Report on
Challenges and Lessons for
Gender Mainstreaming
in
Conflict Affected Countries

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List of Abbreviations and Acronyms

Abbreviation/Acronyms	Term in Full in English or French (Note: GIZ is a German acronym)
ASADHO	Association Africaine des Droits de l'Homme
CEDAW	Committee on Elimination of All Forms of Discrimination against Women
CEDAW	Convention on Elimination of All Forms of Discrimination against Women
DFID	Department for International Development
DRC	Democratic Republic of Congo
EU	European Union
GIZ	Deutsche Gesellschaft für Internationale Zusammenarbeit
GOSS	Government of South Sudan
IRIN	Integrated Regional Information Networks
HSBA	Sudan Human Security Baseline Assessment
IRC	International Rescue Committee
JICA	Japan International Cooperation Agency
MONUSCO	Mission de l'Organisation des Nations Unies pour la stabilisation en RD Congo (United Nations Organization Stabilization Mission in the Democratic Republic of the Congo)
NGO	Non-governmental Organization
UN	United Nations
UNDP	United Nations Development Programme
UNICEF	United Nations Children's Fund
UNIFEM	United Nations Development Fund for Women
UNFPA	United Nation Population Fund
UNHCR	Office of the United Nations High Commissioner for Refugees
UNSCR	United Nations Security Council Resolution 1325
UN Women	United Nations Entity for Gender Equality and the Empowerment of Women
USAID	United States Agency for International Development

Contents

1. Foreword

The gender profiling survey for South Sudan and the Democratic Republic of the Congo (DRC) has revealed commonalities and differences between these two countries with regard to women's roles during and after the conflicts and economic and political participation. These are commonalities related to gender issues such as male dominant gender norms,[1] or differences in the level of political participation shown in the number of female parliamentarians: higher participation of women in the parliament in South Sudan. South Sudan has women parliamentarians comprising 28.5% of the National Assembly and 12/0% of the Senate. DRC has only 8.4% and 4.6% respectively.[2]

Drawing on the findings of the gender profiling survey of these two countries, this report will try to present challenges and lessons on gender mainstreaming in conflict affected countries. The first section of this report gives an overview of the factors of the conflicts of the two countries. Then, the next section describes the situation of women – how they coped with and what they were doing during the conflicts – in three different roles, that is, women as victims, fighters, and peace makers. Gender relations and gender mainstreaming status after the conflicts are presented in relation to these three roles. The last part puts forward issues and lessons of gender mainstreaming in conflict affected countries.

2. Causes of the conflicts

	South Sudan	Democratic Republic of the Congo
Type of conflict	War against of Northern Sudan Ethnic conflicts	Conflicts between the government and anti-government forces
Actors	Southern Sudan (SPLM) and Northern Sudan governments	Government, anti-government and neighbouring countries
Factors of conflicts	- Under-development, religious oppression and political marginalization of the South by the North, and South's demand for autonomy - Conflict of interests over oil reserves and oil exploitation - Tension between agriculturalists and pastoralists over water and grassland (intensified by circulation of small arms) - Ethnic tension (intensified by circulation of small arms) - Political tension within Sudan People's Liberation Movement (SPLM) and clashes in 2015 and 2016 between President and then Vice President (tension exists within an ethnic group)	- Clashes of interests over minerals (government, anti-government and foreign countries involved) - Ethnic tension - Involvement of the countries in the region (1st Congo war: Rwanda and Uganda supported the current government; 2nd Congo war: Zimbabwe, Namibia, Angola, Chad, Sudan and Libya supported the current government and Rwanda, Uganda and Burundi supported the anti-government forces) - Conflicts continue in the east part of the country.

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[1] In this report, 'gender norms' mean a value system internalized in society, which differentiates social status, social structure, roles, behaviour and attitudes along the line of gender; traditional gender roles indicate the roles determined by gender, such as men as a breadwinner and women as a caretaker of children; stereotypes mean images typical to each gender: women like flowers, and men do not cry in front of others.

[2] Inter-parliamentarian Union, http://www.ipu.org/WMN-e/classif.htm (last accessed, 25 February 2017)

The causes and factors of the conflicts of both countries are complex. The conflicts of the DRC are compounded with involvement of government and anti-government forces of surrounding countries and shifting relationships between them. Even after the peace agreements were signed, clashes between the national army and anti-government forces continue in the eastern part of the DRC. Tension within the government of South Sudan which once calmed down after the clash in December 2015 flared up again in July 2016. Since then, the country is in an unstable situation with intensifying ethnic hostility.

3. Multiple roles of women in conflict

In South Sudan and the DRC, conflicts take place in communities not only in the frontline far away from home. Community members become part of the conflicts and women play various roles in conflicts. The following describes women in conflicts as victims, fighters and peace makers. However, it should be noted that this does not mean that every woman can be categorized into one of these three types. One woman plays multiple roles and the distinction between categories is not clear-cut; these are only conceptual categories.

3.1 Women as victims

Among the women under conflicts, the most publicized image of women in the media is women as victims of conflicts. The vulnerability of women and girls increases during conflicts. Women's mobility is often restricted because of their socially determined roles as a guardian of the home and traditional norms that do not allow women to go out of home without a permission from their husband. Thus, they have limited access to information from outside and may not know how to escape, and may fail to escape from danger.

Women form the majority of the victims of sexual violence in conflict.[3] When men are killed, injured or have fled for fear of attacks and forced mobilization, women are left alone with children.[4] When communities are attacked or when women go out to fetch water or collect firewood, women and girls often become targets of violence, especially sexual violence as a weapon of war. When sexual violence to women is committed in front of family and neighbours, social fabric of the community is destroyed. In traditional societies, women who maintain home are positioned as a guardian of culture and tradition. Therefore, defiling women of the community symbolically damages the community. Men are ashamed because they were not able to fulfil their gender role to protect their women. In many cases, women are rejected as damaged by the community and their family.[5] Violence against women,

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[3] GOSS 2014

[4] Men are expected to prove their 'masculinity' prescribed in gender norms by protecting their family and community. This results in recruitment as soldier and they may be killed or injured in conflict. When men are sexually assaulted, men suffer severe psychological damage. See a column by the International Peace Cooperation Program Advisors, Secretariat of the International Peace Cooperation Headquarters, Japan http://www.pko.go.jp/pko_j/organization/researcher/atpkonow/article077.html (in Japanese, Last access, 13 Feb 2017)

[5] Jack 2003

especially sexual violence as a weapon of war brings grave physical, psychological and social damage to individuals and communities.

In **South Sudan**, the numbers of forced or early marriage and rape cases reportedly increased during the civil war. Although there are no accurate data on sexual violence in conflicts, evidently all factions of the forces committed systematic rape.[6]

In the **DRC**, the conflicts since 1997 reportedly caused an increase in sexual violence.[7] During the conflicts, it is estimated that 250,000 women suffered sexual assault including rape. In the eastern DRC, two thirds of women and girls aged from 10 to 30 were said to be victims of sexual violence. Even extreme violence such as rape with penetration of sharp objects, amputation of limbs, decapitation and live burials of women were committed. Women and girls were abducted by armed groups for sexual exploitation as sex slave or brides. Civil society organizations such as Human Rights Watch, UN agencies such as the Office of the United Nations High Commissioner for Human Rights and the media criticize the use of sexual violence as a weapon of war in the DRC.[8]

Women and children comprising the majority of IDPs and refugees also suffer sexual violence. Camps are not a safe place for families of women and children. They are in an unfamiliar environment often without male family members. They travel a long distance for firewood or water, or casual labour, exposing themselves to the risk of violence.[9] In the camps in Burundi and Tanzania that accommodate refugees from the **DRC**, sexual exploitation of Congolese women and girls is also an issue. Girls may be demanded sex for daily necessities such as clothes and sanitary pads. Teachers reportedly demand sex for grades and money. In the Nyaragusu camp in Tanzania, families give women and girls as a form of debt payment.[10]

It is reported that domestic violence cases increase during conflict. Communities' solidarity is weakened and community leaders lose authority to resolve disputes. Lives with constant danger reinforce the value of 'masculinity', based on gender norms that give men the roles as a protector and a decision-maker at home and in the community. The whole society is militarized. Easily available small arms intensify long existing ethnic and tribal fighting and physically overpowering opponents becomes the norm. Fear for attacks by enemies and daily hardship with acute shortage of food and daily goods add psychological pressure to everyone. These factors lead to violent resolution to family problems and increased domestic violence. This happens in many countries, not only in South Sudan and the DRC.[11]

The influence of conflicts and violence continues even after conflicts end. Impunity of perpetrators

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[6] Ministry of Gender, Child and Social Welfare of Government of South Sudan. 2012
[7] Mbambi and Faray-Kele 2010
[8] See: http://edition.cnn.com/2009/WORLD/africa/10/16/amanpour.congo.rape.documentary/index.html
http://www.ohchr.org/EN/Issues/Pages/WhatareHumanRights.aspx
http://www.aljazeera.com/programmes/insidestory/2013/03/20133168949374179.html.(Last access, 20 February 2017)
[9] Ministry of Gender, Child and Social Welfare of Government of South Sudan 2013
[10] IRC 2014
[11] Jack 2003

of sexual violence and circulation of small arms and difficulties in life also cause violence to remain.

Violence also influence women's economic empowerment after conflicts. After conflicts, women who lost their male family members must earn income to support their family and women's economic empowerment becomes a major issue during the reconstruction period. During the discussion on promotion of women's economic empowerment, **South Sudanese** government officials stated that violence is one of the major obstacles as well as women's low education levels and lack of funds.[12] For example, in both **South Sudan** and the **DRC**, there are cases in which a violent husband may take the money away from his wife when she earns income; an unemployed husband may feel degraded when his wife earns income because he is not able to fulfil his role to provide for his family. That means that violence impedes economic empowerment of the wife. In South Sudan, some husbands think that their wives belong to them because they paid an expensive bride price.[13] Economic dependency of the wife allows violence of her husband. Thus, Violence continues even after the conflict ends, and obstructs women's economic empowerment, along with women's economic dependency.

3.2 Women as fighters

While women are victims of conflicts, they are actors in conflicts. In South Sudan and the DRC, they played various roles such as soldier, porter, nurse, and cook. During the civil wars, **South Sudanese** women also took part in fighting along the Sudan People's Liberation Movement/Army (SPLM/A). They provided SPLM soldiers with food, shelter and water.[14] Women would loot after attacks. They travelled to rural areas for vaccination campaigns. They washed dead bodies before burying them in the traditional way.[15]

Women were also combatants. A study estimates that women made up 7% of the SPLA official force.[16] The SPLM once formally recruited women to form a women-only battalion in 1984 but later persuaded them to leave the frontline to produce children and maintain the population level of South Sudan.[17] This shows that the society expected women to play more of a role of as mothers and guardians of the tradition than soldiers.[18]

3.3 Women as peacemakers

Women also played an active role as peacemakers at the grassroots level. An anecdote in the 1980s says that women in **South Sudan** succeeded in stopping tribal fighting by refusing to have sex with their husbands until the men of two tribes made peace. In another case of tribal fighting, women from different tribes came together to share their experiences to develop mutual understanding, and pressed

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[12] Discussions at a workshop for the gender profiling survey for South Sudan
[13] Sommers and Schwartz 2011
[14] SCR1325 NAP
[15] Ministry of Gender, Child and Social Welfare of Government of South Sudan 2013
[16] HSBA 2012
[17] Ministry of Gender, Child and Social Welfare of Government of South Sudan 2013
[18] Jack 2003

the men in their communities to stop violence.[19] During the period following the split in the SPLM/A, women from both sides continued to visit each other and maintained communication and a forum for discussions.[20]

In the **DRC**, too, grassroots level organizations work for peace. A CSO[21] working in South Kivu formed women-only groups and mixed groups. These groups have dialogues with individuals identified by the group as people who may destabilize the area. They organize events in which peace messages are conveyed through music and plays, and the locals can stand on the stage to share their views.[22]

Women also work for early warning of violence and small arms management. In **South Sudan**, a CSO trains women and youth and help them issue early warning. When they find any suspicious movements, they report it to village leaders or the local authority.[23] In the **DRC**, MONUSCO (United Nations Organization Stabilization Mission in the DRC) is considering an idea of involving women in small arms management. Active cooperation of women can be expected in such scheme because women know what is located where, and do not want to possess arms.[24]

Women have been engaged in grassroots peace processes as shown above, but they have been hardly visible at official negotiation tables. When the first formal meeting between Sudan and **Southern Sudan** was organized in 1998, only men attended it.[25] In 2002, when Machkos Protocol was signed by the Sudanese government and the SPLM, female SPLM members had two women join the 10-person delegation. Afterwards, several women participated in the talks. However, they were marginalized and their voices were not heard.[26] During the Comprehensive Peace Agreement negotiation, 9% of the witnesses were women, but they were not able to participate in the formal negotiation.[27]

Participation of women of **DRC** in peace negotiations is also low. No women participated in the 1999 Lusaka Agreement. Women accounted for 10% of the delegation for the 2002 Pretoria Accord.[28] A large scale negotiation such as this may have some room for women to participate. However, when a negotiation is limited to a small number of negotiators, women are often excluded.[29] It is usually only when rape and sexual violence are discussed that women can participate.[30]

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[19] HSBA 2012b
[20] Itto 2006
[21] Solidarité des Femmes Activistes pour la Défense des Droits Humains
[22] Vinas 2015
[23] From a group interview in a workshop for the gender profiling survey for South Sudan, November 2016.
[24] Interview with the Gender Advisor of MONUSCO (6 February 2017)
[25] UNDP 2010
[26] Ministry of Gender, Child and Social Welfare of Government of South Sudan 2015
[27] UNDP 2016
[28] From 1992 to 2011, only 9% of negotiators of 31 major peace processes were women (UN Women 2015)
[29] Mbambi and Faray-Kele 2010
[30] Mbambi and Faray-Kele 2010

4. Gender mainstreaming in conflict affected countries

This section describes the support to women who suffer violence during and after conflicts and government measures against sexual violence, women's participation in Disarmament, Demobilization and Reintegration programmes, women's role in peace building and reconstruction, and how gender perspectives were incorporated in these situations.

4.1 Measures against violence

Support to female victims and their families provided by the government and the international community is palliative and does not protect women's rights.[31] In the eastern **DRC**, victims of sexual violence can receive medical treatment, livelihood improvement, legal assistance, and psychological services by local organizations supported by international community.[32] Comprehensive support such as these is recognized as effective for recovery of victims. Among others, activities paying attention to social relations within the community related to gender, such as awareness raising to facilitate changes in ideas and behaviour on gender relations, long term capacity building of both men and women, and responding to development needs of the locality are reportedly effective in addressing the root causes of local conflicts and violence. However, the DRC has neither public shelters nor counselling and rehabilitation services for victims of sexual violence.[33]

As part of measures against sexual violence, two laws on sexual violence were enacted in 2006 in the **DRC**; however, perpetrators of sexual violence are rarely convicted. Court cases take long, corruption is rampant, and the cost for transportation to the court and lawyer's fees are high. Stigma, fear of reprisal, and distrust of the police and the court impede reporting by victims.[34] Even if a victim wins the case, compensation may not be paid following the verdict.[35] Both in **South Sudan** and the **DRC**, domestic issues and violence cases are often judged by community authorities such as elders and religious leaders but not by official courts.[36] Although it is illegal to bring a rape case to traditional court systems in the DRC, this practice continues. Furthermore, such systems tend to prioritize harmony among the family and community over women's rights. There are also reported cases in which women have to marry the rapist.[37]

The police take measures against GBV as well. In 2008, the **South Sudan** government started establishment of Special Protection Units (SPUs) in police stations to respond to gender-based violence such as rape and 14 SPUs were set up by 2013.[38] There seem to be still challenges such as the location of SPUs; some SPUs are set up in such a way that victims can be seen from the outside.[39]

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[31] Davis, Fabbri and Alphonse 2014
[32] e.g. Panzi hospital. See: http://www.panzifoundation.org/#home (Last access, 13 February 2017)
[33] CEDAW 2013
[34] USAID. 2012
[35] IRC 2014
[36] USAID 2012
[37] IRC 2014
[38] UNDP 2010; Ministry of Gender, Child and Social Welfare of Government of South Sudan 2013b
[39] A survey conducted by DFID in 2014 seems to have recorded improper treatment of victims. Refer to the following link. Last accessed 23 December 2016.

Nonetheless, SPUs appear to continue victim protection activities.[40] In the **DRC** with the support of UNFPA, a special police unit for protection of women and girls from sexual and domestic violence was established in a province in 2010.[41] The EU also supported special units for women and children in three provinces, provided short-term training and equipment and made training modules.[42]

In addition, from 2009 to 2010, the UN provided 3,000 police officers from four provinces of **DRC** with gender training. JICA has supported training since 2004 and introduced a training module on GBV. As a result, all current police training courses include three modules of human rights, sexual violence, and community police.[43] In **DRC** refugee camps in Tanzania, the police receive training on GBV. An NGO in a refugee camp in Burundi works with the police to provide legal aid during the process from investigation to prosecution.[44]

Information campaigns to tell the people that rape is a crime will be an effective measure for violence prevention. In the **DRC**, the website of the special advisor to the DRC President on sexual violence and child recruitment takes up the court cases of sexual violence to show that sexual violence is a crime to be punished. Military personnel have received severe punishment for sexual violence; 246 cases received conviction from 2014 to 2015.[45] The Deputy Special Representative for the Secretary General of MONUSCO attributes the decline of human rights violations in the eastern DRC to the improvement of the functions of the military court.[46]

In October 2016, it was reported that the number of sexual violence incidents decreased from 15,000 in 2013 to 7,500 in 2015 and the Secretary-General's Special Representative on Sexual Violence in Conflict praised the achievement as exemplary. The success factors listed include increase in female magistrates, and establishment of special police units to prevent violence and protect women and children.

4.2 Female soldiers' participation in Disarmament, Demobilization and Reintegration (DDR) Programme

Female soldiers tend to be marginalized during and after the conflicts because of their involvement in conflicts as soldiers. Because of the stereotype that soldiers are men and women should not become a soldier, they are often excluded from DDR process and veterans' associations and criticized as 'loose women'.[47] Because of the gender norms, former women soldiers face stigma and discrimination

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http://www.sddirect.org.uk/our-work/case-studies/improving-police-services-for-south-sudan-s-most-vulnerable-groups/

[40] In September 2015, Mr Kiya, the Japanese Ambassador to South Sudan, visited the SPU in Wau and confirmed 57 cases handled at the SPU. Last accessed 28 December 2016. http://www.ss.emb-japan.go.jp/itpr_en/letter_20150918.html

[41] UNDP-UNIFEM 2007

[42] JICA 2014

[43] Interview with USAID (3 February 2017) and interview with DGEF (31 January 2017)

[44] IRC 2014

[45] All Africa http://allafrica.com/stories/201611031004.html (Last access, 6 February 2017)

[46] JICA 2014e; UNFPA personnel also said that the military court showed more improvement in the way it deals with sexual violence cases than the civil court (1 February 2017)

[47] Jack 2003

which male soldiers do not know. The fear of stigma is said to be one of the obstacles for former women soldiers to access DDR.

In the **DRC**, women generally did not benefit from the DDR programme as much as men did.[48] reasons for this include lack of accommodation for women and stigma attached to the women upon their return to their communities.[49] The DDR programme that started in South Kivu in 2004 separated women from their husbands and fathers and excluded the women from the programme; thus, it did not benefit women. MONSCO recognized this shortcoming and the subsequent programme targeted women as well.[50] It is not known how many women participated in the DDR programme; however, it is estimated about 5% of the participants were women.[51]

In **South Sudan**, its DDR process incorporated consideration to women and child soldiers. While women tend to be excluded from DDR programmes in other post conflict countries, women accounted for 49% of the programme participants in South Sudan[52] and received livelihood training. South Sudan also has a system to integrate ex-combatants into formal education: 1.0% of those enrolled in primary education in 2011 was ex-combatants (1.2% of male and 0.8% of female students).[53] This is a good DDR practice that has benefitted many women.

While women were included in the DDR programme, it is questionable whether the practice was as inclusive as envisaged. There were cases in which female ex-combatants were forced to be disarmed or ejected from the forces.[54] In South Sudan, unlike other DDR targets with stigma, SPLA soldiers are winners who liberated the country. By staying with the SPLA, soldiers can receive salary when formal employment is limited. Many women reportedly wanted to stay with the SPLA to earn salary.[55] Given that it is estimated that women accounted for 7% of the SPLA personnel, the high participation rate of women at 49% looks strange.

4.3 Women's role in peace building and reconstruction

During conflicts, women take up a variety of new roles such as breadwinner, soldier and peace activist.[56] However, once the conflict is over, they often return to their stereotypical roles of mothers and wives at home. According to a case study on Angola, Sudan, Somalia and Uganda conducted by a research institute working mainly in Africa, [57] women's significant roles in

> **Box   Women awaken**
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> *During the war and through trainings women have come to know who they are and what they*
> *want – and what are their rights*
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> Interview with   Hon. Sylvia Michael Lugor
> （South Sudan Employees Justice Chamber）
> 15 April 2013 in Juba, cited inArostegui 2013

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[48] Mbambi and Faray-Kele 2010
[49] USAID 2012
[50] UN 2010
[51] Mbambi and Faray-Kele 2010
[52] GOSS 2014
[53] Ministry of General Education 2012
[54] Ministry of Gender, Child and Social Welfare of Government of South Sudan 2011
[55] Ministry of Gender, Child and Social Welfare of Government of South Sudan 2013
[56] Arostegui 2013
[57] Agency for Cooperation in Research and Development http://www.acordinternational.org/ (Last access, 11

economic activities and their enhanced autonomy during the conflicts rarely lead to women's political power and more gender equal post-conflict society.[58]

This was also the case in **South Sudan**. During conflicts, women protected and supported family. They assumed non-traditional roles outside home. Women worked in the formal and informal sectors, such as NGOs and trading, but they moved back to the traditional roles when conflicts ended.[59]

Nonetheless, not everything returns back to the way it was before the conflict. After the conflict, mostly in cities, transformation of gender roles and women's participation in non-traditional occupations are gradually made progress. In cities, women engineers, women managers and women entrepreneurs strive. [60] There are men who can share house work with his family though he dares not reveal his new role to others.[61] In rural areas, NGOs support women groups whose members experience the position of leadership of groups and gain access to income generation opportunities with the support of microfinance.

Role models and involvement of men seem to be effective to promote women's participation in non-traditional areas for women. These women who are working in non-traditional areas can break the stereotypes held by men and women and give advice to other women. Those provide support to women groups try to avoid that men feel excluded or negative feelings that make them not be able to accept new roles of women through awareness raising of men and involvement of men in their activities.[62]

Those women who contributed to grassroots level peace building during conflicts made progress in networking and capacity building by through efforts to participate in official peace negotiation processes as women groups and umbrella organizations of women groups. It is reported that women gain power through organizing themselves into networks and peace groups.[63]

These experiences during conflicts, however, not always facilitate women's political participation. One distinct difference between South Sudan and the DRC is the level of women's political participation.   South Sudan and the DRC show a clear difference in political participation. In **South Sudan** women account for 28.5% of the members of the National Assembly (lower house of the bicameral national legislature) and 12.0% of those of the Council of State (upper house). In the **DRC**, which has one of the lowest proportion of female parliamentarians, women comprise of 8.4% of the member s of the National Assembly (lower house) and 4.6% of those of the Senate (upper house).

The difference between **South Sudan** and the **DRC** would come from the difference in the nature of the conflicts that influenced women's political participation during and after the conflicts. The conflicts in South Sudan was one against Northern Sudan with the aim of independence although the

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Feb2017)

[58] Jack 2003
[59] Ministry of Gender, Child and Social Welfare of Government of South Sudan 2012
[60] Response to a questionnaire filled by Director General of National Institute of Professional Preparation of the DRC
[61] USAID. 2012
[62] CARE (1 Feb 2017), USAID (3 February 2017), UN Women (3 Febrary 2017)
[63] Arostegui 2013

conflict has elements of ethnic conflicts. Powerful female politicians such as Anne Itto, who started her career as a lecturer at Juba university and threw herself into the SPLM and later served as Minister of state for the Ministry of Agriculture and Forestry and the secretary general for the southern sector of the SPLM, emerged from SPLM. The wife of John Garang, president of the transitional government, who was killed in an accident in 2005, also has political influence.[64] In South Sudan, when men and women were mobilized to fight against the common enemy, women may have had a chance to learn from their new roles and gain political power.

The country that boasts the highest proportion of female parliamentarians in Africa is Rwanda where 64% of the members of the Chamber of Deputies (lower house of the national legislature) and 39% of those of the Senate (upper house) are women. Uganda, which has a unicameral national legislation, is 35%[65] Rwanda after the conflicts is often picked up as an exemplary case of gender mainstreaming. In Rwanda where women account for 70% of the population, gender mainstreaming has been introduced into all policies. All government agencies are required to report how and what they have done for gender equality and how gender perspectives have been incorporated into the budget. Of all the posts of the traditional community court system, Gacaca, 63% are allocated to women and female judges were trained. Belgium and Canada supported further participation of women in the Gacaca system.[66] Uganda had extensive Constitution consultations throughout the country between 1989 and 1991. In these consultations, many women expressed their concerns about their rights to own and inherit property, custody of their children, violence against women and children, and their lack of access to education, credit, land, and employment. The cases of Rwanda and Uganda shows that government's willingness is one of the major determinants of promotion of women's political participation.[67]

5. Challenges and lessons for gender mainstreaming in conflict affected countries

Conflicts can change society in all spheres such as economic, social and cultural ones. Traditional gendered roles and power relations between men and women at home and in society change as well. Both men and women experience new relationships between them, and new roles at home and in society. This section presents gender mainstreaming challenges and lessons based on the situation of women during and after conflicts as reviewed in the sections 3 and 4.

Challenge 1：Measures against violence

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[64] https://www.inclusivesecurity.org/experts/?fwp_search=anne%20itto;
https://www.inclusivesecurity.org/experts/awut-deng-acuil/; https://africajournalismtheworld.com/tag/rebecca-nyandeng-de-mabior/ (Last access, 11 February 2017)
[65] UNDP 2016
[66] Jack 2003
[67] Arostegui 2013

> Lesson 1-1 : To facilitate recovery of victims of violence, it is important to provide comprehensive services, not palliative ones, that include medical care, livelihood training, legal support, and psychological services to meet women's needs.

Victims of violence suffer severe psychological damage like trauma and only medical and material support is not enough for them. Those who suffer sexual violence as a weapon of war or domestic violence need comprehensive support, depending on individuals' specific conditions, such as emergency shelter, food and other goods, medical care, and legal and psychological services. Not all of these services may be available in conflict affected countries; however, these are the needs about the matter of physical safety and life that requires swift responses. To meet these needs in an appropriate manner, the first step is to know the needs of the female victims (see section 4.1).

> Lesson 1-2 : Violence prevention needs women's economic empowerment, which requires comprehensive long-term interventions including those on institutional and structural issues.

In addition to emergency support such as shelter, food and other goods, and medical care, long-term support aiming at women's economic autonomy is necessary. Economic dependence of women on their husbands and partners lead to violence against women. As a result of violence, women suffer physically and psychologically. Their economic activities are interrupted and women have no other choice but to rely on their husbands and partners. Violence prevention requires women's economic empowerment.

However, there are institutional and structural problems that impede women's economic empowerment such as inheritance practice, land ownership, access to education and information, based on traditional gender norms. As long as these issues are not addressed, women remain disadvantaged and fulfilment of women's economic empowerment will be obstructed. When it comes to legal system, understanding and cooperation of a wide range of relevant government ministries and development partners and, ultimately, comprehensive long-term interventions are needed (see section 3.1).

> Lesson 1-3: Violence prevention cannot be achieved if its root causes, or stereotypes based on traditional gender norms particularly 'masculinity', are not addressed and transformed.

Stereotypes, or the notions on how men and women should be based on the gender norms, are the root causes of violence. In particular, the concept of 'masculinity' is closely connected to violence. Masculinity has different attributes such as having physical, economic and social power, and not showing weaknesses to others. It differs depending on the time and culture. However, masculinity in conflict affected countries tend to focus on the power to overwhelm others.

Therefore, violence prevention needs interventions to rectify unequal relationships between men and women and address masculinity. Many countries have begun seeking new masculinity[68] to co-exist with women, not to boast power or oppress one's wife. To raise men's awareness, an NGO in Uganda organizes male peer groups about masculinity incorporating the ideas of violence prevention and gender equality. Participants discuss why violence is wrong and should be avoided and what they should do as men to conduct themselves properly. This methodology, involving community leaders, has been reportedly effective (see section 3.1).[69]

> Lesson 1-4 : Improvement of women's safety needs to incorporate gender perspectives into the security sector.

The next issue is impunity, which allows violence to be prevalent. As seen in the case of the **DRC**, when the Armed Forces of the Democratic Republic of the Congo (French abbreviation: FARDC) take it seriously and give severe sentences to perpetrators, and such punishment is known to the public, the number of sexual violence cases can decrease. However, factors such as fear of stigma and reprisal, costs and time for court procedures, and distrust of the judiciary system make it hard for victims to report cases. It becomes even more difficult to report a case when the perpetrator is someone known to the victim. Even if the victim managed to press charges, decision by traditional resolution or court would not be always on the side of the woman. It is necessary to review from gender perspectives how justice can be brought to women and what can protect women's rights, and then take appropriate measures.

It is also necessary to take gender perspectives into account when questioning the victim. Aiming to protect women and children from violence, both in **South Sudan** and the **DRC**, special protection units have been established on a trial basis. The units in the **DRC** supported by the EU and GIZ make sure that confidentiality and privacy of women victims is observed, and that it is always female police officers who interview victims.[70] On the other hand, in **South Sudan**, some special protection units were set up in such a way that the victim is visible from the outside. This shows that response to victims of violence needs more serious incorporation of gender perspectives (see section 4.1).

Challenge 2 : Social reintegration of female soldiers

> Lesson 2-1 : When female soldiers are demobilized and reintegrated into communities, Disarmament, Demobilization and Reintegration (DDR) programmes must take into account women's needs and issues such as stigma attached to them so that former female soldiers are not disadvantaged.

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[68] Voices 4 Change – Nigeria 2015
[69] Interview with AVSI (14 November 2016)
[70] Interview with GIZ (7 February 2017)

DDR is always a part of any peace process. Because of the stereotype that soldiers are men, women are often excluded from the DDR process. Female soldiers often choose not to participate in the process for fear of stigma that they may face when they return to their communities. In this way, many female soldiers do not benefit from DDR.

Few women seem to have participated in DDR in the DRC. By contrast, in **South Sudan**, almost 50% of the total participants in DDR were women. The women were trained on livelihood. However, it may not be true that all former female soldiers genuinely wanted to take part in DDR. They would be paid on a regular basis if they stayed with the national armed forces, whereas those demobilized soldiers must look after themselves once the DDR programme ends. DDR did not always benefit women; cases are reported in which female soldiers were demobilized against their will and were forced to participate in DDR.

When a DDR programme is planned and implemented without taking into account gender perspectives, the programme may further disadvantage women.[71] Therefore, programmes must be planned with gender perspectives.

Female soldiers face difficulties that are different from men's. Although they are supposed to play a gender role as expected, they fought as soldiers, which is mostly regarded as a male role, and transgress gender norms. To those who missed the opportunities to learn what they are supposed to do as women, community members tend to show a negative attitude. In a DDR programme, while addressing women specific issues, it is necessary to reach out to communities to let them understand the changes in gender relations and accept women demobilized soldiers (see section 4.2).[72]

Challenge 3：Women's role and participation in peace building and reconstruction

> Lesson 3-1: Women's participation in community-level peace building and reconstruction efforts can improve the efficiency and effectiveness of such efforts.

As shown in the section 3.3, women in **South Sudan** and the **DRC** have been active in peace building activities at the grassroots level. Learning from these experiences can enhance the efficiency and effectiveness of grassroots peace building activities.

Both **South Sudan** and the **DRC** have developed a National Action Plan to implement the United Nations Security Council Resolution 1325 (UNSCR1325) and pursue women's participation in peace building. Government implementation of the plans is slow. However, at the grassroots level, women's groups use UNSCR1325 as well as the Convention of Elimination of All Forms of Discrimination against Women (CEDAW) as the basis for awareness raising. International aid agencies can help improve these groups' activities by supporting them according to the National Action Plan to

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[71] Jack 2003
[72] Jack 2003

implement UNSCR of South Sudan and the DRC, or the country in which aid agencies belong (see section 3.3).

> Lesson 3-2 : Promotion of women's participation in official peace negotiation requires government's strong commitment and action.

Women's participation in peace negotiations has been promoted by adoption of UNSCR1325 and the subsequent resolutions. However, it has yet to make significant progress worldwide including both **South Sudan** and the **DRC**. In the two countries, women have been active in peacebuilding at the grassroots level but they have faced difficulties in taking part in official peace negotiations.

The cases of Rwanda and Uganda show that promotion of women's participation in official peace negotiation requires government's strong leadership and action. While women's groups continue organizing themselves at the grassroots level, the government should work with such groups and introduce governance systems with gender perspectives incorporated (see section 4.3).

> Lesson 3-3 : Information on role models who are active in non-traditional gendered areas should be disseminated to facilitate transformation of gendered stereotypes and widen occupation options and opportunities for income generation for women

Conflicts can change any society greatly. In both **South Sudan** and the **DRC**, women have gradually come to play more substantial roles in society although the number of such instances is still small. The National Institute of Professional Preparation[73] in Kinshasa of the **DRC** has a contact with the woman engineer who invented the robot traffic police in the DRC[74] and women entrepreneurs. These women form a network of women professionals, and the Institute invites these women for talks to inspire women engineers. For women's participation in non-traditional areas, role models can play a significant role. Other women realize their potential when they see female role models. Families and community members will see that women can achieve their potential in new fields. Role models can give advice to other women. Therefore, cooperation with role models will be effective (see section .4.3).

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[73] JICA has long supported the National Institute of Professional Preparation. Its support stared in the 1980s with deployment of Japanese experts, supply of equipment and training in Japan. Assistance was once suspended because of conflicts. In 2000, as the democratization of the DRC progressed, it was decided to resume development assistance. In 2008, assistance started with a survey and equipment supply. Then, multiple types of support followed: Japanese expert deployment from 2011 to 2014, technical assistance project from 2011. Currently, a technical assistance project from 2015 to 2020 and renovation by grant aid from 2012 to 2020 are ongoing. Through all these assistance projects, JICA has helped improve the quality of courses and management capacity of the institute. See:https://www.jica.go.jp/drc/office/activities/program/01/index.html (Last access, 18 February 2017)
[74] Al Jazeera http://www.aljazeera.com/news/africa/2014/03/dr-congo-turns-robots-combat-traffic-20143205531424870.html (Last access, 13 February 2017)

> Lesson 3-4：When providing support to women such as women's economic empowerment activities, men and communities should be involved in order to raise a sense of equality and facilitate cooperation between men and women as well as within a couple. Men's involvement is necessary to avoid resistance of men and communities towards the new economic roles that women will play.

While helping women to start taking up non-traditional roles, their family and community needs to be involved in the undertaking because there may be some resistance towards women's participation in economic activities and the expansion of women's activities into non-traditional areas. It is necessary to help women and their family adapt themselves to the changes in society and facilitate the establishment of women's new roles that have been brought by the social change after the conflict.[75] Without support for men and community to accept the social change, training of women in non-traditional occupations is unlikely to succeed.[76] There are cases in which a husband who felt jealous and frustrated with his wife's earning income resorted to violence. This means that support to women's economic and social empowerment needs careful consideration to the political, social, cultural and economic conditions of women and men. Such conditions include allocation of power and assets in households, different religious and cultural roles of men and women, women's position in public institutions, access to education of boys and girls, and different economic opportunities of men and women[77] (see section .4.3).

Challenge4：Gender mainstreaming methodology

The last area of the challenges is about methodology to implement assistance for gender mainstreaming in the conflict affected countries described above.

> Lesson 4-1: Government institutions in charge of gender need support in building capacity for planning, implementation, monitoring and reporting, and coordination to facilitate collaboration, all of which are required for policy implementation.

Both **South Sudan** and the **DRC** have gender policies and gender related laws and policies. Both countries have ratified international and regional conventions and agreements. However, both countries have weak policy implementation capacity. Many donors provide financial support and international consultants to develop policies. However, such support often ends at the launching of a policy, and does not help build the implementation capacity of relevant government agencies. Governments also tend to run short of budget for policy implementation. Although it is important to establish the legal framework, policies will not be useful as expected without implementation capacity. Government officials of South Sudan acknowledged their lack of policy development and

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[75] Jack 2003
[76] Jack 2003
[77] Jack 2003

implementation capacity. In addition, stakeholders pointed out the insufficient capacity of the Ministry of Gender, Family and Children of the DRC.[78]

Government officials in conflict affected countries tend to lack capacity to fulfil their mandate. Moreover, compared to other ministries and agencies, the national machinery in charge of gender issues has even lower capacity. Such machinery lacks capacity to coordinate multiple ministries that is necessary to address gender, a crosscutting issue. Practical capacity building of the national machinery in steps from policy development to implementation is important to facilitate gender mainstreaming.

> Lesson 4-2: To facilitate appropriate technical transfer on measures to address gender issues, it is necessary to promote South-South cooperation between conflict affected countries that have progressed in reconstruction and those that lag behind.

Both **South Sudan** and the **DRC** belong to a few regional organizations such as the African Union. These organizations have established various cooperation mechanisms. For example, the East African Community (EAC), of which South Sudan is a member, holds regular meetings on women's economic empowerment. According to the official in charge of gender and women's affairs of the Ministry of Gender, Labour and Social Development of Uganda, Uganda learned from other countries' experiences in reconstruction. The Ugandan ministry is also positively disposed towards supporting South Sudan's Ministry of Gender, Child and Social Affairs.[79] The neighbouring countries have much in common with South Sudan and the DRC in social and cultural aspects as well as experience in reconstruction after conflicts. They have similar technical standards and mentality and are expected to bring appropriate learning to South Sudan and the DRC.

Another example is the Smallholder Horticulture Empowerment and Promotion (SHEP) approach that incorporates gender perspectives. JICA has developed this approach and is disseminating it in African countries. The SHEP approach was first established in Kenya. In Uganda, a project that added a few unique elements to the SHEP approach has been implemented. By promoting South-South cooperation, JICA can help enhance the technical capacity of countries helping one another and contribute to intra-region exchange and stabilization of the region.

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[78] Vinas 2015; Workshop for gender profiling for South Sudan
[79] Interview with an official in charge of gender and women's affairs, Ministry of Gender, Labour and Social Development of Uganda (2 November 2016). The ministry presented its women's economic empowerment programme at a workshop of South Sudan government officials for gender profiling survey, and shared its knowledge and experiences with the South Sudanese officials.

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