Dear (Re)Collection Reader

On February 27 to March 2, 2009, Women for Genuine Security and the women of the International Women's Peace Network in the Asia-Pacific participated in the national organizing conference at American University, "Security Without Empire." WGS was joined by our collaborators from Guam, Hawaii, Japan, Korea, Okinawa, and Puerto Rico. Our sisters from the Philippines were missed.

Contributions in this newsletter include reflection pieces and speeches by those who participated from Hawaii, San Francisco, and Guam. We are also proud to have another Insight Interview present in this collection that delves into Amerasian experiences through perspective of Ikehara Eriko. And we hope that our readers will enjoy our more visual components that include photos of the vigil and opening ceremony from the national conference and the anti-military fashion show.

We want to thank all of our contributors and invite our readers to join us in this continued journey.

(Re)Collection Editorial Staff

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(Re)Collection Newsletter

A Women for Genuine Security Publication
Sponsored by PANA Institute

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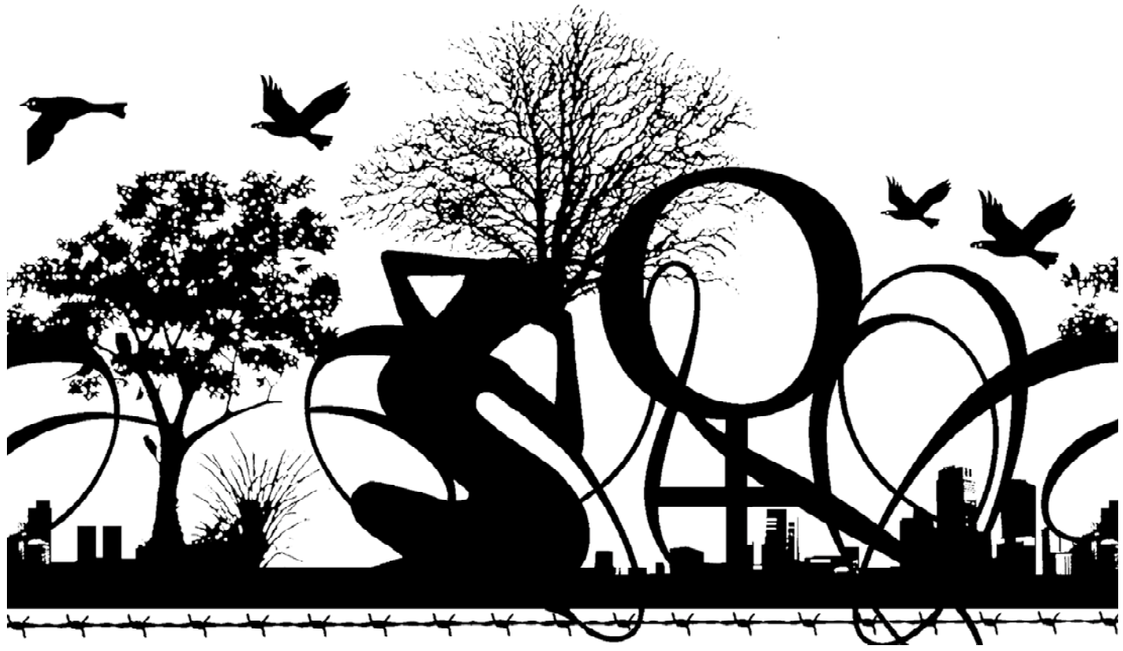
A Women for Genuine Security Publication
APRIL 2009



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About Recollection

(RE)Collection is a newsletter that illuminates the work of those committed to a culture of peace. (RE)Collection developed from the collaboration of U.S. based activists who are part of the WGS connection. WGS envisions a world of genuine security based on justice, respect for others across national boundaries, and economic planning that meets people's needs, especially women and children. WGS work toward the creation of a society free of militarism, violence, and all forms of sexual exploitation, and for the safety, well-being, and long-term sustainability of our communities. **Interested in submitting works? Email: recollection@genuinesecurity.org**

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Anti-Militarism Fashion Show

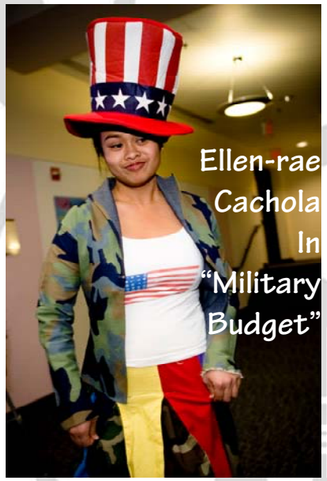
American University, February 28, 2009


Radical Cheerleaders, Washington DC


Lindsey Kerr as Lyndie England


Code Pink


Deborah Lee in Carbon Footprints


Ellen-rae Cachola In "Military Budget"


Genevie Gold "War is not Sexy"


Hikaru Kasahara "War Bride"

To learn more about the history of "fashioning militarism" Read the article written by Christine Ahn and Gwyn Kirk that appeared in Foreign Policy in Focus, March 9, 2009. Photos by Ricky Chung and Erica Truex, Araceli Curiel (2009)
http://www.fpif.org/fpiftxt/5929

You use movement in your life work and as part of your activism. When/how/where did that start for you in your life? How do you see movement, art, and bodywork as part of your politics and activism?
For me, movement is a life force, an art form that co-exists with life itself. I "discovered" the power of movement through a break up from my boyfriend, a high school sweetheart. When nothing else could heal my wounded heart, the day I stepped into a dance class (by pure accident), I felt my body dance – not only the actual body dancing, but also the spirit dancing. From this moment forward, I began my relationship with my body in a different way. As a graduate student at SFSU, I studied Interdisciplinary Arts focusing on Performance Art (performing the body). Theorizing and performing provided me with the in-depth analyses, understanding and application of art to both personal and political work. As one discovers one's calling for what and how, I think my calling on what and how is performing the body – at least for now. Again, the performing the body is not limited to the body actually performing, but a way in which one moves in the world.

How/Do you bring activism and your politics into your daily life?
Activism and politics should come from passion. To bring them to one's daily life is to have accepted and be clear on your passion or to engage in the process of achieving clarity and acceptance on one's thoughts and actions mindfully. From that standpoint (i.e., art as life), I am trying to incorporate activism and politics as not a separate experience but a way of life. Here, the effort counts more than the achievement.

How do you practice self-care in the midst of your work and struggles?
To pursue and be surrounded by people, things like good food that takes care of me. To be engaged in personal, political and intellectual activities that answer some of my questions about the meaning of life. To be connected to people and to continue learning life through experience. I also do yoga and pilates to keep me aligned…and laughter, any means necessary!

Okinawan delegates singing traditional Okinawan song in the opening ceremony and vigil at the Pentagon, Security Without Empire: National Organizing Conference on Foreign Military Bases, February 27, 2009. Photo by Lindsey Kerr

Hita I Manao'tao Yini na Tano

We are the People of this Land
By: LisaLinda Natividad, a daughter of Guahan (Guam)

CHamorus: Hita I tao'tao' tano. We are the people of this land. We know that our land is an embodiment of the divine; our earth and sky created from his back, our sun and moon from his eyes, and our rainbows from his eyebrows. We know this because our legend about Puntan and Fu'una tells us so. Our ancestors walked these lands for over 4,000 years. The spirit of our land is vibrant and strong.

CHamorus: The Colonized. Unincorporated territory. American citizens. Colonial subjects. Patriotic. Dependents. Tourism. Militarism. Dirty. Abusive. Drunken. Lazy. Stupid. Poor. Inadequate. Inept. Milking the system. Pathetic. Putting sentences to these words is just too painful. The collective spirit of our people is ailing and weak.

Living the realities of the CHamoru colonial condition presents these dualities with which we are confronted everyday. On my homeland of 212 square miles, the United States' military spear has brought with it dispossession of our people from ancestral lands, alarming rates of diseases, environmental contamination and degradation, a segregated school system, suppression of traditional methods in fishing and hunting, and the ongoing deferment of the CHamoru right to self-determination as defined by the United Nations. These acts perpetrated against our people has caused cultural trauma and a collective soul wound for generations of CHamorus. Manifestations of this trauma include feelings of inadequacy, low self-esteem, self-doubt, and an overwhelming sense of cultural loss.

Consequently, CHamorus are becoming more and more disenfranchised and marginalized in our homeland as indicated in over-representation in rates in prison, family violence cases, high school drop-outs, and mental health conditions. In this regard, we suffer a classic colonial condition also experienced by other oppressed groups throughout the globe inclusive of the Kanaka Maoli in Hawai'i Nei, Native Americans throughout the United States, and Aboriginals in Australia.

CHamorus' first documented contact with the western world occurred in 1521, when Ferdinand Magellan stumbled upon Guahan. In the next decade, Spain laid claims to the island as its first colonizer. In the mid-1600's, a Catholic settlement was established in Tumhon, carrying the colonizing weaponry of Western religion, thereby sanctifying the very mechanism that lay judgment on traditional ways of life as paganistic and barbaric. Spain maintained political control over Guahan until the end of the Spanish-American War, when the island was purchased by the United States as part of a $20 million package deal including the Philippines and Cuba in 1898. At this time, Guahan was under the jurisdiction of numerous U.S. Naval officers. CHamorus were subject to restrictive policies developed by naval administrations addressing issues such as sanitation and hygiene. In 1941, Guahan was invaded by the Japanese Imperial Army because the island was a military outpost of the United States. For about three years, the island was an active war zone during which time many CHamorus suffered inhumane atrocities. Some women were kept as comfort women, while men and boys were made to labor in support of a world conflict they knew little about. The United States returned to reoccupy the island on July 21, 1944 and remains the island's administering power in the 21st century. The local Government of Guam was created by a U.S. congressional act passed in 1950. Nonetheless, CHamorus and others living on Guahan do not have the civic right to vote in U.S. presidential elections. While Guahan has one elected representative to U.S. Congress, she does not have the right to participate in voting at the floor level. Guahan's unincorporated territory status of the United States likens it to that of a colony.

As a modern-day colony of the United States, Guahan and her people have no say in international decisions made between the United States and other countries that affect our daily lives. In 2006, the United States entered into a bilateral agreement addressing U.S. military activities in Japan. As part of affirmation. When I felt inspired into action, into the great loving No! (Yes!). When I was silenced by fear, blame, self doubt – the heavy hand of other. Where lies the balance?

The agreement, it was revealed that 8,000 U.S. Marines would be transferred from Okinawa to Guahan by 2014. 9,000 family members will accompany 8,000 active duty Marines. In order to ready the island for the massive build-up, up to 20,000 foreign labor workers will be brought in to meet the construction demands. As is typically the case on military bases, additional contractors (and their family members) will also be necessary to meet the demands for local support personnel. Guahan's current population is approximately 170,000 people. The relocation of Marines from Okinawa to Guahan will entail a nearly 30% population increase.

The proposed relocation of Marines to Guahan has been described as unprecedented in nature. It will double the existing military presence on the island and will eclipse the Chamoru population. The Guam build-up has been referred to as, "The largest project that the Department of Defense has ever attempted," according to the Assistant Secretary of the Navy, B.J. Penn. "Guam also offers the Air Force's largest fuel supply in the United States, its largest supply of weapons in the Pacific and a valuable urban training area in an abandoned housing area at a site known as Andersen South." Different military administrators have referred to Guahan with the following images: "America's unsinkable aircraft carrier in the Pacific", "The Tip of the Spear", "Fortress Pacific," and "A Power projection hub." In the words of the former director of the Joint Guam Program Office, Captain Robert Lee, "We're seeing a realignment of forces away from Cold War theatres to Pacific theatres and Guam is ideal for us because it is a US territory and therefore gives us maximum flexibility." The notion of "maximum flexibility" is rooted in the fact that as an unincorporated territory, the United States and its military does not have to consult with Guahan or her people in its decision-making process, nor does it have to pay rental fees or negotiate a Status of Forces Agreement. Guahan has also been referred to as a former trailer park and a mere investment: "Guam is no longer the trailer park of the Pacific," Admiral Johnson said of the new military investment. Guam has emerged from backwater status to the center of the radar screen. This is rapidly becoming a focus for logistics, for strategic planning." As we on Guahan stand on the precipice of change we can't help but ask ourselves, "How will it change our lives?"

Beyond bombs and wars and fuel supplies, Chamorus lived in a land where our maga'hagas (female chiefs) and maga'lahis (male chiefs) made decisions based on the best interest of the clan and the land. We are a people who lived in union with our land, air, sea, and water. As we glance at our present political and historical context, we find ourselves trying to make sense of the senseless. The madness that has become the new world order does not protect our existence. Rather, it leads us to our annihilation. Indigenous cultures have the wisdom to know this. Our indigenous sensibilities will lead us back to some semblance of sustainability and peace on Guahan; a place where relationships with each other is the fundamental purpose of living. CHamorus will continue to resist the U.S. military build-up and work for peace and justice for Guahan and her people.

LisaLinda Natividad sharing Guahan water in the opening ceremony and vigil at the Pentagon, Security Without Empire: National Organizing Conference on Foreign Military Bases, February 27, 2009. Photo by Lindsey Kerr

Insight Interview with Ikehara Eriko

By Taeva Shefler

How did you discover Women for Genuine Security? What brought you to the network?
I have worked with some of the founding members of WGS and their allied groups participating in various national and international activities (intermittently) since 1996. After living in NY for 4 years, I returned to Bay Area in 2006 and reconnected with some individuals from WGS and participated in the planning of the 2007 *Int'l Women's conference* in Bay Area.

Do you feel that women play a unique role in the struggle against militarism?
Yes. I think all marginalized people, women included, play a critical role in the struggle, especially against militarism since it is the agency of oppression, colonialism, and imperialism. Women are particularly at risk in terms of gender and the objectification and the fetishization of women that is already established in the male-dominant hegemonic system.The military is the epitome of that hegemonic system and it has caused unmentionable and damaging human costs to women all over Asia and other countries where the military presence has been established.

Do you think women have a different responsibility to global politics or relationships?
If one understood the risk and implication of the military over women's bodies, one has the responsibility to protect and build alliances globally from her own body to the bodies of other women, transnationally. The body that I speak of is the body one claims, proclaims, and reclaims in the name of the empowerment of the self, linking the empowerment of transformation. I am not sure if the responsibility becomes critical because one is a woman or one becomes aware of the responsibility through self-realization. Perhaps both.

What is your perspective on transnational organizing as mixed race person of African American and Okinawan descent?
I think that before I respond to this question, I want to make sure that the question is framed correctly and the inquirer and the reader of my response understand the whole picture. By naming someone as something, one has already accepted the term and conditions of that name: in this case, a mixed-race person of African American and Okinawan descent." Personally, I have accepted the term Black-Okinawan Amerasian of African American and Okinawan descent. Why is this necessary? It is necessary because it nuances something other than a mixed race person of African American and Okinawan descent. It is necessary because the subject here poses many questions and contest to the categorical naming of race, identity, culture, nationality, etc…

Because I want to respond to the question that has been asked, I will stop here and return to the order of things. My perspective on transnational organizing is one that is exciting and hopeful and one that is also challenging. It is exciting and hopeful because I do believe that connection/relationship/building of networks from the micro to macro is imperative to the work we are imagining and pursuing. My body is trans-racial, trans-national, trans-cultural, and moves in trans-space. I think and feel from the place of transitioning, transporting, transmitting, transforming, trans-… In a sense, my body dances in the space.

This type of organizing is also challenging, however, because of what I had began with in answering this question. When a body does not fit into a recognizable form, as in my case, I am faced with a decision of utterance or silence. (Utterance: to take a stand; Silence: this is not the battle.) When I take up a cause for Okinawa, I am keenly aware that, in general, the Amerasian issue does not come up. This puts me in that utterance vs. silence dilemma. This is not to judge but to be mindful of the work I have to do. This challenge I am speaking of is a challenge which I am willing and eager to take on towards my work in the Black-Amerasian ontological exploration and historiographic mapping.

For example, in 2004 Korea passed its prostitution laws that organizations such as the Center for Women's Human Rights had hoped would change perceptions of women in prostitution to that as "victims" rather then criminals, and in 2005, Bush signed, the Department of Defense memoranda and Executive Order 13387 which made patronizing prostitution as leading to "dishonorable discharge." Organizations such as durebang still deal with the continued influx of women from South East Asia, the Philippines, and Europe into military camptowns. And in the Yong-San District Korean police found 1,093 foreign women, from the Philippines and Russia, to work as entertainers near the U.S. military camp. However, it is difficult to count the number of bodies of those trafficked due to the underground networks they function.

The current climate of prostitution surrounding military bases is historically constituted. While cases such as the "Comfort Women" in the Asia-Pacific would not receive a "pay check" for militarized prostitution, it is documented that the U.S. military would also use the "Comfort Women" stations set up by the Japanese military. The reason for women/men entering prostitution varies, but studies have shown that provided other alternatives, women in prostitution would choose those alternatives. The lack of options for women/men in occupied territories fed by the fuel of a demand for prostitution around military camptowns both feed into the economy of military prostitution. I recall when Koon-Ja kim was in Berkeley, she was asked why did she go into military prostitution? She responded, "who would want to go knowing what would happen to us?" While "comfort women" would be coerced through false hopes of jobs in factories, the reason "why" people enter into prostitution is multiple, but also systemically reinforced.

How women's bodies come to matter is best illuminated by Jeon, who in 1956 was driven by hunger to Dongduchon, a camp town near the border between the two Koreas: "The more I think about my life, the more I think women like me were the biggest sacrifice for my country's alliance with the Americans," she said. "Looking back, I think my body was not mine, but the government's and the U.S. military's." -- this was cited in a recent article by Katherine HS Moon

But, if we are to take seriously the multiple contexts within which militarisms operate, what is apparent is how the multiple sites in the Asia Pacific are deeply linked. Hawai`i, a major tourist destination, is the embodiment of how tourisms and militarisms are deeply interconnected. I recall, an outreach worker in Hawaii once saying that "when the ships come to dock in Waikiki, the women go out to work." While Hawaii has worked with "prostitution free zones" as a means to change its' visible prostitution industry in areas such as Honolulu and Waikiki, the linking of exotic Hawai`i is historically rooted in perceptions of the "exotic" indigenous. How prostitution figures into the history of a people who socio-economy prior to contact did not depend on capitalisms, is that it was introduced. In the early 1900s, prostitution in Hawai`i was military enforced, as illuminated by the work of Richard Greer. Many of the women who were in prostitution in the early 1900s, were white women from the continental US and abroad. As Hawai`i reached "statehood," prostitution would move into underground venues including the hostess bar system, and later the increase of massage parlors. The first hostess bar to open in Hawaii in 1959 was called Arirang, a love song. While diverse, many of the hostess bar systems in Hawaii are identified as Korean, in spite of the diverse origins of the women. In part, this is historically rooted in the hostess bar systems that developed surrounding military camptowns in Korea that would crop up in the United States around the 1950s.

Questions that this leads me to ask is how do we move ourselves towards building sustainable communities that takes into account for social disparities that are raced, classed and gendered? In order to envision genuine security that enables the building of sustainable communities requires a relinking of how systems of gendered violence are imbricated in other components of militarisms, whether that is the economics of a military culture, the notions of "nation-state" building, and the raced, sexed, and classed perceptions of occupied territories. As delineated in the work of Kathleen Barry, in order to understand what is going on in the world, necessitates a looking back at what is going on in the "home." US policies have perpetuated a difference that is informed by its' own racist, classist, and sexist systems that operate within our own country.

That while I was not part of the sweat and fire that breathed the international women's network for peace in the Asia-Pacific that was ignited by the calling to the continued rapes in military fence lines, the cases have continued to haunt us, the U.S. in the present: including Nicol in Subic Bay, Yun Geumi in Korea, and that in Okinawa, I come with a remembering, a recalling, and my own embodied experience that knows and sees that while we as a peace movement have come a long way, there is much work to do in which "our struggle is also a struggle of memory against forgetting" -- bell hooks cites "Freedom Charger, that works towards tracing aspects of the movement against racial apartheid in South Africa.

Militarism, Environmental Justice and Sustainability

BIOGRAPHY

Ellen-Rae Cachola is a member of Women for Genuine Security, Manilatown Heritage Foundation and the League of Young Voters. She has worked on web development, digital archiving and youth political organizing to educate others on the impacts of dominant discourses of development and natioanl security on people, namely women and youth, in the Asia-Pacific the U.S. Ellen-Rae currently has a Master of Arts in Cultural Anthropology from California Institute of Integral Studies, and Bachelor of Arts in Political Science from the University of Hawaii at Manoa.

IDEAS ON LINKAGES OF MILITARISM, ENVIRONMENTAL JUSTICE AND SUSTAINABILITY

In the San Francisco Bay Area, redevelopment planning and gentrification has pushed working class and working poor communities of color to the Southeast part of San Francisco (Bayview Hunter's Point, Excelsior, Visitacion Valley). These communities have also been sites of high rates of homicide and gang violence. However, in step with California state funding, San Francisco has increased its police force and surveillance equipment in order to deal with issues of community safety.

The defeat of Affordable Housing Proposition B ("set aside' fund that 21/2 centers from every $100 of assess property will b spent on developing affordable housing) in San Francisco's November 2008 election reveals how private developers will not be regulated in building high income housing. This has placed working class and working poor families on high economic stress because of the need to work an extra job to afford housing costs. The extra stress on families, produces conditions for less guardianship of youth in families and less time for to advocate for resources and inter-community support. Liquor shops at corners and underground drug and sex trafficking rings are examples of sources for economic survival. Joining the military becomes attractive for youth of color because it provides a way up and out of their social and economic conditions. The violence of their everyday desensitizes them from the violence they must commit in war. Policy makers are not making strong enough connections between the San Francisco' redevelopment is increasing cost of living for homeless, working class and working poor. This causes issues of urban poverty, economic segregation, community violence and out-migration of communities of color to cheaper suburban areas like Antioch and Pittsburgh/Bay Point to be individualized in public discourse as the fault/choice of communities to endure or fix the situations they are in.

I suggest that the demilitarization movement make clearer connections with the Green Jobs and community based environmental justice Movements. The Green Jobs movement, headed by leaders like Van Jones, provide ideas to solving the social, economic and ecological insecurity here at home. By supporting the development of jobs that restore environments and supports the community social fabric, the demilitarization movement would be intervening in the continuous flow of American youth to be soldiers abroad. However, the Green Jobs movement is not perfect.

The demilitarization movement must bring its critique of corporate resource hegemony, imperialism, and colonialism in supporting environmental justice efforts that advocate for communities' self-determination for their right to healthy lives and non-toxic environments. This means that the demilitarization movement is both aware and engaged of how bases abroad are connected to the militarizaiton of communities in our own backyards. What are the ways that we can be attentive to our participation in displacement of communities at home and abroad, which produces social insecurity and economic inequity? What are the ways that we can frame our advocacy and activist practice to multiply our resistance? How can we engage the Prison Industrial Complex, affordable housing, police brutality, domestic violence, inter-community violence (black on black/brown on brown/brown on black violence) movements as saying something how militarism is produced and perpetuated within national borders?

I see the Women for Genuine Security as weaving multiple issues in our practice. We are a U.S. based network, as well as connected to an Asia-Pacific-Carribbean network. We connect, engage and support other organizations who are working on issues of militarism: base expansion, cultural survival, ecological contamination, sex trafficking/sexual abuse, military recruitment, among others. We focus on building relationships with others in the

network of organizations. Its not about “knowing” the issue so that “we” (as in the U.S. based org) can fix it for them. Rather, its about listening to the people's experiences and stories, in order to understand ourselves and how our stories link to their stories.

I suggest then that we use this time in the conference to listen to each other's issues and stories. How do they connect to our stories? How can we understand issues as interconnected, and engage in building relationsips with other individuals/organizations to manifest an activist practice of interconnection, and design shared meaning to support our local and translocal practice. Therefore, issues of housing security, education, cultural, social justice work, environmental restoration, ending military investment funding at home and abroad, among other social justice efforts, will not seem overwhelming. Rather, it would be based on building human relations, so that we can identify the activities we can do locally, within our means, and collaborate with others who specialize in their work, which in turn, informs our practice and analysis. The idea is to build community so that we may move out of an isolating activist practice that thinks that we must do all we can, without looking around, to see the work that others are already doing.

Terri Kekoolani performing traditional Kanaka Maoli song and dance in the opening ceremony and vigil at the Pentagon, Security Without Empire: National Organizing Conference on Foreign Military Bases, February 27, 2009
Photo by Lindsey Kerr

Bases, Violence against Women, and Resistance

By Annie Fukushima

As conveyed by Cynthia Enloe, there is a need to look at women’s experiences on and around military bases, the wives, and the laundress. I would like to take her call to think deeply together and remember those who live on and in the fence lines where their normalized experiences include institutional rape and violence. Transnational organizing amongst women in the Asia-Pacific has opened up the possibility for other women who experience similar systems of violence in varying contexts, to speak to what is the common paradigm within which they live that sustains and supports violence against their bodies, and the creative ways they resist ongoing colonialisms. And while I was not a part of the birthing of this particular movement, through storytelling, practice, and supporting the continuation of passing on knowledges of resistance, in joining the network I have been challenged to think deeply about collective memories of traumas and violence of ongoing colonialisms through militarisms where communities are able to break silences that have been historically institutionalized in our history books, news media, education, and generally within our own bodies of memories.

In 1997, the International women’s network in Asia-Pacific formed specifically to address these concerns. The beginning of the international women’s network in Asia-Pacific was galvanized by a response: In Okinawa, the highly publicized gang rape of a twelve-year-old Okinawan girl in 1995 by three U.S. Marines, three U.S. servicemen, U.S. Navy Seaman Marcus Gill and U.S. Marines Rodrico Harp and Kendrick Ledet, all from Camp Hansen on Okinawa, rented a van and kidnapped a 12-year-old 6th-grade Japanese girl. While called an “incident” in news media the case galvanized political activism and brought wider attention to military-related violence against women illustrating that regardless if it was seen as an “incident“ it was quite clear to the international women‘s community, this particular incident was part of many moments of normalized violence. In an effort to build a broader coalition, the women from Okinawa, mainland Japan, South Korea, the Philippines, and the United States organized our first international meeting in Okinawa in 1997.

In 2007 I joined the network due to my work and interest on militarisms, prostitution, and human trafficking. As a Korean-Mexican American my history is deeply tied to militarisms, where a majority of my Korean family of my mother’s generation would migrate from Korea as a means to leave the poor divided Korea. Some would come as “military brides” due to the 1945 Brides Act, and then reunite with other family members through the 1965 Immigration Acts. And while there has been work to connect how the U.S. military would continue to use the “comfort women” stations set up by the Japanese, questions of silences surrounding trauma and working towards healing communities, is what my work centers around.

In my research I center praxis, the practice of theory. Questions that I have been challenged to think deeply about in the context of my work on human trafficking in the Asia-Pacific includes: How may we genuinely work towards non-violence and peace in our multiple locations? In our multiple locations based on our race/ethnicity, gender, and occupation/class how do we move strategically to building sustainable communities? How do we take what we imagine and turn it into a practice? In my participation of this international network, the question that still touches me deeply from the first day of organizing with U.S. local meetings that began in May of 2007 in which the women organizing were asked: “what does militarism mean to you?” What militarism means is one that cannot be confined to an English definition but always remembering that this is rearticulated and redefined through the collaborative process of sharing in our respective languages and translating as best as possible recollections, definitions of militarism, the impacts/costs of U.S. expansionism that date before 9/11, the coalitions that are being built, the articulations of decolonialisms as a transnational initiative that as a movement, centers women‘s experiences.

There are two main points that I would like to walk us through together: 1) How do race, class, gender, and nation in the multiple contexts of militarisms reinforce particular violence against raced, classed, gendered bodies? 2) How do we as a collective strategize in our multiple contexts to work to end violence against women that is deeply entrenched in militarisms?

In illuminating these two points, I would like to not simply say that this is all there is to say about violence against women in the context of militarisms, but to extend an invitation to all of us to think deeply on the multiple sites in which military violence against women is systemic, institutionalized, and normalized. And that working towards unpacking such complexities necessitates the need to understand such complexities in their multiple locations, both historically and in real embodied experiences.