



Leading the Way to Peace

Study Guide

An accompanying academic study/resource guide to the documentary



“Without women’s equal participation and full involvement in peace processes, there will be neither justice nor development. Nor will women be protected from the violence and suffering unleashed during conflict. ‘Leading the Way to Peace’ tells a remarkable story of four women struggling to make peace in their countries. I would strongly recommend it to all interested in inclusive peacebuilding.”

- Noeleen Heyzer, Ph.D., executive director, U.N. Development Fund for Women (UNIFEM)

A study guide for the documentary film "Leading the Way to Peace"

Documentary produced by:

Sun & Moon Vision Productions in collaboration with the Women PeaceMakers Program, an initiative of the Joan B. Kroc Institute for Peace & Justice (IPJ) at the University of San Diego's Joan B. Kroc School of Peace Studies.

History is recorded from women's perspectives in this inspiring documentary film, "Leading the Way to Peace." The film features women from the conflict-affected countries of Guatemala, Pakistan, Sierra Leone and Sri Lanka, tracing their personal stories of peacemaking, courage and hope.



Sun and Moon Vision Productions (SMVP) SMVP supports women filmmakers in producing films, documentaries, media art and events that educate, inspire change and advance a humanitarian vision. SMVP advocates for the end of human and environmental exploitation through the creation and distribution of women-made media arts programs and events, and educates and provides working opportunities to other media artists, especially women and youth who typically do not have access to or are under-represented in the fields of film and multimedia technologies.

Joan B. Kroc Institute for Peace & Justice (IPJ) at the University of San Diego's Joan B. Kroc School of Peace Studies, is committed to fostering peace, cultivating justice and creating a safer world. The institute's Women PeaceMakers Program recognizes and connects women who have an essential role in the building of just and lasting peace. The IPJ was founded with a generous gift from the philanthropist Joan B. Kroc, who asked that the institute be a place that not only "talked peace, but made peace." Through education, research and peacemaking activities, the institute's programs advance scholarship and practice in conflict resolution and human rights.



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"Leading the Way to Peace" – Study Guide

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Introduction

Giving a voice to survivors of conflict and amplifying how they articulate peace in the aftermath of violence is a formidable challenge. Add to that the cacophony of sound-bites and the hollow reverberation of contemporary media, the challenge becomes agonizing, often fueled by outrage that these voices are not given priority in mainstream media.

The *Women Leading the Way to Peace Documentary Series* seeks to harness that outrage and meet the challenge of raising marginalized voices over the standard concerns of modern media. The women you will meet in the films and in the following study guide have survived conflict; moreover, they have thrived in bringing transformational notions of peace and a sense of humanity to their communities recovering from violence.

The documentary series is a collaborative project between Sun & Moon Vision Productions (SMVP) and the Women PeaceMakers Program at the Joan B. Kroc Institute for Peace & Justice (IPJ) at the University of San Diego's Joan B. Kroc School of Peace Studies.¹ The convergence of the mission and vision of both organizations is demonstrated in the films.

SMVP nurtures a humanitarian vision through media education and providing access to women, youth and other groups under-represented in the fields of film and multimedia technologies. Dedicated to fostering peace, cultivating justice and creating a safer world, the IPJ is an international nonprofit organization working to improve the lives of those caught in the web of armed conflict and human rights abuses. Through education, research and peacemaking activities, the IPJ offers programs that advance scholarship and practice in conflict resolution and human rights – including the Women PeaceMakers Program. Based on the understanding that women on the frontlines of efforts to end violence and secure a just peace seldom have the opportunity to record their experiences, activities and insights, the program invites four peacemakers to reside at the IPJ for two months to have their stories documented in film and in narrative form. It is these women peacemakers you will meet in the documentaries.

What makes our documentary series so unique and, unfortunately, “cutting edge,” is that

1. The series features women in leadership roles working on behalf of their own communities and women working on the frontlines of peacebuilding and conflict resolution in their countries (ironically, “peace” is generally negotiated by warlords).
2. It documents history from a women's point of view (as most history is written by conquering military powers, and in high school textbooks across the United States, women are only 3 percent of the content), and
3. The series is produced, directed and filmed by women (the film industry is far from balanced in achieving gender equality, not only in the portrayal of women, but in decision-making roles as well).

We hope the study guide provides the space for examining the role of women in conflict and post-conflict peacebuilding – and ultimately, how history is not just in the headlines you see on television, but how it is being lived by ordinary people doing oftentimes extraordinary things.

We invite you to partner with us to continue this critical work:

**www.sunandmoonvision.org/support.html
<http://peace.sandiego.edu/about/support.html>**

¹ The Women PeaceMakers Program is made possible by the Fred J. Hansen Foundation.



A Note to the Facilitator

“Leading the Way to Peace” is a documentary film for the classroom and the living room. It weaves the stories of four women’s lives during and after conflict. The women are different ages, from different religious traditions and have different approaches to solving the obstacles they encounter. The film features peacemakers from the conflict-affected countries of Guatemala, Pakistan, Sierra Leone and Pakistan: one was an exiled student rebel who spent six years working on peace accords; one is an internally displaced person working with microcredit as a tool of reconciliation; one was once a nun and a minister of education; and, one was a professor of literature who built a bridge between nuclear countries.

Within these pages you will find a study guide for the film, conducive for use in high school and college classrooms, and adaptable for other community gatherings. The discussion questions are designed for facilitation by a teacher or trainer, with corresponding small group activities and follow-up research projects. The guide also includes background information for in-depth study and understanding of the film: individual biographies of each Woman PeaceMaker, country timelines integrating historical and biographical events, a list of acronyms, links to the full written narratives of the peacemakers and resources relevant to the issues explored in the film.

While watching the film, have your students/viewers take note of specific themes or threads running through the film. These could include the following:

- Violence against women during and after conflict, including domestic violence
- Peace processes and getting women’s voices to those processes
- Issues of refugees and internally displaced persons (IDPs)
- Child soldiers, both boys and girls
- Ethnic exclusion and ethnic cleansing
- Nuclear disarmament and the arms race
- Role of religion in conflict and peacebuilding
- People-to-people dialogue
- Microcredit as a tool for addressing the needs of women in development
- The role of peace education and the education of women in preventing and resolving conflict

Alternatively, you may want to have your audience concentrate on a specific Woman PeaceMaker or conflict area.

This study guide was compiled so that you, as a facilitator, can have several angles from which to approach the viewing and scrutinizing of this documentary.

Luz Méndez → of Guatemala

Luz Méndez is president of the Advisory Board of the National Union of Guatemalan Women (UNAMG), a women's association working for women's human rights, gender equality and social justice. She led the reconstruction of UNAMG, one of the oldest Guatemalan women's organizations, which was forced into exile during the 1980s due to political repression. As the former general coordinator of UNAMG, she worked to strengthen the women's movement and was a leader of the Political Equity Instance, a coalition seeking electoral law gender quotas. In the 1990s, she was involved in the Guatemalan peace processes and actively participated in the negotiations as part of the Guatemalan National Revolutionary Unity's delegation. Being the only woman at the peace table for several years, she dedicated special attention to the incorporation of gender equality commitments into the peace accords. Since the signing of the agreements in 1996, Luz has continued in peacebuilding efforts as a member of the Follow-up Commission for the Implementation of the Agreements. Working now to assist and strengthen women advocating peace processes in other countries and regions, she has worked with Hutu and Tutsi women in Burundi, women civil society leaders in Colombia and Israeli and Palestinian women leaders, among others. She was a speaker at the first meeting that the U.N. Security Council held with women's organizations leading up to U.N. Security Council Resolution 1325 on Women, Peace and Security, which calls for women to be at negotiating tables and involved in peacebuilding. She was also vice-chairperson of the U.N. Expert Group Meeting on Enhancing Women's Participation in Electoral Processes in Post-Conflict Countries.



Guatemala

Political Developments and *Personal Story*

1944 – 1954: Decade known as the “democratic spring”; Presidents Juan Jose Arevalo and Jacobo Arbenz initiate major socioeconomic and democratic changes, particularly land reforms, trying to equalize the distribution of resources in the country

1954: June – CIA-backed invasion leads to fall of Arbenz

- *Luz Méndez is born in Guatemala City*

1960: Government begins targeting supposed communist insurgents, including the indigenous population; start of widespread political repression and killing

1960s – 1980s: Series of coups and military governments

1973: *Luz enters the University of San Carlos; joins the University Students’ Association, Asociación de Estudiantes Universitarios (AEU), and eventually a revolutionary political party, the Partido Guatemalteco del Trabajo (PGT), or the Guatemala Labor Party*

1978: Oliverio Castañeda, secretary-general of the AEU, is killed after giving a speech in the central plaza in Guatemala City

- *Luz goes into hiding*

1982: General Efraín Ríos Montt becomes president after coup; massacres and a “scorched earth” campaign in the highlands, targeting the indigenous population

1984: Army returns to capital city; another wave of vicious killings and disappearances of the political opposition

- *Luz goes into exile in Mexico after several colleagues and friends in the movement are kidnapped, tortured, killed or disappeared*

1989: PGT joins the *Unidad Revolucionaria Nacional Guatemalteca* (URNG), the rebel coalition

1991: Negotiations between government and URNG begin; framework agreement signed, setting an agenda for the peace talks

- *Luz appointed to the Political-Diplomatic Team of the URNG; she is initially the only woman at the peace table*
- *Luz joins a branch of the Union Nacional de Mujeres Guatemaltecas (UNAMG), the National Union of Guatemalan Women, in exile in Mexico*

1995: Agreement on Identity and Rights of Indigenous People signed; includes gender provisions

- *Luz attends NGO Forum of the Fourth World Conference on Women in Beijing, China*

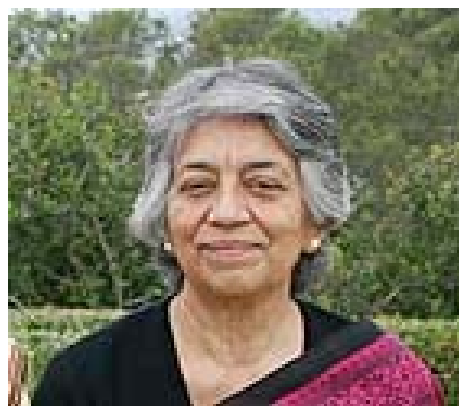
1996: Dec. 29 – Agreement on a Firm and Lasting Peace signed in Guatemala City, ending the 36-year civil war

1997: *Luz revives UNAMG in Guatemala, continuing to fight for the rights of women*

1999: A referendum that would implement major sections of the peace accords is defeated

Zarina Salamat → of Pakistan

Zarina Salamat was the chairperson of the Pakistan-India Peoples' Forum for Peace and Democracy (PIPFPD) in Islamabad (1998-2001, 2002-2004), and a leader in the Citizens Peace Committee. She says that Pakistan came late to the peace movement, as did she. For most of her life, Zarina was a social science researcher; it was not until the passing of her husband in 1994 that her peace activities began to take center stage. She joined PIPFPD, which most Pakistanis viewed with suspicion and cynicism. On May 11, 1998, India exploded a nuclear device and Zarina organized a protest; on May 28 Pakistan exploded its own nuclear bomb and again she organized a protest, this time in the midst of great danger and opposition from the government. By the end of 1998, she was engaged with the Hiroshima Citizens Group for the Promotion of Peace and went with an Indian leader to Japan. They returned home and began joint efforts on the sub-continent to organize a campaign for peace. She hosted a number of visits by peace missions from Japan to make the Pakistani public aware of the reality and dangers of nuclear weapons. In addition, she hosted the visit by the mayor of Hiroshima as part of his worldwide campaign for "Mayors of Peace" and enrolled local mayors to join the movement. With the active assistance of the mayor, Zarina convinced the government of Pakistan to set up a peace institute (the first of its kind) and university faculties to introduce peace studies as part of their curricula. Her arrangements for parliamentarians, activists and intellectuals from Pakistan and India to meet is credited with setting the environment for the 2004 visit of the Indian prime minister to Pakistan, a first in over a decade. Zarina has arranged for women from India and Pakistan to work together, and for youth between the ages of 15 and 17 to go to Hiroshima.



Pakistan

Political Developments and *Personal Story*

- 1935:** *Zarina born in Lucknow, India, then a colony of the British Empire, to a Muslim family*
- 1947:** With the end of British imperial rule, East and West Pakistan partitioned from India; millions of people migrate to areas deemed safe for their religion – Muslims to East and West Pakistan, Hindus and Sikhs to India
- 1948:** Oct.-Dec. – War between India and Pakistan over the Kashmir region; ends in U.N.-mandated ceasefire
- 1956:** First constitution; Pakistan declared an Islamic Republic
- 1961 – 1962:** *Zarina attends the School of Oriental and African Studies, University of London*
- 1965:** Second war over Kashmir; ends in U.N.-mandated ceasefire
- 1971:** East Pakistan, as Bangladesh, declares independence from West Pakistan; civil war begins
Dec. – India joins the side of Bangladesh; war ends in mid-Dec. with the surrender of West Pakistan; civilian deaths number between 1 and 3 million
- 1973:** Zulfikar Ali Bhutto becomes prime minister
- 1974:** May 18 – India explodes first nuclear weapon in underground test in Pokhran in the Thar Desert
- 1978:** General Zia-ul-Haq overthrows Bhutto and declares himself president; imposes martial law, bans all political parties and severely restricts civil rights
- 1979:** *Zarina marries Afzal Iqbal, an intellectual and former ambassador under Bhutto*
- 1994:** Pakistan-India People's Forum for Peace and Democracy (PIPFPD) founded
- Nov. – *Zarina's husband dies*
- 1995:** *Zarina attends NGO Forum of the Fourth World Conference on Women in Beijing, China*
- Oct. – *Zarina retires from the National Institute of Historical and Cultural Research, where she had worked since 1974*
- 1997:** Nawaz Sharif becomes prime minister
- *Zarina becomes chair of the Islamabad chapter of PIPFPD*
- 1998:** May 11 and 13 – India tests nuclear weapons
May 28 and 30 – Pakistan tests nuclear weapons in Baluchistan
- *Zarina and Indian peace activist Yagesh Kamdar, travel to Hiroshima, Japan at the invitation of the Citizens Committee for Peace in Hiroshima*
- 1999:** May-July – Kargil Conflict between India and Pakistan over Kashmir region
Oct. – Nawaz Sharif overthrown in military coup led by Gen. Pervez Musharaff
- 2000:** *Zarina organizes student exchange programs for Pakistani and Indian youth to travel to Japan to learn more about the effects of nuclear weapons*

Shreen Abdul Saroor → of Sri Lanka

Shreen Abdul Saroor is one of the founders of Mannar Women's Development Federation (MWDF), which addresses the needs of women victims of war in the north of Sri Lanka. Shreen's interest and work grew out of her experience of being made a refugee, along with all of her family, in 1990 by the militant group fighting for a separate Tamil state. MWDF came from her idea that Muslim and Tamil women have common ground that could heal and resurrect the former peace common in these northern communities. As of 2004, 43 village women's groups (mixes of Tamil and Muslim) now work with microcredit and education programs. MWDF gained national and international visibility after a peace campaign secured 50,000 women's signatures calling on the militant leader and the president to immediately end hostilities in 2000. There were also mass protests against the rape of women by police, including one by 7,000 women with black bands around their mouths; this resulted in tremendous support from Amnesty International. Shreen assisted in the implementation of the Shakti gender equality program sponsored by the Canadian International Development Agency, which engaged both the government and nonprofit organizations in developing and influencing gender-sensitive politics and legislation. She has also worked to promote the political rights of female migrant domestic workers.



Sri Lanka

Political Developments and *Personal Story*

1948: Ceylon gains independence from the British Empire

1956: Sinhala declared the sole national language; communal violence between Sinhala and Tamil ethnicities begins; religiously, Sinhalese are primarily Buddhist, Tamils are mostly Hindu

1969: *Shreen Abdul Saroor born to a Muslim family on Mannar Island in the north of the country*

1972: Ceylon becomes Sri Lanka under new constitution

1976: Tamil United Liberation Front forms and proposes a separate homeland for Tamils; militant Tamil youths form the Liberation Tigers of Tamil Eelam (LTTE)

1980: Establishment of the Sri Lankan Muslim Congress

1983: “Black July Riots” – anti-Tamil riots in Colombo, the capital city

1985: *Shreen’s Tamil neighbor, Uncle Chris, killed by Tamil rebels*

1987: May-June – Government offensive in the north
July: Indo-Sri Lankan Accord signed, which calls for the deployment of the Indian Peacekeeping Force (IPKF) to enforce a ceasefire; IPKF begins fighting LTTE and committing human rights abuses against civilians

1989: *Shreen begins attending University of Colombo*

1990: IPKF withdraws; war continues; in addition to Sinhalese-Tamil conflict, there is fighting between Muslims and Tamils in the north and east
Oct. – Displacement of Muslims in Mannar and the north; 120,000 forced to flee, *including Shreen’s family*

1994: *Shreen graduates from University of Colombo*

1998: *Shreen helps establish Mannar Women’s Development Federation (MWDF) to address the economic and security needs of women affected by the war and displacement; focused initially on microcredit loan programs, but expanded to skills building and addressing issues such as child soldiers and gender-based violence*

2000: Peace talks begin, mediated by Norway
• Nov. – *Shreen creates reconciliation program for youth from different ethnic and religious groups*

2001: *MWDF organizes demonstration against sexual violence; several thousand women attend with their mouths covered in black cloth to protest the treatment of women*

2002: Feb. – Official ceasefire agreement as peace process continues; however, violence also continues

Christiana Thorpe → of Sierra Leone

Christiana Thorpe is the founding chair of the Sierra Leone chapter of the Forum for African Women Educationalists (FAWE-Sierra Leone), a facilitator and trainer of the West African Peace Institute (WAPI) in Accra, Ghana, and the former deputy minister and minister of education (the only woman in a cabinet of 19 in 1994) in Sierra Leone. The 10-year rebel war in Sierra Leone was the impetus for Christiana to move from her role as sister in a convent to a leader in efforts to end "wanton destruction of life and property, and the demeaning of the dignity of women." FAWE's work began with the establishment of Emergency Camp Schools in Freetown for the many displaced school children from rebel areas; the school taught peacebuilding, conflict resolution and human rights activities, and received national and international acclaim. FAWE runs peace education programs in schools and communities in 14 chiefdoms in southern Sierra Leone, and peace clubs in schools in northern Sierra Leone. Christiana encouraged the United Nations Development Programme to help in creating educational safe havens for thousands of school children during the military rule of 1997 to 1998. When the rebels entered Freetown in Jan. 1999, they sexually assaulted, raped, killed and abducted many women and girls. FAWE immediately contacted Medicins Sans Frontieres and together they started counseling and treating over 1,000 girls, many of whom had their stories documented because of this. In collaboration with the United Nations High Commissioner for Refugees, FAWE counseled and provided skills training for many returnees and displaced girls and women. Christiana is credited with playing a significant part in the peace process and addressing the human rights of women and girls who were the main victims of the war.



Sierra Leone

Political Developments and *Personal Story*

1949: *Christiana Thorpe born in Freetown*

1961: Sierra Leone gains independence from British Empire

1972: *Christiana takes her vows as a sister of St. Joseph of Cluny; begins attending University College, Dublin, majoring in French and English*

1976: *Christiana graduates from university and returns to Sierra Leone; becomes teacher at St. Joseph's Secondary School in Makeni*

1991: Civil war begins between government army and the Revolutionary United Front (RUF) rebel group

1992: March – *Christiana granted dispensation from her vows as a sister*
April – Capt. Valentine Strasser, leading the National Provisional Ruling Council, overthrows president

1993: Nov. – *Christiana appointed deputy minister of education in the government*

1994: Aug. – *Christiana appointed minister of education, the only woman among 19 ministers in the cabinet*

1995: March – *Christiana founds the Sierra Leone chapter of the Forum for African Women Educationalists (FAWE-SL); helps initiate Emergency Camp Schools for children displaced in Freetown because of the civil war*

1996: Jan. – Strasser overthrown in coup by Brigadier Julius Maada Bio; Ahmad Tejan Kabbah becomes president

- *Christiana loses her post as minister of education because of the coup*

1997: May – President Kabbah overthrown by Maj. Gen. Paul Koroma, whose Armed Forces Revolutionary Council is made up of several RUF fighters

- *Christiana was out of the country and could not return after the coup; in June, she joins her family in Conakry, Guinea, where they are living as refugees with FAWE-SL; she helps develop non-formal education programs for the special needs of war-affected and displaced children*

1999: Jan. 6 – Rebel attack on Freetown; overwhelming evidence that rape and gender-based violence used on an enormous scale during the civil war

- *Christiana and FAWE-SL set up centers for rape victims and formerly abducted girl child soldiers to receive trauma counseling, literacy education, skills building and training in child rearing*

2002: Jan. – Official end of civil war; Truth and Reconciliation Commission (TRC) begins work

- *Christiana testifies before the TRC as a representative of FAWE-SL*



Discussion Questions: Post-Viewing (For the Facilitator)

- **General / Overview:**
 - Which story had the most impact for you and why?
 - Were you able to identify with any of the women peacemakers? If yes, why? If no, why not?
- **Lives of Women PeaceMakers:**
 - How did each woman's childhood and upbringing have a bearing on her later work?
 - How did the violence in their countries impact their own lives?
 - Are there specific “turning points” in each woman's life when she realized she wanted to get involved in the issues affecting her country? Is there a convergence between the woman's personal experiences (i.e., her “turning point”) and events on a national level?
 - Shreen Saroor, the peacemaker from Sri Lanka, remarks that “it is very difficult to be a feminist in my community.” What is different or unconventional about these women relative to their specific cultures or societies? Relative to other women on a global level? Relative to other human beings on a global level?
 - What specific fears, attitudes or issues did each woman have to overcome in order to do her work for peace?
 - For example, Luz Méndez was the only woman at the peace table. What kinds of attitudes toward her do you think she faced as the only woman?
 - How did each woman build bridges and make connections with other people and groups while her society was being polarized and divided by violence?
- **Thematic Issues:**
 - Christiana remarks that “It's the ordinary people who suffer” during times of violent conflict. How is this demonstrated in the film?
 - The work of the Women PeaceMakers shows that it is also the ordinary people who build peace during and after war. How is this demonstrated in the film?
 - Once she got to the peace table, Luz realized that “women suffer a specific kind of oppression.” How is this true in each country examined in the film?
 - Shreen states that Sri Lanka is in “a situation where there is no war, no peace.” If there is no war occurring in a nation, can it be said that the country is therefore at peace? Elaborate on Shreen's statement in light of how she described the situation of women, child soldiers and the internally displaced.

- According to the 2004 Human Development Index (HDI), disseminated by the United Nations Development Programme (UNDP), Sierra Leone ranks second to last in terms of development (#176 out of 177 countries).² Christiana is keen throughout the film on the necessity of educating women in Sierra Leone. How does the education of women contribute to the development of any country?
- Zarina defines the term *jihad* as “a struggle for a just and peace society.” Does this definition accurately describe the conflicts portrayed in the film? How is Zarina’s definition different than the stereotypical understanding of *jihad* as a “holy war”?
- In the final segment of the film, the narrator quotes Mahatma Gandhi: “If nonviolence is the law of our being, the future is with women.” How do you think this is or is not true? Are women intrinsically more peaceful than men? Do women have a specific inclination to nonviolence?
 - Possible group activity: Divide the class into two groups and hold a debate/dialogue, with each group arguing a different viewpoint.
- Zarina lived through “the largest migration in history,” when India and Pakistan were partitioned in 1947-8. Luz had to flee Guatemala and live in exile in Mexico during the height of violence in her country. Shreen and her family were internally displaced in Sri Lanka because of the fighting. And Christiana was a refugee in Guinea when a coup took place and the rebel group came to power for a short time in Sierra Leone. How did these experiences of displacement affect each woman? How did the women use situations of displacement and dislocation to their advantage and for the work of building peace?
- Shreen makes several remarks that relate domestic violence to violence in society as a whole: “If somebody is getting murdered in the house, then ... home is no [longer] a private place, it’s a public place,” and in reference to politicians who would wish to ignore domestic violence, “It’s so sad that they don’t understand that such a lot of violence is going on in society. If they want peace, peace has to start in the home.” How would addressing violence in the home contribute to the resolution of war in Sri Lanka? Does the public/private distinction occur in other scenarios or conflicts? What are some of the effects?
- Discussing the process of ending the civil war in Guatemala, Luz states, “We didn’t want peace negotiations just as a way to put an end to the armed confrontation. We saw peace negotiations as a way to address the underlying factors ... of the armed conflict.” What topics must be addressed to resolve the fighting in Sri Lanka? To prevent the escalation of the nuclear standoff between India and Pakistan? To prevent another war in Sierra Leone?
 - For example, Luz refers to several issues that were addressed by the Guatemalan peace accords, including human rights, the identity and rights of indigenous peoples, the socioeconomic situation and the distribution of resources, the situation of the internally displaced and the legitimacy of the demands of women.

² According to the UNDP Web site, “The HDI provides a composite measure of three dimensions of human development: living a long and healthy life (measured by life expectancy), being educated (measured by adult literacy and enrollment at the primary, secondary and tertiary level) and having a decent standard of living (measured by purchasing power parity, PPP, income).”



Small Group Discussions

Compare and contrast the stories of:

Luz Méndez of *Guatemala* and **Shreen Saroor** of *Sri Lanka*

- Suggested topics: Violence against women during and after conflict; domestic violence; getting women's voices to the peace table; ethnic exclusion

Shreen Saroor of *Sri Lanka* and **Christiana Thorpe** of *Sierra Leone*

- Suggested topics: Effects of war on women; issues of refugees and internally displaced persons (IDPs); child soldiers

Christiana Thorpe of *Sierra Leone* and **Zarina Salamat** of *Pakistan*

- Suggested topics: Role of religion in conflict and peacebuilding; working with youth

Zarina Salamat of *Pakistan* and **Luz Méndez** of *Guatemala*

- Suggested topics: Repression of rights

Luz Méndez of *Guatemala* and **Christiana Thorpe** of *Sierra Leone*

- Suggested topics: Being the only women at high levels of politics; educating women; violence against women during conflict

Shreen Saroor of *Sri Lanka* and **Zarina Salamat** of *Pakistan*

- Suggested topics: Role of Islam in conflict and peace; dealing with extremism; people-to-people dialogue; conflict in Asia



Group Activities

- 1) The women mention that there is silence in their societies around certain issues, such as rape in Sierra Leone, domestic violence in Sri Lanka and Guatemala, the use of child soldiers and the rights of Muslim women. Can you think of issues in the United States (or country/culture specific), that people remain silent about? Are there issues which are not socially acceptable to speak of?
 - With that issue in mind, write a letter to one of your political representatives or the editor of your local newspaper concerning your opinions on that issue.
 - Or, think of a creative way your class or community can address the issue you identified (for example, Luz’s organization, UNAMG, engaging the community in mural painting to address gender-based violence).

- 2) After the nuclear weapons were tested in both India and Pakistan in May 1998, Zarina’s organization, PIPFPD, held a press conference to condemn the explosions – a statement which angered an Islamic extremist organization, and which put Zarina and her group in great danger.
 - Choose an event or issue mentioned in the film and draft a press release concerning it. Be sure to consider your audience (i.e., fellow students, the government, nongovernmental organizations, the public at large, groups that hold a different position from you). Make a list of the media outlets to which you will distribute your press release. Include in the list the main contact at each outlet and that person’s contact information.

- 3) As an educator in Freetown during the height of the war, Christiana helped develop Emergency Camp Schools for children displaced because of the war. Likewise, when she was living as a refugee in Conakry, Guinea, she and her organization, FAWÉ, developed non-formal educational curricula for refugee children.
 - What would children displaced by war need to be taught, beyond the basics of reading, writing and arithmetic? What issues would need to be addressed?
 - Choose an age group of students and develop activities that would address some of these issues. (see UNICEF in related resources section)



Further Research / Student Projects

- 1) Research the conflicts in each country and determine the root causes of each. How have these causes been addressed in peace talks or dialogue? Are they still being addressed?
- 2) Explore the current situation in each country and provide an update for the class. Create a news binder of current events for each country.
- 3) Research the current situation of women and girls in Guatemala, including the recent upsurge in violence, in what is termed a femicide. Relate the research to Luz's story of gender oppression and her remarks on gender-based violence in Guatemala.
- 4) Track the progression of the domestic violence bill that Shreen spoke of in Sri Lanka. At the same time, track the peace process and the disintegration into violence in Sri Lanka.
- 5) Research the most recent gestures of conciliation between India and Pakistan. Simultaneously, track the rise of extremism in Pakistan and the further pursuit of nuclear technology by India, and what effects those are having or could have on dialogue between the two countries. Furthermore, what effect are they having on the status of women's rights?
- 6) Examine the political situation in Sierra Leone since the war ended in 2002. Are child soldiers being reintegrated successfully into society? What is the situation for women and girls in the country? Look at the regional violence and discuss what impact it is or is not having on the development of, or education in, the country.
- 7) Research whether women are being included in political offices in each country. Develop a profile or report on one of the women you find, including her office, background, areas of interest and public statements. Determine from this whether this woman will have an impact on the attainment of gender equality in that country.

Appendices and Resources

Acronyms

1325	United Nations Security Council Resolution 1325
AEU	<i>Asociacion de Estudiantes Universitarios</i> (University Students' Association)
AFRC	Armed Forces Revolutionary Council (Sierra Leone)
CEDAW	Convention on the Elimination of All Forms of Discrimination against Women
DDR	Disarmament, Demobilization and Reintegration
FAWE	Forum for African Women Educationalists
GBV	Gender-Based Violence
HDI	Human Development Index
HIV/AIDS	Human Immunodeficiency Virus/Acquired Immunodeficiency Syndrome
IDP	Internally Displaced Person
INGO	International Nongovernmental Organization
IPKF	Indian Peacekeeping Force
IPJ	Joan B. Kroc Institute for Peace & Justice
LTTE	Liberation Tigers of Tamil Eelam (Sri Lanka)
MINUGUA	United Nations Verification Mission in Guatemala
MWDF	Mannar Women's Development Federation
NGO	Nongovernmental organization
PFA	Beijing Platform for Action
PGT	<i>Partido Guatemalteco del Trabajo</i> (Guatemalan Labor Party)
PIPPD	Pakistan India Peoples Forum for Peace and Democracy
OAS	Organization of American States
RRR	Reconciliation, Reintegration and Rehabilitation
RUF	Revolutionary United Front (Sierra Leone)
SALW	Small Arms and Light Weapons
SMVP	Sun & Moon Vision Productions
TRC	Truth and Reconciliation Commission
UN	United Nations
UNAMG	<i>Union Nacional de Mujeres Guatemaltecas</i> (National Union of Guatemalan Women)
UNDP	United Nations Development Programme
UNICEF	United Nations Children's Fund
UNIFEM	United Nations Development Fund for Women
URNG	<i>Unidad Revolucionaria Nacional Guatemalteca</i> (Guatemalan National Revolutionary Unity)
WANEP	West Africa Network for Peacebuilding
WPM	Women PeaceMakers Program

Women PeaceMaker Narratives and Links

Each peacemaker's story has been recorded and written in collaboration with a devoted writer who, for two months, explored daily the journey of a single peacemaker in residence at the IPJ. These narratives capture only the reflections made during a peacemaker's stay at the IPJ. Their stories can be found at: http://peace.sandiego.edu/programs/women_narrative.html

“Women fight for rights in the Americas” **2006 Gruber Prize for Women's Rights awarded to Luz Méndez and the Unión Nacional de Mujeres Guatemaltecas (UNAMG):**
www.petergruberfoundation.org/Women's%20Rights/women_news2006.htm

Accord Guatemala has a number of resources on the peace process:
www.c-r.org/our-work/accord/guatemala/index.php

Pakistan India Peoples Forum for Peace and Democracy (PIPFPD):
<http://brain.brain.net.pk/~pakindo>

Additional pages on the **conflict between India and Pakistan:**
<http://indiapakistanpeace.org/index.html>
www.lib.berkeley.edu/SSEAL/SouthAsia/nuclear.html

Interview with Shreen Abdul Saroor about the Model Resettlement Project (MRP) in Sri Lanka:
www.echoinggreen.org/index.cfm?fuseaction=Page.viewPage&pageID=342

Forum for African Women Educationalists (FAWE) – Sierra Leone Chapter:
www.fawe.org/home/index.asp
www.fawe.org/nationalchapters/nc.sierraleone.asp
www.daco-sl.org/encyclopedia/4_part/4_5fawe_2.htm

The West Africa Network for Peacebuilding (WANEP):
www.wanep.org/wapi/index.html

Women PeaceMaker Conferences

Promoting Women's Equal Participation in Peace & Security Processes: Operationalizing U.N. Security Council Resolution 1325 ~ Final Report is a 100-page report that documents the proceedings and findings of the international working conference Nov. 18-20, 2004. Delegates representing 32 countries joined scholars, practitioners, political-influentials, NGOs and grassroots leaders working with the United Nations, national governments and international humanitarian agencies to engage in collective efforts to enhance women in peace processes around the world.

<http://peace.sandiego.edu/reports/ConferenceReports/1325reportSmall.pdf>

The **Global Women's Court of Accountability**, a public hearing on gross violations of women's human rights and the power of international instruments to address gender-based crime, was convened at the IPJ Nov. 17-18, 2005. Through personal testimonies of survivors and witnesses, analyses by expert human rights defenders and illumination of the international humanitarian agreements by a distinguished panel of judges and experts, the mock tribunal sought to raise new voices for accountability.

<http://peace.sandiego.edu/programs/GlobalWomensCourtPg.html>

Who's making policy? What difference does it make? ~ Final Report is an 84-page document that presents summaries of expert panel presentations and working sessions and relevant tools from this groundbreaking conference on gender-inclusive decision making for peace with justice. The conference was convened Oct. 18-20, 2006 by the IPJ and the U.N. Development Fund for Women (UNIFEM).

<http://peace.sandiego.edu/pdf/FinalReportWhoMaking.pdf>

Is Peace Possible? A Summit of Peacemakers on Today's Frontlines, was held during the fifth anniversary of the IPJ Women PeaceMakers Program. As the IPJ welcomed four new peacemakers in the fall of 2007, it also invited previous Women PeaceMakers to return to San Diego for a summit on Oct. 23 to 24. A series of panel presentations provided the opportunity for the peacemakers to share how they are handling some of the treacherous obstacles to peace, as well as illuminate any potential to bring greater healing to their societies and the rebuilding of their communities. The Women PeaceMakers were joined by international policymakers and experts who highlighted gender concerns and inclusion in conflict resolution, peacekeeping operations and long-term peacebuilding efforts such as reconciliation and accountability.

<http://peace.sandiego.edu/reports/ConferenceReports/IsPeacePossibleSummit.html>

Related Resources

The **International Crisis Group** (Crisis Group) is an independent, nonprofit, nongovernmental organization, with over 140 staff members on five continents, working through field-based analysis and high-level advocacy to prevent and resolve deadly conflict. Teams of political analysts are located within or close by countries at risk of outbreak, escalation or recurrence of violent conflict. Based on information and assessments from the field, it produces analytical reports containing practical recommendations targeted at key international decision-takers.
www.crisisgroup.org

The **PeaceWomen Project** of the Women’s International League for Peace and Freedom monitors and works toward rapid and full implementation of U.N. Security Council Resolution 1325 on women, peace and security. The information on the Web site is available in English, French and Spanish, and includes a number of useful links to organizations, resources and initiatives to implement 1325.
www.peacewomen.org

The United Kingdom Committee for **UNICEF** has developed classroom resources within the framework of rights and responsibilities to support many curriculum areas and all age ranges.
www.unicef.org.uk/tz/resources/index.asp

International Conventions and Protocols

The **Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)** was adopted in 1979 by the U.N. General Assembly. Commonly known as an international bill of rights for women, its preamble and 30 articles define discrimination against women and set an agenda for national action to end such discrimination.
www.un.org/womenwatch/daw/cedaw

The **Convention on the Rights of the Child (CRC)** was adopted in 1989 by the U.N. General Assembly. It defines the international age for children as all persons under the age of 18, and guarantees their individual rights, as well as the need for special protection, specifically for children living in exceptionally difficult conditions.
www.unhchr.ch/html/menu3/b/k2crc.htm

The **Beijing Platform for Action (PFA)** was established at the 1995 U.N. Fourth World Conference on Women. The consensus document outlines 12 key areas of concern; it is an agenda for women’s empowerment. The PFA identifies obstacles and recommends action to promote women’s active participation in economic, social, cultural and political decision making.
www.un.org/womenwatch/daw/beijing/platform

UN Security Council Resolution 1325 (1325) was passed unanimously in 2000. It is the first resolution ever passed by the Security Council that specifically addresses the impact of war on women, and women’s contributions to conflict resolution and sustainable peace. It provides the framework for their inclusion in policymaking from conflict prevention to resolution.
<http://disarmament.un.org/rdb/Resolution%201325.PDF>

The **Millennium Development Goals (MDGs)** were agreed to by all the world’s countries and all the world’s leading development institutions in 2000. The eight goals set concrete benchmarks to meet the needs of the world’s poorest by the target date 2015 on a range of issues including extreme poverty, the spread of HIV/AIDS and universal primary education.
www.un.org/millenniumgoals



About the Filmmakers

Dee Aker, Ph.D., executive producer for the *Women Leading the Way to Peace Documentary Series*, interim director of the Joan B. Kroc Institute for Peace & Justice (IPJ) at the University of San Diego's Joan B. Kroc School of Peace Studies and director of the Women PeaceMakers Program, is a psychological anthropologist with 30 years experience in working with international communities and individuals in transition; she has documented the stories of communities and individuals, primarily focusing on issues of gender and development.

She has extensive experience in international higher education, including administration and curriculum development. Dee has produced 240, 30-minute documentary interviews with women pioneers and survivors from around the world, and worked as a freelance journalist (media and print) covering women and gender concerns. She has facilitated training, communications and negotiations for groups and individuals in conflict and transition in Europe, Africa, Central America and South Asia. Before coming to the IPJ, Aker worked with the Carl Rogers Institute for Peace on special conflict issue programs in Poland, Europe and Central America.

Kathy and Rebecca Sangha are co-founders of Sun & Moon Vision Productions. Their producer/director credits include the *Women Leading the Way to Peace Documentary Series*, produced in collaboration with the Joan B. Kroc Institute for Peace & Justice's Women PeaceMakers Program; the James Cua Awarded documentary, “Youth Out Loud!”; and numerous public advocacy and educational video projects in the realm of social justice and humanitarian consciousness. In addition, Kathy and Becky work with youth and underrepresented groups on media production for social change. They have been recognized as Arts & Culture Women of the Year by the Women's Resource Center; Kathy was nominated as a Woman of Distinction by Soroptimist International, and is a Steering Committee Member for the Foundation for Change/Funding Exchange's San Diego Media Justice Committee.

About the Authors

Emiko Noma, M.S., is editor for the Women PeaceMakers Program and the Distinguished Lecture Series at the Joan B. Kroc Institute for Peace & Justice (IPJ) at the University of San Diego's Joan B. Kroc School of Peace Studies. In addition to her work as editor, she participated in the program as a peace writer, documenting the stories of peacemakers Sister Pauline Acayo of northern Uganda (2005) and Svetlana Kijev_anin of Serbia (2006), and served as interim program officer in the fall of 2006. Following her work with Sister Pauline Acayo, Emi traveled to northern Uganda as part of the Uganda Project of the IPJ and shot footage for the documentary *Reversing the Ripples of War* by Sun & Moon Vision Productions. She earned her Master of Science in Conflict Resolution, with emphases in nonviolent social change and international conflict resolution, at Portland State University. She has bachelor's degrees in English and Religious Studies from York College in York, Nebraska.

Laura Taylor, M.A., is a program officer at the Joan B. Kroc Institute for Peace & Justice (IPJ) at the University of San Diego's Joan B. Kroc School of Peace Studies, and has worked on the IPJ Nepal Project and for the Women PeaceMakers Program. Taylor has research and operational knowledge in conflict transformation, mental health and transitional justice. She has six years of field experience in rights-based empowerment with a focus on gender and community reconciliation in the Caribbean, Central America and Nepal. Taylor is experienced in designing and directing peacebuilding programs for rural, indigenous and displaced communities, as well as women, youth and policymakers. She has a number of scholarly publications and media appearances on gender inclusion and human rights, and is fluent in English/Spanish. In San Diego, Taylor serves on the board of Voices of Women, volunteers with Survivors of Torture International and supports the humanitarian vision of Sun & Moon Vision Productions' transformational media initiatives.



Acknowledgments

The Women PeaceMakers Program is the creation of Dee Aker, Ph.D., interim director of the Joan B. Kroc Institute for Peace & Justice. She is the visionary behind the program and the executive producer of the film series, but she is also the “voice” in the documentaries (Dee is the narrator for the series) and the voice of peace leading the way for many of us, including SMVP and the authors of this guide. The program also would never have come to fruition without the brains and abilities of Shelley Lyford, M.A., the initial program officer for the Women PeaceMakers Program and co-executive producer of “Leading the Way to Peace.”

In addition to thanking the 2004 Women PeaceMakers themselves – Christiana, Luz, Shreen and Zarina – without whose courage this film would never have been made, the peace writers, who document and write the women’s stories in narrative form. Thank you to Donna Chung, Sarah Cross, Kathleen Hughtart and Whitney McIntyre for contributing to the stories you see and hear in the film.

Deep appreciation to all IPJ and SMVP staff and volunteers – past, present and future – for making seemingly everything possible and keeping the organizations running.

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Comments from Viewers

“

This is a film I could watch with my mother and she would not feel threatened. I think she would cry and she would understand more.”

“This was a very powerful film. I liked how their stories were presented, going from different women but showing the injustices that many women and people face and what some women are doing to take a stand and fight against it. I liked the images. This truly moved me.”

“The section on Pakistan-India and the connection to Hiroshima was extremely compelling. The focus on child soldiers in Sierra Leone and Sri Lanka is important since the U.S. still recruits youth under 18. The gradual progression to the end of the movie where it states the necessity of gender equality and need for women's rights and public participation was great intellectual link. For people who are not feminists or aware of the vast discrimination women face on a global scale, this could surely be a moral awakening.”

“The film gave a very accurate picture of the struggle women face in the worldwide peace movement. The four women's empowering voices give one a feeling that everyone can make a difference. The film had a good juxtaposition of that struggle in different areas in the world. Documentation footage really enforces the message as well.”

“The end quote of Mahatma Gandhi is very interesting to ponder. It just points to the fact how we women are so much different from men; this documentary of women peacemakers is very eye-opening and inspiring. I agree with the idea that peace in the world can be closely reached by including women.”

“I really liked the fact that the video is composed of first-hand personal stories. Because of this the audience is more likely to respond with more emotional understanding of the international conflict events. The women do a good job of showing how their positions as women are a factor in armed conflict. These women are very admirable because of their pro-active stance on peace and gender equality. The images presented around these stories are equally as powerful as the women's stories themselves. The images of conflict, protests and civilian victims all help the audience to put the situation facing these women into an extremely realistic perspective.”

“The film was a great success in portraying the courage and valor that these four women have and refuse to give up in the face of adversity. All these women peacemakers seem to put racial, ethnic and religious stereotypes and difficulties away in order to fight for a greater cause, to reconcile and educate women. There were various times in this film that I felt like crying because I realized just how much I take for granted what they battle for on a daily basis. As a Latin American whose mother is from Guatemala and father from Mexico, I felt it was really important to see what occurred in Guatemala for so many years was being addressed.”

“Very emotional!!! Love the way it evolved from personal stories to the overall issues faced in each community. Overall, it gives the view that everyone has faced fear, death, trauma but that hasn't stopped them. I like the quote from Shreen: 'Home is no more a private place but has become public due to violence and if we want peace, it should start at home.'”

“The way the film develops parallels with the growth of your sympathy and feelings toward these women. As the movie progressed, I found myself increasingly moved by the strength and hard work of all of them. One thing that I really enjoyed was giving the women time to tell their own stories.”



NOTES