



9th Anniversary of September 18th

HWPL World Peace Summit

Implementation of Multidimensional Strategies
for Institutional Peace

ROUND TABLE DISCUSSION REPORT

Saturday, 23rd September 2023

Dandenong Civic Centre, Dandenong, Australia



HWPL



IWPG



Acknowledgement

We would also like to acknowledge the traditional owners of the lands throughout Australia in which we work and live. We pay our respects to the Elders, past, present, and emerging.

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ABOUT HWPL

HWPL is a non-governmental organisation registered with the Seoul Metropolitan Government of the Republic of Korea. It is associated with the UN Department of Global Communications (DGC) and in Special Consultative Status with the UN Economic and Social Council (ECOSOC). In keeping with the spirit of the Declaration of World Peace, that HWPL aims to achieve world peace through the heavenly culture and restore the global community with light, we are carrying out peace activities all across the world.

With our partner group, the International Women's Peace Group (IWPG), and our affiliate group, the International Peace Youth Group (IPYG), HWPL is leading an international peace movement with leaders in all walks of life without being limited by national, cultural, or ideological boundaries. Moreover, we seek to contribute to the UN Sustainable Development Goals by spreading a culture of peace through various means such as forums, education, volunteer work, and campaigns.

In Melbourne, HWPL has been working with multicultural communities, religious leaders, and youth organisations to promote a cultural of peace and build support for the DPCW.

HWPL's peace activities will continue until sustainable peace is assured for future generations.





ABOUT THE ROUNDTABLE DISCUSSION

HWPL's Round Table Discussion is part of the 9th Anniversary of the September 18th, World Peace Summit. The September 18th HWPL World Peace Summit is a platform for people worldwide to lead and engage in discussions to create a world where peace, law, order, and culture are preserved. In the sessions, events are categorised into international law, religion, education, media, women, and youth, and many panelists are involved, from experts of various fields but also related persons from governments and civil organisations.

In Melbourne, HWPL's Round Table Discussion was held on the 23rd of September 2023 in the Dandenong Civic Centre, City of Greater Dandenong. Led by various topic questions specific to each speaker and their line of work; the round table discussion aimed to bring some light and potential solutions to some of the major issues affecting the global peace village.

Specifically, the round table discussions were created to tap into the experienced problem solving minds of 10 renowned keynote speakers in the subcategories of Peace Education, Humans Rights and the Declaration of Peace and Cessation of War (DPCW) International Law.



Topic of Discussion

Declaration of Peace and Cessation of War (DPCW)

1. What is the main problem for global peace in terms of ethno-religious conflicts in international law, and how does the DPCW try to address it?
2. What has Australia done well and what has it struggled with in promoting peace in the Indo-Pacific region, and how might the DPCW have influenced the government's approach?
3. What challenges are faced by local councils to achieve community connection and how will the principles of the DPCW address these challenges?

Human Rights

1. How can we achieve women's peace and security through DPCW on a local level?
2. What are human rights violations in Myanmar, particularly those related to religious rights? What initiatives or actions have been taken to address these issues?
3. What intercultural problems is Australia currently facing? And what is needed to resolve this issue?
4. How to effectively negotiate with the government to support human rights?

Peace Education

1. What is the life of a refugee and how could peace education help the second generation?
2. What environments are good for youth engagement to conduct Peace Education?
3. What does the Peace Education Training teach us and what can it do?



DPCW ROUNDTABLE

Objective of Roundtable

To conduct an analysis of challenges encountered within three distinct sectors of society and assess the effectiveness of the DPCW (Declaration of Peace and Cessation of War) in addressing these issues. Additionally, we will investigate practical steps to address the challenges.

Our Participants

Assoc. Prof. Costas Laoutides

A distinguished researcher at Deakin University, specialising in international relations, separation, conflict, and self-determination of ethno-religious minorities. He also brings extensive experience working with minority communities in Myanmar.

Professor John Langmore

A renowned expert and leader in the public service and international relations. With a career spanning roles in Papua New Guinea, the Australian Parliament, the United Nations, and academia, Professor Langmore brings a wealth of experience to our round table. Additionally, he chairs the Initiative of Peacebuilding at Melbourne University.

Dot Haynes OAM

A dedicated community advocate and recipient of the Order of Australia Medal (OAM). She brings a wealth of experience as a former councillor of Manningham for 8 years and her experience in all aspects of community, from interfaith work to Returned and Services League (RSL).



Q. What is the main problem for global peace in terms of ethno-religious conflicts in international law, and how does the DPCW try to address it?

A/PROF. COSTAS LAOUTIDES

Assoc. Professor of International Studies in Deakin University

The DPCW is an architecture for peace. The 1945 UN charter ensured there would be no questions about the change of territorial borders and no revisionism, existing borders must be respected. The exception was the decolonisation period where colonial powers had to give up their territory. The rule was to respect the state sovereignty of every country, all countries are equal no matter how big or small.

However ethno-religious conflicts are major contributors to genocide. The UN did consider that some communities cannot co-exist within states, leading to genocides. Starvation is used as a tool of war, as well as other methods. Sovereignty declines when states regress. When a minority is concentrated in a particular region, it's possible that a new independent state should be recognised, and could become equal as a state and have international presence.

Article 5 of the DPCW addresses that we do not have rules for how a community becomes an independent state. There is reluctance to have rules around that. What happens is minority groups try to find patron states to develop the capacity to separate. We should not allow power to decide if a community has a right to be independent.

Article 9 of the DPCW addresses that the identity of the state is the bonding agent. Currently people who belong to the same group form a political community according to religious or ethnic groups. It should not be dependent on religion and ethnic community. Ethno-religious conflicts and genocide result in people being killed for who they are, and not because of what they have done. Citizenship should not be dependent on religion, colour or identity. We should not remain stuck with the 1945 UN Charter.

The challenge for the DPCW is it will need to go further in future, by addressing when states lose the right to sovereignty over people due to human rights abuses, and when international intervention to protect human rights is warranted even when it violates state sovereignty.



Q. What has Australia done well and what has it struggled with in promoting peace in the Indo-Pacific region, and how might the DPCW have influenced the government's approach?

PROF. JOHN LANGMORE

Chair of the Board, Initiative for Peacebuilding at University of Melbourne

Presentation on Australia's involvement in regional peacekeeping in the Pacific using the Solomon Islands example, which involved intervening in domestic affairs of another country at the Government's invitation.

The origin of the conflict came from Western colonisation. The British favoured the Malaitans (who were from one particular island), because they worked hard. They obtained land which belonged to the Guadalcanal peoples on another island where the capital was. This land distribution led to conflict between the peoples. This led the Guadalcanals to drive back the Malaitans to their original island in violent ways. The conflict became serious as 200 people were killed.

There was an initial attempt in Australia to facilitate a peace agreement. However due to the vagueness of this agreement and a lack of clear terms and outcomes, none of the military groups are serious about the disarmament.

The conflict grew, and 6 Anglican priests were murdered, as well as others, and there were rapes etc. Achieving order seemed impossible. Australians wondered if Australian intervention was appropriate. However it was decided that Australia will send an intervening force after the government requested help.

This intervention was unusual in that it could not be taken to the United Nations Security Council for approval because China would veto it due to the Solomon Islands' recognition of Taiwan. This involved violent intervention using force, and the local people welcomed it as it restored order. The Pacific Islands Forum unanimously supported the intervention and so did the United Nations.

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Q. What has Australia done well and what has it struggled with in promoting peace in the Indo-Pacific region, and how might the DPCW have influenced the government's approach?

PROF. JOHN LANGMORE

Chair of the Board, Initiative for Peacebuilding at University of Melbourne

The Regional Assistance Mission to Solomon Islands (RAMSI) was done in partnership with Solomon Islands government and involved police and military forces from Australia, NZ and 5 other pacific islands. It was also ensured that Pacific islanders were always engaged in the process with police, military, officials etc. It was also an integrated mission with lots of planning. The main issue was that RAMSI did not have a process for identification of reason for the conflict, or attempt to resolve the cause of the conflict and engage in active peacebuilding by addressing the causes. The intervention cost approx. \$2-3 billion dollars AUD. There were some successful efforts in disarmament via weapons amnesties etc.

The conclusion was Australia did not have a proper peace building framework or commitment in place to help the Solomons (which is what DPCW Articles 5, 8 and 10 would address), but was only willing to use force in peacekeeping. A number of these problems still remain unresolved today and cause issues in the Solomon Islands.



Q.What challenges are faced by local councils to achieve community connection and how will the principles of the DPCW address these challenges?

DOT HAYNES OAM

*Secretary for Returned and Services League of Australia (RSL) Doncaster,
Manningham Interfaith Network (MIN)*

Discussion on the challenges at the council level in engaging in peacebuilding with communities and that such efforts are largely tokenistic.

Involving councils with schools was one way to reach out into different communities, but this took a lot of effort to advocate for. Promoting the principles of the DPCW and having people support these principles and act in accordance with them will help promote peace. This includes calling out people who act contrary to these principles.

The issue is tokenistic peace in the community. There is so much money available to achieve more, but more is not being done. For example, there is less importance on neighbourhood meetings. Councils do not try to make different faiths communicate, and they do not get the community or schools to do it.

Most importantly, we need to have our own inner peace. Local government is good at making laws to impose things on people according to their own agenda.

There are people who control money, power, with their own ideals and desires. If we do not call them out, they will push their own agenda. People have their own sovereignty and should feel free to live in accordance with their beliefs. We must call out threats and strong words people use.

We need people to actively write to their politicians, as the politicians will move based on what the people want.

All these things place importance on Article 10 of the DPCW, spreading the culture of peace. For more peace, we need more people standing up. Freedom of religion is also so important. Ultimately we need to ask the question, are you pushing your own agenda or an agenda of unity?

Conclusion

In conclusion, the discussions highlighted that the existing legal frameworks at the international level, the Australian national level, and to some extent the local level are deficient in building peace between different ethno-religious communities. The existing 1945 UN charter was not designed to deal with these issues. Nor does Australia have a Peacebuilding policy that addresses ethno-religious conflicts, which became obvious in our intervention in the Solomon Islands. Local councils have some mandate to make peaceful, harmonious communities but this is often done tokenistically with unclear guidelines and minimal resources.

The DPCW was acknowledged to provide the framework and legal principles to advance changes in these areas. It is clear more needs to be done to implement these principles but also ensure people understand the importance and are aware of the need for them. Furthermore, programs and resources will need to be developed to help achieve this. Bringing different communities together at the grassroots level will need to be a part of this, but this is difficult to achieve. Utilising common institutions for community engagement such as schools could be one way to do this more effectively.

Next Steps

We need to raise awareness of these issues in the general community through workshops and working with minorities and tertiary students (potentially through educational institutes) to explore contemporary issues relating to ethno-religious conflict, and in turn make it relevant to the wider Australian political discourse.



HUMAN RIGHTS ROUNDTABLE

Objective of Roundtable

Explore the significance of the Declaration of Peace and Cessation of War (DPCW) in addressing human rights issues and integrating the principles into Australia's policies and practices through the discussion.

Our Participants

Sarah Chong

Sarah is a multicultural community leader, social justice influencer, and co-founder of grassroots initiatives. She is deeply committed to feminism, human rights, and empowering migrant and refugee communities to prevent family violence and promote gender equity.

Bruce Atkinson

Former MP for the Liberal Party, Bruce is a passionate advocate for multicultural communities and human rights. He focuses on increasing Australian involvement in human rights and is a strong supporter of peace and multiculturalism.

Rual Thang

Rual is a researcher at the Armed Conflict Location & Event Data Project (ACLED). He monitors political violence in Myanmar, documenting political conflicts and civil society's role in them.

Professor Ian Howie

Ian is Adjunct Professor in International Studies at RMIT University and Associate Professor in Nossal Institute for Global Health at The University of Melbourne. He brings over 30 years of international development experience, including roles within the United Nations. His work spans various countries, focusing on population, development, and human resources.



Q. How can we achieve women's peace and security through DPCW on a local level?

SARAH CHONG

Team Leader in MiCare

She was concerned about the lack of focus on gender issues in the DPCW (Declaration of Peace and Cessation of War). She found it alarming that the document does not specifically address women's rights and security, especially considering the increasing instances of gender-based violence. The speaker questioned how the DPCW can be applied effectively at the local level and suggested that it needed a more precise and relevant interpretation to address these concerns.

Q. What are human rights violations in Myanmar, particularly those related to religious rights and what initiatives or actions have been taken to address these issues?

RUAL THANG

Myanmar Researcher in political conflict

He spoke about the current situation in Myanmar: Myanmar has diverse ethnic communities, where Buddhism is a significant part of national identity. However, the rise of Buddhist nationalist movements has led to preferential treatment of Buddhism over other religions like Christianity and Islam. In 1961, Buddhism became the state religion, causing conflicts. The 2008 Constitution reinforced Buddhism's special status among citizens, leading to oppression of minority groups, forced conversions, and destruction of religious symbols. Myanmar enacted laws known as the "four package laws," emphasizing Buddhist preferences. Buddhist nationalist movements, like the 969 boycott and anti-Muslim hate speech, fuelled tensions. This escalated with riots against Rohingya Muslims in 2012 and deadly violence in Meiktila in 2013. In 2017, a "clearance operation" targeted Rohingya Muslims in Rakhine state, sparking a humanitarian crisis.



Q. What intercultural problems is Australia currently facing? And what is needed to resolve this issue?

BRUCE ATKINSON

Former Member of Parliament

In Australia, the pandemic isolated multicultural communities, causing tensions, especially for the Chinese. Housing shortages and negative media coverage affect immigrants and refugees, including economic migrants. Conflicts among migrants from different backgrounds worsen the situation. Fragmented leadership is a problem. Young newcomers often lack support. Human rights, critical for peace, are often overlooked globally. To address this, we must recognize their relevance to economic and environmental issues like climate change. Building understanding and respect in communities, improving services, education, and supporting better leaders are essential for inclusivity.

Q. How to effectively negotiate with the government to support human rights?

PROF. IAN HOWIE

Adjunct Professor of International Studies in RMIT

During his time as the UN ambassador to China, he was tasked with negotiating changes to China's one-child policy. This policy conflicted with the Universal Declaration of Human Rights, which upholds the dignity and equality of all individuals. In 1994, international discussions in Cairo reaffirmed the right of couples to decide the number and spacing of their children responsibly. However, countries retain the right to interpret and act on global agreements based on their national laws and priorities. China's one-child policy, mostly uniform across provinces, imposed strict rules on urban and rural couples, with penalties for violations. Ethnic minorities were allowed three children. Negotiations took three years, following a strategy of sticking to our position. While the policy didn't completely change, China did moderate it. His role as UN ambassador also involved negotiations with North Korea and Rwanda, broadening his experience in international diplomacy.

Conclusion

In conclusion, the discussions highlighted the need for greater attention to women's peace and security, both locally and globally. There were concerns about the current state of international agreements, like the DPCW, and their ability to address specific issues, such as women's sovereignty over their reproductive rights. The challenges in various countries, including China, Myanmar, and Australia, underscored the importance of grassroots efforts, representation in leadership, and understanding the cultural dimensions of conflicts. Education, support services, and a focus on individual sovereignty were seen as essential steps towards building more cohesive and inclusive communities. The discussions also acknowledged the complex nature of human rights issues, especially in diverse global contexts, and the need for continued advocacy and action to address them effectively.

Next Steps

- Facilitate dialogues between various ethnic and religious groups, promoting interfaith and interethnic harmony and reconciliation.
- Organise periodic roundtable discussions with these figures and other experts to continue addressing emerging human rights challenges and refining strategies for peace and conflict resolution.
- Conduct public awareness campaigns, workshops, and/or events to educate people about the importance of peace, human rights, and the DPCW



PEACE EDUCATION ROUNDTABLE

Objective of Roundtable

The objective of the roundtable was firstly, aims to underscore the pivotal role of peace education in addressing pressing societal issues. Secondly, it seeks to foster a deep appreciation for the significance of peace education in nurturing tolerance and empathy. Thirdly, the Roundtable aims to make Melbourne, Australia, a central hub for advancing peace education initiatives. Lastly, it endeavours to identify and develop effective strategies for the integration of peace education within Victorian schools and communities, with a strong emphasis on promoting cultural integration and understanding.

Our Participants

John Gulzari

John Gulzari is a professional speaker and storyteller focusing on Asylum seekers, Refugees & Migrant stories. He is a renown Refugee Advocate as well as a president for Music, Arts, Culture of Hazara Identity in Dandenong, Inc

Marama Kufi

Marama Kufi is the Director of Oromia Support Group and a human rights advocate. He is a refugee from Oromia and has been working as a community development officer in Monash University

Lensa Dinka

Lensa Dinka is a Representative of Oromia Support Group. She is also works in SBS Oromo Radio sharing news in Oromo Language.

Peter Aguto

Peter Aguto is the CEO & Founder of Multicultural Youth Support Services (MYSS), a non-profit organisation that seeks to build resilience in young people who come from marginalised multicultural communities. He is undertaking case study research to identify and bridging intergenerational gaps - experiences of young African Australians in the juvenile justice system.

Rabecca Mphande

Rabecca Mphande is the President and Co-founding Director of AfriAus iLEAC: Inspire Lead Educate Advocate for Change (AfriAus iLEAC) and Chairperson for Pan African Australasian Diaspora Network (PAADN) Women, Men & Gender Equity. She is also an educator for 34 years, currently teaching English, English as an Additional Language, Literacy and Humanities at Hampton Park Secondary College in Victoria since 2004.

Q. What is the life of a refugee and how could peace education help the second generation?

JOHN GULZARI

Refugee Advocate, President for MACHID, INC.

John Gulzari emphasised the significance of consistent reminders to encourage individuals to become better people. He suggested that simple tools like small posters can effectively promote ethical behaviour and personal growth. He highlighted the unique human capacity for continuous learning and personal development, stressing the importance of wisdom and ethics.

Q. What environments are good for youth engagement to conduct Peace Education?

PETER AGUTO

Ceo & Founder of Multicultural Youth Support Services (MYSS)

Peter Aguto underscored the need for individuals to become ambassadors of peace and learn about peace from a young age. He addressed the cultural identity crisis faced by children, emphasising the role of peace in resolving these issues and promoting harmony within communities and schools.



Q.What does the Peace Education Training teach us and what can it do?

MARAMA KUFU

Director at Oromia Support Group Australia

Marama Kufi spoke about the central role of peace in the Oromo community and the holistic approach required to achieve it. She identified three key components: education, action/practice, and change. He stressed that peace education should start at home, extend across different age levels, and be integrated into schools, with a focus on instilling peace in the minds of individuals.

LENSA DINKA

Representative of Oromia Support Group Australia

Lensa Dinka stressed the importance of incorporating culture into education to help students learn positive values. She highlighted that peace starts at home and suggested integrating cultural elements into the curriculum. This would enable students to not only gain knowledge but also develop a deeper understanding of culture and peace.

RABECCA MPHANDE

President & Co-founding Director of AfriAus iLEAC

Rabecca Mphande discussed the origins of conflict, emphasising that wars often begin in the mind. She advocated for peace initiatives to begin within families to nurture future leaders. She proposed the development of research and action plans in schools, involving young people and collaborating with various stakeholders, including teachers, to support children. She also recommended promoting critical thinking among students and suggested creating peace clubs and utilising social media platforms to spread awareness.

Conclusion

In conclusion, the participants discussed various approaches to implement peace education in Victorian schools and communities. They emphasised the need to start early, involve families, and engage with different levels of the education system. The proposed ideas included integrating peace education into the curriculum, fostering cultural understanding, and leveraging social media and community-based initiatives to promote peace.

Next Steps

- Begin the process of translating peace education materials into various languages to increase accessibility for diverse communities. Identify key languages and prioritise translations accordingly.
- Initiate discussions and partnerships with local schools, councils, and government education departments. Prepare proposals outlining the benefits of such partnerships. For example, incorporating the education to collaborate with ESL program coordinators and educators to incorporate peace education content into existing ESL curricula. Through identifying the role and responsibility of the stakeholder, we can further create a plan to integrate it according to the needs of their community and municipality.
- For further promotion, panellists supported the idea to launch peace campaigns and create a distribution plan in order to promote the awareness of the importance of peace education.



Human Rights Discussion Table



Declaration of Peace and Cessation of War (DPCW) Table



Peace Education Discussion Table



Declaration of Peace and Cessation of War (DPCW) Table



Mr. Rual Thang, Myanmar researcher in political conflict



Ms. Sarah Chong, Team Leader in MiCare



Prof. Ian Howie, Associate Professor of International Studies in RMIT



Mr. Bruce Atkinson, Former Member of Parliament



Dot Haynes OAM, Secretary of Returned and Services League of Australia (RSL) and Manningham Interfaith Network (MIN)



Associate Prof. Costas Laoutides, Assoc. Professor of International Relations in Deakin University



Mr. John Gulzari, a refugee advocate and President of Music, Arts, Culture of Hazara Identity in Dandenong (MACHID.INC)



Mr. Marama Kufi, Director of Oromia Support Group Australia



3 Table Discussions (DPCW, Human Rights, Peace Education)



DPCW table sharing their written peace pledge to end the event



Human Rights table sharing their written peace pledge to end the event



Peace Education table sharing their written peace pledge to end the event



HWPL Round Table Discussion, September 2023, City of Greater Dandenong



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