

[International Conference Report]
Conflict Resolution and Peace Negotiation

—Certificate Program of the Canadian International
Institute for Applied Negotiation (CIAN)
(Yalta, Crimea, the Ukraine, October 11–22, 1999)—

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The Japanese Peace Constitution is a constantly debated issue in Japan. How can young Japanese university students be introduced to the current aspects of the peace issues they have inherited, and how can their interests be peaked? How do people from other countries view the topic of peace? What is peace study? The aim of this paper is to summarize the main theories, models, and applications that emerged in the Conflict Resolution and Peace Negotiation Certificate Program of the Canadian International Institute for Applied Negotiation (CIAN) and the Soros Foundation, which was held in Yalta from October 11 to 22, 1999.

Introduction

The existence of a constitution outlawing military aggression and providing self-defense forces remains a common controversy in newspaper articles in Japan. Japanese university students seem to take peace for granted and appear to have great apathy and misunderstanding of the issues of peace. The author of this article participated in a two-week certificate program in the Ukraine in order to develop a framework for a university-level course in English on the issues of peace.

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Part I introduces the CIAN, Part II introduces the Soros Foundation, Part III examines why the certificate program was held in Yalta, Part IV explains the current situation of the Tatars in Crimea, Part V introduces the other participants, Part VI looks at the study of peace issues, Part VII offers a conclusion and future plans.

Part I. The CIAN and Dr. Ben Hoffman

Dr. Ben Hoffman is cofounder, president, and CEO of the Canadian International Institute of Applied Negotiation. The CIAN is a nonprofit organization for alternative dispute resolution, peacebuilding, and international conflict resolution. It also facilitates research and action studies on conflict prevention, peacebuilding, and civil society capacity building in the international community, through partnerships with local organizations.

Dr. Hoffman has represented a coalition of 23 nongovernmental organizations active in criminal justice at the U.N. Working Group on Justice; chaired the Canadian NGO preparations for the U.N. Congress on Prevention of Crime and Treatment of Offenders; and lead a multiyear initiative on reconciliation and restorative justice. As a result of the Dayton Peace Accord, Dr. Hoffman was engaged in interethnic peacebuilding activities in Bosnia-Herzegovina. He conducted a conflict prevention fact-finding mission in Crimea, the Ukraine. The International Renaissance Foundation was proposing a program for the peaceful reintegration of formerly deported peoples. He also oversees institute projects on peacebuilding in Haiti and Lebanon and conflict resolution capacity building in Romania and Lithuania, as well as a multiphased research project on culturally-appropriate mediation in international conflict resolution.



Participants from 15 countries studied peace negotiation issues and practical techniques at a Ukrainian castle on the Black Sea.

Part II. What Is the Soros Foundation?

George Soros is an internationally known Hungarian economist-turned-philanthropist who founded the Open Society Fund. Soros says that the purpose is to:

“help open up closed societies, help make open societies more viable, and foster a critical mode of thinking.” (*Soros on Soros*, 1995, p. 113)

Soros was born in Budapest in 1930 and emigrated to England. He is against unquestioning faith in financial markets and for the concept of an Open Society. The Open Society Fund was established in 1979. Many of the participants in the Yalta certificate program were recipients of scholarships from the Open Society.

As George Soros said in *The Crisis of Global Capitalism* (1998):

“Fallibility is a universal human condition; therefore it is applicable to a global society.” “Fallibility gives rise to reflexivity and reflexivity can create conditions of unstable disequilibrium, or to put it more bluntly, of political and economic crisis. It is

in our common interest to avoid such conditions. Here is the common ground on which a global society can be built. It means accepting an Open Society as a desirable form of social organization,” (p. 84)

He said in *Soros on Soros*. The ideas of the Open Society are based on the ideas of the philosopher of science Karl Popper: “Nobody has access to the ultimate truth.” (p. 4)

Part III. Why Was the Certificate Program Held in Yalta ?

The CIIAN Yalta program was held in an area strongly associated with peace. In 1945 the decision to create the United Nations was made at the Yalta Conference in Crimea. According to Sankowsky (1975):

“In February 1945, Roosevelt, Churchill, and Stalin met at Yalta in Russia. Here a number of far-reaching decisions were made. A definite date and place were set for a conference which would establish an organization for the preservation of peace.” (p. 470)

“In April, 1945, the plans for a world-wide organization, laid at the Yalta Conference, were carried out. Delegates from 50 United Nations met at San Francisco. There they agreed upon a charter, or constitution, for a permanent organization, the chief purpose of which was to preserve peace in the world. At first called the United Nations Organization, (UNO), it soon became known as the U.N.” (p. 472)

In addition, the CIIAN and the International Renaissance Foundation, a Crimean NGO, had initiated a relationship in 1996, during a conflict prevention fact-finding mission by Dr. Hoffman, to assess a proposal of a program by the foundation for the peaceful reintegration of formerly deported peoples. Michael Vachon (1996) explains:

“On May 18, 1944, between 200,000 and 250,000 Crimean Tatars were rounded up on Stalin’s orders and sent into internal exile. The Soviet leadership took such draconian action after

labeling the Crimean Tatars traitors, alleging they had collectively collaborated with the enemy during Nazi Germany's Occupation of the peninsula from late 1941 until April 1944."

"... the deportation of Crimean Tatars is noteworthy for its vast scale and ruthless efficiency." (p. 11)

"Joseph Stalin was the leader of the Soviet Union in the early and middle 1900s, including World War II. Notorious for his cruelty, he caused the deaths of millions of his people." (Hirsch p. 142)

Part IV. The Current Situation of the Tatars in Crimea

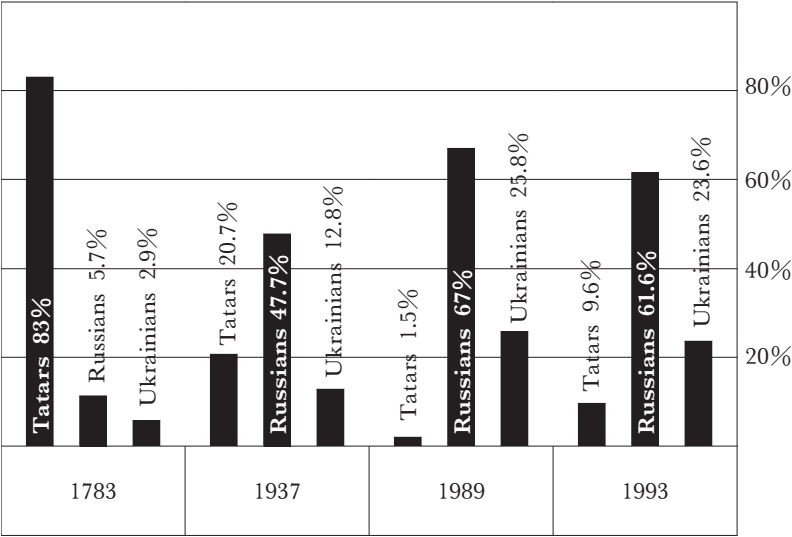
Many of the participants in this program were Tatars who have recently returned to the Ukraine. They and their families returned determined to have a peaceful reintegration, despite obvious injustices of losing family homes, land, etc., through the expulsion, to live in tents despite the frigid temperatures and poor health conditions. The health insurance system, as well as other infrastructure systems, cannot accommodate such "returnees." Jobs were (and are) scarce, and for two years some of the participants have subsisted in the horrid conditions.

"In addition to the physical removal of the Tatars, Soviet authorities took measures to eradicate signs of their presence in Crimea. After the war, the peninsula was resettled primarily with ethnic Russians and Ukrainians. Tatar historical monuments were destroyed, and the names of towns were Russified." (Open Society publication p. 14)

The Open Society publication on the repatriation of the Crimean Tatars says:

"After the initial immigration surge from 1989-92, the migratory flow has been reduced to a trickle. Only about 5,000 Tatars arrived in both 1994 and 1995. Most of those returning now are relatives of Tatars in the Crimea. Still, Tatar leaders

Figure A Percentage of Tatars, Russians, and Ukrainians Living in Crimea



predict a second wave of immigration will occur at some point soon. Chubarov insists that up to 70 percent of the 250,000 members of the diaspora remain intent on moving to the Crimea as soon as financially possible.” (p. 40)

Figure A shows changes in the ethnic composition in the Crimea over the period 1783–1993.

Part V. Who Were the Other Participants of the Program?

Thirty participants were from 15 countries, namely, Yugoslavia, Azerbaijan, Serbia, Kazakhstan, Croatia, the Philippines, Russia, Singapore, Latvia, Hungary, Canada, Australia, England, the Ukraine, and the United States. Their professions were: psychologist, lawyer, newspaper reporter, university professor, cross-cultural trainer, conflictologist, magazine editor, mediator, cross-cultural trainer, human

rights policy writer, grant coordinator, ethnosocial researcher, doctorate candidate in development issues, rehabilitation coordinator, international relations consultant, and political and legal relations clerk.

While working in groups, the groups themselves had tremendous conflict while working toward a common goal, using different expression styles as well as levels of English. Intense debate and final resolutions to complex problems made the international arena at Yalta a valuable session, putting into practice the theories we were learning. There were a variety of thinly veiled real situations for which we had to create viable solutions, defended by both theory and model solutions. We could compare what we knew about the actual situations at the end of the exercises, with people in the room who were (are) working in that particular area in everyday life. It merits saying that it was an intensely emotional 12 days.

Part VI. The Study of Peace Issues

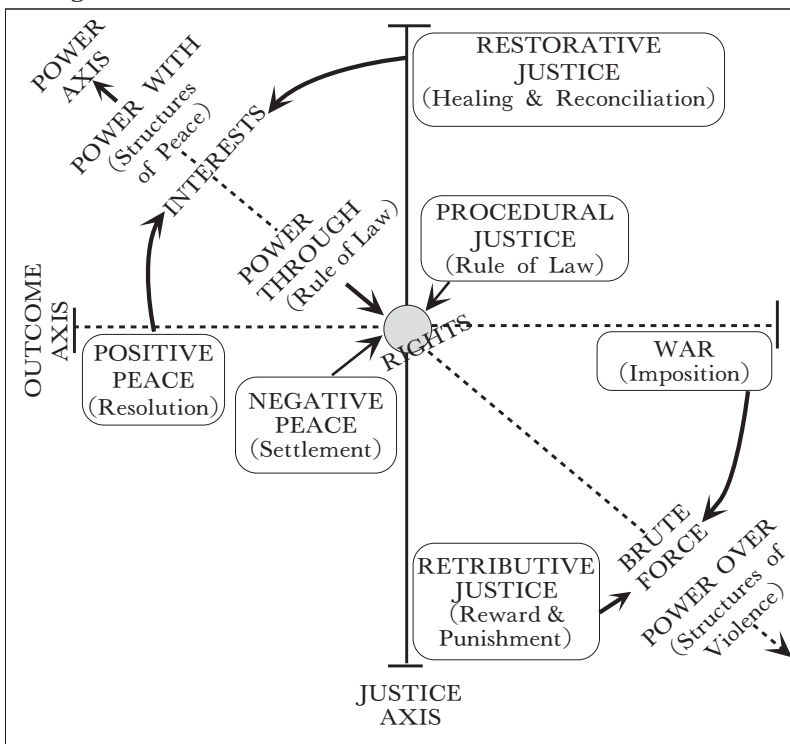
In an interview with Rajmohan Gandhi, by Armene Modi, he says according to Besier (1990, p.182):

“Peace education, first and foremost, must include reconciliation and conflict resolution. Peace education needs to include not only strategies for non-violent actions and conflict resolution, but also peaceful, non-violent struggles for justice, as well as education about different races, different religious groups, different cultures, and different civilizations.

“. . . too often today the terms ‘Peace,’ ‘International Understanding,’ and ‘Human Rights’ have become little more than popular slogans, which are even held to have a kind of magical aura about them. . . . fruitful discussion must first establish definite and clear content for evaluation of such evocative concepts.”

“Whenever possible, a sensible man avoids placing himself in a situation of potential violence and behaves in a way that prevents such situations arising or neutralises them if they cannot

Figure B The Power Axis in War and Peace (Dr. Hoffman's)



be avoided.” (Cooper p. 111)

In “Rebuilding War-torn Societies,” the United Nations Research Institute for Social Development (1994) states that:

“Conflict is sustainable in a situation of Peace. Conflict itself is not the problem. Violence is.”

Ury (2000) has defined conflict as:

“conflict of interests-people’s needs and desires” and “positions, a clash of concrete demands motivated by the underlying interests,” and a third meaning “refers to the power struggle.” (p. 41)

In the study of peace issues, there are three main divisions. They are peacebuilding, peacekeeping, and peacemaking. The definitions of the above terms are interpreted somewhat differently by those in the field.

One widely accepted interpretation of peacebuilding by Galtung (1973, 2000) is:

“... the expansion of the definition of Peace to mean more than the absence of war—or other forms of overt violence—to include the absence of structural violence.”

While the participants of the Yalta program were exposed to a great variety of theories and models, the model we often returned to was that of the CIAN founder, and our resource person, Dr. Hoffman, for his doctorate of philosophy thesis (1998). His model has three axes: the outcome axis, the justice axis, and the power axis.

The justice axis deals with healing and restorative justice, opposite to reward and punishment (see Figure B).

A recurrent theme of the literature we studied was the concept of “negative peace” deciding between three ways to describe the relationship we were reviewing on a power axis: “Power With,” “Power Through,” or “Power Over.” The rule of force is the exercise of “Power Over.” “Positive Peace” is of course, the desirable outcome.

Participants were given a series of historical conflicts and asked to plot them and well known developments before, after and during the conflict on the Hoffman Power Axis in War and Peace model.

As Article 8 of the Universal Declaration of Human Rights states:

“Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental right granted him by the constitution or by law.” (p. 95)

The many models we studied in the course depicted just where the situation was on a variety of scales, including the potential for more violence.

Another recurring theme was that of enduring solutions. Many of the case histories we reviewed had peace as an end, that was short-lived. For instance, one of the members of our program was from the Philippines. She had been on a committee responsible for finding a peaceful solution to problems under the administration of former President Corazon Aquino.

The research and the policies when instituted worked well. Unfortunately, the policies that the government implemented after the research was complete were closely tied to that particular administration. When the next president began his term, the policies were disregarded and new ideas emerged, but not with the same degree of success as the aforementioned ones. The security of that nation has steadily deteriorated since that time.

One point of contention was that the CIIAN course stipulated that only information told directly to the negotiators should be used in these situations. In contrast, another organization, Transcend, founded by Johan Galtung, gave a lecture in Tokyo on peace and negotiation. In that course, Professor Galtung elucidated examples of cases where the negotiator must use other information he or she has personally acquired by sources other than the disputants themselves.

Part VII. Conclusion

In conclusion, Japanese university students should have the chance to understand peace study issues and the role Japan has alongside of Switzerland and Costa Rica, as leaders in peace as a lifestyle. In the *Japan Times* newspaper of January 13, 2001, a scholarship was offered to students who were studying three themes of great international consequence. This scholarship is in memory of the late Prime Minister Keizo Obuchi. One of the three areas mentioned was peace and conflict resolution. Perhaps Obuchi had wished his fellow countrymen to understand the responsibilities and benefits of being a citizen of a country with a peace Constitution.

Through discussion of the model Dr. Hoffman developed, concepts such as Open Society and Capitalism were re-defined repeatedly.

“Perfection eludes us, whatever design we choose, it is bound to be defective. We must therefore content ourselves with the next best thing—a form of social organization that falls short of

perfect but is open to improvement. That is the concept of the open society: a society open to improvement.” (*The Crisis of Global Capitalism* p.19)

In order to understand our own society we were encouraged to compare and contrast each of our countries. Further, Soros notes that:

“The term open society was given currency by Karl Popper in his book *Open Society and Its Enemies*. At the time the book was published, in 1944, open society was threatened by totalitarian regimes such as Nazi Germany and the Soviet Union, which used the power of the state to impose their will on the people. The concept of open society could be readily understood by contrasting it with the closed societies that totalitarian ideologies fostered.” (*The Crisis of Global Capitalism* p. xxii)

It was beneficial to all members of the group in Yalta 1999, to discuss how open society needs to be, and moreover how to analyze the potential for violence in a society before the conflict becomes overt.

This program has been developed into a university course for Japanese students. In addition, a survey was done on Japanese students to learn their views on peace before the course. The results of the survey are intended to be part two of this paper.

Acknowledgments

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