



Good Practices in Nonviolent, Unarmed, Civilian to Civilian Protection

Documentation of the Workshop in Paynesville
(Minnesota), 21-23 October 2019

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Abstract

This report summarizes the discussions, issues and findings of the Workshop with the title “Good Practices in Nonviolent, Unarmed, Civilian to Civilian Protection” that Nonviolent Peaceforce organized in Paynesville/Minnesota on the 21st-23rd of October 2019. It convened Unarmed Civilian Protection (UCP) practitioners, field partners, and academics working in North America (U.S., Canada and on the border with Mexico), to reflect on their work.

Nonviolent Peaceforce

Documentation of the Workshop in Paynesville (Minnesota), 21-23 October 2019

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Executive Summary

Unarmed Civilian Protection (UCP) is the practice of deploying specially trained unarmed civilians before, during, or after violent conflict in order to prevent or reduce violence, to provide direct physical protection to civilian populations under threat, and to strengthen or build resilient local peace infrastructures.

The workshop took place in Minnesota, in a retreat center close to Paynesville, convening about 30 Unarmed Civilian Protection (UCP) practitioners, researchers and partners of UCP organizations from North America.¹ It is part of a series of workshops that follow on from stage one of a good practices process initiated by Nonviolent Peaceforce, a case studies research project which was concluded in 2016, whose findings were published in the book “Wielding Nonviolence in the Midst of Violence” (2016), edited by Ellen Furnari.²

This was the fourth of six regional workshops planned.

Methodology

The participants of the workshop were carefully chosen for their current or previous work doing civilian to civilian protection; receiving protection from such organizations; and/or their academic research and writing on the topic. Some of the participants were interviewed by the facilitators before the workshop took place, to get their input on the most pressing topics to address.

The workshop was carried out through a mixture of in-depth group work and plenary discussions of group findings, putting specific focus on good practices, but also on potential challenges and dilemmas of UCP work.

UCP in North America

The North American workshop was different from the other workshops conducted so far in that most organizations when they engaged in North America they did so in their own country. So they fell into the category of “local” UCP organizations. Some of them work also in other countries / continents or even have the main emphasis of their work elsewhere (Christian Peacemaker Teams (CPT) and NP in particular), but in North America they were all the “locals”.³ CPT started out internationally and then began to work locally, Meta Peace Teams (MPT) did both from the beginning, PPF started out in the U.S., and today has only a few international projects, the one at a community close to the U.S. border which is riddled by criminal cartels, plus work in Colombia and Israel-Palestine⁴. Al otro lado is a group from the U.S. that works in the U.S. and in Mexico. NP is insofar a special case as today its HQ is in Geneva (though maintaining an office and a strong donor base in the U.S.), and it worked with international staff in North America. The others are organizations that focus on certain urban communities, or in and around indigenous lands.

Being nationals is also true for the practitioners as individuals: Only NP used some international staff in N. America, and CPT had at one point one partner from the Middle East visiting in Canada;

1 Their documentations can be found here: <http://www.nonviolentpeaceforce.org/what-we-do/about-3/new-report-good-practices2>

2 Available from <https://tinyurl.com/purchaseUCPbook>

3 In other workshops there usually was a mix of local and international organizations, with the internationals dominating the picture

4 <https://www.presbypeacefellowship.org/about/>

all others involved were North Americans working in their own country or a neighboring country. Those that work in another country, work at the U.S.-Mexican border: Some of them are active on the Mexican side, so technically working abroad from the point of view of the U.S., though the main issue they deal with is the restrictive handling of migration and the treatment of migrants by the U.S. authorities, directly or indirectly (where Mexican criminal gangs profit from the migrants).

The following issues and struggles were reflected in the workshop:

- The situation at the U.S.-Mexican border,
- Gang violence, shootings in cities,
- Struggles of First Nations against infringements of their territories and rights, both in Canada and the U.S.,
- Prevention of violence at demonstrations or other events where violence threatens.

Organizations working with refugees around protection issues in US communities were invited, but for a number of reasons, none were unable to attend.

Key Themes

The workshop participants formulated a number of lessons and good practices, and challenges, which can be read in appendix 6.1. Outstanding practices that were repeated in more than one of the working groups include:

- A good practice and a recurrent theme in almost all working groups was the need to be aware of racism, colonialism and privilege as issues, and to work towards a transformation of society. There was agreement that addressing and working with internalized racism etc. should be included in the trainings of volunteers. It remained unclear, however, how these issues would be reflected in the actual protective work. Most – not all – participants argued in favor of a “pragmatic” approach regarding the use of privilege (as whites, or U.S. or Canadian citizens) when being requested by the partners and where being white was of a protective value. One group formulated this as a good practice: ‘It is a good practice to be strategic / pragmatic in using different identities (racial⁵, gender, age, sexual orientation) that will be protective in particular contexts, as long as there’s an invitation to do so by people being protected.’
- Being invited, working with those who are threatened as partners, and accept their guidance is both a principle and a practice of the organizations that came to Paynesville. A concern or challenge is to assume too quickly that affected communities want outside support.
- Some organizations described bridging communities and groups in conflict, for example those being in favor or against the pipeline project in North Dakota, as a good practice, but it was also noted that this would need to follow careful analysis as to the appropriateness of this, and not all organizations do this work.
- The prevention of violence through nonviolent techniques, including interpositioning, was shown to be effective in specific settings, for example at demonstrations.
- An interesting good practice from more than one organization was a process of staff / volunteer development: They draw people into the work step by step, first as (short-term)

⁵ While affirming that there is no biological basis for race, the social constructs and related politics have huge influence in NA contexts on violence and the challenges of protecting civilians. Thus we will use ‘race’ as a political term and way people in North America describe themselves, not meaning in any way to support the belief in race as a biological truth.

volunteers or partners on the ground, and then giving them more permanent roles (hiring them or giving them access to longer-term volunteer missions).

- Working or any engagement with police in communities where there is complete distrust of the police is a challenge, and there were different policies described regarding relationships to police (from “none at all” to “inform but not cooperate” to “train and seek cooperation”). Some saw communication with the police as a betrayal while others worked with the police from the beginning of a project.
- A big challenge is that in the U.S. there is a much higher need and demand for UCP work than the groups can meet. And there is a concern that this need might even increase further with the upcoming U.S. Presidential elections (in 2020) and the growing political divide in the society.
- Many participants were challenged to combine a focus on larger analysis with direct protection work. Some believed that protection work without analysis was only security work.
- A number of challenges had to do with the fact that the majority of the local groups are working with volunteers, not with staff. Several spoke of problems regarding vetting volunteers sufficiently, a lack of sufficient face-to-face interaction and maintaining continuity.

Acronyms

BLM = Black Lives Matter

CLA = Center, Listen, Affirm (a de-escalation method)

CPT = Christian Peacemaker Teams

CSO = Civil society organization

GBV = Gender-based violence

GED = General Education Diploma

HRD = Human Rights Defender

HR = Human Resource

Ibid = see the full quotation above

ICE = United States Immigration and Customs Enforcement

ICRC = International Committee of the Red Cross

INGO = International Non-governmental Organization

KKK = Ku Klux Klan

LGBTQI+ = Lesbian, Gay, Bi-, Transsexual, Queer, Intersex and others

MPT = Meta Peace Teams

NP = Nonviolent Peaceforce

NV = Nonviolence

NVC = Nonviolent Communication

PA = Protective Accompaniment

PoC = People of Color

PPF – Presbyterian Peace Fellowship

PTSD = Post-traumatic stress disorder

UCP = Unarmed Civilian Protection / Peacekeeping

UNSC = UN Security Council

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1. Introduction



1. Introduction

This was the fourth of an intended series of six regional workshops conducted to gather and discuss good practices and challenges in protective accompaniment / Unarmed Civilian Protection – meaning, simply said, civilians protecting other civilians against violence, nonviolently.

The workshop took place in Minnesota, in a retreat center close to Paynesville, convening about 30 Unarmed Civilian Protection (UCP) practitioners, researchers and partners of UCP organizations from North America. It was part of one step in a four-stage good practices process initiated by the INGO Nonviolent Peaceforce to improve and expand UCP, and to influence policy for protecting civilians, preventing violence, supporting local initiatives and sustaining peace, and to build a community of practice. These four stages are:

1. Conduct case studies in four areas of the world where UCP is being practiced: South Sudan, Colombia, the Philippines (Mindanao) and Israel/Palestine. The researchers reviewed the work of more than twenty local and international organizations, and identified and described 77 UCP good practices. Their findings were published in the book “Wielding Nonviolence in the Midst of Violence”, edited by Ellen Furnari, who also conducted two of the field studies (completed May 2016).
2. Convene six facilitated consultation groups convened on a regional basis and made up of UCP practitioners, field partners, beneficiaries and academics for three-day sessions to review their work, analyze findings of stage one and validate good practices and emerging themes as well as identify dilemmas or challenges raised but not answered by the cases. The first such workshop took place in December 2017 in Manila, the second in June 2018 in Beirut, the third in November 2018 in Nairobi.⁶ The fifth will take place in Bogota, reviewing UCP work in Latin America. The last one will focus on the European continent and probably take place in the fourth quarter of 2020.
3. Assemble the first UCP Good Practices conference gathering practitioners, field partners, beneficiaries, policy makers and academics to discuss the findings of the case studies and consultation groups, and validate UCP good practices that can be scaled up and replicated as well as improve upon existing practice. The organizations currently practicing UCP have never all met. The conference will also help to establish an international UCP network. It is currently scheduled to take place in the first half of 2021.
4. Publish, disseminate and evaluate findings. After the good practices are identified, analyzed and validated in stages 1-3, they will be disseminated to all of the organizations currently practicing UCP for integration into training materials. Findings will also be presented to potential new practitioners, policy makers and funders including the United Nations Department of Peacekeeping Operations, UN Department of Political Affairs, UN Friends of Protection of Civilians, regional organizations including ASEAN, the African Union and the European Union; the International Committee of the Red Cross and Red Crescent and civil society networks like the West African Network for Peace Building, the European Peacebuilding Liaison Office, the Alliance for Peacebuilding, Frontline Defenders and War Resisters International. Findings will also be shared with groups working only on the local level.

⁶ The documentations can be found here: <http://www.nonviolentpeaceforce.org/what-we-do/about-3/new-report-good-practices2>

The workshop in Paynesville had in total 28 participants (though some were present only part-time) from the U.S. and Canada, plus a few internationals from other continents who work with NP. They came from 13 different civil society organizations (CSOs, see the list under 6.4). In addition, there were several staff and board members of NP and academics and researchers from Europe and North America.

The participants of the workshop were carefully chosen for their current or previous work doing civilian to civilian protection; receiving protection from such organizations; and/or their academic research and writing on the topic. Some of the participants were interviewed by Ellen Furnari and Berit Bliesemann de Guevara before the workshop took place, to get their input on the agenda and most pressing topics to address.

The Program of the Workshop

The workshop started with an introductory plenary, followed by a “World Café” on principles of accompaniment/UCP – a method where participants move from table to table to discuss certain points.

Then the participants broke into the first of five rounds of working groups which stretched over the next 2.5 days. Each group was organized around a topic and received a list of questions to discuss based on the pre-workshop interviews, and the group facilitators decided whether to go through them all or pick only some of them. Each session of working groups was followed by a plenary with a report back from each group and then a discussion of the good practices and challenges identified. In a last round, three topics were then chosen to be discussed in more depth in small groups. (See the workshop agenda under 6.3.)

On the third day, there was a plenary where participants were asked to name good practices discussed during the workshop that they had found of particular importance. When the list had been created, everybody was asked to mark those three good practices they thought were the most important, and mark all those they may not agree with or felt warranted more discussion. Some of them were then discussed, before the workshop closed with short reports from these groups and some farewell messages by the hosts. These were topics that either were considered very important or had not come up sufficiently in earlier working groups. However, as to findings of these additional groups, there was quite considerable overlap with what earlier groups had stated as important practices and challenges.

North America: Local Unarmed Civilian Protection

The North American workshop was different from the other workshops conducted so far in that most organizations when they engaged in North America they did so in their own country. So they fell into the category of “local” UCP organizations. Some of them work also in other countries / continents or even have the main emphasis of their work elsewhere (Christian Peacemaker Teams (CPT) and NP in particular), but in North America they were all the “locals”.⁷ CPT started out internationally and then began to work locally, Meta Peace Teams (MPT) did both from the beginning, PPF started out in the U.S., and today has only a few international projects, the one at a community close to the U.S. border which is riddled by criminal cartels,

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plus work in Colombia and Israel-Palestine⁸. Al otro lado is a group from the U.S. that works in the U.S. and in Mexico. NP is insofar a special case as today its HQ is in Geneva (though maintaining an office and a strong donor base in the U.S.), and it worked with international staff in North America. The others are organizations that focus on certain urban communities, or in and around indigenous lands.

Being nationals is also true for the practitioners as individuals: Only NP used some international staff in N. America, and CPT had at one point one partner from the Middle East visiting in Canada; all others involved were North Americans working in their own country or a neighboring country. Those that work in another country, work at the U.S.-Mexican border: Some of them are active on the Mexican side, so technically working abroad from the point of view of the U.S., though the main issue they deal with is the restrictive handling of migration and the treatment of migrants by the U.S. authorities, directly or indirectly (where Mexican criminal gangs profit from the migrants).

The following issues and struggles were reflected in the workshop:

- Several groups at the workshop are working on the U.S./Mexican border, with migrants who are being stopped, arrested, and separated from their children. A related problem are the Mexican organized crime rings that extort money from migrants. One community in Mexico had requested protective accompaniment from the PPF.⁹
- Gang violence, shootings in cities: Cure Violence and two projects that have adapted the model of Cure Violence attended the workshop. They are working on gang violence in cities, focusing on the “interruption of violence”, building relationships with the gang members, changing norms and convincing them not to use their weapons.
- Groups working with the struggles of First Nations/Native Americans against infringements of their territories and human rights, both in Canada and the U.S. were also represented. In Canada, Christian Peacemaker Teams is engaging in support of such struggles; in the U.S. Nonviolent Peaceforce intervened as a nonpartisan group in the struggle against the pipeline in North Dakota and the Standing Rock Sioux Reservation. At the workshop, there were also two Native Water Protectors, and a community ally.
- Prevention of violence at demonstrations or other events where violence threatens is the objective of Meta Peace Teams (in addition to their work at the border) and D.C. Peace Teams. When requested they send teams to where there might be violence, taking a nonpartisan stance while doing so. Local members of CPT in Canada are also faced with violence by right-wing protesters, and seek to respond to it nonviolently.

A number of First Nation groups as well as those protecting refugees in US cities were unable to come because of emergencies e.g. floods, family issues and not being able to spare people.

NP was the only organization using the term Unarmed Civilian Protection to describe its work. Many of those in the workshop describe their work as (protective) accompaniment; those dealing with gang violence speak of “violence interruption”.

About the Documentation

This documentation seeks to strike a balance between documenting what took place and summarizing/drawing conclusions. Similar to the earlier three documentations, chapters 2-4

⁸ <https://www.presbypeacefellowship.org/about/>

⁹ Several other organizations doing work at the border had been invited to the workshop but were not able to attend.

roughly follow the course of the workshop, but with some more exceptions as in the earlier documentations. The reason is that there was quite a heavy overlap in the contents of several working groups and some planned groups did not take place, though some information on the topics skipped appeared in the notes of other workshops.

The report has the following structure, which seeks to copy that of the earlier workshops: It begins with those working groups and panels that could be summarized under the headline “2. Outlining the Framework of UCP in North America”, starting with the world café on principles. These first five sections are followed by summaries of those working groups that dealt with “3. Tactics of Protection”, and “4. Managing UCP projects”. These sections are followed by “5. Conclusions”. In section 6.1, the most important good practices and in 6.2, challenges of UCP work in North America have been summarized. The agenda of the workshop and a list of the participants are in appendices (6.3 and 6.4). The good practices and challenges listed in each chapter are mostly those presented by the working groups in the plenaries following the small groups. Only in a few cases a few more that were found in the notes of the working groups were added. All of them were reformulated to full sentences. In the summary of good practices (6.1.) similar points have been put together.

The North America workshop was prepared by Berit Bliesemann de Guevara who had already facilitated the first three workshops, and Ellen Furnari, who has contributed to the organization of all the good practices workshops and coordinated the study on “Wielding Nonviolence”. Jan Passion together with Mel Duncan and some staff and volunteers of the NP North America office organized logistics on the ground. Berit Bliesemann de Guevara and Ayo Yetunde facilitated the workshop. Ellen Furnari read and worked with the author on the report of the workshop. Last but not least, the workshop and its documentation would not have been possible without the many participants who took over roles of facilitation and note taking during the working groups.

The rapporteur thanks Ellen Furnari for commenting and editing the report, and Berit Bliesemann de Guevara and Mel Duncan for their comments and revisions! Nonviolent Peaceforce also thanks Wendy Dayton, George C. and Lorie Halverson, Maureen Flannery, Christine and Steve Clemens, Bruce and Ruth Hawkins, Mary and Paul Reyelts and Lucy Stroock, whose donations made the workshop possible. This workshop was dedicated to Ann Moore in honor of her lifetime commitment to peace, justice and nonviolence.

Last but not least, Nonviolent Peaceforce gives its thanks to all participants who came to Paynesville and, through their contributions, made the workshop a very enriching event!

2. Outlining the Framework of UCP in North America



2.1 Principles of UCP

The Word Café Tables¹⁰

To start the workshop off, an initial set of conversations, world café style¹¹, reviewed basic principles of nonviolent civilian protection and discussed how these are expressed in good practices in different contexts and by different organizations. These differences included various approaches to nonpartisanship, the differences between international and national or local organizations, and thoughts about how these differences are particular to a broadly North American and specifically local context. The tables were:

Table 1: Nonviolence

Table 2: Nonpartisanship/neutrality

Table 3: Do No Harm

Table 4: Primacy of local actors/local leadership

Table 5: Other core basic principles such as: Duty of care, Empathy...

Nonviolence

Most but not everybody considered “nonviolence” (NV) a principle of their work. Those who based their work most deeply on nonviolence were those who saw UCP as transformational work and not just about safety and security, as important as that is. And they tended to see nonviolence as a way of life and a principle entering all sectors of one’s life, not only political action. For many participants, there was a strong linkage between the principle of nonviolence and spirituality/religion, stated both by members of Christian groups and First Nation representatives. The Word Café table did not suggest a clear definition of nonviolence, however, it was noted that the discussion of “what is nonviolent” (for example so-called ploughshare actions trying to symbolically destroy nuclear weapons) was tiring and not useful.

Several participants also commented on the effectiveness of nonviolence. It was stated that at Standing Rock in spite of all the police violence there were no deaths because the Water Protectors remained nonviolent.

Some however were more skeptical about nonviolence stating that NV should not be used as a litmus test, that it may be elitist¹² and that there are plenty of times when NV action is not effective. One participant thought it is hard to hold on to the principle especially in the face of strong asymmetrical violence. Another participant did not wish to exclude the use of violence in situations of self-defense though thinking that there were situations when being nonviolent was the best.

10 The World Café tables were facilitated by the following participants who also took the notes: Tiffany Easthom, Mel Duncan, Ellen Furnari, Gay Rosenblum-Kumar and Christine Schweitzer. Some notes from other workshops have been added to elaborate on some points.

11 There were five tables, one for each topic, and the participants rotated every 15 minutes from one to the next. There are notes by the facilitators of all tables but table 2, nonpartisanship. The information from that table has been reconstructed from the paper on which participants wrote notes during the world café, and the report afterwards.

12 This referred to nonviolent communication – NVC ‘as a way for privileged people to do something and think they are making a difference’.

Nonpartisanship / Neutrality

This was probably one of the most contested values in the workshop. There was disagreement as to whether nonpartisanship is mandatory. Most participants in the workshop are working in their own country and contexts which makes it very hard for them to feel non-partisan, especially when there are great imbalances in power. Some organizations, however, consider themselves nonpartisan, in particular Nonviolent Peaceforce in all its work and Meta Peace Teams in their protective work at demonstrations. Meta volunteers explained that no matter what they thought about an issue, while working as a peace team they take a nonpartisan stance. If one of the Meta volunteers feels she or he cannot maintain neutrality, she or he is asked to stop working as a protector but rather join the demonstrators. Nonviolent Peaceforce reported from its work at Standing Rock that it was not easy to explain that NP as an organization was nonpartisan. Authorities and community thought they were there to help the Water Protectors; however, they managed to be accepted by some of those opposing the water protectors.

In the discussion after the first round of working groups (A), it was pointed out that nonpartisanship cannot be applied to the situation when groups are protecting themselves.¹³ The group on protection, advocacy and activism discussed nonpartisanship in relationship to these three activities – see chapter 3.4.

Do No Harm

Most participants were not familiar with this principle and asked for explanation. However, they then all agreed about its importance. Some participants saw it as overarching/bracketing all other principles.

A number of examples were collected for situations where the principle of doing harm was of relevance:

- Making sure that communication is one-sided and does not feed information to law enforcement agencies when working with street gang violence, avoids harm.
- Entering dialogue without indications of identity (police, gang member) to allow trust-building was highlighted by some.
- Social media: Keep your ego in check to keep community/family safe.
- Picture-taking can be offensive and do harm (Standing Rock).
- Research, interviews, focus groups can cause harm, may influence a conflict without being aware of it, awake trauma or at least leave people feeling they have been treated without respect.
- A peace team in a white community might talk with police for a few minutes. In a black area you are suspect when doing that.
- Raising expectations you can't meet because you are seen as source of power or means.
- Generally: UCP may escalate conflict. That is not always bad, but remember: UCP teams eventually leave, locals bear the consequences. This holds true for example of work at

¹³ This is quite similar to findings at other workshops for local organizations.

Mexican border.

The table collected some recommendations of how to avoid doing harm generally:

- Erring on the side of caution.
- Training preparation for certain situations.
- Control body characteristics / facial expression. They can be interpreted by vulnerable people as a threat.
- Constant consultations with communities / individuals before, during and after activities, following the lead of local actors to avoid doing harm. Asking for affirmative consent to avoid harm, setting up conditions in which minority / oppressed groups are safe to say „no“.
- Get multiple opinions, not only those of certain leaders.
- Enter cultures and communities with humility and respect – do not impose own beliefs / values / practices on their culture. Cultural sophistication is needed.
- If a proposal comes from a dominant culture there is a need to pause and hear from all involved in the proposal and the ramifications on other groups.
- Opening up in a dialogue could make someone more vulnerable.
- And again: Relationship-building is key.

An unresolved dilemma which came up later in the workshop as well was: Whites have privilege. They can use it for promoting change, but still: the use of White privilege also reinforces existent power structures and stereotypes.

Primacy of Local Actors/ Local Leadership

Everybody agreed with this principle. It was considered to be very important, especially since most agreed that the societal context in which they are living and working is one marked by colonialism and male domination, and observing principle of the primacy of local actors can help transcending these power differentials. However, the challenge is to define who the local actors are – only the oppressed or including government, police etc.? How to identify local leaders - they may not be the most obvious? And what if there are different factions in a community? For example, at Standing Rock the non-native community of Americans was very critical of, even hostile to, the Water Protectors. At the U.S.-Mexico border one will find many U.S. citizens who are against the migrants, and so on. And, local internal conflicts are not always apparent.

Another challenge identified is that some of the groups in North America do very short-term UCP work. In short-term assignments, it is difficult to keep to the primacy of local actors. Representatives of First Nations at the workshop repeatedly spoke of negative experiences with well-meaning supporters parachuting in but not accepting the lead of the Native water protectors.

Most agreed that long-term relationships and careful analysis of a local community are necessary in order to keep true to this principle. This requires conscious decisions about who is making contact and how – for example going to events of indigenous people rather than inviting them to come to you. Awareness of (post-/neo-)colonial and racist issues is important.

Later in the workshop people tended to come back to this issue. Eventually, the following phrase emerged and seemed to find much agreement: “Those 'most affected' are those who

take primacy.”

Other Basic Principles

This table listed a number of different additional points:

- Need for justice as a driving force (“Everything I own is stolen, built on land stolen from Native Americans”, someone wrote.).
- Reconciliation.
- Appreciating diversity in opinions and experiences.
- Restorative Justice, but also to recognize that people have different ideas of justice.
- Engagement, specifically respect and courage.
- Human-to-human: Upholding human dignity.
- Decolonize gender privilege. Question: Is it a separate principle or interwoven in all?
- Giving voice to those whose voices are being ignored.
- Recognize the role of colonialism.
- Genuine care and compassion, even selflessness.
- Furthering civilization – we all have a purpose to further civilization, meaning treating people with human dignity, nonviolence, sharing resources, education, eliminating things that make people go to war, collectively and individually.
- Human Dignity – everyone has human dignity, everyone has a piece of the truth.
- Empathy.
- Making space for different views (culture – class, ethnicity, gender orientation etc.): decolonize white privilege, decolonize male privilege, address the intersection of white and gender privilege.
- Teamwork as principle, esp. diverse teams. Check ego, build trust.
- Imagination of a vision, and of new way of doing things.
- Human rights as a starting point.

A later working group on advocacy (A3) still added another principle saying, “In our group there was a feeling that there is another principle that has not yet been formulated: Being engaged in transformation.”

Conclusions

The picture regarding principles in the North America workshop is not so different from that in earlier workshops in other world regions. Besides Do No Harm, there is really no principle that is held true by all participants / members of all groups that were invited. Nonviolence is pretty common with a few dissenting voices. Nonpartisanship is not shared by all. There is a sense that the “primacy of local actors” requires more refinement and definition of the local, and there is a long list of additional suggestions.

There are perhaps at least three good practices that can be identified from the discussions:

- Nonviolence is an important principle in most situations.

- Consider do-no-harm as an overarching principle.
- Make the “primacy of local actors” more concrete by speaking of “primacy of those most affected”.

The most important challenges may be:

- Nonviolence is also a challenge, esp. in situations of strong asymmetrical violence.
- Nonpartisanship cannot be applied to the situation when groups are protecting themselves.
- The use of White privilege also reinforces existent power structures and stereotypes.

2. 2. Shrinking Space and Current Political Climate

Questions to Discuss¹⁴

- What is being learned as good practices regarding UCP in the current political climate in different parts of North America?
- What are the challenges?
- How have changes in the political climate impacted the work? Have there been changes in actual protection practices, in threats, legal frameworks, actors...?

Discussion

The discussion of the working group focused exclusively on the U.S. The group agreed that, while there have been changes for the worse with the Trump administration, the problems started earlier. This pertains to almost all issues the UCP organizations are dealing with: The problems at the Mexican border, shootings and gang violence, widespread presence of guns and readiness to use them not only from the side of police but of private citizens, polarization in society and white supremacist groups attacking their opponents. One participant said that 'Trump is merely exposing what is already there'.

Shrinking space and worsening of the political climate under Trump could be observed in several fields:

- One is the way the federal government deals with migration – more or less closing the border to Mexico, deporting those who do not have full citizenship (including a number of U.S. war veterans) and criminalizing migrants, though there are cities that try to resist and to maintain their liberal politics.
- A second field are the verbal attacks by the President on women and People of Color. These attacks have encouraged impunity and violence against these groups by white supremacists and others.
- The number of private militias has been growing. They come to demonstrations armed, though often it is not easy to identify their members.
- Guns are wide-spread, people are quick to use them, and the federal government along with most state and local governments fail to pass meaningful gun control legislation and in some cases make it easier to purchase and carry weapons.
- In many political areas, polarization has gotten worse, and there are few groups that try to overcome it. When Nonviolent Peaceforce tried to engage at Standing Rock as a nonpartisan third party, they had problems identifying people willing to enter dialogue. Meta Peace Teams have had similar experiences at demonstrations they accompany: On many issues there are counter-protests which threaten to become violent.
- Another challenge is the manipulation of social media. It was noted that they are penetrated by authorities or private security firms as happened at Standing Rock. Some

¹⁴ The “questions to discuss” were given to the facilitators and participants with the agenda of the workshop. The working group was facilitated by Molly Wallace. Sources: Notes of Group A1, taken by Christine Schweitzer; notes of plenary after Groups A, taken by Christine Schweitzer.

participants felt that this manipulation has destroyed the usefulness of social media altogether.

- A participant thought that it has also become more difficult to influence young people through education because in schools people are already divided (who goes to which school, increasing role of online learning instead of face-to-face meetings). It was also noted that face-to-face interaction among kids becomes more and more limited, and that there is even a lack of communal playgrounds.

On the other hand, activism also has been on the increase in recent years in the U.S. Some participants saw the growth of the various problems also as a chance for achieving change.

As a consequence the need for UCP is on the increase and cannot be met by the existing groups. It was also stressed that flexibility is key for this work because situations change so quickly. However, doing the necessary analysis is a challenge and overtakes some initiatives. It was suggested that it might perhaps help if organizations divided their work, some doing the practical protection and others the analysis, and then bringing them together.

Good Practices

- Use dialogue to bridge polarized communities. The focus should be on connecting people (breaking down divisions).
- UCP groups need to rely on their partners to tell them what is going on.
- A good communication policy with the partners of the UCP groups is essential. This communication must be constant.
- Train the volunteers to be very flexible. On the border, for example, the situation changes all the time.
- Divide work between those doing accompaniment and those who focus on analysis and monitor the changing policies.
- Get the word out about UCP through story-telling.
- There is need for core paid staff to deal with the high demand for UCP.
- Train people in-person.
- Incorporate anti-racism / decolonization issues into the trainings.
- Train teams on how to deal with internal conflicts.
- Refresh trainings every few years.

Challenges

- Even peace teams work in silos, and there is a lack of face-to-face interaction due to online recruitment of volunteers. Narratives develop in isolation.
- To develop the needed skills at monitoring.¹⁵
- The quickly changing situation, for example at the Mexican border, is demanding.
- It is difficult to focus on larger analysis while doing the practical accompaniment work.

¹⁵ This referred to monitoring at the border to Mexico.

- There is little or no time for proactive planning; most of the time the teams react to emergencies. Activism is mostly based on quick reaction rather than deep understanding or strategy.
- Increased demand / calls from groups needing UCP or /and training are a challenge to the under-resourced peace teams.
- Figure out how to develop sustained support for peace teams.
- Media in general contribute to the polarization.
- Manipulation of social media.
- Presence of guns
- Presence of private militias is a problem.
- Increased open expression of bigotry.
- Get the word out about UCP.

Conclusions

Shrinking space is not only a phenomenon of the Global South, though that is where civil society organizations first observed and coined the term. In North America, especially in the U.S., there are two main sources: One is the restrictive politics of the (federal and some state) administrations. The other, however, comes from the side of civil society itself (though many authors might prefer to speak of “uncivil society” when referring to this issue¹⁶): the readiness to discriminate and to use violence against other citizens, be it ethnic or religious minorities, LGBTQI, feminists or political progressive groups. The easy availability of guns and the lack of barriers to use them has led to quick and easy escalation of conflicts to violence. The working group on shrinking space hardly discussed Canada but it can be assumed from discussions later that similar problems exist, though the level of violence and open expressions of racism are much lower.

The need for protection that UCP can offer continues to increase, and when some form of this type of protection is known in some communities, there is an increase in requests. The existing peace teams and other organizations are stretched to meet the demand. There was no group discussion, however, regarding how changes in the political climate impacted the actual protection practices compared to earlier times.

Two areas that have been reported on in the media were hardly discussed at working groups: The assaults on Muslims¹⁷ in both the U.S. and Canada and the visa ban for Muslims from several countries coming to the U.S., and the growth of anti-Semitism¹⁸ that can also be observed in the U.S. Both are certainly also part of the issue of shrinking space.

16 <https://www.oxfordhandbooks.com/view/10.1093/oxfordhb/9780195398571.001.0001/oxfordhb-9780195398571-e-17>; https://link.springer.com/referenceworkentry/10.1007%2F978-0-387-93996-4_6

17 <https://www.newamerica.org/in-depth/anti-muslim-activity/>,

18 <https://www.adl.org/what-we-do/anti-semitism/anti-semitism-in-the-us>,
https://www.washingtonpost.com/national-security/acts-of-anti-semitism-are-on-the-rise-in-new-york-and-elsewhere-leaving-jewish-community-rattled/2019/12/29/f8c20578-2a7e-11ea-bcb3-ac6482c4a92f_story.html

2.3 Racism in North America and Its Impact on UCP

Questions to Discuss¹⁹

- What is being learned about the interaction of race, various other identities, and racism in terms of who does the accompaniment or protection?
- How does the work reflect, or relate to the reality of doing work in white supremacist cultures?
- How does this interact with the perceived race or ethnic identity of those being protected, if at all?
- Is it good practice to use racism for the purpose of protection (i.e. having white protectors of people of color, citizens protecting people who are not citizens of the host country)? What is the interplay between race and documentation status (e.g., U.S. passport)? What are the wider implications of this?

Discussion

People doing UCP work in North America are very concerned about racism, neocolonialism, white privilege and white supremacy, and see them as interrelated. The three topics were mentioned in almost all working groups and seem to be overriding concerns for all activists.

The main issue in the working group on racism was the dilemma that white people in North America often have more of a “protection value” than people of color. This relates especially to situations where the ‘other side’ are members of the majority culture themselves or are aligned with it – for example, police and security forces at Standing Rock or at the U.S.-Mexican border. It was reported that one Mexican partner organization requested especially “U.S. passport holders with blond hair and blue eyes” for a protective team. In Mexico, even the organized crime cartel is afraid of hurting people when they are accompanied by North Americans because they fear increased security measures if they do so. Similarly, during a period of Islamophobia, it was reported that non-Muslims were invited to make a ring around a mosque. They used the status of not being Muslims themselves to protect. The dilemma for the UCP organization is that they are aware that this protection value stems from racist and neo-colonialist attitudes and values, and that they are making use of something that they want to eradicate when using their privilege of white skin color.

The exception to the “protective value of white North Americans” is the gang-violence related work that is happening mostly in non-white areas, and where the protectors must come from the neighborhood themselves to be accepted. In these areas, being white would probably be more of a liability if not outright too dangerous. These are “moments of black privilege”, as one participant put it.

Many Northern UCP organizations probably started out by using the privilege of white skins and North American / European passports without questioning it much, but since then have started to acknowledge the aspect of racism and power privilege which is used to offer protection. CPT for example said that they are now consciously working on undoing racism and colonialism, and

¹⁹ The “questions to discuss” were given to the facilitators and participants with the agenda of the workshop. The working group C2 was facilitated by Ellen Furnari. Sources: Notes of Group C2, taken by Mel Duncan; notes of plenary after Groups C, taken by Christine Schweitzer.

all organizations at the workshop that were predominantly white agreed with the need. At the same time, most also agreed to be “pragmatic” or “strategic” about it by using different identities (racial, gender, age, sexual orientation) that will be protective in particular contexts, as long as there is an invitation to do so by local actors who request the protection. Protection offers space which then allows for deeper transformational work to change the underlying attitudes and values in the society.

Generally, the request is what is considered essential – too often people may assume that others have a need for protection without asking, which is an expression of a paternalistic attitude.

There was, however, no general agreement about this “pragmatism”. Some people objected that the need to overcome white supremacy required not making use of “race” even if it would be an advantage: “Until we stop using the trait of white supremacy we haven’t done our work.” One way to deal with this problem, it was suggested, is to have a multi-cultural team on the ground.

Three approaches to deal with white supremacy in the field were suggested.

- Capacity recognition, not capacity building, of the local community.
- Understand that protection is mutual.
- Support self-protection.

It was also observed: The more that white people get involved in transformational work, the less they will be recognized as able to protect. At Standing Rock, for example, people of different backgrounds and skin colors were arrested.²⁰ In other words, though it was not overtly stated this way in the workshop: activism may reduce the protective value – that is something that was already observed in earlier workshops.

And – as was also found in other workshops and in the international field, there are also situations where the protection is mutual or context-specific. (As an example, an African-American participant commented that he did not feel safe to come to northern Minnesota and relied on white people at this workshop to protect him.)

Racism also plays into UCP teams though many of the problems discussed are results of systematic racism rather than of personal racism, as people stated. Two issues were mentioned: On the one side, accompaniers of color experience “micro racism/ micro aggression” from white colleagues. On the other side, there was the observation that white people may burden people of color with their feelings of guilt due to the issues of white supremacy and colonialism while doing accompaniments. This should also not happen.

In one of the plenaries of the workshop, after a discussion on racism the question was raised if racial privilege (in the North American context, something that mostly only white people have) should be distinguished from credibility. Credibility also gives privilege, but it is earned, not based on attributes like skin color, passport or wealth.

Although less of a focus, there was also discussion of privilege related to being gendered male, and the challenges sometimes faced by LGBTQI people. One woman told how her gray hair provided protection.

²⁰ Only indigenous people were arrested at federal level.

Good Practices

- Practice “language justice”, meaning having meetings or calls in all relevant languages.
- Recognize that protection is often mutual, avoid the tendency to think only those with a specific privilege can protect, rather protection may flow back and forth.
- Speak of capacity-recognition rather than capacity-building.
- Support self-protection as a critical good practice.
- Be strategic / pragmatic in using different identities (racial, gender, age, sexual orientation) that will be protective in particular contexts, as long as there’s an invitation to do so by people being protected.
- In trainings, talk about racist / colonial systems and how that plays out in interpersonal interactions and potential protection activities.
- Include self-care as a topic in trainings.
- Ask white people not to burden their colleagues of color (or partners) with their guilt about racism.
- Mentor people (esp. people of color) to realize they have value and can do things they previously may not have realized.
- Documentation of cases (for example the histories of migrants) is important, especially as a resource to be used by affected people in their activism or otherwise. It also helps to copy documents so that they are available online (in case they are taken, for example at a border crossing).
- Connect with migrant-led work in our own communities (or with People of Color, indigenous people etc.) to the extent that this is welcome (in conjunction with UCP / accompaniment work). Many local people who might want protection, feel that North American organizations are more concerned with protecting people far away than in their own communities.
- After accompaniment work, there is need to do broader advocacy / activism work (and be available for it) on the structural problems (racism, colonialism).
- Have teams include multiple identities e.g. race, age, nationality, gender.
- One way to deal with the issue of racism is to have a multi-cultural team on the ground.
- Three approaches to deal with white supremacy in the field were suggested.
 - Capacity recognition of the local community.
 - Understand that protection is mutual.
 - Support self-protection.

Challenges

- There is systematic racism which is different from interpersonal racism. But they are related.
- Colonial institutions may need to be dismantled along with racism which may have been based on these institutions.

- Privilege, even when used for protective purposes, may give rise or support to racism.
- Using racist privilege for protection without an intentional plan to dismantle racism is just racism.
- People are often comfortable with basic service work rather than transformational work.
- There are not enough ideas how to resolve these issues of privilege, colonialism and racism.

Conclusions

The question of racism and privilege of particular nationalities is a burning one, not only in the local context of North America but world-wide. In many contexts UCP organizations are making use of privilege that is not earned but attributed due to skin color or citizenship (or both). There is a very basic inconsistency between, on the one side, the wish to protect (and the very present need for protection) and the pragmatic solution to use the privilege since it is there, and can protect and, on the other side, the equally urgent need to dismantle and overcome these privileges, racism, white supremacy, supremacy of certain nations over others etc. Some organizations like NP seek to find compromises by, for example, not giving in to expectations to send Northern, white teams but insist on teams including people from many different countries. Others try to deal with the contradiction by including issues of racism and racism awareness in their trainings and their political work beyond the accompaniment they offer.

2.4 Gender, Age and Other Identities and Their Impact on UCP

Questions to Discuss²¹

- What is good practice relating to gender issues in protection? What are the dynamics of men protecting women, and women protecting men? What are the dynamics of same gender protection?
- What are dynamics related to LGBTQ – protecting and/or being protected in conservative contexts?
- What is good practice relating to age of the “protector” and/or the “protected”?
- Are there specific observations to be made regarding the age of the protectors?
- What are specific issues related to the protection of children and adolescents? What are the challenges when threats emanate from children and youth?
- What about other salient identities in terms of who is protecting and who is protected and at times the mutuality of this?

Discussion

The discussion stated that while some identities seem obvious, others are more invisible (e.g. religion or citizenship). And even when an identity appears obvious, it may not be accurate – e.g. a transgender person. Whenever a society identifies certain identities as “normal” (white, cisgender, Christian, etc.) and others as “not normal” (for example People of Color, LGBTQI, Muslim), it means that one group is asserting its power over others. This creates vulnerability for the latter, and therefore is of direct relevance for UCP work.

Three examples were given regarding the threats to sexual minorities: In Mexico, LGBTQI are very vulnerable and threatened because of strong prejudices. In the detention centers at the border and in U.S. prisons the lack of provisions for transgender people is a major problem. The National Lawyers League in Tijuana has offered accompaniment to some LGBTQI migrants. In New York, there are very strong laws against harassing LGBTQI. Man Up! tries to protect both the person who is being harassed (protect from violence) and harasser (protect from severe punishment by new laws).

In UCP work, all organizations present expressed openness to include people with different gender identities – i.e. LGBTQI - in their work, although from time to time they face problems when working with more conservative circles. In many Native American communities there is respect for people they call “Two Spirit people”, as they hold a special place in origin stories. As the same time, it was said, many elders have a hard time with non-binary people.

UCP is particularly challenged to address challenges and threats that LGBTQI face in prison. In some prisons there are separate sections for them, in others not, putting them at risk to be harassed or worse by fellow inmates.

Regarding the role of women and men, in North America the stereotypes of the male protector and the woman needing protection are as strong as in other parts of the world. This was

²¹ The “questions to discuss” were given to the facilitators and participants with the agenda of the workshop. The working group D2 was facilitated by Alison Wood. Sources: Notes of Group D2, taken by Adele Lenning; notes of plenary after Groups D, taken by Christine Schweitzer.

illustrated by several examples. Still, women play an important role in the peace teams and also in the work using the Cure Violence model. At least one of the latter, Man Up!, reported that they have about 40% female staff. In some cases women can get closer to the clients, thereby being more effective.

The question of age was not discussed much. It was noted that respect of elders is still vibrant in indigenous cultures, and it is also important in African American areas like Brooklyn. An older woman said in the plenary that “as I become older, I am more invisible. I can get away with being a trouble-maker more easily. I have never been arrested, though I did a lot of civil disobedience.”

On the other side, it was also noticed that young people currently get much attention and become role models – for example the youth in the climate movement like Greta Thunberg. In protests pro and contra abortion young people can play a positive role as protectors because they are often close in age to the “pro life”-demonstrators, and can connect to them.

Good Practices

- Consciously build relationships with LGBTQI leaders.
- If you work with LGBTQI populations, include LGBTQI on the team and in the leadership.
- Provide additional training/internal education on LGBTQI issues.
- Provide additional emotional support for LGBTQI team members.
- Ensure that protection work includes specific needs of non-binary individuals.
- Understand and utilize gender strengths in UCP work.
- Similar to the discussions in other small groups (like the one on racism), make use of the overt “profile” of a protector, whether it be gender, age or other apparent identity markers. This requires have a diverse team.
- Acknowledge gender pronouns expressing diversity. This should be indicated by declaring the preferred personal pronouns on name tags in workshops.
- Create safe space for LGBTQI; for that they need to be asked what level of disclosure they are comfortable with. This is also a reflection on the principle of the primacy of local actors in a new context.
- Acknowledge security issues/vulnerability of LGBTQI staff/volunteers/community.

Challenges

- There is more risk of harassment and violence for indigenous people and LGBTQI people – just walking down the street (e.g. attacks against trans-people).
- Having the time to address all these various identities in a short time, and being aware of intersectionality in ourselves and in our UCP work.
- Thinking through how people read particular (visible) identities and how that plays into protection.
- Gaining acceptance for LGBTQI people in some communities.
- Addressing where prison officials place LGBTQI people – i.e. in what gender prisons (as a

matter of protection).

- Negotiating “hidden” identities – in different cultural contexts, and in terms of the work’s effectiveness.
- Attacks against trans-men and women.

Conclusions

Non-binary sexual identities pose particular challenges in North American cultures, and with the growing right-wing movements. They face threats not only in regard to discrimination or non-recognition of their special needs but also in terms of physical threats for example at gay parades.

Unfortunately, the other questions regarding the influence of the various identity elements on UCP listed above were not really tackled. The impression was that the organizations seek to be as heterogeneous as possible, with all genders and people of different ages included, both because of their wish to be inclusive, and because of the observation that for some situations one or the other identity marker might be advantageous (like younger women at “pro life” demonstrations).

2.5 The Role of Religion in UCP

Questions to Discuss²²

This was one of the groups chosen by participants in the last round of discussions.

Discussion

There are several UCP organizations that identify as Christian groups. The working group started the discussion by stating that it is concerning how religion is used in politics in North America. It was noted that it has been hard to be a progressive religious person because the prevailing narrative is defined by evangelic/fundamentalist positions. Thus, Christian organizations' role is to recover the space currently occupied by fundamentalists. Some people in the group said, "We should do more loud work." A concern raised by the group was that faith-based organizations depend on donations from rather conservative religious groups and people, and there is a risk to alienate donors by taking too progressive stances.

Faith-based groups require a faith / spiritual commitment from their members – at least CPT and Presbyterian Peace Teams do so. Also recruitment for team members often happens through church connections. However, they reported that they are slowly moving away from requesting membership in a church. CPT even discussed if they might change their name (the word Christian), but there was pushback from conservative donors, so they kept the name.

In regard to the protection work, it was said that Christian groups are well placed for bridge-building between denominations and between conservative versus progressive outlooks. It was also observed that they found that they were often received with increased friendliness when identifying as a Christian group or as a "church volunteer." To be affiliated with the church is a protective factor in North America, and therefore some participants felt that it is important to demonstrate that affiliation in a visible manner. However, in the working group not everyone felt comfortable with this. It was said that using association with the church is a faith privilege like using white privilege.

In an earlier plenary it was asked, if faith-based groups had a problem when working with LGBTQI people or issues, because much oppression against LGBTQI people has used Christian arguments. The Christian UCP groups replied that they are inclusive, and are somewhat in conflict with more evangelical groups about these issues.

Good Practices

- Tolerance by Christians towards non-Christians and atheists.
- Distinguish between faith and its institutions (churches).
- Faith-based groups doing UCP should make a lot of noise and take the narrative space that fundamentalists occupy.
- Faith-based UCP groups can use institutional connections for staff recruitment.
- When possible, religious ceremonies and rituals should be organized in a way that

22 Sources: Notes of Group E3, taken by Martha Hernandez; notes of plenary after Groups E, taken by Christine Schweitzer.

people need to opt-in rather than to opt-out.

- Revisit membership criteria for faith-based UCP groups, and ask: “Are there ways we are excluding people?”
- When partners say it is helpful, the clergy can signal “moral authority” by wearing their regalia.
- Having faith can open deeper spaces for discussion, and that can be useful.
- Religious people (may) donate more to religious groups.
- Identifying as “church volunteers” instead of as UCPs can be a protective factor.

Challenges

- Fundamentalist narratives re: Christianity make it difficult to be heard as progressive clergy.
- Speaking of faith when doing UCP work.
- There is a “box of Christianity” in the public perception, meaning that people do not differentiate between different groups.
- Being part of a Christian based-team probably affects the reception
- How to make space for different faiths and no-faith in predominantly Christian organizations, and whether affiliation should be required at all before joining a peace team.
- How to have discussions between evangelical and progressive people within and beyond traditions / organizations?
- Priority setting in building relationships, for example if focusing on people experiencing oppression versus doing advocacy.
- How to connect with Buddhist, Muslim and other religion-based peace teams.
- Recruitment outside of religious constituencies.
- Funding because Christian funders tend to be conservative.

Conclusions

In the North American context, Christian UCP organizations seem mostly to benefit from their identity because religion plays an important role in the public discourse, and their identity helps them to be accepted. However, it seems that they are struggling with at least two sets of problems, one related to internal issues and one to the outside. The internal is the wish to be open and tolerant of everyone. Some also question using what is perceived as a privilege. Additionally some wish to open up to non-Christian team members though it seems they currently are not. The issue relating to the outside is twofold: How to deal with different narratives and positions within the Christian community, and how to keep funding from conservative donors while promoting progressive approaches.

What was lacking in the workshop was the perspective from other religious minorities in the U.S.: There were no Muslim or Jewish organizations though it is known that Muslims have been threatened in public, especially after 9/11, and anti-Semitism is growing as well. The question

remained open if there are organizations that deal specifically with protection based in Muslim and Jewish institutions. There is the Muslim Peacemaker Teams who came to the workshop in Beirut but they are a partner organization of CPT in Iraq and do not work in North America.²³ One participant thought that the Council on American Islamic Relations may however do work in this context.²⁴

23 The Muslim, Jewish and the Buddhist Peace Fellowship may, according to their websites, raise issues of violence but there is no information that they are involved in protection. See: <https://mpf21.wordpress.com/>, <https://www.jewishpeacefellowship.org/>, <http://www.buddhistpeacefellowship.org/our-work/what-we-do/>

24 Their webpage does not reflect it; it only offers limited legal support for victims. See <https://www.cair.com>

3. Tactics of Protection



3.1 Accompaniment and Interpositioning in the North American Context

Questions to Discuss²⁵

- How do you decide who to accompany?
- How do you decide what contexts to work in and which threats to address?
- How, if at all, do you build relationships with potential people you want to protect, and with potential perpetrators of violence?
- What are good practices, historically and currently, and what challenges emerge when civilian and unarmed accompaniment or protection actors position themselves:
 - between demonstrators and hecklers/attackers;
 - between refugees and immigration and customs enforcement (ICE)/border patrol, or other threats;
 - in communities with gang and drug related violence between potential perpetrators and people on the street;
 - in contexts related to white supremacist or other racist violence;
 - between indigenous peoples and their communities, and the various individuals and agencies that attack them;
 - and any other situations in which people providing protection and/or accompaniment position themselves between those being protected and those threatening them?
- Who does this work and in what contexts?
- What are the elements that make this possible, and when you deem it to be too dangerous?
- Does it matter who is doing the protection?
- How are relationships developed and used in these contexts to promote protection?

Discussion

The organizations at the workshop have different mandates and work in different situations. Three peace team organizations were present at this working group, plus NP and one of those using the Cure Violence model.

Meta Peace Teams²⁶ (MPT) is an organization founded in 1993 that works both in the U.S. and abroad. It started out in Michigan, and has now developed hubs in other cities. In the U.S., they focus on protective presence at demonstrations, as well as doing work at the border with Mexico. In terms of protection at demonstrations, they receive requests from organizers, and if they assess that there is a reasonable possibility of violence / a threat, they send a team. These teams are not marshals – they do not support the demonstration, but are there as a nonpartisan presence to prevent violence, using various nonviolent techniques, including interpositioning. Their sole goal is to see that everybody is safe. They do not take sides, but are nonpartisan to

²⁵ The “questions to discuss” were given to the facilitators and participants with the agenda of the workshop. The working group B1 was facilitated by Kathleen Hernandez. Sources: Notes of Group B1, taken by Christine Schweitzer; notes of plenary after Groups B, taken by Christine Schweitzer. In addition, notes of the groups C 2 and D3 (see section 2.2 and 3.6) were used.

²⁶ <http://www.metapeaceteam.org/>

anyone at the event. They make it clear that they are not peace cops or there to prevent dissent, so they do not stop hecklers but only intervene when a situation threatens to become violent.

DC Peace Teams²⁷ monitor demonstrations if they assess that there is a credible threat (e.g. a counter protest). Like MPT, they are also active at the border with Mexico. One example was described in detail where they helped to keep opposing people apart at a Christian holiday celebration at the border. Unlike MPT, they try to contact key stakeholders before an event, including police and other groups.

Their teams are diverse, including whites and PoC and all genders. They often deploy the team members where they think they might have most influence – for example Blacks closer to black protesters, and Whites closer to white supremacists.

Both MPT and D.C. Peace Teams usually identify themselves by wearing vests. MPT in addition also has a little card that says who they are and what they do which they hand to everyone. There may also be contexts where they decide not to wear identifying clothing because being identified as a peace team member might escalate a situation rather than calming it down.

Presbyterian Peace Fellowship (PPF)²⁸ works on the Mexican side of the border, accompanying asylum seekers, and in Colombia. They said that they only recruit white people for Mexico because they are less likely to be arrested, and because they were requested to send whites by their partners. They do not use the term “protection” but rather “accompaniment” and “being with people”. One of their objectives is to create safe space for people who want to do humanitarian work.

The Cure Violence model is different from that of the peace teams. Their work is not designed around protection, but focuses on deescalating the person who might do the shooting. Their representative thought that this approach could also be feasible for wider areas in the U.S. For example, in Chicago there is a street community trying to develop a self-governing community. They could use more people who are on stand-by to call upon when there is a crisis.

In Canada, Christian Peacemaker Teams (CPT)²⁹ and other activists have to deal with protests by right-wing and anti-Muslim groups. They mobilize against them with counter-protests.

In the plenary discussion after the group reports, the issue of racism and oppression came up. The context of relationships between UCP organizations and the people they seek to protect was discussed. It was noted that Indigenous groups feel that whites and men are taking too much space, and do not recognize the history and current situation of repression. This led to a reaffirmation that accompaniment needs a request. It should not be assumed that people need protection because that is often an expression of the current power discrepancies. One person asked: “What would it mean if we were accompanying white people to dismantle white supremacy?” Another person demanded that Whites do introspective work first and recognize the damage they have done to people of color. It was also said that some people phrase their accompaniment work as reparation. “But this does not recognize the costs to our hosts who need to educate us all the time.”

Another comment was that it is easier to work abroad than doing accompaniment at home, because Americans are better protected as foreigners abroad, while at home they might be more easily targeted. Still others explained that they started to work in their own country

27 <https://dcpeaceteam.com/>

28 <https://www.presbypeacefellowship.org/accompaniment-with-ppf/>

29 <https://www.cpt.org/> This information was mentioned in another working group, not in the one on accompaniment and interpositioning in North America.

because they felt the need to do so after working abroad.

Good Practices

- Use a diverse team, create an intentional strategy around racial dynamics. (Putting people where they can best connect with people). Clear identification of team members when the context allows it, such as
 - vests
 - card to hand out.
- In many contexts educate police about peace teams.
- Helping / convincing protesters to adopt unarmed strategies.
- Techniques for de-escalation include distraction and peeling away instigators of violence.
- Find common ground using techniques like Nonviolent Communication.
- Human dignity is a core value.
- Include anti-racism training to prepare U.S. teams.
- Continuously build relationships (within context).
- Contact key stakeholders ahead of time – especially when the conflict might be particularly intense / violent.

Challenges

- Developing training that addresses the difficulties in keeping a team intact both physically and emotionally.
- Better identification or expectation of who you are and what you do. (Sometimes it is more challenging if an identification - like a vest - is visible because it can escalate violence.)
- Situational intervention makes it difficult to build long-term relationships with partners and other stakeholders.
- The police are not neutral; if there is contact to them, it is necessary to keep it contextual. The context needs to be informed by anti-colonial, anti-racist relationships.

Conclusions

In the North American context, there are currently few long-term UCP projects. One is the work of different organizations at the U.S.-Mexican border. The other are the various projects using the Cure Violence model in certain areas of cities riddled by gun and gang violence. The other peace teams in North America focus more on situations where violence threatens – most often mounting protective presence and interpositioning at demonstrations. The presence of NP at Standing Rock which lasted about seven months was in the middle of the spectrum, being neither long-term nor situational. In Canada, there is also work of CPT with First Nations which is assumed to be longer-term.

Those calling themselves peace teams are predominantly white and some of them Christian.

They are very aware of systemic racism and the privileges they use as whites and Christians to offer protection, and are struggling with this issue.

The protection the various organizations offer in their (more or less local) context seems to stem from various factors. In some situations, it is trust that has been built with perpetrators of violence (Cure Violence). Some stakeholders respected the peace teams for their activism (CPT). In others, it is respect they earned as a nonpartisan third party (MPT), or by having identity markers (Christian or ethnic identity, for example) in common with people who threaten to become violent. The latter factors are decisive in the situational work – presence at demonstrations for example -, because the short-term character of the intervention usually does not allow the building of relationships to all sides.

3.2 Communities Protecting Themselves and Mutual Protection

Questions to Discuss³⁰

- What kinds of communities are protecting themselves (not relying on 'outsiders')?
- What kinds of violence/threats are faced?
- What are the main strategies and tactics and how is this working? What resources do communities draw on – local organizations, relationships with local government, local press, demonstrations, etc.?
- Do you work with other, outside protectors/organizations as well? When and how does this become mutual, if at all?
- Can 'outsiders' empower, provide training, etc. in useful ways?

Discussion

The group started its discussion with the question of what kinds of communities are protecting themselves, not relying on outsiders. They mostly looked at three cases: the struggle at Standing Rock, the situation at the U.S.-Mexican border, and the Black communities impacted by gang and gun violence.³¹

At Standing Rock it was hard for the indigenous people to rely on others because of pride, difficulty of asking, fear and mistrust. It was stated that people who are in a 'war-torn society' (inner city, reservation, intra- or interstate conflict), may not feel comfortable to reach out, especially to agencies of the state, because of long-standing fear and mistrust. The state has a history of abuse, secrecy, and misuse of power and is perceived as working against the community.

At the Mexican border, there are a few immigration attorneys who work together with accompaniment groups, but they cannot meet the need of all. So people started to organize themselves. Some are literate and use computers, and helped the others to write down their stories which they needed as documentation to prevent being sent back to Mexico.

It was asked: When do people decide not to take up arms when fighting would be easier? Several moments were listed: When there is a strong religious presence, when violence is threatening but not yet overt, or when it gets worse. The water protector movement was always rooted in prayer and based on nonviolence. The protectors were working to protect the community from within and between the local people and the armed police. The elders insisted on that approach and others respected it.

However, some communities move toward more violent forms of self-protection (and self-defense) as violence escalates while others move toward nonviolence after violence does not work.

Several examples were given regarding the kinds of violence/threats which are faced, and how

³⁰ The "questions to discuss" were given to the facilitators and participants with the agenda of the workshop. The working group B2 was facilitated by Martha Hernandez. Sources: Notes of Group B2, taken by Gay Rosenblum-Kumar; notes of plenary after Groups B, taken by Christine Schweitzer.

³¹ There may be others who were not present at the workshop. For example it was asked if there aren't Muslim communities protecting themselves.

communities respond to it:

- Guardian Angels responded to a cry for safety in the subways, so they organized and used non-violence. When they became successful, the police pushed them out.
- The Caravan movement (now sometimes called ‘exodus’ because the Trump administration took up the word ‘caravan’ and perverted it)³²: Their purpose is to nonviolently protect themselves as they move. They are nonviolent, because they say they still maintain hope in the legal system. And they think that to bear arms would undermine their mission, and give credence to those who say immigrants are dangerous.
- Communities (i.e. poor New York neighborhoods known as ‘the projects’) with habituated violence are very scared. The organization Man Up! uses nonviolence because it works, not because it is in their philosophy. Cops are harassing people, and credible messengers using the approach of Cure Violence have deescalated the situation much better than law enforcement. Cure Violence does not use violence because violence does not work.

The question then was asked if nonviolence means that self-defense is off the table. One participant from Standing Rock replied: No, self-defense can be nonviolent. We do training in know-your-rights, what to do when you get pulled over. There are ways to do self-defense that are still nonviolent. Another participant added that she had seen men in prison who figured out a way to defend themselves nonviolently on an individual level.

Good Practices

- Acknowledge that some groups do not ask for outside help.
- Acknowledge that sometimes unarmed protection is not warranted.
- Ask what the long-term goals of the movements are, how nonviolence may play into it and what the longer-term strategy is.
- Identify change agents of affected communities. Sometimes outsiders come and assume that their power is enough.
- Recognize the context in which protection is needed, and shape the response accordingly.
- Acknowledge your own identity and its history.

Challenges

- Sometimes it is assumed that affected communities want outside support. That is not always the case, and communities/individuals may have difficulties in accepting support, or may even reject it. Reasons may be pride, self-organization and self-protection being in place, humility, or distrust of outside communities.
- Sometimes it is not necessary to offer outside support. Many communities do their own internal organizing.

³² This term describes the movement of migrants travelling from the Guatemala–Mexico border to the Mexico–United States border. It became much used since 2017.

- There is an extreme difference in regard to access to power between accompaniers and accompanied. Who has access, and are we aware of that?
- A challenge may be nonviolence as a concept. Some communities move towards stronger forms of internal self-protection. Some people arrive at nonviolence through extreme experiences with violence. That past with violence gives them credibility.

Conclusions

The discussion of the group focused around the question of violence and nonviolence in self-protection. Some participants have had the experience that violence does not work and may do harm to their cause.

There was no example given for a community that does not use outside protection, but from the discussion it became clear that there are such communities and people have experienced resistance to the thought of seeking support. The questions about which strategies such groups use were not answered, nor the question the group asked, "Why do we not see more UCP domestically? What is preventing more of the work domestically, or do we just not see it?"

3.3 Protection in Communities Impacted By Shootings and Gang Violence

Questions to Discuss³³

- What is good practice to not only reduce the violence, but actually protect innocent people who often get injured and killed in the crossfire?
- What is the relationship of prevention and protection, if any?
- How do the race, ethnicity, or insider vs outsider status impact effectiveness?
- How are relationships with local police, judiciary, legal systems used or avoided?

Discussion

The group looked mostly at the work of Cure Violence³⁴ and groups in New York and Yonkers (“Man Up” and the YMCA) that base their work on the model that Cure Violence has developed. In the case of the Yonkers YMCA, the model is modified in their “SNUG” (“guns spelled backwards”) program. In both programs, the goal is to de-normalize and de-escalate violence by intervening with those ready to apply violence.

There is research that finds the Cure Violence model has been very successful. It is an approach that empowers the community to address the issue of shootings and other forms of direct violence by gangs. Their approach is to treat violence as a public health issue: “Violence behaves like a contagious problem. It is transmitted through exposure, acquired through contagious brain mechanisms and social processes, and can be effectively treated and prevented using health methods.”³⁵

Cure Violence has documented their successes with impressive quantitative data showing by how much they reduced violence where they work. According to their webpage, they reduced violent crime by 45% in Trinidad & Tobago, shootings by 63% in two communities in New York City, 30% in five hotspots in Philadelphia and 48% in first week of the program in Chicago.³⁶

Comparable figures were reported by the practitioners in the Paynesville workshop. For example, there have been no killings for two years (and one year with no shootings) in the 75th precinct, a very violent area in Brooklyn/New York where Man Up! works.

Cure Violence describes their work as stopping the spread of violence by using the methods and strategies associated with disease control:

1. Detecting and interrupting conflicts,
2. identifying and treating the highest risk individuals,
3. Changing social norms.

Trained violence interrupters and outreach workers prevent shootings by identifying and mediating potentially lethal conflicts in the community, and following up to ensure that the conflict does not reignite.

³³ The “questions to discuss” were given to the facilitators and participants with the agenda of the workshop. The working group A2 was facilitated by Ayo Yetunde. Sources: Notes of Group A2, taken by Adele Lenning; notes of plenary after Groups A, taken by Christine Schweitzer.

³⁴ <https://cvg.org/>

³⁵ Cure Violence, <https://cvg.org/who-we-are/>

³⁶ cvg.org/impact/

[They] prevent retaliations – Whenever a shooting happens, trained workers immediately work in the community and at the hospital to cool down emotions and prevent retaliations – working with the victims, friends and family of the victim, and anyone else is connected with the event.

[They] mediate ongoing conflicts – Workers identify ongoing conflicts by talking to key people in the community about ongoing disputes, recent arrests, recent prison releases, and other situations and use mediation techniques to resolve them peacefully.

[They] keep conflicts ‘cool’ – Workers follow up with conflicts for as long as needed, sometimes for months, to ensure that the conflict does not become violent.³⁷

Both projects in Brooklyn and Yonkers explained that they have adapted the Cure Violence model. It was noted that in Chicago, the work of Cure Violence has been reduced because of lack of funding from 20 to 4 sites, and it never received consistent stable support from the city council, government, etc. People felt that the original model was also too reliant on police interaction and scare tactics.

The projects in Brooklyn and Yonkers use social workers and credible, suitable case managers to give coaching and resources to clients. They gain their credibility by having lived under the same circumstances as their clients do, some of them having been shooters or killers themselves. The street workers need to come from the same neighborhood and be known to people there. Required competencies to work in either project include professional attitude, trustworthiness, being responsible and reliable, and willing to work without violence. Staff meet the clients where they are.

The goal is to help clients accomplish their goals (get a job, get off parole early, get a license, get a GED, etc.) and stay out of trouble. One of the first things the social workers ask is: “What is your purpose?” In order to answer the young person has to be able to imagine himself/herself in the future. Often PoC are taught not to imagine their future or are not allowed to imagine their future. Thus is it considered vital to help them learn how to imagine that they have a future. The next step then is to find out about their needs (safety, acknowledgement, loving connection, contribution, growth, stability, spontaneity). Then the formulation of their needs can help to motivate them to reduce violence in their lives. The success of the violence interrupters depends on being a role model to provide mentorship: “If I can do it, you can do it.”

Good Practices

- The Cure Violence model has been successful.
- Do context/community analysis. Many elements are universal, but the model probably needs to be customized for each community.
- Those historically pushed should be leading the response – this should be a universal principle.
- Need to ask first: “What is your purpose?”, then need to find out their needs, and then use the needs to motivate people to reduce violence.
- A violence interrupter has to be:
 - credible (must be from the community)

³⁷ <https://cvg.org/what-we-do/>

- bring the right competencies (professional attitude, trustworthiness, being responsible and reliable, willing to work without violence)
- Meet the clients where they are.
- Make gangs live up to their own moral codes.
- The violence interrupters need to be a role model to provide mentorship – a parental model, showing through their example that change is possible.
- The work requires consistently stopping by and checking on clients – being a constant presence.
- They teach the ability to differentiate between behavior vs. person (“I don’t like what you did.” vs. “I don’t like you.”).
- Invest community in the process. Work with communities brings less reliance on the police.
- Adding women to the team helped tap into the natural respect that men have for their mothers.
- There is no judging involved – clients can be in a gang, can deal drugs, etc. The whole focus is not to resort to gun violence.
- They seek out street leaders and street organizations (a.k.a. gangs) to engage with them to reduce violence by referring to the codes and systems gangs have created themselves.
- They convince the police to give information to Cure Violence workers, but Cure Violence workers never share information with the police.
- It is important that the city administration sends the message that the city wants to reduce violence
- Change requires:
 - Community investment
 - System realignment
 - Individual transformation
- The projects developed a shooting response every time there is a shooting (even if the outcome is only a small graze):
 - Checklist for work done within 72 hours after a shooting
 - Analyze the shooting (who got shot, who did the shooting)
 - Deploy violence interrupters to stop retaliation (at hospitals, with family, etc.)
 - End with a public communication campaign to share the facts and demonstrate that gun violence is not acceptable in this community. (Reeducation of the community)
 - The public response to every shooting must happen quickly - within 72 hours of the shooting.
 - It also requires work to involve others from the community (church leaders, community leaders, “key grandmother”, etc.)
 - It does not directly involve the police – this is a community action

- Successfully motivate the community to believe “this is not normal; this is not acceptable”. Thereby it empowers the communities to be accountable for themselves.

Challenges

- Elders in a community have less ability now to make the younger children behave themselves (generational differences).
- Neighborhood groups that are protecting each other because they have each others’ back are often mislabeled as gangs.
- Overcoming internalized self-hatred is a challenge. African-American people have been told for so long that they are less/bad/ugly that it has been internalized. So, when they see another black person they can externalize that hatred.
- There are historical policies that destroy the black family (e.g. no support if there is a man in the household).
- Many people in troubled communities cannot get a regular job – even at McDonalds. And the best way to make money is drugs and there are lots of chances to do that.
- The model does not work the same way everywhere. It has to be customized for the community and that can be difficult (e.g. immigrant community).
- Affordability?
 - How much is a life worth?
 - Police person costs \$60,000 – Case worker costs \$30,000
 - How much does incarceration cost?
- Stigma of working with people with guns (“not in my backyard”).
- Funders and cities hesitate to invest money in people who have already been involved in gun violence. There is a lack of funding and consistent stable support.
- The outside stereotype of “gang” is a problem (codes, morals, protocols, constitutions, structure). In reality, the “gangs” were formed not only because of poverty but because the black communities were terrorized by the state. They partly formed for protection.
- It is also a challenge to convince young people that their future is not limited to six blocks of their community.
- Police are being evaluated for the number of arrests they make which makes it hard for them to accept the neutral stance of the violence interrupters.
- Racism is a challenge – police tend to suspect or persecute violence interrupters because they are not white.

Conclusions

The violence-interruption model is an interesting and successful variant of Unarmed Civilian Protection. More than other UCP approaches, it focuses foremost on the perpetrators and their immediate sphere (fellow street organization members, relatives). As to the relationship of prevention and protection, one of the guiding questions for this working group, it was observed

that the focus on interrupting violence can be considered to have both a prevention and a protection angle, by targeting those who are liable to commit violence, not by working (or at least: not primarily) with the victims. Though this work seems to be rather standardized, as with other approaches to UCP, it requires a good analysis of the local community, modification and trust-building.

A key element is to find the “right” street workers – people who come with credibility because they have been part of the community before.

Beyond the immediate stopping of violence, a transformation of the wider local community is both an intended goal and, it seems, an impact that can be achieved. In order to be successful, the approach requires support and acceptance by the city administration and law enforcement agencies because the street workers do not cooperate in law enforcement – they do not pass on information to the police about crimes that are being committed in order to maintain the trust and credibility within their community. There have been many cases when the role of violence interrupters has not been accepted by police, the interrupters themselves becoming targets of police action. It may be a stretch, but the rapporteur feels reminded at this point of the policy of the International Committee of the Red Cross (ICRC) that to maintain neutrality it does not report human rights violations it witnesses. But while this is fully accepted for the ICRC, the violence interrupters have to struggle to convince the authorities of the need for their stance.

3.4 Protection, Advocacy and Activism

Questions to Discuss³⁸

Some organizations only do protection, while many combine on the ground protection with forms of advocacy and activism.

- Who does this – i.e. the same people doing protection, or different people in the same organization? How does this work?
- How do activism and advocacy augment or strengthen protection, and in what contexts? In what contexts might they undermine or damage each other (if at all)?
- How do advocacy and activism relate to being nonpartisan, or trying not to take sides? Is this principle even relevant in some or all contexts?
- Is there a typology of kinds of groups/organizations that are better fits in different kinds of contexts, related to protection, advocacy and activism?

Discussion

The group explored the three terms – protection, advocacy and activism –, tried to define them and discussed how these approaches combine and intersect. The group found that these three activities can be either complimentary or undermining; it depends on the context.

Activism in the context of UCP was defined as taking a stand in support of one group. One UCP group reported that some people who were recruited as volunteers thought it would be much more of an activist training. They did not understand that they would be working “alongside” the real activists, and not always directly on the front lines.

It was suggested that advocacy and activism may share the practice of people of privilege doing something for people with less privilege.

It was observed that when you combine protection with advocacy, you gather a lot of stories along the way. This information can feed back into protection, but also into advocacy in terms of legislation, court cases etc.

Sometimes an organization can do protection, activism and advocacy at the same time, sometimes not. CPT, when working with First Nations in Canada, pursued all three actions though it was tricky. A successful example of combining protection and advocacy was the work of CPT with the Grassy Narrows First Nation in relation to water contamination with Mercury. They advocated with the Provincial Government to protect a tribal leader who was undertaking a hunger strike and who had been poisoned with mercury. In this case, the strategy of protecting the tribal leader and advocating with the government worked well together, and likely each action supported the other. CPT did not take a particular nonpartisan stance in its work there. Rather, they engaged in support of that leader, even collecting money to provide him with a scooter for transport.

It was noted that there is nuance between, for example, policy advocacy and legal advocacy. In

³⁸ The “questions to discuss” were given to the facilitators and participants with the agenda of the workshop. The working group A3 was facilitated by Ellen Furnari. Sources: Notes of Group A3, taken by Julie Warner; notes of plenary after Groups A, taken by Christine Schweitzer.

practice, the groups must think about the kind of advocacy they engage in. One related activity may also be to collect information through monitoring that later may be used for advocacy or also in law suits. One group for example gathers demographic data at the U.S.–Mexico border, such as how many Haitians are crossing. This information may be used as documentation in a lawsuit later on.

A challenge has to do with nonpartisanship which is a principle for some of the UCP groups, e.g. Nonviolent Peaceforce. When speaking up in support of human rights, this is often considered to be taking a stance in favor of one side. NP experienced this at Standing Rock, though it managed to be “nonpartisan enough”, as one participant put it, to speak to different sides. Another participant pointed out that a worker from the Pipe Fitters Union stated that he saw NP as protecting workers, too. This is a clear sign that NP’s nonpartisanship was recognized.

Similar experiences have been made by Meta Peace Teams (MPT). Their objective is protection – to keep people safe. They need to explain that constantly, and also make clear that their role is not that of marshals at demonstrations that provide order and logistical support for a rally. Their role is to monitor the situation, and when violent escalation threatens, they move in to calm things down. However, in making choices for which situations and rallies to go to in order to provide protection, there is an element of political preference present. One criteria might be to protect those who have less privilege. Representatives of MPT said that they would not send volunteers to a Ku Klux Klan rally, though there has been a case when they did protect a “skinhead” who was being attacked.

Challenges to nonpartisanship were illustrated by another story demonstrating that activists may hesitate to trust UCP groups that are not committed to their cause: At a Unite the Right rally, Black Lives Matter (BLM) was present. The peace team perceived that BLM wanted them to have demonstrated a prior commitment to the issue before being trusted to protect them. They did not have full confidence in the group. Something similar happened at a Right to Life (against abortion) march. They wondered if they were seen as Pro-Choice, and whether that undermined their credibility.

Generally, participants in the group wondered if practitioners were not deceiving themselves when claiming nonpartisanship. What would an “outer ring” of more conservative voices think of the activities? Probably it should be acknowledged, participants said, that there are no clear answers, and no clear typology.

- Accompaniment is transformational because it shows people can be better protected without guns.
- There could be specific efforts to change dynamics through training of disadvantaged groups, and trainings on legal issues can support, for example, immigrants at the Mexican border to defend their rights.
- Accompaniment and documentation of rights violations: Documentation deters because actors know that evidence will be used in a lawsuit. However, some oppressed cultures are afraid of documentation.

Good Practices

- It is important to define activism and advocacy in UCP work.
- UCP is creating space for activists to do their work more safely.

- Clear communication on the role of UCP practitioners at a given activity is important.
- Discuss ahead of time the specific roles and tasks (i.e. is preventing heckling or hate speech a UCP role?).
- It is important that affinity teams can make decisions on the spot (model of decentralization). This of course needs to be based on UCP principles as guidelines.
- Engage in strategies that build trust prior to high profile events.
- Engage in transformation beyond protecting people.
- Consider how previous activism may impact the ability to provide UCP (i.e. activists may find it hard to be considered nonpartisan when coming as UCP practitioners to a rally).
- Advocate for principles rather than for a group of people.
- Each situation has its own context and decisions must be individualized/contextualized.

Challenges

- Articulating an unspoken but felt principle that connects to decolonizing, etc., and to acknowledge role(s) of colonialism, racism, privilege, etc. in the networks.
- The role of privilege esp. in protection. There are concerns with replication of these dynamics of privilege in activism and advocacy.
- North American (esp. U.S.) contexts may call on NP and UCP practitioners to have new conversations about nonpartisanship – possibly making solidarity and activism necessary for adequate UCP.
- To gain credibility, it may sometimes be important to be perceived as neutral and other times as having a history of solidarity.
- Identifying exceptions to nonpartisanship: What do our relationships demand of us?
- The complexity of the meaning of advocacy when considering nonpartisanship is generally a challenge.
- Determining which requests / invitations to UCP groups are responded to.
- There is a spectrum of violence, and the question is when intervention is needed: Participants saw a need for differentiating between “heckling” (1st amendment) and (physical) violence/aggression.
- To what extent are we as UCP practitioners engaged in and committed to transformation?
- When combining practices within organizations, the discernment about when to combine and when not to engage in advocacy is a challenge.
- There is a need to identify different types of activism and advocacy.

Conclusions

The assumption formulated in the questions that some organizations only do protection, while many combine on the ground protection with forms of advocacy and/or with activism turned out to be correct, although the word “many” might not reflect the statistics of the groups

present in Paynesville correctly. Except in the case of NP, it seems to be a question of resources, if the groups present manage to engage in advocacy in addition to their direct protection work.

As to activism, there were several groups that clearly define themselves as nonpartisan and therefore do not engage in activism, though there was a sense of uneasiness in regard to what degree political sympathies play into the choice of who to protect and who not. Advocacy can be combined with both nonpartisanship and an activist stance. Protection in many cases is at cross-purpose with activism because it requires being respected by all parties. However, the issue of being trusted by those who are to be protected may make such a stance more difficult, even if the UCP organization itself wishes to be seen as nonpartisan. This may or may not be the case with many of the groups providing protection in North America. (In the Middle East workshop, there were also a number of Palestinian solidarity groups that engage in UCP without any intention to be nonpartisan.)

A typology of kinds of groups/organizations that are a better fit in different kinds of contexts, related to protection, advocacy and activism, was not identified.

There is one critical comment the rapporteur would like to make regarding the suggestion that “advocacy and activism have in common that people of privilege do something for people with less privilege.” While this may be true for some predominantly white groups in North America, there are ample examples of people without privilege engaging in activism and advocacy. The fight of the Lakota against the DAPL pipeline is just one example, Black Lives Matter and refugee self-organizations are other examples. And as to advocacy, there are organizations with little privilege still managing to engage in seeking to influence politics, even at the level of the United Nations. (One example would be the Unrepresented Nations and Peoples Organization, UNPO³⁹.)

39 <https://www.unpo.org/>

3.5 Working with the Legal System and Authorities

Questions to Discuss⁴⁰

- What is emerging as good practice in using (or avoiding) the legal system(s) to protect people?
- Are there particular contexts in which using the legal system(s) is preferable and those where it is not? What role do different levels of engagement (e.g., local, federal) play?
- What is being learned about working with police, ICE, border patrol? What are typical challenges? How does this vary based on context, who is being protected, who is doing the protection?
- “Good relationships” have been identified as critical for much of UCP practice - are relationships being built with specific people in these institutions, and if so, how?

Discussion

This section includes information from other discussions as well as this working group. The working group first listed different actors and authorities. They include: Immigration and Customs Enforcement - ICE (a U.S. authority), police, customs and border control, legislators (council members, elected representatives, officials), private security providers, courts (judges, lawyers, attorneys), and the military.

Other types of “authorities”, for example faith-based leadership, was also mentioned.

In the U.S., police violence is a great threat. U.S. police use their guns with great frequency and often quite quickly. At Standing Rock they used bean guns, mustard gas and water cannons against unarmed civilian protesters, including many children. When the camp was cleared in early 2017, they used water cannons in the middle of winter.

One recurring subject at the workshop (not only in this working group) was relationships with the police. Some of the organizations at the workshop are willing to build a relationship with police, others rejected that. It depends on their purpose/goals and contexts.

A representative of MPT said that they found it useful to have police understand who they are. But they do not work with police, just establish their identity. In another working group MPT reported that in Detroit, there is respect for MPT because they have been around for a long time, so the police step back when they see them. One participant added: “It is white privilege to talk to them, therefore we do not do it.”

When MPT was asked by a member of NP about the need to build relationships with all sides, the reply was that in event-based teams you do not have time to build relationships, and therefore the approach must be different.

Cure Violence has a somewhat different approach to police: They present themselves to the different shifts of the police and explain what they do. They welcome information from the police about threats but never give information to them, not even saying if they would respond to a warning. That is essential for trust-building with the communities Cure Violence serves.

⁴⁰ The “questions to discuss” were given to the facilitators and participants with the agenda of the workshop. The working group was facilitated by Adele Lenning. Sources: Notes of Group C1, taken by Christine Schweitzer; notes of plenary after Groups C, taken by Christine Schweitzer.

However, they may inform the police in certain situations about their presence with the hope that police would honor their presence and not use violence.

The group on communities protecting themselves also discussed the issue of police. Man Up! is doing trainings with police officers to help them understand how to work in a community, and also with a range of other actors like those in health, education, mental health services and suicide prevention. From a different organization and perspective another participant disagreed strongly with working with police, saying that she would refuse all contact with police.

At Standing Rock, the water protectors informed the police about planned protests and that they had their own security. Normally the police would then show up in force, close the streets, banks etc., so the protesters could not disrupt business. But due to the police response, protests shut down the city. In another situation an activist tried to mediate between protesters and police but the police saw them as a threat and arrested them. Another problem was infiltrators who tried to incite violence. One was linked with the FBI, but most were private security people.

Other organizations take a more proactive role with the police. As mentioned above, Man Up! is doing trainings for police officers. NP's approach is to build relationships with all actors, including police and military when possible. In one working group⁴¹, the need to approach police departments and train them - to see if there are possibilities to get agreements with police to be unarmed in certain situations or neighborhoods, was discussed. There are little pockets of this happening in DC and Portland.

In Canada, the relationship between NGOs and the police seems to be different. A representative of CPT explained that in Ontario, CPT worked with the police, seeking to increase their accountability. For example, they went with police to a local indigenous community where women had complained about harassment and rape. In Toronto when there was a protest against the Gaza war, CPT managed to convince the police not to intervene when Jews came and shouted at the protesters. One of the officers was quoted saying, "you have everything under control, so we leave. If you need anything, let us know". A spontaneous action was reported from Canada by a local community. Faced with radical anti-Muslim protesters, the so-called yellow vesters who did weekly demonstrations, the community applied several tactics. One was to outnumber them, wearing multi-colored vests, and engaging the Muslim minority. They saw the police as their allies while the anti-Muslim protesters considered the police to be enemies. The police were empathetic.

As to the situation at the U.S. border with Mexico, Al Otro Lado makes it a point to meet with ICE officers every day, without approving of them in any way. The objective is to hold them accountable and to achieve concrete steps like getting people released without pushing too hard, because otherwise the clients might suffer.

Another participant said that they had been an immigration officer themselves. S/he emphasized that personal relationships are key, and that there is a better chance to achieve the objectives by not alienating that person.

In spite of the problems, many organizations try to work with the legal system. The Standing Rock protesters have a team of lawyers supporting them. They also tried to sue the enforcement agencies but such lawsuits are extremely expensive and lengthy and have not yet yielded positive results.

Racism is blatant in the U.S. legal system. One participant put it like this: "When you are not white, you are not credible." One participant shared that in the U.S., less than 3% of lawyers are

41 Group D3, see section 3.6

women of color. White UCP practitioners sometimes use their privilege by being the ones who talk to the agencies. A representative of Cure Violence pointed out the need for capacity building with the community so that they do not need intermediaries.

In the plenary the discussion turned to the relationship between legal advice, empowerment and accompaniment. It started with a question about how to avoid dependency when, for example, working with migrants who seek legal support. One answer was to try to combine legal support with empowerment, for example by encouraging people in a LGBTQI shelter at the border to support each other writing down their stories. They needed that documentation in order to sustain their case and not to be sent back to Mexico where they would be persecuted as a sexual minority.

Good Practices

- Work collectively:
 - Let people play the role they are best suited for (race, skills, education, experience).
 - Roles will evolve as people grow in their work.
- Communication:
 - Let authorities know who you are and what you do.
 - Be authentic, sincere, and respectful in your communication.
 - In some contexts one-way sharing of information with police → from police to Cure Violence/Man Up – is appropriate because reporting back to the police would undermine community trust in CV/MU.
 - Establish communication with police ahead of violent action.
- Showcasing nonviolent work:
 - Successful nonviolent de-escalation may show authorities/law enforcement that they are not needed.
 - Building respect with authorities helps in getting space for UCP work from them.
- Relationship-building:
 - Relationship-building is a long-term task.
 - Constant trust-building between all actors can help avoid dependency of local communities on outside protections
 - Give people space to discuss their own issues.
- Deterring threats and violence from authorities/law enforcement?
 - There is a core dilemma: Trying to hold authorities accountable, while at the same time building basic working relationships.
 - Harness the power of other people (in general, celebrities, people with status) through presence and advocacy.
 - Outsider protection should be limited to emergencies and needs to be accompanied by capacity development/enhancement in communities.
 - Provide for lawyers and legal advice in advance, so as to be prepared for arrests etc.

- Civil law suits against law enforcement officers are possible, but takes a long time, are costly, and often do not stop agencies from doing the same thing or even getting more aggressive.

Challenges

- Working with hatred and violence used by state authorities.
- Working or any engagement with police in communities where there is complete distrust of police, challenges trust.
- If you are not white, you are not/less credible.
- How do white people work with a legal system without creating dependency?
- Finding leverage points and points of influence for deterrence with police and legal systems.
- Identifying good faith actors within the system can be hard.
- Clarifying the role and identity of peace and protection teams with authorities.
- The power of paramilitaries and the weakness of state authorities in Mexico pose particular difficulties.

Conclusions

The workshop findings reflect the complexity of working with authorities. Different protection organizations have different policies regarding dealing with authorities. A controversial topic that arose in this group, and that was also mentioned in a few others, was the general attitude towards the U.S. police. The relationship to the law enforcement agencies (police, border control) is ambivalent: Are they always the opponent, or does it make sense to try to develop a relationship to them, and even to train and change them? Generally in the U.S., there is great hesitancy to engage with the police. Local communities, especially communities of indigenous people or people of color, distrust the police, having experienced extreme direct violence (killings). In order to gain trust with these communities, UCP organizations must be very careful when engaging with police or other authorities, if at all. Some organizations however engage in training police, and some find a middle way: Informing the police about their work, inviting them to share their information with them, but not giving out their own information in order not to lose trust from the people they work with.

In Canada, the situation is different – both in terms of the way police tend to act, and how CSOs relate to them. There it seems easier and less controversial to work with police.

3.6 Similarities and Differences between UCP in North America and in Other Parts of the World

Questions to Discuss⁴²

- What is good practice related to the reality that most of the work in North America is done by national citizens, very few internationals?
- Does it matter that there are different government systems, at least theoretically more democracy, more rule of law, then in other parts of the world where UCP/accompaniment is practiced? What role does the legal status of the groups and individuals providing accompaniment play, if any?
- How does the depth and breadth of civil society impact protection?

Discussion

In the plenary discussion the group reporter shared: “We were preoccupied about wide-spread violence in the U.S., and mostly talked about this”. The group did, however, discuss a number of issues. In this section of the report, those elements of the discussion that referred to a comparison with other contexts are summarized; other parts of the discussion have been shifted to other sections.

The role of internationals in general has been limited in the work in North America. Nonviolent Peaceforce positioned internationals at Standing Rock where they worked for four months full-time and then intermittently for three more months with an American volunteer. After arrival, they talked to different stakeholders including various authorities. There were security issues such as attacks on water protectors when they visited the towns. The challenge was to build middle ground because people were very polarized. In Standing Rock, there was a lot of polarization and no other nonpartisan organizations present. It was hard to explain NP’s nonpartisanship practice. In the Water Protectors’ camp their role was limited because international presence was not wanted (nor perhaps needed) there, and also the law enforcement agencies did not really accept NP. So NP focused on the community around the camp, and found acceptance from the side of members of civil society and religious leaders. When the camp was cleared by the police in February 2017, there was accompaniment and hospitality offered by people from the local town of Bismarck. Being Non-U.S.-citizens and belonging to an international organization helped NP to establish the acceptance it found.⁴³

CPT has from time to time used internationals in North America, at least in Canada. One international had been a former partner from their work in the Middle East (Iraq) who came to work with the Indigenous People’s Solidarity Team for some time, and then returned to Iraq and is now a CPT reservist. CPT found his presence very valuable, because issues (extraction of resources) in Canada and Kurdistan are comparable. He helped people to understand these similarities.

Meta Peace Teams works only with U.S. citizens. They build hubs of engagement – certain

⁴² The “questions to discuss” were given to the facilitators and participants with the agenda of the workshop. The working group D3 was facilitated by Eli McCarthy. Sources: Notes of Group D3, taken by Christine Schweitzer; notes of plenary after Groups D, taken by Christine Schweitzer.

⁴³ Additional information received by Martha Hernandez by email to the author on the 16th and 17th February 2020.

regions where they are most active and have more volunteers than in the rest of the country. The discussion then turned to the need for stronger networking in North America (or the U.S.). Several participants expressed concerns that the growing polarization in the U.S. might lead to violence around the upcoming presidential elections. Riots can happen for many causes – in Michigan they happened after a football game. Guns are omnipresent, and groups are identifying quite openly as militias. The group discussed needing and so forming a national network of groups offering protective accompaniment. Earlier, there had been a network called “Shanti Sena network”. It had included peace teams no longer active like the Seattle Peace Teams.

A representative of the Cure Violence approach recommended that their model – the focus on the perpetrators to stop them from using violence – might be appropriate in larger contexts. Two other participants argued that people of African descent should step forward and take more of a leadership role in this. PoC may be stuck in “victimhood” and thereby miss chances. One idea as a follow up to the concerns raised and a desire to prepare to deal with potential violence post election in the U.S., was to approach Stacey Abrams in Georgia where she is organizing thousands of election teams, to see if there can be any cooperation. Black Lives Matter was also mentioned as a potential organization to connect with.

For training of more volunteers, NP recommended its online course. Also some universities (Eastern Mennonite, Winnipeg University and others) have summer courses and UCP could perhaps be included in them.

Comparing approaches, participants found similarities between the Cure Violence approach in the U.S. and NP’s work in South Sudan (Western Equatoria). In both places the UCP groups put their emphasis on bringing two opposing sides to the table. Both first met with each opposing group individually. They convinced the parties to meet, leave their weapons at the door and talk in a confidential setting on some of the issues. Cure Violence helped two gangs make a 3-year agreement not to attack each other, and the gangs have extended it several times. The UCP’s monitor it all the time.

As to the relationship between working “at home” and abroad, two conflicting observations were made⁴⁴: On the one hand, in trainings people start with the assumption that they want to do the work to “help others”, and a trainer reported that he had to move people slowly to talk about themselves and their situation first. On the other hand, another participant reported that when he was asked why there are not more people from the U.S. who come to South Sudan, he replied that many people hesitated because they think, ‘why should we think about the international world? You want to increase my suffering by talking about other situations?’ Another statement by a different person confirmed this ‘fear of the unknown’: “When I work at the border, I feel very confident in negotiating with state officials because this is my country, and I know the rules and legal structures and how not to overstep. But when you are in other countries, do you feel insecure for not knowing these rules of the game?”

On the other hand, UCP practitioners in North America, as locals, may have less leverage than they might have in other countries. Because they are often considered partisan or parties to the conflict, they may not have a status that gives them ‘extra protection value’.

The group also laid the groundwork for a later group that agreed to develop (or rather revive) a North American wide network, the so-called Shanti Sena net.

44 In the plenary after the groups B.

Good Practices⁴⁵

- Recognizing the number of UCP groups and the energy for reconstituting a network, a group from the workshop committed to rebuild a network.
- It is important to uphold successful examples of work to reduce violence.
- Provide education in nonviolence and UCP in the face of the militaristic culture.
- International workers bring different perspectives that can be helpful.
- Recognizing local capacity, and incorporating it into action plans is critical.
- Building a local support group around a Peace Team is useful.
- Utilize the concept of rule of law with legal accompaniment (in the border context) is useful.
- A New York police institute trains police to use unarmed policing (transforming policing).
- Make a rule to leave the guns at the door and encourage people to bring their differences to the table.

Challenges

- Help from the outside is not so welcome in the U.S.
- Prevention often does not interest donors.
- There is a lack of rule of law in the U.S., and a strong sense of impunity, despite the rhetoric of the impartiality of legal systems.
- Divide and conquer policies are entrenching identities.
- Galvanizing around prevention is a challenge.
- Identity conflicts and fear of “the other” increases conflict and decreases volunteers.
- Volunteers have other commitments which can limit their engagement.
- There is a tendency to organize oneself in like-minded groups, that contributes to the divisions in society.
- Large actions cannot be controlled. There may be spoilers in the midst and that might undermine the message.
- In the U.S., small arms weapons are easily available and most everywhere.
- Being unaware of what other groups are doing similar work.
- Polarization in the U.S. makes building common ground difficult.
- Recognizing and transforming “victimhood” that may hold back African American commitment to UCP work.
- It is challenging to consider if and how to integrate the different UCP models and how groups can work together.

⁴⁵This is not the full list of good practices and challenges the small group had put together. Some were, when reading them again, repetitive or not clear, and have been deleted therefore.

- There is a need to prepare for possible wide-spread violence in the U.S., but it is difficult to do so.

Conclusions

The UCP work in North America is mostly done by nationals who work in their own society. This has consequences for the kind of protection work they can do. They have little leverage just by “being there” (with the exception perhaps of North Americans working on the Mexican side of the border). Their legal status was not really commented on, and does not seem to play a role – other than of course not needing the acceptance by the federal or state governments for their work.

On the other hand, where groups engage in working with different groups that are in conflict, or are dealing with perpetrators seeking to change their behavior, the approaches and techniques used are very similar.

As to the question whether it matters that there are different government systems in N. America - at least theoretically more democracy, more rule of law - then in other parts of the world where UCP/accompaniment is practiced, it seems that the U.S. groups might not even agree with these assumptions. The experience in the U.S. is that police and border patrol agents are often violent, and that legal and immigrations systems are hugely biased. Thus American UCP work is challenged by the lack of rule of law, though it might be to a different degree than in other parts of the world. This was not discussed more thoroughly.

4. Managing UCP Projects



4.1 Volunteers and Staff

Questions to Discuss⁴⁶

C3: Staff / volunteer training, length of service, support, and post-deployment / service

- Who is doing the protective work? Are you working with volunteers or with paid staff?
- How do you choose them? What qualifications or experiences are required/desired when selecting staff/volunteers? What if you take all who volunteer?
- How much training, and in what topics, is appropriate before working in the field?
- What are the strengths and challenges of short term volunteers/staff and long term service?
- When advocacy post service is expected of volunteers/staff, how is this supported, encouraged, and what are the effects of this advocacy?

D1: Staff/volunteer security, logistics and support

- What is emerging as good practice around security for your own volunteers, staff, for communications?
- What issues are faced with communication, transportation, other logistics as they impact security and effectiveness?
- What are examples of what is working and when things did not work well? (E.g., is religious affiliation always helpful or also potentially harmful to protect staff? Etc.)
- - How were these problems addressed?
- Whose knowledge is included in security management and decisions?
 - o How, if at all, is staff development continued once working?
- How are staff/volunteers supported in response to stress, trauma, distress of experiences in the work?

Discussion

The two groups that were meant to discuss issues concerning staff and volunteers, group C3 (“Staff / volunteer training, length of service, support, and post-deployment / service”) and D1 (“Staff/volunteer security, logistics and support”), did not take place. The topics of C3 were included for half an hour in another group (C1). And one related group formed spontaneously in the last round to discuss “self-care”. For this section of the report, in addition to these specific discussions, information mentioned in some other working groups is included.

Recruitment

NP recruited previous, experienced staff for its North America project. NP hires staff (rather than work with volunteers) who generally have at least a one year contract.

CPT has a two-step recruitment procedure: People interested in working with them are

⁴⁶ The “questions to discuss” were given to the facilitators and participants with the agenda of the workshop. Both working groups C3 and D1 did not take place; the group C1 took up a few questions of D1, and other information was given in the course of the discussion in other groups. The group C1 was facilitated by Adele Lenning, notes taken by Christine Schweitzer. The topic “Self Care” was taken up in one of the working groups in the last round, group E1 (notes by Sal Corbin), notes of plenary after groups C and E, taken by Christine Schweitzer.

requested to first join a delegation. Delegations are group visits to areas of crisis with a length of one to two weeks. After that they have to complete a training, and then they may become team members. CPT also has a list of reservists who can be recruited for short term, 2-6 weeks, service.

Cure Violence and Main Up! do canvassing looking for volunteers among those they are serving. When a position becomes available, people who have volunteered are considered for hiring. They consider it good practice to start working with people as volunteers, before considering them for paid positions.

Al Otro Lado works partly with volunteers who they screen for special skills – for example legal workers, attorneys, psychologists and interpreters. There are 3,200 supporters to whom they can reach out. As staff they try to hire people from the community they accompany. Many former clients are now staff. They screen applicants carefully for their background and their standing in the community they wish to work with, and have many stakeholders present during the hiring process.

The Legal Collective at Standing Rock had many staff at one point, but now only three. They have a vetting system (background checks) for volunteers and staff. Most volunteers are former clients.

Training⁴⁷,

MPT and D.C. Peace Teams primarily give one-day trainings. Topics may be skills in nonviolence, Nonviolent Communication, 'Center-Listen-Affirm' (CLA) or Active Bystander Trainings. The organizations train people to ask what the need is behind a position and do role plays. Preparing for interventions at demonstrations, they also discuss that there are times when a volunteer may have to step out when they cannot stand a situation or identify too strongly with one side in the conflict.

PPF have 3.5 days of training, and also meet regularly in person or on the phone, and train in quick decision-making. Antiracism is one of the core topics at their trainings. The teams at the border are also trained in empathy, distinguishing between a person and the role they take, cultural issues, and in team-building under stressful situations.

Several other organizations include anti-racism as a topic in their trainings.

Cure Violence trainings focus on rapid response within the community when there are shootings, among other topics.

Team structure

Most peace teams have little if any hierarchy in their teams though they might distinguish different roles to be filled. NP is organized hierarchically with clear line management.

Post-deployment

PPF asks returnees to be available for advocacy requests, and to connect with migrant work in their own communities.

Self-care and post-deployment care

47 Info mostly from group B1.

CPT has a designated circle of five people for counseling in cases of PTSD, but not all organizations have such provisions.

The working group on self-care distinguished “healing within”, “on site” and “at a conference”, and listed a number of possibilities for self-care. They are listed below under “good practices”.

Good Practices

- Flexibility is a key skill.
- Providing introductory trainings to introduce people to the work.
- Volunteers need to be vetted.
- The best vetting may be very different from traditional human resource background checks.
- Providing access to trained counselors to deal with trauma post-deployment.
- Trainings of a minimum of one week are recommended.
- Hiring staff from the community served works well.
- Having people work first as volunteers before considering them for staff positions.
- Elements of “healing within” can be: motivational interviewing, talking to counselors to vent and let the team hear back through reflection; restorative justice circles, heal each other in the circle and then heal others; pastoral counseling, spiritual healing, natural remedies; accountability partner or support, weekly mentoring, UCP "recovery" sponsors; morale building activities in the group; setting boundaries for oneself, turning the phone off, so that people can better serve when they are on duty; scheduling time off, “me time”; making sure the partners are supportive of the work that the teams do; mental health first aid; regular doctor checkups, making sure one’s physical health is intact to do the work; everyone identifies their own resilience strategies; positive acknowledgments of team members.
- On site, the following techniques can help: medic tents, herbs and body work (massage), stress relief, acupuncture; foot massage, meditation; healing ceremonies; yoga classes, walking groups; energizing group activities before work; protocol - prayer, song, and dance were listed. For avoiding stress and assuring self care, reassessing the threat, checking in and dealing with the threat as it escalates; knowing what support systems are available and having a group that shares responsibilities can help.
- For self-care, it is important to know where food & water stations are.
- Also at conferences, certain activities may be important for self-care: yoga, meditation; walks, silent groups or walk & talk (discussion groups); kayaking; energizing activities; checking in with an accountability partner or support person; trauma informed care, safe space; recreational activities; embroidery, poetry; sharing stories.

Challenges

- Media influences the fluctuation in interest in joining teams.
- Managing volunteer strengths and skills, and defining roles clearly.

- Establishing trust of the volunteers / staff in human resource procedures may be a challenge.
- A relapse of clients into old forms of behavior is a challenge when it occurs.

Conclusions

Most of the organizations represented at this workshop work with volunteers. Exceptions are the projects implementing the Cure Violence model – their street workers are paid – and Nonviolent Peaceforce. All organizations provide some kind of training. There were differences in the recruitment process. Some organizations have identified higher standards or longer procedures than others, but all seem to agree that some vetting is necessary for volunteers as well as staff. As to care, there seems to be a certain reliance on techniques of self-care which volunteers are encouraged to use.

4.2 Operating on a Larger Scale

Questions to Discuss⁴⁸

- Has the size and or scope of your work increased?
- If so, what worked well to support this?
- What is needed to bring this work to a larger scale, if that is desirable?
- What is needed to broaden out this work to other organizations or actors, if that is desired?
- What networks in N. America are useful, or need to be built, to support expanding the work?

Discussion and Conclusions

For the participants, operating on a larger scale in the North American context meant mostly being able to cover more areas. MPT, in particular, reported more and more requests for presence at demonstrations which they struggle to meet. Another motivator for increasing the protection activities was the wide-shared concern about increasing conflicts especially in the U.S., due to the growing polarization of society and the fear of violence around the upcoming presidential elections.

Following up from the discussion in group D3 (Similarities and differences of work in NA with work in other parts of the world), revival of a North American UCP network was one of the three topics chosen for the last round of working groups.

The following points were made as to why it was needed:

1. Opportunity to have more impact on government through joint advocacy.
2. Chance to work more effectively and increase skills doing a joint activity.
3. Shared resources (training, policies, etc.).
4. Some place we could call for help.
5. Potential to create a pool of trained protection folks to draw on in a crisis or to be used for recruiting.
6. Opportunity to build relationships with others doing this work.
7. Access to coaching and mentorship resources.
8. Create a space to dialogue about UCP strategy.

The group then turned to practicalities - how to build a North American network of protection/UCP organizations. First, the idea came to link to the Voter Protection Teams that are being organized by Stacy Williams. UCP Practitioners could offer these teams two days of UCP training for election monitoring. Another possibility for recruitment might be through offering training to people in the pipeline struggles (resisting oil pipelines on indigenous land, environmentally sensitive land, etc.).

The group agreed to make use of an existing Shanti Sena network list and web page, include all participants at the NP workshop who were interested and involve other groups that might be

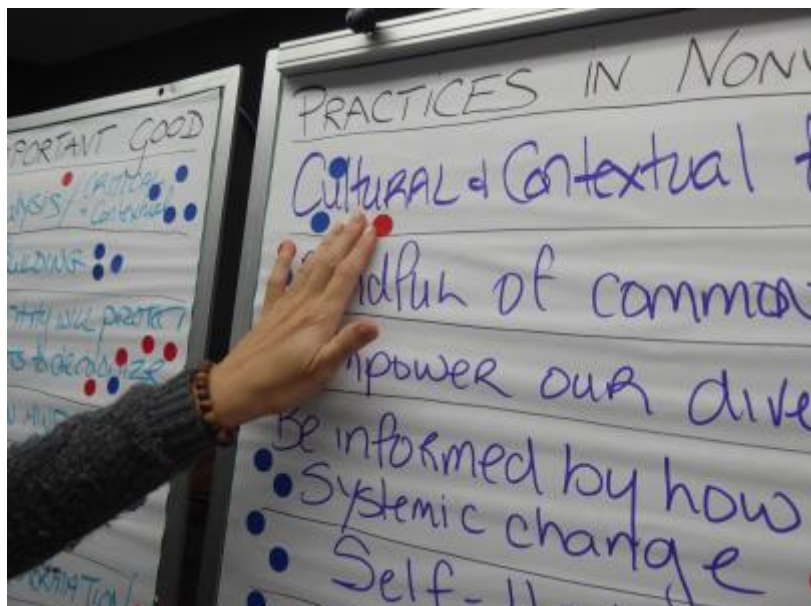
⁴⁸ The "questions to discuss" were given to the facilitators and participants with the agenda of the workshop. The group B3 did not take place; some information on this topic however came out of other groups. Included are also the results of the discussion around forming a North American network (group E3, notes taken by Adele Lenning).

interested. Also other groups and networks dealing with related issues (for example peace organizations or groups working on peacebuilding) should be contacted to see if they would include UCP under their umbrella. Ideas about fundraising were also exchanged.

(In the weeks after the workshop, such a listserve for a “Shanti Sena Network” was indeed created.⁴⁹)

⁴⁹ See <https://mettacenter.org/shanti-sena/about-the-shanti-sena-network/>

5. Conclusions



5.1 Plenary on Good Practices

Discussion

The plenary began with an exercise: First, all participants were asked to name one good practice that they considered of particular importance. These were listed in key words on the board. Afterwards, all were asked to weigh them by marking three they thought were most important. Nobody was allowed to give more than three points, though a few felt this was difficult.

Everybody was also asked at the same time to mark those practices which they felt deserved more discussion as they had doubts or concerns about them or they felt that more nuance was needed. There was no limit to how many of these could be marked.

What follows is the outcome of the exercise. The table of practices that were ranked high in all four good practices workshops⁵⁰ are in bold and black. Those with many doubts, or the need for further clarification are listed in red letters. For comparison, in the right columns are the results of the three earlier workshops.

The color code for numbers in the table:

Blue: the number of people indicating this practice is one of three of the most important

Red: the number of people who indicated the practice needed more discussion or people had doubts about it.

⁵⁰ For reports from earlier workshops see <https://nonviolentpeaceforce.org/what-we-do/about-3/new-report-good-practices2>

Paynesville workshop			Nairobi Workshop			Beirut Workshop			Manila Workshop		
Primacy of those most affected	<u>11</u>	<u>0</u>	Relationship building	<u>15</u>	<u>0</u>	Relationship building	<u>10</u>	<u>1</u>	Multi-level relationship-building	<u>14</u>	<u>0</u>
Take the risk of bringing adversaries together	<u>10</u>	<u>6</u>	Empowering communities	<u>13</u>	<u>2</u>	Well-trained teams	<u>9</u>	<u>0</u>	Capacity enhancement for all – local actors and all of us	<u>9</u>	<u>0</u>
Use whatever identity might protect but coupled with deep anticolonialism work	<u>8</u>	<u>9</u>	Identify and strengthen local coping mechanisms	<u>11</u>	<u>2</u>	Primacy of local actors	<u>8</u>	<u>1</u>	<u>Primacy of local groups</u>	<u>15</u>	<u>4</u>
Systematic analysis, critical and contextual analysis	<u>7</u>	<u>1</u>	Context analysis	<u>10</u>	<u>1</u>	Be proactive in our monitoring and evaluation and learning	<u>8</u>	<u>0</u>	Ongoing context analysis	<u>7</u>	<u>1</u>
Relationship-building	<u>6</u>	<u>1</u>	Active learning of existing local practices of self-protection	<u>7</u>	<u>0</u>	Learning from local communities / experiences of others	<u>8</u>	<u>0</u>	Co-Creation (instead of implementation)	<u>5</u>	<u>1</u>

Self-care	<u>5</u>	<u>0</u>	Continuous process of actor mapping specific to interventions (//1)	<u>7</u>	<u>0</u>	Analysis	<u>4</u>	<u>1</u>	Seeking the humanity in the other	<u>5</u>	<u>0</u>
Acknowledge that there are many other expressions of this work and Acknowledgment that there are many great expressions of this work	<u>4</u>	<u>0</u>	<u>Staff security</u>	<u>6</u>	<u>5</u>	<u>Non-partisanship</u>	<u>3</u>	<u>5</u>	Creativity	<u>3</u>	<u>1</u>
Cultural and contextual appropriateness	<u>4</u>	<u>1</u>	Being proactive	<u>6</u>	<u>1</u>	Self-care and mandatory breaks	<u>3</u>	<u>2</u>	<u>Adhere to principles</u>	<u>2</u>	<u>6</u>
Self-healing	<u>3</u>	<u>5</u>	Trauma healing	<u>6</u>	<u>1</u>	Focus on prevention	<u>3</u>	<u>2</u>	Flexibility	<u>2</u>	<u>3</u>
Empower our diverse community	<u>3</u>	<u>2</u>	Youth engagement which is gender sensitive	<u>6</u>	<u>1</u>	Adaptability	<u>3</u>	<u>0</u>	Trust-building	<u>2</u>	<u>1</u>

Be informed by how your actions affect systemic change	<u>3</u>	<u>5</u>	Community engagement / participation	<u>4</u>	<u>0</u>	Outcomes oriented approach	<u>2</u>	<u>3</u>	Good listening	<u>2</u>	<u>0</u>
Mainstreaming awareness of power imbalances	<u>2</u>	<u>3</u>	Develop strategies to link UCP tracks	<u>4</u>	<u>0</u>	Donor education	<u>2</u>	<u>3</u>	Adaptability	<u>1</u>	<u>1</u>
Information and resource-sharing and building	<u>1</u>	<u>0</u>	<u>Self care</u>	<u>2</u>	<u>9</u>	Sharing diversity	<u>2</u>	<u>2</u>	Innovation	<u>1</u>	<u>1</u>
Be mindful of the common good	<u>1</u>	<u>1</u>	Openness to scaling up	<u>2</u>	<u>8</u>	Having hope	<u>2</u>	<u>1</u>	Sustainability	<u>1</u>	<u>1</u>
Trust as pillar to make communities safer	<u>1</u>	<u>1</u>	<u>Shuttle diplomacy</u>	<u>2</u>	<u>7</u>	Planning strategic engagements	<u>2</u>	<u>1</u>	Acceptance (in the community)	<u>1</u>	<u>0</u>
Vision is community transformation	<u>1</u>	<u>1</u>	<u>Institutional learning and memory</u>	<u>2</u>	<u>5</u>	Forming local peace committees	<u>2</u>	<u>0</u>	Interdependency of protection work	<u>1</u>	<u>0</u>
Network building	<u>1</u>	<u>0</u>	<u>Regional approaches to security</u>	<u>2</u>	<u>5</u>	Commitment	<u>2</u>	<u>0</u>	Different role of local, national and international in different phases	<u>1</u>	<u>0</u>

Assume nothing, open mind	<u>1</u>	<u>2</u>	<u>Youth economic empowerment</u>	<u>2</u>	<u>4</u>	Empathy:	<u>2</u>	<u>0</u>	Team work	<u>1</u>	<u>0</u>
Power of story sharing	<u>1</u>	<u>1</u>	<u>Deep community work</u>	<u>2</u>	<u>3</u>	Solidarity	<u>2</u>	<u>0</u>	Concrete action	<u>0</u>	<u>2</u>
			<u>Focus on positive change makers (2/3)</u>	<u>2</u>	<u>3</u>	Ongoing training	<u>2</u>	<u>0</u>	Remember the greater vision you are part of	<u>0</u>	<u>0</u>
			Bringing men and women to further common goals in terms of gender	<u>2</u>	<u>2</u>	<u>Protecting all life</u>	<u>1</u>	<u>5</u>	Persistence to nonviolence	<u>0</u>	<u>0</u>
			Cooperation between the stakeholders	<u>2</u>	<u>1</u>	Disaggregation of threats	<u>1</u>	<u>1</u>	Constant learning	<u>0</u>	<u>1</u>
			Listening	<u>2</u>	<u>0</u>	Networks and local relations	<u>1</u>	<u>1</u>	Unity	<u>0</u>	<u>0</u>

			<u>Digital security</u>	<u>1</u>	<u>14</u>	Sharing	<u>1</u>	<u>0</u>			
			<u>Inclusivity</u>	<u>1</u>	<u>5</u>	Diversity in our teams	<u>1</u>	<u>0</u>			
			Healing and rebuilding communities	<u>1</u>	<u>3</u>	Credible interrupters:	<u>1</u>	<u>0</u>			
			Referral pathways	<u>1</u>	<u>2</u>	Maximizing different roles and skills	<u>1</u>				
			Using coalition power for protection)	<u>1</u>	<u>2</u>	<u>Relevance of UCP wheel</u>	<u>0</u>	<u>5</u>			
			Do no harm	<u>0</u>	<u>2</u>	De-escalation	<u>0</u>	<u>3</u>			
			Dialogue	<u>0</u>	<u>1</u>	Relationships of all stakeholders	<u>0</u>	<u>2</u>			

						and unexpected actors:					
			Managing expectations / transparency	<u>0</u>	<u>1</u>	Ongoing reflection and sharing:	<u>0</u>	<u>0</u>			
			Interrupting cycles of violence	<u>0</u>	<u>0</u>	Beauty of faces and stories I listened to	<u>0</u>	<u>0</u>			
			Willing to work in challenging setting	<u>0</u>	<u>0</u>	Sharing successes and challenges with broader community		<u>3</u>			

Figure 1 Main good practices identified by participants in the final plenary.

The comparatively high number of votes for “Take the risk of bringing adversaries together” was explained in two ways: One was the intention to express the difficulties and the good preparation needed when embarking on such an effort. A second concern was about the risk one of the parties might be taking to come to the table and the concern that participation not be pressured. The third argument was that in the context of decolonizing, so much was to do within or close to one’s own society that the focus should lie on that. Other participants disagreed and argued that in the course of conflict transformation, such dialogue must happen at one point though it is not always and not necessarily the UCP agency that brings it about.

Comparing the list the North America workshop created to those of the earlier workshops, the first thing to notice is that relationship-building was not the good practice ranked highest though it is among those which got some marks. This can be explained by the fact that some of the North American peace teams do not engage in relationship-building between adversaries but rather pursue a strategy of deterrence or using methods of direct nonviolent action to diffuse a potential violent situation.

Another is that the issues of racism and anti-colonialism came up in this workshop while it did not play much role in any of the earlier ones. (This item was integrated into all the discussions right from the world café at the beginning on.) In the discussion of the scoring, some participants again emphasized the topic of “decolonization”. One said that they were concerned that this might just be “another point”, while for them it was “the” point.

Primacy of local actors – reformulated to “those most affected” ranked high in the workshop, as did analysis.

A point that was not made in earlier workshops was a reference to different approaches to accompaniment as a good practice. (That there are different ones was said in all workshops, but this was not listed in the end among the central good practices.)

5.2 Summary and Conclusions

Good Practices and Challenges

The participants of the workshop formulated a number of lessons, good practices and challenges which can be read in the appendix (1). Outstanding practices repeated in more than one of the working groups include:

- A good practice and a recurrent theme in almost all working groups was the need to be aware of racism, colonialism and privilege as issues, and to work towards a transformation of society. There was agreement that anti-racism should be included in the trainings of volunteers. It remained however unclear how these issues would be reflected in the actual protective work. Most – not all – participants argued in favor of a “pragmatic” approach regarding using privilege (as whites, men, Christians etc.) when requested by the partners and where being white etc. was of a protective value. One group formulated this as a good practice: ‘It is a good practice to be strategic / pragmatic in using different identities (racial, gender, age, sexual orientation) that will be protective in particular contexts, as long as there’s an invitation to do so by folks being protected.’
- Being invited, working with those who are threatened as partners and accepting their guidance is clearly both a principle and a practice of the organizations that came to Paynesville. It was pointed out that this may become a challenge when assuming too quickly that affected communities want outside support.
- Some organizations listed bridging, or bringing together, communities and groups in conflict as a good practice, but it was also clear that not all organizations embrace this practice.
- The prevention of violence through nonviolent techniques, including interpositioning, was shown to be effective in situational settings, for example at demonstrations.
- An interesting good practice from more than one organization was a process of staff / volunteer development: They draw people into the work step by step, first as (short-term) volunteers or partners on the ground, and then giving them more permanent roles (hiring them or giving them access to longer-term volunteer missions).
- Working or any engagement with police in communities where there is complete distrust is problematic, and there were different policies laid out regarding relationships to police (from “none at all”, to “inform but not cooperate”, to “train and seek cooperation”).
- A big challenge is that, at least in the U.S., there is a much higher need and demand for UCP work than the groups can meet, and the concern that this need might even increase further with the upcoming presidential elections and the growing political divide in the society.
- Many participants have difficulty finding time to focus on larger analysis and to combine protection with transformational work, while doing the practical accompaniment work.
- A number of challenges had to do with the reality that the majority of the local groups are working with volunteers, not with staff. Several spoke of problems regarding vetting volunteers sufficiently, a lack of sufficient face-to-face interaction and of maintaining

continuity.

Comparison to Earlier Workshops and Studies and Work in Other Parts of the World

The North American workshop was different from the other workshops conducted so far in that most organizations and groups invited fell into the category of “local UCP organizations” for their work in North America. A few of them also work in other countries / continents or even have the main emphasis of their work elsewhere. Others are focused exclusively on some communities in North America. Some are very local, working in certain parts of certain towns or certain places in indigenous communities, others cover one or a few states or some places at the U.S.-Mexican border. Only NP, though it has a base in the U.S., could be counted as a truly international organization because the staff it used for its U.S. project came from outside North America. And the work regarding the situation on the Mexican border that is done on Mexican ground of course also could be called “international” though the problem it deals with are the U.S. immigration laws and enforcement agencies’ handling of the Latin American migrants.

Being local is also true for the volunteers / practitioners as individuals: With a couple of exceptions, the protection work in North America is done by national citizens in their own country, or in Mexico by U.S. citizens.

Most of the groups had not thought of their work in terms of UCP. Some spoke of “accompaniment” or “violence interruption” that have already been identified at earlier workshops as alternative terms that fall into the field of what NP understands as UCP. Some did not consciously use any of these concepts. However, most seemed willing to use the framework of UCP and consider their work using this label.

As to the kind of work, there were at least three different contexts where UCP is being applied: There is situational/temporary work – prevention of violence at demonstrations; there is work at hotspots of conflict – the U.S.-Mexican border, the extended struggle against the oil pipeline at Standing Rock and other First Nation territories; and there is long-term work in urban areas riddled by gun and gang violence.

The majority of participants in the workshop came from the U.S., and the situation in the U.S. dominated almost all discussions. And it became clear that the U.S. and Canada are very different in regard to protection needs and strategies. There is much more conflict and division within the U.S. (the key words being racism, ethnic, religious and political divides, gun culture, police violence), and there is much more violence involved in the expression of these conflicts. Canada is not alien to the same issues but it seems that there is less direct violence involved. Also a very different attitude was expressed by Canadians towards the police as the state actor to whom providing security should fall. (We must not forget: UCP is about stepping in when the regular mechanisms are wanting in their efforts to provide safety and security for all.)

Reflecting the local character of all the groups – that they are working in their own homes, or even when in Mexico, on issues related to U.S. government policies – there was a heavy emphasis on transforming society. In addition to protecting specific people in specific places, the individuals and groups represented have long-term goals of transforming the colonial, racist, sexist, exploitative structures of their home countries to more just, equitable, sustainable structures. This is quite different from other workshops that included local people, but were dominated by groups working internationally, not in their own home. In the other workshops where people from the Global South represented the majority of the participants, racism, privilege and neocolonial power structures were mentioned, but by far did not play the role

these issues did in North America. This may be explained in part by the dominating conflicts and narratives of progressive civil society in North America. Awareness of racism and white privilege is a frequent focus, as is the questioning of the role that especially the U.S. play as a world power. However, it may also reflect the kinds of intrastate conflicts that organizations are addressing in other regions, which on the surface seem to have less to do with racism or colonialism. However, it is often the long term impacts of colonial divisions of territory, governance practices and colonial worldviews, that underly some of these conflicts. There may be other factors as well, and it would be fruitful to return to this discussion at the planned international gathering. Whatever the cause, it is quite noticeable that people from the global North discussed decolonization and racism as a central issue in a way that did not occur in the earlier workshops.

Some of the work done by local CSOs in North America is not so different from that in other countries – building relationships with all sides, including violence perpetrators and security personnel, and through dialogue encouraging them to change their behavior. This seems hardest when the main problem are state officials like those controlling the border and police. There is very little deterrence power that the local groups wield though in some places the groups have managed, according to what they say, to gain respect from the police. Participants also noticed a tension between holding these authorities accountable and relationship-building with them.

Community violence is being addressed by organizations in many countries. Examples from earlier workshops are the women peacekeeping teams of NP in South Sudan or the work against feuds in the Philippines. Also work with migrants or refugees played a role in other parts of the world though the work done at the U.S. border has an activist touch it missed in the other areas. In Iraq, South Sudan or the Philippines it is the humanitarian and nonpartisan impetus of protecting refugees that is the main rationale of the work; in the case of U.S.-Mexico, the focus is much more on supporting migrants against restrictive immigration laws, and protecting them from abuse and defending their human rights.

Several groups in the Middle East sought, as they explained in the Good Practice workshop in Beirut, to counter the problem of lack of respect from the side of police and military by including internationals in their teams. The CSOs in North America have for the most part not tried to do so, and it is also doubtful if that strategy would work there: It is assumed that foreigners would not have a protective value in North America because they are not allotted a higher status than nationals. In fact, they may be seen as 'less than'. That they do so in other countries probably can be at least partly explained by the lingering colonial and racist value systems placing more worth on foreigners, especially but not only, from the Global North. (Traditional values of hospitality also play a role in many places.)

Some studies – for example the one by Ellen Furnari on Mindanao in “Wielding Nonviolence” – touch on the role of local practitioners.⁵¹ And the differences between local/national and international organizations and practices, as well as international versus local staff, came up in all the earlier workshops conducted in the Good Practice series.

In the workshop on Southeast Asia, there were several local groups and individual human right defenders (HRDs) doing accompaniment of threatened individuals, groups or whole communities, monitoring ceasefires etc. It became clear that there were differences between local and international groups regarding the access to conflict parties, deterrent power,

⁵¹ North America was not included in the study “Wielding Nonviolence”, nor are there to the knowledge of the rapporteur other studies that focus on UCP in the ‘global North’.

knowledge of background and contexts, different Standard Operating Procedures (SOPs) and the issue of nonpartisanship – a principle which local groups in that area found difficult to identify with.

In the workshop on the Middle East region, this comparison between local and international groups was continued and deepened.⁵² There were also groups that could not easily be categorized as either “local” or “international”, because they were local groups using larger numbers of internationals as volunteers or they worked in close partnership with an international organization.

In the conclusions of that workshop, two paradigms were suggested, an “activist” and a “nonpartisan” approach. The activist approach was strongly related with the approach of ‘deterrence’ and with a partisan stance to the conflict issues, seeing the protective work as a contribution to a social struggle. It was also observed that the nonpartisan approach, if run by an international organization, may be more “professional” in the sense of being likely to be using paid staff working for the organization longer term, larger HQs, line management etc. The activist approach is often employed by smaller organizations that work with short- and mid-term volunteers⁵³, and the working structure is based on consensual decision-making.

The table below summarizes some of the differences in these paradigms, though of course these are generalizations. When looking at these paradigms now with the experiences of the workshop on North America, some aspects need to be added. These differences are marked here by *italics*.

	Activist	Nonpartisan
Objectives	Protect activists engaged in a struggle <i>Protect individuals and communities</i>	Protect civilians <i>Protect activists</i>
Basis of legitimacy	Solidarity with a shared cause <i>Overcome injustice in one’s own society</i>	IHL, human rights covenants etc.
Context	Uprisings/revolutions; resistance (civilian-based defense), refugee protection	Civil or international war, armed conflict <i>Intra-societal violence</i>
Position towards conflict issues and actors	Partisan	Non-partisan/impartial

52 In the Africa workshop, this issue did not play a role.

53 Short-term is defined here up to 3 months, middle term 3 months to 1 year.

Main values	Nonviolence Primacy of local actors	Nonviolence Nonpartisanship Independence Primacy of local actors
Belief basis	Often religious, but not always	Secular or <i>religious</i>
Strategies	On the ground: Deterrence, relationship building only with limited range of actors, pursue legal action at times International: Building pressure on the opponent through reporting to decision-makers and/or wider public	On the ground: Relationship-building with all sides (encouragement) and deterrence International: At best reminding all sides of the obligations they entered through signing IHL / HR covenants
Activities	Protective presence, accompaniment, monitoring, documentation, interpositioning, advocacy with wider public and decision-makers, going to court	Whole UCP wheel ⁵⁴ Advocacy: On the micro-level. With decision-makers more limited to finding (political & financial) support for UCP
Practitioners	Volunteers	Staff or <i>volunteers</i>
Organizational structure	Consensus-based	Hierarchical or <i>flat, consensus-based</i>

Figure 1 Activist and nonpartisan paradigm revisited

Most of the differences noted here stem from the existence of local organizations that define themselves as nonpartisan and that seek to intervene in intra-societal violence.

In the following, some more theoretical reflections regarding locals doing work in their own society are suggested.

UCP by Local CSOs

Most of the time – also in the earlier reports of the Good Practice series – a dichotomy between “local” and “international” was assumed. This was also how representatives of the various UCP groups in the workshop saw themselves – they described themselves as being either locals (nationals) or internationals. But when looking here at a subcontinent where there are almost exclusively local UCP practitioners (with the exception of NP’s mid-term project at Standing

⁵⁴ This is a visual model NP uses to describe its activities. Please see the earlier workshop documentations for it.

Rock), it becomes clear that this pair of opposites cannot be maintained. Actors have different grades of closeness to the conflicting parties and the conflict object, and vice versa external actors have motives for being involved, invariably pursuing their own interests at least to some degree.

For these reasons, some authors have suggested that the relationship of external parties to a conflict should rather be thought of as a continuum or as an onion with different layers. In its core are fully internal actors (core parties). In the next layer there are active influential and marginal parties, and at the outer border are very few almost uninvolved, purely external ones:

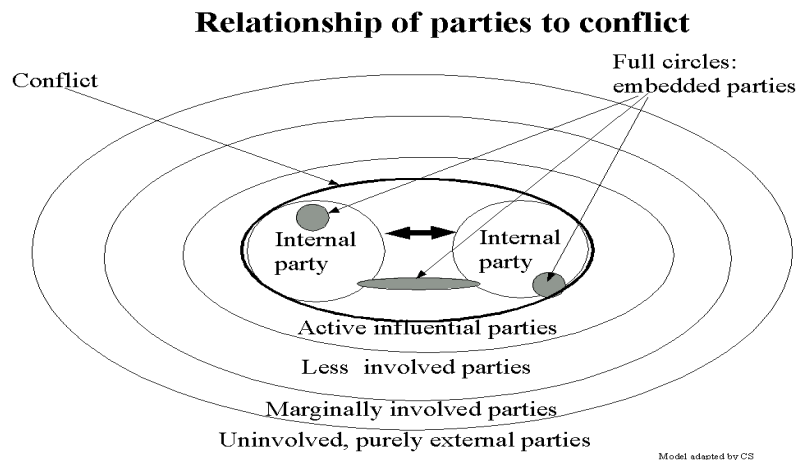


Figure 2 Diagram adapted from Encarnacion, McCartney and Rosas 1990:45, reprinted in Lewer and Ramsbotham 1993:31 and adapted from there by C. Schweitzer 2010.⁵⁵

‘Embedded’ actors in this model are those who are ‘internal’ but who seek to either adopt a non-partisan stance in relation to a conflict of which they do not consider themselves to be a party, or who try to work on the conflict by supporting one or the other side. There are many examples for “embedded nonpartisan work” of this internationally - those individuals, groups and agencies who work for reconciliation between ethnic and religious groups in the midst of violence. In North America, as was also the case in Palestine, many peace teams stand on the side of one party (be it migrants, PoC, native Americans, LGBTQI, progressive movements ,etc.), and try to protect them and thereby open space for them.

Questions and Recommendations for Future Workshops

For comparison, it will be interesting to have a workshop on the European region (tentatively planned for October 2020). It can be assumed that in Europe there will also be many local CSOs, but also groups that do trans-border work in other European countries. Among the questions to be explored there could be, in follow-up of the discussions in North America, the following:

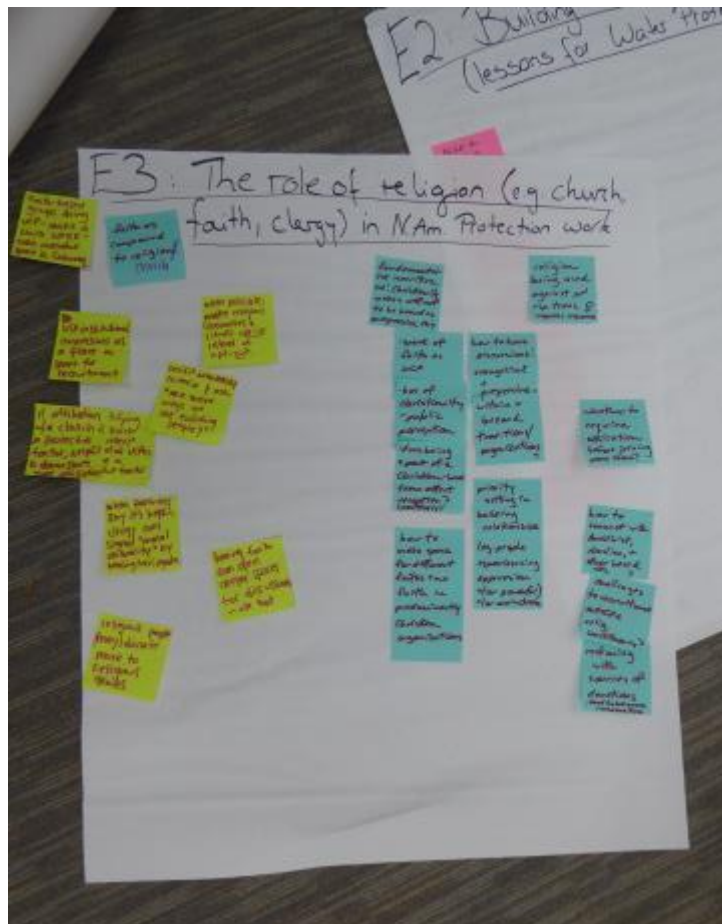
- What role do privilege and racism play in the perception of groups in Europe?
- What role does deterrence play, and what gives UCP practitioners leverage for

⁵⁵ (2010) *Strategies of Intervention in Protracted Violent Conflicts by Civil Society Actors. The Example of Interventions in the Violent Conflicts in the Area of Former Yugoslavia, 1990 – 2002*. Vehrte: Soziopublishing. (Dissertation) [Online] at <http://www.ifgk.de/fileadmin/ifgk/forschung/CSchweitzerThesisYU-final.pdf>.

deterrence?

- What role does relationship-building with all actors play?
- Approaches to protect refugees.

6. Documentation



6.1 Summary of Good Practices

Outlining the Framework of UCP

Use of Principles

- Nonviolence is an important principle in most situations.
- Consider do-no-harm as an overarching principle.
- Make the “primacy of local actors” more concrete by speaking of “primacy of those most affected”.

Shrinking Space and Current Political Climate

- Use dialogue to bridge polarized communities. The focus should be on connecting people (breaking down divisions).
- UCP groups need to rely on their partners to tell them what is going on.
- A good communication policy with the partners of the UCP groups is essential. This communication must be constant.
- Train the volunteers to be very flexible. On the border, for example, the situation changes all the time.
- Divide work between those doing accompaniment and those who focus on analysis and monitor the changing policies.
- Get the word out about UCP through story-telling.
- There is need for core paid staff to deal with the high demand for UCP.
- Train people in-person is a good practice.
- Incorporate anti-racism / decolonization issues into the trainings.
- Train teams on how to deal with internal conflicts.
- Refresh trainings every few years.

Racism in North America and Its Impact on UCP

- Practice “language justice”, meaning having meetings or calls in all relevant languages.
- Recognize that protection is often mutual, avoid the tendency to think only those with a specific privilege can protect, rather protection may flow back and forth.
- Speak of capacity-recognition rather than capacity-building.
- Support self-protection as a critical good practice.
- Be strategic / pragmatic in using different identities (racial, gender, age, sexual orientation) that will be protective in particular contexts, as long as there’s an invitation to do so by people being protected.
- In trainings, talk about racist / colonial systems and how that plays out in interpersonal interactions and potential protection activities.
- Include self-care as a topic in trainings.
- Ask white people not to burden their colleagues of color (or partners) with their guilt about racism.

- Mentor people (esp. people of color) to realize they have value and can do things they previously may not have realized.
- Documentation of cases (for example the histories of migrants) is important, especially as a resource to be used by affected people in their activism or otherwise. It also helps to copy documents so that they are available online (in case they are taken, for example at a border crossing).
- Connect with migrant-led work in our own communities (or with People of Color, indigenous people etc.) to the extent that this is welcome (in conjunction with UCP / accompaniment work). Many local people who might want protection, feel that North American organizations are more concerned with protecting people far away than in their own communities.
- After accompaniment work, there is need to do broader advocacy / activism work (and be available for it) on the structural problems (racism, colonialism).
- Have teams include multiple identities e.g. race, age, nationality, gender.
- One way to deal with the issue of racism is to have a multi-cultural team on the ground.
- Three approaches to deal with white supremacy in the field were suggested.
 - Capacity recognition of the local community.
 - Understand that protection is mutual.
 - Support self-protection.

Gender, Age and Other Identities and Their Impact on UCP

- Consciously build relationships with LGBTQI leaders.
- If you work with LGBTQI populations, include LGBTQI on the team and in the leadership.
- Provide additional training/internal education on LGBTQI issues.
- Provide additional emotional support for LGBTQI team members.
- Ensure that protection work includes specific needs of non-binary individuals.
- Understand and utilize gender strengths in UCP work.
- Similar to the discussions in other small groups (like the one on racism), make use of the overt “profile” of a protector, whether it be gender, age or other apparent identity markers. This requires a diverse team.
- Acknowledge gender pronouns expressing diversity. This should be indicated by declaring the preferred personal pronouns on name tags in workshops.
- Create safe space for LGBTQI; for that they need to be asked what level of disclosure they are comfortable with. This is also a reflection on the principle of the primacy of local actors in a new context.
- Acknowledge security issues/vulnerability of LGBTQI staff/volunteers/community.

The Role of Religion in UCP

- Tolerance by Christians towards non-Christians and atheists.
- Distinguish between faith and its institutions (churches).
- Faith-based groups doing UCP should make a lot of noise and take the narrative space

that fundamentalists occupy.

- Faith-based UCP groups can use institutional connections for staff recruitment.
- When possible, religious ceremonies and rituals should be organized in a way that people need to opt-in rather than to opt-out.
- Revisit membership criteria for faith-based UCP groups, and ask: “Are there ways we are excluding people?”
- When partners say it is helpful, the clergy can signal “moral authority” by wearing their regalia.
- Having faith can open deeper spaces for discussion, and that can be useful.
- Religious people (may) donate more to religious groups.
- Identifying as “church volunteers” instead of as UCPs can be a protective factor.

Tactics of Protection

Accompaniment and Interpositioning in the North American Context

- Use a diverse team, create an intentional strategy around racial dynamics. (Putting people where they can best connect with people). Clear identification of team members when the context allows it, such as
 - vests
 - card to hand out.
- In many contexts educate police about peace teams.
- Helping / convincing protesters to adopt unarmed strategies.
- Techniques for de-escalation include distraction and peeling away instigators of violence.
- Find common ground using techniques like Nonviolent Communication.
- Human dignity is a core value.
- Include anti-racism training to prepare U.S. teams.
- Continuously build relationships (within context).
- Contact key stakeholders ahead of time – especially when the conflict might be particularly intense / violent.

Communities Protecting Themselves and Mutual Protection

- Acknowledge that some groups do not ask for outside help.
- Acknowledge that sometimes unarmed protection is not warranted.
- Ask what the long-term goals of the movements are, how nonviolence may play into it and what the longer-term strategy is.
- Identify change agents of affected communities. Sometimes outsiders come and assume that their power is enough.
- Recognize the context in which protection is needed, and shape the response accordingly.

- Acknowledge your own identity and its history.

Protection in Communities Impacted By Shootings and Gang Violence

- The Cure Violence model has been successful.
- Do context/community analysis. Many elements are universal, but the model probably needs to be customized for each community.
- Those historically pushed should be leading the response – this should be a universal principle.
- Need to ask first: “What is your purpose?”, then need to find out their needs, and then use the needs to motivate people to reduce violence.
- A violence interrupter has to be:
 - credible (must be from the community)
 - bring the right competencies (professional attitude, trustworthiness, being responsible and reliable, willing to work without violence)
- Meet the clients where they are.
- Make gangs live up to their own moral codes.
- The violence interrupters need to be a role model to provide mentorship – a parental model, showing through their example that change is possible.
- The work requires consistently stopping by and checking on clients – being a constant presence.
- They teach the ability to differentiate between behavior vs. person (“I don’t like what you did.” vs. “I don’t like you.”).
- Invest community in the process. Work with communities brings less reliance on the police.
- Adding women to the team helped tap into the natural respect that men have for their mothers.
- There is no judging involved – clients can be in a gang, can deal drugs, etc. The whole focus is not to resort to gun violence.
- They seek out street leaders and street organizations (a.k.a. gangs) to engage with them to reduce violence by referring to the codes and systems gangs have created themselves.
- They convince the police to give information to Cure Violence workers, but Cure Violence workers never share information with the police.
- It is important that the city administration sends the message that the city wants to reduce violence
- Change requires:
 - Community investment
 - System realignment
 - Individual transformation
- The projects developed a shooting response every time there is a shooting (even if the outcome is only a small graze):

- Checklist for work done within 72 hours after a shooting
 - Analyze the shooting (who got shot, who did the shooting)
 - Deploy violence interrupters to stop retaliation (at hospitals, with family, etc.)
 - End with a public communication campaign to share the facts and demonstrate that gun violence is not acceptable in this community. (Reeducation of the community)
- The public response to every shooting must happen quickly - within 72 hours of the shooting.
- It also requires work to involve others from the community (church leaders, community leaders, “key grandmother”, etc.)
- It does not directly involve the police – this is a community action
- Successfully motivate the community to believe “this is not normal; this is not acceptable”. Thereby it empowers the communities to be accountable for themselves.

Protection, Advocacy and Activism

- It is important to define activism and advocacy in UCP work.
- UCP is creating space for activists to do their work more safely.
- Clear communication on the role of UCP practitioners at a given activity is important.
- Discuss ahead of time the specific roles and tasks (i.e. is preventing heckling or hate speech a UCP role?).
- It is important that affinity teams can make decisions on the spot (model of decentralization). This of course needs to be based on UCP principles as guidelines.
- Engage in strategies that build trust prior to high profile events.
- Engage in transformation beyond protecting people.
- Consider how previous activism may impact the ability to provide UCP (i.e. activists may find it hard to be considered nonpartisan when coming as UCP practitioners to a rally).
- Advocate for principles rather than for a group of people.
- Each situation has its own context and decisions must be individualized/contextualized.

Working with the Legal System and Authorities

- Work collectively:
 - Let people play the role they are best suited for (race, skills, education, experience).
 - Roles will evolve as people grow in their work.
- Communication:
 - Let authorities know who you are and what you do.
 - Be authentic, sincere, and respectful in your communication.
 - In some contexts one-way sharing of information with police —> from police to Cure Violence/Man Up – is appropriate because reporting back to the police would undermine community trust in CV/MU.

- Establish communication with police ahead of violent action.
- Showcasing nonviolent work:
 - Successful nonviolent de-escalation may show authorities/law enforcement that they are not needed.
 - Building respect with authorities helps in getting space for UCP work from them.
- Relationship-building:
 - Relationship-building is a long-term task.
 - Constant trust-building between all actors can help avoid dependency of local communities on outside protections
 - Give people space to discuss their own issues.
- Deterring threats and violence from authorities/law enforcement?
 - There is a core dilemma: Trying to hold authorities accountable, while at the same time building basic working relationships.
 - Harness the power of other people (in general, celebrities, people with status) through presence and advocacy.
 - Outsider protection should be limited to emergencies and needs to be accompanied by capacity development/enhancement in communities.
 - Provide for lawyers and legal advice in advance, so as to be prepared for arrests etc.
 - Civil law suits against law enforcement officers are possible, but takes a long time, are costly, and often do not stop agencies from doing the same thing or even getting more aggressive.

Similarities and Differences between UCP in North America and in Other Parts of the World

- Recognizing the number of UCP groups and the energy for reconstituting a network, a group from the workshop committed to rebuild a network..
- It is important to uphold successful examples of work to reduce violence.
- Provide education in nonviolence and UCP in the face of the militaristic culture.
- International workers bring different perspectives that can be helpful.
- Recognizing local capacity, and incorporating it into action plans is critical..
- Building of a local support group around a Peace Team is useful.
- Utilize the concept of rule of law with legal accompaniment (in the border context) is useful.
- A New York police institute trains police to use unarmed policing (transforming policing).
- Make a rule to leave the guns at the door and encourage people to bring their differences to the table.

Managing UCP Projects

Volunteers and Staff

- Flexibility is a key skill.

- Providing introductory trainings to introduce people to the work.
- Volunteers need to be vetted.
- The best vetting may be very different from traditional human resource background checks.
- Providing access to trained counselors to deal with trauma post-deployment.
- Trainings of a minimum of one week are recommended.
- Hiring staff from the community served works well.
- Having people e work first as volunteers before considering them for staff positions.
- Elements of “healing within” can be: motivational interviewing, talking to counselors to vent and let the team hear back through reflection; restorative justice circles, heal each other in the circle and then heal others; pastoral counseling, spiritual healing, natural remedies; accountability partner or support, weekly mentoring, UCP "recovery" sponsors; morale building activities in the group; setting boundaries for oneself, turning the phone off, so that people can better serve when they are on duty; scheduling time off, “me time”; making sure the partners are supportive of the work that the teams do; mental health first aid; regular doctor checkups, making sure one’s physical health is intact to do the work; everyone identifies their own resilience strategies; positive acknowledgments of team members.
- On site, the following techniques can help: medic tents, herbs and body works (massage), stress relief, acupuncture; foot massage, meditation; healing ceremonies; yoga classes, walking groups; energizing group activities before work; protocol - prayer, song, and dance were listed. For avoiding stress and assuring self care, reassessing the threat, checking in and dealing with the threat as it escalates; knowing what support systems are available and having a group that shares responsibilities can help.
- For self-care, it is important to know where food & water stations are.
- Also at conferences, certain activities may be important for self-care: yoga, meditation; walks, silent groups or walk & talk (discussion groups); kayaking; energizing activities; checking in with an accountability partner or support person; trauma informed care, safe space; recreational activities; embroidery, poetry; sharing stories.

6.2 Summary of Challenges

Outlining the Framework of UCP

Use of Principles

- Nonviolence is also a challenge, esp. in situations of strong asymmetrical violence.
- Nonpartisanship cannot be applied to the situation when groups are protecting themselves.
- The use of White privilege also reinforces existent power structures and stereotypes.

Shrinking Space and Current Political Climate

- Even peace teams work in silos, and there is a lack of face-to-face interaction due to online recruitment of volunteers. Narratives develop in isolation.
- To develop the needed skills at monitoring.⁵⁶
- The quickly changing situation, for example at the Mexican border, is demanding.
- It is difficult to focus on larger analysis while doing the practical accompaniment work.
- There is little or no time for proactive planning; most of the time the teams react to emergencies. Activism is mostly based on quick reaction rather than deep understanding or strategy.
- Increased demand / calls from groups needing UCP or /and training are a challenge to the under-resourced peace teams.
- Figure out how to develop sustained support for peace teams.
- Media in general contribute to the polarization.
- Manipulation of social media.
- Presence of guns
- Presence of private militias is a problem.
- Increased open expression of bigotry.
- Get the word out about UCP.

Racism in North America and Its Impact on UCP

- There is systematic racism which is different from interpersonal racism. But they are related.
- Colonial institutions may need to be dismantled along with racism which may have been based on these institutions.
- Privilege, even when used for protective purposes, may give rise or support to racism.
- Using racist privilege for protection without an intentional plan to dismantle racism is just racism.
- People are often comfortable with basic service work rather than transformational work.

⁵⁶ This referred to monitoring at the border to Mexico.

- There are not enough ideas how to resolve these issues of privilege, colonialism and racism.

Gender, Age and Other Identities and Their Impact on UCP

- There is more risk of harassment and violence for indigenous people and LGBTQI people – just walking down the street (e.g. attacks against trans-people).
- Having the time to address all these various identities in a short time, and being aware of intersectionality in ourselves and in our UCP work.
- Thinking through how people read particular (visible) identities and how that plays into protection.
- Gaining acceptance for LGBTQI people in some communities.
- Addressing where prison officials place LGBTQI people – i.e. in what gender prisons (as a matter of protection).
- Negotiating “hidden” identities – in different cultural contexts, and in terms of the work’s effectiveness.
- Attacks against trans-men and women.

The Role of Religion in UCP

- Fundamentalist narratives re: Christianity make it difficult to be heard as progressive clergy.
- Speaking of faith when doing UCP work.
- There is a “box of Christianity” in the public perception, meaning that people do not differentiate between different groups.
- Being part of a Christian based-team. probably affects the reception
- How to make space for different faiths and no-faith in predominantly Christian organizations, and whether affiliation should be required at all before joining a peace team.
- How to have discussions between evangelical and progressive people within and beyond traditions / organizations?
- Priority setting in building relationships, for example if focusing on people experiencing oppression versus doing advocacy.
- How to connect with Buddhist, Muslim and other religion-based peace teams.
- Recruitment outside of religious constituencies.
- Funding because Christian funders tend to be conservative.

Tactics of Protection

Accompaniment and Interpositioning in the North American Context

- Developing training that addresses the difficulties in keeping a team intact both physically and emotionally.
- Better identification or expectation of who you are and what you do. (Sometimes it is

more challenging if an identification - like a vest - is visible because it can escalate violence.)

- Situational intervention makes it difficult to build long-term relationships with partners and other stakeholders.
- The police are not neutral; if there is contact to them, it is necessary to keep it contextual. The context needs to be informed by anti-colonial, anti-racist relationships.

Communities Protecting Themselves and Mutual Protection

- Sometimes it is assumed that affected communities want outside support. That is not always the case, and communities/individuals may have difficulties in accepting support, or may even reject it. Reasons may be pride, self-organization and self-protection being in place, humility, or distrust of outside communities.
- Sometimes it is not necessary to offer outside support. Many communities do their own internal organizing.
- There is an extreme difference in regard to access to power between accompaniers and accompanied. Who has access, and are we aware of that?
- A challenge may be nonviolence as a concept. Some communities move towards stronger forms of internal self-protection. Some people arrive at nonviolence through extreme experiences with violence. That past with violence gives them credibility.

Protection in Communities Impacted By Shootings and Gang Violence

- Elders in a community have less ability now to make the younger children behave themselves (generational differences).
- Neighborhood groups that are protecting each other because they have each others' back are often mislabeled as gangs.
- Overcoming internalized self-hatred is a challenge. African-American people have been told for so long that they are less/bad/ugly that it has been internalized. So, when they see another black person they can externalize that hatred.
- There are historical policies that destroy the black family (e.g. no support if there is a man in the household).
- Many people in troubled communities cannot get a regular job – even at McDonalds. And the best way to make money is drugs and there are lots of chances to do that.
- The model does not work the same way everywhere. It has to be customized for the community and that can be difficult (e.g. immigrant community).
- Affordability?
 - How much is a life worth?
 - Police person costs \$60,000 – Case worker costs \$30,000
 - How much does incarceration cost?
- Stigma of working with people with guns (“not in my backyard”).
- Funders and cities hesitate to invest money in people who have already been involved in gun violence. There is a lack of funding and consistent stable support.

- The outside stereotype of “gang” is a problem (codes, morals, protocols, constitutions, structure). In reality, the “gangs” were formed not only because of poverty but because the black communities were terrorized by the state. They partly formed for protection.
- It is also a challenge to convince young people that their future is not limited to six blocks of their community.
- Police are being evaluated for the number of arrests they make which makes it hard for them to accept the neutral stance of the violence interrupters.
- Racism is a challenge – police tend to suspect or persecute violence interrupters because they are not white.

Protection, Advocacy and Activism

- Articulating an unspoken but felt principle that connects to decolonizing, etc., and to acknowledge role(s) of colonialism, racism, privilege, etc. in the networks.
- The role of privilege esp. in protection. There are concerns with replication of these dynamics of privilege in activism and advocacy.
- North American (esp. U.S.) contexts may call on NP and UCP practitioners to have new conversations about nonpartisanship – possibly making solidarity and activism necessary for adequate UCP.
- To gain credibility, it may sometimes be important to be perceived as neutral and other times as having a history of solidarity.
- Identifying exceptions to nonpartisanship: What do our relationships demand of us?
- The complexity of the meaning of advocacy when considering nonpartisanship is generally a challenge.
- Determining which requests / invitations to UCP groups are responded to.
- There is a spectrum of violence, and the question is when intervention is needed: Participants saw a need for differentiating between „heckling“ (1st amendment) and (physical) violence/aggression.
- To what extent are we as UCP practitioners engaged in and committed to transformation?
- When combining practices within organizations, the discernment about when to combine and when not to engage in advocacy is a challenge.
- There is a need to identify different types of activism and advocacy.

Working with the Legal System and Authorities

- Working with hatred and violence used by state authorities.
- Working or any engagement with police in communities where there is complete distrust of police, challenges trust.
- If you are not white, you are not/less credible.
- How do white people work with a legal system without creating dependency?
- Finding leverage points and points of influence for deterrence with police and legal systems.

- Identifying good faith actors within the system can be hard.
- Clarifying the role and identity of peace and protection teams with authorities.
- The power of paramilitaries and the weakness of state authorities in Mexico pose particular difficulties.

Similarities and Differences between UCP in North America and in Other Parts of the World

- Help from the outside is not so welcome in the U.S.
- Prevention often does not interest donors.
- There is a lack of rule of law in the U.S., and a strong sense of impunity, despite the rhetoric of the impartiality of legal systems.
- Divide and conquer policies are entrenching identities.
- Galvanizing around prevention is a challenge.
- Identity conflicts and fear of “the other” increases conflict and decreases volunteers.
- Volunteers have other commitments which can limit their engagement.
- There is a tendency to organize oneself in like-minded groups, that contributes to the divisions in society.
- Large actions cannot be controlled. There may be spoilers in the midst and that might undermine the message.
- In the U.S., small arms weapons are easily available and most everywhere.
- Being unaware of what other groups are doing similar work.
- Polarization in the U.S. makes building common ground difficult.
- Recognizing and transforming “victimhood” that may hold back African American commitment to UCP work.
- It is challenging to consider if and how to integrate the different UCP models and how groups can work together.
- There is a need to prepare for possible wide-spread violence in the U.S., but it is difficult to do so.

Managing UCP Projects

Volunteers and Staff

- Media influences the fluctuation in interest in joining teams.
- Managing volunteer strengths and skills, and defining roles clearly.
- Establishing trust of the volunteers / staff in human resource procedures may be a challenge.
- A relapse of clients into old forms of behavior is a challenge when it occurs.

6.3 Agenda as Carried Out

Workshop on Good Practice in Nonviolent, Unarmed, Civilian-to-Civilian Protection Minnesota, 21-23 October 2019

21 October 2019, Day 1

- 8:00 Breakfast
- 9:00 Welcome Plenary
Welcomes; introductions of participants; introduction of the program; guidelines for & information about the workshop
- 10:00 Getting to know each others' work, finding a shared language, clarifying our expectations
- 10:45 Break
- 11:00 'World café' on core principles of our work (for description, please see below the agenda)
- 12:30 Lunch
- [13:30 Review of the roles of small group moderators and note-takers – all who are doing this please gather in the meeting rooms
- 13:45 Plenary gathering - Energizer exercise
- 14:00 Results of 'world café' on basic principles (table facilitators report back) and discussion
Selection of small groups for period A
- 14:45 Small group period A – (For description of small groups, please see below the agenda.)
 - A1 Shrinking space, current political climate
 - A 2 Protection in communities impacted by gang and drug related violence
 - A 3 Protection, advocacy and activism
- 16:15 Break
- 16:45 Plenary – brief reports from small groups and general discussion; feedback Day 1
- 17:45 End of Day 1 activities
- 18:00 Dinner

22 October 2019, Day 2

- 8:00 Breakfast
- 9:00 Plenary – Energizer exercise and check in
Selection of small groups for period B
- 9:30 Small group period B – (For description of small groups, please see below the agenda.)
 - B 1 Accompaniment and interpositioning in North American contexts
 - B 2 Communities protecting themselves and mutual protection
- 11:00 Break
- 11:30 Plenary – brief reports from small groups and discussion
- 12.30 Lunch
- 13:30 Plenary gathering - Energizer exercise
Selection of small groups for period C

14:00 Small group period C – (For description of small groups, please see below the agenda.)

C 1. Working with the legal system and authorities

C 2. Race and racism in North America and its impact on accompaniment and UCP

15:30 Break

16:00 Reports from small groups and discussion; feedback Day 2

17:00 End of Day 2 activities

18:00 Dinner

23 October 2019, Day 3

8:00 Breakfast

9:00 Plenary – Energizer exercise and check in
Selection of small groups for period D

9:30 Small Group period D – (For description of small groups, please see below the agenda.)

D 2 Gender, age and other identities

D 3 Similarities and differences of work in North America with work in other parts of the world

11:00 Break

11:30 Plenary – brief reports from small groups and discussion
Discussion and selection of topics for open space (period E)

12:30 – 13:30 Lunch at venue

13:30 Small group period E ‘Open topic’ – topics to be suggested and decided by participants

E1 Self-care

E2 Scaling up, building NA network

E3 Role of religion

15:00 Plenary – brief reports from small groups and discussion

15:30 Break

16:00 Final plenary - Energizer exercise

16:15 Good practices in accompaniment/UCP in North America – key points
Workshop evaluation

17:45 End of Day 3 activities

Farewell Dinner

6.4 Attendees

Name	Organization(s)	Country	Country (countries) they work/ have worked in with a UCP organization
Elliot Adams	VfP/ Meta Peace Teams (MPT)	U.S.	U.S.
Erin Anderson	Al otro lado	U.S.	Mexican border
K. Bain	Cure Violence	U.S.	U.S.
Berit Bliesemann de Guevara	Aberystwyth University	Germany	Facilitator
Sal Corbin	D.C.Peace Teams	U.S.	U.S.
Pete Dougherty	MPT	U.S.	U.S.
Mel Duncan	NP	U.S.	Organizer
Tiffany Easthom	NP, PBI	Canada	Organizer; Indonesia, Sri Lanka, South Sudan, Lebanon
Little Feather	Standing Rock	U.S.	U.S. (Standing Rock)
Ellen Furnari	NP	U.S.	Organizer; Sri Lanka
Leoyla Giron	Water Protectors Legal Collective	U.S.	U.S. (Standing Rock)
Kathleen Hernandez	MPT Southern CAL Border Hub	U.S.	Mexican border
Martha Hernandez	NP	Colombian	U.S. (Standing Rock)
Randy Janzen	Selkirk College	Canada	researcher
Esther Kern	Christian Peacemaker Teams (CPT)	Canada	First Nations' territories, Middle East
Adele Lenning	NP	U.S.	guest
Eli McCarthy	DC Peace Teams	U.S.	U.S., Middle East
Michelle Naar-Obed	CPT	U.S.	Mexican border
Jan Passion	NP	U.S.	Organizer, Sri Lanka

Gay Rosenblum-Kumar	NP	U.S.	guest
Christine Schweitzer	NP, IFGK, BSV	Germany	documenter
John Thompson	YMCA	U.S.	U.S.
Karen Van Fossan	Unitarian Universalist Association	U.S.	Mexican border
Molly Wallace		U.S.	researcher
Julie Warner	NP	U.S.	guest
Timothy Washington	Man Up!	U.S.	U.S.
Alison Wood	Presbyterian Peace Fellowship	U.S.	Mexican border, Agua Prieta
Ayo Yetunde		U.S.	facilitator