

The realisation of economic, social and cultural rights in peacebuilding: challenges for local civil society.

5 July 2017

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Who we are

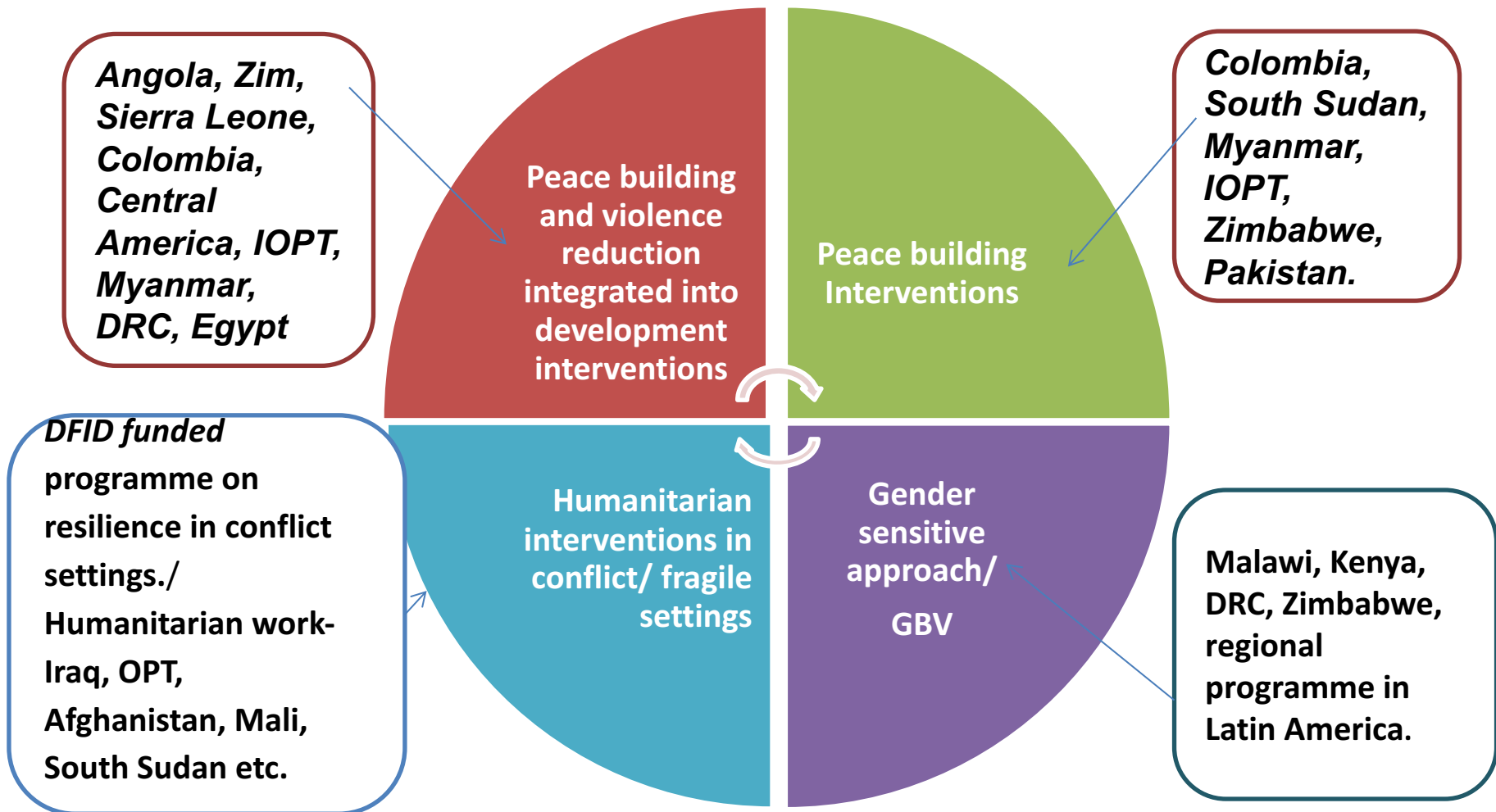
- Established in post war relief.
- Committed to poverty eradication and tackling the root causes of issues.
- Work entirely through local partners in our programme work with a tailored response for each context.
- Believe at the root of poverty is a lack of power and unjust use of power- we engage politically.

How we work on violence and peace building

Lives have changed because of our partners' work:

- Vulnerable women and men living in difficult and violent contexts are safe, secure and protected and are more resilient.
- Gender based violence is reduced, survivors receive adequate support, and women, men and institutions are working to change the conditions which lead to gender based violence.
- Vulnerable women and men feel empowered to successfully challenge the key drivers of violence, efforts are made to hold perpetrators to account but also to inspire them to rehabilitate, and peace building initiatives at all levels are inclusive and contribute to lasting justice and security.

Includes specific interventions and a cross-cutting focus, in the-following areas :



Our understanding of peace building

- Conflict cycle – shift to working more directly *on* conflict.
- Our definitions are evolving and context specific but key to our mandate is transformational change.
- Re-building relationships, hope and trust is a core part of what we do in peace building, grassroots societal engagement.

Our understanding of ESCR

- Failure to deal with economic, social and cultural rights is of major concern to communities we work with. For many partners we work with – ESCRs are the most important issues- often deeply rooted, structural issues.
- The focus on liberal peace and associated market reforms is a concern- to date we've mainly looked at illicit financial flows.

Myanmar

Peacebuilding in Kachin State

Strengthening inter/intra-ethnic peacebuilding in Kachin State

- Reaching 10,000 women and men from six sub-ethnic groups and three ethnic groups in Kachin State
- Implementing partners: Gender and Development Initiative – Myanmar
- 20 people trained in listening methodology. 25 men and women trained in dialogue facilitation. 10,000 people reached. 30-50% participation of women.
- The findings and recommendations emerging from the listening and dialogue process and the stakeholder consultations will be shared with community and political leaders to inform policy making.

Colombia

- **Colombia:** conflict transformation, violence prevention, transitional justice, advocacy, exposing the misuse of violence and power, resilience and accountability.
- **Partners:** the Inter-ecclesial Commission of Justice and peace, Peace Brigades International, Corporacion Colectivo de Abogados Jose Alvear Restrepo, Corporacion Colectivo de Abogados Luis Carlos Perez, ABColombia, DIAL, ODHACO, Pastoral Social de las Diocesis de Quibdo, Cedetrabajo.



James, Christian and Sandro hold a candlelit vigil to remember father and brother who were killed in Colombia

Challenges for local civil society

- Addressing root causes and delivering transformational change is often outside our power and sphere of influence. How can civil society be supported from the grassroots to work with others to be transformational/ holistic? (Sustaining peace/ transformational justice?)
- Everyday concerns related to ESCR can fit outside many peace processes.
- Added challenge of where the state is the key violator or no process exists or the issue is seen outside the 'conflict' lens. (E.G: Central America? Angola?)

Challenges for local civil society

- Donor agendas need to allow for adaptive programming and give long-term support.
- Power and politics are at the heart of our work. Facing highly vested power interests- the pushback is enormous.
- Justice- is often key to our work but who defines what justice is- is it always in the human rights framework? What to do when accountability compromises negotiation/ reconciliation?
- Participation and inclusion of most marginalised remains a challenge- including for civil society.

What might help

- Engagement with donors, academics and practitioners in a way that shapes practice- beware the fragile state agenda.
- A way to integrate civil society more fully into the sustaining peace agenda- and more exploration of what peace building means locally.