

# **GENDER AND THE DEVELOPMENT OF PEACE**

**PACS 6907**

**Graduate Peace and Conflict Studies  
Semester 2, 2009**

## **COURSE OUTLINE**

**Staff:**

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# GENDER AND THE DEVELOPMENT OF PEACE

PACS 6907

Postgraduate Program in Peace and Conflict Studies, University of Sydney  
Semester 2, 2009

## COURSE OUTLINE

**Course Coordinator:** Dr Lynda-ann Blanchard, Centre for Peace and Conflict Studies  
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**Class Times:** Wednesday Evenings 6pm -8pm.

**Dates:** 13 weeks, 29<sup>th</sup> July – 28<sup>th</sup> October

**Location:** CPACS Rms 107 & 114, Mackie Building KO1, Arundel St, University of Sydney.

### Course Abstract

This unit will explore the significance of gender in peace and conflict studies. In addressing the key question what has gender got to do with peace? Feminist approaches to human rights and the role of women and men as agents of social change and peacebuilding will be investigated. From the operation in Australia of women's night patrols as a response to community violence, to the Grameen Bank's experience of the feminisation of poverty in Bangladesh, the course will focus on 'development' as a context for the interplay between gender and peace.

### Objectives

The course aims *to increase student understanding of gender as a factor influencing the pursuit of peace.*

Specifically the course will enable students:

- a) To explore the links between gender, conflict and peace
- b) To discuss feminist analyses of peace
- c) To examine how gender perspectives on poverty, human rights, development and cultural practices unmask direct, structural and cultural violence
- d) To analyse gender as a factor in peacebuilding with an emphasis on 'grass roots' initiatives which promote equality and partnership

### Course Themes

- Gender, Conflict and Peace (Weeks 2-4)
- Feminist Concepts in Peace and Development (Weeks 5-7)
- Culture, Gender and Human Rights (Weeks 8-9)
- Gender, Development and Peace-Building (weeks 10-11)

## COURSE OVERVIEW

WEEK ONE: (July 29<sup>th</sup>) Introductions, Course Overview and Student Ambitions

### A. Social Knowledge Systems: Gender, Conflict and Peace

WEEK TWO: (Aug. 5<sup>th</sup>) What is Gender? Sociological and Biological Theories of Difference

WEEK THREE: (Aug. 12<sup>th</sup>) Is Violence Genetic? Gender Discourses on Conflict.

WEEK FOUR: (Aug. 19<sup>th</sup>) The Semiotics of Difference: Masculinisation of Warfare/  
Feminisation of Peace

### B. Feminist Concepts in Peace and Development

WEEK FIVE: (Aug. 26<sup>th</sup>) Feminist Analysis of Non-Violence, Feminist Concepts of Peace.

WEEK SIX: (Sept. 2<sup>nd</sup>) Social-Economic Disadvantage: the Feminisation of Poverty

WEEK SEVEN: (Sept. 9<sup>th</sup>) Human Needs Theory, Gender and Development

### C. Culture, Gender, Human Rights: Are Human Rights for Everyone, Everywhere?

WEEK EIGHT: (Sept. 16<sup>th</sup>) 'White' Lies of Feminism in Rights Discourse.

WEEK NINE: (Sept. 23<sup>rd</sup>) Reimagining the Language and Practice of Human Rights

*(September 30<sup>th</sup> -- mid-semester break)*

### D. Women, Development and Peace-Building

WEEK TEN: (Oct. 7<sup>h</sup>) Women's Agency and Social Change

WEEK ELEVEN: (Oct. 14<sup>th</sup>) Grassroots Peace-Building: Democracy and Participation

WEEK TWELVE: (Oct. 21<sup>st</sup>) Community Development as a Means of Peacebuilding

WEEK THIRTEEN: (Oct. 28<sup>th</sup>) Final Reflections and Course Evaluations.

## Assessment

### A. Reading and Class Participation (10%)

Pairs of students (from weeks 3 to 12) will be asked to facilitate part of each seminar session. Based on the assigned readings for each week, student facilitators will orchestrate a class discussion to explore / critique the set texts in addressing session topics / questions.

### B. Assignment 1: Abstract (30%)

**Due: October 7<sup>th</sup>**

For this assignment, students are required to produce an abstract for their research essay. The abstract, of no more than 500 words, should:

- a. clearly state the central research question and related questions
- b. outline the case studies and theories to be analysed, providing evidence of reflective and critical understanding of class discussions and reference materials.
- c. summarise the conclusions that will be drawn in relation to the central research question.

### C. Assignment 2: Research Essay, (60%) 4,000 words

**Due: November 13<sup>th</sup>**

“Is a shift from a system leading to chronic wars, social injustice and ecological imbalance to one of peace, social justice and ecological balance a realistic possibility? More important, what changes in social structure would make such a transformation possible?” [Riane Eisler, 1995:xiv].

Discuss the above quote, or any other quotation from this course, demonstrating an understanding of the intersections of gender and the development of peace. Students will need to draw on concepts, theories and strategies discussed in the course and the readings.

Criteria for assessment:

- a. clarity of expression with reflective and critical understanding of class discussions/readings
- b. evidence of further research/scholarship
- c. development of a coherent argument and critical discussion of the theoretical assumptions underpinning claims and conclusions
- d. ability to link analyses of gender to strategies of peacebuilding
- e. diverse and appropriate references with full bibliography
- f. clear reference to the question; that is, fluent integration of ‘quote’ into your discussion.

This assignment is to be written in a formal essay style, with an introduction, conclusion, appropriate referencing and a full bibliography. *Quoting or copying 'word-for-word' material written by someone else without acknowledging the source or providing reference details is plagiarism and is not accepted under University of Sydney policy standards and requirements.* Further details regarding referencing styles, presentation and submission of assignments may be found in the **CPACS Assignment Presentation and Submission Guidelines**. It is due to be submitted to the CPACS Office by **13<sup>th</sup> November 2009**.

**NB. Students must complete all three sections of the assessment (class participation, assignment 1 and assignment 2) for successful completion of the course. Failure to attend at least 80% of classes without reasonable cause is grounds for failure.**

**WEEK ONE: (July 29<sup>th</sup>)      Introductions, Course Overview and Student Ambitions**

This session will focus on introductions of students and teaching staff, and discussion of the course including aims and expected outcomes, course outlines, resources and assessment. Student ambitions for this course will also be engaged.

A general introduction to gender, community development and peace studies will be undertaken, emphasising the interdisciplinary, cosmopolitan and critical character of the scholarship.

**WEEK TWO: (August 5<sup>th</sup>)      What is Gender? Sociological and Biological Theories of Difference**

*Film: "The Boy Who Was Turned Into A Girl"*. This session will analyse the sociological and biological theories of gender discussed in the film and in the readings.

*Questions:*

- What is gender?
- What is the relationship between biology and culture in understanding gender?

*Essential Readings:*

\*Connell, R.W. (2005., 2<sup>nd</sup> ed) "**Men's Bodies**" in *Masculinities*, Sydney: Allen & Unwin, pp. 45-66.

\*Nicholson, L (1994) "**Interpreting Gender**", *Signs: Journal of Women in Culture and Society*, Vol 20, No! (Autumn) pp 79-105.

**WEEK THREE: (August 12<sup>th</sup>) Is Violence Genetic? Gender Discourses on Conflict.**

"A central feature of many feminist writings about rape in the past twenty years is their concern to eschew the view of rape as a natural function of male biology and stress instead its bases in society and culture. It is curious, then, that so much of this work talks of rape in terms that suggest -- either implicitly or explicitly -- that it is a universal practice." [Christine Helliwell, 2000:790]

*Questions:*

- Is male violence, including rape, a universal practice?
- How can theories of 'gender conflict' contribute to an understanding of conflict?

*Essential Readings:*

\*Helliwell, C (2000) "**It's Only a Penis" Rape, Feminism, and Difference**", *Signs: Journal of Women in Culture and Society*, Spring Vol 25, No 3, pp789-809.

\*Jeong, H-W (2000) "**Feminist Understandings of Violence**" in *Peace and Conflict Studies: An Introduction*, England: Ashgate, 2000, pp. 75-85.

**WEEK FOUR: (August 19<sup>th</sup>) The Semiotics of Difference: Masculinisation of Warfare/  
Feminisation of Peace**

"Throughout my time in the world of strategic analysis, it was hard not to notice the ubiquitous weight of gender, both in social relations and in the language itself. My goal was to develop a critique of dominant western concepts of reason in a discussion of the nature of nuclear strategic thinking -- the metaphors are arresting!" [Carol Cohn, 1987:688]

"Let's explore the intimate historical and modern connection between manhood and nationhood: through the construction of patriotic manhood and exulted motherhood as icons of nationalist ideology; through sexualised militarism." [Joanne Nagel, 1998:242]

"The appearance of the white woman as a figure of post-colonial crisis is an extension of the role of white women in colonial societies who were, in the words of Marilyn Lake, 'allocated a special place...as the bearers of culture, morality and order.'" [Fiona Probyn, 1999:162]

"In an examination of conflict resolution in peaceful societies, one fundamental fact emerges: their world-views of peacefulness -- a complete rejection of violence. In contrast, the western world-view boils down to the acceptance of the inevitability of conflict and violence." [Bruce Bonta, 1996:404]

*Questions:*

- What aspects of the language of violence / nonviolence can be explained utilising gender analysis?
- How are symbolic gender representations, for example mother or soldier, affected by ideologies of nationalism, militarism, rationalism and the patriarchal state?

*Essential Readings:*

\*Cohn, C (1987) "**Sex and Death in the Rational World of Defense Intellectuals**", *Signs: Journal of Women in Culture and Society*, Summer 1987.

\*Nagel, J (1998) "**Masculinity and nationalism: gender and sexuality in the making of nations**", *Ethnic and Racial Studies* 2:1, pp 224-269

**WEEK FIVE: (August 26<sup>th</sup>) Feminist Concepts of Peace.**

"The radical feminist paradigm rests on the idea that one's personal beliefs generate political statements. The feminist movement does not attempt to overthrow any particular government but rather to displace one way of thinking with another. The tools of feminism are necessarily non-violent, and they harken back to a long tradition of women's non-violent campaigns." [Birgit Brock-Utne, 1990:205]

"The terms *feminism* and *feminist* have almost as many varied interpretation as does peace. There is probably only one basic tenet common to all: That is that men and women are of equal human value and this equality should be recognised by all societies." [Betty Reardon, 1990:136-7]

"In exploring intersections between feminism and peace, it is germane to seek to understand the meanings and representations of violence, particularly the complex concept of cultural violence." [Mary Lane, 1998:123]

**Questions:**

- What is a 'feminist way of thinking'?
- How do feminist analyses unmask direct, structural and cultural violence?

**Reference:** *The West Australian*,  
May 14<sup>th</sup> 2003, pg. 10.

*Essential Readings:*

\*Brock-Utne, B (1990) "**Listen to Women, For A Change**" (pp. 205-209) *Peace Review* 2:4.

\*Lane, M (1998) "**Cultural Violence and Women**" (pp.40-48), *Women in Welfare Education*, No.3 edited by Irwin, J et al.

\*Perrigo, B (1991) "**Feminism and Peace**" in Woodhouse, T (ed), *Peacemaking in a Troubled World*, New York: St Martin's Press, pp. 303 - 322.

\*Reardon, B (1990) "**Feminist Concepts of Peace and Security**" in P.Smoker et al *A Reader in Peace Studies*, London: Pergamon Press, pp.136-150.

**WEEK SIX: (Sept. 2<sup>nd</sup>)                      Social-Economic Disadvantage: The Feminisation of Poverty**

"That a different welfare state is experienced by men and women is highlighted by the legislation which has been enacted in many countries to address women's multiple disadvantage. As becomes clear when discussing men's welfare state, women's social position remains constrained by its historic association with role of unpaid domestic labourer." [Lois Bryson, 1992:190].

"Elisabeth Schussler Fiorenza has shown that the present-day world is 'a complex social pyramid of graduated dominations and subordinations' in which an 'elite of propertied men have power and control over those (mostly women and children) subordinated to and dependent on them'. Present-day free-market global capitalism, owing to its roots in inequality, has this 'kyriarchal' make-up and is intrinsically war-like in nature." [Maria Aquino, 2001:103]

This session will include a case-study about the Grameen Bank of Bangladesh and its impact on the quality of lives of women and children in poverty.

*Questions:*

- In what ways is welfare and well-being an outcome of relations between men and women?
- Why is poverty a peace issue? What is the relationship between an understanding of gender and poverty?

*Essential Readings:*

\*Bryson, L (1992) "**Women's Welfare State**" in *Welfare and the State*, London: Macmillan, pp 190-225.

\*Cox, E (1993) "**The Economics of Mutual Support: A Feminist Approach**" in Rees S, Rodley G and Stilwell F (eds) *Beyond the Market*, Sydney: Pluto Press Chapter 9.

\*Harawira, M (2001) "**Economic Globalisation in the Pacific: Implications for Maori and the Role of Maori Women**", in Lansdowne H and Dobell, M (eds) *Women, Culture and Development in the Pacific*, Canada: University of Victoria Press pp. 22-31.

\*Yunus, M (1999) "**Peace is Freedom from Poverty**", CPACS Occasional Paper No. 99/3.

**WEEK SEVEN: (Sept. 9<sup>th</sup>)                      Human Needs Theory, Gender and Development**

"There is a rather elusive literature on human needs theory/ies ... Burton's 'human needs approach' as generic theory refers to a universal drive to satisfy basic needs. In spite of a rich gender-sensitive literature on women's needs, especially in a development context, a specific critique in this regard of Burton's influential human needs theory is missing." [Cordula Reimann, 2002]

This session will analyse Cordula Reimann's attempt to fill this gap in scholarship. We will also consider human needs theory from a gender perspective 'in a development context'.

Video: *Gender Matters*

*Questions:*

- Are basic human needs different for men and women, and in different cultural contexts?
- What is the relationship between human needs theory/ies and development policies

*Essential Readings:*

Reimann, C (2002) *All You Need is Love" ... and what About Gender? Engendering Burton's Human Needs Theory*, University of Bradford, Working Paper No 10, January

**WEEK EIGHT: (September 16<sup>th</sup>)      'White' Lies of Feminism in Rights Discourse.**

"White women were gaining the right to vote in Australia as early as 1894 and by 1903 could vote in all state and federal elections. This was a victory for white women only. Aboriginal women did not get the right to vote until 1967 when Aboriginal women were given that basic right via a referendum." [Larissa Behrendt, 1993:34].

"In recent years, consciousness of differences between women have led first, to the fragmentation of contemporary western women's movements and second, to the argument that in light of this 'feminism' has no coherent meaning and that the category of 'woman' on which it has been built has no referent." [Elizabeth Frazer and Nicola Lacey, 1993:6]

"We need to shift feminist debates beyond the current preoccupation with binary oppositions that invariably absorb alterity into the hegemonic and familiar: where we merely juggle traditional categories, privileging women rather than men, or some women at the expense of others, without changing the power structures behind such constructions." [Sneja Gunew and Anna Yeatman, 1993:xiii]

*Questions:*

- In what ways do the intersections of race and gender impact human rights discourse?
- Is there a tension between feminist aspirations to promote 'universal equality' and the priorities of women in varied cultural contexts?

*Essential Readings:*

\*Behrendt, L (1993) "**Aboriginal Women and the White Lies of the Feminist Movement: Implications for Aboriginal Women in Rights Discourse**", *The Australian Feminist Law Journal* Vol 1, pp 27-44.

\* Jaggar, AM (1998) "**Globalizing Feminist Ethics**", *Hypatia*, Spring 1998; Vol. 13, Iss. 2; pp. 7-53.

**WEEK NINE: (September 23<sup>rd</sup>) Reimagining the Language and Practice of Human Rights**

"To analyse the barriers posed by culture, customs and personal laws with regard to women's rights as human rights, is to analyse the assumption that the personality privileged in such doctrine is the free, independent woman who is an individual endowed with rights and rationality". [Radhika Coomaraswamy, 1994:40]

"Both idealised and relativised accounts of justice look inadequate from the perspective of those whom they marginalise. Women's lives are not well conceived just as those of abstract individuals." [Onora O'Neill, 2000:304]

"*War Offensive on Women* catalogues the failure of the international humanitarian community to address the needs -- and rights -- of women in war, and provides that community with concrete recommendations for respecting women's human rights in war." [Book Review by Sian Jones, 2003].

*Questions:*

- Are human rights for everyone, everywhere? In what ways are the universal claims of human rights discourse contested?
- What are the links between human rights and justice?

*Essential Readings:*

\*O'Neill, O (2000) "**Justice, Gender and International Boundaries**" in *Bounds of Justice*, New York : Cambridge University Press, pp. 303-323

\*Nussbaum, M. (2000) "**Commentary**" in O'Neill, O., *Bounds of Justice*, New York : Cambridge University Press, pp. 324 -335) which explores in general O'Neill's Kantian approach to issues of gender, contrasting it with one based on Aristotle and related ancient Greek philosophy.

*(September 30<sup>th</sup> mid-semester break)*

**WEEK TEN: (October 7<sup>th</sup>) Women's Agency and Social Change**

"Mary Wollstonecraft's classic book *A Vindication of Rights of Woman*, published in 1792, had various distinct claims within the general programme of 'vindication' that she outlined. The rights she spoke about included not only some that particularly related to the well being of women, but also rights that were aimed mainly at the free agency of women." [Amartya Sen, 1999:189]

"In the debates on development in the first UN Decade of Development(1970-80), women became visible as a group only in specific contexts. This visibility in some contexts was not accidental --constructed gender relations framed them. However, there was on most questions an assumption of sameness between men and women that rendered the latter invisible in the political discourses of the time." [Shirin Rai, 2002:51-2]

In this session we will also discuss the operation of Aboriginal Night Patrols in Australia as a women's initiative in addressing violence within the community.

*Questions:*

- What is the difference between women as 'welfarists' and as actors of social change?
- How is the agency of women being recognised in promoting justice, equality and democracy?

*Essential Readings:*

\*Rai, S M (2002) "**Gender and Development: Theoretical Perspectives in Context**" in *Gender and the Political Economy of Development*, Polity Press, pp 44-85.

\*Sen, A (1999) "**Women's Agency and Social Change**" in *Development As Freedom*, New York: Oxford University Press, pp. 189-203

**WEEK ELEVEN: (October 14<sup>th</sup>) Grassroots Peace-Building: Democracy and Participation**

The primary purpose of this session is to increase student understanding of peacebuilding as a grassroots process and of gender justice as a key factor in that process. The session will include discussion of : peacebuilding as a multi-strategy, multi-layered process; the critical role of grassroots interventions; and, gender issues and their effect on grassroots peacebuilding.

"The greatest potential for preparing societies for peace comes from the grassroots. Peace cannot be imposed but rather must grow, from the bottom up... Yet the First World has a complete focus on limiting nuclear weapons?" [Chadwick Alger, 1994:283]

"Values such as cooperation, intimacy and egalitarianism which may be nurtured in the home and locality need to be nurtured and promoted in wider spheres, if women's potential is to be released and their position in society changed." [Mary Lane, 1990:179]

"Democratization is indeed a necessary condition for peace, but it is not a sufficient condition, democratization creates legitimate framework which makes peace possible, but the content of that framework has to be created. The grassroots or local level is particularly important in making

democracy work, as this is the arena in which democracy becomes real people... If democratization or peacebuilding is to have any effect, the local level is a crucial testing ground ." [Andre Oddendaal and Chris Spies, 1998:119]

*Questions:*

- Is the vision of a 'peaceful' society as democratic and based on values of inclusion, tolerance of difference, cooperation and non-violence, a culturally specific 'western' notion that should not be imposed on other cultural traditions? Or, are these values integral to effective peacebuilding whatever the cultural context?
- In what ways might grassroots initiatives for gender justice be linked to 'wider spheres' of peacebuilding?

*Essential Readings:*

\*Alger, CF (1994) "**A Grassroots Approach to Life in Peace**" in Elias, R and Turpin J, *Rethinking Peace*, Boulder: Lynne Rienner Publishers.

\*Fitzduff, M. (1999): "**Changing History - Peacebuilding in Northern Ireland**" in *People Building Peace: 35 Inspiring Stories From Around the World*, Amsterdam: European Centre for Conflict Prevention , pp. 87 - 103. [Fisher Special Reserve 327.172 114]

### **WEEK TWELVE: (October 21<sup>st</sup>) Community Development as a Means of Peacebuilding**

The purpose of this session is to increase student understanding of community development as a means of grassroots, gender-sensitive peacebuilding. With gender issues in mind, theories/practices of community development to peacebuilding will be assessed.

"[T]here is a rich history of women's activism in response to policies and conditions that threaten family and community survival... At the same time we must remain cognizant of the tremendous constraints women face as local struggles intersect with global forces and states abandon their marginal citizenry" [Janet L Finn 2001:184-5].

"[P]eacebuilding requires a multi-strategy approach, combining policy and institutional initiatives with day by day work at the 'grass-roots'. Emphasis of the former is putting in place the policies, and the legal and administrative frameworks which promote economic and ecological sustainability and democracy. Emphasis of the latter is building a 'truly civil society' through inclusive, participatory processes. This is the aspect of peace building in which community development can play a significant part." [Kayleen Henry and Mary Lane, 2003:22]

"Contemporary multidimensional peacekeeping operations include institutional military assignments as well as civilian tasks [and this] expansion of the peacekeeping mandate has also made possible a more open gender integration, or mainstreaming, of these missions with the intention of making them include the gender-specific needs of both women and men." [Louise Olsson, 200:1].

*Questions:*

- What is community development? What are the links between community development and peacebuilding?
- How does the language and practice of community development offer an alternative to gender relations confined by notions of domination/subordination?

*Essential Readings:*

\*Finn, J. L. (2001): "**The women of Villa Paula Jaraquemada: building community in Chile's transition to democracy**", *Community Development Journal*, (36), 3, pp.183 - 197.

\*Henry, K. and Lane, M.(2003): "**Community development, neighbourhood conflict and peacebuilding**", *New Community Quarterly*, March (1), 1, pp. 22 - 27.

**WEEK THIRTEEN: (October 28<sup>th</sup>) Reflection, Integration, Evaluation**

For this session, students will reflect upon how an understanding of *gender* may contribute to the development of *peace* and share topics for their research essays.

## ADDITIONAL RECOMMENDED READING

### Week Two:

Acker, J (1989) "Making Gender Visible" in Wallace RA (ed) *Feminism and Sociological*, London: Sage Publications, pp. 65-81. [Fisher Research 301.01 164]

Connell, RW (1995) *Masculinities*, Polity Press [Fisher Research 155.332 17]

Connell, RW (1987) *Gender and Power: Society, the Person and Sexual Politics*, Polity Press.[Fisher Research]

di Leonardo, M (1991) *Gender at the Crossroads of Knowledge: Feminist Anthropology in the Postmodern Era*, University of California Press [Fisher Research 305.42 275]

Fraser, N (1989) *Unruly Practices: Power, Discourse and Gender in Contemporary Social Theory*, Minneapolis: University of Minnesota Press. [Fisher Research 303.3 24]

Rajan, RS (1993) *Real and Imagined Women: Gender, Culture and Postcolonialism*, Routledge, 1993. [Fisher Research 305.420954 28]

### Week Three:

Byrnes B (1996) "**Towards a Gendered Understanding of Conflict**", BRIDGE Report No 34, Sussex: Institute of Development Studies.

Jeong, H-W (2000) "**Feminist Understandings of Violence**" in *Peace and Conflict Studies: An Introduction*, England: Ashgate, 2000, pp. 75-85. [CPACS Library]

Jacobs S, Jacobson R and Marchbank J (eds) (2000) *States of Conflict: Gender, Violence and Resistance*, London: Zed Books.

Skjelsbaek, I and Smith, D(eds) (2001) *Gender, Peace and Conflict*, London: Sage.

Stubbs, J (ed) (1994) *Women, Male Violence and the Law*, Sydney: Federation Press. [Fisher Research 345.02555 1]

Tryggestad, T L and Karamé, K (eds.) (2000), *Gender Perspectives on Peace and Conflict Studies*.

Warren, KJ and Duane, LC (1996) *Bringing Peace Home: feminism, violence and nature*, Bloomington: Indiana University Press. [Fisher Research 327.172082 6]

### Week Four:

Alison, M.H. (2009) *Women and Political Violence: Female Combatants in Ethno-National Conflict* London: Routledge. [Fisher Research]

Bonta, B (1996) "**Conflict Resolution Among Peaceful Societies: The Culture of Peacefulness**", *Journal of Peace Research* 33 (4), pp. 403-420. [CPACS Library]

- Boulding, E (2000) *Cultures of Peace : the hidden side of history*, N.Y: Syracuse University Press.
- Enloe, C. H. (1989) *Bananas, beaches and bases: making feminist sense of international politics*, Berkeley: University of Clifornia Press, 2000 [Fisher Research 305.42 242].
- Gioseffi, D (ed) (1988) *Women on War: essential voices for the nuclear age from a brilliant international assembly*, New York: Touchstone Books. [CPACS Library]
- Nincic, M and Nincic DJ (2002) “**Race, Gender and War**”, *Journal of Peace Research* 39(5) pp. 547-568. [Law Library]
- Pettman JJ ( 1996) “ **Men, Masculinities and War**”, *Worlding Women: A Feminist International Politics*, Sydney: Allen & Unwin, pp. 87-106. [Fisher Special reserve 320.082 11].
- Pettman JJ ( 1996) “ **Women Making Peace**”, *Worlding Women: A Feminist International Politics*, Sydney: Allen & Unwin, pp. 107-125 [Fisher Special reserve 320.082 11].
- Whitworth, S. (2004) *Men, Militarism and UN Peace Keeping: A Gendered Analysis* Boulder, Colo. : Lynne Rienner Pub.. [Fisher Research]

#### Week Five:

- Ang, I (1995) "I'm a feminist but... 'Other' women and postnational feminism" in Caine, B and Pringle, R (eds) *Transitions: New Australian Feminisms*, Allen and Unwin : Sydney, pp. 57-73. [Fisher Special Reserve 305.40994 44].
- Brock-Utne, B (1989) *Feminist Perspectives on Peace and Peace Education*, New York: Pergamon [Fisher Research 303.66 18]
- Brock-Utne, B (1987) "Feminist Perspectives on Peace" (pp.144-150) *Feminist Perspectives on Peace, Justice and Peace Education*, Oslo: The Institute of Educational Research.
- Cornelius, H (1998) *The Gentle Revolution*, Sydney: Simon & Schuster.[CPACS Library]
- Craig, JM (1994) "The Women's Peace Party and Questions of Gender Separatism", *Peace and Change*, Vol 19 No 4 pp 373-398. [Fisher Research 327.105 1]
- Dobash, RE and Dobash RP (eds) (1998) *Rethinking Violence Against Women*, London: Sage Publications. [Fisher Research 362.88082 8]
- Flax, J (1987) "Postmodernism and Gender Relations in Feminist Theory", *Signs: Journal of Women in Culture and Society*, Vol12, No 4, pp621-643. [Fisher, Electronic Access]
- Forcey, LR (1991) “**Women as Peacemakers: Contested Terrain for Feminist Peace Studies**”, *Peace and Change* 16(4) pp. 311-354 [Fisher Research 305.309 4]
- Gunew, S and Yeatman, A (1993) *Feminism and the Politics of Difference*, Sydney: Allen & Uniwin. [Fisher Research 305.42 322].

Hawthorne, S and Winter, B (eds) (2002) *September 11, 2001: Feminist Perspectives*, Australia: Sinifex Press. [Fisher Research 973.931 10]

**Week Six:**

Aquino, M P (2001) "**Justice Upholds Peace: A Feminist Approach**", in Aquino MP and Mieth, D (eds), *The Return of Just War*, London: SCM Press, pp. 102-10. [CPACS Library]

Bornstein, D (1996) *The Price of a Dream*, Dhaka: University Press.[CPACS Library]

Harawira, M (2001) "**Economic Globalisation in the Pacific: Implications for Maori and the Role of Maori Women**", in Lansdowne H and Dobell, M (eds) *Women, Culture and Development in the Pacific*, Canada: University of Victoria Press pp. 22-31 [CPACS Library].

Longure, SH (1991) "**Gender Awareness: The Missing Element in the Third World Development Project**" in Wallace, T and March, C (eds) *Changing Perspectives: Writings on Gender and Development*, Oxford: Oxfam Publications pp149-157. [UNIC Library]

Yunus, M (1999) *Banker to the Poor*, USA: Perseus Books Group [CPACS Library].

**Week Seven:**

Afshar, H. and Eade, D (2004) *Development, Women, and War: Feminist Perspectives* Oxford: Oxfam. [Fisher Research]

Burton, JW (ed) (1990) *Conflict. Human Needs Theory*, London: Macmillan Press.

El Bushra, J and Piza Lopez, P (1993) *Development in Conflict: The Gender Dimension. Report of a Workshop held in Thailand*, Oxfam Discussion Paper 3, Oxford: Oxfam Publications. [UNIC Library ]

Kabeer, N (1994) *Reversed Realities: Gender Hierarchies in Development Thought*, New York: Verso [Fisher Undergrad. 305.42 380]

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- *Peace and Change: A Journal of Peace Research*
- *International Peacekeeping*
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- *Pacific Vision: Women's International League for Peace and Freedom*
- *Australian Feminist Studies*
- *New Community Quarterly*
- *Women in welfare Education*
- *Accord: An International Review of Peace Initiatives*
- *Signs: Journal of Women in Culture and Society*
- *Community Development Journal*
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- *Journal of Conflict Resolution*

## FURTHER RESOURCES

**Engendering Development through Gender Equality** in World Bank Policy and Research Bulletin, July-Sept 2000, Vol.II, No.3. (5 page article draws from the full publication)

**Progress of World's Women 2002, Vol.I. Women, War, Peace. The Independent Experts' Assessment on the Impact of Armed Conflict on Women and Women's Role in Peace-building.** By Elisabeth Rehn & Ellen Johnson Sirleaf. Published by UNIFEM. (Lynda, we have spares of this if you'd like one for your collection?). 163pp.

**Towards a Women's Agenda for a Culture of Peace.** Edited by Ingeborg Breines, Dorota Gierycz and Betty A Reardon. Culture of Peace Series, UNESCO Publishing, France, 1999. 265pp.

**Women, Peace and Security.** Study submitted by the Secretary-General pursuant to Security Council resolution 1325 (2000). UN 2002. 179pp.

**Women at the Peace Table. Making a Difference.** UNIFEM, NY 2000. 64pp.

**Engendering the Global Agenda: The Story of Women and the United Nations.** By Hilikka Pietila. Published by UN Non-Governmental Liaison Service (NGLS), 2002. 124pp.

### Videos:

- *From A Girl to a Boy* – sociological vs scientific theories of gender. SBS May 2003.
- *Gender Matters -- [Fisher AV Reserve 305.420917 2]* -- how gender differences affect the life experiences of individual women in developing countries and the consequences for society as a whole. Producer Meg Sheffield, BBBC 1992
- *Aboriginal Night Patrols* – women responding to community violence.

### Websites:

- United Nations Development Fund for Women (UNIFEM):<http://www.unifem.undg.org/>
- Women Nobel Prize Laureates: <http://www.almaz.com/nobel/women.html>
- Greenham Common Women's Peace Camp:<http://www.web13.co.uk/greenham>

*WILPF*

"The aims and principles of the Women's International League for Peace and Freedom (WILPF) are to bring together women of different political and philosophical convictions united in their determination to study, make known and help abolish the causes and the concept of war. WILPF works towards world peace, total and universal disarmament, the abolition of violence and coercion in the settlement of conflicts and the substitution in each case of negotiation and conciliation. It also seeks to strengthen the United Nations and its Specialized Agencies, and the institution of international law. WILPF strives for political and social equality, economic equity, co-operation among all people and for sustainable development with environmental protection".  
[Ref: [www.wilpf.int.ch](http://www.wilpf.int.ch)]

Although there is a long history of women's work for peace (as exemplified by WILPF), the past few years have seen a significant increase of activity and research on women in peacebuilding and decision making processes. Advocacy campaigns, publications and research materials on women in democratic processes as related to human rights, peacekeeping and local and national actions are attaining a marked visibility worldwide. Very recent work includes:

***Women and Peacebuilding: Essays on Human Rights and Democratic Development***, by Dyan E Mazurana and Susan R McKay. These essays, written on the premise that the work of women in peacebuilding is substantial but has been marginalised -- ie lies outside the peace and international security arenas -- serves as an excellent reference to efforts being made at all levels. Mazurana and McKay provide more visibility to the work of women in peacebuilding, citing case examples and contributions from grassroots organisations [ISBN 2-922084-16-7]

***Gender Politics in Global Governance***, by Mary Meyer and Elizabeth Prugl (eds). This book draws together new research that explores the intersection of feminist activism and international politics. It draws extensively on the role of the global women's movement in negotiating spaces, agendas and policies at the UN world conferences of the 1990s as well as efforts to effect change in international institutions. While the collection identifies conceptual and political debates within global feminist movements, it also presents the diverse strategies employed by organisations and networks to change the governance structures, practices and discourses and draws attention to the emerging political skill and strengths of women's organisations. [ISBN 0-8476-9161-6]

***Policy, Politics and Gender: Women Gaining Ground***, by Kathleen Staudt. This book identifies and develops connections between women's politics and public policies at national and international levels. [ISBN 0-8018-5838-0]

Related meetings materials and websites:

International Alert (IA) has launched a global campaign **From the Village Council to the Negotiating Table: Women in Peacebuilding** to highlight the role of women in peacemaking efforts. The public awareness campaign, first launched at the May 1999 meeting of the Hague Appeal for Peace, aims to strengthen international support and capacity of women's organisations from the grassroots to the government for the participation of women in peacebuilding initiatives. Campaign efforts were made by IA at events surrounding the Beijing+5 review process and the Millennium Assembly and Summit. Some of the activities to fulfil the objectives of the Women and Peacebuilding initiative are: (i) a postcard campaign in electronic and paper format with a simple two line demand to the UN asking that women be made central in peace missions by thirty percent and (ii) a Millennium Peace Prize to promote and recognise 10 women peace-builders from the grassroots in ten countries. [Ref: [gendercampaign@international-alert.org](mailto:gendercampaign@international-alert.org).]

The opportunity for the full participation of women in post-conflict reconstruction in Africa has been addressed in a report released by the **UN African Centre for Women (Ethiopia)** as a result of discussions at the international conference on African Women and Economic Development held in 1999. Since a significant number of African countries have been involved in armed conflict over different periods in the past few decades, they have also had to deal with rebuilding and rehabilitation of their countries and systems. The report reveals that certain key actions involving the role of women in peacemaking efforts were recommended as part of reforms in these countries where women and children are equally and often more affected by the consequences of armed conflict. [[Ref:ecainfo@un.org](mailto:ecainfo@un.org)]

**South Asian Association for Regional Cooperation Regional Conference on Women for Peace.** A conference held in Dhaka in early October 1999 sought to develop a common perspective and understanding of peace in South Asia by exploring threats to peace and highlighting groups most affected by conflict such as migrant workers, refugees and sex workers. Discussions were based around the idea that a regional Peace Centre be set up in women's studies centres or universities in the South Asia region to provide training on peacebuilding. [Ref: [cjoshi@unifem.ernet.in](mailto:cjoshi@unifem.ernet.in)].

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