

should address related and contingent security issues with instruments to be found in DFAIT's tool box of soft power resources, or with the means to be found in DND's toy chest of military technologies. Either way, the debate is implicitly about how to address with one hand the ills we produce with the other, and serves to disguise the fact that this is what is being done. In the latter context, both the soft and hard power advocates are equally skilled and similarly inclined in the art of prestidigitation (or conjury) for both dip into the tickle trunk of disguises to dress the discourse and practice of human security in the garb of humanitarianism.

“Militarized Masculinities and the Politics of Peacekeeping: The Canadian Case”

Sandra Whitworth (York University)

Through an analysis of the events surrounding the brutal murder of Shidane Arone at the hands of Canadian soldiers – peacekeepers – in Somalia in 1993, this paper asks to what extent the skills of war are at odds with those required for peace operations. While peacekeeping may have resolved what was a crisis of legitimation for post-Cold War militaries, it did so in a way that is not fully or properly, militaristic. Within traditional military culture, peacekeeping and peace operations are often ridiculed and demeaned; much as they have become increasingly important within the post-Cold War era, there is not the same prestige associated with a ‘blue beret fight’ for the (mostly) young men trained to do battle who we deploy on these missions. The resolution of the military’s legitimation crisis becomes to some extent a crisis of masculinity. The tensions which emerge, and their sometimes horrifying consequences, are made clear by examining the case of the Canadian peacekeeping mission to Somalia. Rarely are the events of Somalia associated with the problems of militarized masculinity and the use of soldiers – people trained to destroy other human beings by force – in peace operations. The events in Somalia, however, reveal not only some of the contradictions of one of Canada’s “core myths” about the nature of Canada as a peacekeeping nation, but underscore as well the pervasiveness, and effects of, militarized masculinity within issues of international security.

Ironically, it is often the non-military contributions which Canadian peacekeepers make for which they are best remembered. In Somalia, these included re-opening a local school and hospital. In other settings, it has included building parks for children, and serving as mediators in difficult situations. This means that we need to acknowledge that soldiers don’t always make the best peacekeepers – sometimes it is carpenters, mediators, and doctors who best perform that function, and who best contribute to a people’s meaningful sense of security. It means also that when we do send soldiers on peace operations, they need to be soldiers who have been trained and encouraged to understand that properly masculine behaviour need not be dependent on misogyny, racism, or violence. Keeping the peace positively demands it.

“Masculinities and Femininities in Sustainable Development Strategies: Gender and Canadian Foreign Policy”

Rebecca Tiessen (Dalhousie University)

In this paper, a gender analysis is used to reveal the masculinities and femininities in the sustainable development strategy (SDS) adopted by the Department of Foreign Affairs and International Trade (DFAIT). The paper argues that despite Canada’s national and international