

THE EVERYDAY PEACE TOOLKIT

*Building Peace in your
Everyday*



THE EVERYDAY PEACE TOOLKIT

CREATED BY **DR MONICA CARRER** AND **DR SYLVIA C FRAIN**
FOUNDERS OF THE EVERYDAY PEACE INITIATIVE



MADE POSSIBLE WITH SUPPORT FROM

**PEACE & DISARMAMENT
EDUCATION TRUST** 

New Horizons —
For Women Trust

Quakers Aotearoa
NEW ZEALAND
Te Hāhi Tūhauwiri

Copyright © 2021 The Everyday Peace Initiative. All rights reserved.

Table Of Contents

What is The Everyday Peace Initiative?	5
The Everyday Peace Community & Platform	6
What is the Everyday Peace Toolkit?	7
This toolkit is NOT:	8
This toolkit:	9
Creating the Toolkit: The Process	9
Reviewed Existing Literature and Resources	9
Original Research	10
Digital Outputs	13
Community Experience	13
Module 1: Introduction - Our approach for transformation	13
Goal: People's Peace Agency	15
Awareness: Experiencing Everyday Violence	16
Transformation: Shifting Power Dynamics	17
Action: Impacting Social Structures	18
Module 2: Experiencing Structures of Violence	19
Controlling Bodies	19
How Economic Structures Impact Everyday Life	25
Institutional Racism	34
Institutional Violence	35
Exclusion from resources	36
Extraction of resources	36
Punishment and security	37

THE EVERYDAY PEACE TOOLKIT

Does this work in keeping us safe?	37
What is the problem?	37
International security	39
What do wars overseas cost YOU?	40
Crime and insecurity	41
Conclusion: How Can We Make a Difference?	48

ACKNOWLEDGEMENTS



We, Dr Monica Carrer and Dr Sylvia C Frain acknowledge Waitaha, Kāti Māmoe, and Kāi Tahu, who hold the mana of Te Wai Pounamu (the South Island) and Ngāti Pāoa of Waiheke Island in Tīkapa Moana o Hauraki (the Hauraki Gulf), Tāmaki Makaurau (Auckland, North Island) Aotearoa New Zealand from where this Toolkit was created.

Cite as: Carrer, Monica, and Sylvia C. Frain. 2021. *The Everyday Peace Toolkit: Building Peace in Your Everyday*



What is The Everyday Peace Initiative?

The [Everyday Peace Initiative](https://everydaypeaceinitiative.com) (EPI) bridges peace research and community action to inspire people to be everyday peacebuilders by taking action and building peace in their own life and community. Just as violence occurs in the everyday, so does peace – from micro-level to global structures. Peace is something people know, experience, and can act upon in their everyday lives.

The Everyday Peace Initiative is centered around one core idea: **ordinary people are key agents of peace.**

- ❖ You do not need to be part of an organization
- ❖ You do not need to have a certain training or degree, or to embrace a certain worldview

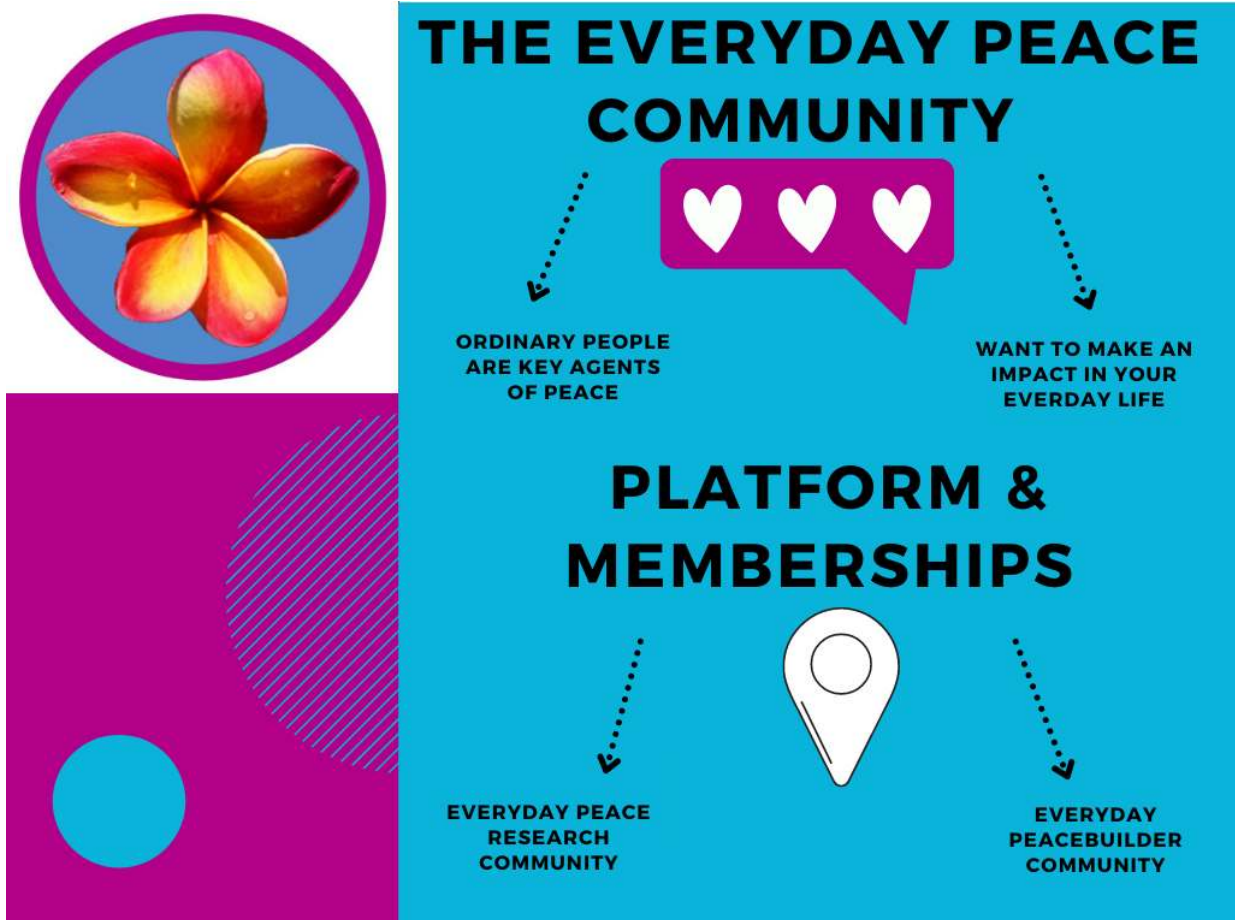
You want to make an impact in your everyday life: in your community, family, and even yourself.

PEOPLES' PEACE KNOWLEDGES +
EVERYDAY PEACE AGENTS (YOU!) +
ACADEMIC PEACE RESEARCH



AMPLIFIES THE IMPACT OF
EVERYDAY PEACE ACTION FROM
THE GRASSROOTS LEVEL TO THE
GLOBAL COMMUNITY

The Everyday Peace Community & Platform



The EPI community creates an inclusive environment for the sharing of peace knowledges. It is:

- A space for Everyday Peace Agents, students, and researchers to share diverse knowledges and learn from one another;
- A place for connection with other Everyday Peace Agents to continue conversations on themes important to them;
- An environment where we practice peaceful, nonviolent interactions and express ourselves, our emotions while being supported without the worry of being judged.

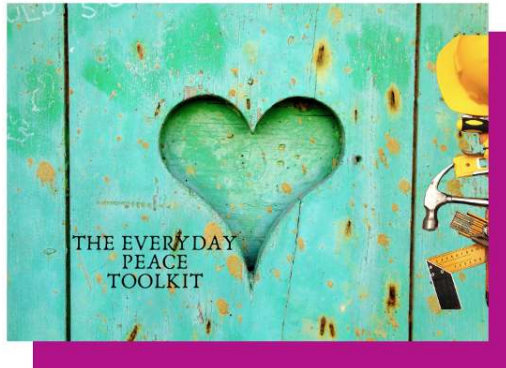
THE EVERYDAY PEACE TOOLKIT

Join our [community](#), [platform](#) and [social media](#) to continue the conversations and share resources.

What is the Everyday Peace Toolkit?



The Everyday Peace Toolkit Project



The Everyday Peace Toolkit Project aims at putting together free research-based resources that people can use to respond to situations of everyday violence they might be experiencing in their lives.

This Everyday Peace Toolkit focuses on personal experience of obtaining everyday peace and offers practical tools and strategies that you can implement to avoid or respond to everyday violence in their own lives, communities, and globally.

THE EVERYDAY PEACE TOOLKIT

This toolkit focuses how we, as ordinary people, deal with these forms of everyday violence, and it encourages the sharing and collaboration of knowledge to support others. You may use this toolkit to learn practical nonviolent skills and strategies to increase your awareness about how subtle forms of violence may influence your life, develop more agency while facing these everyday forms of violence, and strengthen your nonviolent skills.

This toolkit is NOT:

- Judging you for what you should be doing. In fact, solutions are likely to be different from person to person. It is about getting where you want to go and removing obstacles that may not be visible.
- Asking you to expose yourself in ways that make you feel uncomfortable or unsafe.
- A substitute for therapy or professional training. The content included in this Ebook and platform is not a substitute for therapy or professional training. Healing and transformation are complex journeys.
- Getting 'power' back at the expenses of someone else. When we talk about power transformation, it is as part of a healthy process that both sides would benefit from.

This toolkit:

- Offers practical skills-based upon nonviolent strategies to increase everyday peace for individuals, families, and local and global communities.
- Includes Peace theories and research to serve as a foundation to understand structural links and diverse forms and cycles of violence.
- Serves as a guide with live hyperlinks and digital resources.
- Encourages ongoing collaboration and interactive reflection.

Each section can be read alone (and online) or reviewed as a full document.

Creating the Toolkit: The Process

THE EVERYDAY PEACE TOOLKIT

- We conduct research that is inclusive, respectful, and sensitive to people's knowledge and experiences.
- We look at how people interact with content, what they need, what are their motivations and relationships of trust.
- We collect how people talk about it – their language, meanings, and narratives.
- We explore what resources exist and problems with access.
- We recognize diverse experiences of everyday violence and peoples' potential for agency.

The process to create this toolkit has involved the following phases:

Reviewed Existing Literature and Resources

- Judging you for what you should be doing. In fact, solutions are likely to be different from person to person. It is about getting where you want to go and removing obstacles that may not be visible.
- Asking you to expose yourself in ways that make you feel uncomfortable or unsafe.
- A substitute for therapy or professional training. The content included in this Ebook and platform is not a substitute for therapy or professional training. Healing and transformation are complex journeys.
- Getting 'power' back at the expenses of someone else. When we talk about power transformation, it is as part of a healthy process that both sides would benefit from.

This toolkit:

- Offers practical skills-based upon nonviolent strategies to increase everyday peace for individuals, families, and local and global communities.
- Includes Peace theories and research to serve as a foundation to understand structural links and diverse forms and cycles of violence.
- Serves as a guide with live hyperlinks and digital resources.
- Encourages ongoing collaboration and interactive reflection.

Each section can be read alone (and online) or reviewed as a full document.

Creating the Toolkit: The Process

THE EVERYDAY PEACE TOOLKIT

- We conduct research that is inclusive, respectful, and sensitive to people's knowledge and experiences.
- We look at how people interact with content, what they need, what are their motivations and relationships of trust.
- We collect how people talk about it – their language, meanings, and narratives.
- We explore what resources exist and problems with access.
- We recognize diverse experiences of everyday violence and peoples' potential for agency.

The process to create this toolkit has involved the following phases:

Reviewed Existing Literature and Resources

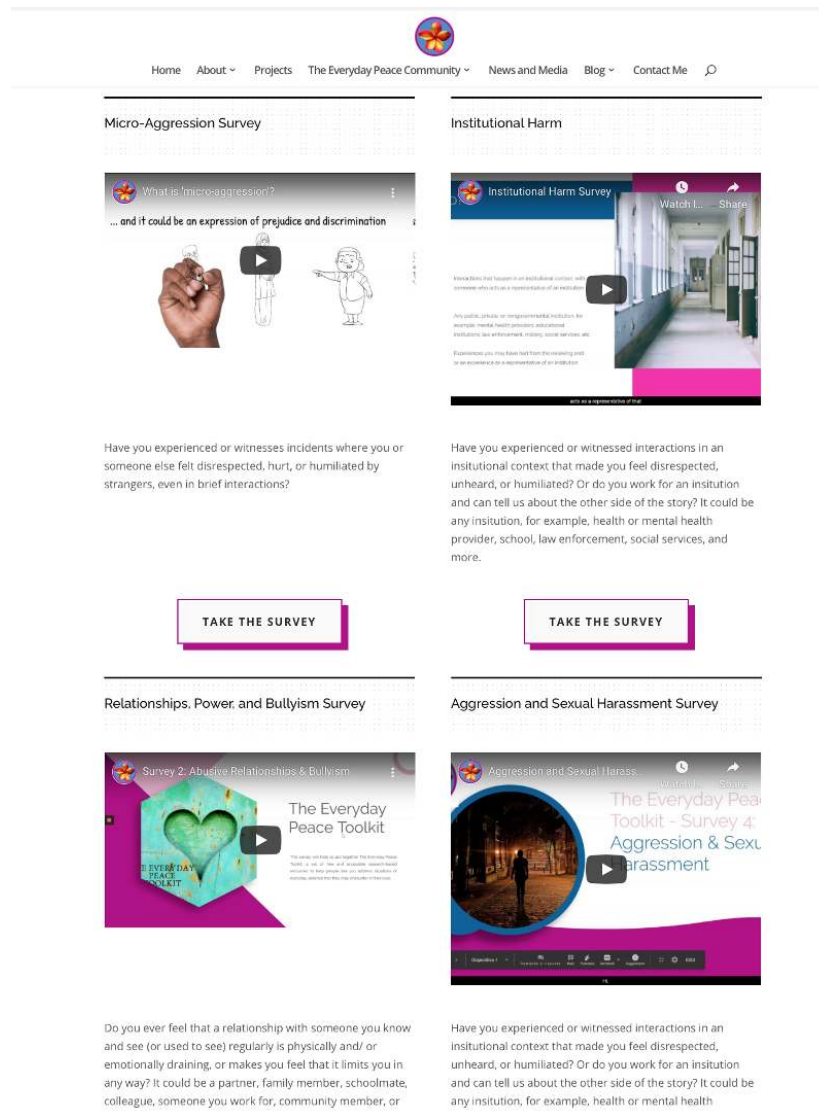
As a first step, we looked at what is already out there that could help people address everyday violence. We wanted to gather knowledge from a wide variety of academic fields, organisations, practices, and communities that use different approaches and perspectives. Most of the information available focuses on different aspects of everyday violence. Some focus more on individual or social psychology, others on conflict transformation, others on action for social change, while others on how to build a nonviolent society. Through our work, we looked for continuities among these approaches, and we focused on strategies that people could implement themselves, even without the intervention of a third party. We provide links to selected resources in this E-Book.

Original Research

We conducted systematic research investigating what people do when they face a situation of everyday violence to de-escalate it or avoid it altogether.

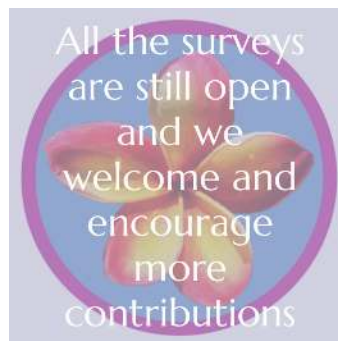
THE EVERYDAY PEACE TOOLKIT

We created a series of 5 surveys focusing on different forms of everyday violence, so that each participant would feel comfortable telling their stories, and could focus on what was most relevant to them. The surveys were designed to be flexible, and these 'categories' were not fixed ones and were often overlapping. The data has been collected and analysed and influenced by the resources offered in the Toolkit. Each survey contained sections for people to tell about whether they experienced the violence from the giving or receiving end, or as witnesses. This allowed us to find out that most people did fill out more than one section.



THE EVERYDAY PEACE TOOLKIT

- The [survey on micro-aggression](#), focused on possible brief incidents with someone the respondent did not know or barely knew, that may have made the respondent feel a sense of shame, humiliation, hurt. They could have involved verbal remarks, exclusion, unwanted sexual attention, or symbolic insults. They could have been voluntary or involuntary, and reflect bias and discrimination against certain social groups.
- The second survey on relationships, power, and bullyism focused on protracted relationships with someone the respondent knew and met regularly. This occurred in patterns, not as separate incidents, and would go on for a long time. It could have been a broad range of situations that make the respondent feel limited, put down, controlled, humiliated, or physically and emotionally hurt. It could have happened in various environments, for example, family, couple, school, workplace, etc.
- The third [survey on everyday institutional harm](#) focused on interactions with someone who acted as a representative of an institution, for example, school staff, health care providers, law enforcement agents, social services, immigration, and more. They could again range from micro-aggression, exclusion from a service, decisions or practices that limit freedom and the ability to make choices, abuse, coercion and use of force.
- The fourth [survey on aggression](#) focused on incidents of aggressive behaviour or sexual harassment, where the respondent may have felt attacked, even if it did not result in physical harm.
- The fifth survey on [harm in schools and institutions](#) focused on incidents that happen to children and youth in school environments and other institutions, for example, humiliation, bullyism or coercive forms of 'discipline' and punishment, including isolation, seclusion, and restraint.



THE EVERYDAY PEACE TOOLKIT

Link: <https://everydaypeaceinitiative.com/the-everyday-peace-toolkit-project/>

Digital Outputs

The research findings have been used to put together digital outputs, including this E-Book. These outputs explain our findings and approach for change in simple terms and include links to tools and resources developed by ourselves and other providers.

The Toolkit Project includes four modules focusing on: our approach to transformation; experiencing broad structures of violence; the psychology dimension and de-escalation; power and violence dynamics. The current version of the E-book includes modules 1 and 2, while 3 and 4 are upcoming. The content is also available as an online course in small bites at community.everydaypeaceinitiative.com.

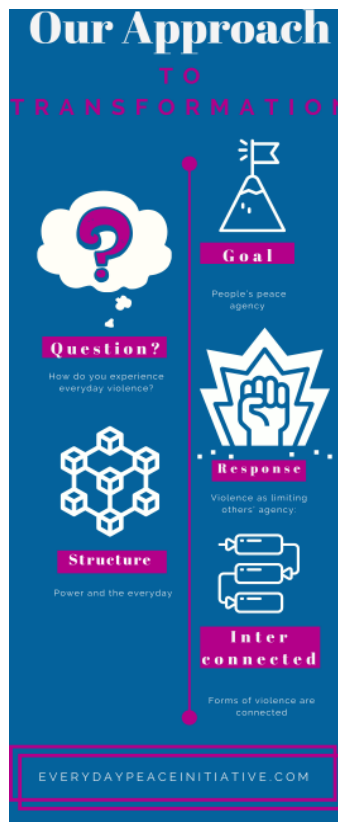
Community Experience

We have built a [community platform](#) and an upcoming App where this content will be available in the form of online learning in small bites. This will allow people to connect and interact with a community of people going through similar experiences as well as connect with experts, practitioners and providers who can help with addressing everyday violence. If you are one of them and are interested in joining for free, please contact us.

Module 1: Introduction - Our approach for transformation

Throughout this Toolkit, we look at what people can do to address, transform, or prevent a situation of everyday violence. The goal is for people to get their agency and dignity back. For people who have experienced violence, agency does not mean that they have to do it on their own, nor that it is their fault in any way. As part of the Toolkit project, we also aim to connect people with communities and providers who can help in this journey. An important part of the project is also to present tools and skills for people to learn how to recognise situations in which they may harm others, and learn nonviolent alternatives instead.

Our approach to transformation focuses on these pillars:



THE EVERYDAY PEACE TOOLKIT

- **Goal: People's Peace Agency:** There are a lot of approaches to conflicts that focus on the role of a third party to mediate or facilitate the process. For the purpose of this Toolkit, we look at the skills and strategies that people who are directly experiencing violence can implement.
- **Awareness: Experiencing Everyday Violence:** Understanding what people are going through without judgement is crucial to have a realistic understanding of what they could do in those circumstances. Action and transformation start from developing awareness of everyday violence in our own lives and how it affects us, including subtler forms of violence and power. In particular, we take into account the role of emotions, trauma and responses to stressful situations. If we look at violence not as an abstract concept, but through the lenses of people's real-life experiences, we would find that different forms of violence are interconnected.
- **Transformation: Shifting Power Dynamics:** We aim at transforming power relationships in everyday encounters by taking into account micro-sociological dynamics and situational circumstances in which incidents happen, as well as long term power dynamics in relationships.
- **Action: Impacting Social Structures:** Everyday violence is an expression of broader structures and we seek to understand the different dimensions, complexities. People's action, too, has an impact on broader structures. We see everyday action as part of systemic change, rather than individualised efforts.

Goal: People's Peace Agency

The aim of this project is to increase people's agency to transform their lives, achieve social change and avoid everyday violence altogether. Learning and transformation are possible if peace is not something far away from the learner, nor an imposed concept. For us, this is a personal journey, where you decide for yourself where you want to go, what you want to transform and achieve. This Toolkit will assist you mainly by providing tools to self-assess your situation, and perhaps shed light on dimensions that may not be all that visible.

THE EVERYDAY PEACE TOOLKIT

When we talk about people's agency we do not mean that people's healing and transformation are individualised processes. On the contrary. Our experiences are part of the social world we live in, and in many ways, we are shaped by them.

Nonetheless, when we talk about agency we want to recognise the fact that people are not passive. To take steps to heal and transform might mean being able to ask for help, allow oneself to heal and/or change. People do not, and hopefully should not, be alone in this journey. While building this toolkit, we have come across the work of many organisations and therapists that could help, and we hope that the community we build around this toolkit will help people connect with them. So yes, there may be people, groups, and providers who will help tremendously. But we do also want to stress the role that people play themselves in moving towards that direction through your own agency, a role that is not often recognised.

We hope that through this toolkit, people could acknowledge and recognise their own agency. The path to peace is one where you can accept, trust and love yourself enough to know that you do not deserve being put down and violated, and you have the right to refuse. If violence happened to you, it is not your fault. You are worthy of love and respect, no matter what the world has been saying. We hope this toolkit helps people recognise subtle and not so subtle ways in which everyday forms of violence may have had an impact in their life, and that to know that they are entitled to say no. Also, know that you do not need to do this alone.

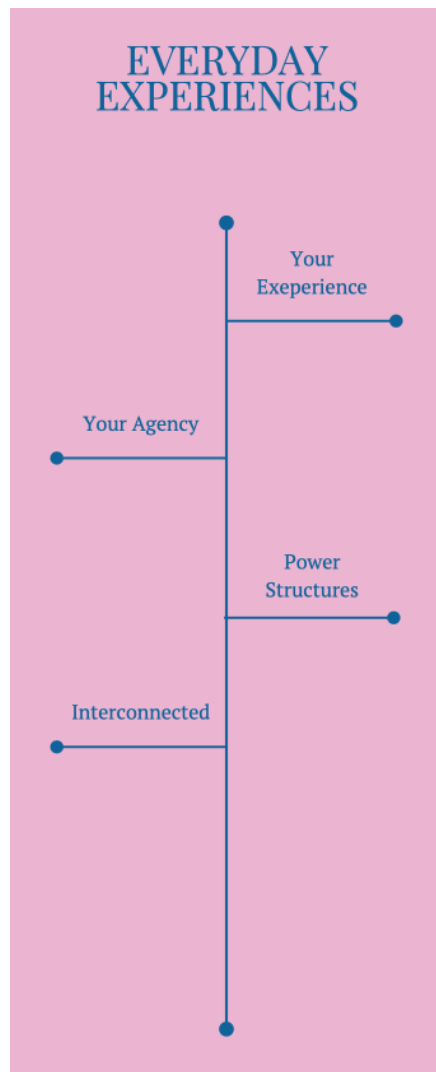
Awareness: Experiencing Everyday Violence

The word 'violence' may have different meanings for different people. Here we look at violence not as something extraordinary, but as a continuum of experiences that take place in our daily lives – violence as an everyday experience. Through this Toolkit, we invite you to explore how violence might be expressed in your own everyday life, perhaps in subtle forms, as well as the everyday efforts and actions that happen through around you to face adversities and make change happen.

THE EVERYDAY PEACE TOOLKIT

In this Toolkit, we do not look just at physical forms of violence such as injuring bodies and killing, but at a broad spectrum of everyday experiences, starting from interactions where people are humiliated, put down, emotionally hurt, to severe forms of abuse, sexual and physical violence that may lead to severe injuries and death. We also look at how people experience structural forms of violence and power in their everyday lives.

While we look at this broad range of interactions, we understand that people do not necessarily identify themselves as victims or perpetrators, and it is not our intention to label people as such. In fact, our purpose here is not to add more labels, but to break them down and see beyond them. Everyone has the right to say no to violence, and the more we are aware of it, the more we are able to transform it.



Transformation: Shifting Power Dynamics

Through our research, we have found that something that different forms of violence have in common, starting from micro-aggression, is that they are perceived by the people as situations where agency in some way is removed from them, or limited. They are situations that seek to establish or affirm a power relationship, and in order to do so, they attempt to demonstrate how the other person is inferior, inadequate, does not belong, or is a threat to a community. It is an incident (or prolonged series of incidents) where people are pressured to feel that they should accept and comply with the demands of a person, group, or institution, and/or should renounce something.

Power is another big word, but it is also always part of our everyday life. Let's think of power as 'agency'. We use our agency to act, make choices, feel, create, express ourselves. It does not necessarily need to be power over others. However, often people do use power over others to influence them, get them to do something, and when they do so, as we have seen before, they remove or limit the other person's agency, and this may cause suffering.

Power is part of us in many subtle ways. Even if we do not consciously think about it, our perception of power shapes every single interaction we have with other people. It shapes how we move our body, how we navigate space around people, how (and whether) we speak.

Through the Toolkit, we will look more in-depth at how perceptions of power influence the way we interact with others, and why it can be difficult to react to hurtful situations. We also look at how we can transform these power dynamics. We also explore the emotional dimension and neurobiology that intervene in these situations and influence our relationships with people around us. The goal is to find ways to restore a sense of agency and control, in ways that allow you to feel dignity and heal.

Action: Impacting Social Structures

THE EVERYDAY PEACE TOOLKIT

People experience many forms of violence in their everyday lives. Scholars and governmental agencies often approach and categorize different aspects of violence separately, such as violent conflicts, military interventions overseas, domestic violence, crime, sexual violence, institutional violence, racism, sexism, disability discrimination, poverty and inequality, child removals, suicide, and many more.

In people's lived experiences, all these distinctions between different forms of violence tend to be blurred and mixed together. If we look at violence not as an abstract concept, but through the lenses of real-life experiences, we would find that these forms of violence are interconnected. In particular, this is because our experiences of everyday violence are in most cases an expression of broader structural problems in one way or the other. We experience and suffer from these problems alone, but we are not. In fact, the fact that everyday violence is often experienced as such an individualised and isolating struggle is itself one of the key features of how structures of power work!

But what if we think of what we go through as something bigger than our own single case? It may be normalised and accepted, but that does not make it right. And once we connect and fight it together, we will no longer be struggling alone.

Module 2: Experiencing Structures of Violence

In this module, we look in-depth at how our everyday struggles are related to structures that are beyond our individual and immediate life. Our experiences are of course very personal, and perhaps we feel isolated in those struggles. However, if the problems we go through do not start and end with us, they cannot be fully transformed by treating them as isolated cases. Therefore, in this module, we explore how we experience broad structures of domination and violence in our own lives and communities. We start from subtle ways of controlling bodies, the impact of economic structures, institutions, security, and crime on our everyday experience. We look at how all these dimensions are intersected with dimensions of gender, race, ability, class, colonial histories, more.

The Everyday section provides tools to investigate those dimensions in your personal life, and links to further resources.

Controlling Bodies

Our body and our relationship with it is a very intimate part of us. It allows us to connect deeply with people and experience the world. At the same time, control over bodies is one of the most common ways of exercising power over others. It can take many forms, happen in different places, and it could involve (but not limited to):

- Shaming the body
- Touch without consent
- Making people use their body to a certain end
- Restricting bodies' movement, or secluding them in certain spaces.
- Injuring the body
- Compromising access to resources (for example food, clothes, shelter)
- Compromising access to health care

THE EVERYDAY PEACE TOOLKIT

Control over bodies can happen in many different dimensions and circumstances: in families and intimate relationships; among friends and peers, in institutional environments; in health facilities; or even in outdoor spaces and public transport. Whether or not we thought of it as 'control', we might have all experienced it in some way, often without realising it and even reproduced it on others. It happens in subtle ways, many of which are a normalised part of our everyday lives.

Why is it structural?

Control over bodies does frequently happen through direct physical means, for example through injuring, restraining, or killing the body. Whatever the reason and the actors, war is about injuring bodies, too. Security measures ultimately tend to use coercion over bodies - or a threat of it.

However, controlling bodies happens and is most effective through more subtle means, for example through societal norms. Why? Because physical control over bodies is not all that easy, and it is also rather costly. Internalised norms, on the other hand, can be much more effective. Shaming certain bodies, for example, is also an (unfortunately) powerful tool of control.

Societal norms that control bodies do not need to be written in legislation (though some are). They are those unspoken rules that we all follow. These societal norms shape how we relate to each other even in intimate relationships, what we are entitled to do to other people's bodies, which bodies are allowed to go where or decide for themselves. Which bodies are good, and which ones are deviant, who has access to health care.

Social standards

Different societies may have different standards concerning bodies and their images. These standards may influence status and access to resources in different ways. Quite often, body image is not neutral, but they are standards that serve the interest of certain groups that are already in power.

THE EVERYDAY PEACE TOOLKIT

In a capitalist society, body image is constantly pushed on us in order to condition our consumer behaviours. Marketing works by making us want to be those standards and have all the things we need, so we need to like them, or love them. We need to feel the need to be like those models. Once we internalise those messages, it gets difficult to distinguish whether your preferences are something that you were influenced to like. You may feel that this is simply what you like and enjoy.

So do we have agency? And why is there a problem? Ultimately, as buyers, we do make choices and have preferences. Perhaps, you feel that you are free and able to express and like yourself, that you are enough. The problem is the judgement and social pressure on people whose bodies do not conform to those standards or do not want to. It marginalised people with different bodies, including those with disabilities.

Shaming people for their bodies is often considered normal and taken lightly. Those social standards can have deep repercussions on mental health, particularly in the age of social media where even young generations are constantly exposed to evaluation.

These standards easily become tools of shaming and control that are used in everyday relationships and can be exploited in many ways to put people down. Through our research, we have also found that shaming the body was a leading strategy used in everyday violence. From micro-aggressions to long term abusive and violent relationships, incidents of everyday violence often start from shaming bodies.

BODIES AND SOCIAL STANDARDS

Have you ever been made to feel like something should be different about your body or looks?

Have you felt pressured to change something in your body or looks (including for example your hair, weight, skin, etc)?

Have you ever made comments or judged someone for their body?

everydaypeaceinitiative.com

Check out [The Representation Project](#) – ‘dedicated to ensuring all humans achieve their full potential, unencumbered by limiting gender norms. We use documentary films, education, and activism to shift the public’s attitudes and behavior around gender in order to transform culture.’

Gender and sexuality

Gender-based violence is a form of everyday violence that involves control over bodies and their sexuality. Once again, we think of sexual violence as a continuum, from everyday incidents to severe violence and killing.

It happens in any context where someone does not consent, and it can involve:

- Comments about the body and or its sexuality
- Asking to show parts of the body, or see the body in suggestive ways
- Pressuring someone to be intimate
- Touch, grooming, and sexual acts
- Emotional blackmailing
- Injuring the body

It can happen any time there is no consent, **even if there is mutual attraction**, love, or among people who are in a relationship.

The cultural ideas and unspoken norms about who we are as men and women and how we should behave with the other gender are different in different cultures. These are not just abstract notions, but has a profound impact on our lives. These views shape how we respond to potential violence or abuse, whether we accept situations that harm us because they are considered normal, or we inflict them on others. Rather than an abstract idea, it is important to be aware of how norms of femininity and masculinity shape our own lives and those of people around us.

Most societies and institutions are built around binary constructions of masculinity and femininity. People who challenge these norms through choices, behaviour, identity or sexual orientation tend to be punished, excluded, marginalised, or shamed through everyday and institutionalised violence in many ways in many societies.

Gender and sexuality

Gender-based violence is a form of everyday violence that involves control over bodies and their sexuality. Once again, we think of sexual violence as a continuum, from everyday incidents to severe violence and killing.

THE EVERYDAY PEACE TOOLKIT

It happens in any context where someone does not consent, and it can involve:

- Comments about the body and or its sexuality
- Asking to show parts of the body, or see the body in suggestive ways
- Pressuring someone to be intimate
- Touch, grooming, and sexual acts
- Emotional blackmailing
- Injuring the body

It can happen any time there is no consent, **even if there is mutual attraction**, love, or among people who are in a relationship.

The cultural ideas and unspoken norms about who we are as men and women and how we should behave with the other gender are different in different cultures. These are not just abstract notions, but has a profound impact on our lives. These views shape how we respond to potential violence or abuse, whether we accept situations that harm us because they are considered normal, or we inflict them on others. Rather than an abstract idea, it is important to be aware of how norms of femininity and masculinity shape our own lives and those of people around us.

Most societies and institutions are built around binary constructions of masculinity and femininity. People who challenge these norms through choices, behaviour, identity or sexual orientation tend to be punished, excluded, marginalised, or shamed through everyday and institutionalised violence in many ways in many societies.

One of the repercussions of societal norms around gender is that it often allows the victim to be blamed for the violence. One of the misperceptions about sexual violence is that it is driven merely by sexual desire, and women are blamed for 'tempting' the men. However, sexual violence, in all its forms, is not about how attractive a woman (or men) is, or sexual desire, it is about power. Sexual violence takes place in the context of power, and it is a tool for it.

Sexual violence happens to men, too.

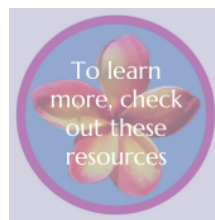
THE EVERYDAY PEACE TOOLKIT

Unwanted sexual attention does not flatter or build intimacy. It humiliates. Everyday incidents of sexual violence often happen in workplaces and institutions, for example, are frequently used as mobbing. Sexual violence is also widely used as a tool to subjugate groups, for example in violent conflicts.

Race and ethnicity

Cultural standards and perceptions about bodies often reproduce messages about race or ethnicity. For example, certain skin colours, hair types, or body structures might be considered less desirable, or inferior. In addition, negative meanings and narratives might be attached to certain body features or appearance that people interpret as belonging to a certain race or ethnic group so that people might see those as threatening, inferior, and so on. Bodies and stories about those bodies are a central element of racism. We may not even be aware of these narratives, yet they still influence the way we relate to people.

Bias can have an impact for example on access to education, employment, career, access to resources, housing, and much more.



Me and White Supremacy

A NEW YORK TIMES, USA TODAY, WALL STREET JOURNAL AND AMAZON BESTSELLER



THE EVERYDAY PEACE TOOLKIT

LAYLA F. SAAD's site <http://laylafsaad.com>: *Me and White Supremacy* Book, and the Good Ancestor podcast and academy

The Nap Ministry site: <https://thenapministry.wordpress.com>



They are “deeply influenced by Black Liberation Theology, Womanism/ Womanist Theology, AfroFuturism, Reparations Theory, Somatics and Community Organizing”

How Economic Structures Impact Everyday Life

Poverty and inequality are forms of structural violence, too. Let us think of the everyday struggle of people around the world to have access to the resources and services they need for themselves and their families. What does it mean for their wellbeing and that of their families? A direct result is not having good, resources and services, including primary needs ones. But there is more.

Financial pressure defines what we spend much of our everyday life doing. Most of our lives are centred around work or activities that prepare us for work. Many people have little choice when under the financial pressure of having to provide for their families, and need to do whatever job is available to fulfil those needs.

THE EVERYDAY PEACE INITIATIVE TOOLKIT

In a capitalist society, when we work, our value is measured through what we produce and is profitable. Often the productivity dimension of our life ends up limiting our ability to properly look after our physical and emotional wellbeing, as well as the needs of our families - not just the material ones.

In capitalism, profit is prioritised over everything else. This has an impact on every aspect of our lives. What happens when what we need to achieve health, wellbeing, peace, security, sustainability, justice, does not generate monetary profit?

Poverty and inequality are forms of structural violence, even if they do not involve direct violence. They kill, too. In addition, people who experience structural violence are also more likely to experience other forms of violence. In fact, all forms of violence are related, in some ways or others, to economic systems - and therefore to systems of power. The fact that we live in these structures, that these are the structures that we depend on to get all we need, makes it difficult for us to challenge them, especially when we are so used to it that we do not see our individual or family challenges as structural.

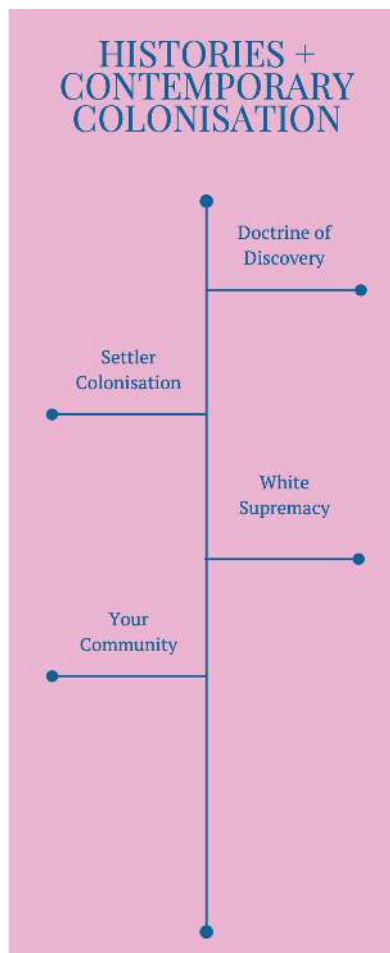
An additional challenge is the fact that capitalism can be quite compelling, but its pleasure dimension is also one that contributes to making our lives difficult. We experience capitalism not only in our role of producing profit but also as consumers. For profit to be generated, we need to be compelled to keep buying - and not just things that we need, want, or even like. Marketing strategies are constantly studying new ways of making us feel the urgency to buy. The result is that we live in an over stimulative environment where there is constant pressure on us to modify our behaviours and buy things. Products are most successful not really because they satisfy a real need, but because they convince us that we need them. Many of the products that we experience are designed to be addictive: food, gaming, social technology, and so on. Everyday family struggles today have to do with managing limiting these products (though it is not an easy task given their addictive nature), and their consequences.

Histories + Contemporary Colonization

THE EVERYDAY PEACE TOOLKIT

It is important to think that the poverty and inequality that people endure today have historical roots. Poverty is not something that happens randomly to people or simply because of their choices. Our family background determines the social place we live in, our social and economic security. Understanding that history, which is in most cases related to colonisation, imperialism, and capitalism, can shed much light on how everyday violence shapes our life.

In this section, we invite you to think about histories of colonialism and imperialism not as abstract concepts, but as through the lenses of the real lives of people in your community. We offer a variety of resources that touch on different dimensions and geographical location, and we invite you to select some of these and then explore and investigate how histories of colonisation and imperialism might have affected the lives of people in your community.



What is the Doctrine of Discovery?

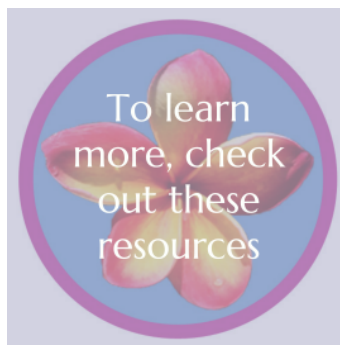
THE EVERYDAY PEACE TOOLKIT

The “Doctrine of Discovery” is the racist policy implemented by the Roman Catholic Church in 1493, and is based on Christian superiority over native “savages”. As Europeans arrived in the “New World” of the Americas, the native land was “discovered” by explorers and the “savages” were not entitled to their lands because they were not Christian. Thus, through the European expansion of theft and genocide, the United States was created. Washington, Jefferson, and Adams, who are considered the “democratic founding fathers,” were, in fact, native land speculators. New York State sold off Onondaga lands, which were illegally “purchased” in 1788 to settler-colonists.

See the short documentaries *Doctrine of Discovery* available at <https://vimeo.com/131947867> and <https://vimeo.com/71915411>.

About the film: *The Doctrine of Discovery—in the name of Christ*. European descendants benefit from a violent history of land grabbing and genocide that was justified by patriotism and religion. This same theology formed an international legal structure that continues to dispossess Indigenous Peoples of their land. What does it mean to be a peacemaker today in a world where the present is defined by the violence of the past?

What is Settler-Colonialism?



Online article: [Are You a Settler?: Settler-colonialism, Capitalism and Marxism on Turtle Island](#). ‘demonstrate how settler-colonialism was and is vital to the development and maintenance of capitalism by using historical examples.’

Additional Academic Resources on the Creation of the Term, ‘Settler Colonialism’

THE EVERYDAY PEACE TOOLKIT

- Wolfe, P (1999) *Settler Colonialism and the Transformation of Anthropology: The Politics and Poetics of an Ethnographic Event*. Cassell, New York.
- Wolfe, P (2006) Settler colonialism and the elimination of the native. *Journal of Genocide Research* 8(4), 387-409.

The responsibilities of settlers within a contemporary context

Garrison, Rebekah. (2019). Settler Responsibility: Respatialising Dissent in “America” Beyond Continental Borders. [Shima, 13\(2\), 1-20](#).

Resources outlining how White Supremacy + Western Feminism is connected

- Arvin M, Tuck E, and Morrill A (2013) Decolonizing Feminism: Challenging Connections between Settler Colonialism and Heteropatriarchy. [Feminist Formations 25\(1\):8–34](#).
- Cargle RE (2018, 16 August) [When Feminism Is White Supremacy in Heels](#). Harper’s Bazaar.
- Matozzo M (2019 11 March) Gloria Steinem and Sally Roesch Wagner on Intersectional Feminism, White Privilege and Re-Thinking History. Free Press.
- ["A Defence Democracy 'in' the United States: Gender and Politics in the Unincorporated Territory of Guam"](#) and as a [blog](#) post.

Resources on Indigenous forms of peace-building

Devere H., Te Maihāroa K., Solomon M., Wharehoka M. (2017) [Regeneration of Indigenous Peace Traditions in Aotearoa New Zealand](#). In: Devere H., Te Maihāroa K., Synott J. (eds) *Peacebuilding and the Rights of Indigenous Peoples. The Anthropocene: Politik—Economics—Society—Science*, vol 9. Springer, Cham.

Haudenosaunee Confederacy – the oldest democracy you have never heard of

THE EVERYDAY PEACE TOOLKIT

Often referred to as the Iroquois Confederacy (French) or the Six Nations (English), the [Haudenosaunee Confederacy](#), “The People of the Long House” is considered to be one of the oldest participatory democracies on earth, formed at Onondaga Lake in present-day New York State around 1000 A.D. It is an alliance based on peace, friendship and mutual respect between the Native American nations: *Hadi nyeñ’gegá’* Mohawk “The People of the Flint”; *Hadineñyotga’* Oneida “The People of the Upright Stone”; *Onoñda’gegá’* Onondaga “The People of the Hills”; *Gayogweñga’geh* Cayuga “The People of the Great Swamp”; and *Hadi noñdowa-neñh* Seneca “The People of the Great Hill”. The *Hoñdasgayeñ’* Tuscarora “The Shirt Wearing People” joined the confederacy in the early 1700s.

- [Rematriate Magazine](#) and section for [allies](#).
- Academic article: Crawford NC (1994) [A Security Regime among Democracies: Cooperation among Iroquois Nations](#). *International Organization* 48(3), 345–385.

Great Law of Peace

It was on the shores of Onondaga Lake that a democratic and peaceful system of government was established. This was not by “America’s founding fathers” (who were really land speculators) but hundreds of years before, collectively by the Haudenosaunee. After years of conflict among the nations, The Peacemaker arrived on the shores of Onondaga Lake in a White Stone Canoe. With him, he brought a message of peace, unity, and democracy known as *Gayaneñ·hsä·’gó·nah*, the Great Law of Peace, or the Great Law. The Peacemaker instructed the nations to put their weapons down under the Great Tree of Peace, a white pine, with roots extending in four directions.

THE EVERYDAY PEACE TOOLKIT



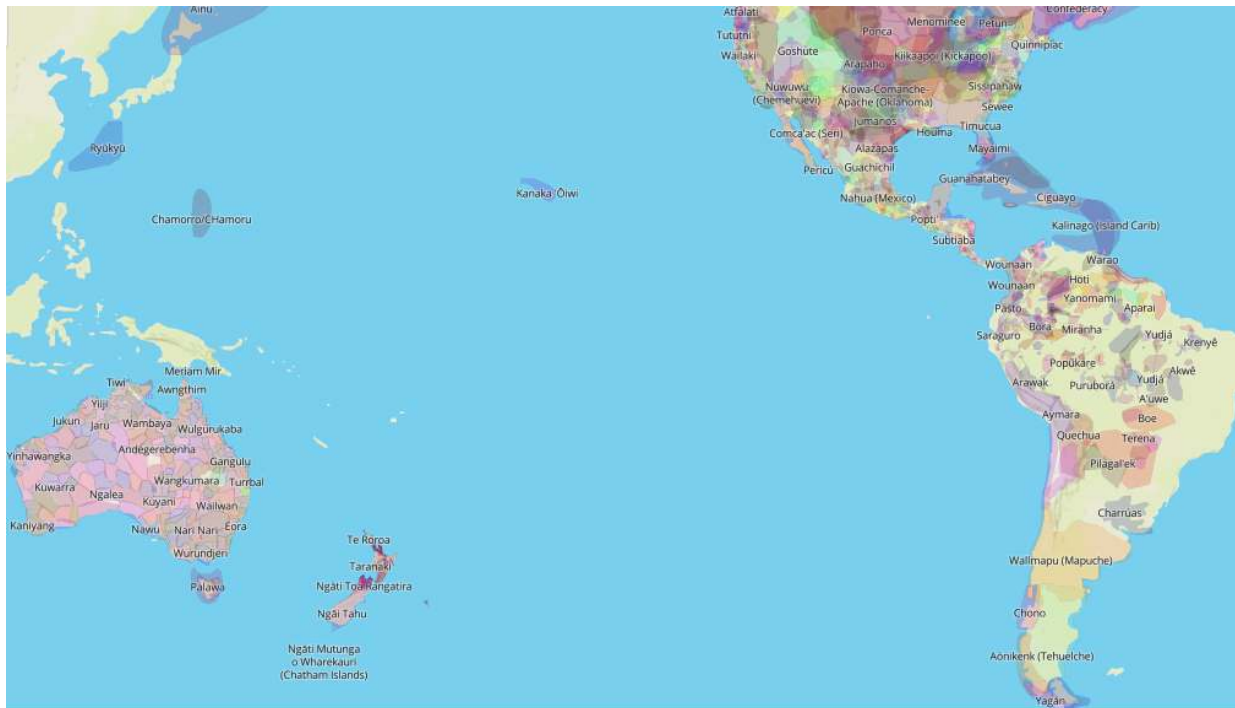
Peacemaker in the Stone Canoe by Brandon Lazore.

THE EVERYDAY PEACE TOOLKIT

With the focal principle of the Great Law as peace, a democratic system of government was formed and continues to advise the Haudenosaunee today. The [Skä·noñh- Great Law of Peace Center](#) is both a place of peace and an educational centre. It provides the Haudenosaunee perspective of Central New York's history of colonization and treatment of the indigenous population. The information shared is not taught in American history lessons, despite the influences on early Americans- both the founding fathers and early suffragists mothers. The story continues with ongoing land and environmental struggle centred around Onondaga Lake.

Learn who's land you are on with this interactive map:

[Native-Land.ca](#) is a website run by the non-profit organization Native Land Digital. 'We provide educational resources to correct the way that people speak about colonialism and indigeneity, and to encourage territory awareness in everyday speech and action.'



Additional resources for settler responsibility:

[Self-assessment for working with 'tribal' communities – 12 questions](#)

STEP #1: BE CRITICAL OF ANY MOTIVATIONS

When getting involved in this kind of work, one should ask themselves:

Does my interest derive from the fact that the issue is currently “buzzing”?

Does my interest stem from the fact that the issue will meet quotas or increase chances of any funding?

Does my involvement hijack the message and insert my own opinions or values instead of respecting those of the Indigenous communities?

Am I doing this to feed my ego?

These movements and struggles **do not** exist to further one’s own self-interest, nor are they there as “extra-curricular” activities. ³

From: *So you want to be an ally*: [EXAMPLE_Indigenous Ally_toolkit.pdf](#)



HOW
CAN
I BE
A GOOD
ALLY?

Institutional Racism

Institutions, Security, and Violence: How Do They Affect Your Everyday?

THE EVERYDAY PEACE TOOLKIT

Institutional violence today is closely related to the history of how those institutions have developed, and they reflected and *served* power structures in that historical context. Looking into these histories will highlight how institutions are often set up and controlled by some social groups that have an interest in continuing their dominance over others. Even institutions that are set up with benevolent missions of ‘development’ can be controlled by a dominant group and based on the assumptions that the other group is ‘inferior’ and needs to be helped, assimilated, (or punished), according to the vision of the dominant group.

Understanding these histories and subtle ways in which institutions are structures is essential in order to move forward towards genuinely given back agency in environments of respect and dignity.

Video: *Pukekohe: A short history of institutional racism in New Zealand*

Institutional Violence

In our daily life, we are likely to have to do with institutions regularly. These could be for example state institutions, educational institutions, health care, immigration, financial institutions, social services, and more. Much of the resources and services we need are managed by those institutions. Although we rely on these services for our wellbeing and that our families, - or because of it, institutions are also environments where everyday violence happens and has severe repercussions in people’s lives.

Everyday violence in institutions includes:

Micro-aggression, verbal abuse, aggression, abuse, and sexual violence.

THE EVERYDAY PEACE TOOLKIT

Institutions are managed by people, and so everyday violence can happen here as in other places. Institutions may have accountability systems to avoid violence, but these may or may not be effective. Also, many forms of what we call 'everyday violence' are not regulated and sanctioned, for example when they involve humiliating and shaming.

Often, people who represent an institution are in a position of power. They may be in a position of power because they may be working with people who are in urgent need of those services or benefits, or because they are children, youth, health and mental health patients, immigrants, prisoners, or other.

As mentioned before, contexts of power may exacerbate violence. It could range from people being put down, neglected, shamed or humiliated, verbally abused, to severe forms of sexual violence and aggression. These are possible especially if the institutional representative/s are able to silence the story, threaten to withdraw essential services, or in situations where that violence is socially accepted.

Exclusion from resources

As institutions manage services and resources that people need, being denied those resources can have severe repercussions. For example, it may lead to not having access to critical health care, food, housing, or education. This could happen as an effect of bias, for example, people belonging to a certain social group or gender, age or disability not taken seriously, or dismissed. Also, systems are designed in a way that systematically excludes or are not accessible to people who belong to certain groups. This can be in the form of sanctions, coercion, and violence.

Extraction of resources

Some institutions may have the power to extract or demand resources from people, not always in ways that take into account needs and repercussions on people's health and wellbeing. Also, there may be risks of abuse and corruption.

Video: *Dr Monica Carrer on 'Understanding Institutional Violence'*

Punishment and security

Certain forms of violence as used by institutions as forms of discipline, punishment, or sanction. The idea is that some violence is necessary to some extent to prevent more violence and to ensure that rules (defined by institutions) are observed. Obvious examples are the police, the justice system, and prisons. The death penalty is also still enforced in countries around the world.

Coercion and physical punishment are also used in schools, youth facilities, and mental health facilities. Practices such as [isolating, secluding, and dangerous restraint](#) are still widely enforced even on children, leading to long term consequences and sometimes even death. Another form of coercion is the practice of removing children from their families when these are considered unsafe.

Does this work in keeping us safe?

This would be a long question. For the purposes of this toolkit, the question is how could this be affecting you, even if you have not directly.

What is the problem?

These practices rely on institutions framing an idea of who is criminal, and also who is potentially dangerous. It is based on suspicion and surveillance. This makes building trust difficult. Particularly, the problem is that certain groups are usually more represented in state institutions, and they tend to frame certain social groups as 'dangerous'. The result is a self-fulfilling prophecy. Certain groups are usually much more likely to be subjected to coercion. Example: Maori in prison and child uplifts in Aotearoa, racism towards Muslims, restraint on black and disability children in the USA, etc.

What are the consequences of this kind of coercion on communities?

THE EVERYDAY PEACE TOOLKIT

Our research on everyday violence shows us that experiences of violence are interconnected. Experiencing violence and coercion, being stripped of agency has an impact on people and their families.

If traumas are not dealt with and do not heal, the root causes of violence are not solved and are likely to lead to cycles of violence. Institutional forms of violence may also contribute to people's experiences of everyday violence, suffering, and traumas.

Also, if some groups are labeled as criminal, they are more and more excluded and suspected in the society. This, in turn, affects feelings of unsafety, and more division in the community. If there is suspicion in the community and less cohesion, it means that the community is less prepared to keep its members safe. A connected community with high levels of trust, on the other hand, discourages violence without the need for coercion, and people are able to help each other in case of need, share resources, or face emergencies. Community cohesion is a key element to achieve security and everyday peace. We are all interconnected, whether we want it or not.

In summary, if all the roots of violence are not addressed and instead more violence is used to suppress some of it, then more violence is fuelled. This is also true for children. For example, in Aotearoa New Zealand, children who experienced institutional interventions like being removed from their parents and placed into [state care](#) to protect them from violence, have high chances of spending much of their youth in and out of jail, and to have their own children taken by the state. Similarly, children who are subjected to seclusion or restraint in schools are also highly likely to end up in prison early, something that experts call '[the school to prison pipeline](#)'.

CRIME & SECURITY

Do you usually feel safe in your community? If not, or not always, who are the people, situations, or institutions around which you tend to feel unsafe?

What are your relationships with the groups who are more likely to experience institutional punishment or coercion in your community, such as sanctions, imprisonment, etc? Do you feel like you are part of the same community, or do you feel like they are part of a different world?

Where do you hear information or discussions that influence your perceptions of security? (For example, from the media, social media, family, schools, etc)

THE EVERYDAY PEACE TOOLKIT

International security is also a matter that may not seem to affect us directly, but still has repercussions on our everyday, for example:

- Feelings of security and attitudes towards immigrants, religious groups, people of colour or from certain ethnic backgrounds
- Accepting surveillance practices
- A culture that glorifies war and violence, recruitment of youth
- Families of military
- Costs of war and military

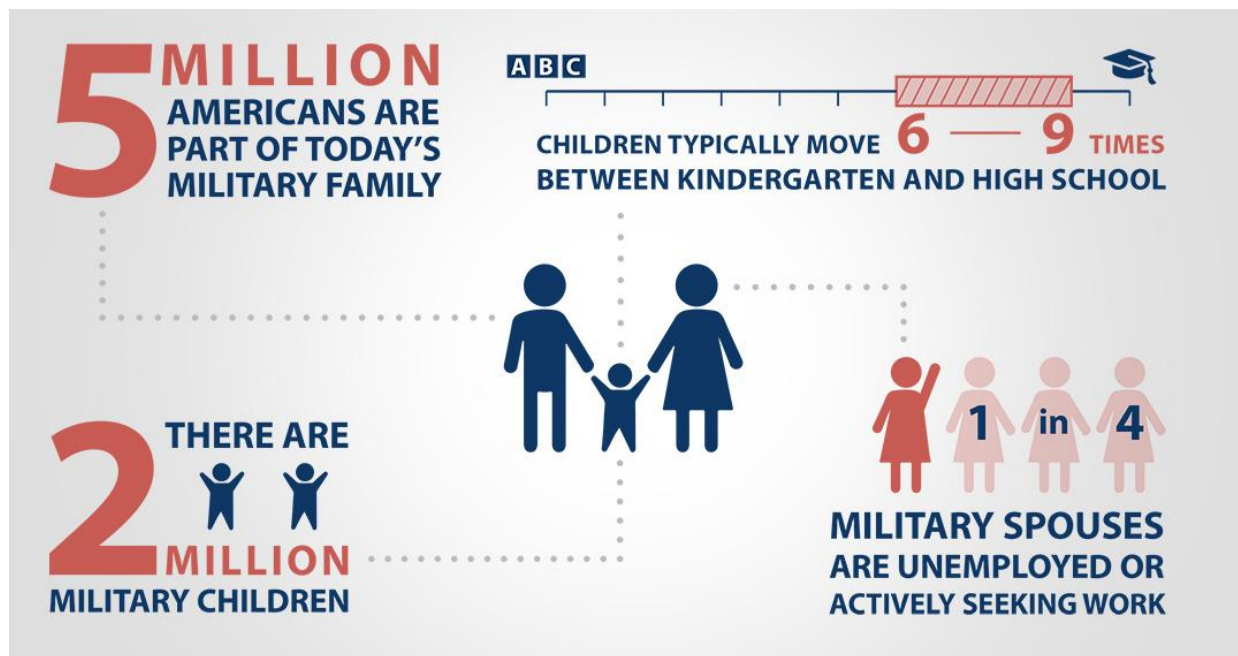


Figure: https://dod.defense.gov/portals/1/features/2015/1015_military-family/images/infographic2_Lg.jpg

What do wars overseas cost YOU?

- **Direct costs:** Immediate consequences to the victims, perpetrators and the government.
- **Indirect costs:** Delayed economic losses following the violent event, including the after-effects of trauma experienced by the victim.
- **Multiplier effect:** Calculates the additional economic activity that would have accrued if the direct costs of violence had been avoided.

Source: [War and Peace: How Violence is Disrupting the Global Economy](#)

THE EVERYDAY PEACE TOOLKIT



For more information: <http://visionofhumanity.org/indexes/global-peace-index/>

Crime and insecurity

What is labelled as 'criminal violence' could take many forms, and some forms of organised crime could operate across large territories and even internationally. For some, crime may feel like something detached from their reality, while for others it is very much part of their everyday lives. One way of experiencing it, of course, is as a victim of its violence, but we could also experience it through the way our perception of insecurity affects us. However, it is more complex than that, if we think that people often experience multiple forms of violence from both the giving and receiving end. Therefore, people who commit crimes may have experienced other forms of violence, as we discussed above.

THE EVERYDAY PEACE TOOLKIT

Crime might be interpreted as the opposite of the state and legal systems. After all, states define what is legal and what is criminal. Nonetheless, crime is not necessarily a 'break from the norm', but frequently has continuities with economic and political power structures. A question to think about could be, what could be the functions of violence in your local community? Here are some possible ones:

- **Relationships:** Relationships are really important. What we call 'crime' may involve joining groups, from youth gangs to larger and complex organisations. These groups become spaces where people interact in ways that may become important for their lives, identities, and emotions. These could be relationships based on coercion and violence (even within the group), and/ or at the same time provide a sense of security, belonging, and even love to its members.
- **Profit:** Another factor that we need to take into account to understand certain types of violence, is profit. Whether or not they are labelled as crime, there are many situations in which violence and coercion are systematically used to gain economic profit.
- **Power:** violence and coercion could also be tools to increase someone's power in different ways, for example having a certain status and leadership in a community, organisation, or for political power.

In this Toolkit, we are not focusing on this type of violence for now, as the dynamics can be more complex and multilayered. However, the resources in this toolkit are still a valid starting point. Understanding structures, emotions and power dynamics is still necessary because incidents of violence involve human beings interacting with each other. In addition, to understand some more organised forms of violence, we will also need to discuss more in-depth how economic gain, violence, and power structures interact with one another, and how these are expressed in everyday situations.

Our research shows that everyday peace can be a powerful force even in the context of such complex violence. Community cohesion, mutual support and developing nonviolent resistance skills can make the difference in contexts such as these.

THE EVERYDAY PEACE INITIATIVE TOOLKIT

Many of the systemic problems that we have touched upon so far are related to ideas about what and who is 'normal', 'good', 'like us', and what we consider 'different', 'other' and 'suspicious' or 'inferior'. We discussed this above when we talk about bodies, gender, and race. Why do we have these categories in the first place?

- **Simple categories** are easier for our brains. It is easier to think of people as good or bad rather than as complex individuals. It is easy to think of people from a certain group as all the same.
- Because categories allow us to simplify our reality, categories and labels are **used by society and institutions** for many different purposes and managing different groups. Categories also allow comparison and ranking. For example, we are assessed and assigned levels and scored since our childhoods by health professionals and schools. Other types of categories and ranks are more subtle so that we unconsciously assign people (and ourselves) to categories and judge them as members of those groups.
- **Identity:** all these categories and labels may play a part in influencing our identity, the way we see ourselves and others. Our identity is a really important part of who we are. It allows us to feel that we belong to a group, and to feel safe. However, these categories may also determine exclusion. Who are the people we feel are 'others'? How do we feel about them? And what if we are the ones who are treated as others?
- **Social standards:** the groups and categories we create are not neutral. They are based on standards of what is considered desirable, good, and better, parameters that may be implicit or even explicit and institutionalised. The existence of these standards pushes people to be and behave in certain ways and facilitates social control.

What is the price?

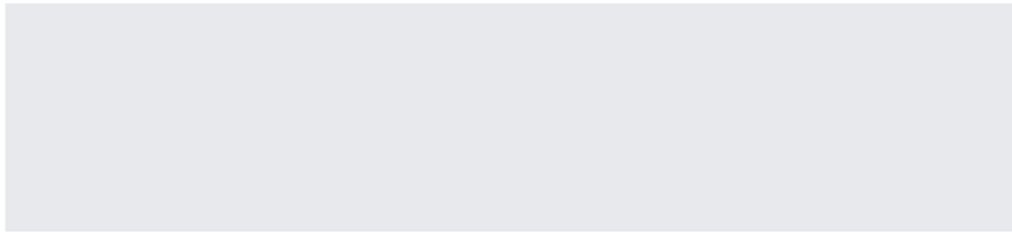
The more people differ from these standards, the more they are sanctioned by society, in different ways. They could be different for many reasons: for disabilities, neurodiversity, gender identity, race, cultural background, and much more. Not only they suffer, we all do.

THE EVERYDAY PEACE TOOLKIT

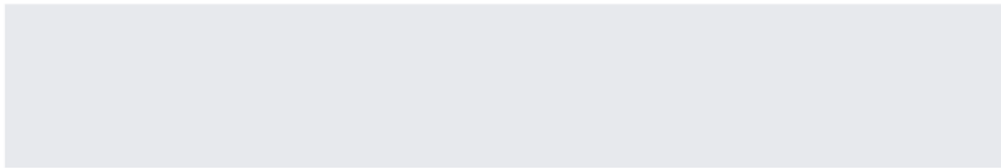
Our potential lies in our diversity. That is what enriches us. People who leave a mark in the world are not those that fit perfectly in those categories, but most likely, because they do not fit in the box. Seeing the world in boxes and fixed categories is our limit. Perhaps we do it because those small boxes give us a feeling of safety, so we hold on to them. It may feel scary to open up the box and have a good look at what is inside, and yet if we do, we open up ourselves to a whole new world of beauty.

BEYOND LABELS

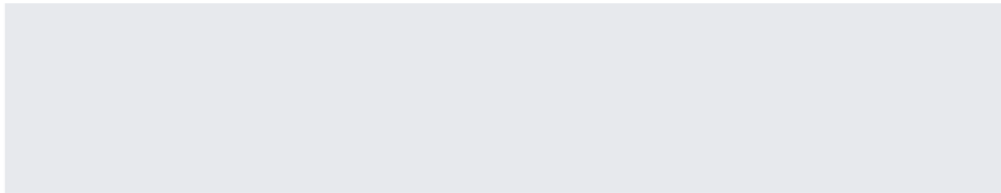
Think about 'labels' that people may have assigned to you, whether positive or negative. How do people call you?



Can you think about labels or categories you were assigned to by institutions, for example schools, health providers, state departments, etc? What about in your work environment, sports, music, or other organised environments?

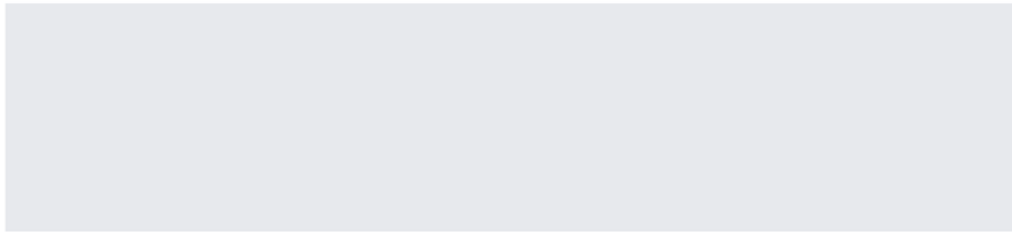


Did any of these labels influence the way you see yourself? Is any of these part of your identity?

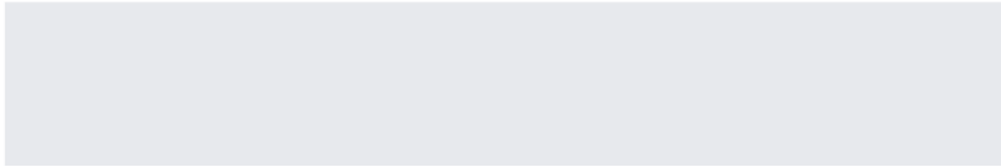


BEYOND LABELS

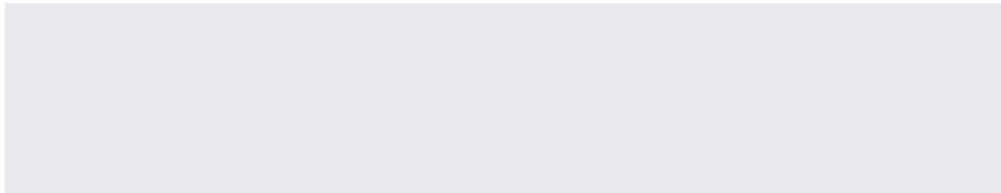
Which labels people assume are part of your identity, but are not, or rather you would not want? (Perhaps you feel like it is imposed on you).



Do you see yourself as different from what people expect from you?

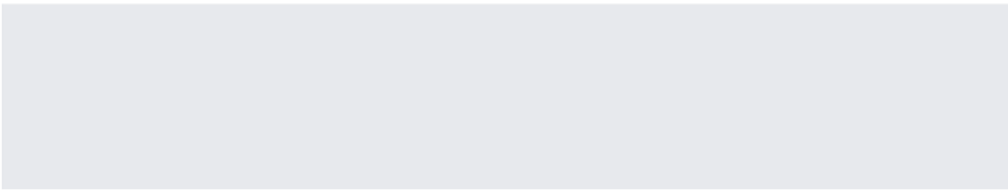


How would like to be different from these standards and expectations that people have on you?

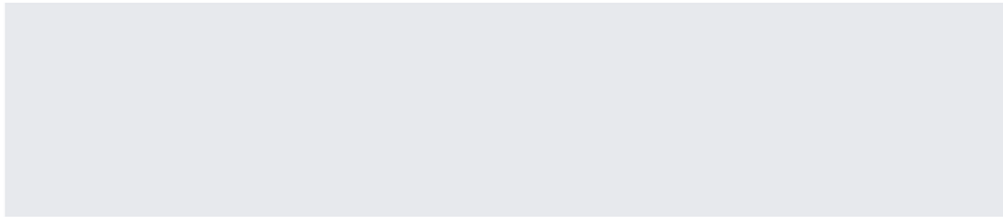


BEYOND LABELS

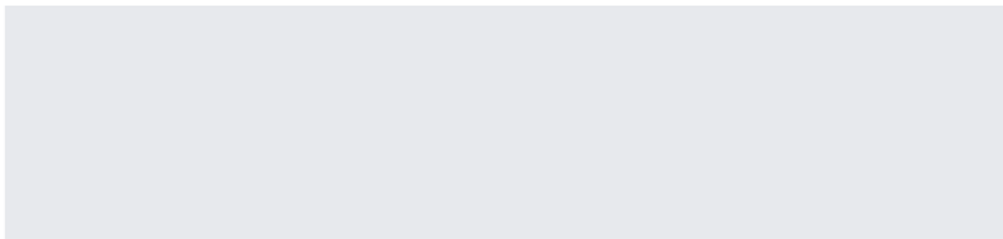
How have these labels and expectations shaped your life, for example by influencing your choices, access to education, career, services, and opportunities, or influencing your own choices?



Who or what is an important and positive part of your identity/ identities? Who do you feel as 'us'?



Who do you feel as different from you? How do you think they are different from you?



Conclusion: How Can We Make a Difference?

Ordinary people, families, and communities directly face the complex consequences of broader structures of violence through their lived experiences.

We recognize the relationship between international conflicts and domestic issues, community problems and family violence, as barriers to creating everyday peace for the individual.

Becoming aware of how our everyday struggles are related to broader systemic issues may make us feel powerless. However, these structures are made of thousands and thousands of experiences and behaviour that we put in place whenever we interact with other people. In other words, were those structures, and so we can change things, even if it may not happen overnight. A first step is developing our awareness of what happens around us and through us so that we can be more conscious choices. Once we do, we act in ways that disrupt those structures, narratives, and standardised categories, and create something different. Something where people can live and express themselves with dignity. While taking action, even actions that may seem small and part of your everyday, you are already taking your agency back and resisting those power dynamics. If you act with others, work together, you can amplify your actions.

In our community, we welcome groups to share their action and collaborate for change and support each other:

www.community.everydaypeaceinitiative.com

Covid-19 Community Toolkit

This is a people-powered, crowdsourced community toolkit with tips and tools on how to organise your community at this time. There are many ways to stay connected and organised even when we can't leave the house.

This online resource will help anyone to reach out to those most vulnerable and affected by Covid-19 and collectively make sure they are safe and supported.

The Covid-19 situation is always changing so we ask that you check with and follow official advice to keep our communities safe at all times.



TAKE ME TO THE TOOLKIT

<https://www.actionstation.org.nz>

<https://everydaypeaceinitiative.com>

