

International Women's Day for Peace and Disarmament

May 24 — 2006



WOMEN RESISTING VIOLENCE

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May 24: International Women's Day for Peace and Disarmament

Peace East and West

Some two million people around the world are victims of trafficking, United Nations High Commissioner for Human Rights Louise Arbour said recently. She noted, “Reports today suggest that more people are being trafficked than ever before.”

We begin this issue with an article on trafficking by Annelise Ebbe. Trafficking may not seem at first glance an obvious issue for peace activists. But it is. Profits from the illegal trade in guns, people (mostly but not exclusively women and girls) and drugs fuel many armed conflicts. In too many makeshift camps of refugees fleeing war, the first outsiders to arrive are not medical personnel or humanitarian aid workers—but traffickers with promises of desperately needed jobs.

In economies that have been destroyed by war, human trafficking and the smuggling of guns and drugs may be growth industries, and the best paid jobs available. They help sustain the culture of violence that created them. Any effort to interfere with these money makers—including organizing for peace and justice—is dangerous.

Because of this danger it can be difficult to get facts and figures on trafficking. It is known that in the US alone trafficking is a USD 9.5 billion business, with some 20,000 people trafficked into the United States each year. 80% of those trafficked are women and girls. Many of those trafficked come from Eastern Europe and the Newly Independent States of the former USSR.

Both Ebbe and the article of Sandra Ljubinkovic point out an even deeper connection between war and the trafficking of women and girls for sexual exploitation. Both war and trafficking are about domination and control by men, over other men and over women—key values of the mind set they label patriarchy. Promoting equality between men and women will undermine patriarchy and militarism, they argue—and free both women and men. Patriarchy, as the articles by the Russian Soldiers’ Mothers show, hurts men also.

Building a culture of peace does mean confronting violence. It means confronting even those who are supposed to be protecting war survivors, such as United Nations peacekeepers. A recent report by Refugees International claims that “A ‘boys will be boys’ attitude in peacekeeping missions breeds tolerance for exploiting and abusing local women.” It is not only local women and girls who may face abuse, but women and girls specifically brought into the country to cater to foreign peacekeepers. In one 20-month period, the United Nations peacekeeping department completed investigations on 221 peacekeepers accused of sexual misconduct.

The women whose work you will read about in the following pages are building a culture of peace. They, and their male allies, are confronting trafficking, teaching peace, opposing the spread of militarism. They are making a link between respect for women’s rights and peace. Women’s equality is being recognized as a cornerstone of any sustainable peace. Two indications of this recognition are mentioned in this issue: the 1,000 Women for the Nobel Peace Prize and the new 1325 award from the Netherlands.

May 24 International Women’s Day for Peace and Disarmament began in Europe in the early 1980s, when hundreds of thousands of women organized against nuclear weapons and the arms race. Since the 1995 UN World Conference on Women in Beijing, the International Fellowship of Reconciliation and the International Peace Bureau have published this pack to raise awareness of and increase support for women’s peace initiatives.

Conflicts and Trafficking in Women

by Annelise Ebbe

One of my important university research findings years ago on what happened to women during war was that violence against women (including rape, prostitution and trafficking) is connected to the view and the status of women in society. There is a direct line from the violence that women suffer from during armed conflict to the domestic violence in all societies.

We live in a patriarchy. Patriarchy is not only characterized by a hierarchic, pyramidal structure of power but also by an aggressiveness related to the concept of power, whether it is a man or a woman who wields it. Patriarchy is not only a structure, which favours men or traditional masculine conduct, it is also a culture of war.

The more wars in the world the more the military culture is characterized by absolute obedience, destructive and violent conduct, and contempt for life. These are all ideals, which are connected to a macho image, virility, and even masculinity. Critical conduct, diplomacy and nonviolent conflict resolution are seen as less brave and sometimes even in opposition to masculinity. When you take up arms you throw away feelings. Too much compassion and even humanity make a bad soldier.

Frightening examples from Abu Ghraib prison and from the Danish Camp Eden in south Iraq hint that women are bringing neither nonviolent conflict resolution, diplomacy, humanity, nor compassion, into the military. Women soldiers are swallowed up by and integrated into the patriarchal culture of war.

In dictatorships and/or fundamentalist states we often talk about structural violence. It might be direct and visible, but also more invisible. It is often legitimized by political, social or religious arguments. There is also a direct line between this violence and the violence, which is committed in our own small corners of the world – in the street or in the homes.

Globalization and Violence Against Women

In 1993 rape during war and armed conflict was accepted by the United Nations (UN) Security Council as a war crime through the International War Tribunal.

This was a big step forward, but the connection between the culture of war (which also includes prostitution, rape and trafficking in women for sexual exploitation) and the market is not recognized at all.

Trafficking in women is inseparably linked with the various conflicts around the world. Women and children are victims of atrocities and injustice, both during and after war. (This is also stated in the UN Security Council Resolution 1325: women “account for the vast majority of those adversely affected by armed conflict”). Soldiers—including peacekeeping troops—perpetuate and generate prostitution and trafficking in women and children. Soldiers buy sex, brothels shoot up and there are also examples of soldiers who are involved as “backers”, “moneymen” or investors in the trafficking in women. When killing becomes legitimate, it also becomes legitimate to rape or buy and sell human bodies. In other words, soldiers have control both economically and psychologically. When the conflict is finished and the soldiers have returned home, the prostitutes are trafficked to other countries.

Trafficking in women and children is violence and violation of their human rights. There is a direct connection between trafficking in women for sexual abuse, the social acceptance of buying sexual “services”, and the aggressive marketing of the female body through pornography and sometimes ordinary advertisements.

Trafficking in women for exploitation in prostitution has grown in a horrifying degree during the last few years. The international mafia system behind the trafficking in women earns enormous sums of money through this criminal activity. This huge network, which profits through trafficking in human beings, survives only because there is a willing, paying market in the receiving countries.

Violence against women in war areas has according to United Nations Development Program (UNDP) reached epidemic heights. The common denominator for conflicts in the 1990s was comprehensive sexual misuse, forced pregnancy as a tool in ethnic genocide, kidnapping, deliberate HIV/AIDS infection and trafficking in women and children.

Some figures to consider:

- Each year up to four million women and children are victims of trafficking. Most of them are abused for sexual exploitation in prostitution or other kinds of sexual exploitation
- Between 1995 and 2000 global trafficking in women increased by 50 percent
- Women who are transported over borders for purposes of prostitution bring in between USD five and seven billion annually to middlemen
- Each year at least 500,000 women are sold to local prostitution markets in Europe
- Each year around 2,000 women are trafficked across the Danish border.

(Sources: IOM, Save the Child, UNDP, UNIFEM)

Tools to Fight This Injustice

UN Security Council Resolution 1325 on Women, Peace and Security is one tool. This Resolution talks about equality and equal rights at all peace negotiations and in all decision making. As mentioned before it also stresses that women “account for the vast majority of those adversely affected by armed conflict”.

The risk of women being trafficked from countries in crises or armed conflict is very high. Governments must implement this Resolution. The Danish government has now (five years after the Resolution was adopted) focused on “the need for assuring the protection of women and girls in the conflict areas”.

We know that governments are often slow, and as civil society we should establish monitoring groups in order to ensure that our governments implement 1325.

The Palermo Protocol is intended to be a more specific supplement to The Convention Against Transnational Organized Crime. It is called the Palermo Protocol simply because it was opened for signatures in Palermo, Italy in 2000. The correct title is: The Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children.

This protocol was supposed to reflect different already existing conventions, such as The Convention for the Suppression of the Traffic in Person and of the Exploitation of the Prostitution of Others of 1949, and of course the Convention on Elimination of All Forms of Discrimination Against Women (CEDAW) of 1979.

CEDAW Article 6 says: “States parties shall take all appropriate measures, including legislation, to suppress all forms of traffic in women and exploitation of prostitution of women.” The Palermo protocol is much more specific, and it is actually a landmark for two reasons. These reasons are both controversial and connected to the definition of trafficking.

The Protocol is the first international instrument that mentions the men who create the demand for prostituted women. This reflects the fact that there would be no prostitution or trafficking in women and children for prostitution if there was not a market.

The second controversial issue is the question of force or the victim’s consent. During the negotiations about the protocol some countries (for example, the Netherlands and the United States, both of which have some pro-prostitution nongovernmental organizations) wanted a definition that would limit protection only to those victims who were trafficked under duress or by force, and who did not consent to be trafficked. They also wanted to omit any mention of trafficking for prostitution or sexual exploitation, and to delete the term “victims” from the text.

This definition was not accepted. If it had been accepted, the focus would have been on the victim and her state of mind and character, rather than on the actions of the perpetrators. It would also require the victim to prove that she did not consent to be trafficked. This is an almost impossible task for women who are vulnerable and in a situation of extreme dependency and subordination. The definition specifically mentions that the consent of a victim is irrelevant to the prosecution of traffickers.

Additionally the Protocol acknowledges that most trafficking is for the purpose of prostitution and for other forms of sexual exploitation, but also extends protection to people who are trafficked for other reasons, such as forced labour, slavery and servitude, as well as to children under 18 years.

This Protocol should also be implemented by governments. Civil society should establish cross border monitoring groups to make sure implementation happens.

Other possible tools for NGOs could be:

- Funds for research concerning the extent of buying sex by soldiers and others stationed outside their home country (including NGO-representatives in foreign countries) and their role in trafficking in women
- Legislative efforts, which work against prostitution and trafficking in human beings – including the criminalization of purchasers of sexual services
- Offers of treatment for women and children who have been victims of sexual exploitation
- Help for prostitutes to get out of prostitution
- Residence permits and help for women who have been trafficked.

It is sometimes said that prostitution and trafficking in women for prostitution is not an issue for peace NGOs,

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The International Peace Bureau's Women in Peacemaking Program

by Silvi Sterr

Most peace work is done by women, yet most peace movement public leaders are men. Leadership in peace is recognized by the annual Nobel Peace Prize, which also overwhelmingly has been awarded to men. Seventy nine men have been awarded the Prize since 1901—and only 12 women. In 1905 the first woman was awarded the Nobel Peace Prize: Bertha von Suttner. It was this Austrian baroness who inspired her friend and benefactor Alfred Nobel to create the Peace Prize in the first place. She was also a founder of the International Peace Bureau (IPB).

This year marked the 100th anniversary of Bertha von Suttner's winning the Nobel Peace Prize. It was the perfect occasion for the International Peace Bureau (IPB) to reflect back on its work—and to start the new program Women in Peacebuilding.

WOMEN WINNERS OF THE NOBEL PEACE PRIZE

- 1905: Bertha von Suttner, author and peace activist
- 1931: Jane Addams, Women's International League for Peace and Freedom
- 1946: Emily Greene, Women's International League for Peace and Freedom
- 1976: Betty Williams and Mairead Corrigan, co-founders of Peace People Northern Ireland
- 1979: Mother Theresa, humanitarian
- 1982: Alva Myrdal, Swedish researcher and IPB-member
- 1991: Aung San Suu Kyi, democracy leader in Burma
- 1992: Rigoberta Menchu, indigenous rights leader in Guatemala
- 1997: Jody Williams of the International Campaign to Ban Landmines
- 2002: Shirin Ebadi, Iranian human rights advocate
- 2004: Wangari Maathai, Kenyan environment activist

Where are we now, over a century after Bertha's pioneering pacifist novel *Lay Down Your Arms* became an international best seller?

Worldwide, women work for peace on all levels: local, regional, national and international. In armed conflict zones, in countries in the slow process of reconstruction, in so-called neutral or peaceful countries where weapons are produced millions of women work for peace every day. They care for survivors, organize self-help groups, bridge differences, work on the past, help with reconstruction and initiate a new culture of peace. These efforts usually receive little publicity and support. Most of the women are completely unknown except to those they help.

Making Peace, Making History

United Nations (UN) Security Council Resolution 1325, passed in 2000, made history. The UN affirmed for the first time the urgent need for women's increased representation at all decision making levels (national, regional and international) and in all mechanisms for the prevention, management and resolution of conflict. All actors involved were called upon, when negotiating and implementing peace agreements, to adopt a gender perspective, to take measures to support local women's peace initiatives and indigenous processes for conflict resolution. The Resolution further stated that women must be involved in all implementation mechanisms of peace agreements, and that women's human rights must be respected.

This is a first step. Some successes on the way to implementation have been won. But women's participation in political decision making processes and their access to decision making bodies is still far from equal. Much remains to be done. Some governments argue that opening up the military service for women means that 1325 has been completely implemented. It is clear that this is not what the Resolution meant. The point is to open up new roads to nonviolent conflict resolution and to peacemaking, to include women in those processes already underway, and to support women's initiatives. Leaving out half of the population can never mean peace.

The Women in Peacemaking Program

IPB's Women in Peacemaking Program aims to broaden the capacity, access and participation of women, especially in national and international peacemaking

initiatives. Our specific objectives are to improve awareness among people and civil society of women's contributions to peacemaking and conflict resolution, to gain from the experience of those women who work for peace every day (especially in Central and Eastern Europe), to strengthen and broaden East-West peacemaking solidarity networks and to make known resources available to support women in conflict situations. We plan to expand our network and connect even more women peace activists in Eastern and Central Europe, in order to facilitate networking, joint strategizing, and actions and campaigns for building peace. A specific focus is to identify and help develop new partnerships for peace work, especially in the Balkans and the Caucasus.

Celebrating Bertha, Celebrating Women Peacemakers

Various activities have taken place in dozens of places in Europe during this centennial year of Bertha von Suttner's Nobel Peace Prize. These events commemorate Bertha's work for peace with, for example, an exhibition about her life and achievements (designed and sponsored by the Austrian Foreign Ministry), conferences, activities in schools and a range of other events. These events are used for meetings and workshops of women peacemakers and speaking tours of women peacemakers from Central and Eastern Europe. A major public exhibition on Bertha von Suttner's life and work was shown in Geneva, Switzerland, and moved to the Palais des Nations in December, to demonstrate what civil society, and especially women, can achieve for peace and understanding.

A seminar in **Cluj** (Romania) examined the misuse of nationalism to create divisions among people, but also provided examples of peaceful conflict resolution and celebrating diversity. Further—mostly cross border—activities in cooperation with the Peace Institute of Romania are in discussion. **Udine** (Italy) held a seminar on the impressive achievements of peace researchers and peace education. Committed teachers at this university will go on to develop a cross-border bridge of understanding, called the Alpe-Adria-Project. In **Eggenburg** scholars on Bertha von Suttner and peace history gathered, and showed how Bertha and her numerous female contemporaries struggled for peace and freedom, and how this impacted on current thinking. In addition, near Harmannsdorf Castle, where Bertha lived and wrote, a fervent appeal was made for a broad people's discussion about the European constitution, a process governments should have started a long time ago. Governments were called upon to push for bringing war criminals to justice.

In **Geneva**, a peace activist from Bosnia-Herzegovina, Memnuna Zvizdic (of Women to Women), gave a vivid

description of the difficulties of reconstruction after a devastating war and the problems of the Dayton Peace Accord. She said that now, ten years after the war, people are finally ready to reflect on what happened. Dealing with the past is the main issue in the Balkans. Past suffering must be worked through in order to avoid new violence and suffering.

IPB cooperates with the International Fellowship for Reconciliation's Women Peacemakers Program and also with the 1000 Peacewomen Project. This Swiss initiative has nominated a thousand women peacemakers to collectively receive the Nobel Peace Prize in 2005. The award would show that the work they do is valuable and exemplary. Many IPB partners are nominated on this list.

IPB planned a peacewomen's meeting around conflicts in the Caucasus region in Prague, Czech Republic, in November, in combination with an international conference organized by our partner, the Czech Bertha von Suttner Society. The theme of the conference was "The importance of Bertha von Suttner's thoughts for our present time". There will also be a seminar "Imagine Peace – youth meet peace women" with youth and peace activists from several European countries, held in cooperation with the Verein Konfliktkultur in Vienna, Austria, in April 2006. Other activities as in Georgia, the Netherlands, Belgium, Poland, Finland, Hungary, and Slovakia are planned.

All of the contributors and issues of this year's May 24 edition are connected to IPB's Women in Peacemaking Program: the Soldier Mothers of St. Petersburg and the struggle of the Chechen "Soul Collector" Zainap; the problem of trafficking which hits the Balkans as well as the Caucasus region, peace education in one of the "new states" of the European Union, and some thoughts on the situation in the Balkan countries a decade after Srebrenica and the Dayton Agreement.

In a later phase the project will expand to other regions of the world, in Africa, Asia and the Americas. Activities around the Bertha von Suttner commemorations in Mexico, Brazil, Israel, South Africa, and the United States offer a chance for first steps.

Silvi Sterr has been active in the peace movement since the 1980s. She has worked with the Women's International League for Peace and Freedom, and is now the director of the International Peace Bureau's Women in Peacemaking Program, in Geneva, Switzerland.

Links for more information:

www.ipb.org
www.ifor.org/WPP
www.berthavonsuttner2005.info
www.konfliktkultur.at

The Anti-Trafficking Center

by Sandra Ljubinkovic

The Anti Trafficking Center (ATC) is a non-governmental organization which tries to contribute, through its programs, to eradicating trafficking in human beings. ATC has a special emphasis on the causes of trafficking, such as gender-based violence, poverty, unemployment, and the lack of suitable opportunities.

Violence is always about status: men use violence to keep other men subordinate, they use violence to keep women subordinate; men and women use violence to keep children subordinate. Societies often tend to blame or in some way stigmatize women for violence that men do to them. War and the sexual exploitation of women have some common links. Both are about domination. War, or the attempt of one group of men to gain control over another group of men, is historically accompanied by trafficking in women for the purpose of sexual exploitation. Trafficking in women for the purpose of sexual exploitation is one of the mechanisms of war and patriarchy.

Recent history has opened many doors to Europe. Migrants, especially from Eastern to Western Europe, are entering these doors. The collapse of the Berlin Wall in the early 1990s and the introduction of the Schengen visa regime for the European Union (EU); the closure of EU boundaries to the East, and the military presence and “peace keeping” during and after the wars in former Yugoslavia, opened many “illegal” doors for East European migrants. The key holders of these “invisible” doors were traffickers in human beings.

The gender-segregated labor markets as well as the sexual division of labor in the household determine gender-selective migration flows. Put simply, men and women follow different migration patterns (for example, they migrate for different reasons) because they do different things in the country of origin and are expected to engage in gender-specific occupations after arrival in the host country.

During the past six years governments of the South Eastern Europe (SEE) countries (such as Albania, Bosnia, Bulgaria, Croatia, Romania and Serbia) have been committed to fighting human trafficking. SEE countries have begun to claim ownership of the issue of combating trafficking and have developed their own strategies. Such strategies may change rapidly. In the

past three years ATC had 200 formerly trafficked women pass through shelters in Serbia; in 2004 the number was 20. Trafficking routes had changed. Traffickers change their strategies quickly based on many factors. Following the accession of the new countries to the EU, trafficking routes lead more directly to EU countries, bypassing the customary Balkan routes.

“Trafficking” has become a political catch phrase for many SEE governments, used to show how such governments are “fighting” migration, prostitution, terrorism and organized crime. Even though the trafficking situation in many SEE countries has radically changed, “prevention” is still being carried out through the often repressive programs focusing on preventing migrations, prostitution and organized crime. Very few of the actors involved in anti-trafficking activities are addressing the root causes of trafficking in an empowering way.

The root causes

ATC’s work focuses on the root causes. We understand trafficking prevention in a broader socio-economic context. This context looks at factors such as gender-based violence, poverty, unemployment, and the lack of opportunities.

ATC’s *preventive program* helps educate high school and university students, and professionals, through peer education and peer training. In addition, ATC provides psychodrama workshops, a counselling program, and outreach work with sex workers. We work with marginalized groups such as sexual minorities and Roma. Our initiative ‘Men’ teaches men mediation and communication skills and organizes them to work against gender based violence. We also have a program for volunteers, and do regional and international work.

Raising awareness is crucial for the understanding of the possible risks and individual rights. ATC does awareness raising on the issues of safe migration, diversity and prostitution, as well as on the problems of gender-based violence, discrimination, human trafficking, militarism, nationalism, and other forms of human rights violations.

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Women Trafficking in Georgia

by Megi Gogishvili

“Example isn’t another way to teach, it’s the only way to teach,” said Albert Einstein. Many governmental and non-governmental organizations (NGOs) that work against human trafficking have taken this to heart. They seek to reach out to potential victims of trafficking by spreading specifically designed printed materials as widely as possible.

Trafficking has become a problem for Georgia as well. Our country serves as a country of origin as well as a transit area. Research done by the International Organization for Migration (IOM) shows that mostly women become victims of trafficking in Georgia. This research shows that all victims identified since June 2003 were women. The women went abroad to find better jobs in order to support their families, but, contrary to what they had been promised, instead they found horrible working conditions, abuse, and low salaries (and sometimes no salaries at all).

Precise statistics about human trafficking are hard to come by for several reasons. First of all many women have been trafficked into forced sex work. These victims prefer to hide their bad experiences and do not reach out for any assistance. Those who were trafficked to Greece or Turkey (the final destinations for many Georgian victims of trafficking due to easy border crossings) are mostly identified as migrants and not as victims of trafficking. Thirdly, trafficking is still a relatively new crime for the Georgian law enforcement system, which means getting a complete picture of the problem is still difficult. The Georgian parliament adopted changes in the Criminal Code in June 2003 which means that cases of trafficking are now registered separately. This means better records are being kept about law enforcement cases concerning trafficking and the number of victims.

An International Organization for Migration study also shows that the attitude of law enforcement officials towards women victims of trafficking is very bad. There is little empathy towards women victims. Most officials think of them as prostitutes and feel the victimization is the women’s own fault—they should have known better. Many NGOs and international organizations are trying to change this attitude through various trainings. Furthermore, international organizations help victims of trafficking to get shelter, psychological and/or medical help. Victims may also get help to return to

Georgia. Unfortunately, when women do go back to Georgia they may not ask for any kind of assistance. This is because of social issues and the stigma attached to sexual exploitation, which runs deep in Georgian society. The lack of correct information means that many Georgians translate trafficking as prostitution. Most victims keep silent for fear that their family members will find out and react negatively. They don’t want to be stigmatized, and some just don’t want to remember the past.

According to data provided by the Prosecutor General Office, all the victims in Georgia were women, except for one man and three infants. In most of the cases (94 per cent) the exploitation concerned some kind of forced sex work.

Human trafficking in Georgia is also less visible now. Other problems and also the reforms that have come about after the Rose Revolution are given priority, both from the mass media and from the government. But invisibility in the public eye doesn’t mean that the number of victims has decreased. It is clear from all the studies mentioned above that Georgian women are exploited in different countries through deception and intimidation. This must be changed. 21 per cent of female trafficking victims were minors when they fell victim to their exploiters. NGOs and international organizations in Georgia are trying to prevent such exploitation by raising public awareness. The Georgian government has received a proposal for a bigger law concerning trafficking that deals both with traffickers and with their victims. There is reason to hope that with the continued commitment from NGOs, international organizations, with a newer sense of the issue’s importance, and with an increasing professionalism on the part of the Georgian governmental and law enforcement, the number of women trafficking victims will decrease.

Megi Gogishvili campaigns for women’s rights in Tbilisi, Georgia, where she works with the Human Rights Documentation and Information Center. She and her colleagues reach out to women throughout the country. The Center also works on peaceful conflict resolution in the Caucasus.

Committees of Russian Soldiers' Mothers

[Editor's note: Amnesty International has recently reported that Chechen women are raped during detention and increasingly tortured into signing 'confessions' that they have aided armed groups. Formerly part of the USSR, Chechnya declared its independence in 1991. Russian troops were officially deployed to preserve the unity of the new Russian Federation, though many believe the real reason is to control oil supplies. In Russia military service is mandatory for men between the ages of 18 to 27. An estimated 3,000 conscripts die each year from suicide and bullying.] Below are excerpts from a speech by Valentina Melnikova of the Committee of Russian Soldiers' Mothers when she received the Friedrich-Ebert-Foundation Human Rights Award. The speech was translated by Silvi Sterr.

"... Today we, four Russian women, want to thank you in the name of thousands of Russians and in the name of parents who do not hear from their sons. We help young people who desert after they are beaten, kept in chains attached to the radiators of their canteen or starved. These are examples of thousands of brutalities [in the Russian military]."

"... We could not stop wars on Soviet territory. We first tried during the war in Ngorno Karabach [a war between Armenia and Azerbaijan in which Russia was implicated]. Our second experience was helping mothers whose sons were ordered to storm Baku [Azerbaijan]. There were also complaints of parents whose sons had disappeared in Tadzikistan and who are still missing."

"Looking back on the hard road we have taken, I can only admire the women who kept active. Our movement has seen hard times. The military tried to found parallel women groups they could control, in order to protect the army against our human rights work. It was a pity that parents of soldiers who had been killed became part of those parallel organisations."

"It is very difficult to defend human rights in a country that has no idea about the value of human life. The Bolshevik regime convinced women, to disregard their children's lives. Mother's love is the most important force behind our activities. Feminists may not take it well when we talk about maternal instinct. Yet it is exactly this instinct that needs to be awakened to get a mother to fight for the rights of her sick conscript son, to refuse his participation in war, and to kidnap him from his army department. Perhaps this does not appear

civilised. Very often the well-educated do not help us. It is the ordinary women from villages along the Volga, who sometimes do not speak correct Russian, who help. Their wish to protect their sons overcomes all obstacles. In war time, as well as in so-called peace time, Russian mothers invade military units to rescue their sons."

"... We are always asked: "You defend soldiers? Does this mean that you also defend war?" We explain: yes, the soldier serves in the army. Yes, the Russian army conducts wars permanently. We want decent working conditions for soldiers; we want them to come back home alive. It is not true that we defend war. Romantics, including CRSM romantics such as myself, dream of a world without an army. But we are realistic, and so we demand that the Russian state ensure that its military does not endanger Russian people. Up to now our state and our military does not understand this."

Invisible war

"I'd like to thank the journalists who report about our work. This support was crucial during the first Chechen war and remains so with the second war. This war is invisible to the world. Neither journalists nor soldiers' mothers are allowed in. Nevertheless journalists and soldiers' mothers do get into Chechnya and report back about what is happening there. Natalja Serdjukova, together with friends from Yakutsk, Tomsk, and Nizhny Novgorod, has been there several times. The need to help young conscripts from the town of Sochi compels Natalja to go directly into this hell. She saw how soldiers died, she herself was shot at. What drives her? A mother's love."

"Who writes about this love? Only journalists. So my special thanks goes to the media. Without journalists we could not publish openly the number of war dead. Only the Electronic News and Nesavissimaya Gazeta dared to publish lists of over 1,000 dead that we got from our regional committees. Nobody dares to publish official data. We want each soldier to be buried under his own name. The state must take final responsibility for their death."

"Bitterly we say that we cannot help the people who live in Chechnya. We try to speak up about the tragedy of the Chechen people. We try to talk about the necessity to help. But that is a very bitter task, and we feel guilty when confronted with the women of Chechnya who die and who lose their children and their men..."

Zainap: Portrait of a Chechen Woman

by Irena Brezná

Translation by Luise Wunderlich and Colin Archer

Zainap seeks souls. She gathers soldiers to struggle against the war, soldiers without Kalashnikovs. No, not dead souls, she needs living souls, but harrowed souls. It is she who harrows them, carrying the shot body of her people through peaceful western cities, showing pictures of body parts and burnt corpses.

Yet she smiles with hope. Zainap rejoices when a soul bursts through and attends to the Caucasus for some time. She calls this “gathering friends on the western front”. If she manages to bring a soul from a peaceful country to Chechen ruins, her job is done. She needs to do nothing more, only to watch in excitement as this soul absorbs everything Zainap has carried inside herself for seven years. When this new soul breaks out Zainap embraces it and goes on.

Many souls are necessary for this struggle. Zainap does not dare rest. She wakes up in the morning, combs her hair, smooths out her long skirt with her hands, pays no attention to her husband who says that everything is in vain, that she should take care of her family, and that someday he will leave her because such a wife brings only misfortune to her husband. That is the last voice she hears at home. But she hears another call - the screams of blown up people through the whizzing of shells. This call is her morality and her family.

Zainap flies like a grenade fragment. Like many thousands of fragments she sticks into new bodies, moves under the skin. The first missile which blew up near her house in Grozny gave her its form. The power of the blow and the scattered debris of the world—this is Zainap. The war has adopted her. Sometimes she thinks: the war has become everything to me. Neither my sister, nor my mother understands me, but the souls of strangers I manage to draw in are close to me. I must touch them deeply, to drag them to the war, using a harpoon of our grief. But I must act carefully, so as to gradually awake horror in them.

Zainap knows she has to inoculate the world against the disease of war if she wants to cure her people. She must plunge others' clothes into the smell of the gunpowder that is so close to her. This war is hidden from the world. Zainap must make it visible if she wants to put an end to it. Only then she will allow herself

what many young women do after they arrive in refugee camps and suddenly fall never to get up again. She also badly wants to fall, but she goes on. She will fall on her photographs and archive and go to sleep only after the war is over.

But until the roar leaves the villages, Zainap will become its echo, to bring to the surface everything hidden from eyes: crime after crime, wound after wound, film after film with her small hands, competent eyes, a war-polished language in order to give the roar what it deserves - a strong echo, which will return from western parliamentarians into Moscow and Grozny, and then into each village, into each house on a small plot of land called Chechnya. We call you Ichkeria, you are my small ladybird. Will you fly again?

Zainap knows how unreliable the walls of parliaments are. They are made of veils which smother bomb explosions. The veil does not know the resistance that is well known to Zainap. Zainap is an ordinary woman who wants to become a strong echo for the world to finally hear her. She does not yell, isn't outraged. She even speaks quietly. If she dares to say some words full of shame about hunger, about tortures, she warns: sorry for making you sad, and she smiles. She never lets her smile go. With each detonation she feels as if the guilt is hers. She is ashamed of robbery committed by drunken soldiers; she is ashamed of the poverty which her country women are thrown into. Zainap loads on herself the guilt shed by others.

In Christian cities if someone takes her to a church, she feels the walls around her may fall down because she—stained with the war—enters it. Only when the war is defeated and her sons clear the forests of the last mine, the maimed receive artificial limbs, and the orphans forgive their parents' murderers after the murderers' punishment, only then Zainap will dare shed the blame and look at it from a different side, as if it is strange to her.

When Zainap calls herself in her language “Nokhchii,” a Chechen, this is the core of her being. When she imagines her own death, she wants to say “Nokhchii” and to leave in peace. When in the Moscow metro a crowd engulfs her, she thinks: “so Nokhchii u” (I am a Chechen) and a light encircles her and makes her invulnerable. Oh, how good that I am a “Nokhchii,”

and how unbearable it is to be a “Nokhchii.” Does God love or hate us? Sometimes it seems to Zainap that she has seen more than God could invent. She does not want the Almighty to be dragged down to where blood mixes with faeces when stakes are driven into the tortured. There God could lose faith in himself.

God shall not know how a human body breaks into pieces, but God must see a piece of the torn truth. Zainap does not want to protect God from it. Let him stand it, if little Zainap can stand it. Sometimes she shows her military albums to God. Disfigured bodies in a common grave smelled so bad and it made her sick when she took pictures. And when at a conference she passes over these pictures the stench again surrounds her. Zainap is afraid of losing self-control, but she does not cry in front of strangers. She is a “Nokhchii,” she shall always control herself. The war is a rotten job. Zainap does her job and if God frees her people, she promises to become happy. She has nothing more to promise. She wants to please God with her promise and to engage God in her work.

The more souls Zainap catches, the more calmly she can die. If I am killed tomorrow, if I step on a mine, my job will continue even without me, she rejoices. Zainap knows mothers who have buried their four sons within several years. This is not fair. But the death of a foreign journalist, a woman distributing humanitarian aid seems even more unfair to Zainap. Then she doubts the justice of the struggle for independence. This is our choice, if we die, she believes. The ones who love us—they should stay alive.

Most of all she wants to organize a splendid feast for the people she has found. To decorate them with medals and to cheer them up. She leads them to tents of refugees where barefoot orphans dance with light in their hearts. Anemic, traumatized children smile widely during such

performances. This joy of their people they present as a Chechen souvenir. And the happiness of showing the nation unconquered helps Zainap to survive. If guests are pleased, she knows that “Nokhchii” remain “Nokhchii,” they are still alive.

Zainap faces every new day with a straight back and raised head like any other Chechen. But her circles are wider than the circles of women who smile and in silence go with a tea-pot around the table where guests sit. Zainap also serves guests even where she is a guest herself. Everywhere she offers her words, her videotapes, presenting the war to the world. Zainap does not need the world as it is; she needs the world which she could shake.

She brings evidence of destruction to the west, and butter, flour, salt and a little bit of sugar to the east. She meets her people as a bowing recipient of humanitarian aid. She sees gratitude which wounds her more than the deaths of thousands of young fighters. Zainap asks herself - will her people’s pride survive? When she sees this pride alive, she rejoices and she wants to tell about it at a round table, but in the West she is asked about names, numbers, corpus delicti, rather than the resistance. After a conference she feels as if she has told lies. She is given a little bit of bread for the poor, but Zainap hopes that the world will recognize the right of her people to self-respect.

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Irena Brezná is an author and journalist who worked as a war correspondent in Chechnya. She lives in Switzerland. For the above text (here shortened) she received a prestigious award in Germany, the Theodor-Wolff-Prize. The text is included in her latest book about Eastern Europe “Die Sammlerin der Seelen. Unterwegs in meinem Europa”, Aufbau-Verlag, Berlin 2003.



Disarm Men, Don't Arm Women

by Shelley Anderson

“Militarization is the step-by-step process by which something becomes *controlled by, dependent on, or derives its value from* the military as an institution or militaristic criteria.”

Dr. Cynthia Enloe,
*Maneuvers: the international politics of
militarizing women's lives*

Throughout 2005 a series of full page advertisements were placed in popular Dutch newspapers by the Dutch military. The advertisements showed women in military uniforms—in one case a little girl was shown wearing a combat helmet—and were explicitly aimed at recruiting women into the Dutch military. The Dutch government sees increasing the number of women in its military as a way of implementing United Nations Security Council Resolution 1325. This article was written in response to these events.

Is an increase in the number of women joining the military a sign of women's emancipation? No! It is a sign of the increasing militarization of society, which benefits neither women nor the Netherlands as a whole.

The issue is not whether women are capable or qualified for military duties. In many industrialized countries women are 10 percent or more of the formal militaries. Women comprise thirty percent of many armed opposition groups. Women's skills and leadership abilities are clear.

The issue that needs to be debated is how the militarization of women's lives will benefit women and society as a whole. Appropriate social norms and values, and a perceived rise in violent street crime, are now important debates within Dutch society. The militarization of women must be seen in this context.

Don't arm women, disarm men

Masculinity is increasingly linked to violence. Masculinity and associated male norms, such as control and dominance, are seen as normative and desirable. The acceptance of male norms has affected young girls, some of whom have started

to use violent methods in their search for equality and recognition.

Women's militarization does not challenge this link between masculinity and violence. Nor does it challenge the use of violence as a legitimate way to solve political conflicts. Rather than encouraging women to become more involved in violence, men must be encouraged to redefine masculinity and break the links between being a “real” man and being violent.

The idea that women are inherently less violent than men also needs to be challenged. This idea leads to the myth that more women in a military will somehow ‘humanize’ militaries. Women are not kinder killers. Military systems are inherently dehumanizing—US Army Reserve Pfc. Lynndie England and the violation of the human rights of Iraqi detainees in Abu Ghraib prison are evidence of this. Finding more humane alternatives to war is the responsibility of the entire international community, not just women.

Women's emancipation is not the goal of any military. The recruitment of women in the military has more to do with declining numbers of young available males than with any desire to emancipate women. Studies from other western militaries also show that women inside the military face wide-spread sexual harassment and violence.

Some people will argue that military service provides worthwhile jobs and job training, especially for lower educated women. But most people do not learn skills within the military that can be transferred to civilian jobs. In some western countries, such as the USA, unemployment for veterans is higher than for non-veterans. Furthermore, what kind of society do we have if the military becomes an important employer? If military jobs enhance women's employment, this points to the need for more equitable opportunities for higher education.

Others might believe that military service provides access to decision-making processes and leadership positions for women. In democracies, even the highest-ranking officers are under the control of civilian politicians. This points to the need to increase the number of women in decision-making positions in politics, not the military. Countries where military officers are in decision-making positions are most often

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Women's Militarization: Perfumed Bombs?

by Shelley Anderson

“FEMilitarization: Trends, Realities and Resistance” was the theme of a panel discussion in Amsterdam held to celebrate May 24, 2005, International Women's Day for Peace and Disarmament. Some 70 people participated in the event, which included the showing of the documentary “Texas-Kabul”, about women's peace activities in India, Afghanistan, Serbia and the USA after September 11, 2001.

There were exhibits from a variety of groups, including a sampling of the Peace Palace collection of books by Bertha von Suttner. Von Suttner (1843-1914) is credited with founding the modern peace movement and was the first woman Nobel Peace Prize Laureate.

A panel of five experts, moderated by Women Peacemakers Program (WPP) Manager Isabelle Geuskens, debated the question “does women's greater participation in the military contribute to peace and conflict prevention?” The Dutch military, as its contribution towards United Nations (UN) Security Council Resolution 1325, is recruiting more women in to the military, and aims to appoint the first Dutch woman general by the end of the year. UN Resolution 1325 promotes the increased participation of women in all aspects of conflict prevention and management.

Dutch military Major L. Kleinreesink argued that the effectiveness of military peacekeeping missions would increase as the number of women peacekeepers increased. Based on the experiences of US military missions in Somalia, an increase presence of women soldiers also helps to lessen extreme behavior, such as human rights abuses. Judith Koops, a consultant to the Dutch military, noted that modern military missions such as peacekeeping rely more on technical skills, team cooperation and communication, which means the military of the future will be more “feminine”.

Human rights activist Saskia Kouwenberg, speaking from a peace movement perspective, formulated a list of questions peace nongovernmental organizations (NGOs) should consider when discussing the issue. These include: who benefits from an increase of women in the military? How does the military benefit, and how do women themselves benefit? She had contacted the main Dutch peace organizations who were confused by her question as to their stand on the issue. Most responded by saying that they had not discussed

women's militarization, as they were opposed to militarization per se. Researcher Wendela de Vries spoke on women and the arms trade.

Perfume on Bombs?

WPP Program Officer Shelley Anderson spoke of her experiences in the US military. Despite advertising which shows military women in traditionally male roles, most women remain in clerical and medical jobs, she said. While women join the military for a job, the unemployment rate for US veterans is twice that of civilians, and most military skills cannot be transferred to civilian jobs. Women inside the military face sexual harassment and are twice as likely to be raped as civilian women. “The money the Dutch military is spending on full-page newspaper ads could be better spent on improving educational and employment opportunities for young women, especially women of color,” she said, or on developing an unarmed civilian peacekeeping force. Military training, which is organized violence, is essentially dehumanizing and in no way advances women's rights (please see related article on women's militarization).

Audience members asked searching questions. One member said that support for UN Resolution 1325 does not mandate support for militarized peacekeeping. Ellen Diederich, of the International Women's Peace Archives, in Oberhausen, Germany, denounced the idea of a more “feminine” military. “What does that mean?” she demanded. “That we spray perfume on a bomb before we drop it? We are still dropping bombs that kill people.”

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In Bertha's Footsteps: Peace Education in the Czech Republic

by Jana Hodurova

Bertha von Suttner was unique not only because of her lifelong work for peace and the equality of nations and of women. She also appeals to me because of her courage to speak out against the rigid thinking of the nationalist Hapsburg monarchy. I admire especially her ability to overcome social barriers. Bertha became my role model.

I first heard about her from my father in the 1980s, when we worked together during my studies. It was sad to realize that this wonderful woman, the first to receive the Noble Peace Prize, born in Prague in 1843 into one of the most important noble families, was totally unknown in the country of her birth. I decided to write my dissertation on Bertha. Many people, even historians, wondered why I was so interested in her. During studies for my advanced degree I visited Switzerland, Austria and Germany and corresponded with many institutions and international organizations that cared for Bertha's papers. In the late 1980s I began working at a peace research center in Prague.

After the USSR's dissolution, our republic joined NATO and so suddenly did not need "peace" anymore. The only Czech institution concerned with peace research closed down. Yet our governments are occupied more and more with the problem of war, such as the conflict in former Yugoslavia.

The BvS: Association and peace education today

Being a teacher brought me close to children and I saw how rising violence threatened children from an early age. I wanted to do something about this. Former work colleagues and I discussed the image of "peace" today: the media portrays it as old fashioned and a relic from Communist times. The result of our meetings was the foundation of the Bertha von Suttner Association (BvS) in the Czech Republic, almost 90 years after Bertha tried to establish something similar. She did not succeed in Bohemia because of the national conflicts between Germans and the people of Bohemia. We were more successful.

BvS's mission is more important than ever when humanity has the means to destroy itself several times over. The existence of many international organisations which reflect Bertha's thinking and carry her name is

proof of the heritage she left. Yet she is practically unknown in our country. Changing this is the most important task of the BvS Association. Our work is to conserve, publish and pass on Bertha's intellectual heritage, especially to the young. Bertha's image of humanity emphasized education and a rich cultural life. From this base the BvS Association develops its processes for peace education and the building of a culture of peace.

Novoborská School in Prague

The Bertha von Suttner Association helps realise peace education with its partner school Novoborská in Prague 9 – Prosek, where it has been involved in classroom peace education during the school year 2003/2004.

The "Peace-education and non-violence" curriculum emphasizes peaceful conflict resolution, the perfecting of each individual, cultural life and tolerance—all basic ideas of Bertha von Suttner. The goal of this initiative was to help each student put these principles into practice.

We needed to make clear to the pupils what these concepts meant in opposition to other principles, such as violence, war, incompatibility, intolerance, and lawlessness. That is why we invited a psychologist to talk with the older students about violence and lawlessness. Later they discussed together the possibilities of peaceful solutions to concrete situations.

It was also necessary to resolve each small "conflict" in daily life in the hallways or the classrooms. Violence has become the normal way of communication between the pupils. We have to explain to them immediately when such situations occur why this form of communication is bad and often dangerous.

We used practical examples to explain about war. These included visits to Second World War monuments, discussions with witnesses and survivors, films and books and visits to actors and authors. The pupils write essays and term papers about these experiences. Racism is a subject for peace education. Almost each class has a child from a different nationality. The other pupils help the newly arrived foreign pupils to overcome language barriers.

Another important subject is ecology. We have a project with the theme "Everybody has their place on earth".

Here children learn facts about animals. They have adopted a panda in the Prague zoo and made outdoor trips to watch the seasons change. The older students participate in the Olympiad of natural science, where they contribute suggestions to protect the environment. They also heard a presentation about ecological waste processing. In technical classes and art classes they created sculptures out of recycled materials. The best exhibits received a school prize.

Fortunately we do not have the problem of drug use in our school. We regularly invite street workers who talk about the life of addicts and about their work with them.

Building European Citizens

Bertha von Suttner believed in educating people to be “cosmopolitan”. Today’s time demands the education of our pupils to become real Europeans. They are the future decision makers and must build a united Europe based on the principles of equality and tolerance. Thus they learn English or German (or both) at our school. We use a special project of the Council of Europe to motivate the children to self-evaluation, reflection about themselves and their fellow students and the learning of foreign languages. We organise yearly student trips throughout Europe and a regular student exchange with our partner school in Leipzig, Germany. Here they can practise their foreign language and learn about different cultures.

There are also field trips to historic parts of Prague so students learn more about their own history and culture. We know from practical experience that children express themselves best through drawing. We provide art classes. Their posters and drawings on “war” and “peace” were used to decorate an international conference on “Europe in a world which wants to maintain peace”. Their drawings were also in several travelling exhibitions.

In collaboration with this project and with the entry of our country into the European Union (EU), our pupils voted for the project “We for Europe”. This became the motto for the school year. The goal was to raise awareness about the European community in all its aspects and, at the same time, to stimulate pride in belonging to an individual nation which is trying to be part of the EU. The pupils learned about Czech-European connections and about Czech personalities in culture, politics, science and sports. We talked about Czech cultural treasures, natural beauty and industrial

products known around the world; we also talked about folklore, and traditions. We want students to feel pride in being Czech and in being an equal member of the EU, while at the same time realising every person and nation needs to be respected.

The project climaxed during our “European Week” when their work was displayed and the best pieces published in a book.

Bertha’s vision of the ideal human being—a well-travelled person who speaks many languages and is open to many ideas—laid the foundation for the school project of the 2004/2005 school year: “Europe without borders”. During the course of this project students learn about EU member states. They discover the customs of each EU nation and the necessity of racial, national and religious tolerance. They get to know the EU institutions, current problems and possible solutions, and each member’s rights and responsibilities. The project helps them to realise basic ecological interrelations, and to learn about environmental problems and their solutions. They understand the need for life-long education, foreign language skills and a certain moral and social consciousness.



Bertha’s Legacy Continues

The thoughts of Bertha von Suttner continue to be vital. For that reason BvS Association is planning an “Imagine Peace” project, in collaboration with peace organizations from Austria, Switzerland and Germany, for the next school year. We want to encourage thinking about peace as more than just the absence of war. Peace is often marked by spiralling armaments and preparations for further wars. Real peace has to be something totally different. The following questions are crucial for the project: What is peace? How can we illustrate and describe peace? We are inviting European institutions to encourage students to develop their vision of peace, with the help of words, images, music, theatre, pictures, films, and choreography.

Working for peace education is never finished. We have to develop this special education constantly and adapt it to the personal and current needs of the students. But the final goal, the peace education of youth who will build a united, peaceful Europe, is worth every effort.

Jana Hodurova is a teacher and researcher.

New Award for Women Peace Activists

A Women in Conflict Situations and Peacekeeping Task Force was set up in the Netherlands several years ago to ensure Dutch compliance with United Nations Security Council Resolution 1325. In October 2005, to celebrate the fifth anniversary of 1325, the Task Force announced plans for Award 1325.

This one-time award, which includes a • 15,000 prize and a speaking tour of the Netherlands, will honor the work of one woman peace activist or peace organization that has developed groundbreaking and effective initiatives to promote the rights of women in conflict situations.

The deadline for nominations is 15 January 2006. The winner will be announced in March 2006. Nominees must be from conflict areas and work to resolve conflict in their country. Nominations are accepted only from Dutch or international organizations. Organizations **cannot** nominate projects they directly finance, or subsidiary organizations, employees or other individuals or organizations with whom they have an obvious commercial or business relationship.

The award will be made based on the following:

- Is the nominee's work an expression of the aims of UN Resolution 1325?
- Has the nominee's work influenced other actors on the national or international stage of conflict / peace issues? Or: does it have the potential to do so?
- Has the nominee's work influenced the public at large and contributed to the public's



knowledge of the concerns addressed by 1325?
Or: does it have the potential to do so?

For more information and a copy of the nomination form see www.1325award.nl or write to 1325 Award, c/o PSO, Scheveningseweg 68, 2517 KX the Hague, the Netherlands. Email: question@1325award.nl

What is 1325?

United Nations Security Council Resolution 1325 is a pioneering document in which UN member states agreed to:

- increase the participation of women at decision-making levels in peace processes;
- mainstream a gender perspective in peacekeeping operations and programmes for the demobilization, disarmament and reintegration of ex-combatants;

- protect women and children, prevent gender-based and other types of violence and end impunity for those who commit such crimes.

For more information on UN Resolution 1325 (including translations in 70 languages) see www.peacewomen.org

1,000 Women Peace Activists and Counting

We all know women like them. It could be our grandmother, who made sure her sons respected women and her daughters respected themselves. Or a teacher who was a role model of tolerance for all her students. Or a friend who spoke out against injustice.

Women are struggling for peace and justice across the globe, rebuilding broken societies, risking their lives to confront violence. But when the cameras and journalists show up—women’s leadership and ideas are too often ignored. As a result, women’s strategies and the lessons they have learned in peacebuilding may remain undocumented, and so lost. Two years ago a small group of women decided to change all this.

1,000 Women for the Nobel Peace Prize

In January 2005, 1000 women from more than 150 countries were jointly nominated for the Nobel Peace Prize. The nomination is the result of a two-year long project by the Swiss group, Association 1000 Women for the Nobel Peace Prize 2005, with the support of the Swiss Minister for Foreign Affairs. The nominees represent innumerable women worldwide who struggle for peace and justice. The organizers wrote: “Millions of women work day in day out to promote peace. They care for survivors, help with reconstruction and initiate a new culture of peace. To represent these millions, it is our aim that in the year 2005 a thousand women shall **collectively receive the Nobel Peace Prize** for their efforts in pursuit of peace. This political prize will show that the work they do is valuable and exemplary.”

“As their work is taken for granted and is usually unspectacular, it is neither acknowledged nor remunerated. With the exception of 12 women, the recipients of the Nobel Peace Prize, since it was first awarded in 1901, have been men. In negotiating terms of peace, many more warlords than peacequeens make decisions about security, reconstruction and new political structures. This despite the fact that women

constantly prove that with their experience and competence, they can develop and put into practice sustainable peace programs”.

In October the Nobel Peace Prize Committee announced that the International Atomic Energy Agency and its Director General were to be awarded the Prize for 2006.

“Of course we are disappointed, as we had hoped very much that the 1000 women would be recognized for their untiring and courageous work in the cause of peace,” said project initiator Ruth-Gaby Vermot-Mangold, “but we are also proud that within less than three years we have brought attention to the outstanding work done by these women in the cause of promoting peace.”

A traveling exhibit **1000 Peace Women Across the Globe** has been opened and a book on all the 1,000 women peacemakers has been published.

Many members of both the International Peace Bureau (IPB) and the International Fellowship of Reconciliation (IFOR) were among the 1,000 women nominated. These activists include Cora Weiss, who in addition to her leadership role in IPB, is president of the Hague Appeal for Peace. “You cannot have peace without human rights, democracy, gender equality and clean water,” she has said. “Look to the root causes of war and you will find, in their reverse, the root foundations of peace.”

Dr. Elise Boulding, a patron of IFOR’s Women Peacemakers Program, is a respected peace researcher. She co-founded the International Peace Research Association and is also former president of the Women’s International League for Peace and Freedom (WILPF).

Profiles of all the 1,000 women can be found under www.1000peacewomen.org.

Suggestions for Action and Solidarity in 2006

- Issue a statement, press release or letter to the media, and to the editor of your favorite newspaper or magazine, to mark May 24, International Women's Day for Peace and Disarmament. Call for more attention to what women are doing for peace, and for more measures to fight the trafficking in women.
- Help women who have been trafficked by contacting anti-trafficking groups within your own country, or by making contact with migrant or foreign women's groups within your country.
- Support legislation for emergency housing and services for women fleeing violent situations. Make sure there are Russian-speakers among service providers, and information on emergency shelters for women in Russian.
- Volunteer exchanges help everyone. If you are working on trafficking issues and violence against women in your area, consider inviting someone from an East/Central European group, or from the former USSR, to come and intern with your project for six months. Look for a small grant to provide them with a stipend and housing. Consider sending someone from your group to live and work with an East/Central European group, or from the former USSR (for example: the Angel Coalition: angel@moscom.ru or the Center Against Violence and Human Trafficking, P.O. Box 7015, Glavpochtamp, Perm, Russia. Email: no-violence@narod.ru
- Educate yourself about the war in Chechnya—Human Rights Watch regularly issues reports on the situation there (see www.hrw.org/campaign/rusia/chechnya). Join a support group against the war, or invite a speaker to talk to your school, religious or professional group about the human costs of the war in Chechnya.
- Organize a special worship service for women peacemakers; take a collection and send it to a women's peace group in Eastern or Central Europe, or in the former USSR.
- Hold a gathering to write legislators on topics like ratifying the nuclear test ban treaty; or the transfer of military funds to meet human needs; or whatever is necessary for your community.
- Invite local women's organizations together to speak on how women can contribute towards a culture of peace. Invite a speaker from Eastern or Central Europe or from a NIS country.
- Organize a celebration for peace on May 24; invite speakers from local peace groups.
- Educate women peacemakers on UN Security Council Resolution 1325. Distribute copies of the Resolution (which can be downloaded from www.peacewomen.org) during meetings and public events.
- Issue a press release rating your legislators on their efforts to implement UN Resolution 1325.
- Hold a fundraiser to jointly benefit a local peace organization and a peace group in Eastern or Central Europe or from the former USSR.
- Make a special effort to reach girls: talk with Girl Scouts/Guides or other girls' groups about how war and peace affect girls. Share an action with them like writing a letter to a government official or to women and girls in one of the groups listed in this pack. Sponsor an essay contest for girls to express their ideas about creating peace.
- Invite women veterans with a peace perspective to speak about their experiences at local schools.
- Educate yourself and the groups you belong to about military recruitment of girls and boys. Order the leaflet *Make Our Schools Military-Free Zones* from American Friends Service Committee (AFSC), Youth and Militarism Program, 1501 Cherry St., Philadelphia, PA 19102, USA.
- Picket schools and hand out leaflets (such as *Do You Know Enough to Enlist?* from AFSC's Youth and Militarism Program at www.afsc.org/youthmil; email youthmil@afsc.org) when military recruiters visit. Insist that school officials always include a speaker on peace whenever military recruiters visit schools, so students can get an objective and fair perspective on the reality of military life.
- Translate and reprint articles from this pack (please credit the pack and don't forget to send us a copy!) to educate others about the issues.
- Encourage groups to include ending violence in their agendas and events, and to increase their support for women in that part of the world working for peace.
- Inform your networks (your women's organization, place of worship, school, labor union or work place) about May 24 and possible solidarity actions for women peace activists.
- Encourage your school and community libraries to display on May 24 books by and about women peacemakers (for example, set aside a table near the entrance), violence against women, or about women as decision makers.

News

Highlights of May 24 2005 Celebrations

May 24 International Women's Day for Peace and Disarmament began in the 1980s in Europe, as hundreds of thousands of women became active in riding the continent of nuclear weapons. Given new impetus after the 1995 United Nations Women's Conference in Beijing, the Day has since then been celebrated across the world. It is a time to recognize and celebrate women and the countless actions they are taking to build a nonviolent world.

- **In Kenya:** the group Family Mediation and Conciliation (FAMEC) organized a seminar for 30 urban poor widows living in the slums of Nairobi to mark the Day. The theme of the seminar was "Nonviolence, Justice and Peace for Poor Urban Widows". Information on legal rights was provided during the seminar.
- **In Ghana:** the Women In Peacebuilding Network (WIPNET) marked the Day, encouraging women to "draw strength from our predecessors and co-women activists who in the 1980s...protested the deadly threat of the arms race and worked to promote peace", by issuing a press release. WIPNET, a program of the West Africa Network for Peacebuilding, said in the press release "Arms Know No Gender: They Kill Us All" that "gun violence is just another form of violence against women; and violence against women, whether committed with boots or fists or weapons, is rooted in pervasive discrimination which denies women equality with men."
- **In the Netherlands:** Vrouwen voor Vrede (Women for Peace) organized an information night and fundraising dinner on the situation of Afghan women in the Netherlands and in Afghanistan, in Amersfoort. Lona Farhoed spoke about the current situation for Afghan women, while Janny Beekman spoke about the Women's House in Kabul. The House will be a place where women can empower themselves, and is named after Nahid, a student who led a nonviolent protest by school girls against the Russian occupation of Afghanistan.

Women of Zimbabwe Arise

The situation continues to worsen in Zimbabwe, where government demolition of homes has left an estimated 700,000 people homeless, and indirectly affected a further 2.4 million people. The demolitions, named Operation Murambatsvina, occurred primarily in areas where the government received no support during this year's election. On Election Day itself (31 March) over

1,000 members of the Women of Zimbabwe Arise (WOZA) began gathering to hold a prayer vigil in the capital city of Harare. Police charged into the group of women, beating and arresting many. Over 30 women had to receive medical treatment. The women were praying for divine intervention to prevent the election results from being manipulated as reported in the 2000 and 2002 elections.

Funding for Women's Nonviolence Training

Twice a year the IFOR Women Peacemakers Program (WPP) provides small amounts of funding for women's nonviolence education and training. Recent grants were awarded to promote women's peacebuilding in Afghanistan, Azerbaijan, Nepal, the Netherlands and West Africa (organized by the West Africa Network for Peacebuilding, Ghana). The initiatives include a six-week long nonviolence and Buddhist peacebuilding course for Southeast Asian women activists (organized by the International Women's Partnership for Peace and Justice, Thailand); a series of regional consultations throughout Nepal to build a women's peace agenda (organized by the indigenous women's group Milijuli, Nepal); and training in peacebuilding for migrant women in the Netherlands (organized by the Multicultural Women Peacemakers, Netherlands). Guidelines and application forms are available from j.vaneeden@ifor.org

Women's Wins in Bougainville

In June elections, three women won seats in the parliament of the new Autonomous Bougainville Government. They will serve alongside 38 men, and are demanding legislation to stop domestic violence and promote micro-financing for women. Rebuilding Bougainville after a devastating war will not be easy. Francesca Semoso, one of the newly elected officials, said, "We are really starting from scratch... the next five years will be about policy making. If the services come they will be like a light drizzle, the most important thing being that whatever kind of law the women need has to be there. The men will have to give us the respect and say yes, women have to be reckoned with in Bougainville." Campaign Blong Ol Meri: A women's media initiative from femLINKpacific (Fiji) in partnership with the Leitana Nehan Women's Development Agency (Bougainville), supported by UNIFEM Pacific. Email: femlinkpac@connect.com.fj

Resources

- ***Sexism and the War System***, by Betty Reardon (1993, 122 pages). A classic analysis by a leading peace researcher linking the structures of militarism and patriarchy. USD 19.95, available from War Resisters League, 339 Lafayette St., New York, NY 10012, USA. Web: www.warresisters.org Email: wrl@warresisters.org
- ***Gender & Migration***, a 16-page overview with suggestions for further reading, prepared by Bridge: development and gender. Available in English, French and Spanish, BRIDGE, Institute of Development Studies, University of Sussex, Brighton BN1 9RE, UK. Tel. +44 (0)1273 606261. web: www.ids.ac.uk/bridge Email: bridge@ids.ac.uk
- ***Resources and Contacts on Human Trafficking***, (2005), The Initiative Against Trafficking in Persons, USA. Web: www.globalrights.org
- ***Inclusive Security, Sustainable Peace: A Toolkit for Advocacy and Action*** is on UN Resolution 1325 and ways women can use it to further peace and women's human rights. Web: www.womenbuildingpeace.org and web:www.womenwagingpeace.net
- The English-language website of the US branch of the oldest women's peace organization, Women's International League for Peace and Freedom: www.wilpf.org
- ***1325australia***, an initiative of WILPF in Australia, is for activists working for the implementation of 1325: www.1325australia.org.au
- The Women's Portal of the International Action Network on Small Arms (IANSA) includes news, campaigns and background information on the impact of guns on women's lives: www.iansa.org/women
- The IFOR Women Peacemakers Program's (WPP) website has information on women and nonviolence, engendering the peace movement, and more. Web: www.ifor.org/WPP
- Bridge is an on-line database of materials on gender mainstreaming, gender experts and gender and development. Web: www.ids.ac.uk/bridge
- The United Nations Fund for Women (UNIFEM) operates a Trust Fund to Stop Violence Against Women and publishes materials on women and peacebuilding (see especially the *Independent Experts Assessment on Women, War and Peace*). Web: www.unifem.org. See UNIFEM's portal on women, war and peace: www.womenwarpeace.org
- Kvinna till kvinna (Woman to Woman) supports women in conflict areas (the Balkans, Georgia, Israel/Palestine) and publishes research such as *Security on whose terms?* The website is in Swedish and English: www.iktk.se
- The website of the innovative initiative to collectively nominate 1,000 women peacemakers for this year's Nobel Peace Prize: www.1000peacewomen.org

Useful Websites on Women and Peace

Women in Eastern/Central Europe and NIS

The Network of East-West Women (NEWW) coordinates projects, trainings and international exchanges between women concerned about women's situations in Eastern and Central Europe and in the former USSR. NEWW On-Line links women's groups in the former USSR, East and Central Europe, Western Europe and the USA. The East-East Legal Coalition project monitors the legal impact of post-communist transition on women's lives; the On-Line Legal Resource Service provides women's groups with a variety of resources on legal issues; and the Self-Defense Instructor training Program provides Russian women self-defense instructors with advanced training. The "Best of the Season" electronic bulletin summarizes, in English and Russian, information and discussions on all of NEWW's electronic conferences. NEWW, 1601 Connecticut Ave., NW Suite 701, Washington, DC 20009, USA. Tel. +1 202 265 3585; fax +1 202 265 3508. Email: newwdc@igc.apc.org. Web: www.neww.org

Peace, Security and 1325

- The PeaceWomen Project monitors and works towards the rapid and full implementation of UN Security Council Resolution 1325 on women, peace and security (in English, French or Spanish). Web: www.peacewomen.org

Africa

- Femmes Africa Solidarité is a network that organizes seminars and trainings and publishes extensively on women's work for peace in Africa: www.fasngo.org
- Isis-WICCE is a global action oriented women's resource center, based in Kampala, Uganda, which documents (and trains women to document) abuses against women during war: www.isis.org
- The Mano River Women's Peace Network has a new on-line journal *Voices of Peace* on women's peace

work in West Africa. See www.marwopnet.org/voicesofpeace

- Women in Peacebuilding Network (WIPNET) is a program of the West Africa Network for Peacebuilding, which conducts trainings, seminars and peace missions throughout West Africa: www.wanep.org

Asia

- *Good Governance from the Ground Up: Women's Roles in Post-Conflict Cambodia* traces women's contributions to governance and peace. Published by the Policy Commission of Women Waging Peace. Web: www.onlinewomeninpolitics.org
- The Women's League of Burma links 11 different ethnic women's groups, provides training and supports research, such as the trafficking of Burmese women (website in Burmese and English): www.womenofburma.org

Gender

- For the latest news and manuals on gender equality and women's empowerment see www.un.org/womenwatch
- Cfd works for women's empowerment throughout the world. They also publish information on how women are using UN Resolution 1325: www.cfd-ch.org/English
- The United Nations Development Program produces materials and manuals on gender and good governance, gender mainstreaming and more (see *Gender Approaches in Conflict and Post-Conflict Situations*): www.undp.org/gender

Middle East

- Coalition of Women for Peace includes Bat Shalom, Women in Black, Machsom Watch and other Israeli-based women's peace initiatives (site in Arabic, Hebrew and English): www.coalitionofwomen.org

- Jerusalem Center for Women works to empower Palestinian women (site in Arabic and English): www.j-c-w.org

Peace Education

- The Hague Appeal for Peace is an international network of organizations working for the abolition of war. Coordinates the Global Campaign for Peace Education: www.haguepeace.org

Women's Human Rights

- Amnesty International's campaign Stop Violence Against Women has news of initiatives being taken around the world: www.amnesty.org/actforwomen
- Center for Women's Global Leadership organizes an annual institute on women human rights and coordinates the annual 16 Days Against Violence Against Women: www.cwgl.rutgers.edu
- Women Living Under Muslim Law works internationally to support women's human rights (website in French, Arabic and English): www.wluml.org

Books

- Goldstein, Joshua. *War and Gender: How Gender Shapes the war system and vice versa*, Cambridge University Press, 2001.
- *Towards a women's agenda for a culture of peace*. Edited by Ingeborg Breines, Dorota Gierycz and Betty Reardon. Paris, UNESCO Publishing, 1999.
- *People building peace: 35 Inspiring Stories from around the world*. A publication of the European Center for Conflict Prevention in cooperation with IFOR and the Coexistence Initiative of State of the World Forum, the Netherlands, 1999.
- *Male Roles, Masculinities and Violence: A Culture of Peace Perspective*. Connell, R.W., co-edited with Ingeborg Breines and Ingrid Eide. Paris, UNESCO Publishing, 2000.



International Directory of Women's Peace Groups 2006

INTERNATIONAL

IFOR Women

Peacemakers Program

Spoorstraat 38, 1815 BK Alkmaar
the Netherlands
Tel +31 72 5123-014 (fax 515-1102)
Email: s.anderson@ifor.org
Web: www.ifor.org/WPP

International Peace Bureau Women in Peacemaking Program

41, rue de Zurich
1201 Geneva, Switzerland
Tel. +41 22 731 6429 (fax 738 9419)
Email: silvi@ipb.org
Web: www.ipb.org

NGO Working Group on Women, Peace and Security

777 UN Plaza, 8th floor
New York, NY 10017, USA
Tel. +1 212 682 3633, ex. 3121 (fax 682
5354)
Web: www.peacewomen.org
Email:
NGOWGCoordinator@peacewomen.org

War Resisters' International Women's Working Group

5 Caledonian Rd.
London N1 9DX, UK
Tel. +44 171 278-4040 (fax 278-0444)
Email: warresisters@gn.apc.org
Web: www.gn.apc.org/warresisters/
news/wriwomen.htm

Women's International League for Peace and Freedom (WILPF)

1, rue de Varembe, CP 28
1211 Geneva 20, Switzerland
Tel. +41 22 919 70 80
Email: info@wilpf.ch
Web: www.wilpf.int.ch
(Contact WILPF for a complete list of
national sections)

ANGOLA

Angola Women's Network

Avenida Hoji ya Henda no. 21 1 Dt.
Luanda
Tel. +244 2 34 95 13
Email: rede.mulher@netangola.com

AFGHANISTAN

Afghan Women's Network

PO Box 426
Islamabad, Pakistan

Revolutionary Association of Women of Afghanistan

PO Box 374
Quetta, Pakistan
Web: www.rawa.org

ARGENTINA

Madres de Plaza de Mayo

Hipoloto Yrigoyen 1442
1089 Buenos Aires
Tel. +541 383-0377 (fax 954-0381)

ARMENIA

Center for Gender Studies

17 Nalbandian Street, apt. 4
375010 Yerevan
Tel/fax +374 2 5656 80
Email: root@shahin.arminco.com

AUSTRALIA

Women for Peace

PO Box 2111
Lygon Street North
Brunswick East, Melbourne 3057
Tel: +61 (03) 93876490,
Email: info@womenforpeace.org.au
www.womenforpeace.org.au

WILPF ACT

PO Box 934
Dickson ACT 2618
Email info@1325australia.org.au

AUSTRIA

Frauen für den Frieden

Luis-Zuegg-Str. 14
6020 Innsbruck

AZERBAIJAN

Azerbaijan Women and Development Centre

3/6 S Rustanov St - kv 65
370001 Baku
Tel. +99412 927-920 (fax 983-235)
Email: ramiz@unfpa.baku.az

Institute of Democracy and Peace

38-2 Shamsi Badalbeily Street
Baku, 370 000
Tel/fax +99412 941 458

BARBADOS

Women and Development Unit

Elaine Hewitt
c/o University of West Indies
Cave Hill Campus, St. Michael
Tel. +1 809 436 6312 (fax 436 3006)

BELGIUM

Rassemblement des Femmes pour la Paix (RFP)

Coordination Femmes OSCE
Rue Antoine Dansaert 101
BP 15, 1000 Brussels
Tel. +32 2 512 6498 (fax 502 3290)
Email: Femmes.Paix@amazone.be

BOSNIA

Zene Zenama

Hamdije Cemerlica 25/VIII
Sarajevo 71000
Tel./fax: +38 771 524 353
Email: zene2000@megatel.ba

BOUGAINVILLE

Bougainville Inter Church Women's Forum

PO Box 209, Buka
Tel. +675 973 9983
Fax: +675 973 9157

BURMA

Burmese Women's Union

PO Box 52
Mae Hong Son 58000 Thailand
Tel/fax +66 53 612 948
Email: bwumain@cscoms.com
Web: www.freeburma.org/lokanat/
bwu.htm

Women's League of Burma

Email: wlb@womenofburma.org
Web: www.womenofburma.org

BURUNDI

Association des Femmes Burundaises pour la Paix

Deputé à l'Assemblée Nationale
PO 5721, Bujumbura
Tel. +257 223 619 (fax 223 775)

CAMBODIA**Alliance for Conflict Transformation**

34, St 480, Phsar Doeum Thkov
Chamkarmon, Phnom Penh
Tel/fax +855 23 217 830
Web: www.act-cambodia.org
Email: act@online.com.kh

CANADA**Gender and Peacebuilding Working Group**

c/o Canadian Peacebuilding
Coordinating Committee
1 Nicholas St., no. 1216
Ottawa, ON K1N 7B7
Tel. +1 613 241 3446 (fax 241 4846)

Voice of Women for Peace

761 Queen St. W, Suite 203
Toronto ON, M6J 1G1
Tel. +1 416 603 7915 (fax 603 7916)
Email: vow@ca.inter.net
Web: www.vowpeace.org

CHAD

Union des Femmes pour la Paix
BP 1298, N'Djamena
Tel. +235 514925

CHECHNYA**Mothers of Chechnya for Peace**

Moscow 125252
Novopeschanaya st. 16/78
Tel./fax: +7 95 943 7534

Echo of War

RF, Moscow 129085
Godovikova st. 7/2
Tel. +7 95 687 0139

COLOMBIA**Organizacion Femenina Popular**

Cra. 22 No. 52B B 36
Barrancabermeja, Santander

CONGO**Comité National des Femmes pour la Paix**

BP 2041, Brazzaville
Tel. +242 831 201 (fax 833 421)

COSTA RICA**Frente Centroamericano de Mujeres por la Paz**

Postal 106, Curridabat
San Jose

CROATIA**Be active Be emancipated (B.a.B.e.)**

Medvescak 62
10 000 Zagreb
Tel/fax +385 1 46 62 606
Email: babe@zamir.net
Web: www.babe.hr

Centre for Peace Studies

Rockfellerova 26, 1000 Zagreb
Tel. +385 1 468 3020
Email: cms@zamir.net

Center for Women War Victims

Kralja Drislava 2/1
10000 Zagreb
Tel. +385 1 45 50 313 / 45 51 128
Web: www.czzzr.hr
Email: cenzena@zamir.net

CYPRUS**Women's Research Centre**

19, Necmi Avkiran Street
Lefkoshia, Nicosia
Fax +90 392 22 83823

Centre for Women and Peace Studies

4A Kissamou Street
Pallioraotissa, Nicosia 1040

DEMOCRATIC REPUBLIC OF CONGO

Mouvement des Femmes pour la Justice et la Paix
BP 724 Limete, Kinshasa

DENMARK**Fonden Kvinder for Fred**

c/o Vibeke Aagaard
Slippen 3 st
2791 Dragor
Tel. +45 3253 4002

Kvindemes Internationale**Liga for Fred og Frihed (WILPF)**

Vesterbrogade 10, Mezz.
1620 Copenhagen V
Tel. +45 31 231-097

EAST TIMOR**Forum Komunikasi Perempuan Loro Sae**

(Communication Forum for East Timorese Women)
Rua Governador Celestino da Silva,
Farol
Dili, East Timor (via Darwin, Australia)
Tel. +670 390 32 15 34
Email: fokupers@fokupers.minihub.org

Organizaçao Popular Mulher Timor

(Popular Organization Timorese Women)
Balide, Delta Comoro, Dili
Tel. +61 3111 57 or +61 3111 38

EGYPT**The Suzanne Mubarak Women's International Peace Movement**

Email:
info@womenforpeaceinternational.org
Web:
www.womenforpeaceinternational.org

EL SALVADOR

Conamus (National Coordinating Committee of Women in El Salvador)
Apartado 271, Centro de Gobierno
San Salvador
Tel/fax +503 262-080

FIJI**Media Initiatives for Women**

PO Box 2439
Government Buildings
Suva
Tel. +679 331 6290
Mobile: 9244 871
Fax +679 3301 925
Email: femlinkpac@is.com.fj

FINLAND**Women for Peace**

c/o Unioni, bulevardi 11A 1
00120 Helsinki
Tel. +358 9 694-382

FRANCE**Femmes pour la Paix**

c/o Solange Fernex
6840 Biederthal
Tel. +33 3 8940-7183 (fax 7804)

Women Living**Under Muslim Law**

Boite Postale 20023
34791 Grabels Cedex

GEORGIA**Women's Centre**

15 Chavchavadze av.
Tbilisi 380079
Email: grc@access.sanet.ge

Women of Georgia for Peace

20 Ateni St. Apt. 29
Tbilisi 380079

GHANA**Women in Peacebuilding West Africa Network for Peacebuilding**

PO CT 4434
Cantonment-Accra
Tel. +233 21 221318 / 221388 (fax 21 221735)
Web: www.wanep.org
Email: ealaga@wanep.org

GUATEMALA**Conavigua**

7a Avenida 4-35/Zona 1
Guatemala Ciudad
Tel. +502 2 537-914 (fax 325-642)

GERMANY

Frauen für Frieden
c/o Eva Quistorp
Waitzstr 24, 10629 Berlin
Tel/fax +49 30 323 9543
Email: EQuistorp@aol.com

Frauenetzwerk für Frieden
Werner-Schuster-Haus
Kaiserstr. 201, 53123 Bonn
Tel. +49 228 626 730 (fax 626 780)
Email: fn.frieden@t-online.de
www.frauenetzwerk-fuer-frieden.de

International Women's Peace Archive

Lothringer Str. 64
46045 Oberhausen

Arbeitsgemeinschaft Friedenspädagogik

Waltherstr. 22
80337 München
www.un1325.de

GREECE

Women for Mutual Security
1, Romilias Str.
14671 Kastri, Athens
Tel. +30 1 884-3202 (fax 801-2850)

HONDURAS

Visitacion Padilla
c/o Central America
Human Rights Committee
83 Margaret St., London W1, UK

ICELAND

Women for Peace
c/o Porunn Magnúsdóttir
Hofsvallagata 17, 101 Reykjavík

INDIA

FOR/India Women's Wing
Cultural Academy for Peace
35/761, North Janatha Road
Palarivattom
Kochi 682 025, Kerala
Tel. +91 484 345 594 or
+91 484 339 403

Women in Security, Conflict Management and Peace

Core 4 A, UGF
India habitat Centre
Lodhi Road, New Delhi 110 003
Tel. +91 11 464 8450
Fax +91 11 464 8451
Email: wiscomp@vsnl.com
Web: www.furhhdh.com

IRAQ

The Iraqi Women's Network
Email: iraqiwomennet@yahoo.com.

The Women's Leadership Institute

Email: wliiraq@yahoo.com

ISRAEL

Bat Shalom
PO Box -Bat Shalom 2426
Jerusalem 91023
Tel. 972-(0)2-6245201/699/462
Fax: 972-(0)2-6245463
Email: info@batshalom.org
Web: www.batshalom.org

ITALY

Donne per la Pace e il Disarmo
Casella postale 713
36100 Vicenza
Tel. +39 444 500-457 (fax 327-527)

JAPAN

Okinawa Women Act
Against Military Violence
Kumoji Mansion 402
3-29-41 Kumoji, Naha City
Okinawa 900-0015
Tel/fax: +81 98 864 1539
Email: suzuyo@mx.meshnet.ne.jp

Violence Against Women in War-Network, Japan

2-10-10 Shiomi, Koto-ku
Tokyo 135-8585
Tel/fax +81 3 5337 4088
Email: vaww-net-japan@jca.apc.org
Web: www.jca.apc.org/vaww-net-japan

KENYA

African Women for Conflict Resolution and Peace Project
UNIFEM/AFWIC, PO Box 30218,
Nairobi
Tel. +254 2 228 776

KOREA (South)

Korean Council for Women Drafted for Military Sexual Slavery by Japan
3/F CISJD Bldg., 35 Chungjeongro 2
Ga
Seodaemun Gu, Seoul
Tel: +82 2 365 4016
Fax: +82 2 365 4017
Email: jd@peacenet.or.kr
Web: www.witness.peacenet.or.kr

Women Making Peace

4th floor, 38-84 Jangchoon Dong 1Ga,
Joong-Gu, Seoul
Tel. +82 2 264-8649 (fax 275-4861)

KYRGYSTAN

Women's Association for Environmental Safety and Nuclear Peace
720001, Kyrgyzstan, Bishkek, ul.
Turusbekova, d. 89, Bishkek
Tel. +3312 218-335 (fax 219-615)
Email: chopon@dyikan.Bishkek.su

LIBERIA

Liberian Women's Initiative
11 Broad Street, PO Box 1063
Monrovia
Tel +231 227 095

MALAYSIA

Sisters in Islam
SIS Forum Berhad, JKR No 851
Jalan Lapangan Terbang Lama
Kuala Lumpur 50460
Tel. +60 3 242 6121 / +60 3 7629 8050
Fax +60 3 7629 8051. Email:
sis@sisfora.po.my
Web: www.sistersinislam.org.my

MALI

Mouvement National des Femmes pour la Sauvegarde de la Paix et de l'Unité Nationale
BP 1771, Bamako
Tel. +223 224-231 (fax 231-999)

MOZAMBIQUE

Muherez Mocambicanas pela Paz
CP 257, Maputo
Tel/fax +258 1 428-140

NAMIBIA

Sister Namibia
PO Box 40092
Windhoek
Tel. +264 (0)61 230618 / 230757 (fax 236371)
Email: sister@iafrica.com.na

NEPAL

Milijuli
PO Box 822
Baudha, Kathmandu
Tel/fax +977 1 480-085

Mahila Bikash Samaj

PO Box 5840, Kathmandu
Tel. +977 1 271-794 (fax 270-396)
Email: wodes@shova.mos.com.np

NETHERLANDS

Multicultural Women Peacemakers Network
v.d. Sande Bakhuyzenstraat 68
1223 CZ Hilversum
Tel. +31 035 6857000
Email: mcwpm@chello.nl

Vrouwen voor Vrede

Oberschiestraat 36
1062 XE Amsterdam
Tel. +31 20 617-2800

NEW ZEALAND/AOTEAROA Women's Peace Network

c/o Peace Movement Aotearoa
PO Box 9314, Wellington
Tel. +64 4 382-8129 (fax 382-8173)
Email: pma@xtra.co.nz

NORTHERN IRELAND**Women Together for Peace**

62 Lisburn Rd
Belfast BT9
Tel. +44 1232 315-100 (fax 314-864)

NORWAY**Embla / The Womanship Row for Peace**

Radhuset, 6100 Volda
Fax +47 57 86 10 85

Kvinner for Fred

Rimolslia 12c
7029 Trondheim
Tel/fax +47 3347 3875

NordiskeKvinneres Fredsnettverk

c/o Tulle Elster
Bentserodveien 95
3234 Sandefjord
Tel/fax +47 3347 3875

PALESTINE**Jerusalem Center for Women**

PO Box 51630, Jerusalem
Tel. +970 2 234 7068 / +972 2 234 7653
Fax +970 2 234 7069
Email: jcw@palnet.com
Web: www.j-c-w.org

RUSSIA**Committee of Soldiers' Mothers**

4 Luchnikov per., entr. 3, rm. 6
Moscow 101000
Tel. +7 095 928 2506 (fax 206 8958)

Soldiers' Mothers of St. Petersburg

Ul. Razvezaya 9
191002 Saint Petersburg
Tel/fax +7 812 112 4199 or 112 5058)
Email: soldiersmothers@pisem.net
www.soldiersmothers.ru

RWANDA**Pro-Femmes Twese Hamwe**

PO 2362
Kigali
Tel. +250 77543 / 71948 (fax 78432)
Email: profemme@rwanda1.com

SERBIA**Women in Black**

Jug Bogdanova 18/5
11000 Belgrade, Serbia
Tel/fax +381 11 2623 225
Email: stasazen@eunet.yu
Web: www.wib-zeneucnom-belgrade.org

SIERRA LEONE**Women's Movement for Peace**

PO Box 220, 18 Gloucester St.
Freetown
Tel +232 222283

SOLOMON ISLANDS**Federation of Women**

PO Box 334
Honiara
Tel. +677 23130
Fax +677 26150
Email: vepsica@solomon.com.sb

SOMALIA**Save Somali Women and Children**

PO Box 38887-00623 Parklands
Nairobi, Kenya
Tel. +254 20 3744083. Tel/fax +254 20 3752199
Email: shiridon@iconnect.co.ke

SOUTH AFRICA**African Women's Anti-War**

Coalition
PO Box 30653 Braamfontein
Johannesburg 2107
Tel. +27 11 403 3910
Email: anu@sn.apc.org

All Africa Women for Peace

PO Box 11002
Maroelana 0161
Pretoria
Tel. +27 12 346 4659 (fax 460 3962)
Email: aawp@sn.apc.org

Black Sash

4th Floor, 12 Plein St
Cape Town 8000
Tel. +27 21 461 7804 (fax 461 8004)
Web: www.blacksash.org.za
Email: info@blacksash.org.za

SPAIN**Dones X Dones**

Ca la Dona
Casp, 38, pral.
08010 Barcelona
(Cada dijous de 20 a 22 h)
Tel. +93 412 77 01
Email: caladona@pangea.org

Madres de insumisos

Corregidor Jos de Pasamonte 29.1.B
28030 Madrid
Tel. +34 1 430 9673

Red Mujeres de Negro

(Women in Black)
Email: roal@nodo50.org

SUDAN**Sudanese Women's Voice for Peace**

PO Box 21186, Nairobi, Kenya
Tel. +254 2 561 158 (fax 570-614)
Email: lpihap@africaonline.co.ke

SWEDEN**Kvinna till Kvinna**

Kristinebergs Slottsväg 8
S-112 52 Stockholm
Tel +46 8 441 30 80 (fax 643 23 60)
Web: www.iktk.se
Email: info@iktk.se

SWITZERLAND**Femmes Africa Solidarité**

8 rue du Vieux-Billard
PO Box 5037
1211 Geneva 11
Tel. +41 22 328 8050 (fax 328 8052)
Email: info@fasngo.org

Frauen für den Frieden

Huzlenstrasse 34
8604 Volketswil
Tel. +41 44 945 07 25 (fax 945 07 26)
Email: secretariat@frauenfuerdenfrieden.ch
Web: www.frauenfuerdenfrieden.ch

Frauenstelle für Friedensarbeit

Gartenhofstr. 7, Postfach 9621
8036 Zurich
Tel. +41 1 242-9307 (fax 241 2926)
Email: frieda@swix.ch

TANZANIA**Voice for Women**

PO Box 3561
Mwanjelwa, Mbeya

TIBET**Tibetan Women's Association**

Bhagsunag Road
PO Mcleod Ganj 176219
Dharamsala, India

UNITED KINGDOM**Aldermaston Women's Peace Camp(aign)**

Tel. +44 07969 739 812
Email: info@aldermaston.net
Web: www.aldermaston.net

Widows for Peace and Democracy

36 Faroe Road
London W14 OEP
Fax/tel: +44 (0)207 603 9733

Women in Black-UK

Email: Wib-uk@gn.apc.org
Web: www.wib.matrix.net

Women in Black Research on Feminist Antimilitarism

Web: www.cynthiacockburn.org

**UNITED STATES OF AMERICA
Initiative for Inclusive Security**
625 Mount Auburn
Cambridge, MA 02138
Tel. +1 617 868 3910 (fax 995 1982)
Email:
information@womenwagingpeace.net
Web: www.womenwagingpeace.net

MADRE
121 West 27th St., no. 301
New York, NY 10001
Tel/ +1 212 627 0444 (fax 675 3704)
Web: www.madre.org
Email: madre@madre.org

Peace X Peace
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not even women's peace NGOs. This is not true. Trafficking in women and children (and especially trafficking in women for sexual exploitation) is closely connected to war and armed conflicts. It is definitely the task of women's peace organizations to map, analyze and work against this terrible result of the patriarchal culture of war.

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The vision: gender equality

Openness and understanding is central to our work. Our vision is of gender equality, social justice, and nonviolence. To reach this vision we must address the root causes of socio-economic inequality.

It is our sincere hope that our work can support the development of inspired thinking about how to end gender inequality. We want a world where women and girls can enjoy their right to live a life free from violence like sexism and racism. We want to change men and boys' patriarchal expectations. We want to inspire boys and men to think about issues such as patriarchy, power, male roles and militarism, and to develop different role models for men based on nonviolence and anti-militarism. This will contribute to creating a safe space for everyone, and a space where anti-patriarchal attitudes will be equally valid in our society.

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dictatorships. And dictatorships have no respect for women's human rights.

Rather than spending money on the recruitment of more women in the military, governments should increase funding for the improvement of employment and educational opportunities for women, and especially for young women, migrant women and women of color.

Rather than recruiting more women for the military, the government should be taking immediate and practical steps to implement United Nations Security Council Resolution 1325, in order to increase the number of women at all decision-making levels in conflict prevention, management and resolution, and to support women's peacebuilding activities.

Rather than promoting military force as a solution to world problems, governments should reject war as a means to solve international political conflicts.

Rather than investing in weapons systems, governments should be investing in conflict prevention and in research, education and training in nonviolent conflict resolution.

Rather than recruiting women for the military, governments should invest in civilian-based defense systems. One possible model is the European Civilian Peaceforce, which the European Parliament called for 10 years ago. While the European Civilian Peaceforce is still under development, it points the way towards less dependence on arms.

Militarization is deeply embedded in the world's increasingly interdependent economy. It will not be an easy structure to dismantle. But it is essential to do so if the international community is serious about observing human rights and about building real security. Stopping and reversing the militarization of women's lives is a critical first step in securing such a world.

**International Fellowship
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IFOR, founded in 1919, is a network of people who believe in the power of active nonviolence to change the world. Fundamental to IFOR's work is its spiritual basis. IFOR's members include Christians, Jews, Buddhists, Muslims, Bahá'ís and Hindus, and members whose philosophical understanding leads them to a commitment to active nonviolence. IFOR has branches or contacts in over 40 countries.

**International Peace Bureau
(IPB)**

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IPB is the world's oldest and most comprehensive international peace network. With 20 international and 246 national/local member organisations (and 200 individuals) in over 50 countries, it brings together people working for peace in many different sectors: not only pacifists but also women, youth, labor, religious, and professional bodies. IPB was awarded the Nobel Peace Prize in 1910.