

# Conflict Prevention

by Juan Carlos Murillo Gonzales\*

## Conflict Prevention, Conflict Resolution and Reconciliation among Displaced Population: Some Field Experiences

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### I. INTRODUCTION

Thank you so much for giving me the opportunity to be here today and to present some ideas related to the international protection of refugees, particularly as regards to some field examples on how to promote conflict prevention, conflict resolution and reconciliation among forcibly displaced populations.

Over the past years, I have been in contact and benefited from the close friendship and exchange of ideas with theosophists living in Costa Rica and The Netherlands. I believe that those discussions have helped me to have a quite different and broader perspective of life, the world and the way I do my work for the Office of the United Nations High Commissioner for Refugees (UNHCR), particularly in the field of promotion of international refugee law.

In a context whereby the humanitarian space is shrinking worldwide, the dissemination of the principles of unity, international cooperation and solidarity are essential to protect those in need. The institution of asylum and refugee protection is rooted in the noblest principles of mankind: the respect of the dignity and the human rights for all individuals without any discrimination.

The notion of "cycles" is also a familiar feature in refugee protection. In fact, we might find this notion in three different manifestations:

1) We refer to the **"cycle of displacement"** to summarize all the dynamic phases or the whole experience that a forcibly displaced person has to go through from fleeing his/her country of origin, having access to safety in a foreign territory, to the actual exercise and enjoyment of rights and duties abroad, and the finding of a durable solution. For example, let's think about the