



#IBJusticeNotTorture
Interfaith Toolkit

26
June

Justice, Not Torture

International Bridges to Justice (IBJ) is dedicated to eradicating torture as an investigative tool by protecting due process rights.

IBJ's transformative work brings together the people most affected by torture with the people who work in the legal system. These compassionate forums breath new life into what can be done to stop torture. It is the bridge between agreeing on basic human rights and implementing these rights.

This collaborative approach is bolstered by trainings, rights awareness campaigns, technology innovations and removing obstructions to implementing rights.



Background The Vigil

June 26th is the **United Nations Day in Support of Victims of Torture**. On this day in 1945, 50 nations signed the UN Charter, obliging them to respect and promote human rights. Shortly after, on 10 December 1948, the UN General Assembly adopted the Universal Declaration of Human Rights. On 26 June 1987, the UN Convention Against Torture came into effect. The Inter-Faith community, understanding that “human rights should be protected by the rule of law” and that “everyone has the right to recognition everywhere as a person before the law”, proclaims the Universal Declaration’s statement that “no one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.”

The Interfaith Community can stop torture. The first step: Organize a vigil against torture on or before the **United Nations Day in Support of Victims of Torture on June 26th**.

We are counting on you, as a moral leader in your community, to be the bridge to justice. **Invite** your community to participate: parents, teachers, lawyers, police, judges, students. **Learn** about your local legal system and connect with the people there to be part of the vigil. **Remember** those who have been tortured, and take a public vow to prevent it from ever happening in your area. **Find** out if you are near one of our defender centers or justice makers and invite them to the vigil to speak about how their work actually prevents torture as an investigative tool.

This toolkit will help you to **plan** an event on or before June 26, raise awareness and connect you to the work of preventing torture.

Please send us your feedback to shawna@ibj.org

are you in?

what the interfaith
community can **call**
us to do

At your vigils, talk about why what you hold sacred calls for the prevention of torture. As you are called, called those gathered to:

Sign IBJ's Proclamation against Torture

The end of torture as an investigative tool starts here. IBJ aims to show a cooperative effort to create awareness and pledges to systematically eradicate this practice. Sign at ibj.org/interfaith

Reach out to Lawyers

Have the lawyers in your community join our lawyer2lawyer program and train defenders worldwide.

Take Up An Offering

Fund defenders, lawyers, activists, and programs all over the world. These grassroots programs are effective because they are solutions created by the people with the most at stake. See if there is a justice maker or defender center near you, or consider partnering with one in an area that you care about. We accept paypal payments at donations@ibj.org

Become a Certified Community of Conscience Sanctuary

Holy sites are recognized by all people as a sanctuary, a place of refuge against oppression. We need sanctuaries for people who are at risk of torture, who are trying to help their family members, or who are activists reforming their legal system to stop torture. Consider becoming a certified sanctuary that our global network can rely on.

Support Indigenous Solutions

See if your faith community is near one of our six international defender centers or 47 justice makers. Check in with them to see what can be done together. If you aren't, contact us form a relationship with someone on the ground preventing torture or start a program in your area.

Involve Youth

Students in high school and secondary education programs have formed the IBJ Youth Scholars program, with chapters around the world. While you may think torture is too painful for youth to understand, the sad truth is that this age group is the most vulnerable. These chapters raise awareness and train chapter members to become international leaders.

Share the Story on Social Media

Write an article, take pictures, or connect with our social media accounts to get the word out. Look for or use #IBJusticeNotTorture as an investigative torture until the whole world knows how to stop torture.

#IBJusticeNotTorture

interfaith
action



tools

Get the word out - #IBJusticeNotTorture

The world wide web has heralded a new age of shining light on the courageous acts in our world. Connect with us and see how this event unfolds on and before **26 June**.

Web: www.ibj.org/interfaith.html

Email: shawna@ibj.org

Twitter: @IBJGeneva

Facebook: www.facebook.com/InternationalBridgestoJustice



Education Tools (links):

[Karen Tse's TED talk](#)

[Service of the Living Tradition Sermon](#)

[IBJ Innovations Case Narrative](#)

[From Fear to Hope](#)

[IRCT World Without Torture Blog](#)

[The Universal Declaration of Human Rights](#)

[UN Convention Against Torture](#)

[Human Rights Watch 2014 World Report](#)

Worship Tools In This Kit:

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Stories to Share...10

1/2 Flyer Insert (to use during worship/vigil)...12

Sample Order of Service....14

IBJ's Foundation...15

Planning Tools: (coming soon)

Poster

Write-In Poster

Social Media Caption Poster

Images to Print Banner

Social Media Icons

Davos Forum

This year, during the World Economic Forum in Davos, a vigil was held with religious leaders from around the world. Buddhist, Muslim, Catholic, Anglican, Jewish and many more faith groups worked together to speak of the need to end torture - now. This was the inspirational start of a worldwide vigil to which you are called to join.

Religious leaders know it is possible to end torture now by empowering people at every level to work together. They believe in it because they have seen it at work in IBJ's mission: entire nations free from torture because of compassionate reform, constitutions rewritten so justice is actually implemented instead of talked about.

Stop Torture by Calling For Justice:

implement due rights process

Torture mostly happens to the person who does not have early access to counsel, in violation of basic due process rights. 93 countries have adopted freedom from torture as a human right; yet it still happens in broken legal systems. We have found the vaccine against torture - the simple *implementation* of rights. Implementation happens through compassionate transformation of all involved: people most likely to be tortured, police, judges, lawyers, and defenders. Each country's situation is different, yet the method to prevent torture is the same: bringing together all stakeholders and implementing processes that prevent torture. This is how we create justice, not torture.



Religious Leaders Speak Out:

Every major religion has a stance against torture. We are called to go a step further and do something about daily injustices. Use this prayer at the vigil to clearly make the call.

FOR ALL NATIONS

Sources of all life and mystery that transcends us and bind us together,

we call upon all the good things that are greater than ourselves,

that these sacred founts we know to be holy show how to be compassionate,

we beseech that our prayers are heard by all people;

We recognize that we have come into an unparalleled age of peace,

where most nations strive for dialogue before raising arms,

where people seek to celebrate difference rather than fear it,

where it is agreed that all must be free from torture, cruelty, inhumanity and degradation;

It is a triumph that people from nearly everywhere say justice is a human right,

that those rights must be protected under the rule of law,

that the law must recognize the inherent dignity and worth of every person,

that this must be the case for all people no matter where they are;

Yet we know we fall short of agreed ideals,

daily, people are stripped of their humanity,

daily, those who are supposed to carry out justice pervert it,

daily, vulnerable people die while all agree they should not;

Let us act upon our agreements and prevent these tragedies,

lift up the police, prosecutor, judge and legislator to a place of effective justice,

lift up the diplomat, policymaker, representative, and leader and hold them to account,

lift up the child, the poor, the vulnerable, and subjugated to peace to justice;

We are compelled by all we hold dear to make the world a place of peace,

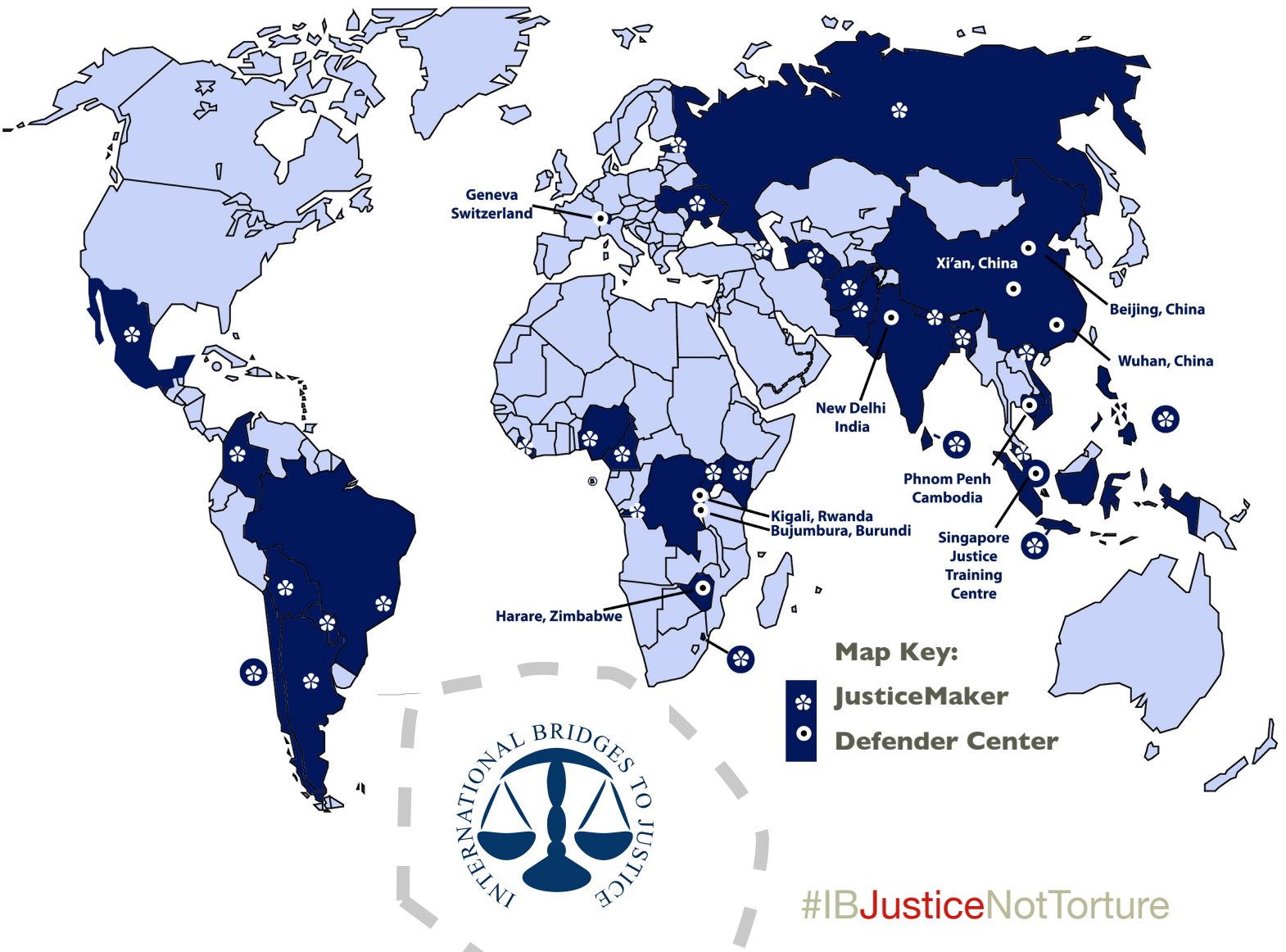
now that we are in agreement, let us carry out our vision,

now that we see how the world can be free from torture, let us make it real; now that we know how to realize peace, let us do justice;

In the name of all that is holy, we pray, as a people united,

in many different dialects, from many different places, and from many sacred sources, we in one voice say:

Justice, not Torture.



How IBJ works around the world:

IBJ brings together partners in government and civil society to develop and institute programs in which criminal defense lawyers are trained, citizen's access to justice is improved, and supportive professional communities of lawyers are formed and strengthened.

IBJ fulfills an unmet niche in the non-profit area as an organization that approaches human rights through a commitment in the formation and development of a strong justice system.

IBJ convenes a worldwide community of legal professionals who support the movement of committed, courageous defenders.

IBJ's Model of Change is threefold:

1. Defender Capacity Building - when defenders can implement international law, torture stops.
2. Criminal Justice Reform - when all stakeholders in the legal system are committed to justice, torture stops.
3. Rights Awareness - when the average person knows his or her rights, torture stops.



Interfaith Stances Against Torture

Catholic Church

Since 1965, the church condemns all actions violating human integrity, including mutilation, physical or mental torture. The Catechism of the Catholic Church notes that “torture which uses physical or moral violence to extract confessions, punish the guilty, frighten opponents, or satisfy hatred is contrary to respect for the person and for human dignity”. Pope Benedict XVI states that the prohibition of torture “cannot be challenged in any circumstances.” He also stated that “Governments must take care to avoid punitive approaches that undermine or degrade the dignity of prisoners”.

Buddhism

One of the major precepts of Buddhism, based on compassion, prohibits killing, hurting and torturing another human being. (need dali llama)(tich nat hahn)

Islam

Shaykh Abdool Rahman Khan: Even in Islamic law a person cannot be tortured to confession. Such confession is not valid and he gives any information under duress then the information extracted cannot be used against him.

Imam Abdullah: Torture is one of the ugliest and most despicable of such aggressions. Whether government-sponsored or not, torturing a fellow human being in any situation denies that person's humanity all together.

Hussein Rashid: We, the Muslim-American community, condemn torture. It is irreligious, immoral, and unethical.

#IBJusticeNotTorture

If you have any questions or need anything, contact us at shawna@bj.org

Important Points:

- 93 countries have agreed to not torture, but in many of these countries torture is carried out on a daily basis by governmental institutions.
- Most people tortured are not high-profile political prisoners, but are everyday poor people who do not have access to counsel.
- Most torture is carried out in detention areas before the accused has a hearing. These areas are out of public view, making torture difficult to see.
- Torture is often carried out by ordinary people because it is the cheapest form of investigation. When the same people are in a strong legal system and have resources to investigate, torture disappears. Compassionate reform includes holding the people who torture accountable and transforming them into effective agents of justice.
- When there is early access to counsel, torture is eliminated.
- We typically think of torture as an overtly violent act. However, there is a rise of torture that “doesn’t leave a mark,” which is just as inhumane and deadly. These methods include water boarding, unsanitary conditions, placing juveniles/women with the general prison population, children born in jail, and more.
- Implementing human rights requires collaboration across all sectors of society.
- It is possible to end torture in our lifetime. Small changes like early access to counsel, better investigation techniques, and an aware public can change entire nations.
- In 2012, IBJ defenders saved between 4-7 years of unnecessary jail time in over 5,000 cases worldwide, saving over 21,000 years of jail time.
- Human rights violations have an economic cost - people in jail can not contribute to the economy. For example, in 2012 IBJ enabled \$8.7 USD of global income power by saving legally unjustified jail time.
- This is an unprecedented time where nearly all governments agree that torture is inexcusable, and all religions agree that something must be done. Implementation requires more than just agreement; it requires the compassion to reach all who are involved and to bridge divides to justice.

Now Is the Time

It is an unprecedented time in which many agree to the principle that torture is immoral. We must act upon this intent now to stop torture for good.

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Stories

As people of faith know, the human mind is wired for stories. Stories are how we access deeper meaning, how we feel more than what can be known by looking at the surface. Most religious traditions have ancient stories that anchor them to something larger than themselves. Telling stories during vigils, worship, and services will help people understand the concept of why ending torture as an investigative tool through implementation of due process rights is something we can do now - a holy call that we must answer.

Pengpeng was a 17 year old migrant worker from rural China working in a car garage in Xi'an.

While cleaning a car he stole 2100RMB (about \$330 USD) from a wallet found on the driver's seat. He confessed to the crime and three colleagues testified that they had seen him commit the theft.

As a result of IBJ's Duty Lawyer Project, IBJ's partners immediately informed IBJ of Pengpeng's case following his arrest. After reviewing the case file and evidence, and following an interview with Pengpeng, the duty lawyer determined that there was indeed ample evidence to convict Pengpeng. According to Chinese Criminal law, he would face a sentence of 6-12 months imprisonment.

However, having been educated by IBJ on the protection of juveniles in the criminal justice system, the duty lawyer investigated Pengpeng's social background. She discovered that Pengpeng had been forced to drop out of school as his family relied on him financially.

While Pengpeng admitted to the theft, the duty lawyer worked to find an alternative sentence so that Pengpeng could continue to work and support his family. With Pengpeng's cooperation, the victim recovered the stolen funds, and while the Prosecutor was concerned about the possibility that Pengpeng might reoffend, the duty lawyer helped Pengpeng write a letter of apology and also agreed to help supervise her client for a 6-month probationary period. The Prosecutor accepted this request.

Thanks to the hard work of the IBJ trained duty lawyer, Pengpeng was released from detention without being prosecuted. He successfully completed the probation period, and has since found a new job as a security guard. Pengpeng has learned his lesson and today is a law-abiding citizen providing for his family.





Mohd Faruq, a juvenile Bangladeshi national, came to India hoping to escape from abject poverty and make an honest living. Soon after he reached Delhi, he found himself behind bars, accused of banditry, murder and robbery.

Despite theoretical protections for juveniles in the Indian criminal justice system, Faruq's age was never ascertained by the authorities, and he spent nine years in adult detention awaiting trial before being sentenced to life imprisonment.

IBJ lawyer Ajay Verma heard of the case, and intervened on the basis that he had been a minor at the time of arrest. The Court overturned the ruling, and ordered Faruq's release two years after his initial sentencing.

Instead of being released, he ended up in the illegal custody of the Foreign Regional Registrar Office's Camp. After discovering this information, IBJ filed another petition to the High Court on the grounds that the Constitution had been violated: Article 21 states that "No person shall be deprived of his life or personal liberty, except according to procedure established by law".

In theory, the Indian criminal justice system recognizes that the system applicable to adults is not suitable for minors; the term 'Children in Conflict with the Law' is even used to describe juvenile defenders in order to avoid stigmatization.

Based on this second petition, the High Court ordered Faruq's release for the second time. Faruq was finally able to return home to Bangladesh to start a new life.

Joy rejected the money and power that one could acquire as a high powered attorney and sees herself instead as a lawyer who makes a difference in people's lives. Her religious beliefs inspire her to change the course of history in positive ways: her vision is to make a contribution to the Kenyan national legal aid project. She has faith that every individual she helps or touches is a step towards a better legal system.

She wants to see that people in custody get a state-appointed lawyer and that these defenders do their work well. Joy advocates for a fair legal system in the Kenyan courts. The phrase "Why pay a lawyer when you can pay a judge" is something that needs to be purged from the Kenyan legal system's reputation.

The criminal justice system in Kenya is rife with poverty and corruption. The country lacks a legal aid system, even for children, and the most effective method of ensuring a court date is through bribery. Prisons are under-resourced and overcrowded, leading to inhumane living conditions and abuse. Because of the backlog, even petty offenders regularly wait 3 to 5 years or even longer.

Joy works to decrease the average time on remand awaiting trial and to provide justice to those most in need of representation in these over-crowded Kenyan prisons. Providing legal education to prison populations of four prisons around Kisumu, Joy helps Kenya enable prisoners to represent themselves at bail hearings and to be able to access support from and referrals to pro bono lawyers. She's been a Justicemaker for IBJ since 2008, and has ushered in human rights in Nairobi. Joy says that the changes are small, but the impact is big as more and more people realize the effective ways of implementing justice.

More success stories: http://www.ibj.org/Case_Stories.html

More stories on our Justicemakers: www.justicemakers.net

Justice

Not Torture - A Vigil

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Why is torture so widespread when there are so many laws against it? Understanding this dynamic is key to understanding prevention:

- Most people who are tortured are everyday people, not high-profile political prisoners
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- Collaborating across all sectors of society and creating small changes can eliminate torture in our lifetime

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Prevent

This is how we prevent torture

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Vigil Order of Service

This is a sample order of service. When planning your Interfaith Vigil, it's important to be considerate of all participants. Make sure each invited spiritual leader has time to talk and that there is music from and respectful to all religions. This is a time to show unity and set aside differences to achieve the goal of ending torture as an investigative tool.

Introductory Music

Opening Prayers from the host of the Vigil

Sung Prayer

Prayer from this toolkit on page #6

Testimonies (Either someone who has survived torture, a legal advocate from the community or one of the stories from pages 10-11)

Religious leaders speaking on why their religious tradition is against torture and is compelled to action

A moment of silence for voices that are no longer heard, the victims of torture. The length is not determined, as it is unknown how many people around the world have died from torture.

Sung Prayer or another song

Some important points about torture and how to prevent it (on page 9)

Offering or Donations to prevent torture

Call to Action (Page 3 has some ideas on what gathered people can do after the vigil)

Closing Reading from IBJ (page 15)

Closing Prayers

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action

IBJ's Foundation

Written by Rev. Karen Tse

There are times in your life when you feel like you have nowhere else to go but to seek the wisdom of Almighty God, even if you doubt the existence of the supernatural. One of those times occurred for me in 1996 in Cambodia, as I prepared to confront police officers about their routine practice of the torture of prisoners.

I wasn't sure what to do; in fact, I had no idea at all. I knew that simply telling them that it was against the law was not going to work. I went to the only place I knew to go – the Ocean. And there I talked to the God that I wasn't even sure existed and asked how I was supposed to do this thing that seemed impossible to figure out.

The most profound advice I received on human rights work came from a most unlikely source: my spiritual guides. I went to my Buddhist meditation teacher, and I remember standing on the roof and talking to him. His words were simple: *“remember that whatever you focus on will grow.”*

Sister Rose, an Indian nun from Mother Teresa's order, ran the Missionaries of Charity orphanage where I volunteered. I asked her what I should do. After a moment of thought, her answer, too, was simple:

“You must seek to find the Christ in each person, or you must seek to find the Buddha in each person. Then you must work with that Christ or Buddha.”

They believed in the power of transformative love.

I took their wisdom to heart, and sought to work with the Christ and Buddha in each person, focusing on that to make it grow.

In the next few days, I designed a workshop that started with basic questions that connected the police to some of their values and hopes for the future. I started by asking them why they had decided to become police officers in the first place. Most of them said that they became police officers because they wanted democracy. They pointed to the atrocities of the Khmer Rouge and talked about how they didn't want to ever go back to a period like that again.

Yet, they also said that they were vehemently against laws that stated that there was a 'presumption' of innocence for prisoners who had not yet received a fair trial. Many insisted that if they were innocent, they would not give a false confession even if tortured.

Then I brought in a picture of the posted rules of the former Khmer Rouge Toul Sleng torture center. The posted rules, which underscored the presumption of innocence stated:

“Don't you dare try and tell a lie or you will be given more lashes.”

The officers began to consider all those thousands of people, including their relatives, who gave confessions under duress and torture.

“This is a system where presumption of guilt is operating,” I said. “Do you agree with this system?” And then many of the officers began to talk amongst themselves. They decided that they wanted to change, and did.

Neither Sister Rose nor my Buddhist meditation teacher consider themselves “human rights activists.” Nor were they lawyers or U.N. officials. Yet the advice they gave to me transformed my relationships and ultimately my work.

Major shifts and successful social movements do not occur because someone intellectually figured out “what to do.” We need to discover what it means to draw upon the vast well of our spiritual resources and wisdom in our approach to human rights work. Without it, we become disconnected from our work and our values. We may espouse one set of values and yet act in an inconsistent way. We work for human rights and yet we limit ourselves in the breadth and possibility of our work when we refuse to see the “other” as one who is connected to us and shares in our humanity. *(continued on next page)*



(continued from previous page)

Without a holistic approach and understanding of our work, without making the connections between our work and our values, we easily become burned out, feel hopeless and are unable to see the fruit of our labor. By not explicitly recognizing the interconnectedness of all beings and the roots of shared cross-cultural spirituality, we rob ourselves of an important and invaluable human rights resource for mutual understanding in cross-cultural negotiations and working together.

Finally, out of all the heroic justicemakers, government officials, legal defenders, and everyday brave people, let me tell you about the most inspirational hero I've ever known: **Vishna**. At the time I knew him, he was a four year old boy who was born and lived in a Cambodian prison. Because he was born in the prison, the guards who knew him his entire life. They grew quite fond of him and allowed him free range of the prison. He was small enough to climb through the bars. He would climb up to the third bar, which was slightly bigger, then slowly turn his head to the side and then find a way to barely pass through the bars to the other side. Everyday that I went to the prison, he would go through this process so he could run out to meet me. Then he would take my hand and go with me to each and every prison cell. At each of the 156 prison cells, he would reach his little hand or finger in to make contact with a prisoner. For most of them, he was their greatest joy.

I often think of Vishna. A boy born into a prison without material or physical comfort. But a boy who had a sense of his own heroic journey and desire to give up a piece of his life to something greater than himself. I think of the contributions he made to the prisoners' wretched lives both on an individual level as he reached out his hand so many times, and also of the contributions he made to human rights through me – for he so often gave me strength when I was not sure why I should continue on. This heroic spirit and journey to reach behind the bars of injustice is open to all of us.

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