

| POLICY BRIEF

Unarmed Civilian Protection: Comparative Insights from Colombia, Myanmar, and South Sudan



INTRODUCTION

Colombia, Myanmar and South Sudan all have long histories of violent conflict. The causes of these conflicts, the nature of the actors, and the stages of conflicts vary significantly and therefore cannot be directly compared.

That said, these countries all have valuable histories of civilians protecting civilians in the face of violence against unarmed populations. These cases therefore provide important opportunities for learning about Unarmed Civilian Protection (UCP), a nonviolent mechanism taken up by civilians to protect other civilians from harm and violent conflict. A comparative exercise provides the important opportunity to offer some insight into how local communities engage in UCP and what lessons learned from existing UCP activities may, and may not, be transferable across conflict contexts.

This policy briefing focuses on the activities of local community actors in Nariño, Colombia; Central Myanmar, Kachin and Chin State in Myanmar; and Juba (Central Equatoria) and Rumbek (Lakes State) in South Sudan. It proposes a working definition of Spontaneous Unarmed Civilian Protection (SUCP) to describe a range of intuitive and adaptive responses carried out by local actors, who engage in a process of trial and error to develop and refine protection mechanisms specific to their communities and contexts. The findings offer important insights and policy recommendations to the international community, civil society and grassroots organisations, and religious actors, to strengthen UCP processes and initiatives.

CONFLICT CONTEXTS

Colombia

Nariño, a department in Southwestern Colombia, has been a battlefield of the country's ongoing armed conflict, a conflict which has intensified during the implementation of the 2016 peace agreement between President Juan Manuel Santos (2010-2018) and the Revolutionary Armed Forces of Colombia-People's Army (FARC-EP). Today, there are various illegal armed groups, including the National Liberation Army (ELN, a leftist insurgency created in the 1960s), *Comuneros del Sur* (a dissident insurgency of the ELN), the Central Command (EMC, a splinter group of the FARC-EP), the Second Marquetalia (an insurgency created by former FARC-EP combatants after signing the 2016 peace agreement), as well as paramilitary groups and criminal gangs operating in the region. Although *Comuneros del Sur* and Second Marquetalia are engaged in peace negotiations since 2024, all the groups fight for territorial control, drug trafficking routes, and a share in illegal mining and smuggling. They engage in violent clashes and establish de-facto para-state regimes. Illegal economies contribute to the protracted armed conflict, perpetuating violence and instability for local civilian populations.

Myanmar

In Myanmar, ethnic armed conflict against the ruling military (Tatmadaw) has been on-going in since the country gained independence from British rule in 1948. Whilst 2011 saw an apparent relaxation of military control, and the beginning of a series of democratic reforms which led to the election of Aung San Suu Kyi's National League for Democracy (NLD) party in 2015, the military coup of February 2021 put an abrupt and violent end to hopes of a peaceful transition to democracy. The coup led to widespread protests against the military ruling party across Myanmar. In response the



Tatmadaw began a violent crackdown on peaceful civilian protest and renewed violent conflict with many of the armed ethnic groups and militia, which has led to significant civilian casualties. This has resulted in fierce fighting in many parts of the country and substantial population movement, with people fleeing from their homes across state borders, and some into neighbouring countries.

South Sudan

Since the ending of South Sudan's civil war in late 2017, the nature of violence in South Sudan has ranged from armed political resistance to communal violence and to criminal activities. The capital Juba (Central Equatoria) was at the epicentre of the outbreak of civil war between the South Sudan People's Defence Forces (SSPDF) and what became known as the Sudan People's Liberation Army in Opposition (SPLA IO). Whilst Juba is currently relatively calm, its inhabitants still face challenges of economic hardship, the hosting of many internally displaced persons, ethnic and social mistrust, gang violence, and gender-based violence (GBV). In Rumbek (Lakes State), once a leading conflict hotspot for communal violence, the security situation has greatly improved, but locals refer to issues around disarmament, youth violence around cattle camps, problems with gangs that operate just outside of town, silence over GBV, and concerns over environmental protection.

A WORKING DEFINITION OF UNARMED CIVILIAN PROTECTION¹

Traditionally, Unarmed Civilian Protection (UCP) has been understood as a set of strategies that unarmed civilians – supported by international nongovernmental organisations (INGOs) – carry out to protect the lives of other civilians before, during or after an armed conflict, to prevent or reduce violence, and to strengthen or build local peace infrastructures.² The aim of this work is to create safer space for civilians, by protecting people and populations at risk of being harmed or being killed, to positively transform their conflicts. This “safer space” is built through a strategic combination of methods (e.g. protective engagement, dialogue, monitoring, advocacy, relationship-building), principles (e.g. nonviolence, non-partisanship, independence), values (e.g. adherence to Human Rights Law and International Humanitarian Law), and skills of non-violent engagement (e.g. active listening, facilitation, negotiation).³ These initiatives are directed at violence mitigation and prevention, not necessarily at resolving the root causes of conflict, which falls instead under the broader sphere of peacebuilding.

However, there are also other forms of unarmed civilian protection that are carried out spontaneously by local community actors: “Spontaneous Unarmed Civilian Protection” (SUCP). These initiatives are not the product of external UCP-trained actors or INGOs who arrive to protect vulnerable communities, but rather a spontaneous response – intuitive

and adaptive – by local actors, who engage in a process of trial and error to develop and refine protection mechanisms specific to their communities and contexts.

These strategies emerge from local knowledge and traditional cultural practices, and are specific to the contexts in which the communities exist. If peacebuilding is understood as a continuum between the end of an armed conflict and the peaceful transformation of conflicts, SUCP could be seen as part of a process of spontaneous actions that provide the space necessary for peacebuilding and social change. Such a process is not defined by fixed timetables with goal-oriented indicators, but rather by community adaptation to dynamic and complex contexts.⁴

1 This section is adapted from Karen Arteaga Garzón & Andrei Gómez-Suárez, 2024. ‘Spontaneous unarmed civilian protection in Nariño, Colombia’. Policy Brief, Creating Safer Space.

2 INGOs often support local communities to develop UCP initiatives and in some cases deploy foreigners to support such initiatives and to protect local populations.

3 See: Oldenhuis, H., Furnari, E., Carriere, R, Wagstrom, T., Frisch A., and M. Duncan. (2021) Unarmed Civilian Protection: strengthening civilian capacities to protect civilians against violence. An Introductory Course in 5 Modules. 2nd Edition. Nonviolent Peaceforce, p. 146.

4 See: Gomez-Suarez, A. (2022) ‘Colombia, diez años de construcción de paz con las FARC (2012-2022): retos para la reconciliación y avances desde la no violencia’, Revista d’Humanitats 6: 80-93.

WHAT OUR RESEARCH FOUND

- In all three contexts examples of SUCP were evident. These were characterised by intuitive and adaptive approaches developed by local actors, who often engaged in a process of trial and error to develop and refine protection mechanisms specific to their communities and contexts.

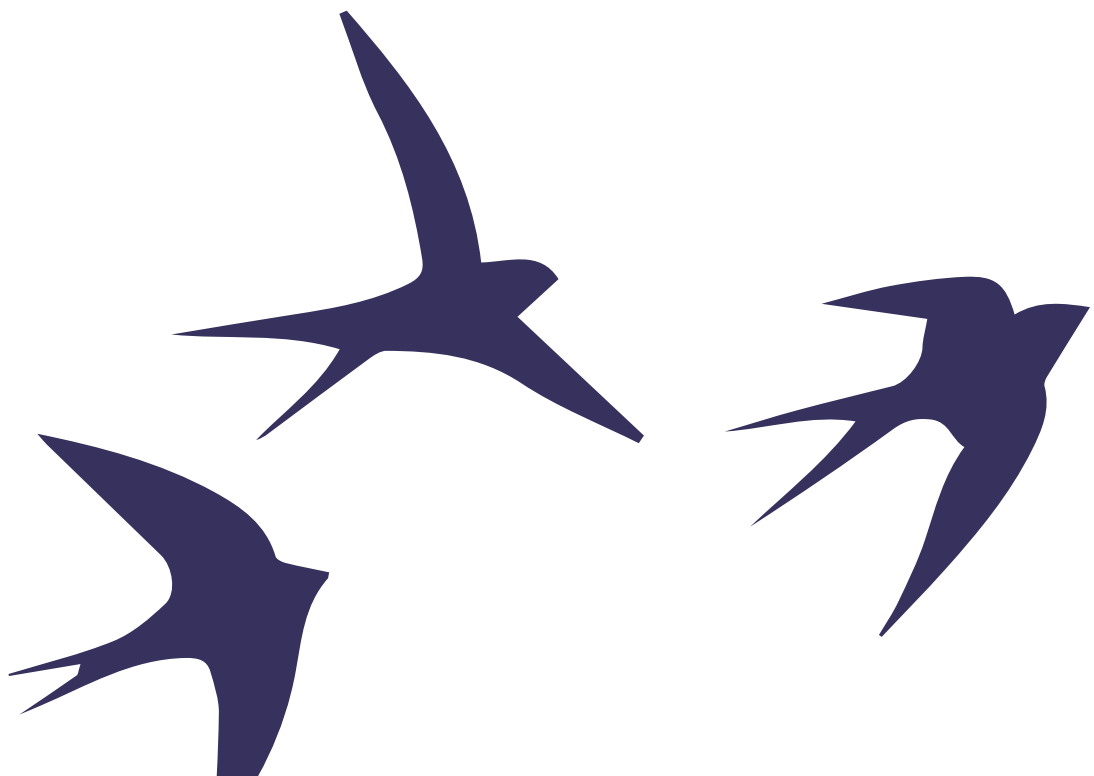
Notable examples include:

- In the Telembí region of Nariño, which is inhabited mostly by Afro-Colombian communities, the organisation ¡Pazame el Balón! has managed to create protective environments through promoting football and education. This SUCP strategy has resulted in successful requests to illegal armed group to stop entering the football pitch, transforming it into a protective environment. It has also led to an increase in educational attendance for young people who want to be involved in the project, and a relationship building process between local, national, and international actors.
- Also in Nariño, in the region of Samaniego, a network of 'spiritual protection' has developed, which includes the construction of spiritual buildings and energies to protect the territory, e.g. the Institute, the Superior House of El Sandé, and three *Malokas* or sacred buildings. In addition, unarmed Indigenous Guards with symbolic spiritual power position themselves between the legal and illegal armed groups and the civilians; direct dialogue with the armed groups has taken place, with public speeches promoting peace and coexistence; and internal structures and processes have been strengthened, such as the Special Indigenous Justice or the Women's Council.
- In the Cordillera region of Nariño, peasant (*campesino*) groups have opted for multistakeholder dialogue and what is known as "shuttle diplomacy" as tools to work with armed groups to protect civilians. Based on their experiences they have created the 'Coexistence Manual', to protect communities who are trapped in an armed conflict. The Manual establishes ground rules for coexistence and has become a social contract between civilians, social leaders, and armed groups in the region.
- In Myanmar, informants working for local authorities and the ruling military (Tatmadaw) have used insider knowledge to act as early warning 'systems', using networks to warn civilians being targeted because of their political connections and affiliations, or suspicion that they had somehow been involved in anti-military activities. Warnings are given in person, or through encrypted social media platforms and networks.
- In addition, Kinship networks have aided civilians to escape from violence between the Tatmadaw and armed ethnic groups, and have supported onward travel to safer spaces. Family members and ethnic groups have supported each other by providing safe houses to hide for those targeted by violence; producing new identity cards and passports to change names and ethnic affiliation; providing provisions to feed and clothe IDPs; and organising transportation to take civilians to safer regions and areas.
- In common with many conflicts, religious leaders, groups, and institutions in Myanmar were reported as often acting as 'first responders' to help civilians under attack and threat. Religious legitimacy and authority are hugely influential in the Myanmar context. Religious leaders and communities in Myanmar have been essential in housing IDPs in places of worship, negotiating with armed groups for safe passage for civilians, feeding and clothing civilians at risk, and supporting them in resettling in safer zones. Religious leaders have also offered emotional and spiritual support for traumatised people, and by preaching hope for the future.

- In South Sudan Peace Committees have been set up to act as informal networks of protection to facilitate early warning, monitoring of tensions, and dialogue. Comprising of volunteer local community actors and supported by South Sudanese NGOs (the Organization for Nonviolence and Development and Mundri Relief and Development Association), they have changed and evolved their remit over time in response to developing challenges. In rural areas peace committees were first set up to facilitate dialogue in response to cattle-related violence between communities, but later evolved to act as an early-response mechanism, to monitor, share information, hold monthly meetings, and provide early warning about tensions, cattle movements, and cattle-raiding. Urban-based peace committees in Juba, known as Community Action Groups (CAGs) were organised by community Quarter Councils to undertake community monitoring, provide early warning of tensions and violence, map crime, and carry out advocacy against social violence.
- Protection teams in and around Rumbek are another key initiative that have emerged in South Sudan, organised and led by women and young people. Women groups have been present for decades in Rumbek responding to protection

needs of women and advocating against GBV. More recently, women groups such as the Women Aid Vision (WAV) have gone door-to-door in the community to understand women issues and tensions in the community, to raise awareness and counter community rumours, and to relay information back peace committees discussed above. Youth protection teams, such as the Rumbek Youth Union (RYU), have largely focused on preventing violence around cattle camps in the form of peace advocacy and sports initiatives, and providing early warning through dialogue with youth from different communities.

- Also in South Sudan, faith-based leaders have played a leadership role in initiatives highlighted above, but have also carried out three types of SUCP initiatives: (1) the Catholic Diocese of Rumbek has led advocacy and education projects in primary and secondary schools in response to GBV; (2) dialogue initiatives have been used as a way of interrupting cycles of communal clashes; and (3) religious actors have provided safe havens for people at risk of violence. Another key initiative is the documenting of cattle at markets and monitoring cattle to reduce cattle theft, and to mitigate disputes and tensions between communities across Warrap, Lakes, and Unity States.



COMPARATIVE ANALYSIS

Spontaneous and Creative Approaches to UCP

In all contexts, the 'spontaneous' nature of UCP activities is evident. Whilst organisations such as Nonviolent Peaceforce, Peace Brigades International, and other UCP organisations have been present in all the countries for some time, and have supported some of the activities identified here in South Sudan,⁵ many of the participants we spoke with were unaware of the work and existence of UCP organisations and had no previous experience of unarmed civilian protection.

As a result, ***many of the most effective activities and strategies identified in this project were enacted by local community actors, networks, and communities, drawing on indigenous, cultural, and religious knowledges and constant adaptations that have developed intuitively and at times instinctively in response to emerging challenges.***

That said, the diverse nature of spontaneity and adaptability across the three contexts raises interesting questions about how spontaneity could be understood. The term 'spontaneous' arguably implies responses without consideration or premeditated thought; and it is possible to identify instances like this at some points in all contexts. However, it is also apparent that some of the examples given here have developed over considerable periods of time, built and adapted through learning processes which are perhaps more akin to locally led adaptive peacebuilding strategies and practices, but with an UCP emphasis on violence mitigation.

The nature and importance of spontaneity in UCP, and how it should be nurtured as a part of more formalised UCP frameworks and strategies, requires further consideration and research.

Primacy of Local Actors

Literature and practice in UCP have consistently emphasised the importance of deep contextual knowledge, and the primacy of local actors' knowledge, traditions, and practices.⁶ ***Many of the examples given here demonstrate the importance and effectiveness of locally led practices, which draw on existing cultural, traditional, and religious knowledges.*** That said, there is much evidence that external interventions, such as accompaniment by external actors, can also play an important role in protecting people at risk of violence, sexual violence, assault, and death.

Good practice in UCP recognises the need for external actors and organisations to be invited by local communities or organisations to support those in need of protection. For example, in 2012 in South Sudan project partners the Organisation for Nonviolence and Development (ONAD) and Mundri Relief and Development Association (MRDA) invited Nonviolent Peaceforce (NP) to observe their work, leading to enhanced cooperation with and logistical support from the United Nations Mission in South Sudan (UNMISS). This cooperation arguably further empowered local communities and their capacity to engage in UCP, which is a key policy implication from the South Sudan context.

5 There was some cross-over in Rumbek, South Sudan, where some of the women interviewed had previously volunteered for the NP protection teams, which first entered the country in 2010. These women have innovatively combined this experience with local knowledge and practice to create new initiatives to adapt and respond to new challenges.

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

However, in practice external partners, however well intentioned, will inevitably enter contexts with their own existing knowledge and experiences, and understandably seek to share these with local actors. If local practices contravene international human rights standards, or reinforce existing discriminatory power structures and practices, they will likely seek to influence internal actors. The implicit power dynamics between external and local actors has also led to concerns about the neo-colonial potential of UCP activities; therefore, in line with true UCP principles, local ownership should be the cornerstone of any support of SUCP initiatives.

This conceptualisation does not intend to create a simplistic dichotomy, advocating an either-or approach to 'external formal UCP practices' or 'locally led spontaneous UCP strategies'. However, it does raise questions about how external UCP actors and programmes can successfully engage in contexts without unintentionally suppressing local and spontaneous UCP innovations. ***There is increasing need for greater consideration of the balance between external interventions, and how in practice the knowledges and traditions of local actors can be privileged without disregarding the significant body of knowledge that UCP organisations, activists, and researchers have developed, and without compromising international human rights standards.***

Relationships

Relationship building has consistently been seen as central to effective and inclusive UCP practices, and this was evident in all three contexts studied in this project. That said, the scope and nature of relationships clearly differed, and this can be linked to the stages of conflict and longevity of UCP activities. In Myanmar, existing familial and religious/ethnic relationships were clearly central to UCP activities, with relationships across

traditional ethnic and religious divides, and with armed actors, apparently less well-developed. However, in Colombia and South Sudan, the prolonged existence of initiatives had meant that relationship and trust building had extended beyond existing bonds, to local, national, and international actors, and armed groups. For instance, the peace committees in both Rumbek and Juba were set up in 2012 and 2011 respectively, having over a decade to evolve and adapt with support of local community and religious networks. As times this adaption was purely community based and at other times adaptations involved external actors.

This points to ***the need to understand relationship building in UCP as a continuum, and the necessity for greater resources and support for nascent UCP activities to enable them to expand relationship building practices and processes across different stakeholder groups throughout the course of UCP development.***

The Roles of Religious and Spiritual Actors in UCP

Comparative analysis across all three contexts identified the important and prominent roles religious, faith-based, and spiritual knowledges and actors have played in implementing and developing SUCP activities. Religious leadership and spiritual authority evidently have significant potential to support and enhance SUCP strategies, under certain conditions. Religious leaders are embedded in local communities and have significant legitimacy and leverage in times of conflict. While commonly known for their role in peacebuilding initiatives, our findings show the central role religious leaders have in developing and leading SUCP initiatives. This is an area of UCP that has to date received little attention, and evidently ***more research is urgently needed to better understand the contextual factors under which religious and spiritual actors become***

positive influences in civilian protection, and importantly, how we might go about shifting problematic dynamics in contexts where UCP activities are hindered by leaders' authority and agency.

Gender and Inclusivity in UCP

Peace initiatives and processes are proven to be more effective and sustainable when inclusive and representative.⁷ In Colombia and South Sudan women and youth groups have been instrumental in initiating and supporting effective UCP activities. ***Inclusivity is vital at all levels and stages of UCP activities, as it has not only been demonstrated to underpin more effective and sustainable peace initiatives, but also avoids reinforcing traditional exclusory groups and power structures.***⁸

Conflict Stages and UCP

It is evident from this comparative analysis that ***the length and stages of conflict to some extent determine the type of UCP activities that have developed and take place.*** Despite the long history of armed conflict in Myanmar, the relatively recent coup and newly associated dangers in civilian areas, mean that UCP activities are often reactive to the movement of civilians seeking to escape armed violence from warring factions. This contrasts with Colombia and South Sudan, where the longevity of the conflicts means that communities have adapted over time, becoming more habituated to the ongoing violence, and has resulted in more complex strategies being developed and embedded within local communities.

7 Thania Paffenholz, "Can Inclusive Peace Processes Work?" Inclusive Peace & Transition Initiative Policy Brief, Geneva, April 2015, www.inclusivepeace.org/sites/default/files/IPTI-CCDP-Can-Inclusive-Processes-Work.pdf.

8 Paige McLain, Chris Grathwol, and Will Goltra, 2021. Good Practices in Unarmed Civilian Protection. Nonviolent Peaceforce and the University of Minnesota Human Rights Lab, p.9-10.

Policy Recommendations

International Community

- ▶ Establish a rapid response fund to support emerging and spontaneous UCP activities. This fund could offer financial support for short and mid-term challenges by adopting flexible guidelines to respond to the changing needs and spontaneous strategies. Thus, the fund could help consolidate the initial steps of SUCP.
- ▶ Create an international prize for innovative and resilient UCP strategies. The prize could showcase nationally and internationally the actors involved in these initiatives and help to fight stigmatisation against them.
- ▶ Promote the creation of a horizontal and flexible network of collaboration between actors involved in SUCP and international organisations working on unarmed civilian protection. This network could contribute to knowledge exchange between SUCP actors, strengthening their strategies in the longer term.
- ▶ Urge international actors and the international community to relentlessly engage with armed actors in all contexts to emphasise their responsibilities under International Humanitarian Law to protect civilian casualties at all costs, employing substantial and wide-ranging sanctions if IHL is not adhered to.
- ▶ Fund further international research on SUCP to continue to document and disseminate experiences of ordinary people, women, girls, and youths who employ UCP in creating safer spaces in conflict-affected contexts.
- ▶ Provide specific funding to better understand the contextual factors under which religious and spiritual actors become positive influences in civilian protection, and importantly, how we might go about shifting problematic dynamics in contexts where UCP activities are hindered by leaders' authority and agency.

UCP Organisations and Bodies

- ▶ Further acknowledge and support locally led SCUP initiatives by running knowledge exchange workshops with local populations to recognise the capacities that already exist, and to explore how spontaneous and intuitive approaches can be nurtured as part of more formalised UCP frameworks and strategies.
- ▶ Dedicate specific resources to carry out further research and awareness raising about the implicit power dynamics between local UCP actors and international organisations, and how in practice these might impact on UCP activities based on the knowledges and traditions of local actors.
- ▶ In line with monitoring and early warning projects, support the development and use of new technology in conflict zones, including the creation of crowdmapping/crowdsourcing platforms to allow people to anonymously report incidents.
- ▶ In keeping with the Creating Safer Space methodology, artistic approaches can be key to effective knowledge dissemination, helping victims deal with trauma through storytelling, and giving a voice to the civilians who are in danger in ways that go beyond traditional narrative recording and reporting.



- ▶ More overtly recognise and explore the psychological and psychosocial dimensions of UCP and examine how local actors use traditional spiritual and religious resources for supporting communities engaged in often stressful and dangerous UCP activities.
- ▶ Provide more training and support on UCP strategies and techniques specifically directed at religious leaders and communities. Training must be designed and delivered in a way that considers religious identity, and the specific resources within religions for developing and enhancing existing UCP activities.

Local UCP Practitioners and Activists

- ▶ More actively work together to exchange knowledge on SUCP, and support capacity-building workshops to strengthen leadership skills, networking capacities, and intuitive intelligence.
- ▶ Advocate for a national awareness campaign about SUCP which uses indigenous and traditional examples to contextualise the meaning of UCP, and showcase examples of the excellent work being carried out at community level.
- ▶ Consider the roles of informal and formal education in developing curricula which integrate UCP into education systems and lessons.
- ▶ Religious leaders and institutions should actively seek to come together to work together across religious and ethnic divides, supporting interfaith initiatives, and the development of UCP skills and knowledge.



Authors

- **Professor Mark Owen** is the Director of the Centre of Religion, Reconciliation and Peace at the University of Winchester. Professor Owen's research interests include the role of religion in conflict prevention, transformation, and peacebuilding processes; conflict assessment and analysis; the role of religion in tackling the climate crisis; and religion and migration.
- **Sapai Khaing** is a consultant for program development and a former Religions for Peace-Myanmar project coordinator. She is part of the Network for Religious and Traditional Peacemakers' Asia Working Group. She has twelve years of extensive professional experience in the areas of security and social protection, women's peace and security, and Freedom of Religions or Belief in Myanmar, India, and the Asia-Pacific region, conflict analysis, social cohesion, and interreligious peacebuilding.
- **Karen Arteaga Garzón**, BA Political Science (Javeriana University, Bogotá), MA Political Science (Los Andes University), is executive director of Rodeemos el Diálogo and an expert in conflict dynamics, civil society participation in peace processes, and dialogue. Karen has done consultancies for the Office of the High Commissioner for Peace of the Colombian Government, the Ideas for Peace Foundation, Transparency International Colombia, and the Toledo's International Centre for Peace (CITpax).
- **Dr. Andrei Gómez-Suárez**, MA Contemporary War and Peace Studies, PhD International Relations (University of Sussex), is formerly a Senior Research Fellow at the Centre of Religion, Reconciliation and Peace at the University of Winchester and co-investigator of the "Understanding Community-level and Spontaneous Unarmed Civilian Protection" research project. He has carried out consultancies for the Office of the High Commissioner for Peace of the Colombian Government, Colombia's Ombudsman Office, Colombia's National Centre for Historical Memory, and the International Organization for Migration.
- **Dr. Luke Abbs**, PhD (University of Kent), is formerly a Senior Research Fellow at the Centre of Religion, Reconciliation and Peace (CRRP). He is currently a Senior Independent Consultant working on violence prevention and peacebuilding and a Lead Analyst at a UK police force. He has expertise in quantitative methods, using data analytics to explore key questions related to crime, violence, (non) violent conflict, and peacebuilding. His internationally recognised research seeks to understand how local actors from across the world use nonviolent approaches and violence prevention initiatives to navigate and resolve armed and community-based violence. He has engaged in consultancies for Nonviolent Peaceforce, UNICEF, the United Nations Operations Crisis Center (UNOCC), Conciliation Resources, the International Center on Nonviolent Conflict (ICNC), and the United States Institute for Peace (USIP).

- **Flora Bringi** holds a Master's Degree of Arts in Peace and Development Studies as well as Master's Degree in Diplomatic and International Relations from the University of Juba. She has extensive experience of assisting and leading peacebuilding training, conflict analysis, fieldwork, and nonviolence as practitioner in peacebuilding, trauma healing, and reconciliation. Her work has promoted nonviolent action, peacebuilding, and the prevention of violence against women and youth through participation in social economic development, peace processes, and public decision making.
- **Dr Moses John**, PhD, is a Research Associate at Durban University of Technology (DUT) where he obtained his Doctoral Degree in Public Administration-Peace Studies. Dr. John is a founding member and Executive Director of the Organisation for Nonviolence and Development (ONAD) based in Juba, South Sudan. He has more than 20 years' extensive experience in managing NGOs' development projects including planning, designing, and carrying out baseline studies, academic research, organisational assessments, monitoring, and evaluation, and has worked and consulted for various national and international NGOs.
- This policy briefing is an outcome of "Understanding Community-level and Spontaneous Unarmed Civilian Protection" Research Project led by the Centre of Religion, Reconciliation and Peace at the University of Winchester, in partnership with Rodeemos el Diálogo (ReD, Embrace Dialogue) in Colombia, and the Organisation for Nonviolence and Development (ONAD), South Sudan. It was supported by the Network Plus "Creating Safer Space", financed by the Arts and Humanities Research Council (AHRC) through the Global Challenges Research Fund (GCRF).

Related Publications

- Karen Arteaga Garzón and Andrei Gómez-Suárez, 2024. 'Civilians Protecting Civilians'. <https://creating-safer-space.com/wp-content/uploads/2024/03/Policy-Brief-Feb-24-ENG.pdf>
- Mark Owen and S. Khaing. 2024, 'Unarmed Civilian Protection in Myanmar: Central Myanmar, Kachin and Chin State'. <https://creating-safer-space.com/wp-content/uploads/2024/10/UCP-in-Myanmar-Policy-Brief.pdf>
- Luke Abbs, Flora Francis Bringi and Moses John. 2025, 'Spontaneous Unarmed Civilian Protection in Rumbek and Juba, South Sudan'. <https://creating-safer-space.com/wp-content/uploads/2025/01/Policy-Brief-South-Sudan-Digital-1.pdf>



UNIVERSITY OF
WINCHESTER
CENTRE OF RELIGION,
RECONCILIATION AND PEACE



Rodeemos el Diálogo
10 YEARS



Arts and
Humanities
Research Council



GCRF
Global Challenges
Research Fund