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the Congo, New York: Female Commission for refugees Women and children . N. Responding to sexual and gender violence in the Democratic Republic of the Congo. Geneva: World Health Organization . Final Notes 1.) A social concept, a universe of moral obligations includes all the people that a particular group believes that it should protect and help. # Even men were raped, but most of the rapists attack the females. * This thesis remains controversial, and the question of its validity is at the extent of this essay. What is important to note here is that CIDA has recognized that women can catalyze the growth of their communities. Page 3 à € The genocide was a collective act. What made it possible, what made possible that final political crime was the absence, the cancellation of seeing the other, to know, to feel, to be with each other. And when this is removed, then the politics can become genocida.à € à € à € James Orbinski on Rwanda in April 1994, a quarter of a million women of Tutsi were raped in Rwanda by the members of the Hutu militia. These women have been individually raped, raped, publicly raped in front of their families, raped with sharp objects such as sharp sticks, used as sexual slaves and sexually mutilated. This rape was strategic and used to exterminate the Tutsi people attacking their women, in the heart of society. This rape transcends the sexual satisfaction of the aggressor. This rape was a tool of genocide. The term rape refers to any act of sexual intercourse that is forced to an individual by force or constriction. Historically, rape took place both in peace and during the war; However, there was a recent change in war rape from an act to satisfy the troops to a strategic method of damaging and eliminating an ethnic group. The genocide of Rwandalt was the first case in which the term rape was legally recognized as a method of genocide. Mass rape clearly adheres to genocide which can be seen in the specific context of Rwanda as a perpetual and severe perpetuation of violence against women as a pervasive instrument of genocide. Sexual violence and rape have a long historical context both during wartime and peacetime, which is important to understand as a basis for rape as a form of genocide is being created. Susan Brownmiller, in her book Against Our Will, discusses the lack of psychological history associated with rape. Neither Freud of Krafft-Ebbing who studied sexual disorders discussed rape in their works. Similarly, socialist theorists such as Marx and Engels neglected to include rape in their studies of class exploitation. Brownmiller writes that feminists have been left with the task of examining rape in its historical context and understanding the exploitation of women's bodies by men. She imagines what it might have been like for the first prehistoric woman to be raped and suggests that rape is an unavoidable discovery by man. He writes, "The structural ability of man to rape the relative vulnerability of women is fundamental to the physiology of both our sexes as the act of sex itself". (13) It correlates rape and sexual domination as a way for prehistoric man to subdue women and assert their power. Man's discovery that his genitals could serve as a weapon to generate fear must be one of the most important discoveries of prehistoric times, along with the use of fire and the first axe of rough stone (14). Together with the concept of power, it is the psychology of male dominion that tends to subsidize perception. common that rape is simply about sex. àStudies show that rape is not an aggressive manifestation of sexuality, but rather a sexual manifestation of aggression. In the psyche of the culprit it does not serve a sexual purpose, but it is the expression of anger, violence and domination over a woman. At issue is its degradation, humiliation and submission (Seifert, 55). "Rape during war is an unnerving reality that stems from the unique psychological situations experienced by soldiers and victims during combat. The World Health Organization (WHO) discusses a change in gender roles during times of war in a recent report, which is important to this discussion; the report states that, "A polarization of gender roles occurs in the context of war... [when] An image of masculinity is sometimes formed that encourages aggressive and misogynist behavior. On the other hand, women can be idealized as bearers of cultural identity and their bodies perceived as "territories" to be conquered" (WHO 2009). In addition, a soldier and fighting for his country is seen as a rite of passage and affirms the masculinity of the soldier. Rape plays in this context as a competition for the masculinity in which soldiers are required to participate. Seifert writes: "In warAtrocità to the victim were taken as a competition for a greater masculinity (Seifert, 61). "Historically, rape was a common place during the war as a method of satisfying troops. Women were seen as a ruin of war, as a property that The men could conquer as liberators of that land. A 1998 UN report says that the rape was "accepted as an inevitable reality, even if unfortunate of armed conflictià €. The transition from traditional war rape The genocide rape is a recently established concept, identified for the first time legally during the ICTR Jean Paul Akayesu priess in 1998 following the Rwandan genocide. Akayesu was declared guilty for genocide and crimes against humanity, including the Mass rape orchestration as a form of genocide. This was an innovative process because it has placed the foundations to identify the genocide rape in a legal sense. There is a A Definition of the genocide and rape because the genocide is defined as a crime against a group of individuals based on their identity within the group, while rape is an act committed against an individual. A victim of rape could feel identified as an individual who was raped and feels in the right to return for this individual act. When women are raped as part of an ethnic group that is targeted, however, a new dimension emerges that may require the inclusion of rape in the definition of genocide. à € The area of accommodation, which includes both the individual and the group, can be created within the crime of genocide, then rape as genocide can operate both as a violation against the group and one Violation against the individual (De Vito, 364) à €. In cases of genocide rape such as Rwanda, so many women have been raped and abused that their voices as a group can talk more with a passion than a quarter of one million individual entries. They were raped due to the ethnic group to which they belonged. They were strategically targeted as a war method. Regardless of the definition complexity to reconcile the two terms, it is important to note the proliferation of media discussion and recognition by international genocide rape and concomitant sexual violence. In 1948, in the convention on the prevention and punishment of the crime of genocide, the UN provided a definition for genocide. We read: à € The Convention defines the genocide as any of a series of acts committed with the intention of destroying, in whole or in part, a national, ethnic, racial or religious groupà €. Later he added to this definition to include rape. United Nations Security Council Resolution 1820 provides a clear statement by the UN that sexual violence against women is It is a threat to peace and security and must not be tolerated internationally. It also notes that "drugs and other forms of sexual violence can constitute a war crime, a crime against humanity, or a constitutive act with respect to genocide" Another UN article entitled "Sexual Violence. A Tool of War" discusses rape as a direct instrument of genocide, and several persuasive quotations to illuminate this distinction. Dr. Denis Mukwege Mukongore, director of the Panzi Hospital in Bukavu, the Eastern DRC is quoted saying: "It is a tool of genocide aimed at destroying the targeted community by ensuring that their women cannot not bear more children". Go ahead Summarize the results of the UN Combatants routinely use mass rape, acts of sexual assault, sexual slavery, sex prostitution, forced prostitution and forced pregnancy as tools of torture, ethnic domination and ethnic cleansing. ÀDavid Scheffer in his article à - " Rape as Genocide argues that rape should be included in the definition of genocide. This may be opposed because of the complexity of the terms, but it is included. He writes: à "The balance is whether the heinous strategy of mass rape in modern warfare will be condemned and prosecuted for what it really is: genocide.À " A key quote in this article cites a victim who claims this rape As an attempt to erase his ethnic group, à " " They kill They want to complete us as a people and end our history. "Laura Smith-Spark in her article "How She Dodged a Weapon of War" sheds light on the findings of an international Amnesty report titled "Lives Blown Apart ... which focuses on the above-mentioned transition from war rape from a form of sexual gratification for troops to a genocidal strategy systematic killing. Gita Sahgal of Amnesty International is quoted as affirmative, à "Women are seen as reproducers and companions of the community. Therefore, if one group wants to control another it often makes it embarrass the women of the other community because they see it as a way to destroy the other community. Systematic tool of Genocide proves to be very effective. Raphael Lemkin coined the term genocide from the Greek group Genos Meaning Group and the Latin à " " Cide means to kill. It was unquestionable that the term genocide was used for what it represented and included the following acts as genocide. Its definition includes: killing members of the group; Causing serious physical or mental harm to members of the group; Deliberately inflicting on group living conditions calculated to bring about the physical destruction in whole or in part; Imposing measures to prevent births within the Group; Forcefully transfer children from the group to another group. (QTD. In Power) Rape clearly fits into each of Lemkin's requirements for genocide. Mass blows result in the death of many women either immediately or shortly after as a result of HIV/AIDS infection. It causes both mental and physical damage to survivors. Female genital mutilation and gang rapes make Unable to bear children who suffocate the next generation. Rape has the effect of diluting the ethnicity of the victim's children which serves to harm their community. Genocide rape has lasting implications for the community in which they occur. Rape Rape "A violent invasion within one's own body is the most serious attack imaginable on the intimacy and dignity of a human being: it is a sign of severe torture". In addition to this fundamental pain experienced, it is important to understand the cultural value of women and thus the motivation of their attackers during the rape genocidal slaughter. ÀIn many cultures a system of group meanings is denoted by the feminine gender, À on whose person, body and life the community is built". This also means that violence inflicted on women is directed against the physical and personal integrity of a group. This in turn is particularly significant for community building. Thus the rape of women in a community can be considered the symbolic rape of the body of that community (Seifert, 64). "Women play a central role in Rwandan society as mothers and wives. They represent the foundation of new life and regeneration. Attaching them deteriorates the seams of their company in many ways. Women who have been raped have been shunned by their communities and rejected by their husbands. Often they have been forced to leave their homes and possessions because they are considered corrupt and promiscuous. Children born of rape are often rejected by their mothers and society as belonging to a diluted ethnicity, which further degrades the social fabric of the next generation. "Many child victims of rape have been abandoned by their mothers or given up for adoption. Some mothers have called their children "little murderers" because they were conceived by the militias who had killed their relatives (Mukamana, 363). "It is estimated that about 5,000 children were born as a result of rape in Rwanda (Mukamana, 363). Rwandan women have also experienced a loss of identity because marriage and sex are considered a rite of passage between adolescence and femininity. The coming of age and the loss of virginity are celebrated with marriage. In this way, raped women lose their identity and cannot be considered women or girls who further damage their sense of belonging in their communities. A survivor writes: "With that rape I lost my girl identity. When a friend invites me to a party I can't go... I don't know if when I leave I should be with the girls or with the women. I am not a girl and I am not a woman (Mukamana, 381). "Rape survivors in Rwanda suffer from prolonged physical and psychological pain. They experience the psychological trauma of rape, as well as the physical trauma inflicted by gang rape and female genital mutilation inflicted by their attackers. Group rapes are committed systematically, often without emotion, and according to a Rape gangs are often distinct from a ritualized procedure, ie the order of rape is determined by the state of men within the group. It has also been shown that rapists tend to nick off their victim. Barely perceive it as a real person, and if they did not know their victim earlier, they are almost never able to describe it later (Seifert, 56). A document of the human rights clock identifies the shocking reality of mutilation, À € à - À "Rapes sometimes followed by sexual mutilation, including the mutilation of the vagina and pelvic area with machetes, knives, sticks, boiling water, and in A case, acid.à. À € "Many women tutsi may never be able to bear children again due to the damage done to their bodies, which is an ideal result for their attackers. The rapes and mutilation of the band are served as additional genocidic rape tools to guarantee the annihilation of the Tutsi ethnic group. HIV / AIDS is a problem already rampant in Africa, but due to mass rape, the virus has spread dramatically in Rwanda. According to an international relationship of Amnesty, "mass rape in 1994 has contributed significantly to the spread of the virus in Rwanda, in particular when it is believed that HIV transmission rates during sexual violence are high (marked for death)". "According to the United Nations, about 13.5% of the Rwandan adult population has HIV / AIDS. Avega, an organization that works with victims of genocida rape in Rwanda reported in 2001 which - À € À. ~ "85% of its 25,000 members were HIV positive € à. - | The high rate of HIV / AIDS among rape survivors is because during genocide is due to genocide, HIV was used as a weapon to destroy while inflicting pain and maximum suffering (Mukamana, 383). À "Treatment for the virus is expensive and difficult to reach. There is the shame associated with being infected by HIV / AIDS and many women are afraid to anticipate and receive treatment even if it is available. In addition to treatment for HIV / AIDS, survivors may require broad therapy and reconstructive surgery that cost more organizations such as human rights watch and Unifem are currently equipped for support. The rape is not a new crime. Women have long been rape victims during war and peace. Despite the prevalence of rape as crime, however, it was widely ignored by the world as a problem that is worth dealing with. Violence against women has not been properly documented historically although it is horrible, and even now is not treated with an adequate level of concern. Smith-spark writes, "even after conflicts have been solved, few countries seem willing to face what is often seen as a crime individual women rather than a war strategy. It seems that the world has struck the rape on the back burner as a problem that is too complex to face. The emergence of these tragic reality in which groups of people subdued women as representatives of other groups of people who use rape as a strategic method of annihilation, implors the world to change idea. Rape has A war crime forgotten. That is to say, until now this central cultural experience of women has been suffocated, canceled by cultural memory, otherwise placed on the inevitable margin in the form of biologism [SIC] or naturalization, in the last natural analysis and historically not very important. It must be reported at the center of the historical and political discourse (Seifert 69). The genocida rape has emerged as the product of a clear evolution of war rape by a tradition of satisfying exhausted troops, to a strategic method of war. The women of Rwanda who survive today are living tryngers to this strategic war tragley on their bodies. Irreversible damage has been made to their families and their communities that will influence the future of Rwanda. Regardless of these damages these women will have to take the task of rebuilding Rwanda, as most of the individuals left. À € à - "The future of Rwanda is largely in the hands of his women. With a population that is 70% feminine, will be women who will reconstruct the country. Many of these women have lived through unimaginable suffering For the hands of those who have done the genocide "Crushed screw). These women must become lighthouses of hope and instill the global understanding of the victim with a refusal to be defeated because the world needs to consider the genocide a problem that is worthwhile to intervene. The Rwandan genocide arose from misunderstandings and political speech. The tragedy and the brutality that followed could have been widely prevented if the world had been taken the trouble to note and be involved. The fate of these brave women must not go unnoticed. The awareness of this problem must be further raised and solutions for survivors must be implemented in order to help the survival of the next generation, in Rwanda and all over the world. Genocida boy, genital mutilation and other forms of violence against women during the war must be fighting from the world. They are unacceptable trutters that have hidden in the shadow of reality for too long. Brownmill Ler S. 1975 References. Against our will: Men, Women and Rape. New York: Simon and Schuster. 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