

CHAPTER ONE

EQUALITY AND GENDER. BASIC CONCEPTS FOR APPLICATION IN THE FIELDS OF SECURITY AND DEFENCE⁽¹⁾

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ABSTRACT

Gender is one of the main structuring factors in human society, differentiating men from women and turning these differences into unequal hierarchical relationships. The concept of gender has been widely used in social sciences over recent decades in questioning established wisdom and recovering people and spaces ignored by history, usually related to women. The purpose of this is to demonstrate that "biology is not destiny", and that the socio-symbolic identities assigned to women in their relationships with men, and the organisation of life in society, being cultural, are variable and can therefore be changed. If we look at the reality for women in Spain, we would have to say that, despite formal equality, real inequality continues to exist. The mechanisms maintaining this inequality are very subtle and manifest themselves through issues such as gender violence and gender inequality in health.

⁽¹⁾ The first four epigraphs have been edited by Professor Romo Avilés. The following epigraphs were edited by Professor Pérez Villalobos.

Women's rights are an essential, integral and indivisible part of human rights in general, and their recognition and international development will make a decisive contribution to eradicating discrimination against women worldwide, whilst simultaneously contributing to world peace. Since the inception of the United Nations, the international perspective on women has focused on achieving equality. A new model of society needs to be created in which a culture of peace and gender equality are fundamental values.

Key words:

Gender, formal equality, gender inequality, women's rights, human rights

■ FUNDAMENTAL CONCEPTS FOR UNDERSTANDING THE PERSPECTIVE OF GENDER AND THE STRUGGLE AGAINST INEQUALITY FOR WOMEN. INTRODUCTION

Women are very active socially in western countries, and are no longer exclusively restricted to the private sphere, playing active roles in social and political life. Nevertheless, they often lack economic and political equality.

Globalisation has resulted in increased social and economic inequality affecting women, particularly in the poorest countries. The gender perspective seeks to understand the reasons behind inequality between men and women; to this end, it deconstructs and reconstructs knowledge, resignifying and reinterpreting what we know about the everyday life, health and political power of women. The gender perspective interacts with social class and ethnic identity to highlight the real inequality affecting women.

It is difficult in just a few pages to summarise this theoretical and methodological construct: it covers a range of scientific fields, and involves examining the concept of gender, its historical development and related issues, such as patriarchy, sexism and nature/culture, that might help us to understand the sex-gender system and its social dynamics.

In this article we focus on some of the main definitions in the gender perspective and, from a legal perspective, we study the principle of equality as the legal basis for the development of women's rights and the international consideration of this in terms of human rights. The formal principle of equality under the law, with no distinction between men and women, often implies hidden discrimination against women, as *de jure* equality in the social roles of men and women *often* results in *de facto* discrimination. Women's rights are an inalienable, integral and indivisible part of universal human rights. Recognition and development of women's rights internationally makes a decisive contribution to eradicating the causes of discrimination against women globally, whilst contributing to maintaining peace and security.

From the outset, the feminist movement has sought to transform human relations. The concept of gender grew out of the controversial debate as to whether masculine and feminine traits are innate or acquired. The notion of gender dates back to the 17th century and the work of Poulain de la Barre, a writer who argued against those proclaiming the inferiority of women. Poulain de la Barre's central idea was that social inequality between men and women is not the result of some natural inequality; on the contrary, it is this social and political inequality that leads to theories of female inferiority.

"In the 18th century, individuals began to discover individually and collectively that inequality is a historic, rather than a natural, fact. Jean Jacques Rousseau's Discourse on the Origins and Basis of Inequality Among Men was a radical challenge to social, political and economic inequality"⁽²⁾. But this challenge was not just taken up by men; women also became aware of their oppression. At the same time as becoming the champion of political and economic equality, Jean Jacques Rousseau also became the theorist of feminine issues. His work is one of the central theoretical pillars in the construction of feminine identity, assigning women a natural task - that of wife and mother - and a natural space, the home.

Rousseau believed firmly that the human species was divided into two sexes, and that society should therefore be divided into two spaces. He therefore assigned public space to males and private and domestic space to females⁽³⁾.

Following this, Rosa Cobo (1995) moves on to the 19th century, a difficult and ambivalent century for women and feminism. On the one hand, the rebellious cries of feminist revolutionaries during the French Revolution having been silenced, Rousseau's concepts of the feminine became embedded in romantic misogyny. On the other hand, this was also the century of one of the hardest fights for women to achieve suffrage.

The 20th century saw a number of key moments in the history of the feminist movement, and its progress towards more sophisticated theoretical and methodological positions. Many works left their mark on the history of feminism, including, perhaps most significantly, Simone de Beauvoir's 1949 *The Second Sex* in which she says "One is not born, but rather one becomes a woman. No biological, psychological, or economic fate determines the figure that the human female presents in society; it is civilization as a whole that produces this creature... which is classified as feminine".

de Beauvoir thus highlights the importance of the cultural and social construct of "being a woman", minimising the importance of biological determination. Throughout history, women have been regarded as the "second sex", "the other" of men. This hierarchical concept was a patriarchal invention to legitimise masculine authority. Man was the measure of all things: "humanity

⁽²⁾ COBO BEDIA, Rosa, *et al. 10 palabras claves sobre mujer* Editorial Verbo Divino. Estella, Navarra: 1995, pp. 2-3.

⁽³⁾ VALCÁRCEL, A. *Sexo y filosofía. Sobre mujer y poder*, Anthropos. Barcelona: 1991. Rousseau's concepts were refuted by Mary Wollstonecraft in a ground-breaking book, *Vindication of the Rights of Women*, in which she denounces the patriarchal philosophy of Rousseau and others who regarded women as artificial beings.

is male and man defines woman not in herself but as relative to him... He is the subject, he is the absolute – she is the other"⁽⁴⁾.

Kate Millet's *Sexual Politics* is another 20th century classic. Millet writes that "we are not accustomed to associate patriarchy with force. So perfect is its system of socialisation, so complete the general assent to its values, so long and so universally has it prevailed in human society, that it scarcely seems to require violent implementation". Nonetheless, she continues "just as under other total ideologies (racism and colonialism are somewhat analogous in this respect) control in patriarchal society would be imperfect, even inoperable, unless it had the rule of force to rely upon, both in emergencies and as an ever-present instrument of intimidation"⁽⁵⁾.

In 1963, Betty Friedan published a book revealing the dissatisfaction of American women with their lives, creating a new theoretical impact on the feminism of the period. Post-war American culture had returned women to their domestic role, and had left them without the symbolic resources to enable them to name their difficulties. Dissatisfied with their traditional role of wives and mothers, their independence or control of their lives was incompatible with the feminine ideology or "mystique". This problem had not previously had a name, but feminism would give it one.

There were a number of theoretical developments in feminism during the 20th and 21st centuries from the feminism of equality or difference in the 1970s and 1980s to the contributions of contemporary feminism, which through the contributions of the theoretical developments of the *queer* theory have led to new conceptualisations of sexual difference, and the cultural construction of the body, affecting sexual inequality⁽⁶⁾.

■ The gender perspective: what do we mean when we use the term "gender"?

The origins of the term "gender" can be traced back to John Money, the first person to talk about "gender roles" to refer to forms of behaviour, ways of expressing oneself and acting, and preferences for topics of conversation and games characterising male and female identity. Money argued that gender identities were set at eighteen months old, as the culmination of a biological

⁽⁴⁾ BEAUVOIR, S. de. (1949). *The Second Sex* (trans. H. M. Parshley). New York. Knopf, 1952, (Spanish trans. *El Segundo Sexo*, Buenos Aires: Siglo XXI).

⁽⁵⁾ MILLET, K. *Sexual Politics*, Aguilar. Mexico: 1975, pp. 58.

⁽⁶⁾ A fuller account of this stage in the development of feminist theory can be found in the special edition of the magazine *Feminismo/s*. The magazine of the University of Alicante's Women's Study Centre, number 15, June 2010, entitled: "¿Feminismo de la igualdad y feminismo de la diferencia?" (The Feminism of Equality and the Feminism of Difference?), analysing the latest developments in feminist theory.

and social process. The impact of his research in social sciences was due to the importance he gave to cultural factors, compared to biologically-based arguments which see differences, and even inequality, as being an expression of the opposite nature of the sexes⁽⁷⁾.

The concept of gender has been widely used in social sciences over recent decades in questioning established wisdom and recovering people and spaces ignored by history, usually related to women.

The term "gender" has been of central importance to feminist theory and politics since the 1970s, in the struggle against the sexist, andocentric "common sense" that prevailed in society and in western academia. The purpose of this is to demonstrate that "biology is not destiny", and that the socio-symbolic identities assigned to women in their relationships with men and the organisation of life in society, being of a cultural nature, are variable and can therefore be changed. The epistemological debates provoked by the concept of gender are linked to the conventional opposition between nature and culture, which feminist theories have now transcended⁽⁸⁾.

Virginia Maquieira argues that gender is a structure that crosses socio-structural determinations, such as class, age, position in the world order and sexual orientation. Gender plays a structuring role in human societies, converting these differences into relationships of inequality. This construction is deeply embedded in a culture that legitimises and protects unequal social relations and oppression of women, promoting the defence of cultural difference and counterpoising this against gender equality, and interpreting any change for women as a threat to cultural identity and tradition⁽⁹⁾.

Whenever categories such as ethnicity, gender or sex are subjected to historical analysis, we find a trend in society to regard these as if they were based on immutable natural differences. The purpose of this naturalisation is to legitimise and consolidate social inequality⁽¹⁰⁾.

In 2011, the World Health Organisation proposed a definition that can lead us syncretically to an operating formulation of this concept. In this proposed definition, the concept of gender refers to the stereotypes, social roles, acquired conditions, positions and behaviour, activities and appropriated attributes that each society individually assigns to males and females. In turn, such inequalities

⁽⁷⁾ PULEO, Alicia H. (ed.). *El reto de la igualdad de género. Nuevas perspectivas de ética y filosofía política*. Madrid: Biblioteca Nueva, 2008.

⁽⁸⁾ STOLKE, Verena. "Estudios Feministas". *Florianópolis*, 12(2), pp. 77-105, May-August/2004.

⁽⁹⁾ MAQUIEIRA, Virginia (ed.). *Mujeres, globalización y derechos humanos*. Barcelona: Cátedra, Feminismos collection, 2006.

⁽¹⁰⁾ STOLKE, Verena (2000). "¿Es el sexo para el género lo que la raza para la etnicidad... y la naturaleza para la sociedad?". *Política y Cultura*, 014, pp. 25-60.

can lead to inequities between men and women in both health status and access to health care⁽¹¹⁾.

Teresa Ortiz argues that the concept of gender has been impoverished and over-simplified many times in scientific and medical literature, but also in feminist literature on health and other issues. She gives some examples of how the concept of gender often loses its meaning, and that can help us to understand how it should be applied. For example: a) Using gender for sex. This subverts the concept of gender, loading it with a form of cultural determinism. Furthermore, this usage contributes to neglecting sexual and bodily differences between the sexes, and reinforces andocentrism and the invisibility of women. Many feminists prefer to always use "sex" to also talk about social and cultural (expressions such as sexual politics and social relations between the sexes). b) Using gender for women. We can understand this as a way of depoliticising research, implying the disappearance of the subject, who is substituted (supposedly) by the method; however, there is often no analysis from a gender perspective, and the research simply talks about women. c) Using gender for feminism or feminist. This can also be a depoliticisation strategy imposed by the medical system and academia that over-simplifies by identifying feminist theory with one of its most successful and useful - but by no means its only - categories of analysis. d) The idea that gender relations are sometimes understood as a complementarity of roles, rather than as relationships of domination. This loses the hierarchical component of gender relationships, ignoring the fact that gender relationships are asymmetrical with women in unequal social positions. e) References to the (two) genders (feminine and masculine) contribute to essentialising differences, enshrining dichotomies and reinforcing asymmetries, as they impose an obligation in the sex/gender relationship that is more than a little questionable, ignoring the complexity of sexual/social identities: gay, lesbian, transsexual, transvestite, men and women outside the dominant models of femininity and masculinity... and this is also ethnocentric, as there are cultures with more than two genders. f) Focusing analysis solely on the gender category whilst ignoring the other categories that inform of social relationships and cultural forms, such as class, ethnic identity and race; this clouds and trivialises the realities of women, who share gender oppression at all levels and in all cultures, even though this is manifested differently, but in which women are always agents who act and create⁽¹²⁾.

The critical and resignifying perspective involved in the inclusion of gender has generated areas of research and debate in various scientific fields. From the 1970s feminist theories began to be noticed in Spanish universities. Since then

⁽¹¹⁾ World Health Organisation. <http://www.who.int/topics/gender/en/index.html> (As of 21 January 2012).

⁽¹²⁾ ORTIZ GÓMEZ, T. "El papel del gender en la construcción histórica del conocimiento científico sobre la mujer". In Elvira Ramos (ed.), *La salud de las mujeres: hacia la igualdad de gender en salud*. Madrid: Ministry of Employment and Social Affairs. Instituto de la Mujer, 2002, pp. 29-42.

there has been considerable academic consolidation of feminist, women's and, increasingly, gender studies. Gender studies have focused on two directions: firstly, they have critically analysed patriarchal theoretic constructions to extract the story of silenced voices demanding equality between the sexes and female emancipation; secondly, by providing a new way of assessing reality, feminist theory opens up new analytic categories in order to explain aspects of reality that had not been considered prior to the social aspect of genders being unveiled. Gender studies have therefore sprung from an idea that gender is a cultural construction that has historically presented itself as masculine domination and feminine subjection⁽¹³⁾.

■ DIFFERENCE AND INEQUALITY. AN EXAMINATION OF THE SITUATION OF WOMEN

If we look at the reality for women in Spain, we would have to say that, despite formal equality, real inequality continues to exist. The mechanisms that sustain this inequality are extremely subtle.

Gender sociology has repeatedly asked why the system of patriarchal domination is universal; in other words, why it has existed from the earliest history in all cultures right up to the present. Radical feminism has developed the concept of patriarchy to explain the existence of a system based on sex-gender, independently of other systems of domination. This consumed the autonomy of a movement that had previously been subsumed into the class struggle and classified as a "secondary contradiction". "Patriarchy has kept women out of power. Power is a network of relationships due to its dispersed nature. It is not something you have; it is something you exercise: it is not an essence or a substance. Power never belongs to individuals, but to groups. From this perspective, patriarchy can be defined as a system of inter-class pacts between males"⁽¹⁴⁾. The patriarchy system presents its own, distinct forms of oppression and legitimisation. These are not just related to inequality in the public sphere, but also - fundamentally - to practices in the private sphere. Radical feminists stretch the concept of politics by extending it to all types of relationships structured by power, such as those between males and females⁽¹⁵⁾.

This series of inter-class pacts between males are the result of inequality between the sexes. The importance of patriarchy may reside in its universality and longevity. It is more firmly rooted than social class, due to how it successfully bases itself on nature as a justification. Celia Amorós critically

⁽¹³⁾ COBO BEDIA, Rosa, *et al. Op. cit.*, pp. 9 .

⁽¹⁴⁾ COBO BEDIA, Rosa, *et al. Op. cit.*, pp. 7 .

⁽¹⁵⁾ DE MIGUEL ÁLVAREZ, A. "El movimiento feminista y la construcción de marcos de interpretación: el caso de la violencia contra las mujeres" *Revista Internacional de Sociología*, third volume, n.º 35, 2003, pp. 127-150.

examines a theoretical construction, the purpose of which is to legitimise the inferiority of women: the conceptual association of the female with nature and the male with culture. She argues that by conceptualising women with nature, they are excluded from individuality. Males are conceptualised by patriarchal ideology as individuals as they are creators of culture, and are capable of rising to abstraction. However, femininity is conceived by patriarchy as an inseparable mass that is incapable of producing individualism.

Patriarchy managed to keep women's rights invisible until practically 1960, with the exception of limited inclusion of women in social issues and their promotion from 1975 through a number of international United Nations conferences, such as those in Mexico, Copenhagen, Nairobi and Beijing, and through the work of the Council of Europe and the European Union⁽¹⁶⁾.

Despite circumstances having changed surprisingly for women in Spain over the last 25 years, we are still a long way from true equality between men and women. Raquel Osborne points out that there has never been a higher percentage of women in positions of political power than in the last legislature (2004-2008), when women accounted for half of the government. Whilst women now make up more than half of all career civil servants (52.16 %), only 25% were at level A in 2003, and fewer than 20% of managers in the public administration and companies with more than 10 salaried employees were women. In terms of occupation rates, women account for only 37.72%, whilst men make up the remaining 62.17%; women also earn 30% less⁽¹⁷⁾.

This has led to talk of a "glass ceiling" and, more recently, a "sticky floor", in reference to these invisible barriers that stops women achieving equality. The extent of gender inequality can be seen in various aspects of women's daily lives, such as violence, health, political participation, education, access to new technology, and so on.

■ VIOLENCE AGAINST WOMEN: THE STRUGGLE TO MAKE INEQUALITY VISIBLE

Gender violence affects millions of women around the world. It is very widespread, resulting in high mortality, morbidity and cost, making gender violence a major social problem.

Violence against women was defined by the Beijing Platform for Action as a manifestation of historical inequality in power relationships between males and

⁽¹⁶⁾ MAQUIEIRA, Virginia (ed.). *Women, globalización y derechos humanos*. Barcelona: Cátedra, Feminismos collection, 2006.

⁽¹⁷⁾ OSBORNE, Raquel. "Desigualdad y relaciones de gender en las organizaciones: diferencias numéricas, acción positiva y paridad". *Política y Sociedad*, Vol. 42, Issue. 2, 2005.

females, leading to domination and discrimination against women, hampering their development⁽¹⁸⁾.

The Ministry of Health, Social Services and Equality estimates that there were 606 fatalities as a result of gender-based violence in Spain between 1 January 2003 and 31 December 2011. As both a theory and a social movement, feminism has come a long way, overcoming many obstacles, to define violence against women as a social and political problem. This is a type of culturally-justified violence that, as Ana de Miguel argues, oscillates between being regarded as normal and necessary in the natural sense, based on the natural differences between the sexes and their personal relationships, and being a pathological problem in the most serious cases⁽¹⁹⁾.

Since the 1970s, what is known as the "second wave" of feminism began to understand that one of the ways women are controlled is through violence or threats. Increased media interest in gender violence in Spain in the 1990s resulted in reports of women's deaths from male violence appearing in the "serious" press and on the television and radio news. It has taken a long time for the importance and seriousness of violence against women to be recognised. A specific case has been the difficulty of understanding gender violence as a strategy used in state policies to defeat an enemy during wartime. Terrasson argues that although rape was regarded as a war crime in 1914, it was not included in wider interpretations as it was not considered to be a systematically-practised terror⁽²⁰⁾.

Whilst it is true that there was talk of victims, there was always the suspicion that women may have consented, leading to notions of stains, dishonour and even social death - as a logical conclusion for raped women, who often had children as a result of being raped - and suicide. The Commissions – one British and one French – that condemned these acts treated them as individual excesses, but they were incapable of considering them in the context of the greater atrocities committed by the enemy. As a result, without a systematic interpretation of the issue, coupled with the discomfort of talking about sex at a time when the violence and hatred involved in sexual aggression against women had not been "discovered", the question was – repeatedly – forgotten. It was not until the Balkan conflict –in the early 1990s– that the seriousness of such aggression was recognised. It is not as though there was no known data on sexual abuse of women during armed conflicts; however, either this

⁽¹⁸⁾ EUROPEAN COMMISSION: *European Institute for Gender Equality Annual Report 2010*. Luxembourg, Publications Office of the European Union, 2010.

⁽¹⁹⁾ DE MIGUEL ÁLVAREZ, A. *Op cit*, pp. 127-150.

⁽²⁰⁾ TERRASSON, B. "Las violaciones de guerra y las mujeres en Francia durante el primer conflicto mundial: 1914-1918". In Nash, M. and Tavera, S. (eds.). *Las mujeres y las guerras. El papel de las mujeres en las guerras de la Edad Antigua a la Contemporánea*. Barcelona: Icaria, 2003, pp. 306-325.

information was ignored by public opinion or, even worse, such aggression was actually tolerated⁽²¹⁾.

The experience of violence has a close correlation with women's health. The WHO has found that women who are mistreated are four to six times more likely to need psychiatric treatment.

Lorente found that 60% of mistreated women have mild to serious psychological problems. And other authors, such as Polo report that 28.1% of women needing Mental Health Services had suffered physical mistreatment, and 75.9% suffered psychological mistreatment⁽²²⁾. Carmen Jiménez Casado studied the difference in the abuse of women in the general population and women using mental health services in Seville. In the general population, 8.33% of women are subject to physical violence, and 21.66% to psychological violence⁽²³⁾.

An unequal organisation of society results in worse health for women. The inclusion of the gender perspective in health shows that it is unusual for biology to be the sole cause of health inequalities. This provides a critical viewpoint that reveals the gender stereotypes and bias in the construction of the scientific-medical discourse, incorporating the perspectives of male and female patients, and taking into account the social contexts surrounding health processes and illnesses and their implications⁽²⁴⁾.

There may be significantly different health outcomes for men and women in any socio-economic group. Tubercular infection profiles differ for poor men and women, as do coronary cardiopathy profiles for rich men and women. Therefore, social factors exacerbate biological vulnerabilities. In reality, in many circumstances, social disadvantages are fundamental determining factors in unfair health outcomes. For example, the lower social autonomy of women and their structural disadvantages aggravate their biological sensitivity to the immune-deficiency virus. However, it should be remembered that scientists believed until very recently that there were differences in cerebral capacity due to race and gender, and that social classes had innate hereditary capacities⁽²⁵⁾.

⁽²¹⁾ OSBORNE, Raquel. "Desigualdad y relaciones de gender en las organizaciones: diferencias numéricas, acción positiva y paridad". *Política y Sociedad*, Vol 42, Issue. 2, 2005.

⁽²²⁾ LORENTE ACOSTA, M. *Mi marido me pega lo normal*. Editorial Crítica. Barcelona: 2001 and POLO USAOLA, Cristina. "Violencia de gender y maltrato psicológico". Course: Gender violence: General. Psychological and legal aspects. Madrid: 16 April 2007. www.institutodevictimologia.com/Formacion19f.pdf

⁽²³⁾ JIMÉNEZ CASADO, C. *Mistreatment in marriage of women in the Seville area*. Instituto Andaluz de la Mujer. Seville, 1995.

⁽²⁴⁾ GIL GARCÍA, Eugenia; ROMO AVILÉS, N. "Reflexiones en torno a la importancia de la perspectiva de gender para comprender los procesos de salud y enfermedad". Book: *Igualdad de Oportunidades y Conciliación: Una visión multidisciplinar*. University of Jaen, 2007, pp. 33-44.

⁽²⁵⁾ Cited by SEN, G, GEORGE, A, OSTLIN, P. *Engendering health equity: A review of research and policy from the Working Paper Series*. Harvard Center for Population and Development Studies, Harvard School of Public Health. 2005. 12.

Scientific-medical discourse displays gender bias in applied research when it wrongly assumed that health problems and risks are equal for men and women, or when it is assumed that there are biological and psychological differences when actually there are similarities, or in the assumption that health problems are only caused by cultural and social discrimination, ignoring other effects based on biological differences⁽²⁶⁾.

The gender bias perceives women to be more psychologically unstable. Coordinated research by the University of Granada has shown that women receive more anxiety medication and anti-depressants than men, and that they are more readily diagnosed with anxiety and depression. Medical discourse expresses the belief in a subjective female psychopathology based on the biological characteristics of being a woman, rather than as a consequence of social roles and behaviour⁽²⁷⁾.

Inclusion of the gender perspective requires research results to be put into context to understand the influence of sex-gender on the illness process, symptoms and the diagnosis of these symptoms by healthcare professionals. Many studies have identified the health effects of productive and reproductive tasks, and the consequences of the carer role, usually performed by women, and the real drama of violence against women⁽²⁸⁾.

■ HUMAN RIGHTS: PROGRESS TOWARDS EQUALITY FOR WOMEN

The principle of equality that has developed in political systems since the French Revolution, forming the spine of constitutional democratic systems, was established internationally in the second half of the 20th century with the creation of the United Nations, being one of the basic principles of its 1945 Founding Charter. The creation of the UN⁽²⁹⁾There began a gradual international commitment to the principle of equality, as the UN was founded on "faith in fundamental human rights, in the dignity and worth of the human person, in the equal

⁽²⁶⁾ ANGELL, Marcia. "Caring for women's health - What is the problem?" *New England Journal of Medicine*, vol. 329, 1993, pp. 271-272.

⁽²⁷⁾ ROMO AVILÉS, Nuria; VEGA, Amando; MENESES, Carmen; GIL GARCÍA, Eugenia; MÁRKEZ, Iñaki and POO, Mónica. "Sobre el malestar y la prescripción: un estudio sobre los usos de psicofármacos por las mujeres". *Revista Española de Drogodependencias*. Valencia: University of Valencia, 2004, 372-379.

⁽²⁸⁾ ARTACÓZ, Lucía; MOYA, Carmela; VENACLOCHA, Hermelinda and PONT, Pepa. "La salud de las personas adultas". *Gaceta Sanitaria. SESPAS 2004 report*. Vol. 18, n.º 1, pp. 56-68.

⁽²⁹⁾ The United Nations Organisation was created on 24 October 1945 by 51 countries with the aim of keeping peace through international cooperation and collective security. Today almost every country in the world is a member of the United Nations: in total it currently has 192 member states. Spain has been a member since 14 December 1955.

rights of men and women"⁽³⁰⁾. States become members of the United Nations by signing the United Nations Charter, which contains the fundamental principles of international relations and establishes rights and freedoms that must be respected and protected irrespective of race, sex, language or religion. It creates obligations for all member states, but it does not catalogue the rights to be respected or even specify how they should be applied. The commitment of all the member states has resulted in a protection system that has become ever stricter, and which has been committed to at the highest level⁽³¹⁾.

The struggle for equality between women and men that was begun in the 19th century by feminist movements in the context of domestic struggles within states, was still in its early stages when the United Nations was created in 1945⁽³²⁾. Of the original 51 member states, only 30 gave women the right to vote, and they did not allow them to occupy public positions. However, the writers of the Charter had the foresight to refer deliberately to "the equal rights of men and women"⁽³³⁾. Initially, the United Nations' work on behalf of women focused

⁽³⁰⁾ See: Preamble to the United Nations Charter.

⁽³¹⁾ In 1948 the UN General Assembly approved the Universal Declaration of Human Rights, listing a set of interrelated, independent and inalienable rights for human beings, with no distinction of nationality, place of residence, sex, national or ethnic origin, religion, language or any other difference. The General Assembly subsequently approved the Civil and Political Rights Covenant which came into effect in 1976. In parallel to the development of these regulations, the United Nations has also created a number of specific bodies to protect and promote human rights and to combat discrimination. Its main body is the Commission on Human Rights, which was created in 1946 by the Economic and Social Council. –Its mission is to examine questions relating to human rights, and to prepare and codify international standards, making recommendations to Governments– and the Commission on Human Rights. This was established under the Civil and Political Rights Covenant. The United Nations High Commissioner for Human Rights, a position created in 1993 to strengthen the UN's human rights mechanisms, is another important figure in this area. In 2006, the UN created the Human Rights Council as a better organised and more effective body to replace the Commission. In addition to these structures, the UN has also created other bodies to fight discrimination in specific areas.

⁽³²⁾ When women's rights and suffrage movements moved from the domestic into the international sphere, women were organised through the International Women's Congress and the International Alliance of Women for Suffrage, channelling a large peace movement. In fact, the League of Nations created by the Treaty of Versailles following the First World War, and the precursor to the United Nations, was created in part because of women's struggle for peace in the feminist-pacifist movement, under the The Women's International League for Peace and Freedom (WILPF), was founded in 1919. There is a story in this feminist-pacifist movement that when US President Wilson presented the fourteen points for "peace without victory" in 1918, as subsequently adopted in the Treaty of Versailles, he took an old screwed-up piece of paper out of his pocket with exactly the same handwritten points penned by Jane Addams. See: ALONSO, H. H. "Los inicios de la construcción del movimiento pacifista-feminista". In DÍEZ JORGE, E and SÁNCHEZ ROMERO, M. (eds.) *Género y Paz*. Icaria, 2010, p. 93.

⁽³³⁾ We now know that this was due to the intervention of Eleanor Roosevelt, the wife of the then US President and a leading feminist and supporter of human rights. She was responsible for the reference to the equal rights of men and women, and for the change of title from the traditional "Declaration of the Rights of Man" to the United Nations' eventual choice of the "Declaration of Human Rights".

on codifying the legal and civil rights of women and on collecting data on their legal and social conditions. This received a boost with the signature of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and with the creation of a number of institutions - starting with the Commission on the Status of Women (CSW) in 1946 - and other support bodies. These have brought pressure to bear through a number of international conferences. The most recent of these being in Beijing, which introduced the principle of gender *mainstreaming* in all public policies.

■ THE CONVENTION ON THE ELIMINATION OF ALL FORMS OF DISCRIMINATION AGAINST WOMEN

The Convention on the Elimination of All Forms of Discrimination against Women is one of the most important international treaties in promoting equality between men and women internationally. Many consider it the International Charter of Human Rights for Women, as it covers all international regulations in this area⁽³⁴⁾. Acting in the same way as the United Nations, the Convention does not limit itself to establishing legal regulations; rather, it establishes areas of action for states, and these have to report on progress to the Committee from time to time to ensure that women's rights are being respected⁽³⁵⁾. This obligation on states is not limited to the public sphere, but extends to discrimination by any individual, company or organisation.

The CEDAW lists the protected rights and the commitments that States make to protect women. The introductory articles condemn all forms of discrimination against women. They emphasise the need for changes to the socio-cultural behaviour of men and women, guaranteeing the principle of equality and enjoyment of the rights enshrined in the International Covenant on Economic, Civil, Political, Cultural and Social Rights. It states the following rights expressly:

1. The right to non-discrimination (Art. 2 and 5).
2. The right to personal safety (Art. 6).
3. The right to take part freely in political life; to vote and be elected; to form their own organisations; to take part in the formulation and implementation of public policies; and to represent their government internationally (Art. 7 and 8).

⁽³⁴⁾ The Convention was adopted by the General Assembly in 1979 and came into effect in 1981. Spain ratified the CEDAW in 1984.

⁽³⁵⁾ Spain's Equality Minister presented the country's latest report to the Committee for the Elimination of All Forms of Discrimination against Women in 2009. This report details the legislative, legal and administrative actions carried out by the Government of Spain, including Organic Act 3/2007 on Equality and National Equality Plans, which we discuss in more detail below.

4. The right to acquire, keep or change nationality, independent of their marital status, with equal rights with regard to their children (Art. 9).
5. The right to education under equal conditions (Art. 10).
6. The right to work and equal pay, provisions and training (Art. 11).
7. The right to health (Art. 12).
8. The right to family benefits, to take out bank loans, mortgages and other forms of credit; to take part in leisure activities, sports and cultural life (Art. 13).
9. The right to equality for rural women (Art. 14).
10. Equality before the law (Art. 15).

■ **WOMEN AND THEIR CONTRIBUTION TO PEACE: GLOBAL CONFERENCES ON WOMEN**

Since the creation of the United Nations, the international perspective on women, their protection and their place in the world has been dominated by the struggle to achieve equality. Over the last twenty-five years, the international agenda has been driven by a need to create a new model of society where a culture of peace and gender equality provides the foundations.

The way in which women have traditionally been seen in wars and conflicts has remained very consistent throughout history and throughout societies. Women have usually been passive subjects of war, often invisible and always victims of the conflict⁽³⁶⁾, compared to male combatants. Women have often played the role of peace mediators, trying to bring the conflict to an end⁽³⁷⁾; and they have, of course, been responsible for caring for children and injured war victims. In other situations, in the midst of the horrors of war, women have had to take over the roles that society usually attributes to men, returning to their traditional roles at the end of the conflict, probably because these societies are not ready to confront the challenges of gender equality. Occasionally, their role as providers, carers and social and political administrators of their communities during wartime and post-war reconstruction has been recognised. But whilst women care for surviving male combatants, women do not receive the same care, either for their health or their rights. However, if we want post-war reconstruction to result in lasting peace, women should receive special attention and be fully incorporated into the peace process. The strategy of the

⁽³⁶⁾ Today, the majority of victims of wars are civilians (women and children) rather than soldiers. In particular, women and girls are victims of rape, often on a massive scale, as this is used as a "weapon of war" between the combatants, with the resulting physical, moral and social harm to the female victims. This resulted in the International Criminal Court declaring rape to be a "war crime", in the context of the genocide in Rwanda. See: TURSHEN, M. and TWAGIRAMARIYA, C. (eds.), *What Women Do in Wartime*. Zed Press, 1998, Passim: United Nations Reports, United Nations Development Fund for Women (UNIFEM). New York.

⁽³⁷⁾ Cf: FERRIS, E. *Women, War and Peace*, Life and Peace Research Report 14. Uppsala: 1993.

United Nations has therefore focused on working with women for peace, and on developing a gender perspective in establishing peace. We can therefore say that armed conflicts have a significant gender aspect. Gender analysis dismantles the traditional vision of armed conflicts as neutral realities, questioning the fact that the genesis of armed conflicts is independent of gender power structures in a particular society. Conflicts often arise because of the form of these power structures, which exclude a major part of society, namely women. Secondly, this also raises serious doubts about statements that seek to standardise the consequences of conflicts without taking gender and inequality into account⁽³⁸⁾.

This situation has been regarded in this way since the first International Women's Conference and, in particular, the United Nations' Fourth World Conference on Women, which stated:

"On the threshold of the 21st century, a dynamic movement towards a culture of peace derives inspiration and hope from women's visions and actions (...) Women's capacity for leadership must be utilised to the full and to the benefit of all in order to progress towards a culture of peace. Their historically limited participation in governance has led to a distortion of concepts and a narrowing of processes.. In such areas as conflict prevention, the promotion of cross-cultural dialogue and the redressing of socio-economic injustice, women can be the source of innovative and much needed approaches to peace-building.

"Women bring to the cause of peace among people and nations distinctive experiences, competence, and perspectives. Women's role in giving and sustaining life has provided them with skills and insights essential to peaceful human relations and social development. Women subscribe less readily than men to the myth of the efficacy of violence, and they can bring a new breadth, quality and balance of vision to a joint effort of moving from a culture of war towards a culture of peace"⁽³⁹⁾.

The global conferences organised by the United Nations since 1975 have brought the whole international community together in support of the objectives of the equality action plan to promote women's rights in all countries and all areas of public and private life. It is no longer sufficient to make a formal declaration of equality and to enshrine this in law; states must now prepare action plans and strategies to avoid discrimination⁽⁴⁰⁾.

⁽³⁸⁾ *Passim*, *Alerta! Informe sobre conflictos, derechos humanos y construcción de paz*, Escola de Cultura de Pau. Icaria Editorial, in particular 2005, pp. 131 and subsequent pages; 2006, pp. 125 and subsequent pages; and 2008, pp. 136 and subsequent pages

⁽³⁹⁾ See: Beijing Declaration. <http://www.unesco.org/cpp/sp/declaraciones/women.htm>

⁽⁴⁰⁾ Cf. BALAGUER CALLEJÓN, M. L. *Mujer y Constitución*. «La construcción jurídica del gender". *Op. cit.*, p. 53.

International conferences on women have been held in Mexico (1975), Copenhagen (1980), Nairobi (1985), Beijing (2000) and New York (2000 and 2005)⁽⁴¹⁾. These action plans have developed from the earliest versions that considered women in terms of their development needs, to now recognise the fundamental and essential contribution they can make to the whole development process, empowering their roles and promoting their right to participate fully at all levels of human activity.

The United Nations' First Global Women's Conference was held in Mexico in 1975. This was the first meeting of women to adopt a multi-year action plan featuring international gender equality strategies. This conference resulted in the creation of the Entity for Gender Equality and the Empowerment of Women (INSTRAW) and the United Nations Development Fund for Women (UNIFEM) and approved the Convention on the Elimination of all Forms of Discrimination against Women, CEDAW (1979).

This first conference coincided with International Women's Year in 1975. This gesture aimed to remind the international community that discrimination against women remained a problem in large parts of the world. One of the Conference's most significant achievements was to push the General Assembly to make a general commitment to gender equality. Five months later, the General Assembly proclaimed the United Decade for Women (1976-1985), launching *aplan* that would examine a series of factors to be considered in studying the legal and social situation of women⁽⁴²⁾. The main obstacles identified related to three objectives on which the United Nations undertook to work to benefit women:

- full gender equality and the elimination of discrimination based on gender;
- the integration and full participation of women in development;
- an ever greater contribution by women to strengthening world peace.

The Conference represented a change in the way that women were perceived, so that they were now seen in terms of full equality with men, with the same rights, resources and opportunities. It was not enough to wait for a people to develop in order to achieve equality; rather, direct participation by women was essential for development. This resulted in women taking a leading role in the Conference and in guiding the debates. 113 of the 133 member state

⁽⁴¹⁾ See: <http://www.un.org/spanish/conferences/Beijing/Mujer2011.htm> (Last checked, March 2011).

⁽⁴²⁾ The Conference encouraged governments to prepare national strategies and goals and priorities to promote fair participation by women. By the end of the United Nations Decade for Women, 127 states had established some form of domestic mechanism and institutions responsible for the development of policies, research and programmes to promote the rights of women and boost their participation in development. *Ibidem*.

delegations to the Conference were led by women. Women also organised a parallel forum for non-governmental organisations⁽⁴³⁾.

The United Nations' 2nd World Conference on Women was held five years later in Copenhagen, in 1980. The resulting Action Programme required stronger national measures to protect the ownership and control of assets by women, and the strengthening of women's rights in relation to inheritance, custody of children and loss of nationality. A new Action Plan was established to be assessed and reviewed at the 3rd World Conference, which was to be held five years later in Nairobi.

The World Conference to Review and Appraise the Achievements of the United Nations Decade for Women: Equality, Development and Peace was held in Nairobi in 1985: the 3rd World Conference on Women. This took place at a time that the movement to achieve gender equality had finally obtained real international recognition⁽⁴⁴⁾. Many commentators have described this meeting as "the birth of world feminism". On finding that the objectives set in Mexico City had not been adequately achieved, the 157 participating governments adopted the *Nairobi Strategies*⁽⁴⁵⁾ to promote the rights of women by the year 2000⁽⁴⁶⁾. Its main innovation was the declaration that all issues were women's issues⁽⁴⁷⁾.

The 4th World Conference on Women was held in Beijing in 1995 and represented a turning point in the treatment of gender. Following Beijing, it was considered that any change in the situation of women affected society as

⁽⁴³⁾ However, the participants had different priorities that revealed the realities facing women in different parts of the world: whilst women from countries in the east were most interested in problems of peace, western women prioritised equality. This made a decisive contribution to the creation of a unified international women's movement (with over 4000 participants) and to the United Nations opening up to non-governmental organisations; this gave women a voice in the Organisation's policy development process. *Ibidem*.

⁽⁴⁴⁾ On this occasion, 15,000 representatives of non-governmental organisations (NGOs) took part in a parallel non-government forum.

⁽⁴⁵⁾ The reports submitted to the Conference found that the Action Plans agreed had not been implemented by the states, or only very partially; a wide-range of measures were therefore agreed, including the need to promote reform of employment law; to promote more active education policies; and to boost institutional feminism through the creation of government women's offices.

⁽⁴⁶⁾ One of the first results of the Nairobi Conference was the transformation of the Fund for the United Nations Decade for Women into the United Nations Development Fund for Women (UNIFEM, now part of UN Women). See: <http://www.unwomen.org/es/> UN Women merged four existing United Nations agencies. The decision to create it was adopted by the General Assembly in July 2010, merging the United Nations Development Fund for Women (UNIFEM), the Division for the Advancement of Women (DAW), the Office of the Special Advisor on Gender Issues and Advancement and the Entity for Gender Equality and the Empowerment of Women (INSTRAW). This new body is responsible for accelerating progress in gender equality and the empowerment of women. It came into operation on 1 January 2011, under the presidency of Michelle Bachelet, the former-President of Chile.

⁽⁴⁷⁾ See: <http://www.un.org/es/globalissues/women/#1325>

a whole, considering that women could not be treated as an isolated sector, but rather than they should be an integral part of all state policies⁽⁴⁸⁾.

The conference unanimously approved the Declaration and the Platform for Action, including a new mechanism for action called *gender mainstreaming*. This *mainstreaming* involves including the gender perspective as a common tool in the design, implementation and assessment of public policies, whatever their area of application or content. Incorporating a gender perspective involves an examination of society as a whole to reveal and analyse the fundamental causes and structures of inequality. Therefore, this does not just focus solely on women and their legal and social situation; rather, it aims to reorganise institutions and to adopt political decisions that promote equality affecting society as a whole.

"The fundamental transformation that took place in Beijing was the recognition of the need to bring gender perspectives to the centre of attention in policies and programmes for women, recognising that the whole structure of society and all relations between men and women within this structure would need to be reassessed. It will only be possible to fully empower women to take their due place as equal partners with men in all aspects of life through a fundamental restructuring of society and its institutions. Such a change represented a reaffirmation that the rights of women were human rights, and that gender equality was an issue of universal interest and of value to all"⁽⁴⁹⁾.

In the latter regard, the Conference defended the rights of women as human rights, undertaking to take specific action to ensure that these are respected worldwide. The most important consequence of this declaration was the organisation of the 2nd International Conference on Human Rights, held in Vienna in 1993⁽⁵⁰⁾.

171 states took part and proclaimed the "legitimate concern of the international community". This involved a fundamental change, as it accepted under the

⁽⁴⁸⁾ Non-governmental organisations and associations now took the lead. The Conference was a global meeting of a large number of feminists and women's association from around the world.

⁽⁴⁹⁾ See: <http://www.un.org/es/globalissues/women/#1325> In order to monitor performance of the Beijing commitments, the United Nations' Commission on the Legal and Social Status of Women held three further meetings at its New York headquarters: in June 2000 (Beijing+5), in February 2005 (Beijing+10) and in March 2010 (the Beijing+15 revision). These reaffirmed the commitments made at the 4th Conference, but did not represent a breakthrough on the scale of Beijing. <http://www.cinu.org.mx/temas/mujer/confmujer.htm> (Last checked, 7 April 2011).

⁽⁵⁰⁾ "The human rights of women and of the girl-child are an inalienable, integral and indivisible part of universal human rights. The full and equal participation of women in political, civil, economic, social and cultural life, at the national, regional and international levels, and the eradication of all forms of discrimination on the grounds of sex are priority objectives of the international community", Vienna Declaration, Art. 18.

prompting of women that human rights could be enjoyed both in public and in private, and that they could therefore be breached in both of these. This was a radical development as, previously, the system had been based on breaches by states and only related to the political and social spheres. *Thus, for the first time, acts by individuals in private could also be the responsibility of the state*⁽⁵¹⁾.

■ HUMAN SAFETY: CONCEPTUAL FRAMEWORK FOR THE PROTECTION AND PROMOTION OF WOMEN

In October 2000, the United Nations Security Council approved Resolution 1325 dealing with armed conflict and women. This has been of the utmost importance in developing gender policies and promoting the equality of women. This document is entirely dedicated to development of the gender perspective on armed conflict and peace building. It therefore deals with two of the most serious issues for women globally: firstly, the impact of armed conflicts on women and girls, and, secondly, the role that women can play in peace building, which could involve training women in peace keeping, giving them access to the structures of power: "peace is inextricably linked to equality between men and women; in other words, there can be no human safety without gender equality".

Since approval of the Resolution, there have been a range of initiatives to promote their application throughout the United Nations, and to encourage member states to get involved and be aware of their responsibilities. In response to the request from the General Assembly, the secretary general prepared a report entitled "Gender mainstreaming in peacekeeping activities", which gave the following definition: "Gender mainstreaming in peacekeeping activities is the full incorporation of gender perspectives into all peacekeeping activities, from the initial stages of ceasefire negotiations and the establishment of mandates for peacekeeping operations, to post-conflict situations". As a result, two responsibilities were established for the United Nations Department for Peacekeeping Operations (DPKO):

- To incorporate the gender perspective into its work.
- To help the efforts of the affected population to incorporate the gender perspective into their national structures as an essential element for increasing security in post-conflict societies.

⁽⁵¹⁾ See: CANÇADO TRINDADE, A. A. "El proceso preparatorio de la Conferencia Mundial de Derechos Humanos" (Vienna 1993). *Instituto Interamericano de Derechos Humanos Magazine*, 1993. and "Balance de los resultados de la Conferencia Mundial de Derechos Humanos" (Vienna, 1993). *Instituto Interamericano de Derechos Humanos Magazine*. Estudios Básicos de Derechos Humanos, volume III, pp. 17.

This means that human security must be used to improve conditions for women in their families and communities, as human security based on individuals does not necessarily imply a gender-sensitive approach. Very frequently, this implies a neutral approach which ends up excluding women.

The Commission on Human Security⁽⁵²⁾ (CHS) has defined this as "protection of the vital nucleus of all human lives, in order to increase human freedom and personal realisation" (CHS 2003:1)⁽⁵³⁾. This definition provides a new focus for the traditional concept of human security, moving away from the security of states through military aggression and focusing on the security of individuals and their protection and empowerment. It also focuses on the multiple threats that affect various aspects of our lives, highlighting the connection between security, development and human rights. This results in a new integrated and coordinated approach centred on people working towards peace, security and development both within and between countries (CHS 2003: 4).

"Human Security complements state security, strengthens human development and enhances human rights" (CHS: 2003: 2), but whilst state security focuses on direct threats to the State, mainly in the form of military attacks, human security shifts the focus of attention to a wider range of threats to individuals and communities (CHS 2003:6). The specific situation of women and incorporation of the gender perspective is of fundamental importance in understanding what human security really means. As part of the United Nations' efforts to promote peace, the human rights of women and human development, we can note some aspects that have a direct impact on security:

1. Violence against women is one of the mechanisms through which women are kept subordinate to men; this is true whether exercised in the home or tolerated socially, as during armed conflicts; this is one of the major factors in human insecurity.
2. Inequality in power and decision making. Both CEDAW and the Beijing Action Platform have called for increased participation by women in formulating policy and in access to governmental and non-governmental power structures. Likewise, in peace building processes, Resolution 1325 highlights that the position of women is fundamental both for the the impact of armed conflict on women and because of the role they can play in peace processes as active and capable agents. These capabilities all too often go unnoticed; it is therefore necessary to promote an increased female presence and greater recognition of their work in formal and informal instances of transformation of conflicts.

⁽⁵²⁾ The Commission on Human Security was created in January 2001 as a result of a call by the UN secretary general at the 2000 Millennium Summit.

⁽⁵³⁾ Commission on Human Security report 2003.

3. Inequality in access to, and control of, resources, as limitations on women may affect land, private property and inheritance, stopping them from maintaining themselves and their families and communities, when it has been shown that they play a key role in the economic development of societies.
4. Global implementation of the rights of women in education, health, employment, personal safety and special protection against trafficking, exploitation, sexual abuse, prostitution etc.

Over the last decade, women's movements have taken an active role in a large number of issues related to recognition of human rights for women, ensuring that these have become part of the mandate of the International Criminal Court. For the first time in history, the Rome Statute mentions criminal offences against women. For example, Art. 7.1 deals with sexual slavery, rape, forced prostitution, forced pregnancy, forced sterilisation and any other form of sexual violence, which today are regarded as crimes against humanity. Women's movements are also promoting the human rights of women at the national level. For example, they have managed to change the law so that women can now inherit land from their dead husbands in order to maintain themselves; furthermore, it is now illegal to beat women and certain polygamous practices are also prohibited.

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Therefore, no human security objective can be achieved without taking into account protection and respect for the human rights of women, which must become a priority on the human security agenda. However, this does not mean abandoning state protection against external threats and internal security conflicts, due to the fact that, as we have argued, human security does not replace state security. The two, in fact, are complementary: "human security and state security are mutually reinforcing and interdependent. There can be no state security without human security, and vice versa" (CHS: 2003: 6).

There is a second landmark in the mainstreaming of gender in terms of human security: Resolution 1820, of 2008. This pays particular attention to the use of gender-based violence as a weapon of war in armed conflicts⁽⁵⁴⁾. The Security Council has condemned such practices many times, instructing the parties to end them and to respect international standards for the protection of civilians during armed conflicts. UNIFEM has done significant work in this field, and held a seminar in the UK in June 2008 entitled "Women Targeted or Affected by Armed Conflict: What Role for Military Peacekeepers?"⁽⁵⁵⁾ which opened

⁽⁵⁴⁾ This includes sexual violence, rape, mutilation, forced marriage, forced abortion, denial of the use of contraceptives and sexual slavery. Gender inequality tends to increase during armed conflicts, worsening existing patterns of violence. Women are used as strategies and weapons of war to break up families and communities, for ethnic cleansing, as rewards for soldiers, to break the resistance of a community, to apply political pressure etc.

⁽⁵⁵⁾ UNIFEM. *Women Targeted or Affected by Armed Conflict: What Role for Military Peacekeepers?* United Kingdom: UNIFEM/DPKO, 27-28 May 2008.

a pointed and very necessary debate, mainly for countries contributing troops because of its impact on the ground, but also in training⁽⁵⁶⁾.

The *Addressing Conflict-Related Sexual Violence: An Analytical Inventory of Peacekeeping Practice* publication (United Nations Department of Peacekeeping Operations, UNIFEM and the United Nations' Campaign against Sexual Violence in Conflicts, June 2010) will form the basis of a training programme based on hypothetical situations to be used prior to deployment of peacekeeping personnel to improve their abilities to prevent sexual violence⁽⁵⁷⁾.

The following table prepared by the Escola de Cultura de Pau⁽⁵⁸⁾ summarises the main actions and practices that can help to combat sexual violence as a weapon of war in peacekeeping missions (Table 1.1).

In 2010, Resolution 1960 was approved on sexual violence against women in armed conflicts, setting out the actions of armed forces in peacekeeping processes.

⁽⁵⁶⁾ UNIFEM. United Nations Department of Peacekeeping Operations, UN Action against Sexual Violence in Conflict. *Addressing Conflict-Related Sexual Violence – An Analytical Inventory of Peacekeeping Practice*, UNIFEM, United Nations Department of Peacekeeping Operations, UN Action against Sexual Violence in Conflict, 2010. http://www.unifem.org/attachments/products/Analytical_Inventory_of_Peacekeeping_Practice_online.pdf

⁽⁵⁷⁾ Other entities have also prepared instruments and directives to provide support for incorporating the gender perspective into peacekeeping and the humanitarian actions of the United Nations. For example, the Inter-Agency Standing Committee published the *Manual on gender questions in humanitarian actions. Women, girls, boys and men. Different needs - equal opportunities* (2006), which helps in planning, implementing, monitoring and assessing programmes from a gender perspective. In 2009, UNICEF produced a Manual to coordinate interventions in the event of gender-based violence in humanitarian situations (available at <http://www.humanitarianreform.org/Default.aspx?tabid=453>).

⁽⁵⁸⁾ <http://escolapau.uab.cat/>

Table 1-1

Tasks and tactics in the fight against sexual violence	Elements ensuring an effective response
Preventive physical protection: armed patrols and escorts	Leadership backed by a strong command and control structure
Joint civilian-military protection teams	Systematisation of ad hoc <i>responses</i>
Rapid impact projects	Understanding of the relationship between sexual violence and the re-establishment of peace and security, by means of mandates that are clear, attainable and sufficiently robust
Tasks of dissuasion, by means of visible presence	Willingness and resources to patrol and operate in non-conventional spaces (in the vicinity of villages, barracks, fields and woods) in response to non-conventional and often barely visible threats
Cordon and search operations	Consultations with all segments of society, including women, to gather intelligence information, build trust and provide information on protection activities
Community outreach	Incentives that acknowledge and reward successful initiatives for combating sexual violence, and recognition of their contribution to the overall success of the mission
Security in the distribution of humanitarian aid	Effective co-ordination between the military and others with responsibility for protection
Design and management of camps for displaced persons and refugees from a gender perspective	Codes of conduct and training in order to leave a legacy of security for women and girls
Public information: supervision, reporting and communication aimed at changing attitudes	Gender balance in recruiting and deployment of forces
Electoral security for women	
Disarm, Demobilise and Reintegrate (DDR)	Demilitarisation and supervision of gender-sensitive ceasefires
Reform of the gender-sensitive security and justice sector	
Non-combatant evacuation operations	
Anti people-trafficking operations	
Improving conditions for detained women	

SOURCE: Escola de Cultura de Pau. Barometer 24 on the gender dimension in peace building.

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