How to Build Social Capital Across Communities

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Many thanks to Lezlee Hinesman Matthews, Bill Parent, and Nga Nguyen-Scott.

On the cover (clockwise starting from top): Image of the world, student artwork, Malone Integrated College, Belfast, Northern Ireland; *Seeds of Peace International Camp, Maine, USA; **Graffiti, Derry, Northern Ireland; Oakwood Integrated Primary School, Belfast, Northern Ireland; Mural, lobby of Malone Integrated College, Belfast, Northern Ireland; **Foundation Stones for Lasting Peace mural, Belfast, Northern Ireland;

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I. ABOUT THE CONCORD PROJECT

The Concord Project is an international research and action program whose mission is to strengthen “concord organizations,” which bring together people with fundamentally opposing views or identities for the purpose of promoting civil society while recognizing group differences. In research, the Project identifies concord organizations and investigates the characteristics that make them successful at creating “bridging social capital” — the human and organizational resources that span social differences. In practice, the Project disseminates its findings widely, through written materials and training programs to nonprofits, NGOs, governmental organizations, foundations, and businesses interested in developing stronger cross-community structures and leadership skills.

Concord: Agreement between persons; concurrence in feeling and opinion; harmony, accord. A state of peace and amity between contending parties or nations; a treaty establishing such relations. (Oxford English Dictionary)
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The Places

This handbook is based on models of action developed in more than 100 concord organizations in four geographical areas—the United States, Northern Ireland, South Africa, Israel, and Palestine. Each region has a history of imaginative concord activities as well as long-standing inter-group conflict. All share an English colonial history; some have other colonial experiences as well. All have groups that were excluded from full citizenship through legal disenfranchisement, forced resettlement, apartheid, or genocide. Economic disadvantage has accompanied political limitations. In each of these places, marginalized groups are poorer, on average, than those with a longer history of political incorporation. The tasks of economic development are different in each place, but crucial for full participation and a positive future. The success of concord organizations is helped by specific conditions. Cross-community work benefits greatly from effective democratic political arrangements and a lasting commitment to low levels of violence by the state and by members of different communities. These ideal conditions are rarely fully met. At this time the lack of a viable Middle East political solution and the escalating violence between Israelis and Palestinians have reduced dramatically the concord activity that began in the Oslo period. We have included some of the more durable concord organizations in the region, in recognition of their work and as a signpost of what will be important when peace occurs.

The People

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The most urgent problems facing the world today are conflicts over religion, ethnicity, race, and values. These conflicts arise as much within countries as between them. Democracy, economic development, and peace hang in the balance if ways are not found to work effectively across these divides.

Color and class divide Americans. Religion and national aspirations divide the Northern Irish. Color and economic development divide South Africans. Identity and aspirations for statehood divide Israelis and Palestinians. Clashes over identity and values, with their intense personal and cultural meanings, often prove more intransigent than conflicts over resources. Successful solutions to battles over identity and values depend on effective democratic political arrangements and a lasting reduction of violence. But success also depends on working across communities in everyday life, work that is fostered by strong “concord organizations.”

Conditions for Successful Cross-Community Work

- Effective Democratic Political Arrangements
- Lasting Reduction of Violence
- Strong Concord Organizations and Activities

Around the globe, thousands of concord organizations provide durable, thoughtful settings for people to act together to solve their joint problems. Concord organizations undertake a wide variety of activities: dialogue programs, witness activities (demonstrating an alternative future by living together or sharing scarce space), education and training, conflict mediation, community service, and economic development. Examples of concord organizations include the National Conference for Community and Justice, a human relations organization in the United States; Corrymeela, a sponsor of dialogue programs that brings together Protestants and Catholics in Northern Ireland; the National Centre for Human Rights Education and Training of the South African Human Rights Commission, which designs programs for newly integrated schools and work places; and Neve Shalom/Wahat al-Salaam in Israel, a village of forty Jewish and Arab families living together in Israel.
The Concord Handbook is designed to aid those who want to strengthen existing concord organizations or start new ones. The Handbook presents both the ideas that underpin successful concord work and the design principles and necessary practices for running effective organizations. This dual approach, ideas and actions, corresponds to that of the leaders of concord organizations whose work combines thoughtful reflection and effective practice.

The Concord Handbook is written for current and future leaders: the presidents, boards, and senior staff of organizations with cross-community missions, leaders of single-identity communities interested in moving toward engagement with other communities, scholars who study social capital, and public officials and foundation and business executives who value effective bridge building. The Handbook provides a place to engage with ideas, a starting point for discussion, a source of practical organizational design principles, and a reference for connecting with successful organizations engaged in cross-community work.

CONCORD:
III. THE HANDBOOK AS PART OF THE SOLUTION

Oakwood Integrated Primary School, Belfast, Northern Ireland.
I. WHAT CONCORD ORGANIZATIONS DO

Concord organizations provide a setting for people from antagonistic communities to pursue common goals: a better life for their children, a reduction of violence, a wiser use of resources, or a greater fulfillment of the yearning for personal connection and the ability to make a difference.

Concord organizations are mostly found in civil society, among nonprofit institutions and non-governmental organizations (NGOs), operating independently of state control and market forces. Occasionally, however, decentralized and somewhat autonomous public institutions are constituted as concord organizations. For example, in Northern Ireland, the effort to create religiously integrated schools began in neighborhood concord groups. The 46 tax-supported schools that educate Catholics and Protestants together are examples of public concord organizations. In South Africa, another example of a government-supported concord organization is the National Centre for Human Rights Education and Training of the South African Human Rights Commission, whose programs teach skills that help cross the chasms of color and community in South Africa.

Both in civil society and in government, concord organizations often begin when the costs of continuing conflict seem high and the opportunity for better understanding through joint action also seems high. These conditions typically occur at two quite different stages of conflicts—stalemates and new beginnings. Long-standing conflicts without decisive winners can sap resources needed for everyday life and expose communities to the continuing pain of violence. The frustrating feeling that “the situation can’t go on like this any longer” can prompt the creation of concord organizations—as it did in the case of abortion dialogues in the United States after a spate of violence against clinics and doctors. But concord organizations also start in the wake of political and legal changes that encourage hope and idealism—as was the case in creating the Abraham Fund, a not-for-profit organization dedicated to promoting coexistence between the Jewish and Arab citizens of Israel; The Conflict Mediation and Transformation Practice, which mediates disputes between groups in South Africa; and The Belfast Interface Project, which works with community groups on both sides of Belfast’s “peace lines”—the often violent boundaries between religiously and politically segregated neighborhoods.
II. CONCORD ACTIVITIES

The best way to understand concord organizations is through their activities. Concord organizations engage in six kinds of work that range along a continuum from initial encounters, to mediated discussion, to joint actions. The most durable concord organizations have action programs that go beyond dialogue.

Dialogue Groups

Dialogue groups provide structured, often mediated, conversations among those with fundamentally opposing views, experiences, and hopes, with the purpose of greater understanding and a recognition of common humanity, but not of conversion. In the United States, the 25 local groups of *Common Ground for Life and Choice* brought together “pro-life” and “pro-choice” advocates for sustained and facilitated interactions, dialogues organized around irreconcilable political, religious, and ethical beliefs. *Corrymeela*, a long-standing concord group in Northern Ireland, strengthens cross-community ties through participatory and collaborative short-term residencies.

Witness Activities

Witness activities demonstrate in the lives of individuals the ability to live together with a common future. In Belfast, Northern Ireland, the small *Cornerstone Community of Protestants and Catholics* inhabits a house bordering two single-religion neighborhoods. Through their everyday actions of good faith and friendship, as well as joint community projects, they enact the future as they wish it to be. So, too, the small community of *Neve Shalom/Wahat al-Salaam*, comprised of 40 Jewish and Arab Israeli families, live together as an intentionally diverse village. Another example is *Genesis*, a joint effort of more than two decades in which two American congregations, one Episcopalian and the other Jewish, built and share one sanctuary to house their very different congregations. Sometimes the two congregations work together on social service projects, but mostly they work to understand and live in harmony with each other’s religious traditions as they share one building. *Genesis* demonstrates that concord organizations can serve practical, in this case financial, as well as social needs.

Education and Training

Education and training activities teach approaches and skills for working with people from different communities. In the United States, *The National Conference for Community and Justice* (NCCJ) conducts residential training for community youth educators, disseminates curriculum, and organizes “national conversations” at the local level. *Facing History and Ourselves*, which teaches about genocide and racism and builds resilience to hate in young people, also works in local chapters in the United States. Similarly, the *Leadership Development in Intergroup Relations* (LDIR) program provides background, skills, and working opportunities that enable people proactively to address race relations issues, working in Southern California and several American cities. *Seeds of Peace International Camp* is an American camp pro-

**IDEAS:**

Facing History students, Massachusetts, USA.
gram for children from divided societies. The integrated school movement in Northern Ireland, exemplified by the Oakwood Integrated Primary School and the Malone Integrated College (a secondary school), provides effective education for Catholic and Protestant children together. The National Centre for Human Rights Education and Training of the South African Human Rights Commission develops partnerships with mixed community schools to make “non racial” education more successful. The Youth 21 project, based in South Africa, provides leadership training for 2,100 teenagers from six countries and many ethnic, racial, and tribal groups.

Conflict Management and Mediation

Conflict management and mediation interventions respond to specific instances of conflict or teach positive solutions to problems that might otherwise flare into violence. The Mediation and Transformation Practice, located in Cape Town, South Africa, trains community leaders in cross-community conflict mediation techniques and brings its services to ethnically based community conflicts. The Belfast Interface Project, a membership organization, works with community groups in adjoining Catholic/nationalist and Protestant/unionist neighborhoods to reduce violence at the so-called “peace lines” that define the boundaries of the communities.

Community Service

Community service addresses social needs in the context of cross-community work. The Parents’ Circle-Families Forum, a group of bereaved families supporting reconciliation and peace in Israel and Palestine, established a high-tech communication system called “Hello, Salaam! Hello, Shalom!” that allows Israelis and Palestinians who want a personal connection with someone from the other side to phone, without charge or identification, a person willing to talk and listen. The youth violence prevention program of the Centre for the Study of Violence and Reconciliation in South Africa combines education with community service in a number of Johannesburg’s most troubled neighborhoods. The now completed Three Valleys Project in the U.S. brought together Latinos, whites, Russian Old Believers, and others in a yearly cultural fair in the Hood River Valley region in Oregon. The Community Foundation for Northern Ireland (formerly the Northern Ireland Voluntary Trust) monetarily supports cross-community social service organizations, among many other concord groups.

Economic Development

Economic development improves the abilities of individuals and groups to shape their economic future. Project Change Albuquerque established the Project Change Fair Lending Center, which opened up credit for low-income, often minority, homeowners and businesses while also engaging financial institutions in training for inclusive banking. The Three Valleys Project in Oregon used a community listening process to design a center city plaza plan that met the needs of all of its ethnic communities. IDASA, the Institute for Democracy in South Africa, offered a program in rural communities in Kwa Zulu Natal that trained traditional leaders to bargain more effectively in economic planning with government authorities. The distinctive character of these development activities is that they are rooted in working across communities for economic improvement.

Affordable housing in Albuquerque, New Mexico, USA.
IDEAS

III. CROSS-COMMUNITY WORK

The language used to describe efforts to work across historic conflicts differs from place to place. “Cross-community work” is a Northern Irish phrase, one chosen for use in this handbook because it reflects the multinational character of an international handbook.1 In the United States, cross-community work often falls under the rubrics of anti-racism, multiculturalism, and diversity enhancement programs. In Palestine and Israel, and also in Northern Ireland, it is often described as a component of peace building that occurs in civil society. Interestingly, South Africans engaged in cross-community work tend not to label their activities. The primacy of economic development and the impact of a necessary but flawed truth and reconciliation process have created a curious lack of discussion about cross-community work. Most South Africans who engage in cross-community work think of it as a part of a broad economic development and leadership strategy, one that allows poor communities to develop institutional and personal resources in order to function effectively in new decision-making structures.

Single-Community Work

The Northern Irish have also identified the importance of “single-community” or “single-identity” work, which describes efforts within a community to develop community identities, skills, and organizational capacities that permit successful cross-community work.2 Communities in divided societies often define membership in terms of their antagonistic relations with their opponents. For example, in Northern Ireland being one religion can mostly mean hating the other religion, even more than it constitutes a particular theology. Or it may mean identifying only as a victim of the other religion. Engaging in cross-community work requires developing a larger and more independent identity of one’s own group, an identity of accomplishments and self-determination based on a tempered understanding of history and a willingness to recognize a diversity of views and experiences within one’s group. This larger sense of identity contributes to the personal and group readiness to engage successfully with those from other communities. Single-community organizations are often important sponsors or partners in cross-community projects, especially when the development of cross-community skills is an important organizational goal.

Cross-Community Work and Political Arrangements

Will concord organizations and projects, by themselves, create the political and social changes necessary to end long-standing conflicts? No. Those who yearn for positive solutions to the problems of racially divided American cities, sectarian fighting in Northern Ireland, or bloodshed in the Middle East, often ask this question. Cross-community work, and the concord organizations that sustain it, are not a substitute for mechanisms that alter basic political arrangements or provide neutral forums for resolving specific disputes. Historically, concord organizations have sometimes acted as incubators for larger political settlements or significant social changes, but that is not their primary role. Instead, concord organizations play a critical role in maintaining the political and social changes that occur as longstanding conflicts decline.

Table 1: Conflict Reduction Methods vs. Building Bridging Social Capital

| Methods for Altering Basic Political Arrangements: |
| Peace negotiations and treaties |
| Power-sharing decisions within countries |
| Methods for Resolving Specific Disputes: |
| International courts |
| Domestic courts |
| Collective bargaining |
| Alternative dispute resolution mechanisms |
| Methods for Building Bridging Social Capital: |
| Dialogue groups |
| Small scale witness activities |
| Education and training activities |
| Conflict management and mediation |
| Community service |
| Economic development |
Both cross-community and single-community activities build assets for societies. These assets are often called “social capital,” or the personal, relational, and organizational resources available to improve community life and solve social problems. Social capital comes in many forms: psychological overviews, or frames; individual skills; informal networks and exchanges; organizations that allow for long term action; and activities and programs of doing work together. These assets foster trust, mutual obligation, and cooperation. Social capital is the mortar of civic engagement and community involvement. Where social capital is high, individuals feel a sense of belonging, empathy with others, responsibility, and motivation to solve common problems. In the United States, for example, communities with higher levels of social capital (e.g., where there are many neighborhood associations, sports clubs, and active religious institutions) enjoy more economic health and social well being.

“Bonding” vs “Bridging” Social Capital

Social capital can enhance relationships and problem solving among members of groups or communities. By far, “bonding” social capital, which connects people of similar identities and values, is more common than “bridging” social capital, which spans social differences. This asymmetry favoring bonding social capital is especially evident in divided societies, and creates a difficult democratic dilemma.
The bonding social capital that connects individuals sharing a common identity can also be the source of destabilizing social conflict. To the extent that individuals find it easier to interact within common dimensions of religion, ethnicity, race, or deeply held values, they develop exclusive networks of social capital. Belonging to a community confers obligations and rights on which members can rely. But implicit in the definition of membership is the definition of the “other,” outsiders who do not belong, for whom there are few if any obligations, and about whom assumptions and expectations are uncertain. It is a short distance to the sense that norms regulating behavior within groups need not apply in dealings with “others.”

As a result, bonding social capital, which connects similar individuals and lubricates action within a social network, can simultaneously reinforce the differences and social distance between members of the network and “others.” Members of cohesive groups can easily experience outsiders as less than the self. Societies with multiple, internally-cohesive and separate communities face special challenges, particularly when these communities exist in larger economic and political hierarchies, such as uneven access to jobs or differences in citizenship. These separate communities and their members can experience recurring cycles of competition, opportunism, and antagonism, which further increase distance and reinforce communal separation. In its extreme form, hyper-communality, especially if it is associated with violence, erodes the chances for daily democracy in diverse societies. Ethnic strife and genocide are the most extreme manifestations of the failure of larger societies to contain diverse communities simultaneously.

The solution to this dilemma is to balance the bonds of social capital that define individuals within a community with “bridges” to outsiders and their communities. In contrast to the embedded interactions and natural affinities that are the basis of bonding capital, bridging capital is built through intentional action away from homogeneous networks. Concord organizations and projects are important examples of institutions that purposefully build bridging social capital. Establishing relationships with others across boundaries requires taking the time to learn about them and to negotiate new norms of action. The assumed trust and understanding of homogeneous groups need to be built in heterogeneous ones.

Establishing relationships with others across boundaries requires taking the time to learn about them and to negotiate new norms of action. The assumed trust and understanding of homogeneous groups need to be built in heterogeneous ones.
The biggest barrier to creating bridging social capital is the lack of organizations that provide durable settings for the continuous learning necessary for successful cross-community work.

IDEAS:

V. ORGANIZATIONAL CHALLENGES

The biggest barrier to creating bridging social capital is the lack of organizations that provide durable settings for the continuous learning necessary for successful cross-community work. Concord organizations, and single-community groups that undertake bridging work, are crucial to building bridging social capital because they hold newly developing values, allow for learning over time, create places where new personal relationships can develop, and establish norms that create new expectations for ways to interact. Concord organizations, in particular, provide what psychologists call “safe holding environments” that allow people from profoundly different perspectives to work together.

Creating and maintaining concord organizations is difficult. Indeed, the design principles and necessary practices presented in the next section arise from the efforts to overcome the severe difficulties in establishing organizations that bridge social differences. Like all groups, concord organizations face two organizational challenges, which, if not overcome, can prevent their establishment or success. The first challenge is the need for potential participants to recognize their common interests. The second is the need to overcome the all-too-human tendency for potential participants to let others start organizations and then to reap the benefits of using the organization. This “free riding” means that it is personally less costly to wait and let others create new organizations that will start useful projects. Bystanders then enjoy the fruits of other people’s labor without making any effort.4

These organizational challenges are much more demanding for concord organizations, composed of people whose groups have deep conflicts. Consider the first challenge—the need for similar interests. People of the same faith join together in a congregation. Those in the same trade establish a union. The congregation or the union is created because of similarities that matter and differences that can mostly be ignored. Not so for concord organizations, which do not form unless their founders can overcome the “no takers” problem, that is, the problem that people separated by
antagonistic identities or values rarely see the reason to form a joint organization. The first task in creating a concord organization is to discover and amplify a common value so important that it takes precedence over the identities and values that divide people.

The second challenge, “free riding,” is more difficult to overcome, for organizations in general and especially for concord organizations. But concord organizations, with their participants from antagonistic communities, open a window on how this problem can be surmounted in all organizations. If prospective participants in any group are driven only by the logic of low cost consumption, they will always want the benefits of belonging to a group without paying the costs—time, expertise, money, and social risk—to create them. According to this reasoning, it is always more rational to wait and let other people create the organization. Conventional organizations, especially those that provide economic benefits, overcome the free rider problem in part by lowering the cost of participation for individual action or by providing “side payments,” inducements such as community recognition, personal honor, leadership positions, or more concretely, monetary benefits that encourage people to start or join an organization.

But concord organizations rarely provide economic benefits. Concord organizations force a reconceptualization of the logic of group formation. Rather than being driven by the logic of low cost consumption, those who start concord organizations are driven by the value of investment. Concord organizations and their activities are investments in bridging relationships that are made even while other issues deeply divide potential participants. Certainly, participants want to know that the amount they will “spend” is reasonable. But what participants want most is a good return on their effort in terms of the building blocks of a heterogeneous democracy: acknowledgment, legitimization, understanding, new options. These in turn make possible more tangible benefits such as less violence, better education, or more economic development. Said another way, those who start concord organizations want a high democratic interest rate for their efforts rather than a low cost for their participation. They are investors, not consumers.

The “No Takers” Problem: Concord organizations do not form unless their founders can overcome the “no takers” problem, that is, the problem that people separated by antagonistic views or identities rarely want to form a joint organization.
Successful concord organizations develop structures and behaviors that manage enduring pressures, the same pressures that keep people from antagonistic groups from seeing their common interests and investing in their joint futures. This section identifies ten organizational elements common to strong concord organizations. The first four are "design principles" which are structural and normative elements. The remaining six are "necessary practices," that is, essential ways to enact the design principles. Strong concord organizations use all these principles and practices as an integrated whole.
1. **Design Principle: Promote Overarching Values.**

Successful concord organizations find and continually enhance overarching shared values. In fact, this is the first task of concord organizations. The founders of such organizations, through a series of small, transformational encounters, often discover these shared values by getting to know individuals from other communities. They learn that they share generalized bridging beliefs, such as the belief that all people are children of God or feel disgust for violence. These can lead to very concrete objectives, such as a shared desire for children to be able to walk to school safely.

The creation of the first integrated school in Northern Ireland is a good example of finding an overarching value—educating children together for a better life together. The founders of Lagan College, as it was ultimately called, were drawn in part from a group of Catholic families who sent their children to Protestant schools, because the Protestant schools were closer to home or perceived as better for their children. But there were significant problems, not the least of which was that Catholic children were often "passing" in these Protestant schools and they were required to take a Protestant-oriented religious curriculum. Catholic parents first identified themselves by, very bravely, allowing Mass cards to peek out of pockets or purses or bags so that other Catholic parents could identify them. One or two Catholics had, unusually, Protestant friends who had worked outside of Northern Ireland and were conversant with religiously integrated education and who were willing to discuss integrated education in Northern Ireland. Bit by bit they explored and reinforced their belief that educating their children together was immensely valuable. They did so even in the face of significant religious and political conflicts. And they did so at a time when there were tens of thousands of British troops in Northern Ireland and no direct rule.

2. **Design Principle: Balance Bridging and Bonding Values.**

Concord organizations have two enduring sets of values, bridging and bonding, and these values are always in contest within the members of organizations. Therefore, successful concord organizations deal with issues that divide their members as well as issues that bind them. Said another way, concord organizations do not avoid conflicts; they contextualize them together. They help people to hold several competing views of the same problem simultaneously and to keep the shared view in the ascendancy in their organizational work.

The late John Wallach, the founder of *Seeds of Peace*, which runs a summer camp for children from divided communities including the Middle East, Afghanistan, and the Balkans, described the demands of this balancing act. The three-week program recognizes the stages its campers go through. In the first week, the youngsters are either unwarrantedly idealistic or completely certain their side is right. In the second week, they begin to see that there might be other views and why people might hold them. In the third week, Wallach reports that the campers “realize that they have to deal with the hatred and still need to accept each other anyway.”

The *Seeds of Peace International Camp* would fail if it had a jolly "we are all one under the skin" approach. In this way, the camp recognizes that it cannot succeed in its mission if it does not acknowledge what divides campers as well as what unites them.


The most successful concord organizations do not rush to action without attention to rule making in organizational life. They begin with well-stated democratic decision making mechanisms, with specific attention to leadership transition and to basic mechanisms of solving future conflicts.

*Genesis*, the shared religious space of *St. Clare Episcopal Church* and *Temple Beth Emeth*, has successfully undertaken a capital campaign for and the building of an extension for educational and community activities. This expansion was made possible by open and transparent decision-making rules embodied in a joint council established in the by-laws when the congregations decided to share space and by the deliberative and consultative processes the two congregations and the joint
council undertook. In contrast, another group of congregations sharing buildings has increasingly functioned like a religious condominium with multiple tenants, in part because the original founders thought that their good intentions alone would be sufficient to deal with any conflicts in the future.


Successful concord organizations foster an organizational culture of social investment. People involved in concord organizations see themselves first and foremost as investors, not consumers, and they recognize and reward investment. They understand the long historical time frames of their conflicts and are realistic about the kinds of efforts necessary to bring about change. They see the organizations they form as “banks” that hold and reinforce the often-fragile visions for a better, shared future. They cultivate a hard-headed hopefulness.

Some of the investments concord organizations make are monetary. The grants given by The Abraham Fund or the Community Foundation for Northern Ireland are concrete examples of financial investment in interethnic community organizations. But most investments are more intangible—skills, relationships, new worldviews, and cross-community activities to solve shared problems. The Conflict Mediation and Transformation Practice mediated a violent conflict between ethnic gangs running competing taxi services in Cape Town. These taxis are crucial for economic well being in poor neighborhoods with very limited public transportation and few cars. Many concord organizations demonstrate their commitment to investment by running programs for young people. The high school training programs of Facing History and Ourselves and Leadership Development in Intergroup Relations are just two of many examples. The investment approach is also illustrated by the many concord organizations that act as incubators for new initiatives, spinning them off rather than growing themselves. For instance, Corrymeela spun off TIDES Training (Transformation, Interdependence, Diversity, Equality and Sustainability)—an organization dedicated to continuing concord initiatives after European Union funding stops, and Future Ways, which finds practical and human ways people can work together in a society emerging from conflict.


Successful concord organizations develop techniques where members can hold their views, but do not seek to impose them on others. Strong norms against proselytizing are important both organizationally and personally. Organizationally, strong norms against proselytizing keep the values that bridge viewpoints in the ascendancy, thus preventing organizations from drowning in the whirlpool of contested views. An individual’s commitment not to proselytize demonstrates a profound and concrete recognition of the legitimacy of the people who hold views fundamentally different, and often in opposition, to one’s own. The self-restraint involved in not proselytizing becomes a basis for a larger social practice of restraint, listening, and efforts at mutual problem solving.

Most participants in concord organizations say that not proselytizing is one of the hardest values to internalize. Six American abortion activists—three leaders in favor of legal abortion and three opposed—engaged in a five-year mediated dialogue that began after a murderous attack on abortion clinic personnel in Boston. When describing the procedures of their dialogue they said, “We also made a commitment that some of us still find agonizingly difficult: to shift our focus away from arguing for our cause. This agreement was designed to prevent rancorous debates.”


Successful concord organizations provide mechanisms of legitimization, recognition, and respect on a personal level. Social techniques for
Legitimization are well known. They include such devices as using the language of the “other” when referencing them, refraining from using words that incite those from other communities, paying attention to the balance of viewpoints presented, developing vehicles for the expression of community viewpoints within the context of concord activities, and having an organizational culture that allows people to change their minds.

Legitimization is not easy or unproblematic. It does not mean personal acceptance of the position or values of the other group. Rather, legitimization involves having one’s own narrative of the conflict heard and hearing the narratives of others. The intended purpose is not to argue for the superiority of one’s own narrative or to win the “oppression Olympics” but instead to learn the sources of deeply held values and the effects of the conflict on one’s self and others. For example, in American abortion dialogues participants came to call their positions by the phrases each group used for itself—“pro-choice” and “pro-life.” This practice was successful in part because the preferred names did not include references to the positions of the other side. In Northern Ireland, Catholic and Protestant released prisoners discussed with each other the effects that their violent actions and subsequent internment had on their families and communities, recognizing the costs they shared. On the West Bank, The Parents’ Circle-Families Forum brings Jewish and Palestinian families together to discuss their shared experience of losing a loved one to violence. Schools and community programs try to teach legitimation skills. The South African Human Rights Commission’s Training Centre has fielded a national program that tries to develop intercultural competencies in school children, and The Center for the Study of Violence and Reconciliation, an NGO working in Johannesburg, has made similar efforts for youth not in school.

7. Necessary Practice: Avoid “Gotcha.”

“Gotcha” is the practice of highlighting to others their failures to see a group the way the group sees itself. “Gotcha” is American slang for, “I got you,” meaning I caught you doing something you should not be doing. An example of “gotcha” might be someone purposefully derailing an otherwise successful conversation to insert that the speaker had used, say, “Hispanic” rather than “Latina/o.” (Both are polite—a crucial consideration—terms for people of Spanish-speaking backgrounds in the United States. “Hispanic” is the term used by the U.S. Census. “Latina/o” is more frequently used by people of this background referring to themselves.) The purpose of the interrupter was not to engage in a discussion on respectful names, but to show that the speaker was thoughtless and not to be trusted and that the interrupter was the guardian of true understanding.

Successful concord organizations avoid “gotcha” because it undermines the inquiring, learning culture of concord work. In practice, avoiding “gotcha” means that people in concord groups are committed to engaging with those in opposing camps even when they cause some pain or frustration. It means being able to see one’s self making the kinds of mistakes others have made about one’s own group. Such norms create a virtuous circle of both attentiveness to others and flexibility and generosity in the process of learning. Avoiding “gotcha” is a way of avoiding political correctness, which tends to emphasize monitoring behavior for failures.

Diana Dorn-Jones, the President of Project Change Albuquerque, whose objective was to reduce racial prejudice and improve race relations, said, “‘Gotcha’ is a bad game because it is designed to punish people for what are usually small mistakes of language or experience rather than reward them for trying to make big changes on race and color.” She added that, “All of us can improve our understanding of other groups, and want to be given the benefit of the doubt.”

8. Necessary Practice: Learn to “Not Understand” and to “Not be Accepted.”

Successful concord organizations promote awareness that complete understanding of and acceptance by the “other” is neither likely nor
necessary. Understandings of reality are products of lived experience and are not transferable in their entirety to those without the experience. Nor is it likely that a totally satisfactory joint definition of reality will emerge from cross-community work. Instead, the multiple narratives of lived experiences will reside simultaneously and, in the best circumstances, with respect and acceptance.

The Oakwood Integrated Primary School held a meeting for parents where the Protestant/unionist and Catholic/nationalist symbols used during the violent struggle were placed in the middle of the room. These included balaclavas, paramilitary badges, and posters. Most people had never touched or seen up close these potent symbols, even those from their own community. In a mediated discussion, parents talked about what the symbols meant to them and to Northern Ireland. This process increased awareness of their common experience of violence, upheaval, and loss. But in the end, empathy and information do not equate with the experience of being Catholic in British-ruled Northern Ireland or Protestant in IRA-besieged Northern Ireland.


Successful concord organizations help individuals and communities develop strong, positive, single-community identities. Concord organizations do this in two ways: by including single-community opportunities as part of their programming and by strengthening the capacities of single-community organizations to do cross-community work. These activities both advance concord organizations and protect their participants. Cross-community work needs talented people, many of whom are drawn to these activities from outward-looking, single-community organizations. Equally important is the fact that most people who work in concord organizations are deeply connected to, and are nurtured by, single-community groups. It is jarring and disheartening to return to a single-community organization that is hostile to cross-community engagement.

Genesis, the shared governance structure of the facility housing Temple Beth Emeth and St. Clare Episcopal Church made a profound commitment to the needs of one of its congregations. Over the life of the relationship one congregation grew while the other contracted. Genesis decided that in order to meet the developing needs of one community, a new sanctuary and a school facility would be built, requiring considerable indebtedness for both congregations. Genesis, the concord organization, recognized the need to keep its individual congregations strong by building a new sanctuary, a decision that allowed it to continue its cross-community work. The commitments of two South African organizations to individual communities are different but no less vital. Managing Conflict (UMAC), a conflict mediation organization working mostly in Cape Town, and IDASA, which works nationwide, are successful multi-ethnic organizations that work as needed with single, often geographically defined, tribal or linguistic communities. They work to develop the problem solving skills necessary to respond to disagreements both within and outside these single-community groups. Paul Graham, the executive director of IDASA, notes that their single community work is done very much with bridging in mind.


Successful concord organizations develop leaders, in their own organizations and in single-community groups, who can maintain legitimacy while encouraging engagement. Concord organizations often challenge conventional definitions of leadership in divided societies and demand complex thinking about the value of joint activity. They ultimately depend on leaders who have enough political resources to withstand suspicions of disloyalty. Leaders with a tenuous hold on their own positions of authority or who fail to deliver value to their single-community members are seldom able to withstand attacks for participation in concord organizations or cross-community work. Strong leaders are those who can success-
fully engage in concord organizations, who know how simultaneously to understand and to satisfy some of the basic needs of their followers, and who encourage followers’ learning and critical thinking.

At least one concord organization, NCCJ (the National Conference for Community and Justice) has made the training of leaders for cross-community work in the U.S. one of its main missions. As its president Sanford Cloud, Jr. noted, NCCJ’s task is “transforming communities to be more whole and just by empowering leaders to engage in institutional change.” Across the ocean, the Belfast Interface Project enhances leadership in a different way. It supports the development of effective mobile phone networks across the city. Through these networks local community activists can respond quickly to reports of tension and violence at interfaces. Relevant information can be passed within, and where possible, between communities as well as to appropriate agencies, reducing rumors and miscommunication. The mobile phone networks help local activists reduce the number of incidents at interfaces and lessen the likelihood that those that do occur will escalate.

...the success of concord organizations depends on face-to-face interactions...

As a result, concord organizations grow through replication or by establishing local chapters of a founding organization, rather than by getting bigger themselves.
These ten organizational lessons constitute the “best practices” for establishing concord organizations, fostering cross-community work, and building bridging social capital. The first and most important use of the lessons is as a resource to assist existing concord organizations. Worldwide, leaders of concord organizations want to benefit from the organizational models of groups doing similar work. The second use of the organizational lessons is to promote the creation of new concord organizations by increasing the likelihood of organizational success. As the principles and practices show, the success of concord organizations depends on face-to-face interactions.

Thus, concord organizations tend to be small in scale—from a handful of people to several hundred. Successful cross-community work that builds bridging social capital requires time spent in well-designed small group interactions that build trust and understanding. This is true regardless of the size of the overall activity or organization. As a result, concord organizations grow through replication, or by establishing local chapters of a founding organization, rather than getting bigger themselves.

Thoughtful people and organizations that want to work across historic divides can use these lessons to make a more effective difference. They can enhance existing concord organizations and start new ones. The need could not be greater, nor the benefits more important. Cities with strong cross-community institutions have less ethnic violence. Moreover, friendships across groups are not themselves enough to reduce violence. Institutions that foster and reproduce good cross-community relations are necessary.11

II. USING THE 10 ORGANIZATIONAL LESSONS

Design Principles and Necessary Practices:

1. Promote Overarching Values
2. Balance Bridging and Bonding Values
3. Establish Rules of Engagement
4. Recognize and Reward Investment
5. Prevent Proselytizing
6. Acknowledge and Receive Legitimacy
7. Avoid “Gotcha”
8. Learn to “Not Understand” and to “Not be Accepted”
9. Support Single-Community Work
10. Develop Leaders
...friendships across groups are not themselves enough to reduce violence. Institutions that foster and reproduce good cross-community relations are necessary.
II. WHAT LEADERS CAN DO

Concord organizations need more than good organizational design and practices to succeed. The forces that pull apart people of different religions, races, ethnicities, and values are extremely strong. The leaders of concord organizations speak frequently of the social supports that let their work bloom. They have identified how six groups of leaders interested in bridging social differences can support concord organizations.

Leaders of concord organizations

Leaders of concord organizations, themselves, know that they support their own work and those of their colleagues when they are intentionally reflective about organizational practices. Concord organizations never have the luxury of going on auto-pilot once they are formed.

Advocates from single-identity communities

Advocates from single-identity communities support concord organizations when they continually consider when they will be open to cross-community work and how they develop the skills and rewards for such work among their participants.

Public officials

Public officials support concord organizations when they include long-term cross-community work in the definition of policy and program success and have patience and put resources into groups that undertake this work.

Foundation executives

Foundation executives support concord organizations when they invest for the long term and do not withdraw funds as soon as a conflict is no longer hot. Long standing religious, ethnic, and racial conflicts are most amenable to moving toward durable democratic accommodations when issues are cool. The resources for responding to episodes of conflicts are developed in periods of calm.

Business leaders

Business leaders support concord organizations when they recognize that success in cross-community work very directly mirrors the successful investments they make in long-term relations with employees, customers, financial institutions, and even competitors. Diverse communities with many well-functioning concord organizations have a better business climate.

Scholars

Scholars support concord work when they research bridging social capital in the activities of groups struggling to produce it. Scholars also support concord work when they consider social capital in all of its forms: psychological overviews, or frames; individual skills; informal networks and their interchanges; institutions that make meaningful connections among people possible over time; and formal activities and programs.
ACTION:
II. ACTIVITIES AND EXAMPLES

Concord organizations build bridging social capital across communities. Thoughtful individuals can create successful concord organizations—organizations that can sensibly and effectively respond to the urgent conflicts over religion, ethnicity, race, and values. The ten organizational lessons presented in this Handbook provide one way to begin. The Concord Project runs workshops that provide settings for those who want to hone their concord leadership skills or start new concord organizations. Information on the program is available at:

The Concord Project
UCLA School of Public Policy and Social Research
3284 Public Policy Building, Box 951656
337 Charles E. Young Drive, East
Los Angeles, CA 90095
USA

Or contact us at:
Tel: 1-310-794-5523
Fax: 1-310-206-5773
Email: concordinfo@sppsr.ucla.edu
http://concord.sppsr.ucla.edu

Another resource is to learn first hand from accomplished concord organizations. The Concord Project is based on the experiences of over 100 exemplary concord organizations and projects. The organizations mentioned in this Handbook have experiences that are especially useful in demonstrating concord activities, design principles, and practices. Below is contact information necessary to reach them directly.

The Abraham Fund
The Abraham Fund is a not-for-profit organization dedicated to promoting coexistence between the Jewish and Arab citizens of Israel. Through advocacy and awareness campaigns, and by sponsoring coexistence projects, The Abraham Fund Initiatives foster increased dialogue, tolerance and understanding between Arabs and Jews. A pioneer in this work, The Abraham Fund Initiatives serve as a central resource for coexistence professionals worldwide.

The Abraham Fund
477 Madison Avenue
New York, NY 10022
USA
Tel: 1-888-3301-FUND; or: 1-212-303-9421
http://www.abrahamfund.org

Belfast Interface Project (BIP)
Belfast Interface Project is a membership organization which aims to engage in the development of creative approaches towards the regeneration of Belfast's interface areas, through identifying good practices with which to inform and create effective regeneration strategies for interface areas; enhancing and developing the knowledge-base regarding Belfast's interface areas; influencing and effecting change that is of practical benefit to interface communities; and developing, supporting, consulting with and lobbying on behalf of its membership.

Belfast Interface Project
6 Murray Street
Belfast BT16DN
Northern Ireland
Tel: 44-2890-242828
Email: bip@cinni.org

Centre for the Study of Violence and Reconciliation (CSVR)
The Center for the Study of Violence and Reconciliation (CSVR) is a multi-disciplinary South African non-governmental organization. It is concerned with policy formation, implementation, service delivery, research, education and training, as well as providing consulting services. CSVR is also a direct service provider, operating its own trauma clinic to provide counseling services for both victims and perpetrators of violence.

Street address:
CSVR
4th Floor, Braamfontein Centre
23 Jorissen Street
Braamfontein, Johannesburg
South Africa
Cornerstone Community

The Cornerstone Community is a small prayer and witness community of Catholics and Protestants. Established in 1982, the group evolved out of a cross-community Christian prayer group. The community has 15 members, three of whom live in the Community House on the “PeaceLine” between the West Belfast areas of the Falls and the Shankill. The rest of the members live and work locally. The members of the group are active in “healing and helping” activities. These include: crisis visiting in pairs, Catholic and Protestant together, those who have locally suffered through violence; bridge building by establishing links between local clergy and church workers from the Falls/Shankill area allowing them to meet regularly; and, providing peace education by sharing their vision with church, school, and community groups. Cornerstone members move beyond cooperation and tolerance to physically embody cross-community work and represent a healing symbol. The group has also provided a neutral meeting place and acted as a safe go-between for opposing individuals who wish to reach out to the other side but fear retribution.

Cornerstone Community
443-445 Springfield Road
Belfast BT12 7DL
Northern Ireland
Tel: 44-22890-321649
Fax: 44-22890-327323
Email: cornerstone@cornerstonecom.fsnet.co.uk

Corrymeela

Corrymeela is people of all ages and Christian traditions, who, individually and together, are committed to the healing of social, religious and political divisions that exist in Northern Ireland and throughout the world. Corrymeela’s aims and objectives are: to be a sign and symbol that Protestants and Catholics can share together in a common witness and ministry of reconciliation; to provide opportunities for meeting, dialogue and learning in communities to dispel ignorance, prejudice and fear and to promote mutual respect, trust and co-operation; to support victims of violence and injustice; to enable the healing of personal and social wounds and to promote new initiatives for social and political change; to address contemporary issues of faith and ethics and develop new expressions of Christian community, life and worship. Some of Corrymeela’s projects and activities include the following: residential twinned (Catholic/Protestant) School; Youth, Adult and Church projects with follow-up support work; open residences for all traditions on social, cultural, political and religious themes; support for new projects in peace and reconciliation work; training and learning projects in the fields of conflict, mediation, Christian education etc.; and sanctuary and support for victims and those under stress.

Main Office:
8 Upper Crescent
Belfast BT7 1NT
Northern Ireland
Tel: 44-2890-508080
Fax: 44-2890-508070
Email: Belfast@corrymeela.org.uk
http://www.corrymeela.org

Retreat Facility:
Ballycastle
5 Drumaroan Road
Ballycastle BT54 6QU
Northern Ireland
Tel: 44-2820-762626
Fax: 44-2820-762770

Facing History and Ourselves

Facing History and Ourselves is a national educational and professional development organization with eight regional offices in the United States and Europe. Its mission is to engage students of diverse backgrounds in an examination of racism, prejudice and anti-Semitism in order to promote the development of a more humane and informed citizenry. By studying the historical development and lessons of the Holocaust and other examples of collective violence, students make the essential connection between history and the moral choices they confront in their own lives.

Facing History and Ourselves National Office:
16 Hurd Road
Brookline, MA 02445
USA
Tel: 1-617-232-1595
http://www.facinghistory.org

Future Ways

The Future Ways Programme (located at the University of Ulster) finds practical and human ways that people can live, learn, and work together with their differences in a society emerging from conflict.

Future Ways
T011, Cavehill
University of Ulster
Coleraine BT52 1SA
Genesis of Ann Arbor
(Saint Clare Episcopal Church & Temple Beth Emeth)
2309 Packard Road
Ann Arbor, MI 48104
USA
Tel: 1-734-665-8883
St. Clare Episcopal Church
Tel: 1-734-662-2449
Email: tish47@juno.com
Temple Beth Emeth
Tel: 1-734-665-4774
e-mail: tbe@templebethemeth.org
http://www.templebethemeth.org

Institute for Democracy in South Africa (IDASA)

IDASA is an independent non-profit public interest organization that promotes democracy in South Africa. IDASA believes the way to build democracy is to build institutions for democracy by developing the capacities of groups and the leadership skills of individuals so that they can represent their own perspectives and interact with the government. IDASA runs training workshops and skill building programs and encourages participation to keep citizens linked to the government and governance processes whether at parliamentary, city, council, or provincial level. IDASA’s mission is to promote sustainable democracy by building democratic institutions, educating citizens, and advocating social justice.

IDASA
Street Address:
Kutlwanong Democracy Centre
357 Visagie Street
(Corner of Visagie and Prinsloo Streets)
Pretoria 0001
South Africa

Mailing Address:
P.O. Box
Arcadia 0007
South Africa
Tel: 27-11-23920500
Fax: 27-11-2320214/5
e-mail: info@idasa.org.za
http://www.idasa.org.za

The Mediation and Transformation Practice

The Mediation and Transformation Practice is a conflict management organization located in Cape Town, South Africa. The organization provides training, consultation and mediation services throughout the world. The Mediation and Transformation Practice has trained many local communities in dispute resolution systems, teambuilding, and managing diversity. Some of its recent projects and workshops were conducted in South Africa, the United States, Belgium, Jamaica, Indonesia, and Sierra Leone.

The Mediation and Transformation Practice
Street Address:
3 Vlei St.
Mabille Park
National Centre for Human Rights Education and Training (NACHRET) Division of the South African Human Rights Commission (SAHRC)

The National Centre for Human Rights Education and Training (NACHRET) is the training and education division of the South African Human Rights Commission (SAHRC). The vision of the Centre is to develop a sustainable culture of human rights and democracy, translating human rights standards into tangible and deliverable education and training outcomes. The Centre offers professional education and training on human rights to a range of sectors and beneficiary groups. The Centre manages multiple projects and functions for the SAHRC but its main area of activity is the development and delivery of courses, workshops, seminars and facilitated dialogues (including in-house programs) on human rights. The client population has ranged from training police departments to working with the Department of Education and individual schools on the development and implementation of curriculum. Diversity training subject areas include culture, race, ethnicity, religion, and sexual orientation.

NACHRET • SAHRC
Street address:
Enterance 1, Wilds View, Isle of Houghton
Boundary Road, Parktown, Johannesburg
South Africa

Mailing Address:
Private Bag 2700, Houghton, Johannesburg, 2041
South Africa
Tel: 27-11-4848-300
Fax: 27-11-6436-472
http://www.sahrc.org.za/nachret.htm
Email: akeet@sahre.org.za

National Conference for Community and Justice (NCCJ)

The National Conference for Community and Justice (NCCJ) is a human relations organization dedicated to fighting bias, bigotry and racism in America. NCCJ promotes understanding and respect among all races, religions and cultures through advocacy, conflict resolution and education. Founded in 1927 as the National Conference of Christians and Jews, NCCJ's mission has grown and evolved to embrace youth, interfaith and community issues of race, religion, culture and gender in the workplace.

National Conference for Community and Justice (NCCJ)
475 Park Avenue South, 19th Floor
New York, NY 10016-6901
USA
Tel: 1-212-545-1300
Fax: 1-212-545-8053
http://www.nccj.org

Network for Life and Choice

Network for Life and Choice promoted non-adversarial dialogue on abortion. The Network was founded in 1992 by Search for Common Ground (SFCG) in response to a demonstration in Buffalo, NY. In 1999, the Network for Life and Choice became a co-sponsored effort of the Search for Common Ground and the National Association for Community Mediation (NAFCM). These dialogues sought to prevent further intergroup polarization and abortion-related violence and to search for areas where joint action is possible. While individual abortion dialogues continue, the Network is no longer active. For information on the network, contact:

Mary E. Jacksteit
Professional Services in Mediation, Facilitation, and Arbitration
7128 Willow Ave
Takoma Park, MD 20912
USA
Tel: 1-301-270-5561
Email: mjacksteit@hotmail.com

Also contact:

Search for Common Ground
1601 Connecticut Ave., N.W., Suite 200
Washington, D.C. 20009
USA
Tel: 1-202-265-4300
Fax: 1-202-232-6718
Email: search@sfcg.org
http://www.sfcg.org

National Association for Community Mediation
1527 New Hampshire Ave., N.W.
Washington, D.C. 20036-1206
USA
Tel: 1-202-667-9700
http://www.nafcm.org

Neve Shalom/Wahat al-Salam

Neve Shalom/Wahat al-Salam is a cooperative village of Jews and Arabs demonstrating the possibility of coexistence. Neve Shalom/Wahat al-Salam is comprised of Jews and Palestinian Arabs of Israeli citizenship engaged in educational work for
peace, equality, and understanding between the two peoples. In addition to the village and a primary school Neve Shalom/Wahat al-Salam has developed a school for peace, a spiritual center, swimming pool and a hotel.

Neve Shalom/Wahat al-Salam
Public Relations Information Office
Doar Na Shimshon 99761
Israel
Tel: 972-2-9915621
Fax: 972-2-991-1072
http://www.nswas.com

Northern Ireland Council for Integrated Education (NICIE)

Integrated education in Northern Ireland brings together, in one school, children, parents, teachers, and governors from both Catholic and Protestant traditions. Integrated education provides students with an education that gives them the opportunity to understand, respect and celebrate all cultural and religious traditions. Established in 1987, NICIE is a voluntary body that acts as a central forum and umbrella organization for integrated schools and groups or individuals that are interested in integrated education. It works with parent groups to start new integrated schools, supports existing integrated schools and helps schools seeking to become integrated through the transformation process.

Main Office
NICIE
44 University Street
Belfast BT7 1HB
Northern Ireland
Tel: 44-228-90236200
Fax: 44-228-90236237
http://www.nicie.org.uk

Communications Office:
20 Mount Charles
Belfast BT7 1NZ
Northern Ireland
Tel: 44-228-725770
Fax: 44-228-725777

Oakwood Integrated Primary School, Northern Ireland

Oakwood Integrated Primary School is an independent school. It draws students from both the Catholic and Protestant communities, and develops and promotes a culture of tolerance.

Oakwood Integrated Primary School
The Cutts, Derrigahy
Belfast, BT17 9HN
Northern Ireland
Telephone: 44-2890-309920
Email: info@oakwoodips.belfast.ni.sch.uk

Parents' Circle-Families Forum
Bereaved Families Supporting Reconciliation, Tolerance, and Peace

Parents' Circle, a registered nonprofit in Israel, represents a group of bereaved parents who have lost loved ones as a result of the Israeli-Palestinian conflict. Since the beginning the Parents' Circle has sought to work closely with Palestinian bereaved parents. Parents' Circle worked in cooperation with families from Gaza and the West Bank to found the Israeli Palestinian Bereaved Families Forum for Peace (Families Forum). Two hundred bereaved Palestinian families have organized since 1995 to cooperate with the Bereaved Israeli Families Forum. The main activity of the Families Forum is to publicly campaign for a peace agreement that will resolve the conflict and open a new chapter in Israeli-Palestinian relations.

Parents' Circle - Families Forum
Efa'il Seminar
1 Hayasmin St.
Ramat 52960
Israel
Tel: 972-3-5355089
Fax: 972-3-6358367

4 Hameyasdim St.
Jerusalem
Israel
Tel: 972-2-6437248
Fax: 972-2-6447712
Email: Frankent@netvision.net.il
http://www.theparentscircle.com

Project Change, Albuquerque

Project Change is an initiative of the Tides Center aimed at helping communities reduce racial prejudice and improve race relations with funding from the Levi Strauss Foundation. Project Changes sites are: Albuquerque, NM; El Paso, TX; Valdosta, GA; and Knoxville, TN. The overall mission of Project Change is to institutionalize change through discussion, education and training. During its planning stage, Project Change Albuquerque identified racial barriers to credit as a principal problem in New Mexico.

Project Change Fair Lending Center (PCFLC) is a collaboration between Project Change Albuquerque and the University of New Mexico's Institute of Public Law to promote fair banking and accessible credit for people of color. PCFLC is dedicated to strengthening the capacity of low-income and minority communities to participate effectively in the development of more democratic and equitable economic policies. The Center provides education, training, resources, and technical assistance to support communities of color struggling for economic justice.
Seeds of Peace

“Empowering children of war to break the cycle of violence.” Seeds of Peace is a non-profit, non-political organization that helps teenagers from regions of conflict learn the skills of making peace. Set at its own camp in the woods of Maine, a safe and supportive environment is created where the youngsters can air their views and learn listening, communication and other conflict resolution techniques that allow them to develop empathy for one another. Seeds of Peace equips the next generation with the leadership capabilities required to end the cycles of violence. Seeds of Peace also runs the Delegation Leadership Program (DLP) for the adults who accompany the youth delegations. The DLP provides these educators from areas of conflict with personal and academic experiences of coexistence, an essential aspect of education. These adults, selected by their respective governments to accompany the teens, represent a unique and effective network that can encourage or discourage goals and values taught at Seeds of Peace. As adult participants and witnesses to the camp experience, the Delegation Leaders are well placed within their respective communities to effectively endorse and promote the coexistence model taught at Seeds of Peace. The DLP is actively building an influential community of educators across regions of conflict that have a strong commitment to coexistence.

New York Office:
370 Lexington Ave., Suite 401
New York, NY 10017
USA
Tel: 1-212-573-8040
Fax: 1-212-573-8047
Email: Info@seedsofpeace.org

Jerusalem Office:
Seeds of Peace Center for Coexistence
P.O. Box 25045
Jerusalem 97300
Israel
Tel: 972-2-582-0222
Fax: 972-2-582-2221
Email: Center@seedsofpeace.org

Washington, D.C. Office:
1321 Wisconsin Ave., NW
Washington, D.C. 20007
USA
Tel: 1-202-337-5530
Fax: 1-202-337-5646
Email: Info@seedsofpeace.org

South African Human Rights Commission

The South African Human Rights Commission (SAHRC) is the national institution established to entrench constitutional democracy. SAHRC’s mission is to promote respect for, observance of and protection of human rights for everyone without fear or favor. Its objectives are 1) to develop an awareness of human rights among the people of South Africa; 2) to make recommendations to organs of state in order to enhance the implementation of human rights; 3) to undertake studies and report to Parliament on matters relating to human rights; and 4) to investigate complaints of violations of human rights and to seek appropriate redress.

SAHRC - Head Office
Private Bag 2700
Houghton 2041
Johannesburg
South Africa
Tel: 27-111-44848300
Fax: 27-111-4841360
http://www.sahrc.org.za

TIDES Training (Transformation, Interdependence, Diversity, Equality, and Sustainability)

TIDES Training is an ethically based voluntary nonprofit company. It is committed to helping build community infrastructure necessary to sustain a lasting and equitable peace in situations which have experienced violent conflict.

Development Office:
34 Gortamaddy Drive
Ballycastle BY54 6RZ
Northern Ireland
Tel: 44-22890-203519
Email: Colin@tidestraining.org

Training Office:
6 Riverside Park West
Belfast BT11 9DE
Northern Ireland
Email: Mary@tidestraining.org

Three Valleys Project

The Three Valleys Project was a two-year effort (1997-1998) funded by the Rockefeller Foundation to bring people of varying cultures together to work toward creating community based projects. The project operated in Oregon in the M id-
Williamette Valley, the Hood River Valley and the Tualatin Valley. Using community meetings and dialogues facilitated by simultaneous translation the diverse populations of each river valley met to define goals and to design and select a project that would meet specific group-defined needs. The Three Valleys Project is now completed.

Commonway Institute
P.O. Box 125141
Portland, OR 97212
USA
Tel: 1-503-2811813
Fax: 1-503-2491969
Email: sharif@commonway.org

Managing Conflict (UMAC)
Urban Monitoring and Awareness Committee

UMAC is an NGO based in the Western and Eastern Cape, South Africa, that specializes in conflict resolution and process facilitation. It was founded in 1985 during the height of the state of emergency and severe unrest. Restrictions were placed on media reporting of these events. UMAC was established as a vehicle to monitor the events and pass the information through to sympathetic parliamentarians who could ask pertinent questions in a parliament which was not subjected to media restrictions. Hence the earlier name Unrest Monitoring and Action Committee. During this time UMAC built up a wealth of knowledge and grassroots networks which is a basis for current practice.

Managing Conflict (UMAC)
88 Station Road Observatory
Cape Town
South Africa
Tel: 27-21-4483717
Fax: 27-21-4485476
Email: sean@umac.org.za

Youth 21 Project

Youth 21 Project is a six country youth leadership project supported by the W.K. Kellogg Foundation, South Africa. The purpose of Kellogg Foundation programming in southern Africa is to assist in the social and economic transformation of the region, and to nurture the area’s emerging democracies. W.K. Kellogg Foundation programming strives to strengthen the capacity of Africans, their families, organizations, and institutions as they work to develop and sustain healthy communities.

W. K. Kellogg Foundation
353 Festival Street
Sanlam Building, 3rd floor
Hatfield
Pretoria
South Africa
Tel: 27-12-4310900
Fax: 27-12-3423617
Email: mmm@wkkf.org

Children's artwork, Abraham Fund postcard.


10. Interview with Sanford Cloud, Jr., President, National Council for Community and Justice, November 13, 2002.

The Concord Project
UCLA School of Public Policy and Social Research
3284 Public Policy Building, Box 951656
337 Charles E. Young Drive, East
Los Angeles, CA 90095
USA

Tel: 1-310-794-5523
Fax: 1-310-206-5773
Email: concordinfo@spps.ucla.edu
http://concord.spps.ucla.edu

The authors (left to right): Kathryn A. Carver, Barbara J. Nelson, and Linda Kaboolian.

Photo by Sylvia Bashevkin
Ten Organizational Lessons for Strong Concord Organizations

Design Principles and Necessary Practices

1. Promote Overarching Values
2. Balance Bridging and Bonding Values
3. Establish Rules of Engagement
4. Recognize and Reward Investment
5. Prevent Proselytizing
6. Acknowledge and Receive Legitimacy
7. Avoid “Gotcha”
8. Learn to “Not Understand” and to “Not be Accepted”
9. Support Single-Community Work
10. Develop Leaders

Concord Organizations bring together people with fundamentally opposing views or identities for the purpose of promoting civil society while recognizing group differences.