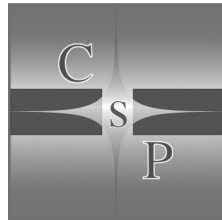


Women Moving Forward

Women Moving Forward
Volume One: Narratives of Identity, Migration,
Resilience, and Hope

Edited by

Raúl Fernández-Calienes and Judith Barr Bachay



Cambridge Scholars Publishing

Women Moving Forward: Volume One: Narratives of Identity, Migration, Resilience, and Hope,
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DEDICATION

We dedicate this book to the St. Thomas University community because of its commitment to diversity and human rights for all people. We are grateful to our authors, women migrants, who exemplify the human capacity to deal with adversity and emerge stronger. We are appreciative of the vision and hope for a better world communicated by Dr. Joseph Iannone, Dean of Graduate Studies at St. Thomas University, Miami, Florida, who encourages us to seek the good, embrace the human strengths, and identify the potential in those who refuse to remain without voice. Thank you Joe, for listening to us and to the women, who have the courage to imagine the new, the better, and the limitless possibilities of true relational living.

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Thank you to all those who contributed to the production of this book, including the individual authors for sharing their narratives, Robert Hudson and Ned Swanner for assistance with citation research, Amanda Millar and Andy Nercessian of CSP, and Gail Schaefer for the beautiful artwork that was commissioned especially for this book.

ABOUT THE COVER ART

“Moving Forward”

Mixed Media

12 in. x 18 in.

April 2005

Artist: Gail Schaefer

Photographer: William Farnsworth

“Moving Forward” is a mixed media narrative that is visually a journey. After reading the experiences of resilient women, the symbolism in the art may be understood.

PREFACE

RAÚL FERNÁNDEZ-CALIENES

The women who write the pages that follow share with us a great variety of life experiences. Women from places as diverse as the Americas, the Caribbean, Europe, and Asia, share their stories of identity, migration, adversity, struggle, and hope. From their distinct lives and contexts, each adds to a broader understanding of our common human condition. The authors explore their narratives: Beginning with themselves, their parents and grandparents, and beyond, each describes the generation in the United States they represent. Then, they tell why they or their ancestors came to the U.S. in the first place, articulating specifics of the terrible difficulties they faced – or still face – in adjusting to new and unfamiliar surroundings. They explain how their immediate or extended family practices and ethnic or cultural customs have helped or hindered their acculturation process. They explain some of the social conditions or conflicts they or their kin have experienced within U.S. culture. Finally, each discusses the value of her ethnic group and of her experiences as a person having or lacking power in relation to ethnicity, class, and family, as well as sexual, gender, and professional identity.

Challenging situations are part of our daily lives; how we engage these circumstances is one of the basic elements of what makes us unique. Each of the women who write these pages opens a window into her being. This book is an invitation for you to meet and to learn from “women moving forward” in life within the matrix of a complex cultural context.

“*Women Moving Forward: Narratives of Identity, Migration, Resilience, and Hope* is an excellent example of ethnographic inquiry, revealing the normative behavior of women within specific cultural boundaries, while also illuminating the individual transcendence of norms in the quest for self-realization. The stories in *Women Moving Forward* are each unique in their depiction of culture and mores and allow the reader to catch a glimpse of the lives of women in various parts of the globe. Despite their variety, however, the stories are united in their core as they each validate the very human need to hope for a future that is fulfilling and, at least to some extent, self-constructed rather than imposed...this book cannot be missed.”

Associate Professor Beatriz González Robinson, Ph.D., LMHC
Vice President for University Planning & Chief of Staff, St. Thomas University
State Coordinator, Office of Women in Higher Education
Fellow, American Council on Education

“These are the stories that find voice in the human spirit. The simple, yet deeply moving narratives of everyday people who share an extraordinary experience – uprooting themselves from their native lands to seek the centuries-old dream of a better life in the United States. A new language, new culture, new political system. With opportunities to grow nearly offset by deep-seated prejudices that cause more than one to question the wisdom of their life-altering decision. Yet all persevere. All prevail. So, ultimately, these are the stories of everyday heroes (though none might admit to it). Pioneers, following the great American tradition that says, ‘You are welcome here, and with hard work and patience, you too will realize your dream.’ They hail from Cuba, Jamaica, and elsewhere, but each has made a new home in a strange new place without sacrificing their cherished traditions and values. And they and their adopted land are the better for it. So sit back and enjoy these twelve humble, yet beautiful tales. Raúl Fernández-Calienes and Judi Barr Bachay have given us a treasure.”

Brother Herman E. Zaccarelli, C.S.C.
Adjunct Professor, Barry University
Former Director, Educational Conference Center, Kings College, Pennsylvania

INTRODUCTION

JUDITH BARR BACHAY

“The most beautiful people we have known are those who have known defeat, known suffering, known struggle, known loss and have found their way out of the depths. These persons have an appreciation, a sensitivity and an understanding of life that fills them with compassion, gentleness, and a deep loving concern. Beautiful people do not just happen.”

Elizabeth Kubler-Ross

As a psychotherapist working in multilingual multicultural community mental health, and in recent years as an academic employed by a small Catholic university whose mission included meeting the needs of the underserved, I have had the wonderful opportunity to meet many beautiful people. I am most grateful for having had myriad opportunities to listen. The words of Dr. Kubler-Ross underscore the significance of the struggle experienced by the women featured in this book, and in listening deeply, I began to learn about the frameworks of relationships that engender hope and healing. Raúl and I invite counselors, educators, activists, political leaders, and all agents of change to listen to these authors with a caring heart, an intentional mind, and the courage of the soul. Readers will find the seeds of clarity and beauty in the subjective voice of women who authenticate the phenomenological experience of women who are making a difference in others' lives through the transformation of their own.

The women in this book are indeed beautiful, but will never meet the Western mass-media fantasy-world criterions that are carefully crafted and highly fictionalized models of femininity. Non match the female beauty phenotype of the 5'10" blond, long legged, severely thin, pasted on breasts enjoyed by only 5% of 52% of the population. These authors defy external definitions of self and recreate themselves with strength forged through crisis and adversity. The women in the book create powerful spaces for contemporary women through their personal narratives.

Claiming a Place at the Table: Multiethnic Women Creating Peace focuses on the ways that women learn, the ways that women lead, and the ways that women participate in conflict prevention, peace building, and post conflict civic reconstruction. By introducing the work of Women Waging Peace and United Nations Security Council Resolution 1325 on Women and Peace and Security, I explore psychological learning theory that explains the foundations of women's agency as well as share examples and narratives of women's activism. Fresh approaches to old problems exemplify how disenfranchised or marginalized voices can inform, instruct, and inspire new pathways for civic change.

The authors reveal and define the processes and factors that contribute to their reclamation of identity – identities that are rooted in the matrix of historical struggle for life in the face of oppressive and alienating forces. They epitomize the interaction of internal strength within cultural context.

Women who move forward can change a family; a family that moves forward can change a community; a community that moves forward can change the world. This book illuminates the lives of women who are redefining what it means to claim space and place in a gendered context that cherishes human dignity and equality.

CHAPTER ONE

CLAIMING A PLACE AT THE TABLE: MULTI-ETHNIC WOMEN CREATING PEACE¹

JUDITH BARR BACHAY

(U.S.A.)

The future of civil society depends upon how human kind decides to interact with our multiple environments. We are sustainable only to the extent to which we, as a human community commit to the preservation of human dignity. Women are succeeding in their leadership roles because of their gendered characteristics, not in spite of those characteristics. These fresh approaches seek the humanity in every person. In this paper, I present an argument for gendered perspectives in the world arena, by focusing on the ways that women learn, the ways that women lead, and the ways that women participate in nation building. By introducing the work of Women Waging Peace and United Nations Security Council Resolution 1325 on Women and Peace and Security,² I explore psychological learning theory that explains the foundations of women's agency as well as share examples and narratives of women's activism.

Gendered Leadership

Informal and formal leadership success used to be defined in the work place as women who followed the rules of conduct for men. However, that practice has changed and women are leading in ways that promote win-win and egalitarian relations. They are achieving success through new paradigms urging

¹ This chapter originally was presented as a paper at the Seventh International Seminar "Democracy and Human Rights in Multiethnic Societies," of the Institute for Strengthening Democracy in Bosnia and Herzegovina, in Konjic, Bosnia Herzegovina, in July 2004.

² Retrieved 2004, at <http://www.peacewomen.org/un/sc/ABC1325.html>

a spirit of cooperation, consensus building, and shared power. Adler's study of 25 global women leaders found that while there were too small a number and it was too early to determine definitive patterns, some approaches to global leadership are consistent with previous research that compared the leadership styles of women and men.³ Of the 370 studies in the meta-analysis, 92% of the women adopted a more participatory or democratic method, in comparison to men who adopted more autocratic and directive approaches.⁴ Adler's research indicated that of the 25 global women leaders, "some also appear to use more democratic approaches, including attempting to minimize hierarchy, using more inclusive processes to build consensus, and actively seeking international and national unity."⁵ To better understand the ways in which women lead, it is important to understand the ways that women learn and interpret their experiences in the world.

Women as Learners

Belenky, Clinchy, Goldberger, and Tarule's study of 135 diverse women provides an ethos for the understanding of the way women specifically or more commonly acquire knowledge, what they value in both life and learning, and factors that influence their world views.⁶ Through an analysis of extensive interviews, five areas emerged that comprise the way diverse women learn.

Belenky, et al., propose five helpful categories: (1) silence, or the experience of women as being intellectually incompetent and powerless with respect to the whims of external authority; (2) received knowledge, a position in which women perceive themselves as incapable of creating knowledge but competent to receive knowledge from the extremely expert external source; (3) subjective knowledge, or that which is attained intuitively on a private and personal basis; (4) procedural knowledge, when a woman is invested in learning and applying objective procedures for attaining and conveying knowledge; and (5) constructed knowledge, which is defined as a position in which knowledge is

³ Nancy J. Adler, *Societal Leadership: The Wisdom of Peace* (San Francisco: The New Lexington Press, 1998); Nancy J. Adler, "Global Women Political Leaders: An Invisible History, An Increasingly Important Future," *Leadership Quarterly* 7,1 (1996), pp. 133-161; and Nancy J. Adler, "Competitive Frontiers: Cross-Cultural Management in the 21st Century," *International Journal of Intercultural Relations* 19,4 (1995).

⁴ A. H. Eagly & Johnson, "Gender and leadership style: A meta-analysis," *Psychological Bulletin* 108,2 (1990), pp. 233-256, as cited in S. Vinnicombe, and Nina L. Colwill, *The Essence of Women in Management* (New York: Prentice Hall, 1995), p. 32.

⁵ *Ibid.*, p. 152.

⁶ M. F. Belenky, B. M. Clinchy, N. R. Goldberger, and J. M. Tarule, *Women's Ways of Knowing: The Development of Self, Voice, and Mind* (New York: Basic Books, 1986).

viewed as contextual, in which learners “experience themselves as creators of knowledge, and value both subjective and objective strategies for knowing.”⁷ These categories illuminate the progression towards emotional and intellectual emancipation.

Silence

Experiencing one’s intellectual competence or power and expressing a personal voice within a *safe, supportive learning community* is the antithesis of silence. In extreme situations and under extreme conditions, silenced women are disconnected from their own inner selves as well as basic human relationships. They lack assertion, are obedient or, furthermore, are unable to learn from their own experiences or those of others. Life is viewed in terms of polarities and personal authority is surrendered without question. As such, the silenced woman is isolated from both inner and outer worlds and left without the confidence to mediate either.

Received Knowledge

Women who listen as a way of knowing are extremely aware of the transforming power of words and are able to take in the words of those they consider to have expert power by virtue of their knowledge. They do not credit themselves with having the ability to access internal truths. As such, women develop the belief that truth is owned by others so their inner voices become hushed, unheeded and unheard. Women become adept at listening and lack both the skills and the self-assurance to speak their own ideas and to learn without anxiety. Help is received when these women give to others and become empowered through the experience of learning that what they know is important and has value to others. They do this by listening, teaching, and sharing wisdom. This begins the process of the journey inward, which is paradoxically displayed *through increased communication and connections with others*. Therefore, communication that cultivates cooperation, care and trust engages women’s inner voices and truths. Women create spaces for this through group work that is formal or informal.

⁷ *Ibid.*, p. 15.

Subjective Knowledge

Belenky describes the movement from the passive silence and the externally defined perspective on knowledge and truth to an active, although protesting, acknowledgement of an inner source of knowledge.⁸ This subjective voice, however, remains dualistic. Rather than mediating the external, the subjective voice still clings to the notion that there are right answers, which may negate external sources of knowledge and truth. Listening to the subjective voice is a significant and transformative event, because women report that strength accompanies this recognition as well as an increasing ability to depend on self and trust this inner source of knowledge and truth. For women, this move is liberating and represents a developmental progression towards autonomy and independence.

Procedural Knowledge

Procedural knowledge involves not only active inquiry and listening in new ways that promote critical thinking, but active intervention, often provided by a teacher. The teacher challenges the learner to interpret, analyze, evaluate, make predictions, deliberate, substantiate and integrate using an increased knowledge base that includes data rather than the exclusive subjective voice alone. The process by which women attain this new voice of reason is not a direct route. A woman's move toward procedural knowledge differs according to whether women were experiencing what Gilligan termed the separate or connected ways of knowing.⁹ In general, separate knowers use an impersonal reasoning that separates the self and lends itself towards a morality of justice based on impersonal procedures or critical thinking. The dialectic of debate and argument is comfortable for these women because they challenge and doubt all ideas as absolutes, and they feel confident in the arena of adversarial intellectual games; furthermore, they find power in using these skills. The counter epistemology of connected knowing cultivates a moral culture of care that builds on subjectivism but also takes into account other's experiences. These women realize that they cannot fully know another's experience but they try to learn about the worldview of the other and may imagine how the other person makes meaning. They find it easy to enter the perceptual fields of those who are like them, but it takes a great deal of skill to procedurally enter into a connected way of knowing without resorting to using only subjectivism.

⁸ Belenky, et al., *op. cit.*

⁹ C. Gilligan, *In a Different Voice: Psychological Theory and Women's Development* (Cambridge MA: Harvard University Press, 1982).

Constructed Knowledge

Internal truths change over time and construed knowledge is uniquely tied to the harmony of the inner voice with a core self that remains authentic, regardless of context and place. Context becomes critical and previously accepted authorities of truth are subjected to criteria that include room for the construction of multiple mental models. The attribution of expert status is held to a different status that requires the expert source of knowledge to be constantly evaluated, asking who is asking the question, why the question is being posed, and in what particular context. Constructed learning is the connected way of knowing in which the learner is aware of self as capable of intelligent thought. This kind of knowing promotes the experience of the potentialities of being fully human through which the learner has *open spaces* in which the *community of truth* can be practiced.¹⁰

Relationships

The adoption of the perspective of the self as a competent learner thus becomes an important piece of women's identity development. This appears to be a prerequisite to creating learning spaces for women that will facilitate and promote the acquisition of knowledge, awareness and skills—three components necessary for leadership. Although most developmental theories emphasize the disconnection from early relationships as the trajectory from which a healthy identity is formed, Turner argues that individuals should not be required to separate and individuate away from relationships in order to develop a healthy persona.¹¹ Therefore, rather than separating from family of origin relationships, women move through relationships, adding on and redefining these primary relationships in age-appropriate and growth-promoting ways.

If the development of women is grounded in primary relationships, and the way that women make meaning of their experiences evolves through these relationships, then a criterion for gendered leadership mandates that all people should challenge cultural constraints so that women can be full participants in every aspect of civil society. Hall recognizes that “all of us, in ways great or small,” are victims of unjust systems, uncaring societies, and imperfect

¹⁰ Parker J. Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life* (San Francisco: Jossey-Bass Publishers, 1998).

¹¹ Cleovonne W. Turner, “Clinical Applications of the Stone Center Theoretical Approach to Minority Women,” in *Women's Growth in Diversity: More Writings from the Stone Center*, ed. by Judith V. Jordan (New York: Guilford Press, 1997), pp. 74-90.

families.¹² Yet, the wars and violence that threaten the sustainability of life on the planet call for a commitment to the highest ideals of truth seeking and humane problem solving within an atmosphere of freedom that acknowledges the interdependency of multiple identities. Rather than using abstract notions, a more expansive model is needed to break the barriers that have created the “other” and shift to expanded discourses that tell the stories from disparate perspectives. Women must be full and engaged participants in the creation of new narratives that help all of us examine multiple and diverse perspectives.

Marginalization is the archenemy of gender equality, and disenfranchised despair predominates when power and control oppresses human voices and attacks dignity. Working with immigrants who survived the atrocities of war, and faced multiple losses that challenged their very psychological core, I learned about resilience and the “in spite of” ability that enables human beings to transcend victimization and claim their place at the proverbial table. My spirit of inquiry and quest for understanding change that transforms was impacted by core membership in Women Waging Peace, a network of female peacemakers from conflict areas around the world. Women who had survived genocide, or centuries of armed conflict are influencing the arena of women’s rights and experiencing their liberating power. Women who had been ignored are finding spaces and building coalitions that empower and enhance them as they begin to construct a profound conversation of possibility. Walker notes that history books make us assume that power is merely a function of military might, economic strength, or political influence.¹³ I am convinced that the global empowerment of women depends, in part, on the engagement of women in every aspect of the peace process. This engagement is rooted in the building of community and the prevention of conflict that attacks human dignity, the active participation in peace negotiation and conflict resolution, and the dynamic involvement of women in post conflict reconciliation and civic reconstruction. Women are connecting in ways that create spaces for gendered, fresh solutions in political, economic, and educational spheres and equally important, in peace building and post-conflict areas of violent armed conflict.

Despite historic neglect, women are playing more public roles in the quest for peace worldwide. The centrality of men’s meaning making regarding war

¹² Gerard Hall, “Ultimate Questions,” in *Recognising Religion: A Study of Religion for Senior Secondary Students*, ed. by Maurice Ryan & Peta Goldberg (Katoomba, NSW: Social Science Press, 2001), cited in “The Human Quest,” retrieved January 2006 from http://dlibrary.acu.edu.au/staffhome/gehall/Human_Quest.htm

¹³ M. Walker, *Power: Envisioning an Alternate Paradigm*, Stone Center Working Paper No. 94 (Wellesley, MA: Wellesley Centers for Women, 2004).

and peace is being challenged by a kaleidoscope of new and gendered patterns, creating possibility and hope for the future.

Power

Scholarship about the emerging role of women in the prevention, resolution and reconstruction of civic society in conflict zones calls for an important next step that does more than describe, but provides for women's interpretation of their experience. The components that promote women's ability to garner power, transform policy, and create and sustain peace through both informal and formal processes, are predicated upon a fresh definition of power as the "capacity to produce change" or a fundamental energy of everyday living.¹⁴ This definition provides a profound shift by no longer viewing power as a commodity that is used to make people who own this power somehow more valuable than those who don't. This conceptual shift is vital given that many may view it to be normal to treat those with less power either destructively or through systematic policies that promote the myth of meritocracy, or offering the idea that the playing fields and the rules for all are equal and fair.¹⁵

Nina Colwill relates that in 15 years of business seminars in which she asked thousands of men and women to describe the most powerful person they know, the descriptions varied but the typical response identified a man as the most powerful person.¹⁶ When asked if they either liked the person or would they like to be like the most powerful person they knew, more than half said no to both questions. To be powerful in the workplace is usually to be male and disliked. Vinnicombe & Colwill's categorization of power as personal power (the belief that one is powerful), interpersonal power (the ability to influence others) and organizational power, (the ability to mobilize resources) suggests that power can be had through a process of individual effort, but attaining and engaging in political power differs in fundamental ways.¹⁷ In the analysis of political leadership, R.C. Tucker instructs that the three necessary components of diagnosing, prescribing the course of actions, and mobilizing the people involved in following through on the action, provide political leadership with the

¹⁴ Baker, in *ibid*.

¹⁵ Peggy McIntosh, "White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences through Work in Women's Studies," Working Paper 189 (Wellesley, MA: Wellesley College Center for Research on Women, 1988), cited in *Independent School* (Winter 1990).

¹⁶ Nina Colwill, in S. Vinnicombe and Nina L. Colwill, *The Essence of Women in Management* (London: Prentice Hall, 1995).

¹⁷ Vinnicombe and Colwill, *ibid*.

main purpose of activities.¹⁸ Power may then be viewed as leadership, or a special form of power. Leadership is always more than analysis and decision-making; it is as much about the follower as it is the leaders. Moral leadership involves coming together, locating each other's strengths and bringing out the best in each other. Principled and ethical leadership depends on shared and transparent power. Historically, this kind of leadership has been elusive. Dr. Joyce E. Braak, President of the Institute for Research on Women's Health, notes that "in her life time of experience, power is not surrendered with grace, but must be wrested."¹⁹ Walker contends that issues of power are difficult to grapple with because it connotes "collective struggle, interpersonal discomfort and political risk," yet people have found ways to define alternative methods of power that are closer to loving and caring, even in situations that are inhumane and barbaric.²⁰

Civic Engagement

The current status of women was reported at the October 2003 United Nation's Third Committee (Social, Humanitarian and Cultural).²¹ Gender equality and violence against women presented continuing challenges to the international community, according to Angela King, Assistant Secretary-General and Special Advisor on Gender Issues and Advancement of Women. She does not relegate these challenges as problems that should be addressed by women but emphasized that gender equality was the responsibility of everyone. She stated that the international community must promote the advancement of women in political, economic and social spheres. She reported that more efforts were also needed to change the situation in other critical areas, especially the inclusion of women in decision-making and in the peace process. More women were needed in decision-making processes and were still severely under-represented in higher-level positions of power. There were only 10 women Heads of State and Government, five vice-presidents and four women leaders of main opposition parties in their countries. Women in the world's Parliaments accounted for only 15.3 per cent. Within the United Nations, there were fewer women heads of organizations. Only the United Nations Children's Fund (UNICEF) and United Nations Population Fund (UNFPA) were headed by women. Within the United Nations system, women professionals remained at

¹⁸ R. C. Tucker, *Politics as Leadership* (Columbia, SC: University of Missouri Press, 1981).

¹⁹ Joyce E. Braak, retrieved 2004, at <http://womenwagingpeace.net>

²⁰ Walker, *op. cit.*

²¹ United Nation's Third Committee (Social, Humanitarian and Cultural), October 2003.

approximately 35 per cent. For the United Nations, this figure had remained the same over a five-year period, indicating that recruitments were barely replacing retirements and resignations. She charged the international community with the responsibility for the establishment of programs to support women's sustainable livelihoods and economic independence, the elimination of discriminatory legislation, protection of women from sexual violence, the adoption of measures to increase women's participation in public life and decision-making and improved access to health care. King's recognition that initiating change involves seeing it through towards successful outcomes points to the enactment of equitable power and leadership that is borderless in scope.

Women Waging Peace

Since 1999 Women Waging Peace has identified women who are building peace around the world, and have brought them together to share their strategies and solutions to violent conflict. The work of Women Waging Peace is grounded in the philosophy that "sustainable peace requires the full participation of women at all stages of the peace process—yet they have been largely excluded from efforts to develop or implement fresh, workable solutions to seemingly intractable struggles. Women Waging Peace brings together women from diverse areas of conflict around the world to share peace-building strategies, sharpen skills, and shape public policy (Womenwagingpeace.net).²² Women Waging Peace is led by Swanee Hunt, a visionary leader who transforms the women she gathers by valuing their diverse approaches to conflict prevention, conflict management, and post-war civic reconstruction and reconciliation. She has created an unparalleled space for the gendered praxis of peacemaking that informs and inspires. Furthermore, her work helps generate new research paradigms, new policy initiatives and new relationships that bridge incalculable divides. Women Waging Peace identifies the efficacy of collaboration, consensus, and compromise as strategies for change through the following examples:

- In several instances during the Northern Irish talks that led to the Good Friday Agreement, male negotiators walked out of negotiation sessions, leaving a small number of women, like Monica McWilliams, at the table. These women focused on mutual concerns and shared vision, enabling the dialogue to continue and trust to be rekindled.

²² Retrieved 2004, at <http://womenwagingpeace.net>

- In spite of ongoing violence in the Middle East, Israeli and Palestinian women worked through Jerusalem Link, an umbrella group of women's centers on both sides of the conflict, to affect public opinion and convey a joint vision for a just peace.
- In Sudan, women organized the Wunlit tribal summit to bring an end to hostilities between the Dinka and Nuer peoples. The resulting covenant guaranteed peace between the tribes, who agreed to share rights to water, fishing, and grazing land, which had been key points of disagreement.

York contends that the ecofeminist argument (or the idea that destructive relationships of humans with the environment must be replaced with a more life affirming culture) provides legitimate reasons for women's involvement in peace processes.²³ The costs of war are born by women from the standpoints of economics, families, refugees and war casualties. Peace is a women's issue because they pay the primary price in its absence. Women Waging Peace notes that women "frequently out number men, particularly after a conflict, and they often drive the on-the-ground implementation of any peace agreement. Women are often at the center of non-governmental organizations, popular protests, electoral referendums, and other citizen-empowering movements whose influence has grown with the global spread of democracy." Yet, how often are representative women's groups consulted about who, what, where, why, how and when reconstruction should take place? Through her analysis of post-Cold war sexual politics, Enloe points out that during the process of post war social reconstruction "someone will be making calculations about how masculinity and femininity can best serve national security. This someone may be casual, confused, or ambivalent, but he or she will be making those decisions. This is a post war period crowded with gendered decisions."²⁴ Women Waging Peace cites five examples in which women shape post reconstruction peacemaking efforts, take control of their lives, refuse to be victimized and demonstrate leadership behaviors:

- Martha Segura, executive director of the Colombian Confederation of Non-Governmental Organizations, has

²³ J. York, "The Truth about Women and Peace," in *The Women and War Reader*, ed. by Lois A. Lorentzen and Jennifer Turpin (New York: New York University Press, 1998), pp. 19-25.

²⁴ C. Enloe, *The Morning After: Sexual Politics after the Cold War* (Berkeley, CA.: University of California Press, 1993), p. 261, cited in the *Women and War Reader*, p. 356.

represented the NGO community in peace talks, most significantly as a promoter of the Programmatic Agreement for Peace, signed by the 1200 members of the Confederation, international agencies, and the government.²⁵

- As the minister of gender and social affairs in Rwanda, Aloisea Inyumba created programs to bury the dead, find homes for more than 300,000 orphaned children, and resettle refugees after the genocide of 1994. She also served as executive secretary of the National Unity and Reconciliation Commission in Rwanda, which organizes national public debates promoting reconciliation between Hutus and Tutsis, and she currently serves as governor of the Kigali Ngali Province.
- Nanda Pok is leading efforts to promote women's participation in the political process as Cambodia recovers from the killing fields of Pol Pot. Her organization, Women for Prosperity, has trained over 5,000 women to hold political office, including 64 percent of the women elected recently to local commune councils.
- At the Union of Committees of Soldiers' Mothers of Russia, Ida Kuklina demands military reform based on the establishment of professional military service for soldiers rather than involuntary conscription.²⁶ This powerful NGO defends the human rights of soldiers, confronting Russian judges, generals, and presidents with the deaths of 3,000-5,000 soldiers who perished not because of war, but because of abuse by their commanders and peers during peacetime.
- Visaka Dharmadasa, co-founder of Parents of Servicemen Missing-In-Action, lobbied her government to reciprocate the Liberation Tigers of Tamil Eelam's (LTTE) releasing of soldiers and civilians, resulting in the release of ten LTTE suspects. She created a support network for women from each side of the conflict to share their grievances, stories, and strategies.

²⁵ Retrieved 2004, at <http://womenwagingpeace.net/content/articles/0188a.html>

²⁶ Retrieved 2004, at <http://ucsmr.ru>; http://womenwagingpeace.net/content/conflict_areas/russia.asp#kuklina

Revisioning inclusive security models involves the revelation of the stories of people who may be characterized as marginalized and disempowered but who are, in effect, paving alternative pathways to a more inclusive power paradigm. The narratives of Nanda, Martha, and other activists weave together a multinational and multihued tapestry of gendered hopefulness. The following story illustrates the underpinnings of equality and global empowerment through the lens of a woman actively involved in developing new strategies and providing voice and agency in an area that experienced almost unimaginable violent conflict.

Rose Kabuye was raised in a Ugandan refugee camp following her parents' flight from Rwanda because of Hutu-Tutsi violence. Upon finishing her university studies in 1985, she joined the fighting forces of the Rwandan Patriotic Front, an opposition movement and guerrilla army. She was appointed mayor of Kigali after the 1994 genocide and later served as a member of Parliament for two years, chairing the Security and Defense Committee. In charge of supplies and stores in the Rwandan army, Lieutenant Colonel Kabuye is also the chair of the Political and Judicial Commission of the Rwandan Leadership Conference, a domestic spinoff of the Women as Partners for Peace in Africa program. This initiative of the US Department of State brought together women from Angola, Burundi, and the Democratic Republic of the Congo, Rwanda, South Africa, Uganda, Zambia, and Zimbabwe in pursuit of peace and regional stability.²⁷

Rose's work helps us move past the antiquated idea that men make war and women make peace, but describes and defines needs and solutions for women in post conflict reconstruction and reconciliation. The work of Rose and all women involved in peacemaking is undergirded by the historic statement that for the first time officially recognized and effectively called for the inclusion and active participation of women. United Nations Security Council Resolution 1325, an unprecedented historic statement that recognizes the link between equality, development and peace was passed unanimously on October 31, 2000. This resolution calls for the full participation of women in the prevention of violence, peace negotiation, and security processes of all member nations. Political space is created with considerable implications in terms of the extent to which women navigate pathways that engender their participation as peace builders, peacemakers or peacekeepers. This document can be heralded as profoundly transformational. However, if it is not implemented it is rendered virtually ineffective especially in its four primary interrelated areas: 1) participation of women in decision making and peace processes; 2) gender perspectives and

²⁷ Retrieved 2004, at http://womenwagingpeace.net/content/conflict_areas/uganda.asp#kabuye

training in peace keeping; 3) the protection of women and 4) gender mainstreaming in United Nations reporting systems and programmatic implementation mechanisms.

In response to the adoption of Resolution 1325, the Peace Women Project was created by the Women's International League for Peace and Freedom, a United Nations office created for the purpose of monitoring and working towards rapid implementation. They provide a vehicle for information sharing and maintain the momentum and visibility of 1325 by hosting the website, <http://www.peacewomen.org>, and providing translations of 1325 to increase both awareness and accessibility. This website also hosted an electronic discussion that was moderated by Kara Piccirilli and effectively united disparate voices that illuminated the experiences of women around the world with regards to women, peace and security issues. This electronic connection has established an empowering space where activists, academics, formal and informal women leaders can engage in dialogue with women whose lives have been shaped by violent conflict and have responded with praxis of negotiated leadership in the peace arena. These stories were told from the unique worldview of each person who chose to participate and reveal the significance of interdependency and identities with the lived experience as the criterion of meaning. Knowledge generated by women who can give testimony to lived experience in which change and peace has been possible can contribute to the development of new and interdisciplinary international approaches to facilitate the global empowerment of women. The dialogue within the discussion is generative rather than deficit-based, and intended for solutions that promote egalitarian dialogue and enduring change. The electronic discussion provided the opportunity that Manchanda identified as a much needed space for women, who have been historically excluded from formal political space, to negotiate the ambiguities of ethnic and national identities, and to strategize together to create mutual futures in which peace is possible.²⁸

A Moral Compass

Sanam Naraghi Anderlini deconstructs UN Resolution 1325, by providing a road map with specific strategies for implementation, and identifying factors that were left out of the resolution.²⁹ The call for action in the area of increased participation of women in decision making and peace processes, however, may

²⁸ R. Manchanda, *Women, War and Peace in South Asia: Beyond Victimhood to Agency* (London: Sage, 2001).

²⁹ Sanam Naraghi Anderlini, retrieved 2004, at <http://www.peacewomen.org/un/sc/ABC1325.html>

be impeded by the lack of actual quotas, benchmarks and timelines for the building of a critical mass of women in positions relating to peace and security. She advises NGOs to monitor the United Nations and governments to press for action, for governments to pressure the UN to increase the number of senior women, and recommends that governments and NGOs contribute names of women to the roster.

The resolution pledges that UN missions will consult and include women's groups in all aspects of conflict resolution including the implementation mechanisms of peace agreements. Not only is there an unprecedented call for all actors, both governmental and non-governmental, to address the needs of women and girls during repatriation, resettlement, reintegration and post-conflict civic reconstruction, but women from all strata of society are also included in the development and implementation of the processes. Anderlini advises NGOs in conflict zones to bring this to the attention of negotiators and that governments, multi-lateral bodies, and UN agencies should be held accountable for assuring that local civil society groups are included in all levels of conflict prevention, management, and resolution. The council also demands that member states provide gender training for peacekeepers and civilian personnel in peace support operations and she advises NGOs to lobby their governments for funding towards this end, to offer to provide the training, and to monitor and document military and peacekeeping deployments with regard to their actions toward women and girls. The resolution calls for all actors in all avenues of peace processes to protect and respect the human rights of women and girls. This includes incorporating gendered perspectives in the areas of disarmament, demobilization, and reintegration process, addressing the special needs of women and girls in refugee camps, and to protect women and girls from gender based violence, especially rape.

Anderlini warns that violations will continue unless effective monitoring is initiated, timelines for reports are established, consultation with NGOs becomes routinized, a system of "carrots and sticks" is devised to encourage the compliance with refugee protection laws, and a lack of compliance is penalized. The last area addressed by the Security Council through Resolution 1325 calls for the gender mainstreaming in United Nations reporting and implementation mechanism. The Security General is mandated to provide a report about the impact of armed conflict on women and girls, the role of women in peace building, and the mainstreaming of gender perspectives in all peace processes. Anderlini contends that despite the attention that women in war zones are receiving, the lack of timelines for the report may threaten effective and timely follow up to the resolution. In all four areas, Anderlini identifies the absence of accountability mechanisms as gaps and weaknesses that must be addressed for

the effective implementation of this significant and potentially transformational document that can be considered, in effect, an international rule of law.

At the outset of this paper, the ways that women learn was introduced. Within this progressive or stage model, I explored how women who were silenced and disconnected from their own source of wisdom moved on to constructed knowledge, a place in which knowledge is viewed as contextual, and in which learners experience themselves as creators of knowledge, and value both subjective and objective sources of knowledge. These categories illustrate the progression towards emotional and intellectual emancipation, prerequisites to gendered peacemaking. Narratives from women active in conflict prevention, peace building, and social reconstruction revealed leadership skills that included the intentional sharing of power, information sharing, and participatory interactions that respected the dignity of the human being. United Nations Resolution 1325 was introduced as a source of hope; Anderlini's sober analysis of that resolution was a reality check that provides a much needed compass that will chart the course for the full implementation of the resolution. The electronic discussion provides additional hope for the creation of new spaces that enhances and promotes the involvement of women in every aspect of a free and peaceful, civil society. It is clear that women are moving beyond victimhood to becoming agents of change. Through the continued and active participation of women currently inside as well as outside of the axes of power, change has become a viable possibility. Women need to further engage themselves and support each other in the dual project of peacemaking and peacekeeping. By telling their stories and by laying these narratives down, one next to another next to another, perhaps bridges may emerge where once there were only chasms.

CHAPTER TWO

ISIS

CELIA LISSET ÁLVAREZ

(CUBA)

Cathy's world spun around her in bands of yellow-green and slate gray. *Faster, faster!* Her hair blinded her. *It was happening. It was really going to happen.* She felt her bare feet shifting on the dry grass. She held her breath.

And fell.

Gasping on her back, her long blond hair tangled around her shoulders and in greasy clumps between her fingers, Cathy felt her bare stomach. Nothing. "Did I change?" she said.

Beside her, her two best friends, Natty and Sylvia, lay on their backs too, coughing and wheezing.

"No, you stupid idiot," Laura said, towering above the three girls, hands on her hips. She looked tall to Cathy, and a little bit scary, distorted like a funhouse mirror image that changed as she sat up on her elbows. Laura's hip-hugger bell-bottoms flapped in the wind. Her ankles looked dark and skinny. "How many times do I have to tell you? Wonder Woman doesn't really exist."

"Yes she does!" Cathy said, squinting her eyes at her huge cousin. The three girls exchanged looks. *We just didn't spin fast enough.* They stood up, slapping dirt from their bottoms as they walked away.

"Nenita, Laura said Wonder Woman doesn't really exist. Can I be Wonder Woman for Halloween?" Cathy asked, hanging on to her grandmother by the holes on the blue crocheted shawl she wore even in the hot Miami October. Cathy watched Natty and Sylvia looking at her and then following Laura.

¿"Quién"? Nenita asked, squinting behind her huge glasses.

"Wonder Woman, Mama," Cathy's father said, making a spinning motion with his fingers. "From the show."

“Ah,” Nenita said. “Yes, *mi hija*, of course, you can be anything you want to be. But wouldn’t you rather be the Sleeping Beauty? Or *la cenicienta*?”

“No,” Cathy said, “I don’t want to be Cinderella anymore.” She had been fairy-tale characters for two years in a row. It’s not that she really believed Wonder Woman existed; she was too old for that. But maybe, just maybe, who knew what might happen if she just spun round hard enough?

“I will sew any costume for you you want, okay?” Nenita said. “Go play with your cousins.”

“Mama, you are getting too old to sew,” Cathy’s father said. “It’s ruining your eyes.”

Cathy watched Nenita smile. She was the only old lady Cathy had ever seen with perfect white teeth. She kept them in a glass bowl by the side of her bed soaking in baking soda and water so they stayed bright. Cathy liked to get in the bed beside her and fall asleep watching them glow in the moonlight like the cat from Alice in Wonderland. Moonlight was the only light Nenita could stand when she was falling asleep.

When Cathy told her about the cat and the teeth, Nenita hadn’t known what she was talking about. She always got all the fairy tales wrong. Her version of Snow White didn’t even have an apple in it. It was really a lot scarier than the one Cathy knew, with a poisoned comb that got stuck in Snow White’s head. Sometimes Cathy got bored and wished for her mother. She knew that if only she were there, she would know how all the fairy tales went, like all the other mothers Cathy knew. But she had died in Cuba and Cathy had never met her.

Cathy left Nenita’s side and went over to Natty and Sylvia, who were doing something with Laura and Mario. It was Laura’s tenth birthday and the backyard of Tía Estela’s house looked like a cupcake had exploded over it, sprinkling yellow, brown, and orange in streamers over the jacaranda and cherimoya. The drought-thirsty grass bloomed everywhere with translucent candy wrappers from the piñata Laura had just beat to death. It had been shaped like a giant star, and now pieces of silver tinsel and foil confetti covered the picnic table and fold-up chairs Tía Estela had rented like snow. Cathy ran her hand over one of the chairs and stared as her palm glistened in the sunlight. She had seen a woman with skin like that in her father’s office one night. She was all dressed up in high heels and one of her teeth had bled all over her chin and her father was fixing it. Cathy had asked to touch the glitter on her shoulders and the woman had just laughed at her.

“Shh,” Mario said when Cathy came close. Tío Paco was curled up under one of the jacaranda trees, with a little transistor radio held close to his ear, listening to a baseball game. His eyes were closed and a mosquito was crawling on his cheek.