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Editorial

La *Revue Internationale de Langue, Littérature, Culture et Civilisation* (RILLiCC) est une revue à comité de lecture en phase d'indexation recommandée par le Conseil Africain et Malgache pour l'Enseignement Supérieur (CAMES). Elle est la revue du Laboratoire de Recherche en Langues, Littérature, Culture et Civilisation Anglophones (LaReLLiCCA) dont elle publie les résultats des recherches en lien avec la recherche et la pédagogie sur des orientations innovantes et stimulantes à la vie et vision améliorées de l'académie et de la société. La revue accepte les textes qui cadrent avec des enjeux épistémologiques et des problématiques actuels pour être au rendez-vous de la contribution à la résolution des problèmes contemporains.

RILLiCC met en éveil son lectorat par rapport aux défis académiques et sociaux qui se posent en Afrique et dans le monde en matière de science littéraire et des crises éthiques. Il est établi que les difficultés du vivre-ensemble sont fondées sur le radicalisme et l'extrémisme violents. En effet, ces crises et manifestations ne sont que des effets des causes cachées dans l'imaginaire qu'il faut (re)modeler au grand bonheur collectif. Comme il convient de le noter ici, un grand défi se pose aux chercheurs qui se doivent aujourd'hui d'être conscients que la science littéraire n'est pas rétribuée à sa juste valeur quand elle se voit habillée sous leurs yeux du mythe d'Albatros ou d'un cymbale sonore. L'idée qui se cache malheureusement derrière cette mythologie est que la littérature ne semble pas contribuer efficacement à la résolution des problèmes de société comme les sciences exactes. Dire que la recherche a une valeur est une chose, le prouver en est une autre. La *Revue Internationale de Langue, Littérature, Culture et Civilisation* à travers les activités du LaReLLiCCA entend faire bénéficier à son lectorat et à sa société cible, les retombées d'une recherche appliquée.

Le comité spécialisé « Lettres et Sciences Humaines » du Conseil Africain et Malgache pour l'Enseignement Supérieur (CAMES) recommande l'utilisation harmonisée des styles de rédaction et la présente revue s'inscrit dans cette logique directrice en adoptant le style APA.

L'orientation éditoriale de cette revue inscrit les résultats pragmatiques et novateurs des recherches sur fond social de médiation, d'inclusion et de réciprocité qui permettent de maîtriser les racines du mal et réaliser les objectifs du développement durable déclencheurs de paix partagée.

Lomé, le 20 octobre 2020.

Le directeur de publication,

Professeur Ataféï PEWISSI,

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Ligne éditoriale

Volume : La taille du manuscrit est comprise entre 4500 et 6000 mots.
Format: papier A4, **Police:** Times New Roman, **Taille:** 11,5, **Interligne** 1,15.

Ordre logique du texte

Un article doit être un tout cohérent. Les différents éléments de la structure doivent faire un tout cohérent avec le titre. Ainsi, tout texte soumis pour publication doit comporter:

- un titre en caractère d'imprimerie ; il doit être expressif et d'actualité, et ne doit pas excéder 24 mots ;
- un résumé en anglais-français, anglais-allemand, ou anglais-espagnol selon la langue utilisée pour rédiger l'article. Se limiter exclusivement à objectif/problématique, cadre théorique et méthodologique, et résultats. Aucun de ces résumés ne devra dépasser 150 mots ;
- des mots clés en français, en anglais, en allemand et en espagnol : entre 5 et 7 mots clés ;
- une introduction (un aperçu historique sur le sujet ou revue de la littérature en bref, une problématique, un cadre théorique et méthodologique, et une structure du travail) en 600 mots au maximum ;
- un développement dont les différents axes sont titrés. Il n'est autorisé que trois niveaux de titres. Pour le titrage, il est vivement recommandé d'utiliser les chiffres arabes ; les titres alphabétiques et alphanumériques ne sont pas acceptés ;
- une conclusion (rappel de la problématique, résumé très bref du travail réalisé, résultats obtenus, implémentation) en 400 mots au maximum ;
- liste des références : par ordre alphabétique des noms de familles des auteurs cités.

Références

Il n'est fait mention dans la liste de références que des sources effectivement utilisées (citées, paraphrasées, résumées) dans le texte de l'auteur. Pour leur présentation, la norme American Psychological Association (APA) ou références intégrées est exigée de tous les auteurs qui veulent faire publier leur texte dans la revue. Il est fait exigence aux auteurs de n'utiliser que la seule norme dans leur texte. Pour en savoir

plus, consultez ces normes sur Internet.

Présentation des notes référencées

Le comité de rédaction exige APA (Auteur, année : page). L'utilisation des notes de bas de pages n'intervient qu'à des fins d'explication complémentaire. La présentation des références en style métissé est formellement interdite.

La gestion des citations :

Longues citations : Les citations de plus de quarante (40) mots sont considérées comme longues ; elles doivent être mises en retrait dans le texte en interligne simple.

Les citations courtes : les citations d'un (1) à quarante (40) mots sont considérées comme courtes ; elles sont mises entre guillemets et intégrées au texte de l'auteur.

Résumé :

- ✓ Pour Pewissi (2017), le Womanisme transcende les cloisons du genre.
- ✓ Ourso (2013:12) trouve les voyelles qui débordent le cadre circonscrit comme des voyelles récalcitrantes.

Résumé ou paraphrase :

- ✓ Ourso (2013:12) trouve les voyelles qui débordent le cadre circonscrit comme des voyelles récalcitrantes.

Exemple de référence



Pour un livre

Collin, H. P. (1988). *Dictionary of Government and Politics*. UK: Peter Collin Publishing.



Pour un article tiré d'un ouvrage collectif

Gill, W. (1998/1990). "Writing and Language: Making the Silence Speak." In Sheila Ruth, *Issues in Feminism: An Introduction to Women's Studies*. London: Mayfield Publishing Company, Fourth Edition. Pp. 151-176.



Utilisation de Ibid., op. cit, sic entre autres

Ibidem (Ibid.) intervient à partir de la deuxième note d'une référence source citée. Ibid. est suivi du numéro de page si elle est différente de

référence mère dont elle est consécutive. Exemple : *ibid.*, ou *ibidem*, p. x.

Op. cit. signifie ‘la source pré-citée’. Il est utilisé quand, au lieu de deux références consécutives, une ou plusieurs sources sont intercalées. En ce moment, la deuxième des références consécutives exige l’usage de *op. cit.* suivi de la page si cette dernière diffère de la précédente.

Typographie

-La *Revue Internationale de Langue, Littérature, Culture et Civilisation* interdit tout soulignement et toute mise en gras des caractères ou des portions de textes.

-Les auteurs doivent respecter la typographie choisie concernant la ponctuation, les abréviations...

Tableaux, schémas et illustrations

Pour les textes contenant les tableaux, il est demandé aux auteurs de les numérotter en chiffres romains selon l’ordre de leur apparition dans le texte. Chaque tableau devra comporter un titre précis et une source propre. Par contre, les schémas et illustrations devront être numérotés en chiffres arabes et dans l’ordre d’apparition dans le texte.

La largeur des tableaux intégrés au travail doit être 10 cm maximum, format A4, orientation portrait.

Instruction et acceptation d’article

A partir du volume 2 de la présente édition, les dates de réception et d’acceptation des textes sont marquées, au niveau de chaque article. Deux (02) à trois (03) instructions sont obligatoires pour plus d’assurance de qualité.

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LITTERATURE

Solving Gender Conflicts for Sustainable Peace in Suzan-Loris Parks's *Venus*

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Abstract

This work illustrates how Parks calls on individual groups to resolve conflict affecting the weak and possibly prevent conflictual problems from rising. Gender issues, insecurity, poverty, conflict and limited access to peace and justice remain a great threat to sustainable development, which grounds this topic. Through the use of the theory of Conflict, the study has concluded that gender conflict and self-interest are not only a sword and a shield for protection against totalitarian individuals but a platform against peace, liberty and freedom.

Keywords: conflict, gender, poverty, peace, individual, society

Résumé

Ce travail illustre la façon dont Parks appelle les groupes individuels à résoudre les conflits qui touchent les faibles et à empêcher éventuellement la montée des problèmes conflictuels. Les questions de genre, l'insécurité, la pauvreté, les conflits et l'accès limité à la paix et à la justice restent une grande menace pour le développement durable, qui fonde ce sujet. En utilisant la théorie du conflit, l'étude conclut que le conflit entre les sexes et l'intérêt personnel ne sont pas seulement une épée et un bouclier pour se protéger contre les individus totalitaires, mais aussi une plate-forme contre la paix, la liberté et la liberté.

Mots clés : conflit, genre, pauvreté, paix, individu, société

Introduction

Solving gender conflict research indicates that sharp distinctions of gender differences were separable from the context in which they are developed and experienced. The role of the context in the development of gender differences was ignored, hence leading to conflictual issues between men and women (Broughton, 1987: 251). Emphasis have been laid on traditional norms of masculinity which is tension to social implications hindering sustainable development no matter the norms of

femininity to fight against men's empowerment and include women in societal decisional participation (Franz-Balsen, 2014: 173). The power in the hands of men has been highly transformed into inflicting hardships on and blocking opportunities to females. Focusing on the obstacles leading to gender conflict is more crucial than the mere issues of counting numbers of males/females or measuring differences in attitudes and behavior (Rogers, 1995: 113).

The western form of dominance over females, especially black women evoke the image of a strong and tough personality of the western world. This ideal of western figure is competitive in the sense that the white race believes to be better than others. Thus, he is a winner, not a loser, which means that subordination of others (white women and black women, black men, homosexual men) is implicit in this concept of masculinity. It was identified as a strategy to stabilize the system of western male dominance in the world by Robert Connell, an Australian pioneer in men's studies. Connell's demonstrations might be right when he describes white-man-effect in several socio-psychological studies as a dominant race. Flynn, Slovic and Mertz reveal that risk perception differs not only between men and women in the US, but also between the group of white men and people of color (1994:1101). Furthermore, it is revealed that "the attitudes of White men in the US are anomalous, perhaps because of their historically privileged position regarding risk and power in society" (Kalof, 2002: 112). From these examples, we remark that many writers have dealt with the issues of solving gender conflict but the issue still remains crucial.

In the practice of promoting sustainability peace, gender sustainability has been slightly neglected as compared to other fields of studies. Our main concern is to contribute to criticism on the issue of oppression in connection with totalitarian leaders or white people. Understanding the role of gender in conflict is best accomplished through the study of individual stages, interactional levels and the societal level.

Gender conflict can occur when a person does not want to take responsibilities assigned by the society. The male-dominated society has designed a specific role for each gender. For instance, women are mostly

considered to play the role of mothers and taking care of children, being patient and loving with children, being more understanding, being in a heterosexual relationship (Puechguirbal, 2010: 2). On the contrary, men represent the symbol of authority and physical strength that include being aggressive, hypersexual, a breadwinner, and to train children etc. The United Nations (1996) points out gender conflict to be socially constructed roles played by women and men that are ascribed to them on the basis of their sex. For them, gender analysis is done in order to examine similarities and differences in roles and responsibilities between women and men without direct reference to biology, but rather to the behavior patterns expected from women and men and their cultural reinforcement. They further highlight these roles as usually specific to a given area and time, since gender conflicts are contingent on the social and economic context they can vary according to the specific context and can change over time. It follows from this statement that gender identities are crucial to conflict dynamics. Both men and women are responsible for inflicting violence and they turn to be its victims too.

Lorber (2008: 538) defines gender conflict as “a social institution based on three structural principles: the division of people in two social groups, ‘men’ and ‘women’; the social construction of perceptible differences between them; and their differential treatment, legitimated by socially produced differences.” It is demonstrated that gender is a crucial dimension of how security and peacekeeping are oriented and conducted. Furthermore, we are compelled to introduce a number of issues that instigate the tidy distinctions often made between sexual and criminal violence. In this contest, we lay emphasis on gender identities, arguing that sustaining certain concepts of masculinity and femininity are integral to promote peace in our various communities. Peace can therefore be defined as a state of tranquility and harmony, absence of violence, particularly, a state free of war. In its broadest conception Barnett et al. (2007: 1) pinpoints:

peacebuilding can be understood to include the promotion of sustainable economic development, and social and political justice, in order to create a more

equitable society, which can find alternatives to violent resolutions of conflict and where all citizens are free from both direct and structural violence.

This quotation sums up the ideologies which are infused in Parks's *Venus*⁵ and arouses my interest in analyzing the roles gender and conflict play in darkening the already existing gaps between the African American women and the policy of the dominant white society where gender discourse, in connection to the representation of black women, is a challenge.

The aim of this work is to highlight the issues of gender conflict affecting sustainable peace. It critically explores various challenges faced by suppressed African women in the western societies. It further shows diverse conflictual efforts they make striving to absolve themselves of the forces of dehumanization as portrayed by Suzan Lori Parks. This study seeks to answer the following questions: How are African women represented in the Western countries referring to the character, The Venus? What predicaments do they need to go through for their uplifting? In what way do gender conflict and violence affect individuals? What are the necessary resolutions to gender conflict?

Our methodological approach is textual analysis sustained by the conflict theory to shed light on the different issues evoked above. Collins and Sanderson (2008: 49) argue that “the basic form of interaction in human society is not consensus but competition, which culminates into persistent conflicts. Each party or individual competes against perceived rivals with the goal of gaining an advantage and dominating the other.” From the point of view of Collins and Sanderson (ibid: 50), Conflict theory is defined from the

Marxist perspective and conceptualization of the way in which society is structured. This perspective depicts society as characteristically dominated by conflicts. Conflict is the

⁵ Suzan-Lori Parks, *Venus* (New York: Theater Communication Group Inc., 2017), Subsequent quotations from *Venus* will be parenthetically written like (*Venus*, followed by the page number).

determinant of how resources are allocated and who benefits the most from such allocations. Power is also acquired through conflict, and once such power is acquired, it is used to dominate the less-powerful and to benefit a few people.

This study deals with four aspects. The first aspect exposes the context in which the play *Venus* is written. The second aspect of the study argues the varied incidents of violence which tarnish and are the same time hindrance to peacebuilding. The third part emphasizes the impact of Gender Conflict in the life of an individual and the society. Lastly, the study brings out possible solution that can lead to the promotion of peacebuilding.

1. A Brief Historical Background to *Venus*

Parks may have got inspiration from the South African Black woman called “Hottentot Venus,” (Her real name was Saatjie Sarah Baartman) whose brain, skeleton and sexual organs remained on display in a Paris museum until 1974 after her death. Her remains weren’t repatriated and buried until 2002. Her body served for several scientific experiments, the object of prurient gaze, scientific fascination and disturbed bewilderment. (Howard, 2018: 56). This character represents the epitome of colonial exploitation and racism, of the ridicule and commodification of black people.

To denounce these acts of dehumanization in the society, Parks, as a black American playwright and novelist, expresses the plights of African women in general in her play, *Venus*. She demonstrates through this play the central philosophies that dehumanize African women in the Westerns; which hinder peace and stability in their lives. She delegitimizes some of the predominant stereotypes forced on African women and takes out the responsibility to encourage Black women to struggle against the countless intersections of race and sex, class and gender orientations.

She further explores various challenges faced by oppressed and suppressed African American women in the western societies by showing the varied emancipatory efforts they make as they strive to absolve

themselves of the forces of oppression and dehumanization portrayed in the play.

The play illustrates turbulence of racism, discrimination and inequality in the western socio-geographical setting. Parks aesthetically communicates diverse obstacles impeding the progress and life fulfillment of African American women through the heroine of her play, *The Venus*. This aspect of the paper traces the history of *Venus*, unveils the mercilessness of the European mentality and racial segregation against Blacks, and focuses on new ways for Blacks to express their identities.

2. Rape, Sexual Slavery, Enforced Prostitution as Makers of Gender Conflict in *Venus*

Gender conflict is difficult to control and it most often occurs to women who seek to better their living conditions. Berdahl shares this point of view as she explains: “assertive, independent women who defy gender norms may be especially vulnerable to harassment” (Berdahl, 2007: 426). Although, there have been growing efforts to empirically reduce the impacts of gender conflict in the society, this phenomenon still continues to hunt women. Rape, sexual slavery and enforced prostitution destruct the structure and dynamics of households, including their demographic profiles and traditional gender roles in the various.

One aspect of the study demonstrates the emerging empirical evidence on both the differential impacts of violent conflict on males and females and the function of gender unfairness in mourning for all suffering of Black humanity. The *Venus* faces emotional and physical violence through the predicament she has to pass through before getting ends meet. She is raped by the character *The Man’s Brother*, which puts her in a devastating condition. She finds herself in a helpless situation with no one to turn to. She tries to get out from her predicaments but anytime she makes a step forward, she worsens her case. This is because society deprives her chances as a black girl to make it in life. Her first employment with *The Mother-Showman* was an open door leading to her doom. *The Mother-Showman* prizes and describes her to her male audience as:

See one for the price of a penny and a half or all these 8 for a son!
Step inside come on come see the ugliest creature in creativity.
Alive! Alive! And waiting for you just inside.
Come on in in take a look see a living misfit with yr own eyes.
Take a look at one for just a penny and a half you can gawl as long as you like.
Waiting for yr gaze here inside
Theyre all freak and all alive (*Venus*, 31).

What is ironical here is that The Mother Show-man is a woman who oppresses her fellow women (colored and black women) for her personal and financial satisfaction. The Venus helpless situation pushes her to comply with the rules of her oppressors. Her predicaments have showed that gender impacts of conflict have focused almost exclusively on sexual and gender-based violence. Our attention therefore should be turned into a broader set of gender issues which must be considered to better research the human consequences of gender conflict and violence policies. Berdahl (op.cit. 434) highlights:

gender-based harassment it is more often based on gender-based hostility and is often an attempt to make the target feel unwelcome in their environment. In many cases, gender-based harassment undermines, humiliates, or rejects a target on the basis of sex with sexual and sexist remarks, jokes, materials or pranks.

From the above quote, we can say that humans rely on attachment and relationships, which render them defenseless and gives them the authority to violate others. This essential human vulnerability is a typical example that leads The Venus into victimization and violence under certain circumstances. The Venus finds herself in a dilemma. Her objectives are to at least acquire wealth before going back to her country of origin as she discusses with The Chorus of the Court (*Venus*, 75):

The Venus: I'm to make a mint
The Chorus of the Court: Hubba-Hubba-Hubba-Hubba
(Order-order-order-order)
The Venus: After all I've gone through so far

to go home penniless would be disgraceful

Decision making has become an important factor for the The Venus. The dilemma of going back home or staying in France is a personal struggle she is not able to overcome. Naively, she thinks her new friend, the Baron Docteur could love her: “I don’t wanna go back innny more. I like your company too much. Besides, it is a shitty life” (*Venus*, 105). This helps her acquire wealth and give her a decent life without knowing that The Baron Docteur is trying to find answers to his curiosity about her enormous structure. He improves on his researches as he describes her body as (*Venus*, 82):

Her height measured [...] 4 feet 11 and ½ inches.

The total weight of the body was 98 pounds avoirdupois.

In the following notes, my attention is chiefly directed to the more perishable soft structures of the body. The skeleton will form the subject of future examination...

The Venus’ ignorance, her lack of decision making and her ambition to achieve her dreams in a racist country lead to her untimely death. She experiences greater structural strain due to gender sexual maltreatments. The strain or hardship puts her at a great danger for a wide variety of undesirable outcomes; one of these is her sudden death. It is deemed important to notice that there are many reasons behind the choice of The Venus into prostitution, and one of these is because she is Black and considered as an animal; she is put in a cage during her exhibition. The conditions she passes through illustrate how trauma affects black women from all directions. They are subjected to discrimination. Furthermore, there is distrust of not being found trustworthy, thus people have no confidence in them. The experience of gender violence and discrimination against Black women is “magnified by racism and classism, given the stigma of Africanist sexuality, and the public is not socialized to view black females sympathetically in rape cases, given their historical construction as whores” (Joy, 1996: 142).

Unfortunately, colored and black women who accuse mostly white men for sexual assault are undermined by the police and the community but

are rather labelled as race traitors instead. This clear example is seen in the (*Venus* 64) where the court did not investigate further to find much evidence to stop the atrocities meted out on The Venus and put The Mother-Showman into jail. The Mother-Showman, to prove her innocence, claims to have educated The Venus in a Christian way, thus; The Venus is baptized and given a name – [The Venus Hottentot], therefore she is well treated. No one is ready to take the defense of The Venus since she herself is naïve and does not want to quit prostitution. Her predicaments show that Black women are seen “particularly vulnerable to the false accusation that anti-sexist is anti-Black” (Lorde, 1992: 500).

This part of the article has conceptualized the inseparable and overlapping nature of rape, sexual slavery and enforced prostitution. These later against women demonstrate the feasibility of analyses that view gender, sexual slavery as intertwined signifiers of domination and exclusion. These are explored as if people in the community are unaffected by the atrocities women especially black women are passing through. There is a need to develop strategies that will reshape the conditions of women and also address how multiple oppressions “dovetail and interlock provide the clearest and most revolutionary agendas for change” (Smith, 1992: 185).

2. Impact of Gender Conflict on the Individual and on the Society in General

Violence leaves a lot of sequela on its victims and most often disrupts normal life to the extent that people are obliged to vacate to elsewhere in the hope of finding more secure conditions for themselves and their families. It is observed that “people who survive violent crime endure physical pain and suffering and may also experience mental distress and reduced quality of life” (Krug, 2002: 360).

There are many ways in which people especially women suffer from violence. They may be victimized directly either from rape, or physical torture. They may also be witnesses of violence or property crimes in their community. Some of these victims are not able to recover from their shock which may lead to emotional and physical torture. “Children and

adolescents exposed to violence are at risk for poor long-term behavioral and mental health outcomes regardless of whether they are victims, direct witnesses, or hear about the crime” (Webb, 2008: 662). The Venus is not left out from this violence. She suffers sexual violence in the hands of her oppressors. She is exposed to several types of violence over long periods of time. The Negro Resurrectionist worries about her welfare as he questions (*Venus*, 62):

Have you heard about
the rump she has (though strange it be)
Large as a cauldron pot?
This is why men go to see
The Venus Hottentot.
She showed her butts for many a day,¹
and eke for many a night;
till fights broke out in our dear streets
now, this was not alright [...]
All asked why they did use so ill
this lady Hottentot.

The Venus experiences anxiety, depression, and behavioral problems because of her frequent exposure to violence. From the above quotation, it can be said that the longer the abuse continues the more negative the effects. It is crucial to the physical, mental and social welfare of the victim that they recognize abuse and remove themselves from the situation quickly. Kaur explains that violence causes (Kaur and Garg, 2008: 73-76):

physical injury, as well as injury to the victim’s mental health. This also includes the victim’s reproductive and sexual health. He researched the short-term and long term effects on women’s health after being abused in a relationship. He found that the effects can be catastrophic, affecting women psychologically, emotionally, mentally, and physically.

This citation proves that victims usually find it hard to acknowledge the mental abuse over time because their mind becomes influenced. They sometimes find it difficult to differentiate between good and bad behaviors. The Venus undergoes through health problems as she is both

affected mentally and psychologically to the extent that she seems unaware of the outcomes of her behavior (*Venus*: 53).

The ambition of The Venus coming to the Western was to achieve the “American dream” wherein life appears better and richer and fuller for everyone, with opportunity for each according to ability or achievement regardless of social class. This dream has been shattered due to her origins. Throughout the play, she lives poorer and a lower quality of life. Her predicaments show a lower reproductive rate among Black women who have experienced violence from their oppressors and most importantly white women.

The impact of gender conflict can be injurious to an individual in the sense that thoughts or images of rejection could be frustrating. These types of people therefore seems to be on their guard all the time, thus, they lack self-confidence. Waller discusses that gender conflictual issues “can include pain, longstanding emotional impacts, persistent fear of people around them, and severe anxiety” (Waller, 2014: 32). The Mother-Showman puts fear in The Venus as she complains of not being paid well accordingly to her work done. She says:

Don’t push me, sweetie.
Next doors a smoky pub
full of drunken men.
I just may invite in one in a time
and let them fuck yr brains out (*Venus*: 57).

The task attributed to The Venus exceed the other ‘show girls’ working for The Mother-Showman. She is discriminated and cheated because of the color of her skin. Gender conflict is a crucial issue that cannot be looked over it. Evidence indicates that 30 to 60 percent of black women have experienced segregation in their lives (Alejo, 2014). Gender conflict against individuals especially women, can have lasting long-term impacts on them and could even show up in people around the neighborhood who are close to the victim, such as friends, family members and even their children.

The impact of conflict on individuals makes them feel vulnerable as they face a lot of traumas. They are not able to adapt themselves into the society as they feel humiliated and rejected. They also come across problems in the future because of the inner pain they are facing. Many become alcoholic as they try to purge up their feelings and forget their problems. Others take to drugs to cope with the physical and emotional pain they are going through. The Venus is not left out of this situation. She drinks a lot may be to hide her shame. This is seen through the discussion between the following characters: “The Grade-School Chum: Exposure is what killed her [...] The Baron Doctor: I say she died of a drink” (*Venus*: 160). Victims as The Venus face problems of quest of identity. She struggles for social acceptance and gender adjustments in the society. She feels neglected and she is threatened by western activist at the same time. Her emotion is totally affected as facing life has become a great burden for her due to discrimination and racism. Kaur explains that the “emotional impacts can lead to a lower drive for educational and career goals, so they often drop out or lose their job. This can cause even more depression, which can lead to poverty and a lower quality of life” (Kaur, 74). The Venus sees no other alternatives to better her conditions than taking into prostitution. She is unaware of the most of the health concerns that come with sexual abuse, hence no effort is made for outstanding changes for her future.

The extent to which both males and females suffer higher mortality due to the impact of conflict is very alarming. Usually, people especially women, fear to expose gender-based problems because of shame or societal opinions. They turn up to endure the situation which often leads to their untimely death.

What to do with these silences—how to listen to them, how to interpret them, how to determine when they are oppressive and when they may constitute a form of agency—is a subject of much concern and debate. Clearly, if there is a theme capable of imposing silence, it is rape. Women have many reasons to hide that they have been raped and with justice a very distant horizon, few reasons to speak about a stigmatizing, shameful experience (Theidon, 2004: 83).

The feeling of despair, disbelief and unfairness may be heightened and women can come across unwanted intrusion and interest from the community. The Venus feels that she has control over the public who pretends to have interest in her without realizing that she is self-isolated and separated from the community. Her feelings are considered to be very strong and frightening, especially when she keeps on drinking. Her body is not able to recover from the emotional implication she experiences which later leads to her sudden death. Escaping from gender conflict become difficult for many people, some have hope that things may take different forms and shape, unfortunately the change they expect never comes till they pay the greater prices.

This aspect of the study has shown the numerous trauma-related impacts of conflict and its effects on the physical, emotional, psychological and health outcomes of an individual. It has also brought out the threat to fiscal growth and development. It is suggested that social norms about masculinity strongly “influence the prevalence of, and tendency towards, the violent expression of conflict in many places. Peacebuilding should therefore challenge these norms wherever possible” (Pankhurst, 2000: 49). The impact of gender conflict is a crucial issue that needs the attention of the international development community to sensitize and provide financial and technical support for intersectoral collaboration, multilateral research cooperation and the development of research capacity toward acknowledging violence as an urgent threat to development.

3. Gender Conflict Resolution as a Way to Peace

Conflict resolution is the fact of finding solutions to violence for peace to prevail. Morton Deutsch contributes to the definition of conflict resolution as “similar to cooperative processes of problem solving” (Deutsch, 2006: 30). As the society becomes increasingly diversified, it becomes increasingly relevant for both men and women to understand the conflict resolution attitudes brought to improve sustainable peace in the community. This part of the research work is designed to investigate assumptions that may exist regarding the relationship between gender and conflict resolution in the play *Venus*. Most importantly, the intent of this part will be comparing the conflict resolution strategies of males and

females in order to determine if gender-based differences exist. It will first deal with the difference approaches in women and men's experiences which must be recognized ensuring that both parties interests and needs are taken into consideration. Later, it will focus on acknowledging the principal roles that both women and men play in peacebuilding and conflict resolution.

Suzan-Lori Parks has suggested some factors like individual acceptance, tolerance, communication, diversity which are important to consider in an attempt to explain under what conditions acts of violence may produce a certain outcome in a peace process at a given time. Men and women assume respective roles and are marked differently by virtue of their genders. Women are taken to have "specific vulnerabilities and often experience multiple forms of violence during and after conflict, with brutality and frequency reaching new levels in times of conflict and societal breakdown" (Moran, 2010: 11). There is a need for the change of mentality in order to put an end to violence that targets individuals or groups of individuals because of their gender.

Advocating for peace starts from the individual's awareness-raising. Positive civic behaviors can be triggered unexpectedly by women and other groups like activists, men and children in the population making sure that peace prevails in respective homes which later on benefits the society. Experiences of conflictual violence are highly correlated with greater levels of social capital and community engagement. Bellows and Miguel found that "individuals living in households that experienced mortality, injury, or displacement due to conflict are more likely to be politically active and to participate in local collective action" (Miguel and Bellows, 2009: 1145). The individual then turns to be very active in promoting peace through actions like voting, participating in community meetings, being more politically knowledgeable and engaging in community maintenance projects. The character The Venus's behavior tarnishes the image of the community as she represents a hindrance to peace. She fails to contribute to her own personal and societal development as she supports her oppressors when the law wants to take action against these malpractices she is going through:

We representatives of the Law

have hauled into court the case
of a most unfortunate female, who has been known to exhibit
herself
to the view of the Public
in a manner offensive to decency and disgraceful to our country
(*Venus*: 64).

Her unconscious mind's state puts her in a deplorable situation where she couldn't defend herself but rather, she paves the way for her maltreatments to continue. Naïvely, she says, "Habeas Corpus. Literally: "You should have the body" for submitting. Any of several common-law writs issued to bring the body before the court or the judge" (*Venus*, 65). This type of behavior becomes a blockage in promoting peace and later on generates conflict. Through the character of The Venus, she demonstrates a lot of barriers that hinder peace. Her lack of bravery in decision making, her lack of self-defense, her lack of education and her taking into prostitution affected her personal development. Cockburn (2002: 43) argues:

[...] gender links violence at different points on a scale reaching from the personal to the international, from the home to the back street to the manoeuvres of the tank column and the sortie of the stealth bomber: battering and marital rape, confinement, "dowry" burnings, honor killings, and genital mutilation in peacetime; military rape, sequestration, prostitutions, and sexualized torture.

The analysis of the behavior of the The Venus is connected to the quotation above as her predicaments has totally affected her personal and social development and its characteristics which are crucial ways of affecting peacemaking, and rather promoting violence. Our attention is drawn to the preconditions and disciplines contributing to peace practices. This can be achieved through the fields such as conflict resolution, conflict settlement, conflict management, conflict prevention, conflict transformation, peace alliances, peacekeeping, peacemaking, peacebuilding. Throughout the play, *Venus*, the Character The Venus speaks little. In a way, she struggles for transformative manner of seeking

conflict resolution inwardly. Through the Witness's speech, he describes The Venus as:

I saw her, oh several times.

Call me and my Mrs. her regulars. She was always standing on a stage, 2 feet high, clothed in a light dress, a dress thuh color of her skin.

She looked naked, well, naked, kin I say that?

The whole place smelled of shit.

She didn't speak at all.

My Mrs. always fainted (*Venus*: 68).

This witness advocates and addresses the social root causes of violence by creating human security, catering to basic human needs and supporting justice and reconciliation. In this case, The Venus needs to search for autonomy, by refusing to obey the powerful [the whites] who use her body as exhibition. As a consequence, classical ways of dealing with gender conflict tend to rely heavily on the individual and the society. In relation to this, Tickner (2009: 128) advises that:

[...] the achievement of peace, economic justice, and ecological sustainability is inseparable from overcoming social relations of domination and subordination; genuine security requires not only the absence of war but also the elimination of unjust social relations, including unequal gender relations.

From the point of view of Tickner, the resolution to The Venus problem is that her owners should narrow down violence inflicted on her in the community and focus on different precondition for achieving understanding visions of peace for her uplifting. Furthermore, The Venus as a woman should not be undermined. Rather, opportunities and chances should be given to her like other white women to contribute to the development of the country as they have much to give. The United Nations Economic and Social Council (1992: 2) argues that a well-developed country needs the implementation of both men and women. They explain that:

a gender perspective is the process of assessing the implications for women and men of any planned action, including

legislation, policies or programs, in all areas and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programs in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality.

Both genders are the minimum requirement for peace since each has a valuable potential for the welfare of the society. With this action, there will be a balance gender ratio, a low degree of domestic violence, a low degree of educational violence and a low degree of public violence. Without violence, there is possibility for better life conditions, unity and even life expectancy becomes longer. We need the capacity to grasp (Connel, 2005: 260).

the situational specificity of masculinities, violence and violence prevention, and the capacity to move from the individual level to the level of institutions and nations. The continued development of our understanding of masculinities is an important part of the knowledge we need to build a more peaceful, survivable world.

Discrimination and segregation do not only affect the lifestyle of an individual but also, they hinder the tranquility of the community. Government and local government must promote the importance of the diverse ethnic groups we have in our society in order to avoid one ethnic group making mockery of the other. Individuals or group of citizens should perceive themselves as protectors of their communities by avoiding using violence as a ritualized form against both men and women for the search of identity and competition among others. Instead of competing among themselves, they should be secured about their role as citizen and advocates for peace. This scene is illustrated through the letter the friend of The Baron Docteur addresses to him cautioning him to come back to his senses as he is going to contribute to gender conflict in his family.

[...]I must go straight to the point:
In yr liason with that Negress, Sir, you disgrace yrself.
Not to mention the pain yr causing yr sweet lovely wife.

A year in her bed is plenty, Sir. Surely yve tired of her
Hearthen charms by now.
Send the thing back where she came from
And return to the bosom of yr senses (*Venus*: 113).

The above statement focuses on two provoking issues that contribute to gender violence. The first is The Baron Docteur's infidelity which may generate conflict between him and his wife, this may later on also affect his entire family. The second reveals the manner the Black woman is considered as she is referred to as 'a thing.' In terms of promotion of peace, people have to be active and passive, involve themselves in respecting the right of each individual either woman or man or black or white because little dispute can create a great vacuum which would lead to war. Ideal society is described by Cockburn (op.cit. 224) as:

A good deal of effort therefore goes into structuring a comfortable democratic distance between us, as individuals in marriage, as collectivities in a multicultural city, as nations sharing a world. The space has to afford an optimal distance between difference, small enough for mutual knowledge, for dispelling myths, but big enough for comfort. It has to be strong enough to prevent implosion, a collapse of differences into rape, silencing or annihilation. But it also has to be flexible enough to permit differences to change their form and significance [...]

Cockburn reveals the importance of including both men and women into the political and public spheres for the promotion of peacemaking or violent transformation, this constitutes a rupture with traditional gender roles. It requires special justification. Women frequently are considered to be more emotional and use maternal patterns of legitimization. They take their traditional roles as an advantage for the demonstration of peace to their children and their family. Philippines (1999: 13) states:

[it is] perhaps because of [women's] very lack of exposure to the way traditional politics has been played in this country and the way power has been used, there is in their attitude – not because it's in our genes but because it is in our experience and culture – much less of a kind of

‘ego-involvement’ that has to be overcome in dealing with the consensus building that needs to be done in forging a peace for a people that has been so divided

Traditional roles put men on the other hand as the source of power and authority. Society offers more opportunities to men than women. We realized that women and men represent models, i.e. they do not fully reflect the complexity of most men and women’s lives – they are represented in the male and female habitus and, on the structural side, in the institutions of the state and of society. Birgit Sauer illustrates this as the masculinity of the state. She argues that the ways in which society arrange inclusion and exclusion, for instance access to education, health, jobs, welfare services, housing or political participation, is both patriarchal and violent at the same time (Sauer, 2009: 61). There should be balance for the society to continuing enjoying its peace and tranquility.

This part of the study has shown that experts have put in place different strategies that enhance the transformation of gender violence. Such a few has been mentioned in envisioning building a culture of peace and mutual respect. The image created here has developed gender practices for both females and males that shift gender relations in every sphere of life. We focus on gender relations that move towards equality, nonviolence and peace building which include mutual respect between people of different genders, “sexualities, ethnicities, races and generations” (Connell, 2001: 16). Peace embodiment in this work has shown that changing gender relations and gendered role perceptions will enhance violence as essential as offering spaces for men and women to voice their concerns. This can be done by supporting the ideologies of men and women looting against violence and conflict in the homes and in the society.

Conclusion

This research has critically worked in the field of gender, violence, conflict, and peacebuilding. It has focused on the structural causes of a gender conflict which could be distinguished from conflict dynamics or intensity. There is a need to take gendered views of conflict, violence and peace as a basic prerequisite of conflict transformation. and violence, in

the same way as ties between structure and society. Both genders should be capable to live a plurality of roles and identities. In this way, conflict transformation can be improved by fully integrating gender issues into its analysis.

The first part of this work has highlighted the background of the play *Venus*, its implications and impacts on the society. The outcome has examined the history of black people particularly, the case of African women which is staged through the life of “Venus Hottentot,” a South African woman displayed almost nude throughout Europe because of her extraordinary physiognomy; especially, her extremely large buttocks. This image has portrayed a black woman in Paris and London who is inhumanly maltreated by the social system in a society that considers Africans as out-casts, as such, has no sympathy for them which is not different from the original story of the real Venus Hottentot.

The second part of this article has brought out that victims of violence are powerless in decision making within the Black communities when it comes to taking initiatives to improve their ways of living. Instead of taking opportunities that come their way, they focus their attention on blaming the oppressors all the time for their downfall and sense of inferiority. In addition, we realized that people are stained with violence within the family, in the community, at school and in the society. To avoid this, “difference should be taken into account. [...]” (Cockburn, 2004: 29) This has revealed that many generations have lived without enjoying the celebration of peace as demonstrated through the character The Venus, who didn’t find peace of mind till her premature death.

Considering the issues raised in the second part of this research work, the third part has come out with the fact that gender conflict is the origin of people becoming frustrated, angered, selfish just to mention a few. As a result, members become stressed, which adversely affects their professional and personal lives. In this case, it is important to develop a view of society and its relation to the individual’s desire to change the mentality of people to advocate for peace for each gender and also empower black women to redefine their dreams and find the different ways to achieve such dreams.

Our attention is drawn to the fourth part of the work which has revealed the importance to explore human conditions, [particularly in men and women] stories, and how to treat each other in the society. Moreover, solving gender conflict is needed to impact on the whole world: to inform, reflect, and evoke strong emotions. Through violence transformation, appositive change can be achieved in the world. There is a need to have the desire to shake things up and bring light to conflict transformation in the whole wide world by “involving men and boys in gender-sensitive endeavors” (Charlesworth, 2005: 2).

The dangers of gender conflict can drive a whole society to the ground. These reactions can totally affect the intergenerational transmission of human efforts and can have a long-term impact on societies through reduced future adult productivity (de Walque, 2011: 108). Therefore, these outcomes mentioned above should be handled in order to promote peace.

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