

Learning Misogyny

in the Heart of Peacebuilders and Extremists

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**Center of Excellence on Women and Social Security
Walailak University, Thailand**

Learning Misogyny in the Heart of Peacebuilders and Extremists

**Center of Excellence on Women and Social Security (CEWSS)
Walailak University, Thailand**

and

Southeast Asian Women Peacebuilders (SEA WP)

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Introduction

In recent years, the urgency of addressing key protection of women and girls and their rights has been expanded in contemporary peace operations, means, and missions. To understand how violent conflict affects the lives of people, especially women, peacebuilders analyze the contexts in which they are working. While feminist advocacy for peace movements have continued to call for the equal participation of women and men in decision-making in associated with conflict resolution and peacebuilding. The concept of protectionism was challenged to reread the sense of security in peacebuilding advancement. The WPS (Women, Peace, and Security) agenda was adopted along with feminist conception of positive peace. To create the conditions of possibility for non-violence has also been called to secure a culture of peace and promote peace outside the frames of war (Butler 2009) as well as create equal value.

There is limited understanding of the differential impact of conflict on women and men, boys and girls and the long-term consequences of sexual violence against women that continues to prevail long after war is over because of gender roles entrenched in culture and tradition (Puechguirbal 2010). Masculinity in conflict, war, and politics can be a product of the deep misogyny among men as well as among many women characteristic of society, such as war on terror program called women to rescue their sisters in Afghanistan to protect victimized women from misogynist men. The insight on gender and security together with the normative framework in Southeast Asia, WPS in particular, tend to build a bridge among empirical scholarly work, new policy directions including in textbooks, and actual practice on the ground. A more nuanced understanding of the success and failure of the supranational regional organization, ASEAN, could have strong engagement with gender issues together with the pressing need to address conflict and security concerns.

This two-day webinar seeks to (1) examine the promotion of evidence-based policy, (2) to address programs to support women's agency in peacebuilding and fight for women's human rights amidst a global pandemic and (3) to understand elements of theorizing in order to conceptualize peace vary widely by culture and context of Southeast Asia and its growing body of discourses. The discussion will seek to roll back key elements of violence in relation to misogyny and extremism, how these ideas relate with radicalization, conflict and war, inequality, and discrimination against women.

Amporn Marddent

Welcome Remarks

Excellencies; Mr. Itsu Adachi, Executive Director of the Sasakawa Peace Foundation, Ms. Maho Nakayama, Director of Peacebuilding Department of the Sasakawa Peace Foundation, Dr. Akiko Horiba, Senior Program Officer, Asia Peace Initiatives Program of the Sasakawa Peace Foundation, dear colleagues at the Center of Excellence on Women and Social Security, Walailak University; our partners, IMAN Research, Malaysia, the Asian Muslim Action Network, Indonesia, Southeast Asian Women Peacebuilders; distinguished guests, friends, ladies, and gentlemen.

I am very happy to see you all here and to welcome you to our preconference of the 1st virtual Walailak Research Convention (WRC 2022). This is a special webinar on “Learning Misogyny in the Heart of Peacebuilders and Extremists” that we will together address a crucial issue regarding women’s human rights amidst a global pandemic. I hope that the discussion in these two days will help us consider not only what we are researching, but also how we are doing it so that in the end we could be a part of the society to enhance the rights of the citizens and the condition of women in the region.

At the outset, I wish to thank respective speakers for accepting our invitation to share your expertise. I also thank all active partners for collaborating with our university to support various sessions. In addition to our university; I would like to thank the Sasakawa Peace Foundation for always fostering the works on peacebuilding, preventing violence extremism and eliminating all forms of violence against women.

Thank you for your presence today and, most importantly, for your commitment. I look forward to rich discussions.

Thanongsak Imjai

Opening remarks

My name is Mr. Itsu Adachi, Executive Director of Sasakawa Peace Foundation (SPF), Japan. The Sasakawa Peace Foundation (SPF) is a foundation in collaboration with SEAWP very pleased with its influence on strengthening the network of women peacebuilder in Southeast Asia. Sharing experiences and building capacity of women peacebuilders, we believe that such networks of women peacebuilders have a robust foundation for a peace in the region. We put priority on all women peacebuilders because we would like to contribute to the realization of the WPS agenda which was set by the UN but also was born out of decades of hard work and advocacy by women groups and civil society's roles. In addition, from our actual experiences of intervention in conflict areas, we can realize deeply that women have a great potential to make change and we have a critical role to play for conflict resolution and peacebuilding and we need to keep empowering and encouraging them to play such roles. As we observed in conflict areas, such men participating and fighting. All men are the economic providers and active members of the community and social activities need to be fulfilled by women. Women are working hard to provide for their families and health, education, and safety of their children and help others in the community during the conflict. Therefore, women have a deep understanding of the real situation of their community which makes sense if these women are given the opportunity to voice their concerns, become leaders and take initiative of conflict resolution. That would bring significant transformation to the peace processes.

The title of today's webinar, "Learning Misogyny in the Heart of Peacebuilder and Extremists" is a proactive one. I took this as a call for ourselves to be reflected in unconscious bias and the reconception. Even among peacebuilders which unconsciously limit women's potential capacity to work for peace as I said in most conflict areas, women know most of the real situation and problems of communities and we need to keep working to empower them, so that they can take a lead in conflict transformation and building peace. At the same time, we need to look at the potential of men to play as well. Talking about the role of men, the SPF believed that the cooperation of men is indispensable in promoting the participation of women. Men need to genuinely understand that there are tangible benefits for men when women take the initiative in leadership and various activities. At the same time, we think we need to understand men's problems too. For instance, why high figures of inter-partner or domestic violence is reported in the post-conflict context and what kind of problems men are faced with due to their positions with gender norms and masculinity. Based on such understanding, we can explore the question of how to engage men as a constructive agent for peace.

This webinar is an opportunity to share the latest research findings and we hope we can investigate the central questions of how we, peacebuilders, as well as extremists, internalize patriarchal mindset and misogyny and can observe negative effects of such perspective to see it with our work of encouraging women and also men to work toward peace.

I conclude my remarks by wishing that this webinar will provide new insights for the participants and help them in their future activities. Thank you very much for your attention.

Itsu Adachi

What does misogyny look like?

A series of short poems and digital collage arts written and created by English Drama Club, Walailak University. Each poem aims to reflect different perspectives on misogyny through the representation of a concrete image that resonates with each poet's memories of misogyny they had encountered. This collaborative artwork happens under the intention of bringing back arts to the foreground of the world's current conversations on misogyny as it has always been English Drama Club's strong goal to sustain life and society with arts and the power of creativity.

THE RED MONSTER

K. Maneerot

I see the old bicycle and I think of the red monster,
Sticky, growling, hot-burning on the saddle,
"She stained my new bike, she spoiled my mood,"
Said the boys of the neighborhood.

I stood there, feeling terrified and unimportant,
Near those wheels of boyhood, contaminated,
It belonged to me then, it belongs to me now,
No one wanted it then, no one wants it now.

My monster on the red wheels,
Threatening, roaring, grotesque; a freak,
They spoke of me and the nauseating smell,
Like a fish from a different well.

Who dares to disturb that bloodstained saddle?
Feminine, threatening, and disgusted
A sore to the nose, tongue, and eyes
The terror that has lived and thrived.

I see the old bicycle and I think of the red monster,
Sticky, growling, hot-burning on the saddle,
The wheels of power that no longer represent masculinity,
No one dares to ride it, but me.

PINK IS THE PITTIEST COLOR

P. Sritheerawichai

I see the color Pink, and I think of a Girl
She wore a pearl necklace, and was blamed
The dress, the gloss lip was banned in the school
"I am not like the other Girls; I am not like you"
I am not nagging, fussing, and demanding
Pink is from the word "picky" and "pathetic"

No, it isn't

Let us say

Pink is your precious pals when you are lonely now

Pink is perfect in its way, so please don't look down

So, please look up
and please be proud

Wear it with pride and power, which is in your pocket

So just take a crown and a gown

And I bet no one will take us down

PENS AND PAPERS

P. Sriwichit

I see pens and papers and I think of rowdy lousy noises
Yelling, screeching, and preaching children in dresses
“Be grateful,” Dame with a fan gasped, “this is the only thing you could be good at.”
“But remember,” Sir with a cane exclaimed, “what you get will be less than what he has.”

Must read, write, and utter in manners
“Behave yourself, or there will never be a chance to mutter!”
Must there always be gentility in everything they see
Because a little jump would plunge their minds through some mentality

Claimed to be born never to be the brightest
“Now it’s the time to cross that line and become the smartest”
Still, don’t get too cocky, you little brats
“Your jobs are both outside and inside the house. Don’t forget that”

THE WEDDING RING

M. Darakai

I see the wedding ring and I think of her
Mind spinning hard, questioning about love
His fellow used to sleep with her, three times
Nudes being sent from town to town
Should have not marry her, his mama said

Girl with a dirty soul, even her smelling those rotten speech
Fragile, well- behaved, sweet
Men want to taste these and protect them
Some said women are like a cake, a birthday cake
Once a year holding it tightly, then leave it in a mess
Who wants to have it, none

Is she guilty spending a whole life before
Is she guilty for not knowing he was coming
Is she guilty when she lost virginity
Or she dated a misogynist, I dare you to speak

FLOWER CUTTER

S. Jettana

I see mum and I think of my mother
I see zinnia and I think of my sister
I see jasmine and I think of my grandmother
gracefully flutter in sun rays on the lawn

I cut off the stems and pluck off their stalks
I don't even see the shock
I put them all in vase
amazed to see their grace
and wait for them to thrive

One day there's a girl
she sees zinnia petals
silently crawling on the ground
jasmine sadly bows
mum cries countless dawns.

That day she walks out the door
She sees me as her mum
fluttering in the sun

The cutter in her hand
gets my hands off the ground
my mouth shuts with shock

and she mocks:
"I see mum and I think of my mother."

Learning Misogyny in the Heart of Peacebuilders and Extremists

The keynote would like to represent and discuss the nexus between misogyny and violent extremism conducted by Monash Gender, Peace and Security Centre (Monash GPS). Violent extremism is seen as a man's world, and women are often stereotyped as non-violent. This causes a lot of research that was analyzed from a gender perspective. It changed in the last couple of years. Specifically, ISIS has played a big role in this, demonstrating women's various roles in violent extremism. Women's roles are not confined to the choice between victim and perpetrator, but their women and girls can be simultaneously victims of sexual gender based violence as well as supporters of perpetrator of violent extremism. Why are women radicalized and what role are played in violent extremism? Therefore, the keynote also would like to share the findings of the two researches conducted by Monash GPS in collaboration with local partners, namely Asia and Pacific: gender and approach to preventing violent extremism in Asia and the Pacific and North America: gender equality and violent extremism: a research agenda. There are two main questions of the research. How and why societal gender identities and relations drivers of violent extremism, both enabling and countering ideological fundamentalism and political violence? How are constructions of masculinity and femininity used by violent extremist groups to recruit and mobilize men and women? The following is a list of three main findings. First, hostile sexism and support for violence against women are both strongly associated with support for violent extremism. Secondly, religiosity, age, gender and level of education are not strongly associated with support for violent extremism. Thirdly, misogyny is integral to ideology, identity, and economy of current violent extremist groups. The research also explores what drives men and women to join violent extremism. The results were very dynamic including financial incentives, kin ties or lack, vulnerability, gender-based violence, and anti-gender sentiments. Regarding gender ideology, women appeal to empowerment while men appeal to protection and domination. She recommends for the policy implication misogyny and violent extremism; be part of security risk assessments, reduce misogyny, address the gender-specific drivers of radicalization, P/CVE policy should be based on gender-sensitive analysis of the conditions conducive to women, and support civil society engagement. To sum up, sexism and misogyny are crucial and let us pay attention to gender construction and patterns of gender inequality and misogyny in societies. Further research is needed to understand the link between women, and there's more evidence needed to identify risk of different types of violent extremism.

Helen Stenger

Culture of Peace and Conflict: Masculinity, Patriarchy and Violence

Gender equality is part of the current pro-democracy movement among fellow pro-democracy fighters which is seen as a secondary point from democracy. I got inspiration from preparing my teaching from the books where traces of intersectional views and also problems that comes with intersectionality, individuals experience war, discrimination and violence differently. In my question, democracy tends to be viewed as a quick fix and solution to gender inequality. Now we need to unpack this latter notion of it. Is democracy a quick and convenient solution to gender inequality? or rephrase a question to can democracy and democratization ever be possible without the fight for gender equality? The activists are asked to stop being selfish and put a hold on their fight as the more important fight for attainment of democracy will prove to be a quick and convenient fix. However, some believe that advocating for gender rights and democracy can be done simultaneously. I argue that even proves that democratization as an ongoing process will never be possible without a move towards gender equality. In discussion about WPS in the dimension of militarized masculinity, it is a strong foundation of the strongman leader especially in democratic or semi-democratic countries. It has an impact not only on negative peace but also on positive peace. WPS reflected in the UN Security Council resolution, UNSCR. 3025 and eight subsequent resolutions. I would say its downside is that when the Liberal focuses on adding women into militarized structures rather than transforming how they understand International Security. WPS must derooft, deconstruct war, concept of masculinity, and prevent war from happening. If we discuss about violence, it will talk about epistemic violence which is violence exerted on the level of knowledge and discourses, as well as discursive production.

Verita Sriratana

Monash GPS project is focusing on Misogyny and Violent Extremism in Southeast Asia: Implications for Preventing and Countering Violent Extremism (P/CVE) Policy. We looked into how misogyny and antagonistic beliefs toward women affect the roles, practices, and recruiting of violent extremists in Southeast Asia. We investigated how misogynistic attitudes are promoted throughout Southeast Asia through propaganda, misinformation, and recruitment activities, including those that legitimize violence against women. Misogyny in violent extremism is frequently defined as a hatred for women or an attempt to preserve patriarchal societal roles. The observations are important for our understanding of not only the ideologies of various violent extremist groups operating within the ASEAN region but also the patriarchal system that the ideology promotes, which leads to misogynistic views manifesting in a variety of ways, including the consequences for everyday practice among adherents. According to the research findings, extremist actors have successfully utilized the COVID-19 epidemic to grow their groups and conduct violent actions. However, it's good that some ASEAN members are recognizing the importance of including gender into the Preventing and Countering Violent Extremism (P/CVE) Policy. In addition, the research further identified that while women are actively participating online throughout the region in extremist activities, misogynistic activities and behavior in the offline space reinforced by extremist groups potentially present a dual challenge where women are both targeted as victims and agents of violence. In addition, the research further identified that while women are actively participating online throughout the region in extremist activities, misogynistic activities and behavior in the offline space reinforced by extremist groups potentially present a dual challenge where women are both targeted as victims and agents of violence.

Irine Hiraswari

Wartime and Peacetime: Where women are engaged?

We all know that Indonesia was occupied by the Dutch for hundreds of years. The big role of women in Aceh during the war against the Dutch at that time was they were being recruited to be one of the military against the war. About 90% of heroines during the war were Acehnese women. The women played big roles during the wartime. However, there is the stereotype on women after the post-war, especially Muslim women who are wearing hijab that they are being oppressed. Some people think that women are helpless. In fact, many of Muslim women also are not appreciating this type of their laws. In the present, women's choices to choose between being active politically after the war or staying with their family in order to bring a better generation, a peaceful generation for the future. Some of them are working in political careers such as being a member of parliament. They can spread their ideas, programs, and projects to their government. Also, a lot of women nowadays are being educated and they are smart. Some of them got scholarships and some of them graduated with a Ph.D. These roles of women show that they are not being oppressed or helpless. They are just being limited by their religious laws (dress code) that they cannot go beyond it. This limitation is not an obstacle but it is what God wants them to dress modestly.

Shadia Marhaban

The conflict violence between the deep south of Thailand, Malaysia, and the Thai state has been happening since the past until now. There was an incident called "Tak Bai massacre" in late 2004 when almost 90 young men suffocated to death when they were stacked on top of one or another in the back of military trucks and they died. Some of them were shot down at the protest site in Tak Bai district, right on the border. After that, it can be obviously seen that women in that area were taking charge, taking leads in protests and all large protests always got women involved for a long time. In addition, the mothers of the young men who had arrest warrants were being stalked and harassed by Thai spies because they thought that the mothers would meet up with their sons somewhere. On the other hand, a lot of mid-ranking guys who were not on the wanted list always came with their wives when they went through the checkpoints of the Thai military. They thought that bringing women with them would help them become less suspicious and feel less threatened. Those are the roles of women in that place.

Don Pathan

She Talks Peace: Media and the Platform for Women's Rights in Southeast Asia

My friend encouraged me to launch a podcast which I have never known before. It is one of the popular platforms in the Philippines to get the young listeners. However, I admit that the topic regarding conflict and women peacebuilders is not exactly fun, but I still do that because it could reach a wider audience. Then we came up with She Talks Peace in podcast. The first episode was launched during ASEAN day and then Dina and I started getting more and more listeners. However, there was a challenge reaching more young potential peacebuilders which were not just women but also other genders to ensure that there is peaceful resolution of conflicts especially in war or problems of unrest areas. From December until last week, I looked at Southeast Asia and the whole of others where the biggest is still the Philippines but we have seen an expansion of the base in Southeast Asia in Indonesia, Malaysia and Brunei. Also, we have reached India and have a significant number about 7% of our listeners. In the future, in my country, if we can be heard and used by the teachers then we will reach more than 600,000 teachers who will help shape the minds of the young. So why podcast, why do this approach to talk to peacebuilders so that we can help change hearts and minds and at the end of the day it's the changing of hearts and minds that will ensure we have sustainable peace. Moreover, I know very well that war is a situation of loss. You either win or lose, the only way is to make sure that we have their hearts and minds.

Amina Rasul

Dina Zaman and Dr.Amina Rasul are the co-host of She Talks Peace that is based on the idea of creating an online platform via podcast on Spotify for peacebuilders in Southeast Asia. The platform is used to express what they do, work, feel, and talk about self-care, mental well-being, toxic masculinity, diplomacy and conflict, and being controlled as well. The podcast started in May last year when a majority of the listeners were female. However, there has been an increase of male listeners and non-binary. Now the majority of the listeners are young who are the new generation. It should be in mental talk because it can empower communities and your counties. She Talks Peace has participants from 42 countries. We plan to get into every household because it has proven to be a very effective platform.

Dina Zaman

Challenge and Opportunity to Transform Peace: Theory, Policy and Practice

There are a lot of reviews on understanding the usage of gender construction during conflict time. It mostly utilized masculinity, and we can observe how this masculinity idea was focused more on how to tackle the opponent. The masculinity was portrayed on how well the male can protect the women in their community. On the other hand, we mostly portrayed the violent situation against women. Women are sexual slaves and rape is a tool of the war or sexual torture where women are the targets when people are actually targeting the male members of their family. All these acts of violence are actually more on expressing masculinity itself than to gain over or to end victory over the opponent. If we look at the engagement of women in the conflict, while there were a lot of women who were peacebuilders, they were also quite a big space for acknowledging women warriors. Although the women warriors were also not in the leadership positions as we can see in the Aceh Freedom Movement or East Timor Movement, the claim for warriors was there, and the recognition for their involvement was more on how they needed to survive because they were the backbone of their families. In the present, masculinity is still utilized, when we look at the radicalized group where men are considered the leader, women are actually more portrayed as the trophy of heroism. It is a huge prejudice against women that they are easily duped to be the servant of the masculine system in the community. It has been delayed for the past 20 years on the social-political policy that allows social segregation. There are more than 300 policies in Indonesia claimed to be erected in the name of religion and majority that marginalized mostly the religious minority as well as women, because it becomes the target of the policy itself such as what we've seen in the policy for dress code. Moreover, it has been delayed in erecting policies that are really going to put an end to impunity for any violence particularly committed in the name of religion. Hence, the policies that actually encourage a more peaceful interpretation of religion really needed to be adopted.

Andy Yentriyani

Yasmin Ullah brings us back to 2017, talking about Rohingya villages that were bulldozed for preparing and for Rakhine state as a Special Economic Development Zone, and the construction of a deep-sea port in Kyaukphyu was completed in 2018 by the military. There are three actors who share a similar interest that the destruction of the Rohingya community seemed to have been intentional on the outset, for reasons of economic growth. Neoliberalization of Myanmar political economy in this sense, can be connected back to the colonial legacy that Britain has left behind. Fixation on economic growth has become a tool that led Myanmar into war crimes, crimes against humanity, and genocide. These have contributed to Rohingya dwindling space, stripping of Rohingya citizenship, cancellation of the Rohingya broadcast and effect to women who were kept at home and erasure from participating members of Myanmar community or Myanmar society. The reconceptualization restorative processes will need to focus on undoing the patriarchal ideals. Another important aspect is still lacks gender paradigm and feminist theoretical framework. The women in this community are the core of the community which takes care not only of their children but also of their family. However, the women's body is being the site of struggle. It is also very symbolic to how women have pushed back against the tyranny plaguing. According to international mechanisms, it will make you believe that my people are incapable but actually we are victims. If you can give us a little bit more tools and resources or the international community commits sincerely and genuinely to uplift the community, we will be able to rebuild the community again.

Yasmin Ullah

When talking about transforming peace, this topic should be discussed in the context of misogyny. We have some challenges particularly in the conflict zone where not only women are being victimized but also children and men. However, we need to look at the bright side and figure out how we can capitalize on this opportunity. According to the Institute of Peace, the study in 2020 revealed that recently women participation in peacebuilding is still lacking. I would like to talk about three important points which are

1. The biggest challenges of peacebuilding in the context of misogyny which the content of peace in general is the failure of global security architecture resulting from the emphasis on geopolitical and national interest which take precedence over humanitarian interest. According to a study, it shows the finding that monopoly of authority is very fertile to the use of power. It is the cold characteristic of traditional security that ignores the root because of complete violence.
2. The second point is the misogynistic mindset which should exist not only in the conflict zone but also in the civilized environment.
3. In the context of Southeast Asia, women in Southeast Asia need more visibility in the context of peacebuilding than being on the sideline. Also, we still have few numbers of women being in a leadership position in the context to empower the agenda of a woman in public. Moreover, women need to make an impact in various aspects such as leadership in research, in programming, and in the community working to engagement. Lastly, we have to promote them to the regional and global levels.

For some policies in the context of Malaysia, there are emphasis more on prevention rather than the use of legal approach.

Ahmad El-Muhammady

Broader Gender and Climate Security, Developing Conflict Sensitivity and Sustaining Inclusive Peace on the Frontlines of Climate Change

There are a lot of challenges in crisis when it comes to gender-based violence and children and women encountering it. COVID-19 pandemic has made women and children locked down at home and they have faced domestic violence higher than before. Also, the lack of privacy or safe access to services when the school closed down, and children dropped out of school doing exploited labor works around the community or even jumped into sexual exploitation or trafficking. There are also the separation from family, lack of document registration, and discrimination when it comes to different races or ethnicities. Save the Children had a chance to do an emergency preparedness program with women and children in the deep south of Thailand in Yala Province. We used the school-based intervention for child protection in an emergency and worked together with the people and organizations in the community, such as the Child Protection Committee, Children Council and so on. They found that the children have encountered and experienced in dealing with disasters so far such as flood, conflagration, pollution, and COVID-19. Therefore, the community learned that they need to organize themselves closely to understand the policy, so they can see what the gaps are. They found that the gap is that there is no child protection in the policy. The policy might focus on the need of children and women who would be at high risk of sexual abuse or separation from the family when a crisis occurs. They also learned that their emergency response plans need to be inclusive and cover the conflict zones in the deep south of Thailand along with the risk of disasters.

Warangkana Mutumol

Nowadays, we have been monitoring human rights' situation no longer in black and white but more in the complexity of human rights and now we use the term intersectionality everywhere. Amnesty International has always focused on freedom of expression, social justice and so on. However, as a global organization, Amnesty also listens to young people's voices such as climate justice or climate change. Therefore, the organization has shifted to focus on two main causes; the first is civic space and the second is intersectional rights and focusing on inequality, intersectionality, housing, climate justice, refugees and migrants' rights. Climate change has an impact on human rights such as rights to go to school, rights of communication, rights to information freedom of expressions, rights of livelihood. Moreover, there is rarely any assistance, or no one is willing to share the humanitarian aid together with an unproportionate level of funds in this issue. The speaker mentioned the current struggles which highlight a lack of willingness and no long-term commitment from the government. There is a need to look at the larger dimension of the issues which is not only the rights to speak but also in the climate change which affect human rights.

Petcharat Saksirivetkul

Most of Indonesia's population are Muslim, and the educational system in Islamic boarding schools is based on the religion. Unfortunately, the development of education leads to the strengthening of gender-biased education and it creates gender issues related to cultural problems. The educational system has an impact on a patriarchal capitalism system, which is seen to be the cause of climate change and the destruction of both nature and women who cannot be separated from nature. Women have a reproduction system that allows them to give

birth and breastfeed. The abundant environment where there is full of natural nutrients is really supportive to the women to be healthy and strong. Also, it should not be under capitalism or the Green Revolution. Ecofeminism is a combination of ecology (nature) and feminism (women) against the destruction of nature and the dominance of masculinity. Ath Thariq Ecology Islamic Boarding School has taken part in the struggle to establish social justice, gender equality, and environmental justice by using "Agroecology". Agroecology has succeeded in turning the school into a strong growing organization and role model in protecting local wisdom during COVID-19 pandemic and climate change by implementing a polyculture system and maintaining the diversity of inherited seeds. In 2008, a paddy field school called At-Thariq (meaning "the way" in Arabic) was established to teach agroecology, food security, and religion to young people. The school has promoted agroecology for 12 years as a way to restore nature and strengthen the family farm and economy by continuing to plant in the garden. Also, the agroecological site has developed visionary, active, creative, and innovative learners. Agroecology has brought us not only to raise the issue of food sovereignty at the family level but also to be able to reach out to the issues of seeds, soil, water, to extend it again to aspects of rural life, to the universal scale, namely "the earth".

Nissa Wargadipuras

Political Subjectivity of Peace and Hope?

Talking about masculinity, political subjectivity and decent hope, I used to be part of the network trying to provide the solution of the political balance activities. I left the network and became an insider, social entrepreneur, filmmaker and scholar. I'm not only interested in knowledge production but also political change, actual change. To create the film, I selected the main characters from the lived experience of those who are involved with conflict to bring hope of peace. To promote peace, I've been amplifying the role of reform terrorists or reform member of political violence activities. Then we train and polish them up and hope that they become an agent of change within the challenge.

Noor Huda Ismail

The conflict in the southernmost provinces of Thailand between the movement and the Thai royal government has started since the reign of King Rama V because they wanted to change the governance in those local areas. In 1909, the Thai government signed the Anglo-Siamese Treaty to divide Pattani as a part of Malaysia and Thailand. By doing that, local people there were furious because they had different languages, religions, and cultures, so they set up a group of people against the Thai government at that time. The Thai government used the special enforcement of the law which was martial law, Emergency Decree, and the Internal Security Act as well as human rights violations, enforced disappearances, and torture to solve the problem which caused people's frustration. This conflict has not only led to physical violence but also psychological, cultural, and social and economic violence. The operations, policies, and laws that the Thai government uses in the southernmost provinces of Thailand bring in discrimination among Melayu Muslim people. There are many security cameras in the areas which can be interpreted that the Thai government sees Melayu Muslim people as suspicious. Numerous Melayu Muslim people, especially males were suspicious by the Thai government that they were extremists and being forced physical and psychological violence by the Thai government. When there is conflict, a peace process is built. In 2022, the Thai government negotiated with BRN (Barisan Revolusi Nasional) and reached certain agreements. However, the violence still occurs due to some groups of people still prefer to use violence rather than peaceful negotiation. Even violence situations happen a lot, there is still hope and the peace process is still ongoing. People in the areas need peace, especially women but they have no idea how to join the peace process. Therefore, the peace process will be spread and promoted on social media to gain more engagement from those who are interested in and strengthen the ideals of peace, and hope that one day the peace shall come in the southernmost provinces of Thailand.

Anchana Heemmina

Still a Long Way to Go in Countering Violent Extremism?

The research on preventing or countering violent extremism (P/CVE) which need for contextualized understanding and empirically based framework for intervention. The background is lack of academic literature grounded on field realities, weak invention on program and personnel training. The Sasakawa Peace Foundation (SPF) realizes the problem of “abuse” of P/CVE at Patani (Southern Thailand) and learns about children of members of Jamaah Islamiyah who were isolated in their home villages and traveled to Poso, central Sulawesi, Indonesia. The research of P/CVE program was conducted in Indonesia as a pilot case in Poso, Central Sulawesi investigating 500 prisoners, member of Islamic “radical” groups and extend the study about improvement of communication skills, vocational training, and psychological counseling, exploring approaches to engage Muslim communities toward reconciliation with Christian communities and also explore more about need for the gender lens. Another interest was about masculinities with survey 13,500 in 9 cities. The result shows that strong correlation between men’s discriminatory perspectives on women in the workplace, and frequency of their performance of household works which is not only in Southeast Asia but also Europe. SPF is now starting 2 research projects, on (1) relationship between peacebuilding and gender equality (with Integral and Conciliation Resources), (2) interplay among masculinities, peacebuilding and WPS agenda (with Georgetown Institute of WPS) with quantitative/qualitative survey in 4 post conflict contexts (Aceh, Ambon, Mindanao and Columbia). Research questions explored are, (1) how masculinities and gender norms are related with violence (violence within household/communities), (2) what are factors constituting men’s propensity to violence. The outcome will come out in 2023.

Ms. Maho Nakayama

References

- Butler, Judith. 2009. *Frames of War: When Is Life Grievable?* London & New York: Verso.
- Puechguirbal, Nadine. 2010, 'Discourses on Gender, Patriarchy and Resolution 1325: A Textual Analysis of United Nations Documents', in *International Peacekeeping*, Vol.17 (2), (London, UK: Routledge).

Webinar Program



WEBINAR "Learning Misogyny in the Heart of Peacebuilders and Extremists"

Main organizer Center of Excellence on Women and Social Security (CEWSS), Walailak University (WU), Thailand https://iri.wu.ac.th/cewss/home		Co-organizers The Asian Muslim Action Network (AMAN), Indonesia IMAN Research, Malaysia Supported by The Sasakawa Peace Foundation (SPF)	
Saturday 26 March 2022 MC: Pum Chanpom, CEWSS, WU		Sunday 27 March 2022 MC: Aisah Apridayani, CEWSS, WU	
09.00-09.15	Introduction and welcome Amporn Marddent, CEWSS, WU Thanongsak Imjai, IRI, WU	09.00-11.00	Session IV: Challenge and Opportunity to Transform Peace: Theory, Policy and Practice Andy Yentriyani, Chair of the National Commission on Violence Against Women of Indonesia Yasmin Ullah, Independent Rohingya social justice activist Ahmad El-Muhammady, International Institute of Islamic Thought and Civilisation, ISTAC-IUUM Moderator: Aqsa Isa, Universiti Malaya
09.15-09.30	Opening remarks Itsu Adachi, Executive Director of SPF		
09.30-09.50	What does misogyny look like? English Drama Club, Walailak University		
09.50-10.30	Keynote speech: Learning Misogyny in the Heart of Peacebuilders and Extremists Helen Stenger, Monash Gender, Peace and Security Centre (Monash GPS)		
Group Photo			
10.35-12.00	Session I: Culture of Peace and Conflict: Masculinity, Patriarchy and Violence Verita Sriratana, Chulalongkorn University Irine Hiraswari Gayatri (replace Alexandra Phelan), Monash Gender, Peace and Security Centre (Monash GPS) Moderator: Daungyewa Utarasint, New York University Abu Dhabi	11.00-13.00	Session V: Broader Gender and Climate Security, Developing Conflict Sensitivity and Sustaining Inclusive Peace on the Frontlines of Climate Change Warangkana Mutumol, Save the Children Petcharat Saksirivetkul, Amnesty International of Thailand Nissa Wargadipuras, Ath-Thariq Pesantren Garut Ecology Moderator: Ruby Kholifah, Asian Muslim Action Network
BREAK			
13.00-14.30	Session II: Wartime and Peacetime: Where women are engaged? Shadia Marhaban, Mediators Beyond Borders International Don Pathan, Regional Security Cooperation, The Asia Foundation Moderator: Mira Kusumarni, EMPATIKU Foundation	14.00-16.00	Session VI: Political Subjectivity of Peace and Hope? Noor Huda Ismail, Rajaratnam School of International Studies, Nanyang Technological University Anchana Heemmina, Duayjai Group (Hearty Support Group) Moderator: Irine Hiraswari Gayatri, Monash Gender, Peace and Security Centre (Monash GPS)
14.30-16.30	Session III: She Talks Peace: Media and the Platform for Women's Rights in Southeast Asia Amina Rasul, Philippine Center for Islam and Democracy Dina Zaman, IMAN Research Moderator: Altaf Deviyati, IMAN Research	16.00-16.30	Closing Keynote Still a Long Way to Go in Countering Violent Extremism? Maho Nakayama, Director of Peacebuilding Department, SPF
Meeting links	ZOOM Cloud Meeting ID: 658 1222 0787 Passcode: 253893 Link: https://thairen.zoom.us/j/65812220787?pwd=NFJFOGcvTjRFdTI6STMxYyUtaUtaQT09		
FB Live	Facebook Page, Center of Excellence on Women and Social Security: https://www.facebook.com/Center-of-Excellence-in-Women-and-Social-Security-Walailak-University-154621515162412		
Register	https://forms.gle/KgkMH18kcHWUkTWS9		



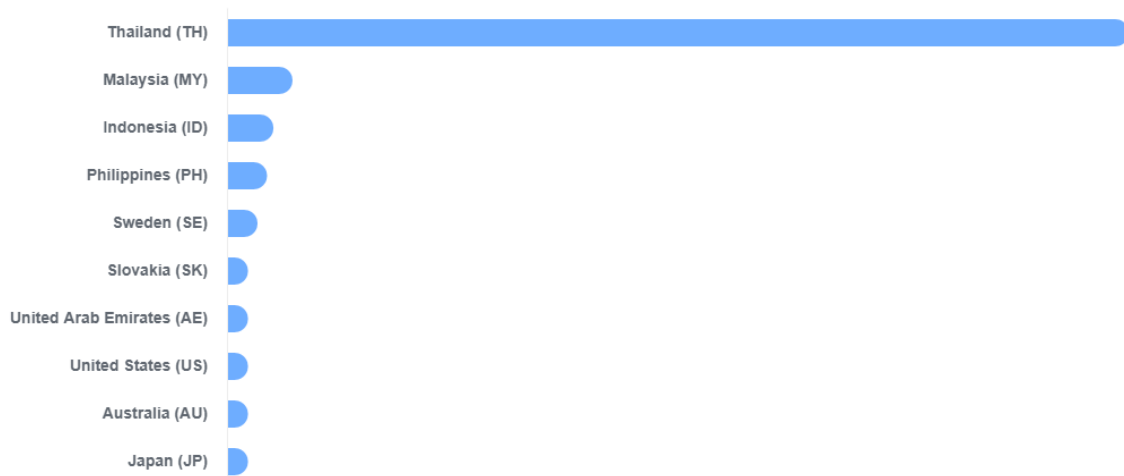
Insights of Webinar Videos: Demographic Details, Performance, and Retention

Demographic Details

Retrieved from Facebook Page Insights, demographic details of three-second viewers watching and engaging with webinar video on 26 and 27 March 2022 are demonstrated through visuals underneath.

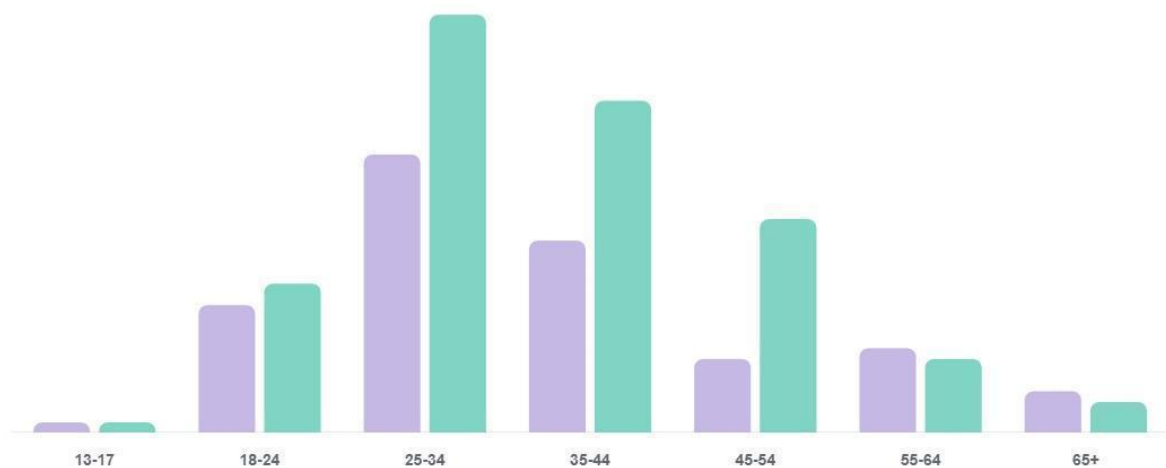
26 March 2022

Country



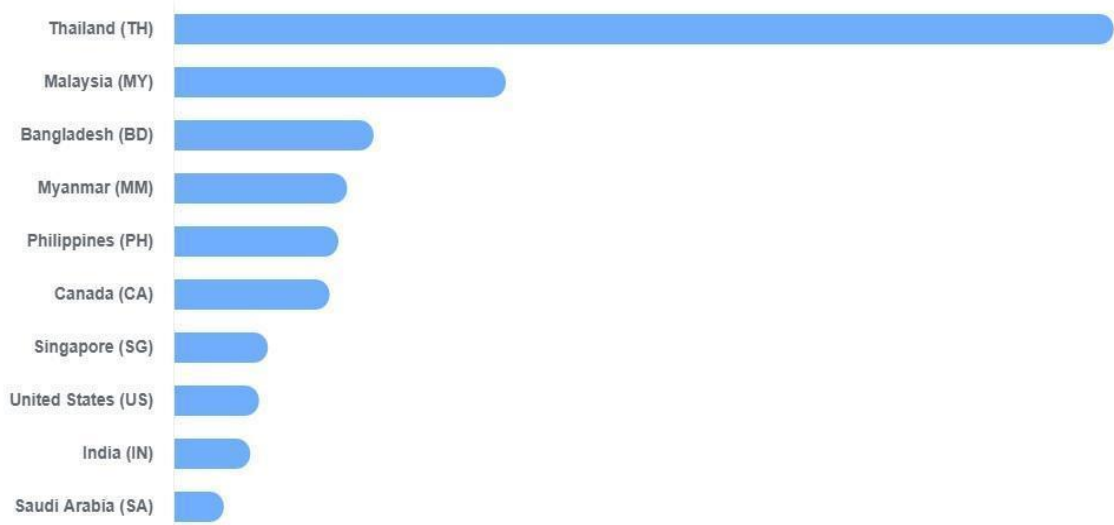
Age and Gender

39% Men 61% Women

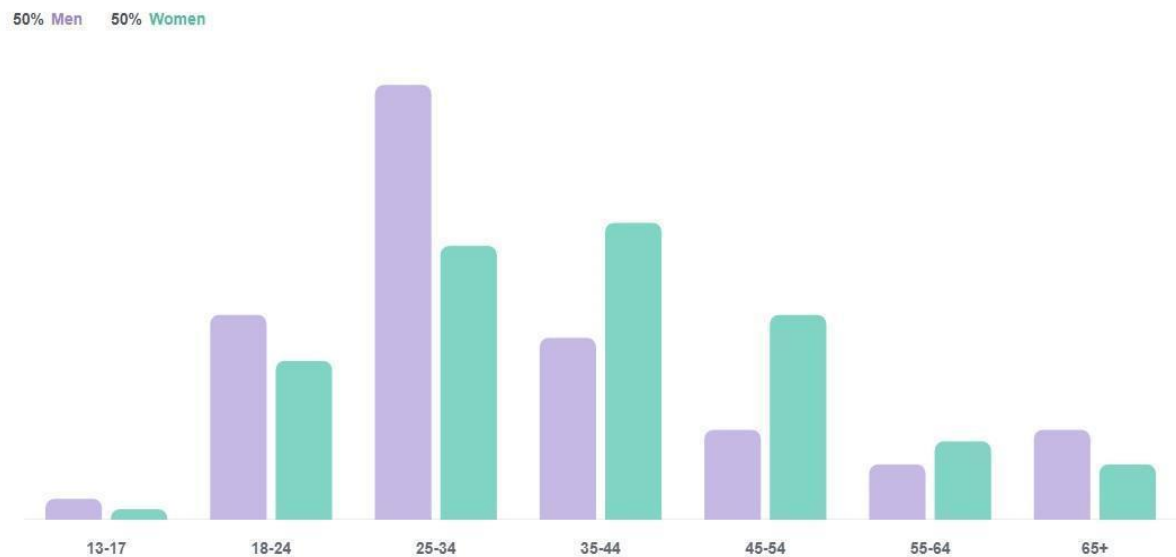


27 March 2022

Country



Age and Gender



Overall, three-second video viewers from Thailand outnumbered those from other countries on both 26 and 27 March 2022. Regarding the age and gender of the audience, on 26 March 2022, the highest number of three-second video engagements came from both men and women aged 25-34 years old. However, on 27 March 2022, men aged 25-34 years old and women aged 35-44 years old were the largest groups of three-second video views.

Performance and Retention of Video Views

The audience insights of the webinar “Learning Misogyny in the Heart of Peacebuilders and Extremists” broadcast via the Facebook Page “Center of Excellence in Women and Social Security, Walailak University,”¹ on 26-27 March 2022, are demonstrated underneath.

1) Performance

The performance referring to statistical data in which the audience and Facebook Page followers interacted and engaged with the broadcast is shown as follows.

Date	Unique 60-second video views	Averaged Seconds viewed	Seconds viewed	60-second video views	3-second video views	Shares	Likes	Impressions	Reach
26 March 2022	23	154.06	53,767.62	33	176	8	20	355	352
27 March 2022	12	253.41	26,354.71	20	49	1	3	88	88
Total	35	407.47	80,122.33	53	225	9	23	443	440

2) Retention

Retention of the webinar videos refers to the length of time the audience spent watching the clips uploaded via the Facebook Page. This section includes the following information: minutes viewed, trends, and rates.

2.1 Minutes viewed of the videos categorized by traffic sources are illustrated in the following visual.

¹ Facebook Page “Center of Excellence in Women and Social Security, Walailak University” URL: <https://www.facebook.com/Center-of-Excellence-in-Women-and-Social-Security-Walailak-University-154621515162412>

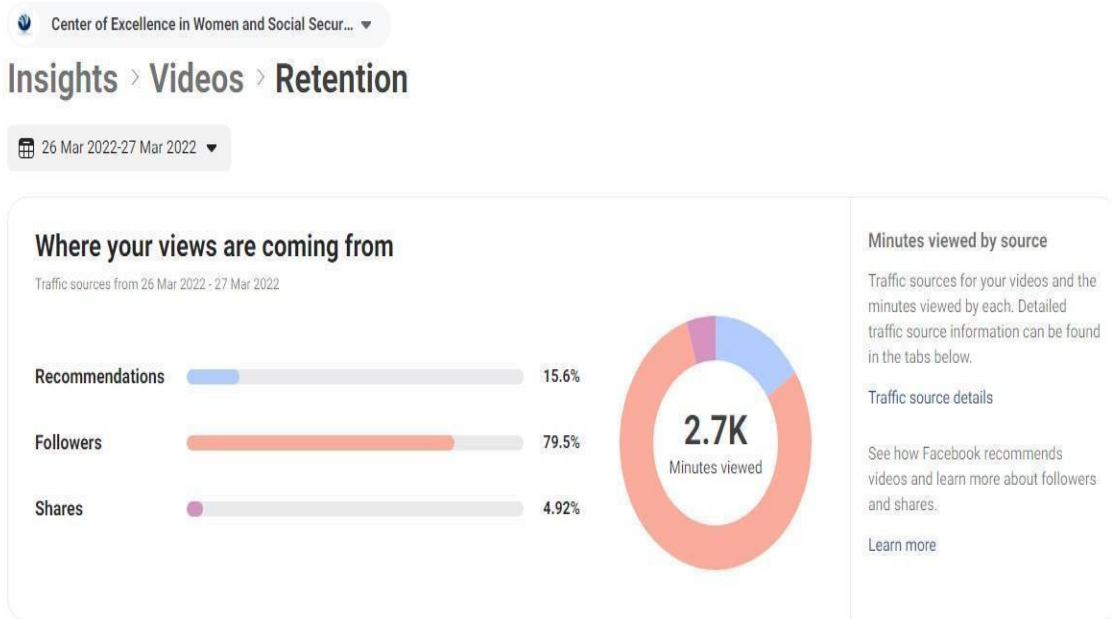


Illustration: Minutes viewed categorized by traffic sources

According to the chart above, the followers of the Facebook Page were the audience spending the longest time lasting 2,111 minutes watching videos during the two-day webinar and outnumbered those who recommended and shared the videos. The viewers who came from recommendations and shares spent 413 minutes and 130 minutes watching the videos respectively.

2.2 Trends and Rates

Trends and rates describing the duration of time the viewers spent their time watching the videos are shown in the following visuals.

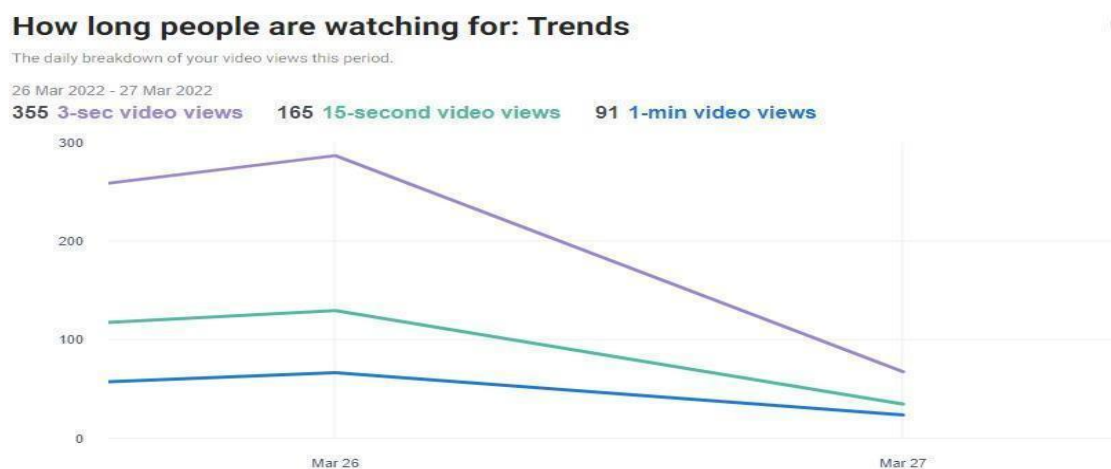


Illustration: Trends of video views

Referring to the illustration, three-second views are the most popular trend of the duration the audience spent watching the webinar videos on both 26 and 27 March 2022.

Fifteen-second and one-minute views appear to be respectively less and the least popular trends of how the audience engaged with the video.

How long people are watching for: Rates

The breakdown of your video views this period.

26 Mar 2022 - 27 Mar 2022

46.5% 3-second to 15-second video view rate **55.2%** 15-second to 1-minute video view rate

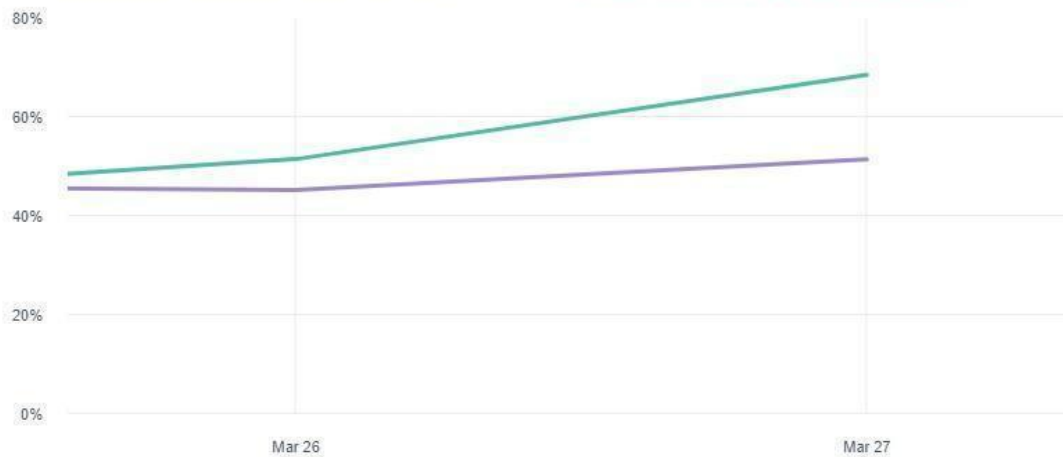


Illustration: Rates of video views

Referring to the illustration, the fifteen-second to one-minute video view rate is a higher proportion than three-second to the fifteen-second video view rate on both days of the webinar.

Webinar Promotion Posters

The poster features a green and blue geometric background. At the top right is the SEA WOMEN PEACEBUILDERS logo, which includes a stylized bird icon. The title 'Learning Misogyny in the Heart of Peacebuilders and Extremists' is prominently displayed in the center. Below the title, the dates '26-27 March 2022' and the format 'Webinar | Online via Zoom and Facebook' are listed. A list of six sessions is provided, followed by contact information for the main organizer and contact persons. At the bottom, there is a QR code for online registration, meeting details (ID: 658 1222 0787, Passcode: 253893), and logos for partner organizations: Walailak University, CEWSS, IMAN RESEARCH, AMAN Indonesia, and the Sasakawa Peace Foundation.

SEA WOMEN
PEACEBUILDERS

Learning Misogyny
in the Heart of Peacebuilders
and Extremists

26-27 March 2022
Webinar | Online via Zoom and Facebook

Sessions

- I Culture of Peace and Conflict: Masculinity, Patriarchy and Violence
- II Wartime and Peacetime: Where women are engaged?
- III She Talks Peace: Media and the Platform for Women's Rights in Southeast Asia
- IV Challenge and Opportunity to Transform Peace: Theory, Policy and Practice
- V Broader Gender and Climate Security, Developing Conflict Sensitivity and Sustaining Inclusive Peace on the Frontlines of Climate Change
- VI Political Subjectivity of Peace and Hope?

Online registration

Meeting ID: 658 1222 0787
Passcode: 253893

LIVE
Center of Excellence on Women and Social Security

Main organizer
Center of Excellence on Women and Social Security (CEWSS)
Walailak University, Thailand

Contact persons
Amporn Marddent: mamporn@gmail.com
Thassanee Thasrabab: thassanee.thas@gmail.com
Supawich Phanpoch: supawich.pa@mail.wu.ac.th

Illustration: Poster of Webinar Program



**26
March
2022**



Tentative Program
Webinar | Online via Zoom and Facebook



Learning Misogyny in the Heart of Peacebuilders and Extremists

09.00-09.15 Introduction and welcome



Amporn Marddent,
Head of CEWSS, WU



Thanongsak Imjai,
Acting Director of Institute
of Research and Innovation, WU



Helen Stenger,
Monash Gender,
Peace and Security Centre (Monash GPS)

09.15-09.30 Opening remarks



Mr. Itsu Adachi,
Executive Director of SPF

Keynote speech 09.50-10.30

09.30-09.50 Student performance: What does misogyny look like?



English Drama Club,
Walailak University

Online registration



Meeting ID: 658 1222 0787
Passcode: 253893



Center of Excellence on Women and Social Security

Day 1



Illustration: Poster of Opening Session

SEA WOMEN
PEACEBUILDERS

26
March
2022

Webinar on Learning Misogyny in
the Heart of Peacebuilders and Extremists

Session I

Culture of Peace and Conflict: Masculinity,
Patriarchy and Violence

10.35-12.00 Speakers

1. Verita Sriratana,
Chulalongkorn University

2. Alexandra Phelan,
Monash Gender, Peace and
Security Centre (Monash GPS)

Moderator
Daungyewa Utarasint,
New York University Abu Dhabi

Online via Zoom
Meeting ID: 658 1222 0787
Passcode: 253893

f LIVE
Center of Excellence on Women and Social Security

Day 1

Logos at the bottom: IMAN RESEARCH, AMAN Indonesia, SASAKAWA PEACE FOUNDATION, and others.

Illustration: Poster of Session I



26 March 2022

Webinar on Learning Misogyny in the Heart of Peacebuilders and Extremists

Session II

Wartime and Peacetime: Where women are engaged?

13.00-14.30 Speakers



1. Shadia Marhaban,
Mediators Beyond Borders International



2. Don Pathan,
Regional Security Cooperation, The Asia Foundation

Moderator
Mira Kusumarini,
EMPATIKU Foundation

Online via Zoom
Meeting ID: 658 1222 0787
Passcode: 253893

f LIVE
Center of Excellence on Women and Social Security

Day 1



Illustration: Poster of Session II

SEA WOMEN
PEACEBUILDERS

26 March 2022

Webinar on Learning Misogyny in
the Heart of Peacebuilders and Extremists

Session III

**She Talks Peace: Media and the Platform for
Women's Rights in Southeast Asia**

14.30-16.30 Speakers

1. Amina Rasul,
Philippine Center for
Islam and Democracy

2. Dina Zaman,
IMAN Research

Moderator
Altaf Deviyati,
IMAN Research

Online via Zoom
Meeting ID: 658 1222 0787
Passcode: 253893

LIVE
Center of Excellence on Women and Social Security

Day 1

Illustration: Poster of Session III



27 March 2022

Webinar on Learning Misogyny in
the Heart of Peacebuilders and Extremists

Session IV

Challenge and Opportunity to Transform Peace: Theory, Policy and Practice

09.00-11.00

Speakers



1. Andy Yentriyani,
Chair of the National Commission on
Violence Against Women of Indonesia



2. Yasmin Ullah,
Independent Rohingya
social justice activist



3. Ahmad El-Muhammady,
International Institute of Islamic
Thought and Civilisation, ISTAC-IUIM



| Moderator
Aqsa Isa,
Universiti Malaya



Online via Zoom

Meeting ID: 658 1222 0787

Passcode: 253893



LIVE

Center of Excellence on Women and Social Security

Day 2







Illustration: Poster of Session IV

SEA WOMEN
PEACEBUILDERS

27 March 2022

Webinar on Learning Misogyny in
the Heart of Peacebuilders and Extremists

Session V

Broader Gender and Climate Security, Developing Conflict Sensitivity
and Sustaining Inclusive Peace on the Frontlines of Climate Change

1100-1300 Speakers

1. Warangkana Mutumol,
Save the Children

2. Petcharat Saksirivetkul,
Amnesty International
of Thailand

3. Nissa Wargadipuras,
Ath-Thariq Pesantren
Garut Ecology

Moderator
Ruby Kholifah,
Asian Muslim Action Network

Online via Zoom
Meeting ID: 658 1222 0787
Passcode: 253893

f LIVE
Center of Excellence on Women and Social Security

Day 2

Illustration: Poster of Session V

SEA WOMEN
PEACEBUILDERS

27 March 2022

Webinar on Learning Misogyny in
the Heart of Peacebuilders and Extremists

Session VI

Political Subjectivity of Peace and Hope?

14.00-16.00 Speakers

1. Noor Huda Ismail,
Rajaratnam School of International Studies,
Nanyang Technological University

2. Anchana Heemmina,
Duayjai Group
(Hearty Support Group)

| Moderator
Irine Hiraswari Gayatri,
Monash Gender, Peace and Security Centre (Monash GPS)

Online via Zoom
Meeting ID: 658 1222 0787
Passcode: 253893

LIVE
Center of Excellence on Women and Social Security

Day 2

Illustration: Poster of Session VI

The poster features a green and blue gradient background with abstract leaf-like shapes. At the top left is the 'SEA WOMEN PEACEBUILDERS' logo. The top right corner displays the date '27 March 2022' in large yellow text. The main title 'Closing Remarks' is in large yellow font, followed by the subtitle 'Still a Long Way to Go in Countering Violent Extremism?' in white. A yellow box highlights the time '16.00-16.30' and the 'Closing Keynote' label. A circular portrait of Ms. Maho Nakayama is shown next to her name and title. The bottom left provides Zoom details, and the bottom center features a Facebook Live logo and the Center of Excellence on Women and Social Security. The bottom right indicates 'Day 2' with a small grid icon. A row of partner logos is at the very bottom.

SEA WOMEN
PEACEBUILDERS

Webinar on Learning Misogyny in
the Heart of Peacebuilders and Extremists

27 March 2022

Closing Remarks

Still a Long Way to Go in Countering Violent Extremism?

16.00-16.30 Closing Keynote

 **Ms. Maho Nakayama,**
Director of Peacebuilding Department,
SPF

Online via Zoom
Meeting ID: 658 1222 0787
Passcode: 253893

 **LIVE**
Center of Excellence on Women and Social Security

Day 2



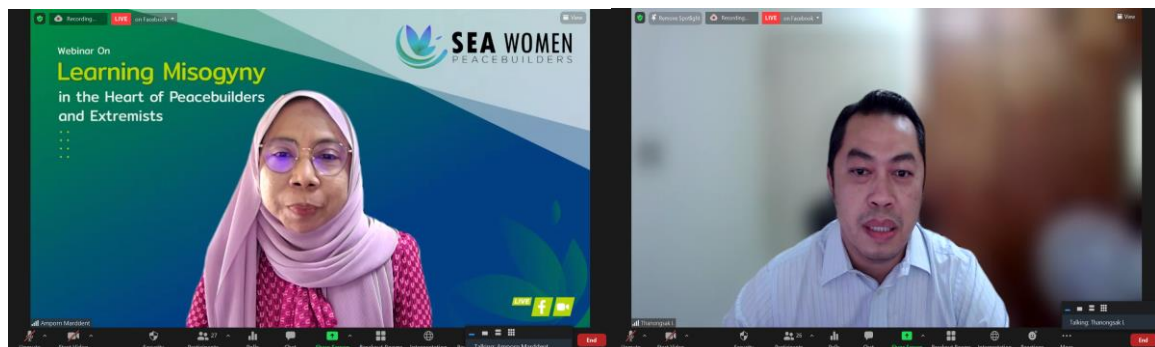
Illustration: Poster of Closing Session

Photo gallery

Day 1



Itsu Adachi, Executive Director of the Sasakawa Peace Foundation



Amporn Marddent, Head of CEWSS, WU

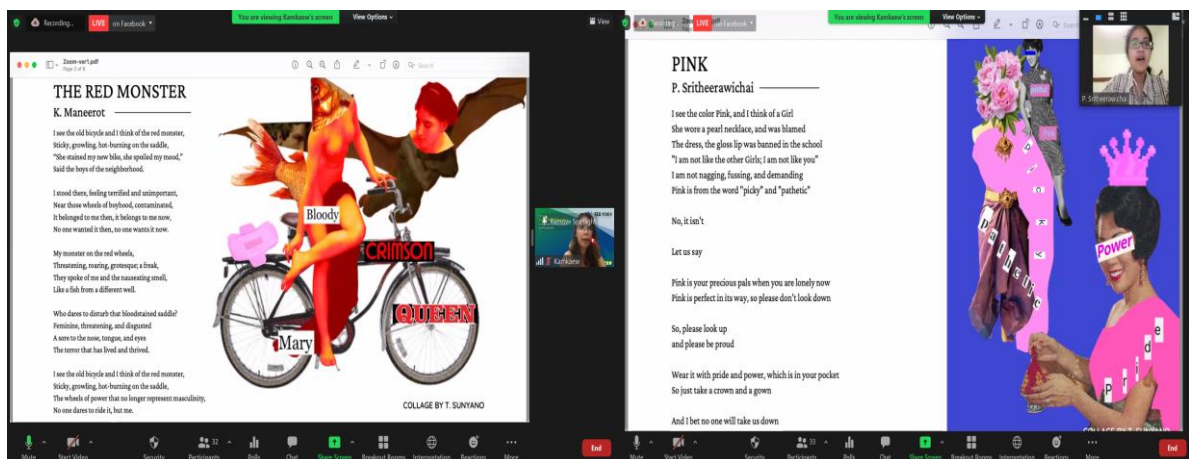
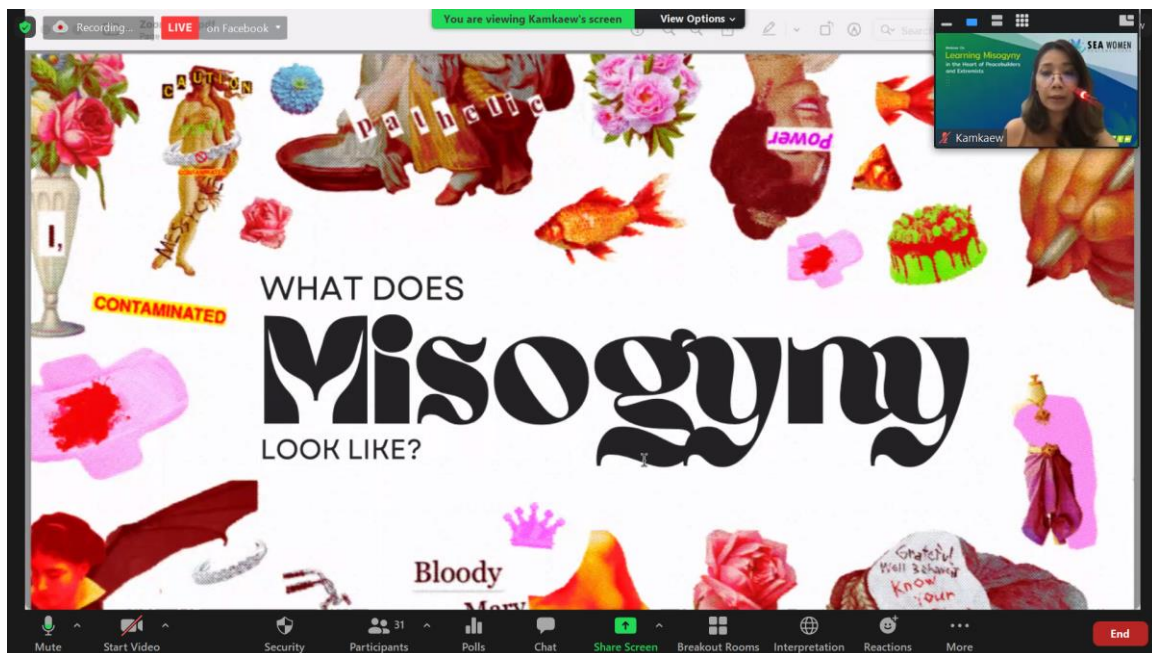
Thanongsak Imjai, Director of IRI, WU

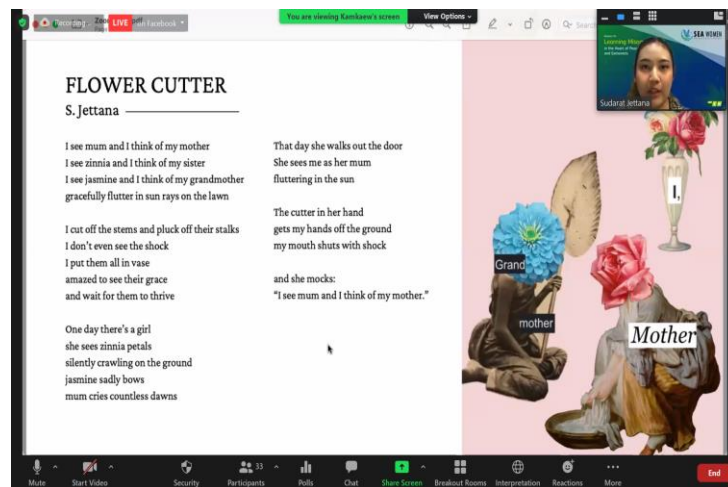
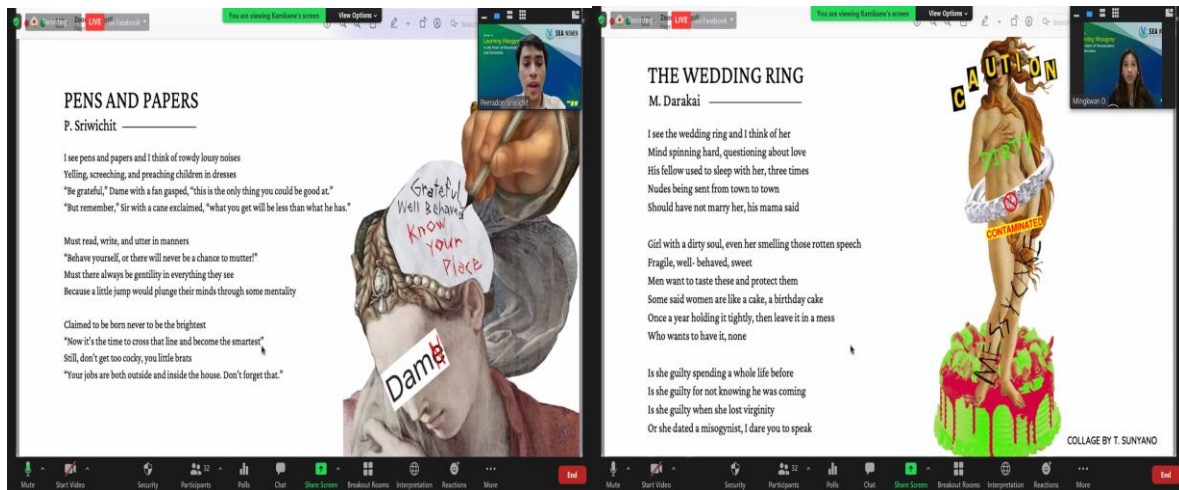


Pum Chanpom, CEWSS, WU



Helen Stenger, Monash Gender, Peace and Security Centre (Monash GPS)

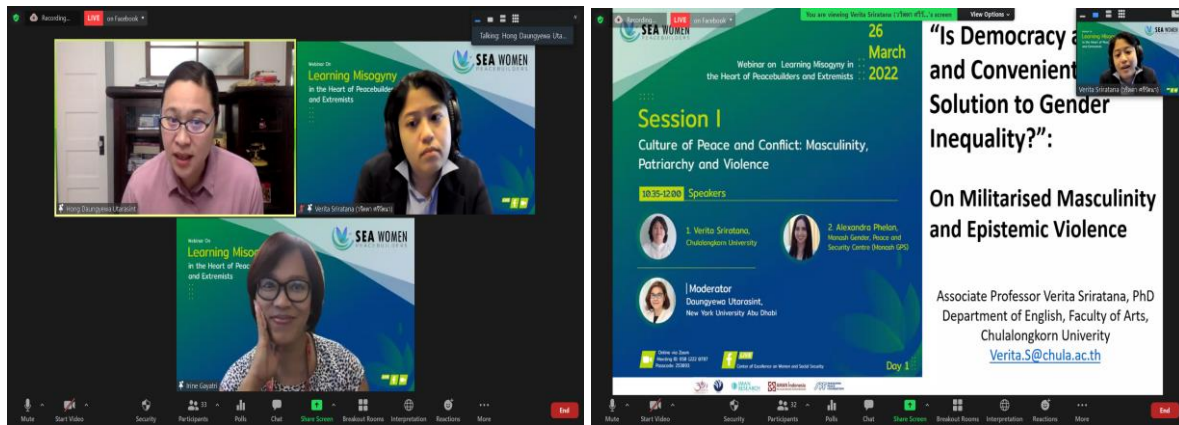




English Drama Club, Walailak University

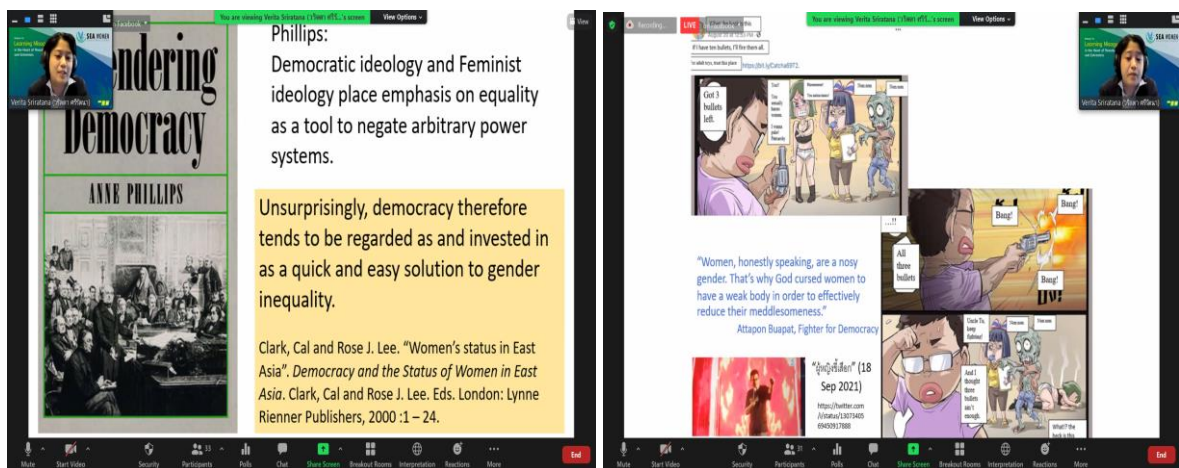


Daungyewa Utarasint, New York University Abu Dhabi

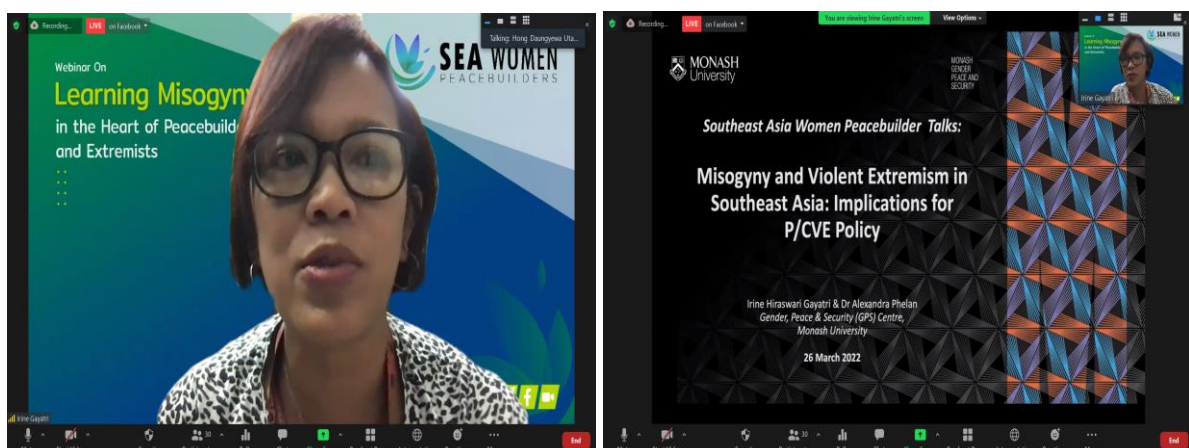


Session I:

Culture of Peace and Conflict: Masculinity, Patriarchy and Violence



Verita Sriratana, Chulalongkorn University



Irine Hiraswari Gayatri



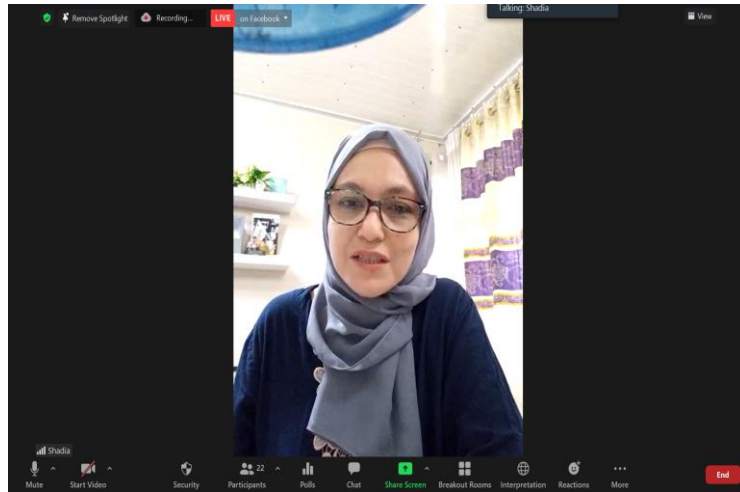
Session II: Wartime and Peacetime: Where women are engaged?



Mira Kusumarini, EMPATIKU Foundation



Don Pathan, Regional Security Cooperation, The Asia Foundation



Shadia Marhaban, Mediators Beyond Borders International

Session III:

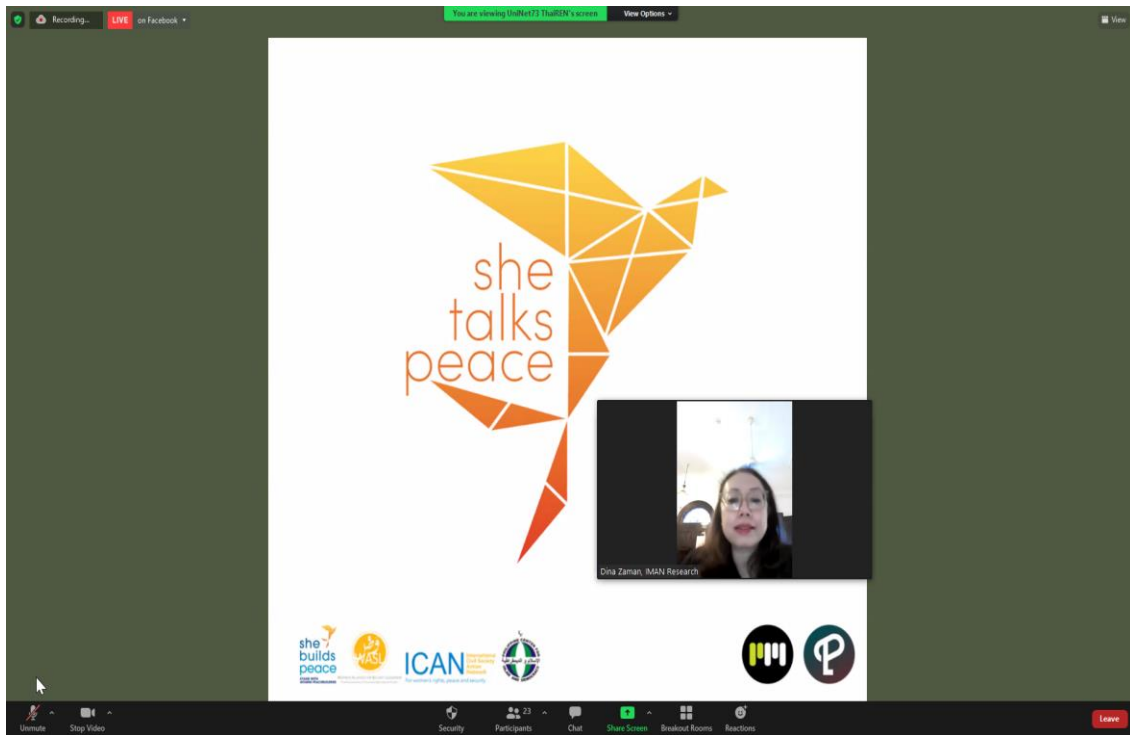
She Talks Peace: Media and the Platform for Women's Rights in Southeast Asia



Amina Rasul, Philippine Center for Islam and Democracy

Dina Zaman, IMAN Research

Altaf Deviyati, IMAN Research



Anchors: Amina Rasul and Dina Zaman

Hosted by Podcast Network Asia

Available on Spotify and Apple Podcasts

First episode released Aug 8, 2021

Day 2



Aisah Apridayani, CEWSS, WU

Zoom Meeting

You are viewing andy yentriyani's screen View Options

Recording... LIVE on Facebook

Webinar On Learning Misogyny in the Heart of Peacebuilders and Extremists SEA WOMEN PEACEBUILDERS

andy yentriyani Amporn Mardd... Aqsa Isa (UM) Yasmin Ullah Ahmad El-Muhammady Ruby Kholifah AMAN

Office Update To keep up-to-date with security updates, fixes, and improvements, choose Check for Updates. Check for Updates

Rethinking Masculinity and Misogyny in the contexts of conflicts and violent extremism related radicalization

Utilising nararatives : Capitalism, racism, feminism- HRs Demoningizing others Normalization of violence

Masculinity

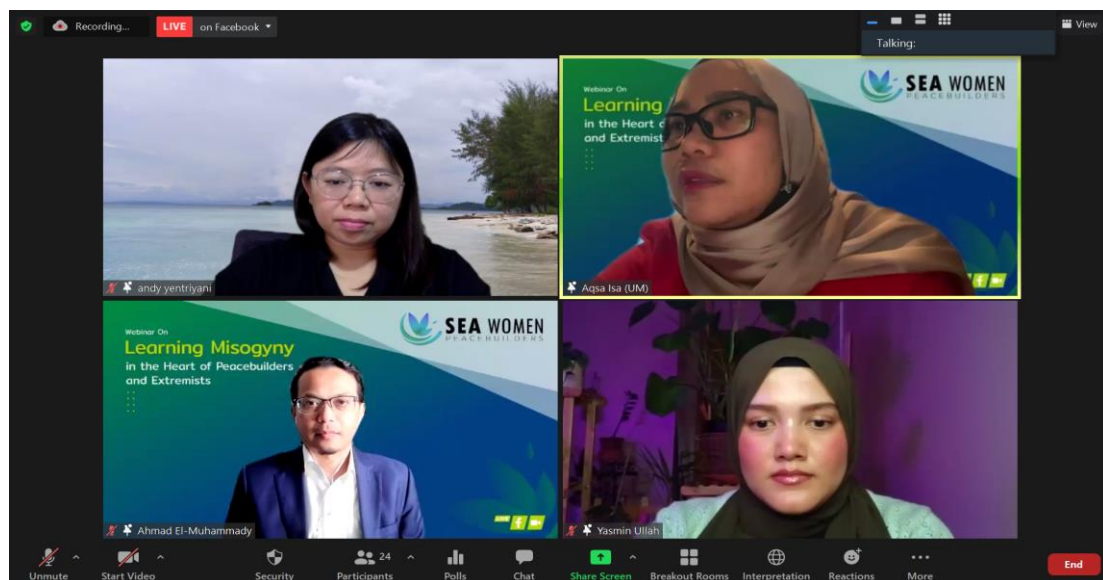
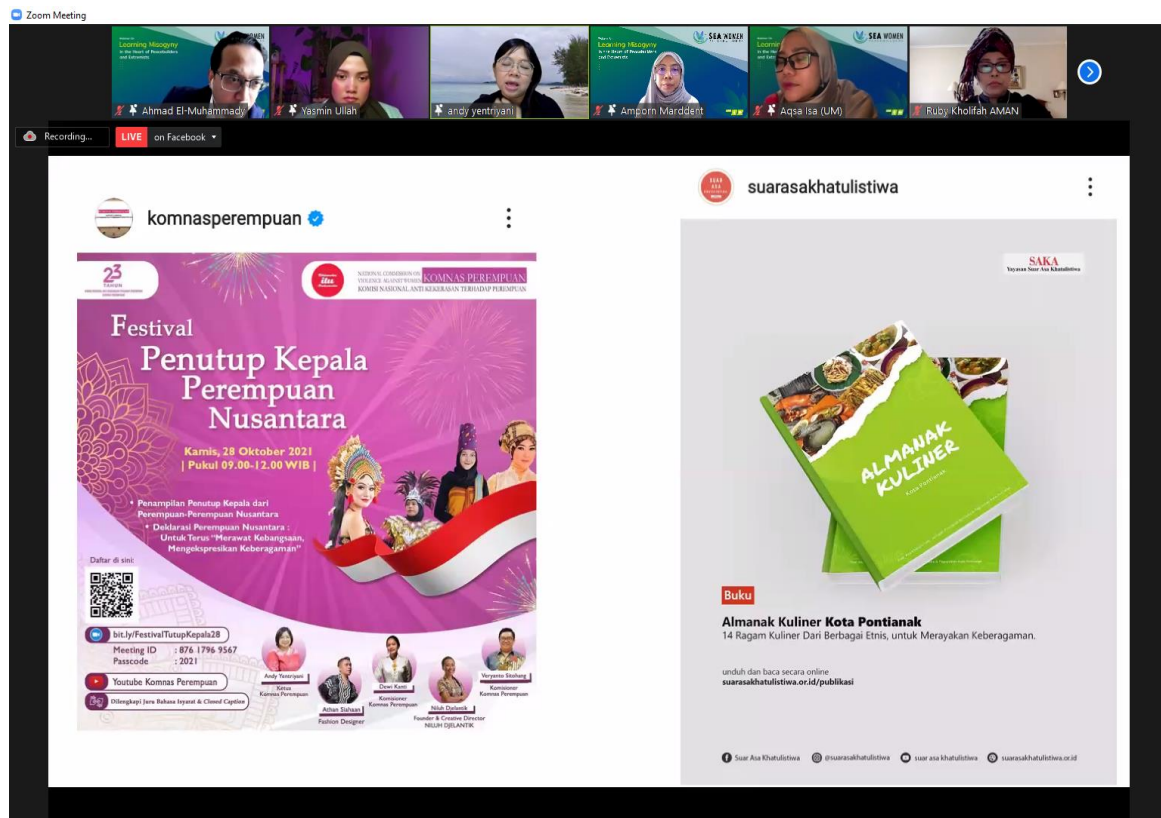
- Idea**: Discourse Gender construction between man and women Focus: opponent group
- Structure**: Position Women as object of protection → Women as means of power struggle → women "warrior", backbone of their community survival
- Expression**: Acts – in conflicts Rape Sexual torture Sexual slavery

Misogyny

- Idea**: Discourse Male chauvinism - Women as trophy of heroism; Women is easily duped Focus : emasculating system, desire to rule, reconstructing structure of power
- Structure**: Positioning Women as followers of men; Provision of limited authority – back up system (recruiters, finance, meeting organizer), leader amongst women groups → Women as object of control → Women's involvement = piety
- Expression**: Acts – radicalised groups Threats and acts of violence re dress code Threat of honor killing of couple of inter-religious marriage Domestication of women - breeder Targeted bombing (?)

Women's agency

Unmute Start Video Security Participants 24 Chat Share Screen Breakout Rooms Reactions Leave



Session IV:

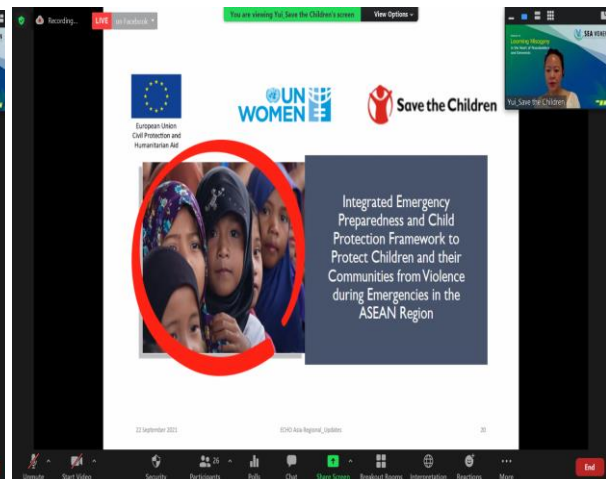
Challenge and Opportunity to Transform Peace: Theory, Policy and Practice

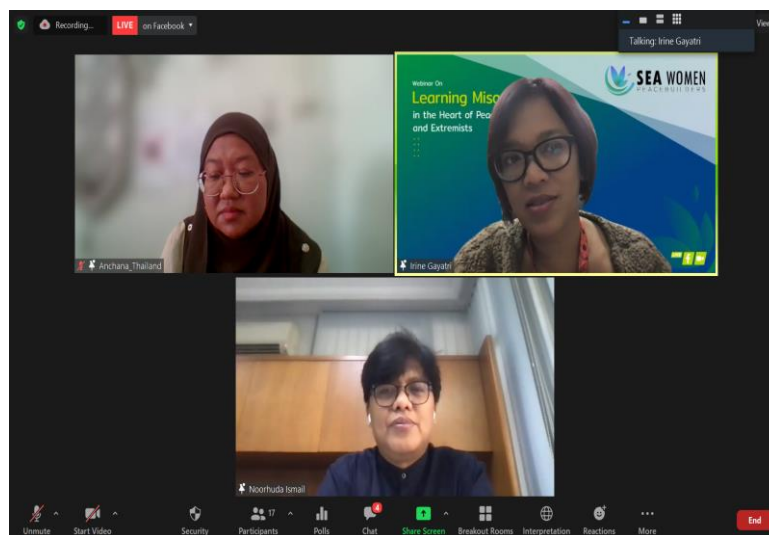
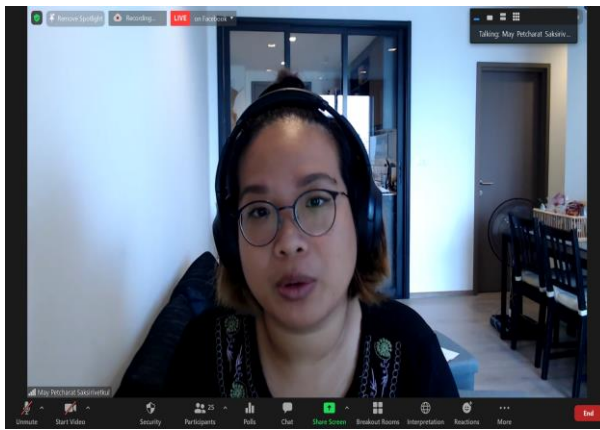
- Andy Yentriyani, Chair of the National Commission on Violence Against Women of Indonesia
- Yasmin Ullah, Independent Rohingya social justice activist
- Ahmad El-Muhammady, International Institute of Islamic Thought and Civilisation, ISTAC-IIUM
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Session V: **Broader Gender and Climate Security, Developing Conflict Sensitivity and Sustaining Inclusive Peace on the Frontlines of Climate Change**

- Warangkana Mutumol, Save the Children
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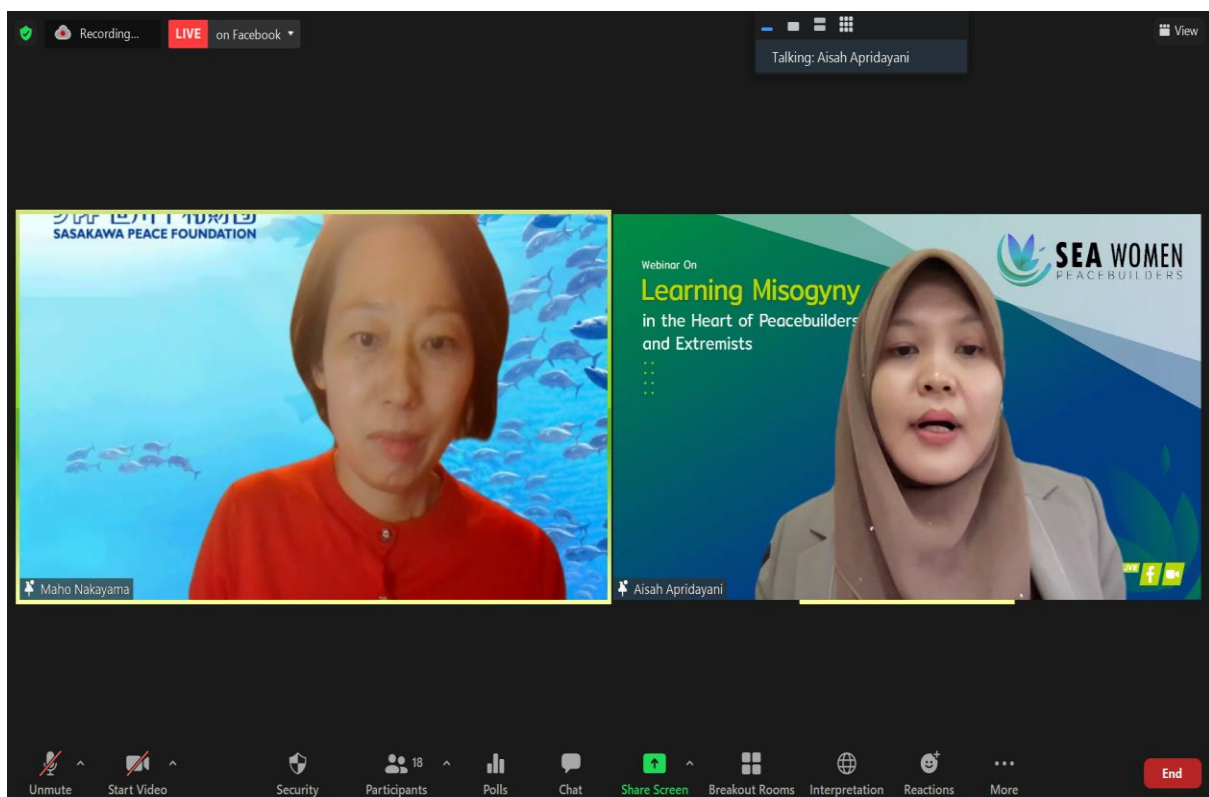
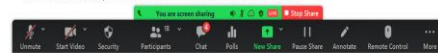
Session VI: Political Subjectivity of Peace and Hope?

- Noor Huda Ismail, Rajaratnam School of International Studies, Nanyang Technological University
- Anchana Heemmina, Duayjai Group (Hearty Support Group)
- Moderator: Irine Hiraswari Gayatri, Monash Gender, Peace and Security Centre (Monash GPS)



Structure violence

- Security Law
 - (i) The Martial Law Order, Buddhist Era 2457 (1914 AD)
 - (ii) Emergency Decree on Public Administration in Emergency Situations, B.E. 2548 (2005)
- Others
 - (i) Counter-Terrorism and Proliferation of Weapon of Mass Destruction Financing Act B.E. 2559 (2016)
 - (ii) Anti-Money Laundering Act B.E. 2542 (1999) (Consolidated 1-5)
 - (iii) Draft Act on the Conduct of Non-Profit Organizations
- Regulations of the Ministry of Education
 - Control Tadika, Pondok and Private Islamic school

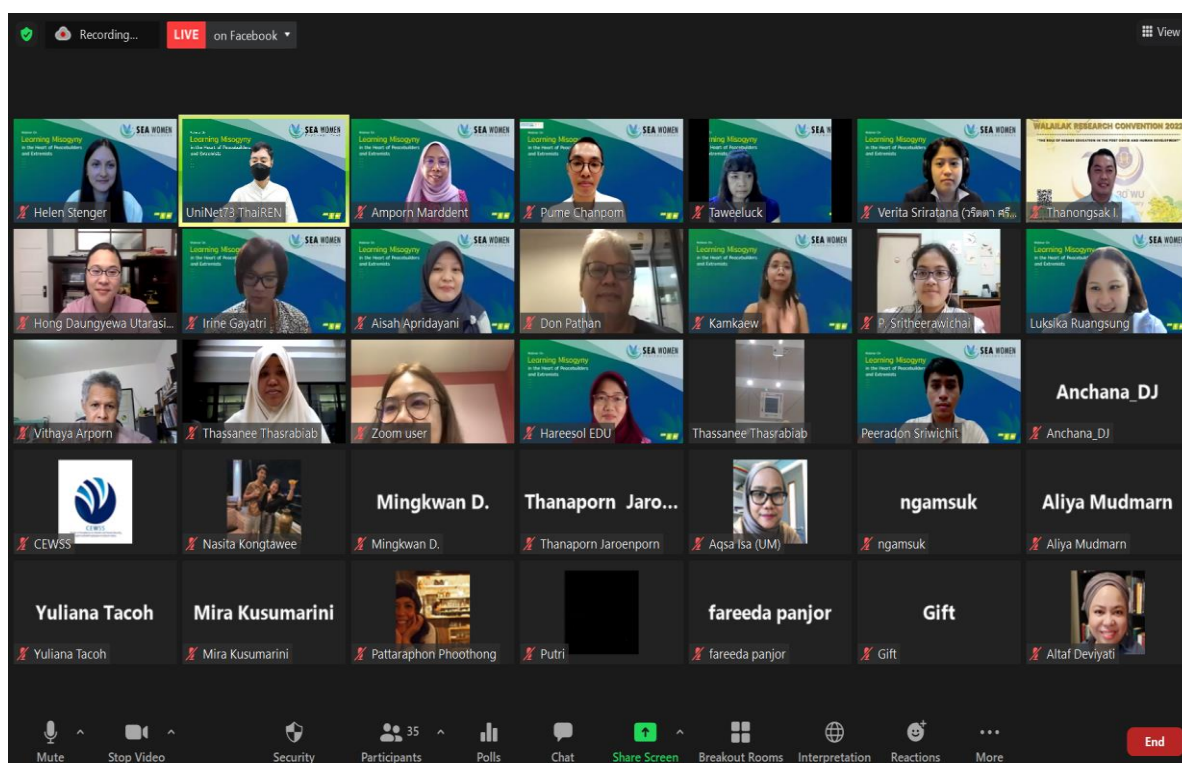




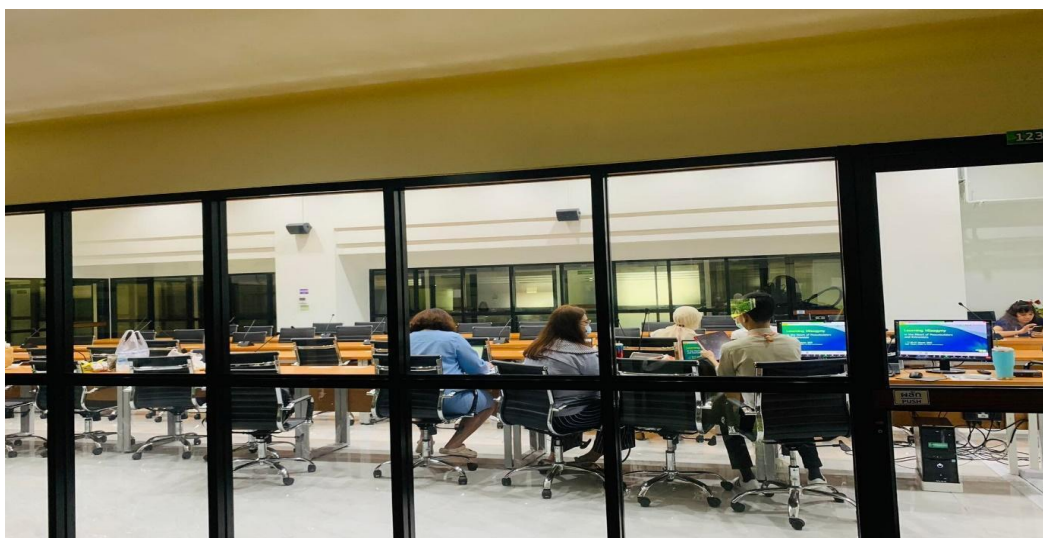
Closing Keynote:

Still a Long Way to Go in Countering Violent Extremism?

Maho Nakayama, Director of Peacebuilding Department, SPF



Group Photo



Support Team

“Learning Misogyny in the Heart of Peacebuilders and Extremists”

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