



תהליך השלום הציבורי

مسيره الشعوب السلميه

The Public Peace Process



مسيره الشعوب السلميه

هنالك اشياء الحكومات فقط يمكن عملها،
مثل التفاوض على اتفاقيات ملزمه.
ولكن هناك اشياء المواطنين فقط خارج الحكومات يمكنهم عملها،
مثل تغيير العلاقات الانسانيه.

دكتور هارولد سوندرز
مساعد وزير الخارجية الأمريكية السابق
و عضو مفاوضات كامب ديفيد

תהליך השלום הציבורי

יש דברים שרק ממשלות מסוגלות לעשות,
כגון משא ומתן על הסכמים מחייבים.
אולם יש דברים שרק אזרחים ולא ממשלות יכולים
לעשות, כגון לשנות יחסים בין אדם.

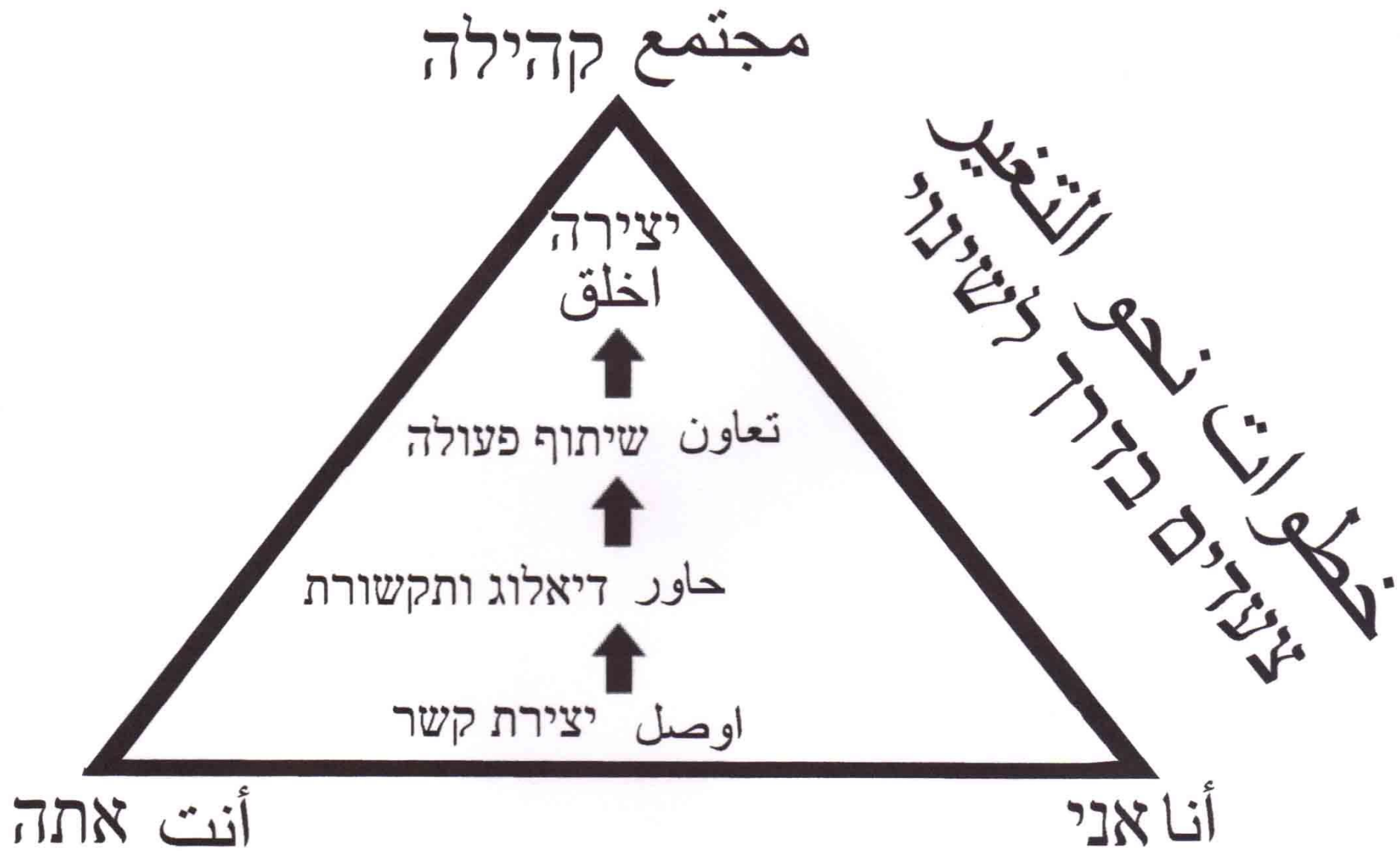
ד"ר הארולד סונדרס
עוזר מזכיר המדינה לשעבר
נושא ונותן על הסכמי קאמפ דיוויד

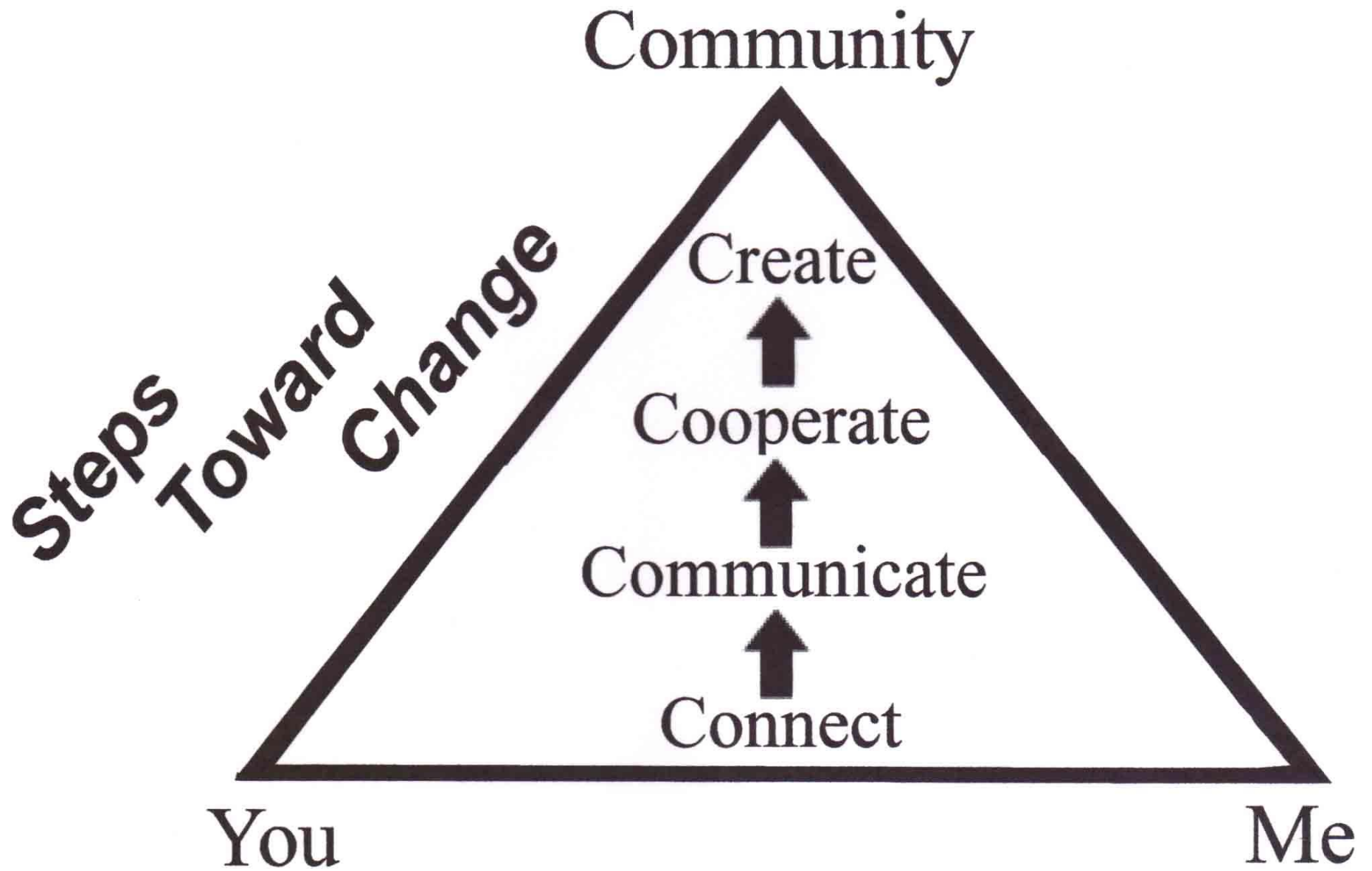


The Public Peace Process

***“There are some things that only governments can do,
such as negotiating binding agreements.
But there are some things that
only citizens outside government can do,
such as changing human relationships.”***

*Dr. Harold Saunders
Former Assistant Secretary of State
Negotiator of Camp David Accords*





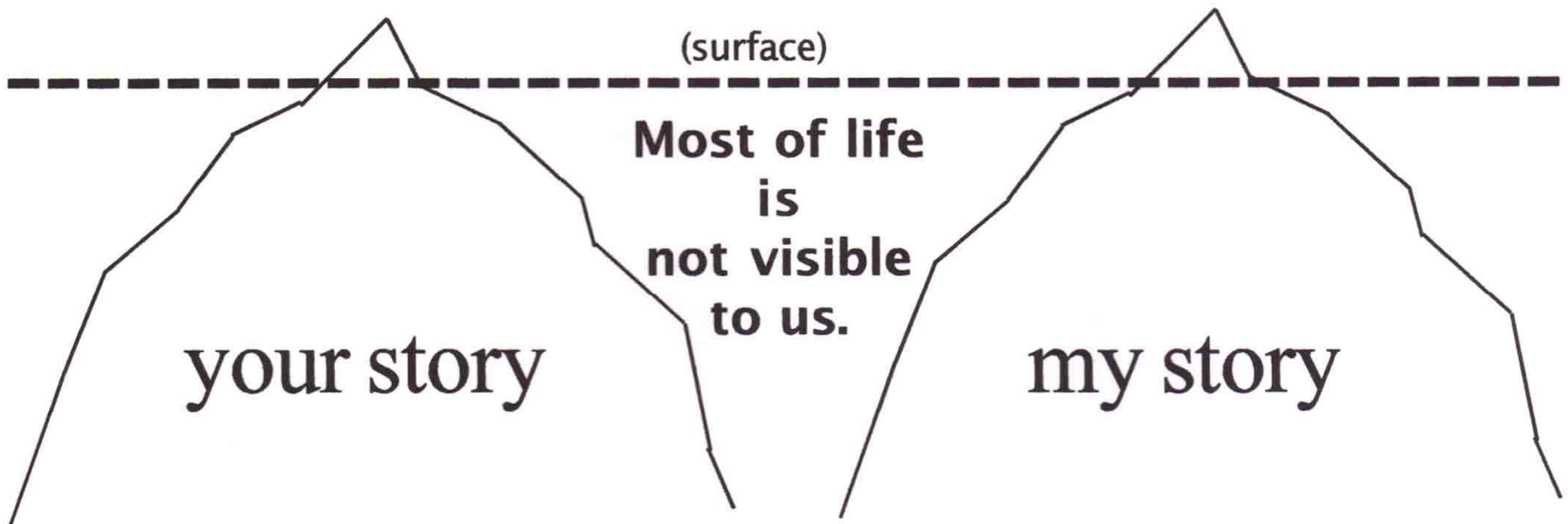
קִּסְטָה סִיפּוּר

אויב הוא מי שאת סיפורו טרם שמענו. ג'ין קנודסן הופמן
العدو هو الانسان الذي لم نعرف قصة حياته بعد. جين نودسن هوفמן

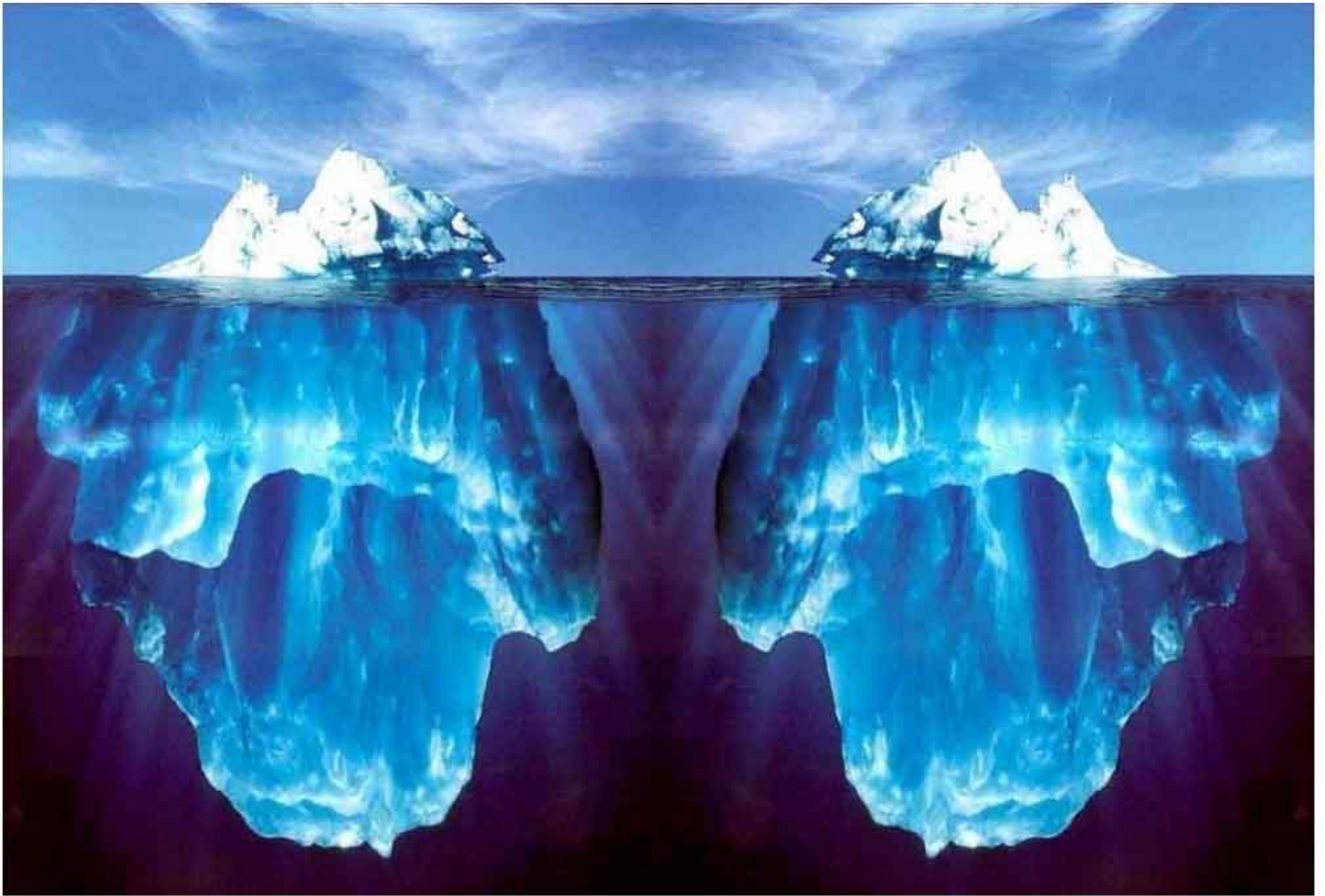


Story

*"An enemy is one whose story we have not heard."
Gene Knudsen-Hoffman*



Listening





الاتصالات الاعتيادية התקשורת הרגילה

100% مُصغ	الأستعداد للرد	100% رد الفعل
100% הקשבה	הכנה לתגובה	100% תגובה

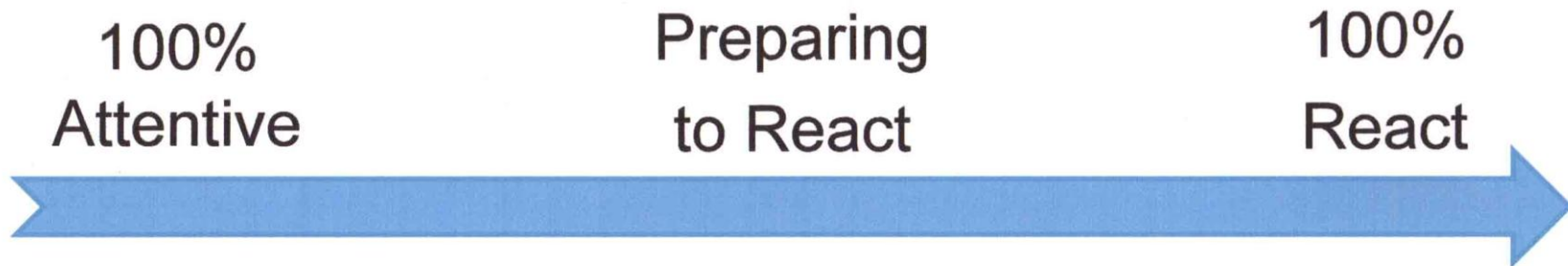


حوار דיאלוג

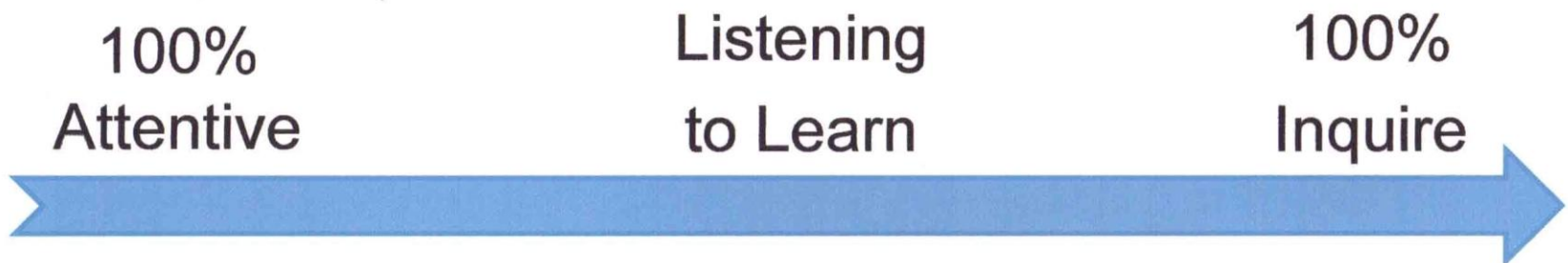
100% مُصغ	إستمع لتتعلم	100% إستفسر
100% הקשבה	הקשבה לשם למידה	100% שאילת שאלות



Usual Communication



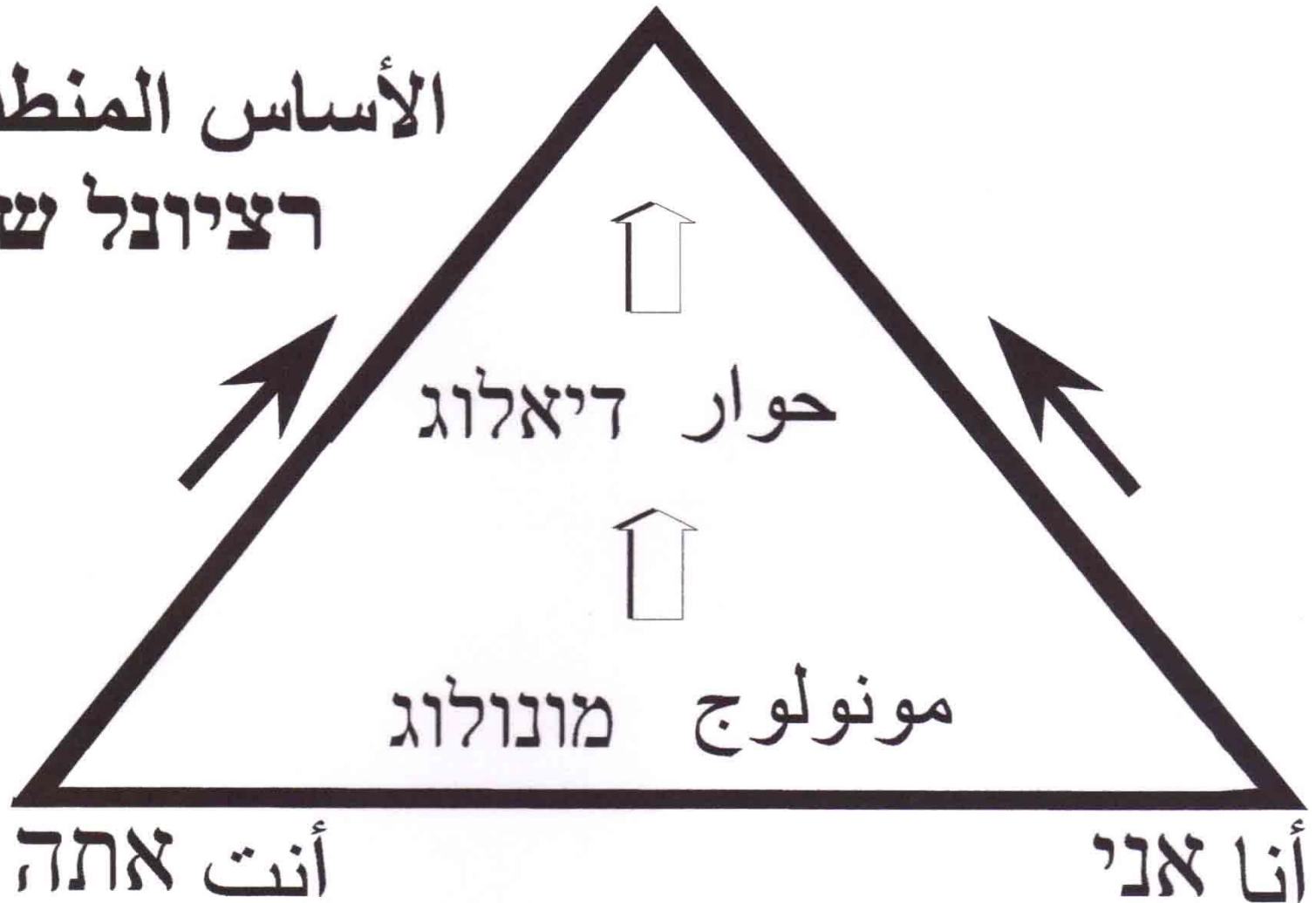
Dialogue



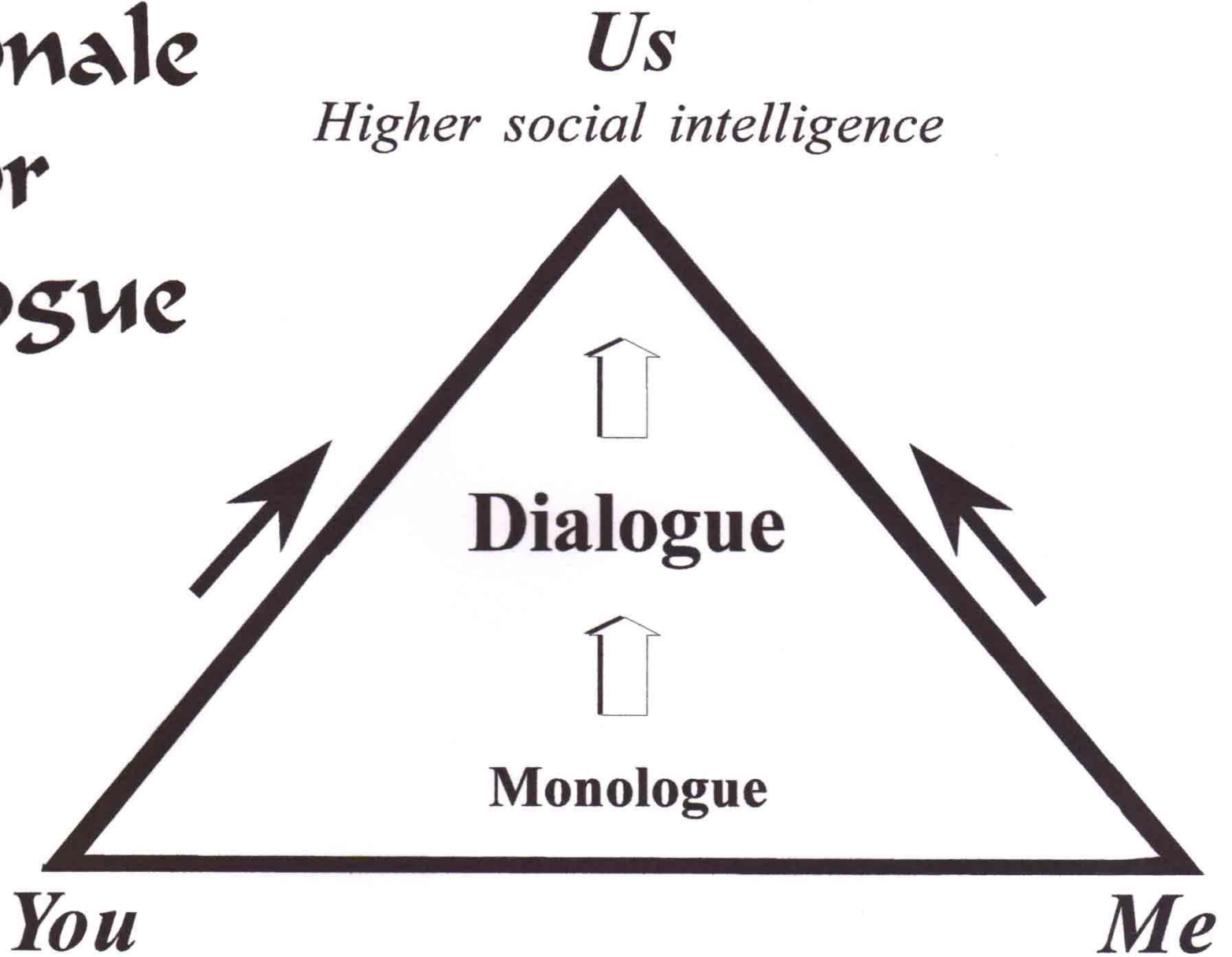
نحن
אנחנו

معرفة اجتماعيه افضل
רציונל של דיאלוג ממושך

الأساس المنطقي للحوار
רציונל של דיאלוג

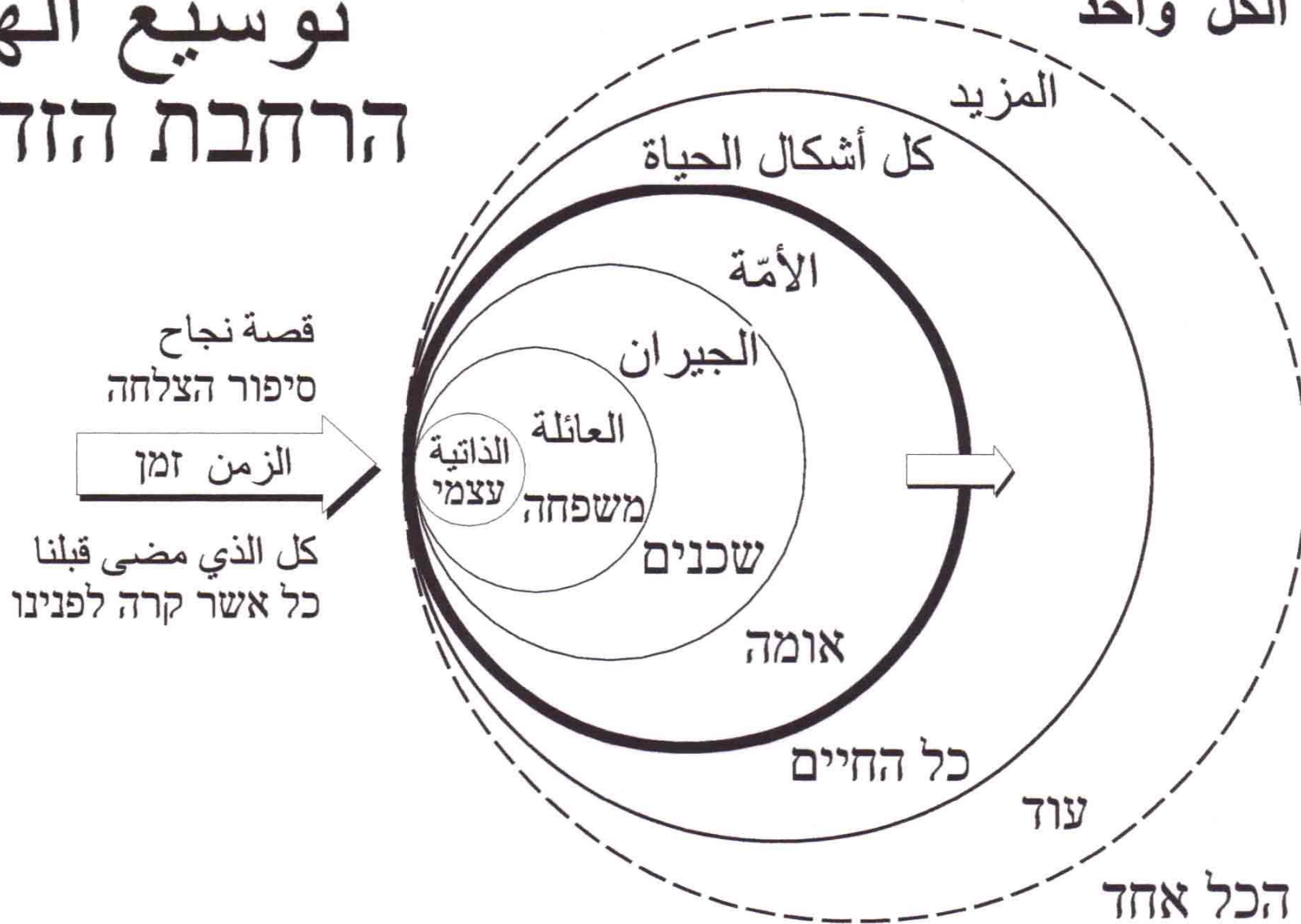


Rationale for Dialogue

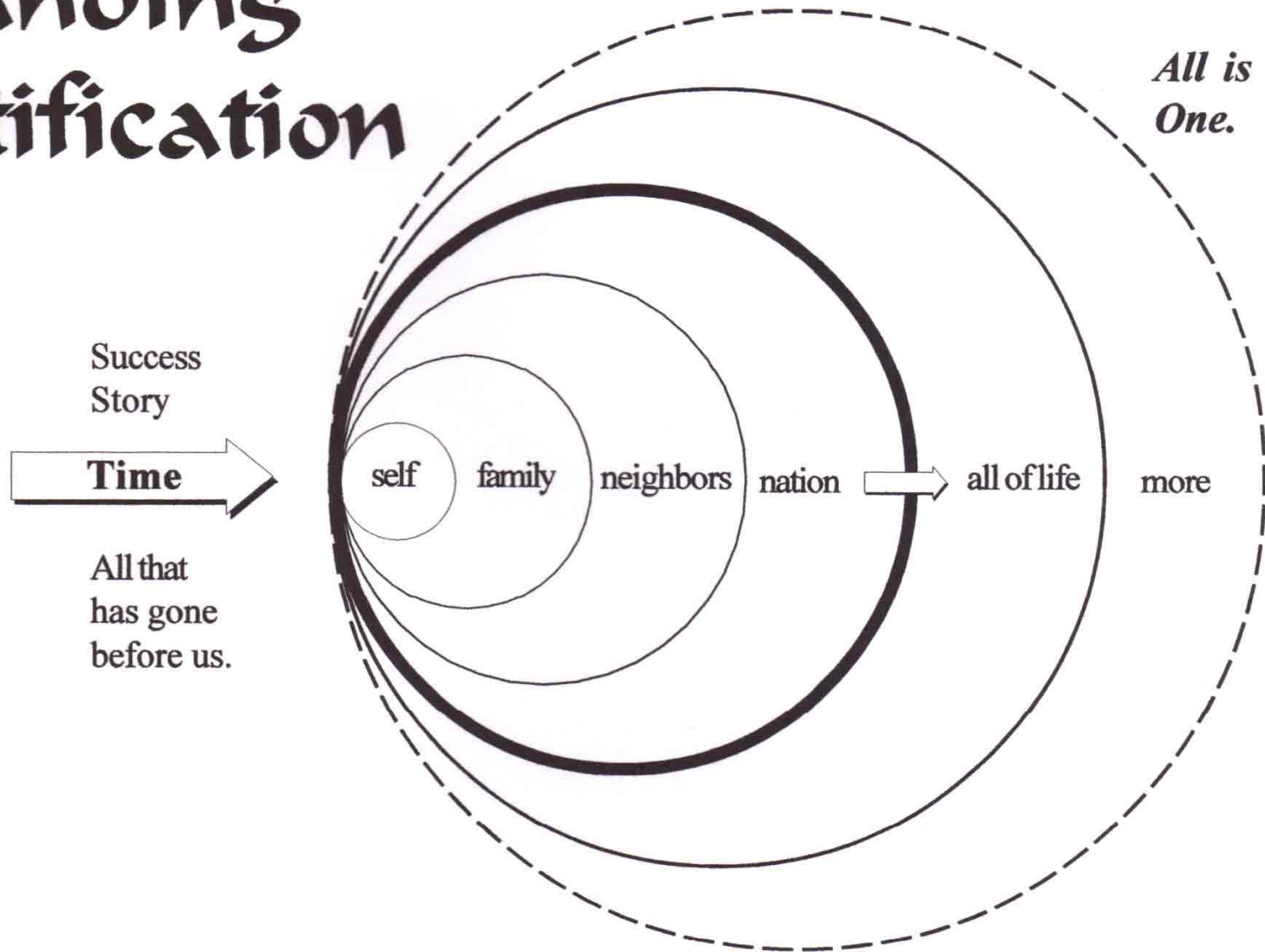


תوسיע ההויה הרחבת הזדהות

אל אחד



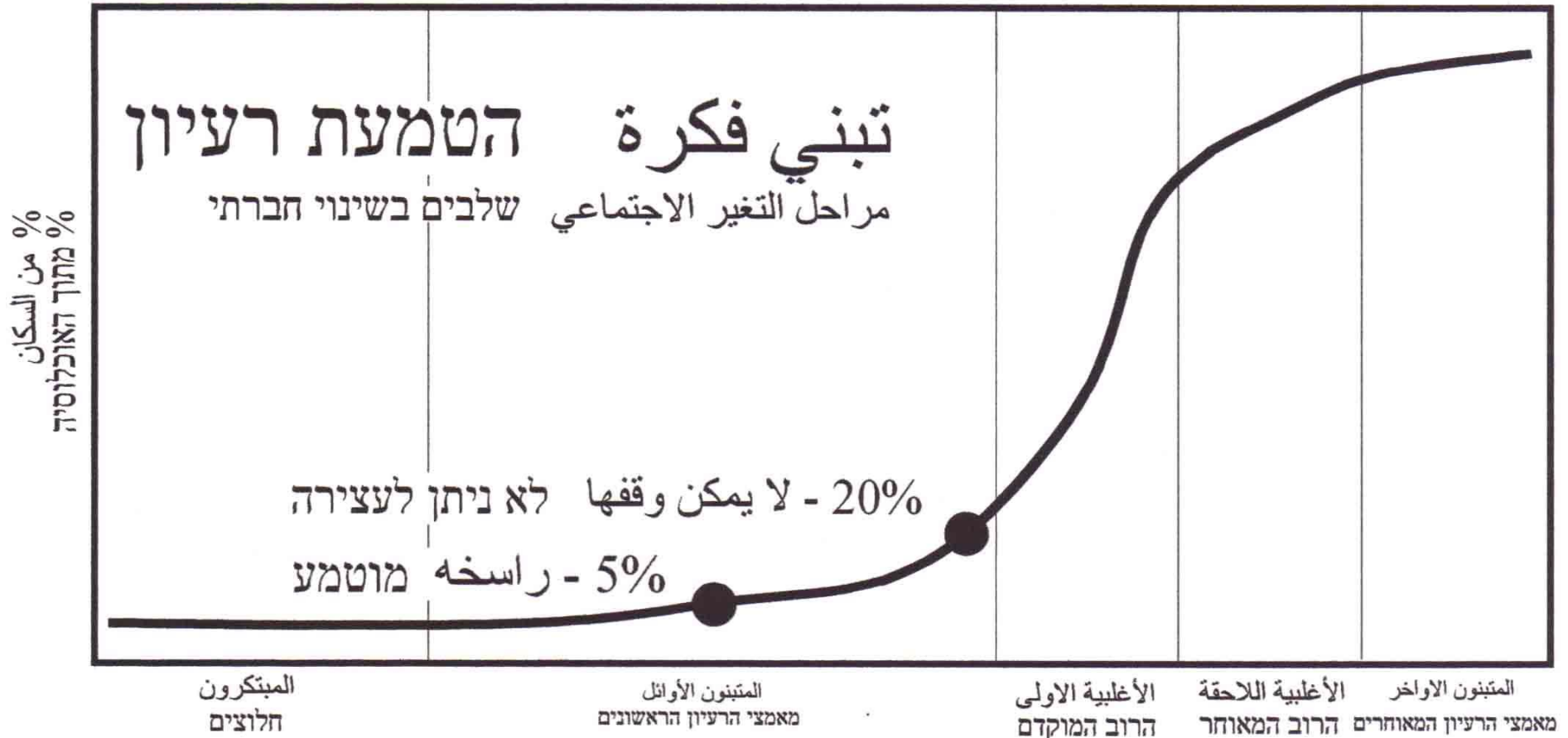
Expanding Identification



תהליך השינוי החברתי

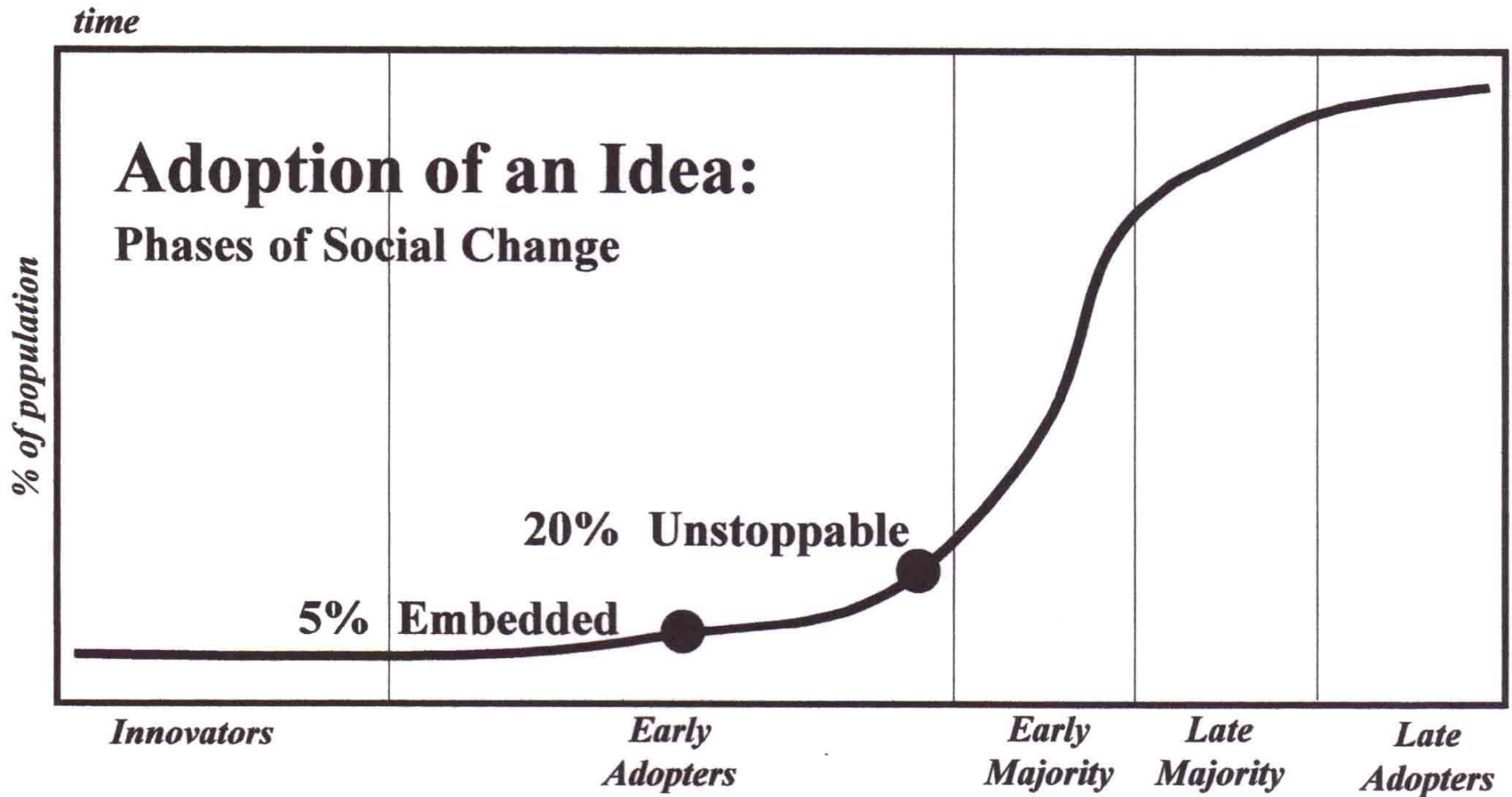
عملية التغيير الاجتماعي

وقت זמן



The process of social change and the S-shaped curve: Professor Everett M. Rogers (Stanford Research Institute), *Diffusion of Innovations*, Third Edition, New York, Macmillan Free Press, Chapters 1 and 2, 1983

The Process of Social Change



The process of social change and the S-shaped curve: Professor Everett M. Rogers (Stanford Research Institute), *Diffusion of Innovations*, Third Edition, New York, Macmillan Free Press, Chapters 1 and 2, 1983

سياسة مדיניות

عملية التغيير الوطني
תהליך השינוי הלאומי

القوانين والاتفاقيات
חוקים והסכמים



التوافق الوطني הסכמה לאומית



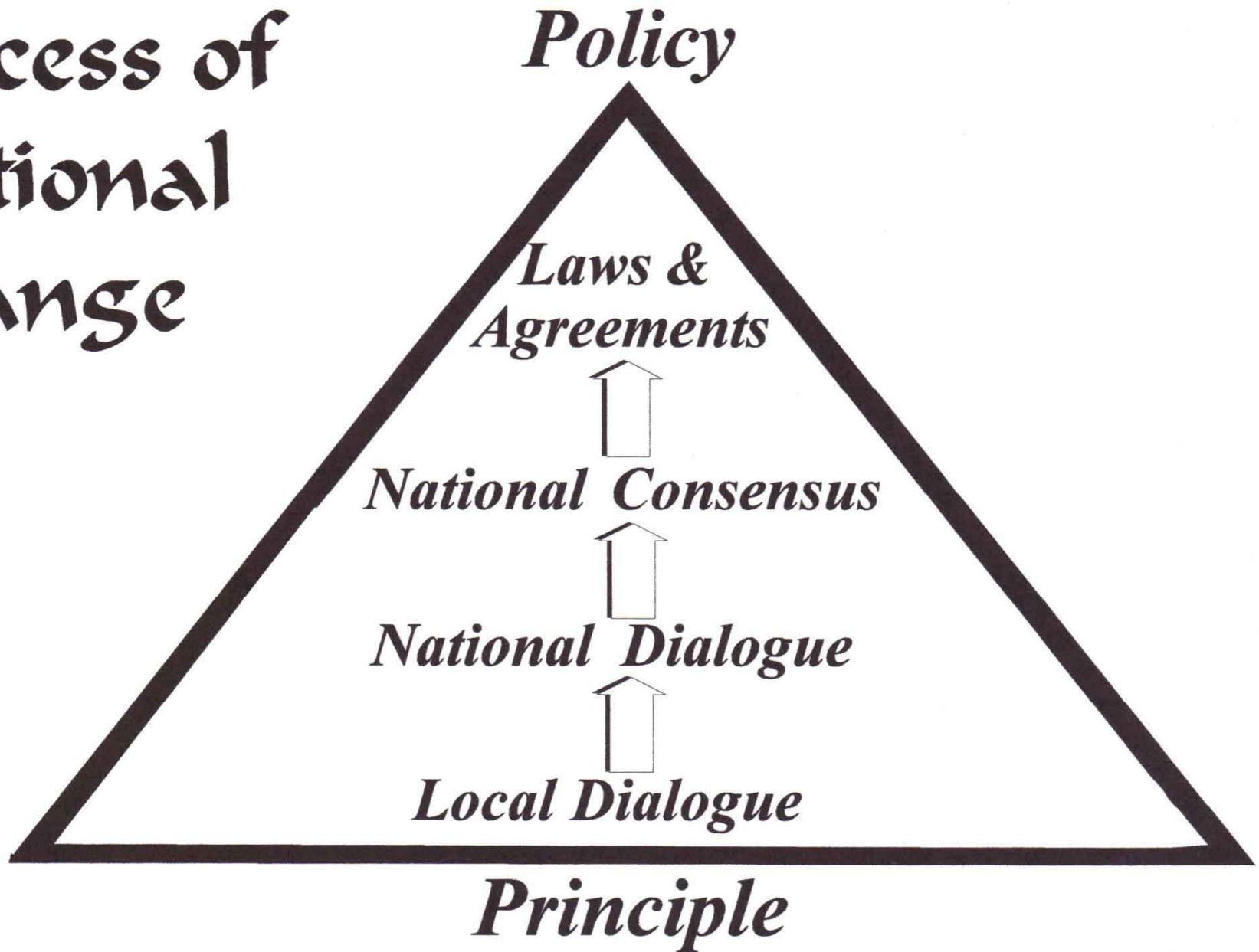
حوار وطني דיאלוג לאומי



حوار محلي דיאלוג מקומי

المبدأ עקרון

Process of National Change



Explanations

The Public Peace Process of Change



The Public Peace Process

*"There are some things that only governments can do, such as negotiating binding agreements.
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مسيرة الشعوب السلمية

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وعلمو بقرش في نقلة غائب تبايد

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ד"ר הרולד סאunders
קודם מזכיר המדינה לשעבר
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FOR US TO CHANGE, governments and nations will go down a new road *only* after seeing what life looks like around the corner.

First, the citizens must paint a living picture of the future — what the new life will look like.

Powerful, trustworthy models of communication and cooperation must initially come from the collective imagination of creative individuals in small groups — former adversaries, working shoulder to shoulder.

Enemies, face to face, touching hearts, reducing anxiety, building confidence, will free brains from prisons of fear to invent a new civil society and common future.

This Public Peace Process was defined at the June, 1991 conference — Building A Common Future — in Ben Lomond, California.

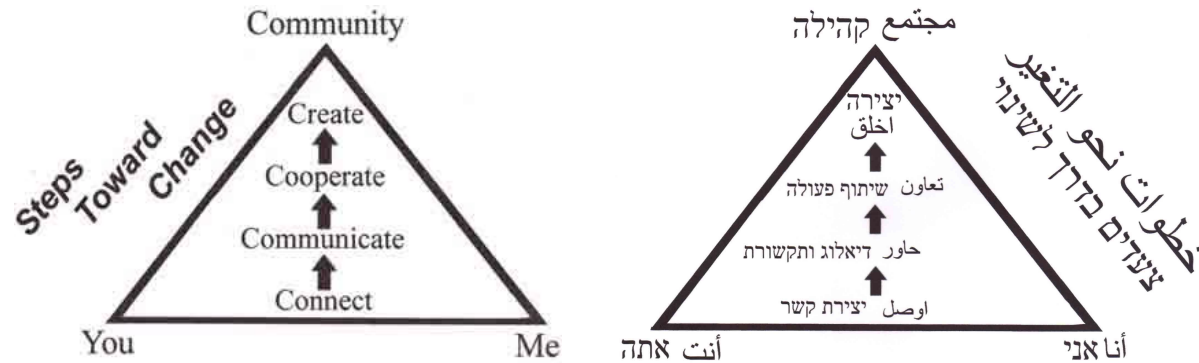
The historic meeting was hosted by the Beyond War Foundation and Stanford University.

A group of Israeli and Palestinian citizen-leaders — facilitated by Dr. Harold Saunders — gathered to create the first signed yet non-binding Palestinian-Israeli agreement, [FRAMEWORK FOR A PUBLIC PEACE PROCESS](#).

The historic document proposed practical elements of a political agreement.

Moreover, it clarified that there must be a parallel, participatory citizen-driven, relationship-based public peace process for any government agreement to succeed.

Steps Toward Change



Step One — the foundation for authentic, sustainable peace — is widespread human engagement. Skipping steps is often not successful.

Every new personal relationship strengthens the foundation.

Nothing replaces face-to-face engagement — sustained Dialogue, with its new quality of listening.

Dependable peace begins with authentic heart-to-heart connection, to reduce ignorance and fear, and increase the feeling of safety and trust.

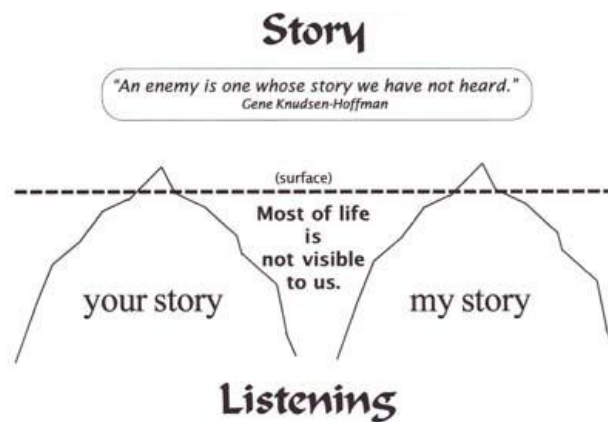
Then the brain stops rationalizing old thinking, withdrawal, and violent acts.

Unprecedented compassion and creativity are released.

True community is established, as people live "as if" we are one - neighbors forever.

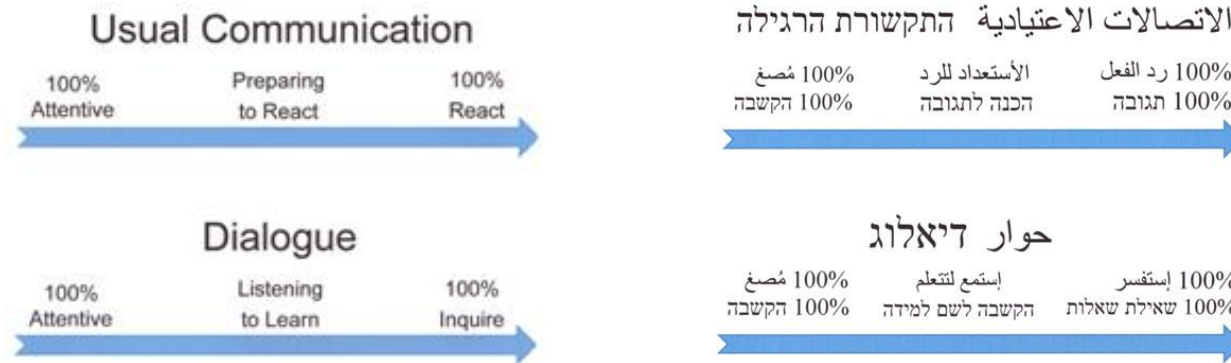
Each citizen must pursue relationships — the rock foundation of true community that benefits all.

Story and Listening



Two people, like neighboring icebergs, grow closer as they go more deeply beneath the surface. Pursuing relationships, we citizens — enemies, too — discover one another's equal humanity. A profound attitude change follows: we begin to want the best, not only for self but for the other, more equally. Experience shows that beneath one's image and protective layers are universal human qualities that long for personal connection and reunion with humankind. The power to close the distance between people and nations lies in Story and disciplined Listening — excellent communication called Sustained Dialogue.

Usual Communication vs. Dialogue



Usual Communication is often Discussion — like concussion or percussion — ping-ponging well-formed ideas back and forth, waiting for "what I want to say next."

There is also Conversation, which is casual, superficial, and safe.

And Debate with little listening or learning, has people asserting themselves and diminishing the "others" to create a winner and a loser.

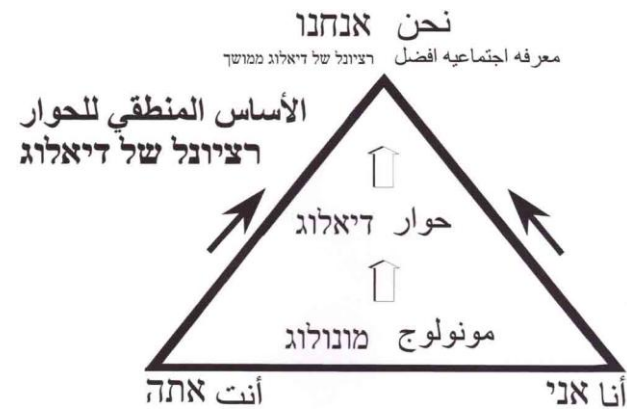
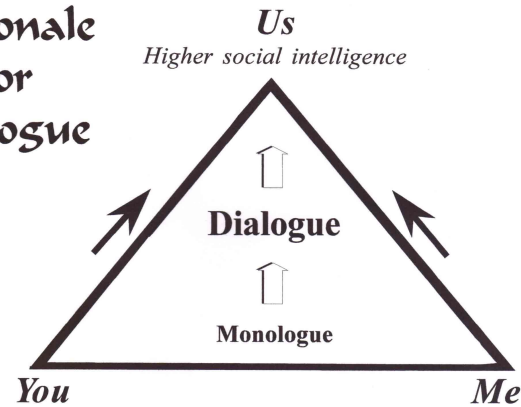
Dialogue is vastly different, with its new quality of listening-to-learn, without "yes, but."

It encourages the listener to further explore and learn more about the life experience, world view, and humanity of the speaker.

Dialogue, with listening and hearing, is one of the great acts of healing for both participants.

Rationale for Dialogue

Rationale for Dialogue



Successful Dialogue has conditions to fulfill — curiosity, totality of participation, listening to learn.

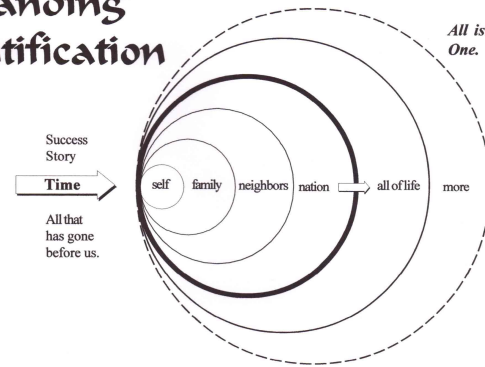
If both participants are faithful to these principles of openness, commitment, and hearing all narratives, together they experience a new closeness and shared humanity.

Together they discover new social intelligence that neither alone could have found.

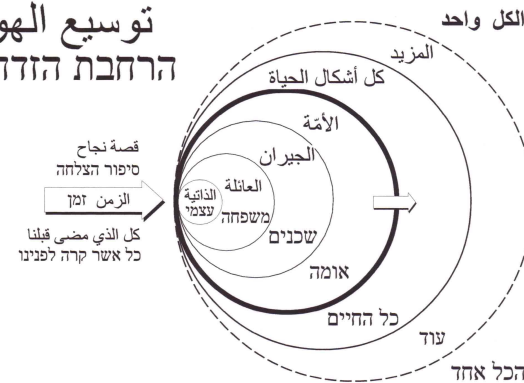
Together, they're better.

Expanding Identification

Expanding Identification



توسيع الهوية الرحבת הזדהות



When we are born, our world is very small.

First, we identify at a personal level with our own physical body, property, and ideas.

We may be hurt when they are criticized, and react strongly to defend them.

We also learn to identify on a collective level, first with our family, clan, and race — extensions of identifying with our body.

In time, our city, state, and nation become extensions of our property.

A person's philosophy, religion, and ideology are extensions of one's ideas.

If we wish to survive, this natural process of expanding identification must not stop there.

If our sphere of identification is limited, then anything outside is a potential enemy.

When the enemy is perceived as too threatening, we may justify killing.

Wars result from identification that is too limited, confined to the collective and individual level.

Our survival depends on expanding our identification to include the largest frame of reference, the whole of humankind, even our "enemies."

Like a new chick, we must break out of our shell or stay confined and die.

Realizing that we are neighbors forever with a — shared, yet diverse, humanity — we can begin wanting the best for each other, start building our common future.

"A human being is part of the whole, called by us the "Universe," a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest — a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty." ~ Albert Einstein

Some people fear expanding their world to embrace another's story and humanity, afraid to weaken or lose their own identity.

Experience shows the opposite.

By engaging the "other" and sharing narratives equally back and forth, instead we are driven to learn more about our own story and strengthen.

Stronger now, we continue widening our compassion and identification with more people and all of life — one, wahad, echad — neighbors forever.

THE DECISION TO REJECT VIOLENCE is a personal implication of understanding the principal of our oneness.

What we do to others, we do to ourselves.

We must decide to resolve all conflicts without violence, in each relationship.

This principle is eternally true, in this nuclear, biological, and chemical weapons age.

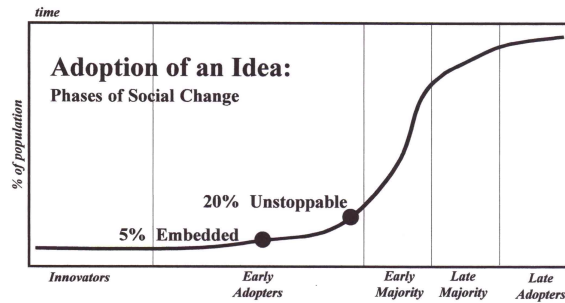
Experience shows that the choice to rule out force and killing must be pre-decided.

In the heat of conflict and distress, it is too late.

An added benefit of abandoning violence — even spanking — is how necessity and urgent exploration of the imagination reveals creative, discoverable, successful alternatives.

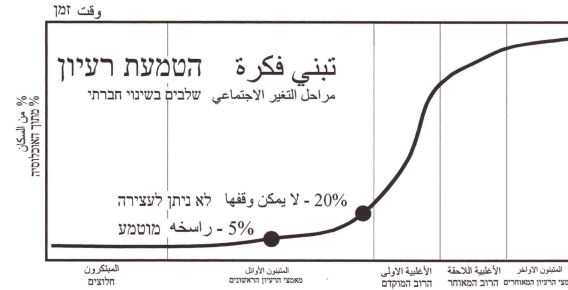
Adoption of an Idea: Phases of Social Change

The Process of Social Change



The process of social change and the S-shaped curve: Professor Everett M. Rogers (Stanford Research Institute), *Diffusion of Innovations*, Third Edition, New York, Macmillan Free Press, Chapters 1 and 2, 1983

عملية التغيير الاجتماعي תהליך השינוי החברתי



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How many of us is "enough"?

Five people in a hundred is all it takes!

Stanford University studies tell us that **when just 5% of a society accepts a new idea, it becomes "embedded."**

When 20% adopt the idea, it is "unstoppable."

The study also shows that it normally requires 50% of the population to be "aware" of the idea in order to reach the 5% who will adopt it.

In the first phase, proponents of the new idea must work incessantly just to keep the idea alive.

Work during this phase is often frustrating and seems not to add up.

But that is only an illusion.

Like laying the foundation for a great temple, mosque, or cathedral, this work is the necessary first step even though most people cannot yet see the beauty to come.

This stage involves Innovators — creative people open to new ideas and courageous enough to espouse them.

Because the idea is still seen as radically new, the recognized leaders of society rarely are among this group.

As Innovators communicate and live the idea, it begins to gain social acceptability.

The process begins to include a much larger segment of society — Early Adopters, including recognized leaders — embracing the idea.

At 20%, the idea is "unstoppable."

Much work is still required, but it involves implementation of many small, successful models rather than trying to convince people that the idea is worthy of consideration.

In building the new sanctuary, this would be the point at which the structure is beginning to take shape and many people can envision its beauty, even though the project is far from finished.

The Early Majority then Late Majority eventually adopt and implement the idea.

There will then be Late Adopters — people who resist new ideas and cling tenaciously to the old.

Understanding this process of social change is important for two reasons.

First, it explains how the impossible becomes possible.

As more and more people adopt the new idea, the environment changes.

What was radical becomes avant-garde; what was avant-garde becomes common knowledge.

This process also **suggests how we might best spend our time.**

It is natural for us to want to convince everyone of the idea's value.

It is natural, but inefficient.

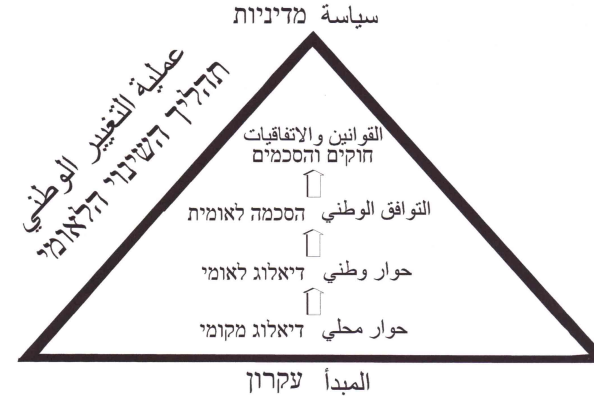
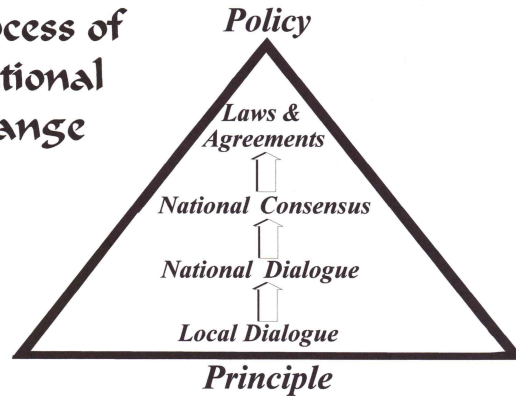
And, because time is limited, we must be as efficient as possible.

We cannot afford to spend inordinate time vainly trying to convince Late Adopters when we need to be locating Innovators and Early Adopters — the "Cultural Creatives" of our times.

Based on *The process of social change and the S-curve*: Rogers, Everett, Diffusion of Innovations, Third Edition, New York, Macmillan Free Press, Chapters 1 and 2, 1983.

Process of National Change

Process of National Change



Governments derive their direction and permission from the visions and concrete examples of the people.

Change usually begins locally, with personal connections, communication, and creativity in small groups.

The new idea or model is tested to be authentic and work on a small scale.

In time, with patience, the principle and innovation become more practiced and proven in more, larger circles and communities across the nation.

Finally the idea is so appealing and compelling that its principle and practice are adopted and institutionalized nationwide, even worldwide.

process: from the Latin prōcessus — a going forward, systematic series of actions directed to some end, series of changes taking place in a definite manner, series of progressive and interdependent steps by which an end is attained

Skipping steps is a common trap to be avoided.

“Hoping” for peace, citizens remain passive spectators, dependent on governments to make laws and treaties.

But government professionals admit they cannot move beyond the people other than to slightly nudge the system.

Otherwise they will lose public consent and personal power.

More and more of us must decide to participate, engage others in person, expand our identification to include all our diverse neighbors around Earth — no exceptions — no longer preoccupied with enemies, rejecting violence.

Then we will release a creativity such as the world has never known, to lead our peoples beyond war and into our common future.

Notes

This document is designed to be easily printed as a booklet
on 11"x17" paper, then stapled along the center fold.
Download the file at <http://traubman.igc.org/changechartsall.pdf>

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Google: "Jewish Palestinian progress"

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