TRAINER MANUAL
Mainstreaming Gender into Peacebuilding Trainings
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Gender in Trainings on Peacebuilding

Gender mainstreaming has long been a goal in the field of peacebuilding, and addressing the various gender aspects throughout trainings is an international requirement. However, this is often easier said than done. Trainers are often uncertain about how exactly gender impacts upon their area of expertise and how they can highlight the gender aspects effectively in their training. 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 support on how to ‘tease out’ the gender perspective in a comprehensive way. If you are one of these trainers, this manual is for you.

This trainer’s manual was created to assist gender mainstreaming efforts within the training community for peacebuilding and is especially geared towards trainers who address personnel working in peace operations. The manual encourages you to become aware of the gender perspective in your module, so that you can more easily mainstream gender throughout your training topic. It is not about turning your module into a module on gender, but helping you mainstream it throughout so that it is naturally incorporated.

As trainers, we can encourage participants to become aware of the impact of their actions on the gender dynamics in the host society.
Raising gender-relevant questions in training modules prepares the training audience for the very practical and operational challenges of peace operations on the ground: It shows, for example, 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. They can illustrate how female mission staff members often have better access to the civilian population, which can greatly increase the effectiveness and sustainability of mission activities in the host society.

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

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

These special areas were selected due to their far-reaching applications in various training contents. However, many of the questions raised and the information provided in the following sections will also be useful for trainers in other related topics. 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 theoretical aspects of the concept of gender. We provide an overview of how gender influences the post-conflict environment and thus affects your area of expertise. Furthermore, we also present one specific analytical framework that helps you determine the gender perspective in your training topic.

Section 2
The second section examines how gender matters in the four selected areas of peace operations – DDR, Human Rights and Rule of Law, Negotiation and Mediation, and Election Monitoring. Here you can find reasons related to policy and practice, key questions that help you reflect on gender in your topic, and lessons learned/best practices in each area.

Section 3
In the third section you will find tools to help you conduct your training in a gender-sensitive way. There is a list of things to consider to make sure women and men are equally able to participate in your training. There are also some general training tips, and we added activities that you can integrate in your training if you want to place a bigger focus on gender in your module. These exercises give participants the opportunity to explore gender together and build on the knowledge they already have. Finally, we have compiled a collection of arguments that are often 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 of the manual you will find various background information about gender. There is a glossary of terms and a listing of essential readings for 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 with 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 on-going resource and to help you reflect on the many ways gender influences the post-conflict environment where we and our participants work.

Mainstreaming gender into training is a means to an end: The overall objective is that experts in peace operations are aware that all interventions may have different impacts on women and men and on their power relations. Applying this increased awareness when planning and implementing peace operations, has the great potential of increasing their effectiveness and of building sustainable peace.
1.1. What Does Gender Mean in the Context of Conflict and Peacebuilding?

The Gender Triangle is an analytical tool for reflecting on the gender perspective in your training module. This tool helps you adopt a ‘gender lens’ – it can find new dynamics or links that become visible when analyzing your topic through a gender filter. You can go through this exercise on your own or you can try to use it with a group of participants. You will be surprised at the variety of answers you receive and at the gender debates that will develop in a given area or context.

Gender used as an analytical category defines the socially constructed roles and relations between and among women and men and boys and girls in conflict and peacebuilding processes. It includes three dimensions:

(1) Individual gender identity: The social roles and needs of individual women and men in violent conflict and in the post-conflict phase. (How does a person define his or her role as man or woman in a specific society?)

(2) Gender symbolism: The stereotypes of ‘masculinity’ and ‘femininity’ and socially constructed ideas of ‘women’ and ‘men.’ What is considered to be a typical male characteristic, or a specific female behavior?

(3) Gender structure: The organization and the institutionalization of gender relationships with regard to warmaking and peacemaking in the public and private sphere. How does gender influence political, social and economic behavior in a society?

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 are involved in fighting, men still represent the majority of fighters. Women usually take over previously male-dominated roles as heads of household, while at the same time looking after family members and caring for the injured. While boys and adolescents are more likely to be exploited as child soldiers, the number of girls sexually abused by the military and other armed forces is generally much higher. Therefore, depending on the individual, the role that he or she takes on in society can change over his or her lifetime due to internal and external circumstances during and after armed conflict.

Gender symbolism: Masculinity is often closely associated with physical and rational power, violence and domination in decision-making, while the stereotypical associations of femininity are defined with the opposite characteristics such as victimhood, peace, and emotional, physical and intellectual inferiority. In many societies, men’s honor is directly linked to their ability to protect their wives, children and families – very much along the lines of ‘to be a man is to be a fighter who successfully defends the nation.’ Women’s organizations self-identify as ‘mothers’ or ‘women for peace’ and appeal to a stereotypical understanding of ‘peaceful motherhood’. Symbolism thus often plays a crucial role when considering gender in society.
**Gender structure:** As men are often in control of decision-making, they also make most of the decisions about war and peace. The dominance of men in Track I processes goes hand in hand with the underrepresentation of women in official politics at local, regional and national policy levels. Nearly all peace agreements have been written in a gender-neutral language, not taking into consideration that men and women have different needs and priorities. Additionally, the experiences, needs and interests of men are taken as the ‘norm’ and point of reference. While both women and men are involved in peacebuilding efforts, women are mainly involved in Track II and III processes. Thus it is structures – political, social, and economic – that keep certain gender dynamics in place or that perpetuate gender roles in a society.

This three-fold understanding of gender may best be understood and illustrated with the gender triangle.

The gender triangle shows that the three gender dimensions (individual gender identity, gender symbolism and gender structure) are closely connected and interwoven categories.

To understand the full influence of gender, all three dimensions have to be applied to a certain context/area – a single dimension such as the gender division in warmaking and peacemaking has little, if any, theoretical and political meaning without taking into account stereotypes such as ‘violent masculinity’ and ‘apolitical femininity’ and the individual roles of women and men. In fact, women in many countries are prevented from entering politics by dominant gender stereotypes and socio-cultural norms. In Afghanistan and Sri Lanka, for example, women who are politically active are considered ‘impure’ and risk stigmatization and character assassination. On the other hand, male victims of sexual violence in countries such as the Democratic Republic of Congo (DRC) or Uganda have long been invisible, as discussing sexual violence against men is often taboo. Conflict-related sexual violence committed against men and boys or against their wives and daughters while the men are forced to watch is directly linked to the existing gender symbolism according to which it is the duty of men to defend and protect their families. The purpose of the sexual violence is to show them that they cannot fulfill this male-associated role. Thus different forms of conflict-related sexual violence are used to emasculate the victims. On being sexually abused, men are often told by the perpetrators that they are no longer men, but women, invoking characteristics such as weakness and inferiority more typically associated with women. This also underlines the existing power relations that exist in the society.

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1. Track I mediation refers to official governmental diplomacy or mediation. It is usually carried out by state institutions or representatives of the state, and communication is on the state-to-state level among decision-makers.

2. Track II interventions involve the wider society, including civil society and NGOs at the national level. Track III interventions refer to interventions at the local and community level.


A change in any of the three dimensions leads to a change of the entire gender triangle. For example, a change in the gender structure, as when more women enter male-dominated official peace negotiations, may slowly alter the stereotypical understanding of gender symbolism and socially expected behavior of a man or a woman in a given society.

At the same time, individual gender identity, gender symbolism and gender structure are interdependent within any particular cultural setting. The manifestation of each category takes different forms in different cultures. This needs to be taken into consideration when working in a peace operation.

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. At other times it might be better to include gender-related questions in all debriefings, so that participants are naturally and consistently made aware of the gender dimension and its impact.

Here are some general points regarding gender that should be mentioned during your training:

- The roles of women and men, and how their needs and roles in conflict and peacebuilding can be addressed.
- How women and men are (differently) affected by conflict and peacebuilding activities.
- The underlying power asymmetries and stereotypes that prevent women and men from participating equally.
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 the integration of gender aspects into training modules to make participants aware of the gender dynamic in their field of expertise. The annex contains a list of relevant policies that have been passed so far at the international level. You can use these as background information for your course or to obtain additional insights on each policy.

The second part includes concrete examples of how gender matters in the four selected areas: DDR, Human Rights and Rule of Law, Negotiation and Mediation, and Election Monitoring. This section helps you gain important insights from lessons learned and questions discussed, and these insights can subsequently be used in modules on the respective topics. If you are conducting a training course in one of these areas, you can highlight and refer to some of these examples.

2.1. Policy-Related Reasons

There exists a wide range of national, regional and international policy agreements and conventions which are crucial points of reference for highlighting the gender-perspective in peacebuilding – from the Additional Protocols to the Geneva Conventions to UNSCR 1325 on ‘Women, Peace and Security’ and the subsequent resolutions adopted by the Security Council (UNSCR 1820, 1888, 1889 and 1860) and their respective National Action Plans (see Annex). Peace operations led by regional and international organizations make reference to gender-relevant frameworks, albeit to varying degrees, and lay the groundwork for the specific scope and aims of gender mainstreaming. The international and more region-relevant frameworks which matter in the four above areas of expertise are mentioned and explained in the Annex.

It is in general important to encourage participants in training events to become familiar with the frameworks – international, regional, and national – that exist in the countries where they will work so that they will be able to promote gender equality and anti-discrimination.

‘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 take and keep the peace.’

Ban Ki-moon
UN Secretary-General
2.2. Practice-Related Reasons, Questions for Reflections & Lessons Learned

As mentioned in the introduction, this manual looks at four specific areas of expertise in the field of peacebuilding. 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 and needs of women and men 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 needs and interests of the wider population. By doing so, institutions and processes of peacebuilding and peace operations become more inclusive and effective. Without a gender perspective, peacebuilding processes lack substance and their sustainability may be jeopardized.

- A gender perspective stresses that women’s and men’s participation in peacebuilding is fundamental for a sustainable, lasting reconstruction process. A gender perspective calls for more equitable institutions, processes and structures of peacebuilding. The equal participation of women and men in peacebuilding contributes to the fulfillment of fundamental conventions with regard to human rights such as 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.

This section provides some examples within four key areas of peace operations that demonstrate how and why gender matters:

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

At the same time, this section offers reflection questions as analytical guidance for you when designing your training sessions and also provides lessons learned and best practices.
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 problem that arises 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).

Examples of Why and How Gender Matters in DDR

- Women, men, girls and boys all participate in fighting in conflict zones worldwide. However, the experiences and needs of women and 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: If not combatants, women often support armed groups as ammunition carriers, ‘bush wives,’ health and sex workers.
- While men’s share in the 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).
- More men than women own and use small arms and light weapons (SALW), and men and women have different attitudes towards weapons. In the Balkans, more men committed suicide with firearms after the war. On the other hand, women can play a key role in community SALW collection initiatives.  
- Dominant masculinities often assign to men the roles of fighter, the breadwinner or bearer of arms – roles which are culturally or socially unacceptable for women in many societies. If men cannot conform to dominant masculinity patterns or role models after the end of the war, they often resort to violence or drug abuse.
- Women have different needs with regard to security, health and hygiene. Thus the set-up of camps or the implementation of support programs has to be tailor-made.
- Women often prioritize security and safety concerns at home and in their communities over national security concerns.

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

- What roles do women and girls play in combat and in non-combat functions in the military and armed groups? What are their numbers and percentages by grade and category?
- Are mechanisms in place to involve women and girls equally in DDR planning? Are there special requirements for reaching out to female (ex-)combatants?
- How are the psycho-social 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 and men or girls and boys in the military and armed groups have suffered gender-based violence?
- What are the needs for women/girls as compared to men/boys with regard to health, psychological, psycho-social, and economic concerns?
- What are the plans for or general attitudes towards female ex-combatants joining peacetime armies and other security institutions and border police?
- How can male and female role models for peace be empowered?
- What are male patterns of violence? How could these endanger the success of DDR programs?

Lessons Learned and Best Practice

- Using and applying inclusive language in peace negotiations and wider definitions of ‘the combatant’ including not only active combatants, but also supporting units like sex slaves, cooks, spies, messengers, and bush wives of fighters.

- In Liberia, NGOs including local women and women’s networks like (WIPNET) were involved in awareness campaigns on the DDR process and its eligibility criteria: They joined forces with the UN in travelling the country and information-sharing on DDR.7
- Conducting needs assessment of female and male ex-combatants and including the different and similar needs of men and women (see also Paragraph 13 of UNSCR 1325).

ILLUSTRATIVE EXAMPLE

HIV/AIDS rates are very high among members of armed forces in sub-Saharan Africa. DDR programs can thus contribute to the spread of sexually transmitted diseases to previously unaffected areas through the re-location of ex-combatants or encampments. Nowadays, medical check-ups and awareness campaigns are obligatory for all DDR programs with different approaches towards male and female ex-combatants depending on their needs.

- Raising awareness and sensitization through decentralized, local women’s and civil society networks to inform about the aims of DDR and to address common social stigmas and gender stereotypes about combatants.8
- Ensuring an effective, clear communication strategy about the rationale, target groups and logistics of DDR: To reach women and girls better, it is important to provide information over the radio, in market places and through women’s and religious organizations. In Liberia, resources were provided at all stages of the DDR process, from separate facilities for women and men in cantonment camps to specialized programs for health, counseling and rehabilitation.

8. Ibid.
2.2.2. Human Rights and Rule of Law

Enforcing the Rule of Law is essential if post-conflict societies are to attain lasting stability. Programs promoting the Rule of Law – in the local justice system, the police force and the prison system – therefore belong among the core tasks of multidimensional peace operations. Typical measures include training judges, prosecutors, police and correctional staff, advising local politicians and jurists on constitutional matters, and setting up independent courts. Where a mission has an executive mandate, tasks such as law enforcement can also be undertaken by international personnel.

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 prime targets of gun violence and women are mostly affected by gender-specific violence, displacement and social discrimination.9

'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.'

- Local customs, practices and laws may discriminate against girls and women or boys and men. In many African countries, for example, 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.
- The responsible institutions such as the police and judiciary may have little, if any, knowledge of the scale and impact of gender-based violence against women, girls, boys and men.
- If courts are located only in cities, many women cannot travel to them due to security or other reasons and therefore only have limited access to (formal) justice.

Questions for Reflection

- How do human rights violations vary with respect to women, men, girls and boys?
- What measures are being taken in-country to address human rights violations against women and men? What is the status of relevant international human rights standards (including CEDAW)?
- What measures are taken to ensure a gender-balanced representation in the relevant institutions like the judiciary, police and security forces?
- What laws and practices (if any) discriminate against women and girls or men and boys?
- What are the current laws and practices regarding gender-based violence? Do they affect women, girls and men, boys differently and if so, how?
- What are the roles and the involvement 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?

ILLUSTRATIVE EXAMPLE

In Afghanistan, the Afghan Women’s NGO Women and Children Legal Research Foundation worked with the tribal elders in the more traditional areas to change the cultural practice of bad (exchange of women as way of conflict resolution). The research of the NGO highlighted that while bad compared with blood revenge is considered a clear improvement, the long-term effects are counter-productive: Bad creates more family problems and conflicts, abuse of the exchanged women and increase of domestic violence. While the elders’ respect and esteem are measured by their abilities to solve conflicts, they have a vested interest in sustainable and lasting solutions and outcomes. ¹⁰

Lessons Learned and Best Practice

- Realize that customary justice systems reflect long-accepted cultural norms and standards. The effort to modify customary practices cannot be imposed from the outside. Reform 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.

ILLUSTRATIVE EXAMPLE

The German Civil Peace Service of GIZ in Guatemala co-operated with various local partner organizations to offer psycho-social support for female survivors of gender-based violence and to initiate dialogues with men about masculinity and machismo in the context of pre-existing gender roles, stereotypes and gender-based violence.¹¹

Lessons Learned and Best Practice

- Ensuring women’s trust in the justice system by investing in justice personnel, and enhancing their knowledge of the magnitude of gender-based violence and special protections.


Recognize that reforming the law is not an end in itself. Consider how to support the implementation of gender dimensions in new and existing legislation, for example through training, advisory, monitoring and public information activities.

**ILLUSTRATIVE EXAMPLE**

The Legal Systems Monitoring Section of the OSCE Mission in Kosovo placed a high priority on monitoring sexual violence, trafficking and family violence cases in the justice system. By documenting inappropriate and humiliating treatment of victims of sexual violence and trafficking by the justice system, they were able to encourage greater awareness, the development of a victim advocacy program, new legislation and increased capacity-building with judicial actors. Monitoring is a crucial step in illustrating problems to authorities, and can be used to justify and support reform efforts.

Pay particular attention to crimes targeting women and girls (e.g. domestic violence) and to the treatment of women and girls in civil matters, including family law, inheritance and property cases, as these are areas where women and girls are often discriminated against.

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**

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 policewomen in their country, which led to a higher female application rate for the Liberian National Police (LNP). See: http://www.unmultimedia.org/tv/unifeed/d/12412.html

‘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, U.S. Secretary of State
2.2.3. Negotiation and Mediation

In international conflicts with multiple actors, Negotiation and Mediation are often used as conflict resolution tools to find sustainable and implementable solutions for these disputes. 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 all members of a society, regardless of their gender, are taken into account during a peace process. It is therefore imperative that participants in any training on Negotiation and Mediation are made aware of the impact of gender on these conflict resolution processes.

Looking at twenty-four peace processes since 1992, UN Women stresses the following results:

- Only 2.5% of signatories of peace agreements were women.
- Only 3.2% of negotiators were women.
- Only 5.5% of witnesses or observers to peace negotiations were women.
- Only 7.6% women were part of negotiation teams.

Women did not participate at all in the peace negotiations in Indonesia, Nepal, Somalia, Ivory Coast, the Philippines and Central African Republic. UN Women (UNIFEM) (2010), Women’s Participation in Peace Negotiations: Connections between Presence and Influence. p. 3.

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 find qualified women and to convince men that women should be at the negotiating table.
- The number of female mediators is still quite low. As they are more likely to put women’s concerns on the agenda, it is important to increase the number of female mediators.
- It is important to provide orientation and sensitization for male and female mediators with regard to gender and women’s rights.
- Although women are very active in non-violence, peacebuilding and human rights activities at the grassroots level, they remain excluded from the official decision-making process.
- While women may not be officially and formally present, they often 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 separate women’s peace efforts is that they work across class, caste and ethnic divides – often subverting the pre-existing rules. In Somalia, women came together as the ‘Six Clan’ movement to be able to participate at the Somali Peace and Reconciliation Conference in Djibouti.
- When women do participate in Track I negotiations, as they did in Dayton, El Salvador or Sri Lanka, they do not necessarily raise gender-specific concerns.
- There may be cultural norms and practices which prevent women from equally participating in negotiations, such as the assumption that ‘good women look after their children and families but do not go into politics.’
- All conflict themes of a negotiation process have gender-specific dimensions.
Increased gender-based violence is an important indicator for heightening tensions and may be a trigger or catalyst for wider political violence in the pre- and post-conflict phase.12

Questions for Reflection

- Is the conflict analysis gender-sensitive, i.e. does it include sex-disaggregated data and information on conflict causes, themes and parties?
- Are women and men equally involved in the peace negotiations? If yes, what capacities do they have to participate?
- What barriers prevent women from meaningful participation and involvement in peacebuilding activities, especially at the governmental level?
- How are the local, regional and national women’s organizations and networks included? How can they be integrated in the official peace negotiations?
- What prevailing religious and cultural norms and practices prevent women and girls or men and boys from participating in official decision-making and peacebuilding?
- Why is the number of female mediators still so low? What are effective strategies to increase the number of female mediators?
- Is a budget earmarked to support women’s participation and gender expertise in areas such as capacity-building, childcare, transportation and physical protection?

Lessons Learned and Best Practice

- Set up a pool or database of experts on gender, conflict, mediation and negotiation.
- Conduct a baseline study on the gender-specific dimensions of the conflict and the gender-specific activities so far been taken.
- Map women’s organizations and networks; their experiences, needs and interests from the very beginning of your intervention.
- Support local women’s organizations or individual female activists who have a strong backing at grassroots level and in the wider male and female population.13 Ensure specific resources for individual activists and women’s organizations, such as capacity-building in leadership, conflict analysis, negotiation and communication skills.
- Support peace forums and peace negotiations held by women. International organizations and official delegates should use their leverage to link these separate women’s forums with the official Track I negotiations.
- Identify and support local women as negotiators and mediators who are agents for peace and have grassroots links. Support local actors in finding a common agenda and the different interests of women and men that must be included in the negotiations.
- Mediators should be encouraged to put gender issues on the agenda of a negotiation if gender-sensitive women are not present at the table. Guidelines should be established to help them implement this demand.

ILLUSTRATIVE EXAMPLE

In Liberia, women used their networks to organize mass demonstrations in 2003 and demanded an end to the killings by chanting the slogan ‘We want peace. No more war.’ They were able to use their ‘women’s power’ to force a meeting with President Charles Taylor and extract a promise from him to attend peace talks in Accra. A delegation of Liberian women went to Accra to apply pressure on the warring factions during the peace talks and lobbied the UN and the USA for their support for the peace process. They staged a ‘sit-in’ outside the venue of the negotiations, blocking all the doors and preventing anyone from leaving the peace talks before a resolution was achieved.

ILLUSTRATIVE EXAMPLE

The UN Department of Political Affairs published a new guide for UN mediators on Addressing Conflict-Related Sexual Violence in Ceasefire and Peace Agreements. The guide focuses on key issues which 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, which is why it is important to make a commitment to addressing the issue during mediation and negotiation. For more information see: www.un.org/wcm/content/site/undpa/main/issues/sexual_violence

- 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 III women’s organizations and networks. Luz Mendez in Guatemala, the only women in the formal delegation of one dominant rebel group, 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 the most gender-sensitive such agreement.
- Offering gender-sensitive training for female and male mediators and all negotiating parties.
2.2.4. Election Monitoring

Monitoring the electoral process is an important safeguard for its integrity. It is one of the checks and balances that protect the viability and honesty of election administration as well as the participation of political parties, candidates and interest groups. In addition, monitoring promotes compliance with the legal framework and deters potential manipulation or even conflict. Public reporting by observers increases transparency and helps ensure election officers’ accountability.

Examples of Why and How Gender Matters in Election Monitoring

- Women and men may be differently informed about the elections in terms of logistics and access to voter information.
- Women and men may be differently involved in the planning of elections.
- Pay attention to the existing legal framework: In some cases, women and men do not have the same political rights. Some laws might have discriminatory aspects.

Questions for Reflection

- Has the election management body adopted a clear policy on gender?
- Are women and men equally involved in the planning for 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 on the right of women to vote? If yes, how can you support them? If not, what can you develop and implement?
- Does the electoral system indirectly discriminate against women? Proportional systems and closed candidate lists are more likely to result in the election of women than majority systems and open lists.
Are there provisions for voter education specifically targeted at women?
Do special measures to increase women’s political participation, such as quotas, exist? Are they implemented?

Lessons Learned and Best Practice

- Design and conduct voter registration and education campaigns for women.
- Create or support platforms which reflect and make women’s voices heard.
- Ensure that the practical details of the electoral process (such as the location of polling stations, etc.) do not implicitly or indirectly discriminate against women.
- Ensure that the media conveys a positive example of women as voters, political figures and candidates.
- Assess how far changes to customary and statutory law or cultural practices resulting in stronger participation of women can be supported.
- Support members of observer missions to focus on assessing women’s participation during the elections.
- Clarify with the election management body whether formal or informal quotas should be institutionalized as temporarily.
- Election Monitoring teams should consist of men and women.

ILLUSTRATIVE EXAMPLE

There is observational evidence that quota systems 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 rapidly and effectively narrowing the gap between men and women in parliament.

A negative example can be observed in Bangladesh: After the expiration of the quota system, the percentage of elected women decreased from 10 per cent to 2 per cent.

3.1. Things to Consider

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

- Do your inputs and handouts refer to both women and men and to examples of their different experiences?
- Do you use gender-sensitive language, such as “he and she”? Or, depending on which language you teach in, do you refer to both the feminine and the masculine version of a profession?
- Do 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 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 them being able to spend the night.
- 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 role 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’s 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, same-sex groups etc.)?

If you have a co-trainer, are you a mixed gender training team? If there is co-facilitation, make sure that you are one female and one male facilitator. This helps to portray gender as not only 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 and counters arguments of racism or colonialism in disguise.

Do not assume that women and men respectively form homogeneous groups and thus have the same interests and needs simply because of their sex. Rather than focusing on women as victims, think of creative ways to strengthen women’s capacity to empower themselves and to articulate their ideas, experiences, etc.

Do not assume and expect that women mediators, police or security personnel will necessarily or primarily raise gender-specific issues. Female actors may be even less gender-sensitive than their male counterparts.

Gender affects all of us and cannot be discussed neutrally: It affects our social and very intimate relationships and may arouse strong feelings among women and men. Be accepting if women and men show (open) resistance to the term gender or to the necessity of including gender into 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 giving them more attention than the other participants.

Does the term ‘gender’ meet with open resistance in a given society? Then use other terms like ‘1325 agenda,’ ‘human security’ or ‘human needs’ (and ask the same questions without calling it gender).

If you work with one particular organization and/or on a country-specific context, ask:
- Does a gender-sensitive code of conduct exist?
- What is the mandate of the mission? Where is reference to gender-relevant frameworks and policies in the mission’s mandate?
- 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 on developing gender-sensitive training materials.

**EXERCISE 1: Conflict Context**

_Aim_: Learning more about a conflict context when integrating a gender perspective.

- Please form 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 a given society?
  - How are women and men affected in different ways by a conflict and by peacebuilding activities?
  - 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’ which prevent women and men from participating equally?

⇒ _Material_: Flip charts, markers.

⇒ _Time_: 40 minutes (15 minutes group work, 5 minutes reporting back and 20 minutes plenary discussion).

**EXERCISE 2: Gender in Your Area of Expertise**

_Aim_: Learning and understanding processes of Negotiation and Mediation (or DDR, Human Rights and Rule of Law, and Election Monitoring) from a gender perspective.

- Please form 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 Rule of Law, and Election Monitoring) and ask:
  - What are the different roles and needs of women and men in the negotiations?
  - How are women and men affected in a different way by the conflict and the mediation and negotiation efforts? What are the underlying power asymmetries which prevent women and men from participating equally?
  - What are the stereotypes and social norms of ‘good men’ and ‘good women’ which prevent women and men from participating equally?

⇒ _Material_: Flip charts, markers.

⇒ _Time_: 60 minutes (40 minutes group work, 5 minutes reporting back and 15 minutes plenary discussion).
EXERCISE 3: Power Walk

The Power Walk is used to raise awareness of social categories such as gender, ethnicity, etc. that exist in society. (This exercise has been adapted from versions developed by UNSSC and 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, from an indigenous group or male, mediator, from abroad).

- Tell the 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.’). Then 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 for your family and yourself?’ etc.). After each question, the persons 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. Here are some ways 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 why they are in the front or back. Ask those at the back how they felt when they saw the others moving 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, about 20 pieces of paper with different characters.
- Time: 40 minutes.
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 and 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 are raised by participants or colleagues. Possible counter-arguments defying easy assumptions about gender roles are given and can serve as a guide for dealing with open resistance.

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

‘Women are not made for high politics and peace-building – it is not their nature. They should stay at home and look after their children and the household.’

‘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!’

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

Gender-sensitivity is not a question of personal preference but of professionalism and effectiveness. Along those lines, women should not be expected to raise ‘women’s issues’ or to put gender on the agenda. Women are not per se peace-builders and some men may be more ready or willing to engage with gender issues than women.

‘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!’

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 in the globalized South and East stress that the definition of the term gender often powerfully resonates with their lived experiences of women and men in their society.

The social reality and human history show that women have been involved in politics as long as men. Long-held stereotypes about women and a patriarchal division of labor in the private and public sphere made women invisible and seemingly apolitical. While women may look after children and the home because this is still the dominant gender-specific division of labor in a given society, or because it is their personal preference to do so, this does not mean that it is their nature. The IDHR and CEDAW emphatically remind us that women and men have the equal right to participate in public life and decision-making.
Culture is not monolithic and static; it is subject to constant change and transformation. Socio-economic structures and circumstances can change, for example through war, and with them gender roles and gender relations. All cultures and religions have a long history of acknowledging dignity and humanity and of holding the promise of equality and justice. Due to wartime experiences of witnessing death or being subject to torture and gross human rights violations, men and women are left highly traumatized when violence is the only coping mechanism they have ever known. Male ex-combatants, for example, may have lost their traditional role as breadwinners and heads of families and resort to domestic violence to reclaim masculinity and power. This makes violence the only well-known way of communication, but it does not thereby become an integral part of the culture.

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 gender equality and changing asymmetric gender relations. Where gender inequality exists, either women or men should be empowered and supported. Traditionally, women and men opting for another sexual orientation than the heterosexual one were excluded from decision-making or discriminated against. Therefore an important element of promoting gender equality is the empowerment of women or men with a focus on identifying and redressing power imbalances. Gender equality does mean that men and women have the same access to rights, opportunities and power. Achieving gender equality requires women’s or men’s empowerment to ensure that men and women can equally participate in decision-making at the private and public levels.

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

‘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 then why do we only focus on women?’
‘We are already mainstreaming HIV/AIDS prevention, environmental protection and now gender – just another fashion coming to town and more organizational work and less time for substance. We are already overloaded and have to prioritize.’

‘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 awareness is not a question of political correctness. It is a question of accurate analysis, professionalism and enabling sustainable and effective processes. At the early stages, there is clearly more time, work and human resources needed and involved to gender mainstream a program or an organization. Yet, after the initial adaptations, experience shows that the extra effort required is not great, and gender mainstreaming becomes a personal and professional/organizational routine. Different experiences showed that, if not integrated at the very beginning, people become aware of the importance of gender later, when realizing that the lack of a gender perspective results in less efficient processes and institutions.

Gender is not an add-on, but an integral part of your projects and your daily work. By knowing more about the needs of your target groups and the different impacts your project work can have on women or men, you can actually raise the efficiency of your project and its output.
Essential Readings

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

- DCAF (2008), *Gender & Security Sector Reform Toolkit*.

Further Readings

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

- Bouta, Tsjeard (2005), *Gender and Disarmament, Demobilization and Re-integration*, Netherlands Institute of International Relations ‘Clingendael’.
- DFAIT and DFID (2004), *Gender & Peacekeeping Online Training Course*. Includes full participant & instructor packages.

Glossary

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

- **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 men’s perspectives and needs as the norm.

- **Gender-blind**: All projects, organizations, staff and activities that do not recognize or deny the gender dimensions and implications of their work.

- **Gender-sensitive**: A project, organization or activity that takes into account the different roles, needs and interests of women and men and designs, implements and assesses accordingly.

- **Gender mainstreaming**: 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 equally participate in decision-making. The aim of gender mainstreaming is gender equality.

- **Gender equality**: Equal treatment of women and men in laws and policies and equal access to opportunities and resources within families, communities and society at large.

- **Gender equity**: Takes into account the differences among women, among men, and among women and men and accommodates 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 process and in distribution of benefits and responsibilities.
- GIZ (2007), Security Sector Reform and Gender.
- GIZ (2009), Masculinity and Civil War in Africa: New Approaches to Overcoming Sexual Violence in War.
- Onslow, Charlotte; Schoofs, Steven with Maguire, Sarah (2010), Peacebuilding with a Gender Perspective: How can the EU make a difference, Synthesis Report. IFP Gender Cluster.
- Stern, Maria and Nystrand, Malin (2006), Gender and Armed Conflict, Swedish International Development Cooperation Agency.
- UN (2004), Gender Resource Package for Peacekeeping Operations, UN Department for Peacekeeping Operations.
- UN (2005), Women and Elections. Guide to promoting the participation of women in elections.
- UN (2006), UN Integrated DDR Standards.
- UNDP (2003), Gender Approaches in Conflict and Post-Conflict Situations.
- UN Department for Political Affairs (2012), Guidance for Mediators. Addressing Conflict-Related Sexual Violence in Ceasefire and Peace Agreements.
- UNIFEM (2004), Getting it Right, Doing it Right: Gender and Disarmament, Demobilization and Reintegration, New York: UNIFEM.
- UN Women (UNIFEM) (2010), Women’s Participation in Peace Negotiations: Connections between Presence and Influence.
- UNMIL (2010), Gender Mainstreaming in Peacekeeping Operations Liberia 2003-2009, UNMIL in cooperation with Kofi Annan International Peacekeeping Training Centre (KAIPTC) and German Development Cooperation.
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 follow.

- **Geneva Conventions** Fourth Geneva Convention (1949) and Additional Protocols (1977) Both stress the need for the special protection of women in warfare, including 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 as 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)** The declaration and the plan call for gender mainstreaming and the 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 activities and programs of peace operations and peacebuilding.

- **UN General Assembly (2005), ‘A comprehensive strategy to eliminate future sexual exploitation and abuse in United Nations peacekeeping operations’**

- **UNSCR 1820 (June 2008), UNSCR 1888 (September 2009), and UNSCR 1960 (December 2010)** UNSCRs 1820, 1888 and 1960 address gender-based or sexualized violence in violent conflict, highlighting the need for the protection of women and the prosecution of sexual violence. It is UNSCR 1820 which is the first Security Council resolution that explicitly links war-related sexual violence as a tactic of war with the maintenance of peace and security. And it categorically prohibits amnesty for war crimes of gender-based violence. This also means that the UN Security Council now has a clearer mandate to intervene, including by means of sanctions and empowering field staff. Adding on to UNSCR 1325, UNSCR 1820 stresses the importance of equal participation in all processes related to ending sexual violence in conflict, including peace talks. In fact, UNSCR 1820 links the prevention of sexual violence with women’s participation in peace processes and emphasizes the need for women’s leadership and participation.

UNSCR 1888 and 1960 reinforce and specify 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, strengthening 1888, calls for fighting impunity and establishing monitoring and accounting systems on gender-based violence.

- **UNSCR 1889 (October 2009)** UNSCR 1889 reinforces UNSCR 1325 by calling for concrete steps to improve implementation of 1325 and increase women’s participation in post-conflict processes; these steps include indicators and proposals for monitoring mechanisms for 1325.

As of December 2012, nearly forty national governments have adopted a National Action Plan on 1325.16

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16. The list of countries and governments which developed a National Action Plan (NAP) can be found at www.peacewomen.org/naps/list-of-naps. Past and current challenges of all NAPs focus very much on the questions of implementation, monitoring and evaluation mechanisms.
Regional Frameworks

**European Union (EU)**
- Council of the EU and European Commission (2008), *Comprehensive Approach to the EU Implementation of UNSCRs 1325 and 1820 on Women, Peace and Security*, (Doc. 15671/1/08).
- General Secretariat of the Council of the EU (2010), *Indicators for the comprehensive approach to the EU implementation of the UNSCR 1325 and 1820 on women, peace and security*, 11948/10.

**Organization for Security and Co-operation in Europe (OSCE)**
- OSCE (2005), *Decision No. 14/05 on Women in Conflict Prevention, Crisis Management and Post-conflict Rehabilitation*.
- OSCE (2010), *Gender matters in the OSCE*.

**North Atlantic Treaty Organization (NATO)**

**African Union (AU)**
- AU (2009), *Gender Policy*, Rev 2/Feb 10. This policy paper summarizes all existing documents and policies of the AU 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

- UN WOMEN’s Portal on Women, Peace and Security, www.women-warpeace.org. Excellent and highly recommended homepage on latest international debates on UNSCR 1325 and comprehensive case study material.

- PeaceWomen Project, www.peacewomen.org. Hosted by the Women’s International League for Peace and Freedom, 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 throughout the UN system, including the United Nations Secretariat, regional commissions, funds, programs and specialized agencies.

List of Abbreviations

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

Dr. Cordula Reimann has worked for more than fifteen years as 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., GIZ (Gesellschaft für Internationale Zusammenarbeit) and the Berghof Research Center for Constructive Conflict Management in Berlin and for the last eight years 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 experiences 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 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 the effort to strengthen gender awareness in the area of peacebuilding, especially amongst 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 advise 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 are responsible in particular for Germany’s civilian contributions to UN, EU and OSCE missions. One of our core tasks is the training of civilian personnel for their deployment in 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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