

Engendering Human Security
Final Discussion

[question inaudible]

Melizel Asuncion:

“Thank you very much for that question because actually a lot of the insecurity hasn’t been addressed. Maybe it didn’t come out clear enough in my presentation. I attempted to show the five clustered framework: reconciliation amongst group is one of them. Also, knowledge of the local context which has divisions within them is something that needs to be recognized. Right now Timor-lest is and does have a truth and reconciliation commission. It’s based in Bali but it is mobile. The problem with this commission is that there is no justice. They said that people should just come up and say what happened. This isn’t ensuring human security if that answers your question; I don’t agree with this path. There needs to be concrete justice and actually the UN fails to recognize this commission. People need justice. There needs to be recognition that men and women suffer differently. And I very much think that unless you have that as an aspect that you can have the stable foundation in which a nation can grow.”

Unidentified speaker:

“What I think is still really missing in all this human security talk and peace building talk and everything is the very basic recognition that the root cause of conflict is injustice and inequality, and so going back to your comment, we have to have to keep in mind that right now justice is defined within the courts and laws, which is really just another situation of bringing up winners and losers. Maybe justice is a personal and moral issue to keep justice within a legal and state justice framework is not going to be addressed. It really needs to come down to the community level and the community has to decide themselves what kind of mechanism they want to set up to address this issue of justice. For example, in South Africa the Truth Commission has worked, as they tell us, but you know this is now held as the new mechanism to use in all the new conflicts that came after, so once again, it goes back to this one shoe fits all idea of “if we came up with something that works here, then it must work everywhere”. But I think that what all of these presentations showed was the problem of reconstruction and traditions that conflict and war do liberate. But then in the reconstruction period there is a real backlash to repressive and oppressive social structures again and then using arguments like tradition and that kind of stuff to put women back into there place, which is in the home.”

Unidentified speaker:

“I’m very happy to see a man from Indonesia present amongst the women. I think his topic is about woman promotion. I have seen many gender schools who are only full of women. And I think it is not so powerful if only women go to talk about gender equality – I think men are extremely important if they want to be more active to ensure gender equality. My question is, aside from the political issue, what should women do to demonstrate their equal rights with men?”

[In response]:

“In terms of Indonesia, I think this is a relevant part of the women’s movement. They attempt to get more represented in parliament, and in politics. And, to a certain degree, they are quite successful because now there is a regulation that the political parties should have 30% women in their candidate list for the general election although this is not a strong obligation; some parties put the 30% women in their list of candidates but at the bottom of the list to be elected.

The interpretation of the religious text is particularly important to create a new interpretation of religious teaching – one important step to achieve equality between men and women. Also, in many other societies, the [inaudible] tradition has strengthened the domination of men over women. In Indonesia, religious teaching is also used to justify the indolent situation; as a result, we are lucky to have women’s groups and activists who reinterpret these classical texts, for example, and publish the results of the new interpretation. There are also a lot of problems involving women in Indonesia. They are often the victims of violence; meanwhile, the government supports the mainstream agenda against domestic violence.”

Unidentified speaker:

“You were mentioning the methods of resistance that were used against the company and I noticed they were all outside the company. Do you also mention that there were issues within the company between employers and employees and the differences of the employees? Was there any sort of resistance strategies used within the company as well to make it any better and, sort of tying down the bigger topic of resistance inside and outside, which you find more effective? These forms of resistance are important to think about but there is always the argument – do we go inside these institutions and change them from inside or do you stay outside?”

Melizel Asuncion:

“Currently, actually there are women in the community I divided between the pro and anti-mining so the ones that you heard me speak about were what the anti-mining women are doing. These women, who chose to work for the company, are actually being discriminated against and marginalized because they chose to support the company by working for it; it is lecturing support and not as a means of survival or any other socio-economic reason. That’s the situation there: there is no movement, there’s no resistance within the company, or even if there is, I didn’t see it. So the women that are working for this company actually emphasized their neutrality; they’re in the center, they’re not partisan because the situation is very sensitive at this point. Another point is that the IFUGAO women, although their advocacy against large scale mining in the Philippines is actually very strong, the IFUGAO women who are resisting are actually a group that is largely (inaudible) in the organization of a semantic campaign. I don’t know why. I’ve worked with them for six years and even I am guilty of not paying a lot of attention to them because I was more concerned with filing cases on their behalf and representing them as a homogenous group against large scale mining. The women also recognize that maybe it’s time that they do something collectively potentially in the form of a people’s

organization. But they don't know where to begin. I guess it's a shout-out to us to focus more on them rather than work on a macro-scale advocacy against mining."

Dr Philippe Doney:

"If you'll allow me to conclude I want to thank the panelists. The thing that I want to do this morning is to keep in mind that we're trying to conceptualize human securities; it's not that clear, and what the panelists have done this morning is to discuss domestic violence that needs to bring freedom from fear to the private sphere. The discussion of privacy rights is to some extent a reminder of protection within the private sphere. Within the space of human securities, the discussion of domestic violence was very useful to underscore whose human securities we should be addressing."