



Be Peace. Choose Peace. Create Peace.

PEACEFUL PRACTICES INVENTORY

Version 12142017

Key Terms

- **Aggression**—Behavior that causes harm to another individual.
- **Behavior**—The way in which a person acts in response to a stimulus or situation.
- **Conflict**—A condition when two or more individuals or groups pursue seemingly mutually incompatible goals.
- **Health Promotion**—The process of enabling people to increase control over and improve their health.
- **Interpersonal and Intergroup Aggression and Violence**—Behavior toward people or groups of people that is intended to harm the other(s). Examples of interpersonal and intergroup aggression and violence include: abuse, assault, bias, bullying, discrimination, incivility, maltreatment, murder, neglect, racism, rape, sexual assault, stalking, robbery, and trafficking.
- **Peace**—The condition that is generated when harmony, justice, and order exist together.
- **Peacebuilding**—A general term for a wide range of efforts to address the root causes and immediate impacts of aggression or violence before, during, and after aggression or violence occurs.
- **Peaceful Practice**—An evidence-based or promising program, intervention, or activity that fosters harmony, justice, and order within, among, or between people.
- **Prevention**—Measures to prevent the occurrence of a problem, arrest its progress, and reduce its consequences once established.
- **Social Capital**—The collective value derived from relationships between people and groups (social networks) and the inclinations that arise from these networks to do things for each other.
- **Violence**—The intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation.

Peaceful Practices in a Prevention Framework

Aggression and violence are behaviors. Behaviors are not fixed; people may, by their own volition or as the result of external influence, change them. Behavior change is a principal strategy of public health. It is appropriate then that Peace Through Action USA apply public health theories to our theory of change and mission delivery.

One public health framework especially relevant to our work is levels of prevention. The levels of prevention framework assigns preventive activities to one or three levels according to the stage of the challenge at the point in time the solution (intervention) is being applied. Primary prevention interventions are useful when there exists opportunity to strengthen positive behaviors or prevent negative behaviors before the challenge arrives. Secondary prevention interventions are those that are applied after the onset of the challenge, but when it is still early enough to slow or stop it. Tertiary prevention interventions arrest the challenge and avert its negative effects.

There is a wide array of interventions available across all three levels for preventing aggressive and violent behaviors. Peace Through Action USA concludes that volunteers and servant leaders could play the most meaningful and safe roles at the primary and secondary levels. Accordingly, we will prepare our volunteer and service force to support communities in choosing from among the peaceful practices below (and others that come to our attention) at these levels of prevention.

Universal Social and Emotional Learning Peaceful Practices (Primary Prevention)

Awe Cultivation—Awe is the feeling that one may experience when in the presence of something larger than oneself. Experiencing awe produces salutary effects such as inner calm, the sense of interconnectedness, and the expansion of perspective. There are numerous ways to generate, increase, and reflect upon awe including viewing art, sensing nature, or visiting new places.

Character Education—Character.org defines character education as “an educational movement that supports the social, emotional, and ethical development of students. It is the proactive effort by schools, districts, and states to instill in students important core, ethical, and performance values such as caring, honesty, diligence, fairness, fortitude, responsibility, and respect for self and others. Character education teaches students how to be their best selves and how to do their best work.” For more information, www.character.org. An example of a character education program is the Positivity Project, <https://posproject.org/>.

Civility Cultivation—Civility is the ability to disagree productively with others, respecting their sincerity and decency. There are a variety of methods for cultivating civility including civic reflection, Choose Civility, Revive Civility, Make America Dinner Again, The People’s Supper, Better Angels, and Healing Democracy Action Circles. For more information, <http://www.civilpolitics.org/>, <http://www.instituteforcivility.org/>, <http://civicreflection.org/>, <http://choosecivility.org/>, <https://www.revivecivility.org/>, <http://www.makeamericadinneragain.com>, <https://thepeoplesupper.org/>, <http://www.better-angels.org>, and <http://www.couragerenewal.org/democracy/>.

Community Arts—U.S. Congress, in the law establishing the National Endowment for the Arts, defines the arts to include, but not be limited to, music, dance, drama, folk art, creative writing, architecture and allied fields, painting, sculpture, photography, graphic and craft arts, industrial design, costume and fashion design, motion pictures, television, radio, film, video, tape and sound recording, the arts related to the presentation, performance, execution, and exhibition of such major art forms, all those traditional arts practiced by the diverse peoples of this country, and the study and application of the arts to the human environment. The term **community arts** refers to artistic activity based in a community setting and characterized by interaction or dialogue between artists and community members. Community arts are being used to achieve community development and social change. Examples of community arts include improvisation, documentary film making, documentary photography, movement analysis, process drama, and spoken & sung word.

Compassion and Empathy Cultivation—Empathy is the ability to take the perspective of and feel the emotions of another person. Compassion is ability to be empathetic and then desire to help. Compassion and empathy are behaviors that people may learn through instruction, modeling, and practice. An example of compassion and empathy cultivation is Compassion Cultivation Training. This educational program is designed to help people improve their resilience and feel more connected to others—ultimately providing an overall sense of well-being. Compassion Cultivation Training combines traditional contemplative practices with contemporary psychology and

scientific research to help people lead more compassionate lives. Through instruction, daily meditation, mindfulness, and in-class interaction, people can strengthen the qualities of compassion, empathy, and kindness. For more information, <http://ccare.stanford.edu/education/about-compassion-cultivation-training-cct/>. A child-focused empathy cultivation program is Generation On's Rules of Kindness, <http://rulesofkindness.generationon.org/>.

Dialogue Groups—Dialogue groups are convenings whereby people with different life experiences and perspectives gather for the purposes of culture exchange, idea exchange, mutual appreciation, and/or reaching common understanding. There are a variety of dialogue groups methods, including Bohm Dialogue, The Circle of Trust Approach, Jeffersonian Dinners, Make Shift Coffee Houses, and Safe Conversations. For more information, <http://www.david-bohm.net/dialogue/>, <http://www.couragerenewal.org/approach/>, <http://www.thegenerositynetwork.com/resources/jeffersonian-dinners/>, <http://makeshiftcoffeehouse.com/>, and <http://safeconversations.org/>.

Dynamic Embodiment—Dynamic Embodiment™ is a somatic education and movement therapy that integrates skilled touch, movement, and compassionate dialogue to help people of all ages and abilities to relieve their own stress, find enhanced expressiveness, and balance all aspects of the body and psyche. DE has applications in conflict resolution. For more information, <http://desmtt.movingoncenter.org/> and <https://embodypeace.wordpress.com/>.

Forgiveness—Forgiveness is the cessation of anger or resentment toward a person due to harm that person caused. Forgiveness practice decreases aggression and violence and increases inner and interpersonal peace. For more information, <http://forgivenessalliance.org/index.php>, <http://learningtoforgive.com/>, <http://theforgivenessproject.com/>, and www.radicalforgiveness.com.

HeartMath—HeartMath is a system to help people bring their physical, mental, and emotional systems into balanced alignment with their heart's intuitive guidance. HeartMath tools help users bridge the connection between heart and mind and deepen people's connection with the hearts of others. The system empowers people to greatly reduce stress, increase resilience and unlock their natural intuitive guidance for making better choices. For more information, www.hearthismath.org.

Meditation—Meditation is a contemplative practice designed to modify one's typical, everyday state of consciousness through disengaging from the thinking process. Meditation techniques can be generally categorized as a) remaining in a state of alertness with no particular focus; b) maintaining a single-pointed focus on an object; or c) somewhere on a spectrum of combined alertness and focus. For more information, <http://noetic.org/meditation-bibliography/intro-meditation>. People may practice meditation individually or in groups. An emerging delivery method for meditation is its incorporation into the school environment. For an example, www.calmingkids.org,

Nonviolent Communication—Nonviolent communication is a structured communications process with the purpose of creating human connections that empower compassionate giving and receiving. Nonviolent communication involves both communication skills that foster compassionate relating and consciousness of the interdependence of our well-being and using power with others to work together to meet the needs of all concerned. For more information, <https://www.cnvc.org/>.

Peace Education—The United Nations Children’s Fund (UNICEF) defines peace education as the process of promoting the knowledge, skills, attitudes and values needed to bring about behavior change that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an interpersonal, intergroup, national or international level. Examples of peace education programs are PeaceJam (<http://www.peacejam.org/>), Little Friends for Peace (<http://www.lffp.org/>), and peace clubs (<https://www.usip.org/public-education/students/peace-clubs>). Peace First maintains a digital activity center stocked with peace education curricula and activities (<http://www2.peacefirst.org/digitalactivitycenter/>).

Prayer and Reflection Groups—Prayer groups gather people with common spiritual or religious beliefs for corporate prayer, reflection, and/or study of sacred texts or other writings on ethical, moral, religious or spiritual topics.

Self-Compassion—Self-compassion is the practice of responding to oneself with kindness and understanding when encountering stress. Self-compassion is comprised of three core components: self-kindness versus self-judgment, common humanity versus isolation, and mindfulness versus overidentification, when relating to painful experiences. For more information, <http://centerformsc.org/>.

Service-Learning—The Corporation for National and Community Service defines service-learning as a teaching and learning strategy that integrates meaningful community service with instruction and reflection to enrich the learning experience, teach civic responsibility, and strengthen communities.

Social and Emotional Learning—The Collaborative for Academic, Social, and Emotional Learning defines social and emotional learning as the process through which children and adults acquire and effectively apply the knowledge, attitudes, and skills necessary to understand and manage emotions, set and achieve positive goals, feel and show empathy for others, establish and maintain positive relationships, and make responsible decisions. A variety of social and emotional learning initiatives and programs are available, including the Four Pillars of Wellbeing Curriculum, Making Caring Common Project, RULER, Secret Kindness Agents Project, and the Start Empathy Initiative. For more information, www.casel.org, <http://contentment.org/>, <http://mcc.gse.harvard.edu/>, <http://ei.yale.edu/ruler/>, <http://writelife.com/product/secret-kindness-agents/>, and <https://startempathy.org/>.

Sport for Development—A sport is an activity involving physical exertion and skill in which an individual or team competes against another or others. Sport for development is the use of sport as a tool for peacebuilding. Sports create environments in which people can collaborate toward the same goal, show respect for others, and share space and equipment. For more information, <http://www.sportanddev.org/en/>. PeacePlayers International is a leader example of a sport for development program (<https://www.peaceplayersintl.org/>).

Aggression and Violence Interruption Peaceful Practices (Secondary Prevention)

Bias Reduction—Bias is prejudice against a person or group compared with another, usually in a way considered to be unfair. There are a variety of methods available for undoing or reducing bias, including implicit bias training, teaching tolerance, and Undoing Racism. For more information, <https://equity.ucla.edu/programs-resources/educational-materials/implicit-bias-resources/>, <http://projectimplicit.org/index.html>, <http://www.tolerance.org/>, and <http://www.pisab.org/programs>.

Bystander Intervention—Bystander intervention is a technique that equips people with awareness, skills, and courage to intervene in situations when another individual needs help. The technique is commonly applied to sexual violence situations but can be adapted to other circumstances such as aggression against people of faith or LGBTQI people. For examples of bystander intervention programs, <http://www.nsvrc.org/bystander-intervention-campaigns-and-programs>, <https://www.livethegreendot.com/>, <http://community-matters.org/programs-and-services/safe-school-ambassadors>, and <http://stepupprogram.org/topics/discrimination/>.

Conflict Resolution—The U.S. Institute of Peace describes conflict resolution as the effort to address the underlying causes of a conflict by finding common interests and overarching goals. It includes fostering positive attitudes and generating trust through reconciliation initiatives, and building or strengthening the institutions and processes through which parties interact peacefully. One of many conflict resolution techniques is Exquisite Listening. For more information, <http://www.klontzconsulting.com/exquisite-listening>.

Home Visiting—Home visiting is a method of delivering social services support to families in vulnerable situations to equip them for raising children who are physically, socially, and emotionally healthy. Services provided through home visiting, such as parent education and parent-child bonding coaching, may serve as buffers for child abuse and neglect. For more information, <http://www.acf.hhs.gov/ecd/home-visiting>.

Mediation—The U.S. Institute of Peace defines mediation as a mode of negotiation in which a mutually acceptable third party helps the parties to a conflict find a solution that they cannot find by themselves. Mediation is a process in which the mediator builds and then draws upon relationships with the other two parties to help them reach a settlement. Peer mediation is one method for making mediation a practical possibility for communities. For more information, <http://cruinstitute.org/>.

Neighborhood Watch—Neighborhood Watch is a crime prevention approach that brings citizens together with law enforcement to deter crime and make communities safer. Citizens organize themselves and work with law enforcement to keep attention to activities in their communities, while demonstrating their presence at all times of day and night. For more information, <http://www.ncpc.org/topics/home-and-neighborhood-safety/neighborhood-watch>.

Reconciliation—The U.S. Institute of Peace defines reconciliation as a long-term process by which the parties to a dispute build trust, learn to live cooperatively, and create a stable peace. Reconciliation may involve dialogue, admissions of guilt, judicial processes, truth commissions, ritual forgiveness, and restitution.

Restorative Justice Processes—A restorative justice process is one that seeks to repair harm caused by criminal behavior through a cooperative process that include all stakeholders. Examples of restorative justice processes include circles, conferencing, and victim-offender mediation. For more information, www.iirp.edu, <http://restorativejustice.org/>.

Safe Routes to School—Safe Routes to School initiatives (sometimes called safe passages programs) seek to make walking and bicycling safer for children and youth. Safe Routes to School initiatives can play a contributing role to keeping children traversing conflict neighborhoods from street violence. For more information, <http://www.saferoutesinfo.org>.

Youth Courts—Youth courts are diversion programs in which youth are sentenced by their peers for minor crimes, offenses, and/or violations. Administered and operated most often on a local

level by law enforcement agencies, probation departments, juvenile courts, schools, and/or nonprofit organizations, these programs offer communities an opportunity to provide immediate consequences for primarily first-time youthful offenders. For more information, <http://www.globalyouthjustice.org> and <http://www.youthcourt.net/>.