

**A POLICYMAKER'S TOOL
FOR EFFECTIVE,
NONVIOLENT STRATEGIES
FOR SUSTAINABLE PEACE**

Pax Christi International is a Catholic peace movement with 120 member organisations worldwide.

We promote peace, respect of human rights, justice, and reconciliation throughout the world. Grounded in the belief that peace is possible, and that vicious cycles of violence and injustice can be broken, Pax Christi International addresses the root causes and destructive consequences of violent conflict and war.

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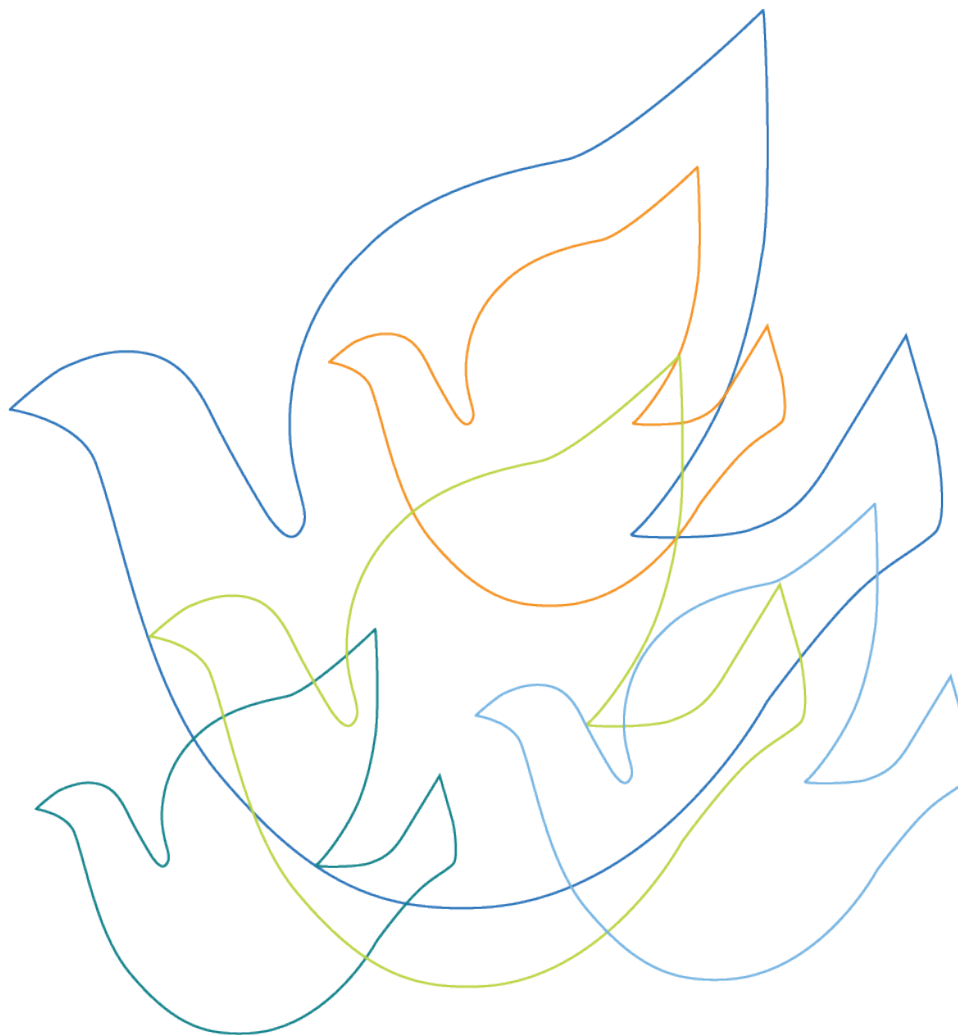


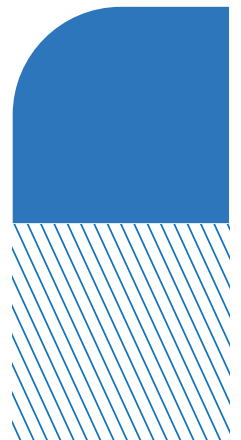
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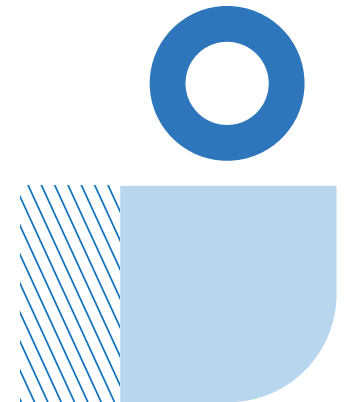
Chapter 1

Preface

Around the world, our members and partners have applied the principle and practice of nonviolence in their work with communities and have advocated for policies that support nonviolent options. Through courageous action they have contributed to the transformation of violence and violent conflicts into dialogues for peace and justice. Since our founding 75 years ago, nonviolence has been a core focus of our work¹, ranging from giving nonviolence training to youth to organising meetings with policy makers and church leaders on nonviolence and just peace. Nonviolence, which is not the same as pacifism², is the positive reverence for dignity and life as well as a diverse set of tools for preventing, interrupting or reducing violence—from diplomacy to restorative justice, from the implementation of international norms to unarmed community protection.

Much work remains in promoting nonviolence at policy-making levels. While nonviolent options have proven to be more effective at driving political change in contexts around the globe, investment in weapons and military preparedness by governments has increased³, resulting in unabated violence and violent conflicts, while investment in nonviolent strategies is relatively negligible. If no shift in focus takes place, repeated cycles of violence will continue to exact enormous societal costs. The COVID-19 pandemic clearly demonstrates the urgent need for governments and multilateral organisations to choose the path of nonviolence towards a global order in which peace with justice, sustainable development and care for our common home are the 'new normal'.

Through this publication, we invite policy makers—including church leaders who have influential roles in public policy processes—to join our mission by considering, adopting, funding, and implementing policies that promote nonviolent options in response to violent or potentially violent societal challenges. As a policy maker you already have a broad array of nonviolent tools at your disposal which have been developed and implemented by governments, regional, and international organisations, churches, and civil society, for example in the field of brokering peace processes, anti-racism training for young students⁴ and human rights training curricula for government actors⁵.



¹ Since 2016, the Catholic Nonviolence Initiative has been calling on the Church and public policy decision-makers to give primacy to nonviolent approaches for transforming conflict and protecting vulnerable communities. See this 2018 position paper: <https://paxchristi.net/wp-content/uploads/2019/10/180528-nonviolence-position-paper-en-final.pdf>

² Pacifism is understood only as the prohibition of violence, whereas nonviolence is an active force for justice, peace and reconciliation.

³ SIPRI, Global military expenditure sees largest annual increase in a decade—says SIPRI—reaching \$1917 billion in 2019 (27 April 2020), available at: <https://www.sipri.org/media/press-release/2020/global-military-expenditure-sees-largest-annual-increase-decade-says-sipri-reaching-1917-billion>.

⁴ See these videos about anti-racism training for young students in an UK School, part 1: <https://youtu.be/XqIKFn59Si0> and part 2: <https://youtu.be/yJfPVWkt3GQ>

⁵ For more examples see Quaker Council for European Affairs, Building Peace Together: A practical resource (2018), available at: <http://www.qcea.org/peace/research-project/>



In the following chapters, we will first define nonviolence and peace with justice in relation to public policies. In the chapters thereafter, concrete examples are given of effective and time-tested nonviolent strategies in specific contexts around the world:

- ▶ Creating spaces for civil society to express views through nonviolent action - examples from Congo and Iraq
- ▶ Ending of hostilities through ceasefires - example from the Philippines
- ▶ Protecting communities through Unarmed Civilian Protection (UCP) - examples from Palestine and Sudan
- ▶ Inclusive decision-making in extractive projects through indigenous people's participation - example from Peru
- ▶ Preventing conflicts through education for peace and nonviolence - examples from the United States and France
- ▶ Taking steps towards nuclear disarmament through effective collaboration by states and civil society leading to the Treaty on the Prohibition of Nuclear Weapons

As a policy maker, you are standing at the crossroads in this period of multiple societal challenges, including civil unrest that has doubled over the last decade⁶. Why not invest in policies and projects that have been proven to bring stability and resilience to societies rather than violence? Policies promoting nonviolent options have not been sufficiently prioritised in the public sector. As a policy maker you have the influence in your area of work to develop such policies and make funding available so they can contribute to more stable and peaceful societies. Also, you have the mandate to listen to civil society members. We are ready to work with you in further exploring this theme and hope this publication will inspire you to choose nonviolence as a core value in your policy work!

⁶ Based on data from the Global Peace Index, see Vision of Humanity, Civil unrest on the rise (2020), available at: <http://visionofhumanity.org/global-peace-index/civil-unrest-on-the-rise/>



Chapter 2

Shaping public policies that promote nonviolence through a just peace ethic

Public policies that develop and promote nonviolent strategies support innovative, humanising, interdisciplinary, and comprehensive measures. Such strategies better address peace and security challenges, in contrast to the use or threat of violence. Policies promoting nonviolent options will help to transform conflict, prevent violence, build durable peace in post-conflict situations, promote good governance, and address root causes, including the historical root causes, of direct and structural violence. They will help to foster and strengthen the resilience of individuals, families, communities, and societies and they will promote peace that is just and sustainable.

In seeking to shape policies that promote nonviolence, we recommend that policymakers employ a Just Peace ethic. In the most basic sense, Just Peace refers to positive peace – not merely the absence of direct violence, but peace rooted in just relationships and societal systems that respect the dignity of all people and the earth, our common home.

A Just Peace ethic is a set of practical norms that enable society to reduce violence and build and sustain peace.

It offers a framework for considering how a whole array of nonviolent policies and programs—from unarmed intervention in violent conflict to sustainable development—function together as parts of a greater whole, addressing root causes of violence and developing crucial nonviolent skills. This framework also invites the participation of all actors—especially women, young people, Indigenous communities and vulnerable groups, who are most impacted by institutional violence and the use of violent force. Policies and programs built on the Just Peace ethic complement one another and form the building blocks of a culture of peace.

The three categories of Just Peace norms listed below can help policy makers to identify policies and programs that promote nonviolent approaches to interrupting or preventing violence. These norms describe a wide constellation of policies that, together, lead to Just Peace. A given policy may respond most directly to one or more of the norms, but no policy should undermine or obstruct any of them. It is important to note that attaining Just Peace requires a long-term commitment from policy makers and major investments on the part of any society.





Programs, projects, and strategies consistent with Just Peace norms would:

1. Develop virtues and skills for constructively engaging conflict by:

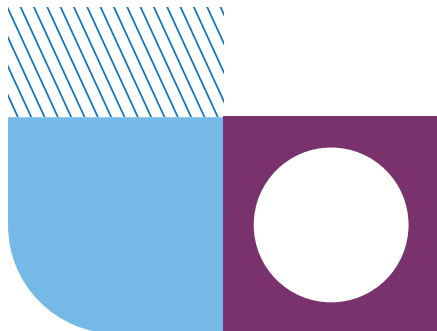
- ▶ **forming virtuous habits** consistent with nonviolence, such as courage, empathy, solidarity, and humility.
- ▶ **education and training in key skills**, such as nonviolent communication, intersectional analysis, and conflict analysis based on community needs.
- ▶ **participatory processes**, inclusive of as many stakeholders as possible, especially women, youth, and marginalised groups.
- ▶ **building nonviolent peacemaking communities**, including both institutions and cultures.

2. Break cycles of destructive conflict and violence by:

- ▶ **reflexivity**, ensuring that means are consistent with ends.
- ▶ **re-humanisation** through language, images, and narratives.
- ▶ **conflict transformation** (drawing adversaries toward partnership and addressing root causes), including dialogue, trauma-healing, meeting the human needs of all actors and trust-building initiatives.
- ▶ **acknowledging responsibility for harm**, including through restorative justice.
- ▶ **nonviolent direct action**, such as unarmed civilian protection, nonviolent civilian-based defense and nonviolent civil society movements for social and ecological justice.
- ▶ **integral disarmament**, suggesting not only the reduction of physical arms, but the disarmament of hearts, which in practical terms depends upon trust-building.

3. Build sustainable peace by:

- ▶ **promoting relationality and reconciliation**, including interreligious dialogue and truth and reconciliation processes.
- ▶ **building a robust civil society and just governance**, just and inclusive redistribution of political power and civic space.
- ▶ **fostering ecological justice and sustainability**, contributing to the well-being of people, all living beings, and the environment, i.e., integral ecology.
- ▶ **supporting human dignity and human rights for all**, including those of adversaries.
- ▶ **upholding economic, gender, and racial justice**, with an emphasis on the most vulnerable.





**Many policies are consistent with multiple Just Peace norms, even across categories.
See the examples that follow:**

- ▶ For the first category of norms, policymakers could examine educational and training priorities, childcare and family support policies, opportunities to promote healthy values via the media, identification of public nonviolent heroes or heroines, public awards and commendations and public holidays to see if they encourage the development of such virtues and skills.
- ▶ By funding unarmed civilian protection, policy makers could make resources available for activities that are particularly consistent with the category of breaking cycles of violence. This is also consistent with the norms of nonviolent direct action, reflexivity, and re-humanisation, as well as the category of building sustainable peace and the norms of robust civil society, human dignity and rights, and relationality.
- ▶ Through policies and programs that promote restorative justice mechanisms and trauma-healing, policy makers could help to break cycles of violence and promote the norms of conflict transformation, acknowledging responsibility for harm, and re-humanisation.
- ▶ For all the categories of Just Peace norms and especially the third one, policymakers could consider a wide range of policies that contribute to the achievement of the United Nations Sustainable Development Goals (SDGs) and make available the much needed funding for their global implementation.

While public policies should reflect and advance nonviolent principles and Just Peace norms, those same norms and principles should also guide the policy cycle itself, by which agendas are set and policies are formulated, adopted, implemented, and evaluated. Democratic processes offer an alternative to violent conflict, allowing instead for the constructive transformation of conflict through dialogue and collaboration. Authentic democracy must advance the Just Peace norm of building robust civil society and just governance, and the fair and inclusive redistribution of political power and civic space.

The following chapter outlines policies for creating civic space, allowing for inclusive participation in public discourse and the shaping of the kinds of policies discussed in subsequent chapters.





Some guiding questions to assess public policies

Guiding questions, including the following, can help policy makers assess whether a given policy is likely to be consistent with a Just Peace ethic and promote nonviolence.

- * Does this policy adhere to human rights law requiring the non-use of violence?
Is it contributing to the implementation of the SDGs?
- * Is this policy designed to, and does it through its implementation, support and promote nonviolent approaches to preventing or interrupting violence or transforming conflict?
- * Does this policy reduce or eliminate violent conflict or potential violent conflict by honestly examining, addressing historical root causes, and remediating historic injustice?
- * Are the skills and capacities of communities being strengthened to deal with conflict and potentially violent situations in nonviolent ways with specific attention to the most vulnerable populations?
- * Will this policy be the fruit of meaningful and structural participation in the decision-making process by all stakeholders, especially women, youth, and Indigenous people?
Will such participation continue to take place during implementation and evaluation of the policy?



Chapter 3

Creating spaces for civil society to express views through nonviolent actions

Demonstrating is a way for citizens to engage in public debates on societal and political problems. In the current situation, where protests and expression of dissent have increasingly led to violent confrontation and repression, it is necessary to rediscover peaceful ways of expressing and hearing dissent. Nonviolence is part of the solution because it is an integral part of freedom of peaceful assembly, which in turn is crucial for the good health of democratic societies.

Ms Dunja Mijatovic,

Council of Europe Commissioner for Human Rights

All people have the right to participate in public life⁷, which requires freedom of expression and freedom of the press, as well as freedom of assembly and association. Around the world, civil society has taken up this right by participating in nonviolent actions aimed at bringing about societal changes. Recent examples include the street protests in Belarus; Brazilian product boycotts to stop the Amazon destruction; and youth climate activists sitting at the table with policy makers. Recent research suggests that nonviolent campaigns are far more successful in achieving broad-based change than are their violent counterparts⁸, although changes can take time.

Spaces for civil society to express views through nonviolent actions are essential for the functioning of democratic societies. Members and partners of Pax Christi International, however, report that in contexts around the world civic space is shrinking. For example, new laws are weakening NGOs and the media; human rights defenders and environmental protectors are being criminalised; and the right to assembly by civil society is being limited under the pretext of pandemic measures. In extreme cases,

civil society members and journalists have been detained arbitrarily, tortured, and killed. This situation led the UN Secretary-General to address civic space issues specifically in last year's "Call to Action for Human Rights"⁹.

At a time when physical space is shrinking globally, also due to the pandemic, it is important to note that digital communications platforms are providing new online spaces for civil society to exercise the freedoms of association, peaceful assembly, and expression in nonviolent ways. Positively, more people can participate in activities when they are organised online, although for inclusion of marginalised communities, digital literacy training in their own languages, equipment, and strong internet connections should be provided. Attention to digital access for women is particularly important.

Unfortunately, digital technologies can also be used to silence, surveil, and manipulate civil society¹⁰, making cyber security crucial for those active in the virtual world.

⁷ The right to participate in public life is codified in international law in article 21 of the Universal Declaration of Human Rights (UDHR), article 25 of the International Covenant on Civil and Political Rights (ICCPR), as well as in articles of other international human rights treaties.

⁸ Stephan, Maria J. and Erica Chenoweth, Why Civil Resistance Works. The Strategic Logic of Nonviolent Conflict, International Security 33, 1 (2008).

⁹ OHCHR, United Nations Secretary-General Antonio Guterres launches his call to action for Human Rights (2020), available at: <https://www.ohchr.org/EN/NewsEvents/Pages/DisplayNews.aspx?NewsID=25603>

¹⁰ OECD, "Digital Transformation and the Futures of Civic Space to 2030" (2020), available at: <http://www.oecd.org/dac/Digital-Transformation-and-the-Futures-of-Civic-Space-to-2030.pdf>



Example from Africa Reconciled working in the Democratic Republic of Congo for peaceful demonstrations

In the Democratic Republic of Congo, article 70 of the constitution stipulates that the president of the country is elected by universal suffrage for a five-year term renewable only once. In 2015, the second term of President Joseph Kabila, who was in power since 2001, ended and he was no longer eligible for re-election. Encouraged by his politically powerful family and his desire to maintain power, Kabila tried to modify the constitution to stay in office.

But the Congolese population interrupted his plans. In Kinshasa, the capital, and in all the provinces, demonstrations organised by civil society and the political opposition challenged Kabila's pursuit of a third term and demanded free and transparent elections as stipulated in the constitution. The police and the army immediately intervened and brutally repressed the demonstrators, killing and injuring civilians and destroying property. The international community and human rights activists condemned the bloody crackdown on protests, but the government ignored these calls.

In response, Africa Reconciled, a member organisation of Pax Christi International advocating for peace and reconciliation, started intervening in 2017 in Goma, training demonstrators to protest without resorting to violence. To ensure a rapprochement between law enforcement officers and the civilian population, they organised common play activities (checkers, card games, and so on) to "dispel enmity in the hearts of each other and to plant a good dose of love". This new civilian-police alliance for peace has encouraged the police to replace repression with common sense.

Africa Reconciled then did advocacy work targeting military officials and the police to ensure (1) that the legal provisions authorising peaceful demonstrations were respected while reminding them that their right to peaceful protest is included in the country's constitution; (2) that the repression would stop; and (3) that demonstrators who were undermining the consolidation of the country's democracy would be arrested.

As a result of Africa Reconciled's pleas, the heads of the police and army units urged their troops to respect human rights during the parades, and to supervise rather than repress the demonstrators. This initiative, which was started in Goma has now spread throughout the country. The repression of demonstrations has significantly diminished and the laws authorizing peaceful demonstrations are enforced.





Example from PAX Netherlands supporting Local Peace Committees in Iraq

In 2015, when the “Local Peace Committees in Ninewa” project began, the Islamic State still held Mosul, the governorate’s capital. PAX and partners in Iraq, in cooperation with the Ninewa provincial council, selected recently accessible areas to implement the project. Rabia is located on the border between Iraq and Syria and is mainly inhabited by Sunni Arabs. Sinuny is located north of the Sinjar mountain and is inhabited primarily by Yazidis; and Zummar is inhabited by a mix of Arabs and Kurds. All these areas are severely marginalised and under dispute. Neither the federal Iraqi government nor the Iraqi Kurdish administration took full responsibility for their recovery after the Islamic State retreated.

While challenges related to serious community tensions, accountability, and (material) rehabilitation were most pressing at the time, the search for legitimacy for local authorities also provided an opportunity for constructive engagement. PAX, al-Mesalla, Tahrir and Peace and Freedom organization (PFO) started assisting Local Peace Committees (LPCs) in October 2015 to improve social cohesion; to contribute to community

resilience; to strengthen citizen-state relations; and to promote government accountability via inclusive, evidence-based advocacy.

After being trained in organising inclusive community consultations, LPCs organised local initiatives to connect different communities in safe environments. Meetings were held and surveys among 5000 people per area were conducted to better understand people’s priorities. LPC members took active steps to increase their knowledge of conflict mitigation and analysis, inclusivity, and advocacy to improve the living conditions of their communities.

Training in advocacy, provided by Iraqi experts and Arab professionals from the region, led to successful campaigns on local, provincial, and national levels for repairing an electricity network and water services, equal job distribution, and opening of sub-offices for the Compensation Committee in the province. In the final months of the project, all eight LPCs joined forces to launch a national campaign on the topic of ‘Women Decision Makers’ – a true breakthrough in such a traditional environment.



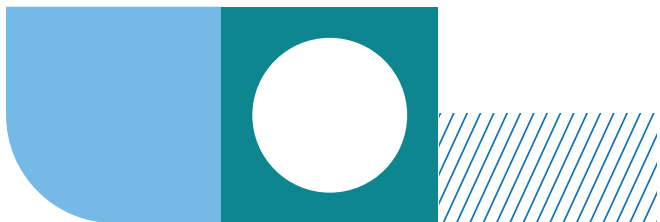
Over time, the LPCs developed into structured and formal bodies comprised of citizens from different sectarian backgrounds. They currently function as an interface between their constituencies and government authorities. The final report of the reconstruction conference organised by the Iraqi government mentioned the LPCs as an instrument to achieve more social cohesion and reconciliation. A recent statement of prominent religious leaders, including the head of the Chaldean Catholic Church and the Yazidi Baba Sheikh on cross-sectarian cooperation and peaceful coexistence, will be an important connecting point for the work with LPCs and civil society in the coming years



As national and international fora start to recognise the LPCs, their focus remains at the grassroots. For example, after clashes between families left one person dead, the perpetrator's family was expelled and became Internally Displaced Persons (IDPs). The LPC organized a tribal reconciliation meeting, leading to an agreement that allowed for the family's return. This agreement touched 50 families, and those that returned to Rabia now live peacefully and 'without any tensions'. In April 2020, the Sinuny area suffered a water shortage. Twenty-one homes were deprived of water for several days before the people affected reached out to the LPC. The committee members contacted the Sinuny mayor and directorate of water. The response was immediate: two days later, these 21 families had water in their homes again. Increasingly, LPCs are accepted and integrated into local society as a 'broker' to represent all communities.

Recommendations to policy makers

- › To acknowledge the fundamental role of civil society for informed, effective, and sustainable policies and apply the UN Human Rights Office's guidelines on the effective implementation on the right to participate in public affairs, providing directions for states on how to ensure participation.
- › To act, in cooperation with civil society, to implement the targets of SDG 16, which include ensuring responsive, inclusive, participatory and representative decision-making at all levels (target 16.7) and to ensure public access to information (target 16.10).
- › To establish civic education programs for understanding democracy, nonviolence, and their importance through historical memory as well as for gaining skills to actively participate in a democratic society.
- › To fund capacity-building activities for individuals and groups to take up civic spaces, accounting for barriers they encounter and establishing safe and enabling environments conducive to their participation and input on policies that affect their lives.
- › To be proactive in guaranteeing access to the internet, digital technology, such as smartphones and computers, and training for excluded sectors of society, especially impoverished communities, Indigenous peoples and women.
- › To address civic space concerns and push for the adoption of laws, policies, and practices enabling nonviolent assembly and protests as well as offering protection to civil society members and journalists.





Chapter 4

Ending of hostilities through ceasefires: Example from the Philippines

Ceasefires are a crucial element of policies that promote nonviolent ways to peace. Along with ceasing all forms of hostility, they need to be followed by openness to dialogue, the creation of humanitarian aid routes, and attentiveness to the most vulnerable sisters and brothers.

Cardinal Jean-Claude Hollerich,

Archbishop of Luxembourg, President of the Commission of the Bishops' Conferences of the European Union (COMECE) and President of Pax Christi Luxembourg



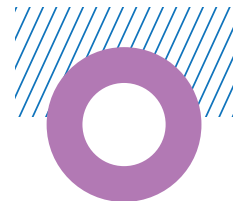
Introduction

Ceasefires have been used by belligerent parties to reduce violence and as a condition towards a peace process or negotiated political settlement between combatants. When bilateral, a ceasefire is often seen as an important trust-building mechanism, which is a key practice for the Just Peace norm of conflict transformation. In some cases, parties in armed conflict agree to ceasefires that are more ceremonial than real and thus have little or no effect on reducing the actual fighting. In other conflicts, parties fight on for many years, but develop a relatively effective ceasefire agreement, then reduce and terminate hostilities.⁷

On 23 March 2020, UN Secretary-General António Guterres' appeal for a global ceasefire urged armed actors around the world to put down their weapons to give people in places of conflict a better chance to battle the COVID-19 pandemic, which he has called the greatest test the world has faced since

the UN was founded 75 years ago. He said halting fighting could "help create conditions for the delivery of lifesaving aid" and emphasised that, "the severity of the crisis we face in the COVID-19 pandemic highlights the tragedy and folly of the ongoing suffering caused by armed conflict."⁸

This Global Appeal for Ceasefire made by the UN Secretary-General highlights the crucial need, enshrined in the UN Charter, to end the "scourge of war". Pope Francis in his latest encyclical, *Fratelli Tutti*, says: "We can no longer think of war as a solution because its risks will probably always be greater than its supposed benefits. In view of this, it is very difficult nowadays to invoke the rational criteria elaborated in earlier centuries to speak of the possibility of a "just war". Never again war!"⁹





Ceasefire agreement between the Government of the Philippines and the MILF

The ceasefire between the Government of the Philippines (GPH) and the Moro Islamic Liberation Front (MILF) resulted in a comprehensive peace agreement in March 2014 that was finalised by the Bangsamoro Organic Law. This summary of that process is based on the unpublished notes of Miriam Coronel-Ferrer, the chief peace negotiator for the Philippine government in the GPH-MILF peace talks and chair of the GPH negotiating panel with the MILF and on the input of Farrah Naparan, a member of the government implementing panel for the GPH-MILF peace accord.

The MILF continued the struggle for an independent state after another rebel group, the Moro National Liberation Front (MNLF), signed a peace agreement with the government in 1996 that did not include the MILF. Nevertheless, MILF gave tacit support to the process, resulting in a period of relative peace in the late 1990s, which included several ceasefires

between the Government and MILF. In 1997, the two parties directly negotiated the Agreement for the General Cessation of Hostilities and organised subcommittees to draw up the more detailed Implementing Administrative and Operational Guidelines for the formal ceasefire. Together, the documents identified the prohibited hostile and provocative acts.

In the agreement, the government committed to provide logistical and administrative support to the ceasefire bodies. The ceasefire agreement did not prohibit the government from undertaking police actions against criminality, nor did it prevent the two forces from taking defensive actions. Towards the end of the 2000s, violence between MILF and the GPH subsided. Peace talks resumed in earnest in 2012 and culminated in the signing of a Comprehensive Agreement for the Bangsamoro (CAB) on 27 March 2014 after 17 years of negotiations.

The CAB recognised the legitimate grievances of the Moro people and included provisions that essentially share political power and economic resources. It also provided for recognition of the authority of the central government by the new Bangsamoro Autonomous Region of Muslim Mindanao. The implementation of this 2014 peace agreement was confirmed and finalised by the ratification of the Bangsamoro Organic Law in 2018. In accordance with the Bangsamoro Organic Law, the MILF and the GPH currently enjoy power-sharing in the Bangsamoro Territory in Mindanao under the appointed Bangsamoro Transition Authority. Elections will be conducted in 2022 to determine the democratically elected leaders of the Bangsamoro.





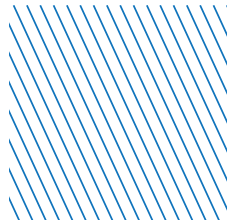
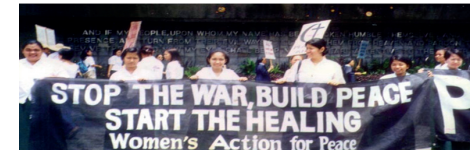
Prior to the ratification of the Bangsamoro Organic Law and throughout the ceasefire period and peace negotiations, events threatened the peace process. Credit should be given to both the GPH and MILF panels and others who were directly involved in the peace talks for their strong determination and tenacity. Civil society organisations, faith-based groups and religious leaders organised as an interfaith dialogue movement composed mostly of Catholics, Protestants, and Muslims were monitoring and consistently calling on the parties to be steadfast in pursuing the peace negotiations. The Catholic Bishops Conference of the Philippines had also issued statements supporting the peace process and the Bangsamoro Law to complete the process.



Challenges and facilitative factors in GPH-MILF ceasefire

Many factors affected the implementation of the GPH-MILF ceasefire. Some were challenging, for example:

- ▶ Although direct hostilities between the ceasefire parties were significantly reduced as the peace negotiations progressed, other violations took place. Complaints from the GPH included illegal conduct of law enforcement operations by MILF commanders, unauthorized massing and uncoordinated movement of troops, misinformation campaigns, recruitment and military training activities, and harassment of civilians. In turn, the MILF filed complaints involving uncoordinated army troops movement in one area and the unjustified arrest of one of its commanders.
- ▶ Differences in interpretation or position have been observed among the GPH actors such as the Armed Forces of the Philippines, Philippine National Police and other law enforcement agencies. These differences have led to their lack of coordination or became the subject of protests filed by the MILF.





Chapter 4 - Ending of hostilities through ceasefires: Example from the Philippines

Other factors made a positive contribution to the implementation of the GPH-MILF ceasefire, such as:

- ▶ The implementing guidelines issued in August 2001 included the agreement “to implement all necessary measures to normalise the situation in the conflict-affected areas, to pave the way for and ensure successful rehabilitation and development of said areas”. Hence, the ceasefire was not only seen as a measure to support political negotiations but also as a condition to enable the rehabilitation and socio-economic development aims of the peace process. This was a “unique feature of the GPH-MILF peace process”.
- ▶ The ceasefire’s well-defined guidelines and protocols and clear procedures on reporting, monitoring, and resolution of protests and violations served as a platform for constructive dialogue and open communication between GPH and MILF. It has also been instrumental in confidence-building between the two parties.

- ▶ The GPH and MILF collaborated constructively with civil society not only through the formal bodies but also with independent groups, notably the Bantay Ceasefire (Ceasefire Guardians) and various community-based organisations. Bantay Ceasefire was a network of local volunteers that monitored the situation on the ground and facilitated the response of the official bodies in events that threatened the locality. It became a respected partner of the official ceasefire bodies.



Miriam Coronel-Ferrer, the chief peace negotiator for the Philippine government in the GPH-MILF peace talks aptly says:

“In the end, the best proof against the skeptics of the Bangsamoro peace process was, first of all, the real and felt benefits that accrued on the ground during the relatively long periods of sustained ceasefire. Children were able to go to school without massive or long-term interruption in their studies. More Bangsamoro civil society organisations, several of them women’s organisations, were formed. Business activities in Cotabato City and town centers in Maguindanao flourished like never before.”



Recommendations to policy makers

- › To enable a good start to end hostilities, the government can take the initiative and reach out first. It can offer a unilateral ceasefire and encourage the other party to accept, in which case this can lead to a bilateral ceasefire. Preliminary steps can be taken before this offer to assess openness and the determination of parties to end hostilities, including prior quiet meetings and trust-building activities.
- › The political commitment needs to be strong, that is, there is really a need to consider and address the legitimate grievances and the roots of the armed conflict. The rationale of the ceasefire should include the long-term goal of finding a lasting solution to the armed conflict. Good relationships and dialogue based on trust are a must and need to be built and sustained by both parties.
- › Parties involved in the ceasefire agreement should take a holistic approach in the ceasefire agreements and guidelines beginning with cessation of fighting but eventually considering other elements such as a socio-economic development agenda and the protection against abusive practices.
- › The parties involved should approve formal, clear, and written guidelines indicating the ceasefire mechanisms that will ensure the success of the ceasefire agreement.
- › The government can also open itself to various actors who may want to help in the ceasefire monitoring and peace process, while it should ensure proper coordination of the components of its own security sector and other agencies. The government should actively support combatants to enable them to efficiently transition into the process of normalisation as a result of the peace agreement.
- › The different bodies involved in the ceasefire mechanisms and the negotiating panel itself should intentionally include women to bring the perspectives of women into the discussions.



Chapter 5

Protecting communities through Unarmed Civilian Protection (UCP)

Promotion of peaceful and inclusive societies is at the heart of the European Union's (EU) engagement as global peace player, as recently reflected in the EU Concept on Peace Mediation. Nonviolent strategies for sustainable peace are at the forefront of EU efforts to protect civilians. In this context, the concept of unarmed civilian protection is a good example of how civil society organisations, including religious actors, play an increasingly important role in situations where civilian and, in particular, vulnerable people are threatened.

Mr Stefano Tomat,

Director of the Directorate for the Integrated Approach for Security and Peace (ISP) of the European External Action Service (EEAS)

Introduction

In places of violent conflict and war, civilians—while ostensibly legally protected from violence under International Humanitarian Law—have nonetheless increasingly become targets. To protect those communities, professionally trained unarmed civilians have been deployed by civil society organisations to prevent or reduce violence; to provide direct physical protection to civilian populations under threat; and to strengthen or build resilient local peace infrastructures¹¹ through Unarmed Civilian Peacekeeping (UCP). It is rooted in the principle of active nonviolence and entails the application of nonviolent strategies and methods, while being a key practice for the just peace norm of nonviolent direct action.

Policy makers and peacebuilders regard UCP as an effective civilian-protection approach. Extensive research shows that UCP influences armed actors to

stop or reduce violence¹² and to complement efforts of international peace operations and humanitarian organisations. UCP teams are attentive to the protection needs of communities and to the context in which the threat of violence emerges. They build upon local capabilities, employing effective resistance strategies¹³. Importantly, many UCP program participants are women; this in turn encourages even greater active participation in peacekeeping efforts by the local women in the community themselves.

The most common elements of UCP include the accompaniment of vulnerable communities through protective presence; monitoring and documenting, building relationships with stakeholders; building and supporting local civic capacities; and facilitating dialogue. Among the demonstrable results of UCP are a significant

¹¹ Nonviolent Peaceforce, Good Practices in Nonviolent, Unarmed, Civilian to Civilian Protection (2018) p. 3, available at: https://www.nonviolentpeaceforce.org/images/Good_Practices/UCP-in-the-Middle-East-Documentation-summary.pdf

¹² Furnari, Ellen, Rachel Julian & Christine Schweitzer, Unarmed Civilian Peacekeeping: Effectively Protecting Civilians without Threat of Violence (2016) Working paper, p. 9, available at: <https://www.ssoar.info/ssoar/handle/document/48015>

¹³ Carla Suarez, Living between two lions: civilian protection strategies during armed violence in the Eastern Democratic Republic of the Congo, p. 54 in Journal of Peacebuilding & Development, VOL. 12 NO. 3, 2017.



Chapter 5 - Protecting communities through Unarmed Civilian Protection (UCP)

drop in gender-based violence; locally facilitated peace agreements or ceasefires; reduced levels of violence in camps for internally displaced people; an increase in access to education and health care; accurate and timely information delivered to key humanitarian actors; and divestment by multinational companies from entities responsible for committing violations of human rights law¹⁴.



Example from a Pax Christi England & Wales member participating in UCP in Palestine.

In 2002 the heads of churches in Jerusalem called for Christians in the rest of the world to go and be alongside them in their struggle for justice. The World Council of Churches responded by setting up the Ecumenical Accompaniment Program in Palestine and Israel (EAPPI). Since then, the program, which is a well-known example of UCP, has developed to be truly international and volunteers from twenty-five countries now serve on the program for three months at a time, living in local communities in Jerusalem and the West Bank.

They are human rights monitors, watching and listening to the daily violations of international law that are experienced by the Palestinian people and reporting these to EAPPI, the UN and EU, their own governments and to other agencies involved in working for justice in Palestine and Israel. They commit to working according to principled impartiality: not on anyone's side but on the side of international humanitarian law and are engaged in advocacy at all levels, local, national, and international.

Members of Pax Christi England & Wales, and from other countries including Austria, Germany and the Netherlands, have served as accompaniers and have learnt more about the importance of accompaniment as a vital part of peacemaking. Sharing their experiences with others, on their return, has led to important and long-standing friendships between us and our friends and partners in Palestine and Israel.

One member of Pax Christi England & Wales recalls living as part of an EAPPI team in a small village, near Nablus in the north of the West Bank. She said, "The village is totally surrounded by Israeli settlers (whose presence is illegal under international law) living in the hills, on land that they have stolen from the Palestinian families living there for generations. Each year they take more land and the families no longer have access to most of their grazing land, their olive trees or their fields. They can no longer sustain themselves." The villagers had been subjected to great violence and, in 2002, were

¹⁴ Norwegian Ecumenical Peace Platform, Unarmed Civilian Protection: The Methodology and Its Relevance for Norwegian Church-Based Organizations and Their Partners (2016), p.6, available at: https://www.nonviolentpeaceforce.org/images/publications/Unarmed_Civilian_Protection.pdf.



Chapter 5 - **Protecting communities through Unarmed Civilian Protection (UCP)**

forcibly removed at gunpoint from their homes and land. They were able to return with the help of an Israeli peace group, and this village was the first to have an international EAPPI team to live with them as a nonviolent, protective presence.

As part of their work, this team monitored the surrounding villages and the Jordan Valley, witnessing the difficulties experienced by Palestinians as they attempted to travel to visit family, go to hospital, school, and university or to a mosque or church to worship. Hundreds of checkpoints, staffed by Israeli military, prevent access without permits that must be applied for, for each and every visit, through a complicated bureaucratic and expensive process. The EAPPI team witnessed the demolitions of whole herding villages in the Jordan Valley. They walked across rocky terrain and through the remains of the homes, seeing the buried cups, kettles, rugs and mattresses that the families were rescuing and taking to nearby caves to shelter from the bitterly cold wind and rain. In all of this, the team was

welcomed, offered a bucket to sit on and given tea and told their stories. They were told that we were their neighbors and they wanted us to tell their stories when we got home.

The Pax Christi member recalls: "In the village in which we lived, we ensured that we were visible as much as possible in our distinctive EAPPI vests. The villagers live in constant fear of the violence of the settlers and the Israeli military and the children would call out to us when they were coming. The mayor of the village told us that our pens and cameras are more powerful than their guns. All accompaniers are told that when we are there, in villages, towns, at checkpoints, on school runs, or on local transport, the behavior of both settlers and soldiers is modified, that they are less aggressive. Many villages ask for the presence of accompaniers but there aren't enough of us to go round!"

The advocacy that accompaniers engage in on their return is important in raising awareness of the

real situation in Palestine and Israel and in building networks of well informed and committed people who work for peace and justice. It also shows that accompaniment, as an active, nonviolent, protective presence can make a difference and can build international communities that work alongside all the Palestinian and Israeli peacemakers who have a commitment to nonviolent resistance to the occupation.





Example of UCP training by Nonviolent Peaceforce with armed actors in South Sudan

Since 2016, Nonviolent Peaceforce (NP) has been working with communities in greater Mundri, South Sudan, to strengthen the protection capacities of communities and reduce violence. With armed actors contributing to much of this violence, it has been pertinent to engage with armed groups to enable access to communities, provide insight into the security situation, build relationships, trust, and influence their behavior to prevent further violence.

In 2018 and 2019, NP trained the wives of soldiers at Mundri Barracks in gender-based violence (GBV) prevention and response, and hosted activities with the soldiers' wives and wives of community members, which facilitated improved social cohesion after years of hostility. Then, in 2020, NP finally built the requisite relationships to train armed actors in UCP in several locations throughout greater Mundri.

On 15 June, civilians in Lui were harassed when the soldiers searched every home looking for former

Sudan People's Liberation Army-in-Opposition (SPLM-IO) soldiers. Some civilians were arrested and released after negotiations with community leaders, including members of NP's Women's Protection Team. On 2 July 2020, NP visited the Lui Barracks during a patrol to arrange for an introductory training on UCP for soldiers to promote respect for civilians and improve social cohesion that could reduce future violence. The commanding officer at the Lui Barracks said he was very happy about NP's plan to provide them with UCP training and that NP's courtesy visits were a sign of peace. Finally, on 6 July, NP conducted the UCP training for 15 soldiers.

The first part of the training focused on human values. The participants were asked to sketch their faces on a piece of paper and post the sketches on a board. The participants said that while the sketches looked different from one another, they also looked the same because they are all human.

They all value life, respect, good relationships, common understanding, love, communication, water, and food. Conflict and death, however, can prevent everyone from realising their values.

The participants agreed that human values are interconnected, interrelated, interdependent, and non-discriminatory. One way to preserve these values is to promote the ingredients of social cohesion that bind the individual, community, and institutions together: connectedness, social relationships, orientation towards the common good, and equality. The team then explained that one way to promote social cohesion is to support the ceasefire agreement between the signatory parties.

At the end of the training, the commanding officer said, "I appreciate NP for the training today, we have not received any training since the war stopped in 2005. We see NP as a doctor. Usually, a sick person



comes to the doctor for consultation, but it is the other way around, the doctor reaches out to the sick person. If everyone here picks up the message of this training, they will move towards one direction and will help themselves in the future.”

The commanding officer acknowledged that the soldiers had committed atrocities and was worried about following orders that do not respect the values of social cohesion. The team encouraged the commander to be an agent of change in the community by reaching out to the leadership in Lui and encouraging them to find nonviolent solutions to issues in the community.

On 16 July, NP also conducted a UCP training for soldiers at the Gullu barracks. By building relationships, finding common ground, and promoting the protection of civilians, NP has been able to reach a demographic group at the grassroots level, in particular the soldiers, with which it is crucial to build trust. This, in turn, amplifies NPs ability to reduce violence, protect civilians, and improve the cohesion of communities.

Recommendations to policy makers

- › To acknowledge, in national and international policy agendas and their implementation, the importance and efficacy of UCP in conflict transformation, peacebuilding, and protection of civilians.
- › To fund awareness raising and skill-building trainings which civil society actors organise in local communities, including with armed actors, regarding UCP and especially those who are carried out in the most conflict-affected areas in the world.
- › To focus on women who suffer greatly during violent conflict and war when supporting UCP programs, which can contribute to achieving the goals of the Women, Peace and Security (WPS) agenda.
- › To facilitate the exchange of UCP best practices involving civil society organisations with governmental and intergovernmental agencies responsible for peace operations.
- › To advocate for putting UCP at the forefront of efforts to protect civilians and advocate for peacekeeping missions to work more closely with local communities and national and international non-governmental organisations in building a protective environment.





Chapter 6

Inclusive decision-making on extractive projects through Indigenous people's participation: Example from Peru

Indigenous peoples have taken care of Mother Earth for centuries and have incorporated, within the concept of Buen Vivir, the practice of active nonviolence as the basis for harmony among humans, with all creatures and throughout our common home. By promoting policies that encourage nonviolent approaches, such as those described in this chapter, policymakers can contribute to the just and peaceful world Indigenous peoples have sought for so long, even in adverse times and with current legal systems against activities in defense of Mother Nature and supporting their criminalisation.

Mr José Francisco Calí Tzay,

United Nations Special Rapporteur on Indigenous Peoples Rights

Introduction

Around the world, Indigenous communities have been heavily affected by the activities of companies exploiting natural resources, such as oil, gas, gold, silver, iron, copper, and tin, as well as by other large-scale development projects in their territories. These extractive activities often disregard the cosmovision of Indigenous people with respect to Mother Earth and lead to the violation of their social, economic and environmental rights through contamination of their water and destruction of their lands, animals and health. The resulting social-environmental conflicts have often led to deaths, injuries, detentions, imprisonment and lawsuits against Indigenous peoples.

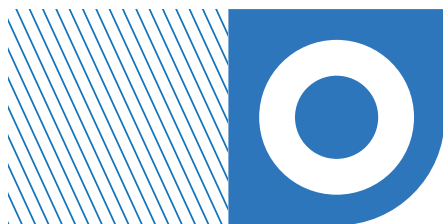


Unfortunately, in most cases the right of indigenous people to participate in decision-making processes and to Free, Prior, and Informed Consent (FPIC) with regard to extractive projects in their territories are not respected, despite the fact that they are explicitly stipulated in ILO Convention 169 and the UN Declaration on the Rights of Indigenous People. Many Indigenous people, governmental officials, and business people are unaware of these rights.

Furthermore, governments do not always recognise as Indigenous people who consider themselves as such. In many countries, institutional and legislative structures do not defend the rights of communities but instead seem to favor the agenda of corporations. In addition, Indigenous environmental defenders who are threatened and treated as criminals often have no access to justice and protection.



In the context of Peru under national law, Indigenous people have the right to be consulted with regard to public policies and decisions that affect them, including those related to extractive projects. Consultations hardly take place and when they do, no real participation takes place as companies organise technical meetings just "informing" Indigenous people about extractive projects in their territories. There is no time for preparation of these meetings and they don't take place in their native Indigenous languages. Legal processes are often heard by judges who have different opinions about who belongs to an Indigenous community¹⁵ and who are often under pressure from the companies.



From conflict between an Indigenous community and a mining company to dialogue

The Aymara and Quechua Indigenous communities of the Puno region in southern Peru sustain their lives principally through agricultural activity and animal husbandry and by striving to be true to the traditional Indigenous "buen vivir" way of life, that is living in harmony with each other and with Mother Earth, also known as the "Pachamama". They participate in their community life and in other grassroots organizations protecting and defending their way of life, territory, water, and environment. In recent years, the Peruvian government exponentially increased mining concessions, without regard for the rights of Indigenous peoples, nor the rights of Mother Earth.

The Aymara in the region of Puno have seen the water of the Condoraque River contaminated by a tungsten mine that opened in their community territories in the 1970s. The pollution caused by the mining company Avocet S.A.C. affected not only the entire environment of the community, but also

the health of people and animals. The Indigenous people in the area were not consulted before the mining operations began their activities. When the mining company left in the 1990s, it did not restore the damage it caused. Another mining company called Sillustani later began operations in the area on the condition that it repair the environmental damage caused by the first mine, but it didn't happen.

For years, the Indigenous people and the company were in conflict, forcing leaders of the Condoraque community to seek help from public institutions by showing the contamination in their territory and asking for sanctions to be taken and remediation to take place, but it never happened. In April 2009, the community blocked the road located within their territory which served as an entrance and exit for the mining company.

¹⁵ The first thing in a justice process in Peru with regard to Indigenous rights and specifically the right to consultation is to be recognized as an Indigenous person and community. ILO Convention 169 can give some guidance ("peoples from before the colonization and who have maintained their customs"). For Indigenous people we have spoken to in Peru the most important is that the Indigenous people see themselves and recognize themselves as Indigenous people, there should be no need for a certificate or proof.



Chapter 6 - Inclusive decision-making on extractive projects through Indigenous people's participation: Example from Peru

In response, the mining company criminally denounced Condoraque community leaders trying to intimidate them to undermine their protest. If these complaints had been successful, it is very likely that the socio-environmental conflict in the area would have worsened.

In that same year, the association Human Rights and Environment (DHUMA), a member of Pax Christi Peru and part of Pax Christi International's Latin American project visited the community in conflict. DHUMA decided to work on the case organising multiple comprehensive human rights and environmental training and informational events, aimed at the Condoraque community, district authorities, the water users board, lieutenant governors, and the general population. Community members were informed about their rights, and helped to strengthen their capacity to undertake nonviolent actions to claim their rights, including through legal defense cases in court.

After years of advocacy actions and after the Condoraque community won several appeals ordering the immediate remediation of the impacted water sources, the mining company recognised the severity of the contamination of the community's river, it's obligation to clean it up, and finally launched a plan to restore the Condoraque River back to a healthy state. A water quality monitoring commission has been established to check the water on a permanent basis. It includes three members of the Condoraque community, representatives from the Sillustani mining company, the local water authority office, the municipal government, and communities located downstream from the river of Condoraque.

In 2017, the mining company started to comply with some promises, such as constructing a new meeting hall for the Condoraque Community, installing solar heaters for hot showers and giving each family baby alpacas to replenish their herds.

These remediation actions were decided upon after a visit of the corporate social responsibility manager and lawyer of the company enabling them to witness the seriousness of the contamination and the misery the community was living in because of it.

The mining company also sought to improve the relationship with the Condoraque community and DHUMA by offering guided tours of their facilities to see progress regarding environmental liabilities. The learnings as well as all the achievements related to the remediation of environmental damages and the respect for the rights of the Indigenous population in the Condoraque "Burning Waters" case now serves as a precedent for all similar cases in the country.





Challenges and Facilitative factors in bringing justice for the Condoraque community

Many factors affected the work of DHUMA in bringing justice for the community. Some were challenging, for example:



- ▶ To be successful, DHUMA had to forge trusting ties with the Condoraque community and train members of the community on their rights, mainly on ILO Convention 169, while understanding the subject from an intercultural human rights and environmental perspective. The trust of the Condoraque community had to be built with both public institutions and the mining company as both deceived these communities for years.
- ▶ The mining company had to be forced through a multitude of actions to respect and listen to the Condoraque community. It had to recognise that the territory where it operates has owners who must be considered and consulted about anything that has to do with their territory. The mining company also had to recognise the Condoraque's dignity as human persons. It had to learn to observe the problems through the eyes of the community members and to do so with a sincere willingness to dialogue. It had to stop treating the community members as inferior beings, but instead treat them with respect and dignity.
- ▶ Initially, the mining company did not want DHUMA to enter the area. DHUMA and the community of Condoraque requested a meeting with representatives of the mining company to address the community's concerns regarding pollution. Finally, the mining company allowed DHUMA and members of the Condoraque community to enter the mine facilities for a first meeting. It enabled them to make several requests, such as for an environmental impact study. Eventually, the mining company requested that DHUMA intervene in the dialogue between the parties and withdrew the complaints against the criminalised Condoraque leaders.

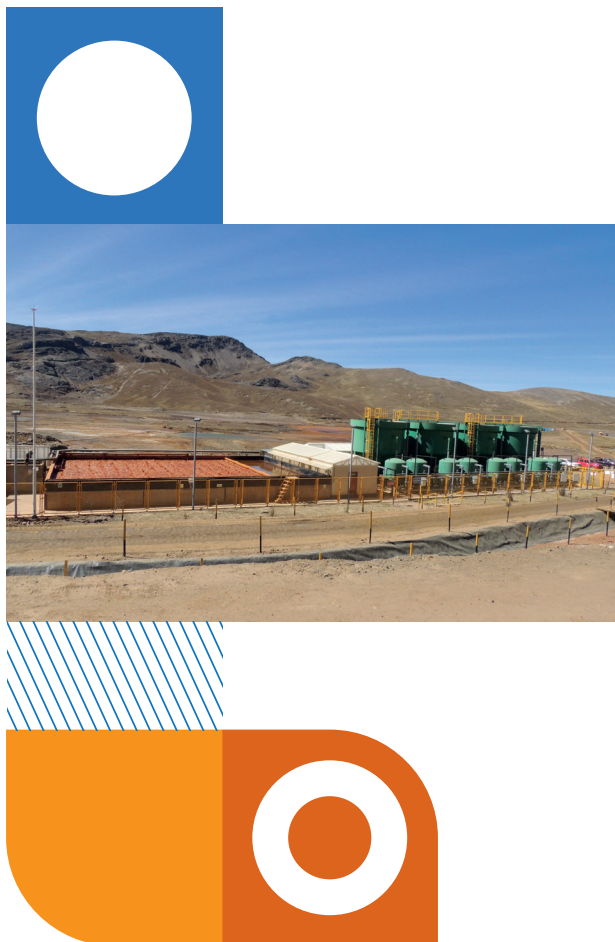




Other factors made a positive contribution to bringing justice to the community, such as:

- ▶ It worked very well that DHUMA participated as a mediator to open the dialogue between the Condoraque community and the mining company. They also helped the community with nonviolent legal, environmental, and educational strategies to have the mining company assume commitments and meet the demands of the Condoraque community. It should be noted that the requests of DHUMA and the Condoraque community were fulfilled after many years and constant demands, so an important factor has also been the persistence of DHUMA and the Condoraque community.
- ▶ Legal actions help to pressure companies and authorities. Through the combination of its educational and legal services, DHUMA has been applying and promoting strategic litigation as an effective nonviolent tool in order to: question policies or lack of policies, question systematic rights violations, make demands of Indigenous organisations visible, put on the agenda of the government and public opinion demands of Indigenous peoples, create binding legal rules, prevent and resolve socio-environmental conflicts peacefully, generate and promote public policies for Indigenous peoples and contribute to the creation and consolidation of jurisprudence in protection of the rights of Indigenous peoples and of Mother Earth.
- ▶ The workshops that DHUMA held, in coordination with the Institute of Legal Defense and the Puno Judicial System, for judges, public defenders, and judicial staff, on ILO Convention 169, the UN Declaration of the Rights of Indigenous Peoples, the Peruvian constitution, jurisprudence, and other related instruments helped to pave the way for indigenous people's rights to be known. Now they are beginning to be given the importance that they merit in the judicial system.
- ▶ Company members read the presentations made by DHUMA doing international advocacy work at the UN in New York in 2010 and 2011, which were shared with them. They stated that these were influential in the mine's decision to rehabilitate the environmental damages in the Condoraque "Burning Waters" Case. They were keen to have their practices presented at a national and international level as "best practices".





Recommendations to policy makers

- › To address the collective rights of Indigenous communities in local, national, regional, and international policy meetings and to recommend policies and practices to stop violations committed by governments and businesses.
- › To listen to Indigenous peoples' voices and invite them for policy meetings, not only establishing dialogues with corporations. Church leaders in particular have been urged to do so following the Synod on the Amazon.
- › To put in place effective processes of consultation by governments and companies with Indigenous communities to obtain their Free, Prior, and Informed Consent with regard to extractive industries. Also, to respect popular consultations that allow communities to decide whether or not they want such projects. Such effective consultation corresponds with the Just Peace norm of participatory processes.
- › To fund training for Indigenous peoples and provide tools for monitoring their water to make contamination visible and defend their human rights. The creation of Indigenous monitoring committees should be promoted to generate public policies in favor of those affected.
- › To organise training for officials, including judges, about Indigenous people's rights (ILO convention 169, the Escazú agreement, the Minamata Convention, the UN Declaration on the Rights of Indigenous Peoples, and other international norms), so that they know these norms and can ensure their implementation.



Chapter 7

Preventing conflicts through education for peace and nonviolence

Educational institutions have a major role to play in creating a culture of peace which is done through formal programs of courses, research, training, community action and youth exchange. Beyond the formal curriculum, equally powerful is the informal curriculum that shapes values and attitudes through psychological processes such as reinforcement and role modeling. It is intended and hoped that students will become active citizens, professionals and leaders who will live the important principles of democracy, social justice, peace and non-violence, tolerance of differences, and working together for the common good.

Dr Patricia Licuanan,

Former Chair of the Commission on Higher Education of the Philippines

Introduction

Education for peace and nonviolence to promote common values such as mutual respect, solidarity and democracy has proven to be an effective tool for the prevention of violent conflicts and for building peace in different contexts around the world. It has been central to the work of peace movements such as Pax Christi International, with activities ranging from training youth on nonviolent alternatives for managing conflict to advocacy for including education for peace and nonviolence in national education curricula. Often, educational activities are linked to other activities taking place at the same time, in order to address the root causes of violence or potential violence.

This type of education for children, youth, and adults in both formal and non-formal educational settings includes training, skill-building, and information directed at cultivating a culture of peace based on Just Peace norms. It provides knowledge about a culture of peace and imparts the skills and attitudes necessary to recognise and defuse potentially

violent conflicts, as well as those needed to actively promote and establish a culture of peace and nonviolence. The learning objectives may include an understanding of the manifestations of violence, the development of capacities to respond constructively to that violence, and specific knowledge about alternatives to violence¹⁶.

The importance of education for peace and nonviolence has been recognized at an international level by UN resolutions and through inclusion in SDG 4.7. Governments, regional and international organisations, such as the EU, the Council of Europe, UNESCO, and the African Union, have made important efforts in this field, for example by taking up education for peace and nonviolence as a priority in their work, by developing educational materials and tools, and by making funding available for activities with children, youth, teachers, and professionals. Churches also play an important role, since they reach many people around the world through their schools, parishes, and universities.

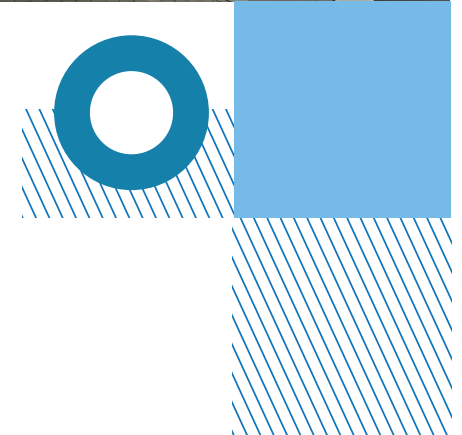
¹⁶ UNESCO, UNESCO's Work on Education for Peace and Nonviolence: Building Peace through Education (2008), available at: <https://unesdoc.unesco.org/ark:/48223/pf0000160787>.



Example from the Washington DC City Council choosing nonviolent school discipline

Hundreds of school districts across the United States employ discipline practices and policies that push students out of the classroom and into the criminal justice system, a phenomenon known as the school-to-prison pipeline¹⁷. Policies that encourage police presence at schools, harsh tactics including physical restraint, and automatic punishments that result in suspensions and out-of-class time contribute in significant ways to the pipeline, while racial minorities and students with disabilities, including learning disabilities, are disproportionately affected. For example, Black students are 3.5 times more likely than their White classmates to be suspended or expelled¹⁸. A recent study also found that Black girls are now 30 times as likely to be arrested as White girls¹⁹.

Based on extensive dialogue with teachers, school administrators and with students themselves, the Washington DC City Council has approved programs to encourage nonviolent practices for discipline and accountability in public schools to improve the educational experience for troubled youth, increase their self-esteem, reduce the school-to-prison pipeline, and build students' skills for conflict transformation and peacemaking. They have established educational programs to provide teachers, administrators, and students with nonviolent tools that enable them to deal in a positive way with potentially violent conflicts and disciplinary problems.



¹⁷ Testimony of Advancement Project's National Office Submitted to the U.S. Commission on Civil Rights for its public briefing on The-School-To-Prison Pipeline: The Intersections of Students of Color with Disabilities January 16, 2018

¹⁸ Marilyn Elian, The School-to-Prison Pipeline in Teaching Tolerance (Spring 2013), Issue 43

¹⁹ Sarah Sparks, In Washington, Trauma Feeds the School-To-Prison Pipeline, Particularly for Girls in Education Week, March 22, 2018



For example, the City Council has created:

- ▶ a school climate fund that supports education in restorative practices, circle processes, mentoring, and other alternatives to violence programs that encourage students to recognise the impact of negative behavior and increase their ability to transform conflict.²⁰
- ▶ a trauma-informed schools program to create safe spaces for students already traumatized by negative or violent home or community experiences and to encourage consistent school attendance.²¹
- ▶ school-based mental health programs to help extend the role of love and caring to every aspect of students' lives.
- ▶ a student fair access to school act²² that places significant restrictions on the reasons for out-of-school suspension and on the number of consecutive and cumulative days in any out-of-school suspension that students can receive.
- ▶ a "Students in the Care of DC" working group to make sure that young people who have spent time in foster care, jail, or special schools for troubled students have a way to return to society and school and to finish their education in a positive atmosphere.

These innovative experiential programs are picking up momentum in school districts and juvenile justice systems across the United States. As an evidence-based, cost-effective, nonviolent alternative²³ to exclusionary discipline policies, these practices and policies are effectively educating students, teachers, and administrators about nonviolent approaches to establishing peaceful in-school cultures more conducive to learning.

²⁰ Lawrence W. Sherman and Heather Strang, *Restorative Justice: The Evidence* by Lawrence W. Sherman and Heather Strang (2007), Cambridge University, available at: https://openresearch-repository.anu.edu.au/bitstream/1885/25704/2/01_Sherman_Restorative_Justice_The_2007.pdf.

²¹ For more information see: <https://www.nasponline.org/resources-and-publications/resources-and-podcasts/mental-health/trauma-sensitive-schools>.

²² Council of the District of Columbia Committee on Education Report (March 2018) Report on B22-594, «Student Fair Access to School Amendment Act of 2018» https://lms.dccouncil.us/downloads/LIMS/39259/Committee_Report/B22-0594-CommitteeReport1.pdf.

²³ For more information see: <http://www.restoratedc.org>.



Example from the Catholic University of Paris teaching an UCP course

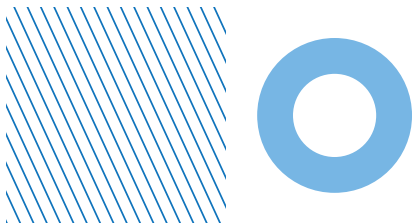
As set out in chapter 7, Unarmed Civilian Protection (UCP) has proven to be an effective approach for conflict transformation and peacebuilding, so UCP training for civilians is important. The vast majority of existing UCP educational programs are in English. Given the francophone UCP training needs identified by several pioneering actors in the sector, the Catholic University of Paris, the French Committee for Civil Peace Intervention, and Nonviolent Peaceforce have joined forces to develop an UCP university course in French starting in 2018. The youth coordinator of Pax Christi France has participated in the course and helped produced some videos.

The course is taught at the Catholic University of Paris and has been recognised as a professional training by the French Ministry of Labour. It educates francophone students and The course lasts one academic semester and aims to equip the next

generation of peace leaders with practical and theoretical knowledge for building lasting peace. Participants will acquire key notions and knowledge of UCP in six modules, including an introduction to UCP, mediation, legal issues related to UCP, operational issues such as departure preparation and security management and UCP in practice (on site).

The on-site training sessions are devoted to case studies, simulations, and role plays. The students are trained by mixed teams including both academics and peacemaking professionals who are working in UCP in complex areas around the world. Practical skills and know-how are given priority. One example is the ability to listen and give space to the populations who live in conflict zones to deal with security issues themselves. Working on complementarity and empowerment is key.

The following testimony is from Carole, an experienced mediator who graduated from the UCP course in 2019: "The speakers are really of high quality and their expertise is undeniable. They knew how to create an atmosphere similar to the reality encountered during missions through staging and role games based on real cases. The people playing the roles of soldiers and militiamen, civilians, journalists, and political figures during the simulations have made a remarkable contribution to our perception of what may be the reality on the ground. The re-enacting of real-life situations made us aware of the difficulties encountered during UCP missions, good practices, principles and the skills needed to accomplish missions in the field."





Recommendations to policy makers

- › Review school curricula at every level, from early childhood education through universities; promote and invest in courses in nonviolence and practical peacemaking. Make education for peace and nonviolence a priority in basic and required courses.
- › Integrate a wide array of educational programs for peace and nonviolence into teacher training programs at every level and develop, revise, and adapt textbooks and learning materials, while building on the materials developed by UNESCO and other peace organisations worldwide.
- › Integrate nonviolent practices into discipline and accountability methodologies throughout the educational system and make funding available so sufficient personnel can be allocated.
- › Work together and exchange best practices with governments, international organizations, educational institutes, churches, and civil society organisations with expertise in the area of education for peace and nonviolence.
- › Encourage the adoption of a “Whole School Approach” (WSA) as an organising framework in education for promoting a culture of peace and nonviolence. A WSA infuses or integrates peaceable perspectives and practices into all the facets of the school.²⁴

²⁴ “All the facets of the school” refer to the various aspects of school life such as its vision-mission, leadership & management style, the curriculum, teaching methods, policies and practices, student programs, school structures and relationships, as well as social action for and with the larger community. A WSA is deemed a more effective way of creating change because the consistent and coherent integration and practice of peace values in the various aspects of the school facilitate the achievement of intended outcomes.



Chapter 8

Taking steps towards nuclear disarmament through effective collaboration by states and civil society leading to the Treaty on the Prohibition of Nuclear Weapons

The United Nations Treaty on the Prohibition of Nuclear Weapons, the first multilateral nuclear disarmament treaty adopted in over two decades, represents a commitment to a world free of nuclear weapons—the United Nations’ highest disarmament priority—to diplomacy and dialogue over conflict and to inclusive multilateralism. It is crucial that all states work in unison to ensure progress in nuclear disarmament for the benefit of our common security and future generations.

Ms Izumi Nakamitsu,

United Nations Under-Secretary-General and High Representative for Disarmament Affairs

Introduction

Diplomacy remains a critical tool in the toolbox of nonviolent approaches to peace and security—and the recent Treaty on the Prohibition of Nuclear Weapons (TPNW) is an important example. The TPNW, which entered into force on 22 January 2021, and which provides broad prohibitions and requirements affecting every aspect of nuclear armaments, demonstrates the effectiveness of a wide range of sectors of society working together, making use of an array of nonviolent strategies for a common purpose. It also illustrates the importance of capitalising upon the synergies that exist between UN member states and civil society in promoting nonviolent approaches to threats to international peace and security.

Nuclear weapons pose the worst imminent violent menace to the planet and to all its inhabitants, as the devastating impact of the atomic bombings of Hiroshima and Nagasaki in 1945 makes clear. Their possessors continue to claim that those weapons provide the ultimate “security,” but decades ago the leaders of the two nations then and still possessing the world’s largest stockpiles of nuclear weapons admitted, “a nuclear war cannot be won and must never be fought.”²⁵



²⁵ Washington Post, Joint statement by Reagan and Gorbachev (1987), available at: <https://www.washingtonpost.com/archive/politics/1987/12/11/joint-statement-by-reagan-gorbachev/cd990a8d-87a1-4d74-88f8-704f93c80cd3>



The process towards a Treaty on the Prohibition of Nuclear Weapons



The first resolution adopted by the UN General Assembly, on 24 January 1946, called for “the elimination from national armaments of atomic weapons and of all other major weapons adaptable to mass destruction.”²⁶ Nearly a quarter-century later, still confronting the menace of nuclear weapons, the global community adopted the 1970 Nuclear Non-Proliferation Treaty (NPT). The NPT was predicated on the premise that the five countries then possessing nuclear weapons (United States, United Kingdom, France, Russia, and China)—in exchange for the promise by other nations to dismantle, or forego pursuing, their own nuclear-weapons programs—would themselves, over time, reduce and ultimately eliminate their own nuclear weapons.

Yet decades after the entry into force of the NPT, those promises of nuclear disarmament have not been met. Instead, the five nuclear-weapons-armed states now joined by four additional states (India, Pakistan, Israel, and North Korea)—continue to maintain and strengthen their nuclear arsenals. In the face of the continued intransigence by the nuclear-armed parties to the NPT to fulfill their obligations, other countries of the world recognised the need to explore alternative methods for eliminating the threat of global nuclear annihilation. Those non-nuclear states, partnering with broad sectors of civil society, began to focus on the catastrophic and irremediable humanitarian consequences—transcending any national borders—of nuclear testing and use. Shifting focus to such humanitarian effects actualises the Just Peace norms of human dignity and human rights.

²⁶ See this ICRC website to read the resolution: <https://www.icrc.org/en/doc/resources/documents/report/nuclear-background-document-2011-11-26.htm>



During both the 2010 NPT Review Conference and the 2012 NPT Preparatory Committee, a growing number of states expressed their deep concerns regarding the horrific humanitarian effects of any use of nuclear weapons. By the 2013 meeting of the UN General Assembly's First Committee, a majority of UN states shared those concerns. During this period, the International Campaign to Abolish Nuclear Weapons (ICAN), a global network of civil society organizations joining forces to advocate for the elimination of nuclear weapons, was growing in strength. Rejecting the premise that the debate regarding nuclear weapons could properly center upon a claim of "state security", the ICAN coalition focused upon the catastrophic humanitarian consequences of nuclear weapons.

In 2011, the Red Cross/Red Crescent adopted a resolution²⁷ questioning whether any use of nuclear weapons could ever be legal under international humanitarian law. A 'Humanitarian Initiative' took shape from these and related developments. Subsequent joint meetings by states and civil society undertook an unflinching examination of the horrific realities of the consequences of any nuclear exchange. Those evidence-based, multi-stakeholder conferences—including in Oslo, Norway in 2013 (with attendees concluding that no adequate response was possible following a nuclear attack) and Nayarit, Mexico in 2014 (with participants agreeing that the legal gap surrounding nuclear weapons needed to be filled)—charted a way forward.

In December 2014, the third such conference in Vienna, Austria concluded that the time had finally come for a legally binding ban of nuclear weapons. On 27 October 2016, the UN General Assembly's First Committee decided, by an overwhelming majority, to hold formal negotiations the following year to work towards a treaty to ban nuclear weapons, on the basis that those weapons posed unfathomable and unacceptable risks to the entire globe. Attending to this broader set of global risks corresponds with the Just Peace norm of ecological justice and sustainability.



²⁷ See this ICRC website to read the resolution: <https://www.icrc.org/en/doc/resources/documents/report/nuclear-background-document-2011-11-26.htm>.



Lively UN negotiations resulting in adoption of a treaty in 2017

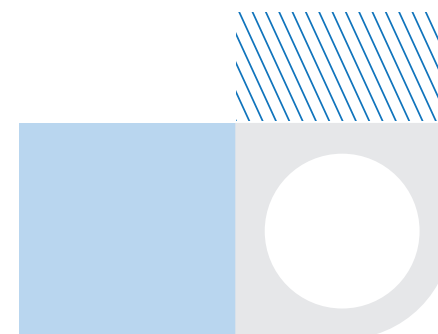
Participants in the 2017 treaty negotiations at the UN in New York, chaired by Ambassador Elayne Whyte Gomez of Costa Rica, included a majority of the countries of the world (though nuclear-weapons states and their allies boycotted the proceedings), as well as the Holy See. Diplomats were joined at the UN by a vast array of knowledgeable and specialised civil society organisations from around the world, spearheaded by ICAN—including international medical, humanitarian, legal, academic, religious, and peace organisations; survivors of the bombings of Hiroshima and Nagasaki, who are known as Hibakusha; and others.

States and civil society worked closely together, engaging in rigorous daily meetings, negotiations, presentations, and seminars. Members of civil society also undertook successful lobbying of negotiators at the UN in New York which led to

several treaty articles being formulated in a more human-centred way. Furthermore, the treaty was promoted through creative advocacy actions, including peaceful rallies, demonstrations, marches, street theater, billboard displays, art shows, preparing and circulating scientific articles, drafting newspaper submissions, hosting interfaith gatherings, and sponsoring media events—not only in New York, but around the world. Pax Christi International and several of its member organizations took part in such civil society activities, both nationally and at the UN, as part of ICAN.



On 7 July 2017, 122 UN Member States—with only one of the countries participating in the negotiations (the Netherlands) opposing, and one abstaining (Singapore)—voted to adopt a Treaty on the Prohibition of Nuclear Weapons. Thereafter, civil society organisations around the world began lobbying their governments and UN missions to sign and ratify the new treaty. The Holy See was the first entity to ratify the TPNW in 2017. Entry into force took place on 22 January 2021, 90 days after 50 states had ratified the treaty. Governments and civil society are continuing to work together for more signatures and ratifications, as well as implementation of the treaty. The first Conference of Parties will be of great importance for that.





The TPNW impacts all states, parties and non-parties alike

The TPNW shines a spotlight on the horrific real-life risks and consequences of nuclear weapons. While nuclear-armed states have long sought to justify their continued possession and hosting of nuclear weapons as promoting “security,” the TPNW challenges that premise, making clear that such weapons in fact promote global insecurity. As the treaty supporters recognised, the use of nuclear weapons, by anyone—whether by design, accident, mistake, or theft—could well lead to the elimination of all life on earth. For that reason, nuclear weapons can never be used.

And if nuclear weapons can never be used, their continued existence, and the massive amounts of money expended to maintain and “modernise” them, is not only wasteful, but also deeply wrong in the face of unaddressed global illnesses, poverty, starvation, homelessness, unemployment, and climate change-related natural disasters. Such investments in nuclear weapons obstruct and distract from the Just Peace norms of economic justice and ecological justice. Pope Francis proclaimed during his 2019 visit to Hiroshima²⁸ that the use and possession of atomic energy for war is immoral, actualising the Just Peace norm of integral disarmament.

While none of the nine nuclear-possessing states nor any of the countries hosting these states’ weapons (Belgium, Italy, the Netherlands, Turkey, and Germany) have yet signed the TPNW, the treaty dramatically changes the legal and political landscape in which they operate.²⁹ To the extent that nuclear-armed states are themselves wrestling with the moral issues that surround their continued possession of weapons of global destruction; understand the folly and madness of continuing to pour trillions of dollars into the maintenance and “modernisation” of weapons that can never be used; and are challenged by large majorities of their citizens opposing nuclear-weapons, the TPNW offers them a defined, verifiable way of reducing, and ultimately eliminating, those weapons.



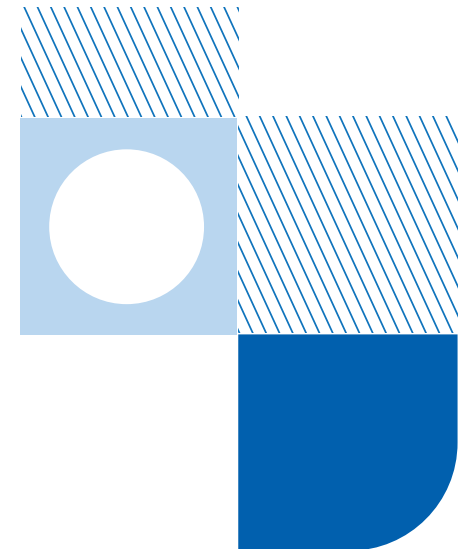
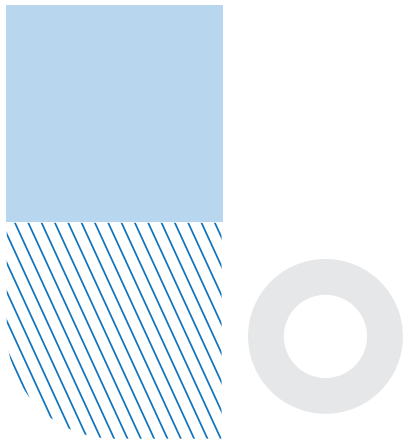
²⁸ Vatican New, Pope in Hiroshima: Use and possession of atomic energy for war is immoral (24 November 2019), available at: <https://www.vaticannews.va/en/pope/news/2019-11/pope-in-hiroshima-use-and-possession-of-atomic-energy-for-war-i.html>.

²⁹ In a fitting coda revealing the significance to the entire world of the TPNW, the 2017 Nobel Prize was awarded to ICAN. Sharing the platform in accepting the Nobel Prize was Setsuko Thurlow, a “Hibakusha,” or survivor of the 1945 atomic bombings of Japan, one of the members of civil society who had worked tirelessly to make the TPNW a reality.



Moreover, by directly challenging the premise that nuclear weapons are necessary, and by characterising nuclear-weapons possessors as constituting global security risks (as opposed to global guardians), the TPNW significantly alters the way nuclear possessors are viewed. Characterising nuclear-weapons possessors as global security risks corresponds with a needs-based analysis, i.e., the need for security. This is a critical nonviolent skill, which actualizes the Just Peace norms of conflict transformation and nonviolent skill training.

The NPT, in the end, perpetuates a double standard favoring the self-proclaimed interests of but a handful of powerful states while failing to eliminate the demonstrable, shared global threat confronting all states. The TPNW, by contrast, establishes a legally-binding global standard that protects all; and thus, actualizes the Just Peace norm of human dignity. In so doing, the TPNW empowers the 95 percent of governments that do not have nuclear weapons, as well as the public at large—the global super-majority opposed to weapons of mass destruction. Bringing more of the nuclear-free majority states into the TPNW, and putting the treaty's restorative provisions to work, offer concrete opportunities to prevent, reduce, and remediate nuclear violence.





Recommendations to policy makers

- › To recognise and acknowledge, in disarmament papers, reports, and recommendations, that each member of humanity—and by extension, all states—are impacted by, have a critical stake in, and should thus have a voice in eliminating the risk of, nuclear annihilation. This actualises the Just Peace norm of participatory processes.
- › To identify, recognise, and consult with those communities most directly impacted by nuclear weapons use and testing to chronicle, learn from, and share broadly those people's experiences and insights. This actualises the Just Peace norm of racial justice which includes attention to those most impacted.
- › To recognise, in policymaking and policy pronouncements, that women and their reproductive health are disproportionately adversely impacted by nuclear weapons use and testing.
- › To engage, when formulating policies against nuclear weapons, with a broad array of stakeholders with scientific and medical expertise, relevant historical experience, and demonstrated commitment to the common good—especially those who have often been excluded in the past.
- › To gather and document the experiences and images of those who have experienced the horrors of nuclear testing and use, and disseminate that information, so as to put an end to false characterisations and justifications for nuclear weapons, and to put a true face on their consequences.

