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This chapter examines the impact of armed conflict on women and girls, including the renewed social vulnerability that these conflicts cause. Such vulnerabilities include rape, forced marriage, forced labour, forced labour, sexual slavery and the deliberate spread of HIV/AIDS. In times of armed conflict, women are exploited in a way that relates to their reproductive responsibilities or gender expectations of femininity. However, women and girls are not simply victims of day-to-day violence. They can be critical of their position, make choices and organize collectively. Women can actively participate in violence, such as conflict, or participate in peace processes. Women's participation in formal peace processes is vital to the advancement of society in post-conflict periods, as evidenced by United Nations Security Council Resolution 1325. For example, the chapter mentions that women organized peace campaigns during the 1991 Balkan wars and the 2000 coup d'état in Fiji. This chapter provides two case studies of women's participation in peaceful processes: one from a non-governmental perspective and the other from a State perspective. Women for Women International was founded by Zainab Salbi and aims to help women survivors of the war to re-establish their experiences. Over 17 years, the organization has raised more than \$80 million and worked with more than 250,000 women and girls. This chapter also discusses the growing role of the women's peacekeeping force. Since 2007, India has deployed four women's police units (FFPU) to Liberia, which has inspired women to join the national police force. In addition, the FFPU of India inspired Bangladesh and Nigeria to create their own. The Blue Ribbon Campaign, formed by the Women's Police Unit (FFPU) of the United Nations Development Fund for Women (UNIFEM) of the Security Council, Resolution 1325 Women in Black Zainab Salbi Figure 5.1. Armed conflict destroys families and has significant negative consequences for women. Although they are victims of war, they can also be agents of peace. Displaced Sudanese women driven from their villages by Janjaweed take refuge in the Abu Shuk refugee camp in Darfur, Sudan. According to Dyan Mazurana, women and girls experience armed conflict in the same way as men and boys. They are killed, wounded, disabled and tortured. They are attacked with weapons and suffer from social and economic upheaval. They suffer from the psychosocial consequences of the death of loved ones or violence against their families and neighbours. They suffer the effects of violence before, during and after the war zone. They are at increased risk of diseases, including diseases transmitted (STDs) and HIV/AIDS. They are suffering from resource depletion as a result of armed conflict. They join or are forced to join armed forces or rebel movements. They care for the wounded, the sick, the desperate and the displaced, and may be among the most stands for peace. There is growing evidence (ICRC 2001, UNIFEM 2002) that the long-term effects of armed conflict on women and girls may be exacerbated by their social vulnerability. The damage done to women and girls during and after armed conflict is important and often further harms and violence. Gender and sexual violence, such as rape, forced marriage, forced abortion, torture, human trafficking, sexual slavery and the deliberate spread of STDs, including HIV/AIDS, are weapons of war, an integral part of many contemporary conflicts. Women are victims of genocide and enslaved by labour. Women and girls are often seen as cultural and reproductive enemies and thus become prime targets. As a result of their maternal responsibilities and attachments, women are exploited, increasing their vulnerability to abuse. Figure 5.2: Somali women gather with their children at the Dadaab refugee camp in eastern Kenya. Armed conflicts also have indirect negative effects that affect agriculture, livelihoods, infrastructure, health and social security, seriously undermining public order. Studies show that these effects have a more negative impact on women than on men. As Plummer and Neumeier (2006) noted, while women tend to live longer than men in peacetime, armed conflicts reduce the gap between women's and men's life expectancy. Severe ethnic conflicts or wars in failed States cause far greater damage to women's health and life expectancy than other civil wars. As agents of war and peace, women and girls are not merely victims of armed conflict. They are active agents. They make choices, have critical views on their situation and organize collectively in response to these situations. Girls and women can commit acts of violence and support violence committed by others. They become active actors in conflicts because they are committed to the political, religious or economic objectives of those involved in violence. This can also mean accepting weapons in the liberation struggle, resisting occupation, or participating in the fight against racial, ethnic, religious or class/caste inequalities. In addition, women and girls are often actively engaged in peace processes before, during and after conflicts. Many women are aware of the importance of peace processes and are joining various grass-roots peace-building efforts to restore the economic, political, social and cultural fabric of their societies. In 1991, as the war in the Balkans was gaining momentum, women in black launched an anti-war campaign in the Balkans. In Fiji as tensions between Indo-Fijians and indigenous peoples escalated, leading to a coup d'état in 2000, women from both ethnic groups formed the Blue Ribbon peace movement (Anderlini, 2007). However, formalized peace processes, including negotiations, agreements and restoration women and girls are often excluded. Too often, women and girls actively involved in the reconstruction of the local economy and civil society are marginalized when formal peace processes begin. Finally, post-conflict gains in gender relations can be achieved by women and girls as a result of changing gender relations resulting from armed conflict. Sometimes they acquire new status, skills and power as a result of taking on new responsibilities when men, when they are in charge of households, are absent or retired. These changes in the role of women can hang with existing social norms. Women's participation in household decision-making, civil society and the local economy, as well as their ownership of land or goods, can sometimes, although not always, be changed in their favour. Figure 5.3: Bosnian Muslim women mourn among the coffins of the victims of the Srebrenica massacre in 1995. The massacre killed the widows and families of 8,000 people killed by Bosnian Serb soldiers in 1995. The specific experiences of women and girls in armed conflicts largely depend on their status in societies before armed conflict. Where there were cultures of violence and discrimination against women and girls prior to conflict, these abuses are likely to worsen during the conflict. Similarly, if women are not allowed to make decisions before a conflict begins, it is generally extremely difficult for them to participate in decision-making during the conflict itself or the peace process and the post-conflict period. Thus, gender relations in pre-conflict situations, shaped by ethnicity, class, caste and age, are often a behind-the-market basis for the experiences and opportunities of women and girls during and after armed conflict. The international community is increasingly aware and responsive to the impact of armed conflict on women and girls (as evidenced, for example, by the unanimous adoption in October 2001 of United Nations Security Council Resolution 1325, which included the special needs of women and girls in the process of repatriation and resettlement, rehabilitation, reintegration and post-conflict reconstruction) and the importance of their participation in peace processes and the post-conflict period. A specific contextual, ground-based understanding of how the conflict has affected different groups of women and their families is essential in any strategy to promote and advance the rights of women and girls during and after conflict. Dyan Mazurana is a research director and associate professor at the Feinstein International Center, Tufts University, where she lectures on the human rights of women and children affected by war to the civilian population, armed conflict and peacemaking Fletcher School of Law and Diplomacy. The author of four books, numerous articles and reports, she advises governments, human rights and children's organizations and UN agencies to improve efforts to help young people and women affected by armed conflict. She's She worked in South Asia, the Balkans and sub-Saharan Africa. PROFILE: Zainab Salbi - Helping women recover from war Joanna L. Krotz Figure 5.4: Zainab Salbi has seen first-hand women suffering in war-torn Bosnia. In response, she founded the international women's for women organization, which brought hope to thousands of women in conflict zones around the world. Charismatic and outspoken, Zainab Salbi instantly attracts your attention. And that's before you see her resume or hear her compelling personal story. At the age of 41, she is recognized worldwide as the founder and chief executive officer of Women for Women International, a non-governmental organization that helps women survivors rebuild their lives. In its 17-year history, Women for Women has distributed nearly \$80 million in direct assistance, microcredit and programs serving more than 250,000 women worldwide. Known as a fierce and effective champion, Salbi travels constantly, working with local groups to ensure the safety and economic prosperity of women in some of the world's most devastated regions, including the Democratic Republic of Congo, Rwanda, Sudan and Afghanistan. However, little in the fabulous childhood of Salbi could presby such a vocation. Figure 5.5: Salbi meets women in Rwanda. Raised in privileged areas of Baghdad, she was the cherished daughter of an elite Iraqi family. Her early years were an idyllic blur of school and family holidays, with piano and ballet lessons. In his best-selling memoir, Between Two Worlds, published in 2005, Salbi describes the sun-drenched days of driving in a family car with his mother, shopping, running errands, paying for social calls: When we were driving... along the boulevards lined with palm trees heavy with dates ... I took my city through the passenger side of the window - old Baghdad with its dark arcade bazaar (market) where people are hammered out of copper and politics, and a new Baghdad with its cafes and Al-Mansour boutiques. Almost everything Salbi learned in the early years of her life, she writes, came through her adored mother. When she was 11 years old, life changed, although she would have been many years old before she could determine this shift. Saddam Hussein came to power and soon anointed Salbi's father, a commercial pilot, as the ruler's personal pilot. Increasingly, as a teenager, Salbi's family felt the effects of Saddam's regime as his patronage and his repressive heels. She recalls a halcyon weekend in Saddam's territory, calling him Amu or Uncle, playing with his children around the pool and, as she was constantly warned, deliberately ignoring the fear and violence growing around her. Later, while living in the United States, especially after the September 11, 2001 attacks, this closeness to Saddam would have haunted her. I kept it a secret and no one she says. I was afraid if I told people I knew Saddam, my face would be erased, and all who saw in me was Saddam. When Salby was 19, her progressive mother suddenly suddenly that she had arranged a marriage for Salbi with a much older Iraqi banker living in America. It was very painful, Salbi says. My mother always told me not to depend on any man. She was passionate, adamant about it. And all of a sudden I was taken away from home. I had no idea what she was talking about. Twenty years later, you still hear the pain, loss and indignation in Salbi's voice. Dutifully, Salbi left to become a bride in Chicago. And she landed in a nightmare. The man who was my husband turned out to be abusive, she says. When Salbi was steadfast, he raped her. She left three months later. I had \$7 in my pocket, some designer clothes on my back and about \$20 a week from family funds to survive, she says. It was 1990, and Saddam had just invaded Kuwait. Since the beginning of Operation Desert Storm, Salbi has not been home to Iraq. Over time, she built a life in the United States. It was years before she saw her family again. And years after that, when her mother fell ill and died, Salbi finally found a voice to ask why she had been sent. Saddam is watching over you, her mother told her. The only way out of Saddam's game was an arranged marriage on another continent. In 1993, Salbi was living in Washington, D.C., marrying a Palestinian student named Amjad Atallah when she read the news of the Bosnian war and rape camps where some 20,000 women were raped. The couple decided to go to Bosnia to help. Salbi and Atallah returned to Washington, determined to find a group to assist Bosnian rape victims. But no one existed. So, back on the student budget, the couple founded their own organization, Women for Women, and began helping women in the Balkans. By 2004, Salbi, who is now divorced, had expanded her international mission of women for women. An appearance on Oprah Winfrey's show, which attracts millions of viewers, boosted both her profile and organization as donations rose. In the 15 years since arriving in the United States, Salbi has become a prominent humanist and award-winning advocate for women's rights, honored by President Bill Clinton for her work in Bosnia. What hasn't changed is her secrets about Saddam and her first marriage. During a visit to eastern Congo that same year, Salbi interviewed a woman named Nabito, then 52. The rebels raped Nabito and her three daughters. There was so much she said she couldn't tell how many were around and how much raped her, Salbi said, recalling, Salbi asked Nabito if she wanted her story to be kept secret. Instead, salbi says, she said: If I could tell my story to the world, I would, so other women don't have to go through what I've been through. So you go and tell my story. Nabito's courage - and her cheerful conviction - Salbi to breaking her own silence. The ownership of her past has also changed the way Salbi works. I used to be a humanitarian with connections and interviews with other women. Now I'm their equal. I'm not here to save anyone. I'm actually one of the women I'm trying to help. Joanna L. Krotz is a multimedia journalist and speaker whose work has appeared in the New York Times, Worth, Money and Town and Country, as well as on MSN and Entrepreneurship.org. She is the author of the Intellectual Giving Guide and founder of the Women's Empowering Institute, an organization that teaches donors strategic philanthropy. PROTECT: Liberia - Since its pioneering deployment in 2007, female peacekeepers have broken the stereotypes of Bonnie Allan, India has sent four police units to Liberia, each serving one year. Their success in the post-war country inspired other countries to defy tradition and deploy more women's troops to the UN peacekeeping role. Five days after a well-thought-out wedding ceremony in southern India, 28-year-old Reuti Arjunan swapped her red silk sari for a blue camouflage police uniform and flew to the West African country of Liberia. The young bride is serving in one of the few women's police units deployed for the United Nations peacekeeping mission in the world. In India, we are quite traditional with these things. My husband was against it, admits Arjunan, who has never traveled outside India before. The trained policeman gave his future an ultimatum. I said to him, if you let me go on this mission, I'll marry you. Now Arjunan's life is not traditional. It helps to change the face of the international police in a post-conflict country. Since its pioneering deployment in 2007, India has deployed four women's police units (FFPU) to Liberia, each serving for one year. More than 100 female police officers trained in crowd control and conflict resolution are at the same time constituted FFPU. They are supported by about two dozen men who serve as drivers, cooks and logistics coordinators. The FFPU is well placed to respond quickly to any violence that may erupt in that country involving 3.8 million people, which still lacks a strong army or armed police force. Two bloody city battles between 1989 and 1996 and again between 1999 and 2006 killed some 250,000 Liberians, displaced hundreds of thousands, traumatized women as a result of rampant sexual violence, destroyed infrastructure such as schools, hospitals and roads, and damaged the justice system. Eight years after the end of the war, nearly 9,500 U.N. peacekeepers are helping to maintain fragile peace. The greatest thing is to protect humanity. I have a chance, and I thought, I want to live this, Arjunan says. The police unit formed by the woman is a symbol of progress in the work on Resolution 1325 UN Security on Women, Peace and Security, which stipulates that peacekeeping missions support women's participation in post-conflict peacekeeping processes. Figure 5.6: A member of the first Women's United Nations peacekeeping force stands guard with other officers after arriving at Monrovia airport in Liberia. Teh Teh The ultimate goal of nations is gender parity in the civilian, military and police sectors, but worldwide women make up only 8.2 per cent of the approximately 13,000 UN police officers and only two per cent of the military police. India has high marks for pioneering an all-female police unit serving alongside other female officers from Nigeria and elsewhere, in a country that boasts Africa's first female head of state, Ellen Johnson Sirleaf. During the day, Indian police officers stand in the hot sun guarding the office of the President, and at night patrol the crime-ridden areas of the capital Monrovia. As rain flows through the dark streets of the Congolese city of Monrovia, Arjunan sits in the back seat of a UN police car with hair tucked into a blue beret and a gun tied to her waist. Next to her, 25-year-old Pratiksha Parab holds an AK-47 assault rifle and looks out of the window. Their job is to protect liberal National Police (LNP) officers who are unarmed as they patrol the country to prevent armed robbery and rape. Most violent crimes are committed at night and criminals use guns, LNP commander Gus Holley said. So with our FFPU colleagues on our side, with guns, we feel we can fight criminals. While on patrol, a UN police watchdog and an LNP officer joke that Indian women are tough. Arjunan smiles, rejoices, but explains why she is a good peacemaker. Women have no aggression. We're very nice. This presence can keep the peace. We love by nature. There are many stereotypes attached to women peacekeepers: more caring, more sociable, less intimidating. The label that makes Contingent Commander Asher Kieran cringe, however, is soft. I don't think there's a difference between a woman and a man, says Kieran, a 22-year police veteran, as she sits under a Mahatma Gandhi poster. If you bet on the same form, you do the same duty, you get the same powers as men. Where we have found the difference between male and female peacekeepers, they know their role, explains UN gender adviser in Liberia Carol Doucet. These women consider themselves to be more involved in society. Doucet says the U.N. women's police force, known as the Blue Helmets, inspired Liberian women to join the national police force. In 2007, only six per cent of the Liberian police were women. Today, that proportion has risen to 15 per cent, with some 600 female officers. Indian women also sponsored an orphanage, taught local women self-defence and computer classes, and, despite their limited English, contacted victims of sexual violence. I can be afraid to speak to a man whispering to a 16-year-old rape victim who cannot be identified, in a safe home for girls in Monrovia. And Better. She's like an aunt or a mother. Figure 5.7: Secretary of State Hillary Rodham Clinton greets a UN peacekeeper in Monrovia. Clinton strongly supported Liberian President Ellen Johnson Sirleaf in democracy and development. In 2010, USAID invested more than \$11 million in women's empowerment programs. The Indian women's unit has inspired Bangladesh and Nigeria to establish their own units, while countries such as Rwanda and Ghana are also stepping up their contribution to the creation of women's troops for ISATH missions. Back at the Indian headquarters in Monrovia, Arjunan talks to her new husband over the Internet, using a webcam for at least an hour every day. While she's a little homesick, Arjunan says she prides herself on following in the footsteps of other courageous women in India's history. Many libertarians were ladies ... fight for justice. Fight for good things. Bonnie Allan is a freelance journalist based in Liberia, West Africa. She has worked as a journalist in Canada for more than a decade and holds a master's degree in international human rights law from the University of Oxford. Examples of violence against women in armed conflicts include... Rape Forced Marriage Forced Impregnation Torture All of the above reasons for women's vulnerability during armed conflict mentioned in the chapter include ... Women can be seen as reproducing the enemy because of their maternal responsibility indirect negative effects on agriculture, social security and infrastructure, which studies show has a disproportionate impact on the lives of women Many women lose their high public office as the state breaks down the gap between men and women increases as and B women can also be active agents in conflict through actions such as ... women's participation in peace processes and the post-conflict period? Resolution 1333 of UN Security Council Resolution 1325 RESOLUTION 589 UN Security Council Resolution 1034 None of the above women for women International was founded ... Angelica Jolie Pitt Hillary Clinton Vandana Shiva Zainab Salbi None of the above Salbi was motivated by what conflict to create women for women International? Bosnian war Rwandan civil war in the Persian Gulf War Somali Civil War None of the above women formed peacekeeping unit (FFPU) was assembled ... Canada United States Germany India South Africa Some stereotypes of female peacekeepers include ... More Education More Communicative Less Intimidating All of the Above None of the Above Country That Produced Africa's First Female Head of State Namibia Botswana Liberia Lesotho None of the above According to the chapter, which is the exact difference between male and female peacekeepers? Female peacekeepers are less intimidating to male peacekeepers, have more physical strength, women peacekeepers are more likely to see their role as more community country In 2007, male peacekeepers were less educated on all of the above, what percentage of Liberian peacekeepers were women? Which other countries have formed FPoS or increased their presence of women in peacekeeping missions since india's first delegation? Canada, Australia, New Zealand, and Portugal Are Bangladesh, Nigeria, Rwanda and Ghana, Brazil, Russia, Argentina, and the United Kingdom China, Japan, Korea and Singapore None of the above is the Correct Answer E (all of the above). Both the A and B answers are correct. Because of their maternal responsibilities (response A), women can be seen as the producers of the enemy and indirectly suffer from damage to agriculture, social security and infrastructure (answer B). The chapter makes no mention of women losing high public office (response C), and because women on average live longer than men, the gap between men's and women's life expectancy decreases when women suffer from armed conflict rather than increase (answer D). The correct answer is E. All answers are affirmed as ways in which women assert their rightness in times of conflict, although none of them is universal. During conflict, women may commit acts of violence for various reasons, although in other situations they may avoid armed conflict (response A). Sometimes women participate in peace processes (answer B), but too often are sidelined. In post-conflict situations, women may hold higher leadership positions, but this depends on many factors, in particular their position of power prior to conflict (response C). The role of women in their societies may change during conflicts or remain relatively similar, but neither is guaranteed (answer D). The correct answer is UN Security Council Resolution 1325 (Response B). UNSC 1333 called for the ban on all military assistance to the Taliban and the closure of its camps in 2000 (answer A). UNSC 589 condemned the repressive policies of the South African apartheid system in 1985 (response C). Un Security Council Resolution 1034 discussed violations of international humanitarian law in the former Yugoslav Republic (1995) (answer D). The correct answer is Zainab Salbi (answer D). Angelina Jolie Pitt (Answer A) is an American actress who was appointed UNHCR Special Envoy in 2012. Hillary Clinton was Secretary of State from 2009 to 2013 and the Democratic presidential nominee (answer B). Vandana Shiva is an Indian scholar, anti-globalization activist and environmentalist (answer C). The correct answer is the Bosnian War (answer A). The correct answer is India (answer D). The correct answer is all of the above (answer D). The correct answer is Liberia (answer C). correct. Carl Duce, the UN's gender adviser in Liberia, said the women's involvement saw their role as a broader social inclusion. The correct answer is 6% (answer A). The correct answer is that B. India's unit inspired Bangladesh and Nigeria to create their own, while countries such as Rwanda and Ghana increased their women's contributions to the troops. How are women particularly vulnerable to armed conflict? What is a strong state needed to protect women's rights? Look for a chapter to find some examples of women's active participation in the fight against violence against women. Please use examples of both the global south and the global North. Are there any problems related to the global influence of a Western or American women's rights organization? What are the strengths and limitations of Resolution 1325 in increasing the role of women in peacekeeping? Please give an example of when and where Resolution 1325 was used. (External studies) What are some explanations for why the peace process does not lead to a post-conflict situation that improves the situation of women? How are women particularly vulnerable to armed conflict? What was the link between armed conflict, failed States and violence against women? Is a strong state needed to protect women's rights? Look for a chapter to find some examples of women's active participation in the fight against violence against women. Please use examples of both the global south and the global North. Are there any problems related to the global influence of a Western or American women's rights organization? What are the strengths and limitations of Resolution 1325 in increasing the role of women in peacekeeping? Please give an example of when and where Resolution 1325 was used. (External studies) What are some explanations for why the peace process does not lead to a post-conflict situation that improves the situation of women? Bacon, L.A. Reform: Improving representation and response in a post-conflict environment. International Peacekeeping Journal 4, 372 - 397; (2015). 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