Designing the Future of Peace-Building Efforts in Cyprus

Report of Design Workshops held during
Fall 1994 and Spring of 1995 with
Conflict Resolution Trainers and Project Leaders

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EXECUTIVE SUMMARY

Between fall of 1994 and summer of 1995, a core group of thirty-two Greek Cypriot and Turkish Cypriot conflict resolution trainers and project leaders participated in problem-solving and design sessions focused on peace-building efforts in Cyprus. Groups met on a weekly basis, and occasionally on weekends, both in separate community meetings and in bi-communal settings. A group design process called Interactive Management was used to guide the groups through three phases of problem solving: definition of the situation, vision of the future, and development of a strategic set of projects for promoting peace-building activities in Cyprus. In the first phase of group work, each community worked separately to identify the obstacles to their work and to structure these into a Aproblematique,@ or system of problems, surrounding the peace-building process. In the second phase, participants again worked in separate community groups to construct Avision statements@ for their peace-building efforts, and they came together in a bi-communal setting to construct a collective vision statement. In the third phase, during which all sessions were bi-communal, participants proposed a total of 241 possible projects designed to work toward their vision, and they eventually selected 15 of these projects for implementation during the following year. They held an Aagora/bazaar@ to which they invited others who had expressed interest in joining them in peace-building efforts.

Although the group has no political agenda, it discussed many of the questions that form the core of the Cyprus conflict -- property concerns, identity needs, security considerations, historical traumas, and cultural differences. The group=s discussion of these issues was open, respectful, and sincere, conducted in an atmosphere of trust and willingness to learn. The group demonstrated that although significant differences exist between the two communities in Cyprus, there is ample common ground upon which to build peace on the island.

The work of the trainers group during 1994 & 1995 is a significant accomplishment. It represents one of the few times (if not the only time) that a bi-communal group has engaged in a systematic process using a proven methodology on a regular basis over a long period of time to carefully examine the factors that influence peace prospects for Cyprus. For the first time, a bi-communal group successfully constructed a collective vision statement that incorporates the concerns of both communities about the future of the island. Finally, the group went beyond simply discussing issues -- they created concrete ways to work together in building peace. They have developed and implemented a set of bi-communal projects, including workshops, seminars, cultural events, and public presentations that will bring together important segments of Cypriot society to explore each other=s concerns and hopes for the future. This will allow hundreds of additional people from both communities to begin learning more about the reality of the other side. The group is becoming a broad-based citizens peace movement that is helping to create the climate necessary for building a lasting peace in Cyprus.

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INTRODUCTION

For millennia Cyprus has suffered from conquests by more powerful outsiders. Strategically located in the northeast corner of the Mediterranean, it has been occupied for most of the past 1000 years by the Normans, Franks, Genovese, Venetians, Ottomans, and British. In 1960, after over 80 years as a British colony, Cyprus became an independent country for the first time in modern history. It was established as a single, ethnically-mixed bi-communal state, set up as a partnership between the Turkish-speaking Muslim community, which was approximately 20% of the population, and the Greek-speaking Orthodox Christian community, which was approximately 80% of the population. Ethnic violence between the two communities soon erupted however, and in 1964 the United Nations intervened to stop hostilities. By this time most of the Turkish Cypriots had withdrawn into enclaves which encompassed just 3% of the territory of Cyprus. Ten years later, intervention by Turkish troops following a Greek-instigated coup against president Markarios led to the geographical and communal division of the island. The results of this war displaced hundreds of thousands of families and individuals from both communities, and it almost completely severed communication links between Greek Cypriots and Turkish Cypriots. A fragile but long-lasting hold has been placed on hostilities by the presence of United Nations Troops, but the ethnic, political, economic, and social differences have been continuously increasing.

While traditional negotiation and mediation efforts have failed to produce a political agreement that both Greek and Turkish Cypriots can accept, alternative conflict resolution approaches hold promise for gradual improvement in relations between the two sides. Perhaps more than at any other time in the history of Cyprus, such efforts are essential. Over the past few years, the Cyprus Fulbright Commission (CFC) has organized several workshops and training programs in conflict resolution. During the summer of 1994, three week-long workshops were offered by the Cyprus Consortium, consisting of the Institute for Multi-Track Diplomacy (IMTD) in Washington DC, the Conflict Management Group (CMG) at Harvard University, and National Training Laboratory (NTL) in Virginia. Funded by U.S. Agency for International Development and administered by CFC[1], several workshops were offered, including two for project leaders and one with those interested in becoming trainers for local conflict resolution workshops. From these workshops emerged a core group of individuals with a commitment to offer conflict resolution workshops and develop projects that promote greater awareness within each community and greater understanding between communities.

Between fall of 1994 and summer of 1995, this core group of thirty-two individuals, consisting of conflict resolution trainers and project leaders, participated in problem-solving and design sessions that were facilitated by the Senior Fulbright Scholar in Cyprus. Groups met on a weekly basis, and occasionally on weekends. In the beginning months of the work separate sessions were held in each community, because the political situation did not permit bi-communal meetings. When they became possible in February of 1995, bi-communal meetings were held in the United Nations buffer zone at the Ledra Palace, a former hotel that now serves as the barracks for the U.N. troops stationed in Cyprus. Other than the services of the Fulbright scholar, no outside funding was available for these workshops.

The facilitated design sessions were intended to serve a dual purpose. First, they were offered by the Fulbright Commission as a way to continue the conflict resolution workshops from the previous summer, this time providing opportunity for participants to experience and to receive preliminary training in a particular problem-solving and design process called AInteractive Management,@ which has been applied to numerous complex situations around the world (see description below). Second, they provided the groups an opportunity to develop a thoughtful design for their peace-building efforts and to build stronger teamwork for carrying out this design. In order to accomplish these purposes, the group work progressed through the following design phases:

Phase 1:
Definition of the *Situation* Surrounding Peace-Building Efforts in Cyprus

Phase 2:
Development of a *Collective Vision* for Peace-Building Efforts in Cyprus

Phase 3:
Creation of an Integrated Set of *Activities* for Peace-Building Efforts in Cyprus

Design work was conducted using an approach to problem solving termed "Interactive Management" (IM). This system of problem solving is described extensively in published articles and books (see references in appendix). The remainder of this report provides a brief description of the IM process, describes the activities during each phase of the group work, presents the group products, and briefly discusses the results.

PROCESS

During the past 20 years a new system called "Interactive Management" (IM) has emerged that is specifically designed to assist groups in dealing with complex issues. IM helps parties in a conflict situation design responses that integrate contributions from individuals with diverse views, backgrounds, and perspectives. A group of participants who are knowledgeable of the situation are

engaged in (a) collectively developing a deep understanding of the current state of affairs, (b) establishing a clear basis for thinking about the future, and (c) producing a framework for effective action. The IM system promotes *communication*, *consensus*, and *commitment* from participants involved in the design effort. IM has been developed primarily through the work of John Warfield and his colleagues at George Mason University and elsewhere and is based on Warfield's Science of Generic Design (see attached references). IM was established as a formal system of planning and design in 1980 after a developmental phase that started in 1974. In addition to the work at George Mason University, centers for the practice of IM exist in several locations around the world, including: Instituto Tecnologico y de Estudios Superiores de Monterrey, **Mexico**; Tata Consultancy Services, Hyderbad, **India**; City University, London, **England**; University of S?o Paulo, **Brazil**; Southwest Fisheries Science Center, La Jolla, **California**; Christakis, Whitehouse and Associates, Berwyn, **Pennsylvania**; Defense Systems Management College, Fort Belvoir, **Virginia**; Ford Motor Company, **Michigan**; and Americans for Indian Opportunity, **New Mexico**. Work has also been conducted in several other countries, including Brazil, Costa Rica, Cyprus, Greece, Japan, and Kenya.

The IM System seeks to appropriately balance the *behavioral demands* of group work with *technical assistance* that makes it possible to deal with the complexity of issues. The system is designed to prevent groups from (a) prematurely focusing on solutions before they have adequately defined the situation, and (b) under conceptualizing alternatives for resolution of the conflict situation. Special methods are employed to encourage the participants' creativity, and facilitated group processes are used to effectively manage the group's communication. IM integrates the following synergistic components of group problem solving:

1. A group of *knowledgeable participants* who represent the variety of perspectives that need to be brought to bear in dealing with the situation;

2. A *trained facilitator* who is able to guide the group through the problem-solving and planning process;

3. A special set of computer-assisted *consensus methodologies* that have been carefully selected to help groups generate, structure and make choices among ideas;

4. The use of a specifically *designed physical environment*[2] that includes visual display space for ideas and structures, with provision to enhance the comfort and interaction of the participants; and

5. The use of *behaviorally sensitive technologies*, including computer assistance, to increase efficiency and productivity of group work.

The IM approach assigns to participants all responsibility for contributing ideas, and the group sessions are managed by a trained facilitator. Methodologies for generating, clarifying, structuring, interpreting and amending ideas are selected to match the phase of group interaction and the requirements of the situation.

Three of the group methodologies typically used with IM are: Nominal Group Technique (NGT) (Delbeq, Van De Ven, & Gustafson, 1975) Ideawriting (Warfield, 1990), and Interpretive Structural Modeling (ISM) (Warfield, 1995). **NGT** allows individual ideas to be pooled effectively and is used in situations in which uncertainty and disagreements exist about the nature of possible ideas. NGT involves five steps: (1) presentation of a stimulus question to the participants; (2) silent generation of ideas in writing by each participant working alone; (3) recording of ideas by the facilitator on butcher-block paper in front of the group, with posting of the filled butcher-block paper on walls surrounding the group; (4) serial discussion of the listed ideas by the participants for clarification of their meaning; and (5) selection by the participants of the more important items through a voting process.

Ideawriting is a group method for developing ideas in a small group and allowing the group to explore the meaning of these ideas through open discussion. Ideawriting involves six steps: (1) formation of several small groups of 3-6 persons each; (2) presentation of a stimulus question to the participants; (3) silent generation of ideas in writing by each participant working alone; (4) exchange of written sheets of ideas among group members, with opportunity for individuals to add ideas as they read others' papers; (5) group discussion and clarification of unique ideas; and (6) a report by each small group that explains the ideas generated in the group.

ISM is a computer-assisted methodology that helps a group identify the relationships among ideas and impose structure on the complexity of the issue. The ISM software utilizes mathematical algorithms that minimize the number of queries necessary for exploring relationships among a set of ideas (see Warfield, 1976). ISM can be used to develop several types of structures, including *influence structures* (e.g., "supports," or "aggravates"), *priority structures* (e.g., "is more important than," or "should be learned before") and *categorizations of ideas* (e.g., "belongs in the same category with"). The five steps of ISM include: (1) identification and clarification of a list of ideas (using a method such as NGT); (2) identification and clarification of a "relational question" for exploring relationships among ideas (e.g., "Does idea A support idea B," "Is idea A of higher priority than B," or "Does idea A belong in the same category with idea B"); (3) development of a structural map by using the relational question to explore connections between pairs of ideas (see below); (4) display and discussion of the map by the group; and (5) amendment to the map by the group, if needed. In step 3 group participants view questions generated by the ISM software. The questions take the following form:

"Does:

A

relate in X manner to:

B

?"

"A" and "B" are pairs of ideas from the list developed by the participants in step 1 of ISM and the relationship "X" is the statement identified in step 2. The group engages in a discussion, managed by the facilitator, about this relational question, and a vote is taken to determine the group's judgment about the relationship. A "yes" vote is entered in the ISM software by the computer operator if a majority of the participants see a significant relation between the pairs of ideas; otherwise a "no" vote is entered. Another pair of ideas is then projected to the participants, and another discussion is held and a vote is taken. This process is continued until the relationships between all necessary pairs of ideas have been explored. The ISM software then displays a structural map showing the result of the group's judgments. The length of time required to complete discussion of all necessary pairs of ideas depends on the total number of ideas in the set, but generally the process requires between 5 to 8 hours of group deliberation. The number of necessary queries also depends on the total number of ideas in the set, but the ISM software is able to infer, on the average, approximately 75-80% of the judgments involved in relating the complete set of ideas.

Phase 1: Identifying and Structuring Obstacles to Peace-building Efforts in Cyprus

In order to promote a responsible design informed by an adequate understanding of the situation, the first phase of the group work consisted of identifying and exploring the relationships among perceived obstacles that potentially affect peace-building efforts in Cyprus. Because we were unable to hold bi-communal meetings (due to the political situation at the time), the group work was conducted in separate sessions for the Greek Cypriots and the Turkish Cypriots. The following objectives were established for Phase 1 of the design sessions in each community:

1. To develop a deeper understanding of the system of problems affecting peace-building efforts in Cyprus;
2. To promote more effective teamwork among the members of the group;
3. To experience the Interactive Management process and methodologies for possible applications in dealing with complex problem situations in Cyprus and throughout the eastern Mediterranean region.

During the first phase, two consensus methodologies were used to identify, clarify, and structure the obstacles to peacebuilding. NGT, discussed previously, was used to help participants identify, clarify, and discuss perceived obstacles. The following guiding question was used for the idea-generation session in each community:

> ***"What are obstacles we must deal with as we engage in our peace-building efforts in Cyprus?"***

In generating responses to the guiding question, participants were asked to observe the following guidelines:

1. Focus on the UNDESIRABLE aspects of the situation. (Avoid solution statements.)

2. Include only ONE idea in a single statement. (Break complicated ideas into additional statements.)

3. Seek to capture only the ESSENCE of the idea. (Save details and elaboration until later time.)

In addition, participants were asked to use begin their statements using phrases such as the following:

Conflict between ...
Demand for ...
Demise of...
Dilemma of ...
Existence of ...
Failure to ...
Hostility towards
Inability to ...
Inadequate ...
Interference from ...
Lack of ...
Loss of ...
Refusal to ...
Shortage of ...
Unwillingness to ...

Following discussion for clarification, participants in each group selected a subset of the obstacles from their respective list to structure using ISM. In order to determine this subset, each participant individually indicated the five obstacles he or she considered to be of greater importance, relative to the other barriers, and ranked these from 1 (more important) to 5 (less important). In order to provide a basis for additional interpretation, the problem statements identified by the participants were categorized by a small working group from each community into a Problem Field. The resulting Problem Fields for each community are shown in Figures 1.1.1 and 1.2.1. These figures include all the

obstacles to peace-building efforts identified by each community, organized into groupings that represent similar themes.

ISM, or Interpretive Structural Modeling, which asks participants to make collective judgments about the relationship between paired items, was then used to structure the selected subset of obstacles according to a negative relationship. The following relational question was used for this structuring session:

> ***"In building peace in Cyprus, does obstacle:***
>
> ***A***
>
> ***significantly aggravate obstacle:***
>
> ***B***
>
> ***?"***

The "aggravate" relationship examines the negative influence that problems have on each other and can be interpreted as "makes worse," "increases the severity of," "exacerbates," "makes it more difficult to resolve," or "magnifies the effects of." The ISM process allowed the participants to produce an influence structure, which showed the group's consensus on how the more important obstacles negatively impact each other. Following display of this structure, the participants were engaged in discussion and amendment of the structure. The influence structures from the two groups are displayed in Figure 1.1.2 and Figure 1.2.2. An interpretation of this problematique is provided in Appendix 3.

Phase 2: Developing a Vision Statement for Peace-Building Efforts

With the structure of obstacles as a foundation, Phase 2 of the design sessions focused on developing a vision statement that could guide the work of the group in the future. By developing this vision statement after completing the problematique, participants were able to more easily image their desired future. Initially, vision statements were developed separately by each group, but when bi-communal meetings became possible in February, the two groups met together and developed a collective vision statement. The following objectives were established for Phase 2 of the design sessions in each community and for the bi-communal sessions:

1. To identify the goals that should guide the group=s peace-building efforts in Cyprus.

2. To develop a Avision statement" showing the supportive relationships among selected goals.

3. To strengthen understanding of each other's perspective on peace building and enhance the group=s ability to work together in peace-building efforts.

In each group, participants were engaged first in proposing characteristics of the desired future. Work consisted of idea generation and organization of the ideas into an influence structure. Nominal Group Technique was again used for the idea generation, and the ISM was again used for the mapping. The following guiding question was used for idea generation:

> ***"What are desired goals for our peace-building efforts during the next decade? "***

Following the clarification step of the NGT, participants were asked to select a subset of these goals to structure using Interpretive Structural Modeling (ISM). This subset was determined in the same manner as for the problem statements, with each participant indicating the five characteristics he or she considered to be of greater importance, relative to the others, ranking these from 1 (more important) to 5 (less important). In order to provide a basis for additional interpretation, the goal statements proposed by the participants were categorized by a small working group from each community into a Vision Field. The resulting Vision Fields for each community are shown in Figure 2.1.1 and 2.2.1. These figures include all the goals for peace-building efforts identified by each community, organized into groupings that represent similar themes.

ISM was then used to structure the selected subset of goals according to a supportive relationship. The following relational question was used for developing the influence structure:

> ***"In designing the future for peace-building efforts in Cyprus, would the accomplishment of goal:***
>
> ***A***
>
> ***significantly support the accomplishment of goal:***
>
> ***B***
>
> *?"*

The "support" relationship examines the positive influence that goals can have on one another and can be interpreted as Amakes it easier to accomplish,@ increases the likelihood of,@ Ahelps achieve,@ or

Apromotes.@ Following its display, the participants were engaged in discussion and amendment of the structure. The influence structures from the two groups are displayed in Figures 2.1.2 and Figure 2.2.2.

When bi-communal meetings became possible in February of 1995, the two groups met to exchange their vision statements and to construct a collective vision statement. Initially an analysis was conducted to determine the similarities and differences between the two community-based vision statements. The group decided to use the common statements that emerged from this analysis as a base for constructing the collective vision statement. To augment these statements, the NGT process was used to generate additional goals for consideration. Then ISM was used to structure this new set of goals, using the same relational question as earlier. The resulting structure was reviewed carefully by the group, and changes in wording were made to some statements in order to reflect a bi-communal perspective. The resulting structure is shown in Figure 2.3.2.

Phase 3: Identifying and Structuring Options for Peace Building Activities

With the vision statement as a guide, Phase 3 of the design sessions focused on developing ideas for activities, programs, and other initiatives that could help make the vision a reality. After completing the vision statement and the problem structure, the creative energy of the group could be directed toward discovering options for moving forward rather than becoming locked in the past. During Phase 3 of the group work, all sessions were bi-communal, with the following objectives:

1. To identify options for accomplishing the goals of our peace-building efforts in Cyprus.
2. To develop an alternative "options profile" of selected activities and recommendations that could be implemented during the next 12 months.
3. To formulate specific plans for the implementation of actions and recommendations .
4. To build our group into a strong force for bringing about change in Cyprus.

During Phase 3, the Ideawriting and ISM methodologies were used, this time to generate and structure activities, programs, events, and other initiatives. The following stimulus question was used for the Ideawriting:

> ***"What are proposed options for accomplishing the goals from the Vision Statement?"***

In generating responses to the stimulus question, participants were asked to observe the following guidelines:

1) Focus on initiatives, which if implemented, would promote the goals of the group.

2) Include only one idea in a single statement. (Break complicated ideas into additional statements.)
3) Seek to capture only the essence of the idea. (Save details and elaboration until later time.)

In addition, participants were asked to use the following phrases as guides for wording their statements:

Adopt ...
Build ...
Change ...
Conduct ...
Decrease ...
Develop ...
Disseminate ...
Establish ...
Identify ...
Increase ..
Plan ...
Prohibit ...
Provide ...
Research ...
Set up ..

Participants were next engaged in organizing the options into similarity groupings. Using ISM, participants were asked to make judgments about whether pairs of characteristics should be grouped together. The following relational question was used during the ISM:

"Does Option:

A

belong in the same category with Option:

B

?"

The relationship indicated by the phrase "belong in the same category" can be interpreted as "share significant elements in common," Aaddresses a similar theme,@ Ahave similar qualities,@ or Apossesses similar characteristics.@ An initial subset of those selected by participants as the most important ideas were structured using the computer. The results from structuring this subset were displayed and discussed by the participants, with titles given to those categories that were clearly defined. After participants expressed satisfaction with the preliminary field, the remainder of the ideas were placed in the categories without computer assistance, under the process guidance of the facilitator. Participants then gave titles to all categories that were still without a name. The titles from the categories were then sequenced according to the order in which participants felt it was most

appropriate to make choices from the field. Category titles were used as input for an ISM using the following relational question:

> ***"In designing a plan of action, should selections be made from category:***
>
> ***A***
>
> ***before (or at the same time) as selections are made from category:***
>
> ***B***
>
> ***?"***

The relational question can be interpreted to mean that "choices made from one category will inform choices to be made in another category" or that "choices made from one category will influence choices to be made in another category." If participants felt there was sufficient reason to consider one category before another, then that category was placed earlier in the field. If participants judged it as important to consider two or more categories simultaneously, these categories were placed next to each other in the field. The Options Field resulting from the categorization and sequencing is displayed in Figure 3.3.1.

The Options Field served as the basis for the next step of the design process, in which participants were engaged in choice-making. This consisted of systematically selecting items from the Options Field for implementation during the next year. Each category was considered in the order corresponding to the sequence determined earlier, and participants were reminded that choices from categories made later in the sequence might be influenced by choices made from categories previously. The following question guided the selection process:

> ***"Which options from category X (one of the categories in the Options Field) should be selected for implementation during the next 12 months?"***

Participants suggested items for consideration and discussed these items by explaining their rationales for favoring their implementation. The participants were asked to consider the following criteria for selection in presenting their rationales:

1. Option is feasible given the resource constraints
2. Responsibility for implementation can be assigned to specific person or group
3. Option will provide impact on system of obstacles
4. Option will provide support for vision statement

Because of the large number of options that needed to be considered, two Apasses@ were made through the Options Field. In Round One, items that were considered most Adesirable@ to implement during the next 12 months were selected from each category. These options are listed in Figure 3.3.2. In Round Two, a second pass was made through the Options Field, this time taking into account the limited size of the group and the scarce resources available for carrying out all the desirable activities. This list of options, for whom project leaders were assigned, is presented in Figure 3.3.3. The items selected through this systematic discussion is an Options Profile for peace-building activities during the next 12 months.

RESULTS

Barriers to Peace-Building Efforts

The idea-generation sessions in Phase 1 resulted in 67 items from the Greek Cypriots and 87 items from the Turkish Cypriots. These items reflect each group=s perception of the major obstacles to their peace-building efforts. The Greek Cypriots selected 22 items and the Turkish Cypriots selected 36 items during their respective NGT voting step as being of "greater relative importance." These were structured using the ISM methodology. Figure 1.1.2 and 1.2.2 depicts the influence maps showing the interrelationships among these barriers using a relational question of "significantly aggravates."

Figures 1.1.2 and 1.2.2 are read from left to right, with the barriers having the most influence shown on the left side of the map. Those items marked with a bullet and grouped within a single box are part of a "cycle," meaning that they are mutually aggravating. Several "walks" can be taken by following various "paths" that exist in the map. To walk a path, one can start on the left side of the map and follow the arrows that represent the line of influence. The negative influence exerted by those barriers on the left are *propagating* in nature, that is, their aggravation propagates along the path from item to item, making the impact of the items on the left greater than it might otherwise appear. By starting with an item on the left side of the map and following its path of influence, one can understand the difficulties brought about by that item. Similarly, by starting with an item on the right side of the map and walking back to the left, one can understand the pressures that may make it difficult to resolve a particular barrier.

The following general statements can be made in interpreting the Greek Cypriot Problematique shown in Figure 1.1.2:

1. The following obstacles are perceived to be *exerting* the greatest degree of negative influence:

- Lack of a clear vision among the group as to what the central issues and ways of peace building are for Cyprus (23)
- Existence of an adversarial culture proliferated by the mass media (36)
- Failure to develop an effective system of communication among ourselves (12)
- Failure to build a common vision for the future with the peace builders in the other community (42)

Until these obstacles are adequately addressed, the participants perceive that it will be very difficult to promote effective peace-building efforts in Cyprus.

2. The obstacle that is receiving the most "pressure" from the other barriers on the map is item 41, ARisk (danger) for our ideas to be misunderstood, distorted, or ignored.@ It is likely to be very difficult to address this obstacle without first addressing those barriers that lie to their left. This would remove some of the pressure on it and would make it more likely that investment of resources in its solution would pay off.

3. A structural analysis using the groupings depicted in Figure 1.1.1 shows that there are two major lines of influence running through the structure. One set of obstacles is in the category titled *Group Direction,* which provides the greatest degree of aggravation within the overall system of problems. There are 4 items in this category appearing in the structure, and taken together they account for a significant percentage of the total aggravation in the problematique. This is reflected by item 23, the single obstacle with the greatest degree of influence on the map, which concerns the group=s own vision of peace building efforts. Its influence extends to a total of 15 obstacles, meaning that over 75% of the remaining items on the map are aggravated by this obstacle. It is critical that steps be taken to address this particular obstacle and the other items in the category *Group Direction*.

4. The other category of items providing significant influence is *Frustrations,* which includes obstacles in the structure such as AVested interests of certain groups in maintaining the status quo@ (51) and AFrustration stemming from the intransigence of Turkish politics@ (63). While the group direction obstacles are *internal* factors that can be directly addressed by the group, this set of obstacles are *external* to the group. Although the group may not be able to change these obstacles through direct influence, it is critical that they be taken into account in designing any plan of action.

The following general statements can be made in interpreting the Turkish Cypriot Problematique shown in Figure 1.2.2:

1. The following obstacles are perceived to be *exerting* the greatest degree of negative influence:

- Massive influence of outside forces, especially Turkey and Greece. (2)
- Recognition of Greek Cypriots as sole legal representatives of Cyprus (81)
- Effects of Orthodox Church on Greek Cypriot community (59)
- Individual or economic interests of various groups in maintaining the status quo. (42)

Until these three obstacles are adequately addressed, the participants perceive that it will be very difficult to promote effective peace-building efforts in Cyprus.

2. The obstacles that are perceived to be receiving the most "pressure" from the other obstacles on the map form a large cycle of 13 items. The majority of these items are concerned with bi-communal differences and difficulties. It is likely to be very difficult to address these obstacles without first addressing those that lie to their left. This would remove some of the pressure on them and would make it more likely that investment of resources in their solution would pay off.

3. A structural analysis using the groupings depicted in Figure 1.2.1 shows that the obstacles in the categories titled *Historical* and *Political* are providing the greatest degree of aggravation within the overall system of problems. There are 4 items in the *Historical* category and 8 items in the *Political* category appearing in the structure, and taken together they account for a significant percentage of the total aggravation in the problematique.

4. The major aggravating factors in the Turkish Cypriot Problematique are *external* in nature. Few items concerned with the *internal* dynamics of the group appeared in the structure, and those items are perceived as being net receivers of aggravation.

Collective Vision Statement for the Future

The idea-generation sessions in Phase 2 resulted in 72 items from the Greek Cypriots and 101 items for the Turkish Cypriots. These items reflect each group=s perception of the desired goals for their peace-building efforts. The Greek Cypriots selected 25 items and the Turkish Cypriots selected 32 items during their respective NGT voting step as being of "greater relative importance." These were structured using the ISM methodology. Figure 2.1.2 and 2.2.2 depicts the influence maps showing the interrelationships among these goals using a relational question of "significantly supports."

Figures 2.1.2 and 2.2.2 are read in the same manner as the problematiques, except that in this case the influence is *supportive* rather than aggravating. In addition, the structure is displayed from bottom to top, with the goals providing the greatest support shown at the bottom of the structure. In a general sense, the map shows the impact that particular goals might have, if they can be realized, on the accomplishment of other goals. Each structure can be referred to as a AVision Statement@ for the

respective communities. The following general statements can be made in interpreting the Greek Cypriot Vision Statement shown in Figure 2.1.2:

1. The item toward which almost all other goals are directed is "To help build a country where everybody's needs are everybody's concern" (22). This statement, which deals with "other-directedness," can be considered the long-term goal of the group's peace-building efforts.

2. The three categories of goals that have the most potential for influence are *Bridge-Building*, *Bi-Communal Activities*, and *Strength of Peace Building*. The cycle of items at the bottom of the structure is composed of goals from these three categories, and it influences a total of 19 other goals on the map, or all but 2 of the remaining goals. Attempts to address this cycle of goals can have significant beneficial effects throughout the system of goals.

The following general statements can be made in interpreting the Turkish Cypriot Vision Statement shown in Figure 2.2.2:

1. The item toward which almost all other goals are directed is "To try and create a proper climate where Turkish Cypriots will ask for Greek Cypriots whatever they want for themselves and where Greek Cypriots will refuse anything for Turkish Cypriots that they don't want for themselves" (83). This statement concerning "other-directedness" can be considered the long-term goal of the group's peace-building efforts.

2. The two categories of goals that have the most potential for influence are *Identity Issues* and *Political & Economic Issues*. While neither of the two items in the cycle that lies at the base of the structure come from these categories, the next three levels contain a large number of goals that relate to these issues. The group's placement of these goals at this position in the structure indicates a view that peace-building efforts will be much easier once a solution political solution is reached that guarantees equality to the two communities.

In each community's vision statement, emphasis is placed on the need to work with the other community. For example, one of the statements at the base of the Greek Cypriot's structure is "To build new and strong bridges of communication with Turkish Cypriot peace building groups," and one of the statements at the second level of the Turkish Cypriot's structure is "To form a common vision for both communities." These two statements provided the impetus for working together to construct a *collective* vision statement once bi-communal contacts were allowed to resume. Starting with some of the goals from each community's vision statement, with additional goals generated by the full group, a collective vision statement emerged. The following general statements can be made in regard to this structure, which is shown in Figure 2.3.2:

1. Two categories of goals provide the base of the support structure. First in overall influence is *Bi-Communal Communication and Exchange.* Providing opportunities for interaction between the two communities, building inter-communal institutions and centers, promoting bi-communal activities in various areas, and developing common projects are seen as the foundation upon which peace-building activities must be built.

2. Complementing these activities are goals related to *Bridge-Building*. Participants felt that stronger links must be developed with Track 1 people at the official government level, and that cultural and social relations must be encouraged between the two communities.

3. The third category of goals perceived by the group as providing significant support for the overall system of goals is a *Strong Peace-Building Movement*. The participants emphasized the need to strengthen the process in which they were engaged, both by expanding it to include more people and by giving it a greater voice both in the government and in society at large.

Design for the Future

The idea generation session in Phase 3 resulted in 241 options for accomplishing the goals structured in the collective vision statement. The categorization session organized these into 16 groupings, which were sequenced for purposes of choice-making, resulting in the Options Field displayed in Figure 3.3.1. The Options Field is organized such that the categories participants believe should be considered first during choice-making are presented in the beginning. The Options Field indicates that in developing a plan of action, participants should first select items from Category A, AWorkshops.@ The selections made from this categories (if any) might inform the choice of options from Category B, "Cultural/Social Programs.@ This same logic applies as one moves further along the selection path, so that as one reaches the latter categories selections can be informed by earlier choices. It is important to point out that this sequencing is ONLY in regard to order of selection, and it does NOT imply an order of implementation. The choice of which options to implement first is a different question and should be subjected to different criteria. Indeed it is possible that several of the selected items can be implemented simultaneously.

In the first round of selections, when the most desirable items were selected from each category, 52 total items were selected by the group. These items are listed by category in Figure 3.3.2. In the second round of choice making, in which participants considered these 52 items in light of available resources, a list of 15 options emerged for implementation during the coming 12 months. The majority of these options came from categories A (Workshops), B (Cultural/Social Programs), and G (Academic Programs/Research). Preliminary projects leaders, one Greek Cypriot and one Turkish Cypriot, were assigned to each of these options. These items, along with the preliminary project leaders, are listed in Figure 3.3.3. This list of 15 options can be considered an Options Profile for peace-building efforts during the next 12 months.

As a final step in the design process, and as a first step in the implementation of the options, the group organized an Aagora/bazaar@ to which they invited over 100 individuals whom they identified as possessing a strong interest in peace-building activities. Individual presentations were made about each project, after which the individuals who attended joined project teams.

DISCUSSION

The work completed by the Trainers group differed in several respects from the way groups normally work together. First, they *followed a systematic design process* that allowed them to progress through the essential phases of problem solving. They clearly defined the situation they were facing, they set forth their vision for the future, and they created an action plan consisting of an integrated set of options selected from a large set of possibilities. Few groups devote the time and energy necessary for this task. Instead, they normally skip the initial phases of problem definition and goal setting, jumping immediately to the impossible task of finding a solution. More often than not, groups will bog down at this stage, unable to make progress and frustrated by their lack of success. The trainers group possessed the foresight and the commitment that is required to see them through the long struggle for successful design, and this preparatory work positions them well for accomplishing their goals.

Second, they *avoided most of the pitfalls* that bring down the majority of groups that take on complex problem situations. Discussions about the ACyprus Problem@ typically break down into political arguments characterized by rhetorical posturing and a disregard for the opinions of the other. In contrast, the communication patterns and the climate of the trainers group was characterized by genuine attempts to share personal views, respect for the opinions of the other, and a willingness to learn. They avoided the trap of political debate, yet they honestly and emotionally discussed the many difficult issues that divide the two communities. They clearly recognized differences, and at the same time they worked actively to build common ground. This allowed the group to work through several difficult situations that occurred during their time together, and it helped them develop strong bonds that will not be broken easily by outside pressure.

Finally, the group created a number of *innovative products* on which further work can build. The characteristics of these products are discussed below:

> *1. Problematique*. The influence structure of problems is important for two reasons. First, it incorporates a *variety of perspectives* into an overall understanding of the situation. Too often, individuals perceive situations from a limited point of view, which is often at odds with others= way of looking at the situation. By integrating a variety of views on the problem, a more complete perspective emerges, giving participants the possibility of stepping outside their own limited world. Second, the problematique prevents *premature focus on solutions*. One of the factors that makes it difficult to deal with complex situations is the tendency to focus on the merits of particular solutions without first gaining an adequate understanding of the overall system of problems. This tends to cause parties in a conflict situation to become locked in intractable arguments over details without much possibility of progress. By first gaining a deeper understanding of how problems relate to one another, the stage is set for a more creative approach to finding solutions.
>
> *2. Vision Statement*. The influence structure of goals serves two primary purposes. First, it provides *direction and guidance* for the group. In order for groups to work together in an effective manner, it is necessary for them to understand where they want to go as a group. The vision statement helps the group to construct a clear image of the future, and it provides a

gauge for making choices about how to reach it. Second, the goal structure helps participants *understand and accept individual differences* in aims and objectives. When people come together to work in a group, each member brings a somewhat different motivation and purpose for engaging in group work. Sometimes, these differences cause friction and conflict as members argue the merits of various proposals for action. The vision statement helps focus the group toward a common set of goals, while preserving the individual differences.

3. Options Field. There are two characteristics of the Options Field that are important to point out. First, it allows *full participation and creativity* in the development of action plans. Since every idea in the field represents only a proposed option, it is not necessary to evaluate any of them at this stage for their feasibility or their acceptance by the total group. Any individual in the group is allowed to propose an idea for inclusion in the field. Thus, there are no limits placed on the *creativity* of the participants. Second, the field is *open and dynamic*. At any point, even after the sessions are finished, additional items can be added to the field. There are no limits placed on the capacity of the field to grow as new ideas are contributed. This gives it flexibility to meet differing demands as the situation changes and as more people become involved in the process.

4. Options Profile. There are two characteristics of the Options Profile that are important to note. First, the options selected by the group represents an *integrated set* of activities and initiatives. Participants selected the set of options by considering all the proposed ideas from an organized and sequenced field that has been built on several prior products, including a problematique and a vision statement. Second**,** the profile represents a single *alternative* plan of action. Additional alternatives could be developed by the same group meeting at different time or by another group.

While a full analysis of the content of the groups= products is beyond the scope of this report, it is apparent that significant differences exist between the two communities *and* there is significant common ground upon which to build peace in Cyprus. For example, an examination of each community=s problematique indicates that Turkish Cypriots emphasize the political and historical aspects of the Cyprus situation to a much larger extent than do the Greek Cypriots. At the same time, the vision statements from each community clearly show a common desire to promote empathy, support for ethnic identity, and respect for cultural differences. While both groups point out aspects of the other community that they believe harm the peace process, both Greek Cypriots and Turkish Cypriots were self-critical, pointing out attitudes and practices of their own community that stand in the way of peace. Finally, it should be noted that there was significant agreement on the types of projects that should be implemented during the next year. From over 200 possibilities, the group quickly came to agreement on a set of 15 projects, and there was no hesitation to volunteer for leadership roles in implementing these plans. This demonstrates that during the course of working together over the year, the two original community groups had become a single entity, with a shared notion of how to work for peace in Cyprus.

CONCLUSION

The design work completed by the conflict resolution trainers group during 1994 and 1995 represents a significant accomplishment. Although there are other successful bi-communal groups in Cyprus (notably the Nicosia Master Plan working group and the Workers Union leaders), the trainers group is unique in several respects. First, it is perhaps the only bi-communal group that has met together for such an extended period of time on a regular basis while directly addressing a wide range of difficult issues that separate the two communities in Cyprus. Although the group has no political agenda, it discussed the questions that form the core of the Cyprus conflict -- property concerns, identity needs, security considerations, historical traumas, and cultural differences. The group=s discussion of these issues was open, respectful, and sincere, conducted in an atmosphere of trust and willingness to learn. Second, the trainers are the first group to construct a collective vision statement. Many bi-communal groups have attempted to form a consensus around a vision for Cyprus, but no others have been able to reach agreement on such a document. The trainers successfully created a vision for peace-building efforts in Cyprus that integrates the variety of concerns held by both communities. Third, the trainers have begun a program of activities that can have a significant impact on the situation in Cyprus. They have started a series of workshops, seminars, cultural events, and public presentations that will bring together important segments of Cypriot society to explore each other=s concerns and hopes for the future, and they have started building institutions that will give greater legitimacy to peace-building activities in Cyprus.[3]

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ENDNOTES

1. These workshops were made possible by the strong support of the Cyprus Fulbright Commission (CFC). Its executive director, Daniel Hadjittofi, has dedicated much of his professional career to promoting mutual understanding between the two communities. It was his initiative that created the Fulbright Scholar position dedicated to communication and intergroup relations, and he has promoted many other reconcilation efforts, including obtaining funds for numerous conflict resolution workshops both in Cyprus and abroad. Although the workshops described in this report were initiated and supported by the trainers themselves, they were made possible by the logistical support of the Fulbright Commission, which requested permissions from Turkish-Cypriot authorities and provided notifications to Greek-Cypriot authorities that made it possible for the participants to enter the buffer zone for meetings. Also, the United Nations was instrumental in making these workshops possible, by offering use of their meeting facilities within the buffer zone.

2. Ideally, IM sessions take place in a room that has been specially designed for this type of work. A number of such rooms have been built, including those at George Mason University in Fairfax, Virginia, City University of London, Defense Systems Management College at Ft. Belvoir, Southwest Fisheries Research Center in La Jolla, California, and University of S?o Paulo, Brazil. The primary features of the room are: support for the physical comfort of the participants during long working days; ample and flexible table-top working space; adequate wall space for manual pasting of butcher-block paper, display of graphical representation of structures produced by the group, and projection of computer output; and facilities for computer support of sessions and production of intermediate results. Many session have been conducted outside specially built rooms. However, in all cases, special care is taken to select an appropriate room and to set it up as closely as possible according to the requirements outlined above.

3. As noted earlier, one of the objectives of the work with the conflict resolution trainers was to provide participants the opportunity to learn about the Interactive Management process as a possible tool for use in Cyprus and throughout the eastern Mediterranean region. Several steps have been taken already toward this objective. For example, a group of young business leaders was formed in each community, and after IM sessions were conducted with each group to develop a problematique of obstacles facing business leaders, regular bi-communal sessions have been held to take the group through the additional phases of design work. These sessions are facilitated by members of the trainers group, under the supervision of the Fulbright Scholar. Additional work is scheduled to start soon with other groups.

Figure 1.1.1: Problem Field of Obstacles to Peace-Building Efforts

A. IMAGE

- Wrong impression created by mass media (2)
- Uncertainty about how to respond most effectively to criticism and political statements (3)
- Hesitancy of people to accept that we are not being trained by spies (16)
- Difficulty in sending messages to our own community (20)
- Failure to project a clear image (30)
- Risk for our ideas to be misunderstood, distorted, or ignored (41)
- Inability or reluctance to articulate what we are doing (66)

B. RESOURCES

- Lack of time due to other commitments (1)
- Difficulty in collaborating because of our small number (11)
- Lack of financial resources (15)
- Refusal of the administration in north to allow contact between the two communities (19)
- Inadequate knowledge within our group of the historical details of the Cyprus problem (24)
- Insufficient information on Turkish Cypriot activities (45)
- Difficulty in securing a place to meet (47)

C. CULTURAL

- Resistance to change within one's self and within the community (5)
- Tendency for labeling (7)
- Political party control of all aspects of social activity (8)
- Negative climate generated by war games and war rituals (9)
- Resistance/ suspicion of new ideas (21)
- Resistance from mass media to send our message (28)
- Tendency to identify peace building as "giving in" or capitulation (32)
- Tendency of other people to connect the word "peace" with a political party (34)
- Existence of an advisarial culture proliferated by the mass media (36)
- Resistance from Church to support or even tolerate our efforts (40)
- Existence of individualistic culture centered on self/family interests (44)
- Difficulty in admitting that we are co-responsible for current situation (48)
- Lack of a creative orientation in our culture (50)
- Non-spiritual church leadership (56)

Problem Field of Obstacles to Peace-Building Efforts (Cont'd)

D. INTERNAL GROUP DYNAMICS

- Ineffective method of work (67)
- Failure to develop an effective system of communication among ourselves (12)
- Unawareness of each person's contribution to the group (17)
- Failure to discuss the different perspectives of Cyprus problem as a group (26)
- Unwillingness to admit our own shortcomings (27)
- Difficulty in acknowledging patterns of irresponsibility within the group (38)
- Unawareness of hurting each other within the group (46)
- Lack of a system for empowering and supporting each other (54)
- Failure to understand the value of process in achieving a task (59)
- Personality differences within our group (64)
- Lack of appropriate skills within our group (65)

E. ETHNOCENTRISM

- Fear of losing and betraying our "Greekness" (22)
- Unwillingness to accept the fact that we live in a global world with a global economy (37)
- Failure of the general public, including some peace builders, to understand the complexity of peace building work. (39)
- Mono-ethnic state culture (52)
- Unawareness of fact that Cyprus has 40,000 foreign workers (53)
- Mythology that we can keep Cyprus Greek indefinitely (60)

F. INTRACOMMUNAL RELATIONS

- Conflict between personal interests among members of the group and outside people (13)
- Hesitancy to face and deal with exogenous groups and conflicting interests (14)
- Lack of coordination with different groups in the Greek Cypriot Community with similar objectives (31)
- Insufficient understanding of other groups with opposing objectives within our community (33)
- Failure to build a common vision with the other side within our own community (43)
- Conflicting views of different political groups in a democratic society (55)

Problem Field of Obstacles to Peace-Building Efforts (Cont'd)

G. GROUP DIRECTION

- Failure to produce tangible results from our group (6)
- Lack of a clear and effective strategy within our group for building peace (18)
- Lack of clear vision among the group as to what the central issues and ways of peacemaking are for Cyprus (23)
- Failure to build a common vision for the future with the peacebuilders in the other community (42)

H. FRUSTRATIONS

- Hesitancy to invest a lot when political hopes for solution are low (25)
- Feeling that we as a people can't make a change - peace is not in our hands (35)
- Vested interest of certain groups maintaining the status quo (51)
- Loss of respect for international forum (61)
- Frustration stemming from the intransigence of Turkish politics (63)

I. GROUP IDENTITY

- Lack of institutionalization within the community (29)
- Lack of a shared definition of our role as peace-builders (57)
- Lack of legitimacy and authority within our community (62)

J. INTERCOMMUNAL PERCEPTIONS & RELATIONS

- Resistance in our community to ideas of peace with Turkish Cypriots (4)
- Lack of interest within the Greek Cypriot community in Turkish Cypriot commuity's truths (10)
- Security threat for the community (49)
- Feeling of need to correct injustice done (58)

Figure 1.2.1: Problem Field of Obstacles to Peace-Building Efforts

A. Political Issues

- Lack of interest of ruling powers of both sides to solve the problem in a way that is beneficial to both communities. (5)
- Unwillingness of politicians to solve the problem. (11)
- Paranoia of officials and media towards third-party facilitators of peace work. (14)
- Unwillingness of both sides to make concessions. (32)
- Oppression coming from political powers toward active peace-building efforts. (34)
- Desire by each community to dominate the other. (51)
- Confusion created by political parties among people. (61)
- Organized movements against peaceful co-existence. (73)
- Recognition of Greek Cypriots as sole legal representatives of Cyprus. (81)

B. Intracommunal Difficulties

- Threats towards outspoken people and the indifferent attitude of the community toward these threats. (41)
- Inadequate communication skills within our own community. (74)
- Lack of dialogue within our community. (75)

Y Political Issues (Cont'd)

- Socioeconomic advantages gained by Greek Cypriots because of their recognition by the international community. (82)
- Perception amongst Greek and G/C political leaders that Cyprus is an Hellenic island. (86)
- Perception amongst Turkish and T/C political leaders that Cyprus is a Turkish island. (87)

C. Bi-Communal Relations

- Failure of each community to understand problems faced by the other community (3)
- Unwillingness to forgive. (17)
- Failure to create or identify mutual interests & benefits between the 2 communities. (19)
- Lack of confidence between the 2 communities. (23)
- Lack of common ideas and aspirations between the two communities. (26)
- Existence of anti-propaganda about the other community. (27)
- Difference within and between the 2 communities in the meaning of peace. (29)
- Unawareness of the abundance of mutualities between Turks & Greeks (30)
- Failure to consider the others' basic needs. (46)
- Lack of common symbols and slogans for both communities. (55)
- Lack of gestures toward building goodwill between the 2 communities (57)
- Lack of magnanimity (62)
- Widening of the gap between the two communities that has taken place since communications were cut in 1974. (76)

Problem Field of Obstacles to Peace-Building Efforts (Cont'd)

D. Historical Factors

- Massive influence of outside forces, especially Turkey and Greece. (2)
- Huge difference of economic wealth between the two communities. (6)
- Abundance of historical traumas between Greeks and Turks. (15)
- Wide-spread feeling that the Turkish Cypriots may not be able to compete with Greek Cypriots. (28)
- Failure of Turkish Cypriot community to develop strong institutions. (31)
- Effects of Orthodox Church on Greek Cypriot community. (59)
- Lack of tradition of democracy in Turkish Cypriot society. (83)

E. Organizational Difficulties

- Lack of an organized peace movement from the citizen level. (7)
- Difficulty in communication with the Greek side (lack of telephone, mail, etc.) (10)
- Shortage of funding for conflict resolution workshops. (35)
- Difficulty in bi-communal contacts at the citizen level. (44)
- Difficulty in explaining to others about what we are trying to do as a conflict resolution group. (47)
- Lack of cooperation between Track I and Track II. (60)
- Failure by peace builders to use the media. (63)
- Lack of commitment and time. (65)
- Different upbringing and ideology among members of our group. (66)
- Language difficulties in expressing the ideas of conflict resolution. (71)
- Difficulty in finding culturally appropriate translations for peace concepts. (72)

F. Shortsightness

- Unawareness of global winds/changes. (4)
- Unwillingness of Track I to cooperate with the public on the peace process. (8)
- Unwillingness to believe that peace is possible despite differences between the two communities. (16)
- Lack of belief in success due to past experiences of failures. (20)
- Fixation on specific events instead of the system of problems. (25)
- Failure to get out of the big traps of history (for T/Cs) and emotions (for G/Cs). (33)
- Unawareness of the risk of having military forces on the island. (36)
- Failure to realize that certain actions may have consequences that exacerbate the problem. (40)
- Individual or economic interests of various groups in maintaining the status quo. (42)
- Peoples' lack of consciousness of their own interest in a peaceful solution. (49)
- Lack of confidence of authoities towards their own intellectuals. (52)

Problem Field of Obstacles to Peace-Building Efforts (Cont'd)

G. Vision and Strategy

- Failure of both communities to act independently and take charge to rule themselves and make decisions for their own future. (12)
- Failure and unwillingness to create a common vision to come up with a win-win situation. (22)
- Inadequate strategic interventions for resolving the Cyprus conflict. (50)

H. Identity Issues

- Confusion by both sides about their own community identity. (24)
- Isolation of the Turkish-Cypriot community from the rest of the world. (45)
- Failure to prevent immigration of Turkish Cypriots to other countries. (54)
- Denial by a disturbing number of Greek Cypriots of Turkish Cypriots existence as an entity. (68)
- Failure to be treated equally by the world. (70)
- Failure by both communities to respect each other's identity. (77)
- Tendency of Greek Cypriots to think of "Cypriot" only as "Greek Cypriot." (78)
- Threats toward demographic structure in the Turkish Cypriot community. (79)
- Misperception created by poliltical leaders that the other community views Cyprus as its own (85)

I. Cultural & Societal Factors

- Existence of fanatics who do not believe in any kind of peace-building efforts with the other community. (1)
- Misleading of people by religious, cultural, and educational aspects of both sides. (13)
- Resistance by extremists to bi-communal workshops on conflict resolution. (21)
- Effect of chauvinistic education. (37)
- Injections of inaccurate information by media. (39)

J. Fears & Concerns

- Isolation of peace builders from one's own community. (9)
- Bad intentions to label peace workers as pro-Greeks or traitors. (38)
- Fear of losing property and having to emmigrate once again. (43)
- Abundance of bad memories of '63/'74. (53)
- Personal fear to express ideas. (67)
- Loss of enthusiasm and trust after the President's attack on participants in the conflict resolution workshops. (69)
- Fear T/Cs have of being dominated by G/Cs and the fear G/Cs have of being dominated by Turkey (84)

Figure 1.1.2: Greek Cypriot Problematique

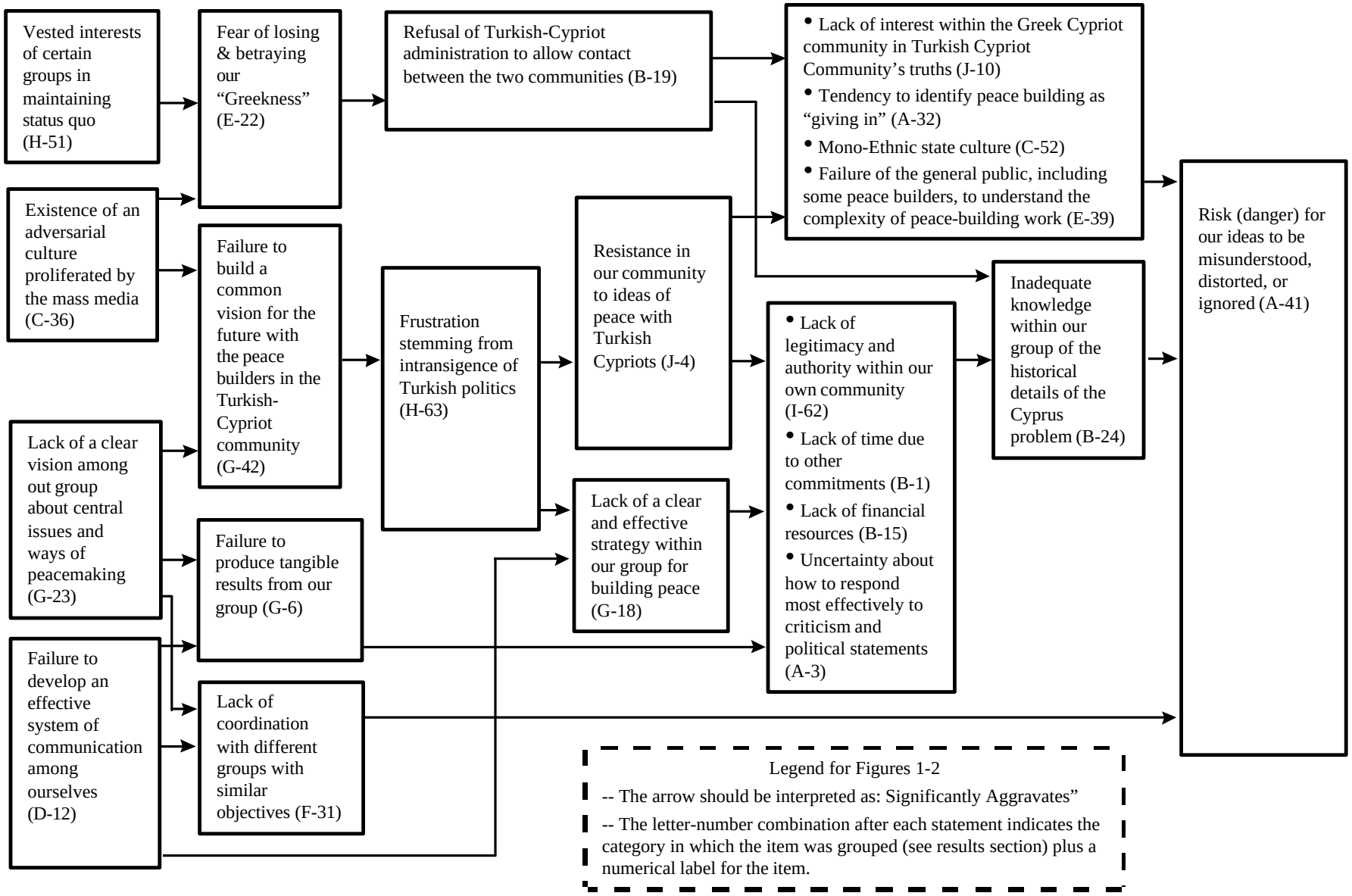

Figure 1.2.2: Turkish Cypriot Problematique

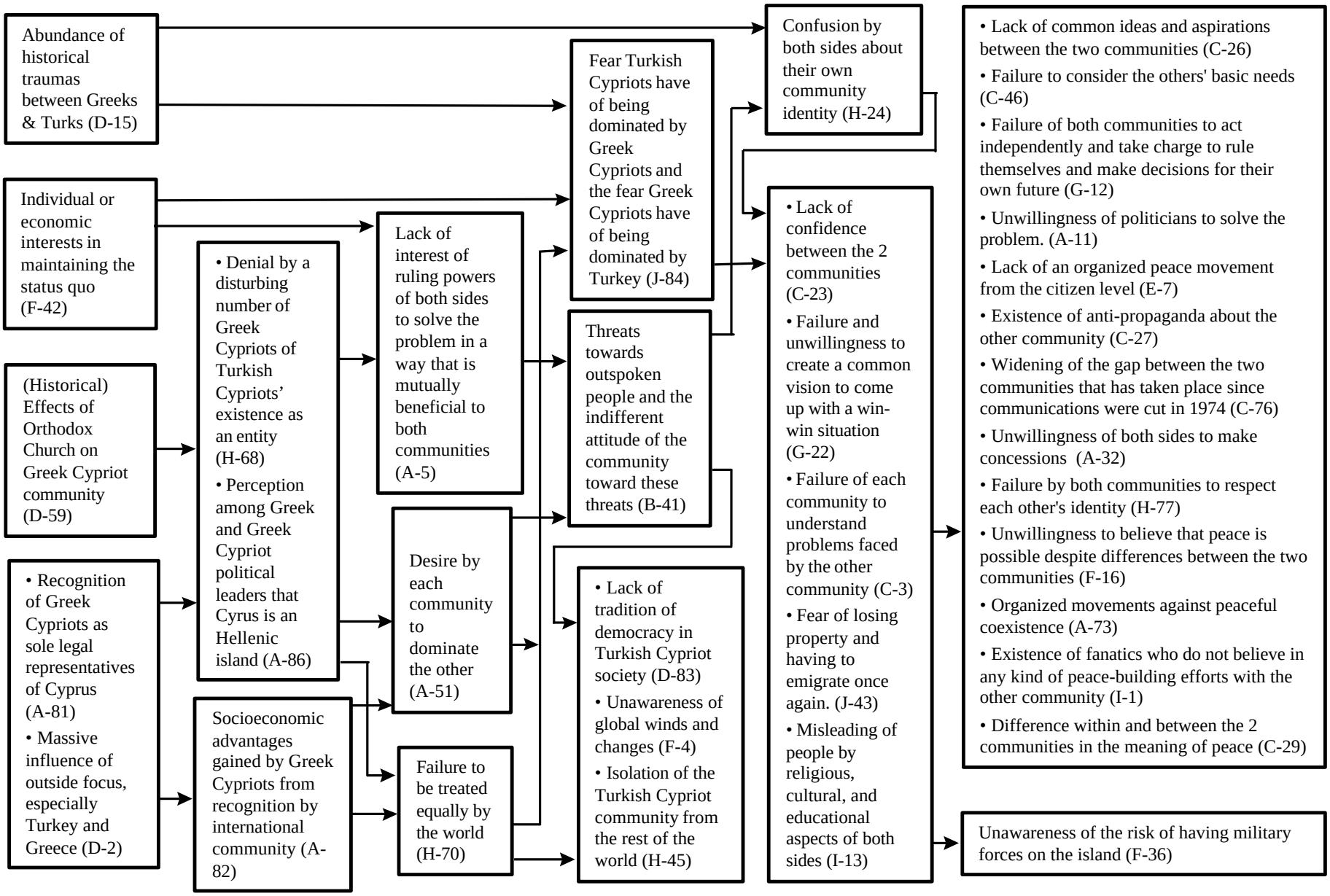

Figure 2.1.1: Vision Field of Goals for Peace-Building Efforts

A. Image of Peace Building

- To find ways to demonstrate our peace-building convictions. (18)
- To promote an image of the peace builder as a fighter. (30)
- To develop public confidence in the peace building process. (42)
- To modify the image of peace building as projected by the mass media. (53)
- To stess the relatedness of peace building with the Christian religion. (68)

B. Strengthening Peace Building Movement

- To establish an effective peace-building movement with a clear vision and a more effective practice. (14)
- To encourage the enlargement of the peace-building group. (17)
- To transform our group into a legitimate peace building team in both communities. (33)
- To support each other in the group and as a group to support the corresponding ones in the other community. (43)
- To find ways to monitor issues of process in our group while working on the content. (44)
- To enrich my knowledge on the historical background of the Cyprus problem. (45)
- To increase the commitment and conviction of peace builders. (54)
- To build our group into a political party committed to using non-adversial and conflict resolution principles to solve problems. (61)
- To create a peace party with Greek Cypriot and Turkish Cypriot members. (62)

C. Bridge Building

- To build new and strong bridges of communication with Turkish Cypriot peace builders. (20)
- To involve extremists in conflict resolution workshops. (23)
- To develop dialogue with exogenous groups and conflicting interests. (29)
- To develop a support network with peace builders in other countries. (32)
- To involve people from all possible tracks in the peace building effort. (36)
- To build bridges of mutual empowerment and understanding with Track I level. (39)
- To motivate and organize women to participate in shaping a peaceful political future for Cyprus. (51)
- To identify the allies of the peace-building movement (71)
- To build bridges with other groups in both communities which are working to improve communication between the two communities to reach a peaceful settlement. (72)

Vision Field of Goals for Peace-Building Efforts (Cont'd)

D. Peace Mentality

- To build a solid understanding in both communities of the need to work together for the mutual satisfaction of interests. (12)
- To learn how to benefit most effectively from obstacles. (13)
- To build and enhance faith in the peace-building process and find ways to transmit it to the community at large. (19)
- To establish the difference between chauvinism and patriotism and convey this difference to the public. (25)
- To empower Cypriots to envision a Cyprus where people live in peace and to believe that this is possible now. (34)
- To transform fear, despair, and hatred into compassion and hope for Cyprus. (37)
- To empower Cypriots to let go of their immature nationalism and have a fresh look at life as world citizens. (46)
- To enhance breaking with or transcending the past as a way of opening up the future. (50)
- To develop public awareness of the possibilities and advantages of peaceful ways towards a better life for Cyprus. (56)

E. Peace Culture

- To begin to develop a non-adversarial culture. (2)
- To build a more tolerant community. (4)
- To promote democratic and humanistic values, particularly in the younger generation. (8)
- To help build a country where everybody's needs are everybody's concern. (22)
- To increase our trust and empathy intracommunally and intercommunally. (27)
- To learn to accept differences in culture and start thinking of them as positive, interesting, and enriching factors. (47)
- To develop a peace culture in Cyprus. (59)

Vision Field of Goals for Peace-Building Efforts (Cont'd)

F. Problem Solving Approaches

- To eliminate the adversarial approach to problem solving and stimulate the consensus approach to problem solving. (28)
- To develop a creative and generative approach in facing the Cyprus problem. (48)
- To encourage use of brainstorming and creative thinking for problem solving. (52)
- To provide opportunities for expression and analysis of new ideas. (63)

G. Identity Issues

- To identify the fears and concerns in the Greek Cypriot community as a way of helping the peace-building group address them. (15)
- To eliminate the fear of losing our Greekness when involved in peace building. (41)
- To promote confidence in our Cypriot state and in ourselves as citizens of Cyprus. (49)

H. Bi-Communal Understanding

- To promote mutual understanding between the two communities. (1)
- To identify similarities between the two communities and make them known to the general public. (11)
- To minimize the use of cultural stereotypes. (16)
- To develop a greater appreciation of the realities of our concrete situation over and above the abstractions of ideologies. (26)
- To think of possible ways and gestures to build trust between the two sides. (58)
- To replace current mythology with factual history. (65)

Vision Field of Goals for Peace-Building Efforts (Cont'd)

I. Bi-Communal Communication/Exchange

- To build intercommunal institutions and centers (3)
- To provide opportunities for interaction between the two communities. (6)
- To build a common vision on a political solution and start working on it. (7)
- To promote both communities working together on common projects. (9)
- To provide effective bi-communal communication channels. (21)
- To create and cultivate alternative ways of communication with the other community other than personal contact. (31)
- To provide the opportunity and infrastructure for real dialogue. (40)
- To institutionalize bi-communal cultural events. (55)
- To provide opportunities for joint research on the social changes taking place in each community. (60)
- To raise money for the bi-communal TV station and five full-time personnel on each side. (67)

J. Youth & Education

- To minimize the difference in our educational systems. (5)
- To provide opportunity for the young generation to create their own vision for the future. (24)
- To provide opportunities for the young generation to learn about positive characteristics of the other side. (35)
- To build a common education system with the Turkish Cypriots. (64)
- To work toward the establishment of integrated schools. (69)
- To develop tools to help people transcent the past. (70)

K. Government Policy

- To influence the government to comply with all declarations of international or European institutions. (10)
- To begin to take significant steps toward demilitarization. (38)
- To research and report into the possibility of unilateral disarmament and alternative defense. (57)
- To eliminate laws that prevent intercommunal marriages. (66)

Figure 2.2.1: Vision Field of Goals for Peace-Building Efforts

A. Image of Peace Building

- To encourage the peace builders to become and be as courageous as the warmongers. (28)
- To minimize the negative effects of conflict breeders on peace activities. (55)
- To encourage the press to convey positive ideas for the solution of the Cyprus problem. (64)
- To encourage T/Cs not be afraid of peacebuilding efforts. (78)
- To eliminate anti-propaganda about bicommunal activities. (79)

B. Strengthening Peace Building Movement

- To secure concrete and tangible results of peace building efforts (9)
- To provide opportunity for maximum people to attend bicommunal workshops on conflict resolution (11)
- To strengthen the peace movements on the citizen level (21)
- To put efforts to establish a bi-communal peace center. (31)
- To provide opportunity for the trainers of conflict resolution to put their learnings into practice (36)
- To support the peace builders by all means, especially financially. (45)
- To transfer our knowledge of understanding and communication skills to maximum people in our community. (53)
- To use young generation's ideas in peace building in Cyprus. (69)
- To form a bi-communal political party or peace movement. (85)
- To strengthen our knowledge on conflict resolution. (87)
- To form an alternative peace parliament (88)
- To work hard to buy a mobile telephone. (97)

C. Bridge Building

- To promote cultural and social relations between the two communities (13)
- To stimulate joint economic, business and other projects (15)
- To encourage friendly relations with the neighboring countries. (61)
- To create opportunities to take part in international events. (82)
- To encourage and support politicians who support peace (84)

Vision Field of Goals for Peace-Building Efforts (Cont'd)

D. Peace Mentality

- To transform hatred into friendship (5)
- To make sure that stupidity does not rule over wisdom. (14)
- To be prepared to make sacrifices for a viable and long lasting peace (42)
- To get rid of bias and shortsightedness once and for all (56)
- To eliminate chauvinism or fanatic views (59)
- To make sure that every Cypriot understands that human being is the key element in life and humanism is the starting point of civilizations. (68)
- To try and create a proper climate where Turks will asks for Greek Cypriots whatever they want for themselves and where G/Cs will refuse anything for T/Cs that they don't want for themselves. (83)
- To enhance the importance and effects of global winds and changes. (100)

E. Peace Culture

- To eliminate intercommunal discrimination (16)
- To minimize and eliminate activities aimed at demoralizing, belittling and/or eliminating each other's ethnic being. (23)
- To eliminate the "enemy image" (27)
- To provide opportunity to create an atmosphere for people to express their views freely. (46)
- To eliminate the danger of military confrontation. (50)
- To stimulate a give and take attitude between both communities. (51)
- To promote tolerance within our community (54)
- To encourage people to accept and respect each communities' basic needs. (96)

F. Problem Solving Approaches

- To encourage people to get involved in democratic life (6)
- To stimulate the idea of cooperation rather than confrontation. (38)
- To empower women to be more effective in decision making. (92)

Vision Field of Goals for Peace-Building Efforts (Cont'd)

G. Identity Issues

- To enable T/Cs and G/Cs to have a determining voice in designing their island's future. (4)
- To eliminate the economic differences between the two communities of Cyprus (7)
- To eliminate demographic changes concerning T/C community (12)
- To encourage T/Cs abroad to come back. (19)
- To eliminate the possibility of one side dominating the other. (22)
- To start stimulating the Cypriot identity. (35)
- To help secure the equal political status of both communities. (37)
- To minimize the negative effects of national identities and stimulate a polyethnic inclusive federal identity (41)
- To encourage people to respect and accept each other's identity. (94)
- To eliminate male dominance in the society. (95)
- To encourage the musicians to create new common music. (99)

H. Bi-Communal Understanding

- To minimize enmity and conflict (2)
- To encourage sharing and respecting each others culture (10)
- To eliminate the misperception of both communities about the other. (62)
- To minimize the difference within and between communities in the meaning of peace. (65)
- To create common slogans for peace. (67)
- To redesign or eliminate monuments which provoke the other community. (74)
- To form a common vision for both communities. (75)
- To build trust, harmony and confidence within and between both communities and eliminate indifference (76)
- To bridge communications gap between the two communities. (93)

I. Bi-Communal Communication/Exchange

- To promote learning Turkish and Greek languages. (20)
- To promote bi-communal activities such as commercial, health, educational and sportive. (25)
- To promote the relationship of the two communities in all fields and at all levels. (32)
- To eliminate or at least minimize bureaucratic obstacles to bicommunal activities. (39)
- To promote telecommunication and mail links between the 2 communities. (66)
- To provide opportunity for joint effort to teach foreign languages. (73)
- To establish a joint research center (77)
- To encourage publishing books in both languages. (86)

Vision Field of Goals for Peace-Building Efforts (Cont'd)

J. Youth & Education

- To provide opportunity for bi-communal activities for children. (33)
- To transform selected information with alternative publications. (40)
- To encourage the idea of a joint university. (47)
- To encourage youths of both communities to get to know each other. (52)
- To have peace lessons in school curriculum (80)
- To rewrite all of the text books in schools. (81)

K. Political and Economic Issues

- To create a mutually acceptable peaceful resolution in Cyprus (3)
- To promote economic relations between the two communities. (8)
- To support becoming a member of the E.U. (17)
- To transform the status quo into a bi-communal and bi-zonal federal state. (18)
- To promote the idea of demilitarization of Cyprus (26)
- To promote a flag for Cyprus. (34)
- To promote free access to both sides. (43)
- To eliminate laws that discourage intermarriages (48)
- To form a common army. (49)
- To provide employment for young people. (57)
- To advocate realization of CBMs. (58)
- To eliminate provoking/insulting slogans on the green line. (60)
- To ensure effective implementations of CBMs. (63)
- To eliminate inflation (70)
- To support common currency. (71)
- To provide opportunity to have a high living standard. (72)
- To restructure the paralyzed economic and social system of our community. (89)
- To ensure observance of human rights throughout the island. (90)
- To empower NGOs (91)
- To make conscientious objection a legal right. (98)
- To come up with a solution which will satisfy the security needs of both communities (101)

Figure 2.1.2: Greek Cypriot Goal Structure

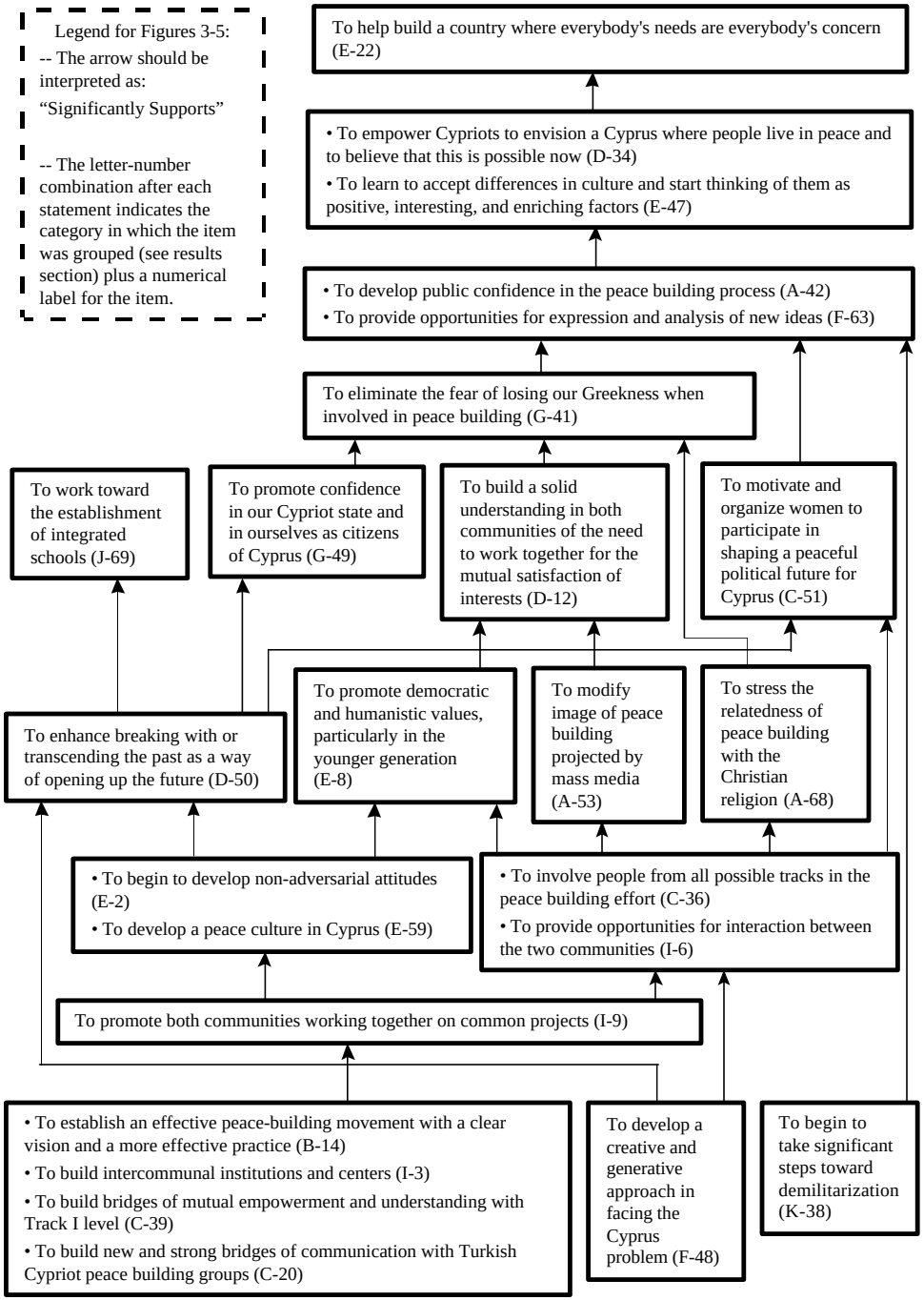

Figure 2.2.2: Turkish Cypriot Goal Structure

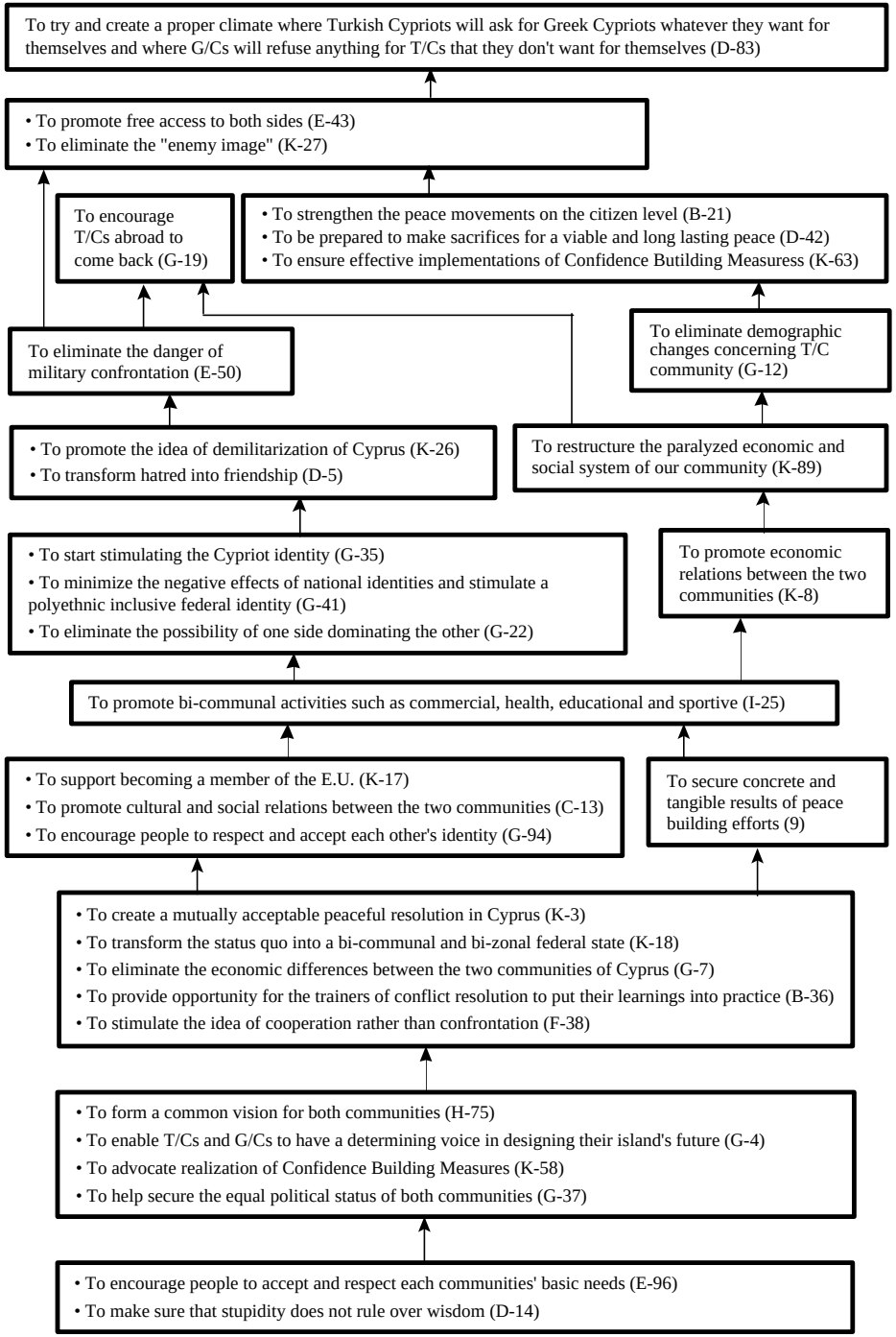

Figure 2.3.2: Collective Vision Statement

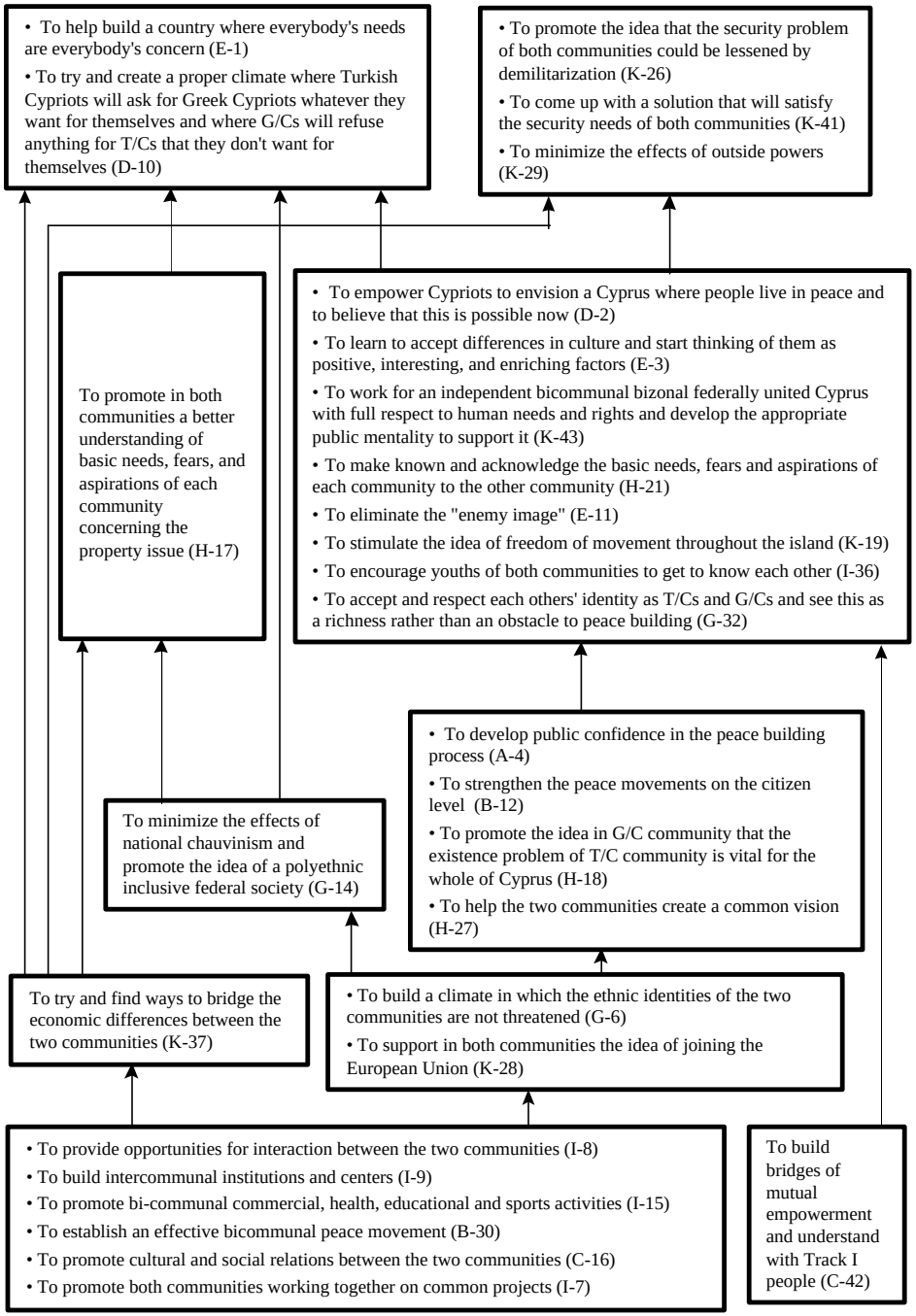

Figure 3.3.1: Options Field for Addressing Goals of Peace-Building Efforts (B/C Trainers Group)

A. Workshops

- Collaborate with outside professional institutions to continue organizing and facilitating bi-communal workshops (1)
- Hold seminars on issues of gender construction and build an awareness of what patriarchcal and hierarchical structures do to the relationships of both sexes (50)
- Organize experiential workshops to show differences between adversarial & consensus approach (51)
- Organize workshops and seminars for different age and population groups using problem solving techniques regarding the Cyprus situation (54)
- Organize workshops on problem solving techniques for educationalists (56)
- Organize workshops and seminars on parallel thinking (e.g., DeBono) (59)
- Organize ongoing small group discussions and workshops for the development of the peace building attitudes (61)
- Organize workshops and seminars for students and teachers at schools and the university promoting humanistic issues and holistic, experiential learning (72)
- Create bi-communal "dialogue groups" that would focus on critical issues (such as property concerns, identity needs, and security threats) that currently separate the two communities (100)
- Talk to university deans to see if we can hold a student exchange day and plan a [conflict resolution] workshop among the university students (103)
- Organize seminars on E.U. and federation (115)
- Organize a workshop among sports leaders to see if it can lead to bi-communal sports activities (116)
- Organize bi-communal panels, meetings, etc. to encourage acknowledgement of needs (155)
- Conduct intercommunal workshops for youth (168)
- Plan and organize intra-communal preace-building and conflict resolution workshops (170)
- Conduct reconciliation workshops for relatives of killed and/or missing persons and refugees [both bi-communal and intra-communal] (191)
- Bi-communal trainers group initiates, organizes, and facilitates bi-communal and intra-communal workshops (192)
- Establish Dialogue groups from the B/C trainers to deal in depth with specific critical issues (targeted toward publication of special papers) (193)
- Conduct workshops with young political leaders (194)

Options Field (Cont'd)

B. Cultural/Social Programs

- Organize cultural events to promote peace culture (73)
- Organize a concert with theme "Peace" on the Green line with prominent artists, both local and international (88)
- Establish a central committee of four from each side to discuss and develop art and cultural programs (119)
- Provide opportunities for children and youth to exchange ideas (143)
- Find ways to bring citizens together (156)
- Encourage the establishment of a common folklore club (162)
- Organize exhibitions, book fairs, theatre and film shows about each community in the other's community (179)
- Organize folklore dancing and singing (195)
- Organize poetry evenings (196)
- Organize art exhibitions (197)
- Organize handicrafts (198)
- Organize traditional Cypriot food bazaar (199)
- Organize Karagoz for children (200)
- Organize children's art exhibition (201)
- Organize pop/jazz/rock music festival with groups from the two communities (202)
- Sponsor and organize walks for charity (203)
- Organize marathon race (204)
- Organize music concerts for children (choirs) (205)
- Have G/C plays put on by T/C theatres and T/C plays put on by G/C theatres (206)
- Invite Green Peace to help organize groups to clean no man's land periodically (208)
- Organize festivals at the Ledra Palace on World Children's Day, Mother's Day, United Nations Day, etc. (209)
- Organize bi-communal sports activities (217)

C. Public Presentations/Discussions

- Invite an Orthodox priest and a Muslim Hoja for a series of lectures stressing the relatedness of peace building with the Christian and Islamic religions. (5)
- Show the film "Our Wall" in towns and villages followed by a panel discussion (9)
- Establish regular open gatherings to discuss themes such as patriotism, nationalism and Peace in a conflict society like our own (38)
- Hold lectures and TV/Radio programs to sensitize public opinion on benefits of brainstorming & other creative thinking teachings (57)
- Organize public discussions to show the differences between peace building and capitulation (76)
- Organize public discussions, conferences, etc. to discuss the compatibility between the ethnic and state identity (77)
- Initiate public discussions to sensitize other groups on the value and need for inter-communal contacts (81)
- Provide forums to articulate the views and needs of youth and how they feel in a conflict society (85)

Options Field (Cont'd)

- Invite Dr. Dov Hadari and a Palestinian peace builder for a public lecture and if possible for a television programme (89)
- Invite prominent figures from each society and from the international community to advocate the importance of peace building (91)
- Encourage Track I of both communities to provide opportunities for joint exhibitions, conferences, shows, etc. in Cyprus and abroad (122)
- Use media opportunities to emphasize the richness and colourfulness of ethnic existence (132)
- Encourage T.V. and radio programs in both languages for families, schools, and for people using ideas like trust, respect, sharing, peace, etc. (133)
- Suggest a new TV program on both sides that will invite for interviews persons from other community (190)
- Encourage the mass media to cover all bi-communal cultural, sports, public discussions, and other activities (210)
- Invite peace-builders who participated in conflict resolution processes to share with us their experiences (i.e. Ireland, South Arfrica) (211)
- Invite international experts such as Diana Chigas to give a speech on negotiation experiences (212)

D. Infrastructure/Facilities

- Create a Tele-Information office in each community (11)
- Explore with the U.N. the possibility of a permanent safe place in the buffer zone for meetings for people from both sides (15)
- Ask the U.N. to guarantee at least four telephone lines for each side available in the neutral meeting place (16)
- Create a bi-communal radio station with the capability of direct communication on air between the two communities (17)
- Create a bi-communal TV station (22)
- Provide for a permanent place to meet freely and reinforce communication between the two communities. (24)
- Research and build networks with peacebuilders in other countries, especially Greece, Turkey and the neighboring countries (28)
- Set up library facilities equipped with materials, books, films on peace and community building available to both communities (37)
- Provide laces for the youth to meet and socialize in a creative way (43)

Options Field (Cont'd)

- Establish centers where the youth can study conflict resolution and communication skills (44)
- Facilitate the establishment of integrated schools and bi-communal centers where youth organizations from both communities can meet and create together with a view of learning from each other about commonalities and differences (47)
- Establish a Peace TV channel (70)
- Establish and operate a bi-communal conflict resolution center at Ledra Palace (105)
- Advocate free access to Ledra Palace (109)
- Promote the idea of a joint university (118)
- Establish a common meeting place for G/C and T/C art and culture people. (123)
- Establish a committee to reduce gradually the church's nationalistic effects (131)
- Establish bi-communal consultancy centre to provide data and information for various sectors such as business and agriculture, etc. (137)
- Set-up a video game centre for producing language and conflict resolution video games for children from both communities (180)
- Organize a permanent camping place for children from both communities to operate in the buffer zone (182)
- Suggest to the leadership of both communities to equip all people seriously involved in bi-communal projects with permanent passes (185)
- Set-up an institute to develop curriculum and training programs related to problem solving methodologies (186)
- Set up training centers that offer problem solving and conflict resolution courses to private enterprises (187)
- Set up a bi-communal radio and/or TV station with the capability of direct communication on air between the two communities (213)
- Set up a permanent safe place in the buffer zone with free access to people involved in bi-communal projects with direct telephone lines to both communities (214)
- Set up a cultural centre in the buffer zone for both communities with a library and video center on conflict resolution (215)
- Set up a bi-communal training and research centre on conflict resolution and problem solving (216)

Options Field (Cont'd)

E. Expansion of Peace-Bulding Group

- Involve journalists, environmentalists, and women's groups in the process and build connections for joint understanding and joint activities (30)
- Involve more people in bi-communal projects of their interest (92)
- Establish additional working groups following the model of the work started with the young business leaders (i.e., work with young politicians, educators, women's groups, etc.) (98)
- Set up a centre for young environmentalists (142)
- Involve journalists and broadcasters in the process (218)
- Involve leaders of youth organizations in the process (219)
- Involve educators in the process (220)
- Build contacts with international conflict resolution and peace builders (221)
- Involve policy-makers and community leaders (222)
- Organize event to help people identify issues for bi-communal activities (223)
- Identify organizational structure/network to support/enable us to broaden the peace-building group (224)
- Involve students in the process (225)
- Involve environmentalists in the process (226)
- Involve women's groups in the process (229)

F. Communication/Message Exchange

- Get Internet accounts from universities of both sides for use by conflict resolution trainers (12)
- Send and receive messages from news-groups on the Internet (13)
- Develop a bi-communal communications network (broadcasting, news, telecommunications, computer networks, etc.) (150)
- Disseminate information about the two communities in order to counter the "official press" (157)
- Promote the establishment of a common press club (161)
- Obtain passes for free access to both sides for members of this group (227)
- Advocate re-connection of telephone lines between the two communities. (228)

Options Field (Cont'd)

G. Academic Programs/Research

- Research into the relatedness of peacebuilding with the Islamic and Christian religions and establish a dialogue with the religious officials of both sides (6)
- Set up a system of sharing each person's file of newspaper articles, documents, etc. that we consider important for peace builders. (10)
- Research present educational system (aims, values, goals) and the curriculum so as to identify stereotyping and biases against the "other" with specific reference to Turkish Cypriots or Turkey. (33)
- Set up a research group to study our school textbooks, especially the history books, to see what kind of attitudes, values and beliefs are transmitted and whether our goals for peace and co-operation are such values (42)
- Form research groups to identify all the adversarial elements in the educational system and curriculum (63)
- Identify and demonstrate to the public those elements in Christian religion that lead to peace attitude and mentality (66)
- Use questionnaires and other research tools to identify and measure the fears and concerns around identity issues in each community (78)
- Study the living conditions of T/Cs who live in the south and G/Cs who live in the north and jointly make a public report to help those concerned to take the necessary action to promote these people's rights and needs (84)
- Find commonalities in music, dance, etc. (94)
- Conduct research on federation and the E.U. (114)
- Research history of Cyprus on an objective basis (117)
- Research import and export opportunities for G/Cs and T/Cs in Turkey and Greece. (127)
- Encourage universities on both sides to write a new Cyprus encylopedia on G/Cs and T/Cs in all aspects (130)
- Establish a bi-communal "Folk Culture Centre" to study "Cypriot" culture (146)
- Form a common research center to do research on history, social structure, traditions, culture, oral history, etc. of the two communities (148)
- Establish a common womens' research center (154)
- Identify needs and concerns of the children of the two communities (159)
- Set up a university consortium between leading U.S. organizations and private and/or public universities in Cyprus and Trainers from the conflict resolution group (188)
- Establish a conflict resolution program in at least one of the universities in each community (241)

Options Field (Cont'd)

H. Professional Development/Skills Training

- Train peer mediators so as to decrease anti-social behaviour or interpersonal violence (86)
- Organize workshops for peace builders on small group facilitation (93)
- Invite professionals from outside to provide ongoing training for trainers (140)
- Specialization of some trainers on mediation/negotiation (230)
- Specialization of some trainers on aikido, etc. (231)
- Specialization of some trainers on ways in which we can use computers to help group problem solving (232)
- Establish small learning groups (bi-communal and intra-communal) for trainers (233)
- Provide intra-trainers training (234)
- Request funding to send selected trainers abroad to earn degrees in communication, problem solving, and conflict resolution (239)
- Develop training materials on the Interactive Management approach so theTrainers group can continue to offer IM workshops (240)

I. Publications

- Establish regular columns in G/C newspapers by T/C peace builders and in T/C newspapers by G/C peace builders (4)
- Prepare CDs that are organized to project a balanced set of information, opinions, and feelings starting from both sides (23)
- Develop a series of articles to be published in each other's press (26)
- Promote the publication of a special bulletin on Peace and Conflict Resolution issues with specific reference to our reality and trying to engage people in the process of overcoming obstacles to peacebuilding and co-existence in our cultures. (36)
- Demonstrate through historical case studies the detrimental-harmful effects of the adversarial culture (52)
- Publish articles on creative thinking (60)
- Highlight, through publications, historical cases where conflict was resolved by peaceful approaches (68)
- Translate and publish books from both sides that portray the human suffering and human sides of the "enemy" (74)
- Publish extracts from Excerptia Cypria about Ottoman times in Cyprus (95)
- Publish a bi-lingual "Peace Journal" (112)
- Encourage people of both sides to publish a periodical art and culture magazine in both languages (121)
- Provide documents witnessing a member of a community helping someone from the other community under dangerous circumstances during difficult days (169)
- Start a bi-communal journal to publish case studies on the application of conflict resolution techniques. (189)

Options Field (Cont'd)

J. Bridge-Building Efforts

- Build bridges of dialogue with hard-liners or groups with different ideas and philosophies than ours (27)
- Build connections with church leaders who embody openness and can understand our role as peacebuilders in a conflict society (29)
- Establish a bi-communal committee composed of T/C and G/C religious leaders (136)
- Develop contacts between existing bi-communal groups (236)
- Invite all existing bi-communal groups to a pantopoleion (237)

K. Contacts with Track I

- Work towards building bridges of communication between peace builders and Track I people for mutual feedback in the negotiation process (55)
- Dialogue with those responsible for Education policy to see the inclusion of programs on the philosophy of Peace Education (82)
- Research the causes of habituated fear, mistrust and suspicions that developed over time in the relationship of the two communities and find ways to address them and build on a mutually beneficial relationship (83)
- Take the problem structures and vision statements from our workshops and explain them to Mr. Clerides and Mr. Dentash (96)
- Request the U.N. to invite Clerides and Dentash to Feissel's house to meet with the Trainer's Group and present to them the products of our IM workshops thisyear (97)
- Send a proposal to Clerides and Denktash offering to conduct problem definition workshops and offering to help them create vision statements and option fields similar to those we have created in our group this year. (99)
- Talk to leaders about our vision statement and see if they agree and what they think should be done (102)
- Develop "task force" working with Track I, local and foreign (110)
- Use media possibilities to encourage Track I to be more eager and willing for peace in Cyprus. (129)
- Encourage both sides to adopt anti-nationalistic legal measures (135)
- Encourage people and especially the politicians to start acknowledging the sufferings of the other side (166)
- Re-allocate funds currently going to miliarization for use in social and economic development projects for the T/C side (173)
- Stimulate the use of a common language at official level for intercommunication and international communication (175)
- Ask Track I to involve this group in the negotiation process (235)

Options Field (Cont'd)

L. Lobbying Efforts

- Direct Internet messages to the T/C and G/C press (14)
- Initiate the formation of pressure groups for changes in history books towards more objective presentation of historical facts (62)
- Talk to people about our vision and see if they agree (101)
- Find sponsors for publishing books on poetry, short stories, art, folk dances in both languages (120)
- Find sponsors for joint projects such as poetry, culture, environment, tourism, health, education (124)
- Encourage and support N.G.O.s to start and continue bi-communal interaction (144)

M. Exchange Programs

- Establish a bi-communal program of meetings between G/Cs and T/Cs who studied together in integrated schools before 1974 (2)
- Provide opportunities for re-establishing contacts between G/Cs and T/Cs who lived in the same villages and towns before 1974 (3)
- Provide opportunities for reciprocal visits to the T/Cs who live in the south and the G/Cs who are enclaved in the north (39)
- Provide opportunities with the help of third parties or other local youth organizations for student exchanges (46)
- Organize peace camps, multi-cultural festivals, athletic activities, picnics, art exhibitions, youth theatre and music contests, etc. (87)
- Organize tours visiting homes in each side (111)
- Exchange trainers to teach conflict resolution to university students on both sides (139)
- Plan meetings, workshops, and camps for young people of both communities (145)
- Set up a bi-communal children's club (152)
- Encourage forming common youth clubs and pen friend clubs (153)

Options Field (Cont'd)

N. Curriculum Development

- Develop programs and teaching materials on the philosophy of Peace Education (34)
- Provide materials on the values of positive thinking, cooperation, teaching and respecting own culture and the other's and learning creative problem-solving skills (35)
- Set up youth projects for the study of local culture, traditions, and festivities so as to produce a volume on such themes (48)
- Suggest to the authorities to introduce, at the early stages of education, conflict resolution approaches (53)
- Suggest to the authorities to teach conflict resolution in the schools (104)
- Develop and practice courses for G/C and T/C teachers on themes such as: social and cultural information of both sides; enlarging and renewing knowledge of teacher's for future life of Cyprus (134)
- Conduct and support meetings and workshops for the teachers of both communities to exchange ideas on education (147)
- Change the education structure of the two communities for wiping out the "enemy image" from official textbooks (151)
- Emphasize the necessity of re-writing some of the text books in schools (167)
- Provide education in both languages in the educational institutions of both sides (172)
- Set up a special course on Education for Peace in the school curriculum (177)
- Set up youth projects for the study of local culture, traditions, and festivities (238)

O. Language Learning

- Establish a bicommunal language center with computerized facilities (18)
- Develop expert systems for electronic language translation (19)
- Develop an electronic Turkish-Greek Thesaurus to be used with word processing (20)
- Develop commercial education software packages that introduce and urge kids to "play" with the Turkish and Greek languages (21)
- Start learning each other's language so as to understand and feel each other's culture and history (31)
- Learn each other's language so as to open up each to the other's perspectives and culture (45)
- Build a bi-communal center to teach languages to children/youth (141)
- Support the idea that teaching of the language of the other community is necessary (165)
- Create opportunities for members of each community to learn the other's language (178)
- Develop icon-based wordprocessors and software programs that operate simultaneously in both languages (181)

Options Field (Cont'd)

P. Task Forces

- Promote bi-communal commercial activities that will lead to mutual gains (138)
- Establish a common environmental alert group (163)
- Promote common representation for NGOs in international organizations following the model of trade unions of the two communities (176)
- Assign a group of conflict resolution people the task to develop a set of ideas for economic incentives on future bi-communal companies (examples, VAT exceptions, salary subsidies) (184)
- Organize groups to look into common environmental issues, e.g. Mia Milia Sewage Plant (207)

T. Uncategorized

- Work toward changing social prejudices and stereotyping of the women's role so as to build a new social feminist consciousness to motivate participation in public life. (32)
- Help ourselves and the public become aware and knowledgeable of the experiences of conflict societies and what more we learn about our own and to what extent others have overcome their painful past (40)
- Use the media to make our presence felt and disseminate our ideas on the advantages of peacebuilding for all Cypriots starting from building an awareness on individual and group empowerment in becoming change agents (41)
- Utilize the university as a resource of both experts on issues of youth psychology and encourage joint research to understand our local youth culture (49)
- Organize prize competitions for the public (58)
- Demonstrate the interdependence of groups & ethnic communities in the contemporary world situation (64)
- Promote a civil education within the educational curriculum that encourages the integration of minority groups & tolerance (65)
- Develop among the public the critical voice against nationalism and chauvinism (67)
- Lift "embargo" of all kinds by Greek side & open their market for Turkish products (125)
- Establish new investments in both sides: farming, tourism, handicrafts, etc. (126)
- Use media facilities to build trust in both communities for a federal solution (128)
- Prohibit acts that harass reconciliation (164)
- Encourage both sides for establising anti-chauvinist and peace oriented mutual education system (171)
- Use and create common standards which would satisfy the international standards (quality control, consumer-rights, etc.) (174)
- Suggest certain bicommunal economic activities such as a Museum of 55-75 (or even something to be produced in collaboration and exported) (183)

Figure 3.3.2: Bi-Communal Projects
(Nominated in Round One of Selection Process)

A. Workshops
56. Organize workshops on problem solving techniques for educationalists
100. Create bi-communal "dialogue groups" that would focus on critical issues (such as property concerns, identity needs, and security threats) that currently separate the two communities
194. Conduct workshops with young political leaders
193. Establish Study Groups from the B/C trainers to deal in depth with specific critical issues (targeted toward publication of special papers)

B. Cultural/Social Programs
88. Organize a concert with theme "Peace" on the Green line with prominent artists, both local and international
196. Organize poetry evenings
209. Organize festivals at the Ledra Palace on World Children's Day, Mother's Day, United Nations Day, etc.
206. Work with theatre groups to have G/C plays put on by T/C theatres and T/C plays put on by G/C theatres
208. Invite Green Peace to help organize groups to clean no man's land periodically

C. Public Presentations
5. Invite an Orthodox priest and a Muslim Hoja for a series of lectures stressing the relatedness of peace building with the Christian and Islamic religions
122. Visit Track I leaders of both communities to suggest that they provide opportunities for joint exhibitions, conferences, shows, etc. in Cyprus and abroad

D. Infrastructure/Facilities
213. Set up a bi-communal radio and/or TV station with the capability of direct communication on air between the two communities
216. Set up a bi-communal training and research centre on conflict resolution and problem solving
214. Set up a permanent safe place in the buffer zone with free access to people involved in bi-communal projects with direct telephone lines to both communities

E. Expansion of Peace-Building Group
221. Build contacts with international conflict resolution groups and peace builders

F. Communications
12. Get Internet accounts from universities of both sides for use by conflict resolution trainers
227. Obtain passes for free access to both sides for members of the Trainers group

G. Academic Programs/Research
84. Study the living conditions of T/Cs who live in the south and G/Cs who live in the north and jointly make a public report to help those concerned to take the necessary action to promote these people's rights and needs
114. Conduct research on federation and the E.U.
117. Develop projects that research the history of Cyprus on a less nationalist basis
148. Form a common research center to do research on history, social structure, traditions, culture, oral history, etc. of the two communities
154. Establish a common womens' research center

H. Professional Development
240. Develop training materials on the Interactive Management approach to problem solving so the Trainers group can continue to offer IM workshops on their own (after Ben' stay ends)
231. Develop programs to help some trainers specialize in certain skills (e.g., aikido)

I. Publications
4. Establish regular columns in G/C newspapers by T/C peace builders and in T/C newspapers by G/C peace builders

J. Bridge-building Efforts
236. Devise a communications network between existing bi-communal groups

K. Track I
97. Request the U.N. to invite Mr. Clerides and Mr. Dentash to Mr. Feissel's house to meet with the Trainer's Group and present to them the products of our IM workshops this year and to discuss ways that we can help in the official negotiations process on the Cyprus problem.

L. Lobbying
120. Find sponsors for publishing books on poetry, short stories, art, folk dances in both languages

M. Exchange Programs
2. Establish a bi-communal program of meetings between G/Cs and T/Cs who studied together in integrated schools before 1974

N. Curriculum Development
147. Conduct and support meetings and workshops for the teachers of both communities to exchange ideas on education

O. Language Learning
31. Develop programs for learning each other's language so as to understand and feel each other's culture and history
21. Develop commercial education software packages that introduce and urge kids to "play" with the Turkish and Greek languages
141. Build a bi-communal center to teach languages to children and youth

P. Task Forces
176. Promote common representation for NGOs in international organizations following the model of trade unions of the two communities

Figure 3.3.3: Bi-Communal Projects
(Selected in Round Two for Presentation at Agora in June 1995)

ID #	PROJECT
1	Form study groups on Cyprus Federation/EU [G-114]
2	Establish regular columns in G/C and T/C newspapers by members of opposite community [I-4]
3	Schedule series of lectures by Orthodox and Muslim priests [C-5]
4	Establish bi-communal meetings for T/Cs and G/Cs who studied together in integrated schools before 1974 (English School and American Academy) [M-2]
5	Find sponsors for publishing books on poetry, short stories, art, folk dances in both languages [L-120]
6	Establish a bi-communal womens: research center and support group [G-154]
7	Form a bi-communal research center on history, social structure, traditions, culture, oral history of the two communities [G-148]
8	Conduct bi-communal workshops for young political leaders [A-194]
9	Establish bi-communal center to teach Greek and Turkish languages to youth [O-141]
10	Organize bi-communal workshops on problem solving techniques for educationalists [A-56]
11	Set up bi-communal training/research center on conflict resolution and problem solving [D-216]
12	Create bi-communal Adialogue groups@ to focus on critical issues (property concerns, identity, security, etc.) [A-100]
13	Organize poetry evenings for bi-communal audience [B-196]
14	Organize concert with theme APeace@ on the Green line [B-88]
15	Study the living conditions of T/Cs who live in the south and G/Cs who live in the north and make joint public report [G-84]