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Sport as a peacebuilding tool

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SUMARI

Introduction

- We must believe in sport as a tool for peacebuilding

Interview

- Interview with Wilfried Lemke
- More than a Game. Sport and Conflict Resolution
- Sport and the Reintegration and Social Inclusion of Former Child Soldiers
- Modern Olympic movement and peace
- Can Sport For Peace Strengthen Social Cohesion in Refugee Host Communities?

In depth

- The Price of Speaking Out

Recomanem

- Materials and resources recommended by the ICIP

Tribuna

- 30 years after. The 1986 referendum on NATO
- Laboratories for the social construction of memory in the Basque Country

Sobre l'ICIP

- News, activities and publications about the ICIP

INTRODUCTION

We must believe in sport as a tool for peacebuilding

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This issue of *Peace in Progress* is dedicated to an increasingly important topic worthy of reflection in the search for peace: the relationship between sport, the management of violent conflicts and peacebuilding in the medium and long term. A topic that is also controversial since one might ask how sport can contribute to the peaceful resolution of disputes, to peacebuilding, if the world of competitive sport is a constant example of competition, of the relentless pursuit of victory, even resorting to constant doping. In fact, sport – team play – is also an example of construction of the irreconcilable adversary, and an example of political use and sometimes manipulation regarding the competition between states to finish in first place in the Olympic medal table.

In other words, we can find examples of all kinds in the world of sports: the use of the Olympic Games for blatantly political purposes (the case of the Berlin Games, with Hitler in power; the boycotts of the Moscow and Los Angeles Games, during the Cold War), but also individual examples of understanding among athletes in the three aforementioned Games; tough competition, but also solidarity. There are also cases where sport has been an element of collective identity construction in divided countries, such as South Africa, which put an end to the apartheid regime with the electoral victory of the African National Congress and used, at the insistence of Nelson Mandela, the Rugby World Cup to create a sense of national unity around the national team. The examples would be endless, in one way and in the other.

**“ If we combine sport and education, we can
teach peace to young people, giving them back
hope ”**

We must acknowledge that sport can be a tool for peacebuilding, but also for extreme competition and violence. The potential of sport as a tool for peace exists – as the various articles in this issue show – but an additional factor is needed, and this factor is really powerful. Sport is an example of the path that education for peace followed, in the World Education Congress held in Prague back in 1927, with the controversial slogan “Peace through school.” It is the path illustrated by the UNESCO Constitution decades later, which states “Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.” However, it is necessary to activate this additional factor to avoid idealism and do-goodism. And that was the path followed by Freinet’s Free School, the moral pragmatism of William James and all those who tried to create, in the words of James, “moral alternatives to aggression and war.” Perhaps what I want to say will be better understood with a paradox used by Paulo Freire decades ago, as the beginning of a reflection with peace educators, which I was fortunate enough to attend. This is what he said, as a motivational quote for a couple of days of workshops: “Education is not the fulcrum to transform the world because it could be.” In other words, neither sport nor education is, per se, a tool for world transformation, for peacebuilding, but they can be and, in fact, it is in their nature to be so. But we must avoid disturbing factors – the reproduction of an unequal social system in the case of education, excessive competitiveness in the case of sport – and promote the individual and collective values of achievement and solidarity that are inherent in sport.

And we have many examples that this was, and is, both possible and successful. There are many cases where the power and the moral and cultural significance of sport have helped to build networks, to improve and empower communities and nations, to promote reconstruction and reconciliation in societies divided by violence and dictatorship, to acquire shared skills and socialize polarized social groups.

“ Sport is a powerful tool for peacebuilding, but additions are needed: believing in it and pursuing it with appropriate values and tools ”

And here is where the role of research and education for peace come in. I will say it, in conclusion, with two quotes. The first one, by Nelson Mandela: “If we combine sport and education, we can teach peace to young people, giving them back hope and creating tools for them to participate in the creation of a more just and fraternal society.” So the idea is clear: sport as an ally of peace education. But, as the expert in nonviolence David Coulthard has pointed out, sport can also be a way to fight against inequality and exclusion: “Through rules, sport puts all participants on an equal footing and, because of this, sport is able to transcend differences. It is an answer to violence and social exclusion.” In other words, sport is a powerful tool for peacebuilding and conflict resolution, but additions are needed: believing in it and pursuing it with appropriate values and tools.

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INTERVIEW

Interview with Wilfried Lemke

Roser Fortuny and Eugènia Riera

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Wilfried Lemke, *UN Special Adviser on Sport for Development and Peace*

UN Office on Sport for Development and Peace (UNOSDP) has been working in for many years to promote the positive values of sport and to contribute to conflict resolution by means of sportive activity. Currently, UNOSDP is developing projects to enhance dialogue and reconciliation amongst parts in conflict all over the world, from the Middle East to both North and South Korea. We talked about these projects and about the potential of sport as a peacebuilding tool with UNOSDP Special Adviser, Wilfried Lemke.

How can Sport contribute to the promotion of Peace and Development?

Sport contributes to the promotion of development and peace in many ways, but in particular there are three key aspects. First, due to its global reach and popularity around the world, sport possesses an unprecedented capacity to mobilize, unite, and inspire. It is a cost-effective, flexible and powerful tool in promoting peace and development objectives. Second, sport instills positive values for personal and social development. In fact, it rests upon inherent values, such as teamwork, respect, fair-play, and leadership to stimulate sustainable and positive development among societies. Finally, sport promotes ideals of peace, solidarity, and friendship. By bringing people together, regardless of their origins and backgrounds, it creates strong social cohesion and bonds, and facilitates mutual understanding and dialogue. Participants acquire transferrable skills that can be applied to other social areas, to foster further collaborative and positive action.

Which are the projects carried out by UNOSDP for the promotion of Peace and conflict resolution?

The Office has long been using the power of sport to bring people together and supporting sport for peace initiatives from mega sport events to the grassroots level. Together with the International Olympic Committee (IOC), since 1993 the United Nations calls all Member States to abide by the Olympic Truce an ancient tradition originating in Greece in the 9th century B.C. with the purpose of providing safe passage for athletes, families and pilgrims traveling to the Olympic Games. For seven days before, during and seven days after the Olympic Games, in the spirit of peaceful cooperation, participating countries agreed to cease all conflicts.

On 2015, the UN General Assembly adopted by consensus the latest edition of the “Olympic Truce” Resolution. It was co-sponsored by 180 UN Member States’, agreeing to observe the Olympic Truce for a 45 day period from the opening ceremony of the Rio 2016 Olympic Games to the closing ceremony of the Rio 2016 Paralympic Games.

On the grassroots level, UNOSDP launched the Youth Leadership Programme in 2012, in order to contribute to building a peaceful and better world by developing youth leaders and role models in and through sport. UNOSDP continue to encourage dialogue between parties of conflicts such as in the North and South Korea. In July 2014, we invited youth and officials from the two Koreas to the YLP in Gwangju (South Korea), and the Imagine PEACE Youth Camp in Olympia, Greece. This learning opportunity provided the youth with a chance to think about the value of sport and peace. Through UNOSDP’s efforts, the power of sport to help bring people together, build trust and provide a communication platform to the two Koreas has been further recognized

**“ Sport possesses an unprecedented capacity to
mobilize, unite, and inspire ”**

Does UNOSDP work in any way on current ongoing conflicts such as the ones in Syria and the Middle East?

The UNOSDP has played an active role in promoting peaceful resolutions to conflicts in the Middle East. Projects, such as “Extension Building for the Indoor Sports Hall”, implemented in Palestine, seek to empower refugee children and provide safe sporting environments for youth. With this aim, recently, we have supported “Sport for Resilience”, a project implemented by the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA). In 2014, UNOSDP also supported the Diyar Women Sports Centre, a facility that provides women in Palestine with the necessary skills and education required for them to enter the employment market. The construction of this center contributes significantly to the enhancement of sporting infrastructure, human resources and social programmes in Palestine now.

Finally, last February, we welcomed three young refugees from Syria to its Youth Leadership Programme held in Hamburg. In addition to empowering displaced individuals and providing them with sustainable skills for their future, our goal was to also include them within a safe and suitable programme and to encourage their integration into hosting societies.

Since your appointment as a UN special adviser in 2008, which have been the major achievements of UNOSDP?

The adoption of numerous General Assembly Resolutions on Sport for Development and Peace and the recognition of the power of sport as an important enabler of sustainable development in the 2030 Agenda for Sustainable Development. Also, since 2008, I have established five priorities: conflict resolution, gender equality, development of Africa, inclusion of persons with disabilities, and youth development. In regard to those areas, a tremendous achievement of the UNOSDP has been the development of the Youth Leadership Programme. Having already held 20 camps in four different continents, bringing more than 600 participants together, in which 25 were persons with disabilities, the programme harnesses the power of sport in a concrete and practical manner. I am also pleased that in the last years we have been able to establish and further strengthen many successful partnerships between the UN and sport organizations, such as the IOC, the International Paralympic Committee and numerous international federations that support our Sport for Development and Peace efforts.

What progress has been made in regards of policies implementation? What would your assessment be?

Policy recommendations on Sport for Development and Peace for governments are being implemented every day, all over the world. In addition to the recognition of the role of sport as an important tool for Development and Peace in the 2030 Agenda and UN General Assembly Resolutions, other main policy developments include the Olympic Truce Resolution and the work of the Group of Friends and the Sport for Development and Peace International Working Group.

In September 2015, numerous Member States presented relevant statements concerning sports in the Human Rights Council and in that same session the Council's Advisory Committee presented the report *Promoting human rights through sport and the Olympic ideal*, which includes a set of recommendations concerning National legislation and executive practice, Programme support, Combating discriminatory and other harmful or unfair practices in sport, Media and Education.

**“ UNOSDP continue to encourage dialogue
between parties of conflicts such as in the North
and South Korea ”**

Thematic Working Groups on Sport for Development and Peace have also supported policy developments on sport and specific areas. Most notably in 2015, developments in the Sport and Persons with Disabilities were made by the Republic of Korea, with the “Table Tennis for NepALL” project, a three year Para Table Tennis project in Nepal. Likewise, other Member States have been contributing to policy and programme developments: the Russian Federation and the Republic of South Africa on sport and peace; the United Kingdom in sport and youth and child development, Norway in sport and gender, and China on sport and persons with disabilities as well.

What would UNOSPD contribution to the new agenda on Sustainable Development Goals (SDGs) be?

UNOSDP is promoting sport's potential in its role as the entry point to the UN system. Our advocacy and facilitation includes the elaboration of information regarding the contribution of sport to the SDGs; mainly, with an overview of this subject in the UNOSDP website and with the UN Secretary-General's Report on Sport for Development and Peace to be presented at the next UN General Assembly in October 2016. Overall, consultations, reporting and other UNOSDP's activities will be conducted with the purpose of further advocating for and facilitating the implementation of the 2030 Agenda through sport, and with the ambition of maximizing the contribution that sport can make to each of the Goals.

For instance, sport addresses "Goal 1: End Poverty" by teaching and practicing transferable social, employment and life skills that can lead to improved well-being, economic participation, productivity and resilience. Physical activity and sport are key components of an active lifestyle and mental well-being; they can contribute to the prevention of risks such as non-communicable diseases, as well as serve as a tool for education on sexual, reproductive and other health issues ("Goal 3: Good Health and Well-being"). Through our Youth Leadership Programme, the UNOSDP promotes the SDGs Gender Equality, Quality Education, Reduced Inequalities and Inclusive Societies, among others.

In many countries, sport is considered to be a mainly masculine activity. We have seen that in one of your publications (the Comic book *Score the Goals*) there is a male football team but no sportswoman. Don't you think that these kinds of things contribute to reinforce the masculine image associated with sport?

Many countries face gender inequality, and not only in sport. As I have mentioned previously, one of my priorities is using sport to close the gap and promote gender equality.

The comic book "Score the Goals" that we developed some years ago is primarily aimed at 8-12 year old children and provides a fun interactive way to help them understand, familiarize and reflect about the eight Millennium Development Goals as well as inviting them to take action through several activities provided in the adjoining educational guide. While it's true that the story featured a male football team, the story

contained strong female lead characters, most notably the ship's captain who changed the stereotypical perception of some of the other male characters. This was one of the central messages of the story.

Sport stars – and football players in particular – often act as role models not only for male children but also female children and, as such, can be of great added value to the UN and their partners, when disseminating important messages.

**“ Sport stands for human values such as respect
for the opponent, acceptance of binding rules,
and fairness ”**

Sport is often associated with competitiveness and, unfortunately, there are many examples of episodes of violence during sport events. How can we fight against this kind of violence?

Sport has a unique power to attract, mobilize and inspire. We shouldn't forget that, by its very nature, sport is about participation. It is about inclusion and teamwork. It stands for human values such as respect for the opponent, acceptance of binding rules, and fairness. Sport is a powerful tool to promote ideals of peace, fraternity, solidarity, nonviolence, tolerance and justice.

For example, UNOSDP puts words into action during the Four Countries 4 Peace football tournament in 2011, an initiative to promote reconciliation and dialogue between young people from Burundi, the Democratic Republic of the Congo, Rwanda and Uganda. The team had as many girls as boys, but only the girls are allowed to score goals. In the absence of a referee, the players were also responsible for resolving any potential disagreements. By playing together, these young people were unwittingly learning the universal values of respect, tolerance and fair play.

Which are the challenges that UNOSDP faces for the next few years?

After the Millennium Development Goals the world turned its attention to their successor, the Sustainable Development Goals. For the next fifteen years, we will continue to advance global development, assisting in the work towards, and the realization of, the SDGs. My team and I will make sure that sport will keep playing a vital role in the empowerment of women, youth, individuals and communities as well as the attainment of health, education, development and peace objectives.

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More than a Game. Sport and Conflict Resolution

Tom Woodhouse

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After a long career as an academic concerned with peace and conflict research, I have become convinced more recently that we in the academic and policy communities, who are working on peace and conflict issues, need to reach out beyond our normal and somewhat comfortable academic niche to develop new sources of creativity and renewal. For me, the perfect way to do this was to unite two passions which are often not connected – even by some people seen as contradictory – that is a love of sport as a leisure interest combined with a professional and public-political interest in conflict resolution and peace building. In this article I explain why I am excited by this potential to link conflict resolution with sport. But first, let me acknowledge some of the problems in linking the two.

Clearly we must recognize that there are aspects of sport as a global commercial enterprise that do not fit comfortably with the values of conflict resolution. In the first place, it is often sustained by and associated with the marketing and advertising strategies of powerful multinational companies. Increasingly and more recently in football especially, it has become a way of wealthy individuals and even states paying breath-taking amounts of money, to sponsor or even to buy premier clubs in England France and Spain. The total global revenues from sport in 2015 exceeded \$145 billion¹. This is also an exercise in ‘football diplomacy’, a way of using soft power, sporting and cultural, to buy into the political and security architectures of Europe and North America, and for developing countries in Asia, Africa and Central Asia to bolster their image and to establish regional hegemony². It is also well known that a football match sparked off a war between Honduras and El Salvador in 1969³ and, indeed, the rivalries

between many big city clubs across the world are often regarded as a form of symbolic civil war, as rival fans clash. In Italy, Roma and Lazio; in Scotland, Glasgow Celtic and Glasgow Rangers; in Turkey, Fenerbache and Galatasaray; in Serbia, Red Star Belgrade and Partizan Belgrade; in Argentina, Boca Juniors and River Plate; in Colombia, Independiente Santa Fe and CD Los Millonarios. These rivalries are created and sustained by a history of social division based variously on religion, class and status differences, ethnic group affiliation and geographical separation. Sometimes, and in the case of perhaps the biggest club rivalry of all, *El Clasico* in Spain, the games between Real Madrid and FC Barcelona, the divisions are directly based on political differences. FC Barcelona represents Catalan pride and identity against the centralist control of the Spanish state based in Madrid, from where the dictator Franco repressed Catalan aspirations for political, cultural and linguistic autonomy. This political competition has become ritually embedded in the annual matches between the two clubs, so much so that *El Clasico* has been described as a re-enactment of the Spanish Civil War⁴.

“ We must recognize that there are aspects of sport that do not fit comfortably with the values of conflict resolution ”

Clearly sport, and particularly football, the world's most popular game, can be an exercise in big power politics and a drive for aggression and competitive division, rather than anything we would recognise as peacebuilding or conflict resolution. Other negative features frequently associated with many sports include the use of drugs to enhance performance and the emergence of corruption and match fixing, especially related to gambling syndicates. A new report by Transparency International, *Global Corruption: Sport*⁵, claims that over 1,000 sporting events over the last five years, including the Olympics and the football World Cup, have been fixed, fatally undermining the fundamental value of sport, the belief in fair play. Transparency International calls for a series of reforms to put sport back under the control of the communities to which it has belonged historically, with participation as the driving principle.

So why the passion? These negative aspects are well known and well reported in the mass media. What is perhaps less well known, or at least less well reported, is the power of sport to unite, to build bridges between divided communities, to motivate marginalized young people who might otherwise join violent gangs or engage in criminal activity, and generally to inspire people to use the convening power of sport to strive for the higher goals of conflict resolution and peacemaking. Some more positive examples and case studies might help explain how it does this.

Sport as conflict resolution has some eminent advocates in the world of nonviolent conflict resolution. The book by Charles Korr and Marvin Close⁶, tells the story of how the leaders of the African National Congress, imprisoned on the notorious Robben Island, formed their own football league, the Makana Football Association, and ran it under FIFA rules, using the game and its discipline to enable them to survive the severe environment of the prison and to create a space in which they could claim dignity and even a form of basic democratic organization. Through this experience, Nelson Mandela became aware of the power of sport to motivate and inspire, and in the early years as President of the newly liberated South Africa he used it as part of the process of promoting reconciliation between the sport-obsessed Afrikaners and the equally passionate black people of the townships. When South Africa staged the Rugby World Cup in 1995, Mandela, in a powerfully symbolic act, wore the shirt of the team's white captain Francois Pienaar. The story was subsequently the subject of a major film, *Invictus*, based on the book by John Carlin⁷.

**“ Sport has the power to unite, to build bridges
between divided communities and to motivate
marginalized young people ”**

There are many contemporary examples, too numerous to mention in detail, but a few will serve to demonstrate the power of sport to bond and bridge within and between groups⁸. The Foundation of Football Club Barcelona launched its FutbolNet programme to teach dialogue and conflict resolution skills. FutbolNet is a project that attempts to

educate children and young people via the promotion of the positive values that come from playing sport, in this particular case, football. During the season 2011/12, the FC Barcelona Foundation developed this social action programme in five areas of Catalonia: Banyoles, Olot, Salt, Santa Coloma de Gramanet and the neighbourhood of Carmel in Barcelona. FutbolNet was inspired and developed from experiences in Colombia and also via the organization streetfootballworld, which developed the original methodology based on the football3 approach, which is based on the principles of dialogue and mediation. In the English League similarly, most clubs have close relationships with the communities in which they are based, conducting a wide variety of often unheralded education activities which enrich community life and contribute to conflict resolution locally. Many also have outreach programmes abroad. These activities rarely get the publicity awarded to the big star names of the game⁹.

“ The case of footballer Drogba illustrates the potential of football to contribute to conflict resolution and reconciliation at the highest level ”

Moving from grass roots level to the level of regional and continental security, one remarkable case study which illustrates the potential of football to contribute to conflict resolution and reconciliation at the highest level in Africa is that of the Ivorian footballer Didier Drogba and his intervention in the civil war in the Ivory Coast. In September 2002, following a mutiny of elements of the army, tensions between Muslims in the north of the country and the government-controlled south, erupted into full-scale civil war in which thousands were killed. Drogba is a professional footballer who has played most of his football in England and France, but he also represents the Ivory Coast in international tournaments. He is a Catholic, but his wife is a Muslim from neighbouring Mali. In April 2010 Drogba was listed by *Time* magazine in the USA as amongst the world's 100 most influential people, because of his call, made after the Ivory Coast team qualified for the 2006 World Cup, to halt the continuing fighting in the

country, a call which led to a five-year ceasefire agreement. Drogba was also instrumental in moving the venue for a high-profile qualifying match in the African Nations Cup to the city of Bouake, a rebel stronghold in the centre of the Ivory Coast, a move that strengthened sentiments of national unity and reinforced support for the peace process. Drogba continues his peace and humanitarian work through the Didier Drogba Foundation¹⁰. Stability was restored and a peace process initiated, monitored and supported by the United Nations Operation in Cote d'Ivoire (UNOCI) a peacekeeping mission deployed in April 2004. In 2006, the Department of Peacekeeping Operations, the UN Office on Sport Development and Peace and the International Olympic Committee (IOC) formed a partnership to use sport in the peacemaking framework of UN peacekeeping operations.

In the early years of the 21st century, the role of sport in peacemaking has evolved so much that it can now be labelled as a distinctive sector for peacemaking, as many organizations, from the United Nations through to a wide variety of local grass roots projects have used sport as a conflict resolution tool. This range of activity is now commonly referred to as the Sport Development and Peace (SDP) sector. Engagement with this sector, now developed as a vital global network involving thousands of civil society organisations and hundreds of thousands of young people, is a vibrant opportunity to re-energise and innovate in the work of peacebuilding and conflict resolution¹¹.

1. This figure is an estimate by PriceWaterhouse Coopers, quoted in the Globalist, '[FIFA and CO. The New Mafia?](#)' 28 February 2016.

2. Grix, J. Lee, D. 'Soft Power, Sports Mega-Events and Emerging States: The Lure of the Politics of Attraction', *Global Society*, 27:4, 521-536 September 2013.

3. Goldblatt, D. *The Ball is Round: A Global History of Football*, London: Viking, 2007, 533-534.

4. Ball, P. *Morbo: The Story of Spanish Football*, WSC Books: Web publishers, 2011.

5. See '[Global Corruption Report: Sport](#)', *Transparency International*, 23 February 2016.

6. Korr, C., Close, M., *More than Just a Game: Football vs Apartheid*. London: Collins, 2009.

7. Carlin, J. *Playing the Enemy: Nelson Mandela and the Game That Made a Nation*. London: Atlantic Books, 2010.

8. I have written in more detail about this in Ramsbotham, O. Woodhouse, T. and Miall, H. 2016 *Contemporary Conflict Resolution*.

9. On Barcelona see *Fundacio FC Barcelona, FutbolNet: Que te Valors Guanya: Programa Educatiu Per a Infants i Joves*, Barcelona: Foundation FC Barcelona, 2013. On English football see Woodhouse, T. *More than a Game: A Case Study of Football in the Community Initiatives in England*, in *Deporte y Resolucion de Conflictos*, Barcelona: Open University of Catalunya: epublication 2014, no longer available online. Available from author.

10. See Drogba, D. *Didier Drogba: The Autobiography*. London: Aurum Press, 2008, and the [Didier Drogba Foundation](#).

11. To find out more about this network and how to become involved see [The International Platform on Sport and Development](#).

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Sport and the Reintegration and Social Inclusion of Former Child Soldiers

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Wars are dramatically altering the lives of children around the world. It is currently estimated that tens of thousands of children are involved in armed conflict in government forces or non-state armed groups in all regions of the world. The ongoing presence of child soldiers in conflicts from the Central African Republic and South Sudan to Myanmar and Yemen is a testament to this fact. Children are often recruited and join armed forces within failed states where a lack of access to economic and educational opportunities is prevalent and within breakdowns of society and traditional protective structures. While other armed groups use the forcible abduction of children to bolster their fighting forces. Either way, child soldiers face extreme war-related exposures that pose significant threats to their psychological and emotional well-being. International laws such as the Optional Protocol (2002) to the Convention on the Rights of the Child (1989)¹ and the Paris Principles on Children Associated with Armed Forces or Armed Groups (2007)² prohibit governments and non-state armed groups from using children under the age of eighteen in armed conflicts. Despite these international standards, the practice of child soldiering still exists.

Sport continues to be seen as a formidable component of reintegration programs for former child soldiers. Interim care centers – a stopping point for many former child soldiers prior to reintegration prior to family re-unification – often utilize sport as one component of psycho-social support programs for returnees. Here, sport provides them with the intellectual and emotional stimulation that is provided by structured group activities and offers them an opportunity to apply socially-acceptable and structured patterns of behaviors away from a social context in which violence is normalized, towards one in which working together as a team is recognized positively with the aim

of transferring these behaviors upon return to a community context.

“ Sport provides former child soldiers with intellectual and emotional stimulation and offers them an opportunity to apply socially-acceptable patterns of behaviors ”

The re-introduction of former child soldiers back into the community is a difficult process and is sometimes unsuccessful. They experience complex layers of acceptance that need to be addressed upon return from fighting forces. My work with former child soldiers in Northern Uganda revealed they experienced varying levels of acceptance upon return home. Sport was found to be a catalyst for many to experience positive relationships by bringing individuals from a variety of children and youth together within inherently valuable shared interest activities leading to more expedient levels of social inclusion among their peers. Furthermore, sport offered former child soldiers a sense of belonging, to a team or program, provided opportunities for the development of valued capabilities, and created the opportunity to increase community capital, by extending social networks and increasing community cohesion.

Social inclusion springs from a complex ecology of individual traits and social forces. In many instances, a child who survived the conflict alive likely developed survival strategies to navigate a harsh and dangerous environment. Many of these young people, especially those who survived abuse, possess a sense of resourcefulness, which shows up in confidence and a sense that they can control their fate. Such is the cases of Peter and Harriet ³, both formerly abducted for nearly two years by the Lord's Resistance Army. Each worked their way up to progressive levels of responsibility including organizing village raids and abductions (Peter) and overseeing groups of young females once abducted (Harriet). Upon return, they both faced the challenges of overcoming the stigma common to former child soldiers. While attending school, each was elected by their student peers *sport prefect* – a position of great responsibility towards the organization and management of school sport activities –demonstrating their

successful transference of critical skills garnered while in captivity to that of a more socially-accepted context. Each utilized sport as a means to demonstrate confidence and control of their own fate as reintegrated former child soldiers.

“ Former child soldiers learn to handle the conflicts through dialogue rather than fighting to overcome the stigma of the propensity for physical violence ”

It is important to acknowledge that sport activities are not a homogenous, standardized experience. Returnee's experiences of the same activity will be subject to wide variations, as will the effects. This remains the case within the context of sport interventions for former child soldiers. Throughout the reintegration process, former child soldiers face a multitude of conflicts, making nonviolent conflict resolution a high priority in psycho-social support programs ⁴. Sports can teach children skills for handling conflict nonviolently rather than resorting to physical violence. The effect is, presumably, even greater once they return to their communities, and the effects of such influences as access, education, and peer and community relations.

Our community-based *Peaceful Play* ⁵ programme in Northern Uganda focused on resolving conflict that occurred during sport within communities where high rates of former child soldiers experienced provocation by their peers with the aim of transferring the conflict resolution skills to conflicts of low-intensity within their homes, school, and communities. Here, children and youth learned to use dialogue, refer to existing rules, and seek outside assistance when appropriate to resolve conflicts. Community-based sport coaches and school-based sport teachers noted the decrease in conflict-related behaviors and cited the increased abilities of youth to resolve their own conflicts peacefully without adult intervention.

However, participation in sport can have a destructive effect turning competitive contests into breeding grounds for conflict. It is here where participants provoke

conflict-related behaviors out of former child soldiers in order to reinforce stereotypes of former child soldiers as unconditional threats to peace in a situation where communities strive to move forward from conflict. With appropriate guidance, former child soldiers learn to handle the conflicts through dialogue rather than fighting to overcome the stigma of the propensity for physical violence by providing opportunities to cement positive relationships through sport while overcoming any thoughts of returning to an armed group situation.

Despite the many uses of sport as a means of psycho-social support for the reintegration and social inclusion of former child soldiers, questions still remain. Does participation in sport foster long-term social inclusion? The answers might be found in longitudinal work related to critical culturally-contextual factors rather than perceived determinants to further understand the long-term holistic effects of sport on former child soldiers. The issue is not simply whether sports participation can be viewed as contributing to personal and community development, and the reduction of social exclusion of former child soldiers. Rather, the question relates to the nature of the contribution sport can make to a range of issues. It provides a useful dynamic that few structured activities are able to offer by providing an activity bound by pro-social behaviors congruent with successful reintegration. However, this should not preclude the need for wider, sustainable systems of protection and care to ensure the reintegration of young survivors of war.

1. UN General Assembly. Optional Protocol on the Involvement of Children in Armed Conflict, 25 May 2000.

2. United Nations International Children's Emergency Fund. The Paris Principles: Principles and Guidelines on Children Associated with Armed Forces and Armed Groups. 2007.

3. The names Peter and Harriet are pseudonyms used to protect the identity of the children involved in the research and fieldwork.

4. Wessells, Michael G. Child Soldiers: From Violence to Protection. Cambridge, MA: Harvard University Press, 2006.

5. Ravizza, Dean M., et.al. Peaceful Play: Strategies for Resolution to Conflict through Sport. Salisbury: Bosserman Center for Conflict Resolution, 2012

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Modern Olympic movement and peace

Dora Pallis

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Every two years, the nations of the world gather in friendly competition and in the spirit of fair play under the flag of the Olympic Games and in the presence of the eternal flame. The world's best athletes compete fiercely. Enemies become friendly adversaries, dazzling the world with their sporting skill, inspiring the world with hope that the spirit of friendship can last beyond the games.

More than any other global sporting event, the Olympic Games belong to all humanity. And at the core of these games is peaceful coexistence. Pierre de Coubertin- the “founding father” of the modern Olympic Movement- believed that mutual understanding was a fundamental value that could underpin world peace. The reborn Olympic Games would offer young people all over the world the chance to be reconciled and to familiarize themselves with local popular traditions, thus wiping away ignorance and the prejudice associated with it ¹.

The Olympic Charter is an essential document for the relationship between sports and peace. It states: “The goal of Olympism is to place sport at the service of the harmonious development of man, with a view to promoting a peaceful society concerned with the preservation of human dignity” and “the goal of the Olympic Movement is to contribute to building a peaceful and better world by educating youth through sport practiced in accordance with Olympism and its values” ².

The Olympic Movement, unlike the United Nations and other organizations, does not seek forms of peaceful coexistence through international law by political means, it has its own means – the Olympic Games, the role model of the athlete and their contribution to improving society, the Olympic Village, the Torch Relay, the Ceremonies of the

Olympic Games, education – all these form a sum total of activities contributing to creating a better, and more peaceful, world. Olympic Games provide the framework for peaceful athletic competition, unite people all over the world and the torch relay is a powerful symbol of peace, an expression of peaceful cooperation between human beings and between countries.

“ The link between the Olympic Games and peace has transcended into new levels as efforts began by the IOC to revive the ancient tradition of Olympic Truce ”

Since 1992, the link between the Olympic Games and peace has transcended into new levels as efforts began by the International Olympic Committee (IOC) to revive the ancient tradition of Olympic Truce. According to the ancient Olympic myth, King Ifitos of Elis, seeking to establish peace, visited the oracle at Delphi. He was advised to break the cycle of conflict every four years by replacing war with friendly athletic competition. He sought the cooperation of King Lycourgos of Sparta and King Clesthenes of Pisa. They agreed to a truce called “Ekecheiria” and revived the Olympic Games at Olympia.

1993 is a landmark in the history of Olympism as the first UN resolution supporting Olympic Truce was unanimously adopted at the United Nations. Since then, the UN General assembly unanimously adopts, every two years, the resolution on the observance of the Olympic Truce. Later on, in July 2000 the International Olympic Committee established the International Olympic Truce Foundation, and its operational arm, the International Olympic Truce Centre, turning the commitment of the Olympic Movement to promote its peaceful principles into concrete action. The mission of the International Olympic Truce Centre is to promote the Olympic Ideal, to serve peace, friendship and international understanding, and to uphold the Olympic Truce; and a Culture of Peace, through a combination of global and local initiatives, mobilizing leaders, athletes and young people of the world behind the cause of sport and peace

The meaning of the Olympic Truce today

The Olympic Truce is not an armistice, it is not a pure political process and there is no guarantee that it will be respected. It is a voluntary process, where the states submit their support willingly and is a process directly related to sport and the values of Olympism. The Olympic Truce does not necessarily lead to the permanent end of fighting; it uses sport and the spirit of fair play to promote ideals such as respect, understanding, tolerance and coexistence.

Since the revival of the modern Olympic Games, there have been many small but significant achievements, which prove that the Olympic Games help in furthering dialogue and understanding, providing inspiration and a valuable window of opportunity for the peaceful resolution of conflict. Synthetically here are some of those achievements.

Berlin 1936: Perhaps nothing demonstrates the power of sport better than the story of athletes Jesse Owens and Luz Long. Owens, from United States and Afro-American, he had already won gold twice in the 100 meter and 200 meter sprints. The stadium was filled to capacity as Owens prepared for the long jump. On the qualifying he was about to be eliminated, but his only real opponent Germany's Ludwig "Luz" Long, advise him how he should jump, so that last Owen qualifying jump allowed him to make his way to the final. Next day, fighting for the medals, by the fifth round both men were tied at 7.89 metres, a new Olympic record. With his final jump, Owens cleared 8.06 metres and won gold. Long took silver. Hitler left the stadium in disgust, not acknowledging the Afro-Americans' achievement. The two men hugged each other, cheered on wildly by the crowd, and established a bond that lasted for years, transcending war, ideology and racial divide.

“ The Olympic Games help in furthering dialogue and understanding, providing inspiration and a valuable window of opportunity for the peaceful

resolution of conflict ”

Barcelona 1992: South Africa participated at the Games with a mixed team of white and coloured athletes. Nelson Mandela's presence was a symbolic gesture of reconciliation after years of struggling for human rights.

Lillehammer 1994 Winter Games: That year was proclaimed the International Year of Sport and the Olympic Ideal by the United Nations. The appeal for the observance of the Olympic Truce allowed the participation of athletes from the conflict – torn former Republic of Yugoslavia. This was the first time in the modern history of the Olympic Games that the Olympic Truce is observed.

Sydney 2000: South Korea and North Korea paraded into the stadium together during the Opening Ceremony, under a single flag representing the Korean peninsula.

Athens 2004: Back in their place of birth, the Games witnessed the participation of Afghanistan and Iraq, two countries bloodied by conflict. Their highly symbolic presence was greatly welcomed and showed the whole world the unifying, reconstructive power of sport. A video message from United Nations Secretary General Kofi Annan, recognizing the contribution of Olympism and the Olympic Truce was broadcast during the show preceding the opening ceremony. At the 2004 Games, the tradition of the signing of the Olympic Truce wall by world personalities and athletes was inaugurated. Since then, world leaders and athletes pledge their support for Olympic Truce on a specially built Truce Wall at each edition of the Olympic Games.

“ Sport and the Olympic Games will not impose peace. But they might inspire it ”

Torino 2006 Winter Games: During the opening ceremony, IOC President Jacques Rogge launched a strong appeal for peace, backed up by an impressive dove composed of human bodies and a song dedicated to peace performed on stage by Yoko Ono and

Peter Gabriel. The Torino organizing committee promoted the Olympic Truce concept and in the year leading up to the Games, run, for the first time, a large national program of activities and conferences around the theme of peace promotion through sport.

Beijing 2008: The Peace and Friendship Wall was inaugurated in Beijing Olympic Village, during a colourful ceremony, at it the world saw images of youth sending out to the world an appeal for peace. The two athletes in the Shooting event Nino Salukvadze from Georgia and Natalia Paderina from Russia hugged each other at the medal ceremony, even as armed conflict was developing between their countries.

London 2012: At the Opening Ceremony the whole world saw the United Nations Secretary General Ban Ki-moon carrying with pride the Olympic Flag and he also run with the torch at the LOCOG torch relay. This indicates that the meaning of peace and Truce is transcending more and more in the modern Olympics. Signature walls of a modern design consisting of many see-through walls were located in the Olympic Village. All 204 national Olympic Organisations, through their chef de missions – signed the Wall.

Rio 2016: The IOC has created the “Team Refugee Olympic Athletes” a team of refugee Olympic athletes for the Olympic Games of Rio 2016. The team including refugee Olympic athletes will be treated like all the other teams of the 206 National Olympic Committees and will march behind the Olympic flag at the Opening Ceremony.

I strongly believe that the Olympic Movement can make a difference in today's world and that Olympism and the Olympic Truce can offer a small window of opportunity to the world. What is lacking from our world is inspiration, hope, optimism, vision, soul! Sport and the Olympic Games will not impose peace. But they might inspire it. We will harness this inspiration to create dialogue. To allow humanity to imagine peace.... peace inspired by sport.

1. Georgiadis, Olympic revival, ap.cit., p.94

2. Olympic charter (in force as of 7 July 2007), IOC, Lausanne October 2007, p.11 and p.13

Photography : UN Photo/Logan Abassi

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Can Sport For Peace Strengthen Social Cohesion in Refugee Host Communities?

Mark Clark

Chief Executive Officer (CEO) of Generations For Peace

Generations For Peace (GFP) was founded in 2007 as a pilot initiative of the Jordan Olympic Committee to use sport for peacebuilding. Over time we have expanded our activities to include the arts, advocacy, dialogue and empowerment, but sport-based activities remain the most popular and are often the first entry point for our volunteers to engage with their community members. GFP focuses on grassroots sport activities in communities to address local issues of conflict and violence. Think of weekly activities in a village or neighbourhood setting, rather than mega tournaments in a stadium!

In Jordan, we have two flagship GFP programmes: one focusing on social cohesion and one on the reduction of violence and the potential for violence in schools¹ and in the host communities². Schools and communities are experiencing increased population pressures and tensions due to the intake of refugees, so our volunteers – trained teachers and community workers – are engaging with both Syrian and Jordanian youth, and adults, through sport and the arts for weekly peacebuilding activities. Both programmes target communities that are bearing the heaviest burden of Syrian refugees. More than 1.4 million Syrians reside in Jordan; more than 637,000 are officially registered with UNHCR as refugees, but 81% are living in host communities alongside Jordanians rather than in refugee camps.

As a result of the enormous pressures of the large influx of Syrian refugees on all services in Jordan -education, accommodation, water, food, employment and health care – there are natural tensions arising between Jordanians and Syrians in the host communities. Volunteers trained by GFP have been running local Sport For Peace programmes in their schools and community centres for Jordanian and Syrian children,

and youth, to strengthen resilience and social cohesion, and to reduce tensions and violence amongst and between them. Rather than traditional sport activities, the GFP approach focuses on tailored sport-based activities, games and exercises which integrate peer group peacebuilding education, because our objectives are peacebuilding outcomes rather than the development of sporting skills and competitive excellence. So instead of being sport coaches, our volunteers play the role of facilitators, carefully constructing a “safe space” to ensure participation and learning for all, thereby achieving the desired peacebuilding outcomes. The activities are carefully adapted to the local context and culture, the local priorities and the group of participants.

“ Sport activities may help restore self-esteem and rehabilitate those who have been vulnerable to trauma and violence – whether as victims or perpetrators ”

Different Sport For Peace programmes may focus on various types of conflict. Sport activities may help restore self-esteem and rehabilitate those who have been vulnerable to trauma and violence – whether as victims or perpetrators – including those disabled or marginalised by violence. Team sport games can help build new relationships of trust and acceptance, breaking stereotypes and bridging conflict divides. Sport activities can promote greater inclusiveness of those facing discrimination or exclusion in the community, including ethnic minorities, displaced people, refugees and people with a disability. In addition, sport activities can foster changes in cultural norms over time, finding common ground between different groups and enabling communities to embrace diversity, and fostering greater equality of opportunities for women and men, and for the marginalised and excluded.

Sport is a powerful tool for reaching vulnerable youth and reducing violence in conflict settings. With a good understanding of the local community it should always be possible to identify a popular sport that can serve as a great entry point to engage

youth. Moreover, sport is universal, so when people play sport together, it does not matter whether they speak the same language or have other common interests – they can all understand the rules of the game, share the excitement and energy of play, and work together as a team to achieve their objectives. For example, a carefully facilitated sport activity can provide a controlled “neutral” space for people to meet across conflict divides ³, to promote tolerance and build new relationships that may not otherwise be possible. These types of sport-related situations automatically create perfect “peer groups” – people of a similar age, sharing a passion and experience together. These groups create a powerful structure for discussion, learning, reflection and mutual support. This allows the breaking of old stereotypes and encourages individuals to embrace diversity.

Grassroots Sport For Peace programmes can support significant positive sustainable change in a community and at a relatively low cost. Most resources needed – a simple space or venue, basic sport equipment, refreshments – are cheap and can even be provided by local stakeholders as value-in-kind support. We must promote and expand these programmes, and support the volunteers across the world who are using sport as a vehicle for change in their communities. One-off events – even those involving sporting celebrities – do not lead to sustained impact. To secure lasting positive changes in attitudes and behaviour, Sport For Peace activities must attract and retain the participation of a target group in regular sessions that build progressively on each other over a sustained period. GFP programmes typically engage participants in 60 hours of activity over a period of six months. This is where real lasting impact comes from. But it means the activities must be fun, so that participants keep coming back! Short fly-in fly-out visits by elite global sport superstars are not conducive to measurable positive impact, but sport star role models at the grassroots level – think of the young female captain of a village basketball team ⁴ – are very influential in their local community and available to support a sustained programme.

“ The aim of Sport For Peace programmes in schools for Jordanian and Syrian children is to

strengthen resilience and social cohesion, and to reduce violence ”

Choosing the appropriate sport activities for local cultures must be well thought out. In order to communicate your message broadly and effectively, as well as having fun, programmes should take into account conflict divides, age, gender, physical abilities and sporting skill levels. Be creative and tailor sport code rules, improvise equipment and add modifications to games as you go along. In some communities, girls and women may be reluctant to participate in, or prohibited from participating in, traditional sport activities. GFP addresses this in different ways according to the specific context, such as holding boys' and girls' activities at different locations to reduce feelings of self-consciousness; ensuring girls' activities are facilitated by female volunteers; and introducing girls to sports that are new in the community to avoid male-dominated sport structures. In vulnerable communities, these approaches provide vital opportunities for girls to be leaders and improve their confidence and self-esteem.

In all Sport For Peace programmes, the competitive nature of sport should not be underestimated: it provides a powerful dynamic focused on teamwork and interdependence, which should not be removed, but must be carefully applied. Jumping straight to a sport game between two rival communities in conflict is likely to lead to a very negative outcome. The power of the competitiveness should instead be channeled into fostering interaction and teamwork between the players from both communities by forming mixed teams that must work together.

In our Jordan Schools Programme, GFP provides training and mentoring for teachers who, on a volunteer basis, run a series of ongoing sport-for-peace and arts-for-peace behaviour-change activities with their students. Our impact reports highlight the progress achieved through teachers and students responding to conflict and disputes in non-violent ways. Reports show improved relationships between teachers and students, and between the students themselves, including Jordanian and Syrian students. This has led to improvements in academic performance and a significant reduction in violence: a decrease of 80% of female and 52% of male students who report

responding to conflict with other students, teachers or at home with physical violence. A total of 1,800 female and male students (aged 12-16) are already directly benefitting as participants in this programme.

“ Sport activity can provide a controlled “neutral” space for people to meet across conflict divides, to promote tolerance and build new relationships that may not otherwise be possible ”

In our Jordan Social Cohesion Programme, GFP volunteers are supporting 5,900 Jordanians and Syrians in vulnerable host communities. Trained volunteers have been running sport-for-peace and arts-for-peace activities in youth centres for Jordanian and Syrian children, and youth, to strengthen social cohesion and reduce violence in an environment where 70% of Jordanian and 63% of Syrian males, and 30% of Jordanian and 37% of Syrian females mention physical and verbal violence in their interactions. The participants, who are equally split by gender and nationality, are also implementing small local initiatives of their own, extending the reach of the programme. To date, our reports reveal that 44.4% of female and 40% of male Syrian participants formed friendships with Jordanian participants through this programme.

As GFP programmes in Jordanian host communities move from strength to strength, we are also reminded of the broader impact of sport as an entry point for peacebuilding. In fact, our work using Sport For Peace has seen youth leading social change activities in communities in Macedonia, Lebanon, Rwanda, South Sudan, Sri Lanka and many more countries globally. Programmes based on other vehicles for change support GFP volunteers in 50 countries across the Middle East, Africa, Asia and Europe. Since 2007, we have trained nearly 9,000 volunteers, and with our support their programmes have reached over a quarter of a million children, youth and adults.

1. Jordan Schools Programme – [video](#):

2. Jordan Social Cohesion Programme – [video](#):

3. Building Peace in Sri Lanka – [video](#):

4. Three Stories from Zimbabwe – [video](#):

Photography: Generations For Peace

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IN DEPTH

The Price of Speaking Out

Toni Padilla

Sports editor of the newspaper ARA

“Many friends treated us like heroes. But we had been expelled from the Olympic Village and my career was ruined. In the eyes of sports officials I was a traitor.” Tommie Smith recalled with some bitterness the day his name went down in history. Both he and John Carlos, standing on the podium of the Olympic Stadium in Mexico City, in 1968, raised their black-gloved fists while the US national anthem was played in their honor for winning the gold and bronze medals in the 200-meter race. “It wasn’t a gesture against the United States. It wasn’t a gesture against anyone. It was a gesture of black pride. If it was against anything, it was against racism,” argued Carlos. Both the International Olympic Committee (IOC) and the US Olympic Committee, however, did not forgive this act of political interference in the Olympic Games, a supposedly sporting event. And two Olympic medalists were ostracized for having wanted to do their part in the fight against racism at a time when a fierce debate was raging over the subject in the United States.

The IOC, like the majority of organizations that control sporting events, claims that sport should not be used to talk about politics. But the Olympic movement was politicized very quickly by decision of the IOC. Even back in 1906, when the so-called Intercalated Games were held in Athens -an experiment that took place only once, and that aimed to allow the Greeks to organize intermediate games- athletes had no way of registering individually, but instead had to do so through National Olympic Committees. They were the first games in which a flag was raised to honor the winners. The games were no longer a competition between athletes but a competition between states. The Irishman Peter O’Connor, forced to compete for Britain, protested by climbing up the flagpole with an Irish flag, with the help of American athletes of Irish

origin. Modern sport was born politicized.

Political demonstrations improvised by athletes in major sporting events have always been poorly received initially even though organizers have often used sports to send messages, as when Japan decided that the person in charge of lighting the Olympic flame in the Tokyo Games was to be Yoshinori Sakai, born on the day the atomic bomb was dropped on Hiroshima. An elegant way to send a pacifist message that was less controversial than the decision of American boxer Muhammad Ali to refuse to enlist in his country's army during the Vietnam War. Ali, Olympic champion a few years prior, preferred to be sentenced to prison, fined and stripped of his passport for several years rather than participate in that war. He also lost his world championship title since he could not leave the country to defend it.

The gestures of O'Connor, Smith or Ali led to problems for the athletes, who were subsequently denied any kind of assistance to continue competing – and this, despite the fact that the Americans' black fists have become one of the most famous images in Olympic history. In fact, the third athlete on the podium in those 1968 Mexico City Olympics, Australian Peter Norman, was also penalized by his federation because, upon learning of the two Americans' intentions, he decided to support their protest by wearing a badge denouncing racism.

“ Many of the athletes who have decided to use sports to try to change the world have paid the consequences ”

In 2000, however, public pressure persuaded the organizers of the Sydney Olympics to use sport to try to atone for the sins committed against the Aboriginal community. It helped that athlete Cathy Freeman decided to run her victory lap with both the Aboriginal and Australian flags after winning a gold medal. Freeman, aware of her position of strength, used the media platform the Games offered to demand a gesture towards her people. “Australia has to look forward and, in doing so, it must heal its

wounds. The country proudly celebrates my gold, but I want to be proud of being Australian and Aborigine at the same time,” she said. But Freeman had risked being penalized before when, in 1994, in one of her first successes, she celebrated her gold medal in the Commonwealth Games (a sporting event involving athletes from states that were mostly territories of the former British Empire) with an Aboriginal flag. At the time this symbol was not official, but the gesture influenced the debate that would lead to making the flag official under Prime Minister Paul Keating. Since then, however, Australian football players Adam Goodes and Lewis Jetta have had to endure racist insults, which have provoked their reaction in the form of celebrating successes with traditional indigenous dances.

“ Political and symbolic gestures in sports are increasingly more harshly dealt with, especially in football ”

If the fight against racism has been the focus of many protests for decades, in recent years many athletes have used sports to defend the rights of homosexuals, especially in handball, such as the Norwegians Gro Hammerseng and Katya Nyberg, who participated in the World Championship with their nails painted in the colors of the rainbow flag. The captain of the Swedish handball team, Tobias Karlsson, has played games wearing a rainbow flag bracelet even though it was forbidden to do so in this year’s European Championship in Poland.

Many of the athletes who have decided to use sports to try to change the world have paid the consequences. In 1936, German athlete Luz Long dared to give the US Afro-American Jesse Owens, his great rival in the long jump competition, advice to avoid being disqualified. Owens accepted the advice and beat Long, who had to settle for the silver medal. However, the German took it well, embracing the American and running the victory lap with him. A sporting gesture of great value since Hitler was in power in Berlin in 1936, and he did not approve of one of his athletes helping a black competitor. Long paid a dear price for it since, unlike other top-level athletes, he was sent to the

front line when the war began and died in Sicily in 1943.

The election of the Russian city of Sochi to host the Winter Olympics in 2014 also encouraged several athletes to raise their voices against Russian anti-gay laws. Dutch snowboarder Cheryl Maas, for example, displayed a rainbow-colored glove just before participating in her event. The International Olympic Committee threatens athletes with heavy fines if they use sports to try to make political protests, especially after several cases of T-shirts used on podiums with messages relating to conflicts like those of Palestine or Kosovo, but Maas was able to avoid being penalized.

Political and symbolic gestures in sports are increasingly more harshly dealt with, especially in football, considered the most popular sport, and therefore a stage where historically protests of all kinds have been seen. Some, politically correct; others, not so much. From supporting workers on strike, like Liverpool's Robbie Fowler, to the fight against homophobia, like Englishman Graeme Le Saux, who received homophobic insults even though he wasn't gay. From demanding aid for war refugees to pacifist messages, football stadiums have been settings where players have gone beyond sports and have been, in many cases, fined. Being brave can often help to change the world. But it can also have negative effects on your career, as in the case of Tommie Smith in 1968, who went from breaking world records to working without a contract washing cars. Time, however, proved him right.

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RECOMANEM

Materials and resources recommended by the ICIP

Book

Sport, Peace & Development

The book *Sport, Peace & Development* explores, in thirty-six chapters, how sport can favor peace, social cohesion and development. It consists of six sections produced by organizations such as UNDP, UNICEF or *Right to Play*, and by professionals specializing in this sector. The prefaces have been written by Wilfried Lemke, United Nations Secretary-General's Special Adviser on Sport for Development and Peace, and by Joël Bouzou, president of *Peace and Sport, L'Organisation pour la Paix par le Sport*.

The first part of the book offers a general historical perspective and highlights the role of the UN in this field. Then, in the second section, there is a reasoned explanation about the promotion of sport as a builder of peace, where the authors also illustrate various good practices. For example, they explain the case of more than 12,000 youths in the Kakuma refugee camp in Kenya who assembled a total of 940 basketball, football and volleyball teams, and where important ethnic and gender barriers were broken. The third part presents sport as a facilitator of reconciliation, both between ethnically divided populations, as well as between people on opposing sides of a war. Here the authors highlight how sport can have two positive benefits: on a personal level, it works as an instrument to empower individuals and facilitate the overcoming of traumatic experiences, and on a community level, it promotes constructive interpersonal interactions between belligerents or groups with initially conflicting interests and ideologies.

The fourth section exemplifies sports ability to facilitate development. It highlights how sport has attenuated social phenomena such as poverty, illness and discrimination, and it argues that sport can promote health, education and international development in general. The fifth section is the longest; this part offers a detailed study of numerous cases where sport has contributed to the synergy of peace and development. For example, one of the chapters explains processes of active participation and learning through sport, of games and participative activities with women who were victims of domestic violence in a context of post conflict in Guatemala.

In this way, through numerous examples and relevant experiences from around the world, the authors refute the idea that peacebuilding through sport is a mere myth. The end result is an innovative volume, over five hundred pages long, with a solid theoretical and practical foundation. It is therefore of great value to professionals and academics, and to all those interested, not only in the field of sport, peace and development, but also in conflict resolution, nonviolence, disarmament, demobilization and social reintegration.

Book

Adapted Sport Manual. Adapting sporting practice to serve society and contribute to Sustainable Peace

Peace and Sport, L'Organisation pour la Paix par le Sport is an organization founded in 2007 by Olympic medallist and world champion of modern pentathlon Joël Bouzou, who is also its current president. Its objectives are to work for sustainable peace around the world through the promotion of sports values, and to contribute to the education of younger generations through the promotion of social stability, reconciliation and intercommunity dialogue.

At an international level, *Peace and Sport* is recognized for its interventions in areas that are vulnerable due to conditions of extreme poverty, recent conflicts or lack of social cohesion. Throughout these years, the professional actors who form part of the organization have been able to observe and test a series of sporting practices in the field, incorporate new mechanisms and consolidate new knowledge in order to facilitate

social ties. This is the context that led them to gather the experience acquired in a manual called *Adapted Sport*, so that the knowledge obtained could reach as many people as possible.

The purpose of this manual is not the promotion of sport in general, but rather its promotion as an educational tool for peace, which can be adjusted to a wide range of contexts. It aims to highlight and promote the adaptability of teams and ground rules to the needs and circumstances of the environment.

The document, over 150 pages long, is presented through numerous explanatory illustrations and images of real experiences that enliven and facilitate the understanding of its proposals. Various sections are developed under this form of presentation. It begins with an overview that defends the use of sport as an educational and social tool. Then a series of tips and initial guidelines are presented schematically to facilitate the planning and preparation of the actors who will intervene.

The body of the manual is a series of files that specify the method of implementation of a number of sports, such as athletics, basketball, badminton, boxing, baseball and chess. These are some examples, about which a great many aspects have been developed: the main values, most significant characteristics, suggestions and advice from professional athletes, as well as the possible adaptation of the playing field, teams, rules and instructions. Furthermore, each file evaluates the interpersonal abilities that the sport in question can strengthen. Later, there is a list of examples of sports equipment made from natural resources or recycled waste materials. Finally, specific warm-up and stretching exercises are explained in order to help professionals manage the activities in the best way possible.

Document

Sport & Peace: Mapping the Field

Much of the dominant thought regarding sport and peace is mostly based on “what” and “why,” and offers very few answers to the “how.” Most organizations can articulate “why” sports are an effective tool for peace and “what” they can contribute on an individual and community level, but they find it difficult to express “how” sports are different from other human interests and “how” these differences provide a unique

platform for building peace.

Therefore, based on a partnership between *Generations for Peace* and the conflict resolution program at Georgetown University, the need to know the conditions and processes that are necessary to promote peace through sport arose. The aim was to reduce the knowledge gap in this field and move towards a global understanding based on practice. The research was conducted over a year to identify innovative sport programs and practices in peacebuilding, and to analyze their design, implementation and evaluation. The most significant results obtained from this international mapping project have been compiled in the report *Sport & Peace: Mapping the Field*.

The document presents, both thematically and geographically, a large diversity of organizations, resources and practices that are available in the field of sport as a tool for peacebuilding. A thorough bibliographic review and extensive ethnographic fieldwork were carried out in Cyprus, France, Germany, Iraq, Ireland, Israel, Italy, Jordan, Kenya, Northern Ireland, Palestine, South Africa and Zimbabwe, as well as numerous interviews in all the territories.

The report is divided into two sections: the first one reveals the most effective and efficient methods for the design, implementation and evaluation of a program, using four practical examples known through fieldwork or through academic literature. The aim of this part is to provide a snapshot of current good practices. At the same time, it intends to offer recommendations to academics, professionals and politicians.

The second section presents three major challenges faced by organizations working to build peace through sport: a lack of coherent and competitive funding, a lack of empirically tested methods, and difficulties with monitoring and structured evaluation.

Additionally, the document presents guidelines for practice and recommended readings that support the various methodologies used. All in all, the report is a very complete compilation and a practical and useful resource for those approaching this field for the first time or for all those professionals who want to promote sport as a tool for peace and development through practices that have proven to be successful.

Web***Sport and Development***

The Sport & Development website defines itself as a platform. The volume of information, the way it is structured, the usefulness of its content and the interaction possibilities it offers the registered user are proof that we are not dealing with just any website. Sport & Development covers a wide range of content on everything related to sport and development. It is worth noting that, in terms of transparency, the platform includes who its major contributors are, as well as the terms and conditions it is governed by.

As for content, there are three sections: “Learn more,” “Toolkit” and “News & Views.” The first one is the most static part of the website. Here you can find articles that delve into the relationship between sport and peace, with information about what sport is, its relationship with the United Nations, education, youth or the disabled. It is a very useful tool for all those who are beginning to work in this area. The “Toolkit” section is aimed at sport professionals, particularly those who want to take into account the goals promoted by the platform (development, human rights and peace). Here users will find guides, tools and advice on the practical implementation of sport. Finally, the “News & Views” section includes news, debates, and upcoming events of interest, so it is a very useful section for both those who are new to this field as well as those who are experienced professionals.

It is worth mentioning that the platform is not limited to “comfortable” conceptions about the relationship between sport and peace, but also deals with activities that are critical, at least with respect to major tournaments and the impact they have on human rights. A good example is the round table “Major Sporting Events and Human Rights” or the call for articles on the impact of sport mega-events, with the aim of analysing the advantages and disadvantages of these types of events.

Finally, another one of the website’s strong points is the possibility of finding people, organizations and institutions that work in the field of sport, development and peace from a range of disciplines, both in academia and on the ground. The user can register to become a member or simply to consult the information available through a map that

contains users from all over the world.

Documentary

Into the sea

In the 2015 edition of the SPORTEL awards*, Marion Poizeau won the prize for best documentary in the category *Peace and Sport* for *Into the Sea*. The documentary tells the story of three women – Irish surfer Easkey, Iranian scuba diver Shah and Iranian snowboarder Mona – who try to introduce a new sport in Iran: surfing. The motivation that unites them is clear: the belief in the power of sport to break down social and gender barriers.

The story begins in 2010, when Easkey and Marion go to Iran for the first time and receive a very warm and positive reaction from the local population since they had never seen anyone surf before. Following this first positive experience, they get together with two Iranians and return in 2013. Thus, over 52 minutes, Marion documents the three surfers' trip and their efforts to introduce the sport in Iran. The film shows how these young women try to encourage more people to join them, leaving aside cultural and gender differences. Together they have sown the seed for new opportunities, becoming the first women who practice surfing in Iran.

Besides producing the documentary, the team has founded the organization Waves of Freedom, an initiative that aims to use surfing as a means of empowering the most vulnerable people in society, especially women and girls. Far from initial expectations, they have obtained considerable acceptance in Baluchistan, a remote region of Iran.

*SPORTEL is one of the main sports conventions in the world for sports media industry leaders.

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TRIBUNA

30 years after. The 1986 referendum on NATO

Enric Prat

Historian and professor of Political Science at the UAB

The 1986 referendum on NATO was held at a point in international history that has become known as the Second Cold War, characterized by increased tensions between the United States and the USSR and the military Blocs both spearheaded – the Atlantic Alliance and the Warsaw Pact –; an exponential increase in military spending; intensive development of the nuclear arms race; alarm sparked by the public statements made by certain political and military leaders of NATO, who claimed that it could win a war using nuclear weapons with an overwhelming “first strike” against the enemy’s forces and military installations; and the growing social concern at the possibility that the involvement of the two superpowers in the wars in Afghanistan and Nicaragua could trigger an escalation leading to a World War. All in all, during the Second Cold War public confidence in political and military institutions as preservers of peace began to decline. There was a growing awareness among the general public of the need for mobilizing society in favour of disarmament, which in turn favoured the extension of peace building and disarmament activities worldwide, most notably the anti-nuclear scientists’ groups, statements concerning municipal nuclear disarmament and the peace movements.

In a document published by the Coordinator of anti-NATO Committees of Catalonia in 1981, the authors stated, “we must take into account that since 1953 when Franco signed the agreement with the United States, we are already tied militarily to the Atlantic Alliance: A military communications network that links with NATO bases exists in the Peninsula, [...] and the bases are on permanent standby to carry out military

missions as part of the Atlantic strategic presence”¹. Indeed, Spain was linked to NATO through the Bilateral Agreement with the United States and US military bases on Spanish soil, but this was an indirect link. Within the framework of the Second Cold War, the government of the United States, as well as the most important NATO member states were eager for Spain to become more involved, given that the Spanish territory was essential as a platform for logistical support, attack and retreat in the event that war was to break out in Europe between Warsaw Pact countries and the countries of the Atlantic Alliance. Joan E. Garcés, in his work *Soberanos e intervenidos* (Sovereign and intervened) stated that to “retain strategic control over Spain after Franco was a collective strategy of the Atlantic Alliance, applied by all those involved” which “the groups legalized in 1977 and began to emerge as controlling the political scene were exactly the same ones being selectively funded by governments of the Cold War Coalition” and that “the succession of Franco’s regime was carried out in such a way so as to hinder and even make impossible the emergence of a national strategy or a foreign policy that was unaligned or neutral”².

**“ The referendum result was heavily influenced
by the text submitted for consultation which
incorporated restrictions to Spain’s remaining in
NATO ”**

The proposed incorporation of Spain into NATO initially encountered a difficulty: the reluctance on the part of Spanish Prime Minister Adolfo Suarez, who during his four years as head of the executive, had not taken any decision on this matter. His replacement, Leopoldo Calvo Sotelo, during his inaugural speech on February 18, 1981, standing as the UCD presidential candidate for government, agreed to incorporate Spain into NATO, which would be approved by a simple majority vote passed by the Spanish Parliament on May 29, 1982. At the time, the position adopted by the PSOE was “No to NATO entry” a slogan that summed up their opposition to the proposal put forward by the government of Calvo Sotelo. Nonetheless, in a few short years, the PSOE,

which had been in power since winning an absolute majority victory in the legislative elections of October 28, 1982, would change its mind about Spain's membership of the Atlantic Alliance, and its position by canvassing for a "Yes in the interest of Spain" vote in the 1986 referendum campaign. This, after Felipe González at the 30th Annual Congress of the PSOE in December 1984, had pushed through a withdrawal of opposition to the Atlantic Alliance. After the PSOE atlanticist conversion, the movement for peace and its social and political forces in support, were to become the hope of a neutral and nonaligned Spain.

The referendum was won by those who advocated for Spain remaining in NATO by a thirteen-point difference, although the "No" vote won a majority in Catalonia, Navarra, the Basque Country and the Canary Islands. So, how can the defeat of the "No" be explained? There were several factors which influenced the outcome: On the one hand, the referendum result was heavily influenced by the text submitted for consultation which incorporated three restrictions to Spain's remaining in NATO: 1) Spain's participation in the Alliance will not include joining an integrated military structure. 2) The prohibition to install, store or introduce nuclear weapons on Spanish soil will be maintained. 3) The progressive reduction of the US military presence in Spain will get underway. According to a survey by the Center for Sociological Research in March 1986, 17% of those who voted "Yes" indicated that they had done so due to the restrictive conditions of permanence in NATO contained in the question. Probably, this sector of the population came to the conclusion that remaining in the Atlantic Alliance was inevitable and that the PSOE government's proposal at least guaranteed some limits.

“ A key aspect that influenced change of opinion was that the government insisted that a “No” victory would mean political destabilization ”

On the other hand, one of the aspects that influenced the change of opinion of a significant segment of the population was that the government insisted that a "No" victory would mean political destabilization. The aim of Felipe Gonzalez and his

government was for the public to believe that a victory for the “No” vote would mean the government would resign and new elections would have to be called, in which the Popular Coalition might win by a majority and push through full integration into the Alliance Atlantic without any restrictions. Of course, many people opposed to the permanence of Spain in NATO were afraid of this possibility and chose to abstain, submit a protest or blank vote, or even voted “Yes” because they believed that voting “No” weakened the possibility of the continuance of the PSOE government which at that time, was the guarantee of the consolidation of a democracy that had been threatened a few years earlier by a failed military coup. The fact that the political situation in the autonomous regions where the “No” vote was a majority (Catalonia, the Canary Islands, the Basque Country and Navarra) was different, with a significant presence of nationalists, separatists and communist forces, eased the pressure of the PSOE government on citizens. Specifically, the question of who would manage the “No” to NATO would not have such a significant impact in these regions. In Catalonia, the political forces that opposed Spain’s membership of NATO, both the independence groups ERC, ENE and la Crida (the Call), as well as the Communist parties of PSUC, PCC, MCC and the LCR, all together had a significant impact. In addition, one must keep in mind that the nationalist coalition CiU, which was pro-Atlanticist, did not campaign for a “Yes” vote, but instead advocated for a free vote for their members and sympathizers.

Under those circumstances, the Government could not hope for a majority acceptance of NATO but instead to obtain a victory in the referendum as the way to ensure the permanence of Spain in the Atlantic Alliance. José María Maravall, in his book *El control de los políticos* (The control of politicians), explained the PSOE government’s action: “Faced with the prospect of a likely defeat, the Socialists [...] accentuated the drama of the situation using two new elements: the inevitable resignation of Gonzalez as Prime Minister in the event of a defeat and the risk that an unpopular opposition would obtain a huge political triumph”. As Maravall says, these considerations had a major impact on the public in general, especially on those who had voted for the PSOE in the previous elections and maintained party loyalty in the NATO referendum ³. In December 1984, Manuel Sacristan would highlight the cost of this way of conducting politics: “Perhaps the most important thing that happens if consensus of one and another politician definitely integrates us into NATO, not the actual integration itself, but instead the

imposition on Spaniards of the feeling of helplessness, of political nullity, of their need to obey and to put one's head where one's heart should be and vice versa. [...]. On the inside, NATO is just as terrible for Spain as it is on the outside, and more corrupting.” ⁴

1. Leaflet “OTAN no, BASES fuera, Referendum ahora”, Coordinator of anti-NATO Committees of Catalonia, 1981.

2. Joan E. Garcés, *Soberanos e intervenidos. Estrategias globales, americanos y españoles*, Siglo XXI, Madrid, 2012.

3. José María Maravall, *El control de los políticos*, Taurus, Madrid, 2003.

4. Manuel Sacristán, “La OTAN hacia dentro”, *Liberación*, December 2, 1984

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TRIBUNA

Laboratories for the social construction of memory in the Basque Country

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The *MemoriaLab* program, which emerged in 2013 inspired by initiatives such as *Glencree* ¹, *Bakeaz Blai* ² and *BatzART!* ³, a year and a half after the definitive cessation of armed activity by ETA, is a project in which civil society participate in the social construction of memory in the Basque Country. Within this context and after decades of terrorism and violence in the Basque Country, a previously unknown scenario has developed. This new social and political reality establishes a favourable atmosphere for fostering the celebration of encounters between members of civil society, where participants can share their testimonies regarding the impact politically motivated violence and disruptions to social harmony (lack of empathy, breakdown in social relations, fear and silence) has had on Basque society during decades, the last forty years of which took place during a period of democracy.

Process

The origins of *MemoriaLab* were inspired by three organizations with a proven track-record in the culture of peace and human rights: Gernika Peace Museum Foundation; Bakeola. Fundación EDE; and Gernika Gogoratuz, Peace Research Centre. Funding was providing by organizing bodies, the Town Councils of Gernika-Lumo and Abanto-Zierbana, and the director of Victims and Human Rights of the General Secretary for Peace and Coexistence of the Basque Regional Government.

The project got underway with an encounter in which 28 participants from different backgrounds, ages and population environments came together. The organisers chose

a venue in a rural setting for the event, in an effort to encourage personal and collective reflection, suited for hosting transformational dialogue on the effects of violence and the traumatic ordeal endured by Basque society, managing historic loyalties and resentments, resistance to self-criticism, the frenzy in the face of what comes out of the social healing processes, the depth of human dignity and the complexity of human rights as an ethical framework for a renewed coexistence.

From the outset, the *Memorialab* initiative was designed in collaboration with two specialists⁴ with international experience in facilitating processes of change and social transformation in post-conflict settings, who coordinate and foster the environment for the gatherings. Individuals associated with the organising bodies and external collaborators also take part in the event. To date, there have been five encounters in Bizkaia and the initiative has also been hosted and evaluated in a range of academic and social settings⁵.

Methodology

The program was conceived to be approached from the perspective of a social laboratory held in a safe environment in the form of a retreat and, to utilize memory of the conflict and violence as transformational and generative material. The purpose for this being two-fold: to promote the social construction of memory and, to foster social relations based on nonviolent coexistence and respect for the pluralism of civil society sustained through democratic dialogue. Participants in the group share their life experience to consolidate feeling and thought. To achieve this goal, the program seeks to combine appreciative proposals that foster cognitive dialogue with bodily rooted learning.

As a constituent element, the announcement for each encounter aims to bring together a microcosm of Basque society to reflect the plural nature of the initiative. There are two different formats used; a one-day retreat in an urban setting or a two-day retreat at a rural location, both of which combine two methodological premises: the paradigm of Process Work for conflict transformation and the Theory U process for managing change. The investigation deals with three periods and responds to three questions:

1) *What happened?* Analysing our past from the perspective of conflictive events.

2) *What have we learned?* Synthesis of the group's developing knowledge and, in this way, moving from the past to the present.

3) *What can we do?* Integrating experience and looking to future initiatives.

This proposal of cyclical or circular time enables us to transform our relationship with past events (unchangeable in themselves), into the present, with regard to visualising a shared future free from violence. The circle seating arrangement facilitates the atmosphere of an educational space through listening to the testimonies shared and the three questions explored are approached from diverse methodological points of view: symbolic expression, body language and, artistic work. The combination of these three elements allows participants to express the complexity of the inexpressible through words, within the framework of "social healing in the age of the unspeakable" ⁶.

Reflection

The following initial approaches are a significant representation of methodological input which favour social processes of memory:

- Culture of dialogue to temporarily experience other fragmented truths in the complex reality. Integrated languages which combine linguistic, corporal and artistic expression (voiced, sculptural). Silence and emptiness as space for creative activity.
- Symbolic universe that encourages critical questioning of belief systems. The meaning and cycle of memory which moves from lineal and measureless time to circular, relational and comprehensible temporality.
- Memory and art as peace education to question the paradigm that the "ends justify the means". Creating affects and achieving effects "looking after the means in the environment where we live". Natural, cultural and social environment.

The project is set to continue and hold further encounters, with academic collaboration and with the elaboration of educational materials. The initiative will also be contrasted with other community intervention initiatives developed in Northern Ireland and a presentation will be given at the "Connection Law & Memory" Congress in Belgium, and at the "Exchanging Experiences in Peace Building, Resistance and Reconciliation"

organised by the International Catalan Institute for Peace and the Museo Casa de la Memoria in Medellín, Colombia, in September 2016.

Next year will see the creation of a website to chart the social mapping as well as the accumulated knowledge and experience of the project, which it will be published as a collection of best practices by the Red Gernika editorial series. Finally, the objective is to culminate with the organization of an exhibition in the Gernika Peace Museum showcasing pieces and work created by participants in the *MemoriaLab* encounters and community dialogues.

1. Glencree is an initiative by a group of people who had suffered human rights violations perpetrated by different political persuasions who begin meeting in the town of the same name in 2007.

2. Bakeaz Blai is an educational intervention program which uses two significant components for its application: the active and direct participation of educator-victims and the context of where it is carried out. One part of the program is carried out in the classroom and the other in a supporting educational environment.

3. *BatzART!* is a creative activity assembly to support dialogue and participative democracy, initiated in 2006. Polifonía de voces

4. Retolaza, Iñigo (2011): *Theory of Change. A thinking-action approach to navigate in the complexity of social change processes*. Guatemala: PNUD/HIVOS. Carrascosa, Alex (2009): *Dia Tekhne: Dialogue Through Art*, Red Gernika 9. Gernika Gogoratuz.

5. “Seminar on Transnational Justice”, IISJ Oñati, 2014; “European Seminar, RNC Justice & Démocratie”, Brussels; “First International Encounter of Participation Experiences, Bogota; “Dialogue of knowledges” UPV-EHU, Donostia-San Sebastián, among others during 2015; and “Experiences in the Application of Theory U and Public Administration”, Vitoria-Gasteiz, 2016.

6. Lederach, John Paul (2014): *When Blood and Bones Cry Out: Journeys Through the Soundscape of Healing and Reconciliation*, Red Gernika 14, Gernika Gogoratuz.

Photography: Programa MemoriaLab

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SOBRE L'ICIP

News, activities and publications about the ICIP

ICIP

International Catalan Institute for Peace

The Catalan Parliament elects five new members to renew the ICIP Board of Governors

The Parliament plenary session elected five new members for the ICIP Board of Governors last May 5th, thus complying with the second phase of renewal of the major organ of management of the Institute, which was on hold since 2014. The chamber elected Cécile Barbeito, Carme Colomina, Vicent Martínez Guzmán, Xavier Masllorens and Oscar Mateos, as the Board's five new members, in substitution for Alfons Banda, Rafael Grasa, Àngels Mataró, Mònica Sabata and Josep Maria Terricabras.

The ICIP Board of Governors, as established by article 6 of ICIP Law 14/2007, is integrated by ten members: seven appointed by Parliament and three designated by the Government. These five new members will constitute the new Board of Governors together with Carme Garcia, Eulàlia Pascual and Manel Vila (designated by Government) and Magda Oranich and Antoni Pigrau (elected by Parliament in November 2013, on the first phase of renewal of the Board).

The current vicepresident, Antoni Pigrau, will assume the presidency of the Institute until the Board appoints a new president, in substitution of Rafael Grasa.

Father Joan Botam receives the ICIP Peace in Progress Award

On Tuesday, April 12, ICIP presented the 2015 Peace in Progress Award to Capuchin friar Joan Botam, promoter of numerous initiatives linked to peace and ecumenism, at a

ceremony that took place at the Parliament of Catalonia. He received the award for being one of the main proponents of pacifism in Catalonia and a strong advocate of interfaith dialogue and religion as a source of peace.

The ceremony was chaired by the President of the Parliament, Carme Forcadell, the Minister of Foreign Affairs, Institutional Relations and Transparency, Raül Romeva, and ICIP president Rafael Grasa. It was attended by the honoree and by numerous representatives of various religious and spiritual traditions of Catalonia.

[Complete video of the event](#)

ICIP Library joins the catalog of Catalan universities

The Library of the International Catalan Institute for Peace is included in the [Collective Catalog of Catalan Universities](#) (CCUC). The CCUC is a catalog with over five million titles allowing access to more than ten million physical documents. It includes the collections of the libraries of Catalan universities and other partner libraries.

Users of CCUC libraries can borrow books and request copies of articles and other documents throughout the network. This inclusion – one of the crowning achievements in the history of our library – will make our collections available to the entire university community. At the same time, it will give them more external visibility and increase their use. Despite this new inclusion, the ICIP Library will remain a member of the Network of Specialized Libraries of the Generalitat.

ICIP fosters research on Women and Peace

On the occasion of the International Women's Day for Peace and Disarmament, on May 24th, the International Catalan Institute for Peace has elaborated a compendium of materials and publications produced by the Institute which tackle the topic "[Women and Peace](#)". It includes different publications, exhibitions and audiovisuals, as well as the resources on the work of women for peace available at the ICIP Library, specialized in peace, security and conflicts

Latest publications

- Women, Peace and Security. 15 years of the UN Security Council Resolution 1325. Report by Maria Villellas.
- El crit de la consciència, by Martin Luther King. Published by ICIP and Angle Editorial (in Catalan).
- La naturaleza de los conflictos intratables. Resolución de conflictos en el s.XXI, by Christopher Mitchell. Published by ICIP and Edicions Bellaterra (in Spanish).
- Trenta preguntes sobre l'OTAN. 30 anys després del referèndum, elaborat pel Centre Delàs d'Estudis per la Pau. Published by ICIP and Líniazero (in Catalan; pdf and ePub) .
- The international agenda on women, peace and security: a review of the first 15 years of resolution 1325 and proposals for action in Catalonia. ICIP Policy Paper by Maria Fanlo, Elena Grau and Sabina Puig.
- ICIP Bibliographic Dossier. Issue 13. The most relevant articles on peace and security published recently in the journals available at the ICIP library.
- ICIP Activity Report 2015 (in Spanish)

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