

Alternatively, it is important to recognize that the institution of the military plays a central role in constructing what we understand to be characteristics of masculinity and femininity. As Enloe suggests, we must ask what new masculinities and femininities are being produced in the post-Cold War peacekeeping environment. Is UN peacekeeping reshaping what we understand to be "real men" in a way that disengages masculinity and femininity from militarism? What strategies can we employ to assist in breaking the nexus between the maintenance of gender, sexuality and other dominating hierarchies, and the military?

Addressing Underlying Causes

Finally and very briefly, the emphasis, of Boutros Boutros-Ghali on the necessity that peacekeeping strategies address the root causes of global conflict, also opens some more liberating possibilities. The realization of these possibilities depends in large part on the extent to which the local communities, which are supported by peacebuilding operations, are able to determine the form and content of their political and legal institutions. Local empowerment is essential to enable space for the assertion of non-militarized notions of citizenship, by which I mean citizenship which is not founded on dominating masculinities and violence.⁷⁵ Addressing the underlying causes of global insecurity also depends on the political commitment and will of the UN membership to address the gendered distribution of power globally, to change the inequitable distribution of wealth within the North and between the North and the South, and to demilitarize their discourse of peace and security.

Liberatory change also involves transforming ourselves so that we interrogate our own participation in global militarism, resist from the use of violence in every

59-60.

⁷⁵ Stephanie A Levin, "Women, Peace, and Violence: A New Perspective" (1992) 59 *Tennessee Law*