over the world through the use of mass media, the internet, and other communication and transportation technologies.

This globalized reality is the context where we are advancing *shalom* or *salam*.

STRUCTURED EXPERIENCE: "NATIONAL PRODUCTS & GLOBAL MARKET"

Personal Reflection:

1. How does Globalization affect my local community?

2. What areas of Globalization can be good for my local community?

3. What areas of Globalization can be bad for my local community?

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A CHRISTIAN PERSPECTIVE OF GLOBALIZATION[1]

1. Globalization is the prevailing socio-economic process by which nationality and national governments are increasingly becoming irrelevant. It radically impacts both human life and the environment that supports it.

2. God, who is sovereign over world history, has delegated to humanity the stewardship of creation (Genesis 1:27-28) and has called the followers of Jesus Christ—*the called out ones*—to be an agent of change in the world (Matthew 5:13-16).

3. Globalization affects the structures of power and influence in economics, politics and social life, culture and religious life. The followers of Jesus Christ are challenged to relate biblical truth to all aspects of life, including all the perspectives and practices affected by globalization. Jesus' followers must reject a global culture dominated by materialistic values. We must also reject the prevalent dualistic view of life that separates the secular from the sacred and marginalizes faith from public life. We must replace it with whole-life discipleship, the only form of biblical discipleship. The followers of Jesus Christ must seek to relate biblical truth to all aspects of life in perspective and practice.

4. God is active in the world, working out the Divine purposes even in and through globalization. Globalization opens up many opportunities, especially through the dramatic changes in the technologies of communications and information. The followers of Jesus Christ should consider the opportunities opened up by globalization and discern how these may be used for the glory of God and the fulfillment of the task that Jesus entrusted us.

5. Globalization has the potential to offer unprecedented freedom that could break down many barriers to human activity. However, in its present materialistic and predatory form, it tends to disproportionately benefit the rich and the powerful. Globalization promotes a "level playing field" with no barriers, but with vastly unequal competitors.

6. Therefore, as followers of Jesus Christ, we are challenged to resist aspects of globalization that exploit the poor and ruin the environment. We should support economic policies characterized by justice and oriented towards the well-being of all and which protect the welfare of the weak, the marginalized and poor.

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[1] 77 Christian leaders from 16 nations, gathered in Kuala Lumpur, Malaysia, on January 31 to February 2, 2001—under the auspices of World Evangelical Fellowship—to think through together a Christian response to globalization.

A CRITIQUE OF GLOBALIZATION BASED ON SALAAM-SHALOM[2]

1. Shalom-Salaam is harmony with God. In this relationship, we are called to worship *God alone*. We are not to worship *God & Mammon.* In the biblical narrative, the proper name of God, Yahweh, means *I am who I am* or *I will be who I will be*. In the Jewish tradition, the proper name of God must not be uttered; instead, they substitute the term *The LORD* to refer to the tetragrammaton. This is important because it emphasizes the reality that the Creator-God is eternally present but cannot be grasped totally by any human being. God is with us, immanent; but God is also transcendent and cannot be manipulated based on human wants and needs. To worship God means to acknowledge God to be at the highest position in our value system; thus, *worth-ship*.

Walter Brueggemann said that, when the God of the Bible is acknowledged, such acknowledgment "requires the reordering of everything else."[3] A community who worships YHWH recognizes that no persons or objects can be acknowledged to be at the highest position in the community's value system and the community's understanding of reality. For YHWH-worshippers, God is the Ultimate Reality. No attachments to persons and things, no other gods, no idolatry. Even our conception of God, including my notion of God as Ultimate Reality, even our most sophisticated theology, cannot be an object of attachment. The worship of God allows people to relate with God with freedom and liberation from any attachments.

In contrast to YHWH worship, the worship of Mammon necessarily puts money, wealth, and property as the highest position in the value system of a person or a community. This, I think, is the subtle religion of globalization. Mammon-worship is necessarily expressed through an explicit and intentional attachment to *things* that, in the process, Mammonism actually reduces people to *things* by seeing their value merely as extrinsic—that is, based on exchange value. For example, in Mammon's value system, human beings are seen as mere human resources measurable by their dollar amount per time of work. Thus, the worshippers of Mammon tend to *thingify* people. When this is the case, people are sacrificed to the altar of money, wealth, and property. It becomes easy to oppress and exploit people when they are seen as *things*.

Our value system, especially those Christians who are in the affluent societies, must go through this *Reality Check*.

2. Shalom-Salaam is harmony with the Self. Identity means being a *person-in-community*, not a *consumer-in-marketplace.* The biblical understanding of the *self* is so rich, far richer than the reductionist understanding of the neo-classical economic view of the self. On one hand, self can be understood as *soul, living being, life, person*. On the other hand, self can also be understood as *desire, appetite, emotion, passion*. The former refers to the relational-spiritual aspects of our self that we share with other human beings and with God. The latter refers to basic instincts of the self that we share with animals. When the self is merely regarded as *consumer-in-marketplace*, we limit our "self-ness" to the basic animal instincts of our humanity. We are then reduced to only one side of our "self-ness." Hence, we are alienated from our own self and we do not experience the shalom or wholeness of the self. This alienated self is the easy target of commercial advertisements that lull and manipulate human beings to become

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[2] This is a summary of a paper by L. Daniel Pantoja, *A Critique of Globalization Based on Biblical Shalom*. Submitted to Dr. Yong-Hun Jo, Globalization and Social Ethics, Vancouver School of Theology, June 15, 2002.

[3] Walter Brueggemann, *Theology of the Old Testament* (Minneapolis: Fortress Press, 1997), p. 747.

mere *consumer-in-marketplace*. Such advertisements usually appeal to the desire, appetite, emotion, and passion.

In shalom perspective, the harmonious Self—the wholeness of soul, life, personality, desire, appetite, emotion, and passion that characterize us as living beings—lead a person to live an Abundant Life. *Abundant Life* is a term used in the Gospel of John (Jn. 10:10), which means living life in its fullness—spiritually, physically, socially, economically, and culturally—in the context of the community. Abundant Life is not defined by *what I have* but by *who I am* in the context of relationships. A person experiencing an abundant life regards her or his identity as a *person-in-community* and not as mere *consumer-in-marketplace.*

In contrast, globalization sees the Self as an isolated individual consumer who is addicted to commodity. The meaning of one's self is determined by how much goods and services one is able to consume in order to satisfy one's needs and wants. Relationships are mere means to satisfy one's needs and wants.

The church is the shalom community that is called to demonstrate that it is possible to live a life of wholeness. The church must not contribute in the reduction of the self into a religious *consumer-in-marketplace*. Instead, the church must be a pilot community called by God to show and tell that the Christian understanding of the whole self, as a *person-in-community*, is possible. This possibility is experienced through the discipleship of the whole self into the cruciform life of Christ. In Christ, a person can discover what it is to be a whole human being—a person who is nurtured intellectually, physically, socially, and spiritually (Lk. 2:52).

3. Shalom-Salaam is harmony with Others. We are called to love others as *neighbors* and not to treat others as *competitors.* In shalom perspective, people are called to live a communal lifestyle. In the communal lifestyle, the Other is treated as a neighbor to be loved as one's self. The poor is embraced justly as an integral part of the community.

In contrast, the value that is operative in globalization treats the Other as a competitor. In this perspective, one's relationship is usually determined by the question, "How can I get ahead?" In this competitive lifestyle, one's relational environment becomes a *rat race*. Progress and growth is pictured as being in the *fast lane*. The successful ones are described as *those who have arrived*. The one's who are left behind—economically, politically, socially—are considered *losers*. The competitive lifestyle is considered amoral because it is seen as a necessary, rationalistic approach to relationships in the context of market capitalism.

For the Jewish listeners of Jesus Christ, the Samaritan was the person who loved his neighbor. Jewish. Samaritan. Neighborly love can come from Others whom we do not usually consider to be neighbors (Lk. 10: 25-37). For the followers of Jesus Christ in an era of globalization, the neighbor is the Muslim, the Jew, the Buddhist, the religious Other. We can give love to them. We can receive love from them.

4. Shalom-Salaam is harmony with Creation. Creation, from shalom perspective, is seen as an *organic-relational* world, not merely as a *mechanical-utilitarian* world. In a mechanical-utilitarian view of the world, the emphasis is exploitation. If one of the parts of the machine-world is not functioning, the tendency is to replace it. Hence, in globalization, the natural resources can be exploited for the present, and then later, it can be substituted with technological products and solutions.

In an organic-relational world, the emphasis is stewardship and loving care of creation. The biblical story of Creation tells us that "the Lord God formed the mortal or *adam* from the dust of the ground or *adamah* and breathed into his nostrils the breath of life and the mortal became a living being" (Gen. 2:7). Those are the imageries used to give us a grasp of the beginning of the human race. We all came from the ground. We were named after the ground. We are one with Creation. We are one humanity! We are all carbon-based material. We are all breathed with the same breath of God. That is the story of our *Being Alive*! When the Creator-God commanded us to subdue the Earth in Gen. 1:28, it means to care for, to keep, to watch, and to preserve it as expressed further in Gen. 2:15. The creation is the *world* that "God so loved…" (Jn. 3:16). This is also the creation that will ultimately be reconciled with Christ (Col. 1:15-20). Our shalom—our experience of wholeness—necessarily includes the whole of creation.
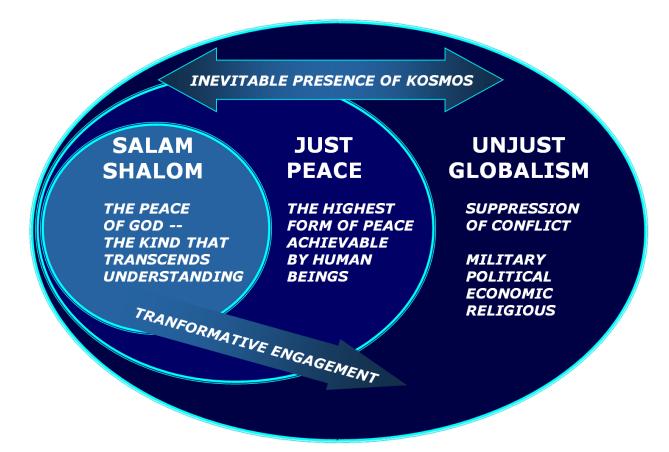
SMALL GROUP DISCUSSION:

The basic differences in the perspective of the world between Globalization and Biblical Salaam-Shalom

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REVIEW:

LOOKING AT PEACE IN SEVERAL LAYERS

INEVITABLE PRESENCE OF KOSMOS

SALAM SHALOM

THE PEACE OF GOD -- THE KIND THAT TRANSCENDS UNDERSTANDING

JUST PEACE

THE HIGHEST FORM OF PEACE ACHIEVABLE BY HUMAN BEINGS

UNJUST GLOBALISM

SUPPRESSION OF CONFLICT

MILITARY POLITICAL ECONOMIC RELIGIOUS

TRANFORMATIVE ENGAGEMENT

PRAYING FOR PEACE IN THE PHILIPPINES

Global Reality: **Unjust Globalism**
Military, Political, Economic Oppression of Poor Nations

National Reality: **Conflicted Land**
Corruption in the Government, Political-Economic Instability,
Armed Conflicts: CPP-NPA, MNLF, MILF, BIFF, ASG, ISIS-inspired groups

Local Reality: **Violence of Injustice**
Dynasties and Warlords in Provincial, Municipal, Barangay, and Purok Levels

GROUP DISCUSSION: CAUSES OF ARMED CONFLICTS IN OUR LAND

FUNDAMENTALS OF TRAUMA HEALING

Trauma. A serious injury or shock to the body, as from violence or an accident. An emotional wound or shock that creates substantial, lasting damage to the psychological development of a person, often leading to neurosis. An event or situation that causes great distress and disruption.

TRAUMATIC EVENTS

Traumatic events and situations overwhelm our usual ability to cope with and respond to threat.

:: Abuse or assault: physical, emotional, sexual (including rape)

:: Accidents

:: Causing harm to others deliberately: criminals; torturers; abusers; terrorists including state-sponsored or -sanctioned terrorism; abuse of power

:: Causing harm to others in the line of duty: law enforcement, executioners, military personnel

:: Economic policies, poverty

:: Homelessness, being a refugee

:: Human-caused disasters: chemical spills, dams or levees that break

:: Living under occupation or in conditions of servitude or slavery

:: Mass violence: assaults, massacres, genocide, wars

:: Natural disasters: hurricanes, earthquakes, tornados, tsunamis

:: Neglect of those who cannot care for themselves

:: Serious illnesses, pandemics and epidemics such as AIDS, bioterrorism

:: Structural violence: social structures and institutions that deprive people of their rights and ability to meet basic needs

:: Sudden loss of loved ones, status, identity, possessions, home, territory

:: Sudden changing of the rules, expectations, or norms; social revolutions

:: Surgical, dental, and medical procedures, including difficult births

:: Torture

:: Witnessing death or injury

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MEDICAL APPROACH TO TRAUMA

1. When communities or entire societies experience traumatic events or live with constant unrest, individuals are impacted.

2. Many will bounce back without help or intervention. Others will require or benefit from mental health services.

3. Under the health-care system in the Western societies, these services are usually one-on-one and deal with the symptoms resulting from the trauma:

   :: difficulty eating   :: anxiety

   :: sleeping problems   :: difficulty in concentrating

   :: flashbacks to the event   :: anxiety

   :: fear   :: depression

This approach is known as the medical model of trauma: it is a Western model and it is useful and needed by some people.

PSYCHOSOCIAL APPROACH TO TRAUMA

A psychosocial approach to trauma looks at the close relationship between the *psychological* and *social* effects of trauma and/or violence.

1. The psychological effect refers to how the experiences impact emotions, thoughts, behavior, memory, learning, and the meaning we make of an event.

2. The social effects refer to how the traumatic experiences affect and alter people's relationships with each other. This can include --

   :: death, separation, estrangement

   :: losses of jobs, economic or educational opportunity, status, land, and community.

3. With this, we at Peacebuilders Community include the spiritual impact on individuals or groups. We use the term *PsychoSpiritual* to address the issues of spirituality in a traumatic situation.

CAUSES AND TYPES OF TRAUMA

1. Ongoing and structurally-induced trauma.   Trauma can be caused by living under abusive or unsafe conditions that are long-term and continuous. Conditions that at one time were rare, such as muggings, rape, and gang activities, are now ordinary in many parts of the world. The constant possibility of death or injury in conflict zones, or where populations live under occupation and in fear of terrorism, are no less traumatic because they are routine. The ongoing violence of poverty and systems that make people unable to meet basic needs such as health care is called *structural violence* and is a cause of trauma. Often these structural-induced traumas go unnoticed. There is no standard term in trauma literature for this experience of living with ongoing trauma. It has been called *cumulative trauma; continuous trauma; chronic trauma; sequential, multiple,* or *plural traumas.*

The psychological, spiritual, social, economic, and political effects of these ongoing difficult conditions can be profound, not only for individuals but for entire societies.

2. Societal or collective trauma. When a traumatic event or series of events affects large numbers of people, we speak of *societal* or *collective trauma*. Trauma may be directly experienced, but it can also occur when witnessing (e.g. on television) or merely hearing about horrific events. Whether direct or indirect, a group experience of trauma can set off widespread fear, horror, helplessness, or anger. Such events are not merely private experiences but have impact at national and regional levels, resulting in societal trauma.

Some of these are specific to the culture or society. For example, "September 11" instantly evokes images of the attacks on New York City and Washington, D.C., in 2001 for U.S. citizens as well as many others. In Chile, however, "September 11" evokes the trauma of the September 11, 1973 U.S.-backed overthrow of the democratically-elected government of Salvador Allende. Many in Central America remember the September 11, 1990 stabbing of Guatemalan anthropologist Myrna Mack who was documenting human rights abuses.

Within a single society, cultural subgroups may experience events differently, depending on their proximity to the threat or their identity with the victims of the events.

3. Historical trauma transferred through generations. Historical trauma is the "cumulative emotional and psychological wounding over the lifespan and across generations emanating from massive group trauma." Slavery, colonialism, and persecution or genocide of one faction or religious group are examples. The "event" or institution is in the past, but the effects are cumulative and are seen in individual and group attitudes and behaviors in succeeding generations. The trans-generational transmission of these traumas can occur even when the next generation is not told the trauma story, or knows it only in broad outline. A "conspiracy of silence" surrounds events for which grieving and mourning have never taken place.

Cultural traumas are created when attempts are made to eradicate part or all of a culture or people. This has happened for many native and indigenous groups worldwide.

4. Secondary trauma.   *Secondary* or *vicarious trauma* refers to the effects experienced by rescue workers, caregivers, and others who respond to catastrophes and attend to direct victims firsthand. Many journalists who covered victims' testimonies in South Africa's Truth and Reconciliation Commission reported post-traumatic stress reactions, even though they were briefed beforehand on how to avoid becoming personally traumatized. The effects of secondary trauma are similar to those experienced by victims and survivors themselves.

5. Participation-induced trauma.   Another cause of trauma is rarely discussed: being an active participant in causing harm or trauma to others, whether in the line of duty or outside of the law, such as in criminal activity. Psychologist Rachael MacNair's research suggests that the traumatic effects of harming others, intentionally or unintentionally, can be as severe as or more severe than what victims and survivors experience.

The issues MacNair raises likely have significance for communities, groups, and nations. What are the emotional and spiritual implications for groups or nations that bear responsibility for events such as the holocaust, genocide, suicide bombings, state-supported assassinations, or preemptive wars?

COMMON RESPONSES TO TRAUMATIC EVENTS

:: Involve threats to lives or bodies.

:: Produce terror and feelings of helplessness.

:: Overwhelm an individual's or group's ability to cope or respond to the threat.

:: Lead to a sense of loss of control.

:: Challenge a person's or group's sense that life is meaningful and orderly.

VALIDATING TRAUMA

Whether or not a situation is overwhelming cannot be determined by looking only at the events. What is merely stressful for one individual or group of people may be traumatic for another, depending on a combination of factors. These include age, previous history, degree of preparation, the meaning given to the event, how long it lasts, the quality of social support available, knowledge about how to deal with trauma, genetic makeup, and spiritual centeredness.

Consequently, a traumatic reaction needs to be treated as valid, regardless of how the event that induced it appears to anyone else.

TRAUMA IS CONTEXTUAL

Traumas occur in a context, a social setting, with dynamic interactions between the individual and the surrounding society. The social conditions and meanings of an individual experience often cause or contribute to trauma.

TOWARDS TRAUMA HEALING

1. Facilitate them to safety.

:: Breaking free

:: The role of the peacebuilders

2. Acknowledge their reality

:: Mourning, grieving our own story, and naming fear

:: Recognize that the other has a story

3. Reconnection

:: Recognize interdependence, taking risks

:: Choosing the path for forgiving

:: Seeking justice

:: Possibility of reconciliation

A CHALLENGE TO PEACEBUILDERS

1. Recognize ourselves as leaders.

2. Challenge our own faith communities to live up to the highest ideals.

3. Prevent trauma by learning to wage peace.

4. Work at both the personal and the communal/structural level.

5. Be informed.

6. Remember that we are not alone.

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ENLISTING PAR TEAMS

Peace and Reconciliation Teams are people with strong belief in nonviolence, peace and human rights. They can work under pressure with tact and diplomacy. And because they live with other volunteers for at least two weeks, maturity and a sense of humor are vital.

While no *PAR Teams* has ever been seriously injured working on a project, it is important to be aware that the work does present many challenges and is certainly not glamorous. But the right person can gain important experience and make a lasting contribution working on a *PAR Team*.

All volunteers are carefully chosen and trained by *PeaceBuilders Community*'s experienced field mentors. They go through a rigorous selection process to be chosen for a project group. Prospective *PAR Team* volunteers attend an orientation weekend to help them decide whether volunteering for *PAR Community* is what they really want to do. It is not just a selection process; it's a process of self-evaluation, to work out if they are personally cut out to deal with the challenges of volunteering. If successful, they are invited for seven to ten days of project training. If they get through that, then they can begin to work on the project.

Every project has slightly different needs for its volunteers, but all projects require a good level of fluency in the relevant language.

Most *PAR Team* volunteers are over 21 years of age.

WHAT WE EXPECT FROM PAR TEAM MEMBERS

LANGUAGE. It is essential that volunteers are able to communicate fluently in the language of the *Peace and Reconciliation Zone*[4] (PAR Zone). Team members live and work constantly in these languages. Nearly all contacts, official and social, are made in the language of the project area. It is therefore necessary on a professional, personal and emotional level to speak the language well. For some projects, the willingness of candidates to learn other languages used in the area is also a requirement.

AGE. Applicants must be at least 21 years of age when they join the project. Exceptions are occasionally made for experienced volunteers in all the projects.

POLITICAL ANALYSIS. The ability to analyze political situations allows all team members to have greater insight into the workings of the project area's political system and encourages better foresight and planning in the team's decisions.

KNOWLEDGE OF THE PAR ZONE. It is also essential to have a good knowledge of the history, political situation and culture of the particular PAR Zone.

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[4] PAR Zone. A geographic zone where the struggle between at least two interdependent parties—who perceive incompatible goals, scarce resources, and interference from the other party in achieving their goals—are expressed in a hostile or violent form.

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C O M M U N I T Y
I N C O R P O R A T E D

NON-VIOLENCE. An understanding of the theory and practice of nonviolence is an important skill for anyone considering volunteering. It gives insight into the reality of conflict and *PeaceBuilders Community*'s role within that conflict. Potential volunteers must also have a thorough understanding of all the principles of *PeaceBuilders Community*'s work in order to become clear about non-violence.

PUBLIC RELATIONS & DIPLOMACY. *PAR Team* volunteers need to be able to deal confidently with public relations since teams maintain cordial relations with many groups, including popular movement organizations, NGOs and governmental bodies. Team members have access to a lot of information that needs to be carefully analyzed and utilized. In a conflict situation the emphasis on accurate information is paramount, as is a flow of up to date information within the team. Volunteers must be particularly aware of the possible consequences and harm resulting from misuse of information or breach of confidentiality.

REPORT WRITING & ADMINISTRATION. A large part of *PeaceBuilders Community*'s work involves the handling of information, so written and oral experience in writing reports, articles, etc. would be very useful. Experience of working with computers, creating and maintaining office systems and office management skills are also desirable.

MANAGING STRESS. The team often has to work through periods of extreme stress and tension due to a particular political situation, levels of work or interpersonal tensions. It is therefore crucial for each member to be able to manage their stress and work efficiently to meet deadlines under pressure.

LIVING AND WORKING IN A GROUP. In a *PeaceBuilders Community* team you will be living and working very closely with a group of people. The size of the team varies but the ability to cope with and appreciate this situation is essential to *PAR Team* volunteers*.* In addition, team members live and work together in relatively small spaces; members must be able to function with the different rhythms and styles of the other members. Problems within the team can quickly begin to affect the quality of external work: to deal with such situations all volunteers must be tolerant of one another, their opinions and idiosyncrasies and be prepared to work to resolve interpersonal tensions.

FLEXIBILITY. The level and type of work being requested of the team often changes rapidly and with very little notice, thus an ability to learn quickly, take on board new ideas and concepts, read into situations and rapidly assess their significance are vital characteristics of a *PAR Team* volunteers.

CULTURAL SENSITIVITY. Sensitivity and respect towards other cultures (enhanced by the experience of working in a substantially different culture) is an important requisite in facilitating team integration and building an understanding of how the project country works.

OTHERS. It is necessary to take part in housekeeping duties (cooking, cleaning, etc). Knowledge of photography or IT, for example, would also be useful.

EMOTIONAL PREPARATION

At the core of *PeaceBuilders Community*'s work is the potential and real threat of violence. Before starting work with a team and with the help of the Peace and Reconciliation Team Leader (PAR-T Leader), each volunteer needs to seriously consider a series of personal and emotional questions. This process of raising self-awareness and openly acknowledging one's strengths and weaknesses is crucial preparation for the effective management of stressful situations volunteers will almost certainly encounter. Without this awareness it can be difficult to address issues that may arise during a period on the team and this can be harmful both to the individual volunteer and the team as a whole.

The following areas should be considered:
:: *personal limitations, fears and prejudices*
:: *motives for and expectations of volunteering with PeaceBuilders Community*
:: *the role which PeaceBuilders Community and the individual volunteer plays in the conflict*
:: *your own political convictions*
:: *your views on being non-partisan, especially given that many PeaceBuilders Community*
    volunteers come from very politically active backgrounds in their own country
:: *the possibility of your own death*
:: *the possibility of torture*

Working with *PeaceBuilders Community* can be very difficult emotionally. This can be especially true when a volunteer returns: the reverse culture shock can be intense for even the most experienced traveller.

REFLECTION: AM I FIT TO BE A *PAR TEAM* VOLUNTEER?

Spiritual

Psychological

Physical

Social

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PEACE AND RECONCILIATION TEAMS: ETHICAL VALUES

1.   Love. We will love all people unconditionally and we will practice selfless love to the point of offering our lives to the people with whom we are called to live and to serve. This is exemplified in the humble life of Jesus of Nazareth whom we follow in response to His sacrificial love.

2. Truth. By God's grace, we will not lie. As witnesses to the truth we have experienced in Jesus Christ, we will initiate transparent and honest interaction with all the people concerned as we relate with them and as we formulate and implement our policies.

3. Justice. As justice is an attribute of God, our tasks will be implemented in accordance with what is just and equitable among all people concerned. We will listen to, and suffer with, those who have been oppressed because of historical injustice. Because of the redemptive nature of Jesus' Way, we will act justly as we peacefully seek the healing of the nations from all forms of injustice.

4. Forgiveness. Using the energies available to us through the power of the Holy Spirit, we will absorb the violence committed against us so that our lives may be used as servants to stop the cycle of violence within us and around us. We will seek the forgiveness of people and communities who were treated unjustly by our fellow Christians—who misused the name of Christ to advance their greed for wealth and power.

5. Peace. We will seek harmony and reconciliation with the Creator, with our Being, with Others, and with the Creation. We believe in solving problems through non-violence. By God's grace and mercy, we will not use weapons to hurt or to kill people as a means to accomplish our dreams, mission, and objectives.

6. Voluntary Service. The backbone of our community will be the voluntary efforts of our team members as they offer their time, or their skills, or their financial resources for the cause of peace.

7. Respect. As fellow-beings created in the image of God, we will work with all people, respecting the differences in our worldviews, value systems, and behavior patterns. As fellow stewards of our planet, we will respect traditional ways of preserving our natural environment.

8. Patience. The work of peacebuilding in each context is a long-term process. Though we will seek wisdom from the lessons learned from other contexts, we will not be presumptuous to use them as "quick-fix solutions" to a specific conflict-situation we are facing. We will always consult patiently with the people with whom we are called to love and to serve.

9. Mutual Learning. Because all truth is God's truth, we will seek to be both learners and teachers when we work with other people. We recognize that modern knowledge can be harmonized with traditional wisdom from many cultures, and that this harmonized learning will enrich our mutual growth and development.

10. Accountability. We will submit ongoing reports to all the people concerned—sponsors, clients, volunteers, staff—as we manage the resources entrusted to us.

ORGANIZING PEACE AND RECONCILIATION TEAMS

PeaceBuilding is a comprehensive concept that encompasses, generates, and sustains the full array of processes, approaches, and stages needed to transform conflict toward more sustainable, peaceful relationships.

PeaceBuilding, as a strategy, has many components. Among them are: conflict transformation, military intervention and conversion, governance and policymaking, restorative and transitional justice, environmental protection, human rights, civilian and military peacekeeping, peace education, activism and advocacy, trauma healing, and social-economic development.

The central component of peacebuilding is *reconciliation*—the conflicting parties' journey from resolution of issues to rebuilding of relationships.

Team. A set of players forming one side in certain games and sports. A set of people working together to accomplish a common task or a common set of objectives. A set of specialists working together in synergy.

Team Spirit. Willingness to act for the good of one's group rather than oneself.

Team Work. Organized cooperation.

Peace and Reconciliation Team. A group of people with unique personalities, unique individual talents, unique cultural backgrounds and unique spiritual gifts who have agreed to synchronize their energies together *to build peace* among different people groups.

A *Peace and Reconciliation Team* is made up of trained PeaceBuilders Community volunteers. Normally, there are 15 people in each team and are organized into 5 Task Groups—Health & Security Group, Logistics & Communications Group, Formal & Legal Group, Information & Documentation Group, and Media & Public Relations Group. Each team is organized and led by a full time Peacebuilding Team Leader.

DREAM TEAM WISH LIST

1.	9.
2.	10.
3.	11.
4.	12.
5.	13.
6.	14.
7.	15.
8.	

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MISSION OF THE PEACE AND RECONCILIATION TEAMS

:: To promote lasting peace in a conflicted area by giving skilled, courageous support to
peacemakers working in situations of conflict

:: To inspire people's movements to discard violence in favor of nonviolent action as
a means of settling differences

:: To provide churches and communities with first-hand information and resources for
responding to situations of conflict, and to urge their active involvement

:: To interpret a nonviolent perspective to the media and the broader Philippine society

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TASK GROUPS WITHIN A PEACE AND RECONCILIATION TEAM

1. HEALTH & SECURITY GROUP

:: To look after the physical health of the team.

:: To look after the team's security and navigation of the conflict area

2. LOGISTICS & COMMUNICATIONS GROUP

:: To make and distribute cell phone directory of team members, and to look after the transportation needs of the team during a mission trip

:: To look after food and housing needs of the team during a mission trip.

:: To manage the team's budget for the mission trip.

3. FORMAL & LEGAL GROUP

:: To make formal arrangements to meet with parties involved in conflict.

:: To advise the team when legal opinion is needed and to give para-legal training to the members of the team.

:: To choose from among themselves the official spokesperson for the team.

4. INFORMATION & DOCUMENTATION GROUP

:: To determine data gathering techniques for each of the team's fact finding mission.

:: To document relevant events during the team's mission trip using video- and still-cameras.

5. MEDIA & PUBLIC RELATIONS

:: To facilitate the team members in expressing their views to the end that an official team statement is articulated.

:: To draft the team's news releases, official statements and position papers.

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STRUCTURED EXPERIENCE: "MUSICAL CHAIR"

::   Original Version

::   PeaceBuilders' Version

AFFIRMING INDIVIDUAL ROLES IN A TEAM PERFORMANCE

CLARIFIER. Interprets ideas or suggestions; defines terms; clarifies issues before the team; clears up confusion

COMPROMISER. Often compromises that yield status when his or her ideas are involved in conflicts; modifies in the interest of team cohesion or growth

CONSENSUS TAKER. Asks to see whether the team is nearing a decision; "sends up trial baloons" to test possible solutions.

ENCOURAGER. Is friendly, warm, and responsive to others; indicates facial expressions or remarks the acceptance of others' contributions

FOLLOWER. Goes along with the movement of the team; passively accepts the ideas of others; serves as an audience in a team discussion and decision-making

GATEKEEPER. Helps to keep communication channels open; facilitates the participation of others; suggests procedures in team decision-making

HARMONIZER. Attempts to reconcile disagreements; reduces tensions; gets people to explore differences

INFORMATION SEEKER. Asks for factual clarification; requests facts pertinent to other discussion

INFORMER. Offers facts; gives expressions of feelings; gives opinions

INITIATOR. Proposes tasks, goals, actions; defines team problems; suggests procedures

OPINION SEEKER. Asks for the clarification of the values pertinent to the topic under discussion; questions values involved in the alternative suggestions

ORIENTER. Defines the position of the team with respect to its goals; points to departure from agreed-on directions or goals; raises questions about the directions pursued in team discussions

REALITY TESTER. Makes critical analyses of ideas; tests ideas against data to see if ideas would work

STANDARD SETTER. Expresses standards for the team to measure performance

SUMMARIZER. Pulls together related ideas; restate suggestions; offers conclusion or decision to the team

PAR VOLUNTEER ASSESSMENT

OBJECTIVES OF THIS VOLUNTEER ASSESSMENT PROCESS:

1. To accurately assess the ability of a new PAR volunteer-candidate to effectively do the task of biblical peacebuilding in the context of Philippine realities;
2. To provide PAR volunteer trainees the opportunity to get accurate feedback on team performance strengths and weaknesses;
3. To provide a recruiting platform for potential *PeaceBuilders Community* leaders;
4. To provide assessors and senior *PeaceBuilders Community* leaders with additional tools and motivation to be active supporters of biblical peacebuilder-multiplication and disciple-making movement;
5. To provide the basis for training and supervision of those appointed to take the responsibilities and privileges of PAR Volunteer at *PeaceBuilders Community*.

A. EMOTIONAL HEALTH / SELF IMAGE

5	4	3	2	1	NA
Demonstrates great self-confidence; excellent self-understanding; accepts criticism; freely affirms others; can articulate accurately strengths and weaknesses	Usually self-confident; new situations can shake personal confidence; good understanding of self; some strengths and weaknesses are not recognized; often affirms others	Regularly doubts self; stable but not dynamic; not fully aware of strengths; overestimates weaknesses; mildly defensive of criticism; occasionally affirms others	Shows lack of self-confidence; emotionally immature; unsure of who he/she is; inflated views of strengths; seldom affirms others	Significant emotional problems that have not been resolved; withdrawn; people turned off by him; critical of others; defensive of self	Not able to evaluate

B. RELATIONAL ABILITY

5	4	3	2	1	NA
Excellent communication skills; good one-on-one; project warmth acceptance; exceptional listening skills; personal problem-solver; captivating conversationalist; works well in groups	Listens with empathy and understanding; like being with others; generally warm; helps clarify problems; sometimes not accepting of others different from self; good working with others in a group	Listens to others, but demonstrates only some understanding and empathy; does not usually help clarify problems; occasionally sought for counsel; enjoys group work, but is not the leader	Often alone, but enjoys a group; unsure of him/herself with people; listens with no interest evident; offers opinion only when asked or talks incessantly; shows no interest in other's problems	Poor at building relationships; is a loner; does not listen well; appears uncomfortable in a group or with others; does not empathize; boring and insensitive; people avoid contact with him/her	Not able to evaluate

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C. PERSONAL INTEGRITY

5	4	3	2	1	NA
Very committed to truth-telling and doing the right thing; honest and authentic; does what he/she says; no hyperbole or exaggeration; shows financial reliability; faithful in small things	Usually what you see is what you get; generally consistent and reliable; concerned not to be hypocritical; expects honest relationships	Generally does what he/she says; finances are under control; tells the truth when asked, but sometimes will not volunteer important information; sometimes business causes "little things" to slip	Exaggerates events and details from the past; often not transparent; significant financial problems; careless in commitments and appointments; takes advantage of people's generosity	Trail of broken commitments; serious financial problems; lies about past; misrepresents self	Not able to evaluate

D. MANAGEMENT AND ORGANIZATIONAL SKILLS

5	4	3	2	1	NA
Constantly planning, strategizing, and solving problems; loves to start new projects; has always started new programs or ministries, most successful; can gather resources well; can plan and organize new ventures with clarity and precision; finds creative solutions to problems; actively seeks out new opportunities to start projects or ministries	Has regularly started new projects, many successful; can plan and organize well, but occasionally misses key elements; occasionally cannot gather resources; accepts new opportunities, but does not always seek them out	Has started a few new projects, some successful; plans adequately, but has trouble getting the projects organized; may need help solving new problems	Uncertain about risk-taking; more comfortable with existing ventures; may have started one or two new ventures, generally unsuccessful; lacks resources; generally avoids new situations; gravitates toward stability	Cautious about starting something new; unable to take risks; no history of starting new projects; if any started, they failed; avoids new opportunities; cannot gather resources	Not able to evaluate

E. PUBLIC COMMUNICATION

5	4	3	2	1	NA
Powerful public communication skills; can communicate Spirit-filled biblical truths effectively; flexible in different situations; often grabs and holds audience's attention	Well developed public communication skills; relaxed and confident when explaining biblical truths; sometimes grabs and holds audience's attention	Good public communication skills; a natural communicator but needs practice; sometimes loses audience's attention	Little experience in public communication; unsure of him/herself; needs a lot of practice; often loses audience's attention	Poor public communication skills	Not able to evaluate

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F. ENTHUSIASM

5	4	3	2	1	NA
Filled with energy and enthusiasm; speaks with passion and conviction; others catch his/her enthusiasm; very optimistic about the future; motivates those around him to new actions and attitudes	Good energy and enthusiasm in group and individual settings; others find themselves somewhat motivated and energized; speaks with convictions; maintains positive vision of the future	Moderate energy; generally positive about the future, but hesitates to express it; personally enthusiastic, but has trouble igniting others	Little apparent drive and motivation; those around him/her are not motivated by his/her words and actions; focus of his/her energy often distracts people from important tasks	Uninspiring in speech and in actions; produces blanket of dullness on those around him; seems to lack energy.	Not able to evaluate

G. PRODUCTIVITY

5	4	3	2	1	NA
Gets an extraordinary amount accomplished in life; loves a challenge and knows how to work efficiently; spends time on critical areas; has produced some exceptional works such as books or programs	Effective worker; knows how to plan and implement the plans; has produced some programs and projects; always produce more than the minimum requirements	Does reasonable well in performance orientation; has occasionally produced beyond expectations; generally able to do all that his work requires, but little more; some wasted efforts on non-productive items	Works diligently but shows little for it; often not sure what to be done first in a situation; often isn't able to complete minimum requirements	Appears to be lazy; little accomplished in past endeavors; spends time and energy on non-productive projects	Not able to evaluate

The behaviorally anchored descriptions above allow the assessor to pinpoint, on a scale, the requirements for a peacebuilding volunteer:

:: 5 is the top third of effective and efficient volunteer-candidates

:: 4 is the middle third of effective and efficient volunteer-candidates

:: 3 is the lower third of effective and efficient volunteer-candidates

:: 2 is not yet ready, usually because of other priorities or lack of experience

:: 1 is not yet suitable for peacebuilding ministry at this time due to some serious life issues that need to be dealt with

The behaviorally anchored descriptions allow the assessor to accurately evaluate each volunteer-candidate in each category.

Three assessors will be requested to complete a Volunteer Assessment Grid every quarter for one year. Their individual rating and comments must remain confidential.

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