

TRAINER MANUAL

Mainstreaming Gender into Peacebuilding Trainings

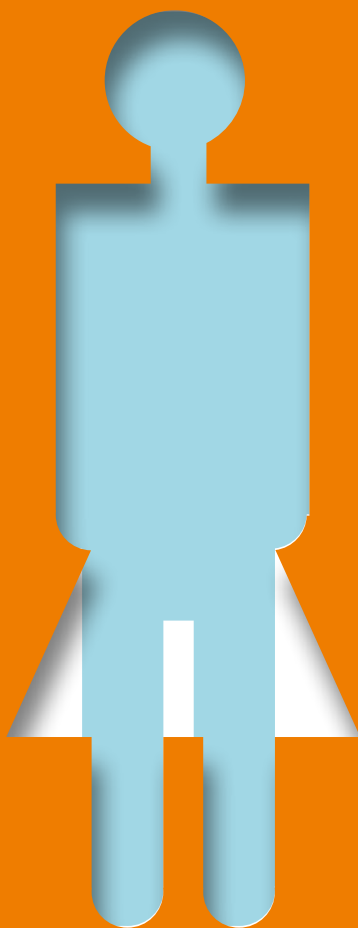


Table of Content

Gender in Trainings on Peacebuilding	4
Overview of the Manual	8

1: INTEGRATING A GENDER PERSPECTIVE

– Theoretical Aspects	10
1.1. What Does Gender Mean in the Context of Conflict and Peacebuilding?	10
1.2. Key Aspects to Highlight during Your Training	16

2: WHY AND HOW GENDER MATTERS

– Insights for Trainings	18
2.1. Policy-Related Reasons	18
2.2. Practice-Related Reasons, Questions for Reflection & Lessons Learned	20
2.2.1. Disarmament, Demobilization and Reintegration (DDR)	22
2.2.2. Human Rights and Rule of Law	28
2.2.3. Negotiation and Mediation	34
2.2.4. Election Observation	40

3: PREPARING YOUR TRAINING

3.1. Things to Consider	45
3.2. Exercises	50
3.3. Responses to Expressions of Resistance	54

4: ANNEX

Glossary	60
Essential Readings	61
Further Readings	62
Gender-Specific Policy Frameworks in Peacebuilding	65
Regional Frameworks	68
Useful Links and Websites	70
List of Abbreviations	71
About the Author & the Project	72

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Author:

Dr. Cordula Reimann, CORE

Co-Editors:

Brigitta von Messling (ZIF),
Gunhild Schwitalla-Ruf & Filip Weidenbach (GIZ)

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Gender in Peacebuilding Trainings

Gender mainstreaming has long been a goal within the field of peacebuilding. The aim is to recognize the influence of gender on different areas of expertise during the planning phase and to integrate a gender perspective right from the start of any initiative. In order to properly prepare experts for working in post-conflict environments, trainings must address the influence of gender and raise awareness of how it impacts the short- and long-term success of any peacebuilding activity. Nowadays, this is an international requirement and training institutions strive to make it the norm. However, this is easier said than done.

Trainers, who are not usually experts on gender, are often uncertain about the ways in which gender impacts upon their area of expertise and how they can effectively highlight the gender aspects in their training or presentation. Although many trainers are eager to mainstream gender and make participants aware of the importance of taking gender into consideration in their topic, they would like some guidance on how to “tease out” the gender perspective in a comprehensive way. Gaining this ability and knowledge would allow trainers to naturally touch upon gender throughout their module or presentation, demonstrating that it is a key component of their work, without placing a special focus on it.

If you are one of these trainers, this manual is for you.

This manual for trainers was created to assist gender mainstreaming efforts within the peacebuilding training community and is especially geared towards trainers who address personnel working in peace operations.

The manual encourages you to become aware of a gender perspective in your module, so that you can more easily mainstream gender within your training topic. It is not about turning your module into a module on gender but helping you to mainstream gender throughout so that it is naturally incorporated.

As trainers, we can encourage participants to think critically about the impact of their actions on the host society. Making participants aware of the influence of their work on the gender dynamics in the host country is an integral part of this process.

Have you ever asked yourself whether women and men play different roles in illegal armed forces?

Do you know what consequences may arise from conflict-related sexual violence against women and men?

Have you ever used gender-sensitive questionnaires and collected gender-disaggregated data to identify the different needs of female and male ex-combatants?

Have you ever noticed that the number of women at the negotiation table or in mediation teams is generally quite low?

What are the possible social or political barriers causing the lack of female participation?

Raising gender-relevant questions in training modules prepares the training audience for the very practical and operational challenges of peace operations on the ground. Addressing gender makes participants aware of the possible traps activities may fall into and how an intervention runs the risk of being ineffective or even counterproductive if the different needs and interests of women and men are not taken into account from the very beginning.

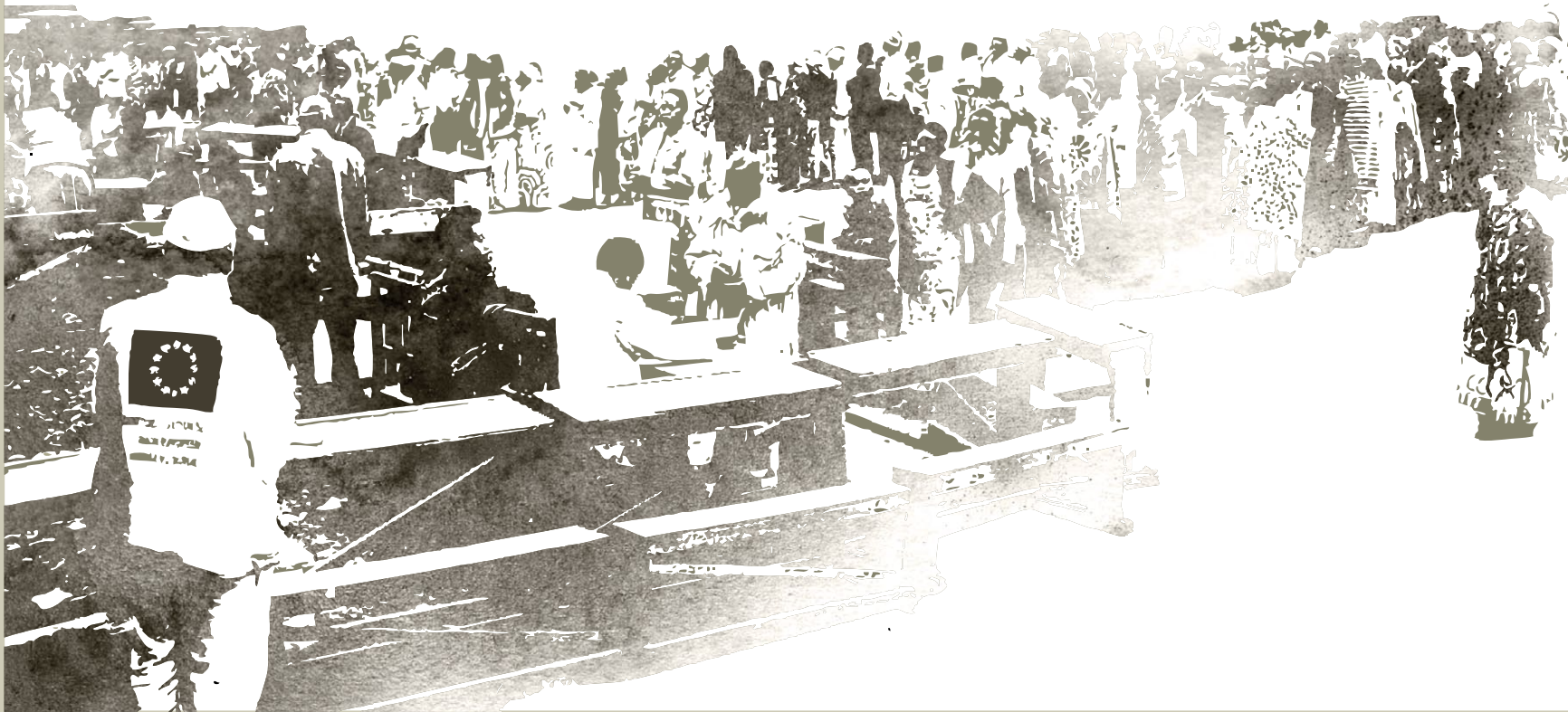
At their best, gender-specific training modules highlight the potential operational benefits and advantages of gender mainstreaming in peace missions and how it can increase the positive impact that peacebuilding activities have. Finally, trainings can give participants practical suggestions on how to better take gender into consideration by illustrating, for example, how female mission members often have better access to the civilian population, particularly women, and can therefore gain a more comprehensive understanding of the conditions on the ground.

Keeping this in mind, this manual provides you with practical tools for mainstreaming gender into training modules in your area of expertise. The manual focuses on four key areas of peace operations and peacebuilding:

- **Demobilization, Disarmament, and Reintegration (DDR)**
- **Human Rights and Rule of Law**
- **Negotiation and Mediation**
- **Election Observation**

These four areas of expertise were selected due to their far-reaching application in various training topics. However, many of the questions raised and the information provided in the following sections will also be useful for trainers of other related topics, or for people organizing or hosting a training.

On the next page, you will find an overview of each section.



Overview of the Manual

Section 1

The first section of the manual discusses the theoretical aspects of the concept of gender.

In this section, we provide an overview of how gender influences the post-conflict environment and thus affects your area of expertise. Additionally, we present one specific analytical framework that will help you to identify the gender perspective in your training topic: *the gender triangle*.

Section 2

The second section examines the importance of gender within the four selected areas of peace operations – DDR; human rights and the rule of law; negotiation and mediation; and election observation. In this section you will find reasons related to policy and practice, key questions that help you reflect on gender in each area of expertise, and a number of lessons learned/good practices in each area.

Section 3

In the third section you will find suggestions to help you conduct your training in a gender-sensitive way. There is a list of things to consider so that you can ensure women and men are equally able to participate in your training. There are also some general training tips and activities that you can integrate into your training when you wish to place a

greater focus on gender in your module. These exercises give participants the opportunity to explore gender together and to build on the knowledge they already have. Finally, we have compiled a collection of common arguments that are used to devalue the importance of gender. We provide you with sample responses so you are well-equipped with appropriate replies to these objections.

Section 4

In the annex to the manual you will find background information on gender in peacebuilding. There is a glossary of terms and a list of essential readings that provide additional information on gender in your specific area of expertise, gender in training, and gender in general. We have also included a section on the gender-specific policy frameworks that are currently available and a brief description of their focus. Finally, there is a list of useful links and websites that discuss gender in the post-conflict environment in greater detail.

You can use this manual as an ongoing resource to help you reflect on the many ways gender influences the post-conflict environment where you and your participants work.

The reason for mainstreaming gender within trainings is to make experts working in peace operations aware that interventions may have different impacts on women and men, and on their power relations. By applying a gendered approach when planning and implementing their work, experts increase the effectiveness of their engagement and can make the beneficiaries of their work aware of the existing gender dynamics. The ultimate goal is to contribute towards the creation of a gender-sensitive society.

1.

INTEGRATING A GENDER PERSPECTIVE: Theoretical Aspects

1.1. What Does Gender Mean in the Context of Conflict and Peacebuilding?

The Gender Triangle:

When used as an analytical category, gender defines the socially constructed roles and relations between and among women and men, and boys and girls in a society; this may be before, during, or after a conflict, or within a non-conflict environment. Gender relations and gender roles can change over time, especially when a society is exposed to shocks such as violent conflict.

The Gender Triangle is an analytical tool that can help you reflect on the gender perspective in your training module or area of expertise. It can help you adopt a “gender lens”, meaning that by analyzing your topic through a gender prism, dynamics or links become visible. You can go through this reflection exercise on your own as a way of preparing your module, or you can use it with participants during a training. You will be surprised by the variety of answers you will receive and the gender debates that will be triggered by it.

Gender can be divided into three dimensions:

1. **Individual gender identity:** The social roles and needs of individual women/girls and men/boys during violent conflict and in the post-conflict phase. (How does a person define his or her role as a man/boy or as a woman/girl in a specific society?)
2. **Gender symbolism:** The stereotypes of “masculinity” and “femininity” and socially constructed ideas of “women/girls” and “men/boys.” (What is considered to be a typical male characteristic or a specific female behavior? What symbols exist in a society to reinforce these stereotypes?)
3. **Gender structure:** The organization and the institutionalization of gender relationships with regard to warring and peacemaking in the public and private sphere. (How does gender influence political, social, and economic behavior within a society?)

You can now take your specific area of expertise or a given conflict and begin to analyze it along these three dimensions. Below are some exemplary responses that you might find helpful.



Individual gender identity:

Looking at the individual gender identity in violent conflicts, the roles and experiences of women, girls, men, and boys tend to differ. While both women and men might be involved in fighting, men still represent the majority of fighters. Women usually take over previously male-dominated roles as heads of households, on top of looking after family members and caring for the injured. Boys are more likely to be exploited as child soldiers, whereas girls are usually the ones who are sexually abused by the military and armed groups.

Therefore, depending on the individual, the role that he or she plays within society can change throughout his or her lifetime due to internal or external circumstances during and after armed conflict. It is important to note that not all women and not all men in a society have the same experiences or share the same gender identity. Both groups are heterogenous and generalisations must be avoided.

Gender symbolism:

Masculinity is often closely associated with confident decision making, having physical and rational power, and being prone to violence. Femininity, on the other hand, is stereotypically defined by the opposite characteristics such as being a victim, being a peacemaker, and being emotionally, physically, and intellectually inferior to men.

In many societies, a man's honor is directly linked to his ability to protect his family, reinforcing the attitude that "being a man means being a fighter who successfully defends the nation." This is often used to justify sending men to fight wars or humiliating them by raping them or their wife or children. On the other hand, women's organizations often describe themselves as "mothers" or "women for peace" and appeal to a stereotypical understanding of "peaceful, nurturing motherhood." In Afghanistan and Sri Lanka, for example, women who are politically active are considered "impure" and risk stigmatization and character assassination (e.g. through public humiliation).¹

1 Reimann, Cordula (2004), *Unterstützung von Friedensallianzen: Wer unterstützt wen und wie? Vorüberlegungen aus gender-sensitiver Perspektive*. In: Loccumer Protokolle "Geschlechterverhältnisse in der Überwindung von Gewaltkonflikten" (27/2003).

Symbolism often plays a crucial role when considering gender in society. For example, men are often victims of sexual violence or are forced to witness these acts being committed against their families. Thus, men in the society are shown to be unable to fulfil the fundamental role associated with masculinity, which is to defend and protect their family. Men who are sexually violated are often told by the perpetrators that they have taken on characteristics considered female, such as weakness, victimhood, and inferiority, and that are no longer men but women.² This attitude towards women gives an insight into the existing power relations between men and women in that particular society.

Gender structure:

The gender structure dimension highlights the social, political, and economic structures that define the role of women/girls and men/boys in a society. For example, since men often hold official leadership positions, they are in control of decision making and have their voices heard during war and peace processes. Thus, the dominance of men in Track I³ mediation processes is also a result of the underrepresentation of women in political institutions at the local, national, or regional level. One of the effects of this is that almost all peace agreements have been written in a gender-neutral language, which does not take into consideration the fact that men and women have different needs and priorities. Usually the experiences, needs, and interests of men are taken as the 'norm' and the point of reference.

While both women and men are involved in peacebuilding efforts, women are mainly involved in Track II and III⁴ processes, which reflects

2 Sivakumaran, Sandesh (2007), *Sexual Violence Against Men in Armed Conflict*. In: *The European Journal of International Law*, Vol. 18, no.2, Firenze.

3 1) Track I is carried out at the top level and involves political and military leaders. The focus of the mediation or discussion is usually on ceasefire agreements, peace talks, or other treaties.
2) Track II includes unofficial dialogue and problem-solving activities and involves different civil society actors with access to Track I officials.
Track III focuses on the grassroots level and involves various activities ranging from joint meetings to advocacy for marginalized groups.
See glossary.usip.org/resource/tracks-diplomacy

4 Ibid.

the fact that their sphere of influence is greater in civil society or grassroots organisations. On the other hand, male victims of sexual violence in the Democratic Republic of Congo or Uganda have long been invisible, since discussing sexual violence against men is considered a taboo and denouncing it risks the victims being labeled homosexuals, which carries legal consequences.

This three-fold understanding of gender may best be understood and illustrated in the form of a triangle. The gender triangle shows that the three gender dimensions (individual gender identity, gender symbolism, and gender structure) are closely interconnected categories.

To understand the full influence of gender, all three dimensions have to be applied to a certain context/expertise. Focussing on a single dimension, such as the structural obstacles to women's engagement in politics, without taking into consideration the gender stereotypes that prevent women from participating in the public sphere, or the individual roles of men and women, limits the analysis and seriously hampers programming; this in turn prevents activities from yielding the desired results, or even causes harm.

A change in any of the three dimensions leads to a shift in the entire gender triangle. For example, a change in the gender structure causing more women to enter official peace negotiations, can gradually alter the stereotypical understanding of gender symbolism and affect the socially expected behavior of a man or a woman in a given society. However, it is important to note that a positive change in one aspect does not automatically lead to a positive change in another. It is therefore important to ALWAYS take all three angles into consideration.

The three dimensions are interdependent within any particular cultural setting, however, their manifestation takes on different forms in different cultures. This needs to be taken into consideration when working in a peace operation and efforts need to be made to regularly update the gender analysis.

You can find a description of an exercise using the Gender Triangle in Section 3.

GENDER TRIANGLE

INDIVIDUAL GENDER IDENTITY

How do I define myself as a woman or a man in a given conflict or peace-building process? What are the needs, interests, capabilities, and potential of men and women?

GENDER STRUCTURE

How are war- and peacemaking organized and institutionalized in the public and private spheres? Who has access to power and resources?



GENDER SYMBOLISM

How are masculinity and femininity defined during and after conflicts? How are the roles, needs, capabilities, and potential of women and men socially and culturally defined?



1.2. Key Aspects to Highlight During Your Training

During your training you have the opportunity to integrate gender in different ways. Sometimes it is useful to directly point out the gender dimension of a certain context. At other times it might be better to include gender-related questions in debriefing or feedback sessions, so that participants are naturally and consistently made aware of the gender dimension and its impact.

Here are some general points regarding gender that you should highlight during your training to ensure that participants reflect on gender:

- ✓ The roles of women/girls and men/boys in conflict and peacebuilding, and how their unique needs can be addressed.
- ✓ The different ways in which women and men are affected by conflict and peacebuilding activities.
- ✓ The underlying power asymmetries and stereotypes that prevent women and men from participating equally.



2.

WHY AND HOW GENDER MATTERS: Insights for Trainings

We have divided this section into two parts.

In the first part, we briefly look at policy-related reasons for integrating gender aspects into training modules. For further reading, the annex contains a list of relevant policies that have so far been passed at the international level, which may provide additional guidance.

The second part includes practical examples of the ways in which gender matters in the four selected areas of expertise:

- **DDR**
- **Human Rights and Rule of Law**
- **Negotiation and Mediation**
- **Election Observation.**

This section helps you gain important insights from lessons learned and good practice. We have included a list of questions that help tease out the gender aspects of the topic you are presenting. During your training you can use these questions to help trigger discussions and reflections. You can also refer to the examples mentioned in this manual to demonstrate the relevance of gender in your area of expertise.

2.1. Policy-Related Reasons

There exists a wide range of national, regional, and international policy agreements and conventions that are crucial points of reference for highlighting the gender perspective in peacebuilding. These include the Additional Protocols to the Geneva Conventions, the UNSCR 1325 on 'Women, Peace and Security' and the subsequent resolutions adopted by the Security Council (UNSCR 1820, 1888, 1889, 1960, 2101, 2122, 2242) and their respective National Action Plans (NAP) (see annex).

Peace operations led by international or regional organizations operate within gender-relevant frameworks, albeit to varying degrees, and lay the groundwork for the specific scope and aims of gender mainstreaming. The international and regionally relevant frameworks that have implications for the four areas of expertise are mentioned and explained in the annex.

"This anniversary is an opportunity to reaffirm the core message of the landmark text: Sustainable peace is possible only with women's full participation, their perspectives, their leadership, their daily, equal presence wherever we seek to make and keep the peace."

Ban Ki-moon, UN Secretary-General,
2010 Global Open Days for Women, Peace and Security

19

It is important to encourage participants to become familiar with the frameworks – international, regional, and national – that exist in the countries where they will work. These frameworks can give them the legal basis to promote gender equality and anti-discrimination. NAPs often provide valuable information on the national initiatives and can give insights into the challenges for gender equality that exist in the host country.

2.2. Practice-Related Reasons, Questions for Reflection, and Lessons Learned

In this section we look at why gender matters in conflict, peacebuilding, and peace operations, taking into account three main reasons:

- A gender perspective highlights the different roles, needs, capabilities, and potential of women/girls and men/boys during and after conflict. It offers a **more accurate and comprehensive basis for analysis and intervention**. Failure to integrate a gender perspective results in a distorted and simplified picture of the complex processes of 'building peace', and increases the likelihood of ineffective or even harmful programs being implemented.
- Including the views and needs of women, who represent 50% of the population, increases the fulfillment of the needs and interests of the wider population. Peacebuilding processes and peace operations, therefore, become **more inclusive and can be more effective**. Without integrating a gender perspective, peacebuilding processes lack substance, only take into consideration a limited perspective of the conflict, and their sustainability may be jeopardized.
- A gender perspective stresses that the participation of both women and men in peacebuilding is **fundamental for a sustainable reconstruction/reform process**. A gender perspective calls for equal access to the institutions, processes, and structures of peacebuilding.
- The equal participation of women and men in peacebuilding contributes to the **fulfillment of fundamental human rights conventions such as the Convention** on the Elimination of All Forms of Discrimination against Women (CEDAW) and Security Council Resolutions such as Resolution 1325 on Women, Peace and Security. It also enables the entire population to engage in peacebuilding and contribute to long-term change.

This section highlights the gender perspective in four key areas of peace operations and peacebuilding:

- **Disarmament, Demobilization, and Reintegration (DDR) (2.2.1.)**
- **Human Rights and Rule of Law (2.2.2.)**
- **Negotiation and Mediation (2.2.3.)**
- **Election Observation (2.2.4.)**

Additionally, this section provides lessons learned and good practices from the field, and poses questions for reflection, which you can use as analytical guides when designing your training session.

"We initially thought 'gender issues' were only about the behavior of troops ... not realizing the operational interest, the added value to the effectiveness of the mission of integrating gender perspectives."

General (ret) Jean-Philippe Ganascia, former Force Commander of EUFOR/Chad, EU seminar 'Strengthening ESDP missions and operations through training on UNSCR 1325 and 1820,' Brussels, 9 July 2009.

2.2.1. Disarmament, Demobilization, and Reintegration (DDR)

“The objective of the DDR process is to contribute to security and stability in post-conflict environments so that recovery and development can begin. The DDR of ex-combatants is a complex process with political, military, security, humanitarian and socio-economic dimensions. It aims to deal with the post-conflict security problems that arise when ex-combatants are left without livelihoods or support networks, other than their former comrades, during the vital transition period from conflict to peace and development. Through a process of removing weapons from the hands of combatants, taking the combatants out of military structures and helping them to integrate socially and economically into society, DDR seeks to support ex-combatants so that they can become active participants in the peace process” (UN Integrated DDR Standards 1.10). Successful implementation of DDR processes has been a huge challenge all over the world. Integrating a gender perspective into the initial analysis and planning phases of DDR processes would, however, increase the probability that programs are able to cater to the entire population and are more effective.



i Examples of Why and How Gender Matters in DDR

- Worldwide, women, men, girls, and boys all participate in fighting in conflict zones. However, both the experiences and needs, but also the responsibilities and potential of women/girls have been systematically overlooked in the planning and implementation of DDR.
- Women and men can have different roles in combat and non-combat functions. Although they are not always combatants, women often support armed groups as ammunition carriers, “bush wives”, cooks, nurses, or sex workers. They thus have different needs that should be met by DDR programs.
- While the role of men in war is recognized in post-conflict situations, women are often neglected: they are frequently classified only as “vulnerable groups associated with armed movements” or “Women Associated with Fighting Forces” (WAFF). Reintegration programs frequently ignore the needs of women and exclude them from participating because they are not thought to meet the requirements of the program. This leaves women unable to access initiatives that would help them rebuild their lives.
- Men usually own more small arms and light weapons (SALW) than women. However, women can be instrumental in helping SALW collection initiatives because they often know where they are stored or hidden. Additionally, the impact of the proliferation of SALW is different for men and women. After the war in the Balkans, for example, more men than women committed suicide with firearms.⁵

5 Women’s Portal of International Action Network on Small Arms (IANSA), www.iansa.org

- The different expectations that society places on men and women also affect their reintegration needs. In societies that are predominantly male, men are expected to be fighters, breadwinners, or armed protectors – all roles that are culturally or socially unacceptable for women. If men cannot conform to these roles after the end of the war, often because they have sustained injuries, been subjected to trauma, or have suffered economic devastation, they feel worthless. This frequently causes them to resort to violence or drug abuse, which can have a direct effect on the safety of women. If women are forced to take on the role of head of the household and protector, it is often difficult for them to reintegrate into their traditional communities and they in turn become outsiders.
- The security of all persons in demobilisation camps needs to be ensured. For instance, reports of sexual abuse carried out by UN personnel in the Central African Republic against the host population highlight this problem.⁶ It is essential for all organisations to encourage reporting of these crimes and to ensure implementation of rigorous guidelines, clear codes of conduct, and direct consequences for any criminal behaviour. Mechanisms need to be set up to ensure victims are able to safely report sexual abuse without fear of retribution.
- On the issue of security, women often prioritize security and safety concerns at home and in their communities over national security concerns. This is an important aspect when designing return and reintegration programs.⁷

6 UN News Centre: www.un.org/apps/news/story.asp?NewsID=52540#.VlxmXZoSmPB accessed Nov. 2015.

7 UNMIL (2010).



Questions for Reflection

- What roles do women/girls play within the combat and non-combat functions of the military or armed groups? What are their numbers and percentages by grade and category?
- Are mechanisms in place to ensure women/girls and men/boys are equally involved in DDR planning?
- Are there special requirements for reaching out to female (ex-)combatants?
- How are the psychosocial needs of female and male combatants addressed?
- What are the specific training needs for the reintegration of female and male ex-combatants?
- Are there indications that women/girls and men/boys in military and armed groups have suffered sexual or gender-based violence? If so, are there programmes in place to deal with the aftermath?
- What are the needs of women/girls as compared to those of men/boys with regard to health, psychological, psychosocial, and economic concerns?
- Are there plans to integrate female ex-combatants into the armed forces, police, or other security institutions? What is the general attitude of society towards women taking on these roles?
- How can we empower male and female role models for peace?
- What are male patterns of violence? How could these endanger the success of DDR programs?
- What has been the experience of women/girls and men/boys with uniformed personnel?



Lessons Learned and Good Practice

- During peace negotiations it is important to use inclusive language and a wider definition of the term “combatant,” so as to include not only active combatants but also supporting units such as sex slaves, cooks, spies, messengers, and fighter’s “bush wives”. This ensures that those in the wider category of combatants are included in initiatives that come out of the peace process.
- In Liberia, NGOs, which include local women and women’s networks like the Women in Peacbuilding Network (WIPNET), were involved in campaigns to raise awareness of the DDR process and its eligibility criteria. The NGOs worked together with the UN and held DDR information-sharing events throughout the country. A major focus was on reaching out to women and raising awareness of the services and programs which they were eligible for.⁸
- Both women and men should be engaged in the planning and implementation of programs, and their potential should be taken into account. (see also Paragraph 13 of UNSCR 1325).
- Raise awareness through local women’s and civil society networks so as to inform people about the aims of DDR and to address common social stigma and gender stereotypes about combatants.
- Ensure an effective, clear communication strategy about the rationale, target groups, and logistics of DDR.⁹
- To better reach women and girls, it is important to provide information over the radio, in market places, and through women’s and religious organizations. Youths may be reached more effectively using new media like twitter.

8 Source UNMIL (2010), pp. 13-14.

9 Ibid.

- In Liberia, specialized resources were provided at all stages of the DDR process, starting from separate facilities for women and men in cantonment camps to tailor-made programs for health, counselling, and rehabilitation.

ILLUSTRATIVE EXAMPLE

HIV/AIDS rates are very high among members of the armed forces in sub-Saharan Africa. DDR programs that relocate ex-combatants or build camps in remote areas can thus contribute to the spread of sexually transmitted diseases into previously unaffected areas. Nowadays, medical check-ups, distributing condoms, providing special health care for HIV-positive ex-combatants and conducting awareness campaigns are obligatory for all DDR programs and there are different approaches towards male and female ex-combatants depending on their needs.



2.2.2. Human Rights and Rule of Law

Enforcing the rule of law and strengthening the respect for human rights is essential if post-conflict societies are to attain lasting stability. Programs promoting the rule of law and human rights in the local justice system, the police force, and the prison system represent some of the core tasks of multidimensional peace operations. Typical measures include training judges, prosecutors, police, and correctional staff, advising local officials on legal reform and the drafting of laws, and supporting the reform of justice institutions. Sometimes topics like transitional justice are also part of larger rule of law programs.



Examples of Why and How Gender Matters in Human Rights and Rule of Law

- Women and men are exposed to different forms of human rights violations: while both women and men are exposed to violence, men are the prime targets of gun violence, and women are mostly affected by gender-based violence, displacement, and social discrimination.¹⁰
- Local customs, practices, and laws may discriminate against women/girls and men/boys. Traditional practices that accommodate male-headed households and ignore women's rights to land and housing and their specific needs as breadwinners, are still predominant in many post-conflict countries.
- The responsible institutions such as the police and the judiciary may have little, if any, knowledge of the scale and impact of gender-based violence against women/girls and men/boys.
- For security reasons, women often have restricted mobility and therefore only have limited access to justice institutions.
- Traditional justice mechanisms frequently reinforce traditional gender roles which limit women's equality and are not in line with international human rights standards.

"Sexual violence was our big weapon ... we did it as a way of provoking the Congolese government. Sexual violence has led to the government wanting to negotiate with us."

Commander Taylor, CNDP (National Congress for the Defence of the People) in 2009 Documentary "Weapon of War: Confessions of Rape in Congo."



Questions for Reflection

- How do human rights violations vary with respect to women/girls and men/boys?
- What measures are being taken in-country to address human rights violations against women and men?
- What is the status of the relevant international human rights standards (including CEDAW)?
- What measures are taken to ensure a gender-balanced representation in relevant institutions like the judiciary, police, and security forces?
- What laws and practices (if any) discriminate against women/girls/men/boys?
- What are the current laws and practices regarding gender-based violence?
- How do they affect women/girls/men/boys differently?
- What are the roles of women and men in traditional justice mechanisms?
- What obstacles (if any) limit the participation of women and men at various levels within the judicial sector?
- How do transitional justice mechanisms address gender issues?
- Do women and men have equal access to the law?



Lessons Learned and Good Practice

- Realize that traditional justice systems reflect long-accepted cultural norms and standards. The effort to modify customary practices cannot be imposed from the outside. Reform processes should be led by local actors and may take a long time to be achieved. In many countries, women's organizations are leading efforts in this regard and should be consulted as early as possible.

- Rebuilding the trust of women in justice institutions requires training the justice sector personnel on the effects of gender-based violence, and the tools at their disposal, such as special protection, for dealing with it. Officials need to know how to handle this specific violence in a respectful, professional manner.
- Recognize that reforming the law is not an end in itself. Activities, such as training, monitoring, or public information campaigns, need to accompany all reform processes to ensure they are implemented.
- Pay particular attention to crimes targeting women/girls (e.g. domestic violence) and to the position of women/girls in civil matters, including family law, inheritance, and property cases. These are areas where women/girls are often discriminated.
- Increasing the number of women who work in Rule of Law institutions (judiciary, correctional and police) facilitates access for women to those structures.

ILLUSTRATIVE EXAMPLE

In Afghanistan, the Afghan Women's NGO Women and Children Legal Research Foundation worked with the tribal elders in traditional areas to change the cultural practice of *bad* (exchange of women as way of conflict resolution). The research of the NGO highlighted that the long-term effects of *bad* are counter-productive: *Bad* creates more family problems and conflicts, encourages abuse of the exchanged women and causes an increase in domestic violence. Since the elders' respect and esteem are measured by their abilities to solve conflicts, they have a vested interest in sustainable solutions and were therefore open to changing this practice.¹¹

11 Schmeidl, Susanne (2009), "The 'Undoing of Gender Inequalities' in Traditional Societies - The Example of Post-Conflict Afghanistan." In: Christine Eissler and Ruth Seifert (eds.), Gender Dynamics and Post-Conflict Reconstruction, Berlin: Peter Lang Verlag. pp. 71-92.

ILLUSTRATIVE EXAMPLE

The German Civil Peace Service, cooperated with various local partner organizations in Guatemala to offer psychosocial support to female survivors of gender-based violence. At the same time, it initiated dialogue processes with men focusing on masculinity and machismo in the context of pre-existing gender roles, stereotypes, and gender-based violence. These two processes empowered both men and women to work on the causes and effects of gender-based violence.¹²

ILLUSTRATIVE EXAMPLE

The Legal Systems Monitoring Section of the OSCE Mission in Kosovo placed a high priority on monitoring cases of human trafficking, and sexual and family violence that had entered the justice system. By clearly documenting inappropriate and humiliating treatment by the justice personnel towards victims of the above-mentioned crimes, the OSCE was able to point out that increased attention needed to be given to this issue. As a result, awareness campaigns were initiated, increased capacity-building activities were offered for personnel within the justice system, new legislation protecting victims was drafted, and a victim advocacy program was developed. Monitoring is a crucial step in illustrating problems for authorities and can be used to justify and support reform efforts.

ILLUSTRATIVE EXAMPLE

India sent the first ever all-female formed police battalion to the UN Mission in Liberia (UNMIL) in 2007. This encouraged Liberian women to approach the police with their issues of concern and also to envision themselves as police-women in their own country. The presence of the battalion consequently led to an increase in the number of women who applied for the Liberian National Police.¹³

"Of course, we understand that there are differences that are of historic and cultural importance in many places around the world. And many of those we respect, and we try to be very sensitive to the legitimate concerns that people have about protecting what they value in their own societies. But there are certain actions that are beyond any cultural norm. Beating women is not cultural, it's criminal, and it needs to be addressed and treated as such."

Hillary Rodham Clinton, former U.S. Secretary of State

33



12 Factsheet Gender im ZFD: Gleichstellung der Geschlechter und Stärkung der Rolle der Frau. Guatemala. Gender im ZFD. pp. 4-5.

13 See: <http://www.unmultimedia.org/tv/unifeed/d/12412.html>

2.2.3. Negotiation and Mediation

In international conflicts with multiple actors, negotiation and mediation are often used as conflict resolution tools for finding sustainable and implementable solutions. However, gender is rarely considered when choosing participants to be part of the negotiation teams and when identifying issues to negotiate. Lasting peace is only possible when the needs and concerns of all members of a society are taken into account during a peace process. It is therefore imperative that participants in any negotiation and mediation training are made aware of the impact of gender on these conflict resolution processes.

Looking at 24 peace processes since 1992, UN Women stresses the following results:

- Only 2.5% of all signatories to peace agreements were women.
- Only 3.2% of the negotiators were women.
- Only 5.5% of witnesses or observers to peace negotiations were women.
- Only 7.6% of the negotiation team members were women.

Women did not participate at all in the peace negotiations in Indonesia, Nepal, Somalia, the Ivory Coast, the Philippines, or the Central African Republic.¹⁴

14 Source: UN Women (UNIFEM) (2010), *Women's Participation in Peace Negotiations: Connections between Presence and Influence*. p. 3.



i Examples of Why and How Gender Matters in Negotiation and Mediation

- Official negotiation processes remain male-dominated and male led. Mediators often find it difficult to reach local women, to identify qualified women, and to convince men that women should be at the negotiating table. This means that there is often a failure to consider women's needs, potential, capabilities, and concerns during negotiations or, rather than participating themselves, the women need someone to speak for them.
- The number of female mediators is still quite low. As female mediators are more likely to put women's concerns on the agenda, it is vital that the number of female mediators is increased.
- It is important to sensitize male and female mediators and mediation support teams to gender issues and women's rights, so that they can ensure that these are considered during the peace process.
- Although women are very active in peacebuilding activities at the grassroots level, they remain excluded from the official decision-making processes because they do not hold official positions.
- While women may not be officially and formally present, they sometimes manage to make their voices heard through separate forums or ad hoc conferences, for example in Liberia, Somalia, Sri Lanka, and Burundi. A striking characteristic of these peace forums organised by women is that they work across class, caste, and ethnic divides, often subverting the pre-existing social rules.¹⁵

15 Falch, Ashild (2010), *Women's Political Participation and Influence in Post Conflict Burundi and Nepal*, PRIO Paper. Sewell, Erika (2007), *Women Building Peace: The Liberian Women's Peace Movement*, in Critical Half, Vol. 5, Nr. 2. pp. 14-19. and www.insightonconflict.org/conflicts/somalia/peacebuilding-organisations/wawa/

- Since only clans were allowed to participate at the Somali Peace and Reconciliation Conference in Djibouti, women came together as the “Sixth Clan” movement and made their voices heard there.
- When women do participate in Track I negotiations, as they did in Bosnia and Herzegovina, El Salvador, and Sri Lanka, they do not necessarily raise gender-specific concerns. Women do not automatically represent women’s needs and they should not be expected to do so. It is important to build the capacity of both men and women to recognize gender issues and push for gender equality.
- There may be cultural norms which prevent women from equally participating in negotiations, such as the assumption that “good women look after their families and do not enter politics.”
- All conflict themes of a negotiation process have gender-specific dimensions. There are no “gender-free” issues.



Questions for Reflection

- Is the conflict analysis gender-sensitive, in other words, does it include sex-disaggregated data and information on the conflict causes, themes, and conflict parties?
- Are women and men equally involved in the peace negotiations? If yes, in what capacity are they able to participate?
- What barriers prevent women from meaningful participation and involvement in peacebuilding activities, particularly at the governmental level?
- In what ways are the local, regional, and national women’s organizations and networks included?
- How can the above organisations be integrated into the official peace negotiations?

- What prevailing religious and cultural norms and practices prevent women/girls and men/boys from participating in official decision making and peacebuilding?
- Why is the number of female mediators still so low?
- What are some effective strategies for increasing the number of female mediators?
- Is funding made available to support women’s participation? Examples of such funding may be the financing of capacity-building activities for women in mediation and negotiation, offering childcare or transportation, and providing physical protection if necessary?



Lessons Learned and Good Practice

- Set up a database of experts on gender, conflict, mediation, and negotiation who can be involved in mediation processes when necessary.
- Conduct a baseline study on the gender-specific dimensions of the conflict and the gender-specific activities implemented thus far, so you are able to monitor progress.
- Map women’s organizations and networks and engage them when planning and implementing your intervention.
- Support local women’s organizations or female activists who have strong support at the grassroots level and from the wider male and female population.¹⁶ Ensure specific resources, such as capacity-building in leadership, conflict analysis, negotiation, and communication skills, are made available to activists and women’s organizations.
- Support peace forums and peace negotiations where women can freely exchange their issues, concerns, and needs.
- International organizations and official delegates should use their leverage to link these separate women’s forums with the official Track I negotiations.

16 ICAN-MIT Center for International Studies (2010).

- Identify and support local women as negotiators and mediators who are agents for peace and have grassroots links.
- Support local actors in identifying the different interests of women and men, and in developing a common agenda that must be included in the negotiations.
- Mediators should be encouraged to put gender issues on the negotiation agenda if they are not raised by the representatives at the table. Guidelines should be established to help them implement this demand.
- A critical mass of 30–40% women participating in a peace process is needed to make a tangible difference.
- Female Track I negotiators tend to put gender-sensitive concerns on the negotiating table if they have strong links to local Track II and Track III women's organizations and networks.
- Luz Méndez of Guatemala, was the only woman in the formal delegation of one dominant rebel group. Méndez had strong backing by local indigenous women's groups and organizations and was able to raise gender-specific concerns.
- The Guatemalan Peace Agreement of 1996 is still hailed as being the most gender-sensitive agreement.¹⁷
- Gender-sensitivity and awareness should be included in all trainings for female and male mediators and all negotiating parties.

ILLUSTRATIVE EXAMPLE

In 2003, women in Liberia used their networks to organize mass demonstrations and demanded an end to killings by chanting the slogan 'We want peace. No more war.' They were able to use their collective power as women to force a meeting with the then President Charles Taylor and to extract a promise from him that he would attend peace talks in Accra.

A delegation of Liberian women went to Accra to put pressure on the warring factions during the peace talks and lobbied the UN and the USA for their support for the peace process. The women staged a sit-in outside the negotiation venue, blocking all the doors and preventing anyone from leaving the peace talks before an agreement was reached

ILLUSTRATIVE EXAMPLE

The UN Department of Political Affairs published a *Guidance for Mediators on Addressing Conflict-Related Sexual Violence in Ceasefire and Peace Agreements*. The guide focuses on key issues that should be taken into account and promoted by mediators when supporting the negotiation of peace accords and ceasefire acts. Conflict-related sexual violence is considered a risk to peace and security. Different forms of conflict-related sexual violence may undermine a peace process, thus highlighting the importance of addressing the issue during the mediation process.



¹⁷ CSS ETH Zürich and Swisspeace (2012). *Peace Mediation Essentials: Gender and Peace Mediation*.

2.2.4. Election Observation

Elections are one of the fundamental processes of a democratic political system. They have the potential to strengthen democratic institutions, but they can also have a destabilising effect when they are held within a fragile context. Observing the electoral process is an important support tool for the international community as it helps to ensure the process is fair and serves to legitimize the leadership. One crucial aspect of this is ensuring that both men and women enjoy equal opportunities to participate in the elections, as voters, members of a political party, or as candidates, and to minimize any obstacles towards this. A gender perspective should also be included in all reports produced by election observers.



Examples of Why and How Gender Matters in Election Observation

- Women's security needs may influence whether they are able to access voting stations.
- Women and men may be involved differently in the planning of elections.
- The existing legal framework may discriminate against women participating in politics. Some laws can have discriminatory aspects against women or men that are not immediately obvious, for example, only allowing people who own property to vote in a place where women cannot themselves own land.



Questions for Reflection

- Has the election management body adopted a clear policy on gender?
- Are women and men equally involved in the planning of elections?
- Do women and men have equal opportunities to register to vote, to cast their votes, and to run for office?
- Do women and men have equal access to information on the elections?
- Are there any accounts of gender-based violence before, during, or after the elections?
- Are there any capacity-building and awareness-raising programs focusing on the right of women to vote? If yes, how can you support them? If not, what are you able to develop and implement?
- Does the electoral system indirectly discriminate against women?



- Do provisions for voter education which specifically target women exist?
- Are special measures (such as quotas) in place to increase women's political participation, and are they implemented?
- Do not assume that all female candidates will promote gender equality.



Lessons Learned and Good Practice¹⁸

- Design and conduct voter registration and education campaigns for women.
- Create or support platforms for women to voice their issues and opinions.
- Ensure that the practical details of the electoral process (such as the location of polling stations) do not indirectly discriminate against women.
- Ensure that the media conveys a positive example of women as voters, political figures, and candidates.
- Assess the extent to which changes to customary and statutory law, or cultural practices that result in the stronger participation of women can be supported.
- Encourage members of observer missions to assess women's participation during the elections.
- Clarify with the election management body whether formal or informal quotas should be temporarily institutionalized.
- Quotas do not automatically mean that gender has been considered or that gender-specific issues are discussed. More analysis is needed to determine their impact and effectiveness.
- Election Observation teams should consist of men and women, and both men and women should be interviewed.

18 UN OSAGI (2004), *Enhancing Women's Participation in Electoral Processes in Post-Conflict Countries*, and OSCE/ODIHR (2004), *Handbook for Monitoring Women's Participation in Elections*.

ILLUSTRATIVE EXAMPLE

Quota systems, although controversial, can positively influence the gender parity in legislative bodies. In Rwanda, a constitutional quota reserving 24 out of 80 seats in the lower house and 30% in the upper house for women led to a significant number of women being elected to the National Assembly in 2003. Today, Rwanda is one of a few countries narrowing the gap between male and female representation in Parliament. Currently women hold 51 out of 80 seats in the lower house (63.8%), and 10 out of 26 seats in the upper house (38.5%). <http://www.ipu.org/wmn-e/classif.htm> By way of contrast, after the expiration of the quota system in Bangladesh, the percentage of elected women decreased from ten percent to two percent.¹⁹

ILLUSTRATIVE EXAMPLE

In Afghanistan, one organisation successfully supported women who ran for local elections. However, this also caused an increase in domestic violence as many of the husbands did not agree with their wives taking on these public roles. This example demonstrates the need for a gender-sensitive analysis prior to implementing any activity and for taking into consideration the needs and potential of both men and women. Without such analysis, the possibility of doing harm is great.

19 Brody, Alyson (2009), *Cutting Edge Pack on Gender and Governance*. BRIDGE, Institute for Development Studies, University of Sussex, Brighton, p. 35.



PREPARING YOUR TRAINING

This section provides you with a list of practical things to consider when mainstreaming gender into your training or training module. We have also included some exercises that you can do with the training participants if you want to place a greater focus on gender in your specific area of expertise. At the end of the section you will find some suggestions to help you better deal with (open) resistance to the raising of gender issues during a training.



3.1. Things to Consider

Below you will find a list of things to consider not only when integrating gender into the content of your module, but also when organizing the setting, style, and methodology of the training.

- ✓ Do your handouts and input refer to both women and men and to examples of their different experiences?
- ✓ Do you use gender-sensitive language, such as “he/she”? Or, depending on which language you teach in, do you use both the feminine and the masculine spelling of a profession?
- ✓ Does the time, location, and duration of your training allow both men and women to participate? For example, women often require child-care services if the training takes place during the day, or they may have to leave early to provide for the family. Staying overnight may be a problem for women in traditional societies. Sometimes having women share rooms can help with this.
- ✓ How far do your role-plays or simulations include roles for men and women? A useful training method could be to give a man a woman’s part in a role-play and vice versa. The different gender perspectives can be discussed in the debriefing. This method requires a good understanding of the training context and cultural appropriateness as well as a thorough debriefing.
- ✓ Do you include gender-specific questions in your debriefing and discussion sessions?

- ✓ Does your training use different teaching techniques so that both male and female voices can be heard (for example, small group work or same-sex groups)?
- ✓ If you have a co-trainer, are you a mixed gender training team?
- ✓ If there is co-facilitation, make sure that there is one female and one male facilitator. This helps to portray gender as not just being a women's issue and serves to present women's and men's perspectives from the beginning of a training course. The same message might be interpreted differently depending on who says it to whom.
- ✓ When conducting an in-mission training or a training in a local setting, make sure that in the training team one trainer comes from the local context or from the same ethnic group as the majority of the participants. This ensures local knowledge is integrated into the content and counters arguments that the training is a form of racism or colonialism in disguise.
- ✓ Do not assume that women and men form homogeneous groups and thus have the same interests and needs simply because of their sex.

- ✓ Think of creative ways to strengthen women's ability to articulate their ideas and experiences. Sometimes they need extra support in organizing and empowering themselves.
- ✓ Do not assume and expect that female mediators, representatives, police, or security personnel will necessarily or primarily raise gender-specific issues. Female actors may be even less gender sensitive than their male counterparts.
- ✓ One way of integrating gender into a course is by assigning one or a number of participants the role of "guardian of gender". This person then reflects upon the gender dimension of the topics discussed throughout the course.
- ✓ Consider inviting NGOs working on gender issues to give a presentation or ask local experts or persons who have participated in programs implemented by international organisations to discuss their impact on gender roles.
- ✓ Inviting female and male mediators or ex-combatants to share their experiences can provide an insightful platform for discussing the gender dimension in the training topic.

Gender affects all of us and cannot be discussed neutrally: it affects our social and personal relationships and may arouse strong feelings among women and men. During your training, be accepting of women and men who show (open) resistance to the term gender or to the necessity of including gender in their work.

Explain, but do not justify, why and how gender matters. Find out where the resistance comes from: Are there any deep personal, cultural, or political reasons? Integrate potential ‘troublemakers’ without paying more attention to them than to the other participants.

Does the term “gender” meet with open resistance in a given society? One option is substituting the word gender for other terms such as “the 1325 agenda,” “human security,” or “human needs” (and continue asking the same questions without referring to gender).

If you work with one particular organization and/or in a country-specific context, ask:

- ✓ Does a gender-sensitive code of conduct exist?
- ✓ What is the mandate of the mission/organisation?
- ✓ Where in the mission mandate is reference made to gender-relevant frameworks and policies?
- ✓ Are there any NAPs on UNSCR 1325 or other gender-relevant national frameworks?
- ✓ What are the country-specific rules and regulations on gender equality and gender-based violence?



3.2. Exercises to Reflect on the Gender Perspective in Your Training Module

Here you will find three exercises that can help you raise the gender dimension in your training module. Many more exist and you can find links to different organizations that have specialized in developing gender-sensitive training materials in the annex contained in Section 4.

EXERCISE 1: Gender in a Conflict Context

Aim: To be better understand a conflict context by integrating a gender perspective.

- Divide participants into small groups (ideally 3-4 participants). Draw the gender triangle on a flip chart.
- Apply the gender triangle to one particular conflict or country context and ask:
 - What are the different roles and needs of women and men in society? (*Individual gender*)
 - How are women and men affected differently by conflict and by peacebuilding activities?
 - What are the underlying power asymmetries that prevent women and men from participating equally? (*Gender structure*)
 - What are the stereotypes and social norms of “good men” and “good women”? How do they prevent women and men from participating equally? (*Gender symbolism*)

➔ Material: Flip charts and markers.

➔ Time: 60 minutes (15 minutes of group work, 5 minutes reporting back (5 groups), and 20 minutes of plenary discussion).

EXERCISE 2: Gender in Your Area of Expertise

Aim: Learning and understanding the gender perspective in specific areas of expertise, for example, negotiation and mediation (or DDR, human rights and the rule of law, and election observation)

- Divide participants into small groups (ideally 3-4 participants).
- Draw the gender triangle on a flip chart.
- Apply the gender triangle to the context of negotiation and mediation (or DDR, human rights and the rule of law, and election observation) and ask:

- What are the different roles, needs, and issues of women and men in the negotiation/mediation process?
- How are women and men affected differently by the conflict and the mediation/negotiation efforts?
- What are the underlying power asymmetries that prevent women and men from participating equally?
- What are the stereotypes and social norms of “good men” and “good women” that prevent women and men from participating equally?

➔ Material: Flip charts, markers.

➔ Time: 60 minutes (15 minutes of group work, 5 minutes reporting back (5 groups), and 20 minutes of plenary discussion).

EXERCISE 3: Power Walk

Aim: To raise awareness of social categories, such as gender and ethnicity, that exist in society and how they affect access to power and opportunities for individuals. (This exercise has been adapted from versions developed by the UN System Staff College and the GIZ).

- Give each participant a piece of paper with the description of a character from a typical conflict or post-conflict situation (e.g. female, displaced, and from an indigenous group, or male, a mediator, and from abroad). Be sure to include different social categories (education, occupation, age, religion, etc.)
- Ask participants to keep their role to themselves.
- Ask participants to stand in one line (the line represents Article One from the UN Declaration on Human Rights: "All are born free and equal in dignity and rights.").
- Start to read out questions, such as "Do you have access to the persons at the negotiating table?" "Do you have enough resources to take care of your family and yourself?" "Can you influence politics at the local/national level?" You should have prepared at least 15 questions.
- After each question, participants have to decide, depending on the character on their paper, whether the questions can be answered with "yes," "no," or "not sure." Those who can answer "yes" take one step forward.
 - Those who answer "no" take one step backwards.
 - Those who cannot answer the question ("not sure") stay where they are.

- After you have read out all the questions, ask the participants to stay where they are for a moment.
- It is important at this point to indicate where the starting line was.
- Now it is time for you to debrief the exercise.
- Below are some examples of how to do that, but you can expand the activity by developing your own questions:
 - Ask the people at the front who they are, then ask the people at the back who they are.
 - Ask what factors led them to be in the front or in the back.
 - Ask those at the back how they felt when they saw the others moving forward.
 - Ask those in the back what they would need to move forward.
 - What role did gender play? How does being a women/ girl or man/boy affect your ability to move forward?
 - Discuss what the outcome of the Power Walk means for the context in which the participants work.

➔ Material: Paper with at least 15 questions and about 20 pieces of paper with different characters.

➔ Time: 40 – 60 minutes (calculate in the time needed to arrange the room).

3.3. Responses to Expressions of Resistance

There are many reasons why gender-specific issues are not addressed in trainings or operations, such as limited time and resources, ignorance, or open resistance. This section discusses some of the – often culturally loaded – arguments which are frequently used to question the relevance of gender. Depending on the socio-cultural context, these arguments dominate the debate and can be raised by participants or colleagues. Possible counter-arguments to easy assumptions about gender roles are given and can serve as a guide for dealing with this type of open resistance.

"Women are not made for high politics and peacebuilding – it is not in their nature. They should stay at home and look after their children and the household."

Social reality and human history show that women have been involved in politics as long as men have. In some cases, long-held stereotypes about women and a patriarchal division of labor in the private and public sphere have made women invisible and seemingly apolitical. Although women may look after children and the home, it does not mean that it is their nature. They may simply have this role because of the dominant gender-specific division of labor within their society or because it is their personal preference to do so. The IDHR and CEDAW emphatically remind us that women and men have the equal right to participate in public life and decision making.

"As a diplomat, I do not see why I should care about gender. Just because I am a woman, I will not fight for gender equality and peace at any cost!"

Women should not be expected to automatically be agents of change for gender issues or to fight for women's rights. Gender is not only a women's issue but an issue of concern for society as a whole, and for men and women alike. Therefore gender-sensitivity is not a question of personal preference but of professionalism and effectiveness. Integrating a gender perspective into the planning and implementation of your activities and including it in political debates and discussions is part of being a competent representative or leader.

"Gender is a Western concept of equality and human rights and just another form of colonialism."

In some cultures or societies the term "gender" does not exist or is met with resistance. While the word comes from Western policy and academic debates, local women and men use it and/or translate it into their culture-specific setting. Women and gay rights activists in many countries stress that the definition of the term gender often resonates powerfully with their lived experiences as women and men in their society. Therefore, although the specific term might be new, the concept it describes is relevant and a reality in all societies.

"Gender-based violence is an integral part of our culture. That is how it is and we cannot change it."

"You say gender is not only about women, but why do we then focus only on women?"

Culture is not monolithic or static but is subject to constant change and transformation. This change can be triggered by events like a conflict, which have a huge effect on the socio-economic structures and consequently also on the gender roles and relations. However, in the post-conflict setting, male ex-combatants frequently resort to domestic violence to reclaim their masculinity, power, and social status. This action is one of the symptoms of the trauma caused by the conflict and the limited availability of coping mechanisms in post-conflict societies. It does not constitute an integral part of a culture. Furthermore, all cultures and religions have a long history of acknowledging dignity and humanity and of upholding the promise of equality and justice.

The conflation or confusion of women and gender remains a major challenge for organizations and for gender mainstreaming. The main aim of gender mainstreaming is to achieve gender equality and to change asymmetric gender relations. Where gender inequality exists, both women and men should be empowered and supported and focus should be given to identifying and redressing these power imbalances. Gender equality means that men and women, regardless of religion, culture, sexual orientation, age, or other factors, have the same access to rights, opportunities, and power and can equally participate in decision making at the private and public levels.

On a more self-critical note, often when speaking of gender many peacebuilding organizations refer exclusively to the empowerment and rights of women due to a rather superficial and simplistic understanding of gender. Even UN Security Council resolutions usually refer solely to women when referring to gender. Clarifying and illustrating that gender is about both men and women will remain an important task for meaningful work on gender in peacebuilding.

"We are already mainstreaming HIV/AIDS prevention, environmental protection, and now gender. It is just the latest trend, which means more organizational work and less time for substance. We are already overloaded and have to prioritize."

Gender awareness is not a question of political correctness. It is a question of accurate analysis, professionalism, and developing more sustainable and effective programs. At first, more effort and time will be needed to gender mainstream a process, program, or institution. Yet after the initial changes, experience shows that gender mainstreaming quickly becomes a professional/organizational routine. Furthermore, when not integrated from the beginning, people often become aware of the importance of gender later on in the process when they realize that the lack of a gender perspective results in less effectiveness; they then have to integrate gender in an ad hoc manner. This is usually much more costly and resource-intensive than it would have been if gender had been integrated from the start.

"I'm not against gender, it is just that we have so many issues to work on. Gender is not the most pressing issue at this time. Maybe later, when the economy is better and our institutions are working, we can work on gender equality. Let's prioritize."

Gender is not an add-on but is an integral part of all projects and initiatives. By integrating a gender perspective into the analysis and planning of your projects, you will have a better understanding of the host society and of the impact your activities can have on both men and women. This additional information and wider perspective will raise the effectiveness of your programs, regardless of whether they are political, social, or economic.



Glossary

This glossary offers definitions of key terms which are often confused or used interchangeably. These brief definitions offer clarification of the concepts and they can be discussed or used during trainings to clear up any misunderstandings.

- **Gender awareness:** An understanding that there are socially determined differences between women and men based on learned behavior, which affect their ability to access and control resources. This awareness needs to be applied through gender analysis in projects, programs, and policies.²⁰
- **Gender-based violence (GBV):** GBV is violence that is directed against a person on the basis of gender. GBV and violence against women are often used interchangeably as most GBV is inflicted by men on women and girls. Although it is difficult to distinguish between different types of violence as they are not mutually exclusive, gender-based violence includes:
 - domestic violence, sexual harassment, rape, sexual violence during conflict, and harmful customary or traditional practices such as female genital mutilation, forced marriages, and honour crimes;
 - trafficking in women, forced prostitution and violations of human rights in armed conflict (in particular murder, systematic rape, sexual slavery, and forced pregnancy);
 - forced sterilisation, forced abortion, coercive use of contraceptives, female infanticide, and prenatal sex selection.²¹
- **Gender-blind:** All projects, organizations, staff, and activities that do not recognize or that deny the gender dimensions and implications of their work.

20 UNDP – United Nations Development Program <http://www.undp.org>.

21 Source: European Institute for Gender Equality, <http://eige.europa.eu/content/activities/gender-based-violence>.

- **Gender equality:** The equal treatment of women and men in laws and policies, and equal access to opportunities and resources within families, communities, and society on the whole.
- **Gender equity:** Taking into account the differences among women, among men, and among women and men, and accommodating them in order to prevent the continuation of the inequitable status quo. This often requires women-specific (or men-specific) programs. Equity emphasizes fairness in the process and in the distribution of benefits and responsibilities.
- **Gender mainstreaming:** A strategy to systematically integrate gender into the planning, design, implementation, and assessment of a project, program, or activity. It is a cross-cutting approach that ensures that women and men participate equally in decision making. The aim of gender mainstreaming is gender equality.
- **Gender-neutral:** All projects, organizations, and activities which assume that the roles and needs of women and men are the same and the effects on women and men are the same. Gender-neutral projects generally take the needs and perspectives of men as the norm.
- **Gender-sensitive:** A project, organization, or activity that is designed, implemented, or assessed by taking into account the different roles, needs, and interests of women and men.

Essential Readings

The essential readings are considered highly useful for running trainings on gender in peacebuilding and peace operations.

- United Nations (2004), *Gender Resource Package for Peacekeeping Operations*.
- DCAF (2008), *Gender & Security Sector Reform Toolkit*.
- GIZ (2013), *Promoting Women's Participation in Peace Negotiations and Peace Processes: Prepared by the programme Promoting Gender Equality and Women's Rights*.

Further Readings

The further readings provide the trainer with additional background information on gender-sensitive approaches to peacebuilding and peace operations.

- Ahern, Tuohy (2011), *An Analysis of Women's Participation In Peace Negotiations: 1992-2010*, SIT Graduate Institute.
- Anderlini, Sanam Naraghi, "The Untapped Source. Women in Peace Negotiations," *ACCORD Conflict Trends*, Issue 3, pp. 18-22.
- Anderlini, Sanam Naraghi (2007), *Women Building Peace. What They Do. Why It Matters*, London and Boulder: Lynne Rienner Publications.
- BMZ (2009), *Violence against women in conflicts – How can development policy help?*, High Level Conference, 5 March 2009, Berlin.
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Gender-specific Policy Frameworks in Peacebuilding

Trainers should refer to relevant policy frameworks in their training exercises and examples. The following is a list of the most important international and regional frameworks with a brief explanation of their relevance to peacebuilding and peace operations. The international frameworks which are essential for the four areas of expertise are mentioned first. The more region-relevant frameworks then follow.

■ The Geneva Convention

on the Protection of Civilian Persons in Time of War, commonly referred to as the Fourth Geneva Convention (1949) and the Additional Protocols (1977). Both stress the need for the special protection of women in warfare, including protection against rape and forced prostitution.

■ Rome Statute of the International Criminal Court

The Rome Statute is the first such document to declare rape and other forms of gender-based violence to be war crimes: if these acts are knowingly committed as part of the systematic and widespread attack on civilians, they constitute “crimes against humanity.” Rape in war is highlighted and condemned as a serious breach of international humanitarian law.

■ Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) (December 1979)

Often considered as a “women’s charter of human rights,” CEDAW holds states responsible for adopting legislation and specific legal and political measures to fight discrimination against women and to protect women and their rights.

■ Windhoek Declaration and the Namibia Plan of Action on Mainstreaming a Gender Perspective in Multidimensional Peace Support Operations (S/2000/693) (May 2000)

Both the declaration and the plan call for gender mainstreaming and stronger participation of women in all phases of peace operations and peacebuilding, with a special emphasis on trainings and curricula for peace operations.

■ **UN Security Council Resolution (UNSCR) 1325**

'Women, Peace and Security' (October 2000)

UNSCR 1325 was the first UN Security Council Resolution to highlight the different roles and needs of women and men in conflict and post-conflict settings. UNSCR 1325 calls for the stronger participation of women, the prevention of gender-based violence, and the gender mainstreaming of all peace operations and peacebuilding activities and programs.

■ **UN General Assembly (2005),**

'A comprehensive strategy to eliminate future sexual exploitation and abuse in UN peacekeeping operations'

■ **UNSCR 1820 (2008), UNSCR 1888 (2009), and UNSCR 1960 (2010)**

UNSCRs 1820, 1888 and 1960 address gender-based or sexualized violence in violent conflict, and highlight the need for the protection of women and the prosecution of sexual violence.

UNSCR 1820 is the first UNSCR that explicitly links war-related sexual violence as a tactic of war with the maintenance of peace and security. It categorically prohibits the granting of amnesties for war crimes involving gender-based violence. This also means that the UN Security Council now has a clearer mandate to intervene, including by imposing sanctions and empowering field staff. UNSCR 1820 stresses the importance of equal participation in all processes related to ending sexual violence in conflict. It links the prevention of sexual violence with women's participation in peace processes and emphasizes the need for women's leadership.

UNSCRs 1888 and 1960 reinforce and specify UNSCR 1820.

UNSCR 1888 calls for more targeted measures and indicators, such as a database on gender-based violence, a UN Secretary Special Representative on Sexual Violence on Conflict, and Women Protection Advisers (WPAs) to UN operations.

UNSCR 1960 calls for fighting impunity and establishing monitoring and accounting systems on gender-based violence.

■ **UNSCR 1889 (2009)**

UNSCR 1889 calls for concrete steps to improve the implementation of UNSCR 1325 and to increase women's participation in post-conflict processes; these steps include indicators and proposals for monitoring mechanisms for UNSCR 1325.

■ **UNSCR 2106 (2013)**

UNSCR 2106 emphasizes the investigation and prosecution of wartime sexual violence and continues to stress the need for women's participation in any prevention and protection response to sexual violence. The resolution calls for all pre-deployment and in-mission training of peacekeepers to include training on sexual and gender-based violence..

■ **UNSCR 2122 (2013)**

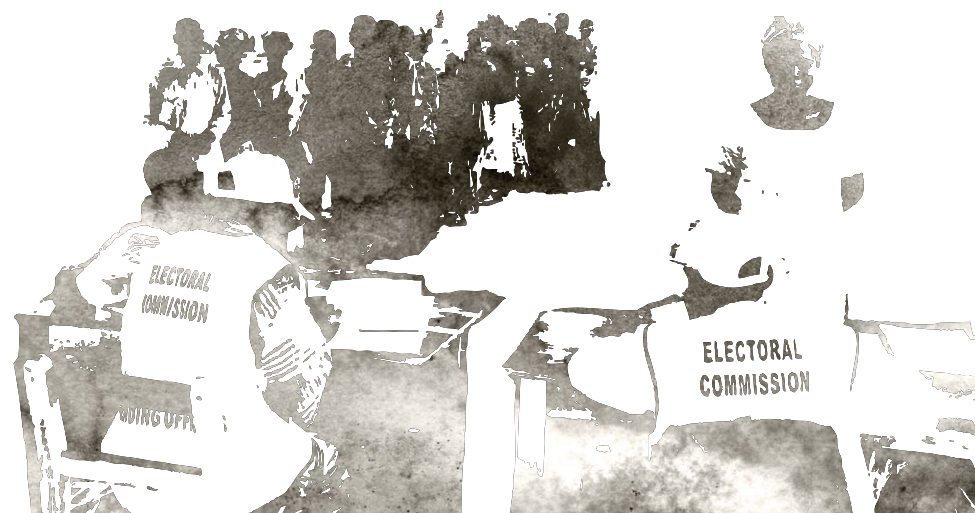
UNSCR 2122 develops more extensive measures to include women in peace processes, emphasizes the need for regular briefings and reports on Women, Peace, and Security issues, and calls for more systematic attention to be paid to the implementation of its commitments regarding these issues.

■ **UNSCR 2242 (2015)**

UNSCR 2242 was adopted unanimously and re-focusses on the goals set out by UNSCR 1325 and on how to overcome the obstacles in reaching them. It calls for an increase in women's participation in decision-making bodies and peace processes, and for the integration of a gender perspective in all aspects of the planning and implementing of programs, as well as in the internal UN structures.

As of November 2015, 52 national governments have adopted an NAP on UNSCR 1325.²²

22. The list of countries and governments which have developed an NAP can be found at <http://www.peacewomen.org./member-states>. The past and current challenges to all NAPs focus very much on the questions of implementation, monitoring, and evaluation mechanisms.



Regional Frameworks

European Union (EU)

- European Parliament (2000), Resolution on Participation of Women in Peaceful Conflict Resolution, (2000/2025(INI)).
- European Parliament (2006), Resolution on Women in armed conflicts and their role in post-conflict reconstruction, (2005/2215(INI)).
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Organization for Security and Co-operation in Europe (OSCE)

- OSCE (2004), OSCE Action Plan for the Promotion of Gender Equality, (MC.DEC/14/04).
- OSCE (2005), Decision No. 14/05 on Women in Conflict Prevention, Crisis Management and Post-conflict Rehabilitation.
- OSCE (2009), Decision on women's participation in political and public life (MC.DEC/07/09).
- OSCE (2010), Gender matters in the OSCE.
- OSCE (2011), Decision on promoting equal opportunity for women in the economic sphere (MC.DEC/10/11).
- OSCE (2014), Decision on preventing and combating violence against women (MC.DEC/07/14)

North Atlantic Treaty Organization (NATO)

- NATO (2014) Revised Action Plan for the implementation of the NATO/EAPC Policy on Women, Peace and Security
- NATO (2009), Bi-SC Directive 40-1, Integrating UNSCR 1325 and Gender Perspectives in the NATO Command Structure including Measures for Protection during Armed Conflict.

African Union (AU)

- AU (2004), Solemn Declaration of Gender Equality in Africa. The Solemn Declaration is an empowering instrument for promoting gender equality and women's empowerment. It has six key areas of engagement: Governance, peace and security, human rights, health, education, and economic empowerment.
- AU (2009), Gender Policy, Rev 2/Feb 10. This policy paper summarizes all existing AU documents and policies on gender and women's empowerment.

Economic Community of West African States (ECOWAS)

- The Dakar Declaration and the ECOWAS of Action for the Implementation of UNSCR 1325, (2010).

Useful Links and Websites

- PeaceWomen Project, www.peacewomen.org.
Hosted by the Women's International League for Peace and Freedom, this project monitors and works toward rapid and full implementation of UNSCR 1325. This excellent website offers rich and up-to-date information and is the ideal supplement to UN Women's "Portal on Women, Peace and Security."
- WomenWatch, www.un.org/womenwatch.
An inter-agency website that serves as a portal for information and resources on the promotion of gender equality within the UN system, including the United Nations Secretariat, regional commissions, funds, programs, and specialized agencies.



List of Abbreviations

AU	African Union
BMZ	Federal Ministry for Economic Cooperation and Development (Bundesministerium für wirtschaftliche Zusammenarbeit und Entwicklung)
CEDAW	Convention on the Elimination of All Forms of Discrimination against Women
DCAF	Geneva Centre for the Democratic Control of the Armed Forces
DDR	Disarmament, Demobilization and Reintegration
DFAIT	Foreign Affairs and International Trade Canada
DFID	Department for International Development
DRC	Democratic Republic of Congo
ECOWAS	Economic Community of West African States
EU	European Union
GIZ	Gesellschaft für Internationale Zusammenarbeit (German Agency for International Cooperation)
IANSA	International Action Network on Small Arms
IDHR	International Declaration of Human Rights
NAP	National Action Plan
NATO	North Atlantic Treaty Organization
NGO	Non-governmental Organization
OSCE	Organization for Security and Co-operation in Europe
SALW	Small Arms and Light Weapons
UN	United Nations
UNDP	United Nations Development Programme
UNIFEM	United Nations Development Fund for Women
UNMIL	United Nations Mission in Liberia
UNSCR	United Nations Security Council Resolution
WAFF	Women Associated with Fighting Force
WPA	Women Protection Adviser
WIPNET	Women in Peacebuilding Program
ZIF	Center for International Peace Operations (Zentrum für Internationale Friedenseinsätze)

The Author

Dr. Cordula Reimann has worked for nearly twenty years as a consultant, facilitator, trainer, researcher, and lecturer in peacebuilding and conflict, and peace studies. She has worked for different international and Swiss governmental agencies and non-governmental organizations like Crisis Management Initiative (CMI), amnesty international in London, the Institute for Multi-track Diplomacy (IMTD) in Washington, D.C., the GIZ (Gesellschaft für Internationale Zusammenarbeit), and the Berghof Research Center for Constructive Conflict Management in Berlin. For the last eight years she worked for the Centre for Peacebuilding (KOFF) in Bern at the Swiss peace foundation swisspeace, where she was head of analysis and impact of peacebuilding. In that capacity, she conducted and led various trainings and evaluations on gender and peacebuilding, conflict sensitivity, and the effectiveness and impact of peacebuilding programs.

Cordula has field experience mainly in South (East) Asia, sub-Saharan Africa, and in the Middle East. With a doctorate in „Peace Studies“ on gender, conflict, and peacebuilding from the University of Bradford, Cordula was senior lecturer at different European and Swiss universities and visiting professor at the University of Graz, Austria. Her main areas of expertise are conflict sensitivity, strategic conflict analysis, impact assessment, gender, conflict, and conflict transformation.

Cordula is a trained mediator and has widely published on gender, conflict and peacebuilding, and conflict transformation theory. In May 2011, Cordula set up her own consultancy, coaching, and training business called “core. consultancy & training in conflict transformation.” (www.corechange.ch)

The Project

This project developed out of a cooperation between the GIZ and ZIF, with the support of the Federal Ministry for Economic Cooperation and Development (BMZ) and the Federal Foreign Office Germany. It is part of an effort to strengthen gender awareness in the area of peacebuilding, especially among experts working in the fields of peacekeeping and development, through gender-mainstreamed trainings in specialized areas.

The Editors

ZIF | Center for International Peace Operations

ZIF was founded in 2002 by the German government and parliament to strengthen civilian capacities for international peace operations. Our core mandate is to recruit and train civilian personnel, and to provide analysis and advice on peacekeeping and peacebuilding issues. ZIF unites training, human resources, and analysis expertise under one roof, allowing for an integrated approach. We work closely with the German Federal Foreign Office and in particular, we are responsible for Germany's civilian contributions to the UN, EU, and OSCE missions. One of our core tasks is the training of civilian personnel for their deployment to peace operations and election observation missions. Through joint projects with international partners we work to expand international peacekeeping capacities and to contribute to the conceptual evolution of peace operations.

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Center for International Peace Operations (ZIF) gGmbH
Ludwigkirchplatz 3-4, 10719 Berlin, Germany

www.zif-berlin.org

Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH
Sector Programme Promoting Gender Equality and Women's Rights
Dag-Hammarskjöld-Weg 1-5, 65760 Eschborn, Germany

www.giz.de/gender

www.gender-in-german-development.net/

