

## Preface

This annotated bibliography is a collaborative effort between the McGill Centre for Research and Teaching on Women (MCRTW), Montreal and South Asia Partnership (SAP), Ottawa, as a resource for people interested in issues concerning Women, Peace and Security with a particular focus on women's role in building peace in South Asia. It is intended to be of use to the participants of a conference being organized by the MCRTW and its partners in Montreal, Canada from July 30 – August 1<sup>st</sup>, 2004 on "Women's Role in Building Peace between India and Pakistan."

We have gathered together resources and information to stimulate thinking on the necessity of involving women in peace building and to reinforce women's agency in this important aspect of exercising citizenship. The bibliography has been developed as a tool for those who wish to come together and discuss the subject as a way of providing a common background and framework from which to work. It is designed to be of use to the community activist working on grassroots peace initiatives as well as to the scholar or student conducting research and policy makers as an aid to formulating policies.

The object of the bibliography is to highlight the experiences, actions and potential of women in the peace building project between India and Pakistan and indeed the South Asian sub-continent. All too often, the articles and books dealing with the subject dwell on the level of the political, recounting long histories of treaties and government bodies and failed diplomacies. While these histories are important, they have very little to say about the lived experience of those people living in the areas in question. Furthermore, the political history is a history dominated by male decision makers. More and more it is said that for peace to be sustainable, the people must have a stake in their peace, they must be consulted and surely they must be involved. The lived experience of women has not only been ignored in the history of conflict, but it has not been heard at the decision making table either. This bibliography provides us with the background tools for building on the capacity of local women to influence their societies towards peace. It teaches us the lessons that women have learned the world over as they have made their way towards the decision making table.

The bibliography covers a wide range of material from feminist peace theory to the impact of conflict on the women of Kashmir. We have organized the resources into five sections so that it is easy to reference those themes and issues which are of the most relevance. It includes books, articles, websites, documentary films and some popular articles.

The research for the bibliography was done by Jennifer Jones, a recent graduate of the Women's Studies Program at McGill University; she is working as an intern for the summer to assist in the organizing of the MCRTW workshop at McGill University on "Women's Role in Building Peace between India and Pakistan". We thank her for doing such a good job in the short time available to her.

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## **Introduction**

The bibliography is divided into five sections:

### **Section 1: The Impact of Conflict on Women**

This section looks at key obstacles which prevent women's contribution to the peace process. After so many years of civil war, the impact of the conflict on women and on the women's movement has been devastating. Many of the works in this section focus on the situation of women in India. Although women in Azad Kashmir have also been affected by conflict, there is an unfortunate shortage of literature on their situation. In the first section, "Violence and Militarization," sources deal with the physical and psychological effect of violence and increased militarization in Kashmir. These include documents of human rights abuses as well as the economic effects of widowhood and half-widowhood. The second section, "Nationalism, Communalism and Identity," looks at how women are both used and use identity politics. Sources here discuss the impact of communal violence on women and on the women's movement, emphasizing how identity politics has fractured a possibly unified women's movement. Authors discuss how women's bodies and sexuality have been manipulated into nationalist discourses. Yet others show that some women use these very same narratives to carve out a space for their public activities. Finally, the third section, "Refugees and Forced Migration," looks at the experiences of those who have been forced to leave Kashmir. If the people of Kashmir are overlooked in the political discussion of the region, then those people who were forced to leave Kashmir have become doubly invisible. On the Pakistani side of the Line of Control, the plight of Afghan refugees takes the spotlight. In India, it is refugees from Bangladesh, Tibet or Nepal which occupies authors. Yet the loss of people from the region has had a profound impact on those who remain and on their host communities. In all three sections, we see how women have been divided, spatially, ideologically and through fear and isolation.

### **Section 2: Women's Role in Building Peace.**

United Nations Security Council Resolution 1325 has provided organizations concerned with women, peace and security with a firm building block and platform for action, thus it is placed first in the discussion of women's role in building peace. Resolution 1325 can be used as a tool for making sure that women get involved in the peace process through consultations, mediation and all peace activities. Since its adoption, the UN has commissioned several reports on gender mainstreaming in peace activities and on the implementation of the resolution. The following section provides examples of how Resolution 1325 along with other grassroots initiatives for peace have involved women. Whether providing recommendations for United Nations peace operations or local governments and civil society, there are many lessons to be learned here about ways to think about and treat women during and after conflict. The final section focuses on the South Asian region and on peace initiatives between India and Pakistan and their involvement of women.

### **Section 3: Feminist Peace Theory and Peacebuilding Tools**

This section sets out to provide a framework for thinking about women and peace, in general. Many of these texts explore the role that women play during conflict situations and how their experiences have varied across time and over the world. Authors tend to move away from the unified view that women are always and exclusively victimized by conflict and highlight, as well as

problematize, women's actions before, during and after war. Many of the case studies in this section do not pertain to the South Asian region, however they do offer examples and lessons which can be learned from. Authors such as Spike et al. and Reardon apply a feminist analysis to the global system of world politics and the way we think about questions of power, war and peace in general, pushing us to reconsider the dominant political paradigms. Meintejes et al. and Sorenson take a closer look at the experience of women within the field of post-conflict reconstruction, drawing valuable lessons for those women about to enter the peace process. Many of the authors in this section reiterate that women's rights are human rights and acknowledge the many facets of women's existence during conflict: from powerless victim to dangerous soldier to resourceful refugee and powerful actor.

#### **Section 4: Peace in Kashmir and South Asia.**

Having created a framework for thinking about women's involvement in building peace, this section goes on to examine how that peace could be built and what it would look like. Sources in this section discuss the role and impact of aid agencies in conflict and post-conflict settings, providing ideas on how to formulate policies and undertake development work in the region that will strengthen people's connections and build peace. Many of the authors discuss the kind of confidence building measures, people-to-people initiatives and Track 2 diplomacy that women have already been putting into practice.

#### **Section 5: Alternative Texts, Films and Websites.**

The final section provides resources that move away from theory and focus more on the lived experience of people. Art projects and writing across borders have been used as a way of generating dialogue and promoting communication between people on difficult issues. The films can be watched in their own right, or used as a means of starting discussion on the subject of the conflict in Kashmir. The websites section provides a range of tools available on the internet from online newspapers which focus on the region, to feminist organizations and regional groups working in the field of conflict resolution.

## **Section 1: The Impact of Conflict on Women**

### **Violence and Militarization**

**Asia Pacific Forum on Women, Law and Development. Collation of Papers from the ALWAYS APWLD's Workshop for Asia Pacific Young Women from Situations of Armed Conflict. Bali: APWLD Publication, 2002.**

Papers in this collection are based on a workshop in Bali that brought together young women of Asia to share their experiences living and working in conflict zones and build on their capacity for leadership in situations of armed conflict.

**Bannerji, Sumanta. "The Politics of Violence in India." Internal conflicts in South Asia. Ed. Kumar Rupesinghe, and Khawar Mumtaz. London : Sage, 1996. 81-95.**

The author traces the history of the Indian state as it is founded on violence and the language of the gun. The author proposes that discontent due to unequal economic growth and regional disparities has been channeled along religious and ethnic lines leading to violence. Since citizens are targeted both by insurgent tactics and by the state's anti-terror tactics, the ordinary citizen suffers the most.

**Butalia, Urvashi. The Other Side of Silence. New Delhi: Penguin, 1998.**

The author re-examines the narrative of India's partition based on ten years of interviews with people. Essential questions that she examines are how families were divided, how friendships endured across borders and how people coped with trauma. The author repositions women and other marginalized voices within the Partition history. As many authors argue that India's communal tensions today arise from Partition, this is a good background source of information.

**Chenoy, Anuradha M. "Militarization, Conflict, and Women in South Asia." The Women and War Reader. Ed. Lois Anne Lorentzen, and Jennifer Turpin. New York: New York University Press, 1998. 101-110.**

The author argues that militarization by both state and non-state actors decreases the public space available from democratic practice and women's activism and in South Asia works to consolidate colonial structures and power formations. According to the author, Pakistan and India's institutionalized tension over Kashmir has been at the core of militarization in that region.

**Coalition to Stop the Use of Child Soldiers. "India." Child Soldiers Global Report. London: Coalition to Stop the Use of Child Soldiers, 2001.**

**----- "Pakistan." Child Soldiers Global Report. London: Coalition to Stop the Use of Child Soldiers, 2001.**

In these two country report, the Coalition to Stop the Use of Child Soldiers details the use of underage children in the military and armed groups in India and Pakistan. In India, children are reported to be included in Village Defense Committees in Jammu and Kashmir and are also targeted by the government forced for their believed involvement or suspected support of armed groups. Official government statements in both India and Pakistan deny any involvement of children in armed groups although the press reports their presence.

**Dabla, Bashir Ahmad, Sandeep K. Nayak, and Khurshid-UI-Islam. Gender Discrimination in the Kashmir Valley: A Survey of Budgam and Baramulla Districts. Delhi: Gyan, 2000.**

Although this text does not have much to say specifically how conflict has affected the women of the Budgam and Baramulla districts in Kashmir, it provides a good background of the situation of women in those regions. The study focuses on women's status with regards to work, health and marriage and it provides concrete recommendations for the alleviation of discrimination in those areas.

**Hardy, Jackie. "Everything old is new again: the use of gender-based terrorism against women." Minerva 19 (2), 2001. 3-39.**

The author argues that rape and sexual violence against women is a political act that targets the heart of traditional culture. Because actual or feared sexual violence occurs for a political reason and targets a community as well as the individual, it can be considered an act of political repression or an act of terrorism. The author argues that gender-based terrorism is not new but the media has only lately made the public aware of the role of gender in violence from war to domestic abuse.

**Hayward, Ruth Finney. Breaking the Earthenware Jar: Lessons from South Asia to End Violence against Women and Girls. Katmandu: UNICEF Publication, 2000.**

This book provides an examination into the nature of gender based violence in South Asian countries, particularly India, Pakistan, Bangladesh and Sri Lanka, in the context of what is generally called a "peace-time" environment. Although gender based violence expresses itself in different forms, at its heart, the author argues, is the unequal power relations between men and women. To this end, Hayward explores what it means to be masculine and feminine in South Asian culture, how these concepts are constructed and placed in hierarchy and how they could be changed.

**Kashmiri Women's Initiative for Peace and Disarmament. "Voices Unheard." Ed. Aasia Jeelani. <http://www.geocities.com/kwipd2002/>**

"Voices Unheard" is a quarterly newsletter focusing on human rights abuses in Jammu and Kashmir and the situation of women and girls in the region. It attempts to bring to light the actions of women fighting within the region who otherwise go unnoticed.

**Manchanda, Rita. "Guns and *Burqua*: Women in the Kashmir Conflict." Women, War and Peace in South Asia: Beyond Victimhood to Agency. Ed. Rita Manchanda. New Delhi: South Asia Forum for Human Rights, 2001. 42-101.**

The author explores what space there is for female agency amidst the masculinized and militarized context of violent conflict in Kashmir. She explores women's acts of resistance, protest and domestic activism which go as far back as the Quit Kashmir movement. She discusses the violence women have faced sexually, economically and culturally along with other effects of conflict.

**Mangat, Rajwant. "Legislating women's lives: women and the partition of India." Canadian Women's Studies 19 (4), 2000. 61-64.**

This article re-examines the history of the Kashmir conflict from the position of women from Partition to the present. It focuses on the impacts of the conflict on women in terms of reproductive health, forced displacement, nationalism, identity and economics and raises questions as to the presence of female combatants and their place in nationalist discourse.

**Physicians for Human Rights. The Human Rights Crisis in Kashmir: A Pattern of Impunity. New York: Asia Watch, 1993.**

Human Rights Watch, Asia Division's report on the Indian government and the human rights situation in Kashmir. The report concludes that both the Indian government forces and militant groups have systematically violated human rights in Kashmir. These violations include attacks against civilians, torture of detainees, rape by Indian security personnel, and abuse of health professionals.

**Sreedharan, Chindu. "The Lost Generation: The Story of Children in Kashmir." New Delhi : National Foundation of India, 2002. <http://www.rediff.com/news/2001/dec/11childin.htm>**

This is a ten part series about the children of Kashmir and their experiences in conflict which is part of a larger study on the impact of militancy on the children of Kashmir. The articles are focused around a children's art competition depicting their understanding of Kashmir.

**Walikhanna, Charu. Women Silent Victims in Armed Conflict : An Area Study of Jammu & Kashmir, India. New Delhi, Serials, xxvi, 2004.**

Drawing on international case studies as well as the situation in Jammu and Kashmir, this book aims to provide a voice to what it considers the “silent victims” of conflict – women. It provides a detailed introduction and a feminist perspective on international human rights law and India’s law towards human rights and violence against women. Practical suggestions towards the improvement of these legal mechanisms are provided.

**Women in Action. “Focus: Women, Peace and Justice.” Women in Action 3, 1999.**

In this edition of Isis International’s tri-annual magazine, authors look at women’s experiences in conflict and post-conflict settings, particularly in Asia. The impact of conflict on women in North-east India, discrimination against the Tamils in Sri Lanka, the women’s movement and economic crisis in Indonesia, women in revolutionary movements and in the military are all dealt with within this issue.

## **Nationalism, Communalism and Ethnicity**

**Bacchetta, Paola. “Militant Hindu Nationalist Women Reimagine Themselves: Notes on Mechanisms of Expansion.” Journal of Women's History 10(4), 1999. 125-140**

Based on interviews with three women activists in the Hindu right, the author concludes that these women are able to use the official party discourse to justify their own political action at the same time that they reproduce those doctrines which circumscribe their, and other women’s, actions in the political and public sphere. She examines the motivation behind women’s activism in male-dominated organizations and questions the stability of the “Hindu nationalist woman.”

**Butalia, Urvashi. “Women and Communal Conflict: New Challenges for the Women’s Movement in India.” Victims, Perpetrators or Actors? Gender Armed Conflict and Political Violence. Ed. Fiona Clark, and Caroline Moser. London: Zed Books, 2001. 99-114.**

The author traces the present communal conflicts in India back to the violence of Partition and explores how communal conflict in India affects the lives of contemporary women. In particular she raises questions about the appropriation of feminist activist language and practice by the Hindu right and about the implications of women’s involvement in communal violence.

**Butalia, Urvashi. “Gender, Religion And Ethnicity In The Context of Armed Conflict And Political Violence In India.” Washington: World Bank Briefing Paper, 1999.**

<http://www.worldbank.org/gender/events/armedconflict.htm>

This paper was presented at the World Bank’s “Gender, Armed Conflict and Political Violence” conference in Washington (July 1999). Butalia views religious based conflict as one of the largest challenges that the women’s movement in India has had to face because it undercuts the gender solidarity that was at the base of the movement, particularly when women are both victims of and actors in acts of violence.

**Mukta, Parita. “Gender, Community, Nation: The Myth of Innocence.” States of Conflict: Gender, Violence and Resistance. Ed. Susie Jacobs, Ruth Jacobson, and Jen Marchbank. London ; New York : Zed Books, 2000. 163-178.**

The author provides an analysis of the ways in which class, caste and religious identities have become embodied in contemporary India in distinctly gendered forms within the rise of the Hindu right. It examines the hierarchy of power and domination which places some women of upper castes in a position to inflict violence upon men and women of lower castes and minority religious communities.

**Sarkar, Tanika. "Hindu Women: Politicization Through Communalism." Internal Conflicts in South Asia. Ed. Kumar Rupesinghe, and Khawar Mumtaz. London: Sage, 1996. 131-143.**

The author analyses the mobilization trend of middle-class Hindi women in urban Uttar Pradesh. While this movement has empowered some women towards cultivating a strong female body, moving into the public sphere and becoming responsible, intellectual citizens, it is silent in matters of questioning Hindu patriarchy, class and caste relations and politics founded on violence.

**Silva, Mangalika de. "Nationalism and sexuality: the intersection of gender and power in South Asia." Nivedini-A Sri Lankan Feminist Journal 8 (1), 2000. 61-89.**

Using Foucault's analysis of power, the author shows how the nationalist movement of India and Sri Lanka in the late nineteenth and early twentieth century sought to erase women's agency. Female sexuality, Silva argues, is the site of contention, power and social control. The nationalist discourse on sexuality was used as a political tool of regulation, a way of differentiating and demeaning the "other" and an expression of a desired, not actual, cultural continuity.

## **Refugees and Forced Migration**

**Bose, Tapan K. "Protection of Refugees in South Asia: Need for a Legal Framework." South Asian Forum for Human Rights Paper Series (6), 2000.**

This article provides a general overview of the situation of refugees in South Asia including Kashmiris in Pakistan. Although numbers are uncertain, it appears that there are 15 000 displaced Kashmiris living in ten camps in Pakistan. Although the document has less to say about the internally displaced, particularly in India, it provides solid information as to the condition and legal status of refugee populations in South Asian countries.

**Bose, Tapan, and Rita Manchanda, ed. States, Citizens and Outsiders : the Uprooted Peoples of South Asia. Katmandu : South Asian Forum for Human Rights, 1997.**

South Asia has the fourth largest population of refugees in the world, not counting internally displaced people, yet, as this book points out, government policy on refugees is almost absent.

**Daniels, Tom et al. "Visit to Azad Jammu Kashmir and Pakistan, 7th - 21st February 1999: Report of the Health and Social Services Group."**

<http://www.pendle.net/Kashmir/Health1999.htm>

A group of delegates from England traveled through Pakistan and Azad Kashmir collecting information on education, local government and health services in the area which they hoped would help them better understand the Asian population in their community. In this report, the state of health services in Azad Kashmir is described, as is some of the health concerns of refugee populations there.

**Global IDP Project, and Norwegian Refugee Council. Internally Displaced People: A Global Survey. 2<sup>nd</sup> ed. London ; Sterling, VA : Earthscan, 2002.**

This book provides a good overview of issues related to internally displaced people across the globe as well as regional profiles and detailed country reports. The country reports on both India and Pakistan provide statistics and details on the internal refugee populations from Kashmir.

**South Asia Human Rights Documentation Center (SAHRDC). "No Refuge: The Plight of Conflict-Induced Internally Displaced Persons in India." HRF / 33 / 01, Human Rights Features. New Delhi : SAHRDC, 2001. <http://www.hrdc.net/sahrdc/hrfeatures/HRF33.htm>**

This document provides a brief overview of the internal refugee situation in India detailing the conditions of internal refugees from the North-eastern regions and from Jammu-Kashmir.

**Tikoo, Minakshi. "The 1989-90 migration of Kashmiri Pundits: focus on children." Psychological Reports 75, 1994. 259-63.**

This article analyses the experience of Pundit children who were forced to migrate from Kashmir. It is based off interviews with 42 families living in a community hall. Experiences varied according to age and gender, even among children. Issues of identity and community were important.

**United States Committee for Refugees (USCR). "Displacement from Kashmir." Worldwide Refugee Information : USCR website, 2000.**

[http://www.refugees.org/world/articles/kashmir\\_displaced\\_india.htm](http://www.refugees.org/world/articles/kashmir_displaced_india.htm)

Although this report does not take into account the different experiences of men and women, it details the situation of those internally displaced from Kashmir within India. One of the main problems reported is the government of India's refusal to see these people as forcibly displaced.

**---- "Country Report: Pakistan." Worldwide Refugee Information : USCR website, 2002.**

<http://www.refugees.org/world/countryrpt/scasia/pakistan.htm>

USCR's yearly country reports on Pakistan update the situation of Kashmiri refugees and internally displaced people from Kashmir and their living conditions. In 2002, USCR reports that there are 17 camps for Kashmiris in Pakistan for some 17 000 who came from India and 2 000 who are internally displaced. Country reports from 1999 and 2000 trace how their situation has changed over the years.

**---- "Country Report: India." Worldwide Refugee Information : USCR website, 2002.**

<http://www.refugees.org/world/countryrpt/scasia/india.htm>

Since 1990, the USCR estimates that some 350 000 people have been internally displaced due to the conflict in Kashmir, mostly Hindu Pundits. Although much of the report on India is focused on displacement from the North-east, Bangladesh and other areas around India and the information is not gender-sensitive, it provides basic information on the refugee situation and the Indian government's response.

## **Section 2: Women's Role in Building Peace**

### **United Nations Initiatives**

Johnston, Nicola. "UNSC Resolution 1325 South Asian Women's Perspectives: Report of the Regional Consultation." International Alert, June 2003. <http://www.international-alert.org/pdf/AsianPaper.pdf>

This report focuses on South Asian women's perspectives of the issues affecting their peace and security, and the relevance of United Nations Security Council (UNSC) Resolution 1325 for addressing those issues. The consultations aimed to inform women about Res1325 and also to gather women together to share their experiences and strategies for dealing with conflict. Women's primary issues relating to peace and security as expressed in the consultation were:

- Increased impunity for human rights violators
- Increased impunity for state security forces resulting from 9-11
- Lack of explicit recognition that justice is a prerequisite for sustainable peace
- Increase in fundamentalism combined with increased militarization and the marginalization of ordinary people
- The importance of maximizing the scarce resources available to female activists
- The need for intervention and resource support for local initiatives to support peace

In India and Pakistan, the rise of fundamentalism and militarism was identified as a primary concern for women and was posing a problem to women's solidarity and eroding human rights.

Pampell, Camille. "More than Victims: The role of Women in Conflict Prevention (A Conference Report)." Washington: Woodrow Wilson International Center for Scholars & Women Waging Peace. September 12<sup>th</sup>, 2002. <http://www.womenwagingpeace.net/content/articles/MoreThanVictims.pdf>

Perhaps because women have been excluded from official peace processes, they have become increasingly active in grassroots and civil society peace initiatives. Taking for its basis that women are an untapped resource in building and sustaining peace and building on UN Resolution 1325, this conference explores women's contributions to conflict prevention including the ATHWAS group in Kashmir.

Rehn, Elisabeth, and Ellen Johnson Sirleaf. Women, War, Peace: The Independent Experts' Assessment on the Impact of Armed Conflict on Women and Women's Role in Peace-building. UNIFEM Progress of the World's Women 2002, Volume 1. <http://www.unifem.org>

Based on visits to fourteen conflict regions (Kashmir not among them), this book is an excellent resource for information on how conflict affects women in terms of health, displacement, violence, HIV/AIDS, peace keeping operations, justice, media and organization for peace. Key recommendations from this study include a call to:

- Strengthen measures to protect women from and address gender based violence
- Increase coordination among UN bodies to ensure it's commitments to women
- Systematic monitoring, data collection communication and of the gendered dimensions of conflict and post-conflict crisis and assistance
- Consistent and high level commitment to gender equality and women's equal representation in peace-building activities.

United Nations Division for the Advancement of Women. "Initial Reports of State Parties: India." New York: United Nations Publication, 2000. <http://www.un.org/womenwatch/daw/cedaw/reports.htm#i>

This report is in two parts. The first deals with general information about the Indian context in which the Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) is being

implemented. The second deals with specific government initiatives to achieve implementation of the convention and the difficulties and successes it has encountered. The report is based on consultations with women's groups

**United Nations Division for the Advancement of Women. Women, Peace, and Security. New York: United Nations Publication, 2002.**

<http://www.un.org/womenwatch/daw/public/eWPS.pdf>

Encouraged by Resolution 1325, the United Nations carried out this study to examine the impact of armed conflict on women and girls, the role of women in peace building, and the gendered dimension of peace processes and conflict resolution. It found that women's experience of conflict is often linked to their status in society and that the nature of contemporary conflict has changed the way war affects women, making them civilian targets, child soldiers and non-military war supporters, among many other roles. The report recognizes women's grassroots peace activities and stresses the importance of integrating a gendered perspective into peace and security, analyzing the UN's past initiatives in this area.

**United Nations Security Council. "Women Suffer Disproportionately During and After War, Security Council Told During Day-Long Debate on Women, Peace and Security." United Nations Press Release SC/7908, 2003.**

<http://www.un.org/News/Press/docs/2003/sc7908.doc.htm>

The meeting of the Security Council on the third anniversary of the adoption of Security Council Resolution 1325 debated issues relating to women, peace and security. What is particularly striking about this report is how women are manipulated in the political rhetoric of both India and Pakistan with regards to the situation in Kashmir.

## **International**

**Agenda Collective. "Women and the Aftermath." Agenda. 43, 2000. [www.agenda.org.za](http://www.agenda.org.za)**

In this edition of the South African Feminist Journal, authors write about women's involvement in the conflict as soldiers, peacemakers and fighters for liberation. Authors question the inability of women to sustain war-time gains in the post-conflict period as well as provide examples of women's groups and networks that have succeeded in making peace and gaining some recognition.

**Agenda Collective. "Women in War." Agenda. 59, 2003. [www.agenda.org.za](http://www.agenda.org.za)**

Articles in this issue deal with women's roles as soldier and peacemakers, the impact of war on women and their struggle for gender justice, and the link between militarism and patriarchy. Authors in this issue try to break free from the traditional stereotype of the woman in war as a victim without agency.

**Anderlini, Sanam, and Donna Pankhurst. Mainstreaming Gender in Peacebuilding: A Framework for Action. London: International Alert Publication, 2000.**

<http://www.international-alert.org/women/mainst.pdf>

A precise, accessible document with clear background basics on women and peace operations giving a good overview of all related issues including a substantial section on working with women as peacemakers, mainstreaming gender in peace policies and a final section on working with men to change masculinities.

**Anderlini, Sanam, Shereen Karmali and Rita Manchanda. Women, Violent Conflict, and Peacebuilding: a Global Perspective. London : International Alert Conference. May 5 – 7, 1999. <http://www.international-alert.org/women/confrep.pdf>**

The paper argues for redefining human security based on universal human needs and greater international cooperation including the support and acknowledgement of women's peace initiatives, gender justice and

the situation of refugees. The paper provides recommendations to governments and civil society towards this end.

**Anderson, Shelley. "Crossing the Lines: Women's Organizations in Conflict Resolution." Development 43 (3), 2000. 34-39.**

The article provides examples of women's cross-border inter-ethnic cooperation on peace activism and consolidation exercises in Bosnia-Herzegovina, Northern Ireland, Liberia, Sudan and Yugoslavia. The author highlights the importance of involving ordinary people in the construction of a sustainable peace and also the danger of playing into and perpetuating stereotypes about women's supposedly inherent peaceful nature.

**Bouta, Tsjeard, and Frerks, George, ed. "Women's Roles in Conflict Prevention, Conflict Resolution and Post-Conflict Reconstruction: Literature review and institutional analysis." Netherlands: Netherlands Institute for International Relations, 2002.**

This comprehensive document reviews the literature relating to the policy and practice of including women in peacebuilding processes. It reviews organizations operating with or by women in the field and also at the international and governmental level, offering suggestions to the Dutch government on how they can promote the inclusion of women at all levels and in all aspects of the peace process.

**Cockburn, Cynthia. The Space Between Us: Negotiating Gender and National Identities in Conflict. London: Zed Books, 1998.**

The author examines three women's inter-ethnic alliances (Israel, Northern Ireland and Bosnia-Herzegovina) to explore the relationship between women and gender to nation, and feminism to nationalism. The author argues that identity and ethnicity become crucial points of meaning when women are targeted for war time rape. Women ask the question, "How do we make democracy out of difference?" The women's alliances themselves provide a good example of making democracy work, affirming difference and working to non-essentialize identity.

**Manchanda, Rita. "Ambivalent Gains in South Asian Conflicts." The Aftermath: Women in Post-Conflict Transformation. Ed. Sheila Meintejes, Anu Pillay, and Meredith Turshen. London: Zed Books, 2001. 99-121.**

The author points out that women's agency and activism during conflict are often marginalized after conflict. South Asian women have different experiences of conflict and post-conflict periods, depending on the region and conflict. Women's experiences in Kashmir include victimization but also participation in popular protest, weapons training, and human rights monitoring. As the conflict has become more militarized, women's political activism has been replaced with domestic activism at the level of community survival, politicizing the private sphere.

**Manchanda, Rita. "Trapped by Extremism: Women in the Kashmiri Conflict." Women, Violent Conflict, and Peacebuilding: a Global Perspective. London : International Alert Conference. May 5 – 7, 1999. 30-31. <http://www.international-alert.org/women/confrep.pdf>**

This article briefly sketches out how women's involvement in the Kashmir struggles has changed over four loosely defined periods: popular upsurge, state repression, armed struggle and today's extremist politics. In this context, women have very little space for activism and for involvement in the peace process. The author suggests more regional alliances among South Asian women.

**Manchanda, Rita, ed. Women, War and Peace in South Asia: Beyond Victimhood to Agency. New Delhi: South Asia Forum for Human Rights, 2001.**

This book peruses feminist peace politics as connected with other struggles of oppression and with women's search for justice. The lived experiences of women in South Asia suggest that as increased

violence forces men underground, it is women who step out into public space. The author explores spaces for women as actors throughout South Asia from Kashmir to Nepal.

## **Civil Society/Regional**

**Baldauf, Scott.** "Peace, on women's terms." Christian Science Monitor 93(139), 2001. 7

The author describes increasingly politicized women's groups across the ideological spectrum in the fight for independence in the Kashmir valley and the dangers and barriers to women's involvement. He highlights politicians Asiya Andrabi and Mehbooba Mufti, orthodox Muslim separatist and Indian unionist respectively.

**Butalia, Urvashi, ed.** Speaking Peace: Women's Voices from Kashmir. London: Zed Books, 2002.

This book aims to make clear the involvement of women in their different roles in the present moment in Indian Kashmir and their central importance in building peace. The book captures the voices of many stories from Hindu, Muslim and Pundit women in Kashmir, illuminating the trauma and health related problems many have suffered and the activism and resistance some have engaged in. Told mainly through first person accounts and interviews, it questions concepts of peace and freedom and women's relationship to the state.

**Gang, R, R. Manchanda, and B. Sijapati, ed.** Women Making Peace. Kathmandu, Nepal: South Asia Forum for Human Rights, 2001.

This report details a regional workshop held in June 2001 entitled 'Strengthening Women's Role in the Peace Process.' This publication provides a solid reference for Best Practices in peacebuilding and maintenance. It deals with three areas: Sri Lanka, Jammu and Kashmir and Nagaland-Manipur and four main themes:

- Mainstreaming women in the peace process including in reconstruction and rehabilitation.
- Heightening the profile of women's current role in peace activism both at the humanitarian and political level.
- Empowering and safeguarding the ambivalent gains in gender relations arising from conflict
- Constructing gendered maps and developing a methodology of cartographic representation by women of their experiences and perspectives on living in militarized civilian space as a tool for awareness.

**Giri, V. Mohini.** "Transforming Approaches to Conflict Resolution." Bangkok: Asia-Pacific Women Parliamentarians' Conference on Transformative Leadership for Good Governance in the 21st Century. 24 - 25 March 2000.

<http://www.capwip.org/resources/womparlconf2000/toc.htm>

The author recognizes that women have and do make significant contributions towards building a culture of peace and illustrates this point with examples of women's work in India. Based on a national meeting in New Delhi for the promotion of peace in South Asia, Giri makes recommendation for International Agencies, governments, media, civil society, educational institutions, and the family for promoting peace and women's involvement in the peace process.

**Kazi, Seema.** "Key Components for an Equitable and Long Lasting Peace; Armed Conflicts and Women in Kashmir." LOL@1, 2000.

[http://www.lolapress.org/elec1/artenglish/kazi\\_e.htm](http://www.lolapress.org/elec1/artenglish/kazi_e.htm)

The author argues for the necessity of recognizing women's experiences in conflict and including their voices in the peace and reconciliation process. Women's agency, she argues, is crucial in conflict resolution and in the decision making process. The state has a fundamental role to play in the inclusion and support of local women in the process and can use international instruments like CEDAW to help guide it.

### **Section 3: Feminist Peace Theory and Peacebuilding Tools**

**Afshar, Haleh, and Deborah Eade. Development, Women and War: Feminist Perspectives. Oxford: OXFAM Publication, 2004.**

In the first section of the book contributors describe the work of women who are involved in the (re-) construction of their societies in the aftermath of conflict. The second part of the book focuses on how aid agencies interact, affect and support those peacebuilding efforts. Authors discuss feminist approaches to peacebuilding and peace theory as well as drawing on practical lessons from Kosovo, Rwanda, Palestine, El Salvador and Afghanistan.

**Breines, Ingeborg, Robert Connell, and Ingrid Eide, ed. Male Roles, Masculinities and Violence. Paris: UNESCO Publishing, 2000.**

Based on a meeting in Oslo, this book examines the relationship and patterns which link masculinity to violence and war. Through case studies and analysis, authors in the book look for practical ways in which to reeducate and rethink these patterns to involve men in building a gender-sensitive culture of peace in which violence is no longer an acceptable means of expression. Authors provide examples of men's activism and coalition building on issues of peace, such as the White Ribbon Campaign in Canada, creative art therapy and educational projects.

**Breines, Ingeborg, Dorota Gierycz, and Betty Reardon, ed. Towards a Women's Agenda for a Culture of Peace. Paris: UNESCO Publishing, 1999.**

This document provides an analysis of women's roles in war and peace as well as the policy and theory behind war and peace practices. Authors deconstruct sexist symbolism in the military, discuss the need for a gendered perspective within the UN framework, and explore the contributions women have made towards building a culture of peace in the world.

**Clark, Fiona C., and Caroline O. N. Moser, ed. Victims, Perpetrators or Actors? Gender Armed Conflict and Political Violence. London: Zed Books, 2001.**

The book begins with two conceptual chapters on the gendered dynamics and continuum of armed conflict and violence. The following chapters are case studies focusing on women's identity and agency in conflict and peace-building, from situations of sexual abuse and displacement, to women as power holders and actors. The book argues that women's organizations often play a key role in conflict by addressing both short term needs and working towards long term peace goals of collaboration and trust.

**Lorentzen, Lois Anne, and Jennifer Turpin, ed. The Women and War Reader. New York: New York University Press, 1998.**

Recognizing that men and women experience war differently, this book goes beyond essentialist notions of women's wartime experience to explore the different roles women play during conflict. Drawing from case studies of conflicts across the globe, the book addresses women's place in theoretical debates, militarism, resistance struggles and as mothers and peace activists.

**Mazurana, Dyan, and Susan McKay. Women and Peacebuilding. Essays on Human Rights and Democratic Development. Montreal: International Center for Human Rights and Democratic Development, 1999.**

This essay provides a description and analysis of peacebuilding activities from the grassroots to the international level, including women's groups and government policies for promoting women's involvement. Using examples from across the world, the essay provides an overview of divergent definitions and conceptions of peacebuilding from various stakeholders. The authors argue for a wider definition of peacebuilding that should take into account local culture and people, gender sensitivity and awareness of psychosocial and spiritual aspects of building peace.

**Meintejes, Sheila, Anu Pillay, and Meredith Turshen, ed. The Aftermath: Women in Post-**

**Conflict Transformation. London: Zed Books, 2001.**

This book explores a number of themes relating to women and conflict, particularly how women fare in the post conflict period. It evaluates shifts in gender relations, women's gains and losses from conflict, the continuum of violence women experience through all phases of conflict and its resolution, solidarity and division between women, the mobilization of women in conflict and how to engender political relations in the post-conflict period. These themes are then explored in relation to case studies drawn from South Asia, Eritrea, Haiti, Nigeria, Sri Lanka, Namibia and Kosovo.

**Peterson, V. Spike, and Anne Sisson Runyan. Global Gender Issues: Dilemmas in World Politics. Colorado: Westview Press, 1993.**

This text offers a gender-sensitive view of world politics, looking at questions of power, participation, violence, security and resources through a gendered lens. It is a fairly introductory text and deals with the woman as victim stereotypes, how security expenditures affect women, and fundamental issues such as the nature of political power and violence. Finally, the author examines women's acts of resistance in breaking down stereotypes, in social, economic, ecological and revolutionary movements.

**Reardon, Betty. Women and Peace: Feminist Visions of Global Security. Albany: State University of New York Press, 1993.**

The author demonstrates how women are both particularly affected by conflict as victims and also participants in both conflict and in other structures of discrimination and deprivation. Deeply concerned with questions of power and inequity, the book examines women's moves towards political, economic, social change and positive/just peace. The author sees women's experience as diverse and their equality as essential to human security. She challenges masculine modes of strategic thinking and conclude each section with questions for discussion and avenues for further research and study.

**Sorenson, Brigitte. Women in Post-Conflict Reconstruction: Issues and Sources. WSP Occasional Paper no 3, June 1998. [http://wsp.dataweb.ch/wsp\\_publication/toc-14.htm](http://wsp.dataweb.ch/wsp_publication/toc-14.htm)**

This paper examines how post-war reconstruction interrelates with new gender configurations in the aftermath of conflict. The author puts women's experience into three perspectives: women as war-affected persons, social agents of change, and beneficiaries of assistance. Focusing mainly on women as social agents, she analyses their experience in terms of political, economic and social reconstruction. She asks:

1. How have armed conflicts influenced women's lives?
2. How have women in different war-affected countries responded to the challenges and changes induced by war?
3. How have external actors attempted to address women's concerns in post-war situations?

The author concludes with suggestions for a more gender sensitive approach to post-conflict reconstruction.

**Vickers, Jeanne. Women and War. London: Zed books, 1993.**

This book provides a feminist view on the political theory behind war, security and human rights. The author describes the general impact of conflict on women and surveys the various ways in which women have contributed towards building peace in their communities and nations. Designed to be used as the basis for seminars or workshops, it provides a good general overview of the field and concludes with questions for thought and suggestions for action.

## **Section 4: Peace in Kashmir and South Asia**

**Anderson, Mary B. and Joseph G. Bock. "Dynamite under the Intercommunal Bridge: How Can Aid Agencies Help Defuse It?" Journal of Peace Research 36 (3), 1999. 325-338.**

This article examines approaches that aid agencies can use so that they can achieve their primary aid objectives while at the same time foster harmony and collaboration between groups with different identities who may be prone to conflict. The authors place emphasis on the training of community leaders. Examples are drawn from several case studies including India and Pakistan. In conclusion, the author provides policy questions to guide aid agencies in making effective and early investments in peace.

**Bannerji, Sumanta, ed. Shrinking Space: Minority Rights in South Asia. Katmandu: South Asian Forum for Human Rights Publication, 1999.**

Authors in this volume address minority rights in Nepal, Bhutan, Sri Lanka, Bangladesh, Pakistan and India, their violations and their legal status. Recommendations are made as to the definition of the term minority, to constitutional and legal reforms for the protection of minority rights, against discrimination, in view of a rise in fundamentalism, and the rise of majoritarian nationalism in the region.

**Bose, Sumantra. "Kashmir, 1990–2000: Reflections on individual voices in a dirty war." Development 43 (3), 2000. 99-102.**

Bose argues that people-oriented activism for non-military and non-sectarian conflict resolution in Kashmir is possible but unlikely due to trauma and divisions in the population. Some individuals, however, have surmounted both fear and divisions to provide an alternative vision for Kashmir. All of the individuals proposed by Bose as heroes are male.

**Colletta, Nat J, Teck Ghee Lim, and Anita Kelles-Viitanen. Social Cohesion and Conflict Prevention in Asia: Managing Diversity through Development. Washington, D.C : World Bank Publication, 2001.**

The book is based on a consultation with 35 countries in the Asian region. Through case studies authors examine questions of state legitimacy, poverty, minority rights and the importance of a gendered perspective. Authors questions how the state can manage diversity in such a way as to create a sense of communal harmony and avoid conflict. The book argues that the more communal the social relations of the society and the more democratic it's governance, the more inclusive mechanisms of mediation and conflict prevention will be at its disposal. Economic crisis is seen as a factor in breaking down social cohesion.

**Hewitt, Vernon. "An Area of Darkness, Still? The Political Evolution of Ethnic Identities in Jammu and Kashmir 1947-2001." Ethnonational Identities. Ed. S. Fenton, and S. May. London: Palgrave Macmillan, 2002. 129-158.**

The author argues that a main difficult in resolving the issue of Kashmir is not only India and Pakistan's politics, but also the difficulty in defining a stable Kashmiri identity. He believes that ethnicity is a form of political representation and that ethnic mobilization is a political act therefore, political mediation and solutions are possible. The South Asian community with international aid should play a key role in this solution.

**Hogg, William. "Policy Options for Canada in the India-Pakistan Enduring Rivalry." Montreal: Canadian Ministry for Foreign Affairs, 2004. <http://www.dfait-maeci.gc.ca/cip-pic/library/india-pakistan-en.asp>**

The author provides an overview of Canada's initiatives for peace and political involvement in India and Pakistan then outlines the options available to Canada to support peace in the region.

**International Crisis Group. Kashmir: Learning from the Past, Asia Report N°70, 2003.**

--- **Kashmir: A View from New Delhi. Asia Report N°69, 2003.**

--- **Kashmir: A View from Islamabad. Asia Report N°68, 2003.**

These reports examine the history of conflict in Kashmir and past attempts to resolve it with analysis of all the actors involved and the role of the international community in the past and for the future. It makes recommendations for how to move towards resolution between India and Pakistan.

**Jilani, Hina. Human Rights and Democratic Development in Pakistan. Lahore; Montreal : International Center for Human Rights and Democratic Development, 1998.**

This study assesses the state of various human rights in Pakistan on the assumption that the culture and institutionalization of human rights are central to the construction of democracy. Justice, participation, the freedom of association, opinion, expression and information, the electoral process, security rights and the rights of women are all examined under this framework. Jilani concludes with recommendations on strengthening Pakistan's move towards democratic governance.

**Kashmir Study Group. "Kashmir: A Way Forward." New York, 1998.**

<http://www.kashmirstudygroup.com/>

This proposal, based on consultation with people of India, Pakistan and Kashmir, calls for Kashmir to become independent in many areas with areas such as defense and currency to be shared between India and Pakistan. It calls for demilitarization of Kashmir and the Line of Control to remain as it is presently defined.

**Krepon, Michael, and Amit Sevak, ed. Crisis Prevention, Confidence Building, and Reconciliation in South Asia. New York: St Martin's Press, 1995.**

The author argues that crisis prevention is the first step towards reconciliation between India and Pakistan. Once further conflict can be prevented, conflict-avoidance measures are necessary, which then lead to confidence-building measures, which lead to peace and reconciliation. Authors in the book explain why such measures have failed to work in the past and argue for stronger links between India and Pakistan including cooperation on nonmilitary issues, such as water management and trade agreements.

**Rupesinghe, Kumar. "Strategies for Conflict Resolution: the Case of South Asia." Internal Conflicts in South Asia. Ed. Kumar Rupesinghe, and Khawar Mumtaz. London : Sage, 1996. 164-186.**

The author argues that ideological and political conditions surrounding Asian conflicts need to be taken into account in any discussion of the conflict. Using each culture's unique resources to resolve its conflict could involve channeling religious discourse towards peace. Regional cooperation (e.g. SAARC) and international intervention may be necessary in complex conflict situations such as Kashmir.

**Tremblay, Reeta Chowdhari. "Nation, Identity and the Intervening Role of the State: A Study of the Secessionist Movement in Kashmir." Pacific Affairs 69 (4), 1996-1997. 471-497.**

The article argues that the Indian's state's failure to accommodate Kashmiri nationalism within the broader scheme of Indian nationalism has resulted in the rise of anti-state sentiments from within Kashmir. Repression and economic underdevelopment of the region will lead to continued violence.

## **Section 5: Alternative Texts**

### **Art/Writing**

**Aar Paar 2002.** <http://www.members.tripod.com/aarpaar2/about.htm>

Begun in 2000, this is the website of an art project which brings art from Karachi & Mumbai across the India/Pakistan border. It is designed to be accessible to ordinary people and promote discussion. Aar Paar, which means “across,” included 10 artists in 2002 who produced digital art which was then printed and postered locally.

**Cooke, Miriam, and Roshni Rustomji-Kerns, ed. Blood Into Ink: South Asian and Middle Eastern Women Write War. Boulder: Westview, 1994.**

Filled with the experiences of women who have lived in conflict in South Asia and the Middle East, this book captures their many voices and stories as they write united in the conviction that there are peaceful ways to resolve conflict. With different perspectives and experiences, contributors come together in story and poem, in English and Hindi and Arabic, to share and listen, look for understanding, and come forth from marginalized positions silenced by violence.

**“Indo-Pak Focus.” the-south-asian.com. Issue 12, July 2001. <http://www.the-south-asian.com/July2001/index12.htm>**

This issue focuses on Indian and Pakistani relations and includes a photo collection of people on both sides of the border pressing for peace. Other initiatives focused in this issue include a reconciliation school for youths and diplomacy through cuisine.

**Sudha, Koul. Tiger Ladies: A Memoir of Kashmir. Boston: Beacon Press, 2003.**

A coming-of-age tale set in Kashmir which brings together the personal and the political. As a young girl, born in 1947, the protagonist remembers the first stirrings of violence between India and Pakistan, but mostly she remembers a more simple time when her valley was at peace.

**Bazaz, Prem Nath. Daughter of the Vitasta : A History of Kashmiri Women from Early Times to the Present Day. Srinagar : Gulshan Publications, 2003.**

The story of distinguished women from across a spectrum of religious beliefs throughout Kashmir’s history from Queens and diplomats to military commanders and poets.

### **Films**

**Bazaz, Abir, and Meenu Gaur. Paradise on a River of Hell. India, 2002. 30 minutes.**

A documentary that brings together collective and personal memory to portray the effect of prolonged violence on the people and landscape of Kashmir. (<http://www.radiokashmir.org/Video/politics.html>)

**Gazdar, Ayesha. Roze-e-Qaza (The Last Day). Pakistan, 2003**

A docu-drama about the dangers of nuclear war between India and Pakistan.

**Hoodbhoy, Pervez. Pakistan and India Under the Nuclear Shadow. Pakistan: Eqbal Ahmad Foundation, 2001. 35 minutes.**

This documentary is set in Pakistan in the period following the acquisition of nuclear capabilities by Pakistan and India. It includes interviews, graphics and archival material.

**Hoodbhoy, Pervez, and Mian, Zia. Crossing The Lines. Kashmir, Pakistan, India : Eqbal Ahmad Foundation, 2004. 45 minutes.**

A film about the wars, the failed peace and the toll of violence on a wide spectrum of people in Kashmir. Listening to voices from India, Pakistan and Kashmir, it seeks harmony for the entire South Asian region in a time of nuclear possibilities

**Mulay, S. and H. Gharekhan. Talking Peace. India, 1999.**

A film that illustrates both the hostility of the Indian and Pakistani governments and the friendship between the ordinary people of both countries.

**Jabbar, Sonia. Autumn's Final Country. Dacca, 2003. 66 minutes.**

A film made from four women's testimonies from Jammu and Kashmir for the South Asia Court of Women. The women are from different backgrounds and all now live in Kashmir.

**Patwardhan, A. Jang aur Aman (War and Peace). India, 2003. 136 minutes.**

A documentary of contemporary peace activism in the face of nuclear war and India's passage from Ghandi's peace politics to militarization and conflict. It captures stories of sorrow, courage and resistance.

**-- In The Name of God. India, 1992. 90 mins.**

A film which examines the motivations behind the religious extremism that lead to the destruction of the mosque in Ayodhya.

**-- Father, Son and Holy War. India, 1995. 120 minutes.**

Searching for answers for the religious and ethnic violence in India, this film explores the possibility that the psychology of violence against "the other" may lie in male insecurity, itself an inevitable product of the very construction of "manhood."

**-- Ribbons for Peace. India, 1998; 5 minutes.**

A music video made in the aftermath of nuclear tests by India and Pakistan.

**Roy, Indrani and Debasish Sarkar. Brothers from Chichibabba. Kolkata, 2003. 12 minutes.**

An animated film that is based on the children's book by D P Sengupta and dedicated to 'the Kargil orphans of India and Pakistan.'

**Sumar, Sabiha. Khamosh Pani (Silent Waters). Pakistan, 2003. 99 minutes.**

A film set in General Zia's Pakistan of the 1970's. It examines religious extremism and the horrors visited on women during the years following independence.

## **Websites**

**Association for Communal Harmony in Asia (ACHA). [www.asiapeace.org](http://www.asiapeace.org)**

A non-profit organization with open membership devoted to promoting peace and harmony among the people of Asia, regardless of where they live. The website includes links to a resource page on Kashmir.

**Association for Women's Rights in Development (AWID). [www.awid.org](http://www.awid.org)**

An international organization that seeks to connect and mobilize those individuals and organizations who work in the fields of sustainable development, women's rights and gender equality.

**Asia Times. [www.atimes.com](http://www.atimes.com)**

An online newspaper for the Asian region.

**Citizens Action & Ideas for Peace in South Asia. <http://www.sacw.net/peace/>**

A part of the South Asia Citizen's Web, this site is an area for discussion and communication on the topic of peace for people of South Asia and the Diaspora community. There are links here to articles by Tapan Bose and Beena Sarwar.

**Council of Advocates International.** <http://groups.yahoo.com/group/advocacycouncil/>

A human rights organization based out of Toronto that distributes news and reports on human rights in South Asia.

**Countercurrents.** [www.countercurrents.org](http://www.countercurrents.org)

An online news source of editorials and articles written by young journalists who are promoting struggles for economic, political, social, cultural, gender, and environmental justice through alternative communication and information. Articles on Kashmir come from both sides of the border.

**Human Rights Watch (HRW).** [www.hrw.org](http://www.hrw.org)

A non-governmental, international organization which investigates human rights abuses and seeks to hold the perpetrators accountable. Their website provides information by country including reports on Kashmir, India and Pakistan.

**International Committee of the Red Cross.** [www.icrc.com](http://www.icrc.com)

The ICRC has a Women and War project. Their "Women Facing War" study documents the impact of conflict on women and their methods of coping with the problems imposed by war.

**International Crisis Group.** [www.crisisweb.org](http://www.crisisweb.org)

A non-profit group which works to prevent and resolve deadly conflict across the globe through field work, research and advocacy. Their website includes regional profiles, reports and briefing papers. They publish a monthly newsletter, "Crisis Watch" with updates on current conflicts.

**South Asia Forum for Human Rights.** <http://www.safhr.org/index.php>

A human rights-based organization which promotes peace and basic rights for all people. SAFHR's programs address issues such as displacement of indigenous peoples and minorities, refugees and migrants, conflicts and peace accords, militarization and the strengthening of peace constituencies in civil society. They publish "Refugee Watch" and run the "Daughters of Ladakh Kashmir and Jammu" program which seeks to mobilize women's capacity for peace and democracy.

**South Asia Partnership Canada.** [www.sapcanada.org](http://www.sapcanada.org)

A center for information on South Asia in Canada, SAP serves as a forum for Canadian organizations that work on sustainable development in the region. SAP has partner organizations that work on development in areas such as Pakistan. Their resource page links to newspaper articles and conference reports on issues related to South Asia.

**Isis International Manilla.** [www.isiswomen.org](http://www.isiswomen.org)

A women's NGO for the Asia Pacific region working to link women from 150 countries to network, communicate, advance women's rights, strengthen feminist analysis and promote women's leadership. It publishes a tri-annual magazine called Women in Action.

**Pakistan-India People's Forum for Peace and Democracy.** [www.pipfpd.org](http://www.pipfpd.org)

This is a non-governmental organization including concerned citizens from Pakistan and India who work together for peace.

**Saving Women's Lives.** [www.savingwomenslives.org](http://www.savingwomenslives.org)

An international organization dedicated to the well being of women. Their website provides a succinct fact sheet of those issues relating to women and armed conflict, violence against women, human rights and the

engagement of men. They have links to projects, resources and organizations working internationally for the well being of women.

### **United Nations Division for the Advancement of Women (DAW).**

<http://www.un.org/womenwatch/daw/>

A United Nations website which provides information on the Beijing Conference, (including those strategic objectives which related to women and armed conflict), the Commission for the Status of Women (CSW), the Convention to Eliminate all forms of Discrimination Against Women (CEDAW) and gender-sensitive country profiles.

### **United Nations High Commission for Human Rights. [www.unhcr.ch](http://www.unhcr.ch)**

The United Nations High Commission for Human Rights has a charter-based bodies database which holds written statements submitted to the Commission by organizations such as the Jammu and Kashmir Council for Human Rights, the Asian Legal Resource Center, and legal representatives of the Indian and Pakistani governments. These documents deal with the human rights situation of people living in Azad Kashmir and Indian Kashmir.

### **United Nations High Commission on Refugees (UNHCR). [www.unhcr.ch](http://www.unhcr.ch)**

This organization is responsible for the protection of refugees worldwide. Their website has links to World News features on the refugee situation in Kashmir, India and Pakistan.

### **United Nations Inter-Agency Network on Women and Gender Equality (IANWGE).**

<http://www.un.org/womenwatch/>

The United Nations information and resource page on gender equality and empowerment. It features links with all UN resources dealing with gender including gender mainstreaming documents for UN branches including peacekeeping operations and International treaties and tools for gender equality.

### **United Nations Military Observer Group in India and Pakistan (UNMOGIP).**

<http://www.un.org/Depts/dpko/missions/unmogip/>

Established in 1949 to supervise the ceasefire in Jammu and Kashmir, the UN deployment in Kashmir cost \$9.2 million (USD) in 2003.

### **Women In Security Conflict Management and Peace (WISCOMP).**

<http://www.furhhd.org/wiscompindex.htm>

WISCOMP is a gender-sensitive, inclusive organization that works to build a culture of non-violence and co-existence, promoting universal responsibility and celebrating diversity. They also have several publications and discussion papers.

### **Women's International League for Peace and Freedom. [www.peacewoman.org](http://www.peacewoman.org)**

An international organization which works towards implementation of Security Council Resolution 1325. Their resource page has links to articles and websites worldwide on a variety of topics related to women, war, conflict resolution and peacebuilding initiatives.

### **Women Waging Peace. [www.womenwagingpeace.net](http://www.womenwagingpeace.net)**

This organization advocates for the inclusion of women in the peace process around the world through networking, policy initiatives and research. Their publications are both regional and thematic dealing with conflict prevention, negotiation and post-conflict reconstruction around the globe.

### **Youth Initiative for Peace. <http://www.youth.initiativeforpeace.org>**

A youth initiative to promote conflict management and peaceful solutions to people of South Asia. They work to promote communication and linkages across borders, particularly among youths. Their members involve people from India and Pakistan.