



# **Women's Rights: Instruments for Lasting Peace**

## **Collaborative Research and Analysis**

**KAIROS:**  
**Canadian Ecumenical Justice Initiatives**  
[www.kairoscanada.org](http://www.kairoscanada.org)



**May 2011**



“Women's Rights: Instruments for Lasting Peace” contributes research and analysis to the **KAIROS Women of Courage Initiative**, a program of research, education, networking and advocacy to promote women's rights and support women's rights defenders in the global South. It emerges out of KAIROS' long standing commitment to justice and our history of partnership with women's organizations and movements on issues related to human rights, violence and the struggle against impunity, particularly in areas of conflict. KAIROS works with several key women's organizations in the South, networks and movements for peacebuilding and human rights. Some of our partners include Héritiers de la justice in the **Democratic Republic of Congo**, Ecumenical Voice for Peace and Human Rights in the **Philippines**, the Popular Women's Organization (OFP) in **Colombia**, and the women's rights program of the **Sudan** Council of Churches.

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(KAIROS, May 2011)

**KAIROS unites eleven churches and religious organizations in faithful action for ecological justice and human rights. KAIROS Members are: Anglican Church of Canada, Christian Reformed Church in North America, Evangelical Lutheran Church in Canada, Presbyterian Church in Canada, United Church of Canada, Religious Society of Friends (Quakers), Canadian Catholic Organization for Development and Peace, Canadian Conference of Catholic Bishops, Canadian Religious Conference, Mennonite Central Committee of Canada, The Primate's World Relief and Development Fund.**

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# Overview

Women are disproportionately affected by violence and militarism; yet women are important protagonists in helping communities and nations put an end to violence and create alternatives rooted in human rights, justice and peace. In the face of military conflict, women bring unique perspectives and strategies that are absent in peace initiatives and negotiations dominated by men.

This study interviewed women from a variety of conflict zones around the world where KAIROS has long-time partners to learn of their perspectives on building peace and promoting women's rights in the face of sometimes horrific levels of violence. The questions used in this study are listed in Appendix A. We interviewed women from organizations working for peace and justice in Sudan, the Democratic Republic of Congo (DRC), the Philippines and Colombia. The interviews are listed in Appendix B.



*Young Colombian joins the women's movement against militarization and war. August 2010*

## KEY OBSERVATIONS:

- ✓ **Women's rights organizations working in zones of conflict are often the most effective catalysts for peace and, as a consequence, need both financial and political support from the Canadian government and Canadian civil society partners.**
- ✓ **Effective attention should be paid to the root causes of conflict and violence, particularly violence perpetrated against women and girls.**
- ✓ **Canada has an important role in promoting the application of United Nations Security Council Resolution 1325 for resolving conflict and building lasting peace by ensuring the meaningful participation of women in all aspects of peacebuilding.**
- ✓ **Canadian overseas development assistance should provide greater support for human rights education and training with civil society partners operating in zones of conflict in the global South.**

The process was developed and tested at a global gathering of women's groups in Barrancabermeja, Colombia in 2010. Our roundtable agenda from these meetings is listed in Appendix C.

The general findings of this study were somewhat different than expected. We found that, while there are commonalities to the conflicts in these four countries, there are striking differences in the way women's groups analyze their lives and organize to halt violence and promote their rights.

In the Cordillera region of the Philippines, for example, women have created political centres to train themselves on international human rights instruments to fight, what they call, continuing "imperialism" in their lives by foreign interests. Knowledge of the instruments – like CEDAW (the UN Convention on the Elimination of All Forms of Discrimination against Women), etc. - becomes an integral part of how women's groups organize and pressure government to abide by international commitments. But women's participation in government is at least somewhat established in the Philippines (above 21% and roughly equal to Canada's), and women can have real influence.

In contrast, women's struggles in other countries in this study seem more basic. Women's participation in government is low in Colombia (8%) and the DRC (8%), for example, as well as in both northern and southern Sudan (below 18%) and women's groups in these environments are burdened with the extra challenge of simple participation in their countries' decision-making systems. Women's groups working to promote women's rights in Sudan, for example, are forced at times to meet outside

their country for fear of repercussions from their own government.

In some cases like the Philippines and Colombia, women's movements are strong and sophisticated, and their analysis includes a powerful critique of both the domestic and foreign influences on their lives. For example, women's groups in Colombia are capable of mobilizing tens of thousands of people against the conflict in their country and against the deepening of military ties with the U.S. They have been able to build a national movement of women against the war which includes over one hundred local women's organizations.



*An Afro-Colombian woman gives testimony in La Plata. August 2010*

In contrast, the rush for Congo's mineral wealth has left communities and the organizations that support them devastated. Women's physical bodies have become another resource for exploitation – particularly by various combatants – and rape has become a weapon of war against women and their communities. "Women have become the battlefield," according to one source. As a consequence, the progress for women's rights has been slow, women's participation in peacebuilding has been weak, and, most disturbingly, women continue to be victims of the armed conflicts. In response, women are turning to

international forces like the UN and overseas partners for help.

Nevertheless, while the analysis and methods of resistance to violence and conflict may seem various across the four countries, the needs of women's rights groups in each region are the same. Regardless of their context, women's groups need ongoing political and financial support for local peacebuilding efforts, along with strong overseas partnerships (from both government and civil society) for developing and supporting programs in education, outreach, policy development, and action.

Peacebuilding can be tedious and slow, but the meaningful participation of women and women's groups in all peace initiatives can improve the chances that peace will respect all people's rights and ultimately be sustained.



# Sudan

## Planning for the long-term consequences of multiple conflicts

***Sudan has faced over twenty years of civil war that has brought violence, death, and destruction. With the signing of peace accords between the government in the North and the rebels in the South in January 2005, new hope came to the country, including new elections and a referendum to divide the country. Yet conflict remains in areas of the country such as Darfur. Overall, the various conflicts in Sudan have caused the deaths of an estimated 2 million people, directly or indirectly, since 1983. Sudan has the largest internally displaced population (IDP) in the world. Although over 1 million IDPs have returned to their communities over the last few years, UN figures currently estimate that there are 4-5 million IDPs in the country (including the 2.4 million IDPs in Darfur).***

Women rarely wage war, but they too often suffer the worst of its consequences. Men fight wars, and are often killed, but the consequences for women remain long after the fighting is over.

As one women leader in Sudan expressed it, “women experience the effects of war differently than men; losing their husbands puts a lot of pressure on them, they have to look after their families and children alone, playing a double role. This is in addition to

the trauma of rape and violence directed at women. In addition, there is the trauma of pregnancy as a result of rape, [and] these children are not accepted.”

In response, NGOs and civil society organizations have sprung up throughout Sudan (north and south) to promote changes in legislation to protect women and their children both during and after conflict. Using the standards set in UN Security Council Resolution 1325 (UNSCR 1325), women’s groups have sought the inclusion of rape as a “weapon of war” and a war crime in the



*Young women vote for the first time in South Sudan's referendum. January 2011*

Sudanese penal code alongside other legal reforms.

“We want to bring together all the women of Sudan who want clarity in the law and want protection from rape. Whether in armed conflict or not, unjust laws affect women everywhere not only in Darfur,” one woman

Facts	Sudan	Canada
Maternal mortality	450/100,000 births	7/100,000 births
Life expectancy for women	60 years	83 years
Conflict fatalities (average)	2021/year	0/year

*Source: UN Human Development Report 2010*

testified. Nine civil society groups have joined together in Sudan in a campaign to reform laws on rape.

One of the challenges for women in Sudan (like elsewhere) is the government does not respect Security Council resolutions. In Sudan, the situation is particularly acute. The International Criminal Court, at the request of the Security Council, has indicted the President along with other members of his government. When it comes to implementing UNSCR 1325, officials tell organizations that, “the Security Council is not the way to do issues of peace and security.” In response, women’s

processes between women in the north and south... Some of these same women are going to Darfur as mentors.” Peace building is a long process and demands long-term support.

In 2004, KAIROS invited a partner from the Sudan Council of Churches to Canada on its *Women and Peacebuilding Tour* to exchange ideas with women from other conflict-stricken areas, including the Occupied Palestinian Territories and Colombia. It was an instructive exercise in South-South exchange, but much more of it needs to be done to ensure strategies are shared.

*“War is part of government policy,” says one woman. “And it affects women most.”*

organizations have had to spend their resources on educating the public on the importance of all the various international protocols for the protection and promotion of women’s rights. With an educated public behind them, women’s organizations will be more able to turn to lobbying officials for change.

“It is not an easy issue,” says one woman. Women’s inclusion is “not a priority” for Sudan’s government.

Although women have been involved in promoting peace and security issues, their role is not always acknowledged. Women in Sudan began community-level peace building during the north-south conflict long before official negotiations started. “Even before the official peace negotiations with the SPLA (Sudan Peoples Liberation Army), women started to talk about peace,” said one respondent. Peace negotiators learned “from

Within Sudan conflicts have taken different forms: the north-south conflict was fought over control of resources and ethnicity as much as access to power, while the Darfur conflict has a lot to do with underdevelopment, land and marginalization. The number and causes of the various conflicts in Sudan give Sudanese women (perhaps perversely) a diverse set of peace building skills to share with the rest of the world.

Women’s groups in Sudan have begun work on an action plan for the implementation of UNSCR 1325. They have been advocating for more attention to the impact of war on women and for more meaningful inclusion of women in peace negotiations and policy development. But it’s not easy. We “have a lot of work to do,” says one women’s representative. “It is not an easy process.” With the results of the 2011 referendum, pointing to the south’s looming separation, it



will get much harder.

Women's groups working to promote women's rights, "might need to meet outside [the country], as it used to be in the past," for fear of repercussions, particularly from Khartoum. "We will be the losers — women in the North, absolutely. The regime has started to take us back to the nineties when they practiced their full power against women. ... so I think they are waiting for the southerners [to separate] to again practice the old way of dealing with women."<sup>1</sup>

The fear is palpable in Northern Sudan that with separation women will be abandoned by the rest of world. As international organizations and NGOs turn their attention toward development issues facing the South, women's organizations in the rest of Sudan may be left on their own.

"War is part of government policy," says one woman. "And it affects women most. Even the humanitarian law and the way it is implemented in Darfur also affects women."

In Southern Sudan, issues related to women's rights are connected to issues of inclusive government. The government of South Sudan remains largely controlled by men who fought the war against the North. Many feel entitled for their part in liberating the South. Women and minority groups have been largely excluded.

Access of women's groups to development financing has also been raised. In order to advance women's empowerment throughout Sudan, Canada should support initiatives that are being brought forward by women's organizations themselves. International

donors are currently channeling their development assistance through basket funding mechanisms, particularly the multi-donor trust funds. In one woman's assessment, "For small women's groups, it's very difficult actually to reach that fund for so many reasons."<sup>2</sup> In order to ensure women are included in building durable peace in the North and the South of Sudan, the Canadian government needs to make available long term development assistance to Sudanese civil society organizations, among them women's groups.

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<sup>1</sup> Testimony before the Standing Committee on Foreign Affairs and International Development, December 10<sup>th</sup>, 2010.

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<sup>2</sup> Ibid.

# Democratic Republic of Congo

## Rape as a weapon in the war for natural resources

***Since war broke out in the Democratic Republic of Congo (DRC) in 1998, more than 5 million people have died – most of them from lack of access to food and health care, but many (est. 350,000) directly from violence. And though technically the conflict ended in 2003 with ratification of the Pretoria Accord, fighting has continued for control over the countries rich mineral deposits. Today, the humanitarian situation in eastern Congo is among the worst in the world, and hundreds of thousands of people remain displaced and too frightened to return home.***

History is full of examples of economic models that exploit women. The difference in the DRC today appears to be the scale of the exploitation and violence.

“The causes of conflict in the east of the DRC (principally in South Kivu) are related to the economy,” says one respondent. “[T]he country's wealth drives the greed of its neighbours, [nations] that do not have the same potential as us.”

The DRC may be Africa's richest country for resources. A scramble for gold, diamonds,

cobalt, coltan and copper by army officers, government officials and entrepreneurs from the Congo and neighbouring African countries has generated billions of dollars for foreign governments, militaries, businesses, and bankers, while the majority of the Congolese population has been left destitute and suffering.

The results of the above are that at least 150 women and girls are raped each week in the hills of eastern Congo. Hundreds of thousands of women have been raped across the DRC in the last dozen years by armed men, often so brutally that they are left with permanent injury or are killed. Congo is now known as “the worst place on earth to be a woman.”



*Women on their way to the polls. Bukavu, 2006*

The consequences of this level of violence perpetrated against women is “psychological trauma, infections of sexually transmitted diseases.... and women who are often repudiated by their husbands,” according to women's rights defenders in the country. The impacts on families and communities are equally devastating.

Facts	Congo	Canada
Maternal mortality	1,100/100,000 births	7/100,000 births
Life expectancy for women	49 years	83 years
Conflict fatalities (average)	21,872/year	0/year

*Source: UN Human Development Report 2010*

“Women are the cultivators, the small business people who feed their families, those that pay for their children's education and support the needs of their families. When misfortune befalls her, she becomes incapable of doing any of these and the family suffers.”

the right to justice, anyone can rape them and there will be silence.”<sup>3</sup>

The foreign armies, the militias, and Congolese military need to know that there will be consequences for their behaviour. This should be equally true for foreign business.

*“Rape is becoming a weapon of war, and women have become the battlefield.”*

Women and their supporters are organizing to break the 100 percent impunity for crimes committed against women and girls. According to surveys of partners in the Congo, Congolese women work to “banish the ignorance of what's happening to them, [lead] sessions on the rights of the woman, participate with organizations of partner countries in defense of rights of the women, popularize texts of the law, and national and international instruments,” including UN Security Council Resolutions 1325 (UNSCR 1325) and 1820. They also advocate to the government for the rights of women. There is so much more to do.

There has been no attempt to implement UNSCR 1325 in any meaningful way, according to women's groups. “The DRC has no action plan,” according to one group, but development of a plan has been “included as one of the recommendations that Congolese women are making to the authorities so that women will be included in the management of the country.”

“Rape is becoming a weapon of war, and women have become the battlefield. They have to learn how to protect themselves, and how to unite with other women to become stronger. If they don't know that they have

“Local and international organizations are campaigning for the type of promotion of women found in international legal instruments,” say rights experts. “The inclusion of women in the construction of peace means that the equality stipulated in Article 14 of Congo's constitution will be respected and applied.”

Article 14 recognizes gender equality in the DRC. It states: “The authorities will work for the elimination of any form of discrimination with regard to women and assure the protection and the promotion of their rights.” And: “The state guarantees to implement parity between men and women in all its institutions.”

Article 15 acknowledges the crisis facing women more profoundly. It states: “Any act of sexual violence against any person with the intention to destabilize them, to destroy a family or to disappear a people [ethnic cleansing] will be considered a crime against humanity punished accordingly by the law.”

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<sup>3</sup> Director of KAIROS' partner organization *Les héritiers de la justice* quoted in the *Globe and Mail*, March 15, 2010.

There remains a very large difference between policies and practice, however. In the years since UNSCR 1325 was adopted, a gap continues to grow between, on one side, the laws and the conventions on fundamental rights, and on the other, the everyday protection of women. Congolese women, particularly those living in the east of the DRC, continue to be victims of armed conflicts, in spite of the efforts and interventions of the international community to punish crimes committed against them.

Part of the problem, it seems, is representation. Articles 1, 2 and 8 of UNSCR 1325 promise the representation of women in decision-making positions and in peace processes. Despite the existence of these provisions, there is in reality ineffective application of the principle, even within the UN and other international bodies.

“A lot of money is mobilized around the world for sexual violence programs,” says one women's representative. “And it's lost in administration and logistics.”<sup>4</sup> Victims are not included in decision-making and, in the end, “will get nothing.”

The culture of impunity, which benefits perpetrators of violence against women, blocks their participation in the rebuilding processes of the DRC. In effect, there is no synergy between those acting and working on questions of peace and security, and the victims themselves.

Needs are always best expressed by those who are living without them.

Women continue to be under represented

across the board in terms of decision-making about sustainable development practices, humanitarian assistance operations, and maintenance and consolidation of peace in the DRC. This form of discrimination, coupled with the violence directed at women, constitutes an obstacle to equal opportunity, equity and peace, which are themselves prerequisites for sustainable development.

The struggle remains, above all, that of Congolese women who must be the principal actors in the country. However, they must be able to count on and benefit from the actions, help and support of Congolese men, the UN mission, international partners and their own institutions.

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<sup>4</sup> Justine Bihamba quoted in *ibid.*

# Colombia

## Women's movements against militarization

***The armed conflict in Colombia dates back to the 1960s and has deep social, economic, and political roots. The human impact of this conflict is staggering – at least 50,000, and possibly as many as 200,000, people have died, including some 40,000 since 1990 alone. Officially, Colombia has 3.4 million internally displaced people but it is estimated that the numbers may be much higher as many are too traumatized or scared to register. Fuelled by impunity, this conflict is the worst humanitarian crisis in the hemisphere according to the United Nations.***

Although the armed conflict affects the lives of communities in general, it has particular impacts on the lives of women, adolescents and girls. In situations of conflict, women can be quadruple victims -victims of gender inequity, of poverty, of racism and of military conflict (including strategies of war such as rape).

Colombian government policies aimed at combating insurgence and ensuring security fail to distinguish between combatants and civilians, and have ultimately undermined the safety and security of the lives of women, adolescents and girls, according to human rights activists. “The Democratic Security

Policy (2002) has weakened the rights of women, fragmented the social fabric by spreading fear and distrust in communities, stigmatized women's organizations in various regions in the country, and increased sexual violence.”

Historically, women in Colombia have been important protagonists in opposing militarization, calling for an end to the conflict and proposing alternatives to war,



Local dance programs of the OFP (Popular Women's Organization) create space and alternatives to war for youth. August 2010

yet, they remain targeted. Women's groups describe their role as follows: “In this context where impunity and oblivion impose themselves as State policies, women try to uncover the causes and consequences of armed conflict, both in the lives of women and the Colombian peoples.”

Women in Colombia confront militarization at both a local level and a macro political level. Locally, women have tried to generate a collective conscience and community response by creating physical spaces to address local needs like community kitchens, programs for youth, and provision

Facts	Colombia	Canada
Maternal mortality	130/100,000 births	7/100,000 births
Life expectancy for women	77 years	83 years
Conflict fatalities (average)	2038/year	0/year

Source: UN Human Development Report 2010

of affordable medicines. These centres become political as they provide spaces to discuss and strategize about alternatives to the militarized context. One respondent described this as follows, “But even unwittingly, throughout their lives, women have created strategies, resources, methodologies under the invisible thread of survival, not on an individual but a collective basis”.

The women’s movement in Colombia has

these groups - gathered at the event and spoke about their struggles against militarization at a local and political level. The following day, the entire gathering, Colombians and international delegates, took a convoy of buses five hours south to Puerto Salgar, where Palenquero, the biggest military base is located right beside the city. There they organized the day-long *Vigil for Life*.

*“Women try to uncover the causes and consequences of armed conflict, both in the lives of women and the Colombian peoples.”*

confronted war with life and resisted militarization with a feminist face. In resisting war they say: *“We will not bring forth life for death.”* In confronting fear: *“Better to live with fear than to give up the struggle because of fear.”* In their campaign to claim political space, territory and self determination: *“My body is my house, my house is my territory, I will not give up the key.”*

Women’s groups are also capable of mobilizing tens of thousands of people against the war. They have constructed a national movement of women against the war which includes over one hundred local women’s organizations and about ten thousand women. In August 2010, the Popular Women’s Organization (OFP) helped organize the Women and People’s gathering against Militarization which brought together one hundred international delegates from sixty countries as well as over a thousand women from throughout Colombia. As a testament to the women’s movement against the war, social movements – Indigenous, Afro-Colombian, unions, churches and women leaders within

Women’s groups in Colombia welcome UN Security Council Resolution 1325 (UNSCR 1325) because it recognizes this historic role of women in peace building, a role they have assumed as a civil society movement for decades. It has the potential to be a very important instrument in legitimizing and strengthening women’s exciting role as peace builders in Colombia. However, according to respondents, the experience to date has been that UNSCR 1325 has remained an abstraction and largely in the hands of government.

In the words of respondents, “UNSCR 1325 is a potential tool to ensure women are recognized as transcendental agents in prevention processes, in the negotiations of conflicts and the consolidation of peace.” If implemented in good faith and with transparency and political will, it could affirm and recognize the historic role of the women’s movement in Colombia at a local level and at the level of politically negotiated solutions to the conflict. The fear is that UNSCR 1325 will remain in the hands of government, excluding existing women’s organizations or worse be used to



undermine the existing movement and create parallel structures. Women in Colombia remain active in the movement for peace and cautiously optimistic about the implementation of UNSCR 1325.

# The Philippines

## Women's bodies as objects of colonization

*Since 1969, the government of the Philippines has been at war against a guerrilla campaign across much of the country by the communist New People's Army (NPA). As many as 40,000 people have been killed in this conflict, predominantly in rural regions. In the South of the country, particularly the Island of Mindanao, fighting between the Philippine army and Islamic separatist forces over the last several decades has resulted in the displacement of hundreds of thousands of civilians and the deaths of more than 120,000 people.*

When it comes to women's rights in the Philippines, the macro impacts the micro: the fact that the country itself remains a "client state", living, as it has, under the influence of successive colonial and imperial powers impacts the treatment of women, relegating some to "mistresses", "prostitutes", or "slaves".

"[Women] become tools of comfort and shield for soldiers when they are made into mistresses or wives as a tactic of the military to become accepted in the community," according to human rights activists.

"Eventually, they [women] are abandoned including children, sired by soldiers who are transferred to other destinations," according to research conducted in communities

experiencing long periods of militarization.

Conflict in the Philippines is connected to "semi-feudal" conditions imposed on the population by the Filipino government in the interest of foreign governments and corporations.



*Rally organized by the umbrella group GABRIELA in defense of civil liberties. Manila, 2007*

For example, the Visiting Forces Agreement (VFA) has enabled military exercises of U.S. troops on Philippine soil since the VFA's creation in 1998. The Agreement is regarded as an act of intervention in the affairs of the Philippines, one that "tramples on Philippine sovereignty and engenders a mentality of powerlessness and dependence to a 'master', causes human rights violations, breeds prostitution, and endangers the Philippines from an attack of adversaries of the U.S." The U.S. military, which benefits from joint military exercises and familiarizes itself with Philippine territory, inculcates a master-slave relationship with the Philippine military.

Facts	Philippines	Canada
Maternal mortality	230/100,000 births	7/100,000 births
Life expectancy for women	74 years	83 years
Conflict fatalities (average)	736/year	0/year

*Source: UN Human Development Report 2010*

Under the guise of fighting the continuing armed insurgency, rebellions, and the “war on terror”, the Philippine government diverts public funds from promoting and protecting the rights of its citizens to suppressing them in the name of “national defense.”

Militarization of the country can include deployment of troops to villages suspected to be rebel strongholds or where communities contest unacceptable

responsive organizations to uphold and defend their rights, their communities and other marginalized groups. Women form “group studies” and do research to deepen their understanding and analysis of their situation and draw out organizational plans and collective actions in defending their human rights and welfare. They undergo relevant trainings to build their capacity and confidence in bringing their situation/conditions to the attention of the wider public, institutions including

*“Sexual abuse is also used to humiliate women and their communities, impress on them their powerlessness and destroy their moral fiber.”*

development programs of “government and corporations” according to respondents. “Ground and aerial operations may take place, disrupting and even destroying villages. Harassment in various forms takes place [such as] illegal arrests and detentions, setting up of checkpoints and detachments in villages/ communities, ransacking and even burning of homes and farmhouses. Evacuations... take place [where] military operations and firefights between military and rebels occur. Farms are damaged, so are forests when these are burned by soldiers to deny rebels of their hiding places. Water sources are polluted by bombs.”

In the above context, recruitment of village women and youth into paramilitary and military intelligence organizations has become a tactic of divide and rule. “Sexual abuse is also used to humiliate women and their communities, impress on them their powerlessness and destroy their moral fiber.”

Women are organizing themselves into

government at the local to international levels.”

In the Cordillera, particularly among Indigenous women, “women’s organizations have forged unity among Indigenous and other women’s organizations making [groups like] Innabuyog their political centre and source of strength in facing [the] adverse situation that imperils their rights, security and survival.”

Through human rights training facilitated by NGOs, human rights organizations and alliances of women and peoples’ organizations, community groups and women within these groups have become aware of international human rights instruments like the UDHR, ICCPR, ICESCR, UNDRIP, CEDAW and others. “These instruments are integrated in basic human rights and paralegal courses and trainings for communities/local organizations, to equip them in asserting their rights. The procedures and requirements in using any of the international human rights processes are

also studied. Documentation trainings are also provided, especially when complaints are made to government or to international bodies.

Organizations are now becoming more conscious about including women in their delegations and discussions on peace building.

“Overall, the process of peacebuilding is part of building a women’s and peoples’ movement whose programs and actions are responsive to their situation. In the Cordillera, the process of peace-building is a process that enables people to assert their right to self-determination which gives them control of their land and resources being the basis of their survival and identity. In the Philippines, it is part of the overall struggle for national freedom or sovereignty and democracy where resources are used for development for the majority and not for the interests of elites and foreign investment .”

# Appendix A

## List of Questions

- ✓ What are the main causes of conflict in your area/country, i.e., economic, political, ethnic or religious, etc?
- ✓ What are the principle weapons of war used against communities, ie., type of arms, violence against populations, rape, etc?
- ✓ What are the specific consequences for women and girls of the conflict?
- ✓ Who are the principle violators of women's rights, i.e., army, illegal armed groups, civilians, etc?
- ✓ What are women doing to address violence perpetrated against women and girls?
- ✓ Do local organizations/women's groups use international human rights instruments in the struggle for rights, ie., UN Security Council Resolutions 1325, 1820, 1888, 1889? If so, how?
- ✓ What does women's inclusion in peacebuilding mean in your context?
- ✓ Does your country have a National Action Plan for the implementation of UN Security Council Resolution 1325?
- ✓ What are some of the key elements of the Plan?
- ✓ How is the plan being used by organizations and/or women's groups to address gender-based violence?

# Appendix B

## List of Interviews

Chantal Bilulu, Women's Rights Officer, Les héritiers de la justice, Bukavu, DRC

Fahima Hashim, Director of Salmamah, Women's Resource Centre, Khartoum, Sudan

Gladys Manaya, Justice & Peace Officer, Sudan Council of Churches, Juba, S. Sudan

Maurice Namwira, General Secretary, Les héritiers de la justice, Bukavu, DRC

Vernie Yocogan-Diano and Innabuyog (an alliance of Indigenous women's organizations), Cordillera, Philippines

Yolanda Becerra and the Organización Femenina Popular, Barrancabermeja, Colombia

Zaynab Elsayi, Program Coordinator, Sudanese Women Empowerment for Peace (SuWEP), Khartoum, Sudan



# Appendix C

## Agenda

### **KAIROS Women of Courage Roundtable Barrancabermeja, Colombia August 24<sup>th</sup>, 2010**

Morning

Welcome

Objectives for the day:

- ✓ Debrief on Colombia missions
- ✓ Sharing our contexts
- ✓ Way forward: what's next for us?

Principles of communication: Step up, step back. Everyone speaks!

#### 1. Debrief (1.5 hours)

In groups of 3 people, share some reflections on your mission (30 minutes): What did you expect? What was your first impression of Colombia? What are your impressions now? What surprised you about Colombia? What have you learned?

Share these with the entire group (60 minutes)

Break (30 minutes)

#### 2. Sharing our contexts (1 hour)

In groups of 3 people, share some reflections: What commonalities did you find between situations witnessed in Colombia and the situation in your home country? What differences? (30 minutes)

Share these with the entire group (30 minutes)

Lunch

Afternoon

#### 2. Sharing our contexts continued (1.5 hours)

**KAIROS** *Women's Rights: Instruments for Lasting Peace*

With the entire group: What are the main causes of conflict in your area/country, i.e., economic, political, ethnic or religious, etc? What are the principle weapons of war used against communities, ie., type of arms, violence against populations, rape, etc? What are the specific consequences of the conflict for women and girls? Who are the principle violators of women's rights, i.e., army, illegal armed groups, civilians, etc? What are women doing to address violence perpetrated against women and girls? What are national or other levels of government doing, if anything? (1.5 hours)

Break (15 minutes)

### 3. Way forward (1.5 hours)

In small groups, share ideas about strategies for us moving together collectively: what are some ways which we can support each others' movements to promote and protect women and girls? Is there value in coordinating our work? If so, how do we coordinate our work? What do you need? How can KAIROS help? What commitments are we prepared to make? (1 hour)

Share ideas with the entire group (30 minutes)

### 4. Drawing conclusions (30 minutes)

### 5. Closing reflection (20 minutes)