

List of Acronyms

AFSC	American Friends Service Committee
ATT	Arms Trade Treaty
COP	Community Oriented Policing
EU	European Union
EUAA	European Union Agency for Asylum
FARC	The Revolutionary Armed Forces of Colombia
FWRC	Friends War Relief Committee
GBU	Gender-based violence
GCM	Global compact for Safe, Orderly and Regular Migration
GFMD	Global Forum on Migration and Development
IDMC	Internal Displacement Monitoring Centre
IOM	International Organisation of Migration
IDP	Internally Displaced Person(s)
ISIS	Islamic State of Iraq and ash-Sham
JHAJA	Jovenos Hondureuos Adelante-Juntos Avancemos
LGBTQ+	Lesbian, gay, bisexual, trans, intersex, queer and more
MIGNEX	Aligning Migration Management and the Migration-Development Nexus

NGO	Non-governmental organisation
QARN	Quaker Asylum and Refugee Network
QCEA	Quaker Council for European Affairs
QPSW	Quaker Peace and Social Witness
QUONO	Quaker United Nations Office
REDER	Network for Complaints and Resistance against RDL 16/2012 (Spanish legislation to restrict access to health care)
RSCSL	Residual Special Court for Sierra Leone
SCSL	Special Court for Sierra Leone
SLTRC	Sierra Leone Truth and Reconciliation Commission
UCDP/PRIO	Uppsala Conflict Data Programme/Peach Research Institute Oslo
UK	United Kingdom
UN	United Nations
UNHCR	United Nations High Commission for Refugees
UNWRA	United Nations Relief and Works Agency for Palestine Refugees in the Near East
USRAP	United States Refugee Admissions Program

Glossary

Definitions of words and phrases as they are used in the handbook



Different kinds of violence

Direct violence: physical violence that is planned and committed by a large group of people as part of a violent conflict

Violent behaviour: physical violence, such as murder, physical assault and bullying, that is persistent in many societies even when there is no violent conflict

Structural violence: a form of invisible violence that is embedded in social structures and systems in ways that affect certain people negatively by preventing them from meeting their basic needs. Examples include unequal access to resources such as education, employment, food and housing. **Cultural violence:** an invisible kind of violence that encompasses values, beliefs, norms and ideologies that are used to justify and legitimise direct and structural violence. Examples include stereotypes and prejudices based on gender, religion, race or ethnicity.



Peace

Negative peace: the absence of direct organised and collective violence between large groups of people.

Positive peace: a peace that purposefully addresses all the different kinds of violence.



Other terms

Coloniality: the set of attitudes, values, ways of knowing, and power structures upheld as normative by western colonizing societies and serving to rationalize and perpetuate western dominance.

Decoloniality: a school of thought that aims to challenge and change colonial institutions, worldviews, approaches and impacts. It values and prioritises local and indigenous forms of knowledge, concepts, approaches, skills and experiences.

Intersectional identity: a concept that recognizes that people's identities are affected by many different aspects such as their religion, sexual orientation, ethnicity, age, race and gender. These different aspects intersect leading to particular advantages and disadvantages. Hence, understanding intersectional identities are vital for ensuring equality and inclusivity.

Irregular routes: movement of people that takes place outside the regulatory norms of the sending, transit and/or receiving country.

Migration-peacebuilding nexus: the complex and interdependent relationship between conflict, migration and peace.

Positionality: Refers to how aspects of people's identities affect how they understand and engage with the world and how others understand and engage with them. All people are embedded in power dynamics that affect their positionality, which significantly influences their capacity to act and the impact of their actions. In many cases this means that women and minorities are significantly disadvantaged.

Postcolonial: refers to the critical analysis and understanding of the continuing cultural, social political and economic impact of colonialism and imperialism. **Regular pathways:** the legal and policy frameworks that enable people to move to, enter, stay in, exit or re-enter States along their migration journey in an authorized manner

Resettlement: the selection and transfer of refugees from a State in which they have sought protection to a third State which has agreed to admit them – as refugees – with permanent residence status.

Securitisation: the process by which a phenomenon is defined as a threat to a country or other entity, leading to the application of security mechanisms, such as armed personnel and surveillance, to that phenomenon.

Appendix 1

Quaker Work on Peacebuilding and Migration

Quakers' involvement in peace can be traced back to the latter half of the 17th century, when English Quakers declared that they did not want to take part in wars and the influential Quaker William Penn wrote An essay towards the present and future peace of Europe. In the following centuries Quakers among others campaigned for improving conditions in prisons and against the Crimean War and conscriptions in Britain. After having been nominated four times before, the Quakers represented by the British Friends Service Council and the American Friends Service Committee received the Nobel Peace Prize in 1947 for their relief work with victims of war. Not long after, many Quakers became involved in opposing nuclear weapons while also continuing to advocate for non-violence. In the early 1970s, the Quakers sponsored the establishment of the first Department of Peace Studies at the University of Bradford in the UK. This department was soon led by Adam Curle, a Quaker and peace scholar, who was actively worked on peace-making and mediation, especially in Biafra in Nigeria.

Quaker actions and writings affirming their commitment to opposing war and supporting peace and non-violence has become known as the Quaker "Peace Testimony". It is seen as the foundation for how Quakers should live their daily lives. Over the years this testimony has guided a sustained interest in the fields of peacebuilding and conflict transformation and contributed to multiple peace initiatives and peace movements. Quakers generally see peace as a process rather than an aim and they emphasise the importance of focusing on local, national and international levels. They also highlight the importance of truth and integrity in public life. Their dedication to public engagement is also emphasised by their presence in Brussels, Geneva and New York, where they engage with international institutions.

Today, Quakers continue to promote peaceful alternatives in research, politics and education, through the work of organisations such as Quaker Peace & Social Witness, Quaker Service Norway, Quaker Service Sweden, Northern Friends Peace Board and the Quaker Peace Studies Trust.

EXAMPLES OF QUAKER-LED WORK ON PEACEBUILDING

- **Quaker Peace & Social Witness (QPSW)**, part of the national organisation of British Quakers focuses on addressing the root causes of violence and the development of a just and peaceful world. This work includes advocating for peace education and disarmament and against militarism and war. QPSW also provides guidance on how Quakers can take action to help develop social justice and peace.
- **Quaker Roots** is a programme that aims to raise awareness of the devastating effects arms trade has on human beings and the environment. It focuses on challenging the morality of arms trade and highlights unethical and illegal activities in the arms industry.
- **Dialogues for Transformation** is a QCEA project that enable people to dialogue on highly polarising issues through deep listening to gain new understandings and perspectives.
- **Gender, Peace and Inclusivity** is a QCEA project that focuses on the importance of integrating gender perspectives in peace and security institutions. It also sets out what recommendable leadership looks like.
- **Building Peace Together** is toolkit developed by QCEA that explores peacebuilding and provides tools that can be used by various actors, such as policymakers, peace practitioners and other people who are committed to aiding the development of peace communities and societies.

Furthermore, a long-standing commitment to equality for all and recognition of war and economic inequality as key drivers of migration, have led Quakers to support migrants, including refugees, for more than 150 years. Quaker engagement with refugees can be traced back to the Franco-Prussian war (1870-1873), when the Friends War Relief Committee (FWRC) was first set up. This committee went on to support refugees from the Boer War (1899-1902) and the Spanish Civil War (1936-1939) in cooperation with the American Friends Service Committee (AFSC). From 1940-1948, the FWRC also worked in Great Britain, The Netherlands, Greece, Poland, Austria, Germany and France. In 1933, Quakers set up the Germany Emergency Committee that played an important role in the Kindertransport that enabled Jewish children to escape persecution in Germany, Czechoslovakia, Austria and Poland. Since then, Quakers have supported many refugees from various violent conflicts including the partition of India, the Arab-Israeli war and the civil war in El Salvador. More recently, Quakers in Britain, Australia, New Zealand, Canada and the US have also lobbied their respective governments to guarantee respect for human rights in policies towards migrants.

EXAMPLES OF QUAKER-LED WORK ON MIGRATION

- **Quaker United Nations Office (QUNO Geneva)** Migration and Displacement Programme that focuses on promoting and strengthening the human rights of migrants including refugees at the international level.
- **Quaker Asylum and Refugee Network (QARN)** that focuses on ensuring that compassion and justice are key principles in the treatment of all refugees and asylum-seekers. Based in the UK, the network campaigns for the rights of refugees and asylum-seekers in general as well as on special issues such as indefinite detention, detention of children and the hostile environment in Britain.
- **American Friends Service Committee (AFSC)** runs multiple projects on migration justice and immigrant rights in not only the US, but also in countries in Africa, Latin America and Asia.

- **Helping the Helpers** was a QCEA project that taught volunteers, who supported traumatised migrants, psycho-social skills for mutual support and self-care to prevent them from developing mental health issues caused by their work.
- **Sanctuary Meetings** are Quakers meetings committed to advocate against destitution, detention, deportations and removals and to assist local initiatives focusing on developing a culture of welcome.
- **Framing Human Policing** is a QCEA booklet that focuses on improving policing practices and policies to better uphold human rights. The booklet especially focuses on preventing human rights violations committed by the police against migrants.
- **Child Immigration Detention** is a QCEA report that focuses on the legal frameworks and governing laws that apply to child immigration detention and the detrimental effect this practice has on the wellbeing of the implicated children. The report also outlines and advocates for more humane alternative solutions.

Recently, Quakers have started working on the nexus between peace and migration. QCEA has initiated the programme Migration and Peace to promote policies that support responsive, equitable and safe migration systems that contribute to sustainable positive peace. This handbook is a key part of this project.



For more information on this programme visit:
<https://www.qcea.org/homepage/migration-and-peace/>

Appendix 2

Key Works of Four Peacebuilders



Galtung's Key Texts

- Galtung, J. (1964). 'What is peace research?' In: *Journal of Peace Research*, 1:1, pp. 1–4.
- Galtung, J. (1967). *Theories of Peace: A Synthetic Approach to Peace Thinking*. Oslo: International Peace Research Institute.
- Galtung, J. (1969). 'Violence, Peace and Peace Research'. In: *Journal of Peace Research*, 6:3, pp. 167–191.
- Galtung, J. (1990). 'Cultural Violence'. In *Journal of Peace Research*, 27:3, pp. 291–305.
- Galtung, J. (1996). *Peace by Peaceful Means: Peace and Conflict, Development and Civilization*. London: Sage.
- Galtung, J. (2000). *Conflict Transformation by Peaceful Means (The Transcend Method)*. New York: United Nations
- Galtung, J. (2004). 'Violence, war, and their impact: On visible and invisible effects of violence'. In: *Forum for Intercultural Philosophy*, 5, pp. 12–32.



Lederach's Key Texts

- Lederach, J.P. (1997). *Building Peace: Sustainable Reconciliation in Divided Societies*. Washington DC: United States Institute of Peace.
- Lederach, J.P. (2003). *The Little Book of Conflict Transformation*. The Little Books of Justice and Peacebuilding Series. Good Books
- Lederach, J.P. (2005). *The Moral Imagination: The Art and Soul of Building Peace*. Oxford University Press.
- Lederach, J.P. et al. (2007). *Reflective Peacebuilding: A Planning, Monitoring and Learning Toolkit*. The Joan B Kroc Institute and Catholic Relief Services.
- Lederach, J.P. (2008). 'Cultivating Peace: A Practitioner's View of Deadly Conflict and Negotiation'. Chapter in: Darby, J., Ginty, R.M. (eds) *Contemporary Peacemaking*. London: Palgrave Macmillan.



Hudson's Key Texts

- Hudson, H. (2009). 'Peacebuilding Through a Gender Lens and the Challenges of Implementation in Rwanda and Côte d'Ivoire'. In: *Security Studies*, 18:2, pp. 287-318,
- Hudson, H. (2012). 'A Double-edged Sword of Peace? Reflections on the Tension between Representation and Protection in Gendering Liberal Peacebuilding'. In: *International Peacekeeping*, 19:4, pp. 443-460.
- Hudson, H. (2016). 'Decolonising gender and peacebuilding: feminist frontiers and border thinking in Africa'. In: *Peacebuilding*, 4:2, pp. 194-209.
- Hudson, H. (2021). 'It Matters How You 'Do' Gender in Peacebuilding: African Approaches and Challenges'. In: *Insight on Africa*, 13:2, pp. 142-159.



Gbowee's Key Texts

- Gbowee, L. (2009). 'Effecting Change through Women's Activism in Liberia'. In: *IDS Bulletin*, 40: pp. 50-53.
- Disney, A. and Gbowee, L. (2012). 'Gender and Sustainable Peace'. In: Coleman, P. (eds) *Psychological Components of Sustainable Peace*. Peace Psychology Book Series. New York: Springer.
- Gbowee, L and Mithers, C. (2013). *Mighty Be Our Powers: How Sisterhood, Prayer, and Sex Changed a Nation at War*. Beast Books.
- Gbowee, L. (2016). 'From war to development: Women leading the nation'. In: *Regions & Cohesion*, 6:2, pp. 4-12.
- Gbowee, L. (2019). 'When women stand together as one: The power of women's grassroots peace movements'. In: *Journal of International Affairs*, 72:2, pp, 13-18.