

AN ACTION-RESEARCH PROGRAM CONDUCTED BY McGill's *Centre for Developing-Area Studies*
AND THE *Women's Centre of Montreal* IN COLLABORATION WITH THEIR PARTNERS

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Gender

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and Human Security Issues

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F R O M T H E D I R E C T O R S

If I had to summarize the contents of the current Newsletter of *Gender and Human Security Issues*, the words **solidarity** and **taking charge of oneself, and collectively as a whole**, would first come to mind.

I am always impressed and deeply touched by the remarkable ability women seem to have at being supportive of and helpful to each other. Beyond frontiers and continents, and in spite of diverse cultures, beliefs and languages, women realize, whenever they share their personal experiences, that a common thread unites them in their role as women. They all experience in their lives, at one time or another, oppression, discrimination and violence of some kind. Even though the social, economic and political context may vary, women's needs and the means women develop to solve them, whether for the individual or the community, are very similar and are testimony to their unique sense of solidarity. The topics covered in the current issue of *Gender and Human Security Issues* are fine examples of such solidarity and a reminder of the importance of pursuing our action on an individual and collective basis in order to improve our living conditions and those of future generation.

Johanne Bélisle, s.w
Co-director

Our major three-year research program on *Gender and Human Security Issues* is well underway as this second Newsletter illustrates. As a result of the program, women traumatized by war and now residing in Montreal are being assisted through group sessions at the Women's Centre of Montreal. As well, members of our partner organization in the East African region, EASSI, were part of a solidarity team of African women who visited women in Somalia to learn more about their situation. These activities are described more fully in the following pages.

War and conflict displace people, create refugees and do inordinate damage to our societies leaving their wounds, their scars and their hardships. Our task is not only to understand these conflicts but also to assist in all ways possible to instill a culture of peace in our troubled world. Towards that end, in this Newsletter, members of our team raise issues of women's health and women's role in peacemaking; they also describe a video developed for understanding gender-based violence; and they suggest relevant readings. Researchers need these important resources in order to promote peace and tolerance without which there can be neither development nor equality.

Rosalind Boyd, Ph.D
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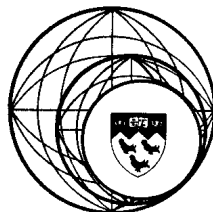
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The Centre for Developing-Area Studies (CDAS), McGill University, founded in 1963, is an interdisciplinary institution facilitating and conducting research on development issues primarily with a social science perspective related to developing areas.

www.mcgill.ca/cdas

Workshop for the Partners in the Program

Partners in the Gender and Human Security Issues Program will meet on 9 November 2001 for a one-day workshop. The main objective of this event is to gain a better understanding of the work done by each partner in the program, as well as to see how each dimension interrelates and enriches the whole program. Preliminary themes to be discussed are:

Le concept de sécurité humaine appliqué au programme d'aide canadien au Rwanda / Myriam Gervais;

Briefing on fieldwork in Palestine: The Women's Movement; From Grassroots Organizing to NGO Professionalization / Manal Jamal;
Gender Dimensions of Trauma With Demobilized Soldiers in the Great Lakes Region / Rosalind Boyd;

The Work of EASSI / Maude Mugisha;

Femmes et violence organisée: modèle d'intervention / Women's Centre of Montreal (Anne Benoit, Maria Camila Chica);

The Experience of Migration; Proposing, Not Imposing Empowerment / Bilkis Vissandjée;

Topic Contextualizing Girls, Sexuality and Violence: Some Lessons Learned from South Africa / Claudia Mitchell.

For more information, please contact Suzanne Boutin.



The mission of the Women's Centre of Montreal is to provide services to help women help themselves. To accomplish its mission, the Centre offers educational and vocational training, information, counselling and referral services. This non-profit organization communicates women's concerns to the public and acts as a catalyst for change regarding women's issues.

www.cedep.net/~cfmwcm

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Online version of the Gender and Human Security Issues Newsletter: www.mcgill.ca/cdas/gender&security/news.htm

The Gender and Human Security Issues Newsletter is produced twice a year

Women who have experienced organized violence in their native country and who have just recently arrived in Canada all face the need to reconcile their psychological state and the difficulties of adapting to their new surroundings. War, during which they have all been in various degrees threatened, brutalized, held in captivity and witnessed the disappearance or death of loved ones, often leaves them, amongst other after-effects, in a state of post traumatic stress. In addition, they now find themselves in exile, which is often accompanied by states of separation anxiety because husbands and children most often have been left behind in their native country. For the vast majority of these women, the integration process in the host country takes place despite these unprocessed traumas, separations and grievings, solitude, non-recognition of their professional status, and the financial instability they now find themselves in. All of these factors combined place these women at high risk for developing a condition of major depression. Moreover, anxiety generated by the uncertainty of whether or not they will be granted refugee status can exacerbate these difficulties. The Women's Centre of Montreal helps women to harmoniously integrate these life altering changes by offering self-help group sessions using an art therapy approach.

The Art Therapy Approach

Anne Benoit

Art therapist and group facilitator, Women's Centre of Montreal

Within the framework of a self-help group using Art Therapy, our goal is to engage women in a healing process by allowing them to symbolize their traumatic experiences and helping them to begin to stabilize their current situation. The integration of their traumas is a long-term process.

Art Therapy is part of the family of the Creative Arts Therapies (or mediation) where individuals are invited to represent their thoughts and express their feelings through medias such as drawing, collage or modeling. Under the guidance of an Art Therapist, the individual is able to explore both the conscious and unconscious material represented in the artwork. The creative process enables individuals to focus inwards and facilitates expression by allowing emotions to be channeled and contained, while being given some shape or form. Since Art Therapy allows repressed material and emotions to be released, it holds a cathartic value.

However, though emotions that are transformed into images often lose their invasive power and stabilize on their own, Art Therapy emphasizes the use of art materials to absorb psychic conflicts and to transform emotional contents into some shape or form. Projected on the paper, psychic contents are contained and reflected back to the individual who, with the help of the Art Therapist, can look back at the artwork. The therapist may then invite the participant to engage in a dialogue with the image or to meet or confront her creation. A "transitional space" is thus created, allowing interplay to occur between the content that is represented through the art, the participant and the therapist. When the content that is represented is experienced as threatening, the participant may choose consciously or unconsciously to speak about her experience indirectly by using metaphors. This allows the participant to distance herself from the immediate emotional content and still process

threatening contents in a safe and gentle manner.

To describe how Art Therapy can be used to help these women, I have chosen 5 interrelated aspects of the psychological state which they find themselves in and for each one of them, I explain the specific impact of Art Therapy. These aspects or symptoms are: fear, loss of identity, helplessness, disassociation and expressionless.

First, there is a built-in fear that is registered in the memory. The traumatic event is constantly relived: memories, nightmares, obsession with repetition, and feelings of despair for the future. Also, the loss of identity is experienced, i.e. a lack of reference point that can be accentuated by the upheaval and instability of their present life. The link is broken with the continuity of personal identity and with the adherence to a social group/culture. Paralyzed with fear and loss of all terms of references, these

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women are susceptible to experiencing a profound sense of helplessness. To protect themselves from this pain, they resort to disassociation (“putting the pain outside of themselves”) and as a result, experience difficulty in expressing what they feel because they currently disown it.

Fear structure – to develop a feeling of security

When the intensity is too much to bear, the psyche has trouble containing the pain. It is the role of “words”, in verbal therapy, to contain this pain and to give it form. Often though, when faced with emotions that are too strong to bear, the individual cannot find the verbal equivalent; no one word can translate the intensity or the confusion experienced. In Art Therapy, even a scribble/doodle or a stick-figure drawing can become the venue through which the intensity of the feelings can be expressed, acknowledged and processed in a safe environment. Art Therapy is a non-intrusive approach where the individual is in control of the information that is unveiled from the artwork. The artwork has the capacity to contain and translate emotions and experiences that are beyond words. The distance created between the individual and the artwork, in addition to the fact that the s/he has control over what is unveiled at what rhythm are the conditions that create a sense of safety necessary to begin to dismantle the structure of the fear.

Loss of identity – regaining one’s identity and a sense of “I”

This consists of breaking away from the confusion and making sense of the pain and finding points of reference within the self and through others. It is the trust in oneself and the trust in others, society and humanity that has been shattered. In Art Therapy, the “I” plays a major role, as it is “I” who creates. The creation

comes from me, and “I” can look at me, through the artwork without danger because “I”, the object, am only a drawing.

I am aware of who I am in terms of a person who is suffering, but also in terms of an independent being, capable of “doing”: I move from a passive state as a victim, to an active state as participant in a creative activity. From now on, I will have some control over my history because “I” am the one who creates the meaning of my history, thereby becoming the actor of my life. In a group, within a secure setting, “I” meets other “I”s and we develop cohesive links, identification and a feeling of belonging to the group. These links are self-revealing and help me find a human feeling of continuity. Also, the dimension of the subject “I”, the active dimension of “doing” and the concrete aspect of the manipulation of the art materials contribute to the process of establishing roots, in the sense of a personal identity, remembrance and peace with oneself.

Helplessness – empowerment (reinforcing the self)

Associated with the idea of growth, creative activity brings one’s life impulses into awareness and acknowledges one’s strengths. This enables one to mobilize and build inner strength by rearranging one’s inner resources. Using art to express oneself helps to liberate one’s inner potential, creativity and individuality. This helps to regenerate and transform one’s sense of inner power. By focusing on the personal expression of the woman and on the interpretation she provides of her artwork, we seek to identify and acknowledge her personal strength and this is where the healing process is to begin. When visualizing and creating their artwork, participants often

experience a sense of renewal with their spiritual self. This is often the basis for an initiation or a continuation of the reconstruction process of the self and the integration of the traumas. When the individual discovers her creative potential, she realizes that she is capable of completely transforming her pain and that will help her discover her capacity to repair and re-create her own life.

Disassociation – integration

If the pain is such that the individual prefers to disassociate herself from it and deny it, she becomes a stranger who can turn against herself. How can one learn to recognize this pain and then own it, in order to tame it and transform it in a creative fashion? The art symbolizes her pain: in seeing herself in her drawing, the woman begins to integrate this pain as something belonging to her (all the while maintaining a safe distance) but all the while with meaning beyond what she used to believe. Creativity stimulates the right hemisphere of the brain (holistic, intuitive and related to the emotions and images) in a way that favors a steady flow of exchange with the left hemisphere (logical, analytical, verbal). The creative synthesis encourages tolerance of ambiguity and acceptance of the paradox, which is an important aspect of the integration process.

Expressionless – liberate expression

A rule of thumb in Art Therapy is that everyone is creative and that creativity does not require either talent or prior competence; the focus is not on product but on the process of self-expression.

One of the principal objectives of the self-help groups is to help the individual to gradually break her silence and isolation to discover moments where she can simply find pleasure in the experience of existing.

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The Challenges of Including Migration and Gender as Determinants of Health

Bilkis Vissandjée, Professor, Nursing, University of Montréal

Immigrant women may share particular conditions and inequalities during the integration process but it is important to remember that they form a heterogeneous population - and within each ethno-cultural group there is a high degree of diversity. Women, immigrants, refugees, Aboriginals, the elderly and children have all been identified as Canadian sub-populations that witness inequalities in health. Immigrant women, especially recent immigrants, face a triple jeopardy of simultaneously belonging to various marginalized groups. This triple jeopardy is a result of discriminatory perceptions and practices as well as structural barriers aimed at: visible minorities, suffering from diverse forms of ethnic or racial prejudice; women, from systemic sexist behaviour; immigrants, dealing with adjustments to a new language and society. At times, their own cultures and family status interact with gender relations to add an additional barrier to care and integration in the host society. Therefore, immigrant women often fall into two or more of the “vulnerable groups” at higher risk for inequalities in health, indicating an urgent need for sex, gender and culture-specific research and health policies that reflect the contextual and environmental factors inherent in the changing life conditions of immigrant women.

It has been argued that the migration experience itself should be considered a determinant of health, as it constitutes a health risk through its association to a period of significant adjustment and stress. The decline of migrant health and well-being is thought to be related to multi-dimensional individual and ecological factors such as: language barriers; cultural shock; loss of socio-economic status; lack of professional accreditation or work experience; unemployment; working in unsafe or unhealthy work conditions; economic and social exclusion including poverty, living conditions, prejudice and discrimination; isolation and loss of a pre-existing support system; lack of knowledge of existing services; barriers in accessing the health system, and feelings of vulnerability due to prolonged insecurity and uncertainty. Recent research has reviewed a series of immigration-related issues in which they urge recognition of the intertwined nature of sex, gender, migration and ethnicity among others and their influence on the health status of immigrant and refugee women over time.

In addition, the degree of acculturation as well as the use of traditional medicines emerge as determining factors of the use of health care services. In cross-cultural situations, there is a high probability that inconsistencies in values, moral systems and cultural norms exist between users and providers of health services. There is an urgent need to make general, and specifically immigrant, health research and practice traditions sensitive to issues of sex, gender and ethnicity. These are areas that have been under-researched, yet affect the quality of care received by a large number of Canadians. Such work would contribute to ensuring health care in Canada as truly “accessible” as per the vision of the Canada Health Act.

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The attractive aspect of art materials, the pleasure of undoing and of creating without pretense, allows the individual to be absorbed in the human side of the activity, which calls upon and stimulates one's ability to be spontaneous, to play with color, form that come of themselves, nourishing one's ability to let go. This simple discovery can be therapeutic in itself. Yet, when it is associated with the power of artistic mediums, it can illicit emotional reactions all the while containing them. When it is associated with the expression of one's emotions through symbolic and visual language and communication of ones experience with others, we believe that it becomes easier for participants to acknowledge and share positive aspects of their identity, to step out of their isolation and create bonds with the other participants and researchers and as such, it becomes possible to step beyond the impasse.

ORR



The Solidarity trip to Somalia was organized by EASSI in collaboration with Isis-Women's International Cross Cultural Exchange (Isis-WICCE) and the Center for Conflict Resolution (CECORE). The three organizations are based in Kampala, Uganda, and work in the region. The purpose of the visit was to demonstrate solidarity with the women of Somalia on the problems they have gone through because of the civil strife that has engulfed the country since 1991. It was felt that there was need to visit Somalia in order to understand better the impact of the conflict in Somalia and how women have coped with the situation. The social strife caused by rising incidences of armed conflicts in Africa demands new approaches to conflict resolution and peace building.

EASSI was able to participate in the visit to Somalia due to the support of the "Gender and Human Security Issues Program" of the Women's Centre of Montreal and the Centre for Developing-Area Studies, McGill University, Montreal, Canada. It enabled three people to travel from Uganda and Burundi to visit Somalia for seven days. EASSI is grateful for this support.

Solidarity Trip to Somalia

This text summarizes the report presented by Maude Mugisha, Coordinator Eastern African Sub-regional Support Initiative for the Advancement of Women (EASSI), eassi@africaonline.co.ug

The team visiting Somalia was made up of five people: two from Isis-WICCE and three from EASSI. One of the EASSI members was from Burundi. Two organizations in Somalia hosted the team: The IIDA Women's Development Organization and the Coalition for Grassroots Women Organization (COGWO).

During the first part of the program, the team visited four villages around Merka, a coastal town in the Lower Shabelle region, 120 km south of the capital Mogadishu. In this region, fruit and vegetable plantations are common. It was evident that food production is not an issue. The team met women in their homes and the gardens.

What was striking during these visits was that the team did not see a single school or health center in those villages. Schools and health centers were all destroyed during the war. Discussions

with women's groups we met indicated that education for their children is their major concern. Young people who are sixteen years and below have never been to school. Some of them joined the militia during the conflict.

Another issue of concern are the men. Men have become dis-empowered. They used to trade and work in different organizations including government before the conflict. Now those who did not join the militia or have returned home are unoccupied. There is a deep sense of apathy among the men.

Women in these villages were hopeful despite their situation. Women emphasized that through the conflict Somali people have realized that the country is theirs. It does not belong to warlords or the International Community. All Somalis have the responsibility to rebuild their country and not to destroy it again.

However, insecurity is prevalent even in the villages. People cannot move freely about their work. It is mainly the warlords and their militia who are involved in trade who can move around. Ordinary people have their merchandize looted if they try to move goods from one place to another. There are guns everywhere. Guns are even sold in markets.

On the last day of their stay in Merka, IIDA organized a large meeting attended by over 100 women. The purpose of the meeting was to share experiences about conflict and possible solutions to deal with conflict in the region. The team members were the main speakers at this meeting. They shared experiences of conflict in Burundi and Uganda. The women also shared their experiences of conflict. They described what they had gone through and how they now want to work for peace in their country. What was significant in this meeting was how the women appreciated the visit. They

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mentioned that this was the first time that women from Africa had made an effort to identify with their sisters in Somalia. After three days in the Lower Shabelle region and Merka, the team moved to Mogadishu on the fourth day. On entering Mogadishu the team was shocked at the level of destruction of the city. Everywhere there was debris and rubble. The team visited the site where the Somali Parliament used to be and many government buildings were situated. Banks, factories, schools, mosques and the university were all destroyed. We could not comprehend

had made an input into the new charter for Somalia. The Charter works as the Constitution for the Interim Government. Some of them stayed in Djibouti for several months to influence the peace process, which created the Interim Government.

In Mogadishu, the team also visited the Peace and Human Rights Network, which shares the same compound with COGWO. The Human Rights Network is mainly involved in peace and human rights education.

few private secondary schools in Mogadishu, which have just opened. However, children from other parts of Somalia cannot access these secondary schools because of difficulties of transport and lack of accommodation.

Health facilities are non-existent except the referral hospital in Merka and a few health centers established by some NGOs. The majority of the people in Somalia cannot access health facilities. Malaria kills many people because of lack of treatment. Most people use herbs to treat some of the ailments.

Mainly the warlords and their militia carry out trade. They export fruits to the Middle East. There are no banks so people bring in cash and carry their cash with them. Organizations do their banking mainly in Nairobi.



the level of destruction of the city.

COGWO organized a large meeting, which was attended by most of its members. At the meeting there was also a member of the Interim Parliament. Some of the organizations present explained what they are trying to do in order to promote peace. Some of the approaches included peace education and peace negotiation. A number of them were involved in the Somali Peace Process in Djibouti in early 2000 and

The physical infrastructure of the country is in a bad state. There has been no attempt to repair roads during the conflict. Schools and health facilities were destroyed. Medicines are just sold on the streets and in kiosks mainly in Mogadishu. Children have not been able to go to school in most parts of Somalia since 1991. A few private schools are operational in Mogadishu and Merka. The highest level of education in these schools is standard eight, which is the end of primary education. There are a

Conclusion

The trip to Somalia was not output oriented. The purpose was to demonstrate solidarity with the women of Somalia, to show them that we cared. So meetings held were mainly for sharing. The Team's role was in most cases to listen and empathize rather than provide solutions for problems. What is important is to follow-up on this visit to discuss concrete actions that can be jointly undertaken with the women of Somalia. EASSI is planning along these lines and has submitted a proposal to donors for support. Experiences from the visit have largely informed EASSI's strategic plan for the next three years. Issues for follow-up have been incorporated in the plan.

On 8 May 2001, Sisterhood is Global Institute (SIGI) sponsored a round table discussion entitled “Women as Political Actors in Peacemaking: The Cases of Afghanistan and Israel”. The three women on the panel were: Sima Wali, executive director of Refugee Women in Development (Afghanistan); Yvonne Deutsch, a founding member of the Israeli women’s peace movement; and Robin Morgan, a writer and feminist activist, and the former editor of Ms. Magazine.

The three speakers discussed women’s role in peacemaking, focusing on the misrepresentation of women in relation to international conflict. Although women have not carried arms in most of today’s international conflicts, they have disproportionately carried the brunt of these wars. Women and their children represent 80 percent of all refugees today, not to mention 80 percent of all war victims in the 1990s. Despite these glaring statistics, less than 10 percent of all news coverage has focused on women. Similarly, the role of women as agents of social change in relation to international conflict has often also been downplayed or simply disregarded.

Women as Political Actors in Peacemaking

Manal Jamal, Ph.D Candidate, McGill

Research Fellow, Gender and Human Security Issues Program

Sima Wali provided the boldest critique of western perceptions of women and conflict in developing countries. In her discussion of the unprecedented repression facing Afghan women, she emphasized her distress at the West’s inability to situate this crisis in the broader context of poverty and lack of empowerment that plague Afghanistan today. The West has remained fixated on symptoms, especially the burqa- the veil. Because of this limited conceptualization of the problem, western feminists have remained intent on ‘helping Afghan women.’ Not only does this approach disregard the diversity of Afghan women and the multiplicity of women’s lives, but also it does not address the crux of the problem. She stressed that there needs to be a shift in Western feminist’s strategizing to self-empowerment.

Yvonne Deutsch provided a very nuanced account of the evolution of the Israeli women’s peace movement, shunning simplistic and romanticized

accounts of women’s activism in these movements. She honestly probed into the complexity of Israeli women’s organizing and the multilayered identity issues which problematize joint efforts of cooperation: Ashkenazi verses Mizrahi; Arab verses Jew, Israeli verses Palestinian, occupier verses occupied, not to mention the class-related issues.

As she explains, much of women’s organization in the peace movement began during the war in Lebanon. At the time some networking with Palestinian activists also began. During the first Intifada, the Palestinian uprising, relationships with Palestinian women’s organizations were strengthened, but all along this has entailed a complex reality of coming together between occupier and occupied. Although public opinion changed considerably in Israel over the years, there was and still is a lot of denial about being an occupier or being an oppressor.

Differences began to emerge during the

Gulf War, as different sectors of the women’s movement assumed different political positions. The decisive blow to cooperation between the Israeli and Palestinian women’s movements came after the Oslo Accords in 1993. A strong sentiment emerged among Palestinian activists; namely that cooperation led to the Oslo accords, which many believed could not fully deliver the demands of Palestinian national aspirations. Meanwhile, two diverging approaches became pervasive in the Israeli women’s peace movement: the first approach consist of women who chose to work within the framework of mainstream Israeli society to end occupation; and the second approach is that the women no longer wanted to work within a mainstream framework, but chose to work in an Israeli feminist and multicultural framework which paid particular attention to issues of social justice.

Since the beginning of the Aqsa Intifada in September 2000, the Israeli

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V I D E O

Unwanted Images**Gender Based Violence is a Global Issue**

The short but powerful video, *Unwanted Images: Gender-Based Violence in the New South Africa*, based on children's drawings of gender-based violence, was created as part of the Canada South Africa Education Management Program (CSAEMP) - a partnership of McGill University, CIDA and the National Department of Education of South Africa. In the video, directed by McGill filmmaker Monica Mak, the children's images of numerous forms and contexts of gender-based violence in South Africa and especially in the country's schools speak for themselves, interspersed only with related statistical information and a minimal commentary.

This video was shared with the CURA project team at the Women's Centre of Montreal by Claudia Mitchell, director of CSAEMP, as an example of a relatively simple resource to raise awareness, start discussion and stimulate further activity on gender-based violence in a number of different contexts and with multiple audiences (teachers, parents, older students, social workers, etc).

A translation of the video into French and a short bilingual User's Guide to go with the video will soon be available. For further information, please contact Claudia Mitchell (claudia.mitchell@mcgill.ca or 398-1318)

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mainstream seems to have moved to the right. Meanwhile, mainstream media has portrayed the Israeli peace movement as paralyzed; this portrayal is misleading according to Deutsch. We do not hear about all the work that is actually taking place. Several peace groups have been working together, showing considerable political maturity.

Robin Morgan gave a more comprehensive discussion of women's issue. On an upbeat note she concluded that although much remains to be done, especially in utilizing the media more effectively, women have made important strides. "The good news is that women are trying ... and more people are beginning to recognize women as actors of social change."



C O N F E R E N C E

Refugee Women Fleeing Gender - Based Persecution

The international conference on refugee women fleeing gender-based persecution, held in Montreal, Canada, from 4-6 May 2001, was a success according to the Canadian Council for Refugees (CCR) which organized the event. Over 250 participants from 24 countries met in order to exchange strategies that will help to ensure improved recognition of the status of refugee fleeing gender-based persecution.

This conference aimed 1) to create an international network of NGOs advocating for the recognition of gender-based refugee claims; 2) to increase awareness among NGOs of the need to recognize gender-based refugee claims; 3) to offer a forum for academics, policy-makers, and representatives of inter-governmental organizations, and to network around the issue of protecting women fleeing gender-based persecution.

The participants decided to distribute the conference report, to circulate recommendations, and to exchange ideas about landmark events related to the issues

of women refugees happening around the world through a listserv. "The long term impact of the conference depends on the participating actors whose commitment in carrying out action plans at national and international levels would be instrumental in achieving better protection for refugee women." For more information: ccr@web.net

(The Canadian Council for Refugees is a non-profit umbrella organization committed to the rights and protections of refugees in Canada and around the world and to the settlement of refugees and immigrants in Canada. The membership is made up of organizations involved in refugee sponsorship and protection and newcomer settlement. The CCR serves the networking, information-exchange and advocacy needs of its membership)

R E A D I N G S

BREINES, Ingeborg, Dorota Gierycz and Betty Reardon, Eds. 1999. *Towards a Women's Agenda for a Culture of Peace*. Paris: UNESCO, 265pp. ISBN 92-3-103559-2.

This collection of 12 essays is yet another initiative to promote the participation of women in the political discourse that determines human security and to outline concrete steps towards women's involvement in bringing about our global transformation towards a culture of peace. The first part explores some of the issues and problems in developing a women's agenda for peace; the second part presents gender critiques of the UN peacekeeping operations and of the current global security system. The final part describes various actions and campaigns that women have undertaken in the face of political and military violence in different parts of the world.

BREINES, Ingeborg, Robert Connell and Ingrid Eide, Eds. 2000. *Male Roles, Masculinities and Violence: A Culture of Peace Perspective*. Paris: UNESCO, 288pp. ISBN 92-3-103745-5.

This collection of articles makes practical suggestions for changing cultural patterns which support war to gender-sensitive cultural patterns that encourage peace. Too often, the connections between traditional masculinity and patriarchy on the one hand and then violence and peace-building on the other are underplayed. The book is a good example of a gender-sensitive approach to examine the socialization of men.

JEWSIEWICKI, Bogumil, Guest Editor. 1999. *Canadian Journal of African Studies. Special Issue on French-speaking Central Africa: Political Dynamics of Identities and Representations*. 33: 2&3, pp. 221-721. ISSN 0008-3968.

This special issue presents a timely analysis of Central Africa with a focus on the Democratic Republic of Congo (formerly Zaire) and includes 11 full-length articles, six Research Notes, five Review Articles and seven Book Reviews. After forty years of independence characterized mainly by "violence, destruction and pillaging", the search for peace in the region is uppermost in the minds of those contributing to this interesting issue of the journal.

MAHONY, Liam and Luis Enrique Eguren. 1997. *Unarmed Bodyguards: International Accompaniment for the Protection of Human Rights*. Connecticut: Kumarian Press, 288pp. ISBN 1 56549-069-x.

Does human rights accompaniment deter violence? Has international accompaniment contributed significantly to the growth of non-violent social movements? Based on their own accompaniment experience and good scholarly research, the two authors present an important analysis of a fairly new practice by human rights activists contributing to long-term peace-building.

MELVERN, L.B. 2000. *A People Betrayed: The Role of the West in Rwanda's Genocide*. London: Zed Press, 272pp. ISBN 185649830 1.

This book presents a full narrative account of how the genocide of 1994 unfolded. Thoroughly and thoughtfully researched over six years, the author demonstrates investigative journalism at its best. She provides insightful details that are important for a full understanding of contemporary Rwanda and the surrounding region.

UVIN, Peter, *In Aiding Violence: The Development Enterprise in Rwanda*. West Hartford, Conn.: Kumarian Press, 1998. 273 pp. ISBN 1565490835.

This book provides an insightful study of the 1994 genocide in Rwanda. The author sheds light on how this "development success story" degenerated in the span of a few months to a society with one of the highest levels of violence of this century. Uvin reviews the standard explanations before presenting his own interpretation of these events.