

DOWNLOAD PDF EVERYDAY PEACE, HUMAN RIGHTS, BELONGING AND LOCAL ACTIVISM

Chapter 1 : Personal narratives of belonging | openDemocracy

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We Have 30 Basic Human Rights: Do You Know Them? I spoke on behalf of my generation, in front of teachers and community leaders. My three minutes grabbed the attention of Youth for Human Rights International, a non-profit organization teaching people their human rights. They asked if I would represent their organization. So the question is what are human rights? We each own 30 basic human rights, based on the Universal Declaration of Human Rights, and in my role as National Spokesperson, I have been speaking and singing my songs at elementary and high schools across Ontario. We hope to expand to the rest of Canada. My message to everyone is not political; it focuses on education. Even in Canada, a place of freedom, we still have issues of violence in homes and on the streets. By educating each other, we can hopefully, eventually, eliminate this. I met youth delegates ages 16 to 25 from all across the globe with the same goal in mind, human rights education. International Human Rights Day is right around the corner on December 10, celebrating its 61st year of existence. So what can you do? Feel free to learn more about your human rights at www. We are all free and equal. We are all born free. We all have our own thoughts and ideas. We should all be treated in the same way. These rights belong to everybody, whatever our differences. The right to life. We all have the right to life, and to live in freedom and safety. No slavery – past and present. Nobody has any right to make us a slave. We cannot make anyone our slave. Nobody has any right to hurt us or to torture us. We all have the same right to use the law. I am a person just like you! We are all protected by the law. The law is the same for everyone. It must treat us all fairly. Fair treatment by fair courts. We can all ask for the law to help us when we are not treated fairly. Nobody has the right to put us in prison without a good reason and keep us there, or to send us away from our country. The right to trial. If we are put on trial this should be in public. The people who try us should not let anyone tell them what to do. Innocent until proven guilty. Nobody should be blamed for doing something until it is proven. When people say we did a bad thing we have the right to show it is not true. The right to privacy. Nobody should try to harm our good name. Nobody has the right to come into our home, open our letters or bother us or our family without a good reason. We all have the right to go where we want in our own country and to travel as we wish. The right to asylum. If we are frightened of being badly treated in our own country, we all have the right to run away to another country to be safe. The right to a nationality. We all have the right to belong to a country. Every grown-up has the right to marry and have a family if they want to. Men and women have the same rights when they are married, and when they are separated. Everyone has the right to own things or share them. Nobody should take our things from us without a good reason. We all have the right to believe in what we want to believe, to have a religion, or to change it if we want. Free to say what you want. We all have the right to make up our own minds, to think what we like, to say what we think, and to share our ideas with other people. Meet where you like. We all have the right to meet our friends and to work together in peace to defend our rights. The right to democracy. We all have the right to take part in the government of our country. Every grown-up should be allowed to choose their own leaders. The right to social security. We all have the right to affordable housing, medicine, education, and child care, enough money to live on and medical help if we are ill or old. Every grown-up has the right to do a job, to a fair wage for their work, and to join a trade union. The right to play. We all have the right to rest from work and to relax. A bed and some food. We all have the right to a good life. Mothers and children, people who are old, unemployed or disabled, and all people have the right to be cared for. The right to education. Education is a right. Primary school should be free. We should learn about the United Nations and how to get on with others. Our parents can choose what we learn. A free and fair world. There must be proper order so we can all enjoy rights and freedoms in our own country and all over the world.

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We have a duty to other people, and we should protect their rights and freedoms. Nobody can take away these rights and freedoms from us.

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Chapter 2 : Colombian activists face 'extermination' by criminal gangs | World news | The Guardian

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In the course of these attacks, security forces and pro-government militias killed at least 95 civilians, burned, destroyed, and looted hundreds of houses and stores, and arbitrarily detained dozens of people in these towns. At least 35 of the killed civilians were summarily executed. Human Rights Watch visited the towns of Sarmeen, Saraqeb, Taftanaz, Hazano, Kelly between April 25 to 29 and interviewed 65 victims and witnesses to the attacks. During visits to affected towns, Human Rights Watch also examined physical evidence such as destroyed and burned buildings, remnants of ammunition, and traces of bullets and shells. In all of the towns, Human Rights Watch observed and photographed numerous destroyed, damaged, and burned houses, shops, mosques, and makeshift hospitals. According to the witnesses, the attacks followed similar patterns in all the villages, starting with shelling from tanks early in the morning, sometimes together with attacks from helicopters. After a few hours, tanks and infantry advanced into the towns where they stayed for one to three days before moving on to the next town: Graffiti left by soldiers in all the towns visited indicate that the 76th Armored Brigade of the Syrian army played a key role in the military operation. It is also possible that forces from other units participated in the operation. The towns that were attacked by the Syrian security forces had been mainly controlled by opposition forces. In some cases opposition fighters tried to prevent the army from entering the towns. However, in most cases, opposition fighters said that they withdrew quickly when they realized that they were significantly outnumbered and had no means to resist tanks and artillery. In other towns opposition fighters said that they left without putting up any resistance in order to not endanger the civilian population. On April 6, prior to the ceasefire agreed with the United Nations, forces that had carried out these attacks reportedly returned to the Mastuma military camp in Ariha, seven kilometers from Idlib city. While both opposition fighters and government soldiers were killed during the operations, this report focuses on violations against the civilian population. The fighting in Idlib appeared to reach the level of an armed conflict under international law, given the intensity of the fighting and the level of organization on both sides, including the armed opposition, who ordered and conducted retreats. This would mean that international humanitarian law the law of armed conflict would apply in addition to human rights law. Serious violations of international humanitarian law are classified as war crimes. In the course of the military assault on the part of Idlib governorate visited by Human Rights Watch, government forces and pro-government militias killed at least 95 civilians, many of them by summary execution. Human Rights Watch documented that government forces executed 35 civilians who were in their custody. In cases documented by Human Rights Watch, at least three of the victims were children. In Taftanaz, government forces seem to have specifically targeted the Ghazal family, many members of which supported the opposition. We first found five bodies in a little shop next to the house. They were almost completely burned. We could only identify them by a few pieces of clothes that were left. Then we entered the house and in one of the rooms found nine bodies on the floor, next to the wall. There was a lot of blood on the floor. On the wall, there was a row of bullet marks. The nine men had bullet wounds in their backs, and some in their heads. Their hands were not tied, but still folded behind. A mother in the town of Sarmeen described how her three sons were taken from the family home early in the morning on March 23 by seven soldiers from the 4th Brigade of the Syrian army. An hour later a neighbor raised the alarm that the security forces had started a fire nearby. My daughters and I went out with buckets, and then my daughters, who were in front, ran to me, saying that my sons were there as well. After we extinguished the fire, we found their bodies. Bilal was shot in the middle of his forehead, Yousef behind his ear, and Talal was shot by two bullets, in the head and in the back. Their hands looked like they had been tied behind; the ropes burned, but the hands were still folded behind. We were only able to bury them after the army left. During the attacks in Idlib governorate documented in this report, government forces killed some

civilians when they opened fire from machine guns, tanks, or helicopters, often several hundred meters away from their targets. In several cases documented by Human Rights Watch, government forces opened fire and killed or injured civilians trying to flee the attacks. The circumstances of these cases indicate that government forces failed to distinguish between civilians and combatants and to take necessary precautionary measures to protect civilians. Government forces did not provide any warning to the civilian population about the attacks. Upon entering the towns, government forces and shabeeha pro-government militia burned and destroyed a large number of houses, stores, cars, tractors, and other property. Local activists have recorded the partial or complete burning and destruction of hundreds of houses and stores. In Sarmeen, for example, local activists have recorded the burning or destruction of houses and 87 shops, in addition to several warehouses, mosques, and pharmacies. In Taftanaz, activists said that about houses were partially or completely burned and that houses had been partially or completely destroyed by tank fire or other explosions. Because local residents often fled when the army attacked, Human Rights Watch was not always able to find and interview eyewitnesses to the actual destruction. In most cases, owners only found out that their houses had been burned or destroyed when they returned home after the government forces withdrew. In some cases, local residents said that particular houses had been targeted because they belonged to family members of opposition fighters or activists. In other cases, local residents did not know why a particular house had been targeted. Human Rights Watch examined many of the burned or destroyed houses in the affected towns. In most cases documented by Human Rights Watch, the burning and destruction appeared to be deliberate. The majority of houses that were burned had no external damage, excluding the possibility that shelling ignited the fire. In addition, many of the houses that were destroyed were completely destroyed, in contrast to those which only appeared to have been hit by tank shells. During the military operations, the security forces also arbitrarily detained dozens of people. In most cases, the fate and whereabouts of the detainees remain unknown, raising fears that they had been subjected to enforced disappearance. Those who have been released, many of them elderly or disabled, told Human Rights Watch that during their detention by various branches of the intelligence apparatus mukhabarat in Idlib city they had been subjected to torture and ill-treatment. Since the beginning of anti-government demonstrations in February, Syrian security forces have carried out widespread and grave violations, in some cases amounting to crimes against humanity. Human Rights Watch has documented these violations in several reports and numerous press releases. We have also documented and condemned serious abuses by opposition fighters in Syria, including abuses in Taftanaz. These abuses should be investigated and those responsible brought to justice. However, they by no means justify the violations committed by the government forces, including summary executions of villagers and the large-scale destruction of villages. In early February, the Syrian military started a large-scale military assault on opposition strongholds including Homs, Hama, and Idlib, carrying out further serious violations. In mid-March, joint UN and Arab League envoy Kofi Annan proposed a six-point peace plan to bring about a ceasefire and open political dialogue. Human Rights Watch calls on the UN Security Council to ensure that the UN supervision mission deployed to Syria includes a properly staffed and equipped human rights component able to safely and independently interview victims of human rights abuses documented in this report, while protecting them from retaliation. Between March 22 and April 6, government forces attacked the towns of Sarmeen, Saraqeb, Taftanaz, Hazano, Kelly, and half a dozen smaller villages in the governorate of Idlib to the north and east of the city of Idlib. The attacks followed a similar pattern, starting with shelling from tanks early in the morning, sometimes accompanied by helicopter attacks. After a couple of hours, tanks and infantry advanced into the towns where they stayed for one to three days before they withdrew. Graffiti by the soldiers in the affected towns indicate that the military operation was led by the 76th Armored Brigade. Some witnesses also mentioned seeing the same inscriptions on military vehicles that were moving through the towns. Opposition fighters were present in all of the towns prior to the attacks and in some cases tried to prevent the army from entering the towns. In most cases, opposition fighters said that they withdrew quickly when they realized that they were significantly outnumbered. In other towns opposition fighters said that they

left without putting up any resistance, allegedly in order to not endanger the civilian population. Local residents, activists, and opposition fighters were in most cases forthcoming about whether those killed were fighters or civilians. In cases of discrepancy between sources, Human Rights Watch has indicated the most conservative number of civilians killed and people executed. As set out in the legal section below, in a situation of an armed conflict, not all killings of civilians and destruction of civilian property will constitute a violation of international humanitarian law. The table below provides an overview of the main developments of the attacks, without making a determination whether the killing of civilians and destruction of civilian property were unlawful. Information about the number of civilians killed and destruction of civilian property was provided by local activists. For Sarmeen, Saraqeb, Hazano, and Taftanaz, local activists provided the names of those killed and owners of destroyed property. Diplomatic Negotiations Events on the ground in Syria

March Government forces attack Idlib city. Government forces attack Sarmeen. At least 10 civilians are killed, houses and 87 shops are burned or destroyed in addition to several warehouses, mosques, and pharmacies. Government forces attack Saraqeb. At least 24 civilians are killed. The Syrian Government informs Annan that it will implement a plan for withdrawing its military from residential areas starting April 1 to April 10 and that there will be no new deployments to residential areas. Government forces attack Taftanaz. At least 49 civilians are killed. Some houses are partially or completely burned and houses are partially or completely destroyed by tank fire or other explosions. Government forces attack Hazano. At least 4 civilians are killed, 22 houses are completely destroyed, buildings are partially destroyed, and rooms in other houses are burned in addition to 16 shops. Government forces attack Kelly. At least 8 civilians are killed and houses fully or partially burned.

Summary and Extrajudicial Executions As the army moved into the towns, they committed numerous summary executions, targeting the families of opposition fighters and activists as well as other civilians. Human Rights Watch documented the summary execution of 35 civilians. Most of the victims were young men, but three of the victims in cases documented by Human Rights Watch were children, and several victims were over 60 years old. Witnesses told Human Rights Watch that security forces detained the men and boys in their homes, and then shot them the head or in the back either inside their homes or in the street nearby. In three cases documented by Human Rights Watch, witnesses reported that the security forces set the bodies on fire following the executions. Human Rights Watch reviewed a video of the burning of two bodies in one of the cases. In a second case involving the execution of five people, Human Rights Watch examined the room where the bodies had been burned.

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Chapter 3 : Eight ways you can be a women's rights advocate today, and every day | UN Women

Everyday peace, human rights, belonging and local activism in a peaceful nation By Robert Garbutt Topics: Arts and Humanities, Social and Behavioral Sciences.

Kelly Isola The 16th annual Gandhi-King Season for Nonviolence is a testament to the power of a collective vision that has transformed a grassroots movement into a global campaign. That vision "to heal, transform, and empower communities through spiritual activism" is honored each year from January 30 through April 4. The dates span the anniversaries of the deaths of Mahatma Gandhi and Dr. Martin Luther King Jr. In essence, the educational campaign is a day call-to-action spearheaded by the Association for Global New Thought AGNT, based in Santa Barbara, California, that promotes spiritually guided activism. Through its website, AGNT distributes free resources and materials to help guide nonviolent activists through the program. Arun Gandhi asked for help in commemorating the 50th memorial anniversary of his grandfather, we discovered that the year also marked the 30th memorial of Dr. Bringing the vision to the leading Unity and religious science ministers of AGNT, they adopted as our charter program a season honoring these great men, knowing we could now bring human rights, social action, and community-building to the forefront of the New Thought movement. It has grown stronger each year. Over the course of 15 campaigns, about Unity centers and individuals from cities in 67 countries have participated in Season for Nonviolence, which boasts numerous events, social media outlets, and educational campaigns. Activities range from elaborate events, such as a walk or march, to a six-week course on nonviolence, an after-school dialogue with youth, or a program of personal spiritual reflection with 64 days of affirmations and activities. A diverse collective enterprise, the movement is different for each individual. It is nonviolent communication at every level, and it is powerful. We know that people lead busy lives these days with jobs, families, and other commitments, so we aim to make involvement as simple as possible. The website also has a page anthology of the events that is so inspiring. Not only does it give people an opportunity to see what other groups have done and seek mentorship, but it also makes you proud of what coming together as one has accomplished. This partnership with the Dalai Lama Foundation is expected to grow Season for Nonviolence even further. It is the local grassroots leaders who are making this a global happening. I feel strongly that individuals can become leaders, and if anyone is interested they can get in touch with us. We will support you every step of the way.

Chapter 4 : Centre for Human Rights Education

Merry Merry Transnational Human Rights and Local Activism 39 claim that "Asian values" are distinct from human rights (see Bauer and Bell).

Aparna Kolar 10 August A self-reflective essay attempting to map individual identity within the changing geographies of globalization Four questions: It strikes me that most of the recent conversations I have had with the people I meet seem to be rooted in these four core questions of identity: Whom do I belong to? Where do I belong? Each of these groupings today are struggling to provide us with the safety cushion of stable identity that we are looking for. As social animals, we make sense of the world around us by looking at others, by collectively negotiating the rules of interaction, and so forming groups in which to feel secure and protected. For instance, while I have changed my occupation from being a professional dancer, to a programme officer in an arts philanthropy organization, to a student of international business, to now aspiring towards being a researcher in human geography all in the span of twelve years, my partner who has worked with the Dutch corporation Philips for 11 years as a Product Development Engineer clearly must have a stronger sense of professional identity. And this is where the complexity lies. In a globalizing world, our differing identity groups, be they other religious, cultural, national, academic or formal organizational groups, must come into much closer contact in order to meet our wants and needs. How do we weave, negotiate, narrate and develop a certain understanding of who we are in this globalising world? A good starting point might be to map my own identity. By tracing the geography of my affiliations, perhaps a clearer answer to those four questions may emerge. Geographical boundaries of identity: Asking myself where I belong, I was faced with only more questions than answers. Do I belong to Bangalore where I was born, raised and lived for 25 years? Do I belong to Groningen where I currently live and feel at home? Do I belong to India, my nation, my country of origin? Or do I belong to the Netherlands where I have lived for five very intense years of my life? Or do I belong to all of them at once? I belong to the India that gives me the vocabulary to articulate my identity to others. I belong to the India that is in the imagination of 1. I belong to the India that is in the imagination of everyone else in this world. I belong to the history of the people in this region. And yet I do not feel like I belong to the India that my passport tells me I belong to because of the cultural overlaps I recognise between groups in and outside the formal territories of the nation. And so, my national identity is personal and operates differently according to the situation, the people I am amongst. This does make me confused at times, especially in situations when I am expected to defend my identity based on my nationality. My national identity has dramatically gained prominence ever since I moved outside the formal territory itself: Being Indian has become a stronger aspect of my identity through the process of self-definition in a geographic region that is far from it, and at the same time I identify with the region and its people less and less as an insider, and more and more as an outsider because of that very distance. I also belong to the Netherlands, a region where I have found my home. It was in this country that I came to live on my own for the first time, and smelt the sweet smell of independence and responsibility. I belong to the Netherlands: So then do I feel Dutch? But will I come to feel Dutch? Is it maybe just a matter of learning the language and living here long enough? Can value systems be learnt, or is it too far from my core geographic identity? If the latter, would I better fit in with other groups of Indian migrants in the Netherlands? The individual histories of each of us standing there varied so dramatically that I was confronted with the complexity of the search. In front of me was a couple who had left the country in the late s during the Partition riots conversing predominantly in Punjabi which I am not fluent in, while behind me was a young teenager born and brought up in the Netherlands who spoke only English and Dutch and had never even visited the country, and here I was in between. Most importantly it struck me that what brought us different individuals together in this case was not necessarily a similar affiliation to the geographic region of India but our legal obligations in retaining a formal national identity. Do I then belong more to the specificities of Bangalore and Groningen, than to India or the

Netherlands? Yes, I do very much belong to Bangalore, my birthplace and where I grew up for a large part of my life. But I also have a sense of belonging to the local community I grew up in comprising of a predominantly middle-class, Kannada-speaking neighbourhood where science and myth together weave the daily sense-making, and where people are both individualistic and collectivist depending on the need of the hour. Two languages, two geographies, but the British Cantonment, the old city, the church and the temple are tangible boundaries that become blurred, for me and in me. But I do not have a sense of belonging with the physical Bangalore anymore - the streets, the shops, the built environment, its buzzing everyday life - I do not live there anymore so the everyday proximity is missing. I have been away for too long, and the city itself is rapidly changing. I do not anymore share my dreams with those I know in the city, yet I very much carry the city with me wherever I go, manifested in my interactions with people. I find myself carrying the values, rituals and aesthetics of the groups of people I grew up with in the city. My relationship with Bangalore has become an individual sense-making process, as I become less and less part of the collective activity of belonging and sense-making directly linked to the geography of the city, occurring in the region itself. In a way I belong to my own Bangalore, a place only tangentially linked to my experiences in the larger whole of the city. Today that city, my Bangalore, is much more embedded in my now "in Groningen, a city in the north of the Netherlands. This brings me to Groningen where I currently live and where I have found my first home outside home if there is a term like this. I do have a sense of belonging with this home, the streets of Groningen and my friends here in the city. Though I do not have a sense of belonging with the people outside of my social network, I feel very much connected to the people in this city who are a physical part of my everyday life. This sense of belonging yet not belonging gives me the sense of being both a foreigner and a local at the same time. One who is engaged but not totally rooted, one who feels connected yet distanced. This geography of identity has become a process of negotiation. Groups and places do not sit neatly over each other, and my own geography does not square neatly according to an absolute measure of distance and proximity, be that cultural, political or physical. Rather it occurs within a web of varying distances, among people and places changing at varying speeds. The geography of my own identity spills across the political boundaries of nations, onto networks of people who themselves cross cultures. It is located in physical experiences spread spatially across extant routes, and negotiated across a wide range of diverse groups. This is the story of myself that I carry with me, the framework through which I interact and negotiate with other groups. It is uniquely mine, as for each of us. But it is also mine and yours, because the negotiation is two way: Each one of us, either directly or indirectly, is impacted by the shifting scale and structures of human interaction. This only confronts us more and more with the long-known but long-forgotten condition of human interdependency on each other, whether we like it or not. She is currently co-authoring a book on globalization meant for pedagogic and consultancy purposes with an independent consultant in the Netherlands. If you have any queries about republishing please contact us. Please check individual images for licensing details. We encourage anyone to comment, please consult the.

Chapter 5 : War Crimes in Northern Idlib during Peace Plan Negotiations | HRW

Tomas Max Martin, Scrutinizing the Embrace of Human Rights in Ugandan Prisons: An Ethnographic Analysis of the Equivocal Responses to Human Rights Watch Reporting, Journal of Human Rights Practice, 9, 2, (), ().

David Roberts 29 October Liberal peacebuilding fails because it is not liberal. Time to develop a new, more inclusive approach, argues David Roberts. International security is increasingly deemed to depend on western strategies of intervention in various failed, failing and fragile states. Such conditions are bad for the people in these states: International security strategies advance liberal peacebuilding as the means to pacify and secure such spaces. These peacebuilding interventions are predicated on a number of assumptions regarding democracy and liberalism. Second, democratic polities respect human rights, which protect the electorate from possible elite indiscretions. Third, since it is thought that democracies do not fight other democracies, local peace can be exported globally, lessening the prospect of interstate conflict in the future. All in all, local people reap the rewards of democracy and growth, and the benefits of such peaceful polities travel internationally, vindicating the idea of the liberal peace from all quarters. But, as Oliver Richmond has pointed out on openDemocracy, drawing on a broader body of critical opinion, liberal peacebuilding routinely fails to sediment democracy or peace. Even loyal supporters of liberal peacebuilding have started to agree with this verdict. The problem is that no-one has yet presented a viable alternative. Liberal peacebuilding prioritises elite liberal political institution- and value-building in metropolitan centres. After securing the local turf, it disarms combatants, resettles internal refugees, restrains and retrains the army and police and neutralises the political environment by implanting and monitoring liberal rules and institutionalising the idea of the rule of law. Metropolitan centres boast new government buildings and courts, a multiplying media and, normally, some form of political powersharing, intentionally or otherwise. It assumes with regard to such institutions that, if we build them, they will come. But increasingly, critics are claiming that the edifices and nomenclature of liberalism mask an underlying trend in which political elites continue to fight for power using traditional means that manipulate and exploit the new institutions, which are in reality mere husks. This peace is a limited peace for a limited minority. In focusing on metropolitan centres and elite institutions, the basic, everyday needs of millions of very poor and frequently vulnerable citizens are relegated to chance and charity. This emphasis condemns millions of ordinary, everyday lives to penury in the extreme conditions characteristic of postconflict spaces, which are routinely devoid of clean water, sanitation, electricity, sealed roads and jobs, all of which are foundational to development out of war. Liberal peacebuilding, tasked with political and economic liberalisation, achieves neither for a majority of the populations whose lives it is meant to address. Peace and stability rarely prevail subsequent to liberal peacebuilding interventions, contradicting the assumptions and expectations of orthodox thinking and ignoring the aspirations and needs of millions of human beings. Explanations can be divided into two groups. Uncritical liberals also suggest that there is nothing wrong with the choice of liberal processes, it just needs tinkering with. And here, critics may be onto something. And why would it be? Peacebuilding mainly happens in capital cities. It largely ignores the everyday lives of the vast majority of the rural population, whose priorities are rarely elite political institutions in distant capitals privileging a narrow and particularist agenda of human rights and liberal values. It disrupts and criminalizes institutions and practices that serve the basic needs of many people very well. Conditions in postconflict states may not be apocalyptic – although from the perspective of someone with no home, inadequate food, no clean water, few clothes and three children below the age of 5, it may very well and quite reasonably look that way. But they are severe. They are normally devastated by years of war, neglected or brutalized by absent, irrelevant or violent government, and undermined by weak economies. In short, peacebuilding privileges do not reflect the imminent needs of most people in postconflict spaces. This undemocratic process, whereby the will of the majority is largely ignored, is irrelevant and illegitimate to too many. Whilst elections clearly do offer some choice, the focus and emphasis on this element of democracy

masks the paucity of choices people actually have in deciding the longer-term matter of how their peace evolves. The appearance that the short term process is inclusive and democratic obscures the fact that the longer-term process is exclusionary and illiberal. Global peacebuilders cannot advance liberal priorities and expect people simply to adopt them when they are so at odds with local needs. Such is the nature of an evolving critique of liberal peacebuilding and its failure to build liberal peace. Popular peace derives from local priorities serviced through able institutions sustained, where they are lacking, through external cooperation. This popular peace is legitimate internally because forces of government and governance combine to serve the popular will, as any good democracy should, and society then respects the right of those sources of power to rule, and desists from fighting the state or simply ignoring and bypassing it. If people prioritize jobs and schools, and the state is unable to provide for or mobilize these democratically-affirmed priorities, then global governance institutions step up to help the state provide these demands, mobilizing further existing local agency and creating the grounds upon which social acquiescence to the democratic state evolves. Global governance encourages such provision whilst simultaneously financially disciplining state bodies in accordance with the liberal rights and values intrinsic to everyday lives, needs and stated, peaceful preferences. Hundreds of global governance bodies already monitor states for concordance with external values in the process of democratization. There is absolutely no good reason why such organisations, and new ones, should not attend to ensuring state institutions sustain basic liberal values like the right to life, which are so routinely compromised in the extreme conditions of postconflict spaces. In this process, the popular will is served, nurturing the other end of the social contract through provision relevant to a majority who then have more reason to legitimate and authorise the state. Popular peace is peace that is democratically-determined, from the bottom-up, relevant, apposite and legitimate to a majority of everyday lives and nourished from the top-down, at the interface of which are the people who will sanction and legitimate elite authority through judgments more meaningful, and durable than momentary electoral ballots. It is strictly specific to context and tailored to local needs, locally identified; it cannot be defined or determined by outsiders, but outsiders can act to remove at least some of the impediments to its realization. It lays the framework for the nourishment of everyday needs, engaging formal and informal actors and institutions at local and global levels, especially rendering the right to life meaningful where such rights are immediately threatened en masse. There is, in other words, no standardized blue-print for an everyday peace, since all everyday lived realities are influenced by an enormous range of social factors that differ from landscape to landscape. It is messy in make-up, rather than formulaic; reactive rather than rigid, and better suited to spontaneous contingency, circumstance and complexity than the rehearsed rhetoric and ready rubric of liberal universalism. For popular peace to be most effective, two agendas require consideration. The first is everyday need, the second is neoliberal exceptionalism. The two are not necessarily mutually exclusive, even if neoliberal determinism is considered by some to be counter-intuitive to local needs. Whilst popular peace at the local level is limited by existing capacity, it can be enhanced with moderate changes in global governance. Connecting the two requires acceptance of the utility and legitimacy of ongoing informal practices as necessary and locally legitimate. The more institutional activity, formal and informal, provides for popular peace, the greater the likelihood of a viable social contract, institutional legitimacy and political stability, all of which are in accordance with both everyday needs and liberal peace concerns. Indeed, rather than being a radical departure from existing approaches, popular peace extends the concept of institution-building beyond the present limitations. The solution is to conduct new research that identifies the popular will of the people at whom liberal peacebuilding is directed “and then work out how to service it. Without this change, it will continue to fail. He is also author of *Global Governance and Biopolitics: Regulating Human Security* London: Zed, , which examines how global governance both empowers and lethally restrains human life across the planet and presents effective and simple ways of decreasing global child mortality, based on fieldwork in Sub-Saharan Africa and Southeast Asia.

Chapter 6 : PDHRE: Minorities

In fact, we believe that everyday religious practice often contributes to peace. Local religious institutions typically have a great positive impact on the communal life. First, they bring their believers together in social activities, such as in a gospel choir, prayer groups or youth groups.

Yirga participated by presenting a paper entitled, Beyond decoloniality: Towards the creative incorporation of diverse knowledge-traditions in Africa. He also chaired a session, and spoke at the plenary session at the conclusion of the conference on the Future of African studies in Australasia. For more information about the conference program, [click here](#). She has successfully edited a number of leading international journals and has three forthcoming international edited volumes with Routledge and Springer Her research work builds upon her extensive policy experience working inside government on national disability policy priorities, undertaking major state programmatic reforms involving research, public consultation and program implementation “ Thus, she is internationally renowned for her to commitment to capacity building strategies that support long term sustainable institutional change for greater impact. Across OECD Organisation for Economic Co-operation and Development countries, including Australia, disability income support policy has become central to national economic policy. Australian regional centres are experiencing growth in their Indigenous disability populations at a time of significant policy change. We do not know how regional communities respond to these policy changes, nor do we understand how national disability income support policy affects the socio-economic wellbeing of Indigenous persons with disability. This project aims to address this knowledge gap and potentially inform regional and national disability policy for Indigenous Australians. After refreshments in the foyer and an introduction to the evening by Professor Baden Offord, Director of the CHRE, he then introduced the Professor who spoke about the transformative power of nonviolence that has been evidenced in so many contexts and by so many “ most notably in the work by Mahatma Gandhi and Martin Luther King. In his lecture, Professor Haavelsrud focused on the question of what is the pedagogic foundation for acquiring a nonviolent identity, and searching for answers as to how nonviolence can be learned and practiced in education in all spheres of life. The floor was then opened for questions from the audience, which provided a lively and in depth discussion. Please use earphones for optimal sound quality. Settled regions, in the southeast and southwest of the nation are contrasted with unsettled spaces “ wilderness, desert and, sometimes, Aboriginal lands. These representations provide a spatial context for embodied senses of self and belonging that pattern the everyday politics. That is, through the signage project, the landscape was retold as layered, as a place of multiplicities, of multicultural encounters. In Lismore, rural NSW, western industrial agriculture dominates a hinterland that appears cleared of Aboriginal presence. A rural Australian subjectivity has installed itself and made itself at home. However, through the reflexive, practice-led methodology that developed during the project participants experienced an embodied cultural encounter in the landscape. This encounter between local Aboriginal and non-Aboriginal team members produced interpretive signs that use direct language to transform a settled gathering place into a place of ongoing multiplicity and encounter over millennia to the present. By avoiding reductive representations, the signs produce their own encounter with people and stories in a decolonising landscape. Garbutt, a bricoleur in the academy, has published in a range of journals and edited books. The presentation is best heard with earphones. The event was attended by 30 people at Curtin University. For the activist, concerned mainly with the content of the film, this means that films produce an emotional effect that lingers beyond the film, and may engender action for social change in their audiences. This has ethical and political implications, they would say, particularly to do with representation. In here talk, Sonia engaged with this tension as two different sets of demands are made of films for activism, and considered how we can navigate them productively, particularly the murky terrain of representation. Engaging young people in social change through participatory social research and activism. Fostering cross-cultural understandings in schools. The aim

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of the project is to investigate the current attitudes and perceptions towards asylum seekers and refugees amongst students, and how to engage young people in crafting creative responses to the issues facing asylum seekers and refugees in Australia and globally. There was a short break for morning tea. Learning about social change and activism in local communities. The floor was opened for questions from the audience after each presentation. Due to technical faults on the day, the presentations on screen were not recorded. Please close the viewing box with the green screen and enlarge the screen with the video for optimal viewing. Thank you to all presenters for their time in sharing their research at the symposium.

Chapter 7 : Better World Quotes - Human Rights

Taking the movement for the rights of indigenous people in Bangladesh as an example, this article elucidates how recent attempts to institutionalise the concept of indigenous people at the global level relate to local claims.

The Declaration codifies the international standards that protect the activity of human rights defenders around the world. It recognises the legitimacy of human rights activity and the need for this activity and those who carry it out to be protected. Under the Declaration, a human rights defender is anyone working alone, as part of group or an institution, working for the promotion and protection of human rights. This broad definition encompasses professional as well as non-professional human rights workers, volunteers, journalists, lawyers and anyone else carrying out, even on an occasional basis, a human rights activity. The Declaration articulates existing rights in a way that makes it easier to apply them to the situation of human rights defenders. It specifies how the rights contained in the major human rights instruments, including the right of free expression, association and assembly, apply to defenders. The rights protected under the Declaration include, among others, the right to develop and discuss new human rights ideas and to advocate their acceptance; the right to criticise government bodies and agencies and to make proposals to improve their functioning; the right to provide legal assistance or other advice and assistance in defence of human rights; the right to observe fair trials; the right to unhindered access to and communication with non-governmental and intergovernmental organisations; the right to access resources for the purpose of protecting human rights, including the receipt of funds from abroad. States have a responsibility to implement and respect all the provisions of the Declaration. In particular, states have the duty to protect human rights defenders against any violence, retaliation and intimidation as a consequence of their human rights work. Protection instruments[edit] Following the adoption of the Declaration on human rights defenders in , a number of initiatives were taken, both at the international and regional level, to increase the protection of defenders and contribute to the implementation of the Declaration. In this context, the following mechanisms and guidelines were established: It aims to increase the visibility of the documentation produced by the mechanisms press releases, studies, reports, statements, as well as of their actions country visits, institutional events, trials observed. It was developed in collaboration with hundreds of defenders and endorsed by leading human rights experts and jurists. Several countries have introduced national legislation or policies to protect human rights defenders, such as Colombia Brazil, Mexico, Guatemala, but key challenges in implementation remain. Kurbedinov has been an avid defender of civil society militants, mistreated Crimean Tartars, and members of the media. In January , the Crimean Center for Counteracting Extremism [6] arrested and detained the lawyer. He was taken to a local facility of the Russian Federal Security Service [7] for questioning. A district tribunal ruled that Kurbedinov was guilty of doing propaganda work for terrorist groups and organizations. He was sentenced to 10 days of imprisonment. Those murdered criticized corruption and other forms of injustice, protect their lands from governments and multinational corporations, and upheld the rights of lesbians, gays and transgender individuals. The figures included suspected murders and hundreds of incidents that involved assault, bullying, and threats. There were attacks in compared to only in The same study identified human rights defenders connected to agribusiness, mining, and renewable energy sectors as those in greatest danger. Lawyers and members of environmental groups were also at risk. Martin Ennals was a renowned human rights defender and secretary general of Amnesty International.

Chapter 8 : A World of Activism: How You Can Get Involved | Cultures of Resistance

EVERYDAY ACTIVISM 3 Concern, like so many organisations began as an 'activist' group - we became active for specific change, against hunger and famine (originally in Biafra) and.

Is peace activism serving occupation? The "peace industry" is gradually pushing Palestinians further away from any real peace, analysts say. The new initiative, however, is being held against the background of tensions that have boiled over into violence since October in Israel and the occupied Palestinian territories of the West Bank, including East Jerusalem, and the blockaded Gaza Strip. During this period, the Israeli army has killed at least Palestinians, including protesters, bystanders and alleged attackers, while 33 Israelis were killed in stabbing and shooting incidents. Detached from the reality of hostility are dozens of joint Israeli-Palestinian peace-building NGOs - and other highly creative ventures - who are working "to overcome challenges and foster tolerance in the absence of political reconciliation". Focusing on dialogue, social change and cooperation, activists say they are working to humanise "the other" and to construct peace on the personal level. This type of peace activism is known as grassroots, or bottom-up, peace-building. Sophie Rose Schor, an Israeli-American peace activist, says that as an Israeli, she is implicated in the reality that exists in the country and the future that will play out. This basically maintains the power relations within the group itself. Amany Khalifa, a Palestinian activist and organiser at Grassroots Jerusalem As part of the several programmes she participates in, Schor is the Israel-Palestine project manager of Extend Tours, an organisation that gives tours of the West Bank to young Jewish American students interested in face-to-face dialogue with Palestinians. Although Amany Khalifa, a Palestinian activist and organiser at Grassroots Jerusalem , an umbrella NGO that supports Palestinian communities in occupied East Jerusalem, has previously participated in dialogue and collaborative efforts, she is critical of their tangible impact. This basically maintains the power relations within the group itself," she said. And by the end of it everyone hugs everyone and we go back home to our own realities and nothing has been changed. In fact, those who do participate risk being touted by both Palestinians and Israelis as traitors or collaborators. Running largely on European Union and Western funds through packages such as the EU Partnership for Peace Programme, many civil society organisations are additionally often obliged to comply with the rules set by the donors - a sticking point for some ventures. Such restrictions include, among other things, bringing both Israelis and Palestinians together in order to receive funding. They [donors] provide aid which helps Palestinians "survive under occupation", not end the occupation. Today, the NGO is working to become financially independent - a strategy that the group organisers view as being more sustainable. The anti-normalisation movement stands in strong opposition to any joint Palestinian-Israeli activism that says peace can be achieved through dialogue and increased cooperation. The movement also refuses to accept any projects that dilute Palestinian oppression, right of return or right to self-determination. Alaa Tartir, programme director of Al-Shabaka Palestinian Policy Network, says in the past 20 years a "peace industry" has been created, with the number of organisations that claim to build peace proliferating. The Israeli Left stepped in to protest over the occupation side-by-side with Palestinians. The s came to symbolise the heyday of the Israeli peace movement. Civil society organisations and protest groups such as Peace Now , an Israeli group that campaigns against settlements, proliferated, working to foster dialogue and cooperation between Palestinians and Israelis and opposing policies such as the Israeli invasion of Lebanon in Another set of similar peace-building organisations emerged after the Oslo agreements. They developed under a markedly different "co-existence" tone in contrast to the "co-resistance" one of the earlier movement. Coming to be known as people-to-people projects, they evolved under the pretext that the Oslo agreements had resolved the political aspect of the conflict, and all that was left was to break down the psychological barriers of "us" against "them". Salim Tamari, a Palestinian sociologist and former director of the Institute of Palestine Studies, says that yet again, the failure of politics to institute real change led to the collapse of those efforts in the modern day. They involved collaborative gestures that created a

social psychology of reconciliation without the political process of Palestinian independence," said Tamari. The ones that continue to exist today, says Tamari, are peripheral and have no real effect. The current uprising, which erupted in October, has been spearheaded by post-Oslo Palestinian youth. For many, it signals a serious loss of hope and pent-up repression among the new generations who have turned to violence in the absence of other means to an end. The price of Oslo Schor believes that for any change to take place, the politics at the top need to change. Al Jazeera World - Jerusalem: They know Palestinians will welcome them. Barghouti is an advocate of the Boycott, Divestment and Sanctions BDS campaign, which he believes is key to moving forward. They are normalisation projects used by Israel and certain foreign countries to normalise the situation.

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Chapter 9 : Everyday peace, human rights, belonging and local activism in a 'peaceful' nation - CO

We each own 30 basic human rights, based on the Universal Declaration of Human Rights, and in my role as National Spokesperson, I have been speaking and singing my songs at elementary and high schools across Ontario.

Contact Us A World of Activism: How You Can Get Involved The challenges of conflict and injustice in the world can often seem overwhelming. Although many of us would like to take a greater part in promoting positive change, it can be difficult to find good information and know how we can effectively contribute. That is why the Cultures of Resistance Network decided to literally search the planet to find inspiring forms of creative resistance. In doing so, we have forged bonds with a broad array of cutting-edge organizers who have recommended meaningful ways that you can join in campaigns for peace and justice. To learn about our most recent campaigns, check out our Urgent Action page. Many of the posts in that area profile groups that are involved in current crises around the world. In our many years working with dozens of groups around the globe, these are some of the most creative, lasting global justice campaigns we have come across. These groups are working day in, day out to combat injustice and demand human rights around the world. Many of them channel their activism through arts, providing opportunities for international activists to contribute diverse talents. We can help put you in touch with any of these groups and can help brainstorm the best ways for you to contribute. If you would like to get involved with a group we support that is not listed below, we can help connect you with someone at that organization. Email us at [campaigns \[at\] culturesofresistance](mailto:campaigns@culturesofresistance). The decades-old conflict in the Democratic Republic of the Congo DRC continues today, largely fueled by our consumption of luxury electronic devices. With the ascent of the M23 rebel militia in , and ongoing battles over resource-rich areas in the northeastern DRC, international attention to the issue has grown in recent years. Their annual Congo Week campaign aims to raise international awareness by organizing coordinated demonstrations around the world. The Cultures of Resistance Network and Friends of the Congo can help you organize an event on your campus or in your community as part of the Breaking the Silence tour , an outgrowth of Congo Week. We can provide program materials, offer access to engaging speakers, and lend expert advice based on past experience. Click here to visit our issue page about the conflict in the Congo which, at the bottom of the page, features more information on how to get involved. If you are moved by the struggle against militarization and for democracy in Latin America, there are a number of serious ways to get involved. Those willing to travel and to make an intensive six-month commitment can join in another vital volunteer initiative: If you are particularly concerned about increasing violence against journalists and human rights defenders in post-coup Honduras, the Friendship Office of the Americas offers similar accompaniment opportunities in that country. Those who have made a commitment to serve in Latin America as companions to human rights activists have found it to be a life-changing experience. Donate to Expand Educational Opportunities for the Excluded: Do you believe in the power of education to spur positive social change? The Cultures of Resistance Network has identified some top-notch scholarship programs that are putting donations to good use. Sima Samar founded the Gawharshad Institute of Higher Education , which provides affordable, top-quality education to young women who are otherwise shut out of institutions of higher learning. Click here to visit the CoR Network scholarships page and learn more about these outstanding programs. Use the Power of Laughter in Areas of Conflict: If you are an entertainer who wants to use your powers of laughter to improve the lives of those living in crisis situations, you can join with Clowns Without Borders in countries around the world, including Haiti, Colombia, and Palestine. You can volunteer with other performers in helping to address the psychosocial needs of people caught in conflict. Clowns Without Borders tours usually involve groups of volunteers who perform comedy shows, magic tricks, and acrobatics, and who also teach children how to perform some tricks of their own. Entertainers can get involved by traveling as part of a performance group or can take part in planning awareness-raising events that educate people about the various crises occurring daily around the world. Educate using History From Below: Whether you are a classroom

teacher, a student concerned about how your history class is being taught, a parent with children in the school system, or anyone else interested in affecting how young people learn US history, you can join in the effort to promote "history from below. Those in the Washington D. Click here to learn more. Building on a landmark victory in the *Wiwa v. Shell* case, EarthRights International is pursuing numerous international lawsuits to challenge corporate abuses around the world. CCR continues its work with initiatives ranging from lawsuits against private military contractors in Iraq to defending free speech worldwide. At CCR, current law students can get first-hand experience in the international legal process through the Ella Baker Summer Internship Program , providing direct assistance to attorneys working on these historic cases. High school and undergraduate students can also apply for internships throughout the year. EarthRights International offers internships for law students, as well as for graduate and undergraduate students at its US and Thailand offices.

Fight for Indigenous Rights in Brazil: Often cited as one of the most rapidly-developing nations on earth, Brazil is also a focal point for battles over indigenous rights to land and water. These rights are consistently threatened by major infrastructure and agriculture projects, as well as heavy industry carried out by large national firms. CoR Network ally Amazon Watch also offers a number of resources for those wishing to take action around indigenous rights in Brazil and other parts of the Amazon basin. Click here to learn more about the battle for the Xingu.

Use the Power of Poetry to Promote Peace: If you are a poet or an artist looking for ways to join creative movements against armed conflict and oppression, there is no shortage of opportunities for you to share your work and spread messages of peace. First founded in , this publication continues to accept submissions from poets around the world. Additionally, there exist a number of major international forums where socially and politically conscious poets can meet to read their work and draw inspiration from one another.

Raise Awareness about Contemporary Slavery: Although we think of slavery as a thing of the past, the truth is that millions of men, women, and children remain enslaved throughout the world. Today, campus activists are playing a key role in working to stop modern-day slavery, with recent campaigns focusing on efforts in Uzbekistan, the Ivory Coast, Vietnam, and Sudan. If you are a student and would like to take a stand on this issue, Anti-Slavery International provides step-by-step guidance on how to start an anti-slavery group at your school or university. They can help you become a campus leader on this issue and assist you by organizing speaking events featuring international activists or former victims of slavery. They can also plug you into the national effort to lobby against slavery and link you with other campus groups that are a part of a broader movement. If you are not a student, other opportunities exist. Anti-Slavery International offers teachers a variety of materials, including lesson plans, classroom activities, and informational resources, to assist you in accurately teaching the historical importance of slavery and why it is still relevant today. If you are not in the classroom, Anti-Slavery International offers the tools to establish your own anti-slavery group and can help you organize awareness-raising events in your local community.

Spread Messages of Resistance Through Art: Art can be an incredible tool for resistance. Whether through graffiti, handmade protest signs, street theater, or political cartoons, art provides a creative means of publicly expressing discontent and campaigning for change!

Help Sustain the Rehabilitation of Child Soldiers: In many regions of the world, but particularly in Africa, children as young as nine years of age are being forcefully recruited and made to fight in armed conflicts, robbing them of their adolescence and leaving deep emotional scars even after the conflicts have ended. You can make a personal impact by sponsoring the rescue and rehabilitation of a former child soldier. Child Soldiers International has several recommendations of programs that help child soldiers recover from their wounds. Beyond supporting an individual child, you can join Child Soldiers International on Facebook and connect with others creating political pressure to end the use of child soldiers. Click here to learn more about the campaign to end the use of child soldiers.

Teach Capoeira in Refugee Camps: It is believed that, in an attempt to remain ready for possible rebellions, slaves disguised African fighting techniques as dance rituals. If you are a teacher, advanced student, or have other capoeira experience, please contact us here or send us an email to discuss how you can get involved in reviving the artform as an active expression of cultural resistance. Ultimately, while there are many ways for you to engage in international

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solidarity across borders with groups doing great work for peace and justice, it is equally important to be an engaged and positive force in your own community. Options for local action can be as diverse as planting a garden , assisting the elderly, or getting in touch with local officialsâ€”by petitioning for bike lanes in your neighborhood, for example. The folks at Nelson Mandela International Day have compiled a list of ways that you can become an educator, help the poor, look after the environment, and otherwise enrich your relationship with your community. [Click here for more ideas.](#)