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Heavenly Culture, World Peace,
Restoration of Light



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Heavenly Culture, World Peace, Restoration of Light (HWPL)

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Special Words

Man Hee Lee, Chairman of HWPL, Republic of Korea

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2. Mohammed Abdelshakoor (Shakoor Nyaketo), Founder of Journalingual, Sudan
3. Frieda Sila Kana, Journalist of Digital Media Venture, Papua New Guinea
4. Rev Dr. Kitiona Tausi, Editor of Tuvalu Paradise, Tuvalu
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Foreword

Peace Journalism Studies embarks on a cruise around the world with international journalists who demonstrate their expertise and perspective on peace to overcome the contemporary threats from violence and conflict. In order to develop initiatives and endorse constructive implementation, understanding the structural issues stemming from cultural and historical setting, backgrounds and causes is the starting point to find solutions tailored to each community or society for sustainable peace. This first volume offers some of the ideas with the eyes of journalists in different parts of the world.

Rev Dr. Kitiona Tausi analyzes issues of climate change discussed in the country of Tuvalu where the life style of every society including trade and economy to a large degree depend on the contemporary system of production, distribution, supply chain and consumption of fossil fuels as major energy source. This sheds light on our attention to our daily routine and issues deeply connected with “how the world should work”.

Ms. Frieda Sila Kana dedicates her focus on sorcery superstition involving violence against unspecified persons targeting women and children (and sometimes men) committed in Papua New Guinea and reconciliation efforts that brought about peaceful approaches to the social conflict. Her storytelling gives tremendous insight on civilian-led peacebuilding efforts for the foundation of a just, fair and peaceful society.

Mr. Mohammed Abdelshakoor (Shakoor Nyaketo), Founder of Journalingual Press, describes peacebuilding efforts from the 50 years of long-term conflict led by the country combined with the international society. His analysis in the real world of conflict emphasizes a practical, strategic development of peace initiatives with the combination of national institutional mechanism and international support.

Mr. Supalak Ganjanakhundee introduces the intra-state conflict in Thailand whose southern provinces bordering Malaysia with Muslim communities have suffered from violence for decades. With this case study, he suggests that the peacebuilding approach with national and international actors with both government and non-governmental organizations can be more effective for long-term peace, as seen in the case of Mindanao, the Philippines.

Experiencing the war between Ukraine and Russia at a close distance, Mr. Ihor Shevyrov highlights the foundation of global peace as a common goal based on the UN-led initiatives in international relations, which can be supported by additional instruments including the Declaration of Peace and Cessation of War (DPCW) drafted and proposed by HWPL to allow development of society through a culture of peace.

Along with the contributions from journalists, this volume also includes special space with a speech delivered by Mr. Man Hee Lee, Chairman of HWPL. In the words, important ideas on the cause of international cooperation for peace under his expression “We Are One” will provide rich motivation for our dedication in our times for our future generations.

I hope this publication leads to making all our efforts in an innovative way to creating a good place to live. We are one under peace.

Thank you.

Dr. Ian Seo
General Director,
HWPL HQ of Department of Public Relations, Republic of Korea

1. Dear Family Members Around the World

Man Hee Lee

Chairman of Heavenly Culture, World Peace, Restoration of Light, Republic of Korea

Greetings,

I am Man Hee Lee, the peace advocate of Heavenly Culture, World Peace, Restoration of Light (HWPL).

It is an honor to be speaking with like-minded believers of peace who dedicate their lives serving their people, country, and creed. As people who share this earth together, the duty appointed to us is to preserve the natural principles and rights of mankind.

As we have seen from the past memories of our forefathers, to ensure that our future generations do not enter such periods of darkness depends on how active we remain to protect what is right and just for humanity.

It is for this reason that I, to this day, continue to act upon the vision I have received, a vision of life, peace, and harmony.

What I desire to share with you is the Declaration of Peace and Cessation of War. Drafted by renowned legal experts, the declaration's purpose is to cease all wars on earth. What makes this newly-designed declaration unique is its inclusion of provisions designed to prevent religious conflict, often times excluded from legal projects. However, a provision addressing religious issues proves to be crucial in achieving peace; as much as 80% of wars stem from religious roots.

If every country in the world adopts legislature inspired by the Declaration of Peace and Cessation of War, I have faith that war will no longer break out. Peace, our long-awaited objective, will be achieved, and the world will be transformed back its original and perfect design.

Adopting this declaration ensures achieving a world of safety and peace. Not only will citizens support its provisions, but when the heads of state become aware of the declaration, how can they go against its message? Going against the Declaration of Peace and Cessation of War is going against peace. Therefore, if a head of state rejects this declaration, wouldn't their future descendants question their leader's stance on morality?

Thus, a head of state who encourages war instead of peace will fall into disfavor with the global community, causing an urgency by the people to adopt the declaration. However, when heads of state practice politics based on the declaration, the scourge of wars and conflicts will end, and peace will blossom around the world.

When heads of state around the world sign the Declaration of Peace and Cessation of War, surely this will gain the United Nations' attention, causing the implementation, through the UN and its Security Council, of the declaration on an international level to be much more possible.

Fellow workers of peace, this is my declaration to you: to support this movement, and show your support for what life has desired since the beginning. I urge you to show your commitment to establish harmony throughout the world by advocating the Declaration of Peace and Cessation of War to be incorporated in all nations.

I thank you for your time in reading my message for the world. Our efforts in restoring this earth are beyond what man desires, but instead the hope of all sources of life. Even the beasts and trees yearn of a day when justice will reign, and this work lays in our hands.

I look forward to working together towards the hope that our citizens dream of.

Man Hee Lee
Chairman
Heavenly Culture, World Peace, Restoration of Light

Reference

<https://www.hwpl.kr/language/en/dear-family-members-around-the-world/>

2. Thailand South: A Continuity of Peace Talk, But Still Far Away From the Goal

Supalak Ganjanakhundee
The Nation Chief Editor, Thailand

(This is the speech delivered by Mr. Ganjanakhundee at the HWPL's 9th Annual Commemoration of the Declaration of World Peace on May 25 2022.)

My name is Supalak and I am a visiting fellow at the Pridi Bhanomyong International College, Thammasat university Bangkok, Thailand. I'd like to commemorate of peace process on the 'Thailand South: A Continuity of Peace Talk, But Still Far Away from the Realities'.

Recently, an agreement in principle reached by Thai authority and separatist Barisan Revolusi Nasional or widely known as BRN on the beginning of April to have a temporary truce during the holy month of Ramadan, gave some hopes for peace in Thailand restive South.

But many questions remain how far such a peace process can go and the reason for why my participation in the peace building under leadership of the Heavenly Culture, World Peace, Restoration of Light (HWPL), which is so important to peace process in Thailand south. To that end, the international efforts to bring peace to the violence laden region is essential.

Some 7,300 people have been killed and 13,000 other injured in 21,000 violence orchestrated in the predominantly Muslim region of Thailand since early 2004. The violence, however was confined in only three provinces in the southernmost part borders to Malaysia, namely Patani, Yala, Narathiwat and a few districts in Songkhla province.

The root cause of the violence could be traced back more than a century ago when the kingdom of Thailand, then known as Siam annexed the region where it is home of vast majority Muslim Malay. Bangkok elite understands that the roots of the violence orchestrated by Muslim insurgents lie in the grievances of people with a distinct ethnic-religious identity. A vast majority of the population of the region are Muslim Malays who want to enjoy their unique way of life in a predominantly Buddhist country. Many members of the Bangkok elite, however, view crime and local political conflicts as crucial factors behind the violence. Thai authorities have relied on search-and-destroy military operations to contain the violence, but they have failed to restore the peace so far.

Previous attempts to restore the peace have been relatively ineffectual. The Thai government initiated the peace talks for the first time in 2013, during the administration of Prime Minister Yingluck Shinawatra. Three rounds of dialogue with the BRN enabled the two sides to know each other better, but failed to yield any results. The failure was due to poor management of the talks and, more importantly, to political turmoil in Bangkok. In 2014, Yingluck was toppled by a group of generals who were less supportive of the peace efforts.

The military government under General Prayut Chan-ocha sought an international image of working toward peace in the region, but it changed its chief negotiator three times without making any concrete progress toward peace. While saying that it championed the cause of peace in the Deep South, the 2014-2019 military government did not have a clear policy on the talks. Military commanders who oversaw the restive region sometimes rocked the boat. For example, in 2018 Lieutenant General Piyawat Nakwanich, then serving as Fourth Army Region commander, bluffed the government's own negotiating team as it tried to make a deal with the insurgents on safety zones. The general said that the Army had already set up safety zones of its own, but failed to acknowledge that violence persisted in those zones.

The new chief negotiator General Wanlop Rugsanoh, who assumed the position in October 2019, has shown confidence in his meetings with the BRN. The former chief of National Security Council Wanlop was regarded by many observers and experts as a flexible person who is willing to listen and adjust the plan in accordance with local demand to achieve the peace.

An agreement in principle reached by Thai authority and separatist Barisan Revolusi Nasional or widely known as BRN on the beginning of April to have a temporary truce during the holy month of Ramadan gave some hopes for peace in Thailand restive South.

With Malaysia's facilitation, the latest truce known as Ramadan Peace Initiative committed to stop violence during the fasting month until May 14. The so-called gentleman agreement given that both parties did not sign any official documents to endorse it, members of separatists BRN were allowed to return home to spend time with their families during the holy month.

However, the temporary truce might not be able to end the chronic violence for many reasons. One, it is premature to judge whether such an agreement would be effectively implemented by both sides, given that the BRN might not be able to control its new generation fighters on the ground and the Thai military maintained its search and destroy mode. There might be some operative cells of the insurgents who failed to honor the truce, which they didn't agree in the first place. Violence incidents took place on 18 and 19 April as two men were shot injured and dead by unknown gunmen in Pattani and Narathiwat province respectively.

Number two, while the truce might create conducive atmosphere for further discussion, Thai authorities have consistently showed their reluctance to go further for political dialogue as some officials said they don't want to uplift the separatist status to sit with them equally.

Number three, the truce was facilitated by Malaysian official in Kuala Lumpur for the sake of trust by both parties, but Thailand fears of internationalization of the peace process, therefore they denied any involvement of international observers. Such attitude could prevent international community from witness the implementation and verification of its effectiveness. Nobody knows how and what kind of mechanism to implement the truce.

Number four, while the Muslim Malay openly call for a certain level of autonomy, Thai authorities are not ready to discuss the any sense of self-determination due to the fear of separation from Thailand.

The term autonomy, if not independent, is a taboo issue for Thailand's elite to discuss. They always cling to concept of the unitary state and inseparable land.

So in conclusion, the history of peace talk has already delivered its verdict that any peace process would lead to lasting peace must address the problem at its root cause and must be conducted along the democratization with intensively participation of not only stakeholders but also civil society. Thai authorities said they allow participation of civil society to the peace process.

But let me talk about the peace process in the Philippines's Mindanao for an example to demonstrate how international civil society gets involved.

Back in 2014, Heavenly Culture, World Peace, Restoration of Light (HWPL), an international NGO mediated the conflict in Mindanao by proposing a peace agreement by local representatives. Witnessed by Chairman Man Hee Lee of HWPL, the peace agreement was signed by Hon. Esmael G. Mangudadatu, the then Governor of Maguindanao, and Archbishop-Emeritus Fernando Capalla of the Archdiocese of Davao representing local leadership. Since then, the province of Maguindanao and the Moro Islamic Liberation Front (MILF) declared January 24 as "HWPL Peace Day" and have commemorated it as annual event to reaffirm international cooperation and local partnership for peacebuilding in Mindanao.

Latest peace initiative took place on 14 March at the HWPL's 6th Annual Commemoration of the Declaration of Peace and Cessation of War (DPCW) when over 5,000 participants got together under the theme 'Initializing Peace: Building a Legal Foundation for Sustainable Peace.'

The UN-affiliated NGO HWPL has endorsed combined efforts of governments and civil society efforts that lead to the institutionalization of peace in each society. Its DPCW proclaimed in 2016 has provided a guide to citizen-led peace advocacy, in line with international organizations including the UN, the African Union (AU), and the EU that have stressed normative guidance as a standard for substantial conflict resolution with the participation of women and youth.

Thank you for your attention. And this is for peace. Thank you very much for your attention.

3. Peace-building Efforts in Sudan

Mohammed Abdelshakoor (Shakoor Nyaketo)

Founder of Journalingual, Sudan

As an international peace NGO, HWPL has been working for delivering peace message and raising awareness of the tragedy of war, especially in Myanmar and the Russia-Ukraine conflict through statements on the human rights crisis.

HWPL is also spreading news of peace-building efforts by citizens and urging government and religious leaders to have awareness of their roles to make peace and leave peace as a lasting legacy.

As a journalist who eagers global peace and one of peace messengers of HWPL, I support and participate in this movement.”

I would like to introduce a case of the peace-building efforts in Sudan from a perspective of a journalist.

You know that Sudan has been in war, and conflict for more than 50 years. As a result, Sudan is in a period of stagnation in political, socioeconomic, cultural and even religious fields. When we talk about peace, security and stability, we recall the recent peace agreement signed between political parties and armed movements in Sudan. After the overthrow of President Omar Bashir, the longest-running regime in Sudan’s history, the move is seen as an effort to build peace in Sudan.

Peacebuilding in Sudan is still fragile and in its early stages. This is because the change of government did not bring security to Sudan. Therefore, the situation in Sudan can be described as an emergency. Just last week, there was a massive killing in western Darfur, eastern Sudan is in a volatile situation, and ethnic strife is likely to break out. In the conflict, northern Sudan is preparing for an armed movement, thinking that the Juba Peace Agreement will not meet their demands and give them justice and equality. The capital, Khartoum, is at the alarm of a civil war caused by political organizations, and within the nation’s armed forces, another war is about to break out. This is because the Sudanese army has dozens of armed groups fighting against the government.

The 19th December revolution came with three main components which are Freedom, Peace and Justice, but none of the three main pillars is achieved, there was a global support and hopeful expectation for the Sudan to move on after the form of a joint of civilian and military government which is led by Dr. Abdalla Hamdook, the former prime minister and the peace agreement that was signed in Juba the capital of South Sudan.

The situation deteriorated and national peace and security deteriorated after the military coup on October 25, 2021. There were specific attempts by the African Union and the UN to support the integrated implementation of Sudan (UNITAMS), and regional efforts to maintain peace. However, the political situation did not allow peace activities in order to achieve regional and domestic peace.

The people of Sudan are more desperate than ever. This is because murder and random attacks on innocent citizens still continue. I represent Sudanese people in the entire region of Khartoum as well as the war zone. It represents people suffering from weapons raids, property looting, and destruction of their property and personal property.

Finally, I would like to thank HWPL for its hard work and activities to make peace across the world. I would like to gratitude specially to the seminar report on the situation in Darfur last year. Lastly, I would like to implore you to support my country and pray that my country can achieve peace and security as soon as possible.

Mohammed Abdelshakoor (Shakoor Nyaketo)
Youth Peace Ambassador
Former Commissioner for Peace and Security to African Youth Commission
Founder of Journalingual Press

4. Sorcery Superstition cause Violence

Frieda Sila Kana

Journalist of Digital Media Venture, Papua New Guinea

Summary

Sorcery and Witchcraft Accusations Related Violence Against Women and Girls is an emerging trend of violence and enemy of peace for any innocent women and girls around the country, Papua New Guinea in the recent years, perhaps more significant in the last 10-15 years. This article gathers incidents from different sources of Violence arising from Witchcraft and sorcery related experiences of the writer and perspective from different sources of information.

Sources include researches, human rights initiatives, government legislature and policies all aimed at addressing the issue of community violence rooted in witchcraft and sorcery. In getting to the point of Sorcery Related Violence that deprives the women and children and community of living in peace, it is necessary to bring out the more prominent form of violence and conflict which is the tribal fights.

Though it is not as big as a tribal warfare the actions of inflicting pain and causing death upon the victims is very barbaric, intense and inhumane that it cannot be ignored or let passed as just another violence taking place. Taking away a women's life is taking away a whole generation of people because women give birth to another human being who will extend the human kind into the future.

In the Highlands region of Papua New Guinea tribesmen fight with enemy tribes mostly for reasons of arguments over ownership of land, jealousy over women, theft of pigs or even when people starting fights when drunk with alcohol. Sometimes it happens just out of suspicion of someone being killed somewhere. People try to find reason and they blame it on Sorcery or (Sanguma) in local dialect. A fight between two people is likely to involve their clansmen or people from their village and often it ends with people being killed and retaliation or payback killing then starts.

Tribal fights are very destructive and a hindrance to development, a dreadful action that causes chaos, havoc and heartbreak. A lot of loss in businesses and dwelling houses that become the victim of arson in the peak of a tribal fight. Young able men are either killed or disabled from the injuries they receive from the tribal enemies, women and children killed, farms and food gardens destroyed and the farming lands of the tribes taken away and occupied by the advancing enemy tribe.

These actions have caused people from the Highlands region to move away from their own provinces and towns to other towns and urban areas or even settlements in other provinces but mostly they end up in the Capital City of Port Moresby.

So tribal fights in the past used to be caused by the reason I mentioned above, but in recent times another phenomenon has become the reason for fighting and killing and that is, "Sorcery Related

Violence and Accusation against Women and Girls”. In fact it has become one of the worst cause of torture of women and girls mostly but sometimes men as well, and it’s increasing by the day.

I believe that the Sorcery Related Accusation and Violence Against Women and Girls is part of the devil’s strategy to continue its dominance over the lives of people and denying them of long lasting “PEACE” as desire for humankind.

As the people in the rural parts of the country accept modernization and changes the more people desire for better way of life and a more permanent possession of a peaceful and prosperous life. Many people in the highlands region where ‘fight, kill and compensation’ is the way of life’, started to move away from their traditional homes to avoid that. Thus people no longer want support the tribal fights. There is less attention now paid to the tribal fights because another trend of violence has crept up upon the unaware victims.

Though there is still factions of tribal fights existing there is less publicity as the attention of the media has moved to the Sorcery Accusation Related Violence as an emerging issue.

The irony of the situation is that we can see as the Christian Faith becoming stronger with the principle of ‘forgive your enemy’, and as the expression of faith to let the Holy Spirit deliver people from all sorts of bondage spiritually, the evil takes another form of taking peace away from individuals and communities.

The Christian faith influence the mentality of men and women to see their own potential to create wellbeing and prosperity. However, I believe this caused the evil spirits that had bound these people for generations past to fight among themselves and prohibiting each other from living out their dreams of a better life in peace and enjoyment to find another way to oppress the people.

As the saying goes, ‘the devil never sleeps’ and even the Christian Bible states in the scriptures in 1st Peter 5:8 says ‘Beware of your adversary the devil walks about like a roaring lion, seeking whom he may devour’. Evil rose through the age-old norm of women having low esteem in society as the subservient gender. The phenomena of Sorcery related violence began to rise in the communities and the accused perpetrators are the women and girls.

The new trend of enemy was the accusation of sorcery which is derived from superstition of spirit enemy called sorcery. In the local term in the Pidgin language it is known as ‘sanguma’.

Much has been written on the subject of Sorcery or sanguma in Papua New Guinea and circulated or published in the world and I want to include a portion of a blog by Jessica LaVopa in the The Borgen Project titled “Sorcery Killings in Papua New Guinea” to give more light to what I am trying to express here.

From the blog LaVopa stated what has been the norm for centuries.

While sorcery superstition has been in PNG for centuries, it is an introduced phenomena to the

Highlands region of the country where payback system is the norm, that is when someone is killed, another person has to die in retaliation, and it doesn't matter whether it was an accident or whether the deceased was in the wrong. It is norm for the offender to attack in broad daylight.

However, in the coastal regions sorcery belief or superstition is a way of control mechanism for the societies and their governance of people in a locality or several localities. Every severe illness and death is often thought to be caused by spiritual forces rather than a physical health causes such as by a virus or bacteria.

Say for instance if a child dies from extreme diarrhea or when a woman is diagnosed with cancer at the latest stage and told the hospital cannot do much about her healing, her relatives will blame it on someone else as the cause.

If a woman dies from cervical cancer or breast cancer or even womb cancer, her relatives will put the blame on some jealous man who puts a curse on her using some of her under garments and casting the spell on them. This superstition is so deep that even to this day, people do not practice healthy living standards or attending to their health with early medical checkups. In such cases the relatives of the deceased also try to retaliate but without medical proof.

The people of Melanesia including Papua New Guinea, believe in people using sorcery to caste fear and so most causes of deaths are blamed on this. Certain people are suspected of practicing evil rituals that are believed to cause sickness and death on people. English and Australian colonizers established in the law that anyone accused of practicing sorcery to kill someone else is guilty and will be punished. In 1971, the Papua New Guinea government passed the Sorcery Act. This law made sorcery an illegal and criminal act. It is punishable by law if someone is accused of committing murder through sorcery.

Between 1980 and 2012, sorcery killings resulted in only 19 charges of murders or willful murders. Then in 2013, the Sorcery Act was repealed (the part about sorcery as an acceptable murder defense). Witchcraft practitioners were (and are) still imposed with the death penalty — although, there have been no executions since 1954.

Additionally in 2013, the government passed a Family Protection Act. The new act criminalized domestic violence and allowed women to acquire protection orders. But according to Human Rights Watch, the implementation of the law is weak.

Despite the new legal repercussions, death rates have continued to increase. It is believed up to 50,000 people have been accused over the years, and there are 200 sorcery killings annually.

Sorcery killings in Papua New Guinea continue today is because of the lack of punishment and law enforcement. Many public events have occurred when it comes to sorcery killings, many of which are not noticeable by the mainstream media.

In a 2016 case, four women were accused of stealing a man's heart. After condemning the women for witchcraft, villagers attacked the women and forced them to return his heart. The man made a full

recovery with his “returned” heart. While the man lived, a video surfaced of the burning, torture and death of all four women. Justice, the 7-year-old girl who gained global attention, was accused of the same act. Likewise, her village captured and tortured her for five days.

Sorcery, magic and witches are a strong legitimate belief in some cultures, especially in Papua New Guinea. Sorcery, also known as “sanguma,” is a life or death issue in Papua New Guinea — sorcery killings in Papua New Guinea are all too common.

These murders rarely make the news, and police protection is unreliable. Those mainly accused of witchcraft and sorcery are women, which leads to gender-based violence in Papua New Guinea. Since 2013, Papua New Guinea’s government has been attempting to stop this modern-day witch hunt. Despite their efforts, it’s harder than it seems. One main obstacle is the lack of awareness. This problem only gained global attention in 2017. The people of Papua New Guinea accused Justice, a 7-year-old girl, of using black magic.+

Papua New Guinea’s government has been upholding their decision to hold individuals accountable for sorcery killings. In 2017, The National Council agreed that eight men were to receive the death penalty for a sorcery-related killing. Further, the government raised \$2.9 million for “sorcery awareness and education programs.”

There are even foundations, such as the PNG Tribal Foundation, dedicated to helping Papua New Guinea. The organizations fight to change the country’s societal views on women, engage in new health care programs, open women’s forums and help at-risk youth. The PNG Tribal Foundation actually helped create a plan to save 7-year-old Justice from her village.

In many communities now especially in the highlands region deaths caused by sorcery related accusations went out of hand creating an outcry across the country and both the church and the government and civil society stood to tackle the issue, while it continue to escalate.

Women captured when someone dies and accused of committing the crime of death through sorcery and work of police force is limited due to scarcity of logistics, it is impossible for the law enforcers to intervene when a woman is at risk of being tortured. Though it has been happening before it was not until connectivity became possible in the last 15-20 years and social media became widespread that pictures circulated to expose the criminal acts of barbaric tortures take place.

In late 2016, an article in the National Newspaper Weekender told a descriptive story of a victim of Sorcery Related Violence that destroyed her life physically and mentally because she was accused of the death of her promiscuous husband who died from AIDS together with his third wife.

The woman recounted on the events when she was repeatedly gang raped together with the second wife of her husband. After the night of humiliating gang rape, these men took them to a public place where they were both tied up on stalks and forced to admit that they did perform sorcery on their husband, by eating his heart as well as that of his other woman.

She said the torture was done by known people even her own family including her own first-born son who was a 14 year old at that time. He despised his mother for allegedly killing his father through sorcery, but that was all a lie. The woman was able to tell her story in detail after she got rescued by some brave and kindhearted missionaries who hid her and took her away overseas with her three younger children. She survived but the wounds remain and often times she would reflect back on the inhumane torture she received for something that she didn't do.

When COVID-19 arrived in the country, it would have been a disaster among the communities in the rural areas but also in squatter settlements in semi-urban areas. That is because it is natural that any disease that is not curable by medical treatment is always blamed on sorcery.

Thus many would die in their homes and not taken to the hospital. Fortunately the government through the health department took the step forward in creating awareness throughout the country that made most people understand the cause of a life threatening flu and cough.

Media played a very big role in the dissemination of the right information and education to the general public on the protective measures to be taken by the general public and the front line workers such as the health care workers, airline and seaside workers, hospitality industry as well as news reporters and disciplinary forces. Early action of the government in border control has contributed much to the minimum effect of the COVID-19 in the country through the WHO and the National Department of health were in full alert on the matter. However, Papua New Guinea has other factors that denies the people of peace and wellbeing. Sorcery Related Accusations and Violence against women and girls remains to be one of these factors.

In Papua New Guinea Christian missionaries are usually the first ones to show the forgiveness, love and care of people who are being mistreated, children who are orphaned or unwanted they care of them and put them to school etc. In some areas missionaries are respected for the fear of God, however in some places they are not so in this particular story, the missionary had to hide the woman and take her away because they would also attack him if they find him harbouring one they deem to be an enemy.

As the years go by different other civil society organisations such as the Human Rights Defenders who were supported through an Australian PNG Partnership project intervened into rural areas where women and girls were being mistreated and even tortured and killed for false accusations of sorcery related deaths.

One such group called Kup Women for Peace that started by the victims got assisted by this help from outside. A number of women who were either victims or protectors started this organisation to bring peace in the community by stopping all tribal fights. As I mentioned earlier, tribal fights can also erupt from Sorcery Related Accusations. While each of the Human Rights Defenders started to make a move towards ending violence against women and girls, the donor communities had noticed and come in to assist with funding, training and other support.

I related here the experience of one Angela Apa, now a Human Rights Defenders who told her story

in the project, 'A digital story telling' for the HR Defenders to tell about their encounter in a declared fighting zone called 'Kup' in the Western Highlands province, Papua New Guinea.

"My name is Angela Apa. In Kup tribal fighting is a norm. Men beat up women when someone dies and I am a victim of this. I was beaten up very badly when one of my in-laws passed away. I am a teacher by profession and all my teaching years I was teaching in my own area. My in-laws often taunt me saying I am a greedy woman because I don't share my earnings with them only with my own relatives.

"So when my brother in-law died from a tribal fight they had with the opposing tribe, they spilled out what had been in their hearts as they openly accused me of killing one of their own by sorcery.

"You are a sorcerer. You carry the "kumende" or "sorcery stick" and you gave it to our enemies and that is why they won the battle and killed one of our own." They said.

These people put gun at us and burnt our houses. I mean they had their guns with them and they would have killed me then, but I had two faithful sons there who protected me. They were John and Willie who are warriors, especially Willie. So these people were afraid of him so did didn't kill me but I did run away from my husband's tribe and went back to my own tribe for fear of being tortured.

Before this in 1999, I met with two other sisters from my enemy tribe May Kini and Agnes Sil whom I planned with on how to tackle the issue of men torturing women due to false accusations and unnecessary tribal fights forever. Towards the end of 1999 this incident occurred to me and went to Kundiawa hoping I would meet with them and we wet at the second hand clothes market and they asked me what's wrong? I cried and said, I was beaten for your tribe's sake. They cried with me but there we promised not to stop our aim to stop all tribal fights in our area.

So we gathered all the women in the Kup area and brought awareness to them. We brought cigarettes and betelnuts and money to get their interest. When we got their interest then we started our awareness talks.

We told the men: "For 9 months we carried you in our womb. But very soon you are grown up and you want to go fight and kill somebody. He also wants to kill you so you get into the fight and then either both of you or one of you dies. Then for that you return to us mothers and accuse us of being sorcerer. Were we sorcerers when we gave birth to you?"

We were not sorcerers so we brought you into this world. You inflicted so much pain on us, can you stop doing this to us your mothers? At this words the menfolk started to cry all over the place. These are the warriors of tribal fights and those men who torture and terrorize innocent women accusing them of being sorcerers. They begged us to stop because they were being convicted in their hearts.

We went from one end of the district to the other to bring this awareness about stopping the tribal fights and the abuse of women with false accusations. When we saw that everyone was convinced about our cause, in 2002 we called for a large reconciliation ceremony. In that ceremony the enemy tribes came together for the first time with pigs as a mode of compensation and goodwill. They hugged

each other and cried over each other's shoulder.

So this day became the birthday of our peace organisation 'Kup Women for Peace'. When I see women who are abused and come to me in distress, I wouldn't stop helping them. Day and night I won't stop to help them until they get their justice or until they escape danger and go to a safer place. That is because I felt what they are feeling as I was in their shoes before.

I am a Human Rights Defender in Chimbu Province and as a Highlander, I will not stop defending the women, and I won't rest!" Angela Kup.

So this was one example of what the community in Papua New Guinea has done and is doing. In many other provinces women themselves have stood in the way of the battle and urge their men and their sons to stop fighting and stop abusing the women and girls and using local cultural and traditional means they brought peace to their communities. What the soldiers and guns cannot achieve, they settle without the weapons.

Another example of a woman leading in bringing peace is also in the Highlands but from Southern Highlands Province. This woman under the banner of Mama Halpim Mama. The main aim is to bring peace into the community by elevating the women's status through economic independence. The founder of the organisation, is Ms Ruth Undi. Like out highlands province, Southern Highlands also has enemy factions within districts or neighbouring districts. This time it is the people in the Sugu Valley of the Erave district in Southern Highlands. The reason for the fight is not made known here but from the story we can tell that these people have been at war with each other for so long and no men, women or children felt safe to move freely and pursue their dream for a better life in peace.

So this women's community organisation called Mama Halpim Mama meaning one mother helping another mother went in through the small business ventures for village women to make them be independent of their husbands and menfolk so they can speak their mind while standing on their own two feet.

Thus the two warring tribes came together in early March this year when they were called by the leader of the group "Mama Halpim Mama" or "Mothers helping Mothers" for a peace reconciliation. It took them the whole day and for the first time warring factions warlords came with their people to gather in the village called Poleamba where the women's presentation for their financial assistance was taking place.

The warlords of both tribes were called up to the stage by the women leader and they were asked to shake hands and not only that but were asked to hug each other as a solemn sign of forgiveness and start of long lasting peace in their locality. They didn't stop there, this woman was determined for all this to be official so she prepared mutual documents of peace treaty to be signed by the warlords and they did though the process took the whole day and into the night. The men were made to understand what was in the agreement before they sign not to go into war with their brothers again.

As many places in the world, peace is desired but will never be achieved fully because of human

nature. Likewise, in Papua New Guinea all efforts are being put into it including the law enforcement as well as the spiritual influence.

Papua New Guinea is a Christian Country and the Christian Church has powers to influence the minds and attitudes of people. The church has recognized the tribal fights and recently the Sorcery Accusation Violence against Women and Girls as a serious matter and had done researches and held forums on the subject.

Consequently, the Church came up with a strategy, “The national strategy for churches to address Sorcery Accusation Related Violence (SARV) in order to bring peace and safety into the lives of those accused, especially the innocent women and girls.

In the forward of the strategy, the General Secretary for the PNG Council of Churches, Reverend Roger Joseph says, “Sorcery Accusation Related Violence (SARV) that has been among the greatest miscarriages of justice seen in the 21st century in some of our communities in Papua New Guinea. This strategy has been developed through extensive consultation with all Church bodies in Papua New Guinea, the Government at the National and Provincial levels and Non-Government Organisations.

He rightfully said Churches who are central to community life in Papua New Guinea and who provide leadership, guidance and support to millions of Papua New Guineans, while also delivering essential services to even the remotest parts of the country, have a very critical role to play especially in terms of providing “Gutpela sindaun” (Wellbeing) to the vulnerable.

In pursuit of this desire to bring peace to the vulnerable individuals, the church collectively made this fundamental statement as the foundation for the strategy.

“We the Churches of Papua New Guinea come together in unity to address Sorcery Accusation Related Violence (SARV), which is destroying our people and our country. We acknowledge that the Government of Papua New Guinea has recognised that due to the spiritual nature of Sorcery as a belief system, Churches can have a greater influence on this belief system in order to address the accusations and resulting violence including torture, killings, damage of property, loss of homes, and fear that negatively affects our nation.

It is the overall vision of the Church to see the reduction of SARV around our nation, so our communities are living in harmony with God and each other in a safe and peaceful environment.

It is the Mission of the Church to perform its Christian duty in ensuring this vision is realised as guided through the word of God.

Church being the most powerful and influential organisation in Papua New Guinea because of its widespread infiltration into the communities far and wide is perhaps the ultimate channel for peace to be established in the communities. I believe peace comes from the heart of a person who is at peace with God and with him or herself. When the person confesses his or her wrongdoing to God and men and seeks forgiveness then there will be acceptance, peace and harmony in the family, tribe,

community, country and the whole world.

In conclusion, in Papua New Guinea, besides the Christian values that are ideal, there are traditional ways of making peace between enemies and involves giving and taking of tokens of remorse and forgiveness. For example, the 10-year old civil unrest on the island of Bougainville that tore the island and its people apart bringing development backwards. Papua New Guinea government tried to use the army to stop the civil unrest to bring peace but that didn't do. It was most the women that brought the peace and reconciliations among the factions and locally on Bougainville, women are mostly landowners and do make decisions over land and issues such as the Bougainville Peace Agreement between the warring factions within the province and between the indigenous Bougainville people and the Papua New Guinea government.

With the help of external assistance from bi-lateral partners, of Australia and New Zealand, The International Red Cross Community and of course the United Nations agencies.

Bougainville is now running its own affairs as an autonomous government while still being a part of Papua New Guinea.

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5. Is Tuvalu Really Serious About Climate Change?

Rev Dr. Kitiona Tausi

Editor of Tuvalu Paradise, Tuvalu

“Are we (Tuvaluans) really serious about climate change?” is a question that we need to give answers to the politicians, the religious leaders and the civilians. As a civilian and a retired church minister/theologian, I would answer by saying “no”! Why? We are still depending on diesel generator for our electricity, still using automobile that run on fuel for our transport, and still accepting money from overseas donors who are still using coal and oil. We also continue to travel overseas by plane as well as planning for an internal air service.

If we are really serious on climate change and concern for the survival of our children and concern for the survival of this planet or the universe, Tuvalu should stop importing cars and motorcycles, stop travelling overseas by plane, stop bringing in diesel generators, stop using outboard motors for fishing, never accept money from donors or countries that use coal or oil, no seabed mining and many other things because they all have impacts on climate change. Then, what kind of lifestyles will we have?

We might return back to our pre-Christian life. The questions is: “Do we really want to go back to our pre-Christian life or do we want to go back to Egypt and become slaves again? I don’t think so. We are progressing from being an under-developed country to becoming a developed country. In moving forward to the land of milk and honey, we have to meet many challenges and as a Christian country, we do believe that God is with us, leading us in the day time by a cloud and in the night by a pillar of fire.

We are feeling the impacts of climate change through more frequent and ferocious cyclone, coastal erosion, drought, or any issue that we claim we had done nothing to cause all these impacts, global warming and sea-level rise. We claim that we are innocent. We claim compensation from these wealthy countries and we also demand the reduction of their greenhouse gas emissions and also require them to phase out their coal and oil industry.

We have to note that that if these countries agree to reduce their gas emissions, phase out the coal and oil industry, their economies will be affected and the world economy will also be affected. Then, their funding assistance to small countries like Tuvalu will also be affected, and our developments will also be affected. We have pledged to have our electricity 100% from sustainable energy by the year 2020 and we changed that target year to 2025, only 2.5 years left to achieve that goal. Can we make it? I am not sure. It looks as though we are going to miss that target as well.

We have a project funded by the Global Environment Facility (GEF) at a cost of almost US\$40 million, the Tuvalu Coastal Adaptation (TCAP). It’s about 6 years now since that project was approved and today there is no sign of the project. So far, very little efforts have been forthcoming from the international community.

The project is designed to protect three islands in Tuvalu from the impacts of rising sea level and increasing cyclone events that threaten the country's viability. Our government (past and present) have been actively involved in increasing awareness on climate change and its impact on small islands like Tuvalu.

I personally feel that we should have already stopped promoting our vulnerabilities to the international community as they are well aware of our situation already. What we should do now is to campaign for actions. Our case has been well heard and received by the international community already. We should secure funding for projects that address the impacts of climate change in our country. We have projects in our Sustainable Development Plan as well in our individual Island Strategic Plan and we should advocate and campaign for funding for those projects, we now need actions and less talking. We have been talking too much without taking any actions.

We have heard of an interview by Hon. Seve Paeniu on his visit to the Maldives, a country just like Tuvalu where he praised their advanced developments. Their advanced developments come from taking solid actions. So to be serious about climate change, let us stop letting the whole world know that Tuvalu will be submerged in a few years' time but rather tell the world that the funding for our projects could help us survive this climate change catastrophe.

For the church, it is also time for us church ministers and theologians to review our theological stance in line with climate change knowing that the World Council of Churches has also made substantial contributions to the international community in its stance on climate change. Church leaders should recognize and understand God's creation and man as being its custodian and God has bestowed in man the mind and the intelligence for managing its creation in a sustainable way to allow the survival and the existence of creation.

We believe that climate change is caused by human activities. Man can also give the solution to it so there's no reason to panic about. As generations come and go, the world still remains. Each generation come with their own solutions to the issues facing them. We may be thinking of solving the climate change issues today thinking of our future generation but we have to be mindful that any new generations come with their own challenges and they will address them in their own times using the knowledge they have. We have a project called the "Future Now Project" which is looking forward for the survival of our future generations in the worst scenario situation in which we have to leave our country and to ensure the continuing recognition of our statehood. In our generation today, we have this global priority issue of the climate change.

Our future generations may face with different issues like the issue of the other planets and aliens, the human settlement in other planets, the increase in knowledge, nuclear war, new technologies and etc. Out of scientific researches, we have to know the world and how God operates the natural world, but it is far from over. We have understood just a few things, and the rest of the operation of the world is still unknown.

We are currently exploring space, just to know how space is operated and what's up there. We are just recipients of these researches and just following their recommendations. That is why we are naming

climate change as a top priority because of what we have known from these researches and the real impacts we are facing today. Some people in Tuvalu are just making the issues for their own personal gains and fame rather than actually taking real actions.

If we are really serious about climate change and knowing the problem regarding funding of our projects, let us explore other avenues where we can get our money and let's do the job and not to rely on our development partners for funding assistance. As I have already discussed in my other articles in the previous issues of Tuvalu Paradise, we have our land, we have our exclusive economic zone and we have our sky which God has bestowed resources in them. Why don't we proceed to explore them?

Why do other countries are getting their wealth from all the resources in their land, in their waters and in the air and while we sit to receive the impacts of their exploration works? Although we tried to stop them in the name of climate change, they will not bother because they have to work in order to live. We are not working but we are just complaining and trying to stop their developments. The more wealth we get the better we respond in action to climate change.

As Christians, we have read and we have been taught about the "Parable of the Three Servants" as recorded in the Gospel of St. Mathew 25: 14-30. According to our understanding of the Bible, the three servants symbolize the two different kinds of people in their use of their talents given by God to them. The two servants who return double of the talents that were given to each of them represent the type of person that used his gift of intelligence and power and strength to work hard to increase what has been given to him. The third servant represent that type of people who are satisfied with what they had been given and did not use the talents given to them. We (Tuvaluans) have been given the talents of the mind, the physical power and the spiritual power to grow and to be responsive to the challenges of life.

We have to use these talents in order to survive the impacts of climate change. We have been given the resources in the land, in the sea and in the air to benefit from. Why are remaining idle, satisfied with what God has given to us, not knowing that the talents that had been given to us is to find ways as to how we could extract those resources to our benefit. We remain and satisfied to be beggars and living on grants from our development partners who are working day and night to explore and to use the resources around themselves. The question is, "Is it fair?"

The story in the Old Testament about the prophet of Israel, Nathan and King David the wealthiest man in Israel at that time demanded to slaughter the only sheep the poor man only had in his farm for his party. "Is it fair?" Is it fair for Tuvalu to demand donor funding when we oppose using the resources that are surrounding us. I think we are too selfish. But in the meantime, the world is dealing with issues that affect the planet or the universe's survival and we should take note of it and take action. Of course, we take the understandings and recommendations from scientific researches but have we ever taken note of theological researches and their recommendations.

We have to understand the fact that no development projects or most of the development projects have impacts on the environment and if our stance is to reject all projects that are not friendly with the environment, then we will not progress and we will remain as where we are now facing the risks and threats of climate change and unable to respond.

I am sure there are also world theologians who are against projects that have impacts on the environment, but we theologian appreciate and acknowledged scientific researches as from these researches, theologians are able to form their own theologies and may disagree with one another just like scientist who may not agree to another's researches.

So, I wish we Tuvaluans use the talents that God has given to us to explore our land, our sea and oceans and our air for good opportunities for our economic development. Let us not sit and wait for cheques to fly in to Tuvalu and let other countries to work for us which is not a fair deal. We always embrace our national motto, "Tuvalu mo te Atua" or "Tuvalu for God" but does not have any meaning to us Tuvaluans when we neglect God's creation and our appointment as trustee of his creation.

We are proud as being in the forefront of the climate change especially in our advocacy work and especially in the fight to have countries reduce their emission of greenhouse gases and the phasing out of the coal and the oil industries without realizing the adverse impacts on the economies of these countries.

We always talk about the future and the survival of our future generations and especially the survival of the planet. Is it right for us to talk about the future. As a retired Christian church minister, I have the understanding that Jesus Christ has said to his disciples to let tomorrow think of itself. So in here, I have the belief that, man or we should think of today and the issues that we are facing today and we have to work for our survival now and not tomorrow.

What are the current issues affecting our lives and peace and stability un the world. Yes, we have the impacts of climate change, global warming, sea-level rise, inflation and high cost of living, the economy, development wars in other parts of the world. It is best if we address all these issues to ensure our sustainability and the sustainability of the planet that we live in today.

God has given us the knowledge and the wisdom appropriate for our situations. Our future generations will have to face with new challenges which may not be the challenges that we are facing today, They may be facing with issues of space or living pn the planets. They may have a different world and they would be given the knowledge and wisdom appropriate for their challenges.

So for Tuvalu, let work for our own living and utilize the current resources God has given us, who know that in the future human beings will live in another planet and the resources we now have would be wasted and we have lived a life of financial difficulties. That is why I am supporting mining our resources on land and in the sea to support our life today. It is possible that our future generations will live in space and they will have to face new challenges in space and they will work to address those challenges.

Or with climate change and knowing that greenhouse gases has been the main cause of climate change. Why don't we and the international community try and ensure that we can do something about these gases by taking them out of the atmosphere or find ways as to how we can clean our fuel. There are only two things that the scientific community should concentrate on, a clean fuel and if we can clean our fuels, then there will be no effect of greenhouse gases to our environment.

If the international scientific community concentrate on doing research for a clean fuel, we would not have wasted time on coastal protection projects, on searching for renewable energy or food security project or others.

So if Tuvalu is really serious about climate change and think of our survival today, I am sure Tuvalu should be at the forefront of supporting scientific research and exploration and mining whether on land or at sea for a sustainable economy but not at the forefront of campaigning and advocating our vulnerabilities to climate change.

So why do we worry, but we have to believe in God and his gift of the mind and intelligence that makes the world and planet go round and round, that makes us men move and move, meaning we should work and at our mind to work because it is a gift from God that will enable us to live sustainably and peacefully.

If Tuvalu is really serious about climate change, let's then walk the talk of take action and stop advocating.

6. The UN and the DPCW (Declaration of Peace and Cessation of War) Global Partnership for Peace and Sustainable Development

Ihor Shevyrov

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Special Article for Peace Journalism (Report)

The United Nations is an influential international organization established under post-war conditions for world peace and sustainable, balanced development throughout history. The UN has repeatedly faced the international community's dynamic changes.

The UN directly changed with the international community and was also one of those who determined changes in international development. And now, at the current stage, it also faces the global world, which is rapidly changing.

So, how can the UN in today's global world contribute to the strengthening of sustainable peace and, in particular, how can a global partnership of states and civil society contribute to this goal, based on the observance of the principles proclaimed in the Declaration of Peace and Cessation of War (DPCW)?

Consider this article.

The world before the UN

The UN was founded after the terrible world wars.

It was a terrible, brutal world.

Wars at that time were very destructive and brutal, with contempt for rules. Although the "rules of war" were nominally established at that time as a result of the adoption of the Hague and Geneva Conventions. But effective international control was not established. International politics was determined by states that loudly considered themselves the "world" and sought to build "empires."

The world was divided between several metropolises and the "colonial world," which was enslaved. The "spirit" of rivalry, competition, and confrontation reigned in the world then. But the space for cooperation was critically small. The world was sorely lacking in dialogue, openness, and sincerity. Behind-the-scenes tricks prevailed in diplomacy.

Everywhere in the world, there was almost no democracy. However, there was a lot of discrimination. In particular, discrimination based on nations and races seemed to be ancient relics in the conditions of the 20th century

Supremacy had **power**, but not **right**. In fact, international law was put “on the back burner” in the politics of states. Openness, equality, and justice were sorely lacking in international relations. Conflicts as a way of clarifying relations between states were widespread.

Due to a circle of unresolved sharp contradictions, conflicts repeatedly turned into wars. Wars between “empires” were gaining global proportions.

So, the United Nations was founded in similar world conditions at that time, immediately after the world war. It happened only eight decades ago. But then, the Second World War occurred only a few decades after the First World War.

The emergence of the United Nations was a bold and courageous step then. In the world at that time, as already noted, there was an extreme lack of trust between states. The first attempt to unite the world and build a lasting peace has failed. World War II had just destroyed the League of Nations project.

In addition, after the Second World War, many new countries appeared with the collapse of the past colonial system. Among the new nations were those with a long ancient history and little state experience. In the post-war world, there were many different complexities. But the post-war world also became more complicated.

The UN, in a world of rapid changes

The United Nations began development by building the post-war world. And the main emphasis of the UN in the post-war conditions was an actual post-conflict settlement, as well as solving numerous humanitarian problems.

The UN was focused on settling disputes, settling conflicts, and ending wars.

For eight decades, of course, there have been many conflicts in the world. Compared to history, these wars were mostly regional and local. However, the world was also on the brink of really complex international crises (for example, before the threats of the “oil crisis” and the “Caribbean nuclear crisis”).

However, the UN and the national states managed challenging crises with dignity and peace. In particular, the most optimal and compromised solution was found every time.

The UN can stop wars. The Peacekeeping Institute has a lot of experience, successfully applied in different regions on different continents at other times. Dispute resolution and conflict resolution

mechanisms have been established. In particular, the UN has repeatedly managed to stop hostilities, promote peace negotiations, directly or through intermediary or mediation, direct the conflict to the stage of post-conflict settlement, and even achieve stabilization of the post-war situation.

However, the post-war development of the UN also faced various problems.

First, the UN was established for peace so that there would be no wars in the world.

But the main attention was paid to the “rules of war.” Since adopting the Hague and Geneva Conventions, the international community has constantly been trying to limit and even normalize war.

So, on the one hand, the legal regulation of war in international relations appeared. But on the other hand, legal regulation in no way prevents war, even theoretically.

It does not matter whether the wars are regulated or unregulated. Wars are pure and absolute evil. And most importantly, the legal regulation of war in no way guarantees peace.

Thus, over time, in the course of progressive development, the world, in addition to the “rules of war”, faced the urgent problem of establishing clear “rules of peace.”

Second, the UN was founded by nation-states. States have always clashed with each other for influence and power. And to minimize military risks, states tried to regulate the rules of war.

But during the war, not only states experienced tremendous destruction. First of all, civil society suffers the most.

It should be noted that international civil society initiated the declaration of the **Declaration of Peace and Cessation of War (DPCW)**, around which the international non-governmental peace organization **Heavenly Culture, World Peace, Restoration of Light (HWPL)** consolidated global efforts.

The UN was the result of the rapid development of the post-war world. In particular, due to the desire of states for sovereign development, and openness to equality, with the disintegration of the past colonial system.

The DPCW Peace Declaration, in turn, resulted from the rapid development of a democratic civil society. The international peace NGP HWPL has united the civil society of different countries and continents in the same pursuit of peace to achieve peaceful goals.

The UN uses peacekeeping institutions as its primary means.

The Declaration of Peace and Cessation of War (DPCW), in turn, focuses on conflict prevention. That is, not only to settle and stop conflicts but also to **prevent war**.

In addition, the DPCW Declaration of Peace disseminates a culture of peace among its primary tools.

The **culture of peace** allows the development of society to be sustainable and stable, democratic, harmonious, balanced, and fair.

Therefore, cooperation can develop between the UN and HWPL (by the way, HWPL is an associate member of UN ECOSOC). And this is a concrete example of how a global partnership and mutually beneficial cooperation can be established between states and civil society, where the common goal is to stop wars and build sustainable peace.

Third, as an international organization, the UN has conflict resolution mechanisms. But any global influence, regardless of the degree of power or authority, will always have certain limitations, resting on national sovereignty.

The UN can settle even complex international conflicts. But the UN, due to its high status, cannot “replace” national governments. The organization operates at the global, not at the sovereign national levels.

The UN has many powers at the international level, standing in defense of international law. But the UN cannot interfere in the internal affairs of states. Respect for the sovereignty of states is one of the fundamental principles on which the UN is based.

Thus, the UN, uniting the international community, can resolve conflicts at the international level. Regardless of the degree of complexity.

But if, for example, there are internal problems with democracy in the state, rights and freedoms are suppressed, the bureaucratic apparatus is corroded by corruption, the economy is dominated by kleptocracy, and civil society is not developed - the conflict in such problematic conditions becomes frozen.

In addition, there are countries that, in general, contrary to the majority of the world community, try to place their national sovereignty artificially even above existing international rules.

Therefore, the primary condition for the cessation of wars is not only the cessation of direct external aggression. But an equally important factor is ensuring internal peace, unity, and harmony in society.

And even more: if the country has solid internal peace, democracy is developing, and civil society - the prerequisites for external aggression is correspondingly reduced.

Democratic countries with a developed civil society are more resistant to peace and less vulnerable to wars.

The UN unites states at the international level in the interests of peaceful settlement of any international conflicts to end wars.

The DPCW peace declaration, in turn, unites not only states but, above all, international civil society. And the principal value of DPCW lies in the ability to build partnerships for peace precisely at the national level. Thus, the public potential of the DPCW complements the peacekeeping capabilities of the UN.

The development of peace is determined by the common cause of the UN and sovereign states and cooperation with civil societies.

And even more: in current conditions, peaceful cooperation between states and the non-state sector is complementary, complementing each other, but above all, it is equivalent and equal. That is, states' efforts for peace in practice are no less critical than the solidarity cooperation of the civil sector.

Fourth, the creation of the UN was also accompanied by the dynamic development of the world, which at that time was also rapidly changing.

The world's political map has become more diverse with the emergence of numerous states and the collapse of the post-colonial world.

But during all these UN decades, world development took place no less dynamically. And now, the UN faces a world that is no less rapidly and significantly changing.

Previously, all countries united in the UN and declared the desire for peace and unity, equality and justice in solidarity.

But even now, in modern conditions, the problems of social equality are no less important.

The world, which used to be relatively the most developed, maintains a high position, although the pace has slowed and more often, it has become absorbed in its internal problems. In today's world, the mechanisms that Group 7 can offer are insufficient for sustainable global development.

At the same time, the world, which previously emerged from the post-colonial system, now demonstrates no less rapid development dynamics.

The development of the modern world is determined not only by America but coordinated by Europe. But also fast and rapid growth on other continents. In particular, in Asia, Australia, and Africa. An important role also belongs to the civil sector and powerful transnational companies.

Another essential factor of the world movement plays a vital role in this process - globalization.

Fifth, in today's global world, where different countries are closely connected, they do not have any clearly expressed "own interests" or "other people's problems" in their development.

On the one hand, many complex problems faced by states are global. In particular, from the difficulties of overcoming social inequality and fighting poverty to combating climate change and building sustainable, educated, technological, and healthy peace.

The development of globalization only strengthens all these existing relationships between states.

By the way, conflicts that arise in states (or between states) make all these "internal problems" global. Internal problems led to a worldwide failure with "chains" of supplies. The "covid" restrictions at the national level during the epidemic further complicated the current global problems.

The bottom line is that in today's world, which is rapidly changing, national problems quickly become global. In turn, global issues require cooperation at the international level.

Global cooperation is determined not only by a partnership between states but also by the active involvement of the non-state public sector.

Global cooperation in these conditions will become more stable if states put international interests above national interests in their activities.

Suppose states put international interests above national interests, and international law will be the leading guide. In that case, this will only create a solid basis for dialogue and cooperation and will also reduce the risk of developing conflicts.

Thus, the modern world rests on the global partnership between states and civil society, which, united within the framework of the UN, have declared their desire for peace and unity, openness and harmony, as well as open and equal development.

The Declaration of Peace and Cessation of War (DPCW) defines the Road Map of peace in today's global world.

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Peace

平和

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Paz

Paix

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Perdamaian

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