

ABOUT WOMEN, WAR & PEACE

Women, War & Peace is a bold new five-part PBS mini-series that challenges our conventional wisdom about war. Focusing its lens on women, the series urges us to ask: What if we looked at war as though women mattered?

What if we looked beyond familiar images of uniformed male soldiers and ammunition and saw women—emerging as witnesses, courageous survivors, peace activists, political negotiators, community organizers and heads of state? In five episodes, *Women, War & Peace* takes us to Bosnia, Liberia, Afghanistan and Colombia as we experience for the first time on television the unprecedented stories of women in conflict hotspots all over the world.

HOSTING A VIEWING PARTY

Hosting a viewing party during the national broadcasts of *Women, War & Peace* offers you an unrivalled opportunity to experience the series as part of a motivated and committed national audience. Screenings held in group settings have a unique ability to educate, inspire and spark discussion. Like the women featured in the series, you, too, have the power to bring disparate voices and diverse minds together around the same story at the same time.

On the nights of October 11, 18, and 25 and November 1 and 8, 2011, you'll join millions of Americans tuning in to *Women, War & Peace* at primetime on PBS. Through your own viewing party, you will also form an intimate community of motivated and informed viewers whose shared experience of the series will inspire post-film discussion and push your awareness of women's role in war and peace in new directions. Before you host your own event, read through the tips below to make your viewing party a gathering rich in conversation and understanding.

VIEWING PARTY CHECKLIST

Ensuring your viewing party runs without a hitch is easy! Use the checklist below to anticipate the basics.

TWO WEEKS PRIOR TO YOUR VIEWING PARTY

- Compile a list of potential guests. Try for a diverse mix of young, old, men, women, regular PBS viewers and newcomers.
- Create a Facebook event, an Evite or an Eventbrite listing for your party, or send out party announcements and updates via your Twitter feed. Make sure to use the hashtag #wwplive to help your guests track Twitter conversation around the series!

ONE WEEK PRIOR TO YOUR VIEWING PARTY

- Check your local PBS listings to confirm the date and time of the broadcasts. To search for your local affiliate by zip code, visit http://www.pbs.org/tv_schedules/.
- Anticipate and troubleshoot any possible technical difficulties that might distract your guests during the broadcast experience, such as low volume on your television set, pesky household noises (like air conditioners) or light pollution from nearby windows.

THE EVENING OF YOUR VIEWING PARTY

- Send your guests a reminder about your gathering and include a link to the series' two-minute trailer (<http://www.pbs.org/wnet/women-war-and-peace/features/women-war-peace-series-preview/>) to pique their interest!
- Once your guests have arrived and the broadcast has begun, live Tweet about the broadcast or post on our Facebook page to share your thoughts and reactions.

AFTER YOUR VIEWING PARTY

- We'd love to hear what you think! After your gathering, post comments at www.womenwarandpeace.org to share your experiences with the national *Women, War & Peace* community.
- Get to know our partner organizations: organizations and institutions dedicated to empowering women, advancing justice and promoting peace worldwide. Through far-ranging promotional efforts, these organizations help to ensure that *Women, War & Peace* reaches a diverse and motivated audience. Learn more about each partner at <http://www.pbs.org/wnet/women-war-and-peace/about/our-partners/>

VIEWING CALENDAR AND TABLE OF CONTENTS

Check local listings for exact broadcast times on your local station: http://www.pbs.org/tv_schedules

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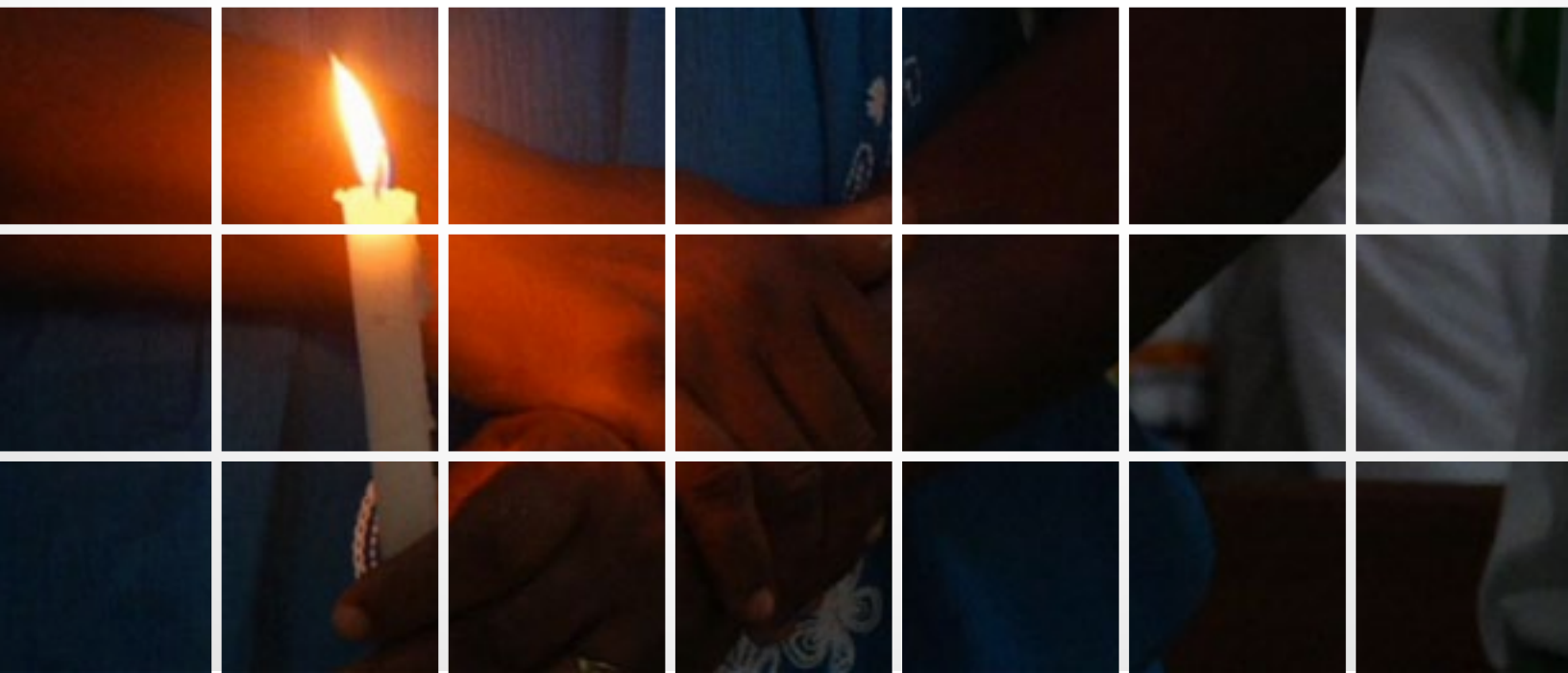
ONLINE RESOURCES

Women, War & Peace Official Site
www.womenwarandpeace.org

Women and Girls Lead Public Media Initiative
www.pbs.org/womenandgirls

Women, War & Peace Facebook Site
www.facebook.com/WomenWarPeace

Women, War & Peace Twitter Site
<http://twitter.com/#!/WomenWarPeace>



I CAME TO TESTIFY October 11, 2011



In 1992, when war broke out in the former Yugoslavia, Serbian and Bosnian Serb armed forces and paramilitaries launched a campaign of terror against the Bosnian Muslim population. Some of the worst ethnic cleansing and atrocities committed during the bitter war took place in the Foca river valley. There, thousands of Muslim civilians were terrorized, relegated to concentration camps and executed. Before the war, Foca was an ethnically mixed community of forty thousand—half Muslim, half Christian. By war’s end, fewer than 100 Muslims remained. Each of Foca’s 14 mosques was destroyed, and the town received a foreboding new name, Srbinje: “the place of the Serbs.”

Counted among the survivors of the Bosnian war are the tens of thousands of women and girls who were systematically gang raped, tortured and imprisoned by Serb-led forces as a tactic of ethnic cleansing. *I Came to Testify* is the moving portrait of two of these women, both from Foca. One took the witness stand against her attackers in an international court of law, paving the way toward a momentous and precedent-setting verdict: the prosecution of rape as a crime against humanity. The other woman—forced to press her case in Bosnia’s national courts—bears witness to the scar that sexual violence has left on her country, and the justice that has yet to be served.

Returning to Bosnia 16 years after the end of the conflict, *I Came to Testify* celebrates the momentous courage of Bosnia’s female war survivors in testifying to the world about their torture. At the same time, it explores the staggering gap between the legal triumph they made possible at The Hague, and the ongoing suffering of the vast majority of female war survivors from Foca, who have not been able to confront their rapists in a court of law.

DISCUSSION QUESTIONS

Use the questions below to reflect on the themes of *I Came to Testify* after the broadcast. To join the global discussion on Twitter, follow us @WomenWarPeace and tweet using the hashtag #WWPlive.

1. The witnesses in *I Came to Testify* chose to remain anonymous to viewers beyond the courtroom when they testified in international court. They concealed their identities again during interviews for this series. Does their anonymity make their stories less powerful? More powerful? How?
2. Contrast the archival tourism footage of Foca from the pre-war era with news video shot during the war. What are the most arresting changes? How do locals’ descriptions from before and after the war differ? Do their experiences of the war shade their memories of the Foca of times past?
3. Does learning about how rape was used as a tactic of degradation and torture in the Bosnian war change your perception of that conflict? What do the women’s stories tell us about the use of rape in war?

4. We see that women’s participation in post-war justice—as both litigators and witnesses—has shifted substantially in the 50 years since the Nuremberg Trials held after World War II. Do you think it’s important that the prosecutors in the Balkan tribunals were women? Why?
5. One witness explains that her Serbian attackers “thought that none of us would survive to tell the truth.” What roles do the women of *I Came to Testify* play after the war? What do you think are their responsibilities as survivors?
6. *I Came to Testify* is narrated by Matt Damon—a male voice—even though the episode’s most crucial stories pivot around women’s testimony. Does the narration affect your experience of the film? How?
7. How does the tension between the fear of retaliation and the desire for justice influence the women asked to testify in international court? In the end, do you feel the risk of testifying has been worth its rewards? In their place, do you think you would have made the decision to testify?
8. The verdict given in international court is celebrated as a watershed decision in the prosecution of war crimes. But in Foca, most perpetrators of sexual assault remain unprosecuted and free to walk the streets. Do you think the decision made at The Hague reflects a victory or a failure for Foca’s female war survivors? Why?

BEYOND THE BROADCAST

After your viewing party, take a moment to peruse online and offline resources offering more insight into the issues explored in *I Came to Testify*. Many resources can also be found on the **Women, War & Peace** website at www.womenwarandpeace.org.

[PODCAST] Gloria Steinem on the Use of Rape as a Weapon, WNET

www.pbs.org/wnet/women-war-and-peace/podcast/gloria-steinem-on-the-use-of-rape-as-a-weapon

[PODCAST] Do Women See Things That Men Don’t?, WNET

www.pbs.org/wnet/women-war-and-peace/podcast/do-women-see-things-that-men-dont-an-interview-with-wendy-lobwein

[VIDEO] Matt Damon: Why Should Men Care?, WNET

www.pbs.org/wnet/women-war-and-peace/features/why-should-men-care

[INTERACTIVE MAP] Understanding the Dayton Accords, WNET

www.pbs.org/wnet/women-war-and-peace/features/interactive-map-understanding-the-dayton-accords

[TIMELINE] Bosnia-Herzegovina Timeline, BBC News

<http://news.bbc.co.uk/2/hi/europe/1066981.stm>

[REPORT] “And That It Does Not Happen to Anyone Anywhere in the World”: The Trouble with Rape Trials—Views of Witnesses, Prosecutors and Judges on Prosecuting Sexualized Violence During the War in the Former Yugoslavia, Medica Mondiale

http://www.medicamondiale.org/fileadmin/content/07_Infothek/Gerechtigkeit/medica_mondiale_Zeuginnenstudie_englisch_december_2009.pdf

[REPORT] That Someone Guilty Be Punished: The Impact of the ICTY in Bosnia, Open Society Institute

http://www.soros.org/initiatives/justice/articles_publications/publications/that-someone-guilty-20100707

[BOOK] The Witnesses: War Crimes and the Promise of Justice in The Hague

Eric Stover, Philadelphia: University of Pennsylvania Press, 2005

WAYS TO GET INVOLVED

Women for Women International in Bosnia & Herzegovina

Women for Women International’s programs marshal direct financial aid, rights awareness classes, job-skills training and emotional support to the women of Bosnia & Herzegovina. Learn more: <http://www.womenforwomen.org/global-initiatives-helping-women/help-women-bosnia-herzegovina.php>

BOSFAM

BOSFAM helps Bosnian women and their families gain economic stability, serving in particular as an advocacy and support organization for female survivors of the 1995 massacre at Srebrenica. Learn more: <http://www.advocacy.net.org/page/bosfam>

PRAY THE DEVIL BACK TO HELL October 18, 2011



Liberia's civil war destroyed the country's infrastructure, obliterated its basic public services, and ravaged its civil society. Between 1989 and 2003, the war left 250,000 dead and many thousands more homeless, hungry and in constant fear for their lives.

Pray the Devil Back to Hell is the astonishing story of the Liberian women who took on the warlords and challenged the regime of dictator Charles Taylor in the midst of the war, winning a once unimaginable peace for their shattered country. As the rebel noose tightened around the capital city of Monrovia, thousands of women—ordinary mothers, grandmothers, aunts and daughters, both Christian and Muslim—formed a thin but unshakeable barrier between the opposing forces. In one memorable scene, the women barricaded the site of stalled peace talks in Ghana and refused to move until a peace agreement was forged.

Armed only with white T-shirts and the courage of their convictions, the women of Liberia literally faced down the killers who had turned their country into hell on earth. Their demonstrations culminated in Taylor's exile and the rise of Africa's first elected female head of state, Ellen Johnson Sirleaf. Inspiring and uplifting, *Pray the Devil Back to Hell* is a compelling example of how grassroots activism can alter the history of nations.

DISCUSSION QUESTIONS

Use the questions below to reflect on the themes of *Pray the Devil Back to Hell* after the broadcast. To join the global discussion on Twitter, follow us @WomenWarPeace and tweet using the hashtag #WWPlive.

1. Liberia's women bonded together across religious lines, forming a coalition of Christian and Muslim women. Do you think interfaith cooperation was an important piece of their success? Why or why not?
2. The women of Liberia chose peaceful protest over violent confrontation. Yet they were far from silent. What do you think about the role of music, dance and song in the women's efforts?
3. *Pray the Devil Back to Hell* showcases a range of creative peace-building tactics—public protest, a sex strike, a human barricade, an all-white uniform and the threat of social taboos. Do you think these strategies would work in the United States? Why or why not?
4. Peace leader Leymah Gbowee invokes her motherhood in her remarks to Charles Taylor, at the peace talks in Ghana and throughout the re-telling of their story. Do you think the imagery of motherhood and children made Leymah's message more powerful? Less powerful? Why?

5. Leymah says that she and her fellow peace protesters served as the “conscience” of the men at the negotiating table. What do you think it means to serve as the symbolic “conscience” of another person or group? Have you had an experience in which you played this role?
6. The women of Liberia wear plain white T-shirts, gather at a local fish market and make handwritten signs to communicate their message of peace. Why do you think such simple grassroots gestures were ultimately powerful enough to overturn Charles Taylor’s regime and stop a war?
7. In Liberia, forgiveness plays an important role in the peace process. Do you think it’s appropriate to forgive war criminals? Child soldiers? Corrupt leaders? Why or why not?
8. Ellen Johnson Sirleaf is the first woman president of Liberia—and first elected president of any African nation. But she is among only 12 women presidents currently serving worldwide. Do you think Madame Sirleaf’s role as a woman influences her governance? Do you think global politics would change if more women served in positions of leadership?

BEYOND THE BROADCAST

After your viewing party, take a moment to peruse online and offline resources offering more insight into the issues explored in *Pray the Devil Back to Hell*. Many resources can also be found on the **Women, War & Peace** website at www.womenwarandpeace.org.

[PODCAST] Liberia: Through the Eyes of President Ellen Johnson Sirleaf, U.S. Institute of Peace

<http://www.usip.org/newsroom/multimedia/audio/liberia-through-the-eyes-president-ellen-johnson-sirleaf-africa-s-first-el>

[VIDEO] Interview with Leymah Gbowee, Bill Moyers Journal

<http://www.pbs.org/moyers/journal/06192009/watch.html>

[VIDEO] Leymah Gbowee Accepts John F. Kennedy Profile in Courage Award

<http://www.youtube.com/watch?v=gGEVEkDCz3k>

[VIDEO] Interview with Leymah Gbowee, The Colbert Report

<http://www.colbertnation.com/the-colbert-report-videos/233532/july-14-2009/leymah-gbowee>

[FILM] Iron Ladies of Liberia, Independent Lens

<http://www.ironladiesofliberia.org/>

[TIMELINE] Liberia Timeline, BBC News

<http://news.bbc.co.uk/2/hi/africa/1043567.stm>

[INTERACTIVE] Who’s Who in Liberia’s Fragile Peace and Former Conflict, Frontline/World

<http://www.pbs.org/frontlineworld/stories/liberia/relationships.html>

[BOOK] *Mighty Be Our Powers: How Sisterhood, Prayer and Sex Changed a Nation at War*

Leymah Gbowee, New York: Beast Books/Perseus, 2011

WAYS TO GET INVOLVED

The International Rescue Committee (IRC) in Liberia

In the aftermath of Liberia’s civil war, the IRC provides health care, education, job training and counseling to families, with a special focus on displaced families and at-risk girls. Learn more: www.rescue.org/where/liberia?ms=gg_nonb_zzz_zzzz_pm_zzzzzz&gclid=COfnzZ2lhqsCFcbBKgodKhnM0Q

Women Peace and Security Network Africa (WIPSEN)

WIPSEN is a women-focused, women-led, pan-African, non-governmental organization with the core mandate to promote women’s strategic participation and leadership in peace and security governance in Africa by fostering action-oriented research, policy influencing, documentation, information sharing and strategic partnership building. Learn more: <http://www.wipsen-africa.org/wipsen/>



Since the end of formal Taliban rule in Afghanistan in 2001, the lives of many Afghan women have improved. The government no longer requires them to wear the burqa, girls can go to school and women are voting and working outside the home. Furthermore, the Afghan constitution now allots 25 percent of the nation's 249 parliament seats to women.

But progress remains elusive for most. Especially in Taliban strongholds like Kandahar, Afghan women seeking to participate in public life risk intimidation, violence and even assassination. Despite their mandated representation in parliament, they are still struggling to have a meaningful role in bringing an end to the war. Now, as the U.S. plans to withdraw its combat forces, a potential peace agreement with the Taliban is underway. Afghan women fear that the Taliban's demands will jeopardize their hard-earned gains and undermine their work to secure political and human rights for women and girls.

Peace Unveiled follows three Afghan women—one a savvy parliamentarian, another a former midwife, the third a young activist—as they maneuver against formidable odds to have their voices heard at the peace table. Going behind closed doors, *Peace Unveiled* watches as the women's case is made to U.S. Ambassador Karl Eikenberry, U.S. Ambassador-at-Large for Global Women's Issues Melanne Verwee, General David Petraeus and U.S. Secretary of State Hillary Clinton. Clinton herself promises that peace and justice "can't come at the cost of women and women's lives." But can she keep this promise?

DISCUSSION QUESTIONS

Use the questions below to reflect on the themes of *Peace Unveiled* after the broadcast. To join the global discussion on Twitter, follow us @WomenWarPeace and tweet using the hashtag #WWPlive.

1. *Peace Unveiled* offers glimpses into Afghan women's victories, including increased opportunities for education and employment. How do these gains compare with the violence and exclusion they suffer? Do you think the progress made toward increased rights for women has outpaced setbacks?
2. Secretary Clinton has remarked that the premise behind the Afghan government's peace talks with the Taliban is that "you don't make peace with your friends." Do you agree with this assertion? Does peace building depend on negotiations among enemies? Or must it start somewhere else?
3. Corruption and crime rules Kandahar, making daily life difficult and dangerous for women. How do the women of Kandahar compare life under the rule of the Taliban, before U.S. military action, and the current situation? Do their comparisons surprise you? Why?
4. The women featured in *Peace Unveiled* make a point of remaining at the peace jirga, despite Taliban attacks. Likewise, Secretary Clinton applauds the four Afghan women at the London Conference, urging them to stand up and be recognized. Why is the women's physical presence a priority? Why do you think both Clinton and the women feel it is important to be seen?

5. Children are a constant presence in *Peace Unveiled*: we see them racing in the backyard, peering into a political strategy meeting and trying on a burqa. How do you think women’s increased participation in Afghan political life will affect the lives of their children? Their daughters?
6. In their meeting with Ambassador Karl Eikenberry and his wife Ching Eikenberry, the women of *Peace Unveiled* are urged to be more “positive” and to refrain from dwelling on past challenges in order to attract international support. Do you think this is good advice?
7. The United Nations requires that women be included in all post-conflict peace building. But some male Afghan leaders fear that it is precisely this U.N. and “Western” support of women that will put peace at risk—by allowing the Taliban to claim that the Afghan government has been co-opted by foreign values. Do you think these fears are justified? Will the increased visibility of women in public life make the Afghan government stronger, or more vulnerable to Taliban attack?
8. Secretary Clinton continues to showcase her support for Afghan women, but she must also promote U.S. efforts to strengthen the Afghan government, which has not made women’s political participation a top priority. Could Clinton do more to buttress women’s efforts? What are the limitations of her position?

BEYOND THE BROADCAST

After your viewing party, take a moment to peruse online and offline resources offering more insight into the issues explored in *Peace Unveiled*. Many resources can also be found on the **Women, War & Peace** website at www.womenwarandpeace.org.

[PODCAST] Is the U.S. Troop Withdrawal Bad for Afghan Women?, WNET

<http://www.pbs.org/wnet/women-war-and-peace/podcast/is-the-u-s-troop-withdrawal-bad-for-afghan-women-an-interview-with-gayle-tzemach-lemmon/>

[VIDEO] When Half the Country Is Off Limits, WNET

<http://www.pbs.org/wnet/women-war-and-peace/features/video-fets-banks-on-woman-to-woman-bond/>

[VIDEO] Afghanistan Field Report: A Lesson in Afghan Logistics, WNET

<http://www.pbs.org/wnet/women-war-and-peace/features/draft-created-on-august-18-2010-at-136-pm/>

[SLIDESHOW] Afghan Midwife Programs Aim to Curb Infant Mortality, WNET

<http://www.pbs.org/wnet/women-war-and-peace/features/women-war-peace-in-afghanistan-midwife-programs-aim-to-curb-infant-mortality/>

[FACTSHEET] The United Nations Women’s Fund Fact Sheet on Afghanistan, UNIFEM

<http://afghanistan.unifem.org/media/pubs/factsheet/10/index.html>

[TIMELINE] Afghanistan Timeline, BBC News

<http://news.bbc.co.uk/2/hi/1162108.stm>

[BOOK] The Dressmaker of Khair Khana: Five Sisters, One Remarkable Family, and the Woman Who Risked Everything to Keep Them Safe

Gayle Tzemach Lemmon, New York: Harper Collins, 2011

[BOOK] Forbidden Lessons in a Kabul Guesthouse: The True Story of a Woman Who Risked Everything to Bring Hope to Afghanistan

Suraya Sadeed and Damien Lewis, New York: Hyperion, 2011

WAYS TO GET INVOLVED

Afghan Women’s Network

The Afghan Women’s Network is a nonpartisan network of more than 3,000 women and 70 NGOs working to empower Afghan women and ensure their equal participation in Afghan society. Learn more: <http://www.afghanwomennetwork.af>

Women for Afghan Women

Women for Afghan Women is a New York-based grassroots organization concerned with human rights and women’s rights in Afghanistan. Learn more: <http://www.womenforafghanwomen.org/>

THE WAR WE ARE LIVING November 1, 2011



Nearly four million people in Colombia are refugees in their own country—uprooted from their homes by the ongoing violence between the Colombian government and guerrilla and paramilitary groups. A staggering 80 percent are from the country’s rural coastlines and borderlands. While in the capital of Bogotá, the threat of violence has waned, a gold rush in Colombia’s countryside has triggered a new wave of violence. For villagers living in gold-rich lands, assassinations, loss of livelihood and forced displacement are daily threats.

In *The War We Are Living*, we travel to Cauca, a mountainous region in Colombia’s Pacific southwest. Here we meet two extraordinary Afro-Colombian women from a mining region that is fighting to hold onto the land that has sustained it for centuries. Clemencia Carabali and Francia Marquez are part of an emerging network of female leaders who find that in wartime, women can organize more freely than men. As they defy eviction and paramilitary death threats, Carabali and Marquez stand up for generations of Afro-Colombians whose legal rights have not been protected by the Colombian government. Their campaign is not only a plea for land and culture, but also a powerful voice of protest against the use of terrorization and displacement as a deliberate strategy of war.

DISCUSSION QUESTIONS

Use the questions below to reflect on the themes of *The War We Are Living* after the broadcast. To join the global discussion on Twitter, follow us @WomenWarPeace and tweet using the hashtag #WWPlive.

1. Clemencia Carabali teaches her young son that participation in one’s community means organizing meetings, listening and being heard. How does this picture of civic involvement reflect her and Francia Marquez’s experiences in the La Toma land negotiations? Do you feel that Clemencia and Francia are heard? By whom?
2. Clemencia says that the gold in La Toma is a curse. What do you think she means by this? Do you think she’s right?
3. Hector Sarria’s mining license says there is no Afro-Colombian community in La Toma. How is it possible for a government agency to deny the existence of people who have lived in the region for centuries? In what other ways do you think Afro-Colombians are made invisible?
4. Clemencia, Francia and their organizations rely on several strategies to resist displacement from their land: nonviolent, public protest; redress through the legal system; and the engagement of the international community. Which of these tools do you think is the most effective?
5. Recent tourism ads suggest that the Colombian civil war is over, despite ongoing violence in rural areas. Before you viewed *The War We Are Living*, did you think of Colombia as a tourist destination? Has your opinion changed after seeing the episode? Why?

6. Francia remarks that she knows she will “die in this battle.” Would you call the violence in La Toma a war? Do you think of the people of La Toma as soldiers? What about Francia? Is she a soldier or a peace builder?
7. Official counts put the number of internally displaced Colombians at 3.4 million, but actual totals are even higher, since many displaced Colombians are not formally registered. How would you define forced displacement if you were making the rules? What do you think counts as “force”?
8. What role do you think the United States should play in drawing awareness to the human rights violations faced by Colombia’s Afro-Colombian population? Gimena Sanchez in the Washington Office on Latin America urges more action. Would you? Why or why not?

BEYOND THE BROADCAST

After your viewing party, take a moment to peruse online and offline resources offering more insight into the issues explored in *The War We Are Living*. Many resources can also be found on the **Women, War & Peace** website at www.womenwarandpeace.org.

[PODCAST] The World’s Most Famous Female Hostage, WNET

<http://www.pbs.org/wnet/women-war-and-peace/features/ingrid-betancourt-qa/>

[VIDEO] The Next Generation of Threat in Colombia, WNET

<http://www.pbs.org/wnet/women-war-and-peace/features/6160/>

[VIDEO] Colombia’s Gold Rush, The New York Times

<http://video.nytimes.com/video/2011/03/03/world/americas/10000000650903/colombia-gold-rush.html>

[VIDEO] Colombia Land Rights, U.N. High Commissioner for Refugees

<http://unhcr.org/v-49b7c9c82>

[FACTSHEET] Colombia Country Report, U.S. Institute of Peace

<http://www.usip.org/countries-continents/south-america/colombia>

[TIMELINE] Colombia Timeline, BBC News

<http://news.bbc.co.uk/2/hi/americas/1212827.stm>

[REPORT] Statement by the United Nations Independent Expert on Minority Issues on the Conclusion of Her Visit to Colombia, U.N. Office of the High Commissioner for Human Rights

<http://www.ohchr.org/en/NewsEvents/Pages/DisplayNews.aspx?NewsID=9821&LangID=e>

[BOOK] Colombia: Building Peace in a Time of War

Virginia M. Bouvier, Washington, DC: U.S. Institute of Peace Press, 2009

WAYS TO GET INVOLVED

Liga de Mujeres Desplazadas (League of Displaced Women)

The League of Displaced Women is a grassroots organization formed by and for Colombian women who are victims of forced displacement. In addition to facilitating the provision of shelter, food, training and financial support to displaced women and their families, the League of Displaced Women also seeks policy reform that promotes gender justice, women’s participation in public life, and granting refugee status to internally displaced women. Learn more: <http://www.ligademujeresdesplazadas.org/magazine/default.asp>

AFRODES

AFRODES is a nonprofit organization that raises awareness of and support for Colombia’s displaced Afro-Colombian population. With programs that support women’s entrepreneurship, family health care, employment and housing, AFRODES also strives to strengthen the Afro-Colombian movement by protecting cultural heritage and identity for Afro-Colombians displaced by violence. Learn more: <http://www.afrodes.org/afrodes/Mission-English.html>

WAR REDEFINED November 8, 2011



The capstone episode of *Women, War & Peace*, *War Redefined* offers incisive interviews with leading thinkers, political leaders and seasoned survivors of war and peace-making. Urging a critical re-examination of modern warfare, *War Redefined* distinguishes between “old wars,” in which armies fight in organized combat, and today’s wars, in which small arms and light weapons are often aimed at civilians. Moreover, it reflects on and reveals the evolving role of women in conflict, not only as targets, but also as powerful brokers of diplomacy, justice and peace.

Through probing conversations with Secretary of State Hillary Clinton; former Secretaries of State Condoleezza Rice and Madeleine Albright; Liberian peace activist Leymah Gbowee; Bosnian war crimes investigator Fadila Memisevic; and former U.N. Peacekeeping Operations Commander Major General Patrick Cammaert, among others, *War Redefined* is an unprecedented inquiry into the ways war shapes women’s lives—and into the ways women are shaping the future of conflict.

DISCUSSION QUESTIONS

Use the questions below to reflect on the themes of *War Redefined* after the broadcast. To join the global discussion on Twitter, follow us @WomenWarPeace and tweet using the hashtag #WWPlive.

1. *War Redefined* draws a distinction between “old wars”—World War I and II, for example—and “new wars” being fought today in Libya, the Congo, Afghanistan and beyond. Do you think “war” is an appropriate term for all of these conflicts? Should modern conflicts be called something else? Do you think the name we give a conflict matters?
2. News reports on war and conflict often gloss over the roles women play as combatants, targets, survivors and keepers of peace and justice. Has *War Redefined* adjusted your understanding of the impact of war on women—and women on war? Why do you think women’s contributions to war and peace are often overlooked?
3. There are now 875 million small arms and light weapons in the world, most of them in the hands of civilians. Yet an international arms trade treaty to control the sale and transfer of such arms has yet to be embraced. Do you think an arms trade treaty would effectively stem the proliferation of small arms? Why do you think a treaty of this kind has not yet succeeded?
4. Professor Cynthia Enloe encourages us to think of “security” as more than protection from violence. She would also define it as access to running water, employment and electricity. What else would you add to her list? What elements of daily life make you feel secure? Insecure?
5. Liberian peace activist Leymah Gbowee says that today’s wars are “fought on the bodies of women.” What does she mean by this? Do you think she is right?

6. In Afghanistan and Iraq, “female engagement teams” seek to connect with local women to learn about their medical and domestic needs, asking questions and gaining access that male soldiers can’t. Have you had an experience in which your gender has allowed you special access?
7. Until the wars in the Balkans, women’s stories about the use of rape as a deliberate strategy of war were ignored or suppressed. What do you think about the relationship between peace and silence? Do you think peace is possible if experiences of war—from either soldiers or targets—are silenced or kept secret?
8. *War Redefined* features interviews from current U.S. Secretary of State Hillary Clinton, and from former Secretaries of State Condoleezza Rice and Madeleine Albright. Do you think that Clinton, Rice and Albright bring unique perspectives to discussions about women’s role in war because they are women?

BEYOND THE BROADCAST

After your viewing party, take a moment to peruse online and offline resources offering more insight into the issues explored in *War Redefined*. Many resources can also be found on the **Women, War & Peace** website at www.womenwarandpeace.org.

[PODCAST] Are Boys Natural Born Killers?, WNET

<http://www.pbs.org/wnet/women-war-and-peace/podcast/podcast-2/>

[PODCAST] Women as Leaders in the U.S. Military, WNET

<http://www.pbs.org/wnet/women-war-and-peace/podcast/women-as-leaders-in-the-u-s-military-an-interview-with-rear-admiral-wendi-carpenter/>

[BROADCAST] Woman to Woman: A New Strategy in Afghanistan, NPR

<http://www.npr.org/templates/story/story.php?storyId=112606206>

[VIDEO] You Can’t Build Peace Leaving Half the People Out, No Women No Peace

<http://www.nowomennopeace.org/campaign-info>

[TIMELINE] A Brief History of International Law, WNET

<http://www.pbs.org/wnet/women-war-and-peace/features/a-brief-history-of-international-law/>

[INFOGRAPHIC] Gun Slingers: Arm Sales Around the Globe, GOOD Magazine

<http://awesome.good.is/transparency/web/1003/gun-slingers/flat.html>

[BOOK] Half the Sky: Turning Oppression into Opportunity for Women Worldwide

Nicholas D. Kristof and Sheryl WuDunn, New York: Vintage, 2011

[BOOK] Women and War: Power and Protection in the 21st Century

Edited by Kathleen Kuehnast, Chantal de Jonge Oudraat, Helga Hernes, Washington, DC: U.S. Institute of Peace Press, 2011

WAYS TO GET INVOLVED

World YWCA

The World Young Women’s Christian Association (World YWCA) is a global network of women leading social and economic change in 125 countries worldwide and advocating for peace, justice, health, human dignity, freedom and care of the environment. Learn more: <http://www.worldywca.org/>

Global Fund for Women

The Global Fund for Women invests in and mobilizes resources for women-led human rights organizations and movements worldwide, allowing women to seize opportunities, respond to crises and build their organizations. The Women Dismantling Militarism Initiative particularly supports women’s actions that address militarism and offer innovative models that build enduring peace. Learn more: <http://www.globalfundforwomen.org/>



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