



## UCP Database Literature Report 2021

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## Introduction to the document

This document is a short report that reflects the contents of the ResourceSpace database on Unarmed Civilian Protection (UCP) and self-protection that has been set up by Berit Bliesemann de Guevara (PI 'Creating Safer Spaces, Aberystwyth University) in cooperation with Suzanne Klein Schaarsberg (Research Assistant, Aberystwyth University) and Rachel Julian (Co-I, 'Creating Safer Spaces, Leeds Beckett). The document serves as an introduction to the literature and gives an overview of the scope, topics and themes that the database covers. The literature suggestions in this document are only a few examples of the texts that reflect certain themes. There will likely be more texts to be found for each topic, and the aim of this document is to provide some starting points for further research and to help users to navigate the database to find the literature on UCP that they need. Each literature suggestion starts with an ID which refers to the identification number of the item in the Unarmed Civilian Protection ResourceSpace. For access, please request an account at [www.ucpresearch.uk/resourcespace](http://www.ucpresearch.uk/resourcespace) and/or consult the 'how to' videos at [https://youtube.com/playlist?list=PLDRfIX2tBwmK\\_9XK2xFCVyycur9-mlrcu](https://youtube.com/playlist?list=PLDRfIX2tBwmK_9XK2xFCVyycur9-mlrcu). For any questions, please get in touch via [ucpstaff@aber.ac.uk](mailto:ucpstaff@aber.ac.uk)

### 1. UCP in general

In recent years, there has been an increasing interest in the practice of Unarmed Civilian Protection. Scholars and practitioners have studied how it works, what the history of the underlying concepts is, and have undertaken case studies. Nonetheless, research on UCP has remained scarce, especially if compared to traditional (armed) peacekeeping or peacebuilding. In the small body of existing literature, not every aspect of UCP has received equal attention in the scholarly literature. Geographically speaking, research has focused more on cases such as Colombia, Sri Lanka, the Philippines, Palestine, Myanmar and South Sudan than on other cases. And even in these cases, a lot of the literature related to these countries does not focus specifically on UCP but engages with questions of resistance and community-based protection on a wider level. The practices of particular international UCP organizations have been studied – such as Nonviolent Peaceforce (NP) and Peace Brigades International (PBI) – but less is known about local UCP organisations specifically and self-protection practices more generally. If organisations have been compared to each other, it usually has been done around one single aspect of UCP work (e.g., nonpartisanship) and there has not been an in-depth analysis unpacking what UCP means for different organisations. In addition to outlining how UCP works, some scholars show *that* it works, but little research has been done that generates systematic evidence for UCP's effectiveness and impact. In addition, the literature could also benefit from a systematic theoretical engagement with the core principles underlying of UCP (nonviolence, do no harm, impartiality/nonpartisanship, solidarity, primacy of the local etc.) and there is not been a lot of work done on the particular



methods of UCP other than protective accompaniment. Furthermore, whereas a lot of research shows how UCP is different from UN peacekeeping, relatively little studies look into more recent developments of how the UN is starting to recognize the importance of UCP or ask the question whether international governmental organizations could do UCP at all – a highly controversial issue among UCP practitioners.

### 1.1. How UCP works

Unarmed Civilian Protection is a nonviolent mechanism taken up by civilians to protect other civilians from harm and violent conflict. The civilian population is protected without the use of arms sometimes by international NGOs, other times by local civilians or a combination of the two. In the words of Furnari, Julian and Schweitzer (2016: 5) “Civilian Peacekeeping (or ‘Unarmed Civilian Protection’) is the work of trained civilians who use nonviolent, unarmed approaches to protect other civilians from violence and the threat of violence and support local efforts to build peace.”

UCP is undertaken through a set of activities such as rumour control, community and relationship building, the creating of Early Warning Early Response systems (EWER), by securing individuals such as Human Rights Defenders through accompaniment, the monitoring of peace accords, advocacy, capacity development and proactive presence. It is always context-specific and requires in-depth knowledge of the local conflict dynamics.

In particular, proactive presence – the fact that civilian protectors are visibly present within a community – helps to deter violent actions by the warring parties. By deterring violence, UCP creates the space to rebuild social ties, reweave the fabric of trust and promote social cohesion. As such, it overlaps with important peacebuilding activities and creates a foundation for sustainable peace (Furnari, Bliesemann de Guevara and Julian, Forthcoming 2021).

UCP is nonviolent (‘Do No Harm’ is an important principle) and UCP organisations are impartial to the conflict. Local actors are put at the center stage of the protection efforts.

### Literature suggestions:

For a comprehensive description of UCP and its history, principles, and methods, see:

- Oldenhuis, H. et al. (2021), *Strengthening Civilian Capacities to Protect Civilians against Violence: An Introductory Course in 5 Modules*, Nonviolent Peaceforce



This document serves as a UCP manual through 5 sections, covering and introduction to UCP, key objectives and sources of guidance, key methods, principles, UCP in practice

For a good overview of what UCP is and how it works see:

- Furnari, E., Julian, R. and Schweitzer, C. (2016) *Unarmed Civilian Peacekeeping: effectively protecting civilians without threat of violence*, Minden: Bund für Soziale Verteidigung e.V.

Julian and Gasser offer a compelling argument as to how UCP works and provide evidence for its efficacy:

- Julian, R. and Gasser, R. (2019) 'Soldiers, civilians and peacekeeping – evidence and false assumptions,' *International Peacekeeping*, 26:1, 22-54.

For one of the first works on UCP see:

- Schirch, L. (2006) *Civilian peacekeeping: preventing violence and making space for democracy*, Life & Peace Institute.

Wallace situates UCP within the global norm that civilians should be protected from violence:

- Wallace, M.S. (2017) *Security without weapons: rethinking violence, nonviolent action, and civilian protection*, Routledge.

To gain more information on how UCP contributes to peacebuilding processes see:

- Furnari, E., Bliesemann de Guevara, B. and Julian, R. (2021) 'Unarmed Civilian Peacekeeping,' in *Springer Handbook on Positive Peace*, Standish, K., Devere, H., Suazo, A., and Rafferty, R., eds., Springer.

## 1.2. History of the Concept

Whereas the terminology to describe UCP and the scholarly study of the concept is rather new, the practice of UCP is a lot older. The scholarly literature has traced its origins back to Gandhi's idea of a Shanti Sena (Peace Army), for example, which has subsequently influenced the practices of various UN organizations and NGO's.

### Literature suggestions:

For a good overview of the history of the concept of UCP, see:

- Julian, R. and Schweitzer, C. (2015) 'The origins and development of Unarmed Civilian Peacekeeping,' *Peace Review*, 27:1, 1-8.

For a comparison between contemporary UCP and older practices, see:

- Lynch, D. (2004) 'Three Peace Forces: The Khudai Khidmitgars, Shanti Sena and Nonviolent Peaceforce' Damon Lynch Asian Reflection' <http://www.asianreflection.com>



### 1.3. Good UCP Practices

UCP organization Nonviolent Peaceforce (NP) started a global study of good UCP practices. They hosted various workshops in different parts of the world with this purpose. Extensive reports of these workshops can be consulted. In addition to NP reports, the book 'Wielding nonviolence in the midst of violence' (Furnari, 2016) includes many case studies of UCP in which good practices are outlined. Rather than a list of good practices, what results from all these case studies is that what counts as 'good practice' differs significantly across contexts and locations. The 'best' good practice when engaging in UCP activities or research is to be thoroughly aware of the local context and conflict dynamics. This is not a one-time task, but an ongoing requirement, commitment and practice.

#### Literature suggestions:

For the good practices reports of NP see:

- In ResourceSpace: ID91 Nairobi, Kenya; ID195 Paynesville, USA; ID582 Bogotá, Colombia; ID345 Beirut, Lebanon; ID346 Manila, the Philippines.
- Online the reports can be retrieved at: [https://www.nonviolentpeaceforce.org/component/pages\\_np/freeform/globalreview](https://www.nonviolentpeaceforce.org/component/pages_np/freeform/globalreview)

Also see:

- Furnari, E., ed. (2016) *Wielding nonviolence in the midst of conflict: case studies of good practices in Unarmed Civilian Protection*, Institute for Peace Work and Nonviolent Conflict Transformation.

### 1.4. Protective accompaniment

In the literature on UCP you will find some other terms that refer to practices that relate to similar UCP practices. Some literature refers to similar practices as 'nonviolent intervention' (Wallace, 2017). Another referent you will find in earlier literature and particularly in relation to Latin America is 'protective accompaniment.' Protective accompaniment mostly focusses on the accompaniment of local actors by international observers in precarious situations and direct physical protection from violence.

#### Literature suggestions:

- Ridd, K. and Kauffmann, C. (1997) 'Protective accompaniment,' *Peace Review*, 9:2, 215-219.
- Coy, P.G. (1995) "'Going where we otherwise would not have gone": Protective accompaniment and election monitoring in Sri Lanka,' *Fellowship September/October*.
- Mahony, L. (2004) *'Side by side: protecting and encouraging threatened activists with unarmed international accompaniment,'*



The Center for Victims of Torture, New Tactics in Human Rights Project.

## 2. Characteristics of UCP

### 2.1. Role of Relationships

UCP scholars have argued that one of the most important aspects of UCP is relationship-building with the local community/beneficiary and with the parties to the conflict, including armed actors, local authorities etc. Influencing a particular situation (to make it less violent) happens through personal interactions and relationships. “UCP uses pressure exerted directly through these relationships (...) to exert coercive influence to protect civilians and prevent violence directed at civilians” (Furnari, 2015:36).

#### Literature suggestions:

- Furnari, E. (2015) ‘Relationships are critical for peacekeeping,’ *Peace Review*, 27:1, 25-30.
- Furnari, E. (2018) ‘The role of relationships in the emergence of peace, Peace Ethology: Behavioral Processes and Systems of Peace,’ in *Peace Ethology: Behavioral Processes and Systems of Peace*, Verbeek, P. and Peters, B.A., eds., John Wiley & Sons Ltd.

### 2.2. Impartiality / Nonpartisanship / Neutrality

There is considerable debate over the importance of impartiality when it comes to UCP. For some organizations, such as NP, it is an essential characteristic of their work. Being impartial to the conflict helps them build relationships with multiple parties to a conflict and to secure the acceptance of their presence in the local community. Other organizations explicitly align themselves with the side of the oppressed and nonpartisanship is not considered to be a good option.

#### Literature suggestions:

Whereas the original text is in French, Dubernet discusses these different nuances of impartiality, neutrality and nonpartisanship:

- Dubernet, C. (2018) ‘Paroles d’intervenants civils de paix : repenser l’impartialité comme espace paradoxal,’ *Terrains and Theories: neutralité / neutralités: de la notion aux pratiques*.

For an in-depth discussion of how certain organisations see their role, see:

- Coy, P.G. (2012) ‘Nonpartisanship, interventionism and legality in accompaniment: comparative analyses of Peace Brigades International, Christian Peacemaker Teams, and the International Solidarity Movement,’ *The International Journal of Human Rights*, 16: 7, 963–981.



### 2.3. *Nonviolence*

One of the core elements of UCP is nonviolence. UCP is committed to providing protection without the threat of violence or harm. Furnari, Bliesemann de Guevara and Julian (Forthcoming 2021) describe the role of nonviolence in UCP as two-fold. Firstly, the use of nonviolence in UCP calls perpetrators of violence to stop – it means engaging with armed actors to say, ‘stop the threats and attacks.’ Secondly, nonviolence also implies a willingness to listen to the other and creates the possibility for dialogue. How organisations and individuals understand nonviolence, however, might differ. For some it stems from the value of all life, or from a concept of shared humanity, for some it is a faith-based practice, and others see it merely as a strategic tool (Furnari, 2016: 306).

#### Literature suggestions:

Wallace places UCP within the field of nonviolent alternatives to violence:

- Wallace, M.S. (2017) *Security without weapons: rethinking violence, nonviolent action, and civilian protection*, Routledge.

Nagler talks about how an academic interest in UCP requires a change in narrative, one that focusses on nonviolence.

- Nagler, M. (2020) *The Third Harmony: Nonviolence and the New Story of Human Nature*, Berrett-Koehler Publishers.

Also consult:

- Furnari, E., Bliesemann de Guevara, B. and Julian, R. (Forthcoming 2021) ‘Unarmed Civilian Peacekeeping,’ in *Springer Handbook on Positive Peace*, Standish, K., Devere, H., Suazo, A., and Rafferty, R., eds., Springer.
- Furnari, E., ed. (2016) *Wielding nonviolence in the midst of conflict: Case Studies of Good Practices in Unarmed Civilian Protection*, Institute for Peace Work and Nonviolent Conflict Transformation.

### 2.4. *Primacy of the local*

Another central aspect of UCP is the primacy of the local. UCP organizations support local self-determination and respect local power structures. They actively draw on local visions for peace and work together with local actors to create safer spaces in which local actors can transform local conflicts. Defining who or what is local *and* supporting the peace transformation of conflict, however, is not always an easy task.

#### Literature suggestions:

For an overview of how specific organizations in particular contexts put implement the principle of primacy of the local, see:





- Furnari, E., ed. (2016) *Wielding nonviolence in the midst of conflict: Case Studies of Good Practices in Unarmed Civilian Protection*, Institute for Peace Work and Nonviolent Conflict Transformation.

## 2.5. Deterrence

Some have argued that UCP works primarily because it deters violence. Particularly, having international observers present in places where atrocities are committed can serve as a reminder to the perpetrators that the world is watching. Eguren refers to protective accompaniment therefore as “the embodiment of international concern” (Eguren, 2009).

### Literature suggestions:

For an outline of how accompaniment works as a strategy of deterrence see for example:

- Eguren, L.E. (2009) 'Developing strategy for accompaniment', in *People Power: Unarmed Resistance and Global Solidarity*, Clark, H., ed., Pluto Press.
- Mahony, L. and Eguren, L.E. (1996) *Working Paper: International accompaniment for the protection of human rights: scenarios, objectives and strategies*.

## 3. Specific UCP organizations

There are many different organisations who engage in UCP or UCP-related strategies in their activities to promote more peaceful communities. Some of them have been studied in more depth; below are some examples.

### Literature suggestions:

For an overview of UCP organisations see:

- Janzen, R. (2014) Shifting practices of peace: What is the current state of Unarmed Civilian Peacekeeping? *Peace Studies Journal*, 7:3, 46-60.

Peace Brigades International, Christian Peacemaker Teams and the International Solidarity movement, a comparative study:

- Coy, P.G. (2012) 'Nonpartisanship, interventionism and legality in accompaniment: comparative analyses of Peace Brigades International, Christian Peacemaker Teams, and the International Solidarity Movement,' *The International Journal of Human Rights*, 16: 7, 963–981.

On Cure Violence, an organisation that approaches violence as a public health issue:

- Butts, J.A., Gouvis Roman, C., Bostwick, L. and Porter, J.A. (2015) 'Cure Violence: a public health model to reduce gun violence,' *Annual Review of Public Health*, 36, 39-53.





On Peace Brigades International:

- Coy, P.G. (1997) 'Cooperative accompaniment and Peace Brigades International in Sri Lanka,' in *Transnational social movements and global politics: solidarity beyond the state*, Smith, J., Chatfield, C. and Pagnucco, R., eds., 81-100.

On Nonviolent Peaceforce:

- Furnari, E. (2006) 'The Nonviolent Peaceforce in Sri Lanka: methods and impact (September 2003-January 2006),' *Intervention*, 4:3, 260 – 268.

On American Peace Teams:

- McCarthy, E. (2012) "'Will you really protect us without a gun?'" Unarmed Civilian Peacekeeping in the U.S,' *Journal for Peace and Justice Studies*, 22:2, 29-48.

#### **4. UCP and armed peacekeeping**

As a form of peacekeeping, UCP offers a nonviolent method to protect civilians in the midst of conflict. Whereas UN peacekeeping missions function through the threat of violence, UCP works through nonviolent means. As such, it challenges the assumption that violence needs to be stopped through the threat of violence – it thus offers “another peacekeeping” (Carriere, 2011) or “emancipatory peacekeeping” (Julian and Gasser, 2019). The UN increasingly recognizes the importance of UCP in conflict situations, particularly in South Sudan, and supports partner organizations in the field who are implementing UCP. UCP has been incorporated in the Australian peacekeeping mission in Bougainville between 1997-2003, but there is little research on how what the implications are of UN’s recognition of UCP or how state-led UCP would compare to UCP conducted through NGOs.

#### Literature suggestions:

For a comparative analyses of what both UN and UCP peacekeepers understand as peacekeeping see:

- Furnari, E. (2014) *Understanding effectiveness in peacekeeping operations: Exploring the perspectives of frontline peacekeepers*. National Centre of Peace and Conflict Studies, University of Otago.

For an argument in favour of UCP – and how it is related to peacekeeping – see:

- Furnari, E. (2013) *Unarmed civilian peacekeeping: a potential response to peacekeepers' and critical scholars' parallel critiques of multidimensional peace operations?* Paper presented at the International Humanitarian Studies Association Conference, Istanbul.



- Carriere, R. (2011) 'Another peacekeeping is possible', *Kosmos* (Winter 2011).
- Julian, R. and Gasser, R. (2019) 'Soldiers, civilians and peacekeeping – evidence and false assumptions,' *International Peacekeeping*, 26:1, 22-54.

This article studies civilian peacekeeping under the mandate of the Australian government:

- Gehrman, R., Grant, M. and Rose, S. (2015) Australian unarmed peacekeepers on Bougainville, 1997–2003 *Peace Review*, 27:1, 52-60.

For more information on the UN's recognition of UCP, see this overview put together by Nonviolent Peaceforce:

- Nonviolent Peaceforce, 'Recognition of UCP', <https://www.nonviolentpeaceforce.org/blog/77-home/publications/689-ucp-inclusions>

## 5. Self-Protection

The first to respond to violence are local civilians. In addition, protection efforts by the international community are not always launched or effective. Civilians thus often have had to rely on local protection strategies. When affected by conflict, civilians find all kind of ways to deal with it and to protect themselves, ranging from mitigating threat to paying taxes to armed militias, from setting up peace communities and weapon free zones to organizing community protection of livelihood and sustenance. There some research on how local protection strategies can be enhanced through outside/international protection efforts, rather than undermined (Alther, 2006), but this remains rather limited.

### Literature suggestions:

As a good starting point into both the literature and practice of self-protection see:

- Paddon Rhoads, E. and Sutton, R. (2020) 'The (self) protection of civilians in South Sudan: Popular and community justice practices, *African Affairs*, adaa017.

For a more systematic approach to different strategies of self-protection see:

- Jose, B. and Medie, P.A. (2016) 'Civilian self-protection and civilian targeting in armed conflicts: who protects civilians?', *Oxford Research Encyclopedia of Politics*.

For a good NGO report on self-protection in Myanmar see:

- The Karen Human Rights Group (2010) *Self-protection under strain: targeting of civilians and local responses in Northern Karen State*.



For an initial reflection on how international endeavors can impact self-protection strategies, see:

- STIMSON (2013) 'Community self-protection strategies: how peacekeepers can help or harm Aditi Gorur civilians in conflict', *Issue Brief No. 1*.
- IAlther, G. (2006) 'Colombian peace communities: the role of NGOs in supporting resistance to violence and oppression,' *Development in Practice*, 16:3-4, 278-291.

### 5.1. Civilian agency and resilience

A theme that emerges in relation to how communities and civilians deal with conflict is civilian agency and resilience. What is the agency that people experience within conflict to choose a particular response? What makes some communities chose nonviolence whereas others seem unable to? What are the conditions under which civilians have bargaining power? There is little research on how multiple contexts allow for similar or different conceptions of agency and resilience (Krause, 2018).

#### Literature suggestions:

For a good book on how communities make nonviolent choices within conflict see:

- Krause, J. (2018) *Resilient communities: non-violence and civilian agency in communal war*, Cambridge University Press.

Also see:

- Baines, E. and Paddon, E. (2012) "'This is how we survived': Civilian agency and humanitarian protection,' *Security Dialogue*, 43:3, 231-247.
- Jose, B. and Medie, P.A. (2016) 'Civilian self-protection and civilian targeting in armed conflicts: who protects civilians?,' *Oxford Research Encyclopedia of Politics*.

For an NGO report on the topic see:

- Corbett, J. (2011) *Learning from the Nuba: Civilian resilience and self-protection during conflict*, Local2Global.

### 5.2. Community-based protection and peacebuilding mechanisms

As a more specific approach towards self-protection, some of the literature focusses on community-based protection. UCP and self-protection can influence and support each other to develop mechanisms that are based on local contexts and customs to enhance peacekeeping efforts and to create safer spaces (Engelbrecht and Kaushik, 2015). Early Warning Early Response systems might be one such mechanism. The literature could benefit from a comparison not just between different mechanisms in different contexts, but also by defining the relationship between community-protection mechanisms, UCP and self-protection strategies.



Literature suggestions:

For a good overview of how UCP can develop and enhance community-based protection see:

- Engelbrecht, G., and Kaushik, V. (2015) 'Community-based protection mechanisms,' *Peace Review: A Journal of Social Justice*, 27, 43–51.

This article explores local practices of peacebuilding in the Philippines and how it relates to peace:

- Macaspac, N. V. (2019) 'Insurgent peace: community-led peacebuilding of indigenous peoples in Sagada, Philippines,' *Geopolitics*, 24:4, 839-877.

For an NGO report examining community-led responses to conflict, see:

- Corbett, J. and Antequisa, R.N. (2018) *Learning from survivor and community-led crisis responses in the Philippines*, Local2Global.

For good examples of community-based protection mechanisms, see

- Nunn, R. (2016) 'Effective community-based protection programming: lessons from the Democratic Republic of Congo,' *Forced Migration Review*, 53.

### 5.3. *Zones of Peace and Peace Communities*

A community-led mechanism to create safer spaces are zones or communities of peace. In the midst of conflict, these are nonviolent spaces shaped and guarded through civilian practices. Spaces where the fighting ceases and where people are immune from attacks. Communities like San José de Apartadó in Colombia refuse to take up arms to fight for their survival. By creating such safer spaces, communities signal that they withdraw the consent upon which control and oppression depend (Alther, 2006:280). Communities that resist war often face the risk of elimination or violent displacement. Examples of peace communities, however, show how nonviolence can bind a community together in the face of aggression and can allow them to stay on their land and provide for their families. It often involves persuading armed actors of a community's neutrality to a conflict.

Literature suggestions:

This article suggests that local zones of peace are an important way in which civilians have and show agency in their response to conflict:

- Hancock, L.E. (2016) 'Agency & peacebuilding: the promise of local zones of peace,' *Peacebuilding*, 5:3, 255-269.

For an article on how external/international NGOs interact with peace communities, see:



- Alther, G. (2006) 'Colombian peace communities: the role of NGOs in supporting resistance to violence and oppression,' *Development in Practice*, 16:3-4, 278-291.

For a short article on peace zone in the Philippines, consult:

- Garcia, E. (1997) 'Filipino zones of peace,' *Peace Review*, 9:2, 221-224.

And for an introduction to San José de Apartadó see:

- Courtheyn, C. (2018) 'Territories of peace: alter-territorialities in Colombia's San José de Apartadó Peace Community,' *The Journal of Peasant Studies*, 45:7, 1432-1459.

This article studies the relevance of location for the level of success attained by peace communities:

- Mouly, C., Idler, A. and Garrido, B. (2015) 'Zones of peace in Colombia's borderland,' *International Journal of Peace Studies*, 20:1, 51-63.

This article traces the custom of peace zones to older practices of sanctuary:

- Mitchell, C. and Allen Nan, S. (1997) 'Local peace zones as institutionalized conflict,' *Peace Review*, 9:2, 159-162.

## 6. **Privilege, colonialism and imperial power structures**

The practice of UCP has been criticized as replicating power structures that are engrained in colonialism. "Colonial inequities of race, class, and nation, which are co-created and intertwined, are part of how accompaniment 'works'" (Koopman, 2013). Especially in the early years of UCP practice, it often depended on people from Western countries accompanying threatened communities. If a white person was killed, the international community would be upset – and not accept it. Efficient UCP can depend on the power of certain passports – which reflects imperial, racialized structures of power. A lot of UCP training therefore now includes training on racialization and power structures, and there is an increased focus on training local civilians to engage in protection practices.

### Literature suggestions:

For articles discussing this problematic see for instance:

- Boothe, I. and Smithey, L.A. (2007) 'Privilege, empowerment, and nonviolent intervention,' *Peace and Change*, 32:1, 39-61.
- Coy, P. G. (2011) 'The privilege problematic in international nonviolent accompaniment's early decades: Peace Brigades International confronts the use of racism,' *Journal of Religion, Conflict and Peace* 4:2.

For a short but in-depth reflection on how accompaniment is entangled with race and the power of one's passport see this article, which also



suggests that colonial imaginaries can be mobilized to challenge ongoing unequal power relations:

- Koopman, S. (2013) 'The racialization of accompaniment: can privilege be used transparently?' *Peace Presence*.

## 7. The notion of space

A returning theme in the discussion on UCP, self-protection and zones of peace is the notion of space as an important aspect of building safer communities. Space is a word that is often found within the literature on UCP and self-protection: protective space, making space for peace, safe zones, zones of peace etc. Some scholars have begun to ask questions about what 'space' is in relation to civilian-to-civilian protection practices. It is perhaps not an abstract thing that needs to be defended by civilians, but rather something that is shaped in the process of practicing civilian protection strategies and which is relational.

### Literature suggestions:

For a short but proper introduction of thinking about 'space' in international accompaniment see:

- Eguren, L.E. (2015) 'The notion of space in international accompaniment,' *Peace Review*, 27:1, 18-24.

For a good example of how the notion of space figures within local practices of peacebuilding see:

- Furnari, E., Oldenhuis, H. and Julian, R. (2015) 'Securing space for local peacebuilding: the role of international and national civilian peacekeepers,' *Peacebuilding*, 3: 3, 297–313.

Koopman conceptualizes space and peace as 'doing' and explains the spatial working of protective accompaniment. This particular chapter is not in the database (except for the metadata), but you might be able to access it through your own institution/Google:

- Koopman, S. (2014) 'Making space for peace: international protective accompaniment in Colombia' in *The geographies of peace: new approaches to boundaries, diplomacy and conflict resolution*, McConnell, F., Megeran, N. and Williams, P., eds., IB Tauris.

## 8. UCP and gender

There is little specific literature on gender and UCP, except for Derek Oakley's thesis. There are some reports on the database, however, on the roles of women in peace processes. Some are bit older, but they might provide a starting point for further research.

### Literature suggestions:

For Oakley's thesis see:



- Oakley, D. (2020) *What is the relationship between the situated learning of Unarmed Civilian Protection workers and gendered power dynamics?* Lancaster University.

For the role of women in conflict resolution see for example:

- Santiago, I. (2015) *The participation of women in the Mindanao peace process*, UN Women.
- Concordis International (2004) *The Sudanese Peace Process*.

