



**University for Peace**  
**Universidad para la Paz**



**Master of Arts in Gender and Peace Building**

**Gender and Development**

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**Abstract**

Gender and development is important because it focuses on connections between gender and development initiatives and feminists' perspectives, and deals with issues such as health and education, decision making and leadership, peace building, violence against women and economic empowerment. Development cannot be realised without the very significant component of gender. Countries the world over have proved that exclusion of women in development has rendered their development efforts futile. Due to this realisation, gender parity has become central to the development process everywhere, in international forums especially. As the world is focusing on development as a means of alleviating world poverty, removing particularly gender inequalities will give the world a better chance to develop. This curriculum gives an insight to the various issues that must be incorporated in development and peace building to make them sustainable. For instance, Sub Saharan Africa is grappling with HIV/AIDS, which has negatively impacted women more than men; thereby affecting the whole development process of the region. This, among other reasons, has led to the region being the least developed. Although international instruments like the UDHR, CEDAW and the ACHPR stipulate the recognition of women's rights in all spheres of life and development in this case, women are still subjected to abhorrent conditions that lead to their early deaths during pregnancies, during conflicts and sadly even in times of peace. The course examines the role of gender in development, particularly its impact in Sub Sahara Africa. The course provides students with information and tools for analyzing the impact of gender on development; and emphasises the importance of mainstreaming gender in all development policies/programmes at all levels. Additionally, the course acquaints students with theories explaining gender and how it influences human advancement through 'performativity'. The course concludes that in order for development or peace building to be sustained, a gender perspective must be incorporated in every activity of life. The current norm of treating women as a "by the way" in development and peace building should henceforth come to an end, because like men, women also play paramount roles in conflict resolution, reconstruction and development.

**This research report is submitted in partial fulfilment of the requirements  
for the degree of Masters of Arts in Gender and Peace Building**

**Declaration of Academic Honesty**

I hereby declare that this curriculum is entirely my own work and that it has not been submitted as an exercise for a degree at any other university.

Signed: 

June Mapala Muleya

Place: San Jose, Costa Rica

Date: 21st June, 2012

This curriculum has been submitted for examination with my approval as the GLP academic Supervisor.

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Permission for Use of Curriculum

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Degree: Master of Arts in Gender and Peace building

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University Department: Gender and Peace Education

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### **Dedication**

I dedicate this curriculum to my parents: Wilson Muleya and Joyce Bhebe. They dedicated their lives to giving us a good education, believing that through it we would be empowered. We have all done as you wished and I know we have made you proud. Rest in Peace.

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Finally, Auntie Mary, words cannot express my heartfelt gratitude for your role as the mother of my children for 13 months!!! You are my God-sent angel and He alone will reward you accordingly.

May God richly bless you all,  
June Mapala Muleya

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## **List of Abbreviations**

ACHPR: African Charter on Human and Peoples' Rights

AU: African Union

AusAID: Australian Agency for International Development

CBU: Copperbelt University

CEDAW: Convention on the Elimination of all forms of Discrimination against Women

DHIPS: Dag Hammarskjold Institute for Peace Studies

DRC: Democratic Republic of Congo

GBV: Gender Based Violence

GDP: Gross Domestic Product

GIDD: Gender in Development Division

GLR: Great Lakes Region

HIV: Human Immuno Virus

MDGS: Millennium Development Goals

NGO: Nongovernmental Organisation

OAU: Organisation of African Unity

SADC: Southern Africa Development Committee

UDHR: Universal Declaration of Human Rights

UN: United Nations

UNDPKO: United Nations Department for Peace-Keeping Operations

USAID: United States Agency for International Development

VAW: Violence Against Women

WLSA: Women in Law in South Africa



## I. ACADEMIC CHAPTER: GENDER AND DEVELOPMENT

### a. Introduction

Gender (the socially acquired notions of masculinity and femininity by which men and women are identified) is a widely used and often misunderstood term (Momsen, 2010). More often, the term has been misunderstood to imply “women only”. However, gender identities are socially acquired; they are flexible and not simply binary constructions, and today there is greater awareness of multiple sexualities and transgender individuals (Momsen, 2010). Currently, gender relations have been interrogated in terms of the way development policies change the balance of power between men and women. Gender roles (the household task and types of employment socially assigned to women and men) are not fixed or globally consistent, and indeed become more flexible with the changes brought about by the economic development. Everywhere gender is crosscut by differences in class, race, ethnicity, religion and age. The much–criticized binary division between ‘western’ women and the ‘other’, between white and non white, and between colonized and un-colonized is not only patronizing but also simplistic (Mohanty 1984).

Additionally, Peterson and Runyna (1999) consider gender as the basis for relations of inequality between men and women. Furthermore, they attest that gender is a particularly powerful lens through which all of us see and organize reality. This sex-gender distinction seems to confront the “naturalist” view of masculinity and femininity, which emphasizes the idea that gender is biologically given. This naturalist view is based on the belief that women’s reproductive role and hormones makes them “natural” carers whilst the male physique and hormones make them “naturally” aggressive and competitive (Bradley, 2007).

Numerous feminists acknowledge what Bradley (2007) has called “sexual dimorphism” of human species; they identify the physiological and physical differences between women and men. Nevertheless, they insist that gender is a cultural phenomenon and that gendered forms of behaviours are learned – and thus could be unlearned. In her work, *Subject Women*, Ann Oakley (1981) has utilized the functionalist theory of “socialization” to analyze gender and gender roles. She states that by the process of socialization, we learn how to become human through different agents of change, such as families, schools, workplaces, literature, mass media, etc. With the same process and through the same agents, girls and boys are taught behaviour which is appropriate for their gender.

Moreover, the definition of gender and the difference between gender and sex are central points to many feminists' research and discussions. Slattery (2003) has cited Linda Birke (1989) as one of the feminists who has expressed the concern that the dissimilarity between sex and gender, between biological and social influences on human behaviour has been made too strictly. Because for her, gender and sex are interacting factors: "no one can seriously argue that physical, genetic and especially hormonal factors have no influence on gender behaviour" (Birke, 1989, as cited in Slattery, 2003, p. 116). Her argument is that no woman can get away from her own biology, but how female biology is interpreted is what the feminists should analyze; it is as well crucial to analyze how humans culturally interpret the relation between gender and sex. A further important idea of Linda is that sex and biology should themselves not be treated as fixed and static, since the human body changes through interaction with the social environment. The manner in which Bradley interprets Birke's position is that a sharp distinction between nature and culture is not tenable since the 'natural' itself is in part socially constructed.

Another important work in this field of thought, which has influenced many feminists' analyses of gender and sex, is *The History of Sexuality*, written by a French historian and philosopher, Michel Foucault (1980), who explains the way in which various sexual categories and identities developed in different centuries, mainly because of the work of medical scientists, psychologists and other experts. For Foucault, sexuality is also constructed; he gives the explanation that the notion of "homosexuality" as a form of fixed sexual identity did not appear until the nineteenth century. Hitherto, the practices that we now call "homosexual" were just part of an array of sexual activities in which men and women might engage (Foucault, 1980).

The difference between sex and gender is also central in the works of the post modernist feminist Judith Butler (1990). With inspiration from Foucault, Butler disputes that there is no difference between gender and sex, as they are inextricably linked and both, in her view, are created in tandem through daily acts of "playing out" male or female identity. She uses the concept of "performativity" to mean that in our everyday lives we repeatedly 'do gender', act out being a man or woman in ways that give the delusion of stability and fixity. Further, in her argument, Butler emphasizes that there is a kind of continuum between sex and gender, sex (male, female) causes gender (masculine, feminine). Thus, Butler views gender as a performance; in other words gender is not a fixed identity but it is "what you *do* at particular times, rather than a universal *who you are*" (Butler, 1990, p. 26). Critiquing Butler's theory, Bradley (2007) argues that the obstinacy of bodies and genital differences are underplayed in Butler's theory. These

discourses of different authors show how the distinction between gender and sex remains an important instrument for explaining the construction of differences between male and female.

Finally, regarding inequality, Spivak (1985) explains gender in relation to a subaltern. She says that if in the contest of colonial production, the subaltern has no history and cannot speak, the subaltern female is even more deeply in shadow. According to her subaltern approach, women are subjected to more oppression than subaltern men. They have no proper representation consequently are not able to voice their opinions or share their stories. No one is aware of their daily struggles, they are ghosts in society. She further says it is not only colonialism that silences the subaltern but also those of us who are watching the oppression taking place around the world and not doing anything about it.

### **i. International level**

The gender aspect of development is now a focus at many international forums. The world is focusing on development as a means of alleviating world poverty. Thus the empowerment of women and the promotion of gender equality being one of the eight internationally agreed Millennium Development Goals (MDGs).

Gender equality should be accorded its rightful place, which does not necessarily mean equal numbers of men and women, girls and boys in all activities, nor does it mean treating them in the same way. It means equality of opportunities and a society in which men and women are able to lead equally fulfilling lives. The aim of gender equality recognises that men and women often have different needs and priorities, face different constraints and have different aspirations. Above all the absence of gender equality means a huge loss of human potential and has costs for both men and women and much more for development (Johnsson-Latham, 2007).

Gender and development is about focusing connections between gender and development initiatives and feminists perspectives among such issues as health and education, decision making and leadership, peace building, violence against women and economic empowerment. Gender equality then becomes central to the development process. Removing inequalities gives the world a better chance to develop (AusAid, 2012). In many parts of the world, women's and girl's education and health levels have improved greatly however in contrast to other parts, women are still dying in childbirth (sub-Saharan Africa), or not being born at all (India through female infanticide) at alarming rates. Further, women continue to lack voice and decision making opportunities in particular in households and generally in society; economic opportunities remain

extremely constrained. It is thus important that promotion of gender equality is done through development with a gender perspective. Hence gender equality becomes central to economic and human development and to supporting women's rights with an emphasis on equal opportunity for women and men to support economic growth and to reduce poverty.

Furthermore, at global level the inclusion of women in development could be done by advancing equal access to gender-responsive health and education services; increasing women's voice in decision making, leadership and peace building; empowering women economically and improving their livelihood security and finally ending violence against women and girls at home by ensuring that International conventions countries sign such as Convention on the Elimination of All forms of Discrimination against Women (CEDAW) and the Universal Declaration of Human Rights (UDHR) are domesticated and fully implemented, because as Momsen (2010) rightly points out, the development process affects men and women in different ways. Therefore, at the global level, the UN as the overseeing body must ensure that countries end all such inequalities in its member states to enhance development.

## **ii. Regional level**

Africa suffers more as regards development. It has its share of unfairness following the after effects of colonialism, and its peripheral position with economies in transition are exacerbated by the effects of gender discrimination (Momsen, 2010). Gender inequality manifests itself in the daily life of a woman in such areas as political representation, education and literacy, economic activity and employment, sexual and reproductive health particularly HIV/AIDS (Kemp, 2006). Great strides have been made in Sub-Sahara Africa, where UNDP reports that the number of women in parliament has increased from 7.2 per cent in 1990 to 9.0 per cent in 1997, and finally reached 14.2 per cent in 2005 (Kemp, 2006). However, it is imperative to caution here that this does not translate into pro-women policies that reduce gender inequalities. Rwanda has scored a first by having more women representation in parliament in Sub-Sahara Africa. Education of women and girls is a marker for many reasons – development and human rights, health and the ability to provide financially for oneself and one's family. Africa's record of educating girls and women has not been completely satisfactory; the literacy rates are 77 per cent for men and 68 per cent for women (Kemp, 2006). The official statistics for economic activity show that men in all parts of Africa are more involved than women in formal wage earning employment which includes only non agriculture work. The numbers of women in wage earning employment has risen from 31.5 per cent to 35.8 per cent in the years between 1990 and 2003 (Kemp, 2006).

Although the notable increase is appreciated it would be completely done away with if factors such as limited access to education and the disproportionate representation of women in agriculture and informal sectors are resolved. Also the fact that the sole charge of child care being left to women denies them an equal opportunity to participate in the paid employment sphere.

Musa (2006) explains that women's health and reproductive rights are central to the realisation of their potential. Problems of pregnancy and childbirth cause the deaths of at least 250,000 women each year, which is the highest in the world. Maternal mortality rates per 1,000 births in 2000 were 450 in North Africa and 130 in Sub-Saharan Africa (Kemp, 2006). The practice of female genital mutilation is more common in Africa, thereby contributing to complications in childbirth and pregnancies. Although the practice is outlawed, it is still being practiced in 28 countries in the world (AusAID, 2012). Kemp (2006) demands an end to the practice as well as the provision of necessary support services for survivors. HIV/AIDS has many effects on women and their families. Statistics are alarming and clearly expose gender fault lines; approximately 23 million adults aged 5 – 49 are living with HIV/AIDS, of which 57 percent (13.1 million) are women in Sub-Saharan Africa (Delpont, 2006). The region is burdened with the highest HIV prevalence rates and displays the most disproportionate impact of the pandemic on women and girls. The pandemic has not only become the leading cause of deaths in SSA but it has reversed the development of its countries.

The exclusion of women from the development agendas due to numerous reasons such as the 'strong arm' of the patriarchal society in which women are in constant risk of sexual assault and other gender related violence, poverty, discrimination, and culture is a direct result of Africa's lagging behind in development.

Africa needs to urgently address some cultures that perpetuate traditional practises that are harmful to the health of women and constitute a direct violation of their fundamental human rights. Although ignored the cultural hegemony affects the development process where traditional practices such as Female Genital Mutilation (FGM), male child preference, early marriages, wife battering and other forms of domestic violence against women, and derogatory and harmful (widowhood) practices are never challenged (Musa, 2006). Such are some of the issues of concern; democracy and political participation, lack education, women's constant threat of all forms of violence, lack of access to health care, poverty and disease especially HIV/AIDS.

Development becomes an urgent matter to address such matters (Kemp, 2006). Particularly the cultural hegemony affects the development process where traditional practices such as Female Genital Mutilation (FGM), male child preference, early marriages, wife battering and other forms of domestic violence against women, and derogatory and harmful (widowhood) practices are never challenged.

The concept of gender mainstreaming becomes imperative in all areas of humanity and Africa and the world are implored to embrace it for success in any development. It has been defined as:

the (re)organization, improvement, development and evaluation of policy processes, so that a gender equality perspective is incorporated in all policies, at all levels and at all stages, by actors normally involved in policy-making. Mainstreaming is thus a strategy for mobilizing ordinary actors - administrators, clerks, and leaders – to put on ‘gender lenses’ and to enhance equality in their everyday praxis. The latter implies the application of both carrots and sticks. The carrot emerges from the fact that neither late-modern societies, nor organizations can function well or be productive and competitive without the full participation of both women and men (Horelli, 1998, as cited in Kabonesa, 2005, p. 17).

### **iii. Local level**

In Zambia, gender and development issues are of a similar concern as on the continental level. In a country where three quarters of the population is female, only 16% of the women are MPs the highest decision making body. Zambia is one of the countries in sub-Saharan Africa which is most affected by the AIDS pandemic, with a high percentage of women infected with the virus. About 20 percent of the country’s population is HIV positive, women being up to six times more vulnerable to infection than men, especially among young women aged 15 to 19 years old (Milimo et al 2005). There is definitely a relationship between human rights, gender inequality and HIV/AIDS epidemic. The rate, which keeps increasing, the National Health Strategic Plan (2011) indicates that new HIV infections are projected to increase from an estimated 62,602 adults in 2006 to 72,019 in the year 2015 translating into approximately 185 HIV infections every day. Therefore, with such a scenario, development is negatively impacted because the increasing rate of HIV/AIDS reduces the number of people who should contribute to the country’s development.

The epidemic relates to violations of human rights in terms of poverty, rape, violence, and profound disrespect for women’s rights thus worsening the gap between human rights principles

and practices and development. There are particular circumstances that women face which make them more vulnerable to HIV infection in gender specific ways i.e. patriarchal society in which women are in constant risk of sexual assault and other gender related violence, poverty, discrimination, and customary law. The low status of women makes them vulnerable to harmful cultural practices such as early or forced marriages, sexual assaults in private and public spheres (Milimo et al., 2005).

Furthermore, it makes them unable to make decisions even over their own bodies like forced abortions, sterilization, contraception, etc. Regarding education, girls have more chances of dropping out of school for various reasons: poverty, to take care of ailing relations, etc. With such a scenario, gender and development becomes even more crucial to Zambia as a country which has to compete on a global level for the scarce resources. However, Zambia makes efforts to mainstream gender in its policies and programmes but the implementation remains a challenge. The Ministry of Lands has a quota system for land acquisition by females but the lack of financial resources has watered down this good gesture. Culturally women cannot own property from their parents disadvantaging them greatly in mainly all spheres of development.

Thus the peace Zambia experiences as a country should be extended to gender equality so that it can forge ahead and affect the various development programmes. As part of the Great Lakes, other countries look up to her as a beacon of peace and democracy especially after the 2011 peaceful parliamentary and general elections where the party in government was defeated by an opposition party and later conceded defeat peacefully.

#### **iv. University level**

Development is an important component for all humans. Life would be meaningless without it; however, development has to be contextualized to have a desired meaning. For the CBU, development entails equal participation of men and women in issues that are paramount to their wellbeing. As a training institution, CBU does not discriminate on the basis of gender; men and women have an equal opportunity of being enrolled there, even more so at the Dag Hammarskjöld Institute for Peace Studies (DHIPS), initially known as the Dag Hammarskjöld Chair for Peace and Human Rights and Conflict Management. Established on 26<sup>th</sup> February 2003 with the mission to keep alive the memory of the late United Nations Secretary General, Dag Hammarskjöld, DHIPS offers active programmes in Peace, Human Rights and Conflict Management and enhances the process of regional integration. The DHIPS, as well, has

recognized the importance of MDGs, particularly goal number eight which is now part of the academic teaching.

The course will fit in very well, as it deals with the important issue of development with a gender perspective. It will help in ensuring that gender is mainstreamed in all programmes. It has been acknowledged that development with an exclusion of women is not complete therefore the course will additionally focus on bringing to light the importance of gender in all development aspects for its sustainability.

## **b. Course Description**

### **i. Purpose and rationale**

The course, through transformative teaching methods and personal research, will facilitate a critical understanding of gender and the challenges it brings to development on a local level as well as international and regional. Additionally the course is significant for producing human resources in the field of Gender and Development, and also a foundation of careers for the students in other related fields. Students will be in a position to have a critical analysis of development with a gender perspective. It will hopefully lead to the creation of a society based on equity, equality and peace, by involvement of both females and males in development so that knowledge will lead to action.

The course will target project officers, trainers, students, social workers, gender activists, and religious persons, its main goal is to facilitate students to critically analyse the role of gender in development.

The course will be facilitated using a very interactive methodology, in which both the students and facilitator will accompany each other in the learning process so as to reach their intended goals. The pedagogical approach will involve group discussions, group presentation, teacher-led and student-led discussions, question and answer sessions, plenary discussions, PowerPoint presentations and short lectures. The students will engage fully in co-facilitating the course with the course facilitator.

Session one will be an understanding of gender and its related concepts such as femininity and masculinity. This session will be used to help learners appreciate the difference between sex and gender and how femininity and masculinity impacts women's and men's way of living.

In session two, learners will simulate a cabinet meeting of a hypothetical country in the south called Zambino. Newly appointed Cabinet Ministers of a government that had just won elections after promising the electorate that they would mainstream gender in their ministries were asked by their President to prepare mainstream gender in their ministries. Therefore each Minister will be accorded 15 minutes to present his/her report to the full Cabinet meeting. The reports will be discussed at length in the presence of the President and a representative of UN Women from New York.

After the Cabinet meeting simulation, session three will explain what gender mainstreaming is and why it is important that it be incorporated in all areas if gender equality is to be realised.

The importance of understanding the Convention on the Elimination of all forms of Discrimination against women cannot be over emphasized in a bid to ensure that women are included in development. Sessions four and five will therefore discuss CEDAW relating it to development.

Gender, peace building and SCR 1325 will be discussed in session six. In this session, Peace building which is equal to development in a peace situation will be discussed at length. The gender issues related to peace building will be isolated and dissected to assist in understanding particularly the role of women in the process. Further, the session will analyze how SCR 1325 adopted in 2000 has been a milestone despite having its own flaws.

Reshaping relationships through conflict transformation will be discussed in session seven. This is significant because gender is about relationships that are unequal, therefore talking about reshaping them will assist as communities embark on development.

It is acknowledged that the nonexistence of women in development is largely due to their absence in decision-making bodies. Thus, session eight will address issues of women and leadership, and it will discuss issues that impede the involvement of women in decision making bodies like parliament and what must be done to overcome the obstacles.

Session nine will concentrate on economic development and gender. The cardinal question under discussion will be: why are women not in economic development?

A gender analysis of development processes will be addressed in sessions ten and eleven. While session twelve will discuss gender as it relates to the environment and sustainable development.

Each learner will be expected to make country presentations on gender analysis of sustainable development in sessions thirteen and fourteen for 20 minutes. Finally session fifteen will be an evaluation and way forward of the course.

### **c. Main Goal**

The main goal of the course is to share with students the theoretical and practical understanding of gender as a requirement for balanced and sustainable development for a peaceful world. Thus, at the end of the course, students should be able to work towards a society where development through equality is the norm.

### **d. General Objectives**

The main objective of the course is to acquaint students with an insight of development in relation to gender equality and thereby bring about sustained peace and development. The transformative approach employed during the course intends to achieve the following specific objectives:

- To define 'gender' and other related concepts
- To critically analyze the relationship between gender and development
- To analyze the different obstacles towards sustainable development
- To explore the socially constructed relationship between gender and development
- To understand the global, regional and national development systems
- To ensure gender is mainstreamed in all development programmes
- To propose gender sensitive policies in their areas of operation

### **e. Intended learning outcomes of the course**

The course seeks to empower students with the insight of making a positive difference in their societies as far as gender and development is concerned. Therefore at the end of the course, the learner should have demonstrated ability to:

- Engage in analytical discussions on gender and development at all levels
- Critically challenge culture and its limitations as it relates to the field of gender
- Take into account the gender perspective of development at the individual, national and international levels.

- Ensure that gender is mainstreamed in their everyday activities starting from their own homes.
- Depict an understanding of development and the various challenges involved in its implementation.
- Develop gender practical proposals to deal with development issues in their particular contexts.
- Be in a position to become a professional in the field of Gender and Development.
- Propose strategies to enhance gender equality in building sustainable development

#### f. Content

Session	Required and recommended readings
<p>1.Understanding Gender and its concepts – gender, masculinity and femininity</p>	<p><b>Required:</b></p> <p>Enloe, C. (2004). <i>The Curious Feminist: Searching for Women in a New Age of Empire</i>. Berkeley: University of California Press. pp. 1-10</p> <p>Kasckak, E. (1992). <i>Engendered Lives: A New Psychology of Women's Experiences</i>. New York: Basic Books. pp. 37-54</p> <p>Lorber, J. (1994). <i>The Social Construction of Gender, in Paradox of Gender</i>. New Haven: Yale College. pp. 1-11</p> <p>Foucault, M. (1990). <i>The History of Sexuality: An Introduction</i> (Vol. 1). New York: Pantheon Books.</p> <p><b>Recommended readings:</b></p> <p>Stets, J. &amp; Burke, P. (n.d.). <i>Femininity/Masculinity: Encyclopedia of Sociology</i> (Rev. ed.), New York: Macmillan. pp. 1-21.</p> <p>Connell, R. (1995). <i>Masculinities</i> (2nd Ed). USA: University of California Press. Chapter I and II.</p>

	Butler, J. (2004). <i>Undoing Gender</i> . Great Britain: Routledge. pp. 1-17.
2. Cabinet Meeting Simulation (Zambino)	<p><b>Readings</b></p> <p>The National Gender Machinery, Gender Mainstreaming and the Fight against Gender Based Violence (2009). Retrieved on April 12, 2012 from <a href="http://www.afdb.org/faleadmin/uploads/afdb/Documents/Gender%20Machinery%20Gender%20Mainstreaming.pdf">http://www.afdb.org/faleadmin/uploads/afdb/Documents/Gender%20Machinery%20Gender%20Mainstreaming.pdf</a></p> <p>Elson, D. (2003). <i>Gender Mainstreaming and Gender Budgeting</i>. Retrieved on April 12, 2012 from: <a href="http://ec.europa.eu/education/programmes/llp/jm/more/congender03/elson.pdf">http://ec.europa.eu/education/programmes/llp/jm/more/congender03/elson.pdf</a></p>
3. Gender Mainstreaming	<p><b>Required Readings</b></p> <p>United Nations. (2002). <i>Gender Mainstreaming: An Overview</i>. New York. Retrieved April 23, 2012, from: <a href="http://www.un.org/womenwatch/osagi/pdf/e65237.pdf">http://www.un.org/womenwatch/osagi/pdf/e65237.pdf</a></p> <p>Kabonesa, C. (2005). Gender Mainstreaming and Implications for Peace. In D. Rodriguez &amp; E. Natukunda -Togboa (Eds.), <i>Gender and Peace Building in Africa</i> (pp.13-25) San José: University for Peace.</p> <p>Moser, C., &amp; Moser, A. (2005). Gender Mainstreaming since Beijing: A Review of Success and Limitations in International Institution. <i>Gender &amp; Development</i>, 13: 2, 11 — 22</p> <p>Elson, D. (2004). <i>Engendering Government Budgets in the Context of Globalization</i>. Retrieved April 06, 2012, from: <a href="http://www.econ.utah.edu/activities/papers/2004_02.pdf">http://www.econ.utah.edu/activities/papers/2004_02.pdf</a></p> <p><b>Recommended Readings</b></p> <p>CIDA. (n.d.). <i>Gender Analysis</i>. Canadian International Development Agency. Retrieved February 19, 2012 from: <a href="http://www.acdi-cida.gc.ca/acdi-cida/acdi-cida.nsf/eng/EMA-218123616-NN9">http://www.acdi-cida.gc.ca/acdi-cida/acdi-cida.nsf/eng/EMA-218123616-NN9</a></p>

<p>4 &amp; 5. The International and Legal Instruments of Women</p>	<p><b>Required readings:</b></p> <p>Mehra, M., &amp; Punj, A. (2004). <i>CEDAW Restoring Rights to Women</i>. Retrieved on December 6, 2011 from: <a href="http://www.scribd.com/doc/76941447/C-E-D-A-W">www.scribd.com/doc/76941447/C-E-D-A-W</a></p> <p>Steiner, H. (2003). International Protection of Human Rights in International Law. In M. Evans (Ed.), <i>International Law</i> (pp. 757-787). UK: Oxford University Press.</p> <p><b>Recommended:</b></p> <p>Chinkin, C. (2010). The CEDAW Committee and Violence against Women. In A. Di Stefano (Ed.), <i>Gender Issues and International Legal Standards. Contemporary Perspectives</i> (pp. 3-24). Italy: Università degli Studi di Catania.</p> <p>Charlesworth, H. (1994). What are “Women’s International Human Rights”? In R. Cook (Ed.), <i>Human Rights of Women: National and International Perspectives</i> (pp. 58-84). Pennsylvania: University of Pennsylvania Press.</p>
<p>6. Peace building and SCR 1325 through a gender perspective</p>	<p><b>Required readings:</b></p> <p>Security Council Resolution 1325 of 2000. Retrieved February 12, 2012 from: <a href="http://www.un.org/events/res_1325e.pdf">http://www.un.org/events/res_1325e.pdf</a></p> <p>Puerchguirbal, N. (2005). Gender and Peace Building in Africa: Analysis of some Structural Obstacles. In D. Rodriguez &amp; E. Natukunda-Togboa (Eds.), <i>Gender and Peace Building in Africa</i> (pp 1-11). San Jose: University for Peace</p>
<p>7. Reshaping Relationships through Conflict Transformation</p>	<p><b>Required readings</b></p> <p>Lederach, J. (2003). <i>The Little Book of Conflict Transformation</i>. Intercourse, PA: Good Books. pp. 14-22; 23-27.</p> <p>Byne, B. (1997). Towards Gender Understanding of Conflicts. Retrieved January 10, 2012 from:</p>

	<p><a href="http://www.genderandpeacekeeping.com/resources/3_Towards_a_Gendered_Understanding_of_Conflict.pdf">http://www.genderandpeacekeeping.com/resources/3_Towards_a_Gendered_Understanding_of_Conflict.pdf</a></p> <p>Amato, P. (2002). Hobbes, Darwinism and Conception of Human Nature. <i>Journal of Philosophy</i>, vol. 6.</p> <p><b>Recommended Readings</b></p> <p>Puecheguirbal, N. (2005). Gender and Peace Building in Africa: Analysis of some Structural Obstacles. In D. Rodriguez &amp; E. Natukunda- Togboa (Eds.), <i>Gender and Peace Building in Africa</i>. (pp. 1-12) San José: University for Peace.</p> <p>Jeong, H. (2000). <i>Peace and Conflict Studies: An Introduction</i>. Burlington: Ashgate Publishing Ltd.</p>
8. Women and Leadership	<p><b>Required readings</b></p> <p>Klenke, K. (1996). <i>Women and Leadership: A Contextual Perspective</i>. New York: Springer Publishing Company, Inc. pp. 87-135.</p> <p>Chin, J., Lott, B., Rice, J., &amp; Sanchez-Hucles, J. (Eds.). (2007). <i>Women and Leadership: Transforming Visions and Diverse Voices</i>. New Jersey: Blackwell Publishing Ltd. pp.19-120.</p> <p><b>Web-sources</b></p> <p>Worldwide Guide To Women In Leadership: <a href="http://www.guide2womenleaders.com">www.guide2womenleaders.com</a></p>
9. Economic Development and Gender	<p><b>Required readings</b></p> <p>Elson, D. (1998). <i>Gender and Economic Development</i>. The Netherlands: DGIS and NEI. pp. 1-15.</p> <p>Mankiw, G. (1998). <i>Principles of Economics</i>. Boston: South-Western College Publishers. pp. 1-37.</p> <p>Kabeer, N. (2003). <i>Gender Mainstreaming in Poverty Eradication and the Millennium Development Goals</i>. A Handbook for Policy Makers and other Stakeholders. London: Commonwealth Secretariat</p>

	<p>Publications. pp. 11-21 and 39-44.</p> <p><b>Other recommended readings</b></p> <p>Bouta, T., Frerks, G. &amp; Bannon, I. (2005). <i>Gender, Conflict and Development</i>. Washington DC: The World Bank Publications. Chapter 7, pp. 89-110.</p> <p>Alexander, P., &amp; Baden, S. (2000). <i>Glossary of Macroeconomics from a Gender Perspective</i>. Bridge: Development-Gender in Collaboration with GTZ. Report No 48. UK: University of Sussex, Institute of Development Studies. Retrieved March 10, 2012, from: <a href="http://www.iiv.nl/epublications/2000/glossary_on_macroconomics.pdf">http://www.iiv.nl/epublications/2000/glossary_on_macroconomics.pdf</a></p> <p>Baden, S. (1993). <i>Gender and Adjustment in Sub-Saharan Africa</i>. UK: University of Sussex, Institute of Development Studies. Retrieved May 03, 2012 from: <a href="http://old.bridge.ids.ac.uk/reports/re8c.pdf">http://old.bridge.ids.ac.uk/reports/re8c.pdf</a></p>
<p>10 &amp; 11. Gender Analysis in Development</p>	<p><b>Required readings</b></p> <p>Candida, M., Smyth, I. &amp; Mukhopadhyay, M. (1999). <i>A Guide to Gender-Analysis Frameworks</i> (Chapter 2). London: Oxfam Publishing.</p> <p>AusAID. (2006). <i>Gender Guidelines: Peace-Building</i> (pp. 7 – 8). Australian Agency for International Development. (<a href="http://www.ausaid.gov.au/publications/pdf/gender_peacebuilding.pdf">http://www.ausaid.gov.au/publications/pdf/gender_peacebuilding.pdf</a>)</p> <p>Reeves, H. &amp; Baden, S. (2000). <i>Gender and Development: Concepts and Definitions</i> (pp. 2 – 5). Brighton: University of Sussex.</p> <p>Parker, R. (1993). <i>"Another Point of View: A Manual on Gender Analysis Training for Grassroots Workers"</i> (p. 2). New York: UNIFEM.</p> <p>Beck, T. (1999). "The Development of Social Statistics and Indicators on the Status of Women". <i>Social Indicators Research</i> 16,</p>

	233-61.  UNDP. (2001). <i>Gender in Development Programme: Learning and Information Pack</i> . Gender Analysis. New York: UN.
12. Gender, Environment and Sustainable Development	<p><b>Required readings</b></p> <p>Gibson, R., Hassan, S., Holtz, S., Tansey, J., &amp; Whitlaw, G. (2005). <i>Sustainability Assessment. Criteria, Processes and Applications</i>. London: Earthscan. Chapter 3: Sustainability, the Essentials of the Concept.</p> <p>Shiva, V. (1996). <i>Economic Globalization, Ecological Feminism, and Sustainable Development</i>. Speech Presented at the 6th International Interdisciplinary Congress in Australia. Retrieved on April 19, 2012 from: <a href="http://pi.library.yorku.ca/ojs/index.php/cws/article/view/8884/8061">http://pi.library.yorku.ca/ojs/index.php/cws/article/view/8884/8061</a></p> <p>Shiva, V. (1988). <i>Staying Alive: Women, Ecology and Survival in India</i>. India: Khali for Women. pp. 1-38. Retrieved on April 04, 2012 from: <a href="http://gyanpedia.in/tft/Resources/books/stayingalive.pdf">http://gyanpedia.in/tft/Resources/books/stayingalive.pdf</a></p> <p><b>Other recommended readings:</b></p> <p>Ahooja-Patel, K. (1995). <i>Women and Sustainable Development: An International Dimension</i>. International Development Studies (Series 4). Vancouver: Commonwealth Secretariat. pp. 29-43; 145-186.</p> <p>Semmens, A. (2005). <i>Engendering Deliberative Democracy: Women's Environmental Protection Problems</i>. Human Ecology Review. Oxford: Society for Human Ecology. Vol. 12, No.2</p>
13 & 14. Country profiles	-----
15. Evaluation	-----

### g. Methodology

The course will use a pedagogical approach that is transformative in which students engage in facilitating their learning process. Included among the methods to use during this course will be

group presentations, student facilitation, case studies, student-led discussions, teacher-led discussions, and plenary discussions.

Various methods will be used to facilitate learning in the course. The facilitator will cooperate with the students throughout the course with the aim of creating an interactive and interesting atmosphere for learning. The following methods will thus be employed:

- **Group discussions and presentations:** students will be divided into groups using different criteria. They will be given a topic to discuss and present to the whole class. The group sizes will depend on the number of students taking the course. The group will then decide on what methodology to use for presentation, and the course facilitator will help in getting necessary requirements for the presentation.
- **Case Studies:** These will help show how gender insensitive development has failed in particular areas. Students will be expected to critically analyze the cases presented with a feminist curiosity and gender lenses. They will assist in coming up with realistic reasons for the failure and suggest ways to avoid such failures.
- **Student lead discussion:** these will be discussions facilitated by a student or group of students.
- **Power point presentations:** the facilitator may use power point presentations to help present the lecture to the students. Slides will later be provided to the students for further comprehension of what was taught.
- **Question and answer sessions:** questions and answers related to the topic will be asked during this session by the students and the facilitator.
- **Teacher led discussions:** students will be engaged in a discussion on particular issues in the course.
- **Debriefing:** Students will be expected to give a recap of the course from the previous session.
- **Video showing:** These will be arranged to help students' learning through seeing.
- **Guest Speaker:** depending on the topic, a guest speaker will be called in to give a practical insight on the topic.

#### **h. Evaluation**

- ✓ **Questionnaire:** At the beginning of the course, the facilitator will seek the students' views on the learning process. This will be through a simple questionnaire on expectations, which will be answered anonymously. Answers to these questions will be used to direct the kind of pedagogical approach that may suit the students' concerns.

- ✓ **Reflection papers:** Students will be expected to do daily reflection of readings which will help show their comprehension of the topic.
- ✓ **Discussion:** The other method of evaluation will be based on the content of the student's discussions, and how easily students will be able to contribute on a specific topic.
- ✓ **Question and answer sessions:** students and the facilitator will engage in question and answer sessions. Both the students and facilitator will ask and provide responses to the questions being raised from the day's session. The ability to respond to questions using the knowledge acquired from the readings and class lectures will make clear to the teacher how well and how much students have understood.
- ✓ **Debriefing:** the students will give a recap of the previous class. This will be used to gauge what the students understood.

### **i. Bibliography**

The resources that will be used during the course will include: handouts, articles related to the course from journals and internet, books and chapters from books, videos, recommended websites, United Nations publications, reports from Commission on the Status of Women, Gender in Development Division and Non Governmental and Women's Organisations (Zambia) mostly for case studies and other bodies that deal with the course topic.

AusAID (2012) Gender and Development. Retrieved on January 20, 2012 from <http://www.ausaid.gov.au/keyaid/gender.cfm>

Delpont, E. (2006). "HIV/AIDS – A challenge to successful implementation". In R. Musa, F. Mohammed, & F. Manji, (Eds.), *Breathing Life into the African Union Protocol on Women's Rights in Africa*. Oxford: African Books Collective.

Elson, D. (1998). *Gender and Economic Development*. The Netherlands: DGIS and NEI. pp. 1-15.

Enloe, C. (2004). *The Curious Feminist: Searching for Women in a New Age of Empire*. Berkeley and Los Angeles: University of California Press.

Foucault, M. (1980). *The History of Sexuality: An Introduction* (Vol. 1). New York: Pantheon Books.

Johnsson-Latham, G. (2007). *A Study on Gender Equality as a Prerequisite for Sustainable Development*. Report to the Environment Advisory Council. Sweden

Kabeer, N. (2003). *Gender Mainstreaming in Poverty Eradication and the Millennium Development Goals*. A Handbook for Policy Makers and other Stakeholders. London: Commonwealth Secretariat Publications. pp. 11-21 and 39-44.

Kabonesa, C. (2005). Gender Mainstreaming and Implications for Peace. In D. Rodriguez & E. Natukunda -Togboa (Eds.), *Gender and Peace Building in Africa*. San José: University for Peace. pp.13-25

Kemp, K. (2006). General Situation of Women in Africa. In R. Musa, F, Mohammed. and F, Manji. (Eds) *Breathing Life into the African Union Protocol on Women's Rights in Africa*. Oxford: African Books Collective.

Milimo, M., Munachonga, M., Mushota, L., Nyangu, N., & Ponga, A. (2005). *Zambia Strategic Country Gender Assessment: A Report of the World Bank*. Retrieved on December 2, 2011 from: <http://siteresources.worldbank.org/EXTAFRREGTOPGENDER/..//ZambiaS>

Mohanty, M. (1984). *Feminism with Borders; Decolonizing theory, Practising Solidarity*. Durham: Duke University Press.

Momsen, H. (2010). *Gender and Development*. New York: Routledge.

Moser, C., & Moser, A. (2005). Gender Mainstreaming since Beijing: A Review of Success and Limitations in International Institution. *Gender & Development*, 13: 2, 11 — 22

Musa, R. (2006). Provisions of the Protocol. In R. Musa, F. Mohammed, & F. Manji (Eds.), *Breathing Life into the African Union Protocol on Women's Rights in Africa*. Oxford: African Books Collective.

Puecheguirbal, N. (2005). Gender and Peace Building in Africa: Analysis of some Structural Obstacles. In D. Rodriguez & E. Natukunda- Togboa (Eds.), *Gender and Peace Building in Africa*. San José: University for Peace. pp.1-12

United Nations. (2002). Gender Mainstreaming: An Overview. New York, NY. Retrieved on April 23, 2012, from” <http://www.un.org/womenwatch/osagi/pdf/e65237.pdf>

## **II. ADMINISTRATIVE CHAPTER**

### **a. Specific course title**

Gender and Development

### **b. Course code**

To be determined

### **c. Course length**

The Course will be delivered throughout the semester in a session of three hours each week

### **d. Credits**

To be determined

### **e. Course meeting time and place**

Venue and time to be advised

### **f. Intended participants**

Masters students in the Peace and Conflict Studies Programme at the Copperbelt University in Zambia

### **g. Minimum and maximum number of students**

Class size will depend on number of students enrolled in the programme

### **h. Why students should take the course**

The course, using transformative teaching methods and personal research, is significant in enhancing knowledge and awareness in Gender and Development within the various contexts that students will find themselves. This course will also be significant for producing human resources in the area of Gender and Development. Students will be in a position to have a clear understanding of the various issues that affect the involvement of women in development. Therefore, the course is very important, because knowledge will lead to action.

### **i. Assessment**

- Class attendance and analytical participation – 10%
- Group discussions and presentations – 10%
- Daily reflection papers – 10%
- Country profile presentations – 20%
- Final examination 50%

### **j. Grading system**

The trimester system (three months in an academic year) is adopted for the DHIPS. Students are required to take a specified number of courses at each stage. Each student will at the end of each term (stage) receive grades in each course taken. The grading is based on cumulative grade point average which will be calculated.

<b>Grade</b>	<b>Point</b>	<b>Percentage</b>
A	4.0	75-100
B+	3.5	70-74
B	3.0	60-69
C+	2.5	56-59
C	2.0	50-55
D	1.0	40-49
F	0.0	0-39

Source: The Copperbelt University Peace and Conflict Studies 2011/13 Handbook

### **k. Instructor's biography**

The course will be facilitated by Ms. June Mapala Muleya who holds a Bachelors degree in Social Work from the University of Zambia, Zambia. She also holds a masters degree in Gender and Peacebuilding from the University for Peace, a United Nation's mandated University, Costa Rica.

## **III. TEACHER'S MANUAL**

### **Session One: Understanding Gender and its Concepts**

#### **1.1. Learning objectives**

- To investigate the meaning of 'gender'

- To analyze misunderstandings related to gender concepts in daily life
- To develop gender analytical skills

## **1.2. Instructor's notes**

### **1.2.1 The concept of “gender”**

It is difficult to say precisely when the concept of gender entered the literature and at which point it got the meaning it has today. The usage of that concept with the meaning it is referred to is owed to the sexologist Money (1955, as cited in Bullough, 1994, p. 211) who for the first time separated biological sex and gender as a role. Prior to this, the term was known as a grammatical category in French. From that time, many definitions have been raised in literature according to one's emphasis on either characteristic. The problem with the concept rises nevertheless when it comes to translating it in other languages because usually it does not have its equivalent. It could be therefore due to this reasoning that, the term “gender” is repeatedly used simply to refer to the physical and social distinctions between men and women.

Society has identified some traits as masculine, while others as feminine, and people are expected to fit into those two categories. In that process, they are unconsciously and consciously driven by different mechanisms like reward and punishment as Kasckak (1992, p. 42), remarks ”it is a high order abstraction whose actual content or referent is in principle irrelevant, but in practice crucial and which is enforced by approval and acceptance if one conforms and ridicule and humiliation if one transgresses”.

### **1.2.2 The Construction of Gender**

The discussion about privilege, power and masculinity/femininity introduced by Johnson (2001, pp. 10-11) elucidates why it is difficult for someone to know if he/ she is/ not privileged: “For myself, it means I have to take the initiative to find out how privilege operates in the world, how it affects people, and what all that has to do with me”. That illustrates that one can be privileged or oppressed and is not aware of that situation and how privileges and oppressions operate. The author says the same about power when he affirms: “The truth of this powerful force is everywhere, but we don't know how to talk about it, and so we act as though it is always somewhere other than here and now in the room” (Johnson 2001, p.7). As regards to oppression, where the oppressed do not realise that they are in fact being oppressed, it has been observed that usually it is women as compared to men who are seen as perpetuating oppressive norms on fellow women like young girls. However, Hooks (2000b, p.14) opposes this assertion

and says that men as well as women are their own oppressors and should deal with the 'enemy within' acquired through socialization, cultural norms and all kinds of teachings.

This ignorance and unconsciousness needs to be addressed by efficient strategies. As Enloe (2004) insists, we have to exercise our curiosity, to question those things that we take for granted. There are of course strong barriers especially in Africa where tradition and religious systems constitute strong patterns of analysis. Alongside those two important factors, the high level of illiteracy undermines, along other parameters, our attempt to get rid of our stereotypes and beliefs which propagate gender bias (Enloe, 2004).

In reference to masculinity and femininity, traditionally, there is a clear cut distinction between men and women in their respective roles. In their childhood a boy was encouraged to learn the duties of his father, the girl to stay with her mother and learn housework. If the child is a boy, he was given spear, a bow, a sickle, and some arrows for his future roles of hunter and combatant while the young lady was given a sieve, different kinds of seeds, brooms, etc for her role as food producer and house worker. Of course, over time, these roles have undergone some modifications due to their exposure to culture exchange but still depicting different lives of women and men.

Additionally, the concept of gender has been considered as a dichotomy opposing male to female, masculinity to femininity. Unlike other oppositional dichotomies, said Khezerloo (n.d., p. 126), drawing on the theoretical analysis of "Otherness" presented by Derrida, when it comes to the binary male/female, "Other" refers to the absence; the opposition is not equal since woman is considered to be inferior to man. Moreover, as Lorber (1994) asserts, there are more than two gender groupings. In many parts of the world, there is an increasing number of people labelled as LGBT (Lesbians, Gay, Bisexual and Transgender). That group goes beyond the simple classification we are used to and has rights as any other group of people individually and collectively. Throughout sexual research, as emphasized by Laqueur (1992), from the Ancient Greeks to Romans, to Christianity and the modernity, the concept of gender as well as the one of sex have changed significantly and the outcome from those researches was that both sex and gender are constructed.

### **1.2.3 The Nurturist Argument**

The Nurturist argument, in contrast, rests on the conviction that gender roles are not biologically determined, but are culturally determined and socially constructed (Slattery, 2003). In the nurturists' analysis, human behaviour is mostly a reflection of the social and cultural environment within which a child is brought up. The subsequent are some views that Slattery (2003, p. 77) has collected and on which the nurturist argument is based:

- Biological and psychological differences between the sexes are not that great for example, the studies have illustrated that women survive better in tests of endurance and stamina even though men, on average, may be physically stronger than women.
- There is anthropological proof which shows that in different societies and different cultures even in different times in one society's history, men and women act differently even swapping roles.
- Studies of socialization process disclose the extent to which male-female differences are socially constructed and identify the ways in which boys and girls are brought up to be distinctly different and socially divided.
- Due to the cultural influence which train women to be care providers, the majority of female workforce in different societies is heavily concentrated in the caring professional for example nursing and teaching or subordinate roles such as secretaries.
- At school, sex stereotyping is still observable in many societies. Some cases illustrate how girls are forced not to take mathematics and the so called "hard" sciences convinced by the careers guides/advisors that they will not perform well. Other cases demonstrate that girls are advised to look for jobs or to marry rather than continuing their studies.
- In western society like elsewhere in the world, politics is still primarily a male preserve.

All this evidence has led a number of feminists to challenge the idea that it is nature that is behind such extensive gender inequalities; thus the nurturist way of defining gender is totally opposed to the Naturist's view.

#### **1.2.4 The Naturist Argument**

The Naturist argument on gender, as presented by Slattery, rests on the supposition that social differences in society between two sexes are a direct reflection of biological differences. It supposes that men are physically stronger than women, so they organize society while women produce children so they have a natural maternal instinct to be passive, caring and dependent. This argument is expanded to all areas of life; for instance, the naturist argument states that the current division of labour of men at work and women at home is both naturally and socially efficient as each concentrates in the tasks they are best at (Slattery, 2003).

Sigmund Freud is known to be amongst the pathfinders of this naturist theory since people have started from his proclamation that “*Anatomy is destiny*”. Subsequently, a vast array of biological, genetic, psychological and sociological evidence has been produced to support Freud’s thesis. Among those, is the concept of “biogrammer” from Tiger and Fox (1972); the meaning given to that concept is that there is a genetic inclination for men to be ‘masculine’ and for women to be ‘feminine’. Slattery as well mentions the concept of ‘socio-biology’- the study of the way our biological characteristics determine our social behaviour (Slattery, 2003).

The naturist argument is comparable to the *biological determinist* theory which is based on the belief that what we are is natural and therefore fixed (Lewontin & Kamin, 1984). According to this theory, human behaviour is inherent and has matured through adaptive traits made necessary through evolution. Explaining this biological determinism, Lewontin and Kamin (1984) argue that it is the way of interpreting human life from a complete biological standpoint.

This reasoning basically stands on the premise that our genes determine our behaviour as well as our changes throughout our life. In this sense, biological determinists do not believe in environmental or social influence on our behaviour, they stress irreplaceable role of one’s innate characteristics in determining how he/she acts in society.

In that sense, biological determinist theory states that gender behaviour is founded entirely on genetics (Bussey & Bandura, 1999). There is one typical illustration of a biological determinist view brought by Geddes and Thompson (1889); they claimed that social, psychological and behavioural traits were caused by metabolic condition. They demonstrated how women supposedly preserve energy - what they describe as being ‘anabolic’ which makes them passive, conservative, sluggish, stable and uninterested in politics. On the other hand, Geddes and Thompson (1889) explain that men apply their surplus energy – described as being ‘katabolic’ and this makes them eager, energetic, passionate, variable and, in so doing, interested in political and social matters. It has been shown that the view of Geddes and Thompson was used to explain the behavioural differences between women and men. It has also been the basis of the argument of withholding political rights from women (Moi, 1999).

This view has received many criticisms from feminists in clarifying the difference between *sex* and *gender*. According to Mikkola (2008), if ‘sex’ denotes human females and males based on

*biological* features (chromosomes, sex organs, hormones and other physical features); ‘gender’ symbolizes women and men depending on *social* factors (social role, position, behaviour or identity).

Therefore, let’s conclude by saying albeit biological determinism in the sense endorsed by Geddes and Thompson in the 19th century, it is nowadays uncommon that many people still believe the behavioural and psychological differences between women and men have biological causes.

On the contrary, according to Kameri-Mbote (2004) the contemporary discourse on gender involves not merely reference to the physical difference that being biologically male/female entails, but also the social constructions of maleness and femaleness which regularly translate into power relations between men and women. Hence, said Kameri-Mbote, “gender is a relational concept, which describes how men and women by virtue of their socially constructed differences relate to phenomena around them. [...] it also includes the differentiation between men and women in terms of income, social status, literacy and other factors” (Kameri-Mbote, 2004, p.1).

Many other modern scholars have been interested in the idea that gender is a social construct. They demonstrate how the social and cultural constructions about men and women lead to socially constructed roles, responsibilities and obligations of, attitudes about, and relationships between men and women. Kabonesa (2005) is one of those who have reminded us that the differences arise out of social constructions, attitudes, and perceptions, and expectations change over time; vary within and among cultures; and vary within specific political and economic contexts.

Bouta et al. (2005) have likewise argued that gender roles are affected by other factors, including age, class, and ethnicity; they are learned and negotiated, or contested and therefore changeable. This was their basis to accentuate the fundamental difference between gender and sex since the latter refers to biological characteristics that define females and males and which are universal. Besides, gender is an organizing principle of social life that affects different levels of social reality, not only individuals but also institutional and organizational as well as ideology and doctrine levels (Dubravka, 2002 as cited in Bouta et al., 2005).

Additionally it is vital to take note that gender is used as an analytical variable since it symbolizes the manner in which women and men are differentiated and ordered in a given socio-cultural context; “gender shapes not only how we identify ourselves and view the world but also how others identify and relate to us and how we are positioned within social structures” (Peterson & Runyna, 1999, p.9).

### 1.2.5 Femininity & Masculinity

In practical life, gender is mistakenly understood nearly across the world as social factors shaping the realities of women and girls **alone**. It is important to state here that gender issues are not only women issues. Men and masculinities are likewise involved and this deserves our attention.

For that reason, femininity and masculinity refer to one's *gender identity* (Burke, Stets & Pirog-Good, 1988); the extent to which persons see themselves as masculine or feminine given what it means to be a man or woman in society. In every single society, people decide what has to be the meaning of being male or female in terms of expected behaviour. Consequently, femininity and masculinity are rooted in the social (one's gender) rather than the biological (one's sex). As a result, males will end up by describing themselves as masculine while females will generally define themselves as feminine.

Asides the social construct, it is not surprising for one to be female and see herself as masculine or male and see himself as feminine. It is important to differentiate *gender identity*, from other gender-related expressions such as gender roles, gender stereotypes and gender attitudes. They have an effect on one's gender identity but they are not synonymous to it (Katz 1986).

Three different theories have been cited by Burke and Cast (1997) that explain how femininity/masculinity or one's gender identity develops. Those theories are *psychoanalytic theory* (Freud 1927), *cognitive-developmental theory* (Kohlberg, 1966) and *learning theory*, which stress direct reinforcement (Weitzman, 1979). What Burke and Cast (1997) have accentuated is that in all of these theories, a two-part process is involved: first, the child comes to know that she or he is female or male and second, the child comes to know what being female or male entails in terms of femininity or masculinity.

#### a. Psychoanalytic theory

This theory explains that one's gender identity develops through identification with the same-sex parent. This identification comes out of the conflict inherent in the oedipal stage of psychosexual development. By about age 3, a child develops a strong sexual attachment to the opposite-sex parent. Simultaneously, negative feelings develop for the same-sex parent that is rooted in resentment and jealousy. By age 6, the child resolves the psychic conflict by renouncing desires for the opposite-sex parent and identifies with the same-sex parent. Thus, boys come to learn masculinity from their fathers and girls learn femininity from their mothers (Freud, 1965, as cited in Burke & Cast, 1997).

### **b. Cognitive-developmental theory**

According to this theory, there are critical events that have a lasting result on gender identity development, but they are cognitive rather than psychosexual in origin. The development of a gender identity follows from identification with the same-sex parent. Once a child's gender identity becomes established, the self is then motivated to exhibit gender-congruent attitudes and behaviours, well before same-sex modelling takes hold. Same-sex modelling merely moves the process along. Kohlberg (1971) identifies two essential stages of gender identity development: 1) acquiring a fixed gender identity by hearing the labels "boy" or "girl" used to the self and to others; and 2) establishing gender identity constancy when he/she comes to recognize that her gender will not change despite her change in outward appearance or age (Kohlberg, 1971, as cited in Burke & Cast, 1997).

### **c. Learning theory**

The Learning theory says the social environment of the child, such as parents and teachers shape the gender identity of a child by instructing the child on femininity and masculinity directly through rewards and punishments, or indirectly through acting as models that are imitated. Direct rewards or punishments are repeatedly given for outward appearance as in what to wear (girls in dresses and boys in pants), choice of objects like toy preferences (dolls for girl and trucks for boys), and behaviour (passivity and dependence in girls and aggressiveness and independence in boys). Through rewards and punishments, children learn what society calls "appropriate appearance" and "behaviour". Indirect learning of one's gender identity comes from modelling same-sex parents, teachers, peers, or same-sex models in the media. A child imitates a rewarded model's thoughts, feelings, or behaviour since it anticipates that it will receive the same rewards that the model received (Weitzman, 1984 as cited in Burke and Cast, 1997).

In addition to all that has been mentioned above, Peterson and Runyna (1999) underline the most challenging point concerning femininity and masculinity. They mention that the two terms are not independent but they form a hierarchical (unequal) relation. Society has been assigning the greater value to that which is associated with masculinity and lesser value to what is associated with femininity. This hierarchy is observed. These authors criticize the way that “females dressing or acting like males appear to be copying or aiming for something valued, they are attempting to advance their status by ‘moving up’” (Peterson and Runyuna, 1999, p. 6). But since feminine characteristics are less valued, boys and men who adopt feminine dress or undertake female roles are more likely to be perceived as ‘failing’ in their manhood or ‘moving down’” (Peterson & Runyna, 1999, p.8).

The same has been elaborated by Archer and Lloyd (2002) in their argument that gender stereotypes and gender- related personal attributes involve other components such as behaviour, occupations and physical appearance. They underline the fact that people link the various components of gender stereotypes together in their minds. For example they say, if someone likes cooking, people think that he also likes sewing since both of these are considered as feminine activities in many societies. These authors say that the more the activities are viewed as typical of one sex the more they are viewed as more desirable for that particular sex than the other. Therefore, the reason the concepts of femininity and masculinity are central to the analysis of gender issues.

### **1.3. Learning outcomes**

After this session participants should be able to:

- Demonstrate understanding of the concept of gender from various perspectives
- Link the concept of masculinity and femininity to the analysis of gender issues
- Demonstrate ability to critic their everyday activities vis-à-vis the meaning of gender
- Engage in a process of changing their own way of talking about gender issues

### **1.4. Session Methodology**

- ✓ Ice breaker
- ✓ Plenary discussion based on personal perception of the topic and relating it to readings
- ✓ Lecture by the facilitator
- ✓ Group discussion and presentation based on the lecture
- ✓ Question and answer session by both students and facilitator

- ✓ Brainstorming

### 1.5 Session evaluation

- ✓ Debriefing
- ✓ Question and answer session
- ✓ One-sentence summary

### 1.6 Session readings

#### Required:

Enloe, C. (2004). *The Curious Feminist: Searching for Women in a New Age of Empire*. Berkeley: University of California Press. pp. 1-10

Kasckak, E. (1992). *Engendered Lives: A New Psychology of Women's Experiences*. New York, NY: Basic Books. pp. 37-54

Lorber, J. (1994). *The Social Construction of Gender, in Paradox of Gender*. New Haven, CT: Yale College. pp. 1-11

#### Recommended:

Stets, J. & Burke, P. (n.d.). *Femininity/Masculinity: Encyclopedia of Sociology* (Rev. ed.). New York: Macmillan. pp. 1-21.

Connell, R. (1995). *Masculinities* (2nd ed). USA: University of California Press. Chapter I and II.

Butler, J. (2004). *Undoing Gender*. Great Britain: Routledge. pp. 1-17.

## **Session Two: Cabinet Simulation of Gender Mainstreaming**

### **2.1 Learning objectives**

- To equip learners with skills and knowledge of how to mainstream gender in different areas/departments
- To understand why gender mainstreaming is an important tool for achieving gender equality

### **2.2 Instructor's notes**

#### **Scenario for Gender Mainstreaming in National Policies**

Zambino is a country in the “global south” in the medium Human Development Index ranking. It is a “secular” constitutional democracy which attained its independence from British colonialism in 1962. The Government is headed by a President whose party was recently elected with a majority of seats in Parliament. The President is the country's first woman to attain this leadership position since independence. One of the priority promises in her election campaign was to implement gender mainstreaming in all national policies. Following the appointment of her cabinet, the President issued a directive to all her Ministers to draft policies to fulfil her campaign promise.

After two months, a Cabinet meeting was held for all Ministers to present their draft policies of mainstreaming gender in all key areas and programmes of their respective Ministries. At this Cabinet meeting, each Minister is accorded 15 minutes to present her/his draft policy proposal.

The Ministers appointed are:

Minister of Health

Minister of Finance and Economic Development

Minister of Mines and Mineral Development

Minister of Environment and Natural Resources

Minister of Agriculture, Forestry and Fisheries

Minister of Education and Culture

Minister of Infrastructure and Transportation

Minister of Labour

Minister of Justice and Legal affairs

Minister of Home Affairs

Minister of Foreign affairs

Minister of Tourism

Minister of Defence

Minister of Science and Technology

### **2.3 Learning outcome**

At the end of the session learners should be able to:

- Depict a practical understanding of how to mainstream gender in all areas of work/development
- Appreciate the importance and challenges of gender mainstreaming

### **2.4 Readings**

South Africa. The National Gender Machinery, Gender Mainstreaming and the Fight against Gender Based Violence (2009). Retrieved on April 12, 2012 from: <http://www.afdb.org/faleadmin/uploads/afdb/Documents/Gender%20Machinery%20Gender%20Mainstreaming.pdf>

Elson, D. (2003). Gender Mainstreaming and Gender budgeting. Retrieved on April 12, 2012 from: <http://ec.europa.eu/education/programmes/llp/jm/more/congender03/elson.pdf>

## **Session Three: Gender Mainstreaming and Related Issues**

### **3.1 Learning Objectives**

- Recognize the need for gender sensitive programmes to address development
- Evaluate the association of men when dealing with issues of women
- Learn from others' experience

### **3.2 Instructor's notes**

The last three decades have witnessed a strong discourse over women and several actions have been undertaken. Since the 1970s, Feminist scholars seconded by women's activist movements have pressed the international community toward the recognition of the role of women in all spheres of life. In response to this awakening, important meetings have been convened and commitments made through conventions like CEDAW (1979), different Platform for Action (Beijing, 1995, Nairobi Forward for Action, 1994) and the Resolution 1325 (2000). A general agreement was made on the fact that women were discriminated and mainstreaming gender was viewed as a solution. For feminists, who are the most interested in the women's liberation from men's domination, the discourse on gender has been sometimes distorted and diluted in the implementation of various instruments like the listed above and others.

#### **3.2.1 The Concept of Gender Mainstreaming and its Derivatives**

When gender discrimination was noticed in different spheres of life, the trend was to locate ways to address the situation and fragmented solutions might have been suggested within specific sectors. The Economic and Social Council (ECOSOC, 1997, Para.4) approved a comprehensive definition of gender mainstreaming which reads:

Mainstreaming a gender perspective is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in any area 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 the 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 an effort to implement what is stipulated in that definition, many tools and concepts have been developed and are applied in different areas where women and men should be involved in working together, everywhere, starting from the household. From that definition, the implementation of gender mainstreaming has led practitioners to envision definitions tailored

specifically to the field in which gender mainstreaming would be implemented. One of the operational definitions that have been developed is gender analysis.

According to the Canadian International Development Agency (CIDA, n.d., p. 1), gender analysis refers to the variety of methods used to understand the relationships between men and women, their access to resources, their activities, and the constraints they face relative to each other. Nonetheless, by analyzing only access to resources, activities, and constraints, the analysis leaves untouched a vital aspect of the reality; the control over resources. Women or other subjugated groups may have access to resources, but do not have control over them. In this instance they cannot enjoy them and make use of them to an extent of fulfilling their dreams. Gender analysis is at present applied to various fields of knowledge, from economy to environment, politics to security and peace, from natural sciences to human sciences.

In recent times, emphasis has been directed to gender budget analysis. The latter looks at taking gender dimensions into account in the budgeting process. It focuses on the distribution of public expenditure specifically the adequacy level of public expenditure for the advancement of women (Elson, 2004, pp. 8-9). Two models have been developed in this view. The first looks at gender formulation and evaluation. The second is a South African one which looks at the whole process from the inputs, activities outputs and the impacts of the budget on the women's living conditions and empowerment.

In sum, gender analysis should centre on whether the policy challenges, or reinforces, existing power structures based on gender, as argued by Carrière (1995, as cited in Kabonesa, 2005, p. 16).

A subsequent concept is "gender perspective" and the latter aims at analyzing the impact of actions, programmes and policies with a gender lens. The approach refuses the neutrality of those initiatives and assumes that they have different impacts on women and men. According to Chhabra (2005, p. 3), gender perspective means that various questions are analyzed and elucidated from the perspective of both men and women. Therefore, if a law is to be passed, a project to be implemented or any policy or programme targeting a community, a village or at national level, it has to be weighed against the interests of men and women or how they shall benefit commonly and separately. Gender analysts have objected to the neutrality of policy or project as the latter either perpetuates inequalities or reinforces them and preferred instead the

concept of gender blind. Gender blind programmes undermine the unequal relationships and power, privileges, gender roles, access and control over resources between men and women, boy and girls and often result in worsening the situation they were supposed to address.

Keeping in mind the issue of blindness, legislation, policy, and programmes must be gender sensitive. The latter shows a situation or a decision-making process where power relationships, inequalities and privileges etc. between men and women are taken into account with the willingness to address them. Gender mainstreaming therefore becomes a tool for this end with the ultimate goal of gender equity as provided in the ECOSOC definition. The implementation process requires additional effort for decision-makers and activists. The most important being the need for disaggregated data to make visible inequalities and organize gender sensitive training and awareness-raising campaigns to inform especially women on the gender mainstreaming framework.

Through gender sensitive trainings and awareness campaigns, it should be possible to deconstruct and unveil the patriarchal system which obstructs gender mainstreaming. Enloe (2004, p. 31) says, “any society is patriarchal in so far as its internal culture privileges masculinity, in so far as its decision-making is uninformed by a concern for the actual lives of women as full citizens, and in so far as its policies and actual practices serve to re-entrench privileged masculinity in the wider society”. Therefore, with the maintenance of masculine values, masculine norms of reference, ways of thinking and views about how the world works, and the perception of women and men as fundamentally different and unequal, gender mainstreaming is still faulty. The statement explains fully or partially the failure of gender mainstreaming policies which are considered as threats to male privileges.

### **3.2.2 Gender Mainstreaming in Practice**

For feminist’s scholars, gender mainstreaming have been distorted and diluted to serve the interests of men by confusing means and ends. While gender mainstreaming was devised to be a means by which gender equity (ends) would have been achieved, it has been the ends per se.

There is evidently discrepancy between what is provided by the definition and what is found in practice. For many decision-makers, gender mainstreaming has been reduced to fill the gap between men and women in positions and improve the effectiveness of the same system without challenging it. As Withworth (2004, p. 139) asserts, “gender has become a problem-solving tool not a political act and those in charge of implementing it have dismissed any alternative for

radical change”. As examples show, even fundamental concepts such as empowerment, equity and participation have been reduced to their bare minimum. This is evidenced by the terming of the Millennium Development Goals where empowering women is equated to number of women’s seats in parliament and equity usually assimilated to equality with the famous quota of 30% of positions in political and administrative positions in some countries. According to feminists’ views (Daley, 2008, p. 236), “equality has meant elevating a few women to serve their class interests in a highly unequal system”.

Whilst gender equity would mean paying particular attention to women issues in order to enable them enjoy the same opportunity as men do, gender equality supposes a state where women and men are equal in number and can be gauged with the same criteria. The latter overlooks historical, social and power relations which can obstruct women capabilities to compete with men. In many aspects, political, professional or other else, gender mainstreaming has been used to please the international community or donors in case of poor countries without local political will. The process has been misled because instead of being political; challenging the existing norms and values of oppression, and discrimination against women, gender mainstreaming has been a tool enabling male institutions to perform better their jobs (Withworth, 2004, p. 140). This situation has had far-reaching consequences on women who are experiencing a backlash of a movement they have invested in as leading to their salvation.

This disappointment has led some feminists to reflect on those failures. For instance, Hooks (2000a, p. 85) interprets that failure by noticing the gap between feminist politics and feminists’ activism and the limited comprehension of power of the latter. Hooks (2000a, p. 85) argues: “women interested in revolutionary change were quick to label the exercise of power as negative trait, without distinguishing between power as domination and control over others and power that is creative and life affirming”.

It is precisely the latter that can make a difference for women. That is why the same author suggests politics education for critical consciousness to illustrate to women ways to exercise the limited power they possess or they should have. Otherwise, in the reasoning of Spivak, as noted by Khezerloo (n.d., p.6) the women’s movement will be limited to the promotion of women whose interest lies in trying to copy and seek entry into the upper/successful class or those they deemed as “having made it”.

This aptitude seems to dominate and what is noticed is that women who are promoted usually forget their fellows and serve the interests of men and the patriarchal system. Applied to the peace problem, the approach has been that of “fixing” gender problems without challenging their roots that is the reason commentators are saying, women have hit the target but they have missed the point. With this critical analysis, we can understand why the suggested critical mass of 30% sometimes imposed, as quota for women is not yielding the expected results.

The development by the International community of indicators for the measurement of Gender Inequality Index with a matrix focusing on life expectancy, education attainment, and empowerment but constantly compared to men is one such reason. According to the reporters, there is a big loss in terms of growth for a society which displays a high rate of gender inequality (UNDP 2010) precluding the country to enjoy the fruits of an equal society. Of course, this shows the recognition of gender as a major component if policy-makers were to think about policy leading to a better world for everybody but the numbers are not enough to portray the whole picture of human conditions. More needs to be done to give space to the creativity and agency whose human beings, men and women are endowed with.

### **3.2.3 Gender Mainstreaming Implementation Strategies**

Gender mainstreaming has been arduous to implement either at international level or internally within state. Be it the lack of understanding or the lack of political will, the two factors can be invoked with the prominence of the latter. As aforementioned, the international community has produced an important body of texts on women in all spheres of life: political, economic, security and peace, representation, etc. with sometimes binding treaties like CEDAW or Resolution 1325 according to international Human Rights Law and other constituting moral incentives like declarations. However, only a few of them have been fully implemented.

Only two approaches have been tried (Moser & Moser, 2005) regarding the international institutions. Those approaches are being reproduced within governments or local NGOs and each of them has its successes and limitations. One consists in appointing a gender office (Gender Advisor, Ministry of Gender, etc.) to oversee the implementation of gender mainstreaming in the overall departments or with gender focal points who can be nominated or volunteers. With such an approach, the latter - gender focal points are not accountable for the gender mainstreaming duties that they perform usually with less importance as they are additional to their existing load. This approach is practiced in many countries like Zambia and many organizations (international or national) but yield limited results. Its successes rest on the

ability of the gender specialist to mobilize his/her fellows for more commitment while being provided enough resources. Successes depend as well on her/his rank in the hierarchy to oversee the process and have some leverage on the rest of the staff.

The second approach comprises assigning gender mainstreaming to everybody in the cabinet or the organizations with no specialist or official having specifically that responsibility. Everybody is accountable to the way gender is mainstreamed in her/his department. This approach is built on the assumption that gender being a cross-cutting issue, is better addressed equally in all departments. However, experience has illustrated that there is high risk of diluting it and ghettoizing it. This approach may work with enough knowledge, political will, and enough resources. Such strategies operate on macro and middle levels in the decision-making sphere. It is also at that level that attention is focused by women's advocates who put pressure for large representation of women. The response, as already mentioned has been filling in women with less attention to women's agenda.

At the grassroots level, which seems to attract more donors currently, the approaches are almost the same at the management level but may differ for the beneficiaries. For the latter, gender empowerment for instance can be the ultimate goal and should be clearly defined through objectives with clear cut statement or the project may have to look at gender balance in its implementation even though there was no clear statement about gender in its design. This strategy, termed dual strategy, must be the driving idea if the project is to be gender sensitive.

### **3.3 Learning Outcomes**

By the end of the session learners should be able to:

- Illustrate an understanding of gender mainstreaming
- Demonstrate ability to promote gender equality in all spheres of life
- Depict revised judgments about people especially women

### **3.4 Session Methodology**

- ✓ Ice breaker
- ✓ Plenary discussion based on personal perception of the topic and relating it to readings
- ✓ Lecture by the facilitator
- ✓ Group discussion and presentation based on the lecture
- ✓ Question and answer by both students and facilitator

### **3.5 Session Evaluation**

Evaluation will be done through a take away and students will be invited to identify barriers to the success gender mainstreaming.

### **3.6 Readings**

#### **Required Readings**

United Nations, (2002). Gender Mainstreaming: An Overview. New York, NY. Retrieved April 23, 2012, from: <http://www.un.org/womenwatch/osagi/pdf/e65237.pdf>

Kabonesa, C. (2005). Gender Mainstreaming and Implications for Peace. In D. Rodriguez & E. Natukunda -Togboa (Eds.), *Gender and Peace Building in Africa*. San José: University for Peace. pp.13-25

Moser, C., & Moser, A. (2005). Gender Mainstreaming since Beijing: A Review of Success and Limitations in International Institution. *Gender & Development*, 13: 2, 11 — 22

Elson, D. (2004). Engendering Government Budgets in the Context of Globalization. Retrieved April 06, 2012 from: [http://www.econ.utah.edu/activities/papers/2004\\_02.pdf](http://www.econ.utah.edu/activities/papers/2004_02.pdf)

#### **Recommended Readings**

CIDA, (n.d.). Gender Analysis. Canadian International Development Agency. Retrieved February 19, 2012, from:

<http://www.acdi-cida.gc.ca/acdi-cida/acdi-cida.nsf/eng/EMA-218123616-NN9>

## **Sessions Four and Five: The International and Legal Instruments of Women**

### **5.1. Learning objectives**

- To illustrate gender concerns at the national and international levels and get acquainted with CEDAW.
- To scrutinize the structural violence and the role of State in protecting women's rights.

### **5.2 Instructor's notes**

#### **5.2.1 Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)**

The United Nations General Assembly adopted the Convention on the Elimination of All Forms of Discrimination against Women, CEDAW on December 18<sup>th</sup>, 1979 and came into force in 1981. CEDAW, often described as the international bill of rights for women, is the human rights treaty devoted exclusively to gender equality. CEDAW establishes legal standards for the achievement of gender equality through the elimination of discrimination against women. It aims for the equality of women in all aspects of political, social, economic and cultural life. The provisions of CEDAW require governments to take measures to realize parity for women in law and in fact, as well as to confront the underlying social and political inequalities that perpetuate asymmetrical power relations based on gender (UNIFEM, 2008).

CEDAW as a binding source of international law for those states that have become parties, details measures that a state should undertake within its jurisdiction to achieve gender parity. To date, 183 countries have ratified or acceded to CEDAW, which means that they are legally bound to execute its provisions. In particular, States parties to CEDAW are required to:

- incorporate the principle of gender parity and non-discrimination in their legal systems, and abolish discriminatory laws;
- set up institutional protections against discrimination;
- take positive measures to advance gender parity;
- end discrimination against women by private persons and organizations (UNIFEM, 2008, p. 25).

#### **5.2.2 Text of the Convention**

The Convention has a preamble followed by 30 Articles. The preamble states the general premise of eliminating discrimination, Article 1 defines discrimination, while Articles 2-4 cover

the general obligations undertaken by State parties. The Articles 5-16 cover the substantive provisions - they specify the various areas that particularly affect women and the state obligations in that regard; some of the common areas of discrimination listed under the Articles are education, employment, health and political participation (CEDAW, 1979, Article 10). This is an indicative list of areas and not a comprehensive coverage of areas of gender discrimination that CEDAW addresses. Mehra and Punj (2004) say that the later Articles 17-30, detail the constitution and functioning of the Committee, the review process and the Committee's reporting and communication measures with other UN bodies. In addition, guidance on critical and emerging issues, such as violence against women and HIV/AIDS, is granted through the CEDAW Committee's general recommendations. Country specific guidance is as well provided to each State party through the Committee's concluding comments. CEDAW obligates States parties to give reports to the Committee at least every four years detailing progress and obstacles in their efforts to achieve gender parity.

Mehra and Punj (2004) further say that women's human rights under CEDAW are built on three principles: that of equality, non-discrimination and a framework of state obligation. On these three principles sits the 'prism' of women's human rights, providing the lens through which all sites of gender discrimination must be queried and corrected. The framework of goals, duties, rights, arrangements and accountability can be constructed from an understanding of these foundational concepts. While each concept is distinct and nuanced in itself, it nonetheless interacts and mutually reinforces the others to build the core of CEDAW.

### **5.2.3 The Optional Protocol to the Convention on the Elimination of All Forms of Discrimination against Women (OP-CEDAW)**

More than a decade after the CEDAW had come into force, the 1993 UN World Conference on Human Rights held in Vienna recognized that women's rights are human rights, and addressed the need for an optional complaints procedure under the Convention (IWRAW, 2008). At that point, it became obvious that more proactive steps were needed to ensure the advancement of the status of women through the realisation of all their human rights. As a result, work towards an Optional Protocol to the CEDAW began and continued until 1995, when the UN World Conference on Women recommended that the international community engage in efforts to adopt an additional complaints procedure under the CEDAW.

The human rights recognized by the CEDAW are far-reaching. However, the gap between the promise of the Convention and the reality of women's lives remains significant. The OP-CEDAW goes a long way towards narrowing this gap. It is a separate treaty that must be autonomously ratified or acceded to by States that are already parties to the Convention. It creates no new substantive rights, yet provides procedures by which rights given in the Convention can be asserted by women. These violations of women's rights are reviewed by the CEDAW Committee.

The UN Treaty Collections (2011), reports that as of January 2012, there were 104 States Parties to the OP-CEDAW. The OP-CEDAW is of remarkable importance because of its capability to ensure and enhance the realisation of women's rights (IWRAW, 2008). Based on its use, it has the potential to give a heightened understanding of the full scope of the CEDAW. It can therefore assist to strengthen the implementation of the Convention itself, develop women's rights jurisprudence by sharpening the understanding of standards and creating precedence that will ensure the long-term promotion and advancement of women's human rights. It also encourages States Parties to identify and revoke existing discriminatory laws and policies, and to fully implement the provisions of the CEDAW Convention. Finally, the OP-CEDAW contributes to more public awareness of human rights standards relating to discrimination against women (UN Treaty Collections, 2011).

#### **5.2.4 Breaking Distinction between the Public and Private Sphere**

There is an aptitude to distinguish between the public and private sphere as it relates to women's issues of human rights. Sullivan (1995) argues that public and private spheres are unnaturally constructed categories that segregate certain facets of life like family, home, social relations, community, etc. from political and economic activities undertaken outside the four walls of the house. The division is constructed to rationalize the "attribution of lesser economic, social or political value to the activities of women within what is defined as the private sphere" because of the "gendered nature of this division" (Sullivan, 1995, p 105). The separation, in addition, helps treat the two arenas as discrete to side-step the application of similar values or comparison between the two. Hence, women's work at home, which enables their husbands to go out to earn and create assets, is not ascribed any economic value only on account of being done within the four walls of the house, referred to as the private sphere. On the other hand, the work of men outside their homes is attributed greater economic value since it contributes to the growth of the GDP of any country.

Mehra and Punj (2004) explain that in its creation of discrimination and treatment of issues, the Convention simultaneously addresses the public and the private grounds of discrimination, emphasizing the interconnectedness between the two. In so doing, it sees discrimination within the family, the community, the workplace and the state laws and policies, as interconnected and as subjects of state intervention. For example, Jajurie (1996) says that the notion of women as experts in housekeeping and feminine jobs locates reflection in the stereotyping of jobs available for women in the workplace, and the unequal wages attached to such jobs, as compared to 'masculine' jobs of equal worth. Likewise, Dhagamwar (1995) echoes that discrimination against women within the family in relation to their access to and control over family resources often finds resonance in family laws relating to succession and inheritance. Alongside breaking the public-private dichotomy, the Convention dismantles similar divisions between the civil, political and the socio-economic and cultural rights, to recover human rights for women.

#### **5.2.5 Monitoring and Reporting on CEDAW**

To fulfil their reporting requirements under CEDAW, governments in conflict, those engaged in negotiating peace, or in post-conflict reconstruction are responsible to collect and produce information on the specific situation of women and the impact of these policies and programmes on eliminating discrimination against women. For instance, Mehra and Punj (2004) recommend that they should include data on the number of women participating in decision-making at the national and international levels, the prevalence and consequences of violence against women, the impact of socio-economic reforms on women's work burdens and poverty, and the specific measures taken to meet the needs of refugees and internally displaced persons.

More importantly, States Parties are obligated to detail the specific measures they have taken to address these issues. In formulating their reports, governments should engage their national women's machineries, along with other relevant departments of the government concerning peace and security, such as defence, finance, interior and justice. This process should provide further opportunities for national machineries to make an impact on national policies in the area of peace and security (Mehra and Punj, 2004).

Governments are also advised to consult with women's civil society organizations and incorporate their information and perspectives, including what measures need to be taken to improve the situation of women in the context of peace and security. Women's organizations are

also free to provide their views directly to the Committee, including by drafting alternative, or “shadow” reports. The shadow report can be used to highlight their perspectives and insights, inter alia information on peace and security issues, such as violations of women’s rights in conflict and post conflict, monitoring the inclusion of gender perspectives in peace negotiations, the particular impact of policies and programmes on refugees and internally displaced persons. Moreover, the report gives women’s groups an opportunity to identify the specific actions that they believe their government needs to take in the area of peace and security. The CEDAW Committee responds to reports from countries in conflict or post-conflict situations.

The CEDAW Committee’s concluding comments provide critical instructions to governments, including national machineries, on where to focus their efforts, and the actions needed to advance women’s parity. Progress on these specific issues should form the basis of a country’s next CEDAW report. Governments are expected to translate and distribute their reports and the Committee’s concluding comments. Women’s groups are also allowed to translate the concluding comments, publicize them using the media, press conferences and other outlets, and generate awareness of the government’s obligations. With concluding comments in hand, gender parity advocates have a specific roadmap by which to monitor governments’ implementation and be a tool for advocacy to pursue their agenda with governments in conflict or post-conflict environments.

National governments should be reminded that CEDAW is a global human rights treaty that should be incorporated into national law as an apex standard for women’s rights, and it requires governments to set in place the mechanisms and measures needed to fully realize women’s rights.

#### **5.2.6 The role of the State in women’s rights protection**

Violations of human rights generally occur within and affect people within a single State. The State constitutes the primary instrument for the realization of people’s rights. However, many scholars argue that the State is also the primary threat to individuals’ rights (Steiner, 2003). Thus, the rapist or the abusing spouse violates the rights to physical security in the same way that the discriminatory employer violates equal protection norms. There are also many other rights that are, by their definition, open to violation only by the State. Steiner argues that “the State is obligated to accord reasonable protection to rights-bearing individuals, and thus to act diligently to prevent violation to prevent violation by non-State actors like the rapist and discriminatory

employer” (2003, p. 776). This shows that when the State fails to take appropriate measures to protect women through police, investigation, prosecutions, civil remedies, as well as new legislation, it will to be considered and even charged as responsible for women’s rights violation (Steiner, 2003).

As it relates to women’s rights, CEDAW emphasizes the responsibility of the State to ensure gender equality. Its article 11 requires the State to assure gender equality in the field of employment; article 2 (e), 2 (f) and 11 obligate the State to take ‘appropriate measures’ to eliminate discrimination against women by any person, organization or enterprise, and to modify or abolish laws, customs or practices constituting such discrimination (Steiner, 2003).

### **5.2.7 International Human Rights Law and Women**

For MacKinnon (1995), human rights are not women’s rights, be it in theory or in reality and the violation of women’s rights have not been considered as a violation of Human rights. The atrocities done to women are never recorded as human atrocities. The author argues that it has been perceived as though being ‘female’ and being ‘human’ are two exclusive statuses or are incompatible. She stresses that “what is done to women is either too specific to women to be seen as human or too generic to human beings to be seen as specific to women” (MacKinnon, 1995, p. 184). She gives an example that when a woman is tortured in prison, this is reported as a human right violation because what is done to her happens as well to men but when she is beaten in her home, it is not viewed as an act of human right violation. Therefore, the author says that women face the same violence as men but they additionally face violence that men do not face, and the challenge is that the two cases are not taken to be similarly serious or relevant.

Cook (1994) goes further to state that the international human rights law has not yet been applied effectively to redress the disadvantages and injustices faced by women by reason simply of their being women. Therefore, for her, human rights have failed to be ‘universal’. She underlines that the reasons for this failure differ from country to country and are complex. However, one of the most common reasons for many countries is the failure to recognize the need to characterize the subordination of women as a human rights violation, and the inability of the state practice to condemn discrimination against women.

### **5.2.8 Activity 1: Watching a video (Women’s Rights: A Worldwide Horror Show!)**

The video will explain some of the violations of women's rights that indicate that laws are discriminatory around the world and their affect on women. The video was retrieved from <http://www.youtube/watch?v=CbF-tDio-JI>

After watching it, participants will discuss the role of the State in protecting women's rights.

### **5.3 Learning outcomes**

By the end of the session learners should have the ability to;

- Demonstrate a critical understanding of gender and human rights
- Identify gender gaps within CEDAW and how to address them
- Explain the role of the State in protecting and promoting women's human rights in all spheres.

### **5.4 Session Methodology**

- ✓ Ice breaker
- ✓ Plenary discussion based on personal perception of the topic and relating it to readings
- ✓ Lecture by the facilitator
- ✓ Group discussion and presentation based on the lecture
- ✓ Question and answer by both students and facilitator

### **5.5 Evaluation**

- ✓ Debriefing
- ✓ Question and answer
- ✓ Short notes

### **5.6 Readings**

#### **Required readings:**

Mehra, M., & Punj, A. (2004). CEDAW Restoring Rights to Women. Retrieved on December 6, 2011 from: [www.scribd.com/doc/76941447/C-E-D-A-W](http://www.scribd.com/doc/76941447/C-E-D-A-W)

Steiner, H. (2003). International Protection of Human Rights in International Law. In M. Evans (Ed.), *International Law*. pp. 757-787. UK: Oxford University Press.

#### **Recommended:**

Chinkin, C. (2010). The CEDAW Committee and Violence against Women. In A. Di Stefano (ed.), *Gender Issues and International Legal Standards. Contemporary Perspectives*. Italy: Università degli Studi di Catania. pp.3-24.

Charlesworth, H. (1994). What are “Women’s International Human Rights”? In R. Cook (ed.), *Human Rights of women: National and International Perspectives*. Pennsylvania: University of Pennsylvania Press. pp. 58-84.

## **Session Six: Gender, Peace building and SCR 1325**

### **6.1 Learning Objective**

To get acquainted with the gender issues in peace building and SCR 1325.

### **6.2 Instructor's notes**

#### **6.2.1 Security and the “Gender Question”**

It is with two minds that security, women and human rights are talked about, largely due to the fact that in an ideal world we should be caring and paying attention to and promoting and protecting human rights because they are so fundamental to the dignity of all human beings, women inclusive, not because they can become threats to security (Hudson, 2009).

As argued by Booth (1997, p.101) “to talk about security without thinking of gender is simply to account for surface reflections without examining deep down below the surface”. However, gender has been surprisingly absent in securitization theory despite its roots in post structuralism and critical security studies. Hansen (2000) outlines the two ways in which securitization theory is absent in a gender perspective. Firstly, at a more obvious level, she questions the presupposition of the securitization process that the speech act is enough. This presents a problem given that many women do not have a voice in international politics, and much of gender-based insecurity occurs in the home, commonly referred to as a private realm disconnected to the public discourse. Hansen (2000, p. 287) characterises this first barrier to a gendered construction of securitization as “security as silence”. She argues that “‘security as silence’ occurs when insecurity cannot be voiced, when raising something as a security problem is impossible or might even aggregate the threat being faced”. Further, it limits the speech act to verbal communication, and as feminists have been arguing for years, communication is much more than verbal; it is often bodily and visual (Butler, 1997). These important forms of communication are not accounted for by conventional understandings of what constitutes legitimate and recognized channels of political communication.

The second area of exclusion is not as obvious as the first and is more complex. Mainly because gendered identities are intrinsically linked to other aspects of the subject's identity, such as race, nationality, religion, and economic status, gender does not provide a nice, neat group of individuals to serve as a collective referent object of security. Hansen (2000, p. 287) refers to this “intimate inter-linkage between the subject's gender identity and other aspects of the subject's

identity” as the ‘subsuming security’ problem. In this sense, gendered identities are often characterized by their inseparability from other identities, creating great ambiguity of the gender security problem.

Therefore, for women to become a referent object for security, they need to find a way into international discourse as a mobilized collective. Obviously, this is a less-than-ideal strategy than securitizing the discourse within national governments. However, going through the international community to influence national policy seems to be one of the few options available to women (Keck & Sikkink, 1998). To this end, despite its flaws, securitization theory is still a valid way to understand women’s activism at the international level, as well as the potential shifting scope of the international security agenda. This theoretical backdrop leads to a closer examination of the implications of security discourses - the openings, constraints and obstacles involved – for the world’s women. In short, securitization can bring increased attention to gendered insecurity at a variety of levels and in uneven ways.

Mention must be made here that global attention on gender considerations in peace and security contexts has come a long way in the last fifteen years (Sorensen, 1998). It was quickly realized in the early 1990s, that contemporary armed conflicts increasingly targeted civilian populations. Particularly, women and girls were found to endure unimaginable suffering during armed conflict (Hansen, 2000). She goes on to say that, as a result, as early as 1995 “women and armed conflict” was identified as one of the critical areas of concern at the Fourth World Conference on Women in Beijing, prompting the adoption of gender sensitive language within the field of conflict. Further in 2000, the UN Security Council adopted resolution 1325 on “women, peace and security” to address the impact of war on women and to underline the importance of their participation in all facets of UN peace operations. Additionally, Hudson (2009) says the resolution as well recognized the contribution of local women to decision-making in conflict prevention and their proactive role in building local capacity as part of peacekeeping and peace building efforts. In 2002, reflecting on the above developments, Secretary General Kofi Annan stated in his report on Women, Peace and Security that:

We can no longer afford to minimize or ignore the contributions of women and girls to all stages of conflict resolution, peacemaking, peace-building, peacekeeping and reconstruction processes. Sustainable peace will not be achieved without the full and equal participation of women and men.

Indeed, women are involved in all facets of conflict.

### 6.2.2 Understanding the Gender Dimension of Conflict

Each conflict or peace building situation is different, and there is always a need for a specific analysis. Factors such as gender, religion, age, class, nationality, ethnicity, race and sexual orientation will come together in different ways. Specifically, men, women, boys and girls experience conflict differently and therefore, they have distinct needs in the post-conflict phase. Yet programmes are often 'gender-blind,' meaning that they are oblivious to this fact of different experiences of women and men, resulting in the development and implementation of narrow policies. Contrary to common belief, women are both victims of and participants in armed conflict. They are also players in the post-conflict phase, acting as agents of change. As a result, it is essential to understand the gender dimension of conflict if peacekeeping and peace-building are to succeed in the long-term (UNDPKO, 2005).

Sharratt (1999, p. 1) says, "wars make visible the declared and undeclared wars against women". In explaining her point, she underscores that the attacks upon women in conflict zones can simply be considered as a manifestation of the undeclared war upon women all the time and everywhere. However, she acknowledges that women's rights violations are increased during wartimes, since gender-based violence is increasingly used as a weapon, and the systems to curb the violence are no longer in place (Sharratt, 1999; Mazurana et al., 2005). These writers are, in other words, saying that the rates of sexual violence rise during times of armed conflict. The forms of that violence include torture, rape, mass rape, sexual slavery, enforced prostitution, enforced sterilization, enforced abortion, custodial violence, forced displacement, attacks on civilian populations, sexual mutilations, etc. All these forms of violence respond to gender since their analysis involves the gender and sex of the victim and perpetrator, as well as gender relations in society or culture.

Therefore, armed conflict is a gendered process. The different experiences and impacts are determined by the gender roles and identities of masculinity and femininity in each particular society. AusAID, in its Gender and Peace-Building Guidelines, says that men are more often combatants, and therefore suffer the majority of fatalities and injuries, but they are not always aggressors; they often play leading roles in peace-building initiatives. As supported by Elshtain (1994), the ideal male is a powerful and just warrior, and the ideal female is a beautiful soul. This dichotomy in the images of men and women reinforces one another, and in the analysis of Elshtain (1994), the just warrior (the man) must not intend to kill non-combatants and must limit damage caused to civilians.

Enloe (1998) has also examined the relationship between women and war by exploring the understanding of military action as masculine. As she states, equalizing militarism and power to the masculine ideal leads to the conclusion that anything understood as feminine is without power. The explanation that manhood is validated through military participation contributes to the persuasion of men to generally participate in conflict (Enloe, 1998).

Conflict situations present women with a variety of 'burdens'. They are frequently victims of multiple forms of violence, and often bear the responsibility of ensuring the survival of the family and the sustainability of the community both during and post-conflict. Women also play important and complex roles in peace-building processes, more often at the community level than in formal national-level processes. Also, women actively participate in armed conflict. Additionally, women play a crucial role as actors for change. According to the United Nations 2004 Report of the Secretary General on Women, Peace and Security (n.d.):

Women can call attention to tensions before they erupt in open hostilities by collecting and analysing early warning information on potential armed conflict. Women play a critical role in building the capacity of communities to prevent new or recurrent violence. Women's organizations can often make contact with parties to conflict and interface with Governments and the United Nations.

Women can also assist children affected by conflict to reintegrate into civilian life. The role of women is even greater when they are involved during the beginning stages of a peacekeeping mission. Sadly, women are often marginalized from mission planning, peace negotiations, and implementation of peace processes.

Gender must be recognized as a vital component of plans and programmes to avoid, mitigate and resolve conflict situations, and to build sustainable peace. Doing this involves mainstreaming gender perspectives in all aspects of UN peace operations to ensure that these operations are relevant to all stakeholders involved, responsive to their needs, and effective in the promotion of equality.

### **Elements of gender sensitive peace building**

The deconstruction of assumptions and roles about men and women would help in the creation of gender sensitive peace building as follows:

The first assumption is that peace building should seek to restore stability and order according to rules and norms that prevailed before conflicts broke out. As Meintjes, Pillay and Turshen (2001, p. 9) underline, “The return to peace is invariably conceptualized as a return to the gender status quo, irrespective of the non traditional roles assumed by women during conflict”. However, the question is, do women want to return to a pre-war environment that was defined according to the masculine norm of reference and a rigid division of labour that excluded them from public visibility and responsibilities? As we know, war changes gender relations by allowing women to get out of traditional roles and acquire more responsibilities in the absence of men.

Oftentimes, women’s experiences of war are never taken into account or translated into social gain for a redefinition of gender roles that would be non-oppressive for women and girls in a post-conflict society. As Chinkin (2004, p. 32) writes, “Concepts of reconstruction and rehabilitation may be misnomers in the case of women. Both concepts assume an element of going back, restoring to a position or capacity that previously existed. But this is not necessarily what women seek”.

The other assumption, Puechguirbal (2005) says, is that changes in gender roles through armed conflicts can only be a temporary disturbance, mainly due to the exceptional circumstances of war and that once peace is brought back, men and women will return to their traditional roles. The problem is that women are under so much pressure to fit into the patriarchal pattern of society reinstalled after war albeit disguised under the rhetoric of human rights. However, women might also feel relieved to return to “normalcy” after bearing the impact of war. Women may sometimes feel more confident about themselves after taking over men’s jobs, roles and responsibilities or taking up arms and becoming combatants. But are women in a position to uphold this confidence? A woman’s new strength and determination are rarely acknowledged, because they may only be a strategy to hide their fears. Puechguirbal (2003, p. 1278) follows this with questions: “how should one theorize on the post-war disappearance of women’s apparent new independence and confidence? Do independence and confidence, in fact, disappear? Or is it a matter of relief from wartime burdens? Is there a reversion to norms that had apparently changed but that, in fact, had only been suspended?”

Hale (2001) writes about Eritrean women who took an active part in the revolutionary war against Ethiopia in the 1960s as combatants. She says that at the same time that combatants were conducting social, economical and political transformations in the liberated areas, the remaining

part of the society continued to live according to local tradition and culture, unaffected by the impact of the revolution on gender roles. She stresses that, in a way, we could say that civilian Eritrean society was frozen during the war. As a consequence, female combatants who had experienced more equitable gender roles at the front were confronted with a very complex reinsertion into a very conservative society that did not evolve at the same pace (Hale, 2001).

An additional problem regarding the participation of women in peace processes is that very often the same male actors who used to be combatants are currently sitting at the peace negotiation table as acceptable peace makers. The same men in different clothes are the ones who are going to define the status of women in the post-conflict environment with the blessing of the international community. Enloe asks (2002, p. 29), “to what extent is the status of a local woman, any woman, in the post war setting, defined by influential decision-makers chiefly in terms of what they were during the recent war?”

Puechguirbal (2005) stresses that women’s roles in post-conflict processes will be influenced by their experiences during the war through a very firm definition of gender roles. As “heroic mothers”, women are often used in the nationalistic discourse to emphasize the ideological conquest of the nation: that biologically and traditionally, they are the home-keepers while men are physically and traditionally the protectors of women and children and the motherland. It is highly probable that women will be ordered to focus on their reproductive role to replenish the nation with sons at the end of the war. On the other hand, as “victims of war”, women as victims in need of protection cannot at the same time be viewed as confident actors in a peace process. This is another way of excluding women from the peace process as they are made to believe that they are “weak”, “vulnerable” and incapable of articulating their own needs. Additionally, women themselves may not be conscious of the changes that happened in gender roles during a conflict in such a way that they would understand them as empowering. As Meintjes, Pillay and Turshen (2001, p. 9) write, “it seems likely that many [women] do not consciously internalise or conceptualise the changes in their roles; without a conscious translation, there can be no concerted efforts to defend women’s opportunities and gains in peacetime”.

Women have been taking on heightened roles as “trouble-makers”, like in the Democratic Republic of the Congo, where women belonging to the Women’s Network for the Defence of Rights and Peace, organized in the eastern part of the country to request their participation in the

peace process (Puechguirbal, 2005). However, “[...] its members found it was difficult to promote peace without endangering themselves. They received threats from the [local] rebel [group], which accused them of destabilizing the town. Their office was ransacked many times, and peaceful demonstrations were systematically interrupted [by the rebels] for security reasons” (Puechguirbal, 2005, p. 1275).

Seeing as how women’s participation in peace building efforts is often perceived as an extension of their domestic responsibilities and therefore not taken seriously, one questions why they represent such a threat to security? Or are they just a threat to male power holders? Certainly, in this case women cannot be seen as active agents of change for peace who have the potential to challenge the male power.

### 10 Tips to Promote Gender Equality in Peace-building

- ✓ **Engender the data:** collect sex-disaggregated data, use gender-sensitive indicators
- ✓ **Apply a gender analysis** to the conflict-prone situation, including the impacts of conflict and the roles and needs of men and women, boys and girls in peace-building
- ✓ **Ensure that men and women play equal roles** in the design, implementation, monitoring and evaluation of peace-building initiatives
- ✓ Identify and **support women’s organizations** working for peace
- ✓ **Ensure both women and men have equal access to training** and capacity building in all sectors
- ✓ **Appoint equal numbers of men and women** in programme and technical assistance teams, especially at senior levels; encourage implementing partners to do the same
- ✓ **Provide gender training for all staff and implementing partners** involved in peace-building initiatives
- ✓ **Recognise the prevalence and impact of gender-based violence**, and be sure to minimise risks and support survivors through all aspects of peace-building work
- ✓ Take advantage of conflict-related **changes in gender roles which empower women**
- ✓ **Be patient:** maintain realistic expectations for change, and avoid a trade-off between speed of action and gender equality.

Source: AusAID Gender and Peace-Building Guidelines (2006)

### 5 Myths about Gender Equality in Peace-building

- ✓ **We have a women’s project, so we have mainstreamed gender:** Gender

mainstreaming means bringing gender into all initiatives, not just a sub-component.

- ✓ **We met with a group of women, so we understand women's concerns:** Women (and men) do not form a homogenous group: it is important to engage women from different sides of the conflict, different ethnic, social and vulnerable groups
- ✓ **This is a crisis situation, we don't have time to think about gender issues:** This is a critical moment in which to promote gender equality, both to ensure effective peace-building and to support the transformation of women's status
- ✓ **Equal numbers of men and women participate in our trainings/projects, so there is equal participation:** This does not consider whose voices are heard and who has agency: identify what roles men and women play, especially decision-making roles
- ✓ **When people talk about gender, what they really mean is women:** Much work on gender focuses on women and girls, as they are most often excluded in peace-building.

**Source: AusAID Gender and Peace-Building Guidelines (2006)**

### **6.2.3 Security Council Resolution 1325**

The most influential international statement on gender, peace and security is that of United Nations Resolution 1325 (United Nations, 2000), which calls for action in four interrelated areas: participation of women in decision-making and peace processes; gender perspectives and training in peacekeeping; the protection of women; and gender mainstreaming in United Nations reporting and implementation. The 1995 Beijing Platform for Action also constituted an important benchmark highlighting the needs and rights of women in armed conflict (United Nations, 1995).

In October 2000 the Security Council unanimously adopted SCR 1325, a landmark step in raising awareness of the impact of armed conflict on women and girls and in acknowledging the vital role of women as agents in conflict resolution and peace-building (Hudson, 2009). For the first time in the history of the UN, SCR 1325 acknowledges the contribution of women as peace makers and agents of change for peace beyond their status of victims of armed conflicts, and enables women's groups to gain leverage on getting access to official peace negotiations (Puechguirbal, 2005). She continues that in spite of all of that progress, it is still evident to see that women are not systematically involved in peace processes, and the obstacles to their participation are mainly due to lack of time, status, resources, political experience and exposure to the burden of traditions (Puechguirbal, 2005).

However, one post-conflict country that has taken Resolution 1325 into account in many parts of its peace-building processes is Liberia, largely as a result of the commitment of current President Ellen Johnson-Sirleaf (Larsson, 2006). For example, the Office of the Gender Advisor (OGA) of the United Nations Mission in Liberia (UNMIL) has a specific mandate to mainstream gender in UNMIL's activities. Côte d'Ivoire is another example where the implementation of Resolution 1325 in Africa is the work of the UN Population Fund (UNFPA), whereby Centres of Excellence have been created to educate the local population about sexual and gender-based violence, in collaboration with women lawyers. To make sure sex-disaggregated data exist for the purpose of planning programme activities, UNFPA and the Ministry of Women and the Family of Côte d'Ivoire have undertaken a study on the various forms of violence perpetrated during the armed conflict (UNFPA, 2007).

SCR 1325 set a new threshold of action for the Security Council, the UN system, and for all governments. As one official from the UN Department of Peacekeeping Operations (DPKO) said, 1325 is:

A rallying point for people concerned with gender issues as it provides a place to channel information and concerns before the Security Council. And it is a framing resolution for all peacekeeping operations. Every peacekeeping operation has a mandate with regards to ensuring gender issues. Even if we look at it as the progress not being as great as we would want it, the reality is-it has become part of the standard framework of peacekeeping missions and that is absolutely important. That is a major breakthrough. (Hudson, 2009, p. 130).

In this sense, SCR 1325 is a good example of the security language as applied to women's rights and gender parity. SCR 1325 presents women's rights, gender parity, and non-traditional security concerns as not only relevant but central to the work of the Security Council, and arguably the international security organization on the world stage. The resolution clearly makes an instrumental argument for women's rights by highlighting the ways in which women contribute to conflict resolution and how those positive contributions stand to improve the Council's activity in peacekeeping and peace building. For example, the preamble of the resolution notes: "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 effort for the maintenance and promotion of peace and security". It goes on to argue that in understanding the impact of armed conflict on women and girls, "effective institutional

arrangements to guarantee their protection and full participation in the peace process can significantly contribute to the maintenance and promotion of international peace and security” (2000 S/RES/1325). In other words, women’s rights are good for the mission of the Security Council.

Advocates of SCR 1325 noted that at that time the resolution passed in 2000, “it was difficult to talk about rights at the SC because there was a position held by many that human rights was a prerogative of the GA not the SC” (UNIFEM, 2006). So it was therefore important that women’s rights were not only presented in terms of the security needs of women during conflict but also in terms of what women – and gender parity – could contribute to lasting peace and security. In other words, women need security and security needs women.

As much as SCR 1325, like any UN Resolution, is embroidered in a lot of rhetoric, it has its own positives, which are appreciated by women at the grassroots level. Hudson (2009) agrees when she says it is important to note that for women on the ground, however, it is not simply rhetoric. Also in terms of discourse and international legal standards, the security framework has drawn needed attention to women’s rights and issues, particularly in conflict and post-conflict situations. It must be noted that the framework is not just concerned about securing the rights of women, but also about highlighting how protecting and promoting the rights of women is a fundamental component to establishing international peace and security, which is the driving mission of the UN. This framework and security language is important, particularly when talking about those at the margins trying to gain access to circles of power. As one UN programme specialist stated, “Most men will listen if you frame the issue in their terms, which means reinforcing their cultural values” (UNFPA, 2006).

The issues outlined in SCR 1325 are essential to the survival of women’s survival and security. Irrespective of the framework used, establishing the language on this is a critical first step and progress has been made on this front. Secondly and somewhat at the opposite end of the spectrum, the security language tends to promote an essentialist view of women and the role that they play in post-conflict reconstruction as mothers, nurturers and peacemakers. This view has the potential to revert post-conflict societies back to the status quo as regards traditional gender roles. Therefore, the resolution is not necessarily in line with the emancipatory vision of the social change so central to the women’s movement (Hudson, 2009).

However, on a positive level, through SCR 1325, gender advisors and gender advisory offices, which were nonexistent before, are now established and coupled with a Gender Advisor at DPKO headquarters, as well as gender sensitive training packages for peacekeepers prior to and during service.

Security Council Resolution 1325 is basically the recognition by the Security Council of the relevance of women's experience in its conflict and peace mandate. The United Nations realized that exclusion of women from the peace process is a violation of their rights, and their involvement in decision making can strengthen prospects for sustainable peace. Thus, the Resolution engages the Security Council in advancing women's rights in conflict resolution and peace processes.

The resolution contains 18 provisions to support women's participation in peace negotiation and consolidation, and these range from calls to increase the representation of women at all levels of decision-making in institutions promoting security, to calling on all parties in conflict and peace-building to respond to women's needs in post-conflict justice and governance institutions, to calls to address women's needs in disarmament, demobilization and reintegration efforts, to protect women and girls from sexual violence, and to end impunity for crimes against humanity affecting women (UNSCR 1325, 2000, p. 5).

It demands that all parties to a conflict respect the international laws applicable to the protection of women and girls. Measures should be taken to insure against gender based harm. Gender based violence includes physical, sexual, psychological, economic, and socio-cultural harm that originates from gendered power and inequalities between men and women. It calls for strengthening women's agencies as peace makers and peace builders. The implementation of Resolution 1325 is monitored by the General Assembly, but also by the Security Council (UNSCR 1325, 2000).

### **6.3 Learning outcomes**

- Demonstrate an understanding of Gender, Peace and SCR 1325
- Articulate fully the SCR 1325 and how to apply it in learners' daily work to involve women in peace building
- Identify challenges faced in the implementation of SCR 1325

#### **6.4. Session Methodology**

- ✓ Ice breaker
- ✓ Plenary discussion based on personal perception of the topic and relating it to readings
- ✓ Lecture by the facilitator
- ✓ Group discussion and presentation based on the lecture
- ✓ Question and answer by both students and facilitator

#### **6.5. Evaluation**

- ✓ Debriefing
- ✓ Question and answer
- ✓ Short notes

#### **6.6. Readings**

##### **Required**

Security Council Resolution 1325 of 2000. Retrieved February 12, 2012 from:  
[http://www.un.org/events/res\\_1325e.pdf](http://www.un.org/events/res_1325e.pdf)

Puerchguirbal, N., (2005). Gender and Peace Building in Africa: Analysis of some Structural Obstacles. In D. Rodriguez & E. Natukunda-Togboa (Eds.), *Gender and Peace Building in Africa..* San Jose: University for Peace. pp 1-11

Enloe, C. (2002). Demilitarization – Or More Of The Same? Feminist Questions To Ask In The Post-War Moment. In C. Cockburn, & D. Zarkov, (Eds.), *The Post War Moment, Militaries, Masculinities and International Peacekeeping.* London: Lawrence & Wishart.

## **Session Seven: Reshaping Relationships through Conflict Transformation**

### **7.0 Learning objectives**

- Describe the complexities of conflict and appreciate that it is part of our life
- Demonstrate a clear understanding of conflict transformation
- Identify that flawed relationships require transformation
- Illustrate willingness to heal and improve relationships

### **7.1 Instructor's notes**

Conflict is a regular phenomenon that occurs at all levels: individual, family, community, society, national and global. The human history is therefore a history of conflicts. Hence any attempt to eliminate conflict among human beings may fail. The field of conflict resolution has a range of techniques and diverse theories to explain conflicts at different levels. According to Lederach (1995), there is always an assumption guiding each technique of conflict resolution that addresses different layers. For the author, conflict management, conflict resolution leave untouched some fundamental and structural problems underlying a conflict, and unless those problems are dealt with, it is impossible to establish and sustain peace. Therefore, if peace building is meant to offer durable peace, there is a need to go deeper and address structural and root causes of the conflict. However over time, the acceptable approach has been geared toward institutional reforms, elections, as recipes.

Additionally specific theories explored like human nature, aggression-frustration, relative deprivation, political economy and feminism attempt to explain what ignites conflicts.

#### **7.1.1 Violence and Human Nature**

A number of biologists and psychologists maintain that violence is inherent in human nature (Barash, 2000). In his view, humans have inborn characteristics of destruction and hatred. They accumulate energy, and when this energy is accrued to the maximum, it is released in an aggressive form (Lorenz 1966, as cited in Morgan-Conteh, 2004, p. 84). Biologists presume humans originated from animals; as such, the animal genes in them cause violence. The aggressive nature of humans is often promulgated into personal, family, community, society and national competition and conflicts (Jeong, 2000). Sigmund Freud (1961, as cited in Jeong, 2000, p.65) maintains that:

The impulse of human aggression and destructiveness is generated by death instinct, when thwarted by life instinct, is placed into outward aggression. Thus a powerful desire for violence has to be reckoned with as part of a human drive towards aggression.

In support of Sigmund Freud, Thomas Hobbes (1651, as cited in Amato, 2002, p. 4) argues that: Whatsoever is consequent to a time of war, where every man is enemy to every man; the same is consequent to the time when men live without other security, than what their own strength, and their own invention shall furnish them withal. In such condition, there is no place for industry; ... [agriculture]; ... arts; ... society; and which is worst of all, continual fear, and danger of violent death; and the life of man, solitary, poor, nasty, brutish, and short.

Human nature theorists confess that the violent and aggressive behaviour of humans is irreversible, because it is biological. Cheldelin et al. (2003) give an example in the Bible of the conflict between Cain and Abel to justify that violence is innate. Cain was angered when the gift of his brother (Abel) was accepted by God; thus, he killed Abel. As a consequence of the intrinsically violent human nature, Nicollo Machiavelli urges the prince to always be prepared for wars (Jackson & Sorensen, 2005).

The social learning theory contrastingly rejects the human nature assumption that violence is inherent. For the social learning theorists, aggression is learned socially and transferred from generation to generation. Often times, human life is shaped by society's norms, ideologies and values that can be destructive or cooperative. In this point of view, humans are naturally cooperative, but are polluted by their societies. Behaviour that is aggressive can be changed through the provision of peace education and transformation of norms and values that demean people, families, communities, societies and nations (Jeong, 2000).

Therefore for me, envisioning violence as innate in humans is a misnomer that justifies wars. Because if violence is conceived as inborn, it simply follows that there is no way we can constructively manage conflicts. That is why Cheldelin et al. (2003) argue that the human nature theory is very dangerous, since it explains that conflicts are inborn, and that therefore, there is nothing that can be done about them aside from external control and punishment through authority. In the same vein, Barash (2000) argues that the biological explanation of conflicts makes people view violence as a natural phenomenon; by so doing, the role of other factors is overlooked.

### **a. Frustration-Aggression Hypothesis**

According to Frustration-Aggression theorists, violent behaviour is linked to frustration (Barash, 2000). Humans are goal-oriented, and as a result, they become aggrieved when their goals are blocked. In times of economic crises, people can develop frustration and resort to rioting since their goals are blocked (Jeong, 2000). For example, Adolf Hitler eliminated the Jews as a way to calm and divert the attention of frustrated Germans following the 1930s Great Economic Depression (GED). He wanted to rationalize that Jews were the source of problems in Germany (Jeong, 2000). The dictatorial President of Uganda, Idi Amin Dada, in the 1970s expelled the Asians and later invaded Tanzania in order to divert the attention of his frustrated population following the 1970s economic crisis (Mambo, 2007).

Nonetheless, to perceive frustration as solely being caused by frustration is misleading. Non-material aspects, such as cultural, religious and racial identities may also cause aggression when stereotyped or denied recognition (Jeong, 2000). For Morgan-Conteh (2004), the term aggression is vague and culturally determined in the eyes of the beholder. Some societies, socially accept the slapping of a child. However, in industrialized societies, slapping a child is considered violence and abuse of a child's rights.

### **b. Psychoanalytic Perspectives**

The psychoanalytic perspective assumes that as part of their socialization, humans develop a psychoanalytic perception of threat; as such, some individuals, families, communities and nations are dehumanized and perceived as enemies. This leads to formation of in-group solidarity and out-group hostility based on a perceived fear or hatred. Psychoanalysts say the perception of self and fear develops particularly during childhood, in which children generate reward and punish behaviour against their perceived enemies (Jeong, 2000). Such behaviour can be learned within family, community, society and/or the nation. (Barash, (2000, p.50) points out the “curative aspects of war, notably its potential function in reducing anxieties, especially fear that the enemy in some way threatens the warrior's love object.” In families, children not favoured by parents can detest those favoured. Psychoanalysts would therefore describe Cain's anger against Abel as resulting from God favouring Abel (Cheldelin et al., 2003). In certain respects, children are raised to hate and fear some (Jeong, 2000).

However, the argument that in-group solidarity and out-group hostility are based on human infancy's psychoanalytic experience does not hold water. Childhood attitudes and behaviour

can be changed through learning and integration with other families, communities and nations (Jeong, 2000).

### **c. Feminist Perception of Violence**

Jeong (2000) and Weber (2006) say women and other marginalized groups are subjected to torture, marginalization, exploitation and oppression by the hierarchical and patriarchal capitalist world order. Violence against women, rape and attacks are rife, and women and children form the largest majority of refugees. For example during World War II, the Japanese army forced girls from Korea, Philippines and the rest of Asia to stay in military camps to provide sexual comfort to soldiers (Jeong, 2000). Rape continues to be used as a weapon in violent conflicts (Jeong, 2000) and peace keeping operations (Byne, 1997). During the genocide in Rwanda, radio broadcasts urged Hutu women to seduce the French soldiers so that they would become allies of the Hutu against the Tutsi. 250,000 Tutsi women were raped by the Hutu militia (Gallimore, 2008). Furthermore in South Kivu Province, Maniema Province, Goma and Kalemie, DRC, more than 40,000 women were raped from 1998 to 2003 (Platt & Werchick, 2004). From 2005 to 2007, over 20,000 women were raped in South Kivu (Steiner, Benner, Sondorp, Schmitz, Mesmer & Rosenberger, 2009). The United Nations Population Fund (2010), reports in the past 12 years (1998-2010) about 200,000 women have been sexually assaulted in DRC. Countless sexual assaults in DRC are committed by rebels and military officials.

Gender roles are socially constructed, whereby men are expected to exhibit masculine behaviour, such as aggression, attacking, killing and coercion. Men serve armies which is the most patriarchal and hierarchical institution in the world (Jeong, 2000). In majority of societies, fighting in wars is an activity exclusive for men (Gallimore, 2008). Certain professions like nursing, are reserved for women; as such, men doing these works are socially frowned upon. Women are socially expected to demonstrate feminine behaviour; such as, care, love, comfort, compassion and mercy (Jeong, 2000). Feminists therefore argue that male dominance in all spheres of life causes violence (Byne, 1997).

Power, prestige, authority and hierarchy in families, corporations, churches, communities, societies, nations and global institutions are determined by feminine and masculine values. Masculinity is prized with heroic values associated with leadership. Consequently, women, children and other marginalized groups are subjected to environmental degradation, pollution and conflicts. The formation of modern nations and States was accompanied with masculine

values of aggression. Women in politics acquire masculine values so much so that they want to demonstrate heroic and aggressive behaviour. As seen with Margaret Thatcher, when she became Prime Minister of Britain, she abandoned welfare services that helped women, children and other marginalized people (Jeong, 2000).

Feminists critique the conventional definition of security that confines security matters to issues related to high politics. Feminists assert that national security defined in terms of high politics promulgates the existence of armies and the accumulation of weapons. Jeong (2000) says that peace, according to them, should be defined in terms of protection of people against violence. They posit that since women have been subjected to both violence and nurturing, women are more likely than men to appreciate peace and become peacemakers. The existing hierarchal, patriarchal, exploitative and oppressive world capitalist order deters the achievement of global peace, security and equality. In order to end violence, feminists emphasize on social equality and justice (Jeong, 2000).

### **7.1.2 Conflict resolution approaches**

#### **a. Grassroots' approaches**

People at the grassroots level are the ones experiencing with great immediacy the violence and the trauma caused by conflict situations. What is more, victims and enemies share the same fate. Albeit conclusion of Accords at the highest level, they have little to do with the interdependent relationships in the everyday lives of considerable number of people particularly at the grassroots level. McKay and Mazurana (2007, p. 5) argue that, “the real work of Peace building requires that local people seek solutions in their communities, regions, and nations rather than outsiders imposing their approaches”. This statement does not relate to the rejection of help from outside, but it has been realized that there is usually a poor ownership of the peace building process in local communities within the mainstream approach. Besides, the concept of “peace builders” is less empowering as it supposes that local communities have lost their mechanisms of maintaining peace or have never experienced it (Lederach, 2003). Hence instead of imposing experiences from abroad or simple theories devised by ‘experts’ it would be better to pay attention to the local community and build with them the type of peace they desire to see and to live. A peace building process may produce limited results if it undermines the contributions of the populations. Regrettably, it is usually the case because instead of listening to the locals, they are coming to them to explain what has been decided and calling upon them to comply with limited possibility of change, if any.

### **i. Reconstruction and Rehabilitation**

Chinkin (2004, as cited in Puechguirbal, 2005, p. 6) says reconstruction and rehabilitation, even though they might have nothing wrong in themselves can be interpreted as reflecting the restoration of pre-conflict order, which is considered as normalcy and the desired result of peace negotiations. However, in several contexts, the restoration of ancient order is not possible and preferable change is the watchword of the opponents. Eventually however, it is obvious that the concept of change is narrowed to only some arrangements such as power sharing and co-optation which, incidentally, is nothing more than accommodation.

Present peace building processes focus on political and economic transformations with limited reference to people and structural violence. The view of the United Nations is that political and economic liberalization, institutional reforms and the promotion of human rights, etc. are key measures that give chance to peace to occur and to sustain. However, as observed by Grignon (2006, p. 69), “The peace agreements continue to be regarded by many as suspect, containing hidden agendas, and are considered unlikely to make difference on the ground”. The implementation of peace agreements sometimes can worsen the circumstances of ordinary citizens in many countries. If those agreements are to accommodate local communities’ needs, they must be tailored accordingly. Otherwise people, particularly poor, are trapped in a desperate life even though they try to organize to rescue each other so as to survive.

### **b. The middle-range approach**

Work at this level targets individuals who are seen as intermediaries between the top level and the grassroots for their known reputation and role in the society. For instance in Zambia, civil society and churches have played and continue to play an important role to supplement the talks involving different political parties with the ruling party. However, it is noticed that these representatives usually do not articulate issues of their members. Three types of activities are normally planned for them without wide consultation.

#### **i. Problem-solving workshops**

Albeit the workshop is facilitated in an interactive process of collaborative analysis of the problem that separates them, the facilitator selects participants according to the characteristics of the parties to the conflict. Since they are not tied to particular political interests, at least overtly, it is presumed that the participants can freely express their views about the conflict which can be useful to the facilitation of the negotiation process. The context in addition enables participants

to develop direct interactions and relationships as well as flexibility in looking at the parties' shared problems and possible solutions.

**ii. Conflict resolution training**

This aims at providing knowledge and raising awareness about conflict, offering skills for dealing with it and a better comprehension of how conflict operates. Conflict resolution training emphasizes on analytical, communication, negotiation or mediation skills. Training does not limit its focus to the issues at stake on the peace table, but can and should be extended to different other problems that may occur as conflicts are part of our life. Their roles as leaders expose them certainly to ongoing conflict resolution process. Training can be indiscriminately provided to individuals at all levels; the top policymakers, the grassroots constituencies as each of them is dealing with conflict in his/her daily life as a human being, a decision maker, a leader, etc.

**iii. Peace commissions**

These commissions differ in forms and conflict settings. In certain countries, there can be a National Commission with extended mechanisms at regional and local committees.

**c. The Top Level approach**

A number of tools of analyzing a conflict that allow interveners to address issues at stake are used. Conflict analysis usually occurs during mediation, negotiations or arbitration under the aegis of an expert or a team of experts on the peace table. These talks bring together antagonistic parties usually the government and its opponents at the first instances what Lederach calls 'Track I or Top Level approach'. The outcome of the negotiations are too often the organization of general elections, reforms of army, police, sometimes justice and the revision of some other institutions and training. This approach presupposes that the accord reached at the top level has the practical implementation at the local level, although most of the times accords are reached under enormous political pressure and involves compromises on all sides (Lederach, 1999). For Molyneux and Razavi (2002), parties at the peace table are more interested in the positions each one will be holding after the process and not necessarily in the well-being of the people.

**7.1.3 Reshaping of Gender Relationships**

The world over, power imbalances between men and women are obvious albeit they are not equally alarming. Some societies have made tremendous progress where others are still characterized by unimaginable domination of men over women. The latter situation rooted in strong traditions and beliefs is sometimes perceived as untouchable and requires an exceptional situation to be shaken and changed. Conflict is one such condition. Certainly, "war changes gender relations by allowing women to get out of traditional roles and take over men

responsibilities in the absence of men” (Puechguirbal 2005, p. 6). Women not only substitute men in their families’ responsibilities but perform different roles during conflict period. Women and girls become breadwinners, heads of families, combatants, spies, food suppliers, sex slaves assume leadership in refugee camps and internally displaced persons settlements, etc.

Nonetheless, the gains are not safeguarded in the post conflict. Instead, men insist to come back to the traditional order of domination, violence and discrimination that are perpetuated rendering household a battlefield opposing revolutionary ideas against restoration and stagnation. Besides, the latter attitude is not an isolated case of some men, as Puechguirbal (2010, p. 165), says “there is pressure from the post conflict society to come back to a so-called pre-war order synonymous of peace and order, with narrowly defined gender roles”. That process is as a result facilitated by the absence of genuine mechanisms of coercion for men like laws and structures. Nevertheless, their presence is no guarantee for women to be secure. Good intentions and best laws exist but do not preclude gender based violence to be a permanent threat for women in various parts of the world. Hence, Hooks (2000b, p. ix) builds on the definition of feminism as a movement to end sexism, sexist exploitation and oppression, finding it as a way of salvation of both women and men. She states that, “if they [men] knew more about feminism, they would no longer fear it for they would find in feminist movement the hope of their own release from the bondage of patriarchy”. Hooks advocates for more consciousness-raising and joint efforts not only for women but also with men.

#### **7.1.4 Reshaping relationships for a common future**

This process requires extra effort than the simple signature of a peace agreement. It should not be imposed by a mediator but on the contrary should benefit from the grassroots’ contributions. The mediator can and should facilitate the articulation of legitimate needs and interests of all concerned parties into fair, practical and mutually acceptable solutions (Lederach, 1995, p.14). The facilitator, in place of imposing his/her own views must assist participants to rediscover their talents and strengths on which they can build on to start a new life social life. In that vein, the past and the present should certainly be taken into consideration to heal the wounds, however much attention is paid to the future.

### **7.2 Learning Outcomes**

At the end of this session, learners should have the ability to:

- Explain the concept of conflict management, conflict resolution, conflict transformation with more ease

- Appreciate the importance of conflict transformation
- Recommend and promote mechanisms that aim at building sustainable relationships in society

### 7.3 Session Methodology

- ✓ Ice breaker
- ✓ Plenary discussion based on personal perception of the topic and relating it to readings
- ✓ Lecture by the facilitator
- ✓ Group discussion and presentation based on the lecture
- ✓ Question and answer by both students and facilitator

### 7.4 Session Evaluation

- ✓ Debriefing
- ✓ Question and answer
- ✓ Short notes

### 7.5 Session readings

#### Required readings

Lederach, J. (2003). *The Little Book of Conflict Transformation*. Intercourse, PA: Good Books. pp. 14-22; 23-27.

Byne, B. (1997). Towards Gender Understanding of Conflicts. Retrieved January 10, 2012 from [http://www.genderandpeacekeeping.com/resources/3\\_Towards\\_a\\_Gendered\\_Understanding\\_of\\_Conflict.pdf](http://www.genderandpeacekeeping.com/resources/3_Towards_a_Gendered_Understanding_of_Conflict.pdf)

Amato, P. (2002). Hobbes, Darwinism and Conception of Human Nature. *Journal of Philosophy*, vol. 6.

#### Recommended Readings

Puecheguirbal, N. (2005). Gender and Peace Building in Africa: Analysis of some Structural Obstacles. In D. Rodriguez & E. Natukunda- Togboa (Eds.), *Gender and Peace Building in Africa*. San José: University for Peace. Pp.1-12

Jeong, H. (2000). *Peace and Conflict Studies: An Introduction*, Burlington: Ashgate Publishing Ltd.

## **Session Eight: Gender and Leadership**

### **8.1 Learning objectives**

- To explain and understand the concept and meaning of leadership
- To analyze the pervasive role of gender as a contextual and cultural variable of leadership
- To discuss the role of women in politics

### **8.2 Instructor's notes**

#### **8.2.1 Concept of Leadership**

Studies on leadership usually start with the idea that leaders are necessary for the functioning of organizations, ranging from families to nations. Although people may not agree on the qualities of a 'good' leader, everybody seems to accept the idea that any group of people implies the existence of a leader whether formally recognized or informally respected. According to Klenke (1996), leadership has been historically conceptualized as the "man on the white horse", to imply that the study of leadership has been seen as the study of "great men".

Additionally, it has been the study of political leadership exercised by a privileged group of "great men" who defined power, authority and knowledge. This author describes how the concept of leadership has been emphasized in the political sphere up to the level of thinking that there are no legitimate leadership positions, roles or functions in the context of social movements, family or community and volunteer organizations, contexts in which women have historically exercised leadership. Therefore, leadership is viewed through the lenses of lives, prestige, courage and grandeur of those men that are known in politics regardless of women who have been also performing well not only in politics but also in other leadership positions like education, health care, industry, business, etc.

#### **Definition of leadership**

The manner in which the phenomenon of leadership has been defined, has later influenced all studies in relations to the concept. All measures, indicators, metaphors and symbols that have been applied to the concept of leadership were established based on the definition given by Klenke (1996). It is true that leadership implies different things to different people; and as Klenke said, the concept has always been characterized by complexity and ambiguity. Therefore, though the call for leadership may be universal, individuals, groups, organizations, and nations agree that there is little clarity concerning what the term means. According to Bolman and Deal (1991), many definitions of leadership suggest an unquestioned, widely shared canon of common

sense that holds leadership as a good thing and that we need more of it. As mentioned by the authors, for many people, leadership implies power, control, goal achievement, motivation and vision. They strongly underline the fact that such kind of definition has traditionally excluded women. The following are some of the formal definitions of leadership in scholarly literature of the twentieth century:

1. Leadership is both a personality phenomenon and a group phenomenon; it is also a social process involving a number of persons in mental contact in which one person assumes dominance over the others. It is the process in which the activities of the many are organized to move in specific direction by one. It is the process in which the attitudes and the values of the many may be changed by the one. It is the process in which at every stage the follower exert an influence, often a changing counter-influence, upon the leaders (Bogardus, 1934, p. 5)

2. Leadership is “the influential increment over and above mechanical compliance with the routine directives of the organization” (Katz & Kahn, 1978, p. 528).

3. Leadership is “a particular type of power relationship characterized by a group member’s perception that another group member has the right to prescribe behaviour patterns for the former regarding his activity as a group member” (Janda, 1960, p. 358).

4. Leadership is “the performance of the sponsor, or managerial function where the person who exercises it emerges from more or less undifferentiated group or is placed in that position by formal appointment” (Kuhn & Beam, 1982, p.381).

5. Leadership is “an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes” (Rost, 1991, p. 102). This is one of the relatively recent definitions which emphasises the role of followers.

It is essential to note that some feminist scholars such as Burns (1978) and Carroll (1984) define leadership as a form of power. There are as well many other definitions that equate leadership with an effective leader. This implies that they equate the process and the person. Another aspect of the definitions is educational functions; the leaders are at all times expected to communicate to their followers the knowledge they have acquired through their education. According to

Northouse (2001) there are significant components that are considered to be central to the phenomenon of leadership.

From Klenke's idea, there is no one universal definition of leadership. The meaning of the concept is shaped by the culture and the context. The argument here is that leadership has been changing its meaning throughout history and in various societies. For instance, in traditional, hierarchical organizational structures, leadership is defined on the foundation of position power of the top leader, top-down communication and the status differentiation between the Chief Executive Officer (CEO) and the rest of the employees. Nowadays, that hierarchical organization structure is starting to be replaced by the networked organizations in which leadership is defined on the basis of leader-follower relations which are structured around collaboration, teamwork, and empowerment.

### **8.2.2 Gender and Leadership**

As seen from the beginning of this curriculum, gender is the historical, social and cultural construction of what it means to be a man/boy and to be a woman/girl. An important point to be mentioned here is that gender has been defined "by default" to mean that what is attributed to one gender is typically denied to the other or perceived as abnormal (Gherardi, 1994). Gherardi mentioned that in the study of leadership, gender has been used in ways other than strictly categorical variable distinguishing women leaders from their male counterparts. Women have been excluded in many disciplines engaged in the study of leadership, they have been ignored as research participants in empirical studies, and their contributions to society and to the understanding of leadership have been belittled, ridiculed, and distorted.

As the author has stated, the topic of women and leadership has until fairly recently been rarely approached in empirical research. Most leadership research preceding the 1980s was carried out by men and dealt almost exclusively with male leaders, variously defined as supervisors, managers, administrators, or commanders. Similarly, almost all theories of leadership, past and present, have been developed by men, but in recent literature, we find a number of feminists who started to write on women in the field of leadership. Apart from that, much of the knowledge of leadership has been drawn from the description and analysis of male leaders reported by male researchers (Gherardi & Poggio, 2009).

Actually, for many people, even some scholars, leadership is synonymous to masculinity, and for some of them, the term "women leader" is itself an anomaly. As Samarasinghe (2000) says, since

time immemorial, the history of the world is told as the history of great men who created what the masses desired to achieve. And few exceptional cases of women leaders have had no place in history. This has recently started changing since feminists are now bringing the gender aspect of the history of leadership.

Yet again in relation to gender, it is important to note that leadership is also influenced by the prevailing context, a situation in which leadership emerges and is exercised. Different times call for different leaders and different types of leadership; it is the context that influences what leaders must do and what they can do. As a result, the analysis of women and leadership has consisted of examining different contexts such as history, politics, technology, economics, media and many others. Contextual factors set the boundaries within which leaders and followers interact and determine to what extent women can partake in leadership (Gherardi & Poggio, 2009).

As these authors say, depending on the context, women can be encouraged to stand for leadership positions and become influential in creating a conducive climate to the acceptance of women as leaders. However, situational factors are also the ones to determine whether a woman leader is bringing that conducive climate or if she is just fitting in the existing patriarchal system.

### **8.2.3 Global Context of Women's Political Participation**

Quoting the United Nations Deputy Secretary General Asha Rose Migiros, “when women are empowered, all of society benefit” (National Democratic Institute, 2010). With this in mind, the empowerment of women has drawn a lot of global attention. There are international instruments that have addressed women's equal political participation, such as Article 21 of the Universal Declaration of Human Rights (United Nations, 1948), which expresses that everyone has the right to take part in their country's government. As well, Article 7 of the Convention on the Elimination of all forms of Discrimination against Women, under the United Nations Resolution 34/180, declares that there should be no form of discrimination against women in terms of equal political participation. The article calls on all state parties to take all measures necessary to protect women against inequity. Additionally, the United Nations Security Council Resolution 1325 calls on all actors involved in negotiating peace agreements or writing constitutions to guarantee that women's equitable participation is fully addressed. There are other ways to ensuring political parity in the International Covenant on Civil and Political Rights (Article 2 and 7), the third Millennium Development Goal and the Beijing Declaration and Platform for Action

(1995); however, none of these have helped women succeed in attaining the target of 30 percent of seats in parliament.

A report of the Inter-Parliamentary Union (IPU) indicates that the global average of female parliamentarians in 2010 was 19.1 percent (Inter-Parliamentary Union, 2010). In 2000, the average was only 13.1 percent. The IPU report also indicates that the election of female heads of state in some countries has not translated into increased parliamentary representation. A good example of this situation is the Philippines. Whereas they have had two female presidents in the last 25 years, only 22 percent of the lower house is made up of women and the upper house is home to only 13 percent.

Another issue raised in the IPU 2010 report is that the legal framework can have an impact on the result of elections. Accordingly, electoral quotas and proportional representation within a legal framework have proven to be the most effective in increasing the electability of women. Increasing the number of female candidates while using a “first-past-the-post” electoral system does not increase the odds that women will obtain 30 percent of seats in parliament. For instance, during the 2010 mid-term election in the United States, the Democratic Party fielded more than 70 percent of women candidates, who lost seats. This therefore indicates that more women on the ballot does not necessarily translate into more women being elected, especially when they are not fielded by popular parties at a particular point in time (Inter-Parliamentary Union, 2010).

Meanwhile, a United Nations report on promoting women’s participation in elections has outlined key elements of electoral processes affecting the participation of women in elections. The legal framework is one key element that could facilitate or deny gender parity in political governance. The legal framework for elections, in addition to the national constitution, includes the electoral system which is the means by which votes are calculated into seats. Categorized into 12 different units, electoral systems can be grouped into three broad families: a plurality/majority, proportional representation and mixed systems (International Institute for Democracy and Electoral Assistance, 2006). Research has indicated that of the three families of electoral systems, the proportional representation (list PR) is most appropriate in terms of gender equity and governance. The United Nation’s report shows that 14 of the 20 top nations in which women were significantly represented in parliament use quotas and the list PR system. The quotas, or a reserved seat system, have been effective in Rwanda, South Africa and several Arab countries in enhancing women’s participation. However, legal frameworks for many other

countries, including Zambia, have no PR system or gender quotas. The general mentality is that countries that include seat quotas for gender parity do so to compensate for other barriers that prevent women from getting their fair share of political seats. Nonetheless, other countries believe this allocation of seats to women, without going through the regular electoral process is discriminatory and undemocratic (Dahlerup, 2002).

The second element that could assist or deny gender equity in political governance is general political participation. Advocacy, activism, training and the internal democracy of political parties have been identified as items central to increasing women's political participation (Cole, 2011, p. 14)

According to Samarasinghe (2000), a number of women who accede to political office and celebrate their individual visibility, is still very low. Politics is still considered a "man's game and government as a men's club" (Samarasinghe, 2000, p. 2). Whilst every female who gains political leadership is expected by her fellow women to enhance women's rights and bring about solutions to women issues, some women leaders are criticized by other women as well as men, of perpetuating gender inequalities or promoting and sustaining the patriarchal way of leading rather than promoting women's participation and involvement in politics and development in general, especially at the grassroots levels. Some women who have acceded to Presidency include Ellen Johnson Sir Leaf of Liberia (2011 Nobel Peace Prize Winner), Benazir Bhutto of Pakistan, Michael Bachelet of Chile, and Laura Chinchilla of Costa Rica.

Wangari Mathaai of Kenya never acceded to Presidency but was a renowned leader for her bid in protecting the environment through her Greenbelt Movement. She was the first African woman to win the Nobel Peace Prize in 2004. The Greenbelt Movement has been carried out primarily by women in villages of Kenya. The women have planted over 10 million trees to prevent soil erosion and provide firewood for cooking fires. The planting of trees has not only protected the environment but also provided paid employment for the women whose lives have been bettered as they are able to care for their children and children's future.

The list of women who have worked successfully in the political sphere and who contributed to the promotion of women's rights is long; there are many who deserve our attention, and during this session, participants will have time to discuss the contribution of such women and learn

from their stories. Before concluding this session, let us take a look at the case of Rwanda after the genocide, where women have risen to political leadership.

#### **8.2.4. Case of Rwanda – Women in Leadership**

So much has been said about Rwanda, as regards promotion of women's political empowerment. Many scholars in the field of gender and peace building have mentioned the fact that after a conflict, the disturbance of established norms can have unintended positive effects on the status and role of women in their societies, and therefore, create opportunities for them to participate in politics and economic development. This was the case in Rwanda after the genocide, when the population was 70% female (Anderlini & Stanski, 2009).

As earlier noted about the contextual factors that influence leadership, it was necessary in Rwanda to open space to women in politics, not only to address the then existing gender gaps but also to maximize the possibility of a quick national recovery by engaging every citizen and particularly, the neglected majority (women).

Currently Rwandan women are no longer passive actors in the country's politics; being the majority in the parliament and participating actively in central and local decision making processes, women have been challenging the archaic patriarchal laws such as the inheritance law that was preventing women from inheriting land, the law stipulated that a woman would need her husband's signature to get a bank loan, and many others. One Rwandan parliamentarian told the *Washington Post* in 2008 that being a critical mass has made it possible for men to listen to their views (McCrummen, 2008). Challenging patriarchal system is not an easy task since gender construct is grounded in people's ways of living; in Rwanda, the gender inequalities that women leaders are fighting are strongly supported by some men (and also some women due to the patriarchal way of thinking that they are unconsciously subjected to), this makes the process difficult.

### **8.3 Learning outcomes**

At the end of this session, participants should have the ability to:

- Critically analyze the gender aspect of the notion of leadership;
- Identify key contributions of different female leaders to the promotion of gender equality preferably in their countries or regions;
- Overcome unconscious biases in relation to the performance of female political leaders.

## 8.4 Session Methodology

- ✓ Ice breaker
- ✓ Plenary discussion based on personal perception of the topic and relating it to readings
- ✓ Lecture by the facilitator
- ✓ Group discussion and presentation based on the lecture
- ✓ Question and answer by both students and facilitator

### Activity 1: Group discussion

Participants will break into groups of five and each group will be asked to choose one personality (a woman) or one group/movement of women that have made significant contribution in the political sphere. During the exercise, they will be asked to:

- Give a short bio/history of that person/group
- Identify her/their key contribution in politics and the key challenges that she/they encountered
- Critically analyze how those women/group have contributed to the promotion of gender equality.

After the exercise, each group will share the outcome with the rest of the class. The aim of the activity is to learn something from the women/group that have succeeded in their political career and analyze the challenges that women face while working in male-established structures.

## 8.6 Session evaluation

- ✓ Debriefing
- ✓ Question and answer
- ✓ Short notes

## 8.7. Session readings

### Required readings

Klenke, K. (1996). *Women and Leadership: A Contextual Perspective*. New York: Springer Publishing Company, Inc. pp. 87-135.

Chin, J., Lott, B., Rice, J., & Sanchez-Hucles, J. (Eds.), (2007). *Women and Leadership: Transforming Visions and Diverse Voices*. New Jersey: Blackwell Publishing Ltd. pp.19-120.

### Recommended

Samarasinghe, V. (2000). Subverting Patriarchy? Leadership and Participation of Women in Politics in South Asia. *Ethnic Studies* (Vol. 18, No. 2).

## **Session Nine: Economic Development and Gender**

### ***9.1 Learning objectives***

- Understand the importance of gender in economic development

- Analyze the role women play in economic recovery in a post-conflict society
- Explore strategies used by states to mainstream gender equality in peace building process particularly in the field economic recovery.

## **9.2 Instructor's notes**

The session will elaborate more about gender and the economic development. As a number of experts in peace building agree, economic development is critical to sustain peace and stability after violence. As shall be shown, ensuring gender mainstreaming in all sectors of society is necessary to the success of the economic development. Amongst the most targeted groups of the population, women constitute a very special segment in the peace building process. In order to comprehend their role in building the economy, there is need to be familiar with some important concepts and theories of economics and also explore the characteristic of a post-conflict economy.

### **The basic concepts in economics**

Regarding gender and economy, it is very important to begin with the etymological definition of the term “economy” itself. According to Mankiw (1998), the term “economy” is derived from a Greek word which means “the one who manages the household”. The author explains this definition by illustrating many similarities which do exist between a society and a household. He starts by saying that a household faces many decisions; “it must decide which members of the household do which tasks and what each member gets in return” (Mankiw, 1998, p. 3). It must allocate its scarce resources among its different members, and it is important to note that such allocation takes into account each member’s abilities, efforts and desires.

Comparing the society to the household, Mankiw (1998) explains that the society has to take many decisions, most especially, it has to decide on what job will be done and who will do it. Following allocation of various jobs to various people (as well as land, building and machines), the society has as well to allocate the output of goods and services that they produce. As Mankiw (1998) said, society determines who will eat the caviar and who will eat potatoes; who will drive a Porsche and who will take the bus. According to this author, the resources that the society has are scarce, and that is reason their management remains important. In this context, economics is defined as “a study of how society manages its scarce resources” (Mankiw, 1998, p. 4). Additionally, Galbraith (1973) states that the purpose of an economic system is to provide the goods and render the services that people want. As he emphasized, without an economic system, life would be difficult; in the absence of one who grows food, processes, packages and

distributes it, furnishes cloth and makes clothing, constructs houses, furnishes them, supplies educational and medical services, provides law and order, arranges the common defence, life would be different from what we experience every day. Hence, this author cites the definition given by Robbins (1932) who defined economics as “the science which studies human behaviour as a relationship between ends and scarce means which have alternative uses” (Galbraith, 1973, p. 4). The explanation given by Mankiw and then Galbraith will help us to comprehend women’s work and how it contributes to the national and global economy even if their contribution has not been considered and analyzed by many economics scholars.

### **Main characteristics of a post-conflict economy**

The economic consequences of armed conflicts are fundamental to many studies in both political science and economics. Some of the studies have found a relationship between political instability and investment rates and other economic variables such as economic growth, natural resources endowments, etc. (Guidolin & La Ferrara, 2005). Generally, violent conflict:

Reduces physical security, drives up inflation, and destroys the value of savings. It threatens the rule of law, reduces the security of property rights, dries up access to credit and financial services, drives away managers and skilled labour, and destroys infrastructure. Conflict also reduces the scope of regulation and taxation, drives economic actors to engage in safer, shorter-term transactions, and rewards activities—many essential but some unsavory—that profit from conflict-driven opportunities (USAID, 2007, p. 5).

Consequently, the process of reconstructing the country’s economy faces many challenges, which are summarized in the table below:

**Table 1: Common challenges of a post-conflict economy**

1. A lack of Security	Insecurity affects economic recovery programmes more than any other issue since it limits the interaction between people and exchange of goods and services between regions.
2. High Unemployment	There are many segments of the economy which may rebound quickly and visibly; in particular, construction, might be booming in the post-conflict capital city. Nonetheless, it is important to remember that it will take many years for economic activity to fully recover to its pre-war level; therefore unemployment of labour (and capital) may be

	exceptionally high in relation to pre-conflict unemployment or to levels in similar non-conflict countries.
3. A need for rehabilitation and replacement of physical infrastructure	Armed conflict damages the country’s physical infrastructure or even destroys it completely. Enterprises, electricity grid may have, roads, ports and airports, clinics, schools, housing, and other social infrastructure may have suffered substantially from conflict and need to be reconstructed.
4. Weak government administrative capacity	During violent conflict, many of the most capable government managers—and other educated members of the workforce— lose their lives or flee the country. As a result, the post-conflict government’s administrative capacity is likely to be particularly weak. And there is always needed to strengthen the new government’s legitimacy and stability.
5. A disproportionate impact on women	“Economic disparities for women often increase disproportionately during conflict. There may be a higher-than-usual share of women-headed households, with their corresponding economic hardships. This makes it all the more urgent to include women in transitional employment-generation programs and to improve the enabling environment so that women can work and participate fully in the economy” (USAID, 2007, p. 8)
6. The presence of multiple donors and aid Organizations	In most of the cases, there are a large number of donor governments, multinational organizations, and international NGOs on the ground, anxious to start implementing reconstruction and stabilization programmes. The fact that each has different priorities, as well as different views on how priorities should be pursued may cause a disorder instead of helping in reconstructing the economy. It is always important to establish a process for information-sharing and coordination—both among donors and between donors and the host government—to agree upon policy issues and avoid working at cross-purposes or duplicating efforts. The experience shows that this has been a challenge in many post-conflict situations.

Source: USAID (2007, pp. 6-12)

## **Gender roles in the post-conflict economy**

Regarding economic capacity, gender roles in many societies are defined in a way that leads to inequalities between men and women. A lot of factors explain those inequalities and among others, we can consider the fact that women are less likely to enjoy access to education and advanced skills training; they do not enjoy the right to property and legal protections in the workplace; most of the work of women takes place in the ‘care economy’ and remain unpaid (Elson, 1998). All of these lead to the perception of women’s economic productivity as lower compared to men.

In post-conflict situation women face a set of exceptional obstacles and conflict that make them more vulnerable economically. Women bear the impact of economic crises; they continue to be disadvantaged in terms of unemployment and gender pay differentiation, unpaid family work and care provision, and vulnerability to exploitation. Post-conflict situations force women to take on employment outside their homes. This becomes difficult for most of the women who have grown up in patriarchal systems which do not allow them to work outside the household. Most of the time, reconstruction policies target women in particular, so as to empower them and help them to become active actors in the process (AusAID, 2006).

## **The impact of women’s work on the country’s economy**

In the process of defining the term “economy” we have explored the analogy between the society and a household in terms of decision-making, distribution of tasks and the allocation of the output. The analogy was also based on the fact that both the society and the household have to satisfy the needs of their members by managing the available scarce resources. This is an important step in understanding how women’s work contributes to the society’s economy even if it is not always valued. Whilst talking about gender and economic development, Elson (1998) has identified four ways to capture gender aspects in an economic structure:

- **Making visible the unpaid care economy:** albeit most of the work of women takes place in the care economy, it does not mean the care economy cannot be measured; “it can be measured either in time or money” (Elson, 1998, p. 4). The lack of such measurement makes the women’s work invisible in economy. There is a crucial need of making visible all the unpaid work done by women in order to understand their contribution in a country’s economy.
- **Disaggregate structures and decisions by gender differences:** there are gender imbalances at different levels of economic decision making: At macro level, the

patriarchal system makes the economic policy-making to be usually male dominated; at meso level, leading roles are occupied by men and women come for the support activities and at micro level, there is misunderstanding between men and women in households and vital economic decisions are likely to be taken by men only (Elson, 1998).

- **Recognize gender-based distortions:** there is discrimination against women affecting their economic productivity. That discrimination takes many forms, and may be based on labour market and wages, credits markets, etc. (Elson, 1998).
- **Recognize gender-based institutional biases:** some institutions operate in ways that maximize men's benefits of men and minimize those of women. This is usually based on gender biased norms (Elson, 1998).

It is therefore difficult to assess women's role in the reconstruction of the economy if no particular attention is paid to these four aspects of gender in the economic structure.

### **The gender perspective in economic development policies**

#### **a) Establishment of a Gender Ministry**

As we mentioned above, women are defined as priority in receiving special attention in post-conflict economic reconstruction policies and other development programmes. In most of the countries that have experienced war, governments create a special ministry to advance women's economic development initiatives (United Nations Industrial Development Organization, 2005).

#### **b) Micro-Credit Programmes**

Micro-credits programmes are envisioned to support women during post-conflict economic reconstruction. The purpose of such programmes is to offer women access to the capital necessary to fund small business endeavours (Waterville, 2002). Most micro credits world over have been known to actually impoverish women further because of the interest that has to be paid back. The case of Bangladesh through the Grameen Bank is an exception that has been applauded.

#### **c) Capacity Building: Education, Vocational and Business Skills**

Education is an essential element included in strategies of promoting women's active participation in economic reconstruction. Education as well as vocational and business training focus at narrowing the educational gap between men and women that leads to inequalities on the labour markets (Waterville, 2002).

#### **d) Women's Rights: Labour and Property**

Guaranteeing of property ownership for women in order to maximize their participation in the country's economy is important. It has been illustrated that women, especially in agricultural-based societies, need to enjoy the right of owning or inheriting property such as land; which allows them to participate in immediate post-conflict subsistence and income-generating farming activities. Women's labour rights need additionally to be guaranteed by law (Waterville, 2002).

### **9.3 Learning Outcomes**

At the end of the session, learners should have the ability to:

- Demonstrate a critical analysis of the economic effects of violent conflict and war
- Show and understand women's work and its impact on a country's economy;
- Mainstream gender in economic development policies/programmes

### **9.4 Session methodology**

- ✓ Ice breaker
- ✓ Plenary discussion based on personal perception of the topic and relating it to readings
- ✓ Lecture by the facilitator
- ✓ Group discussion and presentation based on the lecture
- ✓ Question and answer by both students and facilitator

### **Session activities**

#### **Activity 1: Group discussion (gender and economic development)**

The objective is to reflect on the challenges that women face in the economic development process. In groups of four people, participants will reflect on the challenges that limit the active participation of women in the economic reconstruction.

### **9.7 Session Evaluation**

- ✓ Debriefing
- ✓ Question and answer
- ✓ Short notes

### **9.8 Session readings**

#### **Required readings**

Baden, S. (1993). *Gender and Adjustment in Sub-Saharan Africa*. UK: University of Sussex, Institute of Development Studies. Retrieved May 03, 2012, from:  
<http://old.bridge.ids.ac.uk/reports/re8c.pdf>

Elson, D. (1998). *Gender and Economic Development*. The Netherlands: DGIS and NEI. pp. 1-15.

Kabeer, N. (2003). *Gender Mainstreaming in Poverty Eradication and the Millennium Development Goals*. A Handbook for Policy Makers and other Stakeholders. London: Commonwealth Secretariat Publications. pp. 11-21 and 39-44.

### **Recommended**

Mankiw, G. (1998). *Principles of Economics*. Boston: South-Western College Publishers. pp. 1-37.

Bouta, T., Frerks, G. & Bannon, I. (2005). *Gender, Conflict and Development*. Washington DC: The World Bank Publications. Chapter 7, pp. 89-110.

## **Sessions Ten and Eleven: Gender Analysis of Development Process**

### **10.1 Learning Objectives**

- Understand concepts that relate to gender analysis

- Articulate the gender analysis approaches
- Depict and analyze the importance of gender analysis in the development process

## 10.2 Instructor's notes

Conflicts and wars have in recent times become deeply rooted in human experience. Conflicts are now evident in our daily lives, from homes to work places, local to international levels, however the magnitude differs. Conflicts are as a result of competing and differing interests among groups of people, individuals, or countries. Albeit both men and women are affected by conflicts, the impact is greater on women. This is due to fact that women are normally primary targets during such conflicts. Even though conflicts are multidimensional the solutions/approaches to resolve them have not been fully explored to ensure peace.

Peace processes overlook the importance of a gender perspective. Mention should be made that men alone cannot achieve peace in the society. The inclusion and substantive participation of women is very significant if peace is to be attained. Women's inclusion and participation in peace processes has become one of the vital areas of focus at the local and international level.

### 10.2.1 Concepts related to gender analysis

Gender, gender equity, gender equality and gender division of labour are important concepts in gender analysis.

- a) **Sex-disaggregated statistics:** Refer to the numbers of females and males (women, men, girls, and boys) in a given population. This is important as it helps to show how a given group is affected and to what extent, as well as the needs of these groups within the society.
- b) **Gender statistics:** Reveal the relationships between men and women that underlie the numbers. Gender statistics can specify the need for a policy intervention, but not what that intervention should be. Gender statistics provide factual information about the status of women; for example, a change in their status over time. They do not have to be disaggregated by sex (UNDP, 2001, p. 18).
- c) **Gender-sensitive indicators;** provide direct evidence of the status of women, relative to some agreed normative standard or explicit reference group (Johnson, 1985, as cited in

Beck, 1999). For instance, it can be argued that 90% of the world's top positions are occupied by men, while women occupy only 10%.

- d) **Social Gender Indicators** are one of the key means by which planners and policymakers measure gender inequality. Programme indicators show progress towards a gender equality target or policy priority. They also provide information on the basis of which gender specialists advocate for policies likely to lead to greater gender parity. Policy and Programme Gender Indicators facilitate the tracking of project outcomes that advance gender equality (UNDP, 2001, p. 18).
- e) **Gender analysis.** A concept which should not be mistaken for the concept of gender mainstreaming. Gender analysis aims at making the differences between men and women and implications of the policies more visible at local and international levels.

Thus, gender analysis is defined as:

The systematic gathering and examination of information on gender differences and social relations in order to identify, understand, and redress inequities based on gender. Gender analysis is a valuable descriptive and diagnostic tool for development planners and crucial to gender mainstreaming efforts. The methodology and components of gender analysis are shaped by how gender issues are understood in the institution and the process concerned (Reeves & Baden, 2000, p. 6).

In the understanding of gender issues, a number of approaches have been identified. These approaches help to analyze gender issues from local to international levels.

### 1.2.2 Frameworks Used in Gender Analysis

- a) The Moser Gender Planning Framework
- b) The Women's Empowerment Framework (WEP)
- c) The Gender Analysis Matrix (GAM)
- d) The Gender Roles or Harvard Framework,
- e) Social Relations Analysis.

#### a) **The Moser Gender Planning Framework**

This framework was developed by Caroline Moser in the early 1980s at the University of London, UK. It links women's roles to the larger developmental planning processes. The approach focuses on women's roles (production, reproduction, and community management) and how these roles impact women's participation in the development process. By making such links, the approach encompasses both the technical and political aspects of gender integration into development.

### **b) Women's Empowerment Framework**

Sara Hlupekile Longwe a gender expert in Zambia developed the Women's Empowerment Framework. She argues that women's poverty is a consequence of oppression and exploitation (rather than lack of productivity), and that women must be empowered if poverty is to be reduced. This approach questions what empowerment and equality mean in practice, and to what extent the development intervention supports the empowerment (Candida et al., 1999, p. 92).

The framework proposes five progressively greater levels of equality that can be achieved (listed from highest to lowest) (Candida et al., 1999, p. 94):

1. **Control:** equal control over decision-making through conscientization and mobilization to achieve equality of control over the factors of production and the benefits of distribution. It aims at avoiding domination of one sex.
2. **Participation:** equal participation in decision-making processes related to policymaking, planning and administration.
3. **Conscientization:** Being consciously aware that gender and sex differences exist in terms of roles played by men and women and that the differences can be changed because they are cultural.
4. **Access:** equal access to the factors of production by removing discriminatory provisions in the laws.
5. **Welfare:** having equal access to material welfare (food, income, medical care).

The tool examines elements of a project's design or a sectoral programme to determine how it impacts on both women and men in regard to the five levels of equality above.

### **c) Gender Analysis Matrix (GAM)**

In 1993 A. Rani Parker while working in collaboration with development practitioners for a Middle East NGO developed the Gender Analysis Matrix. They wanted to establish how a particular development intervention would affect women and men. The Matrix uses a community-based technique to obtain and study gender differences further to challenge a community's assumptions about gender. Therefore, it is a participatory approach.

Different from other approaches, GAM is basically for use by the community for self-identification of problems and solutions.

This approach affirms that:

- Those who face the problem have a solution to the problem or rather, they have the capacity to solving the problem
- The analysis should be people-centred
- Transformation is possible if a bottom-up approach is adopted. External expertise should only facilitate the process (Parker, 1993, p. 2, as cited in Candida, 1999, p. 69).

The analysis here is seen as a project that requires community ownership for it to be successful. It focuses on women and men, household and community levels. It analyses the impacts of time, labour, resources and socio-cultural factors on the lives of women and men (Parker, 1993, p. 2, as cited in Candida, 1999, p. 70).

#### **d) The Gender Roles/Harvard Framework**

According to Reeves and Baden (2000 p. 6), this approach focuses on the roles performed by men and women in the society. It focuses on two areas:

- Describing men's and women's roles and their relative access to and control over resources.
- Anticipating the impacts of projects on both the productive and reproductive roles of women.

In the framework the household is the unit of analysis and emphasizes gender awareness. The critic of the approach, however, is that it assumes that women are a homogeneous category. It does not look for causes of inequalities and consequently offers little on addressing inequalities. It is as well not participatory.

### **e) The Social Relations Approach**

For Reeves and Baden (2006, p. 6), the social relations approach seeks to expose the gendered power relations that perpetuate inequities. The focus of the analysis is on data collection not only at the household level but also within the community, market, and state institutions. It uncovers differences between women, divided by other aspects of social differentiation like class, race and ethnicity.

It aims at understanding the dynamics of gender relations in different institutional contexts. Additionally, it helps to identify women's bargaining position or power and formulates strategies to improve this.

#### **10.2.3 What a good gender analysis should provide**

UNDP (2001, p. 27) says that a good gender analysis should provide the following:

- Gender Awareness - Understanding of Gender Relations and their Implications for Development Policy and Implementation
- Analysis of the Division of Labour - Activities, Access and Control
- A Review of Women's Priorities: Restraining and Driving Forces
- Recommendations to Address Women's Practical Needs and/or Strategic Interests.

#### **10.2.4 Importance of Gender Analysis in Peace Building**

- Gender analysis in peace building calls for the analysis of different issues, especially those pertaining to women. It examines how gender and, in particular, women are affected by conflict and the roles that they play to bring about peace. According to AusAID (2006, pp.7-8), gender analysis looks at various aspects, such as:
  - The sex disaggregated data available
  - The roles that men and women play during and after conflicts, the implications of these roles and whether they are permanent or temporary.
  - Changes in gender relations due to conflicts and peace processes

- An understanding of the different experiences of women and men in and after conflicts
- A clear understanding of the different needs of women and men during conflicts, and the extent to which these needs relate to the countries' developmental needs
- A clear identification of local/regional and international organizations working on gender issues
- Prevalence of GBV and the extent to which women's human rights are violated, as well as the agencies working towards addressing GBV issues
- The extent to which women participate in peace building and how this participation can ensure gender equality
- How women are viewed in conflicts (protagonists/primary targets)
- Whether there have been any efforts to incorporate a gender-sensitive approach in peace building
- Whether there exists any gender focal points to address gender issues in conflict

A clear analysis of these issues will assist to identify, understand, and redress inequities based on gender in the society.

### **10.3 Learning Outcomes**

At the end of this session, learners should have the ability to:

- Show a clear understanding of the concepts related to gender analysis
- Demonstrate the importance of gender in development and peace building
- Describe the need for gender analysis in development

### **10.4 Session Methodology**

- ✓ Ice breaker
- ✓ Plenary discussion based on personal perception of the topic and relating it to readings
- ✓ Lecture by the facilitator
- ✓ Group discussion and presentation based on the lecture

- ✓ Question and answer by both students and facilitator

## 10.5 Session Evaluation

- ✓ Debriefing
- ✓ Question and answer
- ✓ Short notes

## 10.6 Readings

### Required readings

Reeves, H. & Baden, S. (2000). *Gender and Development: Concepts and Definitions* (pp.2 – 5). UK: University of Sussex; Institute of Development Studies.

Parker, R. (1993). "Another Point of View: A Manual on Gender Analysis Training for Grassroots Workers (p.2)." New York: UNIFEM.

Johnson, D. (1985) In Beck (1999). "The Development of Social Statistics and Indicators on the Status of Women". *Social Indicators Research* 16, 233-61.

UNDP. (2001). *Gender in Development Programme: Learning and Information Pack*. Gender Analysis. New York: UN.

### Recommended

Candida, M., Smyth, I. & Mukhopadhyay, M. (1999). *A Guide to Gender-Analysis Frameworks* (Chapter 2). London: Oxfam Publishing.

AusAID, (2006). *Gender Guidelines: Peace-Building* (pp. 7 – 8). Australian Agency for International Development. ([http://www.usaid.gov.au/publications/pdf/gender\\_peacebuilding.pdf](http://www.usaid.gov.au/publications/pdf/gender_peacebuilding.pdf))

## Session Twelve: Gender and Sustainable Development

### 12.1 Learning objectives

- To critically analyze the concept of sustainable development

- To discuss the theoretical frameworks which explain the link between women and nature
- To raise one's awareness on the impact of environmental degradation on women's every day lives

## **12.2 Instructor's notes**

### **12.2.1 Sustainable Development as a concept**

Sustainable development as a concept means different things to different groups or peoples and as a result has raised a lot of controversies. Its meaning especially as regards the compatibility of the two terms *sustainability* and *development* is sometimes conflated. However, whichever way it is conceptualized, sustainable development requires that the world be seen as a system that connects space and a system that connects time. When we begin to perceive the world as a system over space and time we begin to understand that air pollution from North America affects air quality in Asia, pesticides sprayed in Argentina could harm fish stocks off the coast of Australia. Additionally, when we envision the world over time, we immediately start to realise that the decisions our grandparents made about how to farm the land continue to affect agricultural practice today; the economic policies we endorse today will have an impact on urban poverty when our children are adults. It is important to further understand that the quality of life is also a system (WCED, 1987). Meantime many a scholar have argued that development as it is today cannot be sustainable, while others talk about it in relation to being measured in terms of economic growth associated, associated with the current neoliberal economy, on women and the natural environment. Therefore, in this session, we will explore what sustainable development is, address theoretical underpinnings and relate it to gender.

What then is sustainable development? Let us first give a background to it. Dankelman (2002a) explains that the interrelationships between human environment or socio-sphere and the natural world or ecosphere are becoming more visible and recognisable. Implying that something positive must be done about the interrelationships. With this in mind in 1980, the World Conservation Strategy underlined that the conservation of natural resources is essential for Sustainable development of human kind (IUCN, UNEP & WWF, 1980). Further to this the UN Conference on Environment and Development held in Rio in 1992, adopted Agenda 21 to guide the international community in its work on the objectives and guidelines for sustainable development in the 21st century. Agenda 21 emphasizes sustainable development with its economic, social and environmental dimensions as a guiding principle for UN work. (Johnsson-Latham, 2007). Additionally, the 2002 World Summit on Sustainable Development in

Johannesburg adopted a plan of implementation reiterating the Rio principles and establishing poverty eradication, sustainable consumption and production patterns and protection of the natural resource base for economic and social development as the three prime objectives. In 1987, the World Commission on Environment and Development (WCED, 1987) or commonly called the Brundtland Commission defined the concept of sustainable development in its report as “development that meets the needs of the present generation without compromising the possibilities of future generations to meet their needs” (WCED, 1987). A vital feature of the concept is not only its linkage of the present with future but also its explicit understanding of equity. This definition explains how environmental stress is often a result of the growing demands on scarce resources and pollution generated by both rising standards of living of the affluent and by poverty which also creates environmental stress in a different way. Those living in poverty are usually pushed to destroy their immediate environment in order to survive. Therefore the environmental challenges of now are due to both the lack of development and the consequences of economic growth (WCED, 1987).

Sustainable development links not only the now or later (intergenerational) but also links ‘local’ (our society) to ‘global’ the whole planet and people living in other regions and hence has both intergenerational and intra-generational quality (Vlasman & Dankelman, 2002) explaining why we should view it in both time and space. Sustainable development ties together concern for the carrying capacity of natural resources with the social challenges facing humanity. Its broader agenda is to address climate change, water, energy, agriculture, food, health, biodiversity. Notably these are inextricably related to social, cultural and economic issues such as poverty, inequitable economic development, population growth, the loss of cultural and linguistic diversity and exclusion from educational opportunities (WCED, 1987). There are three “pillars” of sustainable development environmental protection, economic well-being and social equity.

### **12.2.2 Theoretical Frameworks**

The area of gender, environment and sustainable development has developed into a professional field of work. The thinking about women, environment and sustainable development has been influenced by parallel theoretical developments in the field of gender and development in general. Albeit there is a danger in labelling people’s thinking and there is a myriad of diverse perspectives in the efforts made to explain and interpret the relationships between gender, environment and sustainable development, several schools of thought can be distinguished; for instance, Ecofeminism, Descriptive Approach and Feminist Environmentalism.

### **12.2.2.1 Ecofeminism**

The term ecofeminism was introduced by the French feminist writer Francoise d'Eaubonne in the mid 1970s. Ecofeminists insist that women are closer to nature than men and they see a connection between male domination of nature and the male domination of women (Dankleman, 2003). The Indian physicist Vandana Shiva was particularly strong on this in her publication *Staying Alive* (1988) and in later publications. She argues that paternalistic, colonial and neo-colonial forces and values have marginalized women and women's scientific knowledge, as well as nature. It is male dominated 'mal-development' which has caused major social and environmental problems. In its transformational and essentialist stances ecofeminism tend towards anti development. The ecofeminist perspective propounds the need for a new anthropology which recognises that life in nature is maintained by means of cooperation and mutual care. Therefore, ecofeminism is culturally oriented. But there is also a more spiritual life, which celebrates women's greater humanism, pacifism, nurturance and even motherhood and calls for 'sisterhood' and for reweaving the world and forms of knowing (Diamond & Orenstein 1990).

Critics argue that ecofeminism has focused too much on ideological arguments and failed to address power and economic differences which also contribute to differentiations among women. It fails to address the oppressive structures among women along axes of race, class, race, caste within many cultures (Braidotti et al., 1994). Ecofeminism overestimates the idea of harmonious, ecological, traditional, societies and increases dichotomy and dualism. However its major strength is that it fundamentally questions the dominant model of development and emphasizes the validity of marginal people's knowledge.

### **12.2.2.2 Descriptive Liberal approach**

In line with Boserup's publication (1970), the first studies on the relationship between women and environment were mainly descriptive in nature and focused primarily on materialistic aspects. They described the way in which women actually interact with their physical environment and natural resources i.e. water, energy, forests and land. Trends in environmental change and their roles that women play in promoting sustainable management of resources and sustainable development are also part of these descriptions. These observations strengthened the image of women as water carriers, energy providers and food producers as well as environmental

managers. This approach sees the sexual division of labour a product of the historical evolution of patriarchy - as a determinant for the women – environment development nexus.

The liberal developmentalist approach focuses on materialistic or economic aspects between women, environment and development. It stresses the managerial aspects of minimizing negative aspects of development targeting women as recipients of development assistance. According to this school of thought, women are the most valuable source towards achieving sustainable development (Braidotti et al., 1994). As women's and environmental interests are to a certain extent considered to be identical, women's involvement in environmental and development projects is propagated.

The approach is criticised for over-emphasizing the instrumental role women should play in sustainable development. In assigning yet another task on their shoulders, it might give women an extra load of work. Tavares (2002) warns that women should not only get the capacity to cope with environmental problems but should instead be supported in the process of transforming the power structures that hinder them from becoming full and equal partners in the development process. She argues that while many environmental policies and projects might help women's immediate needs, they tend to overemphasize women's domestic rather than their productive roles, do not encourage men to partake of household responsibilities and do not give women the authority to control natural resources and decide about their livelihoods. Further, it depicts women as victims instead of active actors of development. Additionally, although some publications begin with the notion "it is difficult to talk about women as a whole without ignoring the vast economic and social differences between them" (Dankleman & Davidson, 1988, p.3) the way women are depicted in the school of thought is very much as one homogenous group. Scholars warn that this neglects the many differences that exist among women from different races, classes and age.

### **12.2.2.3 Feminist Environmentalism**

Agarwal (1998) suggested an alternative concept of feminist environmentalism. This concept insists that the link between women and the environment should be seen as structured by a given gender and class/caste/race organisation of production, reproduction and distribution. She speaks of class-gender effects of environmental change, and underlines the need to transform the actual division of work and access to resources. The class-gender effects of environmental change are manifested as pressures on women's time, their income, their nutrition and health,

their social support networks and their knowledge. She emphasizes that assets have to be contextualized and that the women/men/nature link is socially and culturally constructed. Leach (1991) underlines that the women/nature link is differentiated. She examines gender relations and how these interact with responsibilities, rights and activities and her findings allow for identification of differences between and within groups of women as well as men. An important consequence of the approach is that it identifies the process of environmental recovery as much as man's task as a woman's and therewith prevents a too instrumental view on the role of women in environmental management as has been warned by critics of the descriptive, liberal approach such as Tavares (2002).

### **12.2.1 Gender and Environment**

The environment is an input of human basic needs such as food, shelter, clothes and love. This implies that human, plant and animal life is entirely dependent upon the environment, and any attempt to degrade or pollute the environment results in destruction of human life. However, human influences through rapid industrialization, agriculture, deforestation and overfishing have adjusted the Earth's systems. According to Jeong (2000), just from the 1950s until today, about half of the tropical forests in the world have been cleared. This has been associated with an enormous loss of biodiversity. The United States National Oceanic and Atmospheric Administration alerted that the "last decade was 0.6 C warmer than the 1960s and 0.2 C warmer than the 1990s decade" (Neynolds, 2010, p.2).

As mentioned, many of the links between gender and environment are tied to production and consumption patterns, which in turn are linked to access and control of resources. As women are poorer than men in most societies, they suffer the most from a lack of basic necessities. Moreover, the lower the income of women the less rights they tend to have as consumers, in terms of access to essential goods, choice, safety, information, representation, redress, consumer education and a healthy environment. Poor women are less likely to be literate and therefore limited in their consumption choices, making them vulnerable to unethical practices such as higher prices and fraudulent services.

At first glance, the relationship between society and the physical environment seems to be class and gender-neutral thereby affecting both women and men in a similar way. But upon closer examination one realises that it is not neutral at all. The differentiated socio-cultural construction

of relationships between men and women means that the linkages between people and the physical environment also work out differently for either sex (Dankelman, 2003).

Therefore such differences call for discriminate treatment through making a deliberate effort to take into account the gender roles in the assessment of the challenges and solutions to sustainable development. Failure to do so, will render women's labour, skills and knowledge of how to manage natural resources useless (UNESCO, 2002). Consequently, sustainable development requires the full and equal participation of women at all levels, with further emphasis by Hemmati and Gardiner (2002), who say that women's rights are universal human rights and are protected by international human rights conventions. Also, it is clearly inappropriate to try and address problems, to identify the appropriate strategies, or to implement the solutions if only half of the people concerned are involved in the process. Gender equity is an essential building block in sustainable development. Sustainable development has exposed a lot of gender inequalities. According to Johnsson-Latham (2007) the term gender equality in the present context refers to a state of affairs in which women and men enjoy the same opportunities in all walks of life. It also means the presence of a gender perspective in decision-making of all kinds and giving women's interests the same consideration as men's in terms of rights and the allocation of resources. Sadly however, gender inequity remains pervasive in all countries of the world. This being both of public concern but also tied to individual behaviour. Generally, the obstacles to women's full participation in sustainable development and in public life can be grouped into three categories (Agenda 21, Chapter 24.2.c):

- Constitutional factors, including legal and administrative areas
- Cultural, social, psychological and behavioural factors
- Economic factors, including access to and ownership of resources.

Having noted this, the following three "pillars" of sustainable development can therefore not be achieved without solving the prevailing problem of gender inequity:

- **Environmental protection** requires a solid understanding of women's relationship to environmental resources, as well as their rights and roles in resource planning and management. It also calls for acknowledgement and incorporation of women's knowledge of environmental matters, furthermore an understanding of the gender specific impacts of environmental degradation and misuse.
- **Economic well-being** demands gender-sensitive strategies. Economic well-being of

any society cannot be achieved if one group is massively underprivileged compared to the other. No economy can be called healthy without utilising the contributions and skills of all members of society.

- **Social equity** is fundamentally linked to gender equity. No society can survive sustainably, or allow its members to live in dignity, if there is prejudice and discrimination of any social group (Hemmati & Gardiner 2002).

Women need to be guaranteed the right to land, to their own bodies, to sexual and reproductive health and rights, financial equality with men – and to the right to have the same say as men in decisions affecting any aspect of sustainable development. Further, the social dimension of sustainable development is a neglected area in such analyses. Often, this places women at a disadvantage, since the social dimension affects gender-based rights and social position, which are key factors in determining women's access to resources, decision-making and the like (Johnsson-Latham, 2007). Such awareness of patterns and causes means that matters can then be taken a step further to examine how men's and women's lifestyles and consumption have different effects on the environment and on sustainable development, and how gender equality benefits sustainable development.

To conclude therefore, sustainable development must extend to all aspects of women's contribution; human security whether environment, economic, social cultural or personal. Sustainable development demands that women's priorities and vision of development goals and approaches are clearly addressed, integrated and promoted especially in policies related to education, science, culture, communication and information. Thus must be based on three strategic principles:

- ✓ Universality - promotion and respect for universal freedoms and right, especially the right to education, freedom of expression and freedom from poverty.
- ✓ Diversity – ensuring the respect for cultural diversity and pluralism particularly in education. The cultural sphere and the media.
- ✓ Participation – ensuring the full participation of women in the emerging knowledge societies and their involvement in policy dialogue and implementation (UNESCO, 2002).

#### **11.4 Learning outcomes**

At the end of the session learners should have the ability to:

- Discuss the concept of sustainable development;

- Differentiate the three theoretical frameworks that have developed around the link between women and environment;
- Critically analyze the impact of the environmental degradation on women's lives.
- Illustrate how the involvement of gender can sustain development

### 11.5 Session methodology

- ✓ Ice breaker
- ✓ Plenary discussion based on personal perception of the topic and relating it to readings
- ✓ Lecture by the facilitator
- ✓ Group discussion and presentation based on the lecture
- ✓ Question and answer by both students and facilitator

### 11.6 Session activities

#### Watching a video: War against the Earth

The class will watch a 45 minutes video titled "Give Mother Earth a Chance" by Vandana Shiva, talking about the issues of climate change and how they affect women in particular. Discussion and questions and answer session will follow thereafter. The aim of this activity is to increase learner's awareness about environmental degradation and its effects of people, particularly women. The video will be downloaded from the following link:

[http://current.com/technology/92877945\\_dr-vandana-shiva-give-mother-earth-a-chance.htm](http://current.com/technology/92877945_dr-vandana-shiva-give-mother-earth-a-chance.htm)

### 12.8 Session evaluation

Learners will be requested to do a minute paper where they will write half a page of what was their most important point.

### 12.9 Session readings

#### Required

Gibson, R., Hassan, S., Holtz, S., Tansey, J., & Whitlaw, G. (2005). *Sustainability Assessment. Criteria, Processes and Applications*. London: Earthscan. Chapter 3: Sustainability, the Essentials of the Concept.

Shiva, V. (1996). *Economic Globalization, Ecological Feminism and Sustainable Development*. Speech Presented at the 6th International Interdisciplinary Congress in Australia. Retrieved April 19, 2012, from <http://pi.library.yorku.ca/ojs/index.php/cws/article/view/8884/8061>

Shiva, V. (1988) *Staying Alive, Women, Ecology and Survival in India*. India: Khali for Women. pp. 1-38. Retrieved April 04, 2012, from <http://gyanpedia.in/tft/Resources/books/stayingalive.pdf>

### **Recommended**

Ahooja-Patel, K. (1995). *Women and Sustainable Development: An International Dimension*. International Development Studies (Series 4). Vancouver, Canada: Commonwealth Secretariat. pp. 29-43 and 145-186.

Semmens, A. (2005). *Engendering Deliberative Democracy: Women's Environmental Protection Problems*. Human Ecology Review (Vol. 12, No. 2). USA: Society for Human Ecology.

## **Sessions Thirteen and Fourteen: Country profiles**

### **13.1 Learning Objectives**

- To illustrate how various countries are incorporating aspects of gender in development policies/programmes
- To establish how many countries are mainstreaming gender in their development processes

### **13.2 Instructor's notes**

All the above sessions are useful.

### **13.3 Learning outcomes**

- Demonstrate an understanding of the importance of gender in development
- Fully articulate the practicability of gender mainstreaming

### **13.4. Session Methodology**

- ✓ Students will be required to do a 20 minute presentation on a country of their choice; fellow students would then ask them questions thereafter.

### **13.5. Evaluation**

- ✓ Question and answer

### **Session Fifteen: Presentation of Future Plans, General Evaluation of the Course and Way Forward.**

The objective of this session is to wrap up with an exchange of ideas on the way forward and the strategies of sharing the knowledge, skills and values gained and to evaluate in full the atmosphere in which the course was taught.

The main activities will be:

- Individual presentation on the future plans of the sharing activity
- Course wrap-up: in plenary, participants will be encouraged to identify the main takeaways they got from the course.
- Course evaluation: At the end of the session, participants will evaluate the course using the course evaluation form.

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