

Friedensfähle sind ein Projekt des [May Peace Prevail On Earth International e.V.](#) (International: [World Peace Prayer Society](#).) Gegründet wurde diese Organisation **1955 in Japan vom Dichter und Philosophen Masahisa Goi**. Ziel ist es, die Menschen aller Länder in den Worten „**May peace prevail on earth**“ bzw. „**Möge Friede auf Erden sein**“ zusammenzubringen. Diese Worte sind ein einfaches Friedensgebet und der kleinste gemeinsame Nenner, auf den sich Angehörige aller Nationen, Traditionen und Religionen einigen können. <https://sennrueti.ch/frieden/>

Gründungsphase wurden fünf Ziele formuliert: <https://sennrueti.ch/grundpfeiler/>

Common Ground – unsere gemeinsame Basis

1. Aktive Teilnahme

Ich sehe es als eine wichtige Aufgabe und auch als eine persönliche Bereicherung, in der Gemeinschaft mitzudenken, mitzuhelfen und das Gemeinschaftswesen zu nähren.

2. Wachstum

Ich sehe es als wichtigen Aspekt des Gemeinschaftslebens, mich mit Mut, Spontaneität und Humor auf Experimente einzulassen und dabei voneinander zu lernen und miteinander zu wachsen. Ich bin bereit konstruktive Kritik von anderen anzunehmen und, wenn hilfreich, auch konstruktives Feedback an andere zu geben.

Ich erkenne, dass ich für meine persönliche Entwicklung selbst verantwortlich bin.

3. Integrität

Ich strebe ein hohes Mass an persönlicher Integrität und Authentizität an und versuche meine Gedanken, meine Emotionen, meine Worte und meine Taten in Übereinstimmung zu bringen.

4. Respekt

Ich versuche meine Grenzen und die des Anderen zu respektieren. Ich versuche andere in ihrem Anderssein mit Respekt, Toleranz, Sorgfalt und Geduld zu begegnen und ich freue mich an ihrer Unterschiedlichkeit.

5. Ressourcen

Es ist mir wichtig in meinem Konsumverhalten (Energie, Wasser, Nahrung, Gebrauchsartikel) bewusst zu sein und bewusst zu handeln. Ich verbinde mich mit dem Ort, an dem ich lebe, pflege ihn und trage Sorge für Mensch, Tier und Natur.

6. Kommunikation

Ich bin bestrebt aktiv zuzuhören und direkt zu kommunizieren. Ich kann nur für mich selber und über meine Bedürfnisse reden. Ich versuche mich klar, ehrlich, liebevoll und rücksichtsvoll mitzuteilen. Ich werde weder öffentlich noch privat verletzend oder erniedrigend über andere Leute reden. Ich bin mir bewusst, wenn ich über andere spreche, dass ich damit eine Realität verfestige, die gar nicht stimmen muss.

7. Innere Reflektion

Ich bin mir bewusst, dass alles was ich in meinem Umfeld wahrnehme – Kritik, Ärger oder Anerkennungen – eine Spiegelung sein kann von dem, was in mir lebt. Ich strebe an, zuerst in mir selbst zu schauen, bevor ich nach Aussen projiziere.

8. Verantwortung

Ich trage die Verantwortung für meine Handlungen.

9. Gewaltfreiheit

Ich werde mich mit meinem Verhalten und meinen Bedürfnissen anderen nicht aufdrängen. Ich werde eingreifen, wenn ich sehe, dass jemand manipuliert, eingeschüchtert oder missbraucht wird.

10. Solidarität

Ich sehe mich als einen Teil des Ganzen und bin wach in der Wahrnehmung dessen, was ich zum Wachstum und Wohlergehen der Gemeinschaft beitragen kann.

11. Zusammenarbeit

In der Zusammenarbeit ist mir Offenheit, transparente Kommunikation und Solidarität wichtig. Ich werde meine Absichten und Aktivitäten, die andere Menschen betreffen, klar mitteilen. Ich werde die Ansichten von anderen sorgfältig und respektvoll in Betracht ziehen. Ich erkenne mit Respekt an, dass die Entscheidungen von anderen Menschen sorgfältig, integer, gründlich und liebevoll erarbeitet wurden.

12. Konfliktlösung

Wenn mich etwas stört, frage ich mich, ob ich daraus einen konstruktiven und lösungsorientierten Vorschlag entwickeln kann. Ich setze mich dafür ein, persönliche oder sachliche Konflikte möglichst rasch und direkt anzugehen. Wenn es mir nicht gelingt einen Konflikt zu lösen, suche ich die Unterstützung von Dritten (Mediation).

13. Verbindlichkeit

Ich verpflichte mich, die Aufgaben, die ich übernehme, auszuführen und es unterliegt meiner Verantwortung vorzeitig mitzuteilen, wenn mir dies nicht möglich ist. Ich werde dabei mithelfen Lösungen zu finden.

Common Ground - our common basis

1. active participation: I see it as an important task and also as a personal enrichment to think, help and nourish the community. (to interact with and for the community)

2. growth

I see it as an important aspect of community life to engage in experiments with courage, spontaneity and humour and to learn from and grow with each other in the process. I am prepared to accept constructive criticism from others and, if helpful, to give constructive feedback to others. I recognise that I am responsible for my own personal development.

3. integrity: I strive for a high level of personal integrity and authenticity and try to align* my thoughts, emotions, words and actions. (conform*)

4. respect:

I try to respect my boundaries and those of others. I try to treat others in their differences with respect, tolerance, care and patience and I rejoice in their differences.

5. resources

It is important to me to be conscious in my consumer behaviour (energy, water, food, consumer goods) and to act consciously. I connect with the place where I live, look after it and take care of people, animals and nature.

6. communication

I endeavour to listen actively and communicate directly. I can only speak for myself and about my needs. I try to communicate clearly, honestly, lovingly and considerately. I will not talk about other people in a hurtful or demeaning way, either publicly or privately. I am aware that when I talk about others, I am reinforcing a reality that is not necessarily true.

7. inner reflection

I am aware that everything I perceive in my environment - criticism, anger or recognition - can be a reflection of what lives inside me. I endeavour to look within myself first before projecting outwards.

8. responsibility: I take responsibility for my actions.

9. non-violence

I will not impose my behaviour and my needs on others. I will intervene if I see that someone is being manipulated, intimidated or abused.

10 Solidarity: I see myself as part of the whole and am alert to what I can contribute to the growth and well-being of the community.

11. co-operation

When working together, openness, transparent communication and solidarity are important to me. I will clearly communicate my intentions and activities that affect other people. I will consider the views of others carefully and respectfully. I will recognise with respect that other people's decisions have been made with care, integrity, thoroughness and love.

12. conflict resolution

If something bothers me, I ask myself whether I can develop a constructive and solution-oriented proposal. I am committed to addressing personal or factual conflicts as quickly and directly as possible. If I am unable to resolve a conflict, I seek the assistance of third parties (mediation).

13. Commitment (reliability/obligingness)

I commit to carrying out the tasks I am assigned, and it is my responsibility to communicate in advance if I am unable to do so. I will help find solutions.

Thanks to René Duveen**[https://sennrueti.ch](https://sennrueti.ch/common-grounds)*common-grounds**by Shimananda *** (“Green Phoenix”) & https://sacredsongs.net/events/training25/deutsche_beschreibung25.html Barbara Swetina **Findhorn** *

World Happiness Report 2025

s95- Key Insights -> Living with others

- How household size and family bonds relate to happiness

„Happiness is nurtured in relational spaces and the family is at the heart of these connections.“

For most people in the world, family relationships are an important source of happiness. This chapter explores how the size and configuration of households – where most family interactions take place – are associated with people’s happiness.

A household size of about **four members** is predictive of higher happiness levels. People in these households enjoy abundant and very satisfactory relationships.

People who live on their own often experience lower levels of happiness, primarily due to lower levels of relational satisfaction. People in very large households can also experience less happiness, probably linked to diminished economic satisfaction.

Governments should consider how economic policies may have secondary effects on relationships, hence affecting the wellbeing in families. National statistical offices should prioritise the development of metrics that assess the quantity and quality of interpersonal relationships and the bonds that underpin them.

Latin American societies, characterised by larger household sizes and strong family bonds, offer valuable lessons for other societies that seek higher and sustainable wellbeing.

„Happiness is not solely individual enjoyment but the shared joy and caring experienced within relationships.“

s.119: Globalisation and the geographical relocation of production impose considerable strain on the social fabric, destabilising families and weakening familial and social bonds.

s.125: **Connecting with others**

How social connections improve the happiness of young adults

“shared joy is a double joy;
shared sorrow is half sorrow.”

Key Insights

Social connection is vital for the **wellbeing of young adults**:

Social connection buffers people from the toxic effects of stress and significantly enhances subjective wellbeing during young adulthood.

Social disconnection is prevalent and increasing among young adults:

In 2023, 19% of young adults across the world reported having no one that they could count on for social support, representing a 39% increase compared to 2006.

Early social ties during young adulthood have long-lasting effects:

For university students, forming friendships in the first few weeks of college can increase the likelihood of flourishing and reduce the likelihood of developing depressive symptoms over the subsequent years.

Many young adults underestimate their peers’ empathy, leading them to avoid connecting with others and miss out on opportunities for meaningful relationships.

Interventions can bridge this ‘empathy perception gap’: Field interventions that **teach young adults about the empathy and care of their community can promote social connection.***

Undergraduate students exposed to these interventions see others as more empathic and are more likely to make new connections and build larger social networks.

* Circle way – Finning 2025 – supported by „int. Peace education Project“ Ammersee

Happiness is only real when shared.

Interacting across group boundaries

– such as differences in race or socioeconomic status –

further amplifies these benefits.

Interventions that provide opportunities for students to learn about the empathy and care in their community can effectively shift empathy perceptions, encourage social risk-taking, and expand social networks.

S195: **Trusting others**

How unhappiness and social distrust explain populism.

Key Insights

The decline in happiness and social trust in Europe and the US explains a large share of the rise in political polarisation and anti-system votes. Subjective attitudes such as life satisfaction and trust play a much greater role in shaping values and voting behaviour than traditional ideologies or class struggle.

Unhappy people are attracted by the extremes of the political spectrum.

Low-trust people are found more often on the **far right**, whereas **high-trust** people are more inclined to **vote for the far left**.

We highlight the political implications of both the presence and absence of caring and sharing practices.

S.229: **Giving to others**

How to convert your money into greater happiness for others

Key Insights

The cost-effectiveness of charities can be measured and compared with a standardised metric of value: wellbeing-years (WELLBYs).

In the first global review of published evidence, we find that the cost-effectiveness of charities varies dramatically. The best charities in our sample are hundreds of times better at increasing happiness per dollar than others. Therefore, you can **multiply your impact at no extra cost by funding more cost-effective charities**.

There are no published evaluations of large, well-known charities or typical acts of charitable giving, such as helping the homeless, using a wellbeing approach. We present some rough evaluations of these cases but find them to be less cost-effective than nearly all the charities in our sample.

s.242 ‘MANGOs’, standing for ‘multi-armed NGOs’. www.pureearth.org *