Preventing Violence Against Women and Promoting Gender Equality in Peacekeeping

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Preventing Violence Against Women and Promoting Gender Equality in Peacekeeping

This course is co-branded with the express agreement of DCAF – Geneva Centre for Security Sector Governance. It is based on a document written by Dr. AnnJanette Rosga, in association with Megan Bastick and Anja Ebnöther. We thank DCAF for their work and support in developing this course.

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# Preventing Violence Against Women and Promoting Gender Equality in Peacekeeping

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Instructions for the End-of-Course Examination ....................................................................... 283
I would like to express my sincere thanks to Jennifer Wittwer, CSM, and Megan Bastick for this Peace Operations Training Institute course, Preventing Violence Against Women and Promoting Gender Equality in Peacekeeping. This course, previously titled Preventing Violence Against Women and Gender Inequality in Peacekeeping by Dr. AnnJanette Rosga and based on the book Women in an Insecure World: Violence against women — facts, figures and analysis (edited by Marie Vlachova and Lea Biason and originally published in 2005 by the Geneva Centre for the Democratic Control of Armed Forces, now DCAF – Geneva Centre for Security Sector Governance), has been updated with current statistics, data, and trends relating to the themes presented in the previous course.

In history’s quest for social justice and equality, the struggle of women worldwide to secure the same freedoms as men is a movement that, on the one hand, has come a long way but, on the other hand, is a long way from completion. It is only during the past 100 years or so that most nations have recognized women’s right to vote. Although women have won many legal battles at the national level — and have been elected to positions of national leadership on almost every continent — the fact remains that, worldwide, millions of women still find themselves receiving unequal treatment in terms of education, opportunity, legal standing, and security.

Since its founding in 1945, the United Nations has stood for a recognition of the equality of all people. These words are enshrined in the Preamble to the Charter of the United Nations, “We the peoples of the United Nations determined ... to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small.” And yet, in the 1990s and 2000s, the sad reality came to be known that UN peacekeepers had used their positions of trust and authority to exploit the very individuals they were assigned to protect. While this may (or may not) have been a small number of cases, the situation was immediately recognized as completely unacceptable, with swift and effective changes required to ensure that future such violations of trust and duty would not occur.

This course is premised on the notion that women’s equality and the protection of their human rights, including the prevention of violence, is instrumental in achieving sustainable peace and security. We have tried to cover both progress and the need for more progress in all regions — north and south, east and west, developed and developing, large and small. We have been thorough in footnoting and documentation, in most cases using UN studies and documents as the references.

The protection of women’s rights is both a necessary and difficult topic. We have not shied away from discussing this problem and trying to contribute to awareness and therefore a solution in some small way. If the student finds some sections of this course to be troubling, we apologize for that, but this is a topic that needs to be addressed. And of course, we all recognize that peacekeepers have the potential to act as positive role models and leaders in their own communities and those in which they work to prevent violence against women.

—Harvey J. Langholtz, Ph.D.
Executive Director
Peace Operations Training Institute
DCAF – Geneva Centre for Security Sector Governance promotes good governance and reform of the security sector. The Centre conducts research on good practices, encourages the development of appropriate norms at the national and international levels, makes policy recommendations, and provides in-country advice and assistance programmes. Much of this effort has been directed towards understanding the link between inequality for and violence against women and their security. In particular, the importance of women’s participation in peacebuilding, their protection from violence, and upholding their human rights as an essential element of sustainable peace and security.

In 2005, DCAF published the book *Women in an Insecure World*, a comprehensive study on violence against women in daily life, during armed conflict, and in post-conflict situations. *Women in an Insecure World* maps the pervasiveness of violence against women, analyses strategies to prevent and address that violence, and highlights the key roles that women play in peace processes and operations. *Women in an Insecure World* is a basis for DCAF’s continuing work to provide security sector personnel and institutions with the knowledge and the tools to effectively address gender-based violence and discrimination. This book remains the basis for this course, which has been updated to include more recent material, case studies, data, and statistics.

This course aims to assist peacekeeping personnel to promote the human rights and security of women and girls. It emphasizes the nature and scope of violence against women and girls, the connections between gender inequality and violence in both public and domestic spheres, and on the community, national, regional, and international levels. The course also covers women’s rights as human rights and the international United Nations mandates to involve women in key roles within peacemaking and peacebuilding processes at every stage and every level of authority.

–Captain (retired) Jennifer Wittwer, CSM
International Consultant
September 2018

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View a video introduction of this course at [https://www.peaceopstraining.org/videos/49/introduction-to-the-course/](https://www.peaceopstraining.org/videos/49/introduction-to-the-course/).
Method of Study

This self-paced course aims to give students flexibility in their approach to learning. The following steps are meant to provide motivation and guidance about some possible strategies and minimum expectations for completing this course successfully:

• Before you begin studying, first browse through the entire course. Notice the lesson and section titles to get an overall idea of what will be involved as you proceed.

• The material is meant to be relevant and practical. Instead of memorizing individual details, strive to understand concepts and overall perspectives in regard to the United Nations system.

• Set personal guidelines and benchmarks regarding how you want to schedule your time.

• Study the lesson content and the learning objectives. At the beginning of each lesson, orient yourself to the main points. If possible, read the material twice to ensure maximum understanding and retention, and let time elapse between readings.

• At the end of each lesson, take the End-of-Lesson Quiz. Clarify any missed questions by rereading the appropriate sections, and focus on retaining the correct information.

• After you complete all of the lessons, prepare for the End-of-Course Examination by taking time to review the main points of each lesson. Then, when ready, log into your online student classroom and take the End-of-Course Examination in one sitting.

Access your online classroom at <www.peaceopstraining.org/users/user_login> from virtually anywhere in the world.

• Your exam will be scored electronically. If you achieve a passing grade of 75 per cent or higher on the exam, you will be awarded a Certificate of Completion. If you score below 75 per cent, you will be given one opportunity to take a second version of the End-of-Course Examination.

• A note about language: This course uses English spelling according to the standards of the Oxford English Dictionary (United Kingdom) and the United Nations Editorial Manual.

Key Features of Your Online Classroom »

• Access to all of your courses;

• A secure testing environment in which to complete your training;

• Access to additional training resources, including multimedia course supplements;

• The ability to download your Certificate of Completion for any completed course; and

• Forums where you can discuss relevant topics with the POTI community.
In this lesson »

Section 1.1 Introduction

Section 1.2 Women, Peace, and the History of SCR 1325

Section 1.3 The Paradox of Women’s Identity

Section 1.4 Implementing SCR 1325 and Gender Mainstreaming

Section 1.5 Conclusion

Lesson Objectives »

• Identify the main components of United Nations Security Council resolution 1325.

• Explain the arguments that women’s rights advocates have made about how gender inequality, development, and issues of peace and conflict relate to one another.

• Define and explain the paradox of identity.

• Identify the main approaches to gender mainstreaming that United Nations peacekeeping missions have taken and identify at least one suggested guideline that might further improve these approaches.

The end of the Cold War saw the UN move increasingly from traditional peacekeeping operations in conflict-ridden societies to what are known as multidimensional peace support operations.

UN Photo #55620 by Albert González Farran.
Section 1.1 Introduction

The end of the Cold War saw the UN move increasingly from traditional peacekeeping operations in conflict-ridden societies to what are known as multidimensional peace support operations. Traditional peacekeeping operations include the monitoring of existing ceasefires, humanitarian aid deliveries, and more interventionist “peace enforcement” missions that compel warring parties to negotiate or stop fighting. In contrast, multidimensional peace support operations involve extensive engagement with many sectors of a reconstructing society (e.g. legal and judicial affairs, political and civilian administration, human rights and humanitarian aid, etc.) to help its citizens develop the capacity to build sustainable peace in the aftermath of war.¹

This transition from traditional peacekeeping to multidimensional peace support operations required the UN to do more than simply replace portions of its primarily military forces with more civilian personnel (such as police and experts in human rights, gender, child protection, and political and civil affairs). It entailed a long and still-ongoing process of institutional reform aimed at identifying the differences between a “peacekeeping” and a “peacebuilding” orientation and at improving the organization’s performance in its peacebuilding functions. Peacebuilding, therefore, requires competency in a variety of complex activities, including:

“[E]nsuring the daily security of citizens; the establishment of effective reconciliation and justice processes; the reintegration of fighters back into society; the return and resettlement of displaced persons; economic reconstruction and development; the creation of an effectively functioning political system; the creation of police, military, and judicial systems that support the rule of law; support for the reinvigoration of civil society; reform of land and property ownership laws; and the transformation of cultures themselves, including the norms and beliefs about roles of men and women in society.”

The recognition of the fact that “roughly half of all countries that emerge from conflict lapse back into violence within five years” led to a corresponding recognition that long-term, effective peacebuilding requires more than simply “keeping warring parties from shooting at each other”. In many cases, much more extensive peace support assistance is necessary. Where violence against women is widespread, and where extreme gender inequalities are features of daily life, sustainable peace may require fundamental cultural change.

In 2000, the Security Council adopted resolution 1325 on women, peace, and security (WPS) as one of many larger efforts to improve the UN’s peacebuilding capacities. SCR 1325 has four key components:

- It expresses in the strongest possible terms the UN’s official recognition and concern that armed conflicts increasingly target, and disproportionately impact, civilians — especially women and children. It also identifies the significance of this fact for the sustainability of peace and reconciliation efforts worldwide.
- It “reaffirms ... the need to implement a fully international humanitarian and human rights law that protects the rights of women and girls during and after conflicts”.
- It emphasizes the need to ensure that women have full and equal participation at every level of decision-making in peace and security-related matters, and it specifically describes the “need to mainstream a gender perspective into peacekeeping operations” as “urgent”.
- It recognizes the urgent need for gender-sensitive relief and recovery and the mainstreaming of a gender perspective into peacekeeping operations.

SCR 1325 also refers to a press statement by the Security Council president on 8 March 2000 that stressed “peace is inextricably linked with equality between women and men” and that called for “specialized training for all peacekeeping personnel on the protection, special needs and human rights of women and children in conflict situations”.

Students should see this course as one effort among many to answer this call for specialized training related to SCR 1325. In particular, this course examines:

- The complex relationships between gender inequality and violence — especially violence against women — around the world today; and
- The international legal and political frameworks that developed over approximately the past 30 years to address the fact that, in most areas of the world, women generally do not share equal decision-making power and access to resources with men.

This course argues that the problem of violence against women cannot be solved withoutremedying the global pattern of women’s lesser power and control over resources in relation to men. The same is true in reverse: discrimination against women — and their situation of relative inequality in relation to men — cannot significantly change without addressing the patterns of violence against them in both public and private spheres.

As this course will detail (especially in Lesson 6), the world’s major international human rights organizations and Member States of the UN laid out and endorsed this basic argument through their ratification of various conventions and treaties. Lessons in this course will define the following terms and explain these claims:

- Gender-based violence enforces, maintains, and can itself be a form of gender inequality.
- Gender inequality justifies and legitimates gender-based violence.

6) "The human rights of women and of the girl-child are an inalienable, integral and indivisible part of universal human rights. The full and equal participation of women in political, civil, economic, social and cultural life, at the national, regional and international levels, and the eradication of all forms of discrimination on grounds of sex, are priority objectives of the international community”. Source: OHCHR, "Vienna Declaration and Programme of Action", 25 June 1993, sect. 1, para. 18.
The remainder of this lesson will first detail the history of SCR 1325, place it into the historical context of women’s peace and human rights activism throughout the twentieth century, and describe the changing conceptions of women over time within the UN. Specifically, the lesson discusses the persistent tension between representing women as especially vulnerable victims of male violence on the one hand, and on the other hand, as active, independent, and powerful agents of change who are capable of participating in global political affairs on their behalf. The section goes on to describe how this tension manifests in international women’s human rights, and the struggle to combat violence against women.

Section 1.3, “The Paradox of Women’s Identity”, describes a dilemma that confronts the entire course: attempting to generalize women when no two individual women are exactly alike. This is compounded by differences in age, culture, class, religious, ethnic, racial, sexual, regional, linguistic, and other identity groups. The course opens with a discussion of this dilemma, not to solve it — for it is, unfortunately, insoluble — but to call the readers’ attention to the issues this paradox will inevitably raise throughout the remainder of the course.

The lesson then resumes the discussion of SCR 1325, with attention to its current means of implementation. This section examines how peace support operations incorporate gender via “gender mainstreaming” and the use of “gender focal points” and “gender experts”, and it defines these terms. The lesson concludes with some suggestions on how to improve “gender mainstreaming” and the implementation of SCR 1325. It offers additional guidelines for possible consideration in peace support operations.

**WOMEN’S LESSER POWER AND CONTROL OVER RESOURCES**

Enables, justifies, maintains... and must be addressed in order to eliminate

**VIOLENCE AGAINST WOMEN (IN PUBLIC AND DOMESTIC SPACES)**

Enables, justifies, maintains... and must be addressed in order to eliminate

**WOMEN’S LESSER POWER AND CONTROL OVER RESOURCES**

**Figure 1-1**
Section 1.2  Women, Peace, and the History of SCR 1325

The notion that women are less violent and aggressive than men, and therefore more interested in and better at peacebuilding, is strong in the traditions of many cultures. Women may be seen as gentler or more empathetic and compassionate. These beliefs may come from socialization processes, biological traits like their capacity to bear children, or cultural traits such as the likelihood that women will play a greater role in raising children. In the Euro-American context, associations between women and peacefulness became particularly widespread in the post-industrialization era as new class and family formations developed in which men worked for wages away from home, while middle and upper-class women stayed at home. In part to resist the image of women as mere bearers of children (with no role to play in government and politics), some variants of Euro-American feminism embraced the positive aspects of the stereotype of “women are peaceful” as a way to advocate for increasing women’s voices in public affairs (such as the right to vote).

One important example of this comes from the 1938 book *Three Guineas* by British novelist and peace activist Virginia Woolf. *Three Guineas* is a manifesto against patriarchy,7 nationalism, and war, three societal evils that Woolf believed were interconnected and dependent upon one another:

“Our country ... throughout the greater part of its history has treated me as a slave; it has denied me education or any share in its possessions. Our country still ceases to be mine if I marry a foreigner. Our country denies me the means of protecting myself, forces me to pay a very large sum annually to protect me, and is so little able, even so, to protect me that air raid precautions are written on the wall. Therefore, if you insist on fighting to protect me, or our country, let it be understood, soberly and rationally between us, that you are fighting to gratify a sex instinct which I cannot share; to procure benefits which I have not shared and probably will not share; but not to gratify my instincts, or to protect myself or my country. For ... in fact, as a woman I have no country. As a woman I want no country, as a woman, my country is the whole world. ... [We women] can best help you [men] prevent war by not repeating your words and following your methods but by finding new words and creating new methods. We can best help you to prevent war by not joining your society [for the prevention of war] but by remaining outside your society but in co-operation with its aim.”8

In other words, Woolf thought that ideas of male superiority over women were connected to early twentieth-century nationalist ideologies of superiority over other nations, as well as to the notion that expending vast amounts of wealth and countless human lives in military combat could solve international

---

7) Any social or political system in which, for the most part, men hold power and women are largely excluded from it.
problems. Woolf was not alone. For centuries, women had a significant presence in both pacifist and anti-war movements, even when the wars they opposed were widely considered holy, as in the Middle Ages. More recently, the early twentieth century saw some of the largest non-violent protests against militarism, racism, colonialism, capitalism, and sexism the world has seen. Although largely forgotten by subsequent generations, there were large peace protests against the First World War. In this, as in virtually all anti-war movements, women have been prominent leaders and participants. In the very midst of the First World War, two thousand women held an anti-war conference at The Hague in 1915. This gathering resulted in the creation of the still-active Women’s International League for Peace and Freedom (WILPF).

Woolf claims that men fight to “gratify a sex instinct” that women “do not share”, and that as a result, women are capable of preventing war by “remaining outside” of men’s society. Many people, both men and women, believe the idea of “finding new words and creating new methods” to be very persuasive. In many ways, it is an idea that is hard to refute, given the predominance of men in armed conflicts and violent crime. At various points, this course will attempt to challenge such broad generalizations. Nonetheless, the ideal Woolf describes of women’s special capacity to prevent war is one that has inspired a great deal of activism on the part of women against violence worldwide. Not least, the ideal has been a strong motivating force in the history leading up to the adoption of SCR 1325 on WPS.

**SCR 1325**

The Security Council adopted resolution 1325 on WPS on 31 October 2000. The resolution reaffirms the important role of women in the prevention and resolution of conflicts, peace negotiations, peacebuilding, peacekeeping, humanitarian response, and in post-conflict reconstruction and stresses the importance of their equal participation and full involvement in all efforts for the maintenance and

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promotion of peace and security. SCR 1325 urges all actors to increase the participation of women and incorporate gender perspectives in all UN peace and security efforts. It also calls on all parties to take special measures to protect women and girls from gender-based violence, particularly rape and other forms of sexual abuse, in situations of armed conflict.

The resolution provides several important operational mandates, with implications for Member States and the entities of the UN System. According to SCR 1325, Member States, UN agencies, and others must act to ensure that gender issues are taken into account in all aspects of conflict prevention, peacekeeping, and post-conflict reconstruction.

Since the adoption of Security Council resolution 1325, the normative framework for the protection of women’s rights in conflict and post-conflict settings has expanded dramatically, focusing on obligations to protect women in conflict settings, including from sexual violence. In response to persistent pressure from civil society, the Security Council has adopted a further seven resolutions on WPS: 182010 (2009), 188811 (2009), 188912 (2010), 196013 (2011), 210614 (2013), 212215 (2013), and 224216 (2015). The eight resolutions make up the WPS Agenda. They guide the work to promote gender equality and strengthen women’s participation, protection, and rights in conflict prevention through post-conflict reconstruction contexts.17

Four of these resolutions (1820, 1888, 1960, and 2106) have required UN peacekeepers to receive training on how to prevent, recognize, and respond to sexual violence; instructed that the UN sanctions regime should include those who commit sexual violence in conflict; and established the position of Special Representative of the Secretary-General (SRSG) on Sexual Violence in Conflict.18

What does this mean? By the end of this lesson — and, certainly, by the end of this course — you will have a much better idea of what “taking gender issues into account” means. At the end of this lesson, a list of real implications for peacekeeping that “gender mainstreaming” involves will appear. It is important to note that SCR 1325 advances both a women’s agenda and a gender agenda in promoting more sustainable peace and security efforts.

An important note to remember: it is through taking gender issues into account, or mainstreaming gender into peacekeeping operations, that the protection of women and girl’s rights, including the prevention of violence, can have a greater effect.

Changing conceptions of women over time in UN documents: Pre-cursors to SCR 1325

Women are the same as men

A vast literature exists on women’s links to peace processes within the UN since its establishment in 1945.19 The UN Charter and Article 25 of the Universal Declaration of Human Rights have recognized and affirmed formal equality between men and women for more than half a century. However, in that

19) The information on the historical background on resolution 1325 has been summarized from Sara Poehlman-Doumbouya (WILPF consultant to the Peacewomen Project), WILPF, Women and Peace in United Nations Documents: An Analysis (New York: WILPF, 2002).
period of history, few women participated at the highest level of decision-making in either national governments or international organizations.\(^\text{20}\)

For many years, the formal "equality" between women and men that existed on paper within UN recommendations, decisions, and standards effectively meant that women were assumed to have the same needs and concerns as men.

**Women as especially vulnerable victims**

The first resolution specifically recognizing gender as a factor that could produce differential impacts on women and men was one that protected women and children in emergencies and armed conflict, and it was adopted by the General Assembly on 16 December 1966. However, this resolution only identified women as victims in need of help, rather than as participants who might have unique contributions to offer in negotiating their security.

\(^{20}\) For this reason, it is all the more noteworthy that the United States’ First Lady at the time, Eleanor Roosevelt, championed the cause of women during and after the Second World War. Less well known is the fact that during the negotiations leading up to the adoption of the Universal Declaration on Human Rights, it was a female delegate from India who put forward the amendment to Article 25 that added sex to the list of identity classes protected from discrimination (along with such terms as ethnic origin, colour, religion, and belief).
Women as active agents/participants

Throughout the decolonization struggles of the 1960s, women made enormous contributions and sacrifices in countries fighting for national liberation, even when women’s rights were not on the agenda of international conferences or at the General Assembly. Nevertheless, the equality of rights between men and women was becoming a controversial issue in the UN Trusteeship Council and elsewhere in international discussions and within some national campaigns. A large network of groups and organizations was slowly and quietly evolving to promote the concept of meaningful gender equality and to persuade governments that women in the economy and society should be seen not only as recipients of aid but as active participants in development and peace processes. Many of the newly independent countries recognized and incorporated gender equality clauses in their constitutions. The first UN World Conference on Women in Mexico in 1975 and its associated document, “The Mexico Plan of Action”, called for greater representation of women in international discussions of peace and security issues.

The decade from 1985 to 1995 brought sharper attention to the issue of violence against women, thus returning to a focus on women as victims. However, emerging UN documents continued to emphasize this basic point: women’s political and economic equality with men, especially women’s active participation in decision-making at all levels, together with sustainable global development, are necessary preconditions for peace.

By 1995, the Fourth World Conference on Women in Beijing linked women with special vulnerabilities to violence, as well as to peace initiatives once again. This time, however, it connected more directly and concretely to a demand that more women occupy highly ranked decision-making positions in peace and security.

View of the head table during the opening day session of the Fourth World Conference on Women in Beijing. Gertrude Mongella (left, standing at the podium), Secretary-General of the Conference, addresses the session. 4 September 1995. UN Photo #181184 by Milton Grant.

Bringing it all together at Windhoek

The intensity and degree of violence against women have allowed advocates to gain ground on their behalf — on the behalf, that is, of women defined as a population in need of special protection. However, it has been difficult to change the fact that women were largely missing from discussions on the means
to achieve peace and security. Women continued to be seen more as passive victims than as active agents capable of direct involvement in decision-making about conflict resolution and peacebuilding.

During a comprehensive review of UN peacekeeping in Windhoek, Namibia, in 2000, participants developed a new strategy for promoting women’s inclusion and participation in UN peace operations. This is known as the *Windhoek Declaration and the Namibia Plan of Action on Mainstreaming a Gender Perspective in Multidimensional Peace Support Operations.*

Activism emerging from Windhoek coalesced with other efforts by women’s rights advocates that began in the spring of 1999 (described in detail in Lesson 10). Ultimately, this led to several organizations coming together to successfully lobby for the drafting and eventual adoption of SCR 1325. This resolution on WPS addresses both the special concerns of women as victims of armed conflict, and it calls on signatories to both enforce existing women’s rights and ensure that women are incorporated fully and equally into participation at every level of decision-making in positions having to do with peace and security issues. Thus, the resolution describes women both as in need of protection and as important sources of strength and wisdom in providing solutions to the problems that endanger peace and security for all.

Despite this major success, Security Council resolution 1325 and its advocates face two dilemmas. The first is a dilemma confronting all UN treaties and resolutions, a dilemma known as the “limits of aspiration”. The second will be described below as “the paradox of women’s identity”.

**Confronting the limits of aspiration**

In a 2006 report by a coalition of organizations known as the Non-Government Organization Working Group on Women, Peace, and Security, the implementation of SCR 1325 was evaluated “six years on”, in relation to the work of the Peacebuilding Commission (PBC). The PBC was set up to “advise and propose integrated peacebuilding, development and reconstruction strategies for countries emerging from violent conflict” and was specifically obliged to implement SCR 1325 in “the achievement of durable peace and development”. The *Six Years On Report* concluded that:

“Despite a few rhetorical flourishes, to which women’s rights advocates might refer in an effort to hold the United Nations accountable to its commitments, the short, sad fact is that, to date, there are no structural or institutionalized mechanisms to ensure women’s participation or representation in the PBC or to ensure that women’s needs, capacities, interests and rights are addressed in the PBC’s work. Six years after SCR 1325’s adoption, the international community must recognize this grave and dangerous omission and take swift action to redress it.”

Given this history of activism, advocacy, and UN commitment, and to mark the fifteenth anniversary of the adoption of SCR 1325 in 2015, the Security Council adopted resolution 2122 (2013) inviting the Secretary-General to conduct a review regarding the implementation of SCR 1325. The review identified

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the gaps, challenges, emerging trends, and priorities for action. This study — *Preventing Conflict, Transforming Justice, Securing the Peace: A Global Study on the Implementation of United Nations Security Council resolution 1325* (herein The Global Study) — was conducted in 2015 in the context of a changing world and the shifting dynamics for peace and security. The Global Study reinforced the Security Council’s original crucial recognition of the power of engaging women in peace with compelling proof. It showed that women’s participation and inclusion made humanitarian assistance more effective, strengthens the protection efforts of our peacekeepers, contributed to the conclusion of peace talks and the achievement of sustainable peace, accelerated economic recovery, and helped counter violent extremism. This study and a growing evidence base made the implementation of SCR 1325 even more urgent and necessary.

The study added two more important elements to help push this agenda forward. It compiled multiple examples of good practice. It also took a hard look at implementation and enforcement, and the missing incentives and accountability measures that should nudge all actors into complying with these norms and living up to their promises. What emerges from these ideas is a clear and ambitious road map for the way forward on women, peace, and security. In the foreword of the study, Phumzile Mlambo-Ngcuka, Executive Director of UN Women, said:

“We have an enormous responsibility to ensure that the normative framework spurred by resolution 1325 is not just given periodic visibility and attention, but that it lies at the heart of the UN’s work on peace and security.”

Both of these examples do not mean that SCR 1325 has not been implemented at all; this is far from the case as will be seen in sections below. Indeed, the Global Study provided a sound assessment of significant achievement to date and a road map for future action on implementation. However, it does mean that many barriers of institutional inertia and lack of political will remain between the ideals articulated within SCR 1325 and their full actualization in practice. This is hardly unique to issues related to women’s rights. Many of the ideals expressed in human rights and humanitarian law remain stronger in language than in implementation. However, this has been true historically of all major social advances: ideals precede their execution, sometimes by decades or even centuries. This course is designed to help you move the process of operationalizing SCR 1325 forward.

### Section 1.3 The Paradox of Women’s Identity

The second dilemma confronting previous efforts to implement SCR 1325 — indeed, a dilemma confronting all efforts to redress gender inequality by specifically naming and describing women’s rights — is linked to the problem of describing women as a group at all. Any time one generalizes about a group of people on the basis of identity, like gender, race, religion, age, culture, or nationality, one inevitably and immediately encounters the following five problems:

1. **The apparent erasure of all differences within that identity group.** To speak of women as a group worldwide is to seem to ignore many differences among women — differences in culture, age, race, ethnicity, heritage, sexuality, caste, family origin, etc.
2. **To speak of women primarily seems to privilege gender as though it is the most important of all other possible identities (even when simultaneous multiple identities are acknowledged).** This is not at all how every woman feels about her gender. Nor is it necessarily how most women experience their gender all the time, any more than most men experience themselves as specifically male (as opposed to simply human) all the time.

3. **Reinforcing the (false) idea that women will always and everywhere have more in common with one another than they will with any given group of men.** As will be discussed in Lesson 2, empirical research has shown that while men and women do differ consistently in a few traits (genitalia, reproductive organs, etc.), for most characteristics, the range of differences within large separate-sex groups of men or women tends to be greater than the averaged differences between the sexes. Thus, when we speak of women as a group, the mistaken idea that they are always more alike as a group (and more different from men as a group) is strengthened.

4. **Supporting negative stereotypes by simple opposition.** If women are stereotyped as having X or Y characteristics in any given society, the problem is not simply that the characteristics are described inaccurately. The problem is describing all women as though they are the same. Hence, in the very countering of stereotypes, one can end up replacing one stereotype with another. For example, the statement “all women are vulnerable and weak” might be countered with the claim that “women can be protective and strong”. Even though the second statement is less inclusive, both statements still generalize.
5. **Supporting positive stereotypes by opposition or endorsement.** This is the same problem as above, with a different twist. For example, if women are stereotyped as being empathic and peaceful, one counter-strategy would be to object that many women are insensitive and violent; another would be to embrace this stereotype as one worth owning. In that case, one might argue just as Virginia Woolf did, that yes, in fact, women are more empathic and peaceful. Once again, both kinds of counter-claims end up generalizing, which in turn takes us back to problems 1–3.

Taken together, these problems make up the paradox of identity. Stereotypes about that group facilitate systems of inequality in which one group has been discriminated against on the basis of identity. As the Tunisian scholar Albert Memmi famously wrote in his 1957 book, *The Colonizer and the Colonized*, the colonizer produces an artificial image of the colonized whereby the latter becomes the “Other”. This perception enables the colonizer to justify colonization.25 In fighting for equality, the subordinated group finds it necessary to counter these stereotypes. Paradoxically, in countering the stereotypes, it is difficult for the group to avoid generalizing about itself in the name of liberation.

However, the Global Study highlighted above was premised on the understanding that women are not a homogeneous group and recognized that gender is simply one axis of difference that intersects with many other forms of identity and experience. Nationality, ethnicity, political and religious affiliation, caste, indigeneity, marital status, disability, age, sexual orientation, and gender identity and expression: all of these and others are important factors in determining women’s lived experiences of conflict and recovery.26

Since there is no way for a course about protecting women’s human rights in conflict and peacekeeping to avoid generalizing about women, this introduction simply calls attention to the fact that such generalizations carry the inherent risks listed above.

**Why SCR 1325 is relevant**

Former Secretary-General Kofi Annan gave these comments in his 2002 statement to the Security Council:

> “Existing inequalities between women and men, and patterns of discrimination against women and girls, tend to be exacerbated in armed conflict. Women and girls become particularly vulnerable to sexual violence and exploitation. Women and children make up the majority of the world’s refugees and internally displaced persons. … Some women may be forced to follow camps of armed forces, providing domestic services and/or being used as sexual slaves. But if women suffer the impact of conflict disproportionately, they are also the key to the solution of conflict. … The world can no longer afford to neglect

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25) In analogizing Memmi’s theory to feminism, US philosopher Nancy Hartsock summarizes Memmi as follows: “First, the Other is always seen as ... lacking in the valued qualities of the society, whatever those qualities may be. Second, the humanity of the Other becomes ‘opaque.’ Colonizers can frequently be heard making statements such as ‘you never know what they think. Do they think? Or do they instead operate according to intuition?’ ... Third, the Others are not seen as fellow individual members of the human community, but rather as part of [an] anonymous collectivity” (160-161). Nancy Hartsock, “Foucault on Power: A Theory for Women?” in Feminism/Postmodernism (New York: Routledge, 1990), 157-175 (quoting Albert Memmi, *The Colonizer and the Colonized* [Boston: Beacon Press, 1967], 83, 85).

26) UN Women, *Preventing Conflict, Transforming Justice, Securing the Peace*, 34.
the abuses to which women and girls are subjected in armed conflict and its aftermath, or to ignore the contributions that women make to the search for peace. It is time they are given the voice in formal peacebuilding and peacemaking processes that they deserve. Sustainable peace and security will not be achieved without their full and equal participation.²⁷

One could argue that this statement contains stereotyped images of women as victims as well as of women as especially capable of peacebuilding. First, the former Secretary-General says, women suffer terribly from conflict, and even more so than men because of systemic gender inequalities that are worsened by conditions of war. Second, for this very reason, women must be given a full voice in formal peacemaking processes. They are “the key to the solution of conflict”.

Claims of women’s victimization do not challenge gender roles in many societies because they stay comfortably within stereotypes of women’s relative weakness compared with men or their vulnerability to men’s violence. They also either bring to mind images of men in their stereotypical roles as protectors or remind us of men’s other stereotypical roles as victimizers. However, while it may not undermine stereotypes to say that women suffer, it is challenging in many contexts to demand that this suffering be addressed as an urgent problem with worldwide consequences of the utmost importance.

The argument here is not that women are victimized or that they are vulnerable because of weaknesses inherent in the female sex. Rather, it is that socially organized systems of gender inequality significantly increase women’s vulnerability. In other words, women’s greater vulnerability, especially but not solely in conditions of armed conflict, stems from social structures that tend to give most men more access to resources and decision-making power than most women possess (see Lesson 3).

The second point in the former Secretary-General’s quote above signals the struggle for women to be seen as agents or actors — as powerful individuals and collectives themselves able to change social systems and to make policies that can transform the nature of security and conflict resolution. The history of women’s limited representation in positions of power within the world’s governments; its most powerful economic, legal, and political institutions; and within the United Nations itself provides abundant evidence that formal gender equality in law is only a beginning. Real gender equality will require significant institutional change.

These are the reasons advocates believed that a resolution like SCR 1325 was necessary, even those who worried it might reinforce stereotypical thinking about women as victims or women as especially peaceful. This course, in turn, risks generalizing about women, first, because research has shown that violence is greatest in conditions of inequality; second, as subsequent lessons will show, gender-based violence can link to systemic patterns of inequality between men and women, even across otherwise widely differing social and cultural contexts. The Member States of the United Nations have recognized this fact and endorsed several measures designed to eliminate gender discrimination and to reduce, prevent, and punish violence against women. SCR 1325 is the resolution most relevant to peacekeepers in this respect, which is why this course opens with it.

Above all, the adoption of SCR 1325 has represented at least partial success in the struggle to achieve international recognition of the connections between, on the one hand, gender inequality and violence, and on the other hand, the specific gender inequalities that have excluded women from peacebuilding processes.

With that said, the Global Study acknowledges, while the WPS framework focuses on women as victims (most frequently as victims of sexual violence), it also serves to promote women as powerful actors. Women are political and religious leaders, public servants, peace negotiators, and community organizers. Although women are a powerful force for peace, women also serve in armed groups and terrorist groups. Post-2015 efforts to implement SCR 1325 aim to recognize the diversity of women’s experiences and perspectives in conflict and post-conflict societies.28

The remainder of this lesson will discuss some of the ways SCR 1325 has been interpreted and implemented thus far, as well as the challenges ahead in improving its implementation.

**Section 1.4 Implementing SCR 1325 and Gender Mainstreaming**

In a report on the resources required to incorporate gender perspectives into all phases of peace support operations, the Secretary-General provided the following guidelines:

"[B]eginning with needs assessment missions through post-conflict peace-building ... [gender] perspectives should be considered in analysis, policy and strategy development and planning of peace support operations, as well as training programmes and instruments developed to support effective implementation of those operations, such as guidelines, handbooks and codes of conduct. All aspects and all levels of peace support operations require attention to gender perspectives."29

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28) UN Women, Preventing Conflict, Transforming Justice, Securing the Peace, 34.
The report goes on to list the following specific contexts in which “attention to gender issues is critical”:

- Political analysis;
- Military operations;
- Civilian police activities;
- Electoral assistance;
- Human rights support;
- Humanitarian assistance, including for refugees and displaced persons;
- Development and reconstruction activities;
- Public information;
- Training of troops and civilian police;
- Balance of personnel in interim governments;
- Capacity-building to ensure gender balance in interim bodies; and
- Explicit routine reports tracking progress related to the integration of gender perspectives and identifying the number and levels of women involved in all aspects of the mission.

To return to a question posed earlier in this lesson: what do phrases like “attention to gender issues” or “incorporation of gender perspectives” really mean? A detailed discussion of the term “gender” will follow in Lesson 2, but for now, a preliminary answer exists in the UN definition of gender mainstreaming. Official UN policy defines gender mainstreaming as:

“the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. It is a strategy for making women’s as well as men’s concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies, and programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality.”

In applying gender mainstreaming to the implementation of SCR 1325, the UN has generally followed one or more of three basic approaches:

- The inclusion of gender mainstreaming tools directly into the mission’s mandate;
- Integration of a gender dimension to all substantial activities of a mission; and
- Dispatching experts on gender issues (Gender Advisers) to missions.

By 2000, only seven out of 15 peacekeeping missions explicitly mentioned SCR 1325. In 2007, the UN experimented with an all-female peacekeeping contingent in Liberia made of up 103 policewomen.

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from India. In February 2016 this unit returned home.\textsuperscript{31} In more recent times, this unit, subsequently emulated by Bangladesh\textsuperscript{32} and other countries, has been celebrated as contributing to better outreach to women in communities. The Liberian Unit has been credited with inspiring Liberian women to join the police force, in which female representation grew from 13 to 21 per cent in five years.\textsuperscript{33}

In 2019, peace operations are obligated to implement SCR 1325 across all peacekeeping functions. This may include external international, regional, and national partnerships; rule of law; national institutions and political processes; security sector reform; justice and corrections; disarmament, demobilization, and reintegration; and mine action. In particular, protection functions like UN Police, military, human rights, protection of civilians, sexual and gender-based violence (SGBV) prevention, HIV/AIDS, and sexual exploitation and abuse (SEA) prevention as well as support and other functions are required to ensure appropriate gender-sensitive provisions and policy development in all their work. Gender analysis and approaches must be applied as well. To support this work, Gender Advisers are deployed to all multidimensional peacekeeping missions to support the integration of gender perspectives across all peacekeeping functions.\textsuperscript{34}

**Including gender mainstreaming tools in the mission mandate**

A mission’s mandate establishes the type and range of activities of the mission. In this approach, the mandate of a peace operation includes gender issues to the same degree that humanitarian aid, child protection, political analysis, and military concerns or human rights issues are included. The UN has provided significant guidance to missions on how to mainstream gender into all peacekeeping functions as well as identifying key personnel and positions responsible for assisting the mission leadership to do this. While gender mainstreaming does not rely on the gender of the head of mission (HOM) to do this, it is encouraging that, as of 2018, there is one female HOM — Major General Kristin Lund of Norway of the United Nations Truce Supervision Organization (UNTSO). She was also previously the HOM and Force Commander of the United Nations Peacekeeping Force in Cyprus (UNFICYP) from 2014–2016.

As of January 2019, there were four women SRSGs:

- Louise Arbour, SRSG for International Migration (from March 2017);\textsuperscript{35}
- Virginia Gamba, SRSG for Children and Armed Conflict (from April 2017);\textsuperscript{36}
- Pramila Patten, SRSG for Sexual Violence in Conflict (from April 2017);\textsuperscript{37} and
- Marta Santos Pais, SRSG on Violence against Children (from May 2009).\textsuperscript{38}

\textsuperscript{31} “The World’s First All-Women Indian Police Unit Has Served Its UN Mission & Is Now Coming Home”, India Times, 17 February 2016.

\textsuperscript{32} Bangladesh deployed an all-female formed police unit in Haiti from 2010–2018.

\textsuperscript{33} UN Women, *Preventing Conflict, Transforming Justice, Securing the Peace*, 143.

\textsuperscript{34} Department of Peacekeeping Operations, “Gender Responsive United Nations Peacekeeping Operations”, 2018.


\textsuperscript{36} UN Office of the Special Representative of the Secretary-General for Children and Armed Conflict, “Special Representative of the Secretary-General for Children and Armed Conflict, Leila Zerougui, concludes her first visit to Myanmar”, 16 July 2017.


\textsuperscript{38} UN Special Representative of the Secretary-General on Violence Against Children, “Marta Santos Pais: Biography”. Available from: <https://violenceagainstchildren.un.org/content/marta-santos-pais>.
The issue of leadership is important in light of the Secretary-General’s System-Wide Gender Parity Strategy, released in 2017, which focused on increasing women’s representation at all levels in the UN System, including in peacekeeping missions. While fundamentally a right, gender parity is increasingly necessary to the UN’s efficiency, impact, and credibility. Greater diversity directly correlates in both the public and private sectors with significant gains in operational effectiveness and efficiency. This is particularly important as the UN is being asked to do more with less while increasing effectiveness in all quarters. Across the three pillars, the impact of an inclusive workforce on the UN’s ability to deliver on its mandates is clear. In the area of development, research shows that bringing more women into the labour force would unlock trillions of dollars for developing economies. In human rights, there is no greater protection mechanism for women’s rights than empowerment. In peace and security, women’s meaningful participation has a direct impact on the sustainability of peace, an assertion that is now quantifiable.39

Additionally, when gender mainstreaming tools have been built into the mandate and strongly supported through ties to local women’s communities, the results have been promising. An example of this comes from Burundi:

“SCR 1545, which established the UN operation in Burundi (ONUB) in May 2004, makes specific mention of SCR 1325 and requests that attention be given to the special needs of women and children in relation to disarmament, demobilization and reintegration and the protection of human rights. Furthermore, it requests that the Secretary-General ensure that ‘ONUB’s personnel give special attention to issues related to gender equality’.”40

Without a doubt, the groundwork laid by years of activism in Burundi before the establishment of ONUB greatly facilitated both the decision to include gender equality in the ONUB mandate and the mission’s subsequent active engagement with women’s organizations. Four years earlier, despite exclusion from formal peace negotiations in Arusha, women and women’s organizations were already advocating strongly for the inclusion of their concerns in the peace process. Continued activism by women’s groups in Burundi led to a requirement in the new constitution that 30 per cent of all government seats go to women, and elections in 2005 landed an even higher percentage of posts for women. Further reinforcing these positive precedents, “[in] a speech on 20 September 2006, Burundi President Pierre Nkurunziza called on the [PBC] and the UN System to make gender equality a priority, emphasizing that his government regarded this as crucial to alleviating poverty”, and thus avoiding a relapse into violence.41

**Integrating a gender dimension into all of a mission’s substantial activities**

The second approach to implementing SCR 1325 begins with addressing gender concerns in the initial phase of a mission (i.e. during needs assessment, operations planning, and policy development). Once the mission is underway, gender perspectives are incorporated into the instruments used to support the implementation of operations on the ground, such as guidelines, codes of conduct, and standards of behaviour. In the end, the extent to which gender was integrated throughout the mission is included in the monitoring and reporting system. This last requirement is one specifically mentioned in SCR 1325; the reporting situation in 2000 was deemed far from satisfactory, and implementation of the resolution cannot be evaluated without an improved understanding of the different impacts of armed conflicts on men and women as well as an assessment of how missions are performing.

In 2003, the then-UN Office of the Special Adviser on Gender Issues and the Advancement of Women (subsumed into UN Women)42 undertook a study of 264 Secretary-General’s reports to the Security Council for the period between January 2000 and September 2003. The study aimed to analyse to what extent the reports included gender perspectives, as required by different official documents, particularly SCR 1325. This analysis revealed that only 18 per cent of the reports made multiple references to gender concerns, 15 per cent made minimal reference, and 67 per cent of the reports made no, or only one, mention of women or gender issues. The vast majority of the reports citing gender concerns mentioned the impact of conflict on women and girls as victims — not as potential dynamic actors in reconciliation, peacebuilding, or post-conflict reconstruction.43

In 2017, the Secretary-General noted in his annual report on WPS that, while it was crucial for the Security Council to maintain its focus on the WPS agenda, inconsistencies remained and gender equality and WPS continued to be neglected in emerging or deteriorating crises or when discussing counterterrorism or the deployment of troops.44 This report highlighted that, in 2016, the Secretary-

42 On 2 July 2010, the General Assembly established the United Nations Entity for Gender Equality and the Empowerment of Women (UN Women) by consolidating and transferring to the entity the existing mandates and functions of the Office of the Special Adviser on Gender Issues and Advancement of Women (OSAGI) and the Division for the Advancement of Women of the Secretariat (DAW) as well as those of the United Nations Development Fund for Women (UNIFEM) and the International Research and Training Institute for the Advancement of Women (INSTRAW). The new organization was meant to function both as a secretariat and to carry out operational activities at the country level. UN Women was operational by 1 January 2011.
General submitted 154 reports to the Security Council, and that all 38 periodic reports on peacekeeping operations and 26 periodic reports on special political missions contained references to WPS. While this showed some improvement, the Secretary-General called upon his Special Representatives and principals of UN entities to continue their efforts to enhance the quality of gender and conflict analysis in their reporting to the Security Council.45

**Dispatching gender experts to missions**

This approach has been most heavily utilized in implementing SCR 1325. The UN makes use of at least two kinds of gender expert positions in missions: Gender Advisers and gender focal points. Both of these roles constitute a strong advantage for the integration of gender perspectives in all work components of a peacekeeping mission, including military, police, and civilian components. They form a necessary capacity from which mission leadership, including Force Commanders, Police Commissioners, heads of sections, and staff members can draw to facilitate gender mainstreaming into their work plans and activities.

Gender Advisers are deployed to all multidimensional peacekeeping missions to oversee gender mainstreaming, as mandated by the Security Council resolutions on WPS. Gender Advisers make sure that the voices, needs, and priorities of women and girls are included in all areas of peacekeeping to promote their political participation and ensure that they are protected from sexual and gender-based violence. The work of Gender Advisers includes:

- Leading and guiding a gendered contextual analysis;
- Supporting local women to participate in peace processes;
- Coordinating efforts to protect women and girls from sexual and gender-based violence;
- Advocating and promoting the inclusion of women in political and electoral systems;
- Providing support to the disarmament of women combatants in disarmament, demobilization, and reintegration (DDR) programmes; and
- Designing and implementing capacity-building programmes on gender and engaging women’s voices in legal and judicial procedures.46

Gender Advisers are responsible for:

- Advising mission leadership and military, police, and civilian components on gender issues;
- Providing technical support to guide the integration and implementation of gender perspectives in policies, planning instruments, and reporting by all mission components;
- Contributing to capacity-building of national and local partners (e.g. civil society, government), working with mission components;
- Coordinating with UN partners on global gender mainstreaming mechanisms;
- Developing and overseeing the delivery of training on gender mainstreaming and SGBV for all peacekeeping personnel; and
- Coordinating with Women’s Protection Advisers (WPAs).

Gender focal points are generally appointed in peacekeeping missions that do not have a Gender Unit and are responsible for:

- Advising mission leadership and military, police, and civilian components on gender issues;
- Ensuring that all components of the mission effectively integrate gender equality in their areas of work; and
- Increasing the capacity of all components of the mission to address gender issues.\(^\text{47}\)

There has been concrete progress in efforts to integrate a gender perspective into UN peace operations. In 2000, only the United Nations Interim Administration Mission in Kosovo (UNMIK) and the United Nations Transitional Administration in East Timor (UNTAET) had Gender Advisers, and only a fifth of all peace operations had a specialized Gender Unit, usually comprising a sole officer freshly appointed to what was then a brand-new post. Now, all multidimensional peacekeeping missions have gender units and also deploy WPAs — first mandated in Security Council resolution 1888 in 2009.\(^\text{48}\)

In countries with evidence of conflict-related sexual violence (CRSV), WPAs are deployed in addition to Gender Advisers and have complementary roles to the Gender Advisers. WPAs focus specifically on the integration of CRSV considerations in the activities of the peacekeeping missions, including monitoring, analysis, and reporting on sexual violence and advocating and engaging with parties to the conflict regarding their obligations to prevent and address CRSV. The protection of women and girls in these situations is taken into consideration in Protection of Civilians (POC) activities and the incorporation of a gender perspective across all tiers of the mission’s POC efforts. Their responsibilities include:

- Advising mission leadership and military, police, and civilian components on the integration of all CRSV issues;
- Establishing and overseeing the implementation of a monitoring, analysis, and reporting arrangement on CRSV and promote early warning and accountability of perpetrators of CRSV, working closely with Human Rights components;


• Engaging in dialogue with all parties to the conflict to obtain commitments to prevent and ensure accountability for incidents and patterns of CRSV;
• Coordinating responses to cases of CRSV and promoting accountability of perpetrators of CRSV; and
• Delivering training on CRSV to all peacekeeping personnel.49

The UN Department of Peace Operations (DPO, formerly the Department of Peacekeeping Operations) and the Department of Field Support (DFS)50 have a dedicated workforce of 70 gender experts and a gender focal point mechanism in peacekeeping operations and UNHQ. As of 31 December 2016, eight of 16 peacekeeping missions had Gender Units led by Gender Advisers reporting to the SRSG or HOM, and two had gender focal points. Also, in 2016, there were 23 full-time Gender Advisers deployed to eight of the 12 field-based missions led by the Department of Political Affairs (DPA), and two Gender Advisers served as part of the offices of special envoys of the Secretary-General. There was a substantial increase in the overall number of gender focal points across special political missions, from 39 in 2015 to 50 in 2016.51

Several examples of the work and accomplishments of Gender Advisers and gender units can be cited. In the United Nations Organization Mission in the Democratic Republic of the Congo (MONUC), the senior Gender Adviser developed a two-pronged strategy to ensure that a gender perspective was integrated into the mission’s policies and programmes and to interface with civil society organizations, especially women’s groups.52 In UNTAET, the gender unit assisted the East Timorese Women’s Network in implementing the Beijing Platform for Action (see Lesson 6). In Sierra Leone, the Gender Adviser was placed in the Human Rights Unit through an agreement between DPKO53 and the Office of the United Nations High Commissioner for Human Rights (OHCHR). She created a Women’s Task Force for the Truth and Reconciliation Commission to give particular attention to gender-based violence during armed conflict. She also researched war-related sexual abuses with an NGO whose focus was the promotion and protection of women’s rights in post-conflict societies.

More recently, the Gender Adviser in South Sudan implemented training programmes for the women in the South Sudanese military. In Darfur, the Gender Unit established SCR 1325 Committees to monitor how the state governments implement their commitments to SCR 1325 and make sure women’s experiences are included in peace and security initiatives. In the Central African Republic (CAR), the Gender Advisers identified the protection needs of female ex-combatants and introduced initiatives that encouraged women to develop skills to generate their income, preparing them for employment and keeping them away from taking up arms. In Haiti, the mission radio station, MINUSTAH FM, had a weekly programme dedicated to gender issues. During the electoral period, this programme focused on women’s participation in elections and encouraged women to vote.54

50) As part of organizational restructuring beginning 1 January 2019, the Department of Field Services (DFS) became the Department of Operational Support (DOS).
52) See "Democratic Republic of Congo – Gender Office Mandate and Objectives", Lesson 10.
53) The Department of Peacekeeping Operations (DPKO) was reorganized into the Department of Peace Operations (DPO) on 1 January 2019.
Section 1.5 Conclusion

As this course will argue, the reasons behind the limits of the “gender expert approach” are complex and go beyond the simple failure to sufficiently fund high-level gender advisory posts or write clear operational mandates for gender mainstreaming. They have to do with the fundamentally misguided way in which gender issues can be and have been conceptualized. While women and girls make up half the population or more in many post-conflict countries, issues affecting women have been typically treated as special or separate issues to be considered after plans have already been made. In practice, this approach creates peace support operations that assume whole societies are male — or at least that those societies have only the needs and concerns that come to mind for some male policymakers who are designing operations. It assumes that it is possible to construct a general approach that will work for everyone, and that women’s needs will vary only a little. These are the critical themes of gender mainstreaming and SCR 1325 that this course addresses.

Real gender mainstreaming requires a fundamental change of orientation in this thinking. As one report puts it:

"In every aspect of reconstruction — from rebuilding roads to rebuilding political structures — every decision taken, every project funded, and every policy implemented will have a gendered impact. The impact may be to reinforce the status quo, or to change it, but no matter whether peacebuilders consciously analyze the gendered effects of their programmes or not, they are de facto making decisions about gender. When preparing to hold elections, for example, planners de facto reinforce men’s political dominance if they do not consciously ask questions such as: do men and women in the society get their information in different locations, or from different media?; do men and women require different kinds of voter education or respond to different ‘get out the vote’ messages?; will women be willing to stand on line and vote next to men?; what provisions will be made for the care of young children while women stand on line for hours in the hot sun?; do women have different physical security needs when they vote than men do? Whether or not one thinks it desirable to wait and deal with gender ‘further down the road’, it simply is not possible, as gender is a part of every action in the present. The question, then, is not when to turn to thinking about gender; it is whether or not an individual is thinking in an informed manner about the gendered impact of every aspect of his or her work.”55

Here, one runs immediately into the paradox of identity. Do all women respond to one kind of voter education and all men another? Are all women responsible for all the childcare in this community? Are women the only ones with physical security needs? Beginning by asking these kinds of questions about gender is a crucial first step.

The following example from Mali, although dated, provides an excellent illustration of how much is gained by including thoroughgoing attention to women in a disarmament programme. Such programmes, because they deal with arms — and typically men are associated with armaments — have historically been designed with only men in mind. This case study shows how short-sighted and ineffective such designs have been and how much more effective they can be when they take women into account. At the same time, the study reveals the risks of assuming all women are alike.

This lesson and this course suggest the following guidelines for rethinking gender mainstreaming and the implementation of SCR 1325:

- Gender mainstreaming means, first, thinking about women. Second, it means thinking about women and men relationally — how a society arranges its gender roles for the relationships between women and men. Third, it means thinking about how everything you do may affect each group differently and affect the relational dynamics between them.

- Attention to gender perspectives requires recognition that gender is culturally contextual and that cultures are not homogeneous. Every culture has within it a range of different roles for women and men (see Lessons 2 and 5). At any given time, people may be entirely, or only partially, going along with their society’s accepted gender roles, or they may be resisting them.
Among micro disarmament policies, the exchange of development aid for weapons held by civilians in post-conflict areas is becoming increasingly popular with donors. Although such policies are often aimed at men, who generally tend to hold the weapons, UNIDIR’s field research in Mali in March 2003 found that successful projects tend to involve the avid participation of the entire community, that is, of both men and women. In Mali, women played an indispensable part in securing a favourable climate for handing over weapons. In the face of violence, women served to persuade men as their wives, sisters, mothers, and in-laws to give up their weapons. They organized inter-community meetings, involved the media, visited cantonment areas, and persuaded male family members to hand over their weapons. In a certain village, an elder woman told the UNIDIR research team that she had threatened her young male family members by saying that she would go naked in public unless they handed over their weapons. Women played a major role in the early process of peacebuilding, and the male community members highly appreciated their contribution. Women also tend to maintain a holistic view of the goal of weapons collection. In Mali, both men and women agreed that the final goal of weapons collection is to eradicate poverty and bring peace to the community. However, when asked to elaborate on this thought, men and women reacted differently. For women, weapons collection programmes aimed to bring reconciliation among the various ethnic factions in the community, resumption of free transportation, and provision of opportunities for young men. Male community members tended to focus on reducing the number of weapons in circulation. While men could identify the most effective procedures for collecting weapons correctly, women emphasized that the ultimate purpose of collecting weapons was peacebuilding in the community.
Women in Mali also proved to be capable of identifying effective aid incentives for weapons collection projects. When asked how to judge the success of weapons collection projects, men focused on such material factors as the number of weapons collected and destroyed and the reduction of gun-related crime and injuries. They also identified the building of roads and bridges as appropriate incentives for handing over weapons. Compared to men, women stressed the need to address the causes of violent conflict. Moreover, women deemed projects such as the provision of water wells, grain mills, and cereal banks — the projects that provide basic needs for daily lives such as water and food — as the best sort of incentives to be provided in exchange for weapons. Women also explained that effective weapons-for-development projects should consider the underlying causes of small arms and light weapons problems. In particular, they emphasized the importance of job creation for young men in economically marginalized communities. This suggests that involving women in project design and evaluation can help donors in the selection of incentives for weapons collection programmes.
The Relevance of Women’s Role in Micro Disarmament — The United Nations Institute for Disarmament Research (UNIDIR) Case Study in Mali (continued)

From the Mali experience, it would seem that men and women contribute to each stage of a weapons collection process in a complementary manner. Gender consideration in programmes of weapons collection seems to be a matter of pragmatics. Involving both men and women in the design, implementation, monitoring, and evaluation is key for effective projects, but how can the contribution of women in this respect be maximized? First and foremost, the international assistance community should make sure that the decision-making process involves women. Although there is a desire to involve them, they are often left aside when projects are implemented. In Mali, once weapons collection began, women’s role in the process decreased. Therefore, the international community needs to pay more attention to maintaining women’s participation throughout the implementation of such projects.

One way to encourage women’s participation would be to incorporate participatory monitoring and evaluation techniques into weapons collection programmes. These methods, long practised in the fields of health and development, have the potential to facilitate communication among the actual beneficiaries of the projects. The techniques involve group discussion and visual aids, such as flow charts, to enable as many members of the community as possible to participate. Even paying attention to meeting times is important. In Mali, urban women had less difficulty in participating in disarmament processes than rural women who generally tend to have less spare time to devote to meetings. In this case, holding a meeting late in the afternoon (after daytime errands, before the preparation of dinner), for example, might allow more women to participate. When women are involved, their “heterogeneousness” should not be overlooked. In Mali, women are narrowly defined as wives and mothers. However, if they are unmarried, or do not fit in the social strata, they might be excluded from consideration — even by fellow women. An illustrative example is female ex-combatants. During its field research, the UNIDIR team came upon a few female ex-combatants in a community. When the research team asked to involve them in an ex-combatants’ discussion group, the male members of the group refused, because “they were women”. Likewise, when women were asked to integrate the female ex-combatants in their discussion group, they too declined, because “those women were fighters, not civilians”. Participatory monitoring and evaluation techniques are strong tools to involve various beneficiaries in aid programmes. However, one still needs to be sensitive to local conditions and to refine methodologies according to the local context to make all voices heard.

End-of-Lesson Quiz

1. Which of the following reasons why Security Council resolution 1325 calls for the incorporation of more women in peacebuilding activities at the UN are TRUE and which are FALSE?
   A. Because equality between women and men is essential to peace
   B. Because the UN recognizes that men are better at peacekeeping and women are better at peacebuilding
   C. Because women have long been excluded from decision-making positions related to peace, conflict, and security matters at the UN, and women’s equal participation with men is an important UN goal
   D. Because women and children are disproportionately impacted by armed conflicts

2. What are the four main components of SCR 1325?

3. Which of the following statements best exemplifies the “paradox of identity” discussed in this lesson?
   A. Talking about women’s victimization can make them seem weak and vulnerable; paradoxically, this can undermine efforts to argue for their empowerment as leaders
   B. Paradoxically, women can be both peaceful and violent, and men can be both victims of violence and its perpetrators
   C. To claim an identity (such as “woman”) is to argue that one will always be a victim of oppression and violence
   D. Women’s rights paradoxically require one to believe that gender is the only important feature of one’s identity

4. Which of the following is a key element of the official UN definition of gender mainstreaming?
   A. Ensuring that an equal number of men and women work for every major mission and office of the UN
   B. Eliminating spheres for women and men in every society served by UN missions
   C. Assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels
   D. Consideration of gender as a primary factor when filling positions for Heads of Mission and Special Representatives of the Secretary-General (SRSGs) in peacekeeping missions

5. In applying gender mainstreaming to the implementation of SCR 1325, the UN has generally followed one or more of three basic approaches. What are they?

6. List three of the different responsibilities of Gender Advisers and gender focal points.

7. What has been the main problem with the most commonly used approach to gender mainstreaming in peacekeeping missions so far?
   A. It focuses on gender to the exclusion of other important social issues affecting missions
   B. It simply has not worked
   C. It has cost too much money
   D. It has treated women (and/or gender) as a separate issue to be added on after plans have already been made

Answer Key provided on the next page.
End-of-Lesson Quiz »

8. Gender mainstreaming means _____.
   A. making it possible for men and women to have equal access to resources and power
   B. making sure women make all important decisions
   C. prioritizing gender differences over differences in age, social group, or religion
   D. treating the men and women of all cultures the same

Answer Key »

1. A - True, B - False, C - True, D - True
2. (1) Recognition/concern that armed conflicts target, and disproportionately impact, civilians — especially women and children; says this is significant for the sustainability of peace and reconciliation efforts worldwide. (2) Calls for full implementation of all international human rights and humanitarian laws protecting women and girls during and post-conflict. (3) Calls for women’s full and equal participation at every level of decision-making in peace and security-related matters; says gender mainstreaming in PKOs is urgent. (4) Calls for the mainstreaming of the gender perspective into all peacekeeping operations.
3. A
4. C
5. Including gender mainstreaming tools in the mission’s mandate; integrating gender in all mission activities; sending gender experts to missions
6. Gender Advisers: Incorporate gender concerns in all mission activities; Raise awareness and conduct training on gender issues for all staff; Train military and civilian personnel on gender issues; Empower local women to increase their participation in peace processes. Gender focal points: Improve gender balance in peacekeeping operations; Work on personnel issues such as recruitment, promotions, employment discrimination, and sexual harassment.
7. D
8. A
## Appendix A: List of Acronyms

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>AIDS</td>
<td>acquired immunodeficiency syndrome</td>
</tr>
<tr>
<td>ADF</td>
<td>Australian Defence Force</td>
</tr>
<tr>
<td>ANC</td>
<td>African National Congress</td>
</tr>
<tr>
<td>CAF</td>
<td>Canadian Armed Forces</td>
</tr>
<tr>
<td>CAR</td>
<td>Central African Republic</td>
</tr>
<tr>
<td>CEO</td>
<td>chief executive officer</td>
</tr>
<tr>
<td>CFC</td>
<td>Ceasefire Committee</td>
</tr>
<tr>
<td>CEDAW</td>
<td><em>Convention on the Elimination of All Forms of Discrimination against Women</em></td>
</tr>
<tr>
<td>DRC</td>
<td>Democratic Republic of the Congo</td>
</tr>
<tr>
<td>CRSV</td>
<td>conflict-related sexual violence</td>
</tr>
<tr>
<td>DDR</td>
<td>disarmament, demobilization, and reintegration</td>
</tr>
<tr>
<td>DFS</td>
<td>United Nations Department of Field Support</td>
</tr>
<tr>
<td>DPKO</td>
<td>United Nations Department of Peacekeeping Operations</td>
</tr>
<tr>
<td>DPA</td>
<td>United Nations Department of Political Affairs</td>
</tr>
<tr>
<td>DPO</td>
<td>United Nations Department of Peace Operations</td>
</tr>
<tr>
<td>DPPA</td>
<td>United Nations Department of Political and Peacebuilding Affairs</td>
</tr>
<tr>
<td>ECOSOC</td>
<td>United Nations Economic and Social Council</td>
</tr>
<tr>
<td>EU</td>
<td>European Union</td>
</tr>
<tr>
<td>EUFOR RD Congo</td>
<td>European Union Military Operation in the Democratic Republic of the Congo</td>
</tr>
<tr>
<td>FGC</td>
<td>female genital cutting</td>
</tr>
<tr>
<td>FGM</td>
<td>female genital mutilation</td>
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<tr>
<td>GAU</td>
<td>Gender Affairs Unit</td>
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<tr>
<td>GAS</td>
<td>Gender Advisory Section</td>
</tr>
<tr>
<td>GBV</td>
<td>gender-based violence</td>
</tr>
</tbody>
</table>
GCE  Global Campaign for Education
HIV  human immunodeficiency virus
HOM  head of mission
ICC  International Criminal Court
ICCPR  International Covenant on Civil and Political Rights
ICESCR  International Covenant on Economic, Social and Cultural Rights
ICTR  International Criminal Tribunals for Rwanda
ICTY  International Criminal Tribunals for the former Yugoslavia
IDP  internally displaced persons
IHL  international humanitarian law
ILO  International Labour Organization
LGBT  lesbian, gay, bisexual, and transgender
MDG  Millennium Development Goals
MINUSTAH  United Nations Stabilization Mission in Haiti
MONUC  United Nations Mission in the Democratic Republic of the Congo
MONUSCO  United Nations Organization Stabilization Mission in the Democratic Republic of the Congo
MRE  Mine Risk Education
NATO  North Atlantic Treaty Organization
NGO  non-government organization
OECD  Organisation for Economic Co-operation and Development
OHCHR  Office of the United Nations High Commissioner for Human Rights
ONUB  United Nations Operation in Burundi
OSAGI  UN Office of the Special Adviser on Gender Issues and the Advancement of Women
OTP  Office of the [ICC] Prosecutor
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
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<tbody>
<tr>
<td>PBC</td>
<td>Peacebuilding Commission</td>
</tr>
<tr>
<td>POC</td>
<td>Protection of Civilians</td>
</tr>
<tr>
<td>PTSD</td>
<td>post-traumatic stress disorder</td>
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<tr>
<td>SALW</td>
<td>small arms and light weapons</td>
</tr>
<tr>
<td>SCR</td>
<td>Security Council resolution</td>
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<tr>
<td>SEA</td>
<td>sexual exploitation and abuse</td>
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<tr>
<td>SGBV</td>
<td>sexual and gender-based violence</td>
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<tr>
<td>SMUG</td>
<td>Sexual Minorities Uganda</td>
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<td>SSR</td>
<td>security sector reform</td>
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<tr>
<td>SRSG</td>
<td>Special Representative of the Secretary-General</td>
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<tr>
<td>STI</td>
<td>sexually transmitted infection</td>
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<tr>
<td>TCC</td>
<td>troop-contributing countries</td>
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<tr>
<td>UNDP</td>
<td>United Nations Development Programme</td>
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<tr>
<td>UDHR</td>
<td>Universal Declaration of Human Rights</td>
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<tr>
<td>UNAIDS</td>
<td>Joint United Nations Programme on HIV/AIDS</td>
</tr>
<tr>
<td>UNESCO</td>
<td>United Nations Educational, Scientific and Cultural Organization</td>
</tr>
<tr>
<td>UNFICYP</td>
<td>United Nations Peacekeeping Force in Cyprus</td>
</tr>
<tr>
<td>UNFPA</td>
<td>United Nations Population Fund</td>
</tr>
<tr>
<td>UNHCR</td>
<td>United Nations High Commissioner for Refugees</td>
</tr>
<tr>
<td>UNICEF</td>
<td>United Nations Children’s Fund</td>
</tr>
<tr>
<td>UNIDIR</td>
<td>United Nations Institute for Disarmament Research</td>
</tr>
<tr>
<td>UNIFEM</td>
<td>United Nations Development Fund for Women</td>
</tr>
<tr>
<td>UK</td>
<td>United Kingdom</td>
</tr>
<tr>
<td>UNMIK</td>
<td>United Nations Interim Administration Mission in Kosovo</td>
</tr>
<tr>
<td>UNMIL</td>
<td>United Nations Mission in Liberia</td>
</tr>
<tr>
<td>Acronym</td>
<td>Full Name</td>
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<td>-----------</td>
<td>----------------------------------------------------------------</td>
</tr>
<tr>
<td>UNMIS</td>
<td>United Nations Mission in Sudan</td>
</tr>
<tr>
<td>UNMISET</td>
<td>United Nations Mission of Support in East Timor</td>
</tr>
<tr>
<td>UNMISS</td>
<td>United Nations Mission in the Republic of South Sudan</td>
</tr>
<tr>
<td>US</td>
<td>United States</td>
</tr>
<tr>
<td>UNTAET</td>
<td>United Nations Transitional Administration in East Timor</td>
</tr>
<tr>
<td>UNTSO</td>
<td>United Nations Truce Supervision Organization</td>
</tr>
<tr>
<td>VA</td>
<td>Veteran’s Affairs</td>
</tr>
<tr>
<td>WHO</td>
<td>World Health Organization</td>
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<tr>
<td>WILPF</td>
<td>Women’s International League for Peace and Freedom</td>
</tr>
<tr>
<td>WPA</td>
<td>Women’s Protection Advisers</td>
</tr>
<tr>
<td>WPS</td>
<td>women, peace, and security</td>
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</table>
Looking for statistics or other data about peacekeeping around the world today? Visit the UN Peacekeeping resource page for the most up-to-date information about current peacekeeping operations and other UN missions:

Resolution 1325 (2000)

Adopted by the Security Council at its 4213th meeting, on 31 October 2000

The Security Council,


Recalling also the commitments of the Beijing Declaration and Platform for Action (A/52/231) as well as those contained in the outcome document of the twenty-third Special Session of the United Nations General Assembly entitled “Women 2000: Gender Equality, Development and Peace for the Twenty-First Century” (A/54/23/Rev.1), in particular those concerning women and armed conflict,

Bearing in mind the purposes and principles of the Charter of the United Nations and the primary responsibility of the Security Council under the Charter for the maintenance of international peace and security,

Expressing concern that civilians, particularly women and children, account for the vast majority of those adversely affected by armed conflict, including as refugees and internally displaced persons, and increasingly are targeted by combatants and armed elements, and recognizing the consequent impact this has on durable peace and reconciliation,

Reaffirming the important role of women in the prevention and resolution of conflicts and in peace-building, and stressing the importance of their equal participation and full involvement in all efforts for the maintenance and promotion of peace and security, and the need to increase their role in decision-making with regard to conflict prevention and resolution,

Reaffirming also the need to implement fully international humanitarian and human rights law that protects the rights of women and girls during and after conflicts,

Further Reading

Resolution 1820 (2008)

Adopted by the Security Council at its 5916th meeting, on 19 June 2008

The Security Council,


Guided by the purposes and principles of the Charter of the United Nations,

Reaffirming also the resolve expressed in the 2005 World Summit Outcome Document to eliminate all forms of violence against women and girls, including by ending impunity and by ensuring the protection of civilians, in particular women and girls, during and after armed conflicts, in accordance with the obligations States have undertaken under international humanitarian law and international human rights law;


Reaffirming also the obligations of States Parties to the Convention on the Elimination of All Forms of Discrimination against Women, the Optional Protocol thereto, the Convention on the Rights of the Child and the Optional Protocols thereto, and urging states that have not yet done so to consider ratifying or acceding to them;

Noting that civilians account for the vast majority of those adversely affected by armed conflict; that women and girls are particularly targeted by the use of sexual violence, including as a tactic of war to humiliate, dominate, instil fear in, disperse and/or forcibly relocate civilian members of a community or ethnic group;

Further Reading »


United Nations

Security Council

Resolution 1888 (2009)

Adopted by the Security Council at its 6195th meeting, on 30 September 2009

The Security Council,

Reaffirming its commitment to the continuing and full implementation of resolutions 1325 (2000), 1612 (2005), 1674 (2006), 1820 (2008) and 1882 (2009) and all relevant statements of its President;

Welcoming the report of the Secretary-General of 16 July 2009 (S/2009/362), but remaining deeply concerned over the lack of progress on the issue of sexual violence in situations of armed conflict in particular against women and children, notably against girls, and noting as documented in the Secretary-General’s report that sexual violence occurs in armed conflicts throughout the world,

Reiterating deep concern that, despite its repeated condemnation of violence against women and children including all forms of sexual violence in situations of armed conflict, and despite its calls addressed to all parties to armed conflict for the cessation of such acts with immediate effect, such acts continue to occur, and in some situations have become systematic or widespread,

Recalling the commitments of the Beijing Declaration and Platform for Action (A/52/231) as well as those contained in the outcome document of the twenty-third Special Session of the United Nations General Assembly entitled “Women 2000: Gender Equality, Development and Peace for the Twenty-First Century” (A/54/231), in particular those concerning women and armed conflict,

Reaffirming the obligations of States Parties to the Convention on the Elimination of All Forms of Discrimination against Women, the Optional Protocol thereto, the Convention on the Rights of the Child and the Optional Protocols thereto, and urging states that have not yet done so to consider ratifying or acceding to them,

Recalling that international humanitarian law affords general protection to women and children as part of the civilian population during armed conflicts and special protection due to the fact that they can be placed particularly at risk,

* Reissued for technical reasons on 22 June 2010.

Further Reading

Resolution 1889 (2009)

Adopted by the Security Council at its 6196th meeting, on 5 October 2009

The Security Council,

Reaffirming its commitment to the continuing and full implementation, in a mutually reinforcing manner, of resolutions 1325 (2000), 1612 (2005), 1674 (2006), 1820 (2008), 1882 (2009), 1888 (2009) and all relevant Statements of Its Presidents,

Guided by the purposes and principles of the Charter of the United Nations, and bearing in mind the primary responsibility of the Security Council under the Charter for the maintenance of international peace and security,


Having considered the report of the Secretary General (S/2009/465) of 16 September 2009 and stressing that the present resolution does not seek to make any legal determination as to whether situations that are referred to in the Secretary-General’s report are or are not armed conflicts within the context of the Geneva Conventions and the Additional Protocols thereto, nor does it prejudge the legal status of the non-State parties involved in these situations,

Welcoming the efforts of Member States in implementing its resolution 1325 (2000) at the national level, including the development of national action plans, and encouraging Member States to continue to pursue such implementation,

Reiterating the need for the full, equal and effective participation of women at all stages of peace processes given their vital role in the prevention and resolution of conflict and peacebuilding, reaffirming the key role women can play in re-establishing the fabric of recovering society and stressing the need for their

Resolution 1960 (2010)

Adopted by the Security Council at its 6453rd meeting, on 16 December 2010

The Security Council,

Reaffirming its commitment to the continuing and full implementation, in a mutually reinforcing manner, of resolutions 1325 (2000), 1612 (2005), 1674 (2006), 1820 (2008), 1882 (2009), 1888 (2009), 1889 (2009) and 1894 (2009), and all relevant statements of its President,

Welcoming the report of the Secretary-General of 24 November 2010 (S/2010/604), but remaining deeply concerned over the slow progress on the issue of sexual violence in situations of armed conflict in particular against women and children, and noting as documented in the Secretary-General’s report that sexual violence occurs in armed conflicts throughout the world,

Reiterating deep concern that despite its repeated condemnation of violence against women and children in situations of armed conflict, including sexual violence in situations of armed conflict, and despite its calls addressed to all parties to armed conflict for the cessation of such acts with immediate effect, such acts continue to occur, and in some situations have become systematic and widespread, reaching appalling levels of brutality,

Reiterating the necessity for all States and non-State parties to conflicts to comply fully with their obligations under applicable international law, including the prohibition on all forms of sexual violence,

Reiterating the need for civilian and military leaders, consistent with the principle of command responsibility, to demonstrate commitment and political will to prevent sexual violence and to combat impunity and enforce accountability, and that inaction can send a message that the incidence of sexual violence in conflicts is tolerated,

Recalling the responsibilities of States to end impunity and to prosecute those responsible for genocide, crimes against humanity, war crimes, and other egregious crimes perpetrated against civilians and, in this regard, noting with concern that only limited numbers of perpetrators of sexual violence have been brought to justice, while recognizing that in conflict and in post-conflict situations national justice systems may be significantly weakened,

Further Reading »

Resolution 2106 (2013)

Adopted by the Security Council at its 6984th meeting, on 24 June 2013

The Security Council,


Thanking the Secretary-General for the report of 12 March 2013 (S/2013/149) and taking note of the analysis and recommendations contained therein, but remaining deeply concerned over the slow implementation of important aspects of resolution 1960 (2010) to prevent sexual violence in armed conflict and post-conflict situations and noting as documented in the Secretary-General’s report that sexual violence occurs in such situations throughout the world,

Recognizing the Declaration on Preventing Sexual Violence in Conflict adopted by G8 foreign ministers in London on 11 April 2013, and the commitments it makes in this regard,

Recognizing that consistent and rigorous prosecution of sexual violence crimes as well as national ownership and responsibility in addressing the root causes of sexual violence in armed conflict are central to deterrence and prevention as is challenging the myths that sexual violence in armed conflict is a cultural phenomenon or an inevitable consequence of war or a lesser crime,

Affirming that women’s political, social and economic empowerment, gender equality and the enlistment of men and boys in the effort to combat all forms of violence against women are central to long-term efforts to prevent sexual violence in armed conflict and post-conflict situations; and emphasizing the importance of the full implementation of resolution 1325 (2000) while noting the ongoing work on a set of indicators for the implementation of resolution 1325 (2000) and subsequent resolutions on women and peace and security, and recognizing UN-Women’s efforts in this area,

Noting with concern that sexual violence in armed conflict and post-conflict situations disproportionately affects women and girls, as well as groups that are particularly vulnerable or may be specifically targeted, while also affecting men and boys.

Further Reading

To read the entire document, visit: <https://undocs.org/S/RES/2106(2013)>.

Resolution 2122 (2013)

Adopted by the Security Council at its 7044th meeting, on 18 October 2013

The Security Council,

Reaffirming its commitment to the continuing and full implementation, in a mutually reinforcing manner, of resolutions 1325 (2000), 1820 (2008), 1888 (2009), 1889 (2009), 1960 (2010) and 2106 (2013) and all relevant statements of its President,

Recalling the commitments of the Beijing Declaration and Platform for Action and reaffirming the obligations of States Parties to the Convention on the Elimination of All Forms of Discrimination against Women, the Optional Protocol thereto, and urging States that have not yet done so to consider ratifying or acceding to them,

Bearing in mind the purposes and principles of the Charter of the United Nations and the primary responsibility of the Security Council under the Charter for the maintenance of international peace and security, and noting the focus of this resolution is, in this regard, the implementation of the women, peace and security agenda,

Reaffirming that women’s and girls’ empowerment and gender equality are critical to efforts to maintain international peace and security, and emphasizing that persisting barriers to full implementation of resolution 1325 (2000) will only be dismantled through dedicated commitment to women’s empowerment, participation, and human rights, and through concerted leadership, consistent information and action, and support, to build women’s engagement in all levels of decision-making,

Taking note with appreciation the report of the Secretary-General of 4 September 2013 and the progress and emergence of good practice across several areas, including in prevention and protection, and the significant heightening of policy and operational focus on the monitoring, prevention and prosecution of violence against women in armed conflict and post-conflict situations, but remaining deeply concerned about persistent implementation deficits in the women, peace and security agenda, including in: protection from human rights abuses and violations; opportunities for women to exercise leadership; resources provided to address their needs and which will help them exercise their rights; and the capacities

Further Reading

To read the entire document, visit: <https://undocs.org/S/RES/2122(2013)>.

Resolution 2242 (2015)

Adopted by the Security Council at its 7533rd meeting, on 13 October 2015

The Security Council,

Reaffirming its commitment to the continuing and full implementation, in a mutually reinforcing manner, of resolutions 1325 (2000), 1820 (2008), 1888 (2009), 1889 (2009), 1960 (2010), 2106 (2013), and 2122 (2013) and all relevant statements of its President,

Bearing in mind the Purposes and Principles of the Charter of the United Nations and the primary responsibility of the Security Council under the Charter for the maintenance of international peace and security,

Affirming the primary role of Member States to implement fully the relevant provisions of Security Council resolutions on women, peace and security, and the important complementary role of United Nations entities and regional organizations,

Recalling the commitments of the Beijing Declaration and Platform for Action and their twentieth anniversary, welcoming the Global Leaders Meeting on Gender Equality and Empowerment held on 27 September 2015 and commending the concrete national commitments made by national leaders in connection to this meeting,

Reaffirming the obligations of States Parties to the Convention on the Elimination of All Forms of Discrimination against Women and the Optional Protocol thereto and urging States that have not yet done so to consider ratifying or acceding to it, further noting General Recommendation 30 of the Committee for the Elimination of All Forms of Discrimination against Women on Women and Conflict Prevention and Post-Conflict Situations,

Welcoming the report of the Secretary-General of 17 September 2015 (S/2015/716) submitting the results of the Global Study on the implementation of resolution 1325, recognizing with appreciation all the work undertaken for the Global Study and encouraging close examination of its recommendations,

Noting the substantial link between women’s meaningful involvement in efforts to prevent, resolve and rebuild from conflict and those efforts’ effectiveness and long-term sustainability, as well as the need for greater resourcing, accountability, political will and attitudinal change,

Appendix K: Secretary-General’s Bulletin on Sexual Exploitation and Abuse

Secretary-General’s Bulletin

Special measures for protection from sexual exploitation and sexual abuse

The Secretary-General, for the purpose of preventing and addressing cases of sexual exploitation and sexual abuse, and taking into consideration General Assembly resolution 57/306 of 15 April 2003, “Investigation into sexual exploitation of refugees by aid workers in West Africa”, promulgates the following in consultation with Executive Heads of separately administered organs and programmes of the United Nations:

Section 1
Definitions

For the purposes of the present bulletin, the term “sexual exploitation” means any actual or attempted abuse of a position of vulnerability, differential power, or trust, for sexual purposes, including, but not limited to, profiting monetarily, socially or politically from the sexual exploitation of another. Similarly, the term “sexual abuse” means the actual or threatened physical intrusion of a sexual nature, whether by force or under unequal or coercive conditions.

Section 2
Scope of application

2.1 The present bulletin shall apply to all staff of the United Nations, including staff of separately administered organs and programmes of the United Nations.

2.2 United Nations forces conducting operations under United Nations command and control are prohibited from committing acts of sexual exploitation and sexual abuse, and have a particular duty of care towards women and children, pursuant to section 7 of Secretary-General’s bulletin ST/SGB/1999/13, entitled “Observance by United Nations forces of international humanitarian law”.

2.3 Secretary-General’s bulletin ST/SGB/253, entitled “Promotion of equal treatment of men and women in the Secretariat and prevention of sexual harassment”, and the related administrative instruction1 set forth policies and procedures for handling cases of sexual harassment in the Secretariat of the United Nations. Separately administered organs and programmes of the United Nations have promulgated similar policies and procedures.

1 Currently ST/AI/379, entitled “Procedures for dealing with sexual harassment”.

Further Reading »

Appendix L: Secretary-General’s Bulletin on the Prohibition of Sexual Harassment

United Nations

Secretariat

11 February 2008

Secretary-General’s bulletin

Prohibition of discrimination, harassment, including sexual harassment, and abuse of authority

The Secretary-General, for the purpose of ensuring that all staff members of the Secretariat are treated with dignity and respect and are aware of their role and responsibilities in maintaining a workplace free of any form of discrimination, harassment, including sexual harassment, and abuse of authority, promulgates the following:

Section 1
Definitions

1.1 Discrimination is any unfair treatment or arbitrary distinction based on a person’s race, sex, religion, nationality, ethnic origin, sexual orientation, disability, age, language, social origin or other status. Discrimination may be an isolated event affecting one person or a group of persons similarly situated, or may manifest itself through harassment or abuse of authority.

1.2 Harassment is any improper and unwelcome conduct that might reasonably be expected or be perceived to cause offence or humiliation to another person. Harassment may take the form of words, gestures or actions which tend to annoy, alarm, abuse, demean, belittle, humiliate or embarrass another or which create an intimidating, hostile or offensive work environment. Harassment normally implies a series of incidents. Disagreement on work performance or on other work-related issues is normally not considered harassment and is not dealt with under the provisions of this policy but in the context of performance management.

1.3 Sexual harassment is any unwelcome sexual advance, request for sexual favour, verbal or physical conduct or gesture of a sexual nature, or any other behaviour of a sexual nature that might reasonably be expected or be perceived to cause offence or humiliation to another, when such conduct interferes with work, is made a condition of employment or creates an intimidating, hostile or offensive work environment. While typically involving a pattern of behaviour, it can take the form of a single incident. Sexual harassment may occur between persons of the opposite or same sex. Both males and females can be either the victims or the offenders.

Further Reading

About the Authors: Captain (retired) Jennifer Wittwer, CSM

Captain (retired) Jennifer Wittwer, CSM is an international consultant on gender and Women, Peace, and Security (WPS).

She retired from the Australian Defence Force (ADF) in 2018 after 37 years, and she has extensive experience in cultural reform, strategic human resource management, gender equality, and implementation of the WPS agenda. Wittwer was the first ADF officer to deploy to Afghanistan in 2013 as a gender adviser. She was later responsible for implementing the Australian national action plan on WPS into the ADF, and in her last ADF posting, she was seconded to the peace and security section of UN Women in New York as a policy specialist and military liaison officer on peacekeeping and sexual exploitation and abuse, supporting country-level efforts to address women’s participation in the security and defence sector.
About the Authors: Megan Bastick, DCAF

Megan Bastick has worked with the Gender and Security Division of DCAF – Geneva Centre for Security Sector Governance since 2005.

Her work aims to support the integration of gender perspectives and the promotion of women’s rights in good governance of the security sector. Ms. Bastick has written or edited many of DCAF’s publications on gender and security, including the Gender and Security Sector Reform (SSR) Toolkit, Gender and SSR Training Resource Package, Gender Self-Assessment Guide, Women’s Guide to SSR, gender and oversight guidance notes, and Gender Complaints Guide. She has also trained and worked with the UN; Organization for Security and Co-operation in Europe; NATO; and government officials, armed forces, and local women’s organizations in a range of countries and contexts. Ms. Bastick joined DCAF after working in Geneva with the Quaker United Nations Office’s Human Rights and Refugees Programme, where she undertook research and advocacy concerning women in prison. Previously, she worked in Australia as a commercial lawyer and as an International Humanitarian Law Officer with the Australian Red Cross.

Ms. Bastick holds Bachelor of Arts and Bachelor of Laws degrees from the University of New South Wales in Australia and a Masters in International Law degree from the University of Cambridge. She is currently undertaking doctoral research on military responses to sexual violence in conflict at the University of Edinburgh.
Instructions for the End-of-Course Examination

Format and Material

The End-of-Course Examination is a multiple-choice exam that is accessed from the Online Classroom. Most exams have 50 questions. Each question gives the student four choices (A, B, C, and D), and only one is the correct answer. The exam covers material from all lessons of the course and may also include information found in the annexes and appendices. Video content will not be tested.

» Access the exam from your Online Classroom by visiting <www.peaceopstraining.org/users/courses/> and clicking the title of this course. Once you arrive at the course page, click the red “Start Exam” button.

Time Limit

There is no time limit for the exam. This allows the student to read and study the questions carefully and to consult the course text. Furthermore, if the student cannot complete the exam in one sitting, he or she may save the exam and come back to it without being graded. The “Save” button is located at the bottom of the exam, next to the “Submit my answers” button. Clicking on the “Submit my answers” button will end the exam.

Passing Grade

To pass the exam, a score of 75 per cent or better is required. An electronic Certificate of Completion will be awarded to those who have passed the exam. A score of less than 75 per cent is a failing grade, and students who have received a failing grade will be provided with a second, alternate version of the exam, which may also be completed without a time limit. Students who pass the second exam will be awarded a Certificate of Completion.

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- Stay connected with POTI by visiting our community page and engaging with other students through social media and sharing photos from your mission. Visit <www.peaceopstraining.org/community> for more. Once you pass your exam, see your name featured on the Honour Roll as well.