

**ASEAN**  
*Women*  
**INTERFAITH**  
**DIALOGUE**

# Promoting Understanding for an Inclusive and Peaceful Society



ASEAN Institute for  
Peace and Reconciliation



The Asia Foundation

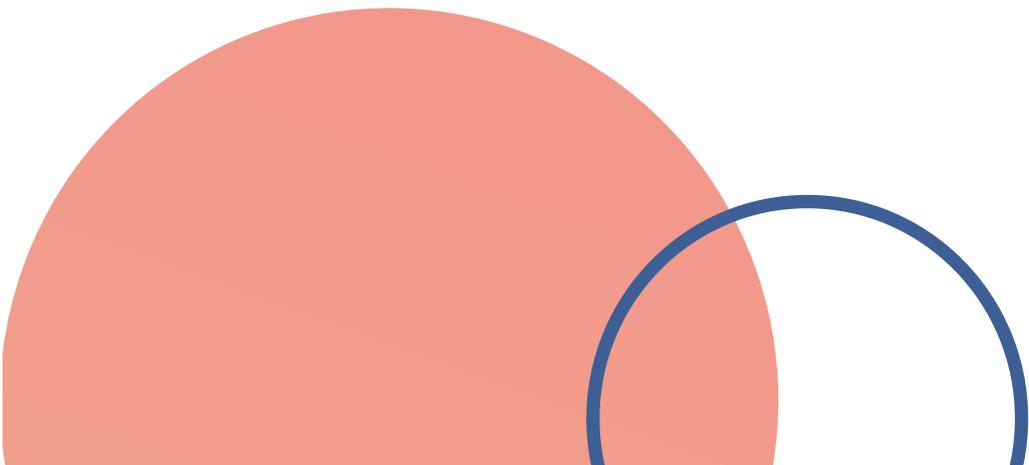




# **ASEAN WOMEN INTERFAITH DIALOGUE: PROMOTING UNDERSTANDING FOR AN INCLUSIVE AND PEACEFUL SOCIETY**

**12-13 November 2019**

Sheraton Grand Jakarta Gandaria City Hotel,  
Jakarta - Indonesia



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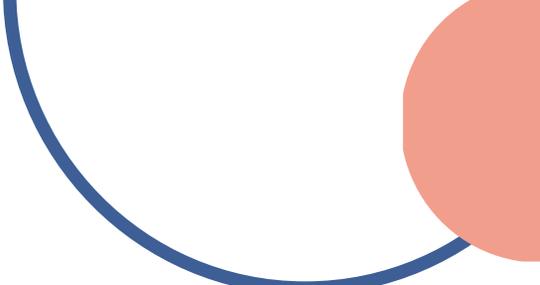
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## Preface

**T**he APSC Blueprint 2025 calls for the promotion of the culture of peace, inter alia, respect for diversity, promotion of tolerance and understanding of faith, religion and culture. Furthermore, it also calls for the promotion of tolerance and moderation to bridge differences, defuse tensions, resolve disputes and counter violent extremism in all its forms and manifestations.

In this context, interfaith dialogue is one of the vehicles to promote understanding between people of various faiths. Such dialogue is also a way of deepening mutual understanding and also accepting differences as well as overcoming prejudice distortions as well as inappropriate generalizations damaging a peaceful relationship for which we are all seeking for. Interfaith dialogues could create better and inclusive cooperation among different communities within a country and beyond.

The ASEAN Community also has a commitment to embrace tolerance and moderation and fully respect the differences in the beliefs, religions and cultures of its peoples, while upholding common values and the spirit of unity. Meanwhile ASEAN is also facing the challenges of conflict, and women are among the most vulnerable to them.

Moreover, women constitute half of the population of every community and the difficult task of peace building must be done by women and men in partnership. Women are also agents of peace, as peacekeepers, relief workers and mediators as well as in promoting understanding between people of various faiths. Women possess an enormous potential to promote conflict resolution and peace building, and there are numerous inspiring examples of the role of these women

Whichever role they are playing, whether in their own faith communities or engaging in interfaith dialogue, women's participation and contribution are often unrecognized especially during the formal peace processes. Most of these roles are dominated by men, and more needs to be done to increase the presence of women in various positions of authority, particularly within faith-based organizations, in order to amplify their voices in peace-building and interfaith dialogue.

The ASEAN Institute for Peace and Reconciliation (ASEAN-IPR) held the ASEAN Women Interfaith Dialogue, to promote understanding for an inclusive and peaceful society, in Jakarta from 12 – 13 November 2019. The main objective of this dialogue is to share experiences and best practices on how women can contribute to, and ways to strengthen their roles in managing diversities as well as identify common challenges towards diversity and inclusivity, and its way forward. The dialogue also served as a platform to engage members of the ASEAN Women for Peace and Registry (AWPR), a registry of ASEAN women involved in peace processes and conflict resolution, as well as to reflect on the ASEAN Leaders' Joint Statement on Women Peace and Security of 2017.

This event is made possible with the support of The Government of Australia, the Asia Foundation and the Government of New Zealand.

## Opening Ceremony

### *Welcome Remarks*

#### **H. E. Artauli RMP Tobing**

Representative of Indonesia to  
the ASEAN-IPR Governing Council



**A**mbassador Tobing welcomed all delegates to the ASEAN Women Interfaith Dialogue organized by the ASEAN-IPR and the Ministry of Foreign Affairs of Indonesia in cooperation with Australia, and the The Asia Foundation. She started the welcoming remarks by posing the question of “Why is interfaith dialogue important?” She conveyed the need for men and women to work together to create a religion-based peace and security even though women’s involvement in this has often been minimal or ignored. She highlighted that interfaith dialogue provided a platform for people of different faiths and beliefs to explore ways and means to work together for peaceful goals.

These dialogues are designed for those who seek to end violent conflicts worldwide, and have become an increasingly important tool in doing so. The platform permits communities of all faiths to contribute to the common cause of peaceful co-existence through interfaith dialogues. However, given that we are living in a dynamic and challenging world, Ambassador Tobing has stressed that these dialogues need to be evaluated and adjusted to be relevant to current and future challenges, especially if they are to harness the potential of women’s roles as peacemakers and peace builders.

Ambassador Tobing also emphasized the ASEAN Leader’s commitment to ensure full participation of women in peace processes, conflict prevention, and to build the capacity of women as peace builders and mediators, as stated in their Joint Statement of Women, Peace and Security of 2017.

Ambassador Tobing expressed her hope that the dialogue would be “a meeting of minds” on how the women of ASEAN can contribute to the management of the region’s diversity. The dialogue could facilitate a sharing and learning process for the communities of different religions and in covering different contexts. She also hopes that all participants and experts will contribute suggestions and recommendations relevant to answering current as well as potential future challenges of interfaith relations.

Therefore, it is hoped that the work and collaboration on building peace and security in the region, will include existing entities such as the newly established ASEAN Women for Peace Registry, one of ASEAN-IPR’s pool of experts.

### Opening Remarks

## Ms. Megan Jones

Charge D' Affaires, Australian Mission to ASEAN



**C**hargé D' Affaires of the Australian Mission to ASEAN conveyed her appreciation to the organising committee for the privilege to attend the ASEAN Women Interfaith Dialogue: Promoting Understanding for an Inclusive and Peaceful Society and for their collective efforts to make the event possible. She emphasized Australia's commitment to supporting ASEAN to realise a cohesive, peaceful and resilient region.

Furthermore, she conveyed that Australia's Foreign Policy White Paper commits to strengthening regional efforts to advance Women, Peace and Security, especially with ASEAN. Australia's approach to Women, Peace and Security is detailed further in its National Action Plan.

Ms. Megan Jones highlighted the outcomes of the first ASEAN – Australia Joint Women, Peace and Security Dialogue in 2018. The Dialogue provided a forum to discuss regional approaches to implementing the Women, Peace and Security agenda. An Outcome Document was agreed upon and the recommendations served as a basis for further regional action. The second ASEAN-Australia Women, Peace and Security dialogue is planned for 2020 during Vietnam's Chairmanship.

She concluded her remarks by reiterating that Australia values the contribution of women and the diversity among different faiths and communities in ASEAN. In addition, Australia aims to strengthen efforts through the ASEAN-Australia partnership to increase respect and tolerance for interfaith approaches.

*Opening Remarks***H.E. Dato Lim Jock Hoi**

Secretary-General of ASEAN



**T**he Secretary General of ASEAN conveyed his delight in opening the ‘ASEAN Women Interfaith Dialogue: Promoting Understanding for an Inclusive and Peaceful Society.’

He emphasized that the ASEAN Community should embrace tolerance and moderation and respect fully the differences in our people’s beliefs, religions and culture, while maintaining common values and the spirit of unity. All ASEAN member states have been strengthening cooperation to promote greater understanding in the building and sustaining of peace, security and prosperity in the region.

The Secretary General highlighted that ASEAN since 2010 has consistently been active in building a culture of peace. In this regard, related activities successfully completed are, among others, the adoption of United Nation General Assembly Resolution 65/5 on the ‘World Interfaith Harmony Week, ASEAN Declaration on ‘Culture of Prevention for a Peaceful, Inclusive, Resilient, Healthy and Harmonious Society’ and ASEAN Youth Interfaith Camp. In 2017, ASEAN Leaders adopted the Joint Statement on Promoting Women, Peace and Security in ASEAN to reaffirm the crucial role of women in sustaining peace and security. Recent initiatives established by ASEAN is the ‘ASEAN Women for Peace Registry’, a pool of experts tasked with facilitating the enhancement of women participation in peace building and reconciliation.

Furthermore, he emphasized the increasing recognition on the role of women as promoters of peace and interfaith cooperation. It is believed that women have become a fervent force in the ASEAN society in bringing peace and inclusiveness. Moreover, women, especially at the grassroots level, have a unique position to detect early signs of conflict. In the post-conflict period, women have shown that they are significantly important to the implementation of peace agreements and post-conflict recovery.

The Secretary General also called for new approaches to address existing and emerging threats to peace and harmony. He also stressed the additional need to enhance efforts to promote and uphold mutual understandings and respect between different cultures and religions.

In conclusion, the Secretary General believes that interfaith dialogues provide a valuable forum for civil society and government to collaborate and to increase women participation in peace and reconciliation processes, while establishing relevant policies to facilitate women’s contributions.

## Video Message

### H.E. Retno L.P Marsudi

Minister for Foreign Affairs of the Republic of Indonesia



*“ With women at the core of our interfaith dialogue efforts ..... we will have a better chance in achieving an inclusive and peaceful society ”*

**T**he Minister began her message by warmly welcoming the initiative by the ASEAN-IPR. She highlighted that interfaith dialogue plays an essential role in strengthening the values of tolerance, harmony and peace in diverse communities. She believes that women, as half of the population, have a significant role in instilling the values of tolerance and moderation, and they are the first responder and defender of it in the family. As she put it “if women were at the helm, the world would have a better chance for peace”. For her, ASEAN Interfaith Dialogue is a platform for women to contribute to peace, tolerance, and prosperity, in order to achieve an inclusive and peaceful society.

## Message of Peace

### Prof. Dr. Hj. Siti Musdah Mulia, M.A.

Chair of Indonesian Conference on Religion and Peace



*“If we have the right understanding of religious teachings we believe that all religions, including Islam, view human beings, both women and men, as creatures with dignity”*

Prof. Mulia began her message by sharing her experience in working to manage diversity and peace-building in Indonesia. She is convinced women have different perspectives and experiences that are beneficial. She believes women are committed to strengthening their participation in the peace-building process, especially in advocacy and the elimination of all forms of discrimination and violence against women.

Prof. Mulia offered a two-level strategy; First, at the discourse level, there needs to be a cultural reconstruction and reinterpretation of structural religious teachings. Secondly, at the practice level, by involving women as active subjects in reformation and social change process.

It is stated that to improve women’s role in managing diversity and peace-building it is important to undertake policies to empower women and to raise society’s awareness of the importance of respecting human-beings and humanistic values through education, starting in the household. Families should teach the culture of equality and democratic child-rearing patterns.

Prof. Mulia highlighted the basic principles in managing diversity and promoting peace. The first principle is humanity, as human beings, then our duty is to strive for goodness and leave the judgment of ourselves and others to God. The second principle is affinity. Affinity among all of us as family because we all come from the one God. This affinity can become a force in building peace among different groups. The third principle is the principle of democracy. All citizens are equal in the eyes of the law, and all communities must have the same basic rights. The fourth principle is the principle of religious pluralism. This not only recognizes religious differences but also the fulfillment of human rights, including women’s rights.

Pluralism can be achieved, at least through two activities; intensive dialogue and participatory activities. It was suggested that dialogues should not only be carried out among the elite but also at the grass roots level. It must involve all elements of society, namely youth, women, entrepreneurs, cultural and educator organizations and should also involve marginalized groups. Furthermore, the topics of the dialogue should be based on pressing social issues such as; eradicating extreme poverty and hunger; achieving universal primary education; promoting gender equality and empowering women; and reducing child mortality.

Based on her experiences, there are important foundations for managing diversity, using Indonesia as an example. First, the state ideology Pancasila contains values conducive for the construction of peace-building activities. Second, the 1945 Constitution guarantees peace, diversity, welfare, equality and justice for all the people. Third, the development of civil society groups, especially among the religious circles with strong awareness on the importance of fulfillment of human rights without discrimination for all the people.

Prof. Mulia concludes her message by suggesting three efforts for managing diversity and promoting peace and tolerance in Indonesia. Firstly, cultural reconstruction efforts through education. From informal 'education' in family's life to formal education in school. Second, reinterpretation of religious narratives, especially of Islamic structural or radical narratives. Some efforts have been done in promoting humanistic, inclusive and progressive religious narratives which are more conducive for the fulfillment of democracy and the principles of human rights. Lastly, law reform efforts; amending and revising laws and public policies which are not conducive to the establishment of peace, tolerance and inclusiveness.

Prof. Mulia also reiterated her view that women have an untapped potential to be effective actors, key-decision makers and beneficiaries of peace.



# ● Session 1

The Goal of Women Empowerment,  
Involvement and Inclusion:  
“Long and Winding Road”

## The Goal of Women Empowerment, Involvement and Inclusion: “Long and Winding Road”

This session focused on reviewing the progress and identifying the challenges in implementing the commitments of women empowerment, involvement and inclusion in ASEAN. The session helped set the tone for further discussion about the importance of and realization of women’s effective participation in many areas, as called for by the Leaders’ Joint Statement on Promoting Women, Peace and Security in ASEAN, which is critical for sustaining peace and security. This is also an opportunity to look into what ASEAN has done, including the role of the ASEAN Women for Peace Registry (AWPR).

*Moderator :*

H.E. Rezlan Ishar Jenie,  
Executive Director of ASEAN-IPR

### *Presentations:*

#### 1.1 H.E. Elizabeth P. Buensuceso

Acting Philippines Representative to the ASEAN Intergovernmental Commission on Human Rights (AICHR), Former Permanent Representative of the Philippines to ASEAN and to the ASEAN-IPR Governing Council.



*Title:*

### Goal of Women Empowerment, Involvement and Inclusion: Long Winding Road

**A**mbassador Buensuceso began her presentation by giving a background of what has been done in the development of peace and security in ASEAN and women’s involvement during the process. She quotes verses from the Quran, the Bible and Buddhism showing that for all the religions the ideal society is based on peace and kindness.

As a former Representative of the Philippines to the ASEAN-IPR Governing Council, she elaborated on events initiated by The Philippines in the ASEAN-IPR during the period of 2014 to 2019, including; the Symposium on Peace and Reconciliation, Processes and Initiatives; Role

of women in Peace and Reconciliation; and mediation training. The activities highlighted the role of women as champions of peace, transcending them being victims of conflict. This is important as it gives women a place to get involved in the peace process. The Philippines achievements include the appointment of Prof. Miriam Coronel-Ferrer, the world’s first female chief negotiator who signed a final peace accord with the Moro Islamic Liberation Front on behalf of the Philippines Government..

The Philippines was the first to have a National Action Plan (in 2009), followed by Indonesia (RAN P3A-KS) and Vietnam. She encouraged

more ASEAN Member States to follow the move by creating national action plans to implement the UNSC Resolution 1325 on Women, Peace and Security. It was stressed that the region has the logistical and financial resources, supported by ASEAN Dialogue Partners, to create a platform for women to be more involved in peace and reconciliation. All ASEAN Member States have been given a mandate by the ASEAN Joint Statement on Women Peace and Security and other documents in ASEAN to provide a platform to facilitate women's involvement in the peace and security agenda.

She suggested that, since the Interfaith Dialogue in ASEAN has been launched, the next action is to establish a platform for women's religious activism from Buddhist, Catholic, Christian, and Islam faiths to take full and effective role in the Women Peace and Security Agenda. She recommended organizing the next dialogue meeting. She closed her presentation by saying: *"We, women, have the heart and mind and soul to make peace. The way may be long and winding, but we have GPS."*

### **Presentations:**

## **1.2 Prof. Dr. Siti Ruhaini Dzuhayatin**

Special Staff to the President of the Republic of Indonesia  
on International Religious Affairs



### **Title:**

## **Women Involvement & Inclusion in Peace & Security an Indonesian Experience**



*"Pro existence society promotes conflict prevention and mutual understanding. It can happen when every voice is heard, regardless of race and ethnicity, where everyone is included in the process of peace building"*

**P**rofessor Dzuhayatin presented her theme on why women are still invisible in the peace-making process. She elaborated on the principles behind peace and security, which included free from fear of violence both as an individual or group. Quoting Johan Galtung's definition of peace which is that people have the right to; be free from disturbance, tranquility, harmony, security; physical and psychological well-being and environmental, she also stated several levels of peace which are personal, interpersonal, communal, public and social, national and international.

Prof Dzuhayatin underscored that women are commonly invisible at the negotiation table despite the fact that women very frequently become victims of new post-conflict governance arrangements. This happens because of differences of awareness of contexts; such as different interests related to political, economics, social and cultural domination, different levels of

conflict at personal, inter-personal, communal, social, national, international; or different perspectives of conflict whether vertical-horizontal; latent-manifest; and massive-sporadic.

Furthermore Prof. Dzuhayatin explained the different types of awareness and social contexts of peace and security. Firstly, Mono-existence where the society beliefs in homogeneity, which includes race supremacy, faith exclusiveness, ethnic chauvinism, patriarchy and populism. It evolves to Co-Existence (in the 1980's) which are awareness on plurality and multiculturalism at the cognitive level, but superiority of the majority including male supremacy and gender prejudice prevail. Lastly, Pro-existence espousing constructive & empowering engagement to plurality, multiculturalism, gender equality, equal rights and social Justice. There are efforts at mutual collaboration and conflict prevention.

Prof. Dzuhayatin moved on to refer to the work of Coleman and Bartoli. She explained the differences between tough and soft politics and their impact on gender relations to the lives of people especially women. Tough Politics equate the masculine state where security is put over prosperity; competition over cooperation; domination over negotiation; victory over solidarity; expansion over protection; control over care and compromise. In such politics conflict prevails. A Masculine State strives for hegemony, heavy militarism, high budget expenditure for security; reputation and glory; domination and control; and minority assimilation. Tough politics resulted in strict gender segregation and gender roles, showing gender gaps in political and public lives; causing biases in legal systems and regulations, and subordinating of minority and victimizing women.

In contrast, soft politics refers to the Feminine (refined) State which envisions prosperity, solidarity, cooperation, negotiation, and protection. It is more conducive to peace and security. Soft politics has a characteristic of high budget allocation for prosperity to achieve human life quality, social inclusion and gender equality. There

are integrated domains with flexible gender roles in public-social-private spheres. Non-violent conflict resolutions and minority protection become a main approach.

Prof Dzuhayatin also explained relations between gender and peace and security. Gender and other social categories entail 'differences' in the context of homogeneous and exclusive beliefs, and potentially instigate tensions and conflicts. To construct gender equality, society should respect gender differences and engage women, regarding them as social assets in lasting peace and security. There are positive correlations on gender equality and women involvement in conflict prevention and the peace building process. One reason for this is women's reproductive roles prevent conflicts to endure. Women are more interested in taking active initiative ensuring life and the livelihoods for future generations and social existence. When women's voices are heard, it fosters social trust and solidarity. Women have strategic roles as inter-generational agencies that nurture peace values and subsuming latent-conflict sentiment.

However, as Prof Dzuhayatin stated, women face a paradox of peace. They are victims of conflicts but marginalized in gaining benefits of peace agreement. Whereas men as family community leaders are being accounted for compensation and restoration. Additionally women become 'targets' of social control for example the imposition "women-unfriendly" Syari'ah laws in Afghanistan and Aceh. Moreover, women are facing violence from "battlefields to bedrooms" and domestic - family violence (DFV).

In conclusion, Prof Dzuhayatin explained that women are invisible in peace agreements as an extension of their unequal position in decision-making process in family, community, and in public. She suggested mainstreaming women's involvement in the peace process; raising women voices in religious traditions through inter-faith exchange of experiences; claiming women religious competence; and promoting gender-friendly religious educations.



**Presentations:**

**1.3 Ms. Mia Urbano**

Senior Gender Equality and Social Development Adviser,  
Australian Department of Foreign Affairs and Trade (DFAT)



**Title:**

**Advancing women, peace and Security with ASEAN**



*“ If you want to know what the security situation is, don't ask the military, don't ask the government - ask the women “*

**M**s. Urbano opened her presentation by outlining Australia's commitment to women, peace and security. Australia has policy and guidance on gender equality and on women, peace and security (WPS). WPS is one of three objectives of Australia's Gender Equality and Women's Empowerment Strategy (2016) and it is reaffirmed in the Foreign Policy White Paper (2017). These policies underpin Australia's regional efforts to advancing the WPS agenda. Regional support is further reinforced by the ASEAN-Australia Plan of Action (2020-2024) and it is consistent with ASEAN's Joint Statement on Promoting WPS (2017). These documents place a high priority on Australia's relationship with ASEAN. They provide important foundations for Australia's approach to WPS, including the role of women in preventing conflict, responding to national disasters, peacekeeping, peace building and women's participation as negotiators, mediators, first responders, and as leaders.

Furthermore, Australia's approach to WPS is set out in its National Action Plan on WPS 2012-2019. The second National Action Plan is soon to be released. It will continue to acknowledge that conflict prevention, peacemaking and post-conflict reform efforts are opportunities to progress gender equality and human rights, as well as advance inclusive, equal and stable societies. Efforts to advance women's meaningful participation should be pursued across action areas.

Ms. Urbano highlighted some key findings from the UN Secretary-General's Report on WPS to the Security Council in October 2019. Globally, women are 4% of signatories to peace agreements; they represent 4% of personnel in peacekeeping contingents; and 9% of negotiator are women. It also restated that when women are included in peace agreements, there is a 35% increase in the probability of the agreement lasting. Finally, the report estimated that 0.2% of total ODA in fragile and conflict-affected situations went directly to women's organisations,

and 28% of humanitarian assessments articulated the different impacts faced by women and girls. Ms. Urbano quoted the Australian Foreign Minister, HE Senator Marise Payne in remarks at a WPS seminar this year at the Australian Strategic Policy Institute in 2019:

Ms. Urbano emphasized Australia's long-standing partnership with ASEAN to contribute to peace in this region. Australia looks forward to building on the momentum created by the first ASEAN-Australia Women, Peace and Security Dialogue held in Melbourne in 2018.

*"We know that women and girls bear the brunt of conflict and disaster – whether it is sexual violence, displacement, economic hardship, withdrawal from education or increased vulnerability to early marriage. Our focus is rightly on protecting women and girls from these harms. But we make a fundamental mistake if we view women and girls only through the lens of vulnerability."*





## ● *Session 2*

Regional Networks in Promoting Understanding and Inclusivity: How Far?

## Regional Networks in Promoting Understanding and Inclusivity: How Far?

This Session is dedicated to identifying the gaps between regional and national levels in promoting the role and involvement of women and including looking into the existing network, as well as finding possible ways to narrow the gaps.

*Moderator :*

Dr. Sandra Hamid,  
Country Representative of the Asia Foundation

### *Presentations:*

#### 2.1. Dr. Ayesah Uy Abubakar

Borneo Institute for Indigenous Studies,  
Universiti Malaysia Sabah, Member of the ASEAN Women  
for Peace Registry (AWPR)



*Title:*

### Interfaith Dialogue in Southeast Asia: An Environmental scanning

**D**r. Abubakar stated two working definitions in describing interfaith dialogue in ASEAN. First, using the definition from USIP Special Report 2004, interfaith dialogue is a process that brings people of different religious faiths together for conversations. These conversations can take an array of forms, possess a variety of goals and formats, and take place at various social levels. They are general conversations, targeting different types of participants, including elite, mid-level professionals, and grass-roots activists. Second, the Berkeley Center for Religion, Peace and World Affairs, Georgetown University described interfaith dialogues as exchanges among religious practitioners and communities on matters of doctrine and issues of mutual concern in culture and politics. They engage the world's religious traditions around theological questions and in efforts to collaborate on questions of peace, human rights, and economics and social development.



*“ Education sectors support for  
interfaith dialogue “*

Based on those two definitions, Dr. Abubakar explained that the common practice in Southeast Asia focuses on humanity issues. Several networks in the region conducting interfaith dialogues are, among others, Malaysian government-led activities; the Philippines community and church-led activities; and some outside the purview of ASEAN such as KAIIICID Dialogue Centre (Austria, KSA, and Spain) in Myanmar.

Dr. Abubakar shared Malaysia's case study. Creating the Committee for the Promotion of Inter-religious Understanding and Harmony (JK-MPA), the government initiates a number of activities annually and publishes research works. It is a top-down approach and the focus is on radicalism; women are not in the forefront.

Dr. Abubakar also suggested that the Peace Education Framework (PE) is important in the context of enhancing interfaith dialogue and peace education through the three pillars: instilling knowledge in formal and informal education;

building skill and having the right attitude. She closed her session by proposing that Interfaith Dialogue should be part of education for peace, in both formal and informal levels, for universities, civil society training, and life-long learning. Champions of interfaith dialogue need to be identified and supported. Women participants in interfaith dialogue should be further nurtured as leaders and experts. Interfaith dialogue should be developed as a social movement and not only a political commitment.

### *Presentations:*

## 2.2 Mr. Ida Pangelingsir Agung Putra Sukahet

Head of the Indonesian Religious Harmony Forum  
(Forum Kerukunan Umat Beragama - FKUB)



### *Title:*

## **Harmony, tolerance, is an order from our religion, our country Indonesia, our ancestors and our local wisdom**

**M**r. Sukahet started his talk with a religious greeting from six religions. He described the role of women at home, at the public sphere and society. He shared that women in Bali are not only participating in discussions, but are directly involved and play a very significant role in life, equal with men. Bali has a long experience, since the 16th century, of living together of peoples from different faiths. Balinese people also celebrate and observe religious events of different faiths.

Furthermore, Mr. Sukahet shared the experience in building people's forums to promote peace in the local community. First,

FORPELA, an acronym for Forum Perempuan Lintas Agama (Women of Inter-Religious Forum) and second, FORGIMALA, an acronym for Forum Generasi Muda Lintas Agama (Inter-Religious Young Generation Forum). Established in Bali on December 22, 2016, the purpose of these forums is to invite and call on women and young generations of Indonesians to be involved, and to play their important role together with FKUB\* in building and promoting harmony, tolerance, understanding, and inclusiveness. The forum is also known for its role in peacefully managing the post-Bali bombing tragedy. Mr. Sukahet concluded by underlining the importance for all to support the role of women.

\* Forum on Religious Harmony

**Presentations:****2.3 Ms. Dwi Rubiyanti Kholifah**

Co-Initiator of the Women School for Peace, Country Representative of the Asian Muslim Action Network (AMAN) Indonesia

**Title:**

### Inter-faith Dialogue: Amplifying Women Ulema's Voice in SEA

**M**s. Kholifah started her presentation by explaining some characteristics of regional networks. First, they are driven by a global agenda; second, they have a strong leadership determined by a life-long experience in networking ; third, they are facing the challenges of funding needed to help them consolidate, coordinate and implement a global/ regional agenda; fourth, they provide a space for exchanges to reflect on what has been done in each member country; and fifth they have data collected through research.

Describing some challenges in Intra- and inter-faith dialogue, she pointed to the lack of focus. For any interfaith dialogue to succeed, all parties must be clear on the goal of the conversation. This can help people decide which conversation they should join, as there might be sensitivities. Differences should not be avoided but should be discussed in open and frank manner.

From the experiences of AMAN, Ms. Kholifah shared some lessons learned to ensure a



*“ Interfaith dialogue will not convert other people's belief. Dialogue is for understanding and finding solutions.”*

successful program. First, transform the individual trust into an institutional trust. It is important to create a change from within. Second, all partners should have similar roles but independent in conducting research, program and financial plan. Third, promote commonalities such as language and culture; break down the formality and language barrier issues. Fourth, find alternative religious narratives. Mubadallah narrative (reciprocity) is important to be taken into account. Fifth, make ground rules among partners to create trust. Gender equality is about partnership between men and women. Dialogue is to create understanding and trust, not to resolve the problem. Sixth, we have to make a clear design of change with long-term goals.



(left to right) Ms. Dwi Rubiyanti Kholifah as presenter; Dr. Sandra Hamid as moderator; Mr. Ida Pangelingsir Agung Putra Sukahet and Dr. Ayesah Uy Abubakar as presenter

## Food Security

- Women plays major roles for food security of coastal areas. From doing fishing through mangroves and seagrass meadows, they sell their products in a “warung” (local traditional shop).
- Based on their knowledge on local, inherited and learned from generations, these women are able to ensure the food security of their household as well as their community.
- Food security is the pillar for community development. To have strong food security is equal to having peace. Without food security, social conflicts, wars and in turn create a poor community.

## ● **Session 3**

**Women in Various Community Initiatives in Strengthening a Harmonious Society: Achievements?**

## Women in Various Community Initiatives in Strengthening a Harmonious Society: Achievements?

This session focused on steps in managing challenges affecting societal cohesiveness, wherein religion is seen as a potential critical instrument to promote sustainable peace. The level of women's involvement in various sectors for promoting interfaith dialogue was also discussed.

*Moderator :*

Dr. Delsy Ronnie,  
Head of Mission, Philippines Regional Representative for Asia of the Nonviolent Peaceforce

### *Presentations:*

#### 3.1 Dr. Andreas A. Hutahaean

Deputy Director at Coordinating Ministry for Maritime Affairs,  
Republic of Indonesia



### *Title:*

#### Women, Local Wisdom and Food Security: in Response to Peace and Reconciliation: Lessons from Coastal Indonesia

**D**r. Hutahaean's presentation focused on the role of women on poverty alleviation programs for women in the coastal areas. He stated that women play a major role for food security – from fishing through taking care of mangroves and sea grass meadows, and up to operating “warungs” (small traditional shops) to ensure food supply for their household as well as their community. Food security is the pillar for a community's prosperity, and to have a strong food security is equal to reducing social conflicts, and in return help maintain peace in the community. Women have this ability taken from their local wisdom and inherited through generations.

Learning from the mangrove eco-tourism program ran run by the women of Sei Nagalawan village of North Sumatera, Dr. Hutahaean suggested to women's active roles that to ensure food security should be facilitated their access to loans, health resources and education. There



*“As vulnerable group, women must have active roles in ensuring food security in regard to keep peace and harmonious live in their own social surrounding “*

should be safety nets for women to secure them and be safe from the dangers of sexual harassment and assault. It is therefore important to ensure that women's rights are protected in all initiatives.

The government, at all levels, must be involved in and become a strategic partner for all stakeholders working towards women's empowerment. Women participation in economic life relies very much upon local wisdom and local knowledge. Therefore, such knowledge and wisdom should be preserved, promoted, and integrated into technological innovations.

*Presentations:***3.2 Dr. Amporn Marddent**

Head of the Center for Women and Social Security  
at Walailak University



*“ It is not enough to change the norms. There should be some sort of agreements to encourage all stakeholders to bring peace.”*

**B**ased on the historical background of the situation in Southern Thailand, Dr. Marddent said women have engaged both formally and informally in the peace-building process. The formal way to engage is to apply international mechanisms to local scenarios, such as the WPS agenda; and the SDG no 5 and 16. Currently, there is no national action plan in Thailand to implement the global agenda. However, 23 women organizations have been trying to bring local social socio-cultural norms to be engaged in the peace building process.

Women in affected area are facing double violence: as victims of violence from conflict and also victims of domestic violence. There is ongoing cooperation between the government and CSOs in the peace process. Though the WPS agenda is not yet implemented, the said agenda has been discussed by various government sectors especially in the Southern Border Provinces Administrative Center.

Dr. Marddent also emphasized that sustainable peace cannot be created if women are excluded on the ground. Women can amplify the peace efforts. Moreover, legislation is not enough to change the norms. To establish a culture of peace in Thailand, areas for dialogue should be strengthened. The issue of gender equality should be considered parallel with state security and human security.

*Presentations:***3.3 Ms. Zin Mar Aung**

Representative of Pyithu Hluttaw of Myanmar Parliament,  
Co-founder of RAINFALL and Member of the ASEAN Women for  
Peace Registry (AWPR)



**M**s. Aung gave an example on the conflict among religious groups targeting at each other and inciting fear through the threat of violence. Such attempts should be prevented and locals should be informed about religious-based violence that could occur.

Ms. Aung stated that the cause of the conflict is not necessarily about religion but could also be about politics.

Explaining the experience of Myanmar, Ms. Aung also shared the current situation after women leaders met in 2013 to issue a joint statement on multi-religion and multi-ethnicity of Myanmar, and showed their resolve to change laws that discriminate women. The effort was endorsed by CSOs and created a national solidarity. They launched a poster and sticker campaign to spread the message of women working

in the peace process. There are governmental and CSO supports for activities and events, but mostly in urban areas.

She believed that CSOs and policy-makers need to work together, and there should be broader efforts and consistency at the grass-root level.





## ● Session 4

Diversity and Inclusivity:  
The Incoming Threats

## Diversity and Inclusivity: The Incoming Threats

This session focused on the non-traditional security threats that the region is faced with in the present and future threats that may disrupt the peace and harmony of the society at large.

*Moderator :*

Prof. Dr. Kamarulzaman Askandar,  
Lecturer on Political Science of the Universiti Sains Malaysia (USM) and  
Malaysia Representative to the ASEAN-IPR Advisory Board.

*Presentations:*

### 4.1 Ms. Danny Wulandari

Section Head of the Government Agencies Cooperation,  
National Counter-Terrorism Agency (BNPT)



*Title:*

### Preventing Violent Extremism in the Region: Women Peace and Security Matters

**M**s. Wulandari observed that one of the challenges faced by ASEAN is the return and relocation of foreign terrorist fighters (FTFs), including women and children. For Southeast Asia, especially Indonesia, FTFs two main challenges are: security and humanitarian concerns for them and their families. The UN Security Council, in CTED Trends Report February 2019, specifically recognizes that some women are actively and voluntarily support terrorist groups, and are involved in the commission of terrorism-related offenses. Women play different roles in terrorist acts, be it as supporters, facilitators and perpetrators. According to BNPT's data, 130 of 6,902 women associated with FTFs are from Southeast Asia and 55 of them have been returned.

Addressing this situation, she suggested to embrace the WPS agenda such as: mainstreaming gender perspectives; investing in gender-sensitive research and data collection on women's roles in violent extremism; including women and other minority groups in national law enforcement and security agencies; building the capacity of women and their civil society groups to engage in prevention and response efforts related to violent extremism; and ensuring that a portion of funds dedicated to address violent extremism are secured for projects related to the needs or to empowering women.

**Presentations:****4.2 Ms. Claire Philips**

Principal Advisor, Community Planning and Partnerships,  
Christchurch City Council, Christchurch, New Zealand



**M**s. Philips began her presentation with the story about the root of New Zealand's diversity. She touched upon Auckland immigration policies in 1980's when the country rapidly opened up to other countries around the world - people who were visibly different from the majority population. Within 30 years, New Zealand changed into a hyper-diverse country. However, she admitted that there is a contrast between policies and perceptions. There is the usual unrest about what this might do to the society's way of life, to the property prices, people taking their jobs, fear of losing out, fear of crime, and fear of the unknown. She said that New Zealand still has a long way to go before they can say that theirs are a truly multicultural society, fully accepting of others, and that they are adequately tackling poverty, inequity, racism, and family violence.

Immediately after the 15 March 2019 mosque attacks, Christchurch launched its Multicultural Strategy. It is an update from the Bill of Rights that reiterated religious diversity, originally produced in 2007. Ms. Philips described that after this tragedy, New Zealand's main priority was not only to focus on supporting those families



*“A top down approach will never bring about community healing and resilience building. It might get stuff done but dis-empower everyone along the way”*

of the dead (mostly women who lost husbands and children) and the injured, or those who were at the mosque on that day, but also the wider Muslim community, other ethnic communities, and faith groups. Interfaith activities and a strong interfaith voice are growing throughout the country. The local interfaith society has found a renewed vigor and is working to ensure their activities move beyond “the front doorstep” and into people's lives.

There is a need to search for a commonality of us as humans. Ms. Philips reminded the participants that the challenges of a growing white supremacist / anti-Muslim sentiment are still there. All of us need to unite against it. Further, there is a need to commit to learning what is termed as cultural competency and cultural safety.

**Presentations:****4.3 H.E. Ambassador Prof. Dr. Nguyen Thai Yen Huong**

Senior Lecturer and Research Fellow at the Diplomatic Academy of Viet Nam, Representative of Viet Nam to AICHR, Member of the ASEAN Women for Peace Registry (AWPR)



*“The problem of diversity can move away once we don't hate each other”*

**H**.E. Huong started her presentation by elucidating religious diversity in South-east Asia. Culturally, the region derives from multiple cultures including Chinese, Middle Eastern, Indian Subcontinent, Javanese,

Melanesian and Western European / American. It has almost all the religions in the world. However, each country is unique in how it addresses the universal right to freedom of religion or belief and how it responds to religious discrimination, violence, or other conflict. Because of this diversity, the region is prone to religious conflicts. There is also a wave of religious extremists, where religions are used as tools to promote hatred and discrimination.

Prof. Huong observed that distribution of religions is uneven among nations. Some countries are more religiously homogeneous (e.g., the Philippines), while others have a larger population of minority faiths (e.g., Singapore). Buddhism is the most common faith, followed by Islam. However, based on collective population size, Islam is the most prevalent among ASEAN Member States.

She also shared the challenges faced by Vietnam, which include separatist movements,

conflict within the same ethnic minority and the emergence of new religious phenomenon. However, Vietnam ratified the International Covenant on Civil and Political Rights (ICCPR) and has taken many steps to promote religious freedom. Individuals and religious communities can exercise their beliefs freely and openly. The government recognized 38 religious organizations from 14 religious traditions.

Prof. Huang closed her presentation with a policy recommendation that the ASEAN Member States need to fully implement and regularly update the current ASEAN legal framework; working to stop politicizing of religion and promoting good governance; promote cooperation among ASEAN in experience sharing, capacity building and other issues; ASCC need to create a connection between ASCC and the religious communities so as to make them feel involved in the process of ASEAN communities.



(left to right) Prof. Dr. Kamarulzaman Askandar as moderator; Ms. Claire Phillips, H.E. Prof. Dr. Nguyen Thai Yen Huong, and Ms. Danny Wulandari as presenters

THE WOMEN CRISIS  
INDAN DUREBANG  
ERFAITH RELIGIOUS  
K BANDUNG

DIRECTOR OF REGIONAL DIPLOMACY  
CAPACITY BUILDING, ASIA PACIFIC  
FOR RESPONSIBILITY TO PROTECT

SEAN Institute for  
Peace and Reconciliation

Australian  
Aid 



## ● *Session 5*

Bridging and Risk Management:  
Social Media and Community Discourse

## Bridging and Risk Management: Social Media and Community Discourse

This session focused on how to effectively use the social media in preventing the flow of misinformation and disinformation.

*Moderator :*

Dr. Tamara Nair,  
Research Fellow Centre for Non-Traditional Security Studies,  
S. Rajaratnam School of International Studies (RSIS), Member of the ASEAN Women  
for Peace and Registry (AWPR)

### *Presentations:*

#### 5.1. Pastor Obertina M. Johanis, M.Th

Counselor at the Women Crisis Centre Pasundan Durebang Bandung, women activist at the Interfaith Religious Network (JAKATARUB) Bandung



*Title:*

### Bridging and Risk Management: Media and Community Discourse

Pastor Johanis commenced her presentation by describing the figures for Indonesia on the usage of the social media. The internet and social media have become inseparable to the lives of many in Indonesia. Around 150 million are social media users. This situation has a positive impact on women, including the growth of the creative economy by the use of using the social media as a commercial platform. The negative impact is that the spread of hoaxes and expressions of hatred poses a threat to peaceful and harmonious living. Women have become victims but also perpetrators.

The negative impact of the social media has added to the list of challenges in building a peaceful and harmonious society. Inter-religious prejudices still prevail; and there is no spaces to eliminate those prejudices. Faith-based women organizations work alone in handling the same issue (gender-based violence for example). The social media has been seen as an important platform, but it has not been seriously developed on to promote peace and harmony.



*“ It is important to work with men and women in order to break the cycle of violence “*

Pastor Johanis also shared what have been undertaken by her organization on the issue of interfaith dialogue and on peace and security agenda. The Interfaith Youth Camps (IYC) has been launched since 2005; there was a workshop for the Youths to promote peace through films; and building advocacy networks with other NGO especially in West Java region. Closing her presentation, Pastor Johanis suggested to work on making counter narratives of hate by supporting women to actively create space to meet and build friendship; working together on handling common issues such as gender-based violence, and use social media as a platform to share and to inspire others.

*Presentations:***5.2 Dr. Noel Morada**

Director of Regional Diplomacy and Capacity Building, Asia Pacific Centre for the Responsibility to Protect



**D**r. Morada started his presentation by an explanation of atrocity risk management. No society is immune from risks of conflicts, violence, and atrocities. The common risk factors for conflicts, violence, and atrocities include armed conflicts; economic inequality, poverty; social inequality due to majority-minority relations; identity conflicts; absence of mitigating factor; and triggering factors such as elections. He described ways to manage risk factors by: First, building awareness for stakeholders from various sectors including women. Second, develop preventive strategies, early warning and monitoring, plan of action both at domestic and regional levels. Third, build capacity for early response, also at domestic and regional levels.

To overcome these risks, Dr. Morada suggested a plan for action for religious leaders, divided into preventive, strengthening and building aspects. The preventive aspects are actions to prevent and counter incitement to violence; prevent incitement to violent extremism; and prevent incitement to gender-based violence. The strengthening aspects are actions to enhance education and capacity building; foster interfaith and intra-faith dialogue; collaboration with traditional and new media; and engagement with regional and international partners. The building aspect is striving for peaceful, inclusive and just societies through respecting, protecting and promoting human rights and establishes networks of religious leaders - whom must play a role in the dialogue.



*“One cannot understand harmony without understanding disharmony.”*

Dr. Morada pointed out the targets for strengthening collaboration with traditional and new media to prevent and counter incitement to violence. The targets are religious leaders and actors, traditional and new media and the State and state institutions. He also touched on the threshold to identify speech that constitute incitement to violence; which identify its context, the speaker, their intention, content and form of the message, and the scope of incitement or to what extent the speech try to influence action and how soon. He expressed concern about the challenges posed by both mainstream and social media if they are not neutral and show political bias.

As a concluding point, Dr. Morada suggested three points toward deliberative democracy and open community. Firstly, in countering the rise of extremism and societal polarization, we must learn to listen and understand the views of differing members of society. Secondly, finding a basis for social consensus on issues affecting everyone through discourses. Lastly, addressing the root causes of disaffection, disenchantment, and distrust within the population.

**Presentations:****5.3 Ms. Yulia Supadmo**

Editor-in-Chief of the Rajawali Citra Televisi (RTV)

**Title:****Interfaith Dialogue in Digital Worlds**

**M**s. Supadmo believed the world now is going digital, where the social media and social networks are becoming primary sources for information and news. This has been followed by a declining quality of journalism, further eroded by the emergence of hoaxes. In some cases, ICT brings challenges to tolerance and interfaith harmony due to propagation of fake news, false information, and information disorder. Efforts to address this have been done by some governments and UN organization such as UNESCO. Indonesia has begun to remove accounts that post fake news.

One of the negative impacts of the social media is the proliferation of religious authority. Now everyone can be a preacher in social media regardless of their academic or learning backgrounds. Another negative impact is the polarization of society, as a result of a “boom” in fake news and negative contents and hate speeches, especially prior to and during elections. The government and civil society are having a hard



*“ it is really hard to hate someone if you talk while looking at the person “*

time catching up with the fast-growing negative content. While the social media has its flaws and negative impacts, mainstream media cannot keep up to set them right because it is everywhere in a downside situation.

In closing her talk, Ms. Supadmo recommended for women to enhance their contribution to peace efforts in the digital world. Women have to increase their voices on social media. Women need to actively combat information disorder such as by not sharing misinformation, and to counteract it with verified truth. Interfaith dialogue needs to be brought down to the grassroots level and bring the conversation offline.





## ● *Session 6*

**Breakout Session on the Way Forward  
in Strengthening Understanding and  
Inclusivity in ASEAN**

## Breakout Session on the Way Forward in Strengthening Understanding and Inclusivity in ASEAN

In this session, the participants were equally divided into three groups – Group A, B, and C – in which they all actively discussed a sub-theme. Each group is expected to prepare a set of recommendations pertaining to their respective sub-theme and present it to the other groups in Session 7.

### Group A

#### Women Interfaith Contributions through Social Media: Building Peaceful Narrative to Create a Harmonious and Tolerant Society

This session focused on how women could enhance their vital role to strengthen the culture of peace and prevention through the use of ICT, including the social media. The *facilitators* for this group were :

1. **Dr. Endah Trista Agustiana**, Gender Equality and Social Inclusion Advisor
2. **Ms. Listiana Operananta**, Director of Information and Media, Ministry of Foreign Affairs of the Republic of Indonesia

The two key points during the discussion were the challenges in promoting the culture of peace and how women's involvement in social media can contribute to building a social narrative.

Participants had a candid discussion, starting with sharing of experiences on how interfaith dialogues were convened in each country. A few mentioned that interfaith dialogue was not as common as those in other countries because the situation in their countries was different and there was no urgent need for such.

The Participants from member states shared their experiences in interfaith activities in their respective countries. In general, many have experiences in interfaith activities be it on a small or



Dr. Endah Trista Agustiana and Ms. Listiana Operananta as Facilitators in Group A Discussion Session

those that do it formally through government agencies. However, participants are also very much aware of the technological impacts on the information that is received by the communities which may be counter-productive towards building a tolerant society. Therefore it was agreed that there is a need to put attention on efforts to build harmony through interfaith activities.

Some of the outcome of discussions from the Group are as follows:

- Expand peace journalism through various media platforms -- all journalists need to be trained on gender sensitivity and gender sensitive language;
- Promote activities on responsible social media use to the youths -- can be undertaken at school and university level;
- Organize interfaith youth camp - invite youths from all the different faiths to promote tolerance;
- Create a code of conduct or etiquette on the responsible use of social media – with focus on young people in the form of videos. To do this, a video competition could be created in ASEAN people with disabilities.

## Group B

### Enhancing and Strategizing Partnership between Government and Civil Society towards Social Inclusivity

Group B focused on how governments and civil society can enhance and strategize their partnership, among others to address issues of diversity, intolerance with a view to preventing conflicts. The *facilitators* for this Group were:

1. **Ms. Ayu Kartika Dewi**, Initiator and Co-Founder of Sabang Merauke, an intra-nation student exchange program to promote cultural diversity experience in Indonesia, Member of the ASEAN Women for Peace Registry (AWPR)
2. **Dr. Delsy Ronnie**, Head of Mission, Philippines Regional Representative for Asia of the Non-violent Peace Force

The Group shared experiences in working with various issues on the ground by highlighting what method works and what does not. The discussions also focused on collaboration and partnership among government, CSOs, private sectors in access to funding and capacity building for civil society; creating a platform for greater communication; formulating policy and initiatives through community-based needs; and identifying strategic opportunities and leverage each other's strengths to achieve an inclusive and peaceful society.

## Examples of sharing experiences of what works and what does not work in the ground

### What works :

- In Malaysia, the government has set up a committee to promote respect religious differences and build trust. Interfaith programs, round table discussion with religious leaders. Radio/TV and media outlets to give idea on programming aimed at promoting interfaith dialogue.
- There should be a women component at the inception phase and planning process of a project. Should not wait until the project is already launched before the project thinks about how to incorporate women in the programs/projects.
- The Philippines has institutional mechanism such as executive order, national steering committee should include CSO and women's component, national and local levels (provincial and regional).
- Gender and conflict sensitive training for all stakeholders and participants.
- Indonesia has collaborative program between Private sector through Corporate Social Responsibility (CSR) and government universities. For example University of Indonesia - synergy among organizations to strengthen capacity. This collaboration becoming source of funding for students and CSOs.

### What Does Not work :

- Lack of continuity of gender awareness among officials (caused by the rotation of officials) that affect the expertise and sensitivity on subject matters.
- Every ministry should have a strategy for gender mainstreaming with M&E component.



Ms. Ayu Kartika Dewi and Mr. Delsy Ronnie as facilitators in Group B Discussions

Some of the outcomes from the Group :

- Encourage Government to consider formulating a National Plan of Action on WPS for each ASEAN Member States with monitoring mechanism in compliance with ASEAN Leaders' Statement on WPS by also involving CSOs at national and local levels;
- Empowering women religious leaders for intra and interfaith dialogue;
- Provide best practices, lessons learned and challenges as well as facilitate exchanges of views on gender sensitivity issues among women religious leaders by initiating training platform, focusing on the content and agenda for intra- and interfaith dialogue;
- Initiate discussions on “women and human rights literacy.”

## Group C

### The Role of Regional Networks in Promoting a Culture of Peace and Prevention

Group C discussed how regional networks could use innovative ways and advance technology to strengthen understanding, harmony and peaceful community-building in ASEAN.

The *facilitators* for this Group were:

1. **Ms. Dwi Rubiyanti Kholifah**, Co-Initiator of the Women School for Peace, Country Representative of the Asian Muslim Action Network (AMAN) Indonesia
2. **Ms. Hanika Winahayu**, Program Management ASEAN Institute for Peace and Reconciliation

The Group agreed to maximize regional network through ASEAN Women for Peace Registry (AWPR), which. It is a regional network (pool of experts) under ASEAN-IPR focusing on ASEAN women and peace-building. It aims to provide training, capacity building, research, technical analysis and data in regard to peace-building in ASEAN, especially by ASEAN women. AWPR was a pool of experts/resource person established last year, and each country needs to send 3 representatives. As it is still in its formative stage, there is a need to expand AWPR and find ways to make it more responsive to ASEAN's needs.



Ms. Dwi Rubiyanti Kholifah as facilitators in Group C Discussion Session

The Group came up with recommendations for AWPR, among others:

- AWPR needs to expand and be strengthened as pool of experts. The expansion and strengthening efforts of the Registry will highlight women participation in the area of peace and security, including in various stages of peace processes. AWPR needs to have more women with more diverse backgrounds and expertise, which would better enable them to respond to various needs arising from any situation;
- Promote AWPR in the Member States through various media platforms in order to raise awareness of the Registry. This will generate public and policy makers support in order for the Registry to be more effective;
- In this regard, with the support of ASEAN-IPR, AWPR could be usefully involved in activities to promote peace, such as:
  - a. In the area of peace education for prevention of conflict;
  - b. Exchange of best practices in peace building process;
  - c. Increasing capacity for women mediators through Transfer of Technology;
  - d. Promote interfaith dialogue with existing women theologian network, survivors of gender-based violence, in building narratives using gender-sensitive religious argumentation;
  - e. Build forums/platforms with CSOs, working on issues related to peace and security in order to generate complementary efforts in addressing related issues. This includes supporting ASEAN Member States in establishing the NAPs for WPS.



## ● *Session 7*

Group Presentation in Strengthening  
Understanding Inclusivity in ASEAN

## Group Presentation in Strengthening Understanding and Inclusivity in ASEAN

**H**.E. Artauli Tobing, Indonesia Representative to the Governing Council of ASEAN-IPR led the Session and representatives from each group from the previous Break-out Sessions presented an overview of the discussion that transpired as well as its outcomes.

Wrapping up the Session, Ambassador Tobing concluded by pointing out some of the general and concrete recommendations as follows:

- ASEAN should start discussions on the implementation of ASEAN Women, Peace and Security agenda through the formulation of a Regional Plan of Action, highlighting women interfaith dialogue and promoting exchanges of lessons learned and best practices among women from different faith communities;
- Start and strengthen collaborative work and efforts among ASEAN Member State governments, CSOs, private sectors, and communities to provide platforms for women interfaith dialogue between religious leaders and communities;
- ASEAN-IPR should organize forums or platforms with CSOs working on peace and security issues in order to generate complementary efforts in addressing related issues;
- A need for AWPR to strengthen and promote its role as a pool of experts established by ASEAN Member States to highlight women participation in the area of peace and security, including in various stages of peace processes;
- Continue regional Women's Interfaith Dialogues through the convening of the Second ASEAN Women's Interfaith Dialogue.

A detailed outcome and recommendation is elaborated in the annexes of this book.



H.E. Artauli Tobing as moderator in Session 7 Group Discussions

## Closing Remarks

**H**.E. Phasorn Sangasubana, Permanent Representative of the Kingdom of Thailand to ASEAN / representing the Chair of the Governing Council of ASEAN-IPR.

Ambassador Sangasubana closed the Interfaith Dialogue by thanking the delegates and participants for their participation. The Dialogue has provided a platform for exchanging knowledge and experiences around the region. It is also important for disseminating the Interfaith Dialogue and the Women, Peace and Security agenda. This forum has supported efforts to ensure women's meaningful contribution to prevent conflicts and promote sustainable peace. ASEAN and its Partners are committed to work together to achieve this aims.

Ambassador Sangasubana reiterated that religion is not the only component of conflict, but religion can also promote peace and harmony, starting from within ourselves. Interfaith dialogue therefore must be a dialogue to promote understanding of. Such dialogues garner trust and create confidence- building. During interfaith dialogues women have a strong role in promo-

ting the element of sustainable development, as women are closely attached to the fundamental basics of the family. Therefore, empowering women is a key; stakeholders of interfaith dialogue must be inclusive. Women's voices must be visible and vocal; women's voices must be recognized and appreciated.

She pointed out that ASEAN-IPR can be a regional platform for such interfaith dialogue where women's role as agents of change can be promoted. AWPR can extend its network making this process inclusive and sustainable. Capacity-building for women on mediation, reconciliation and negotiation should be initiated.

As Chair of the Advisory Board of ASEAN-IPR, Ambassador Sangasubana extended appreciations to the co-host, co-organizer, and panelists. The two-day's Dialogue has put together commitments in continuing to promote women empowerment and interfaith dialogue in order to maintain peace and security; and in so doing, strengthen resilience and inclusiveness of the ASEAN Community.



## Outcome Document

The ASEAN Institute for Peace and Reconciliation convened the first ASEAN Women's Interfaith Dialogue on 12-13 November 2019 in Jakarta. This Dialogue was designed to build on the establishment of the ASEAN Women for Peace Registry (AWPR) in 2018, and progress implementation of the ASEAN Leaders' Joint Statement on Women, Peace and Security in 2017.

Participants were collectively committed to use dialogue approaches and respect for human rights principles in addressing the challenges of gender-based violence during armed conflicts, lack of women's participation in peace processes, shrinking space in communities to explore diversities, increasing intolerance forcing social exclusion of persons and communities vulnerable to and at risk of radicalization, violent extremism and terrorism.

The Dialogue hoped that all stakeholders could address these challenges by means of interfaith dialogue as one of the vehicles to promote understanding between people of various faiths, finding alternative and more readily acceptable narratives, as well as encourage inclusive collaborative actions with multiple choices of solution.

The Dialogue recognized the importance of the 2017 ASEAN Leaders' Joint Statement on Women, Peace and Security which recognizes the essential role of women in addressing on-going security challenges.

In that context, there is a need to revisit the root causes of conflict and radicalization of women by taking full consideration of gender inequality, social injustice, and exclusion of persons and groups vulnerable to radicalization, violent extremism, and terrorism.

Gender-sensitive approaches to inter-faith dialogue should focus on the genuine concerns of women to build commonality of feelings of empathy and peace-oriented solutions when tackling sexual and gender based violence, social-political-economic injustice, and spreading of intolerance and exclusivism leading to extremism.

In future, women interfaith dialogues could make meaningful contributions to social cohesion and common development. They should create more possibilities for more favorable conditions for a further deepening of interfaith and inter-cultural dialogues, including active participation of the grass-roots.

In addition, a review of discriminatory laws and regulations in ASEAN Member States is needed as part of efforts to create an enabling national and regional environment to empower women.

Given that digital technology and social media have an important role in promoting peace, the participants focused on how women could maximize the usage of digital technology and social media in further increasing their collective voices as well as empowering other women. The Dialogue recognized the need to support women leaders and organizations to build their capacity in technology and social media to optimize the potential of using these tools to contribute to building peace narratives.

The recommendations that were aspired from the Dialogue are as follow:

1. ASEAN Member States (AMS) should adopt locally-led approaches for promoting inter faith dialogue, especially initiated by women. Promoting commonality by using local language and culture to break down the formality and language barrier issues. All stakeholders at the local level need to be involved, especially women and the youths in shaping and implementing specific measures. While ministerial-level support is important, initiatives need to be sensitive to local issues that can create social unrest.
2. AMS governments and Dialogue Partners should support engagement between local religious community, which can play an important role in building cohesive societies, promoting peace and tolerance, and preventing violent extremism. Programs that appeal to both the mind and the soul can be effective in promoting positiveness, removing hatred and increasing inter-cultural understanding. Examples include interfaith youth camps, youth social media workshops to promote peace, and women religious leader interfaith dialogue campaigns.
3. Strengthen implementation of ASEAN women, peace and security agenda through the formulation of a Regional Plan of Action highlighting women interfaith dialogue and promoting exchange learning among women from different faith communities. ASEAN-IPR (AIPR) should organize forums or platforms with CSOs working on peace and security issues, in order to generate complementary efforts in addressing related issues. For example, this could include support for AMS governments in establishing National Action Plans for Women Peace and Security agenda. This Regional Plan of Action should encourage inclusion of interfaith dialogue in national plans of action for WPS as a core component.
4. AMS governments and CSOs should collaborate to provide platforms for women interfaith dialogue between religious leaders and communities. These are opportunities to bring “theological narratives” into understandable narratives where women at the grass-roots could help to prevent the spreading of hatred; reduce gender-biased interpretation toward religion and violent doctrines by emphasizing values that promote peace and tolerance, and encourage gender equality inherent in their theologies. Ideally, the platforms would have an online component to promote a culture of peace and building social narratives among a potentially wide audience. The platform would increase women’s voices to combat information disorder especially prejudice among different faiths and misinterpretation of the scripture that is used to support gender bias and opposition to human rights. The content from the platform could be used to supplement and extend offline conversations at the grass-roots level.
5. Convene an event bringing together women leaders of various faiths and religion, including Buddhist nuns, Catholic nuns, Christian women pastors, women ulamas to explore their contribution to peace and reconciliation.

6. ASEAN-IPR should facilitate an online Interfaith Dialogue registry that consists of all the interfaith dialogues initiated by Member States. This online platform could enable greater sharing of experiences and knowledge among peace and security expert and practitioners.
7. Strengthen the AWPR and encourage them to undertake the following steps:
  - Hold a workshop to establish rapport among AWPR members, and to discuss the work plan of AWPR, following up on the October 2019 ACWC Phnom Penh meeting, as well as the recommendations and outcomes from this Interfaith Dialogue;
  - Conduct a regional meeting among selected AWPR members, AMS governments and other ASEAN stakeholders to determine AWPR's priorities in the WPS agenda;
  - Explore ways to raise awareness about AWPR, especially among policy makers in AMS governments in order for them to fulfill their potential to play a key advisory role for governments seeking on conflict and extremism;
  - Invites more CSO representatives, women religious leaders, theologians and scholars to register in AWPR. The expansion and strengthening of the Registry will highlight women's participation in the area of peace and security, including in various stages of peace processes. The objective will be to have more women with various backgrounds and expertise as part of the Registry, enabling them to respond to various needs arising from any situation;
  - AWPR should facilitate sharing among AMS, which could then become the framework of a Regional Plan of Action on WPS.
8. The continuation of a regional Women's Interfaith Dialogue through the convening of the Second ASEAN Women's Interfaith Dialogue that involves champions from AMS Governments, CSOs, women religious leader, theologians and scholars. ASEAN-IPR should plan the second dialogue for mid-2020.
9. ASEAN-IPR could initiate concrete projects or activities such as:
  - Peace journalism for media;
  - Building Code of Conduct or Framework on Usage of ICT / Media in promoting peace;
  - Establish a platform of discussion between AWPR and CSOs;
  - Youth engagement in interfaith dialogues;
  - Encourage AMS governments to increase women's involvement in putting peace education and interfaith dialogue in formal and informal education systems.

Documentation









# ● Annexes



## List of Participants

### Delegates



#### Brunei Darussalam

- MS. DK MUSHARFAH PG HAJI KAMARUDDIN  
*Education Officer*  
Ministry of Foreign Affairs
- MRS. HAJAH FATIMAH HAJI AHMAD  
*Sharia Prosecutor*  
Ministry of Foreign Affairs



#### Cambodia

- H.E. SOPHALLY LONG  
*AWPR Member*  
ASEAN Women Peace and Registry (AWPR)
- MS. LEAKHENA SUONG
- MRS. TUM CHANNE  
*Deputy Director of Department*  
Ministry of Culture and Religion
- MRS. MARADA SUONG  
*Deputy Director of Department*  
Ministry of Culture and Religion
- MRS. HOY SOCKIVANNY  
*President*  
Positive Change for Cambodia & Peace
- MRS. LIM KEINLY  
*Executive Director*  
Farmers Association Community Development



#### Indonesia

- MRS. LANY GUITO  
*Chairman of Education*  
The Supreme Council of Confucian Religion in Indonesia
- MRS. SURAIYA KAMARUZZAMAN  
*Secretary*  
PushAM



#### Laos

- MS. PHENGSAVATH PHOUMAVONG  
Lao Women's Union
- MS. SOUKPHAPHONE PHANAIT  
*AWPR Member*  
ASEAN Women for Peace Registry (AWPR)
- MS. SENGDAVANH VONGSAY  
*AWPR Member*  
ASEAN Women for Peace Registry (AWPR)



#### Malaysia

- MRS. FADILAWATI MASRAN  
*AWPR Member*  
ASEAN Women for Peace Registry (AWPR)
- MRS. DELIN LIET BLAUN  
*Officer*  
National Unity Department
- DR. AZIZAN BAHARUDDIN  
*Professor*  
Institute of Islamic Understanding



#### Myanmar

- MRS. MOE MOE SAN  
Ministry of Religious Affairs and Culture



#### The Philippines

- MRS. TERESITA QUINTOS-DELES  
*AWPR Member*  
ASEAN Women Peace and Registry (AWPR)
- MRS. AMINA RASUL ZALMIA BERNARDO  
*AWPR Member*  
ASEAN Women Peace and Registry (AWPR)
- MS. PAMELA PADILA  
*Director IV*  
OPPAP
- MS. HARITES AFRICA  
*Executive Director*  
The Peacemakers Circle



#### Singapore

- MR. STEPHEN QUICK  
*Deputy Head of Mission*  
Mission of Singapore to ASEAN



#### Vietnam

- H.E. NGUYEN THAI YEN HUONG  
*AWPR Member*  
ASEAN Women Peace and Registry (AWPR)
- MR. NGUYEN VIET LINH  
Ministry of Foreign Affairs
- MS. NGUYEN THI TOAN  
Ministry of Foreign Affairs

## ● ○ Governing Council and Advisory Board of ASEAN-IPR

No	Name	Designation	Institution
<i>Brunei Darussalam</i>			
1	H.E. KASMALATI DATO KASSIM	Governing Council	ASEAN-IPR
2	MRS. NORAZIZAH HAJI MOHD JAAFAR	Advisory Board	ASEAN-IPR
<i>Cambodia</i>			
3	H.E. YEAP SAMNANG	Governing Council	ASEAN-IPR
<i>Indonesia</i>			
4	H.E. ARTAULI R.M.P. TOBING	Governing Council	ASEAN-IPR
<i>Malaysia</i>			
5	PROF. DR. KAMARULZAMAN ASKANDAR	Advisory Board	ASEAN-IPR
<i>Myanmar</i>			
6	H.E. U MIN LWIN	Governing Council	ASEAN-IPR
<i>The Philippines</i>			
7	H.E. NOEL SERVIGON	Governing Council	ASEAN-IPR
8	DR. GLORIA J. MERCADO, MNSA	Advisory Board	ASEAN-IPR
<i>Thailand</i>			
9	H.E. PHASPORN SANGASUBANA	Advisory Board	ASEAN-IPR
<i>Viet Nam</i>			
10	H.E. TRAN DUC BINH	Governing Council	ASEAN-IPR

## Embassy and Mission

No	Name	Designation	Institution
1	MR. MARK HARRIS	UN Liaison to ASEAN, Asia-Pacific Division	UN DPPA DPO
2	MS. EUNJI LEE	ASEAN-UN Partnership Officer	UN DPPA DPO
3	H.E. YASOJA GUNASAKERA	Ambassador	Embassy of Sri Lanka
4	MS. VIDYAVATHI R. SAMBHA	Second Secretary	Embassy of India
5	H.E. PAM CHONG DUNN	Ambassador	Mission of New Zealand to ASEAN
6	MR. CHARLIE GILLARD	Deputy Head of Mission	Mission of New Zealand to ASEAN
7	MS. AMY KEOUGH	Second Secretary	Embassy of Australia
8	MS. NATALIA NAUMOVA	Third Secretary	Embassy of Russian Federation
9	MS. DANIELLE SEVER	First Secretary	Mission of Australia to ASEAN
10	MS. RURI ARTIESA	Regional Program Manager	Mission of Australia to ASEAN
11	MR. RALPH STAMM	Deputy Head of Political Affairs	Embassy of Switzerland
12	H.E. MORTEN HOGLUND	Ambassador	Embassy of Norway
13	MS. MEGAN JONES	Deputy Head of Mission	Australian Mission to ASEAN
14	MS. GIBB ALFAFARA	Second Secretary	Philippines Mission to ASEAN
15	MS. THU PHAM	First Secretary	Vietnam Mission to ASEAN
16	MR. XAIGHNASINH PHOMMACHANH	Attache	Lao Mission to ASEAN

 Public

No	Name	Designation	Institution
1	ABIGAIL LIMURIA	Attendee	Lalita Project
2	ALDO INGO SITEPU	Officer	ASEAN Secretariat
3	AMALIA	Member	Nursi Research Center – Hayrat Foundation
4	AMY DARAJATI UTOMO	Program Support Officer	ASEAN Foundation
5	ARIELLA HANA SINJAYA	Representative	PELITA
6	ARI WIDHYASARI	Secretary General	DPN Peradah
7	ARIATI DINA PUSPITASARI	Secretary General	PP Nasyiatul 'Aisiyyah
8	ASTRID NADYA RIZQITA	Secretary-General	OIC Youth Indonesia
9	CLARA JOEWONO	Vice Chair	CSIS Indonesia
10	DAVIDE ZARU	Senior Program Manager for Asia and Africa	KAICIID Dialogue Center
11	DEBBY AFFIANTY LUBIS	Lecturer of Political Science	Muhammadiyah University of Jakarta
12	DESI HANARA	SEA Regional Coordinator for Freedom of Religion and Belief	ASEAN Parliamentarians for Human Rights
13	DESYTIA NAWRIS	Representative	Baha'i International Community, SEA
14	DEVI MUSLIANTY	Attendee	Srawung Bocah / Komunitas Lintas Iman Anak
15	DEWI WAHYUDI	Directorate Southeast Asian Affairs	Ministry of Foreign Affairs of Indonesia
16	DIANA SOLEHA	BPPK	Ministry of Foreign Affairs of Indonesia
17	DWI HERNUNINGSIH	Board of Governors	Radio Republik Indonesia
18	DYAH LESTARI ASMARINI	Head of Center for Policy Analysis and Development for Asia-Pacific and Africa	Ministry of Foreign Affairs of Indonesia
19	DHINI HARDYANTI	Associate Officer	ASEAN Secretariat
20	DORMIANA YUSTINA MANURUNG	Program Officer	Friederich Elbert Stiftung
21	ELISABETH ADYININGTYAS SATYA DEWI	Lecturer	Parahyangan University

22	FEBY OLDFISRA	Liaison Officer	Friederich Elbert Stiftung
23	H.E. JOSE TAVARES	Director-General for ASEAN Cooperation	Ministry of Foreign Affairs of Indonesia
24	KATHY CASTRO	Representative	Indonesia-Philippine Research Team
25	KEITH DOXTATER	Chief of Party	ASEAN-USAID PROSPECT
26	LE THI NAM HUONG	Assistant Director of Human Rights Division	ASEAN Secretariat
27	MATHILDA AGNES MARIA WOWOR	Australia Awards Indonesia	Women's Catholic Organization Indonesia
28	MEDELINA H.	Representative	CSIS Indonesia
29	MIRJA BRAND	Asia Coordinator	The Network for Religious and Traditional Peacemakers
30	MIRZA DWIKY	Staff	BNPT Indonesia
31	MU'MAN NURYANA	Senior Research Scientist in Social Welfare Development	Ministry of Social Welfare of Indonesia
32	NIWA RAHMAD DWITAMA	Directorate of Political-Security	Ministry of Foreign Affairs of Indonesia
33	NGATINI	Education Division Coordinator	Komnas Perempuan
34	PUTRI MARISHA FARUK	First Secretary	Training Center of Ministry of Foreign Affairs of Indonesia
35	RAHMI ALFIAH NUR ALAM	Director Team	Office of External Affairs of Baha'i Indonesia
36	RATU SILVY GAYATRI	Secretary of Directorate-General of American and European Affairs	Ministry of Foreign Affairs of Indonesia
37	RISMAYA	Secretary of International Relations Dept.	Muhammadiyah Students Association
38	ROSSY VERONA	Secretary of the Directorate General for Asia-Pacific and Africa Affairs	Ministry of Foreign Affairs of Indonesia
39	RUANGKHAO RYCE CHANCHAI	Gender and Governance Specialist	UN Women
40	SITI KHOLISOH	Attendee	Wahid Foundation
41	SINTA HERINDRASTI	Head of Study Program	Christian University of Indonesia
42	SHISKHA PRABHAWANINGTYAS	Lecturer	Paramadina Graduate School of Diplomacy
43	TRAN HUONG TRA	Bureau Chief	Voice of Viet Nam in Indonesia

44	TRI NURHAYATININGSIH	Ketua Bidang Pemberdayaan	PHDI Pusat
45	VALENTINA LUSIA SINTA HERINDRASTI	Head of ASEAN Studies Center	Christian University of Indonesia
46	YASTI YAHYA	Diplik IDP	Ministry of Foreign Affairs of Indonesia
47	ZULLIA SAIDA	Senior Program Manager	ASEAN-USAID PROSPECT

## ● ○ Media Partners



**ASEAN WOMEN INTERFAITH DIALOGUE:  
PROMOTING UNDERSTANDING FOR AN INCLUSIVE AND  
PEACEFUL SOCIETY**

12-13 November 2019  
Sheraton Grand Jakarta Gandaria City Hotel, Jakarta

Program of Activities

Monday, 11<sup>th</sup> November 2019

**AM - PM**                      Arrival of Speakers and Participants

**DAY 1**                              Tuesday, 12<sup>th</sup> November 2019

**VENUE:** BALLROOM 1, SHERATON GRAND JAKARTA GANDARIA CITY HOTEL

- 08.00 – 09.00**                      Registration
- 09.00 – 09.05**                      ASEAN Anthem
- 09.05– 09.45**                      **Opening Ceremony**
- Welcome Remarks*
1. **H.E. Artauli Tobing**, Indonesia Representative to the ASEAN-IPR Governing Council
- Opening Remarks*
2. **Ms. Megan Jones**, Chargé D'Affaires, Australian Mission to ASEAN
  3. **H.E. Dato Lim Jock Hoi**, Secretary-General of ASEAN
- Keynote Speech*
4. **H.E. Retno L. P. Marsudi**, Minister for Foreign Affairs of the Republic of Indonesia
- 09.45 – 10.05**                      **Message of Peace**
- Theme*
- Managing Diversity, Multi-role and Contributions of Women in Managing its Challenges and the Way Forward
- Speaker*
- Prof. Dr. Hj. Siti Musdah Mulia, M.A.**, Chair of Indonesian Conference on Religion and Peace
- 10.05 – 10.15**                      Photo Session
- 10.15 – 10.30**                      Coffee Break
- 10.30 – 12.00**                      **Session 1**
- The Goal of Women Empowerment, Involvement and Inclusion: “Long and Winding Road”**
- This session will focus on reviewing the progress and identifying the challenges in implementing the commitments of women empowerment, involvement and inclusion in ASEAN.*
- This session is expected to set the tone in discussing further the importance of and realization of women's effective participation in many areas, as called for by the Leaders' Joint Statement on Promoting Women, Peace and Security in ASEAN, critical for sustaining peace and security. This is also an opportunity to look into what ASEAN has done, including the role of ASEAN Women for Peace Registry (AWPR).*
- Speakers*
1. **H.E. Elizabeth P. Buensuceso**, Representative of the Philippines to the ASEAN Intergovernmental Commission on Human Rights (AICHR), Former Permanent Representative of the Philippines to ASEAN, Former Representative of the Philippines to ASEAN-IPR Governing Council
  2. **Dr. Siti Ruhaini Dzuhayatin**, Special Staff to the President of the Republic of Indonesia on International Religious Affairs
  3. **Ms. Mia Urbano**, Senior Gender Equality and Social Development Adviser, Australian Department of Foreign Affairs and Trade

Moderator

**H.E. Rezlan Ishar Jenie**, Executive Director of the ASEAN Institute for Peace and Reconciliation (ASEAN-IPR)

**12.00 – 13.30** Lunch Break

**VENUE:** MEETING ROOM 7, SHERATON GRAND JAKARTA GANDARIA CITY HOTEL

**13.30 – 15.00** **Session 2**

### **Regional Networks in Promoting Understanding and Inclusivity: How Far?**

*This session is dedicated to identify the gaps between the regional level and national level in promoting the role and involvement of women as well as the existing network and find possible ways to narrow the gap.*

Speakers

- 1. Dr. Ayesah Uy Abubakar**, Head of the research Cluster on Ethnography & Development at the Borneo Institute for Indigenous Studies, Universiti Malaysia Sabah
- 2. Mr. Ida Pangelingsir Agung Putra Sukahet**, General Chairman for Association of Indonesian Religious Harmony Forum
- 3. Ms. Dwi Rubiyanti Kholifah**, Country Representative of the Asian Muslim Action Network (AMAN) Indonesia, Co-Initiator of the Women School for Peace initiated by AMAN Indonesia

Moderator

**Dr. Sandra Hamid**, Country Representative of the Asia Foundation

**15.00 – 16.30** **Session 3**

### **Women in Various Community Initiatives in Strengthening a Harmonious Society: Achievements?**

*This session will focus on steps in managing challenges affecting societal cohesiveness, wherein religion is seen as a critical instrument to promote sustainable peace. The level of women's involvement in various sectors for promoting interfaith dialogue will also be discussed.*

Speakers

- 1. Dr. Andreas A. Hutahaean**, Deputy Director at Coordinating Ministry for Maritime Affairs, Republic of Indonesia
- 2. Dr. Amporn Marddent**, Head of the Center for Women and Social Security at Walailak University
- 3. Ms. Zin Mar Aung**, Representative of Pyithu Hluttaw of Myanmar Parliament, Co-founder of RAINFALL, a Yangon-based organization that empowers women in Myanmar through human-rights trainings and awareness-building at the community level, Member of the ASEAN Women for Peace Registry (AWPR)

Moderator

**Dr. Delsy Ronnie**, Head of Mission, Philippines Regional Representative for Asia of the Nonviolent Peaceforce

**16.30 – 16.45** Coffee Break

**16.45 – 18.15** **Session 4**

### **Diversity and Inclusivity: The Incoming Threats**

*This session will focus on the non-traditional security threats that the region is faced with in the present and future threats that may disrupt the peace and harmony of the society at large.*

Speakers

- 1. Ms. Danny Wulandari**, Section Head of the Government Agencies Cooperation, National Counter Terrorism Agency (BNPT)
- 2. Ms. Claire Phillips, Principal Advisor**, Community Planning and Partnerships, Christchurch City Council
- 3. H.E. Prof. Dr. Nguyen Thai Yen Huong**, Senior Lecturer and Research Fellow at the Diplomatic Academy of Viet Nam, Representative of Viet Nam to AICHR

*Moderator*

**Prof. Dr. Kamarulzaman Askandar**, Lecturer on Political Science of the Universiti Sains Malaysia (USM) and Malaysia Representative to the ASEAN-IPR Advisory Board

**18.30 – 20.00 Welcoming Dinner for All Speakers and Participants**

*Remarks:*

**Mr. Jose Tavares**, Director-General of ASEAN Cooperation, Ministry of Foreign Affairs of the Republic of Indonesia

Special Appearance by **Ms. Sakdiyah Ma'ruf** in her "Comedy Jihad"

**DAY 2**

Wednesday, 13<sup>th</sup> November 2019

**VENUE:** MEETING ROOM 7, SHERATON GRAND JAKARTA GANDARIA CITY HOTEL

**09.00 – 09.15** Recapitulation of Day 1

**09.15 – 10.45 Session 5**

**Bridging and Risk Management: Media and Community Discourse**

*This session will focus on the effect of media and community discourse in the process of building towards a harmonious society. This session will also discuss the potential role of women in promoting a peaceful narrative within their communities and how to effectively use the social media in preventing the flow of misinformation and disinformation.*

*Speakers*

- 1. Rev. Obertina M. Johanis, M.Th**, Counselor at the Women Crisis Centre Pasundan Durebang Bandung, women activist at the Interfaith Religious Network (JAKATARUB) in Bandung
- 2. Dr. Noel Morada**, Director of Regional Diplomacy and Capacity Building, Asia Pacific Centre for the Responsibility to Protect
- 3. Ms. Yulia Supadmo**, Editor in-Chief of the Rajawali Televisi (RTV)

*Moderator*

**Dr. Tamara Nair**, Research Fellow Centre for Non-Traditional Security Studies, S. Rajaratnam School of International Studies (RSIS)

**10.45 – 11.00** Coffee Break

**11.00 – 12.15 Session 6**

**Breakout Session on the Way Forward in Strengthening Understanding and Inclusivity in ASEAN**

*In this session, the participants will be divided into three groups – Group A, B, and C – are expected to actively discuss a particular sub-theme. Each group is expected to prepare a set of recommendations pertaining to their respective sub-theme and present it to the other groups in Session 7.*

**Group A**

**Women Interfaith Contributions through Media: Building Peaceful Narrative to Create a Harmonious and Tolerant Society**

*This session will focus on how women could enhance their vital role to strengthen the culture of peace and prevention through the use of ICT, including the social media.*

*Facilitators*

- 1. Dr. Endah Trista Agustiana**, Gender Equality and Social Inclusion Advisor
- 2. Ms. Listiana Operananta**, Director of Information and Media, Ministry of Foreign Affairs of the Republic of Indonesia

*Venue*

Meeting Room 6

**Group B**

**Enhancing and Strategizing Partnership between Government and Civil Society towards Social Inclusivity**

*This session will focus on how governments and civil society can enhance and strategize their partnership, among others to address:*

- *Access to funding and capacity building for civil society;*
- *Creating a platform for greater communication;*
- *Formulating policy and initiatives through community-based needs;*
- *To identify strategic opportunities and leverage each other's strengths to achieve inclusive and peaceful society.*
- *Etc.*

*Facilitators*

**1. Ms. Ayu Kartika Dewi**, Initiator and Co-Founder of SabangMerauke, an intra-nation student exchange program to promote cultural diversity experience in Indonesia

**2. Dr. Delsy Ronnie**, Head of Mission, Philippines Regional Representative for Asia of the Nonviolent Peace Force

*Venue*

Meeting Room 7

**Group C**

**The Role of Regional Networks in Promoting a Culture of Peace and Prevention**

*How can regional networks using innovative ways and advance technology to strengthen understanding, harmony and peaceful community building in ASEAN.*

*Facilitators*

**1. Ms. Dwi Rubiyanti Kholifah**, Co-Initiator of the Women School for Peace, Country Representative of the Asian Muslim Action Network (AMAN) Indonesia

**2. Ms. Hanika Winahayu**, Program Management ASEAN Institute for Peace and Reconciliation

*Venue*

Meeting Room 7

**12.15 – 13.45**

Lunch Break

**13.45 – 14.45**

**Session 7**

**Group Presentation in Strengthening Understanding and Inclusivity in ASEAN**

*This session will begin with a presentation delivered by each representative from the group. They are expected to share the results of their groups discussions as well as recommendations to the floor.*

Lead by **H.E. Artauli Tobing**, Indonesia Representative to the ASEAN-IPR Governing Council

**14.45 – 15.00**

**Closing Remarks**

**H.E. Phasporn Sangasubana**, Permanent Representative of the Kingdom of Thailand to the ASEAN, Chair of the ASEAN-IPR Advisory Board

**15.00 – 15.15**

Coffee Break

**15.15 – 15.30**

Distribution of Certificates

Thursday, 14<sup>th</sup> November 2019

**AM - PM**

Departure of All Participants

## Recapitulation of Day 1

Excellencies, Distinguished Participants, Ladies and Gentlemen,  
A very good morning to all of you.

Before we commence on the substantive sessions of today, which is Sessions 5 until Session 7, let me, as the Rapporteur of the Meeting, recapitulate what was transpired; a summary of the first day meeting, yesterday.

Excellencies,

The Meeting was opened (—after the ASEAN hymn—) by the welcoming speech of H.E. Artauli Tobing, the Indonesian Representative to the ASEAN-IPR Governing Council. Amb Tobing divulged her passion in pursuing the issue of the role of women, especially in the field of Interfaith Dialogues. Dialogues are important to create and forge a meeting of minds, based on the common cause of peaceful coexistence. H.E.'s keyword: Harmony makes small things grow, while disharmony makes big things decay.

Afterwards, the Charge d'Affaires of Australia, Ms Megan Jones, highlighted the importance of dialogues and processes such as this one, with their diverse participation, to promote understanding. She reiterated Australia's readiness to continue cooperation with ASEAN in furthering peace of the region, including through support for the role of women in peace and security. She hoped that the outcome of this Meeting would improve understanding of the complex issues facing the region.

The Hon. Secretary-General of ASEAN H.E. Dato Lim Jock Hoi, stressed on the importance of women in bringing peace; as early warning for conflicts; in countering extremism; and in interfaith efforts and communications. The Secretary-General conveyed the need for ASEAN to make steps in following up on the UN General Assembly Resolution 65/6 on World Interfaith Harmony Week. The challenge is how to build an inclusive society of the region, and in crafting new approaches, including to encourage women to be leaders and influencers.

The Opening Session concluded with a video message of Foreign Minister Retno Marsudi, (standing in front of the ASEAN flag and ASEAN Member States' Flags) supporting the Meeting and its issues; and stated the various important roles of women, in instilling peace and moderation, in defending tolerance, and in promoting such values both in families and societies. The Minister believes if women were at the core of interfaith dialogues we would have a better chance for peace.

After the Opening, a special session titled The Message of Peace was held with a presentation by Prof Dr Musdah Mulia, on the theme of Managing Diversity, the Multi-Role and Contributions of Women in Managing its Challenges, and the Way Forward. The comprehensive

and strong presentation touched upon the various differing aspects of the theme, including on the importance of family education, the six barriers to improving peace and managing diversity, and the basic principles needed. She underlined the need to reinterpret discriminatory religious beliefs or narratives as well as governmental policies; moving away from scripturalism; the need to include all stakeholders for social change to empower women, including the grass roots and marginalized peoples. She also shared Indonesia's experience and continued efforts in managing diversities, upholding the national ideology Pancasila.

Next, the Meeting yesterday heard various distinguished and highly experienced speakers in Panel 1 through Panel 4, from ASEAN countries, Australia and New Zealand.

Panel 1 or Session 1 seeks to review the progress as well as identifying the challenges in implementing the goals of women empowerment, involvement and inclusion. The speakers in this Panel conveyed, among others, the need to give platforms to women to assume important roles, to contribute to peace and reconciliation and to push for governmental support. The Session also pointed out the paradox that even when women are involved in peace dialogues, they are invisible in negotiation tables. We need to hear women on how to address and solve conflicts, and not only focus on women's vulnerability related to conflicts.

This session informed us about the ASEAN Women of Peace Registry. We also heard that a woman can become an Islamic ulama and the goal of creating an international movement for women to have political and religious roles. The Session reminded us that there are available funds and guidelines to continue the process launched by this Meeting. There was also a commitment to a continued partnership between Australia and ASEAN on the issue taken up by this Meeting.

In Session 2, the speakers conveyed, among others, the needed support of educational systems for peace and interfaith dialogues; the need to identify women champions of interfaith dialogues; the need to nurturing women as leaders and experts; and the goal of interfaith dialogue process as a social movement. The Session informed us about relevant networks and associations at various levels, including –interestingly– some characteristics of regional networks, and challenges related to the issue. We heard about the advisability to base programs and activities on regional Southeast Asian languages, narratives and concepts. Given the sensibilities and sensitivities of interfaith issues, there is also a need for finding alternative, more readily acceptable, narratives. During questions and answers it was pointed out that commonality among religions was easier to agree on compared to addressing the gender gap. It was also a concern that religion might not be the real cause of discord, but used to foster conflict for political purposes. In this regard, interfaith dialogues may also address non-religious-based issues including poverty.

On a lighter note, the Session assured us that real men believe in gender equality.

In Session 3, the speakers presented the role and initiatives of women to strengthen harmony in society. The Meeting was informed about the activities and achievements in Southern Thailand; about the role of women in Coastal Indonesia; and the movement in

Myanmar against discriminatory policies. We heard about women's perseverance and inspirations and success stories; but also about challenges including ones related to mentality, limited access to facilities, and the need for social safety nets. A review of regulations is needed with a view to empower women. We also heard about a need to create or strengthen catalysts for unifying women so that the resulting sisterhood could in turn solve problems of society as a whole. Women must be included in concepts of peace and security.

In Session 4, the last for yesterday, the panel discussed incoming threats to diversity and inclusivity. Violent extremism in the context of women as supporters, facilitators and perpetrators of terrorist acts is a big challenge for the region, especially since there is a lack of knowledge and assessment on their degree of commitment to terrorism, the driving or push factors of women radicalization, and a lack of gender-sensitive tools. There is a need to strengthen coordination among ASEAN bodies relevant to issues of terrorism and de-radicalisation, as well as the need to seek tools and mechanisms to mitigate radicalization of women. The Meeting also heard a passionate and emphatic presentation surrounding the infamous terrorist act in New Zealand and the heart-warming reactions in the country. It shows that terrorism and abominable acts based on hate could occur everywhere; but it also shows that community-based reactions are better than top-down approaches. The Session informed us about the high-level religious diversity in Southeast Asia, which could potentially be a source of strength and creativity but could also pose sustained threats.

This was echoed later during the Welcoming Dinner when Indonesian DG for ASEAN Cooperation, Mr Jose Tavares, stated that the ASEAN region might have the highest level of diversity in the world, but that diversity could also be formed as a wonderful mosaic of Southeast Asia society.

Excellencies, Ladies and Gentlemen,

I think it is clear from the above summary, that the first day Sessions contained many insights and recommendations. One of the most important is the support for the process, the meeting of minds, to continue, and to organize a follow up meeting next year in another ASEAN country as proposed by Amb Buensuesco.

Those are my short notes of yesterday's meeting, which will be processed further by the OC. I am sure more insights and recommendations are to follow. Thank you.





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