# BUILDING PEACE, SAVING THE WORLD

### A Primer on Building Peace





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#### Page 2

Page 3

## Content

- 07 Introduction
- What Is Peace Building How to Get Started
- 25 Featuring Women Peacebuilders
- **39** Tools to promote peace building
- 10 Importance of understanding UNSCR 1325, ASEAN WPS, SEA WPS to fully utilise the benefits of peace building.

## BUILDING PEACE, SAVING THE WORLD

A Primer on Building Peace

### Introduction

## Introduction

THE UNDP NOTED THAT SINCE THE YEAR 2000, global understanding of the gendered nature of conflict and peacebuilding has grown substantially. Not only do we now know that conflicts are experienced differently by women and girls than by men and boys, but also that their roles in conflict and peacebuilding are varied and complex. Women and girls have long been targets of war, regularly subjected to sexual and gender-based violence and enslavement as part of the strategy of combatants. Often left to manage home life when men go off to war, in many countries, women have also been active in protecting their homes and communities. Women may act as peacebuilders, including through women's organisations and by using their influence in families and communities. They may also be agents of violence, acting as supporters or combatants in the armed groups. Finally, they may move between these roles, depending on the situation they find themselves in and the opportunities they are given.

In recent decades, as war has morphed from inter-state conflicts between competing armies to include violent armed insurgencies and violent extremist groups, the impact on women has become even more troubling.

Despite decades of effort by the women's movement to focus attention on the gendered impact of conflict, the increase in UN peacekeeping and peacebuilding operations during the 1990s saw the continued application of narrowly-focused military responses, with little attention paid to addressing the particular needs of women in conflict-affected contexts. Women also continued to be overlooked for peacekeeping operations and excluded from subsequent peace processes. In response to ongoing gender-blind international responses to conflict, the women's movement ramped up its efforts to force governments to act. In 2000, this lobbying came to a head, with the UN Security Council leveraging the political momentum of the new millennium to officially acknowledge women's exclusion from peace-making and peacebuilding and to call for action. The Southeast Asian Women Peacebuilders Network (SEAWP) made its debut with a regional summit in May 2020. A platform for women in civil society organisations around the region, acting as activists, negotiators, lawyers and peacebuilders, the network was created to showcase the work these peacebuilding experts and practitioners do, as well as forwarding the Women, Peace and Security Agenda.

SEAWP's first few webinars have reached a wide set of audience and the speakers have been a good mix of well-known experts and lesser known ones, with a breadth of experiences among them. These webinars have also featured young women working within the security and conflict areas as researchers and other significant roles.

In September 2020, SEAWP began its second series of webinars which was supported by the Sasakawa Peace Foundation, Japan. The regional webinar in February 2021 saw the actors in Women, Peace and Security discussing the next steps for Southeast Asia, aligned with the following criteria, which is now part of SEAWP's charter:

- The Joint Statement on Women, Peace and Security in ASEAN adopted at the 31st ASEAN Summit in Manila in November 2017, recognizes that peace and security are essential to the achievement of sustainable development and are interconnected and vital to the future of ASEAN, emphasizing women's equal, full, and effective participation at all stages of peace processes given their indispensable roles in the prevention and resolution of conflict, peacebuilding and peacekeeping.
- Recognising the CEDAW GR 30's agenda on the importance of conflict prevention for women's rights notwithstanding, conflict prevention efforts often exclude women's experiences as not relevant for predicting conflict, and women's participation in conflict prevention is low. The Committee has previously noted the low participation of women in institutions working on preventive diplomacy and on global issues such as military expenditure and nuclear disarmament. In addition to falling short of the Convention, such gender-blind conflict prevention measures cannot adequately predict and prevent conflict. It is only by including female stakeholders and using a gendered analysis of conflict that States parties can design appropriate responses.
- That women's participation in the peace process is crucial: addressing Gender Based Violence (GBV) in a conflict setting, recognizing the leadership of, and supporting women's organizations at the grass-root level.

After the webinars, many in the audience asked how to begin peacebuilding at a local level, and become a peacebuilder. This guidebook aims to educate peacebuilders on how to do so.

SEAWP aims to be a leading regional network and collective of women peacebuilders in Southeast Asia.
Today, you can find SEAWP at the following channels:
Website: www.seawomenpeacebuilders.com
Instagram: https://www.instagram.com/seawomenpeacebuilders/
Facebook: https://www.facebook.com/seawomenpeacebuilders
Email: seawpwomenbuilders@gmail.com

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What Is Peacebuilding?



## What Is Peacebuilding?

"Women tend to second guess ourselves and not value our work enough. We shouldn't because we are good at (peacebuilding)"

Dr Emma Leslie

You are concerned about the humanitarian crises you see in the news. You follow peacebuilding groups on social media, and you have friends who are activists. You feel hopeless, but at the same time, you want to do something! And yet you're also confused by the number of terms and jargons...

Welcome to the dynamic, passionate world of peacemaking and peacebuilding.

This guidebook is a collection of wisdom and best practices our sisters and brothers in peacebuilding in Southeast Asia would like to share with you. We know you want to make the world a better place, but the world of activism and peacebuilding can be bewildering!

First things first!

What is peacebuilding and who is a peacebuilder?

#### Peacebuilding

There are many interpretations of peacebuilding, but in a nutshell, it is an engagement process between two or a few parties, in a nonviolent way. It is about conversations on tough topics such as conflict, violence in a community and authoritarian governments, for example. It is about using creative communication tools with peace in mind at the end of the process.

Two examples:

- Training camps to teach disaster relief and cultural dialogues among communities
- Repairing relationships between two ethnic groups through value sharing

#### Peacebuilder

Peacebuilding has no gender nor age, and degrees may not even be relevant! You do need the following to qualify:

- Innate belief that no matter what life throws at you, you will be steadfast and resilient. Especially so for women and minority peacebuilders
- 2. Empathetic and compassionate
- 3. Strategic and highly organised
- 4. Understand and knowledgeable about how conflict arises, and how to inspire peace
- 5. A great sense of humour (you'll need it!) and very much her own person
- Lastly, the desire to make the world a peaceful place overrides worldly ambitions

A peacebuilder can be a teacher, humanitarian, community leader or even just a concerned citizen - all she wants is a better world full of peace and justice, and will do her best to achieve it.

What are the aspects of peacebuilding one must look at? The list below is not exhaustive but here are some:

- 1. Local communities, local contexts; national and regional politics. What are their needs and demands?
- 2. Root cause of conflict, and how external influences may impact it
- 3. Understanding and imbibing the Women, Peace and Security Agenda (WPS)
- 4. Civil society organisations (CSOs)
- 5. Offering or creating solutions of political and economic participation, peaceful relationships, and social harmony, by working with affected communities

#### Looking Beyond

- 1. Similar challenges: are the problems the community/place is facing similar to what is happening in X? How can these be applicable to local context?
- 2. Familiarising with local and national governments
- 3. Reaching out to local and regional networks

#### **Getting Started**

It sounds daunting when you decide to become a peacebuilder. How is it different from being an activist? What is an activist? All these questions!

We are all activists in one way or another, wanting and pushing political or/and social change. Activism is about campaigning for these changes. It can be speaking at rallies, lobbying parliamentarians, going for demonstrations. Activism can be 'loud' and passionate, and while many activists represent organisations, activists are known as individuals who fight for change.

Peacebuilders can also be activists, but their main aims are to create, maintain or provide peace to communities and countries. They're not passive; sometimes they do go for demonstrations, yes, they lobby for peace with governments and civil society, but 90% of the time, they work with local communities on immediate needs and demands.

If you want to be a peacebuilder, you can begin simply by:

- Joining an organisation that does humanitarian work such as Rotary Club, for example. There are many food/refugee relief groups in each country. Volunteer first, to get a feel of the work and the cause.
- Learn from coaches even corporate ones! about handling conflict in a critical but positive way. Learn how to listen empathetically too. You can of course learn from experienced peacebuilders think about it this way. Everyone you meet is a teacher.
- Ask around if there are youth leaders concerned about peace and the world's safety. There are many, and while their causes may differ (climate change, anti-racism), they all want their voices to be heard and strive for peace. Join them! If you already know what cause and peacebuilding you want to do, look for that group or create your own tribe!
- Even better, if you want to deep dive, join a peacebuilding coalition or organisation, where you will learn the ropes from peacebuilders themselves.

Peacebuilding is a portable skill from the heart. There are many ways of creating peace too, if you decide to not to join an organisation. You can manage conflict between your family, friends and neighbours... you can even write about it for your local newspaper. There are so many ways of creating peace.

#### Some Ways To Create Peace

Strive for safe spaces where true discussion and differences of opinions emerge: truth, however painful it may be, is needed to be discussed in such spaces.

Think like a Corporate: peacebuilders must incorporate collaborative leadership skills and systems thinking in their work. The work is dynamic, exhausting and complex. There can be no success if there is no teamwork and organisation!

Be creative! Young people and technology are a dream marriage for peace. Creative videos, social media campaigns, WhatsApp messages promoting peace

Don't reinvent the wheel. Sometimes, the best thing to do is build on an existing peacebuilding model and improve or innovate on it. (Partners Global, www.partnersglobal.org))

#### **Best Practice One**

Conciliation Resources published Pathways to Peace Talks: Supporting early dialogue in 2019. It is not easy for women to enter a male-dominated arena, but there are ways to be included. Some recommendations are as follows:

- Start early: invest in inclusive spaces for dialogue among non-violent groups, as well as groups who use violence to explore priorities and pathways for peaceful change
- Work together with civil society to prepare for peace talks, as well as armed groups. The latter may be frightening but are a crucial component for peace. Engage with religious traditionalists and conservatives - they may prove to be your best ally.
- Include early inclusive political analysis in the process: this means getting local insights and actors involved from Day One, sharing analysis methods, networks and
- Innovations and getting donors involved from the beginning as well
- Commit to early division of labour be the whip and crack it. Peacebuilding is serious work!
- Work/Employ proven public relations and communications tools to further the agenda: social media, technology, podcasts are the new media. (Conciliation Resources, https://www.c-r.org/accord/pathways-peace-talks)

## "Peacebuilding is hard. For women peacebuilders, it's harder.

(Search For Common Ground)

W omen have been making great strides the world over, but the glass ceiling in every sector still exists. Just when there is one breakthrough, a few more challenges appear, to show that the road ahead is still long and arduous.

The next ten years will continue to see rapid shifts in women's role in ensuring peace and conflict resolution within the Southeast Asia region. The region is seeing more women taking up space within the leadership realm, but the challenge of having a truly inclusive leadership platform for women still persists, and peacebuilding challenges are still faced by (including invisible ones) women; so what are the ways of ensuring inclusivity, and areas for women in peacebuilding to create more meaningful impact?

Do not be deterred though by these challenges!

Yes it is dangerous to be a woman, and a woman peacebuilder at that. They face discrimination, physical and gender based violence, inequality while they strive to transform the conflicts that plague their communities. Sometimes they even face all these posed by their own gender.

BUT.

Women peacebuilders are integral to the peace process.

Why are women peacebuilders needed?

The reasons why are endless. Here are some pressing ones:

- The rising trend of social media disinformation which excludes or abuses women, lack
  of women representation, and lack of gender-inclusive policies and regulations, will
  further silence women from voicing their ideas and concerns.
- Female leaders and female-oriented CSOs are often subject to digital harassment. This
  comes with a whole slew of gender-oriented attacks, including sexual harassment,
  hatred based on social norms, targeting of family members, threats of sexual assault,
  and the discrediting of women leaders' by targeting their political careers with character
  assassinations that affect their careers.

- Involvement of women's CSOs and women grassroots community in day-to-day peacebuilding will mainstream women's involvement and participation in decisionmaking.
- Grassroots communities, especially women leaders, should be provided with a platform to speak out and create more connections between NGOs and CSOs, as they have valuable experience and knowledge about their communities.
- Considering women's role and responsibility in sustaining the community's livelihood as providers of food, water and energy, women should be allowed to engage in more leadership roles, such as governing natural resources or mediating natural resourcerelated disputes. Women's strong interaction and involvement within their community positions them as the main actor to voice their concerns, experiences, and needs.
- Women are still limited in their roles in the Track One negotiation process, and yet, are
  often undermined. Civil society and women's organisations, and also gender experts
  need to be involved in formal peace processes to create a more comprehensive and
  inclusive approach to peacebuilding.
- Intra and interfaith dialogues are instrumental tools in promoting tolerance, harmony and peace in diverse communities. These platforms can open new opportunities for women's voices and roles to be heard and recognised.
- Last but not the least the increasing numbers of refugees and other displaced persons which are made up of primarily women and children, and the recent rise in xenophobia that have contributed to the increase of hate-speech, regressive narratives, and extremism that target vulnerable groups such as mentioned, have created new challenges for the nation-state.



The above are some of the many reasons why women must come on board. What can women do?

- Women can help to navigate a society in conflict to heal mentally and emotionally from the wounds of the past, and to heal and reconcile the community to ensure the region's sustainability
- In Acheh for example, women's organisations have assisted the new local government with budgeting, policy-making, and the facilitation of various training programmes and workshops to improve the government's ability to better serve the people. Additionally, capacity-building programmes for local leaders (be they male or female), the development of alternative education models center around promoting human rights, and follow-up investigations of human rights violations were conducted by the CSOs. Women movements in Aceh also worked hand in hand with national and international CSOs in promoting peace through five major approaches: 1) policy advocacy on issues such as women and the environment, fundamental rights services, genderbased violence, women and leadership, and discrimination under Sharia Law; 2) capacity-building; 3) mentoring and assistance; 4) peace campaigns; as well as, 5) development programmes and budget advocacy.
- Similarly, in Thailand, women have also been involved in the local peace process, taking up a
  variety of formal and informal roles. Women have worked as healers and human rights protectors,
  trust builders, facilitators in sub-national conflicts, and recently, as representatives in Track One
  negotiations. A survey conducted amongst the population of Southern Thailand emphasises
  women's opinions and status in the region. Although most of the women indicated they had never
  been affected by the conflict, they thought it was their responsibility to help those in need, and to
  protect the community from violence.

Women must never underestimate their power and (potential) roles in peacebuilding. The abovementioned is evidence that there is a huge gap in gendered peacebuilding, and room to play in. We cannot afford to be timid, shy or unsure.

#### Graphic

Many times, women doubt themselves. We shouldn't! We have what it takes to become a peacebuilder!

We have:

- A heart: we are compassionate. We know what injustice is. We have emotional intelligence
- Dialogue: We can talk! It is through sharing, gossiping, confiding that we learn about each other, and find ways to solve things
- Out of the box thinking: collaborate
- Community: we know what a family is, and we create that.
- Persistence and resilience: all women, be they mothers, daughters, wise old women, know what it is like to go against the odds.

These skills are very useful!

#### Page 17

Women peacebuilders - rookie or experienced - can do the following:

Promoting consensus and inclusion as a key strategy

- Advancing broader issues of social justice
- Building peace beyond the negotiating table

Overcoming barriers to political participation is a challenge that requires:

- Going beyond quotas to meaningful participation
- Translating existing capacities and expertise into political participation

Mainstream gender analysis of conflict and peace

• Engage both men and women in reshaping gender dynamics (Conciliation Resources)

#### How to Deal With Conflict

## Why do conflicts happen?

The Media for Peacebuilding Guide Volume 1 has some of the more concise arguments as to why conflicts happen.

"1.1. Human Individuality and Uniqueness as bases for Conflicts Conflicts exist because no two persons are the same or will ever be the same. Peacebuilding is realizing that it is possible o achieve healthy complementariness, instead of unhealthy competitiveness. There will always be enough space for everyone if we all aim to grow up along our unique success paths, and allow others to do the same. Dialogue is seeking to achieve complementariness or unity in human diversity.

#### Key Point A: Basically societies are composed of uniquely different individuals

- Each individual is unique and can hardly share the same views with the others.
- As human population grows conflicts become inevitable when most individuals perceive life as a struggle for survival within a finite physical space. Survivalist thinking makes it difficult to see the larger picture, namely; the infinite space for complementariness.
- Since human settlements traditionally cluster within specific locations that are considered favourable for habitation, the resources required to satisfy the wants of the different individuals are perceived to be scarce.
- Once life is perceived as the struggle to accumulate as much as possible because available resources may soon be exhausted, disagreements will overtime degenerate to violent conflicts when a party seeks to overpower others forcefully.
- Most conflicts and agitations are linked to resource sharing, disagreements on how to use common resources, and poorly defined property rights.
- Wars have historically been the mechanism by which parties use the instrumentality of violence to force others to submission.

#### Key Point B: Clashes of ideologies and cultures are inevitable with human interaction

- Disagreeing is an inevitable aspect of group dynamics, and hence should be expected in homes, institutions, communities, nations, regions, and continents.
- As painful and offensive as they are, disagreeing is a fact of life, especially as it is appears that humanity is still obsessed with survivalist thinking. Our preoccupation should be to see conflicts as a call to promote complementariness amidst our individual uniqueness.

#### Key point C: Conflicts rarely get violent immediately; they mature from latent to manifest conflicts

- Latent conflict is when parties PERCEIVE a divergence in their values, needs and interests. Manifest conflict is when at least one party employs effort to defeat, neutralize or eliminate the other. Nearly all conflicts can be resolved or are better managed at the latent stage.
- The emphasis on the word PERCEIVE is important, nearly all conflicts can be resolved easily with better communication, and improved understanding and clarity of perception among the parties. A deeper examination of the bases of nearly all protracted conflicts will show that the antagonists were most often moved by unclear perception.

Key point D: Conflict in today's information age has become more complicated and easily globalized

- The information age conflicts are complex, with multiple interests, and the ease by which a local violent conflict can spread to other areas.
- The internet has eased the globalization of violent conflicts; joining terrorist groups can be as easy as filling the application form online via a smartphone. Learning how to make bombs, poisons, and chemical weapons is possible online.

#### **Best Practice**

How do we handle conflict, when this is not even part of our culture?



Aspire Consulting's Pete Pereira wrote a very insightful How To:

Navigating Conflict in Asia

In much of Asia (certainly in Malaysia) we're pretty averse to conflict. We'd much rather grit our teeth and get along than tell people EXACTLY what we think of them. From my own research of swear words in Asian languages, I can confirm that the root of the problem is not that we lack the vocabulary -we do have some pretty colourful and descriptive swear words!

There are some general reasons why conflict occurs and why we tend to avoid addressing it.

For the purpose of this article, I'll cover some cultural reasons:

**Relationship over Task Orientation** - the relationship orientation works something like this: 'It's more important for me to get to know you as a person first before we get down to work/business.' That is why it sometimes takes an age to get things moving - people go into a meeting all eager to impress with their knowledge and hardware only to be met with polite nods and smiles. In a more (general) western-centric culture, relationships are built on your capability and expertise. In Malaysia for example, when I meet someone for the first time, much of the initial conversation tries to establish a connection with people that we know in common. The fear of upsetting a relationship makes it difficult to confront issues directly.

**Hierarchy vs Egalitarian** - are you or have you been part of a WhatsApp group that involves all your teammates except your team lead? Don't tell me: a fair bit on the WA group is about stuff that your team lead did or did not do, right? This is rooted in values of discipline, order and respect for elders that we carry over from school to the workplace. The team lead - irrespective of competence - is seen as an authority figure. No matter the degree of discomfort, people generally avoid conflict with established authority figures while there still exists a semblance of respect and/or dependence. Contrast this with more egalitarian cultures where challenge towards a team lead, for example, is an expectation or considered par for the course

**Collectivism vs Individualism** - this is probably one of the major causes for avoidance of conflict in many Asian cultures - prioritising the well-being of the team/group over that of the individual. As a result, issues of conflict or potential conflict do not get raised openly. Instead, the discomfort or tension is aired in smaller 'cliques' within the group.

**The Religious/Secular Divide** - one of the most challenging aspects of conflict to navigate through. It can be difficult to surface without a background of trust and strong interpersonal relationships in a group. People who hold strong religious or secular views often find it difficult to reach a middle ground. Furthermore, it also encompasses value judgments such as sexual orientation and the argument of science/rationale versus faith

This article is not meant to be a comprehensive treatment of conflict. Because I fully intended to provide a brief overview, there are just **2** approaches that I would like to recommend here:

**Explore Non-invasive Areas of Conflict to Build Trust** - notice the difference between points 1 - 3 and point 4. The first 3 are non-invasive causes of conflict while point 4 is potentially explosive. That's the starting point that I would recommend to any team - identify and build trust around neutral, non-invasive points of difference.

**Starting-Line Ground Rules -** the best time to discuss how we will surface and resolve conflict is BEFORE any conflict has arisen. So, in the early stages of formation, when there is no conflict present, I encourage teams to anticipate the types of conflict that they fear could happen and then agree ground-rules for how they will surface and resolve it when it occurs. I have found this 'pre-emptive strike' method to be especially effective with newly formed teams. Less so with teams that are in the midst of a full-blown conflict.

Sometimes conflict happens because of language and miscommunication. You may mean A, but because your colleague is from a different culture, she may think you are being rude! Now imagine, trying to navigate a heated discussion. One way of handling cultural miscommunication is the way we use language.

One tool is Clean Language, a communications methodology, developed by David J Grove, a New Zealand 'Counselling Psychologist', during the 1980s and 1990s.

Clean Language offers helpful techniques to all professional communicators, especially those working closely with others. The techniques are aligned closely with modern 'enabling' principles of empathy, and understanding, as opposed to traditional 'manipulative' (conscious or unconscious) methods of influence and persuasion and the projection of self-interest.

Clean Language helps people to convey their own meaning, free of emotional or other distracting interpretation from others. As such, Clean Language promotes better clarity of communications, neutrality and objectivity (absence of emotional 'spin', bias and prejudice), ease of understanding, and cooperative productive relationships. (www.businessballs.com)

#### **Best Practice**

The fundamental principles of Clean Language are quite simple:

- 1. Listen attentively.
- 2. Keep your opinions and advice to yourself as far as possible.
- 3. Ask Clean Language questions to explore a person's metaphors (or everyday statements).
- 4. Listen to the answers and then ask more Clean Language questions about what the other person has said.

#### The questions should be:

#### Developing Questions

- "(And) what kind of X (is that X)?"
- "(And) is there anything else about X?"
- "(And) where is X? or (And) whereabouts is X?"
- "(And) that's X like what?"
- "(And) is there a relationship between X and Y?"
- "(And) when X, what happens to Y?"

#### Sequence and Source Questions

- "(And) then what happens? or (And) what happens next?"
- " (And) what happens just before X?"
- "(And) where could X come from?"

#### Intention Questions

- "(And) what would X like to have happen?"
- "(And) what needs to happen for X?"
- "(And) can X (happen)?"

The first two questions: "What kind of X (is that X)?" and "Is there anything else about X?" are the most commonly used.

As a general guide, these two questions account for around 50% of the questions asked in a typical Clean Language session.

(https://reesmccann.com/2017/08/01/clean-language-about/ and https://www.businessballs.com/communication-skills/clean-language-david-grove-questioning-method/)

## Women In Peacebuilding



## Women in Peacebuilding

There are many women and men in peacebuilding. Many are parents, teachers, advocates, but the one thing they share is they want peace for everyone. Here are a few of the peacebuilders active in Southeast Asia. These women started from zero, like all of us, but have the spunk and gumption to forge on, to make sure everyone lives in peace.



## Dr Amporn Mardden

Academic, Activist, Center of Excellence in Women and Social Security, Walailak University Thailand

**"Peacebuilding to me is part of the research I do with the community,** because it overlaps academia and practice. I work in conflict areas, and I cannot run away from that. When I began(the work) I didn't see it that way but now we cannot deny the peacebuilding work we are doing. Initially I was at another university in Thailand, working on gender issues before I came to Walailak. Even then, gender issues were not the norm among researchers here, and when I moved to study Deep South issues and its conflict, these were not touched on either!

I have always been the caregiver of the family, the one who took care of things, and I always keep in touch with relatives and friends. This is how I learn about things - how the situation is treating those in Southern Thailand, for example. People outside Southern Thailand thought that we were very conservative. Because we wear the hijab, we were not open. They were surprised to see that we had contact with the outside world! When I delivered a talk in Chulalong-korn in 2005, there are so many young people asking several questions; what is the feminist perspective toward the Muslim community there, and so forth.

That was when it hit me, I needed to do this; research and tell the world about Patani, and I was one of the very few who worked on this issue. Even though there were a small number at that time, I could start to work with some old friends who had the same interest. We started a small group "Young Malay-Muslim Women in Thailand". We were holding full time jobs then but whenever there was a forum or workshop, we would join in with the community. We would teach how to speak Thai properly, and some of the women taught the Quran, talked to young people, discussing the issues that people don't want to talk about, for example. We used our own money for donations; whatever we found, we created our own database. We became one with the community.

Did I ever doubt myself when I started this? Yes... not whether I was doing the right thing but how long and sustainable would this be?! What is the direction of this activity? We are working full-time and we can't pay people salaries... I am grateful that there is a channel of academic service required by the government and the university which is community service. We use this channel to document everything happening in the community.

Over the years, young people have become more alert in this sense. In 2004, when I visited the Pattani people in a very remote area, they were traumatised by the conflict. But after conducting the research, the young people affected by the conflict had grown up and were involved in community building activities. I never imagined that some of them would still remember me... they were students (at) that time. And then they said 'I refer to your study', 'I also still remember when you were with us', so it is kind of impressive. This to me shows that academic research can play a huge role in rebuilding conflict and communities, and that those affected by trauma, can use the data to rebuild their; lives. I learned a lot from them; what it means to be brave and stoic, and how to be resilient. It goes both ways.



There are so many challenges in life working in the field of gender sexuality, peacebuilding... One of them would be how to speak to my family because I come from a traditional family. I do not challenge my father but challenge the system that teaches through the members.

The second one is as a Muslim woman working in academia and being the minority in the country – I am always explaining what it means to be a Muslim. This kind of challenge is not negative at all... the language that should be transferred to them should be the correct one. But at the same time, we have to communicate to the non-Muslims, how to communicate So, all kinds of dialogue happen in our daily lives. When it comes to issues of gender, we'd explain from the perspectives of human rights, but we also need the Islamic approach to be the base. Because we know that human rights-based approach is not aligned with Muslim ones. The fundamental idea is that we agree upon human rights, but since our identity is Muslim, we try to find out what is the essence of Islam towards women. What is equality, what is the fundamental idea of equality from the history of the prophets and the wives? What is the idea of justice? As an academic, how to contribute your knowledge as well to the society - How you could transfer the research into the practice – how you could improve the society? These are the challenges.

Covid and conflict reveal many issues that we try to hide under the carpet and it's the time that people can reflect on what's in their life: why do they still confront unequal treatment from society or from the government. We found out that centralization of policy doesn't help in Covid19. The people doing good work are the men, women and young people in the villages, who don't get paid a lot but are helping their communities. We need to invest in these people, promote their work, because they are truly doing the work.

The job of an academic, peacebuilder, activist never ends, but it is rewarding."



## Dr Emma Leslie

Executive Director, Centre for Peace and Conflict Studies

**"There were a few turning points in my life that led me to this path.** I remember being eight years old and seeing starving Cambodians, and thought about my life in Australia and what was happening there. I started questioning everything, growing up in Australia it is always about whether you do aid work, or you do journalism or something like that. but for me it wasn't quite right, so I ended up studying international development. But it wasn't until I went to Sri Lanka, around 1995, where I saw how every year they rebuilt water wells, but nobody was talking about why the water wells were being blown up, is there something else going on here? It was the same when I went to Northern Philippines, and we met the New People's Army (NPA), National Democratic Front (NDF) people, and then they kept telling us there was this fighting going on. And you're going to the poorest areas

This made me realise that we still living denial about conflict, which is not about poverty, poverty is not about conflict, we don't focus enough on structural and systemic violence, and structural injustices, the systems that you can't see and touch, that are like constitutions, laws that exclude people, policy that don't allow people to speak their language which in the end, creates like total peripheries in every society.



What the West does is dwell that poverty causes people to fight because they are hungry, which is not true. People fight because of indignity, being excluded or not being allowed to be fully authentically themselves. Now that really interests me. What I like about peacebuilding and conflict transformation is this: is it really about problem solving and not judgement on those people who choose violence, or about helping those people to move to the place where they can look at how to solve these said problems.

The first work I got to do was Cambodia in 1997, looking at land conflicts which were political. Who did the land belong to? They were being confiscated by high ranking people or military generals, and there were people and returning refugees who couldn't get access to their land or land at all to feed themselves, so I did a lot of work on helping to have conversations around with donors, with the government, with the mining organisation, with the NGOs that have to resolve this problem. I learned about monitoring land distribution, looking at land allocation.

I also studied peace and conflict overseas, and what I really noticed from my experiences in Asia in the 90s, was that we were talking about peacebuilding back in the 90s but we weren't really connected and we weren't really a movement together. There is a very Western way of talking about it and it was very linear and short term.

This is why a good network is important. There are people who dig really deep into what the root causes of these conflicts are, who do we need to bring together to dialogue around it, how much we change the system and structure to fix it, how might we make people aware of what those are - we must work together.

I always felt like I had impostor syndrome for a long time. I wish that I got over my impostor syndrome earlier. I think all of us have that sense of why me or why should I take leadership or

why I been into this or I don't really belong here, and the strongest I ever felt was when I was invited to sit into Moro Islamic Liberation Front (MILF) Philippines Government Peace Talks in Kuala Lumpur and I remember just for the first year I said nothing because I was terrified that somebody would notice I didn't belong there. What I regret is I didn't step in to myself and my power and my leadership earlier.

Maybe that comes with the age, but I'm amazed by young people now and particularly young peacebuilders as they are so courageous and uncompromising. This should be encouraged and we should listen to them more. We should embrace their energy and understand that they could lead us rather than sort of being like ah when the next generation comes along.

For me personally, I wish people had mentored me to be confident earlier. I wish people had validated, not me as a person necessarily, but validating civil society they know more about a conflict more than any other entity in society. But we treat them like a token and in peace processes we have this crazy multi track diplomacy idea where the peace talks happen between the powerful people at the top and we have all these people, women and men young people in civil societies all and religious leaders trying to get into that space and influence it but we are not taken seriously or we're allowed in. We are only allowed in as tokens and I think that is very limiting and it also doesn't work in the 21st century.

We also need to reframe what a peacebuilder is because they are actually peace facilitators, peace mediators, work in political process, peace process, facilitator, sometimes we have to reframe how we describe ourselves in order to get into the right spaces but where you start is always where you are. You don't try to leap too far ahead, but you can move quickly and I think another thing that is underestimated is building a network.

We also need to be in control of our resources. Invest in our people, and by that, it's not about jetting off to conferences. One fantastic way is by strengthening our friendships in our network. Learn from each other. We also have to take back the narrative and control on donors. Choose our donors, they don't choose us; they determine countries that we agree with on their foreign policy, countries that we think would love to reach the conflicts that we were working on, but also the way they treat us. Because we don't want to be puppet on the strings, we want to feel like we are in an equal partnership where they get information, analysis, mutuality, possibility to be involved, but at the same time we feel respected as an equal partner to them. More often than not, we found that all of our partners responded to us better.

We don't give ourselves permission enough to be out of the box. It is very disturbing, I don't like this narrative at the moment about shrinking civil space. I just think that peace is always possible, persistence really pays, vulnerable authentic leaderships changes so many things, ego is our enemy, these are kind of mantras that I lived way, and that peacebuilding organisations have to be values driven and based on principles and that we should never underestimate our own power and influence. Over time, you do build more influence and power and also more inner strength to be able to handle stuff. It just gets better and better too, because after a while you will be okay - I know this, or I know that person, or I know how I can do this or I have done this before.

So yeah it gets easier but it is the most rewarding thing you can ever do with your whole life, really.



## **Ruby Kholifah**

Indonesia Country Director, AMAN Indonesia

"My personal involvement in this issue began when I was pursuing my degree,

and I was already falling IN love with NGO work. The reason is because I think I am very fortunate to have a strong mother to support you know (in) education and also doing a lot of stuff unlike other girls in my hometown. or in my... I feel it's difficult (for women and communities) to gain freedom of expression and I promised to myself to dedicate my life to help more women not only in Indonesia but also around the world to speak up, and provide a space for them to do so.

Working in the Women, Peace and Security was not too popular among many people. In 2005, I became the coordinator of research in AMAN Indonesia, helping young researchers to do research and writing English reports (!) so that people know what happens in Southeast Asia. We gathered voices from minority groups in Indonesia. I was based in Bangkok for a while before moving back to Indonesia, and I decided to not just include women's issues, but also work on the WPS agenda. I forced myself to learn and dig more on the knowledge and also the experiences of women in conflict-affected areas.

In Indonesia, we focused on national alliance. Everyone wants to do advocacy so our position is just to support the... you know the bigger alliance in advocating women's rights in general. But we always take a lead on specific issues on the women and minority groups, women in conflict-affected areas .

I worked at the grass root level, I believe that change (is) possible. And it started from a very micro scale. I do believe that the women should be the game-changers in the village because they (are) living there and I think they spend a lot of time living there compared to the men. One thing women share is they have a strong commonality and that is key to mobilize change in the family and also in the community.

We started a simple program in 2007, we called it Women School for Peace, "Sekolah Perempuan Perdamaian" with no money at all. We started in Jakarta because we realized that Jakarta has a very dense population and there were many people coming from different ethnicities and you know each ethnic is stereotyped in Indonesia that in many cases causes tension and even conflict. The program was in a poor urban setting, because the community that we started was very underdeveloped, difficult to get access, the women (were) ignored from the social activity and they didn't do many things, and when we started the program it was to provide the women literacy because many of them didn't finish school. So, that was a big challenge actually for us because we have to translate the module to be more friendly to everyone in the room. We just come to the community and then teach them how to overcome problems that they are actually dealing with. So now we have forty women's schools in 7 provinces in Indonesia teaching the women about strong leadership covering four areas: personal leadership, the relational and the structural as well as cultural leaderships. We provide them the skills and also knowledge relating to conflict transformation, gender perspective, peace perspective, conflict analysis, conflict resolution skill, negotiation, dialogue and also understanding the structure of Indonesian government as well as providing them with the skills of community mobilizing.



We are also starting to work with the government at the national and local government. At the national level, we work closely with the Ministry of Women Empowerment and Child Protection. In particular the implementation of the Women, Peace and Security agenda because Indonesia adopted Resolution 1325, and in 2014 under Presidential Decree no 18/2014 about protection and empowerment of women and children in social conflict.

I think with the strong advocacy coming from civil society and with the leadership inside the Ministry of Women Empowerment we are able to influence the government and finally adopt the Women, Peace and Security Agenda in our work.

While it may look like we have achieved a lot, we need to expand more and we need to engage more civil societies at different levels. Therefore in 2017, our work focused on facilitating coalition building and supporting the civil society at the provincial level as well as national level to be able to work with the government in ensuring the implementation of Women, Peace and Security. Currently we work with 24 key partners in 8 provinces in Indonesia; Aceh, Jakarta, of course Java island we cover and Central Sulawesi and Nusa Tenggara Barat (NTB). We are not working in Papua and Maluku, in Kalimantan yet. Hopefully, in the future we can cover these areas.

We also support Muslim organisations that are aligned with our values. One would be KUPI, the Congress Women Ulama Indonesia. We also support young people working with peace movements, and youths who work on community activities.

You have to make the women agency obvious; show the strength and pathway how the women can use their leadership to change the family as well as the community. I have seen women change for the better, and for their families and communities. My mother is also learning about her agency as a woman. Even the husbands like the positive changes they see in their wives. These changes affect communities in a good way. You must have more patience, be more caring, show more love and solidarity helping each other . You have to have faith that change is possible. Start by listening to people - their stories, people's grievances, people... whatever that people (are) unsatisfied... active listening is very very important.

Do not exclusively work with the women because the change must happen with everybody in the community but putting women as strategic leaders, change can then happen. Women normally (are) of one of the marginalized groups in the community and by engaging women, you are able to find other marginalized groups. Women are able to embrace and include transgenders, disabled people, or the group coming from you know very extreme. Normally, women have a big heart to understand and listen and so that they can engage into the program.

For me, understanding Women, Peace and Security is to have comprehensive knowledge and intersectional perspectives on peacebuilding. You cannot limit Women, Peace and Security only when... with the presence of conflict and violence. The Women, Peace and Security Agenda also challenge us to move beyond business as usual because you will fail if you are complacent."



## Amina Rasul

The Philippine Center for Islam and Democracy

**"The Philippine Council for Islam and Democracy** (now the Philippine Center for Islam and Democracy) or PCID was formed in 2001 amidst global and domestic challenges confronting Islam and Muslims.

**G** lobally, a war on terrorism was being waged by the US and its allies, with the Philippines being tagged as the next front. This war fanned a growing global debate – that Islam is incompatible with Democracy – and threatened to undermine the space for democracy in Muslim societies. Domestically, there was a growing perception that the experiment in autonomy through the ARMM political entity was shaping up to be a "failed promise", and that the decades old insurgency still being mounted by the MILF, not to mention the centuries old Muslim struggle for self-determination, and the quest for peace and development, stunted since the 1970s, was creating a lot of weariness, to say the least.

Through these developments, three Muslim intellectuals – myself, a former Cabinet member under the Ramos Administration, the late Abraham Iribani, former MNLF spokesperson and Assistant Secretary of the Department of the Interior and Local Government, and Atty. Nasser Marohomsalic, former Human Rights Commissioner - saw the need to articulate the voice of the Bangsamoro and all Muslims in the Philippines and let them contribute meaningfully to both the global discourse on Islam and democracy and the internal struggle for self-determination



and development. They realized that there was no think tank organization in the Philippines that could gather Muslim leaders and their counterparts in the government, civil society and academe to discuss issues objectively and professionally, and lead to informed understanding and action.

We recognized that the global discourse and the internal struggle are not separate trajectories, but are tightly interwoven. Supporting a global position that Islam and Democracy are compatible in effect supports the struggle for self-determination and democracy locally.

PCID was first formed as a council, with many others joining the three founders to form a 45 member advocacy body known as the Philippine Council for Islam and Democracy. The members subsequently decided to form among themselves a Board of Convenors consisting of 15 members, with former Senator Santanina Rasul as adviser.

At the outset, the Council adopted the following thematic advocacies: 1) Inclusive Peace Processes and Demilitarization, 2) Human Rights, 3) Electoral Reforms 4) Good Governance and 3) Meaningful and Genuine Autonomy.

In 2010, the PCID convenors decided to transform the Council into a Center, to give it wider latitude in pursuing and implementing projects that a Council, by its advisory nature may be limited at. It was also registered as a legal organization.

In 10 years after PCID was formally registered, it has grown in reach, influence and capability. It has become a recognized civil society actor in ASEAN and globally, in the areas of democracy/peacebuilding, development in conflict areas, Women, Peace and Security, C/PVE.

It has brought together MNLF, MILF, religious, government, military, academic, civil society and grassroots leaders in an objective and informed quest for consensus, or even just exploratory dialogues, something that arguably, no other NGO could do at such scale at the time. It has brought leading national economic leaders to support the MILF on strengthening business and investment. PCID partnered with the highly respected Foundation for Economic Freedom, chaired by former Finance Secretary Roberto de Ocampo. It has arranged meetings with top business and economic leaders for the MILF leadership, long before the signing of the peace agreement.

Among other things, PCID earned the trust of the Muslim Religious Leaders (MRLs) who agreed to be organized on a broad scale to serve as partners and advocates on the ground. The highly trusted MRLs offer great hope for expanding the space for peace, democracy, and development in Muslim communities but were previously difficult to tap because of their fragmentation. This led to PCID organizing two major networks – the National Ulama Conference of the Philippines and the Noorus Salam (for Muslim women religious and civil society leaders).

The work with Noorus Salam led PCID to work on Women, Peace and Security which led to its invitation to be part of the Women's Alliance for Security Leadership, an alliance initiated by the International Civil Society Action Network (ICAN) based in Washington DC. PCID has been instrumental in expanding the reach of WASL in Southeast Asia.

The decades of work we have done in Muslim communities led us to the realization that peacebuilding requires the involvement and support of women and religious leaders. We have done surveys that show the trust that the community has for them. We also realized that our communities do not fully accept the international (UN) concept of human rights- based peacebuilding. There is suspicion that it violates some teachings of Islam. Thus, we have worked with Musilm religious leaders to develop human rights and peace education manuals. We have trained madrasah teachers, particularly the women, to use the manuals. We have had to calibrate our teachings of human rights within an Islamic framework, realizing that any change must come from within and cannot be imposed. Over time, more democratic discussions of human rights have expanded the acceptance of human – particularly women's – rights.

But it has not been easy. We have had to calibrate our teachings of peace building and human rights within an Islamic framework, realizing that any change must come from within and cannot be imposed. Over time, more democratic discussions of human rights have expanded the acceptance of human – particularly women's – rights."

# Tools of Peacebuilding



# Tools of Peacebuilding

Peacebuilding work is dynamic and there are many ways to do so. Here are three of the many channels, to give you an idea of the work peacebuilders do.

Peacebuilding Channels		
NGO Diplomacy	Public Relations Advocacy	Media



(http://thenewdiplomacya.blogspot.com/2010/11/legitimate-place-of-ngos-in-diplomacy.html)

O ver the past few decades, nongovernmental organizations (NGOs) have played an increasingly influential role in international negotiations, on various issues. NGO diplomacy has become, in the words of one organizer, an "international experiment in democratizing intergovernmental decision making.

NGOs play the roles of moderators, negotiators, activists, researchers which all lead to peacebuilding. Members and leaders of NGOs present, meet and discuss with stakeholders on the real issues and what needs to be done. The discussions can be heated, but NGOs have a responsibility to their communities. They also act as the bridge between government and communities. NGOs gather information; evaluate and disseminate information; set standards; advocate; and lobby.

"The multiplicity of international actors, information and digital revolution, and openness of the global space are leading to a gradual blurring of the lines between domestic and foreign policy. In many areas of international cooperation, NGOs occupy a niche where the state has been gradually losing its position," the Russian International Affairs Council wrote.

They continued, "The sheer complexity of multilateral negotiations on climate change, genetic engineering, environmental protection, inter-religious dialogue, and other issues have necessitated the involvement of experts, scholars, representatives of business and culture in negotiations. These participants are provided to a large extent by international NGOs engaged actively in informal diplomacy. The so-called track two diplomacy is gaining momentum. Professionals capable of establishing contacts, promoting cooperation, conducting informal negotiations and mediating during conflict resolution are arriving on the international scene. NGOs should be viewed as an essential component of soft power."

There are other channels NGOs and peacebuilders can use to push for diplomacy: through culture and arts; through good old negotiations, through books and magazines.

Quote: NGO diplomacy to my understanding, is a set of advocacy process done and initiated by NGOs at national or international forums, to make sure government is accountable to women's voices and human rights that consist of documenting advocacy, lobbying to national and foreign governments to commit to CEDAW, Resolution 1325, ICPDd and other documents, to name a few. It is also guided by principles of human rights. It is about working together with governments so the voices of people are respected and heard. - Ruby Kholifah

As said earlier, there are many ways of building peace. But there are also other ways of supporting peacebuilding, and one that is used often but not always executed well is advocacy and public relations.

### **Public Relations Advocacy**

ow are you going to get the message across if you do not know how to advocate for your cause? Telling the media and everyone about an issue is not enough; you need to know how to craft the message.

Reliefweb.int wrote, "The media can serve as a driver of peace in diverse ways: building bridges between people and groups; improving governance; increasing knowledge of complex issues; providing early warning of potential conflicts; as an outlet to express emotions; and as a motivator for action to promote peace."

"Types of media/communication interventions for peacebuilding can also be very diverse, including: media monitoring; media professionalization programmes; peace journalism training; international broadcasting; promotion of an enabling legal and regulatory environment; using media to convey peacebuilding messages; citizen journalism initiatives; and crowdsourcing initiatives to collect and share information. The type of intervention will depend on the context, in particular on the stage of the 'conflict cycle'."

This is where public relations/strategic communications come in. There are so many issues an NGO wants to talk about, but to get the message of the time across, the NGO and peacebuilder must know what to tell.

In fact, public relations plays a part in NGO diplomacy. These two overlap and intertwine.

Another ally every peacebuilder must have is the media.

Here's a simple exercise for you to try out in your spare time:

You belong to an NGO that is facing an environmental disaster. Now you know there are many similar NGOs touting the same thing. How can you be different?

Your issues Unique Selling Point is this:

- 1. The audience you want to target: perhaps it is your government
- 2. The problem that needs to be talked about: national water pollution thanks to illegal dumping
- 3. The solution: jails and fines for polluters

1 + 2 + 3 = The Message

### Media Advocacy

The media can be a double edged sword for those working in conflict and development. It can shape, persuade and influence the public. When it comes to conflict, the real issues are sensationalised, and this impacts peacebuilding.

However there are ways to make the media an ally.

Now, we peacebuilders need to understand the roles the media plays:

- They provide information
- They interpret information and see how to relay this to the public
- They act as a watchdog
- They can make or break an organisation or individual
- But they can also act as a peacemaker and a bridge builder

How can we befriend the media?

- 1. We can build our cause's profile, by contributing opinion pieces on a frequent basis. If your writing picks up, you may be offered a column!
- 2. Like how you befriend others, get to know the press at forums, press conferences. Do not be 'cold' issuing press statements to a general email. Email directly to the editor and senior journalist and pick up the phone to call them.
- 3. Join the media as staff, while volunteering for your NGO! This is one way of getting the on the ground sentiments to the people.



# Lastly But Not The End

(https://www.ccl.org/articles/leading-effectively-articles/success-tips-overcome-impostor-syndrome/)

M any women, including peacebuilders, suffer from Impostor Syndrome. We doubt ourselves too much: we wonder whether we have what it takes to do something... we wonder whether we are shams... we're faking it..

One way to career a burgeoning or current career is by overthinking and letting self doubt overtake your life.

As Dr Emma Leslie had said in her interview, women in general, what more those in development, activism and peacebuilding, must not doubt their skills. We are natural networkers and empathizers, as we place relationships high up in priority.

The only advice we can tell you is to deep dive into peacebuilding. Everything is a lesson, and the world and you will be the better for it.

What Every Peacebuilder Must Know

# What Every Peacebuilder Must Know

### A. Women, Peace & Power

The UN Security Council has marked two decades since the landmark resolution 1325, which for the first time, enshrined the essential role of women in securing and maintaining peace. Peace is a prerequisite for health, equality and human security. The 20th anniversary of the UN Security Council resolution 1325 is taking place in a world where 2 billion people live in countries affected by conflict. In these countries, women are working against tremendous odds to build and sustain peace. They do so even in the midst of the COVID-19 pandemic but continue to be sidelined. In conflict-affected countries, women's representation in COVID-19 taskforces stands at a low 18 per cent. The promise of the women, peace and security agenda provides a framework for sustainable peace amidst a global crisis, and it is powered by a fear-less women's movement that knows few bounds. However, progress is still too slow.

(Refer to infographic https://www.unwomen.org/en/digital-library/multimedia/2018/10/infographic-womens-meaningful-participation-builds-peace) Since 2000, and the adoption of United Nations (UN) Security Council Resolution 1325, the Women, Peace and Security (WPS) agenda has promoted women's "equal participation and full involvement in all efforts for the maintenance and promotion of peace and security." WPS has now become a priority for the Association of Southeast Asian Nations (ASEAN) in line with the ASEAN Charter that "the peoples and Member States of ASEAN live in peace with the world at large in a just, democratic and harmonious environment." WPS is not a niche agenda for women; it is a gender equality and peace agenda that seeks to mainstream gender perspectives on the differential impact of security policies and crises on women and men in order to better enable governments and people to prevent, prepare for, and/or respond to them.

In 2017, the ASEAN Committee of Women and the ASEAN Commission on the Promotion and Protection of the Rights of Women and Children (ACWC) produced for the first time a Joint Statement on Promoting Women, Peace, and Security in the ASEAN region. That statement recognized the importance of women's participation in the political, security, and justice sectors, and encouraged women's full participation in peace processes as negotiators, mediators, and first responders, including in the prevention of violent extremism. It defined security broadly, to encompass economic security, health pandemics, and disaster and climate change management and it committed to addressing the root causes of armed conflicts and violent extremism, which include gender inequality, discrimination, and poverty. This first ASEAN WPS statement was subsequently reaffirmed by a Joint Statement of the ASEAN Foreign Ministers in 2019.

In recent years, we have seen significant momentum to advance an ASEAN regional normative framework for WPS, especially in the sectoral bodies under the ASEAN Political and Security and Socio-Cultural Community Pillars. The ASEAN-UN Plan of Action (POA) 2021–2025 adopted on 22 October 2020 explicitly aims to promote WPS as a multilateral approach to sustaining regional and global peace and security.

Gender mainstreaming and cross-sectoral collaboration are seen as critical to advance WPS agenda in the region in this second ASEAN-UN POA. This is a promising development in the ASEAN region. It is vital that ASEAN Member States come together to respond to traditional and nontraditional security threats and cross-border governance challenges, including pre- and postconflict environments of gendered inequality and violence that destabilize communities and may undermine regional stability and peace.

The WPS agenda is wide-ranging and goes beyond recognized situations of armed conflict, although some aspects of WPS and international law may require strict mandates in conflictaffected settings. In Southeast Asia, WPS is relevant to women's political participation, including in peace and electoral processes, violent extremism, transnational crime, communal conflicts, climate-change, natural disasters, migration and displacement, as well as health pandemics. Recognizing and supporting women's participation in decision-making roles and in crisis preparedness, response, and recovery in the region is crucial for ensuring safe and peaceful communities in the context of these challenges.

There have been significant advances in gender equality and key evidence has emerged on the efficacy of women's peacebuilding in the ASEAN region upon which ASEAN can build a strong agenda for sustainable peace and security. Thus, it is critical that ASEAN and its Member States act now to take further ownership and responsibility in promoting gender equality and inclusion in context-specific peace and security in this diverse region. While the need for a cross sectoral, cross-pillar ASEAN approach to WPS is recognized, and some collaboration exists across the three community pillars, such as in the area of "preventing violent extremism," the institutional mechanisms charged with implementing this approach must be strengthened to realize the gains and the potential of women's full participation and gender-responsive security.

https://asean.org/?static\_post=asean-regional-study-women-peace-security

#### SEAWP's Charter on Women, Peace and Security

- The Joint Statement on Women, Peace and Security in ASEAN adopted at the 31st ASEAN Summit in Manila in November 2017, recognizes that peace and security are essential to the achievement of sustainable development and are interconnected and vital to the future of ASEAN, emphasizing women's equal, full, and effective participation at all stages of peace processes given their indispensable roles in the prevention and resolution of conflict, peacebuilding and peacekeeping.
- Recognising the CEDAW GR 30's agenda on the importance of conflict prevention for women's rights notwithstanding, conflict prevention efforts often exclude women's experiences as not relevant for predicting conflict, and women's participation in conflict prevention is low. The Committee has previously noted the low participation of women in institutions working on preventive diplomacy and on global issues such as military expenditure and nuclear disarmament. In addition to falling short of the Convention, such gender-blind conflict prevention measures cannot adequately predict and prevent conflict. It is only by including female stakeholders and using a gendered analysis of conflict that States parties can design appropriate responses.
- That women's participation in the peace process is crucial: addressing Gender Based Violence (GBV) in a conflict setting, recognizing the leadership of, and supporting women's organizations at the grass-root level.

### TIMELINE OF WOMEN, PEACE AND SECURITY AGENDA



#### June 2008

#### Adoption of United Nations Security Council resolution sBao (2008), which

recognises sexual violence as a weapon and factic of war and notes that rape and other forms of sexual violence can constitute a war crime, crime against humanity, or a constitutive act with respect to genocide.

# ecdpm

#### OCTOBER 2000

Adoption of United Nations Security Council resolution vgay: first time the Security Council addressed the disproportionate and unique impact of armed conflict on women.

#### JULY 2003

AU Assembly adopts the Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa (Maputo Protocol), a legally binding supplement to the 1981 African Charter

#### JULY 2004

AU Heads of State and Government adopt the Solemn Declaration on Gender Equality in Africa (SDGEA). In the SDGEA, African leaders reaffirm their commitment to, amongst others, the principle of gender equality in line with Article 4 (I) of the AU Constitutive Act.

#### February 2009

2005

AU assembly adopts the African Union Gender Policy and dedare 2000-2020 as the 'African Women's Decade', with the objective to accelerate the implementation of agreed global and regional commitments of gender equality and women empowerment.

December 2008

The Council of the

European Union adopts the

**Comprehensive Approach** 

to the EU Implementation of the United

Nations Security Council Resolutions 1325

and 1820' (CA 1325). The CA1325 is meant to

ensure coherence between and within EU

institutions to promote the WPS agenda.

#### September 2009

Adoption of United Nations Security Council resolution 1888 (2009), which reiterates that sexual violence exacerbates anned conflict, and calls for leadership to address conflict related sexual violence, f.e through the deployment of teams of experts.

2013

October 2009

Adoption of United Nations Security Council resolution 1889 (2009). This resolution focuses on post-conflict peacebuilding and on women's participation in all stages of peace processes, it calls for indicators to measure the implementation of UNSCR 1325 (2000).

#### October 2013

Adoption of United Nations Security Council resolution axaz (2013): this resolution underlines the need for an "integrated approach" to sustainable peace and calls for the provision of multisectoral services to women affected by conflict. It links disarmament and gender equality by mentioning the Arms Trade Treaty (ATT). This resolution invited the UN Secretary-General to commission a global study

on the implementation of resolution 1325 (2000).

#### October 2015

2015

Publication of 'Preventing Conflict, Transforming Justice, Securing The Peace: A Global Study on the Implementation of United Nations Security Council resolution 1325'.

#### In the same month, United Nations Security

Council resolution 2242 (2015) is adopted which encourages assessment of strategies and resources for the implementation of the WPS agenda. It highlights the importance of civil society and asks for increased funding for gender-responsive training, analysis and programmes. Finally, it urges to consider gender as a cross-cutting issue within the CVE/CT agendas.

(www.ecpdm.org)

#### June 2013 Adoption of United Nations Security Council resolution

ano6 (2013): reiterates the need to strengthen existing obligations instead of creating new structures, and underlines the importance of recourse to justice.

#### Adoption of United Nations Security Council resolution 1960 (2010), which sets up "naming and shaming" listing mechanism,

December 2010

Including: listing in Secretary-General's annual reports, referrals to UN Sanctions Committees and to the ICC, international condemnation, and reparations.

#### December 2018

2018

Adoption of new EU 'Strategic Approach to Women, Peace and Security', following a consultative process launched by the EU/EEAS Principal Advisor on Gender and on UNSCR 1325 and WPS.



#### February 2019

2019

Launch of the 'African Union Continental Results Framework (CRF) on Women, Peace and Security In Africa'. This framework is meant to monitor the implementation by AU Member States and other relevant stakeholders of the various African and international instruments and commitments on women, peace and security in Africa.

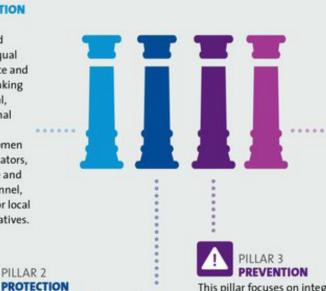
#### In the same month, the AU

Commission launched its new 'AU Strategy on Gender and Women's Empowerment'. 101

# PILLARS OF UNSCR 1325



This pillar covers efforts to ensure and improve women's equal participation in peace and security decision-making processes at national, local and international levels. This includes appointing more women as negotiators, mediators, peacekeepers, police and humanitarian personnel, as well as support for local women's peace initiatives.



Efforts under this pillar are focussed on ensuring protection of women and girls' rights in conflict-affected situations or other humanitarian crises, including protection from gender-based violence (GBV) in general and sexual violence in particular.

PILLAR 2

(www.ecpdm.org)

# ecdpm



This pillar includes efforts to meet women and girl's needs in repatriation and resettlement, disarmament, demobilisation and reintegration programmes (DDR), the design of refugee camps, support to internally displaced persons (IDPs) and in the delivery of humanitarian assistance. It also includes efforts to strengthen the role of women in relief and recovery processes and activities.

This pillar focuses on integrating a gender-sensitive perspective in conflict early warning systems, conflict prevention and disarmament activities, but also increasing prosecutions for perpetrators of sexual violence. This pillar also includes efforts to challenge discriminatory gender norms, attitudes and behaviour and working with men and boys, not only as perpetrators but also victims of violence and agents of change.



# Further **Reading**

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## Page 51

Southeast Asia Women Peacebuilders Network



SEAWP aims to be a leading regional network and collective of women peacebuilders in Southeast Asia.

