2. Results of the Evaluation

2.1. Impact

Pax Christi International is a learning peace movement, with diverse programs, campaigns and initiatives generating processes of change. Evidence collected in this evaluation gives key information about how PCI has contributed with others to the impact on communities and environments. Donors, stakeholders, allies, and members have affirmed PCI’s effectiveness in achieving intended objectives for various events and mid-term outcomes for each of the programmes in general. In this evaluation, achievements are analysed using a theories of change approach, providing a broad perspective how the PCI movement with the support of the International Secretariat is working for just peace, nonviolence, disarmament, and care of creation.

2.2. Theories of Change related to Impacts, Effects and Outcomes

To identify benchmarks and ways to build peace for a movement such as Pax Christi International, the theory of change - ToC - approach is useful. Articulating theories of change of various interventions by regional or thematic issues is critical to evaluating impacts of peacebuilding and applying this approach can nurture PCI as a peace movement. By analyzing projects and initiatives promoted by PCI during the evaluation period, the Consultant intended to interpret them with assumptions (theories) about what the project/initiative expected to produce or contribute to desired changes in the contexts in which they are implemented.

Below, the Consultant describes some theories of change that were identified during the evaluation that are not explicitly described in the programs’ logical frameworks. The theory of change in PCI Programs has four dimensions, Personal, Relational, Cultural and Structural:

Personal:
A primary goal of PCI remains the motivation or spirituality to continue to work for peace and justice.

PCI refers to the social teachings of the Church, which are very rich in fundamental values, such as human dignity, the common good, solidarity, subsidiarity, care for creation, etc. The biblical roots of PCI’s peace work and PCI’s collaboration with other religions and “all people of good will” (Pacem in Terris) make a positive contribution to PCI identity.

Spirituality promoted by a peace movement such as PCI invites a personal commitment and brings confidence and a commitment to advocate for just peace with particular concern for those on the peripheries.

Relational: The connection of Members and partners with PCI is highly beneficial because of:

Figure 1: Dimensions of Theories of Change

Figure 2: Relational Dimension — Expressions of it
An example of this has been the way Pax Christi’s Catholic Nonviolence Initiative (CNI) has held a series of conversations with bishops from different countries to discuss the reality of violence; the development of nonviolent approaches to conflict in their dioceses; whether a transition to nonviolence has improved or could improve their communities; and how the Church could take a lead in promoting nonviolence. Early conversations were very positive and CNI hopes to continue these discussions over the coming months/year.

Personal and Relational dimensions seek change at individual, interpersonal and community levels – scope is at the local/national level

Structural: Pax Christi has contributed to many advocacy actions in promoting policies at the national and global level, from its status at the United Nations level to its engagement with the Vatican and other connections at a global and regional level; as Solidarity Members in the Churches and Mining Network and in the Eco-Spirituality Group, participation in the Continental Network for Peace, participation in the Colombian Roundtable on Business and Human Rights: membership in the International Network for Human Rights - Acción Colombia - OIDHACO in Brussels, an active participation in the European Union-Latin America Network - EU-LAT in Brussels for advocacy actions on the region towards the EU, and participation in the CONVIDA20 Alliance, which brings together organisations and networks such as SICSAL, SOA Watch and others for advocacy towards the crisis of the pandemic. PCI also participates in the Catholic-inspired NGO Forum, Strasbourg and New York, the NGO Working Group on Mining, New York, the Extractive Industries Working Group in Washington DC, the Alliance for Peacebuilding, the

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1 Pax Christi International has held special consultative status with the United Nations since 1979, while its representatives are also active at the Council of Europe, the European Union and the Vatican.

Based on interviews and a review of literature, the main evidence of PCI’s contribution to a more just world, from the structural dimension of the Theory of Change:

- Pax Christi is changing from being prevalently a Western movement to a truly international movement. In some contexts, Pax Christi is appreciated because of the increased visibility and weight that membership or affiliation give to local initiatives, including when they are done in challenging contexts.
- PCI promotes at a regional and global level an umbrella of protection, when local members are targeted by political persecution.
- Member Organizations have many important valuable resources to contribute to the movement: years of experience operating under difficult conditions, yet knowing how to survive; good community reputations, successes, access, and connections; endurance and fortitude; an understanding of how things work on the ground; lessons learned from difficult engagements; best practices, acquired through hard years of trial-and-error; regional-specific insights; and other important tools and resources.
- PCI is an autonomous Catholic organization. At the same time PCI has significant access to and is respected by some of the highest levels of authority in the Catholic Church as well as at a grassroots level in Catholic communities around the world, enabling PCI to have significant impact on Catholic understanding of and commitment to nonviolence.
- The movement has proven to be effective virtually due to the pandemic confinement and risks of meeting in person. Through the CNI, PCI already had extensive experience managing major events and discussions on line before the pandemic. In addition, PCI has learned and implemented new ways to make decisions, new didactics to train communities in the Global South.
- Regionalization allows PCI to strengthen the structure by promoting an active dialogue and sharing ideas, strategies, and project design. At the same time, it promotes common responses - complementary and problem-solving capacity - through advocacy, solidarity actions, campaigns - in themes such as the destructiveness of the extractives industry or migration.

Cultural: To transform patterns and behaviours, and to promote collective understandings of co-existence and identity. In this dimension, the following is noted:

- PCI allows members and stakeholders to have broad access to information and skills, such as the publication of “Advancing Nonviolence and Just Peace in the Church and the World” which contains important information about the history of nonviolence in the church, how it is being implemented in different communities today, and how the Church can take the lead in integrating nonviolence in society in the future. The book was the result of a year-long global roundtable process that engaged 120 scholars and activists. It is available in English and Spanish, with a study guide in English. Another example is the handbook, “Conflict Transformation in Latin America: How communities resist extractives from a nonviolent approach”, which has been used not only by communities and participating partners, but also by other networks and organizations in the region.
- PCI is a diverse movement, strongly linked by shared values.
- PCI has accompanied workshops to promote greater understanding of Indigenous rights, Catholics’ role in peacebuilding and nonviolence, citizens’ capacity to transform behaviours about gender equity and to promote changes at local and national levels.
- PCI has promoted justice and equity, by promoting patterns of dialogue and cooperation from a conflict sensitive approach in Africa, as well as Asia-Pacific and Latin America.
- The CNI has engaged in an extensive effort to move nonviolence to the center of Church teaching on violence and war. Through direct engagement with the Vatican, as well as with hierarchy,
Catholic universities and grassroots people of faith throughout the Pax Christi network CNI has witnessed a significant shift in Catholic culture toward nonviolence.

- The CNI has initiated an annual program, the Catholic Nonviolence Days of Action (21 September-2 October) to provide communities an opportunity to plan and host events to celebrate and educate about nonviolence. These events are organized to be contextually appropriate – a prayer service, a bike ride, a panel discussion, or whatever works in a given context.

Structural and Cultural dimensions engage processes that impact institutions and wider social, political, or economic patterns ... broader, usually long-term scope and impact.

2.2.1 Theory of Change 1 - CNI: The Catholic Church embraces nonviolence as a core part of its identity and applies its vast institutional structure to promoting nonviolence and preparing 1.3 billion Catholics around the world to be effective nonviolent peacebuilders.

A global series of roundtables organized by PCI’s Catholic Nonviolence Initiative (CNI) in 2017-2018 established a credible foundation for CNI efforts to center nonviolence in Church teaching. The roundtables made significant new contributions to Catholic understanding of nonviolence and helped to move the global conversation about nonviolence to a deeper and broader level.

For example, one of the five roundtables gathered case studies from Catholic communities using nonviolent strategies to build sustainable peace in 15 different countries. The project was implemented by a global roundtable of nonviolence practitioners (identified as Roundtable 5) who met virtually monthly from May 2017 to June 2018. The members of Roundtable 5 were predominately Catholics working in pre-conflict, conflict, or post-conflict situations and who approached their grassroots work with knowledge and training in nonviolence. They included leading academic social scientists who are researching strategic nonviolence at various levels. They focused on three categories of violence: non-militarized structural violence, the violence of militarized commerce, and militarized organized violence.

Another of the roundtables (Roundtable 3) brought together 16 theologians and peace practitioners from seven countries from September 2017 through June 2018 to explore essential characteristics of a new moral framework for addressing violence – to articulate an ethic and a set of practices for preventing violence, protecting vulnerable people, promoting reconciliation and building a just peace. In addition, a two-day consultation with 12 theologians and peace practitioners from five African countries and in-person interviews with over 15 theologians and peace practitioners from El Salvador, Colombia, Guatemala and Nicaragua brought deep experience of war and ongoing violence in different contexts to the Roundtable 3 discernment process. Roundtable 3 proposed just peace norms for (1) preparing for and working through the inevitable conflicts in human societies (jus in conflictione), (2) exiting vicious cycles of violence (jus ex bello), and (3) building sustainable peace (jus ad pacem). Those norms have been further developed and applied to different situations of violence or potential violence in books, articles, lectures and panel discussions.

In addition to the roundtable process, CNI has systematically engaged different sectors of the Catholic Church to generate deep conversations about the nature, effectiveness and integrity of nonviolence and to dispel misunderstandings about nonviolence that are often held. An intentional process of outreach and dialogue with Vatican officials, hierarchy, theologians, Scripture scholars, educators, religious communities, Catholic media and grassroots Catholics - directly, as well as through two conferences cosponsored by the Vatican, national and local conferences, two published books, many articles, webinars and lectures has produced a discernable shift in Catholic understanding of and interest in nonviolence.

Some principles from this CNI process:
Nonviolence is a cross-cutting approach to all of the issues of concern to Catholic social teaching and a global ethic that would promote moral guidelines for public action that draw on evidence about what actually makes for just and integral peace as well as on the rich diversity of nonviolent and just peace experiences found in different cultures and societies.

Nonviolence is often confused with pacifism, too narrowly defined or dismissed as ineffective or naïve; therefore, a shift toward nonviolence will require a long-term commitment to education and conscientization.

Nonviolent actions have to be accountable to local experience and wisdom.

Interaction among practitioners of nonviolence from different contexts helps deepen a collective understanding of how to design and apply nonviolent strategies.

Nonviolence is integral to advancing the Vatican’s Laudato Si’ vision and a critical component of a more just and peaceful post-Covid19 world community.

Nonviolence is a spirituality, an empowering way of life and a proven-effective approach to transforming conflict and should be integrated into Catholic educational and formation programs at every level to impact the lives of Catholic young people.

Nonviolence is increasingly understood and embraced by Catholic leadership, Catholic laity, civil society and policymakers.

Text Box - “Behind the scenes, the Catholic Nonviolence Initiative, a project of Pax Christi International, has been continuing with its work to further Catholic understanding and commitment to the many aspects of active nonviolence: the role of negotiation and conflict transformation; the interruption of violence and its prevention; restorative and distributive justice; strategies such as unarmed civilian protection, accompaniment and civilian-based defence; disarmament; building and training social movements; and a multitude of peacebuilding approaches, all of which will need to be strengthened as we build a ‘new normal’ post Covid 19.” Pat Gaffney, Independent Catholic News, England, 2020

2.2.2 Theory of Change 2 - Advocacy Priorities: A Catholic voice on international affairs about just peace, human rights, environmental justice and nuclear disarmament contributes an ethical perspective that can be supported by the whole of society and have an impact on policymakers.

For decades, the International Secretariat of PCI has been engaged in coordinating and representing the global movement in all its breadth on the international stage. One of the results of the mapping of member organisations that took place in 2014-2015 was that advocacy work is considered a key task of the movement. For the past four years, efforts to influence international policy has continued to be a crucial function of PCI, by communicating the movement’s positions in support of nonviolence and advocating for just peace, human rights, environmental justice and nuclear disarmament at international policy levels.

Many PCI advocacy actions are carried out jointly with its members and other civil society organizations and networks, including with other faith-based actors. In order to strategize advocacy work and share messages most effectively, PCI has organized working groups with Pax Christi members, partners and representatives from around the world on each PCI priority issue.

Some examples of PCI recent work:

- Participated in civil society actions during the 2019 Vatican Synod on the Amazon with a delegation from Colombia and Guatemala. Our activities were shared with our supporters via social media and by media.

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2 Peace-Capacity Map of Member Organizations around the World. Pax Christi International, December 2015
- Sent letters to church leaders asking them to discuss the nuclear weapons ban treaty within their bishops’ conferences and to call on their governments to join it, in cooperation with the International Campaign to Abolish Nuclear Weapons (ICAN).
- Issued press releases for national and international Catholic media drawing attention to the human rights situation of Palestinians.
- Participated actively in the security taskforce of the Vatican’s COVID 19 Commission, submitting multiple position papers with proposals for action by different sectors of the Church that would contribute to a more just, peaceful and sustainable post-pandemic reality.
- Organized a very successful virtual retreat on Gospel nonviolence to influence the thinking about nonviolence of key authorities in the Vatican; over 750 people from around the world participated, indicating the level of Catholic interest in nonviolence.
- Shared a statement with UN missions co-signed by 90 Catholic organizations for this year’s 75th anniversary of the UN calling for an enhanced system. Online organizing tools have made it much easier to receive rapid responses to sign-on requests.
- Jointly with the CIDSE (the international family of Catholic social justice organizations), COMECE (the Commission of the Bishops’ Conference of the European Union), and Justice & Peace Europe, Pax Christi International produced a statement and a 32-pages proposal to respond to a European Union public consultation on future legislation relating to supply chains and due diligence issue important in the debates about Business & Human Rights Ban Treaty and the impacts on extractives in Latin America and other places of the world.
- Organized an effective strategy to integrate nonviolence into the Laudato Si’ Action Platform and its seven year plan that is engaging all sectors of the Catholic Church in promoting the vision and values of Laudato Si’. This included articulating a rationale and specific examples that were shared with officials in the Vatican, the ecology task force of the Vatican’s COVID19 Commission, religious communities and Catholic media, plus webinars and workshops.

"The struggle shapes us, in our organization we always worked with the popular education method […] One may not see the immediate result, the built; but, with the collective analysis we realize the process of empowerment that people lose their fear, they are moving forward and that is a very great achievement", says María García, from the Bañado Norte Community, accompanied by SERPAJ Paraguay partner.

Advocacy activities includes key messages: Palestine
https://www.youtube.com/watch?v=uoCiP5eCFbs
https://www.youtube.com/watch?v=D2UDRDMDn3A

Text Box - "In the Philippine context, we are still active with the Philippine Ecumenical Peace Platform (PEPP) which advocates for the resumption of peace talks between the government and the National Democratic Front of the Philippines (NDFP). Inter-religious Dialogue and collaboration with Muslims are also ongoing efforts in Mindanao. Environmental issues, especially in the light of natural disasters, such as the recent Typhoon Coni, are also pressing concerns."

The evaluation found that PCI did indeed contribute to the successful negotiation of the legally binding Treaty on the Prohibition of Nuclear Weapons (TPNW), by advocating with governments - in all regions where PCI has partners - to sign and ratify the treaty and to make the treaty’s core focus the prohibition of the possession and use of nuclear weapons with an obligation for elimination. The treaty entered into force on January 22, 2021.

2.2.3 Theories of Change 3 - Latin America and the Caribbean Program:

Three ToC identified:
- If communities are organized, with the skills to analyse the context, to transform conflicts through nonviolence, to understand the dynamics of political power and corporate interests and their potential as citizens for change, they will be more likely to prevent displacement, denounce human rights violations
by companies and the State, and demand that the State fulfil its responsibility to protect and promote development with dignity.

- Advocacy at different levels (local, national, global) is a factor of visibility and effective action in the public arena about policies and practices; and in turn, it strengthens and enhances local resistance struggles and mobilization in defence of the territories.

- The strengthening of capacities built from methodologies and the practice of active citizenship are factors of autonomy and a gradual exit strategy that will show the maturity of the communities to continue developing their plans without economic cooperation for advocacy actions, but with accompaniment in advocacy at the global level.

These ToCs are expressed in different ways:

- **Networking and articulation at different levels**: The program participants in the region have become better integrated since the Exchange Meeting of Communities in Resistance due to Extractives, May 2018, Chiapas. Many of them have built and strengthened partnerships around the Free Latin America WhatsApp chat, where they have managed to come to a common understanding of what their agendas and struggles are and how they can communicate about their successes as well as their challenges.

- **Strengthening capacities**, promoting abilities and knowledge. The Handbook contents on context analysis, nonviolence, conflict transformation, advocacy at a local/national level, legal mechanisms to defend the land, are valid as a tool for promoting communities role in conflict resolution and in interlocution with local/national governments. There are various approaches in which LAC PCI partners are promoting the knowledge on impacts of extractivism, eco-spirituality and implementation of tools for empowerment, capacity building and partnerships.

- **Awareness raising** among local leaders and public opinion, with a permanent context and conflict analysis is promoted by all partners accompanied by PCI Regional Coordinator.

- **Strategizing** to strengthening organizational structures - in the case of Indigenous communities, it has strengthened the way partners trace a bridge with local/national authorities and, in some cases, with extractive corporations. In Paraguay, for example, close cooperation was noted between Indigenous and Peasant Women Association in the field, with the Women’s Committee at Bañados in Asuncion, the capital, in food supply-organic farms, in accompanying them in mobilization, etc.

- **Advocating for communities’ and Mother Earth rights** and inclusion of their demands at different levels: local development plans as in Chiapas (Mexico) or Tolima (Colombia), indigenous autonomy and identity in Guatemala and Peru, or communities’ protection by criminalization, threats and displacement at a national level, just to give examples. A Latin America and Caribbean PCI position paper was produced and it continues relevant in the struggle for respect for human rights and the care of creation.

**Concrete advocacy successes:**

- **Guatemala**: Supreme Court defended the ILO Convention 169 on Indigenous Rights.
- **Colombia**: South African company’s mining project suspended due to demonstrated water contamination and illegal exploration.
- **Mexico**: The Chicomuselo community and the Zoque indigenous peoples of Chiapas succeeded in suspending a hydrocarbon project in their territory.
- **Chile**: The community of Los Queñes made progress in promoting their territory as a Nature Sanctuary to prevent a new dam.
- **Paraguay**: The 2012 Curuguaty massacre of 11 peasants and the death of 6 policemen in a land-conflict eviction ended with the acquittal of 11 peasants in the Supreme Court of Justice. Struggle against impunity ongoing.
- **Peru**: Advocacy plan with a bill in Congress, on state and business responsibility regarding Mining Environmental Liabilities (PAM) of the Rímac river basin. The bill was approved by the Energy and Mines Commission but was challenged by Fujimori’s party.
The report "Between Covid-19 and extractivist policies: impacts, challenges and alternatives for resisting communities in Latin America and the Caribbean" with an analysis of how communities are resisting extractivism in the framework of the pandemic and five themes for advocacy: Environmental Justice, Food Sovereignty, Universal Basic Income (echoing Pope Francis in his letter to the Popular Movements of April 2020), Eco-Spirituality and the exercise of citizenship towards changing public policies that affect our planet.

The cascade (multiplication) methodology with "training of trainers" and "multiplication of knowledge" approach has proven effective with the Latin America Project. The strategy of multiplying the effect of the PCI program through partners in the region shows a creative and effective way of reaching small local groups of women, men, and youth who would otherwise not have had access to knowledge about and creating action around context analysis, nonviolence, conflict transformation, advocacy at a local/national level.

**Text Box** - "To continue addressing the mining and socio-environmental conflicts in the upper Rimac river basin from a perspective of nonviolent transformation and strengthening democratic bodies, promoting conscious, responsible and supportive social leadership. In this sense, the recognition of the peasant communities, the construction of the Environmental Platform in the area are an experience and a valuable contribution to democratic governance. In these processes of management and transformation of social conflicts, the perspective of women should be taken into account, as they have other interests and a more holistic understanding of the situation, taking on a stronger role in the prevention and control of conflicts. Likewise, use multi-level strategies in conflicts: dialogue, political action, social action, judicial action, public policies and constitutional reforms. Promote development alternatives based on the indigenous and peasant communities' concept of "good living" - Buen Vivir - and an intercultural perspective, in order to defend the rights of the most vulnerable (people and nature) and reverse the trend of promoting private investment by transnational companies. The key to this is to promote and work in multi-stakeholder spaces and networks, based on conflict prevention and institutional management." Julia Huari Valencia, CEAS and Walter Powosino, Pax Christi Peru, 2018.

2.2.4 Theory of Change 4 – Great Lakes of Africa Project: *If young people are trained in active nonviolence and imbued with positive values, they will become agents of change in their own communities and significantly contribute to the restoration of a culture of peace, reconciliation, and tolerance in their region.*

Young people, deeply affected by violent conflict in the Great Lakes region, live in precarious conditions. They are easily recruited by rebel groups and other armed groups to commit acts of violence, vandalism, looting, rape, amongst others. Training them in active nonviolence and entrepreneurship, and giving them micro credits, offers them a pathway to economic sustenance and strengthens their resolve to resist being recruited by violent groups.

PCI has implemented this theory of change by networking, strengthening staff competencies, training youth and engaging youth after the trainings:

- **Networking**: The member organizations of PCI in the Great Lakes region of Africa were working individually. The network was weak, not visible in the field. From 2018, after the revitalisation workshop and the launch of the joint program (*Empowering new generations on active nonviolence and entrepreneurship*) in the Great Lakes region of Africa, the member organizations of PCI in the three countries (DRC, Burundi, Rwanda) felt more engaged and united with regular and horizontal communications and cooperation on common strategies. The Great Lakes region Pax Christi network become active. It is restructured and divided into six antennas. They have an elected coordinator, and each antenna is led by a focal point.

- **Strengthening staff competencies**: PCI empowered member organisations in the Great Lakes region of Africa through trainings of trainers on active nonviolence and peacebuilding and
entrepreneurship. The project ‘Empowering new generations on active nonviolence and entrepreneurship in DR Congo, Rwanda and Burundi’ promotes the education of young people on the culture of peace and active nonviolence, and provides them with economic opportunity, by assisting them in the creation of small businesses. Understanding better the roots of violence and the power of active nonviolence, along with the opportunity to become economically independent, lessens the attraction of militias and gangs that lure young people with the promise of money and food.

• **Training young people in active nonviolence and entrepreneurship.** Training youth in active nonviolence and entrepreneurship, and giving them micro credits, provides a pathway to economic sustenance and motivation to resist violence. As a result of the trainings, participating young people have witnessed a profound personal transformation: a better attitude, leadership as promoters, and a commitment to peace and nonviolence. They also become economically independent with micro credits.

• **Engaging young people after the training.**
  - Following the trainings, the youth are engaged as “peace artisans” in active nonviolence and peacebuilding work.
  - They create “Peace Clubs” in villages and at educational institutions. These peace clubs play a big role in resolving some conflicts in families and among the youth and in peaceful mass manifestations. They are well organized. This structure of peace clubs is recognized by the officials. They have an annual general assembly at the provincial level, composed of their representatives to discuss peace, violence, security, and the situation of the youth. They issue recommendations to submit to the officials at province level. When there is an event, the local leaders call upon them, and rely on them to keep a peaceful environment.
  - Radio programs on peace and active nonviolence led by young people accompanied by PCI member organizations is an added value in the Great Lakes region of Africa.

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**Text Box** - "My story is not a peacebuilding story but a humanitarian aid story. Those stories are interconnected. In 15 years of delivering aid what I saw and learned is that people in crisis – even in the worst places and conflicts – are almost always generous to their neighbours and strangers. They help one another and call upon remarkable resourcefulness to "save" themselves. This is not always the story being told, which places the international community at the centre. We portray ourselves as saviors. There is enormous hope in the ability of people to overcome violence and oppression. The effective delivery of assistance can play a key role, but hope will come from the ground, not the skies and that can be seen in many, many places." Participant in the PCI Africa Consultation. Kenya, December 2016

**Text Box** - Active nonviolence happens when peaceful means are used to promote one’s ideas, fight injustice or resist aggression. It happens when respect for one’s adversary is preached. It happens when one advocates for a struggle that does not undermine the integrity … of one’s opponent.” A young participant in the Kinshasa training, DRC

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Figure 3: A Youth Analysis – Taken from the Africa Regional Forum
2.2.5 Theory of Change 5 – Nonviolence Training of Trainers for Religious Sisters in Africa

By training congregations of religious sisters in skills and methods of active nonviolence, peacebuilding, nonviolent communication, forgiveness, and trauma healing, women and girls affected by violence will encounter better accompaniment and recovery; and religious sisters will find a way to heal trauma and to strengthen their capacities to care for and heal women and girls affected by trauma, including in their own communities.

Wars and armed conflict in the DRC have weakened and destabilised the entire civilian population, having a particularly negative impact on women, girls and children. Women and girls are often victims of all forms of violence (rape, theft, poverty, forced displacement, extortion, looting, physical, economic, and moral violence).

Victims often seek refuge in religious communities, where – sometimes – they meet sisters who have been victims of violence as well. Hospitals, health centres, schools, etc. run by religious sisters are generally the only social structures where vulnerable people and victims of violence can go, especially in rural areas. The sisters are often exhausted; it is important to note that applying this theory of change seeks to protect these women, who tell their terrible stories, by strengthening their skills and methods, particularly in trauma healing and peacebuilding.

Testimonies from the sisters indicate that the training changed their daily lives, attitudes, the way they communicate, their behavior, the methods they are using in counselling and in accompaniment of survivors of violence, etc.

Text box: “This training was personally significant for me. It changed something in my life, it changed my way of living in community, it changed my way of communicating, acting, and reacting. I hope that even the sisters who have benefited from this formation are manifesting a joyful life in their communities and even in their apostolate in relation to this formation. It really marks us. I hope that soon we will organize again for those who will invite us to give them the same training.” Sr. Angela GAPIO, diocese of Bunia/DRC. 2021.

1. Examples of outcomes from ToC on Nonviolence Training of Religious Sisters Include:
   - Since they have been trained by PCI, religious sisters in the DRC are often invited by parishes and congregations to give the training to other sisters, and to the lay people on active nonviolence, peacebuilding, forgiveness, and trauma healing.
   - The trainers from the DRC, Burundi and Rwanda created a group WhatsApp: they easily communicate and help each other; they exchange training materials.
   - The Pax Christi network of the Great Lakes region is strengthened, it is active, and its staff has acquired experience and new skills.
2.2.6 Theory of Change 6 – Youth Journalists Project: By listening to stories from people who had to flee, seeing their challenges and successes, European youth can contribute to a climate of trust among different groups to increase cooperation and empathy and to build more peaceful societies.

Over its four years, the Young Peace Journalists project has helped to develop young people as agents of change within their communities, counter the hate speech and xenophobia directed toward refugees and migrants, and bring greater awareness to the stories of people who have had to flee their home countries in search of safety and opportunity. Young people from 15 different countries were trained in peace journalism and nearly 50 stories were publishing with interviews of refugees, migrants and internally displaced persons from 14 different nations, as an advocacy-based story-telling strategy.

The success of the project has been in connecting young people with the peace and justice issues which are defining the times in which they live. And, also, in connecting regions - including Africa and Asia-Pacific, as well as programs, with CNI educational efforts.
2.2.7 A STRATEGIC SUMMARY OF PAX CHRISTI INTERNATIONAL PROJECTS/INITIATIVES, FROM THE THEORY OF CHANGE APPROACH

**Dimension 1. Personal**

**Personal Dimension** promotes changes in two ways: attitudes and behaviours. A primary goal of PCI remains the motivation and spirituality to continue the work for peace and justice in all activities it does.

PCI refers to the social teachings of the church, which is very rich on the major principles of humanity, such as the value of the human dignity, common good, solidarity, subsidiarity, etc. The biblical roots of PCI peace work and PCI collaboration with other religions and “all people of good will” (Pacem in Terris) is an advantage as PCI identity and promotes at the personal dimension, a better understanding. Spirituality promoted by a peace movement such as PCI, invites a personal commitment and brings confidence and an opportunity for advocates for those in the peripheries. It is a personal decision to move to inner to outer, as citizens.

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<td>Advocacy strategy has offered an excellent opportunity for local membership and networks to grow in consciousness of concerns and issues as experienced in other parts of the world, as well as on a global level.</td>
<td>Nonviolence as a strategy, spirituality and way of life is better understood and embraced as part of the Catholic identity.</td>
<td>Communities in the region understand that their Eco-Spirituality lights up their force to defend their territories, it is not only human rights, but also Mother Earth’s rights and care of Creation.</td>
<td>Participating young people have witnessed a profound personal transformation: better attitude, leadership, a commitment with peace and nonviolence.</td>
<td>Participants are encouraged to strengthen their empathy with migrants, as well as deepen their understanding of social justice commitment.</td>
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**Dimension 2. Relational**

**Relational Dimension:** Implies communication patterns, cooperation, decision-making at a more horizontal and democratic way; it promotes mechanisms to handle with differences.

The connection of members and partners with PCI, the promotion of partnerships and relationships is highly beneficial to build credibility, key connections and synergies, new knowledge and learnings, and new alliances.

**Personal and Relational dimensions seek change at individual, interpersonal and community levels – scope is at the local/national level.**

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<tr>
<td>There have been different ways this dimension is expressed in the PCI advocacy work: by giving trust and confidence, by looking very critically to the different statements and action/campaigns developed by posing critical questions, by responding with context analysis and alertly to reality in contexts such as the Israel-Palestine conflict, Haiti or Colombia, DRC or migrants in Europe. To be active in some of the different working groups, that implies building relations with networks and other allies.</td>
<td>Nonviolence is better understood and embraced by laity, civil society, and policy makers as an integral part of Catholic faith identity, as the most effective way to embody Laudato Si’, and as a critical component in the post-Covid19 world community. The wider Pax Christi network has strengthened its capacity to promote nonviolence as an integral approach to ecocultural conversion, peace-making and social transformation. Many activities have been held to promote learning from different approaches and experiences from around the world: in university symposia and conferences, as DePaul University’s Centre for World Catholicism &amp; Intercultural Theology (CWCIT), focused on nonviolence, May 2019; or the Just Peace-making trough Nonviolence Conference, at Seton Hall University, October 2019</td>
<td>Peacebuilding is effective if it is understood as a holistic approach, which involves partnerships, sense of belonging to a regional movement, identity for being part of a community who defend Mother Earth. Participating communities in the process – 34 from the seven countries have shared their stories of resistance, as well as the ways they are organized, negotiate, and promote mobilizations in defending their lands. The Exchange Meeting at Chiapas, 2018, with 65 community leaders, women, and men, was a very important benchmark in the process which begun in 2013. In addition, the Objective of promoting active citizenship has allowed communities and partners to better relate with local authorities, to empower in their capacity to advocate for policies that benefit them.</td>
<td>Young people benefited by the project have affected their whole communities through their active participation in promoting peaceful environment (e.g., they play a big role as “observers” in the presidential election in the DRC). They also affect their communities through their “income generating activities” as community promoters.</td>
<td>By listening to stories from people who had to flee, seeing their challenges and successes, young journalists contribute to a climate of trust among different groups. At the end of the Project, young people showed that they are mostly in favour of open borders, global exchange, and living together.</td>
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Structural Dimension refers to the promotion of changes at the structural patterns and existing structures - public or private within a group, i.e. the Catholic church. It implies social characteristics, institutional patterns and procedural patterns.

Pax Christi is changing from being prevalently a Western movement to a truly international movement. In some contexts, Pax Christi is appreciated because of the increased visibility and weight that membership or affiliation give to local initiatives, including when they are done in challenging contexts. PCI promotes at a regional and global level an umbrella of protection, when local members are targeted by political persecution.

Member Organizations have many important valuable resources to contribute to the movement at this level: years of experience, assets recognized by many is the PCI unde Regionalization allow community agriculture to make decisions, new didactics to train commun

The movement has proven to be effective in virtuality due to the pandemic confinement and risks to meet together. PCI has learned and implemented new ways to make decisions, new didactics to train communities in the Global South: virtual workshops on Indigenous rights, direct training with bio community agriculture - urban and rural community crops.

Regionalization allows PCI to strengthen the internal structure by promoting an active dialogue and sharing ideas, strategies, and project design amongst Member Organizations. At the same time, it has promoted common responses - complementary and problem-solving capacity - through advocacy, solidarity actions, campaigns - in themes such as the damages of the extractives industry on communities and environment, or migration.

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<td>Three of four priorities - Nuclear Disarmament, Israel/Palestine, and extractives Latin America - develop regular context analysis, actions and success campaign-oriented strategies.</td>
<td>Many policies have been promote impacts, challenges and alternatives for resisting communities in Latin America and the Caribbean with an analysis of how communities are resisting extractivism in the framework of the pandemic.</td>
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<td>Commented [JC]: Is this aspirational? I do not think we could say that this is actually happening.</td>
<td>Awareness, and publishing stories, young journalists showed that young people are agents of change, developing policy recommendations to politicians – especially in the EU, based on their personal experience and research about challenges and problems of people seeking refuge.</td>
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<td>Policymakers, including the Vatican’s Diplomatic Corps (including Vatican UN representatives), understand and promote nonviolent analyses and responses to crises.</td>
<td>There is no report from the region.</td>
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<td>Nonviolence has become a more integrated part of the post-pandemic Catholic academic world and the lives of Catholic young people; as a medium-term aspiration (in process), it is a key component of curricula at Catholic colleges/ universities and is the subject of 10 research projects.</td>
<td>Many policies have been promote impacts, challenges and alternatives for resisting communities in Latin America and the Caribbean with an analysis of how communities are resisting extractivism in the framework of the pandemic.</td>
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Structural Dimension Cultural: Takes more time - generational approach; this includes perceptions, feelings, understandings, the way of reaching consensus, relationships because of age, gender, level of decision-making, according to traditions.

- PCI allows members and stakeholders to have broadly access to information and skills
- PCI is a diverse movement, strongly linked by shared values
### Structural and Cultural dimensions engage processes that impact institutions and wider social, political, or economic patterns ... broader, usually long-term scope and impact

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<td>The style of handling the different priorities is very professional, according to an evaluation process with Pax Christi sections, other partners, and the Board. If this advocacy work can be further developed, a cultural change will be happening in the global context and specific scenarios, such as the Catholic arena, Latin America, and others.</td>
<td>Nonviolence is well understood as a strategy, a spirituality, and a way of life. It is a critical dimension to advancing the vision of <em>Laudato Si'</em> and cultures of just peace. One path to build a sustainable culture of peace is inviting people - for the evaluating period, thousands of individuals, hundreds of organisations, to endorse CNI's statement from 2016, An appeal to the Catholic Church to re-commit to the centrality of Gospel nonviolence.</td>
<td>There are some characteristics of this dimension in the 8-year project: <strong>Participation</strong>, as a cross-cutting approach, of young people and women is especially relevant for their leadership in defence of the environment, in raising awareness even into their families, and in their capacity for the sustainability of struggles for the defence of their territory. <strong>Accompaniment</strong> – side by side approach, promoting communities' agency, and Global North solidarity advocacy actions to influence decision-makers. <strong>Networking</strong> creating cultures of peace and nonviolence, related to environmental justice and human/Mother Earth rights.</td>
<td>Vicious cycles of violence can be broken through active nonviolence and peacebuilding. The project implementation allows young people to choose and adopt peaceful ways to live, let them less/not attracted by militias and gangs in the region. Avoiding fake news and misinformation, instrumental in instigating rebel wars and ethnic conflicts, participants are building co-existence and an active opposition to violence. By identifying cultural patterns on sexual abuse and ways to heal women, children, and girls, it is crucial to strengthening religious sisters caring and healing.</td>
<td>Pax Christi International followers and new audiences have become aware of the diversity of &quot;people seeking refuge&quot;. The young peace journalists and/or their interviewees got more involved in their local community, e.g., by organising local events on refugees and exploring local structures concerning refugees.</td>
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