



# Toward Life-Coherent Peace in the Middle East

A framework for repair, coexistence,  
and the flourishing of all.

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# The Middle East conflict is a coupled life-ground field, not a geopolitical chessboard

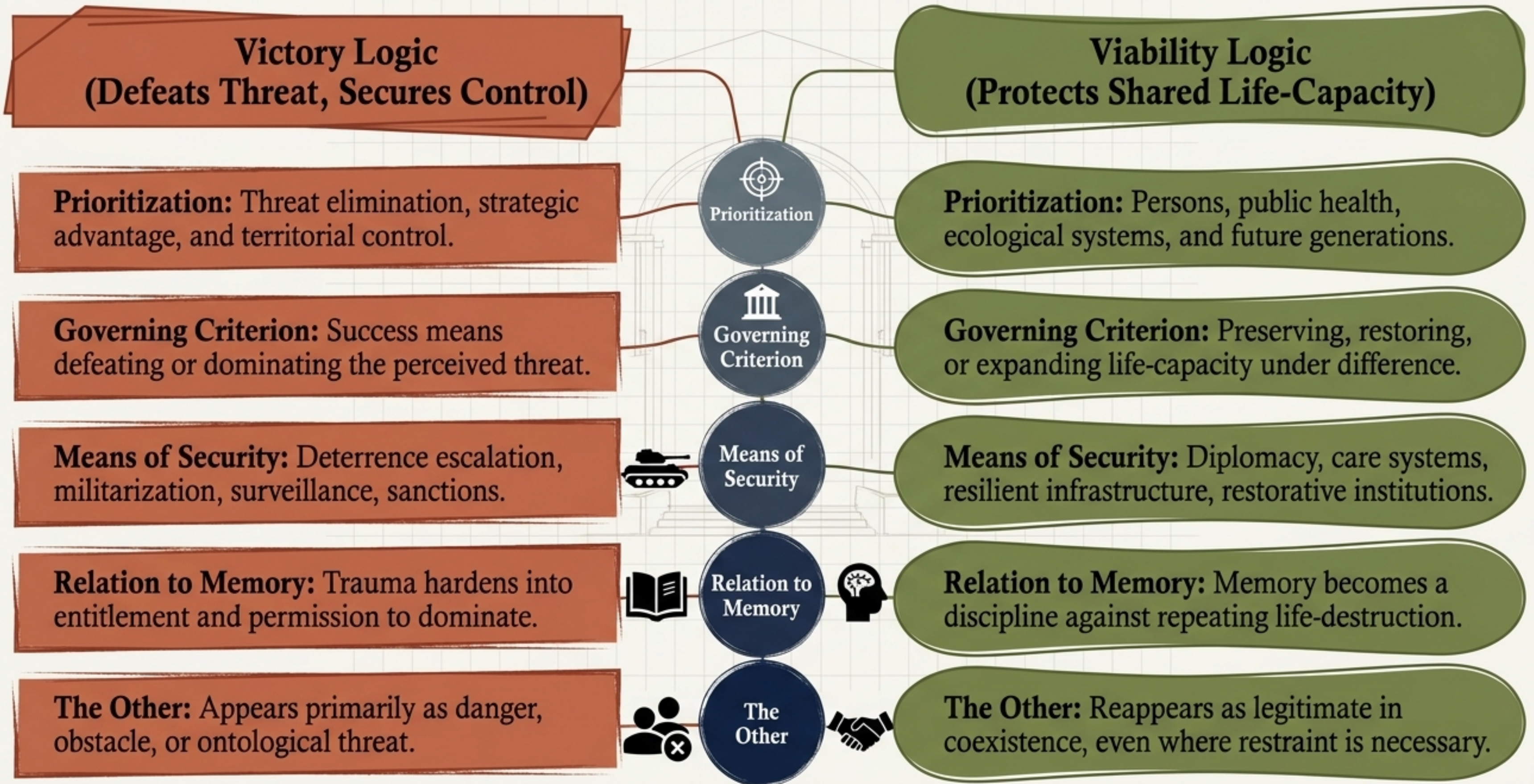


**The Systemic Cycle:** Direct violence (killing, hostage-taking) produces trauma. Trauma feeds cultural violence (sacred narratives of existential threat). These justify structural violence (occupation, blockade), producing humiliation that fuels new direct violence.

**The Life-Ground Assault:** When hospitals, water systems, food systems, and psychological safety are destroyed, the conflict ceases to be political—it becomes a life-ground emergency. Politics under these conditions becomes necropolitics: the administration of life and death under domination.

**The External Capture:** The system is maintained by a political economy of war where external powers treat the region as a strategic theater, structuring incentives for perpetual escalation.

# Security as shared life-support, not as domination and defeat



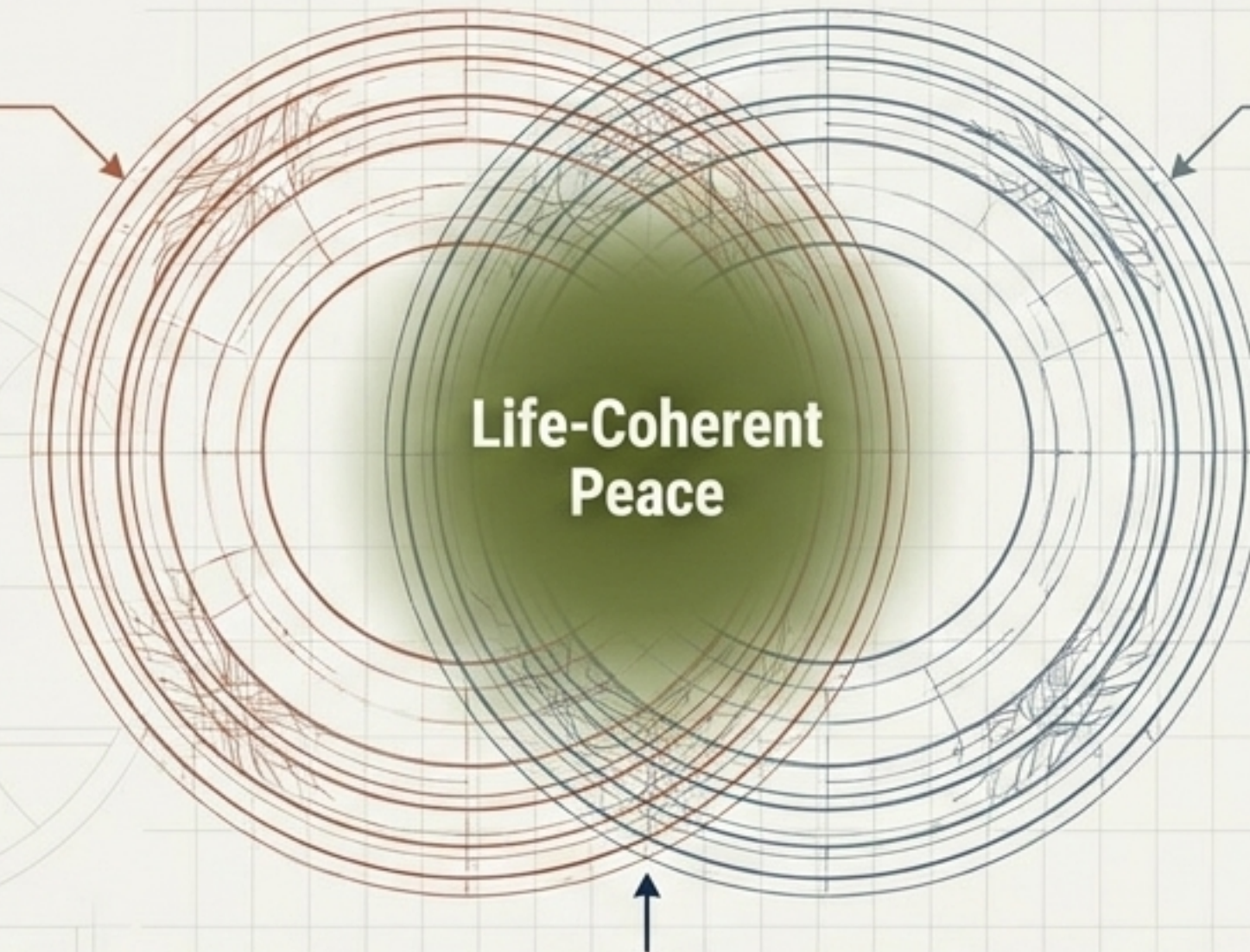
# Three analytical lenses form the foundation of life-coherent repair

## Node 1: John McMurtry's Life-Ground Test

Any policy, security doctrine, or geopolitical strategy that destroys the material and social conditions of life (water, shelter, health care, ecological stability) is morally and civilizationally incoherent.

## Node 2: Johan Galtung's Violence Typology

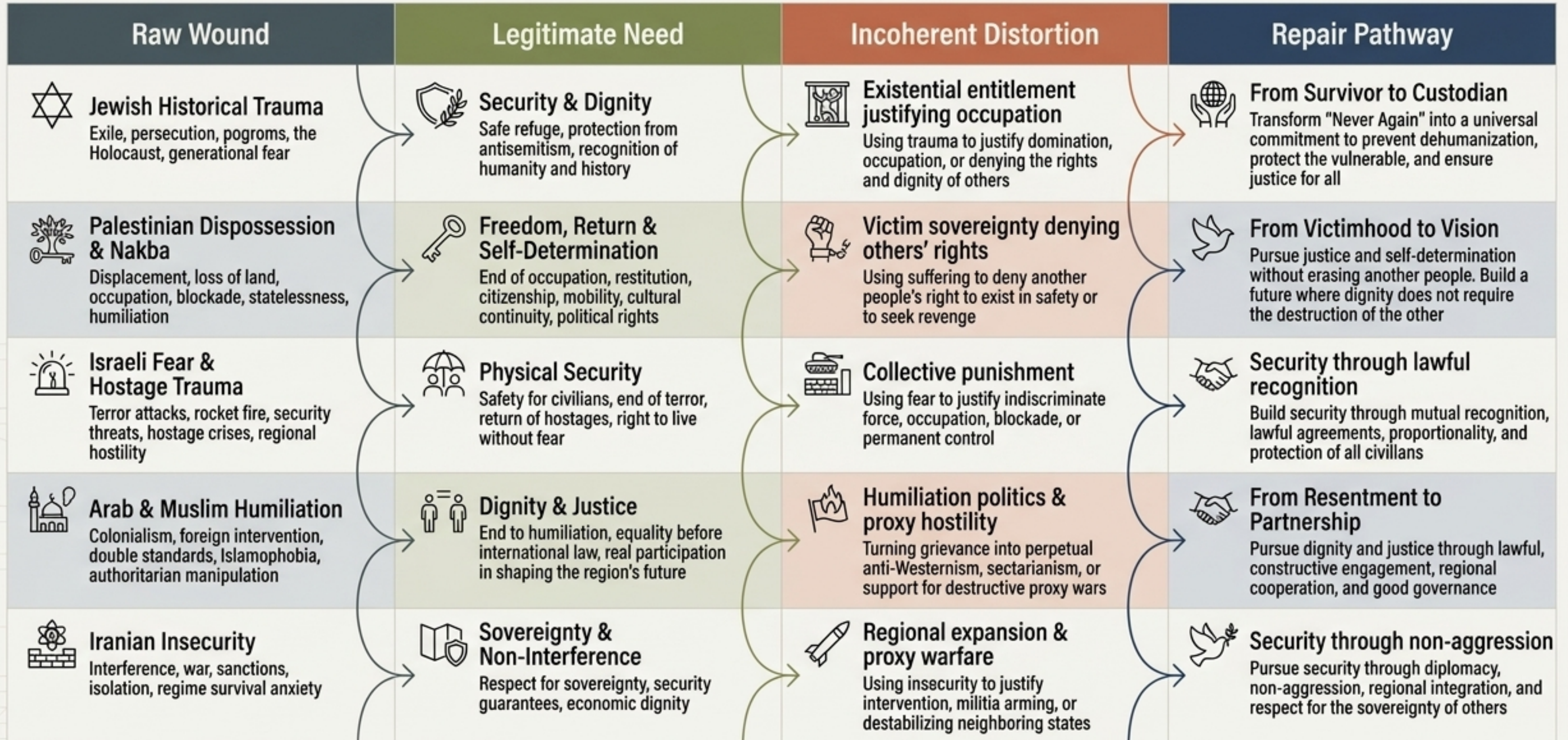
Peace cannot be reduced to the absence of shooting. Ceasefires are insufficient if Structural Violence (blocked access to mobility, law, and rights) and Cultural Violence (narratives justifying domination) remain intact.



## Node 3: Humberto Maturana's Biology of Love

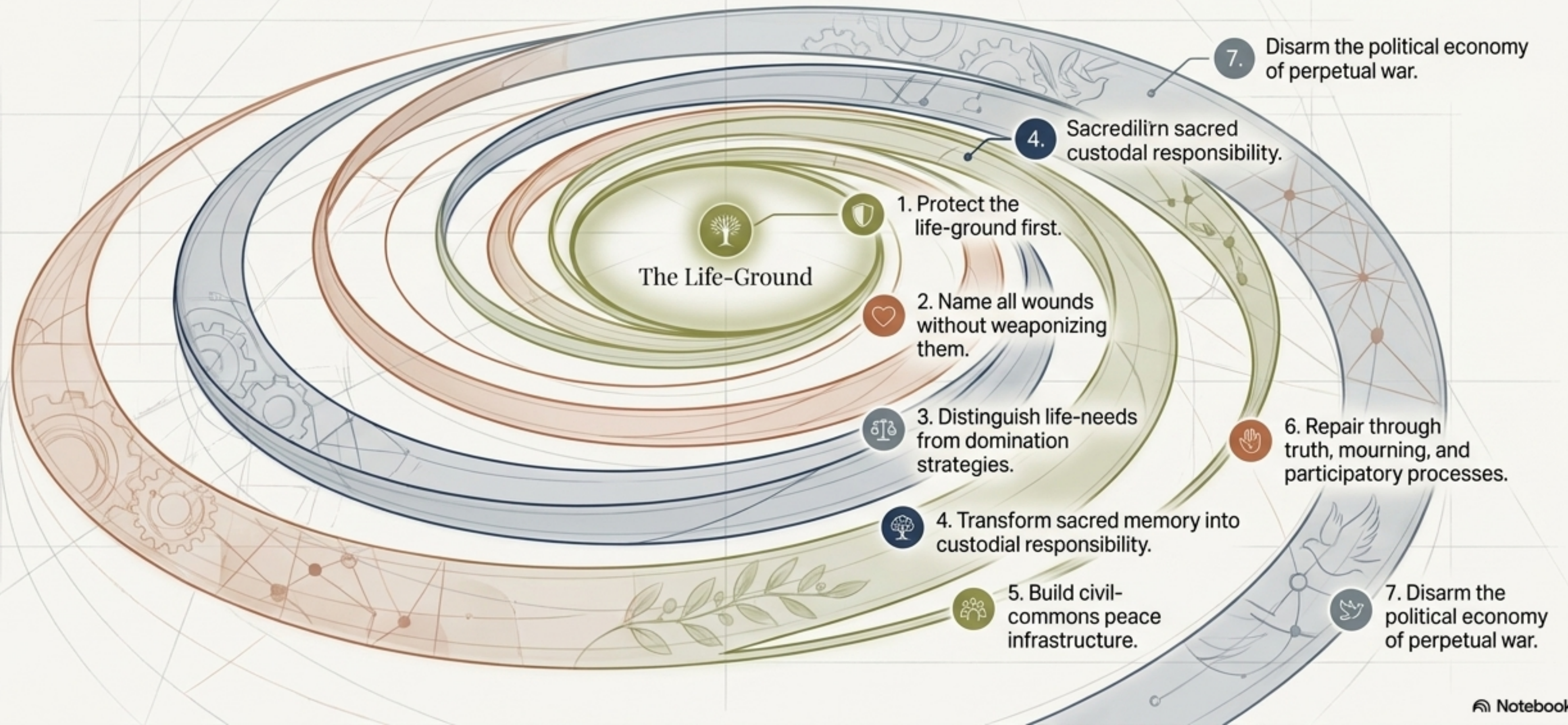
Living systems cannot be coerced into coexistence; they change through structural coupling. Humans live in domains of emotioning and languaging. If the emotioning is fear or humiliation, even truthful words are received as attacks.

# No wound is denied, and no wound is enthroned

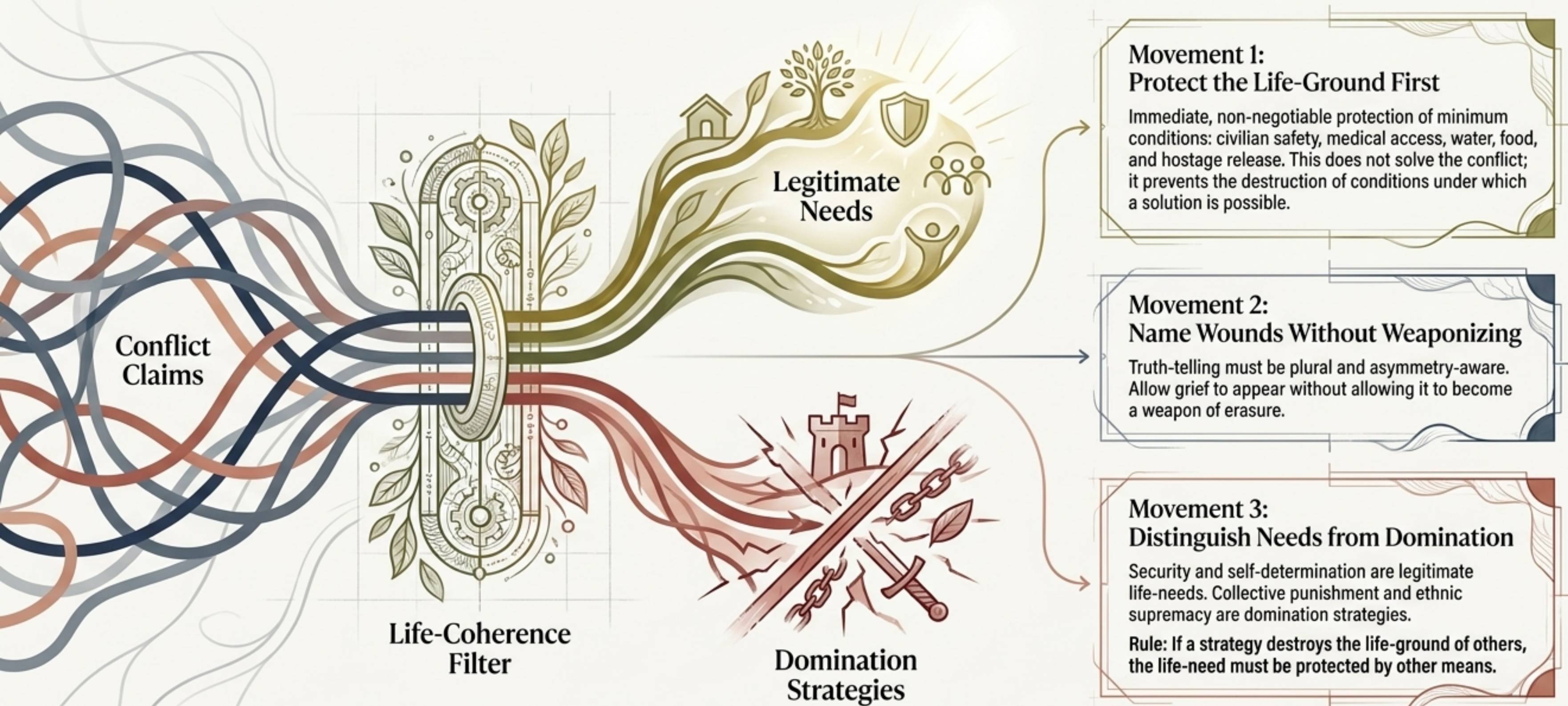


# The Life-Coherent Peace Protocol: A recursive spiral of repair

Peace is not a one-time diplomatic event. It is a **recursive, participatory process** for transforming conflict systems into life-supporting systems.



# Establish the baseline by separating life-needs from domination



# Transfiguring sacred memory from entitlement into responsibility

Sacred narratives—covenant, exile, martyrdom, chosenness, promised land—cannot be abolished. They must be transfigured. A life-coherent sacred memory asks not, “What does our wound entitle us to do?” but, “What does our wound obligate us never to repeat?”



**Sacred Entitlement**

The Holocaust becomes a universalizing discipline against dehumanization, not just a national security trauma.

**Alchemy and change**

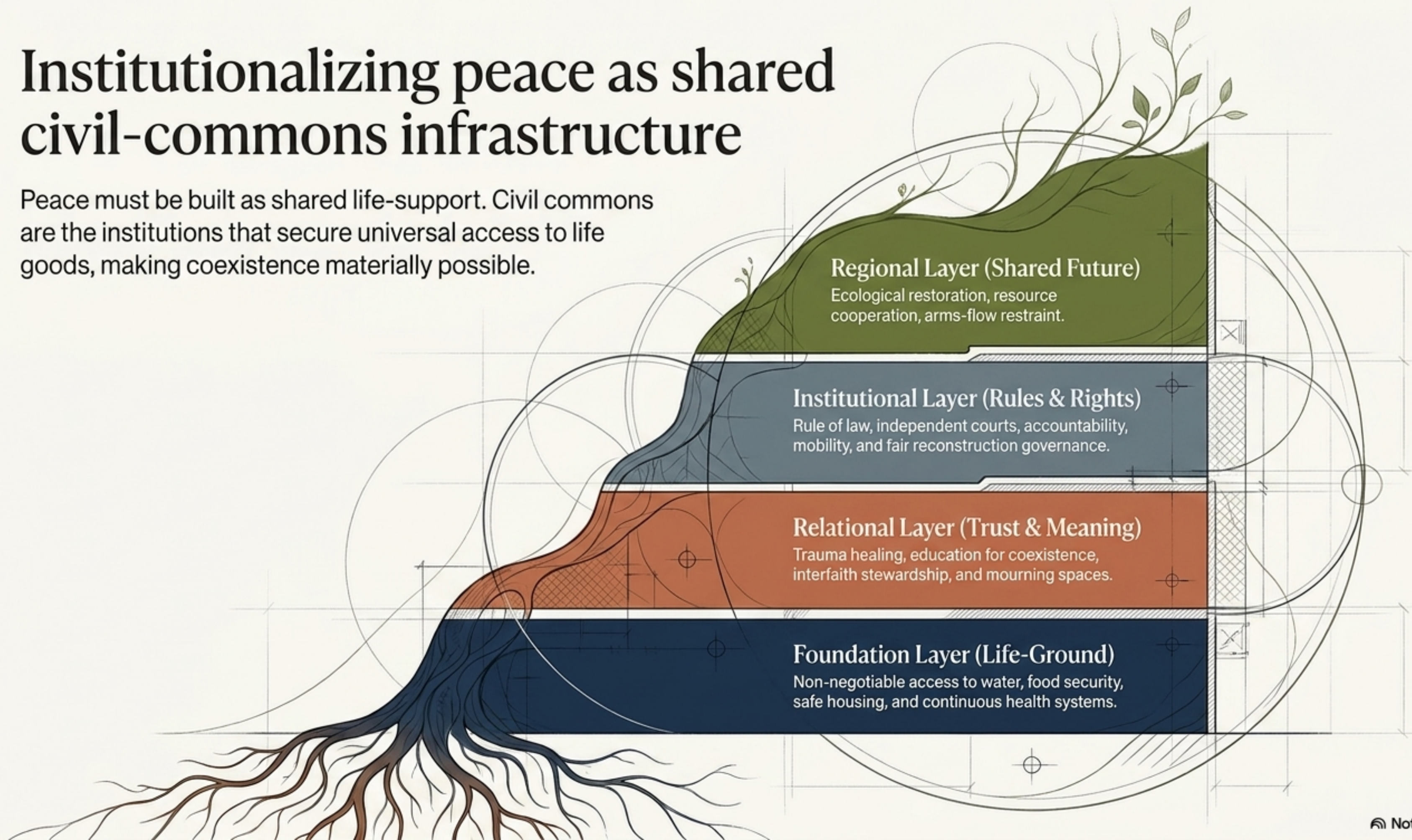
The Nakba becomes a demand for dignity, return, and repair without requiring the destruction of Jewish life.

**Custodial Responsibility**

The Holy Land becomes a shared trust testing whether traditions protect the vulnerable, rather than a possession proving divine favoritism.

# Institutionalizing peace as shared civil-commons infrastructure

Peace must be built as shared life-support. Civil commons are the institutions that secure universal access to life goods, making coexistence materially possible.

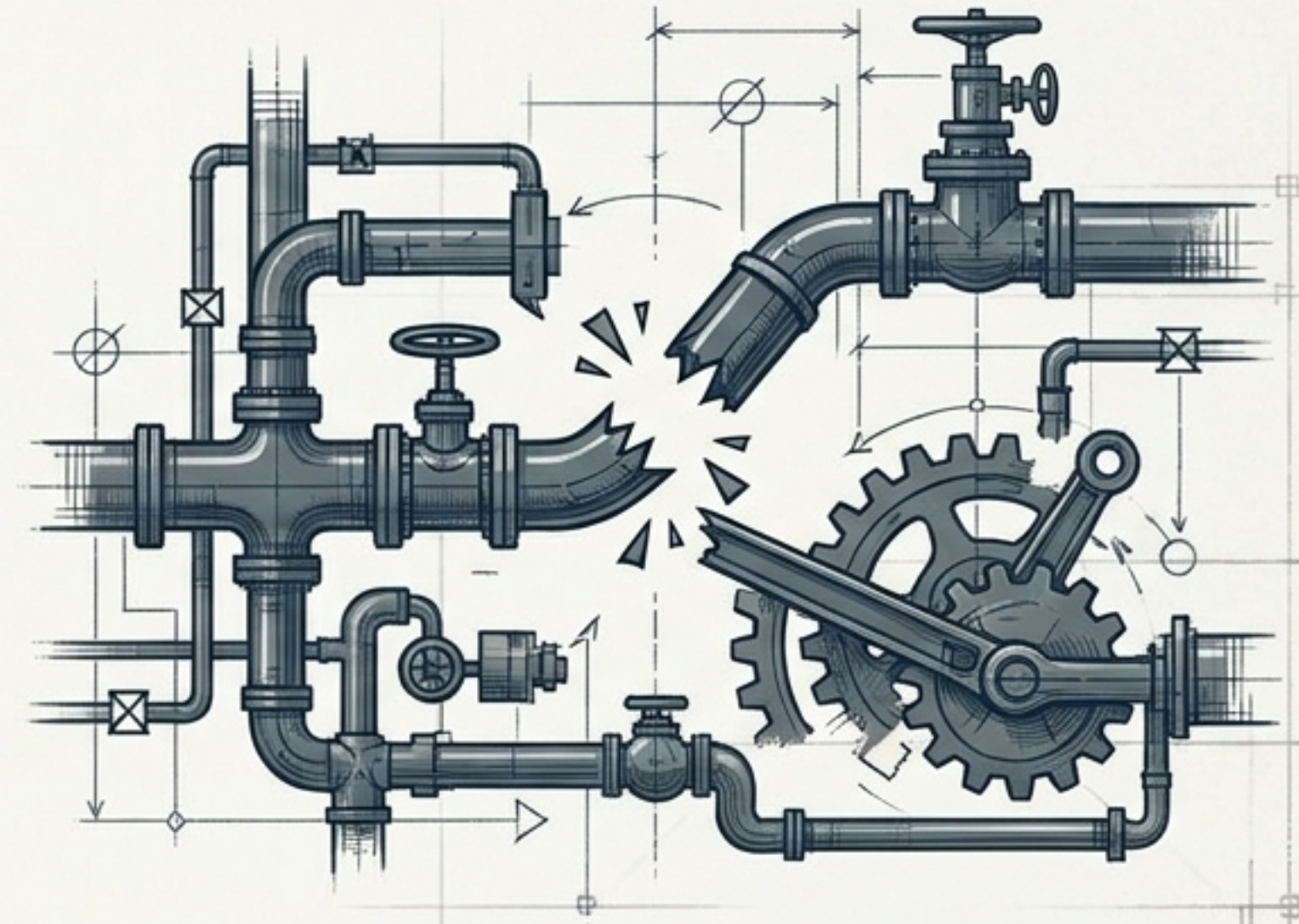


# Restoring relational tissue and removing the incentives for war



## Movement 6: Participatory Truth and Mourning

Forgiveness without justice is spiritual bypass. Justice without restored relation is endless punishment. Durable peace requires ritual: mourning spaces, apology, reparations, and embodied encounters where the humanity of the other becomes perceptible again.

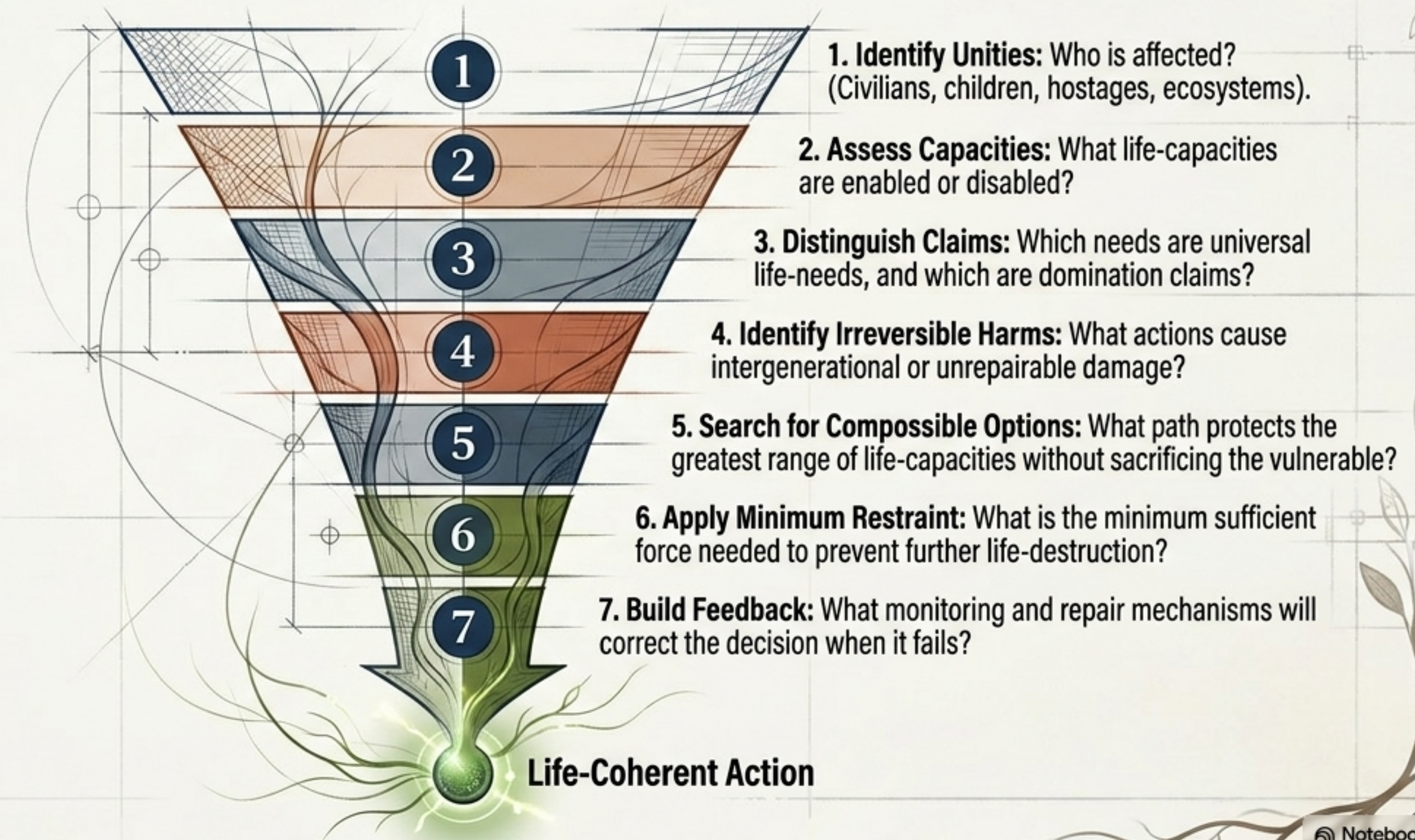


## Movement 7: Disarm the Political Economy of War

Peace requires changing external incentives. This means enforcing arms embargoes where weapons enable civilian destruction, restricting reconstruction profiteering, and holding external powers to the same life-ground test as local actors. A foreign policy that protects strategic advantage while disabling regional life-capacity is life-blind management.

# The Life-Coherence Arbitration Test for tragic collisions

Under tragic conditions—where rights and survival claims collide—slogans fail. Wu-wei (non-forcing action) means applying minimum sufficient intervention to restore margins without imposing rigid external forms.



# From immediate stabilization to long-term regional transformation

## Immediate Priorities (Restoring Margins)

Permanent protection of civilians; hostage release; restoration of water, food, and medical systems; independent humanitarian access; external restraint on arms flows that intensify civilian harm.

## Medium-Term Priorities (Institutionalizing Repair)

Participatory truth and historical recognition; legal accountability for all parties; shared water and ecological institutions; reconstruction governed by affected communities; regional security guarantees.

## Long-Term Priorities (Transforming the Order)

Demilitarization of political imagination; intergenerational trusteeship; civil commons across borders; and a shift from sovereignty as domination to sovereignty as responsibility for life.

# The Guiding Covenant

No people's wound shall be denied.

No people's wound shall be enthroned.

No sacred memory shall authorize life-destruction.

No security shall be called security if it destroys the conditions of life.

No peace shall be called peace if it conserves domination.

No future shall be built by sacrificing the children of another.