PART 1
COMPARATIVE ANALYSIS
Of Peace Movements in Pakistan-India
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SECTION 1

Introduction
Amn-O-Nisa
Amn-O-Nisa, a Tripartite Women Coalition of women from Pakistan, India and Afghanistan was formed in April 2011 to work together for building bridges of understanding through interacting with each other, sharing experiences and coalesce for addressing issues of violent extremism through research, community outreach and advocacy. The members come from diverse range of professional sectors in the three countries and use their individual expertise and constituencies to work for social cohesion and better understanding across the divides. Through their community outreach they link local with national and regional issues and try to find collective solutions.

The Coalition Affirms:
I. The women's rights agenda and provision for affirmative action as enshrined in the Constitutions of the respective countries of Pakistan, India and Afghanistan, and contained in the Universal Declaration of Human Rights, Convention of Elimination of all Forms of Discrimination against Women (CEDAW), Elimination of Violence Against Women (EVAW), and the Convention on Rights of the Child, to which the respective countries are signatory too.

II. That the participation of women in peace processes and social movements is imperative to validate all peace processes, plans and decision making

III. To stand united with our women peace networks across borders in combating extremism and terrorism
IV. That women can no longer be victims of war and conflict; and that women should be recognised as a key resource for peace making in their capacity to negotiate, strive for justice, confront issues collectively, and work as peace activists to heal communities;

V. Women, therefore, must be visible in all formal and informal peace processes;

VI. To emphasise the increasing role of women in the media with a view to promoting gender sensitivity and advocacy of the women's perspective in social and human security issues.

We Act To:

1. Build a roster of women experts on women peace and security

2. Intervene with a positive agenda especially in times of crisis so as to provide a positive antidote and diffuse the crisis of resurgence of hostility and mistrust.

3. Work with youth to help them understand importance of conflict free south Asia and help them in overcoming enemy perception through engaging them in meaningful interventions

4. Use social media including facebook, twitter, you tube, blogs and print media for bringing attention and discussion to issues
of harmony and culture of peace, which are a vital need for the sustenance of prosperity South Asia

5. Encourage and support women and youth interaction across the borders to develop a positive understanding of each other

6. To analyze women's peace movements in South Asia and to assess women's role in peace processes in the region

Our Challenge
The history of Indo Pak relations is overshadowed by deep hostility, mistrust and animosity. Similarly Pak-Afghan relations has always been a victim of conflicting interests. We seem to live in a region, which defies the logic of cooperation where there is more emotion less of reason, less deliberation, more dogma. For the last sixty five years hundreds of peace dialogues, meetings, conferences, agreements at the official and non-official levels have been attempted but the situation remain intense and marred by mistrust.

A strategic move toward a sustainable India-Pakistan-Afghanistan dialogue is to expand and deepen civil society linkages. The time has come for women in the three countries to take a dynamic role in building peace through dialogue and close interaction. The skills and efforts of women, visible today in every arena from business to politics, must be harnessed for dialogue and peace-building.
Our Problem
There is no inquiry into or discussion about the socio cultural impact of this continuous conflict or conflict like situation on communities especially on women. The national security debate in Indo-Pakistan-Afghanistan is elitist and policy decision is restricted to a few security managers. Women have so far never been represented in the national policy debate. The socio politico economic impact of continuous conflict has affected both men and women but women's voice hardly reach the corridors of power.
We need to understand that the Pakistan and India and Pakistan and Afghanistan have much in common: their historical and cultural legacy connects the people over and beyond national borders and political frontlines. Women from the three sides are seizing this reality in order to jumpstart a new women without Borders dialogue to anchor the political efforts to reduce tensions between India and Pakistan in their respective societies.

Who We Are?
Recognizing the important role women play in promoting social cohesion and building peace, Amn-O-Nisa (AON) is an initiative of PAIMAN Trust . It is an independent body consisting of 15 Pakistani, Indian and Afghan women from media, academia, business and social sector. In their professions and beyond, the AON’s members are dedicated to the cause of peace and trust-building through meaning interventions. They want to reach out to their sister across borders to build an atmosphere of trust and advocate with their respective government to include women in peace and security discourse and make peace a priority.
SECTION 3

Gaps in the Peace groups' Initiatives & Way Forward
There are many gaps in the existing cross-border peace movement pursued by Safma, AmankiAsha, PilDat and PIPFPD. They have yet not been able to carry out a shared conflict analysis which can be very useful in developing shared advocacy agenda and strategizing peace work. Further, a huge gender gap is quite visible in their agenda, objectives, approaches and involvement of stakeholders in the peacebuilding across the border.

➢ **Need for a shared conflict analysis:**

The peace initiatives are segmented and none of them have got into a deeper shared conflict analysis and mostly try to discuss issues and offer solution without studying the profile, causes, actors and dynamics of the conflict which are very important in strategizing peace initiatives. A shared conflict analysis is very important for evolving a shared vision for peace and developing shared advocacy agenda which also need to involve women who constitute half of population in two countries. In sheer statistical terms, by virtue of being half of the population, there are around 90 million women in Pakistan and 600 million in India.

➢ **Need for developing a shared advocacy agenda:**

The existing peace initiatives have yet to develop a shared advocacy agenda even in when they have floated some good ideas to resolve bilateral political issues. There is dire need to put in place a shared advocacy agenda which brings in human and people's dimension to the national security and urges on building commonalities and convergences.

➢ **Filling Gender Gaps in agenda, approaches and involvement of stakeholders in cross-border peace process:**

Women are an essential part of conflict resolution and peacebuilding process for many reasons. They are not only affected by the conflict but as an important civil society actor have great potential to play a key role in peacemaking. They are
deeply connected with the society and thereby bring a bottom up approach which is based on positive peace which is sustainable as it addresses the structural causes of the conflict and violence. Women's voice and narrative however, as yet is missing in the agenda as their concerns and perspectives are not giving due importance. By implications, an exclusionary approach is pursued which does not recognize women as major stakeholders in peace and security in the region. There is need to bring in gender dimension to India-Pakistan peacebuilding and develop synergy of women across the border. The Paiman's 'women to women: Building peace, piece by piece' initiative would try to fill this gap.

➢ Building capacity of Women for Peacebuilding

As women are marginalized in socio-economic and political structures on both sides of the borders, their capacity for peacebuilding is very limited. To enhance their capacity, training workshops in conflict resolution and peacebuilding skills is very important. A shared gender analysis of the conflict; an understanding of gender role in peacebuilding; developing of a shared vision of peace and a shared agenda for advocacy and building synergy with other stakeholders through networking and interaction with the policymakers and officials on both sides of the borders. There is need to strength women peace constituency on both sides of the borders.
PAIMAN’s Profile

What is PAIMAN?
PAIMAN- an Urdu word meaning Promise, is pro-active in functioning, pro-people in thinking, result oriented in projects and participatory in training methods. PAIMAN’s promise revolves around linking people and communities to opportunities by realizing potentials and widening their horizons.

PAIMAN is a non for profit organization that strives for the socio-political and economic empowerment of marginalized groups particularly women and minorities.

PAIMAN’s Status
PAIMAN is registered with the Joint Registrar of Islamabad Capital Territory as a Trust Fund under the Trust Act of 1882.

PAIMAN’s Services
PAIMAN’s multi-faceted services encompass capacity building, economic and social development of community partners, research and advocacy, serving as a resource centre for dissemination of updated information in relevant areas like income generating opportunities to marginalized segments, Gender Justice, Crises management, Rehab and relief efforts through updated databases and policy briefs; and holding of workshops, as well as serving as a platform for civic action for positive change through community mobilization and advocacy.

Vision
PAIMAN envisions a progressive, tolerant, educated and dynamic civic society where sovereignty is reflected through empowered communities and motivated individuals; where law and order guarantees fundamental rights of each individual regardless of gender, creed, age, social status, religion, political beliefs or physical attribute.

Mission Statement
PAIMAN’s mission revolves around linking people and communities to opportunities by realizing their potentials and widening their horizons through meaningful initiatives that change their lives for the better. It aims to provide through its research, capacity building, mobilization and support services and advocacy, the relevant connectivity between problems of community development and substantive solutions.

Thematic Areas
1. Governance and Democracy
2. Gender and Development
3. Health and Education
4. Peace building and Conflict Transformation
5. Human and Institutional Development
6. Livelihood and Enterprise Development
7. Disaster and crises Management
8. Community Infrastructure Development

PAIMAN’s National Network and Linkages
PAIMAN's has the largest network of socially and politically active women trainers, social mobilizers and researchers exists across Pakistan. PAIMAN undertakes national and international trainings of the network's members in the art of leadership development, credible & transparent electoral process, gender sensitization, gender mainstreaming, gender budgeting, gender based violence, women's role in transforming the political process, political agenda and political institutions, democracy & governance, advocacy, media relations, networking, micro-enterprise development and conflict transformation and peace building.

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