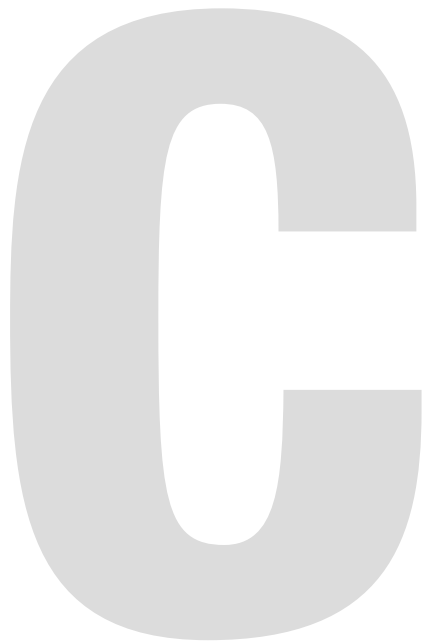


WORKSHOP SESSIONS

SECTION C

Violence by the State, Across Borders and in the Global Arena



SESSION 13:

Case Study—Trafficking for Sex Slavery

(Workshop session, approximately 3 hours, 30 minutes)

Neha speaks proudly to an American reporter about her work at Maiti Nepal—an organization protecting girls and women from various forms of exploitation, especially sex trafficking. “I go to Kathmandu’s poorest neighborhoods to arrange awareness camps so families can learn about the dangers of trafficking. I tell them from first-hand experience.”

Did You Know That...?

- The 2010 U.S. Department of State’s annual Trafficking in Persons Report analyzed the extent of this problem and policies to address it in 177 countries. For the first time, the report held the United States to the standards applied to other countries—assessing its efforts at prevention, protection and prosecution.
- The Trafficking in Persons Report has for years identified Nepal as a source of girls and women sold in other countries for sex and labor. Besides India, common destinations for Nepal’s trafficking victims are Kuwait, Saudi Arabia and the UAE.

Source: *Trafficking in Persons Report 2010*. Washington, DC: U.S. Department of State, 2010. <http://www.state.gov/g/tip/rls/tiprpt/2010/>

- Since its founding in 1993, Maiti Nepal has rescued and rehabilitated more than 12,000 Nepalese women and girls by cooperating with the police to raid brothels, patrolling the border with India and offering shelter and support services.

Source: Ruffins, Ebonne. “Rescuing girls from sex slavery.” 30 April 2010. <http://www.cnn.com/2010/LIVING/04/29/cnnheroes.koirala.nepal/>

“You’re so passionate about this work. If you’re comfortable sharing, please describe your experience.” Natalia has travelled to Nepal to capture this story for More magazine.

“Talking about my life is hard,” Neha sighs. “Yet I’m determined to reach as many girls as possible to prevent them from being sold. Then my life will be worth something.” Agreeing, Natalia nods as Neha begins. “Seven years ago, when I was 10, my father became too sick to work. So my parents gave me to a shop keeper. They had known him since I was born and said he was ‘like family.’ He offered to care for me and pay me a small sum to tidy his store. I’m the last of six kids, and my parents couldn’t afford to raise me.”

“What did you think about the shop keeper’s new role in your life?” Natalia asks.

“I didn’t grasp what was happening. I woke up the next day in his car on the way to Lucknow where we went to a dimly lit building. We met the building owner as several pretty, young girls walked in and out of small rooms. He didn’t tell me he’d leave after talking to the owner. He slipped out as the girls came to chat with me. I wondered where he was, but for a while, I was glad to make new friends.” Neha swallows tears.

Natalia considers taking a break for the teenager to regain her composure, but Neha's tenacity surprises the reporter. "Of course, I never saw the shop keeper again. Like my new friends, I had become property for sale. Eight-year-old girls are slaves in India's brothels. The owners get rich while police and politicians look the other way for a bribe or a free turn with one of the girls." Neha's sadness turns into anger as she continues.

I was with at least 15 men a day. "Some want just sex; others try to destroy you. I've been beaten up so many times by customers. I can't even repeat the horrible names they called me."

"Well, I won't insist that you repeat those names or other painful details. The real question is how you survived. How did you end up at Maiti?" Natalia's curiosity is piqued.

"Maiti's founder, Anuradha Koirala, collaborates with India's government, including law enforcement, to rescue trafficking victims. I was fortunate; the police could have gone to any brothel the day I was rescued, but they came to that one in Lucknow three years ago. Getting back to Nepal was hard; I was so disoriented and scared. Yet Maiti's network tries to make returning as safe as possible. So, you see..."

The reporter interrupts, "Clearly, Maiti's role in your escape can't be overstated, but what about you, Neha? Where did you draw the strength from to survive—not just in Lucknow, but once you got back here?"

"Once I was in the rehabilitation home, I began thinking about how I've survived this ordeal. My family wants nothing to do with me since Maiti contacted my father, as if I had chosen to sell my body. I'm on my own. For now, I can't look back. Figuring out how I survived means looking back; I'm not ready for that." Neha's voice trails off.

Natalia is once again surprised: "How can you say you aren't ready? Do you realize how strong you are in recounting your experience? As a journalist, I'm supposed to stay detached when reporting a story. But how can I be? You're such an inspiration, Neha."

"Thank you Miss Natalia. You're too kind. One day, I'll be more ready to face all of it, not just what happened but also how I felt. My peers at Maiti have reassured me that time and perseverance heals wounds. I believe them because they have the same scars. I've observed what Miss Anuradha did to recover from her wounds. She's my inspiration."

Natalia opens a second notebook to keep writing. "What has she done to inspire you?"

"Miss Anuradha decided to fight against the abuse of women after leaving a violent relationship herself. As a grade-school teacher, she took part of her wages to start a small shop, hiring victims of domestic violence and trafficking.

Eventually, growing demand for help led her to establish Maiti Nepal in 1993. She wants to prevent violence whenever possible but also to protect and rehabilitate survivors. Soon, she focused mostly on trafficking because it's a huge problem here. She used her experience to help others."

Before the reporter can ask her last question, Neha declares, "Miss Anuradha is my hero, and I know the other ladies at Maiti feel the same way. Not only that, your TV station, CNN, named her 2010 Hero of the Year! Now the world will know how she helped so many of us, and everyone will have to pay attention."

Natalia concludes, "I hope to meet Ms. Koirala while I'm in Kathmandu. Right now, I'm so pleased I've had the opportunity to meet you, Neha. Thank you for your time and willingness to share. You're so poised and articulate for such a young person. In the battle against trafficking, you're a hero in your own right. I'm certain *More's* readers will agree, and I'll do my best to make sure everyone has to pay attention."

Questions for Group Discussion

(Approximately 1 hour, 15 minutes)

Neha and the Transaction of Sex Slavery and Trafficking

(Approximately 25 minutes)

- Does the behavior of Neha's parents and/or that of the shop keeper constitute violence? Why or why not?
- Are Neha's human rights violated in the interaction between her parents and the shop keeper? If so, which rights are violated? If not, why not?
- Who else commits violence against Neha and the other girls at the Lucknow brothel?
- What role do Indian police officers and politicians play vis-à-vis trafficking victims?

Natalia's Interview with Neha

(Approximately 25 minutes)

- *More* is an American magazine targeting women readers in their late 30s and older by focusing on their lifestyles, personal concerns, and career choices as well as fashion and beauty. Given the magazine's target audience and contents, what are Natalia's responsibilities as a reporter covering Neha's story in particular and the issues of sex slavery and trafficking in general?
- What does Natalia do right and/or wrong in her interview with Neha?
- Considering the magazine offers lighter fare than, for example, a newspaper, what are the advantages and/or disadvantages of featuring this article in a publication like *More*?

- In view of *More's* readers, Natalia's tight deadline and the publisher's small travel budget for reporters, who is the better interview subject—Anuradha Koirala or Neha?
- What should be the tone and objective(s) of Natalia's article for *More*? What points should she stress? How can she make the article informative and relatable to the target reader?

For Further Thought

(Approximately 25 minutes)

- If you were writing an article about sex slavery and trafficking for a locally published women's magazine, what themes and facts do you think would be necessary to present to our country's readers?
- Other than trafficking survivors and anti-trafficking activists, who would you interview for your article, if you could talk to only one other group? Why this particular group?
- law enforcement officials;
- political leaders;
- pimps and brothel owners who enslave and traffic girls and women;
- men who frequent the brothels; or
- _____ *Please offer your own adjectives.*

Learning Exercises

(Approximately 2 hours, 15 minutes)

Exercise 1 Using Art to Raise Awareness about Trafficking

(Approximately 45 minutes)

1. Imagine that local leaders ask the workshop participants to launch an awareness campaign among parents and school teachers about the dangers of trafficking. They want the participants to use the arts to convey the message.
2. Have the workshop participants break into three groups for a 20-minute brainstorming session. Ask each to select a spokesperson who will report to the full workshop.
3. Instruct the groups to come up with one idea about how to use a given art form to educate the target audience. Assign one group to focus on how to use dance and other forms of motion, another group on music and the third group on the graphic arts.

Tips for Facilitator: Prompt the participants with questions to help them formulate the brief outlines of their campaign. For example:

- *Should the campaign enlist famous performers—dancers, musicians, etc.?*
- *Or should it use the talents of citizens or even of survivors of violence?*
- *What would be the advantages and/or disadvantages of using music?*
- *Which of the graphic arts would be most eye-catching for such a campaign—graffiti, drawings, photography, or...?*

Use a large flip pad or chalk board to write down a brief description of each group's proposal and the vote tallies requested in Step 4 below.

4. Reconvene the workshop participants. Have each spokesperson share her/his group's ideas in no more than 10 minutes, stressing how their approach will draw attention and supporters to the campaign.
5. Have the participants weigh the main advantages and disadvantages of these proposed campaigns. Take a vote to determine which one would be most feasible and effective in reaching parents and school teachers.

Exercise 2 Naming Your Organization

(Approximately 45 minutes)

1. Read the paragraph below to the workshop participants.

Any organization aiming to remedy a grave social problem should have a name that resonates with the constituency it serves. "Maiti Nepal" is an example. The word "maiti" denotes the family into which a girl is born; it strikes an emotional chord, particularly for a married woman who gives up any right to her parents or their property. A famous Nepalese song says, "Maiti ghar timro haina paryi ghar jao," meaning "this is not your home; you belong to an outsider (her husband)." Maiti Nepal enables women and girls, married or not, to claim a home where they are protected and their human rights are respected.

2. Give the workshop participants 15 minutes to brainstorm for the name of an anti-trafficking organization in our community. Have each participant write down the name and one to two sentences stating the reason behind it on a piece of paper submitted to the facilitator.



Tip for Facilitator: Have paper handy to give the participants. Use a large flip pad or chalk board to record the names and vote tallies for all to see.

3. Once all the names are collected, read each one and the reason behind it, **but without** revealing which participant suggested it.
4. Have the participants vote on whether they consider each name suitable for the organization as the facilitator keeps track of the tallies.
5. Once all the names are read, tell the participants which one earned the most votes.
6. Ask two volunteers who voted for the winning name to explain why they think it would resonate with our community and especially among those the organization serves.

Exercise 3 Publicizing the Good Works of Heroes

(Approximately 45 minutes)

1. Read the following paragraph to the workshop participants, or select a volunteer to do so.

CNN Worldwide honored Maiti's founder, Anuradha Koirala, as its 2010 "Hero of the Year" with the plaque of recognition and \$25,000.00 to invest in her anti-trafficking efforts. CNN requested nominations for "Hero" candidates and then votes for the nominees on its website. Koirala's supporters launched a Facebook campaign on her behalf. The televised award ceremony featured celebrities such as actress Demi Moore, who introduced Koirala.¹

2. Imagine the participants are tasked with honoring an individual and/or organization combating sex slavery and trafficking in our society. Radio is the most accessible, affordable media for this purpose.

¹ The choice of Demi Moore was fitting; she and her former husband, actor Ashton Kutcher, launched the Demi & Ashton Foundation, known as DNA, in 2010 to raise awareness of trafficking, dispel cultural stereotypes that perpetuate this abuse and rehabilitate victims. For information on this organization, visit <http://www.demiandashton.com/>.

3. With the example of CNN's "Hero of the Year" award in mind, have the participants brainstorm for 20 to 25 minutes to decide:

- who and/or what organization to honor;
- how to use radio programming to recognize this individual and/or organization; and
- which audience they want to reach by honoring this person and/or organization.



Source: <http://www.cnn.com>

4. Once the participants have agreed on these three points, select a volunteer to present a summary of the workshop's proposal to the full group, taking no more than 10 minutes.

Tip for Facilitator: *If sex slavery and trafficking are not common in our community, choose another form of violence against women and girls to perform Exercise 3.*

SESSION 14:

Case Study—Rape as a Weapon of War

(Workshop session, approximately 2 hours, 30 minutes)

Tips for Facilitator: *The structure of this session departs from that in the manual so far. This case study focuses not on a specific practitioner’s response to a form of gender-based violence, but rather on the contemporary history and magnitude of the complex global phenomenon of wartime sexual violence, particularly rape.*

The interaction between workshop participants during this session is thus based on solely on the questions for discussion which seek to underscore the facts outlined here and to inspire further exploration of the causes and consequences of this violence as well as possible solutions.

Feedback on the structure of this session should be encouraged, including suggestions about factual accounts of known practitioners in diverse professions who have responded to wartime rape, the addition or omission of discussion questions and the development of possible learning exercises.

Did you know that...?

- Wartime sexual violence against women and girls has existed since antiquity and is understood to include forced undressing, molestation, mutilation, prostitution, forced marriage and rape. As females were considered men’s property, soldiers treated women and girls as the spoils of war to be seized in conquest.
- The 1863 “Instructions for the Government of Armies of the United States in the Field” contained one of the first modern official prohibitions against rape in war, stating rules of engagement for soldiers in the U.S. Civil War. This document explicitly proscribed rape or other abuse of women in occupied territories under penalty of death and was the basis for subsequent U.S. rules of engagement.
- Efforts to develop rules of war conduct, including prohibitions against sexual violence, were mostly ignored by the world’s armies until the 20th century which, nevertheless, is replete with cases of rape during hostilities. In August 1914, German forces invaded Belgium, raping and murdering women and leaving their naked bodies publicly visible. Britain, France and the United States used news of assaults on Belgian women’s “honor” to stir up anti-German fervor during World War I. Yet they failed to prosecute rape, due to lack of coordination, even after deeming it a war crime.

- During World War II (1937-45), Japan's army forced some 200,000 women, mostly Chinese, Filipinas and Koreans, to work in military brothels as "comfort women." Not until a half century later did Japan start paying reparations to these women.
- In 1945, during preparations for the Nuremburg and Tokyo trials, the Allied Control Council passed a law to include rape among "crimes against humanity" as defined in the charters of the International Military Tribunals for Germany and Japan. Yet despite evidence of mass rape by World War II soldiers, the Nuremburg Tribunal produced no convictions for sexual violence; and only three men were found guilty of rape in the Tokyo trials.
- Sexual violence is not exclusive to wars between states and is in fact common to hostilities within states. During the 1971 fight between "East" and "West" Pakistan, the Bangladeshi War of Liberation, thousands of Bengali women were kidnapped, raped and forced into military brothels. Bangladeshi sources put the number at 200,000. Not denying the rapes, Pakistani sources put the number in the tens of thousands.
- Peruvian security forces used rape as a tactical weapon at the height of its battle against the Shining Path insurgents from 1980 to 1992. Rapes during interrogations were aimed at securing information from women through intimidation; assaults during security sweeps were meant to punish suspected sympathizers with the insurgency.
- When Yugoslavia descended into civil war, rape became a weapon of genocide. Between 1992 and 1995, Serbian soldiers raped an estimated 20,000 to 50,000 Bosnian women. In a society where children inherit their father's ethnicity, the goal was to create Serbian children. Serbs also targeted Croatian, Kosovar Albanian and Roma women. In 2001 the International Criminal Tribunal for the Former Yugoslavia found three wartime Serbian leaders guilty of rape, torture and enslavement—the first time rape and sexual slavery were internationally recognized as crimes against humanity.
- From April to June 1994, some 250,000 to 500,000 Rwandese Tutsi females were raped mostly by Hutu militia men seeking to impregnate their victims. In 1998, the International Criminal Tribunal for Rwanda reached a seminal decision—rape was used systematically to destroy the Tutsis as a weapon in the crime of genocide.
- In a 2002 survey by Physicians for Human Rights in Sierra Leone, 13 percent of households reported experiencing some form of sexual violence during the civil war (1991-1999). Among rape victims, 33 percent said they were gang-raped. The Truth and Reconciliation Commission of Sierra Leone found that armed groups acted indiscriminately against women of all ages, ethnic groups and social classes.
- In the Democratic Republic of Congo, use of rape as a weapon has persisted since war erupted in 1998, with an estimated 200,000 survivors in the country today. Sexual assaults by militias and Congo's armed forces continue in the eastern provinces despite the peace process begun in 2003. Even with the UN troop presence, more than 500 rapes were reported in August 2010, prompting the UN Assistant Secretary-General for Peacekeeping Operations to apologize for failing to protect the population.

- Amnesty International, Human Rights Watch, the International Criminal Court, Médecins Sans Frontières (Doctors Without Borders), Medica Mondiale and other organizations have collected evidence of wartime sexual violence in Chad, Chechnya, Colombia, Côte d'Ivoire, Darfur, Kenya and Sudan, among other recent war zones.
- Witnessing the prevalence of sexual violence as a weapon, the UN Security Council passed Resolutions 1820 and 1888 in 2008 and 2009, respectively. (These two resolutions are featured in Appendices 2 and 3 on pages 145 and 155, respectively.) Resolution 1820 calls on warring parties to protect civilians from sexual violence, enforce military discipline, uphold command responsibility and prosecute perpetrators. It requires UN entities to ensure peacekeeping forces are trained to safeguard civilians, directs the UN Peacebuilding Commission to examine the impact of war-related sexual violence and calls for an action plan from the Secretary-General to address sexual violence in an integrated and systematic manner throughout the UN system.
- Resulting from the Secretary-General's report on an action plan, Resolution 1888 affords the UN system the tools to combat wartime sexual violence: the designation of a Special Representative of the Secretary-General, creation of a task team of judicial experts to help post-war societies prevent impunity, appointment of women protection advisors in UN peacekeeping missions, monitoring and reporting mechanisms and an annual report naming parties suspected of committing sexual violence.

Source: *Afraid and Forgotten: Lawlessness, Rape, and Impunity in Western Côte d'Ivoire*. New York, NY: Human Rights Watch, 2010; Askin, Kelly Dawn. *War Crimes Against Women: Prosecution in International War Crimes Tribunals*. The Hague, Netherlands: Martinus Nijhoff Publishers, 1997; Brownmiller, Susan. *Against Our Will: Men, Women, and Rape*. New York, NY: Ballantine Books, 1993 ed.; de Brouwer, Anne-Marie. *Supranational Criminal Prosecution of Sexual Violence: The ICC and the Practice of the ICTY and the ICTR*. Tilburg University, Netherlands: Intersentia, 2005; Gingerich, Tara, J.D., M.A. and Leaning, Jennifer, M.D., S.M.H. *The Use of Rape as a Weapon of War in the Conflict in Darfur, Sudan*. Boston, MA: Program on Humanitarian Crises, Harvard School of Public Health, October 2004; Goetz, Anne-Marie and Jenkins, Rob. "Sexual Violence as a War Tactic—Security Council Resolution 1888: Next Steps." *UN Chronicle*. Vol. 47, No. 1, 2010; "Physicians for Human Rights Study Documents High Rate of Sexual Violence in Sierra Leone; Special Court Must Hold Perpetrators Accountable for Abuses." Cambridge, MA and Washington, DC: Press release on January 23, 2002; Tanaka, Yuki. *Japan's Comfort Women: Sexual Slavery and prostitution during World War II and the US occupation*. London, UK and New York, NY: Routledge, 2002; "The Guns are in the Bushes": *Continuing Abuses in Liberia*. New York, NY: Human Rights Watch, January 2004; and Wood, Elisabeth Jean. "Variation in Sexual Violence during War." *Politics & Society*. Vol. 34, No. 3, September 2006.



A poster campaign against rape by Search for Common Ground-Democratic Republic of the Congo in collaboration with other local and international organizations. Translation from Swahili:
Top: "Who of these women deserved to be raped?"
Bottom: "Nothing, and no one, can justify rape."

Source: <http://www.sfcg.org/programmes/drcongo/SGBV-poster-campaign.html>.



A billboard in Monrovia, Liberia—part of a campaign against sexual violence after mass rape during two civil wars (1989-1996, 1999-2003).

Source: <http://www.rescue.org/photo-essays/empowering-women-liberia>.

Questions for Group Discussion

(Approximately 2 hours, 30 minutes)

- Were you familiar with any of these or other cases of wartime sexual violence? If so, how did you come to know about them?
- As you read about these cases, how do you feel?
 - Inspired to fight for women's and girls' human rights.
 - Sad due to this problem's scope.
 - Angry that this crime has persisted around the world throughout history.
 - Ambivalent because my community has never endured rape in war.
 - Hopeful because the UN and other organizations are helping victims.
 - Fearful because females are at risk of wartime rape in my community.
 - _____ *Please offer your own adjectives.*
- Why do the estimates of women and girls assaulted during conflicts vary so greatly? For example, "...Serbian soldiers raped an estimated 20,000 to 50,000 Bosnian women..." Why is documenting wartime sexual violence so difficult?
- What challenges do survivors face when reporting rape or other sexual violence during peacetime? How do conditions of war intensify these challenges?
- Is a society's experience of mass rape during war related to women's and girls' status in peace? If so, how? If not, why not?
- What aspects of armed conflict allow for, even encourage, sexual violence? Do you think certain elements of war make rape inevitable? Or is wartime rape preventable?
- What are the similarities and differences between rapes committed during peacetime and during hostilities? How are perpetrators' motives the same or distinct? How is the impact on victims the same or distinct? How should these similarities and differences shape efforts to prevent and punish rape and to help survivors?
- What is the definition of impunity? Who in government and/or society is/should be responsible for preventing the use of rape as a weapon in armed conflict? Who is/should be responsible for punishing armed forces that use rape as a weapon?
- Who in government and/or society is/should be responsible for assisting survivors of wartime sexual violence?
- What are the likely obstacles to the implementation of Security Council Resolutions 1820 and 1888? What opportunities do these resolutions offer to governments and private organizations seeking to prevent sexual violence during conflict and to produce a more gender equal society after hostilities have ceased?

SESSION 15:

Case Study—The Roles and Rights of Women and Girls in Peacemaking and Post-War Reconstruction, UN Security Council Resolution 1325

(Workshop session, approximately 3 hours)

Tips for Facilitator: *The structure of this session, like the previous one, departs from others in the manual. With regard to Session 15, this case study focuses not on a specific practitioner's engagement in conflict resolution and/or post-war reconstruction, but rather on the creativity, experiences, perspectives and skills that women give to their peacemaking and peacekeeping activities.*

The interaction between workshop participants during this session is thus based solely on the questions for discussion which seek to underscore the facts outlined here and to inspire further exploration of how women may be brought into these activities and particularly into official peace negotiations and post-war decision-making about all aspects of reconstruction.

Feedback on the structure of this session should be encouraged, including suggestions about factual accounts of known practitioners in diverse professions who exemplify women's peace and/or post-war activism, the addition or omission of discussion questions and the development of possible learning exercises.

Did you know that...?

- Women have been historically excluded from official efforts to end wars. Their absence from "Track 1" diplomacy is conspicuous; between 1992 and 2009, just over 2 per cent of signatories to 21 major peace agreements were women. Yet women have not stayed silent on matters of war and peace, focusing on "Track 2," or citizen diplomacy, and "Track 3," or grassroots activism. Their goal: to create cultures and structures which discourage conflict and foster gender-inclusive peace and security.
- United Nations Security Council Resolution 1325, passed unanimously in 2000, demands that: states "...ensure increased representation of women at all decision-making levels in national, regional and international institutions and mechanisms for the prevention, management, and resolution of conflict," and warring parties "...protect women and girls from gender-based violence,

particularly rape and other forms of sexual abuse, and all other forms of violence in situations of armed conflict.” (The complete text of this resolution is featured in Appendix 4 on page 161.) This resolution reflects the realizations that females are disproportionately victimized during war, but also that women are not merely victims, because they can and should contribute to conflict resolution—as they have done before.

- Recent history, before and after the passage of Resolution 1325, testifies to women’s ingenuity in pursuing peace. Mairead Corrigan and Betty Williams became peace activists in Northern Ireland on 10 August 1976. That day, Corrigan’s sister lost her three children when they were run over by a car in West Belfast. The driver was a Provisional Irish Republican Army operator fatally shot by British troops while fleeing; his car careened out of control. Betty Williams saw the tragedy and accused the IRA of firing at the British patrol and provoking the incident. So she initiated a peace petition among Protestants and Catholics, and organized a march of some 200 women. The march passed by Corrigan’s home and she joined it. Thus was born a women-led, non-violent movement, the Community of Peace People, which kept the pressure on warring parties until they negotiated the status of Northern Ireland in 1998. The Peace People remain active in healing Catholic-Protestant divisions to this day.
- Women have struggled to bring peace to Israelis and Palestinians, based on a two-state solution. The Coalition of Women for Peace, created in 2000, is an umbrella organization for nine Israeli women’s groups. Among its founders is Women in Black, launched after the Palestinian uprising’s outbreak in 1988 as Israeli women dressed in black held vigils, carrying signs that said “End the Occupation.” Despite continued Palestinian-Israel conflict, WIB inspired similar groups around the world.
- Women in Black in India started in 1992 after Hindu fundamentalists tore down the Babri Mosque and violence exploded, with women as the main victims. WIB in Bangalore have held weekly silent vigils on the streets, in squares and at Gandhi Peace Park. WIB in the Philippines emerged in 1995 as the Asian Women’s Human Rights Council and Lila Pilipina, a group of former comfort women, gathered at Japan’s embassy in Manila to demand reparations from Tokyo for the army’s crime of sexual slavery during World War II.
- Women take a practical approach to the problems of war as exemplified Somalia’s Halima Abdi Arush, an education inspector who lost her husband in her country’s civil strife. In 1991, she founded IIDA Women Development Organization to help internally displaced people. With civilians caught in the warlords’ crossfire, Arush focused on disarmament. In 1998, she urged warlords to give up their weapons in exchange for vocational training. That year, over 150 militia men re-entered civilian life with new jobs and their rifles were melted. This program lasted until 2003.



- Women may begin by tackling discrete problems, but when their peace activism gains momentum, they are emboldened to confront those responsible for making war, as the path taken by Liberian Leymah Gbowee illustrates:
 - When her country's first civil war (1989-1996) ended, Gbowee volunteered as a social worker with her church's Trauma Healing and Reconciliation Program in Monrovia. This experience was her entrée into peace activism; she counseled war victims and met colleagues concerned about the impact of hostilities on civilians.
 - When the second civil war (1999-2003) erupted, Gbowee was fully engaged in the Women in Peacebuilding Program, WIPNET, of the West Africa Network for Peacebuilding, WANEP. Working across ethnic and religious lines, she emerged as the leader of the Women of Liberia Mass Action for Peace, a peace movement that started with local women praying and singing in a fish market.
 - Defying President Charles Taylor's orders, Gbowee mobilized Christian and Muslim women to hold non-violent protests; they went on a "sex strike" and occupied a soccer field on the route Taylor traveled to and from his office, with the women in white T-shirts with the WIPNET logo.
 - When Taylor granted them a hearing on 23 April 2003, Gbowee addressed him with more than 2,000 women massed outside the executive mansion. She faced Taylor but aimed her words at the only female official present: "We are tired of war. We are tired of running. We are tired of begging for bulgur wheat. We are tired of our children being raped. We are now taking this stand, to secure the future of our children. Because we believe, as custodians of society, tomorrow our children will ask us, 'Mama, what was your role during the crisis?'" The women extracted a promise from Taylor to attend peace talks in Ghana.
 - Gbowee led a women's delegation to Accra in June 2003 to put pressure on the warring factions during the peace talks. Initially, the women sat outside the hotel where negotiators met. As the talks dragged into late July, Gbowee entered the hotel and gave lead mediator, former Nigerian President Abdulsalami Abubakar, a message saying that the women would sit in the hallway with their arms interlocked to hold the delegates "hostage" until they reached an agreement. Sympathetic to the women, Abubakar told the men, "The peace hall has been seized by General Leymah and her troops." When the negotiators tried to leave, Gbowee and the women threatened to tear off their clothes, embarrassing the men with the possibility of seeing married and elderly women intentionally undress—a "curse" in African culture. So with Abubakar's support, the women sat outside the negotiating room as the peace talks took on a serious tone. Liberia's second civil war ended on 18 August 2003 with the signing of the Accra Comprehensive Peace Agreement.
- Even as women's grassroots activism has been decisive in halting armed hostilities, application of Security Council Resolution 1325 has been uneven at best. Women have not yet been included in Track 1 negotiations; they have a small but growing presence in the civilian, military and police staff of peacekeeping missions; and 34 countries have national action plans for

- the implementation of the resolution: Austria, Belgium, Bosnia-Herzegovina, Canada, Chile, Côte d'Ivoire, Croatia, Democratic Republic of Congo, Denmark, Estonia, Finland, France, Georgia, Guinea, Guinea-Bissau, Iceland, Italy, Liberia, Nepal, the Netherlands, Norway, Philippines, Portugal, Rwanda, Senegal, Serbia, Sierra Leone, Slovenia, Spain, Sweden, Switzerland, Uganda, United Kingdom and United States.
- In 2009, UN Secretary-General Ban Ki-moon launched a campaign to increase the number of women peacekeepers to 20 percent in police units and 10 percent in military contingents by 2014. That same year, the UN Security Council passed Resolution 1889 to strengthen the mandate for women's inclusion at every stage and in every level of conflict resolution. (The complete text of this resolution is featured in Appendix 1 on page 139.) Among its provisions are the requirements that the Secretary-General take a prominent role in monitoring the progress of efforts to ensure women's place at the negotiating table and within peacekeeping missions, and that s/he submit to the Security Council a set of indicators for use by UN agencies, other international organizations and states to track implementation of Resolution 1325.

Source: "About 1325: National Action Plans." <http://www.peacewomen.org/pages/about-1325/national-action-plans-naps>. Coalition of Women for Peace website. http://www.coalitionofwomen.org/?page_id=2020&lang=en; Gbowee, Leymah. *With Mothers, Carol. Mighty Be Our Powers: How Sisterhood, Prayer, and Sex Changed a Nation at War*. New York, NY: Beast Books, 2011; Jama, Faiza. "Somali women and peacebuilding." <http://www.c-r.org/our-work/accord/somalia/somali-women-peacebuilding.php>; *Peacemaking in Asia and the Pacific: Women's participation, perspectives and priorities*. Geneva, Switzerland: Centre for Humanitarian Dialogue, March 2011; Porter, Elisabeth. *Peacebuilding: Women in International Perspective*. Abingdon, Oxon, UK and New York, NY: Routledge, 2007; Roble, Muhyadin Ahmed. "Profile: Dr Halima Ismail Ibrahim and IIDA—A Woman's Organization Empowers Women, Improves Lives Despite War." *Somali Report*. March 9, 2011. <http://www.somaliareport.com/index.php/post/205>; *Women in Black* website. <http://www.womeninblack.org/en/history>; "United Nations Peacekeeping: Women in peacekeeping." <http://www.un.org/en/peacekeeping/issues/women/womeninpk.shtml>; and "Women UN peacekeepers—more needed." 20 May 2010. <http://www.irinnews.org/report.aspx?Reportid=89194>.

Questions for Group Discussion

(Approximately 2 hour, 30 minutes)

- Were you familiar with any of these or other cases of women engaged in peace activism before and after the passage of UN Security Council Resolution 1325? If so, how did you come to know about them?
- As you read about these cases, how do you feel?
 - Inspired to work for peace in my community/country/around the world.
 - Sad because war cannot be eliminated—it will always be part of political life.
 - Angry that women are excluded from official negotiations to resolve armed conflict.
 - Hopeful because the UN and member states are committed to including women in peacemaking and peacekeeping endeavors.
 - _____ Please offer your own response.

- How do you define war? On what is your understanding of war based? On accounts from the media, books, films, etc.? On accounts from family members and/friends who have experienced war? On your own firsthand experience?
- Why are women and girls disproportionately harmed during war? Amid all the violence, does war present women with any openings to improve their social and political status, to strive for gender equality and/or to engage in activism?
- How do you define peace? How are wars typically ended? Who decides that armed hostilities should stop? And how is peace usually achieved and then maintained?
- Why are women engaged mostly in peacemaking among the citizenry and at the grassroots level? Why are they absent from official negotiations?
- What insights, experiences and skills do women bring to peacemaking? Do women have comparative advantages and/or disadvantages vis-à-vis men in tackling the challenges of peacemaking?
- What would peace look like if women were involved in the official negotiations to end wars? What issues do you think women would address if they were at the negotiating table? What impact might women's presence have in negotiating the terms of post-war reconstruction and governance?
- Do you know whether our country has ever contributed civilian, military and/or police personnel to UN peacekeeping missions around the world? If it has, do you know whether women were among these personnel?
- Have UN peacekeepers ever served in our country? If so, have women been among those sent here by the UN? If women were among the peacekeeping personnel, do you know what countries they were from?
- Why is involving women in peacekeeping missions important? What insights, experiences and skills do they bring to the task of peacekeeping? Do women have comparative advantages and/or disadvantages vis-à-vis men in performing this task?
- What are the obstacles to implementing Security Council Resolution 1325? What opportunities does the resolution offer to states and private organizations seeking to build and maintain gender-inclusive peace and security?
- Is our country among those with a national action plan for the implementation of Resolution 1325? If so, are you aware of the provisions of this plan? If our country does not yet have a national action plan, why do you think this is the case?
- If you were formulating our country's national action plan, what provisions would you include? And how would you ensure its implementation?

SESSION 16:

Conclusions, Evaluation of the Experience and Recommendations

(Workshop session, approximately 2 hours)

Note for Facilitator: *This session does not feature a case study. Instead, it offers the workshop participants the opportunity to:*

- *draw conclusions about the causes and consequences of violence against women and girls as well as endeavors that address the problem; and*
- *evaluate the manual, workshops and facilitator—offering feedback that will be used to improve the learning experience for future participants.*

The participants will share their thoughts by performing two learning exercises and completing the evaluation form below.

Learning Exercises

(Approximately 1 hour, 15 minutes)

Exercise 1 Envisioning a Community Free of Violence Against Women and Girls

(Approximately 45 minutes)

1. Have the workshop participants imagine a community free of violence against women and girls in the home, in public spaces and across state borders. Give them roughly 30 minutes to forge a consensus around their vision of this community in terms of its culture and values, its political system and the interaction between women and men, using the questions below to guide their imaginations.

Tip for Facilitator: *Posting these themes and questions on a large flip pad or chalk board may be helpful.*

- **Culture and Values**

What does this community's culture look, sound and feel like? Who are the producers of this culture and these values? Who are the heroines and heroes of this community? What are this community's most important values?

- **Political System**

What type of political system is most conducive to creating and sustaining this community? What role do women play in this political system?

- **Interaction between Women and Men**

How do this community's women and men interact in the home? In the spheres of culture and faith? In the workplace? In the political arena? In international relations?

3. Select a volunteer from the participants to summarize this discussion in 3 to 5 minutes, stating the group's vision of their community free of violence against women and girls.
4. Conclude by asking each participant to propose in one sentence a step s/he would take to move our society closer to the group's vision of a community free of violence against women and girls.

Exercise 2 Sharing What We Learned from One Another

(Approximately 30 minutes)

1. Write the names of each workshop participant and yourself on small pieces of paper to be folded in half and put in a bowl.
2. Have everyone, including yourself, pick a name from the bowl. If someone draws her/ his own name, have her/him put it back in the bowl and pick another name.
3. Give the participants 5 to 7 minutes to think about the most significant lesson learned from the individuals whose names they picked. This lesson may be about preventing violence against women and girls, tackling this problem as a practitioner, rebuilding one's life as a survivor of violence and/or working in the field of women's human rights. Or this lesson may be something entirely different.
4. Ask each participant to reveal the name s/he picked and the lesson s/he learned from this individual.