

Bringing both sides together...



Women in EuroMed A kaleidoscopic sea of roles and places

EuroMed Youth Educational Report





Gender equality is nowadays a very common term that practitioners in the youth field on a European context encounter regularly, being one of the fundamental priorities for the European Programmes and covering transversally all the sectors of the socio-political and economic life through its mainstreaming.

But how deep is the knowledge of youth workers with the subject, and their expertise in tackling the topic? This report takes origin from the training course «Place and Role of Women in EuroMed», the idea of which arose for the purpose of providing a basic knowledge on gender equality and giving some suggestions in different approaches to the theme and the varieties of its implication in social life and thus in the youth sector.

Nevertheless the report does not intend in being an exact report of the seminar, but to set aside the temporality and specificity of the event for giving a general overview on gender equality and gender mainstreaming.

It does not pretend of being a comprehensive handbook on the topic, but a first level approach guide for those trainers interested in becoming more deeply acquainted with the thematic and needing a support for implementing a training course focused on the topic or for related workshops as transversal activities in other projects. Without the will of the Spanish National Agency (Injuve) and the Government of Aragon (Aragon Youth Institute), this TC wouldn't have been existed.

The success of each project is based on a good partnership; it is easy to see in between the lines that it was the case. Now enjoy your reading and use this educational report as much as you can!

Bernard Abrignani

Coordinator of SALTO-YOUTH EuroMed Resource Centre

This event has been organised in cooperation with:



Spanish National Agency for the
Youth programme



Instituto Aragonés de la Juventud



Aragon Youth Institute

Contents

Team members	p 02
PART 1 - Introduction to the training seminar “Role and place of women in Euro-Med”	p 03
A. Aims	p 03
1. Gender based aims	p 03
2. Youth work and EuroMed based aims	p 03
3. Other objectives	p 03
B. Methodology	p 03
C. Learning strands	p 04
D. Specificities took into account for this EuroMed training seminar	p 04
PART 2 - From gender equality to gender mainstreaming: a concept becoming practice	p 05
A. Understanding the terms	p 05
1. Exercise: Sex vs Gender	p 05
2. Exercise: DE JURE vs DE FACTO	p 07
B. A bit of history	p 08
1. Exercise: International Agreements	p 13
2. Grids on the agreements	p 15
PART 3 - Thematic Sessions	p 17
A. Media	p 17
1. Gender equality in media	p 17
a) Exercise: Gender stereotypes: Look at this!	p 17
b) Exercise: Women and media: Media is us	p 19
2. Media for gender equality	p 20
B. Sport	p 21
1. Gender equality in sport	p 21
a) Exercise: Women and sport: Sport is all	p 22
b) Quiz on women and sport	p 23
2. Sport for gender equality	p 26
a) Follow the women	p 26
b) Exercise: Follow the women	p 27
C. Religion	p 28
1. Gender equality in religion	p 28
a) Grids on religion	p 28
b) Articles to reflect and discuss	p 31
c) The Global Campaign to Stop killing and Stoning Women	p 32
2. Religion for gender equality	p 32
D. Politics	p
1. Gender equality in politics	p 34
a) Women, politics and policies of equality in Europe	p 34
b) Gender equality in the Euro-Mediterranean partnership	p 34
c) Declaration of the EuroMed Non-Governmental Platform	p 35
2. Politics for gender equality	p 36
a) Political participation facts and figures	p 36
b) Governance and decision-making facts and figures	p 36
c) Economic decision-making facts and figures	p 37
PART 4 - Gender related activities	p 38
A. Exercise : Share information, statistics and images	p 38
B. Exercise: Testing the game “Zoom in Zoom out”	p 39
C. Exercise: Domination techniques	p 41
D. Exercise: Euromed Gender Network	p 43
E. Exercise: Women living in oasis area	p 43
F. Exercise: Women in Palestine	p 44
G. Exercise: Professional and family life in Tunisia	p 44
PART 5 – References	p 45
A. Webography	p 46
B. Bibliography	p 46
ANNEXES	p 48
A. Educational tools	p 48
1. Back to the origins: genesis of a training seminar	p 48
B. Content tools	p 51
1. Gender glossary	p 51
2. Glossary of basic terms in international treaties	p 52
3. CEDAW Conventio	p 54
4. International Day for the Elimination of Violence against Women	p 57

Training of course « Place and role of Women in Euromed »

Team members

Team of trainers

- Lucia Barbieri (Italy)

"I'm a free lance trainer in national and international projects, mainly Euro-Mediterranean, dealing with youth participation and training of youth workers and school teachers. I'm a project manager in international projects, mainly in the framework of UNESCO. I usually deal with the topics of gender equality and usage of artistic tools in Human Rights Equality".

- Zurine Arruza (Spain)

"I attended the long term Training Course [2005-2006) TOTEM [Training for Trainers in Euromed). During this period I was a trainer in two Training Courses organised by a group of five people participating in TOTEM about gender issues, one in Spain and one in France. The training seminar «Place and Role of women in Euromed», in November 2006, was my first experience as a junior trainer for Salto-Youth Euromed".

With the support of Yasmina Heidar for the preparation of the activities.

Organization team

- Paloma Iznola – Spanish National Agency for the Youth programme
- Ricardo Aparicio Palud – Instituto Aragonès de la Juventud, Gobierno de Aragon
- Bernard Abrignani – Coordinator Salto-Youth EuroMed Resource Centre
- Isabelle Perez – Instituto Aragonès de la Juventud
- Alberto Pelegrin – Instituto Aragonès de la Juventud

Chief editors

- Flavia Giovanelli-Marie
- Lucia Barbieri

Editor

- Sophie Dimitroulias



Part I - Introduction to the training seminar “Role and place of women in Euro-Med”



*“...as a woman I have no country.
As a woman I want no country.
As a woman my country is the
whole world”*

Virginia Woolf

This training seminar, organised by the SALTO EuroMed Resource Centre in cooperation with the Spanish National Agency for the Youth programme and the Instituto Aragonés de la Juventud, Gobierno de Aragón aimed at reflecting and sharing about the place and roles of women in the EuroMed area.

This training event was intended for youth workers and youth leaders who are experienced in the EuroMed Youth Programme (Actions Youth Exchanges, European Voluntary Service & Support Measures) experienced in gender issues as trainer, youth worker or volunteer.

A. Aims

1. Gender-based aims

This training event aimed at shortening the gap between the situations de jure and de facto of women in the Euro-Mediterranean context, by fulfilling objectives as:

- Acquiring a clear knowledge on the governmental undertakings, both on an

international level and on a more Euro-Mediterranean concerned level;

- Getting familiar with gender based topics (empowerment, gender equality...);
- Analysing female public and private spaces (politics and economics, education and culture, the as well as the private spheres of family and sexuality);
- Sharing realities and breaking stereotypes of common difficulties and successes, different cultural, political, social starting-points;
- Providing frames for exchanging best practices in the every-day striving for actual gender equality;
- Contributing and strengthening the capacity and leadership of participants in women issues, in the Euro-Mediterranean context, with an intercultural perspective.

2. Youth work and EuroMed based aims

This training event aimed at providing participants with useful information and contacts for future Euro-Med projects. It aimed furthermore at contributing to the effective transfer of experiences between EU member countries and Meda countries, with specific attention to possible similarities (and taken-for-granted differences) in the socio-economical, religious and cultural background of these two areas.

Thus, the training course focused on the gap between the ideal situation and the realities women have to face in order to close it. Moreover, it provided the opportunity to share different point of views and to create tools to change the society so that both sexes have the same possibilities and are not kept within bounds related to gender based stereotypes and barriers.

The course methodology was based on the principles and practises of non-formal education and was conceived to allow a learner-centred approach based on active and interactive methods. Participants had to self organise part of the activities and thus took a personal responsibility for their learning process. The training seminar aimed at being a “fine” combination of more theoretical input led by the training team and experiences and workshops led directly by the participants in relation to their own background, experiences and work.

3. Other Objectives

Other objectives of the training course “Role and place of women in EuroMed” were:

- **To share the different** realities that women have to face in different societies

- **To raise** a better understanding and create a common ground
- **To explore** and get to know about the **unequal situations** that women compared to men still have to face in the countries of the EuroMed region
- **To break stereotypes** that create gender related barriers
- To explore **intercultural differences** related to gender roles and gender stereotypes
- To get familiar with the **Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)** in order to empower and encourage the participants to identify the needs of women and change their situation
- To define common ground and understanding of **gender mainstreaming**
- To help participants to own the process of participating and changing the present situation that stands for unequal possibilities
- **To create tools** for youth workers and multipliers to enable them to raise awareness on this issue in their own organisations, communities and in their societies.

B. Methodology¹

The seminar provided technical and juridical information about the present situation of women in the EuroMed context, in reference to national and local political lines and to the international acts and conventions above mentioned. The analysis was made through the experts’ contribution (representatives of the political, cultural, economic life as well as social society in EuroMed realities). These interventions provided paths for reflection in a process based on non-formal education and participant-centred methodologies.

Various techniques and methods were therefore used in order to meet the different learning styles of the participants - from the cognitive to the emotional and the behavioural learning as well as their different thinking styles - the visual, the auditory and the kinaesthetic ones - by combining active workshops of different kinds with contributions of experts.

The activities were constructed on the purpose of allowing both individual and group learning processes: according to the objectives of the different workshops and with a constant attention to the overall learning flow. The participants were asked to work individually, in buzz or small groups and in plenary, so to allow a deeper and more complete valorisation of their abilities in the reflection – interaction – discussion framework.

The mutual learning was basic for the group dynamic and for the whole learning process, as it was a fundamental part in the seminar: beside practical and essential information given by the trainers and experts, the constructive sharing of knowledge and skills of the participants themselves was a challenging learning opportunity. It implied the fall of prejudices and the openness to listen and learn from the other, above all learning from the differences, which were usually the causes for an initial hesitancy and even reluctance. The learning by doing approach was then fundamental in the learning process: participants were lead by the facilitators through the five steps of experiential learning, from the experience itself undergone in the activity to the report, reflection, and generalisation ending with the transferring of the acquired knowledge and idea into practice. The use of experiential methods and workshops strengthened the practical side of the seminar.

Learning by doing was then intimately related to learning for action; the post-training objective of putting into action, in the participants own life and work realities, the knowledge-skills-abilities and new perspectives, emphasizing their role as active multipliers of both the contents and methods.

C. Learning strands

Being the personal experiences of the participants the starting point for the whole process of sharing realities and building a common approach to the subject, the

methodology was clearly learner-centred, and thus gave priority to the participants training needs and expectations and to their cultural and organisational backgrounds.

Moreover, in order to develop participants, competences within the learning processes, some learning strands were identified to give coherence to the training course.

Those learning strands were:

- Learning within the **group**;
- Learning as a **self-directed learner**;
- Learning about **EuroMed aspects**;

This implied:

- **Learning in the group:** use of the group of participants as a learning resource. It is important to understand that learning in group does not mean “learning individually while being in a group”, but it also “learning as a group”. (Idea of learning community)

- **Learning as a self-directed learner:** the importance of taking responsibility for their own learning. Participants were active throughout the whole learning process, sharing with the others their abilities and ideas and at the same time developing a deeper knowledge on the subject, and wider skills in the field of communicationinteraction (such as empathy, listening, respect and the awareness of their own responsibilities)

- **Learning about EuroMed aspects:** considering the relevant issues which are important while working in the EuroMed context. (Sensible topic to work).

D. Specificities took into account for this EuroMed training seminar

Apart from the specificities linked to the EuroMed context such as:

- Role of languages during the learning processes
- Importance of religion
- Strong need of conflict management competences and mediation skills by the side of the trainer
- Relevance of gender issues
- The effectiveness of experiential learning in guiding the participants into a process of change

There were other specificities related to the role of women tackled during this Seminar such as:

- A) Women and Media
- B) Women and Sport
- C) Women and Religion
- D) Women and Politics (and deepening on working possibilities)

¹ A particular methodology was preparing in the prep-meeting. You can find it in Annexes – Educational tools

Part 2 - From gender equality to gender mainstreaming: a Concept becoming practice

A. Understanding the terms:

«Remember no one can make you feel inferior without your consent.»

Eleanor Roosevelt

We are nowadays used to hear many times the terms “gender equality” and “gender mainstreaming” sometimes with a superficial easiness which may confuse our current ideas or create misunderstandings when dealing with those terms for the first time. Even if in the annexes we provide a complete glossary of gender related terms, it may be useful to highlight some key definitions as a starting point.

The first mistake in which we may run up against is the difference between the terms “gender” and “sex”: such a misunderstanding leads very often to the wrong association of “gender equality” with radical feminist claims and fights.

The UNDP² gives a clear distinction of the difference between the two terms:

Sex refers to the biological differences between men and women, which are universal and do not change.

Gender refers to social attributes that are learned or acquired during socialisation as a member of a given community. Because these attributes are learned behaviours, they can and do change over time (with increasing rapidity as the rate of technological change intensifies), and vary across cultures. Gender therefore refers to the socially given attributes, roles, activities, responsibilities and needs connected to being men (masculine) and women (feminine) in a given society at a given time, and as a member of a specific community within that society. Women and men’s gender identity determines how they are perceived and how they are expected to think and act as men and women. Even more, gender is one of the principal intersecting variables (along with race and caste or class) deployed in the distribution of privilege, prestige, power and a range of social and economic resources.

In order to avoid confusions it is always worth to start a training on the topic with a clear distinction between “gender” and “sex”, even if it may sound awkward or useless to someone. To this regard we run a very quick exercise in order to check the trainees’ knowledge and give a common starting point to everyone.



1. EXERCISE: SEX vs GENDER

Participants were provided with one S and one G card while the trainer read the following sentences and participants had to quickly raise the corresponding card (if the sentence referred to gender or sex)

State which sentence is related to sex or to gender:

- Women give birth to babies, men don’t. (S)
- Little girls are gentle and timid; boys are tough and adventurous. (G)
- In many countries, women earn 70% of what men earn. (G)
- Women can breast-feed babies; men need a bottle for feeding babies. (S)
- Women are in charge of raising children. (G)
- Men are decision makers. (G)
- In Ancient Egypt, men stayed at home and did weaving. Women handled family business. (G)
- Women inherited property and men did not. (G)
- Boys’ voices break at puberty; girls’ do not. (S)
- According to United Nations Statistics, women do 67% of the world’s work, yet their earning amount to only 10% of the world’s income. (G)
- Women are concerned about the standard of education for their children. (G)
- Women are forbidden from working in dangerous jobs such as underground mining; men work at their own risk. (G)
- The majority of policemen in most countries are men. (G)
- There are fewer women Presidents, Members of Parliament and Managers than men. (G)

Furthermore, when dealing with gender equality, it is fruitful and necessary to have a broader overview of the developments of this concept.

The Council of Europe gives the following definition of the term “gender equality”:

Gender equality means an equal visibility, empowerment and participation of both sexes in all spheres of public and private life. Gender equality is the opposite of gender inequality, not of gender difference, and aims to promote the full participation of women and men in society³.

A differentiation should be done between the terms “equity” and “equality”, too many times – willingly or unwillingly – mixed up and exchanged.

Gender equity: Means fairness of treatment for women and men, according to their

treatment that is different but which is considered equivalent in terms of rights, benefits, obligations and opportunities.⁴

This distinction is striking, as with equity we admit a difference in treatment even if based on the respect of Human Rights, the shift of balance depending as such on the conception of right defined by a state or a traditional culture. At this regard there have been several discussions on the agreements of international conventions or declarations, where states pushed the choice of the term equity.

Nevertheless the international institutions use nowadays only the term “equality”, which implies an equal treatment, regardless of the differences.

As such the Council of Europe list, as the most important targets for gender equality, the following aspects:

- the recognition and full implementation of women's rights as human rights;
- the development and improvement of representative democracy through the promotion of the equal participation of women and men in political and public life and all other walks of life;
- the economic independence of the individual and the aim to reconcile family and working life for both women and men;
- the empowerment of girls and boys through the education systems;
- women's and men's common acknowledgement of the need to remove imbalances in society and their shared responsibility in doing so.⁵

The reaching of a full respect of gender equality in the private, social, professional and political spheres cannot be left to the good intentions of the individuals. It can be fulfilled only through a clear and structured commitment of institutions and civil society: in all the sectors of life and being included in the "mainstream".

Hereafter some of the formal definitions of this term:

Gender mainstreaming is:

*"...the process of assessing the implications for women and men of any planned action, including legislation, policies or programs, in any area and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programs in all political, economic, and societal spheres so that women and men benefit equally, and inequality is not perpetuated. The ultimate goal is to achieve gender equality"*⁶

*"the (re)organization, improvement, development and evaluation of policy processes, so that a gender equality perspective is incorporated in all policies at all levels and at all stages, by the actors normally involved in policy-making. Gender mainstreaming means that gender equality becomes a full part of common policies. It implies a broader and more comprehensive definition of gender equality, giving value to differences and diversity. At the same time, it stresses the need to (re)organize, improve, develop and evaluate policy processes and thus make it possible to challenge the male bias that characterizes society and the structural character of gender inequality."*⁷

"...involves not restricting efforts to promote equality to the implementation of specific measures to help women, but mobilizing all

general policies and measures specifically for the purpose of achieving equality by actively and openly taking into account at the planning stage their possible effects on the respective situation of men and women (gender perspective). This means systematically examining measures and policies and taking into account such possible effects when defining and implementing them.»

*«The systematic consideration of the differences between the conditions, situations and needs of women and men in all Community policies and actions: this is the basic feature of the principle of 'mainstreaming', which the Commission has adopted. This does not mean simply making Community programs or resources more accessible to women, but rather the simultaneous mobilization of legal instruments, financial resources and the Community's analytical and organizational capacities in order to introduce in all areas the desire to build balanced relationships between women and men. In this respect it is necessary and important to base the policy of equality between women and men on a sound statistical analysis of the situation of women and men in the various areas of life and the changes taking place in societies.»*⁸

Summing up the different definitions we can say that even if the role of political institutions and states – which is solicited in the international agreements, to make reforms in accordance to the principles of gender equality – is a key one, gender mainstreaming should be considered as a normal and daily life priority in all sectors, raising awareness also, and above all, in the individual and private sphere.

Consequently it cannot be considered simply a "women's affair" but it should become a shared responsibility of both sexes, creating a clear shift from equality work undertaken – often in isolation – by a few women, to making use of all human resources and involving men in gender equality work.

Moreover, gender mainstreaming does not aim at erasing the differences among the sexes, but on the contrary highlights them, and targets the diverse situations of the different groups of both women and men (migrant women, young women, old men, etc), while policies usually target women as a whole.

To summarise this distinction the UNDP⁹ makes an interesting comparison between two opposite approaches (woman or gender focused) in gender mainstreaming:

A woman-focused approach views women's lack of participation as the problem

- The focus: Women
- The problem: The exclusion of women
- The goal: More efficient, effective development
- The solution: Integrate women into existing structures
- The strategies: projects only for women. Increase women's productivity, income and ability to manage the house

A gender-focused approach is people-centred

- The focus: Relations between women and men
- The problem: Unequal relations that prevent equitable development and the full participation of women and men
- The goal: Equitable development with women and men sharing decision-making, power, opportunities and resources
- The solution: Transform unequal relations and structures; empower the disadvantaged and women
- The strategies: Identify and address practical and strategic needs determined by women and men to improve their condition. Despite all the commitments and agreements on gender equality, inequalities between women and men persist de jure and de facto in our societies. Even if, during the 20th century women's rights have known a remarkable development, mainly in Western societies where women had fought for it, a lot remains to be done. Notwithstanding the normative and legal advances over the last several decades, particularly as regards the rights of women and their social and economic advancement, the gap between "de jure and de facto" equality remains in most parts of the world.

The example of domestic violence: Domestic violence is a problem that affects women all around the world¹⁰.

- **De jure:** Under international Human Rights standards, domestic violence has moved from being viewed as purely a private matter to being seen as an issue of state responsibility: in several international instruments, states are in charge of addressing it and mitigating its incidence. In many countries in the region, governments have made strong statements about defending women's rights and have promised to abide international conventions, protecting women from abuse.
- **De facto:** Few states acknowledge, however, that domestic violence exists or pass legislation to combat the problem.

² In the manual Gender Mainstreaming Learning & Information Packs (<http://www.undp.org/women/infopack.shtml>)

Referring to the discrepancies between the formal agreements and laws and the real life we run the following exercise:

2. EXERCISE: DE JURE vs. DE FACTO	
1. Title	DE JURE vs. DE FACTO: discrepancies between national laws and daily life
2. Background	In the gender world we take lot of times things for granted, including the conditions in which a lot of women live in the world, when in fact those conditions are not fair at all. This situation completely contradicts the laws of the countries these women are living in. It is important to open the eyes to a reality that unfortunately happens everywhere everyday. They are the so called crimes against women that -against the laws in their countries- are not punished at all.
3. Aims	- To allow a deeper understanding and to raise awareness on the discrepancies between national laws and daily life.
4. Objectives	<ul style="list-style-type: none"> - To provide participants with new tools related to the last national and international laws concerning women's rights. - To provoke a discussion among participants that includes talking about their own thoughts, beliefs, religious background, and cultural background. - To encourage participants to face the realities that women live in their countries, how unfair laws are for most of them and how poor is the fulfilment of these laws in lot of cases - To reflect on a personal level about our position in front of this situation and about what we are ready to do to change it. - To see the similarities between North and South when talking about the non fulfilment of laws against women's rights violation.
5. Knowledge, skills and attitudes addressed	<ul style="list-style-type: none"> - New knowledge about national and international Women's Laws - Face the reality concerning discrimination against women. This would probably encourage participants to take a position. - Be able to express our deepest feelings concerning the violation of women's rights. - Open a democratic dialogue
6. Materials and hand-outs	<p><u>Material:</u> A4 colour paper, pens, markers, flip charts</p> <p><u>Handouts:</u> case studies, national legal and civil codes of Belgium and Spain, CEDAW report of Jordan</p>
7. Programme	<ol style="list-style-type: none"> 1. yes/no question (10'): <ol style="list-style-type: none"> a. Trainers point out the two signs at either end of the wall, and explain that you are going to read out a statement, with which they may agree to a greater or lesser extent. b. Trainers select one statement from the list below and read it out to the group. c. Trainers ask participants to position themselves along the wall between the two signs according to "how much" they agree or disagree with it: if they agree or disagree totally they should stand at one of the ends; otherwise they should stand somewhere between them. d. Trainers explain to participants that no discussion is foreseen: it is a quick exercise based on sudden reaction and not on reflection e. Trainers read the following statements: <ul style="list-style-type: none"> • Men have more power than women • Women are stronger than men • All religions are equal in terms of rights for women and men • We must respect all laws • Women are better to take care of children 2. Trainers divide the participants into 3 groups 3. Trainers give each group a study case, set in 3 different countries of EM (Spain, Belgium, Jordan) 4. Trainers give each group a draft summary of the country norms related to gender equality (civil and penal code of Spain, in Spanish, and Belgium, in French; 2000 CEDAW report on Jordan) 5. Each group has to discuss about the congruity and inadequacy of actual facts to the formal norms answering to the following questions(25'): <ol style="list-style-type: none"> a. How would you have behaved in the position of the victim? b. Which is the article of the National law which has not been respected? c. Which activities can you undertake on the local level as activist? d. Write a shadow report to CEDAW. 6. Participants have to come back with a panel explaining their discussion and outcomes and with a guess about the country considered (5' each) 7. Plenary discussion (25')
8. Evaluation	Sitting in circle on the floor; breathing out the feelings, thoughts and angers coming out of the session. Relaxing and getting in harmony with ourselves and with the group (10')
9. Appendices	
10. Other comments	
Submitted by	Lucia Barbieri & Zurine Arruza

³ Gender Mainstreaming conceptual framework, methodology and presentation of good practices - Final Report of Activities of the Group of Specialists on Mainstreaming ([http://www.coe.int/t/e/human_rights/equality/02._gender_mainstreaming/099_eg\(1999\)03.asp#P52_1451](http://www.coe.int/t/e/human_rights/equality/02._gender_mainstreaming/099_eg(1999)03.asp#P52_1451))

⁴ International Fund for Agricultural Development, 2001. <http://www.ifad.org/gender/glossary.htm>

⁵ Gender Mainstreaming conceptual framework, methodology and presentation of good practices - Final Report of Activities of the Group of Specialists on Mainstreaming ([http://www.coe.int/t/e/human_rights/equality/02._gender_mainstreaming/099_eg\(1999\)03.asp#P52_1451](http://www.coe.int/t/e/human_rights/equality/02._gender_mainstreaming/099_eg(1999)03.asp#P52_1451))

⁶ United Nations. ECOSOC, 1997 (<http://www.un.org/documents/ecosoc/docs/1997/e1997-66.htm>)

⁷ Gender Mainstreaming conceptual framework, methodology and presentation of good practices - Final Report of Activities of the Group of Specialists on Mainstreaming ([http://www.coe.int/t/e/human_rights/equality/02._gender_mainstreaming/099_eg\(1999\)03.asp#P52_1451](http://www.coe.int/t/e/human_rights/equality/02._gender_mainstreaming/099_eg(1999)03.asp#P52_1451))

⁸ European Commission. Communication: "Incorporating equal opportunities for women and men into all Community policies and activities" (COM(96)67final). http://europa.eu.int/comm/employment_social/equ_opp/gms_en.html

⁹ Gender Analysis and Gender Planning Training Module for UNDP staff <http://www.undp.org/gender/tools.htm>

¹⁰ Studies show that between 25 and 50 percent of all women in the world have been abused by intimate partners. Approximately 95 percent of the victims of domestic violence are women.

B. A bit of history:

"The day will come when men will recognize woman as his peer, not only at the fireside, but in councils of the nation.

Then, and not until then, will there be the perfect comradeship, the ideal union between the sexes that shall result in the highest development of the race."

Susan B. Anthony

It is worth noting that when the word "gender" was first used in this way, to signify social rather than grammatical difference, at the Institute for Development Studies at the University of Brighton, in the mid-1970s, the intention was not so much to distinguish men from women, but to find an analytic tool to disaggregate the category "women". In other words, the intention was to refine the analysis of the differing impacts of development on different groups of women, as well as differences between women and men¹¹.

The 70s have been the era of fight for individual rights, and consequently the international institutions and the European Union (EU) started the long road to achieve equality between women and men although the

provision for equal pay was already made in the 1957 Treaty of Rome.

In this regard the UN General Assembly adopted the **Convention on the Elimination of all forms of Discrimination Against Women (CEDAW)** - an international bill of rights for women- in December 1979. As of 2004, 179 countries had ratified it. Consisting of a preamble and 30 articles, CEDAW defines what constitutes discrimination against women and sets up an agenda for national action to foster greater equality. CEDAW is often referred to as the Women's Convention because, unlike conference declarations, it sets legally-binding principles and standards for implementing women's rights.



Hereafter a grid which summarises the main topics of the convention:

Name of Agreement:	Date of adoption:	Parties:
Convention on the Elimination of all forms of Discrimination Against Women (CEDAW)	18th December 1979,	179 States ratified it, 184 at 11/08/06
1) Promoting body The General Assembly of the United Nations		
2) Rights protected Civil, politic, economic, social and cultural rights without discrimination against women.		
3) Obligations imposed on the State <ul style="list-style-type: none"> • To take appropriate constitutional, legal and administrative measures to guarantee equality, to provide remedies and sanctions for public and private acts of discrimination and to repeal discriminatory laws, to take measures to eliminate practices that either risks threatening or actually threatens the enjoyments of the rights contained in the CEDAW (art.2); • To provide for equality between men and women which is a precondition for women's full enjoyment of human rights, to develop appropriate programs and measures to advance the status of women so that they can enjoy human rights on a basis of equality with men (art.3); • To take measures of elimination of prejudices and stereotyping of sex roles (art.5); • Suppression of all forms of trafficking and exploitation of women (art.6); • To take appropriate measures to eliminate discrimination against women in the political and public life of the country (art.7); • To take measures to ensure to women on equal terms with men and without any discrimination, the opportunity to represent their Governments at the international level and to participate in the work of international organizations (art.8). 		

4) Limitations Except for positive measures of discrimination that needs to be terminated after the objectives for which they were taken have been achieved, no limitation.	
5) Commitments imposed on the public No specific duty or responsibility. However, section 5 (a), to the effect that “States Parties shall take all appropriate measures to modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women” implies that each individual needs to cooperate.	
6) Mechanisms for monitoring compliance The Committee on the Elimination of All Forms of Discrimination against women is composed of 23 experts. State parties are required to submit reports to the Committee (every 4 years) on legislative, judicial and other measures they have taken in accordance with the provisions of the CEDAW (art. 17 to 22).	
7) Previous steps Declaration on the Elimination of Discrimination against Women	7th November 1967
8) Optional protocol and purpose The Optional Protocol to the CEDAW establish a procedure of complaints from individuals claiming to be victims of violations of rights contained in the CEDAW	22nd December 2000
9) Other special characteristics Many States have made reserves to their ratification of the CEDAW.	

During the 80s the general trend saw was the introduction of specific/positive actions addressing the disadvantages experienced by women. It was the start of women oriented policies. At this regard the Council of Europe member states signed a Declaration on the **Equality of Women and Men** (hereafter). It is only in the 90s that the gender mainstreaming started to enter the socio-political

spheres of life, with specific actions in favour of women, where the focus shifted to systems and structures themselves, to the relationship between women and men and to their individual needs. This approach gained worldwide acceptance at the 1995 **UN fourth World Conference on Women** in Beijing.

Beijing + 5 was a special session of the General Assembly entitled "Women: 2000:

Gender Equality, Development and Peace for the Twenty-First Century” that took place in June 2000 at United Nations Headquarters in New York. At that session, governments reaffirmed their commitment to the goals of the 1995 Fourth World Conference on Women in Beijing and also adopted future actions and initiatives for the year 2000 and beyond.

Name of Agreement:	Date of adoption:	Number of State Parties:
Declaration on Equality of Women and Men)	16th November 1988, 83rd Session	23 in 1988, now 46
1) Promoting body The Committee of Ministers of the Council of Europe		
2) Rights protected Equality, development, empowerment, health and sexuality controll		
3) Recommendations addressed to the states: <ul style="list-style-type: none"> • protection of individual rights; • participation in political, economic, and social and cultural life; • access to all levels of the civil service; • access to education and freedom of choice in education and vocational training; • rights of couples; • rights and duties with regards to children; • access to all professions, occupational advancement, remuneration; • promotion of economic independence; • access to information 		
4) Limitations Limitations peculiar of the non-binding essence of a declaration		
5) Commitments imposed on the public none in particular		

6) Mechanisms for monitoring compliance The Steering Committee for Equality between Women and Men (CDEG) is the intergovernmental body which is responsible for defending, stimulating and conducting the Council of Europe's action to promote equality between women and men. It is directly answerable to the Committee of Ministers, from which it receives its instructions and to which it addresses its reports and proposals.	
7) Previous steps Recommendation R (85) 2 on the legal protection against sex discrimination	5 February 1985
8) Optional protocol and purpose Declaration on Equality between Women and Men: the Ministers of States of the Council of Europe have agreed on strengthening democracy through the progressive achievement of gender equality. Through this declaration, they have established multidisciplinary strategies aiming at promoting gender equality as a fundamental criterion of democracy in the following spheres	November 1997
9) Other special characteristics	

Hereafter a summary of the main elements of the declaration:

Name of Agreement: Beijing Declaration (BD) and Platform For Action (PFA)	Date of adoption: September 1995, by the Fourth World Conference on Women (FWCW)	Number of State Parties: 189 States.
1) Promoting body The Commission on the Status of Women of the United Nations		
2) Rights protected Equality, development, empowerment, health and sexuality control		
3) Recommendations addressed to the states: (hereafter the most significant articles from BD):		
<ul style="list-style-type: none"> • Ensure the full enjoyment by women and the girl child of all human rights and fundamental freedoms and take effective action against violations of these rights and freedoms (art. 23) ; • Take all necessary measures to eliminate all forms of discrimination against women and the girl child and remove all obstacles to gender equality and the advancement and empowerment of women (art. 24); • Encourage men to participate fully in all actions towards equality (art. 25); • Promote women's economic independence (art. 26); • Promote people-centred sustainable development (art. 27); • Take positive steps to ensure peace for the advancement of women (art. 28); • Prevent and eliminate all forms of violence against women and girls (art. 29); • Ensure equal access to and equal treatment of women and men in education and health care and enhance women's sexual and reproductive health as well as education (art. 30); • Promote and protect all human rights of women and girls (art. 31); • Intensify efforts to ensure equal enjoyment of all human rights and fundamental freedoms for all women and girls (art. 32); • Ensure respect for international law, including humanitarian law, in order to protect women and girls in particular (art. 33); • Develop the fullest potential of girls and women of all ages, ensure their full and equal participation in building a better world for all and enhance their role in the development process (art. 34); • Ensure women's equal access to economic resources (art. 35) 		
4) Limitations Limitations peculiar of the non-binding essence of a declaration		
5) Commitments imposed on the civil society Governments, the international community and civil society, including non-governmental organizations and the private sector, are called upon to take strategic action in the following critical areas of concern:		
<ul style="list-style-type: none"> • The persistent and increasing burden of poverty on women • Inequalities and inadequacies in and unequal access to education and training • Inequalities and inadequacies in and unequal access to health care and related services • Violence against women • The effects of armed or other kinds of conflict on women, including those living under foreign occupation 		

<ul style="list-style-type: none"> • Inequality in economic structures and policies, in all forms of productive activities and in access to resources • Inequality between men and women in the sharing of power and decision-making at all levels • Insufficient mechanisms at all levels to promote the advancement of women • Lack of respect for and inadequate promotion and protection of the human rights of women • Stereotyping of women and inequality in women's access to and participation in all communication systems, especially in the media • Gender inequalities in the management of natural resources and in the safeguarding of the environment Persistent discrimination against and violation of the rights of the girl child (PFA, art. 44) 	
<p>6) Mechanisms for monitoring compliance</p> <p>Commission on the Status of Women (CSW) was mandated at the fourth WCW by the General Assembly: it plays a central role in monitoring, within the UN system, the implementation of the PFA and advises the Economic and Social Council thereon.</p>	
<p>7) Previous steps</p> <ul style="list-style-type: none"> • First WCW • Second WCW • Third WCW 	<ul style="list-style-type: none"> • Mexico City, 1975 • Copenhagen, 1980 • Nairobi, 1985
<p>8) Follow ups</p> <ul style="list-style-type: none"> • Beijing + 5: reveals the risks faced by the current Nations' women agenda to fulfil the goals. Adoption of the Political Declaration and the Outcome Documents (Further actions and initiatives to implement the BD and PFA) • Beijing + 10: identification of achievements, gaps and challenges in implementing the PFA, focused on a national-level implementation 	<ul style="list-style-type: none"> • June 2000, 23rd special session • February - March 2005, 49th session
<p>9) Other special characteristics</p>	



The EU adopted its gender mainstreaming approach in 1996. With the introduction of this change, the European Commission wanted to implement a gender perspective into the planning,

implementation, monitoring and evaluation of all EU policies and actions, to evaluate their impact on women and on men. In 1997, the Treaty of Amsterdam confirmed the importance of promoting gender equality and formalised the commitment to gender mainstreaming.

Moreover, the role of women is one of the priorities of the EuroMed Youth Programme. The European Commission on its website states: "The key objective is to eliminate inequalities

and promote gender equality throughout the Community in accordance with Articles 2 and 3 of the EC Treaty (gender mainstreaming) as well as Article 141 (equality between women and men in matters of employment and occupation) and Article 13 (sex discrimination within and outside the work place)".

After the Barcelona Declaration, the European Union and the MEDA partners have continued stressing the need of concrete equality with various amendments.

In the Barcelona Declaration clear recommendations are addressed to the states:

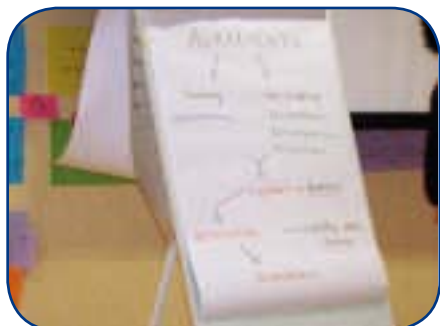
<p>Name of Agreement: Barcelona Declaration</p>	<p>Date of adoption: November 1995</p>	<p>Number of signatory State Parties: 25 States</p>
<p>1) Rights protected Political and security + economic and financial partnership, culture, society and human rights.</p>		
<p>2) Recommendations addressed to the states:</p> <ul style="list-style-type: none"> • To recognize the key role of women in development and undertake to promote their active participation in economic and social life and in the creation of employment • To contribute to enhancing educational levels throughout the region, whilst laying special emphasis on the Mediterranean partners. To this end, a regular dialogue on educational policies will take place, initially focusing on vocational training, technology in education, the universities and other higher education establishments and research. In this context as well as in other areas, particular attention will be paid to the role of women. 		

<ul style="list-style-type: none"> • To contribute to improving the living and working conditions and increasing the employment level of the population in the Mediterranean partner States, in particular of women and the neediest strata of the population. In this context the partners attach particular importance to the respect and promotion of basic social rights. 		
3) Limitations Limitations peculiar of the non-binding essence of a declaration		
4) Commitments imposed on the public <ul style="list-style-type: none"> • The various activities will be followed by ad hoc thematic meetings of ministers, senior officials and experts, exchanges of experience and information, contacts between those active in civil society and by any other appropriate means. • Contacts between parliamentarians, regional authorities, local authorities and the social partners 		
5) Mechanisms for monitoring compliance Framework of regular meetings between ministers of the member states in different sectors of the Euro-Mediterranean partnership. Creation of the Euro-Med Commission, made of senior officials from the member states, which convenes regularly at least once every two months to prepare meetings of foreign ministers and evaluate and stimulate the progress in the attainment of the partnership's objectives.		
Previous steps		
6) Optional protocol and purpose <ul style="list-style-type: none"> • EU enlargement • Barcelona + 10: initiative to organise a European Commission highlevel meeting with governments and civil society. Five Years work document, where the partners commit to: <ul style="list-style-type: none"> - Take measures to achieve gender equality, preventing all forms of discrimination and ensuring the protection of the rights of women (art.4/e); - Expand and improve education opportunities for girls and women, as a basic right (art. 10/d). - Enhance cooperation to fight illegal migration. This cooperation should involve all aspects of illegal migration, such as the negotiation of different kinds of readmission agreements, the fight against human trafficking and related networks as well as other forms of illegal migration, and capacity building in border management and migration (art. 12/f). 	<ul style="list-style-type: none"> • May 2004 • November 2005 	37 countries (10 EU + Malta and Cyprus)
7) Other special characteristics Libya has always kept a status of observer		

Hereafter a short summary of the developments in this direction:

"The 1996 MEDA Regulation¹ and the subsequent amendment of November 2000, usually called MEDA II, have both referred to the need to recognize and enhance women's social and economic roles, and to the importance of education and employment creation for women. In its Communication 'Reinvigorating the Barcelona Process' (2001), the Commission emphasized the need to take account the social impact of economic transition in the Mediterranean Partner countries. It stressed that specific emphasis should be put on the enhancement of the role of women in economic development, along with the implementation of best practice on linking training policies with employment needs. It recommended greater attention to the sector of justice and home affairs, which includes seeking conformity of judicial systems, including family and inheritance law. Following the statement made by the Arab Human Development Report in 2002, a communication of the Commission named "Reinvigorating EU actions on human rights and democratization with Mediterranean partners" and issued in 2003 draws in particular attention to the need to cope with the marginalization of women, the undermining of their participation in political life and the subsequent hampering of the economic and social development of the Mediterranean countries. Noteworthy are the recommendations aimed at fostering greater knowledge of the position and rights of women in the different Mediterranean countries. It was also stated that gender issues should be put at the core of an enhanced dialogue with civil society organizations. The European Neighbourhood Policy has already stated that gender equality constitutes one of the "common values" to which the ENP seeks to enhance commitment. This new framework for relations with the European Union Member States and their Eastern and Southern Neighbours has already been translated into European Neighbourhood Action Plans, several of which highlight the need to promote women's participation in political and economic life in particular, and to support actions leading to equality between men and women. The 10th anniversary of the Barcelona declaration placed decisive emphasis on the promotion of gender equality in the EuroMed partnership, with one of the key objectives to be pursued over the next five years being to "take measures to achieve gender equality, preventing all forms of discrimination and ensuring the protection of the rights of women". A EuroMed Women's Conference was held in Barcelona 24/25 November, 2005 on the occasion of the 10th anniversary of the Euro-Mediterranean Summit of 1995."¹²

¹² Youth Partnership - www.youth-partnership.net



1. EXERCISE: INTERNATIONAL AGREEMENTS

In order to simplify the topic and at the same time to provide participants with a clear but exhaustive knowledge on the agreements we run the following exercise:

a) Description:

1. Title	Are governments REALLY committed? An overview of International institutions and of the agreements on GE
2. Background	The activity is based on the Beijing Platform, CEDAW, Barcelona declaration and CoE Declaration on the Equality of Women and Men. The exercise is an active tool for understanding the international conventions and declarations, starting from the own knowledge of the participants themselves, and shifting in a second moment to the PowerPoint Presentation and the formal information.
3. Aims	- To allow a deeper understanding and knowledge of the international institutions committed with GE and the related agreements.
4. Objectives	- To provide participants with a basic knowledge on the most important international agreements and conventions related to GE (i.e. CEDAW and the Beijing Platform for Action) and the agreements at Euro-Mediterranean level (i.e. The Barcelona Declaration and the COE Declaration); - To provide participants with a basic knowledge of the terminology used in international agreements - To allow participants to put their knowledge as a source for information - To stimulate a discussion -in groups and later in plenary- about the main information of the above mentioned conventions and declarations - To invite participants to take a critical position about the outcomes of the above mentioned conventions and declarations
5. Knowledge, skills and attitudes addressed	- Basic knowledge on international agreements sectorial terminology - Basic knowledge on international institutions committed with GE - Team work ability - Compromising and persuading skills - Critical ability on appraising international agreements frameworks
6. Materials and hand-outs	<u>Material:</u> PC, projector, scissors, 4 envelopes, 4 A4 envelopes, A4 white papers, glue, whiteboard, markers, adhesive paper for the floor, empty room <u>Hand-outs:</u> conventions information cut in pieces, the task cards, glossary grid on the meaning of the most important international agreements terms (i.e. convention, declaration, ratification, signature, reservation); grids on the basic data concerning the Beijing Platform, CEDAW and Barcelona declaration and COE Declaration; PPP on CEDAW and PPP on the above mentioned declarations.

7. Programme	<p>1. Trainers explain briefly the meaning of the most important international agreements terms (i.e. convention, declaration, ratification, signature, reservation). Participants are provided with the glossary grid (10')</p> <p>2.- Trainers divide participants into 4 groups: The feminine islands (10'):</p> <ol style="list-style-type: none"> Ask if the word ISLAND is of feminine gender in the participants languages (very quickly) On the floor there are 5 big circles: everyone symbolises an island (all with women's names but one: St. Helen, Victoria, Queen Charlotte, Bella and Sandwich) the participants have to choose quickly the island where they would like to live in and jump into its circle (all the circles need to have an equal number of INHABITANTS) Announce that one island is going to sink the participants of the island need to find shelter in a new island (all the circles again need to have an equal number of INHABITANTS) <p>3. Each group receives the set of the 4 agreements information cut in pieces and mixed (the information the same for everyone) (2')</p> <p>4. Every group receives its envelope with both the general task, which is read and explained in plenary, and the specific one, which must be secretly read within the group (5'):</p> <p>General task: "your group has to build up a scheme with the basic information concerning the convention or agreement indicated on your specific task: check in the set provided the information which – in your opinion - is suitable as answer to the following questions:</p> <ul style="list-style-type: none"> • In which year was it first signed? • How many were the first signatory countries? • Which is its first article? • How many countries have ratified it at the moment? • List 2 obligations imposed on the states. • Which are the mechanisms used for monitoring compliances? • Further information (added by the participants) <p>5. Every group receives the specific task (Barcelona declaration, CEDAW, COE Declaration on equality or Beijing Platform)</p> <p>6. The groups meet on their own for fulfilling their tasks (they remain in the room but split in the 4 corners). Trainers pass by every group to give support and check the group work (20')</p> <p>7. Back in plenary every group has to present the achieved results about the assigned convention-agreement: the results consists on the cards arranged on the board (5' per group)</p> <p>8. Short discussion on the outcomes and suggestions for changes: cards can be moved from one agreement to another (10')</p> <p>9. participants receive the key tables (4 each participant) but they are not explained</p> <p>10. A PPP is shown and explained: on all the international treaties taken into consideration (Beijing Platform, COE declaration, Barcelona declaration). A more detailed PPP is shown on CEDAW (20')</p>
8. Evaluation	<p>Short discussion on the agreements and on the knowledge acquired (20') .</p> <p>Possible questions:</p> <ul style="list-style-type: none"> - Did you already know the agreements we have been dealing with? - Did you broaden your knowledge? - How important can be for your work the knowledge of the international agreements? - How difficult was to discuss it in groups and to come to common results?
9. Appendices	<p>- Prints:</p> <ul style="list-style-type: none"> • Grids on the international agreements (CEDAW, Beijing Platform for Action, The Barcelona Declaration, COE Declaration), 1 per participant. • Glossary on the international agreements terms <p>- Files :</p> <ul style="list-style-type: none"> • two complete glossaries on int. agreements terms (UN treaty collection, UN treaty Handbook); • a gender glossary; • HUMAN RIGHTS OF WOMEN, a comprehensive collection edited by UNESCO of all the int. and regional agreements related to gender; • report Beijing (even if included in the HUMAN RIGHTS OF WOMEN); • Beijing summary; • CoE declaration (even if included in the HUMAN RIGHTS OF WOMEN); • list of ratifications of the principal HR treaties; • The Integration of Women's Rights into the EM Partnership (interesting report on the situation of the southern Mediterranean countries); • Barcelona Declaration; • Barcelona Process 1995-2000; • EN-FR women's participation in the Euro-Mediterranean context (interesting summary of EM agreements IN FRENCH)
10. Other comments	
Submitted by	Lucia Barbieri

b) Material:

General task



Dear group,

You have to build up a scheme with the basic information concerning the convention or agreement indicated on your specific task (indicated in the second letter)

Check in the card set provided the data information which – in your opinion - is suitable as an answer to the following questions:

- In which year was it first signed?
- How many were the first signatory countries?
- Which is its first article?
- How many countries have ratified it at the moment?
- List 2 obligations imposed on the states
- Which are the mechanisms used for monitoring compliances?
- Further information (added by the participants)

Please choose one corner of this room where to retire for discussing: use all your knowledge, intuition, forgotten memories...

Please be ready in 20 minutes for presenting the outcomes!

2. Grids on the agreements

The agreement you have to deal with is:

CEDAW	
Date of adoption	18th December 1979
First signatory countries	179 States
First article (or following)	exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, civil or any other field.
Countries that ratified it at the moment	184 States at 11/08/06
Obligations imposed on state	<ul style="list-style-type: none">• To take appropriate constitutional, legal and administrative measures to guarantee equality, to provide remedies and sanctions for public and private acts of discrimination and to repeal discriminatory laws, to take measures to eliminate practices that either risks threatening or actually threatens the enjoyments of the rights contained in the treaty• To take measures to ensure to women on equal terms with men and without any discrimination, the opportunity to represent their Governments at the international level and to participate in the work of international organizations
Mechanism for monitoring compliance	The Committee is composed of 23 experts. State parties are required to submit reports to the Committee (every 4 years) on legislative, judicial and other measures they have taken in accordance with the provisions of the treaty

Beijing Declaration	
Date of adoption	September 1995
First signatory countries	189 States
First article (or following)	Calls upon states, the United Nations system and all other actors to implement in particular by promoting and visible policy of mainstreaming a gender perspective at all levels, including in the design, monitoring and evaluation of all policies, as appropriate, in order to ensure effective implementation
Countries that ratified it at the moment	192 States
Obligations imposed on state	<ul style="list-style-type: none"> • Ensure the full enjoyment by women and the girl child of all human rights and fundamental freedoms and take effective action against violations of these rights and freedoms • Ensure equal access to and equal treatment of women and men in education and health care and enhance women's sexual and reproductive health as well as education
Mechanism for monitoring compliance	Commission on the Status of Women (CSW) plays a central role in monitoring, within the UN system, the implementation of the platform and advises the Economic and Social Council thereon

Council of Europe Declaration	
Date of adoption	16th November 1988
First signatory countries	23 States
First article (or following)	Recalling that equality of women and men is a principle of human rights, upheld as a fundamental right in many international instruments to which they have subscribed and secured by national constitutions and laws
Countries that ratified it at the moment	46 States
Obligations imposed on state	<ul style="list-style-type: none"> • Access to information • Access to all professions, occupational advancement, remuneration
Mechanism for monitoring compliance	The Steering Committee for Equality between Women and Men (CDEG) is the intergovernmental body which is responsible for defending, stimulating and conducting the action to promote equality between women and men. It is directly answerable to the Committee of Ministers, from which it receives its instructions and to which it addresses its reports and proposals.

Barcelona Declaration	
Date of adoption	November 1995
First signatory countries	27 States
First article (or following)	Convinced that the general objective of turning the Mediterranean basin into an area of dialogue, exchange and cooperation guaranteeing peace, stability and prosperity requires a strengthening of democracy and respect for human rights, sustainable and balanced economic and social development, measures to combat poverty and promotion of greater understanding between cultures, which are all essential aspects of partnership
Countries that ratified it at the moment	35 States
Obligations imposed on state	<ul style="list-style-type: none"> • To recognize the key role of women in development and undertake to promote their active participation in economic and social life and in the creation of employment • To contribute to enhancing educational levels throughout the region, whilst laying special emphasis on the Mediterranean partners. To this end, a regular dialogue on educational policies will take place, initially focusing on vocational training, technology in education, the universities and other higher education establishments and research. In this context as well as in other areas, particular attention will be paid to the role of women

PART 3 - Thematic sessions

In these sessions we intended to carry out some study in depth and reflection on the perception and role of gender equality and gender mainstreaming in different spheres of social life (media, sport, religion and politics). The aim was to give an overall and -as much as possible- objective analysis of the present situation: in general and more deeply in the Euro-Mediterranean context. We decided to split the thematic analysis into 2 sessions. In the first the perception and respect of gender equality is analysed in the field taken into consideration, while in the second we consider the power of this field or sector as a mean for promoting gender equality.

A. Media

1. Gender equality in media

"Women have been trained to speak softly and carry a lipstick. Those days are over."

Bella Abzug

In western societies images of female bodies are everywhere. Women -and their body parts- sell everything; from food to cars.

"We all know the stereotypes -the femme fatale, the super-mom, the sex kitten, the nasty corporate climber. Whatever the role, television, film and popular magazines are full of images of women and girls who are typically white, desperately thin, and made up to the hilt- even after slaying a gang of vampires or dressing down a Greek legion. Many would agree that some strides have been made in how the media portray women in film, television and magazines, and that the last 20 years has also seen a growth in the presence and influence of women in media behind the scenes. Nevertheless, female stereotypes continue to thrive in the media we consume every day."¹³

Television still perpetuates traditional gender stereotypes because it reflects dominant social values. TV reinforces stereotypes presenting them as 'natural'. As one might expect in a society still dominated by men, men dominate TV production and, influenced by these stereotypes, unconsciously reproduce a traditional 'masculine' perspective, perpetuating dominant gender stereotypes. Many narratives on TV are still implicitly designed to be interpreted from a masculine perspective. Viewers are frequently invited to identify with male characters and to objectify females. This has been called 'the male gaze'. This mode of

viewing is called 'unmarked': it is an invisible and largely unquestioned bias - the masculine perspective is the 'norm'.

Girls learn from most TV that it is a men's world, and learn to displace their own perspective.

The media – the twelfth critical area of concern in the Beijing Platform for Action – is one of the most important yet challenging areas of work for advancing gender equality. As "formal" or legislated discrimination against women falls away, the key challenge confronting us is how to change mindsets hardened by centuries of socialization and cemented by custom, culture and religion. Potentially having a huge role to play in this "liberation of the mind", the media has more often than not been part of the problem rather than of the solution. And, while the media has set itself up as the watchdog of the rest of society, it does not always take kindly to being "watched".

The Beijing+5 reviews revealed a lack of coordinated effort to improve the status of women in the media industry. And that it was simplistic to assume that merely increasing the number of women in top positions will result in better coverage of women's issues and a more equitable workplace. Few educational institutions include gender issues in media training curricula, and journalists who wish to cover gender issues or report in gendersensitive manner are often side-lined by managers and colleagues.¹⁴

There are some elements to be considered when talking about women and media:

- Key issues in editorial content
We are also told that the media is simply a mirror of society. If men are the decision makers, power brokers and controllers of the purse strings, then that is what will get reflected in the media.
- A vicious negative circle is at work
The gender imbalances in society reflect in the institution of the media. These, in turn, reflect in the editorial content of the media that is guilty both of the **sins of omission**, that is, stories not covered; and the **sins of commission**, that is the way stories are covered.
- "Invisible" women
In addition to appearing in a limited number of roles, women are often simply missing in the media. They are much less likely to be featured in news stories and less likely to be interviewed and asked for an opinion than men.

- Angle from which the story is told

Where women are represented in the media, they tend to be portrayed in ways that are both unfair and inaccurate. Sexualised images of women are rife, and women tend to be defined in terms of their physical appearance, not abilities. When they are not being portrayed as sex objects, women are most often shown as victims of violence and homemakers. Although the stereotypes of women as care-givers (such as the selfless mother so popular in advertisements) have more positive connotations, they are nevertheless stereotypes, which certainly do not reflect women's complex experiences and aspirations.

There is also an increasing realisation that gender stereotyping is as problematic for men as it is for women. Boys to Men: Media Messages About Masculinity, a study published in the USA, highlights the fact that young boys are being bombarded with media images of aggressive, violent males, and raises questions about the media's construction of masculinity. As with gender stereotypes of women, boys are being offered a very limited definition of what it means to be a man.

The approach taken to stories is another critical test for gender mainstreaming in coverage. This is particularly evident in certain kinds of reporting: **Women in politics and decision-making, Violence against women, Sex work ...**

- Language

Male domination in society reflects in language. Language excluded women because women were largely confined to the private sphere of the home, while men operated in the public sphere of political and economic activity. Language has the power to exclude, and to reinforce patterns of power in society.

We need to be able to say to editors: wait a minute. Look at your code of ethics. Is the media only about policy makers, or is it also about the people affected by policy? What about giving voice to the voiceless? And is it true that women are only objects of beauty or victims of violence? Eighty percent of the food in Southern Africa is grown and produced by women. When last did you hear a woman farmer being interviewed on agricultural articles?

What is to be done?

Stressing more on the causes and implications of stereotypes we proposed the following exercise:

To start the day and to shake the participants' attention, the two female trainers decided to wear on some fancy dress (one adopted a punk style while the other wore some masculine clothes) and to manage the exercise developed hereafter.

a) Exercise: Gender stereotypes

1. Title	Look at this!
2. Background	The activity aims to challenge "first glance judgements" and work deeply into the perception of gender stereotypes. Using photos, videos, to provoke discussions among participants with very different backgrounds and to explore how media "educate" the women population and how they exploit the image of women.
3. Aims	To explore how media "play" and "exploit" the image of women - To find out how religion, culture, traditions determine the image of women
4. Objectives	- To allow participants to share realities and different points of view about the image of women in media - To facilitate the discussion and to find ways of fighting against the exploitation of the image of women in media - To find out why sometimes certain women's images incompatible with religion or traditions are not prosecuted
5. Knowledge, skills and attitudes addressed	- Individual reflection - Respect others opinions, faiths, personal image - Development of a critical thought - Awareness about stereotypes based on the image
6. Materials and hand-outs	Photos, videos, A4 colour paper, pens, markers
7. Programme	1. Trainers enter the room dressed up. They propose to participants to prepare in groups a kind of questionnaire. With this questionnaire they will interview the trainers to find out about "their image and real content". (30') about "their image and real content". (30') 2. Afterwards, participants start working on the image of men and women in media. Trainers show to participants different photos, one by one, about stereotyped images man/woman, changing roles man/woman, culture influence images man/woman, and exploitation of the image of women in adverts... As soon as participants see one photo they are asked to write very fast words or comments on them. (20') 3. After showing the pictures, participants are invited to open the discussion first in small groups, to see the differences on the perceptions of the same image. (25'). 4. Then in plenary there is a short debriefing with the main ideas with one representative from each small group) (20')
8. Evaluation	- Did anyone change their mind during the course of the discussion? - If so, which were the arguments that convinced them? - Why do people hold different opinions? - How did religion influence their points of view? - Why in some Arab countries these photos are shown with no consequences? (15')
9. Appendices	
10. Other comments	
Submitted by	Zurine Arruza and the team



"If media is serious about the representation of women, letting their voices be heard, giving them space and visibility, then they need to go a little further than they are doing now. It is not enough to have a little page filler on some woman. The challenges are more on how to

*present the stories, the headlines and what they reflect, the amount of space, which gets to speak and has the last word, and the kind of analysis. In summary, it is about access, representation, participation, visibility, space, language and interpretation"*¹⁵

¹³ Source : Media Awareness Network <http://www.media-awareness.ca>

¹⁴ United Nations <http://www.un.org/womenwatch/daw/beijing/platform/media>

¹⁵ Media awareness network <http://www.media-awareness.ca/english/issues/stereotyping/women-and-girls>

b) Exercise: women and media

1. Title	Media is us
2. Background	Radio, television, theatre and the Internet are powerful tools for advocacy of gender equality and the status of women. Yet the media can also reinforce stereotyped images of women and their roles in society. Women's access to and control over the various forms of modern and traditional media is still limited in most societies. But it can also be a powerful agent of change and this is what we will explore in this workshop.
3. Aims	- To explore how media can be a powerful tool for empowering women.
4. Objectives	- Give participants the chance of creating an advertisement, programme or whatever they choose in any of the media (newspapers, TV, radio...) for helping to change the image and role of women in EuroMed.
5. Knowledge, skills and attitudes addressed	- Creativity - Decision making - Develop participants critical thought - Become agents of change
6. Materials and hand-outs	Videos, A4 colour paper, pens, markers, scissors, cello tape, CD player and music, plastic bags, colour papers, any other useful material in the room.
7. Programme	1. We start with the reflections of the previous slot on the image of women in media (5') 2. We show some video clips of music as a way of inspiring them for the task they will have to do (10') 3. Trainers divide participants into groups of 6 4. The task of the groups is to create an advertisement, programme or any other media product (newspaper, article, TV, radio...) for helping to change the image and role of women in EuroMed (30') 5. The groups present their production (5' each, 25' in total) 6. Plenary discussion about the running of the exercise: was it easy? Was it visible how powerful the media can be? Can some of the ideas that come up be transferred to the reality?... (30') 7. Showing a video from Egypt (EuroMed T-Bag) as an example of "good practice". Showing eventually other examples (15')
8. Evaluation	Included in the plenary debriefing
9. Appendices	It is interesting to mention that this exercise could be a good practice supporting what the Beijing platform said about women and media.
10. Other comments	
Submitted by	Zurine Arruza



2. Media for gender equality

"The first problem for all of us, men and women, is not to learn, but to unlearn."

Gloria Steinem

Film and media (print, broadcast and electronic) are the most powerful and up-to-date reflection of the society and as such the main creator of the image and perception of women's and men's roles in economic, social and cultural life. Regarding the representation of genders in media several studies have – and are currently – analysed both the positive and the negative implications of such representations (see the studies conducted by the European Commission, DG Employment and Social Affairs), focusing on the massive role of media as prime shaper of stereotypes and mind moulder.

"A study of women in the media (European Commission, DG Employment and Social Affairs, 1997) found that research on the representation of women in different media forms in France, Ireland and the United Kingdom was strongly over concentrated on television (and predominantly popular entertainment forms) and to a lesser extent on women's magazines.

There has also been very little research into the relationships between gender, media production and media content.

Of the extant studies on popular entertainment, it appears that images of femininity are less rigid than they were twenty years ago. However, the small number of studies of media coverage of matters of public relevance (crime, sexual violence, political and sporting life) found that such coverage invariably reflected and reproduced a stereotypical view of women's and men's roles in society as a whole. The EU Commission report also highlights the tendency for gender to determine the kind of news that men and women typically cover (e.g. social affairs versus economics) which then produces differences in their professional output."¹⁶

But we cannot limit the scope of gender equality simply to its use or abuse in media: for gender equality – or better gender mainstreaming – also the representation of women in the working sector is a pivotal element to be taken into consideration.

On such regard hereafter you can find interesting good practices:

A Women's Film and Art Foundation has been established in California for the purpose of promoting and supporting excellence in film-making and the visual arts, especially amongst women, the disadvantaged and members of different ethnic groups. Donations to the foundation are tax-deductible and are used to provide scholarships to disadvantaged and minority women who show promise, talent and motivation towards different film trades. The Foundation also provides education to the public and to future film-makers and has produced a 'how to' book called *The Great Women of Film* about the different aspects of a film career and film craft.

Strategy Formulation

The International Federation of Journalists (www.ifj.org) has involved women's representative organisations in its Media for Democracy programme. The programme comprises a series of regional workshops where the portrayal of women in the media is discussed amongst female journalists, women's media groups and women's groups with the objective of developing a common strategy. It was agreed that equal opportunities programmes for journalists should include measures ensuring:

- equal pay for equal work
- equal access to training
- fair and transparent promotion procedures
- reconciliation between work and family responsibilities
- action against sexual harassment.

While this proposal was agreed by the IFJ Union, it remains to be adopted by the majority of affiliated unions. According to Peters, 7 public sector broadcasters are more amenable to adopting the equal opportunities strategy than their private sector counterparts.¹⁷

Encouraging Girls into Film

The Girls' Film School is run in the US by the College of Santa Fe's Moving Image Arts Department. Each summer 20 adolescent girls participate in this film-making and video production course. Each student spends two weeks writing, producing, directing, and recording sound for their own visual projects. The project is sponsored by Apple Computers, which has loaned Power Macs containing a film editing programme to the College.¹⁸

Showcasing Women Film-Makers

The St. John's International Women's Film and Video Festival in Newfoundland is a charitable organisation run by a volunteer Board of Directors working closely with a fulltime Festival Director. This Board is composed of ten women with years of experience in the film, video and new media production business. Among the goals of this group are the following:

- to facilitate dialogue between women film-makers and their audiences
- to support and encourage local women involved in film and video production
- to increase the exposure of new and unfamiliar works made by women
- to celebrate the diversity of women's cinema and to increase appreciation of women-authored films and videos
- to encourage dialogue with industry professionals at workshops which are open to the public.

Since 1989 the group has run the St John's International Women's Film and Video Festival over several days, and held in a number of local venues. International, Canadian and local women film-makers can screen their productions of various genres; public seminars by film-makers and film theorists are offered; and there is a youth programme.

The Festival also attracts outside visitors, promotes and supports the local film community, and increases the national and international profile of St. John's and Newfoundland and Labrador as a vibrant cultural site. Originally the Festival received organisational support from the National Film Board, but has since developed its own organisation systems.¹⁹

Providing Supports for Women Film-Makers

Women in Film and Television – Toronto is a non-profit, membership-based professional service organisation. Founded in 1984, and part of WIFT International, an organisation with over 40 chapters around the world, WIFT-T works with its members in screen-based media industries (film, television and digital media) to build, advance and sustain their careers locally, nationally and internationally. WIFT-T is sponsored by both private sector and statutory organisations. Among the resources it provides are:

- targeted practical training in the creative, technical and business aspects of producing and selling to worldwide markets for screen-based media

- professional and training partnerships with industry organisations, associations, educational institutions and employers
- Career Hotline with listings for work in the industry
- Volunteer Programme, which fosters contacts, provides meetings with potential collaborators, and develops the careers of aspiring film-makers
- Handbooks for film producers, such as those on Publicity & Marketing, and Gaining Production Finance.²⁰

¹⁶ NDP, gender equality in film and media (<http://www.ndpgenderequality.ie/downloads/factsheets/film&media.pdf>)

¹⁷ B. Peters, The Rights Agenda -Women Journalists and Press Freedom; <http://www.ifj.org>

¹⁸ See <http://www.apple.com/education/hed/macsinaction/girlsfilmschool/>

¹⁹ See <http://www.womensfilmfestival.com/organisation.htm>

²⁰ See <http://www.wift.com/> - Ibidem

B. Sport

1. Gender equality in sport

"We still live in a world in which a significant fraction of people, including women, believe that a woman belongs and wants to belong exclusively in the home."

Rosalyn Sussman

(Nobel Prize-winning medical physicist)

Sport can be used to promote a number of important development goals, such as human development in the areas of health, education and employment; social inclusion, including community building and tolerance; and political development and peace and security through facilitating democratic principles, leadership development and tolerance and respect.

Sport can be a powerful tool that allows individuals to experience equality, freedom and empowerment, noting that "the control over one's body experienced while practicing sport is particularly valuable for girls and women, for people with a disability, for those living in conflict areas and for people recovering from trauma."

Sport and physical education can provide opportunities for solidarity and cooperation, promote tolerance, a culture of peace, social and gender equality, adequate responses to

the special needs of persons with disabilities, dialogue and harmony.



The Beijing Platform for Action calls for accessible recreational and sport facilities, gender-sensitive programmes for girls and women of all ages in education and community institutions and support in all areas of athletics and physical activity, including coaching, training and administration, at the national, regional and international levels.

Articles 10 and 13 of the CEDAW calls for state parties to take all the appropriate measures to ensure equal rights and the same opportunities to participate actively in sports and physical education, measures to eliminate discrimination against women in other areas of economic and social life in order to ensure the same rights for women and men, in particular, inter alia, the right to participate in recreational activities, sports and all aspects of cultural life.

Women's access to, involvement in and benefits from sport can only be fully understood through comparison with men's access, involvement and benefits.

Sport clearly provides a myriad of benefits for women and girls and can be a powerful tool for women's empowerment and gender equality. Sport promotes the physical and mental well-being of women and girls. Sport offers the opportunity for developing self-knowledge, self-expression, self-fulfilment and self-esteem, and for demonstrating ability and skills acquisition and personal achievement, through a process of social interaction. Sport can facilitate development of the sense

of ownership of women and girls of their own bodies, which can enable them to make better choices in their reproductive lives.

Other benefits include building skills in communication, teamwork, leadership and negotiation. Sport also serves as a vehicle to improve women's participation in decision making in all areas of life.

Sport can offer an important space for renegotiation of the gender order and the evolution of constructions of masculinity and femininity to the benefit of both women and men.

¹⁹ See <http://www.womensfilmfestival.com/organisation.htm>

²⁰ See <http://www.wift.com/> - Ibidem



a) Exercise: women and sport

1. Title	Sport is all
2. Background	It was a quite “new” topic. Therefore it is convenient to approach it from the very basic things, like knowing which sport participants practice, if they like sports... Then having a general overview of the situation of women and sport in an international level and in competitions... And finishing by going deeper on how this situation can be changed and improved.
3. Aims	- To allow participants to take the decision makers' position on sport issues with the aim of changing the reality about women and sports nowadays by proposing strategies to increase the involvement of women in sports and in decision-makers positions.
4. Objectives	- To familiarise participants with the reality of women in sports - To explore our prejudices and fears - To propose ideas to improve the situation of women in sports based on participants knowledge and on the exchange of ideas about other realities - To open a discussion and make a comparison in between the situation of women in sports in European and in MEDA countries
5. Knowledge, skills and attitudes addressed	- General information about competitive sports and the situation of women in them - Team work - Social responsibility - Open dialogue, critical thinking
6. Materials and hand/outs	Colour paper, flip chart, A4 papers, pens, colour markers, (it is a Power Point presentation)
7. Programme	1. Trainers ask participants if they do sports, if they did it in the past, if they play together women and men..., After that they invite them to participate in a famous TV show in which they can win free journey and entrances for the next Olympiad that would take place in 2008 (the quiz described hereafter). (20') 2. Trainers divide participants into groups of 6, ask them to find a name for each team, introduce the game, explain the rules and go for the 20 questions of the quiz. (30') In the same groups of 6, trainers explain participants that now they are in the shoes of the organisers of a world sport competition and should answer the following questions: a. How would you manage to do it better? b. What is the border line between passion for sport and the respect for individual freedom (including religious traditions!)? c. Think about strategies to help women to access to the management and directorship of sport activities. Why? (30')
8. Debriefing	Short debriefing with the conclusions of each group. (30' - 35')
9. Appendices	Final quick review of the most important points (3')
10. Other comments	
Submitted by	Zurine Arruza

b) Quiz on women and sport



Questions	Correct Answers
<p>What represents this map?</p>	<p>Correct Answers</p> <p>What represents this map?</p> <p>Locations of the Summer Olympics, the Olympiads since they started in 1896</p> <ul style="list-style-type: none"> • Green = Countries that have hosted one summer Olympics • Blue = Countries that have hosted two or more summer Olympics • Black dots = cities that have hosted one summer Olympics • Orange dots = cities that have hosted two summer Olympics (Los Angeles, London, Athens and Paris) • Future games are shown in italics (2008, 2012). Note that China has not been colored because the games have not taken place yet
<p>In which year were women first permitted to join the all-male International Olympic Committee?</p> <p>a. 1956 b. 1981 c. 1992 d. 1907</p>	<p>b. 1981</p>
<p>What is the meaning of this acronyms:</p> <p>a. IOC b. NOC c. OS</p>	<p>a. IOC –International Olympic Committee b. NOC – National Olympic Committee c. OS – Olympic Solidarity - Olympic Solidarity, founded in 1961, is the body (a division of the IOC) responsible for managing and administering the share of the TV rights of the Olympic Games that is allocated to the National Olympic Committees (NOCs).</p> <p>Olympic Solidarity reflects the Olympic ethic based on generosity, understanding and international cooperation, cultural exchanges, the development of sport and its educational aspects and the promotion of human dignity and peace in society</p>

Questions	Correct Answers
<p>The first women's cycling competition in the Olympic Games was held in</p> <ul style="list-style-type: none"> a. 1984 b. 1968 c. 2000 d. 1906 	<p>1984, men´ was in 1896 in Athens, Games of the first Olympiad.</p>
<p>Nawal El Moutawakel captured the gold in the 400-meter hurdles at the 1984 Los Angeles Olympic Games. In doing so, she became</p> <ul style="list-style-type: none"> a. The first Islamic woman competing in swimming b. The first woman member of the IOC c. The first woman from an Islamic nation to win an Olympic medal 	<p>c. “the first woman from an Islamic nation to win an Olympic medal and the first Moroccan of either sex to win the gold.” She went on to become not only a sporty legend in her homeland but also an important and influential figure in the world of international sport. An IOC member since 1998 she says that her main role as a member is to encourage more women to participate in sport worldwide.</p> <p>El Moutawakel's accomplishments earned wide recognition in her home nation, resulting in the King of Morocco declaring that all girls born on the date of her victory were to be named in her honour. She organises a yearly 10 kms women’s race in Casablanca that gathered 11.000 pax in 2003.</p>
<p>Who is Nadia Comaneci and why is she famous?</p>	<p>She is a legend in gymnastic. At the 1976 Montreal Olympiad Nadia (she was 14) made history, becoming the first gymnast to ever score a perfect 10. At those games she received 7 perfect 10s, 3 gold medals (all-around, uneven bars, balance beam), one silver (team competition) and one bronze (floor exercise).</p>
<p>Which sport was first included in the list of women’s sport on the Olympic Programme in 2004?</p> <ul style="list-style-type: none"> a. Triathlon b. Sailing c. Wrestling d. Bobsleigh 	<p>c. Wrestling. Irini Merleni earned the honour of being the first gold medal-winner. In addition she compiled the most impressive record of any of the winners in the four weight categories.</p>
<p>What is the Flo Hyman Memorial Award promoted by The Women's Sports Foundation?</p>	<p>The award recognizes an outstanding female athlete whose achievements reflect Flo Hyman's spirit and commitment to excellence on and off the playing field.</p> <p>As captain of the 1984 silver medal-winning U.S. volleyball team, Flo Hyman contributed to the sudden popularity and respect for U.S. volleyball around the world. Hyman's passion and dedication to sports led her to Congress where she fought for equal opportunities for women in sports. She died suddenly from Marfan Syndrome, a connective tissue disorder, while playing in Japan in 1986</p>
<p>Name two Olympic disciplines which are mixed...</p>	<p>Badminton (mix doubles) Equestrian (team jumping...) Sailing...</p>
<p>Where comes Hassiba Boulmerka from and how did her life change after her victory in 1991?</p>	<p>From Algeria.</p> <p>In 1991 she scored a victory in the 1 500m run at the World Athletics Championships. When she returned to Algiers, she was hailed as a national heroine and as a model for Arab women who wanted to break away from restrictive roles. But she was also condemned by Islamic fundamentalists and was forced to move to Europe to train. Boulmerka was one of the first people to be directly elected to the Athletes' Commission of the International Olympic Committee.</p>
<p>“No men are allowed inside the sports arenas, no male supporters, trainers or physios and, above all, no photography to please the sponsors and generate public interest.” What are we talking about?</p>	<p>The Islamic Women's Games, that were established to give female athletes from Muslim countries the opportunity to compete internationally under certain rules without violating Shari'ah by competing in front of men in inappropriate attire. They were held for the first time in 1993 and they happen every 4 years.</p>

Questions	Correct Answers
<p>Martina Navratilova is well known all around the World for being one of the best tennis players ever, but why was she well known too in the media?a. 1984</p> <p>a. She was abused when she was young b. She also played football professionally in her home town c. She was lesbian d. Her boyfriend was a well known Hollywood actor</p>	<p>c. she was lesbian, Martina had a relationship with lesbian bestselling author, Rita Mae Brown. When pressed, she came finally out as bisexual in 1980. She paid a price. Although she was one of the greatest tennis players, she did not receive the sponsorships one would have expected.</p> <p>In 1996, however, sponsors just weren't sure how to market the female athlete. Real women athletes, like Martina Navratilova, have actual muscles, and sponsors weren't sure what to do with that — so they stuck waif-like models in sporty clothes and non-sporty poses, and used those for ads. What was wrong with muscles and sporty haircuts? The issue was one that kept percolating around the women's sports world, and the consensus seemed to be: If you look sporty or buff, you must be a lesbian. And being a lesbian is a bad thing, as was illustrated by a story inside that first issue of Women/ Sports with Swoopes on the cover.</p>
<p>What is the IWG?</p>	<p>The International Working Group on Women and Sport (IWG) was established in 1994 at the 1st World Conference on Women and Sport held in Brighton, England. The Group is an independent coordinating body consisting of representatives of key non-governmental organisations from different regions of the world. It has the over-arching objectives of promoting and facilitating the development of opportunities for girls and women in sport and physical activity throughout the world. The IWG acts as a catalyst for existing government and non-governmental organisations concerned with the development of girls and women through sport.</p>
<p>Which of this topics that among many others were tackled during the IOC World Conference on Women and Sport 2000, is not correct?</p> <p>a. To develop and implement a policy on sexual harassment b. To raise awareness about the positive influence of CEDAW articles on the development of physical activity and sport for girls and women c. Requests the International Olympic Committee to encourage the minimum representation of at least three woman representative in national delegations at the world</p>	<p>c. Requests the International Olympic Committee to encourage the minimum representation of at least three women representative in national delegations at the world, because it is just one representative</p>
<p>With female athletes making history and women compromising X% of the 11.047 athletes in Athens 2004, this Summer Games will be remembered by many as the Olympiad of woman. Which is the X% percentage?</p> <p>a. 15% c. 36% d. 28% b. 41%</p>	<p>b. 41%, when in 2000 it was the 38%</p>
<p>In 1997, as part of its Women and Sport policy, the IOC established targets for women's membership of NOC Executive Committees. These were for women to hold at least 10% of executive decisionmaking positions in NOCs by December 2001 rising to at least, how many by December 2005?</p> <p>a. 50% c. 15% d. 20% b. 30%</p>	<p>d. 20%. At present, more than 30% of the NOCs and 29% of the IFs (International Federations) have already achieved the 2005 target.</p>
<p>How many women are in International Olympic Committee, the supreme authority of the Olympic Movement?</p> <p>a. 3 c. 1 b. 5 d. None</p>	<p>c. 1 out of 15 members, her name is Gunilla Lindberg and she is from Sweden</p>

2. Sport for gender equality

"I declare to you that woman must not depend upon the protection of man, but must be taught to protect herself."

Susan B. Anthony

Why sport for gender equality?

As well as working towards gender equality in terms of participation in sports activities and institutions, there are also ways in which sport can help promote broader gender equality objectives

(e.g. rights and empowerment).

Sport can give women and girls

access to public spaces where they can gather,

develop new skills together, gain support from others and enjoy freedom of expression and movement. It can promote education, communication, negotiation skills and leadership, all of which are essential for women's empowerment.

Sport can develop girls' and women's sense of ownership over their bodies, increase their self-esteem and better enable them to make choices about their lives, including their sexual activity. In situations of deprivation and inequality, such a sense of ownership over one's own body is all the more important. Moreover, sport can provide a channel for informing girls and women about reproductive health and other health issues, particularly young unmarried women who may not receive such an information²¹

At this regard important actions and agreements have been reached, as the **Brighton Declaration and the Windhoek Call for Action**.

The First World Conference on Women and Sport was held in Brighton, UK in 1994. It led to the Brighton Declaration and the establishment of the International Working Group on Women and Sport. In 1995, sport was included in the Beijing Platform for Action (paragraphs 83, 107, 290) and subsequently in the Beijing+5 outcome document five years later. The Second World Conference on Women and Sport took place in Windhoek, Namibia in 1998. The Windhoek Call for Action goes beyond pushing for women's participation in sport to promoting sport as a means of realizing broader goals in health, education and women's human rights – an idea further promoted at the Third World Conference on Women and Sport in Montreal, Canada in 2002. This involves integrating sport within community development projects, information campaigns around health and other

issues, and national advocacy campaigns for gender equality and women's rights.

The Brighton Declaration calls for:

- *Equity and equality in society and sport*
- *Planning, design and management of sports facilities to meet the needs of women*
- *Leadership, including increasing the number of women coaches, advisers and decision-makers*
- *Education, training and development programmes that address gender equality*
- *Information and research on women and sport*
- *Resources for sportswomen and for targeted programmes to increase women's participation in sport*
- *Domestic and international cooperation and the sharing of knowledge and experiences*
- *Windhoek Call for Action calls for:*
- *Greater cooperation between different agencies responsible for women's issues in sport and between these agencies and other actors working for women's rights and gender equality.*
- *ODA programmes to «provide equal opportunities for girls' and women's development and recognize the potential of sport to achieve development objectives.²²*

a) Follow the women



As a best practice the **"Follow the women"** project was presented. One of the trainers had a direct knowledge of it as organiser.

"Follow the women" is an international non-governmental organisation comprised of approximately 300 ordinary women, from as many as 30 different countries, who support peace and an end to violence in the Middle East. There has never been a greater need for the women of the world to work together for a more peaceful present and future.

The aims of "Follow the women" are:

- to raise awareness of how the current situation in the Middle East affects the lives of women and children in the region,
- to show solidarity towards women in the region,
- to increase support networks between women all around the world,
- to fund a Counselling Centre in Ramallah, Palestine for the victims living in that area of conflict

- to bring an end to violence and suffering in the region.

In order to work towards achieving these aims, Follow the women organised 5 cycle rides since 2004.

In April 2004, the first ride was across Lebanon, Syria and Jordan. In September 2005, the second bicycle ride took place from Beirut to Damascus to Amman and finally into Ramallah, Palestine. In April 2007 and May 2008, the third and fourth ride crossed through Lebanon, Syria, Jordan and Palestine.

Detta Regan, founder and president of Follow the women, started this project with an idea that nowadays has become a very hug event well known in the Middle East and all over the World. After years working in the EuroMed context, developing lots of exchanges with Palestinians, Israelis, Turkish...she got fascinated by the Middle East and especially by the reality lived by the Palestinians. She started to visit the area quite often and it was in 2002 when she met Arafat a second time in Palestine and he said to her "Bring people here. Let them see the reality. Bring a group of women to Palestine"

Next she had to travel to Jordan to a conference about "Women Peace and Democracy" just as the Intifada started. During that conference she started thinking "If I could just bring Israelis and Palestinians together everything would be okay".

She was having dinner one evening with her daughter at a friend's house and they were talking about holidays. Her host said "You should go to Jordan" and someone else said "Go to Lebanon." But she said "No, because we want to cycle and if I do that in the Middle East everyone will look at us."

That is when she had the thought! - "That's it! We'll cycle in the Middle East and everyone will look at us and that's how we can tell people what is going on."

"How we actually got it all together is still a mystery to use. How do you sleep 300 people? Where do you find 300 bikes? With a lot of support from many different people the first ride happened in 2004 and it was very successful.

We wanted to do a second ride but the death of Rafiq Hariri made cycling in Lebanon difficult. We didn't know who to contact because the government had been disbanded and we had no financial or political support. The local women in Jordan did a great job and two weeks before the ride Queen Rania came on board at the last minute.

We now have a solid basis with the support of Mrs Hariri, Mrs Al-Assad, and Queen Rania who all believe in the power of women.

The big thing is raising awareness. The initial aim was to bring people to the region and push the peace process between Palestine and Israel and a lot of other conflicts. So many young people in the region are affected by conflict and there are so many psychological problems and we wanted to help with counselling. Of course we know that there is

conflict in many areas of the world but we are focusing on the Middle East. 200 plus women riding bicycles attracts attention and raises awareness.

We passionately believe in the power of women. If all women in the world work together we can effect change it is just a case of mobilising them and giving them a platform that they would not normally have. That is what the bike ride is – it is a moving seminar where women get the chance to talk to each other

and learn what each others lives are like.

We have tried very hard to include Israelis in the rides but we couldn't get a group, we tried all our contacts and tried to get a sister ride in Israel. It wasn't for want of trying and we will keep on trying.²³

²¹ SDC, Gender and sport

²² ibidem

²³ www.followthewomen.com

b) Exercise: Follow the women

1. Title	Follow the women
2. Background	This is a Peace Project that was started 6years ago by 5 youth workers from the EuroMed area. Among some others, the most important aim is to empower women in general, and specifically women in the Middle East using the bicycle as a tool for empowerment. The projects main activity is a cycle ride that crosses Lebanon, Syria, Jordan and Palestine; just women, all cycling together, getting to know each other, having the chance of feeling the reality of the Middle East, learning from each other, promoting dialogue, mutual understanding and peace.
3. Aims	- To show participants a project considered a "Good Practice" in the EuroMed frame, an action that uses a sport (this time no competitive one) as an "excuse" for gaining different objectives in the field of Women and Peace. Participants will need to take active part in empowering women after the video of the project.
4. Objectives	- To know more about a concrete action that was born with the idea of empowering women through sports and of giving them a voice. - To show the strength of a group of women working together for the same aim. - Sport, women and empowerment. How can we do it? (locally, nationally, internationally)
5. Knowledge, skills and attitudes addressed	- Getting information about an existing action on women and sport - Experience an sport as a group and see the reactions - Open dialogue, critical thinking - Team work, cooperation, active participation
6. Materials and hand-outs	A4 papers, pens, colour markers, (it is a Power Point presentation)
7. Programme	1. Trainers introduce, shortly, the project Follow the Women (10') 2. A video of the project is shown – (10') 3. Trainers give more details about the achievements of Follow the Women (15') 4. Participants are invited to play "sokatira", traditional Basque sport in which they have to make two teams and each of them will pull from one side of a rope to try to make the other team cross the line to their area. (15') 5. In the plenary, and in the positions they are, without sitting down... participants are asked to answer some of the following questions related to the last activity, or another ones we can think about: (10') a) How do you feel about the game you were asked to play? b) Were you part of the minority or majority? c) How would you increase the number of women taking part? (all these questions depends on how the game goes) d) What would you change to make it accessible for everybody? 6. In groups of 4, participants work on a single question: Sport as a tool for women empowerment. Why and how? (20'-30')
8. Debriefing	Short debriefing with the conclusions of each group. (30')
9. Appendices	Final quick review of the most important points
10. Other comments	It is expected that participants come up with the positive values directly linked with sports: cooperation, respect, peaceful competition,...If not, it is convenient that trainers mention them at the end.
Submitted by	Zurine Arruza

C. Religion

1. Gender equality in religion

"Marriage is that relation between man and woman in which the independence is equal, the dependence mutual, and the obligation reciprocal."

Louis K. Anspacher

The topic of religion was not directly tackled in specific sessions and/or exercises, but it has been a constant and transversal reference and source of reflection.

a) Grids on religion

As source of information the following grid was provided:



	Sexuality	Status of life	Reproductive health	Role in religion
Buddhism	For some currents sexuality is joined to guilt as deterioration of spiritual ascent In Himalayan Buddhism it is considered as the best representation of divine ecstasy.	Marriage is seen as a civil or social matter as the most important thing is the quality of the relationship not its legal status. Monks (Bhikkus) do not officiate at weddings, nor are they allowed attending because they have given up worldly life. However, they may bless a marriage on another occasion. Marriage should be based on a solid foundation of love although they accept that sometimes they do break down. In this respect Buddhists accept divorce .	that conception occurs when the egg is fertilized so contraception that prevents fertilization is not ordinarily a problem. Emergency contraception is likely to be unacceptable. Under the first of the five Buddhist precepts abortion is proscribed. Life is deemed to begin as soon as consciousness arises, and fetuses are seen as having consciousness.	Women can pretend to be ordained both religious and secular masters
Catholicism	The union of bodies is considered as the strongest way of communication between two persons, but under the sacrament of marriage. Homosexuality is strongly opposed as considered unnatural	Marriage is forged by God and it is considered as permanent during the life of the spouses, therefore Catholic Church does not allow remarriage after a divorce if the other spouse still lives and the marriage has not been annulled . However, divorced Catholics are still welcome to participate fully in the life of the church so long as they have not remarried against church law, and the Catholic Church generally requires civil divorce or annulment procedures to have completed before it will consider annulment cases.	The embryo is considered a human person from the moment of conception. Contraception is prohibited: only the Ogino method, which shows the fertile days, is tolerated. Abortion is equally prohibited. All kinds of artificial insemination and fecundation are strongly refused.	It is the religion with the greater number of women, both as believer and religious. Women have an important part in the teaching of catechism and in the liturgy, as distributing the communion. They cannot be ordained priests.

	Sexuality	Status of life	Reproductive health	Role in religion
Hinduism	<p>All desire, including sexual desire, is problematic because it causes beings to be trapped in a cycle of death and rebirth. Procreative sex, circumscribed by many rules, is enjoined on householders, but nonprocreative sex is disfavoured. In matter of homosexuality Hindu scripture is tolerantly silent, neither calling it sins nor encouraging its practice, neither condemning nor condoning</p>	<p>Marriage is a sacred relationship. Hindu marriage tradition recognizes seven different types of marriage. Generally marriages are arranged with the consent of the bride and the bridegroom and the blessings of the elders. Caste, family background, financial status of the groom, appearance and character of the bride and the bridegroom, the willingness of the parents are some important considerations in arranged marriages. Hindu civil code permits divorce on certain grounds. But the religion as such does not approve divorce. According to Hinduism marriage is a sacred relationship, a divine covenant and a sacrament. Therefore it cannot be dissolved on some personal grounds.</p>	<p>All methods of contraception are permitted. The foetus is a living, conscious person needing and deserving protection. Abortion, like any other act of violence, thwarts a soul in its progress toward God. Hindu scriptures and tradition have from the earliest of times condemned the practice of abortion, except when the life of the mother is in danger.</p>	<p>The concept of a female priest is not a new one: women priests were written about in the sacred Vedic texts</p>
Islam	<p>demonstrations are considered indecent, while all pleasures are authorized in intimacy (a regular sexual act is considered necessary for the stability of the couple). Homosexuality is strongly repressed (in Saudi Arabia with death penalty) as considered unnatural.</p>	<p>When a girl reaches the age of marriage it is customary for the Muslim parents to play a major role in the choice of the husband, but she must be consulted. Nowadays educated Muslim girls are having a greater say in the choice of husband, but it is still considered that the parents' opinion of the boy is of great importance. A widow or a divorcee however may marry whoever she wishes, presumably because she is considered to have enough maturity and experience to decide for her. Divorce is allowed, though discouraged. Islam considers marriage to be a legal contract; and the act of obtaining a divorce is essentially the act of legally dissolving the contract. According to Shariah (Islamic Law), there is a required waiting period before a divorce is considered valid. After three divorces, the man and the women are not allowed to remarry, unless under specific circumstances.</p>	<p>Contraception has been judged permissible in certain circumstances:</p> <ul style="list-style-type: none"> – to space childbearing, thus promoting the health of all children in the family. – where there is fear for the physical and mental well-being of the mother – for personal reasons dictated by conscience. <p>A fertilized ovum that is attached to the womb a living being that has the potential of reaching its full formation. A developed foetus is considered a human life and is subject to the laws of inheritance therefore abortion is prohibited (just admitted when the mother's life is in danger). Artificial insemination and in vitro fecundation are accepted only if homologous (with the sperm of the husband).</p>	<p>In the mosque women are separated from men. In the texts women are allowed to accede to religious appointments (practice is strongly different, even if today liberal movement facilitate it).</p>

	Sexuality	Status of life	Reproductive health	Role in religion
Judaism	<p>The sexual act is restricted to the marriage sphere not just with the purpose of procreation but also for the shared pleasure, fundamental for the strengthening of the couple</p> <p>Male homosexuality is not admitted. No references on female homosexuality</p>	<p>Marriage is viewed as a contractual bond commanded by God, in which a man and a woman come together to create a relationship, under the guidance of the Torah and Halakha, in which God is directly involved.</p> <p>Divorce has always been accepted as a fact of life albeit an unfortunate one. It is better for a couple to divorce than to remain together in a state of constant bitterness and strife. A woman can initiate the divorce on multiple grounds (including lack of satisfaction the sexual life). A husband is coerced into releasing the woman by the order of the rabbinic court (a tradition that existed in the Talmudic times and that exists today).</p>	<p>A man may not use any form of contraception. However, as any mention of females and contraception was omitted from the sources, most if not all use this omission to interpret that females may use contraception.</p> <p>The foetus is not considered a full human being, and has no individual rights, but rather, according to many sources, is a part of a woman's body. As a rule abortion is prohibited unless the life of the mother is at risk or if continuing the pregnancy causes a severe threat to her health.</p> <p>Artificial insemination and in vitro fecundation are accepted only if homologous (with the sperm of the husband).</p>	<p>It insists on the complementary roles of man (in charge of the religious and public life) and woman (in charge of the family life: children, food...). In the synagogue women are separated from men by a curtain or a balcony.</p> <p>Women are prohibited to be ordained rabbi (today the liberal movement authorize it)</p>
Orthodox churches	<p>Similarities with catholic Church: moreover it is tolerant with sex before marriage.</p> <p>Homosexuality is considered a sinful alteration of human nature, to be overcome through spiritual efforts</p>	<p>They allow both divorce and remarriage even with a surviving former spouse, at least under certain conditions</p>	<p>Different position of the different Churches: in general abortion is prohibited, apart from the case of death danger for the mother.</p> <p>Artificial insemination and in vitro fecundation are accepted only if homologous (with the sperm of the husband).</p>	<p>Women cannot be ordained priests.</p>
Protestantism	<p>Everyone acts in accordance with his own conscience, accounting directly to God.</p>	<p>It allows both divorce and remarriage even with a surviving former spouse, at least under certain conditions</p>	<p>Contraception is accepted as a way of family planning.</p> <p>Abortion is accepted in particular situations (danger for the mother's health, destitution)</p> <p>Artificial insemination and in vitro fecundation are accepted</p>	<p>Women can be ordained priests.</p>

b) Articles to reflect and discuss

As source of reflection and discussion some articles were distributed:

Article:

Women are the Devil's gateway²⁴

Eve bit the apple and the world's been in trouble ever since. At least that's how one of the core myths of Judeo-Christian religion has been interpreted. Not surprisingly that view has been heavily criticised by feminist theologians. Here's a New Internationalist summary of the debate.

'I permit no woman to teach or to have authority over men; she is to keep silent'

Timothy 2:12.

ELEVEN o'clock on Easter Sunday morning. The congregation stands as the organ heralds the entry of the sombre procession. Bishop with his peaked mitre, gilded shepherd's staff and colourful flowing robes, several male priests and deacons in ceremonial garb, numerous altar boys and male choir, process up and down the aisles before taking their places to lead in worship. That all are male does not go unnoticed by two women in the predominantly female congregation. One leans over and whispers to the other, 'Here comes the march of the patriarchy.'

The 'all-male cast' of this Canadian cathedral is typical of Christian churches throughout the world. Despite a sprinkling of ordained women, Judeo-Christian religion is still largely a male domain.

Now, however, more and more women are challenging the assumption that religion should be the property of men only. Blaming women for all the world's problems is an age-old practice. Feminist historians have uncovered horrendous stories of the persecution of women at the hands of the established order. As many as nine million women are estimated to have died in the witch-hunts between the 14th and 17th centuries. But only in the past 25 years have women begun to reveal their anger, hurt and sense of betrayal. The pain has prompted stiff criticisms of male bias in religious practice, language and thought.

Women's private lives, too, continue to be scarred deeply by religious teachings. At a recent Canadian meeting on wife abuse a woman from the audience singled out the clergywoman on the panel.

'How many times,' the woman pleaded, 'How many times must I forgive my husband for breaking my bones and battering my body? The priest, the church, the Bible - they all tell me I have to forgive 70 times seven. My friends tell me I'm stupid for going back to him. What does it mean wives submit to your husbands?'

The women's movement made it possible to turn this kind of private pain into an organized, systematic critique of patriarchal religion. Jewish feminists began to examine traditional views that women were unclean during menstruation and that the religious life of Jewish women should be centred in the home. Christian feminists questioned St. Paul's teaching that the wife must be subordinate to her husband, as the church is to Christ. Today orthodox Jewish women are still excluded from the praying community and seated behind a screen. Roman Catholic and Protestant women who want to serve the bread and wine are asked instead to serve church suppers. Women in every congregation still hear such phrases as 'God our father', 'sons of God', 'men of God', and 'the brotherhood of man.'

In this patriarchal theology, writes American feminist Rosemary Ruether: 'The male is taken to be the normative representative of the human species, the norm for imaging God and for defining anthropology, sin, redemption and ministry.' The female, in contrast, is seen as 'subordinate and auxiliary to the male. Women never appear in patriarchal theology as representatives of humanity as such. Their normative position is that of absence and silence. When patriarchal theology mentions women, it does so to reinforce its definition of their "place" in the system.'

Feminist scholars also began to identify the relationship between the sexism women experience at worship and the biblical worldview. The creation story shared by Christians, Moslems and Jews is a cornerstone of the historical bias towards women. According to this Hebrew folk tale, Eve tempted Adam with the forbidden fruit and thus triggered humankind's expulsion from Paradise. The identification of woman with evil, temptation and sin thus became a primary ingredient in Christian tradition.

While man was associated with the spiritual, the reasonable and the godly, woman was linked to flesh, matter and the world. Good and evil were given their clear sexual counterparts. According to this view women actually caused evil to come into the world. As a result they must atone for their collective guilt and redeem themselves. How? Patriarchal religion says women are redeemed by willingly accepting their gender roles. They should bear children, keep their sexuality under control and be prepared to subordinate themselves to male wishes.

The victimization of women in Christian tradition is a major stumbling block for feminists. Blaming the victim, they argue, is inevitably self-defeating. It allows people to point the finger at individuals rather than at social systems. Sin and evil are thus personalized and defused.

Rosemary Ruether believes feminist theologians must 'unmask' this victim blaming ideology of sin. A patriarchal social system 'legitimizes the dominating power of the male ruling class,' she believes 'and reduces women and servants to subjection ... It both produces and justifies aggressive power over women and other subjugated people and denies a genuine reciprocal humanity'.

Feminist theologians such as Ruether see patriarchal religion as an enormous pyramid of oppressive power male deity over male angels (in classical theology there are no female angels), angels over men, men over women, 'man' over nature.

So in the past decade feminists have challenged assumptions that any form of oppression is 'natural', part of the created order. And such devastating critiques of the Judeo-Christian tradition have led many feminists to leave established churches and synagogues.

A 'Goddess' movement has emerged in which women are attempting to reshape ancient worship and celebrate woman's creative power. Spiritual feminism has become an important aspect of the women's movement worldwide.

Still, many feminists choose to remain within organized religions. Those who stay obviously believe the women's movement can change the church.

Christian feminists in particular look at early church history and the life of Jesus for inspiration. In the community Jesus gathered around him women were treated as equals, playing central roles in the early church.

Jesus told his followers 'call no man Father, no man Master', and warned them not to 'lord it over others.' So many Christian feminists find affirmation and hope in Jesus' life and teachings.

Along with other liberation theologians they say the Bible puts God squarely on the side of the poor and oppressed. And that true liberation can only come when women can take their place at the very centre of faith - as subjects rather than objects.

c) The Global Campaign to Stop Killing and Stoning Women! ²⁵

The international organisation "Women Living Under Muslim Laws" is coordinating this campaign to address the persistent **misuse of religion and culture** to justify killing women as punishment for violating the 'norms' of sexual behaviour as defined and imposed by vested interests.

The campaign is initiated by a group of activists, lawyers, journalists, and academics, who are committed to ending the stoning and killing of women. Stoning to death is a legal form of punishment for sexual intercourse outside marriage by persons who are married, as zina (which covers sexual relations outside of heterosexual marriage), is a crime in Afghanistan, Iran, Nigeria (in about one-third of 36 states), Pakistan, Saudi Arabia, Sudan, and the United Arab Emirates. Recent cases of stoning by state authorities have mostly occurred in Iran, where stoning is not limited to adultery. Elsewhere, such as in Pakistan the state has not carried out stoning, but communities have been encouraged by laws permitting such punishments and have killed women by stoning. In Nigeria, no stoning has officially been carried out, because local women's and human rights groups worked successfully together to support and defend those convicted of adultery, with the result that they were all acquitted in the sharia state courts of appeal. In the UAE, sentences to death by stoning have been overturned after strong international protest.

Women constitute nearly all those condemned to death by stoning. Why? Because discriminatory laws and customs almost always assign more guilt to women than to men in any manner of action that is seen as violating 'norms' of sexual behaviour, especially any instance of alleged sexual relations outside marriage (zina). Men are entitled to marry more than one woman and can use this justification for sex outside marriage. They are also more mobile and can more easily escape punishment.

In many other countries, women may also be killed by their own family and community, should they be accused of contravening sexual mores, including accusations of committing zina. According to the UN Special Reporter on Extrajudicial, Summary and Arbitrary Executions, so-called 'honour killings' (or rather, dishonourable killings of women) have occurred in countries as diverse as Bangladesh, Brazil, Ecuador, Egypt, India, Israel, Italy, Jordan, Morocco, Pakistan, Sweden, Turkey, Uganda and the United Kingdom.

The increasing trend to control women's bodies is also evident in countries where women are not stoned or killed, but are whipped for the same alleged 'crime' of zina - for example, in parts of Indonesia.

2. Religion for gender equality

"Men: their rights and nothing more! Women, their rights and nothing less!"

Susan B. Anthony

The fundamental role of religions as a mean of promoting equality in all sectors should not therefore be forgotten. Of course the abuse of religion by the powers-that-be and by charismatic fundamentalists is always at the door and is the main reason of misunderstanding of religions and then of indiscriminately radical attack to them.

An exhaustive survey on the topic has been recently carried out by UNRISD. Here some of the most interesting extracts.

Some observers, including many women's rights activists, see incompatibilities between democracy, human rights and gender equality, on the one hand, and a world in which religion is privileged as the dominant structure through which society is organised. Such concerns seem justified in view of the crimes committed -in the name of religion- by regimes such as the Taliban in Afghanistan, the theocratic state in Iran, or the anti-Muslim militant Hindutva groups in India. In the not too distant past in Europe likewise alliances between political

nationalism and religious authoritarianism produced many regressive measures against women - in Ireland for example during the 1920s and 1930s, or in Spain during the first Francoism period (between late 1930s and late 1950s).

In contrast, others have argued that religion (at its best) can act as a significant counterweight to the otherwise hegemonic institutions of the state and the market, revitalising public debate on their moral underpinnings and their social outcomes.

The role of liberation theology in Latin America and the Catholic Church in Poland during the Communist regime, provide two recent instances when the church aligned itself with democratic forces to oppose the authoritarian tendencies of the modern state. Likewise in the United States, progressive movements for African American civil rights were grounded in the Black Church, and movements for economic justice in the Catholic worker movement, not to mention the Quaker movements on behalf of abolition and against war. Such movements, their histories and achievements, "should make clear that the entry of religion into politics and public life is not in and of itself conservative."

Research on developing countries has indeed acknowledged the importance of religion in people's daily lives. For women in particular religion can provide access to a world of meanings that they can interpret and dwell on, to help transcend the immediate and closed world of limited experience. To take a controversial example, ethnographic research on the conservative Hindutva movement suggests that the appeal of this movement to particular groups of women, often high-caste middle-class housewives, is grounded in creating spaces beyond the confines of family and kinship where they can interact, and in weaving them into a "different and larger political fabric". For the purposes of this research it is important to ask what the nature and implications of this larger political fabric are. Does it enhance gender equality (in access to resources and decision-making) and bring hitherto homebound women to reclaim public spaces and acquire a public identity, in an absolute or even relative sense?

These are the elements that are often seen to constitute women's "empowerment". Important as these are, research in this area also needs to pose a second set of questions: is the appeal to women grounded in a non-discriminatory vision of society that critiques social hierarchies? Or is it one that fosters and naturalises discrimination (on the basis of gender, religion, class, race, ethnicity or other identities) through paternalistic and authoritarian politics?

What are the social and political implications of religion assuming ever more prominent and contested public and political roles? If Islamist, Hindu or Christian political parties rise to power, will they respect the rights of women, religious minorities, and the right not to be religious? Are they likely to contribute to the creation of more inclusive societies that respect the principles of universalism and equality while acknowledging cultural difference? Or are they more likely to foster discrimination by turning religion into the only basis of people's identity while erasing the cross-cutting cleavages that are the prerequisite for a pluralistic and democratic society? What about the risks and dangers of a traditionalist backlash or a fundamentalist project of restoration for women's rights? How are different strands of women's movements positioning themselves vis-à-vis other political actors in these contexts in defence of women's rights? Are they able to articulate their gender interests, even while they organize in pursuit of broader goals? Have they been able to overcome their differences (ideological, political, and strategic) and collaborate over specific issues at specific junctures? Is there any learning and crossfertilization between secular women's groups and those that identify with particular religious worldviews?

(...)

It is nevertheless imperative to raise questions about the potential tensions between cultural claims, of which religious ones form an important component, and women's claims to equality, because culture and religion do not speak for themselves or make claims—particular individuals or institutions do this in the name of religion and culture. Who frames cultural and religious norms? Are there platforms for debate and contestation on these issues? Who has the authority to decide the boundaries of the group: to decide, for example, who counts as a Jew or a Muslim? Who are the gatekeepers? Are intragroup differences and inequalities recognized, including differences in the group's selfdefinition?

Beyond the specifics of this debate, gender analysts and advocates from different political and ideological standpoints have often

questioned appeals to "culture", "tradition", and religion *where these are used to not legitimate female subjugation*. The fact that the roles and symbolism associated with femininity together with patriarchal authority and masculine privilege are often made into cultural signifiers, places women's individual rights in conflict with those seeking to impose "traditional" or "authentic" customs on their people, be it in the name of nationalism or piety.

Women's groups and feminist theologians of diverse world religions have provided reinterpretations of religious texts and symbols, drawing on elements of traditional Christian, Jewish, or Muslim thought to unmask and delegitimize the sexism in traditional theology. American history, scholars argue, provides ample evidence of the involvement of religious women in each wave of US feminism and in US feminist organizations, thus questioning the stereotype of feminism as secular and homogeneous. Muslim feminists have been engaged in a similar process of revisionism in many different countries including Malaysia, Indonesia, Iran, Morocco and Turkey to name a few. It is also important to highlight that women are not alone in providing gender-sensitive theological interpretations; some male theologians have been among the most outspoken on these issues (e.g. Abdullah An-Na'im and Mohsen Kadivar provide two examples from the Muslim world).

What impact, if any, have these gender-sensitive interpretations had among religious elites, within religious institutions and social movements? Are they being reflected in the legal edifice, in state policies and programmes, and in the organizational practices of religious institutions and movements? Are discriminatory laws being revised and policies/programmes reformulated to reflect and enhance gender equality?

Politics, religion and democracy

One critical finding that emerges from the comparative sociological literature is that religion has been "Janus-faced", i.e. that it has acted both as the carrier of "exclusive, particularistic and primordial identities" as well as of "inclusive, universalistic and transcending ones" (with many other possible scenarios falling between these two extremes). In other words, the nexus between religion and politics is highly contingent and has tended to vary across time and place; as such, it defies any essentialist conceptualization. In some contexts religious authorities have assumed "prophetic" roles in alliance with the powerless and the marginalized and in opposition to authoritarian states and oppressive social practices, while in other contexts they have taken on "priestly" attributes resisting democratic impulses from society.

Indeed, one of the most surprising aspects of the global resurgence of civil society in the 1980s and 1990s—whether in Southern Europe (e.g. Spain), Latin America (e.g. Brazil), Eastern Europe (e.g. Poland), or East Asia (e.g. Philippines)—was the significant role played by religion, religious institutions (especially the Catholic Church and Catholic groups), and social movements that either had a religious identity or were influenced by religion. Some even argued that the "third wave of democratisation" was predominantly a "Catholic wave". However, rather than being indicative of some essential affinity between Catholicism and democracy, this was a "historical first" for the Catholic Church: in previous waves of democratization "the church and Catholic groups in general had been almost consistently on the other side of the democratic barricades, either resisting democratization or adapting to it at best lukewarmly". Hence a modest conclusion to be drawn from this episode is that religion in general and religious institutions may serve as autonomous public spaces and as countervailing forces to state power.

Do social movements and groups associated with Islam have the potential to play a similar role in the democratisation of their societies? The 9/11 attacks perpetrated by Muslim militants and its aftermath have led to a pernicious tendency in public and media discourses to see Islamic politics as monolithic, fanatic and dangerous, often subsumed under the "fundamentalist" label. While such negative stereotyping may reflect one segment of the new Islamist leadership that has been drawn into acts of violence and terrorism, it conceals the wide diversity of ideas and movements that actually exist under public Islam. At least three broad tendencies can be identified, which are neither static nor homogeneous themselves. They include "conservative Islam", often associated with authoritarian states such as Saudi Arabia; radical and militant variants, typically pursued by students and militant youth; and the more reformist and modernist orientations which seek to Islamise state and society, but in the context of economic development, social reform and democratisation. One of the most consistent themes of reformist tendencies is the claim that modern ideals of equality, freedom and democracy are not uniquely Western values, but modern necessities compatible with, and even required by, Islam.²⁶

²⁴ The new internationalist - issue 155, January 1986

²⁵ For more information, see <http://www.wluml.org>, and <http://www.stop-stoning.org>

²⁶ UNRISD: religion, politics and gender equality, sept. 2007

D. Politics

1. Gender equality in politics

"We've chosen the path to equality; don't let them turn us around."

Geraldine Ferraro

(The first woman to be nominated as Vice President of the United States)

Throughout the world women face obstacles for their participation in politics. These barriers exist in prevailing social and economic systems, as well as in existing political structures. In 2007, the rate of female representation at national level stands at merely 18 per cent globally. Although this figure has increased in recent years, minimal progress has been made, meaning that the ideal of parity between men and women in national legislatures still remains distant.



a) Women, politics and policies of equality in Europe²⁷

"Personal is political" has been the famous slogan of the women's movement in Europe and the USA since the sixties. The new women's movements have questioned the traditional way of defining politics as an activity that takes place on the premises of public power, in the government and Parliament, in the municipal councils and boards. They have also questioned the split between the public and the private spheres that has very often been regarded as a division between men's and women's lives, and at the same time, between political and non-political.

However, although new women's movements emerged in nearly all of the Western European countries in the sixties or at the beginning of seventies, there are important differences in the formulation of their policies and strategies as well as in their relation to the state. In the Nordic countries, most of the women's organizations have trusted the state as an ally in the feminist cause, and their aim has been to change the institutions from within. Many activists in the women's or equality movements during that time have later worked in different levels of public bureaucracy as "state feminists" or "femocrats".

In the 70s, in the aftermath of the student radicalism of 1968, a new feminist movement emerged in France. At first the movement did not have any specific structure, but soon three main wings appeared: revolutionary feminism, syndicalist feminism, and egalitarian feminism. Of these three, revolutionary feminism was the most visible, and it is often labelled, especially abroad, as the French feminism.

However, in order to illustrate the different political strategies used by the women's movements, it is important to note that in France one part of the women's movement successfully fought for legal abortion throughout the 1970s. Using such strategies as mass demonstrations, petitions, public law-breaking and legislative lobbying, their role was crucial in having the abortion law adopted in 1979.

These examples from two European countries show how women's movements have not only influenced the traditional arenas of politics and the formation of state equality policies, but at the same time have also managed to bring new issues and perspectives to the political agenda, transforming the whole notion of politics. One important factor has also been the cooperation between independent women's organizations and women working inside the political parties, parliaments and local politics. The number of these networks functioning as arenas of cooperation for women coming from different backgrounds has increased during the 1980s and 1990s. They have played an important role in creating new forms of activities to promote equality between women and men - and to politicize issues (such as violence against women) that have been considered private matters without political importance.

b) Gender equality in the Euro-Mediterranean partnership²⁸



Expert intervention

SOPHIE DIMITROULIAS, Research Associate CNRS, Member of the Board of the Association of Women's of the Southern Europe Member of the INGO Liaison Committee of the Council of Europe Member of the EuroMed Non Governmental Platform

The aim of this contribution is to explain the dynamics that hinder and promote women's rights in the EuroMed region. It highlights : a) the integration of women's rights and gender issues into the Euro-Mediterranean Partnership, and how the EU and its Partner States address women's rights in this framework ; b) the contradiction between the international and the EU legal framework of gender equality and the violations of women's rights in law and in practice by the Partner States ; c) The concerns and the recommendations of the women's rights movements and more generally of the civil society of both banks of the Mediterranean, as well as the challenges they face and f) It stresses the need for effective application of all appropriate mechanisms for fighting all forms of inequality, discrimination and violence against women, in conformity with international and European law. In this crucial period for the future of the region the main priority is that of safeguarding, guaranteeing and effectively applying the European *acquis* on fundamental rights, including gender equality, of all persons in the Union's and the Partner's territory.

Gender equality holds today a privileged status in the European Union's "constitutional order." It is a *fundamental principle and a fundamental human right* - an expression of human dignity -, according to a well established and impressive European case law and to the Treaties which imposed upon the Union the

"task" and "aim" "to eliminate inequalities and to promote equality between men and women", "in all its activities", both in law and in practice. Consequently, the whole of Union's foreign policy and in particular the Euro Mediterranean Partnership (EMP) initiated in 1995 and the more recent neighbourhood policy (ENP), must be read and applied in the light of this value, which constitutes the sine qua non condition of the democratisation processes and of the intercultural dialogue. Ten years ago, 27 countries, in establishing the Euro Mediterranean Partnership, committed themselves to the development of the rule of law and of democracy in their political systems and to the respect of human rights and fundamental freedoms, including gender equality. However, only few examples of improvements in the human rights field can be attributed to a proactive relation between the Partners of the Barcelona Declaration.

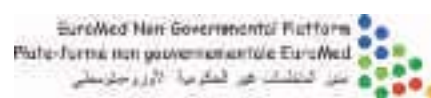
On the occasion of the 10th anniversary of the Barcelona Declaration, at the Barcelona +10 Summit, the equality between men and women occupied a privileged position in the political agenda of the EMP. It has been reaffirmed by the 5-year action plan which defined its new political framework as part of the priority measures and objectives in the fields of democratization, education, employment and social rights. It has also been the subject of a first "Ministerial Conference on the Reinforcement of the Role of Women in Society" held in Istanbul on the 14th and 15th November 2006 which led to the multiplication of studies and related events. However we must underline a sticking paradox: At the same time the guarantee and promotion of the women's fundamental rights constitute more than ever a point of dispute in the intergovernmental relations of the 35 Partner States. The recognition of the utmost importance of the promotion of women's fundamental rights must be attributed to the fact that the civil society in both banks of the Mediterranean focused on equality between men and women in its combat for the universality of the human rights and for democracy.

Civil society made a critical assessment of the EMP underlining the persistent and ever worsening violations of the fundamental rights, in particular of the women's rights, covered under the principle of respect of the difference of cultures, traditions and religions, which affect both sides of the Mediterranean in a context marked by the rise of religious and identity fundamentalisms and the fight against terrorism; the failure of the Member States of the EMP

to respect their obligations to guarantee and promote the fundamental rights and, in particular, equality between women and men, both in law and in fact, imposed to them by virtue of international and European treaties ; the absence of political will of the States, deplored by the European institutions and the resulting risk of an "inversion of the fundamental values of the EU" if not, as the INGO's put it, of a "withdrawal of the EU".

The consequences of this failure are well known: 'the use of Arab women's capacities through their political and economic participation is the weaker in the world, and it is the entire society which suffers when an enormous proportion of her productive potential is suffocating, with consequences such as a lower revenue and family quality of life.' Civil society argue for improving women's conditions within a human rights and democratisation framework, for lifting of reservations to the CEDAW and for signing its additional Protocol, as well as for ceasing to treat women's rights as primarily an issue of religious norms and cultural traditions. Gender mainstreaming should be integrated into all EU and EMP policies and programs, while at the same time affirmative action and a specific EU action plan and budget targeted at women should be put in place.

c) Declaration of the EuroMed Non-Governmental Platform



On the occasion of the international women's day and of the European year for intercultural dialogue (8 March 2008)

«There is no future for the Euro-Mediterranean Partnership without an effective guarantee of women's rights»

On the occasion of the International Women's Day, celebrated this year within the framework of the European Year for Intercultural Dialogue, the non-governmental Platform EuroMed, which consists of international, regional, and national organisations and platforms, which are active in the 37 countries of the Euro-Mediterranean Partnership, reminds Heads of States and Governments of partner-countries and EU institutions their obligation:

- To guarantee and strengthen the universal and indivisible fundamental human rights; in this respect, to put an end to the serious violations of the fundamental rights of women,

in particular those perpetrated under the cover of respect of «cultural, traditional and religious difference»; indeed, international instruments, such as the CEDAW (Article 5) and the International Covenant on Civil and Political Rights, require that cultural or religious traditions and practices are not used as a justification of violations of women's rights; this is recalled and stressed by the Vienna Declaration of the World Conference on Human Rights (1993), unanimously adopted by 171 States.

- To guarantee, apply and promote effectively, in law and in practice, real gender equality in all fields, as a condition sine qua non of the democratisation process, development, and «intercultural dialogue»; gender equality necessarily implies an effective secularisation in law.
- The respect of this value, universal right and horizontal objective, imposed by international and European instruments²⁹, on the EU, its Member States and its partner States, including in the framework of its external policy, constitutes a condition sine qua non for participation and accession to the EU and a cornerstone of the Euro-Mediterranean Partnership.

The EuroMed Platform welcomes the commitment to promote the fundamental right to gender equality, which was reaffirmed by Partner States at the Ministerial EuroMed Conference in Istanbul, and in the EuroMed Conference of the Ministers of Foreign Affairs in Tampere. It urges the political authorities of the Euro-Mediterranean Partnership to implement effectively these commitments by all adequate means.



In this respect, the EuroMed Platform recalls the recommendations of the organisations meeting within the framework of the EuroMed Civil Forum in Marrakech³⁰, in particular:

- "All states participating in the Barcelona Process should lift their reservations to CEDAW (Convention on the Elimination of All Forms

of Discrimination Against Women), bring their domestic laws and policies into line with the dispositions of this convention and proceed to ratify its optional protocol.

- Ask the EU and the Partner states to fight all forms of discrimination and violence against women, including in the couple and the family, - while respecting human rights and stop treating women's rights essentially as a matter of « religious norms and cultural traditions ».
- Ask for the full integration of the gender dimension in all policies, programmes and projects of the EU, EMP and the ENP, at both the national and regional level. At the same time, affirmative action and programmes specifically directed at women must be established.
- Ask the Partner states to promote full participation, information and genuine consultation in the decision making process, at all levels and all pertinent mechanisms, with independent civil society, in particular associations promoting and protecting women's rights."

The EuroMed Platform urges all the EU member states and their partners states to intensify their efforts in order to build just and sustainable peace in the whole region, and put an end to violence against civilians, including women and children which are the main victims.

2. Politics for gender equality

"If women are to have any say in the lives they lead they must enter politics."

Fernanda Nissen
Norwegian feminist and politician (1862-1920)

On this regard we report some facts and figures on women's participation in politics, governance, and decision-making.

a) Political participation facts and figures

Out of over 180 countries, only 13 are currently headed by women (as of December 2003):

In Asia and Pacific

- Gloria Macapagal-Arroyo, President of the Philippines
- Megawati Sukarnoputri, President of Indonesia
- Khaleda Zia, Prime Minister of Bangladesh
- Helen Clark, Prime Minister of New Zealand
- Chandrika Kumaratunga, President of Sri Lanka

In other parts of the world

- Beatriz Merino, Prime Minister of Peru

- Anneli Jaatteenmaki, Prime Minister of Finland
- Tarja Halonen, President of Finland
- Mary McAleese, President of Ireland
- Maria das Neves, Prime Minister of São Tomé and Príncipe
- Valeria Ciavatta, Captain Regent of San Marino (appointed Oct 2003)
- Mireya Moscoso, President of Panama
- Vaira Vike-Freiberga, President of Latvia (re-elected Jun 2003)

Other women leaders in government include:

- 5 Vice presidents:
 - Sandra Pierantozzi, Vice President of Palau
 - Milagros Ortiz Bosch, Vice President of the Dominican Republic
 - Annette Lu, Vice President of Taiwan
 - Aisatou N'Jie Saïdy, Vice President of Gambia
 - Astrid Fischel Volio, Vice President of Costa Rica
- 4 Governor-generals:
 - Silvia Cartwright, Governor-General of New Zealand
 - Ivy Dumont, Governor-General of the Bahamas
 - Adrienne Clarkson, Governor-General of Canada
 - Pearllette Louisy, Governor-General of Saint Lucia
- 4 Major opposition leaders:
 - Sonia Gandhi, President of the Congress Party, India
 - Aung San Suu Kyi, Leader of the National League for Democracy, Burma
 - Angela Merkel, Leader of the CDU, Germany
 - Jenny Shipley, Leader of the National Party, New Zealand

b) Governance and decision-making facts and figures

Rwanda now has the world's highest proportion of female members of parliament, a study shows. Following elections in October 2003, 48.8% of Rwanda's MPs are women, says the Inter-Parliamentary Union. Sweden, where 45% of MPs are women, has been the long-standing leader of the IPU ranking of women in parliament. Source: BBC News

A world record was set on 02 May 2003 when the Welsh assembly became the first legislative body with equal numbers of men and women. Women's rights groups hailed the breakthrough after 30 women were elected to the 60-strong assembly - an increase of five. Source: [The Guardian](#)

Sweden, Denmark, Finland, Norway, Iceland,

Netherlands and Germany had all reached the 30% goal of parliamentary seats taken by women by the end of 2002 along with Argentina, Costa Rica, South Africa and Mozambique. According to UNIFEM's report 'Progress of the World's Women 2002' these states had met the target through quota systems. Despite these gains, however, women still accounted for only about 14% of members of parliament worldwide in 2002. Source: [BBC News](#)

In the same report by UNIFEM, 13 developing countries in the sub-Saharan region - the poorest area on Earth - had higher proportions of women MPs than the US (12%), France (11.8%) and Japan (10%). Rwanda has 25.7% and Uganda, 24.7%. Of the Gulf states which have parliaments, neither Kuwait nor the United Arab Emirates give women the right to vote or stand for election.

On May 2003 Qatar appointed Sheikha bint Ahmed Al-Mahmud as the Gulf state's first woman cabinet minister. The appointment followed an April 29 referendum in which Qataris overwhelmingly approved a written constitution recognising a woman's right to vote and run for office. Source: [Dawn](#)

Austria was the only State to have elected a woman to the presidency of one of the Parliament's Chambers (the Bundesrat) before the Second World War.

Currently, 26 women preside over one of the Houses of the 178 existing Parliaments, 64 of which are bicameral.

In 1995, Sweden became the first country to have an equal number of women and men in ministerial posts. At present, however, the Swedish cabinet is below parity with 43% women ministers.

Quota systems are being established in some countries to ensure greater participation of women in decision-making.

Reserved Seats: In Jordan, women activists launched a campaign in November 2002 advocating for reserved seats to help increase the number of women parliamentarians.

In Morocco, 10% of parliamentary seats are reserved for women. (Following the October 2002 elections, the number of female parliamentarians increased from two to an Arab-world record of 35.) In India, 33% of seats at the local government level are reserved for women. In Tanzania, 20% of national seats and 25% of local government seats are reserved for women.

Legislated Quota for Political Parties: In France, a 1999 constitutional amendment requires political parties to include 50% of women candidates on party lists submitted for election.

In South Africa, a municipal act states that political parties must ensure women comprise 50% of lists submitted for local-level elections.

Voluntary Quota Adopted by Political Parties:

In Norway, the Labour Party in 1993 introduced a 40% quota for women.

In Sweden, the Social Democratic Party in 1994 introduced the (zebra) principle of listing a woman on every second line of the party list.

Women ministers remain concentrated in social areas (14%) compared to legal (9.4%), economic (4.1%), political affairs (3.4%), and the executive (3.9%).

7% of the world's total cabinet ministers are women.

There are 9 women ambassadors to the United Nations. They are from Finland, Guinea, Jamaica, Kazakhstan, Kyrgyzstan, Liberia, Liechtenstein, Somalia, and Turkmenistan.

In the United Nations system, women hold only 9% of the top management jobs and 21% of senior management positions, but 48% of the junior professional civil service slots.

In 1893, New Zealand became the first nation to grant women full voting rights.

Among the countries in the developing world that were the earliest to grant women the right to vote were: Finland (1906), Albania (1920), Mongolia (1924), Ecuador (1929), Turkey (1930), Sri Lanka (1931).

Some of the latest countries to grant women suffrage are: Switzerland (1971), Iraq (1980), Namibia (1989), Kazakhstan (1994).

In the 21st century, some countries still do not have universal suffrage. Among them are Brunei Darussalam, Kuwait, Sultanate of Oman, Saudi Arabia, and United Arab Emirates. Among the developing nations who have not ratified the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) are: Bahrain, Palestine, Qatar, Saudi Arabia, Sultanate of Oman, Syrian Arab Republic, United Arab Emirates.

The United States is the only industrialised nation that has not ratified CEDAW.

c) Economic decision-making facts and figures ³¹

- Only 1% of the world's assets are in the name of women.
- Men in the Arab states have 3.5 times the purchasing power of their female counterparts.
- 70% of people in abject poverty-- living on less than \$1 per day-- are women.
- Among the developed countries, in France only 9% of the workforce and in the Netherlands 20% of the workforce are female administrators and managers.
- Among the developing countries, in Ecuador and the Bahamas, 33% of the workforce is comprised of women administrators and managers.

- Women's participation in managerial and administrative posts is around 33% in the developed world, 15% in Africa, and 13% in Asia and the Pacific. In Africa and Asia-Pacific these percentages, small as they are, reflect a doubling of numbers in the last twenty years.

- There are only 5 women chief executives in the Fortune 500 corporations, the most valuable publicly owned companies in the United States. These include the CEOs of Xerox, Spherion, Hewlett-Packard, Golden West Financial, and Avon Products.

- In Silicon Valley, for every 100 shares of stock options owned by a man, only one share is owned by a woman.

²⁷ For further information on this topic <http://www.helsinki.fi/science/xantippa>

²⁸ For further reading suggestions see "annexes"

²⁹ V. art. 6, 7, 11 et 49 du EUT, art. 2, 3(2) et 13 du TEC, Charter of Fundamental Rights of the EU, art. 23.

³⁰ EUROMED CIVIL FORUM, FINAL DECLARATION, « Recommendations for the Euromed Ministerial Conference of Istanbul of November, 14 – 15, 2006, aimed at adopting a five years Action plan for strengthening the role of women in society », November the 6th, 2006.

³¹ Source: Women's Learning Partnership

Part 4 - Gender related activities

"Something which we think is impossible now is not impossible in another decade."

Constance Baker Motley

(First Black Woman in the U.S. to become a Federal Judge)

A. Exercise: Let's share information, statistics and images

These activities were run by the trainers and the participants.

Before the training, a questionnaire was sent to the selected participants with the following requests:

During the training, the participants created an exhibition which gathered on thematic boards all the information collected from their country.

Thus, all the participants circulated from a thematic board to another thematic board and could compare the common points and the differences between the countries.

SAITD-YOUTH
EuropMed Resource Centre

EUROPEAN UNION

GOBIERNO DE ARAGON

Departamento de Servicios Sociales

"Role and Power of Women in Euro Area Countries: a kaleidoscope view of roles and places"

To be prepared by all participants:

Could you please bring photos, pictures, music, sentences, information, documents, main actors, and objects related to your own country, about the following topics to be used during the Training Seminar?

- Women and Art/Culture: Painting, Music, Literature, Movies etc...
- Women and Politics
- Women and Social Movements
- Women and Civil Society
- Women and Theology - Religion
- Women and Science
- Women and Violence - War
- Women and Law
- Commercials on, for using Women
- Women and Sense of Humor
- Quotes on Women
- A saying on Women by Women
- Women and Sport
- Women and Fashion

STATISTICS - Please make a research before coming on following topics:

- Population: rate Men - Women
- Legal age for marriage by sex
- Rate of marriage by sex
- Number of children by women and at which age the first one:
- Education: Literacy rate by sex (adult - youth)
- Teaching staff: rate of teachers who are women
- Work: rate of working women from 15 to 64 years
- Rate of women in management position
- Unemployment rate by sex
- Maternity leave benefits

B. Exercise: Testing the game “Zoom in zoom out”

This board game, focusing on the situation of women in different parts of the world, was played by participants in groups. The game raises a spontaneous flow of discussions on different subjects including thorny topics like

religion, politics or cultural differences. The timeframe for the workshop is: 120 minutes (90 minutes intro & game + 30 minutes for debriefing)

1. Title	Zoom in... Zoom out... look at women's situation close and worldwide
2. Background	issues and their situation world wide through the individual "personal" questions in the game where we meet twelve women. These questions are based on real interviews with women between the ages of 15 to 79 years old from Afghanistan, Bosnia- Herzegovina, Colombia, Egypt, Gambia, Germany, India, Japan, Lebanon, Sweden, Tanzania and USA. This version discusses the situation up until December 2005 and it is based on a game originally developed in Sweden and used in different educational associations.
3. Aims	The main aim of this game is the awareness raising about women's situation in different places of the world, giving a clearer picture of reality, in an easy way.
4. Objectives	<ul style="list-style-type: none"> - To highlight Women's Rights transgressions - To accentuate sectarian notions in different societies - To stimulate different concepts of Gender Equality - To encourage thinking about Similarity and Equality - To promote democratic discussions and debates - To tackle some areas of cultural prejudices - To provide numerous references for further development on some related topics - To promote the sharing and communication between different languages speakers
5. Knowledge, skills and attitudes addressed	<ul style="list-style-type: none"> - Quests elimination of different kinds of discrimination against women - Information about international Institutions, agreements and conventions on GE - Logic criticism - Negotiation and communication skills - Individual and group reflections on a common subject
6. Materials and hand/outs	A space and The Game which consists of a board, questions' cards, portrait pictures', puzzles and marking items. 2 to 12 pax. can play with one Game but it is not recommended to have more than 8 pax./game
7. Programme	<ol style="list-style-type: none"> 1. Trainers introduce the game idea and development process 2. The pax. are divided to several groups each from 6 to 8 pax. Preferably a gender and EU-Meda balanced groups 3. One board game is placed in the middle of each small group in a comfortable atmosphere 4. Each group has a facilitator (from the trainers) to explain the game process and also plays during the game 5. The facilitator raises important issues, encourages comparisons and motivates positive discussions when needed 6. In the discussions it is important that all the participants get the chance to speak and that the conversations are held with respect and understanding of different opinions 7. The game is mixing questions where the participants can only guess the right answer with questions where it is possible to know the right answer <p>Preparations:</p> <ol style="list-style-type: none"> 1. Bring the Q-piece and put it in the start-square at the board. Put the general questions on the place shown on the board. Put the dice on the board. 2. Bring the 12 presentation cards and let every participant choose which woman she/he wants to play. The presentation cards that are not used can be put aside. 3. Every participant gets a round mark and the personal questions of the women she/he is going to play. The marks and the personal questions that are not used can be put aside. 4. The pieces of the pictures are put in the lid of the box and placed on the table.

7. Programme	<p>How to play the game:</p> <ol style="list-style-type: none"> 1. Read the presentation cards of the women you are playing to the people in the group. 2. Throw the dice and move the Q-piece as many steps as the dice shows. 3. Follow the instructions of the square where the Q-piece ends up: <ul style="list-style-type: none"> + "Take a personal question": The player takes the first card of the woman she/he is playing. + "Take a general question": The player takes the first card of the general questions. + "Bonus puzzle piece": The player takes a new piece of the puzzle that pictures the woman she/he is playing. Go to step 10. + "Loose a puzzle piece": The player takes one piece from her/his puzzle and puts it back in the box. Go to step 10. 4. Read the question and the alternative answers as well as the instructions if there are any. Let everybody who wants to read the card themselves do so and solve eventual problems if any of the participants doesn't understand the question. Read the question in both Arabic and English, (also make translations) if there's a need for that in the group. 5. Put the card in the square on the board that says "choose answer". 6. Discuss the question and the different alternative answers together. The participants don't have to agree. 7. Choose the answer you believe is correct by putting your mark in one of the corner of the cards. All participants answer all questions. The player who has been reading the question starts with choosing his/her answer and then the player on her/his left continues and so forth.(note: On some of the questions you answer by putting your mark on the map by the women's magnifying glasses. Every magnifying glass symbolizes both a woman and the country she is coming from). 8. Turn the card and read the right answer and the explanation on the back side to the group. 9. The players who choose the right answer get to pick a piece of their puzzle; which will make up the picture of the woman they are playing. The puzzle pieces are marked with colour and name on the back side because the player should only take pieces that belongs to the woman she/he is playing. 10. Give the dice to the next person and start from step 1 again. <p>The end of the game:</p> <p>The player who first gets all the 16 pieces of her/his puzzle and sees the whole picture wins. Many players may win by finishing at the same time.</p>
8. Debriefing	<p>After 90 minutes, the game time is over, or may be some pax. decided to stop earlier for small groups debriefing! All the groups come back together for reflection and discuss different questions such as:</p> <ul style="list-style-type: none"> - What was the most critical issue in your point of view? - Similarities to your cultures? - Was it easy to compromise within the group? - How can we develop this tool? - What surprised you most? (A certain situation / question / character...) - Did you change any previously formed idea? What? Why? How?
9. Appendices	
10. Other comments	<p>We can all add specific questions and make different links using previously discussed international agreements!</p>
Submitted by	<p>Prepared by Yasmina Heidar, presented by all participants</p>

C. Exercise: Domination techniques

1. Title	'Domination techniques' –invisible inequality
2. Background	Power relations determined by social psychological techniques presented by a Norwegian psychologist. Well known and highlighted in Scandinavia. It was used it for the first time in a cultural exchange in Kenya on the 'gender day'. It emphasises on more invisible power relations between men and women, boys and girls.
3. Aims	- To make more visible, in a constructive way, the invisible power brought on women by men. So that the participants can evaluate their own organisation and social life.
4. Objectives	- To get familiar with the 7 different domination techniques of Berit as they are presented. - To give the opportunity to participants to discuss and relate the domination techniques to their daily life within and out of their organisation. - To reflect on the experiences and strategies for combating them.
5. Knowledge, skills and attitudes addressed	- Awareness of invisible power structures within society and how they can be articulated in the relation between men and women, in groups or privately, but also in other spaces. - Learning from other people's experiences, and also from other cultures; differences, similarities. - Develop strategies to overcome these domination techniques.
6. Materials and hand/outs	Power point presentation, paper, pens for taking notes during the workshop.
7. Programme	- Introduction about invisible power relations that affect individuals and groups, especially women. (10') - Power point presentation of the seven domination techniques. Short examples are given to increase the understanding. (20') - Time for individual reflection over personal experiences (5') - Discussion in small groups of 4-5 pers. about experiences and strategies to overcome those power inequalities. (20') - Concluding discussion in the big group about the experiences and strategies to be implemented within participants own organisations, in the social and private life. The participation in the presentation and discussion is free. The focus of the debriefing is: <ul style="list-style-type: none"> • How well the participants recognise these dominations techniques? • What strategies they think will be useful? (15') The purpose of this part is to generate an internal process within the participants that could be useful in their future work to address gender roles and to break them down. The main point to be highlighted is that, even when gender inequalities and uneven power relations are not very obvious, they can or do exist in invisible forms. We just have to be aware of their existence to be able to overcome and combat these social phenomena.
8. Evaluation	Using the 'thermometer' representing positive and negative attitudes. Questions for evaluating the explored 'domination techniques could be: Do they apply to reality? Can they be used as a tool for emphasising on invisible inequalities? Did the exercise generate any constructive strategy? Will it be useful within the different organisations? etc.
9. Appendices	
10. Other comments	
Submitted by	Jessica Schilling (Swedish)

Domination Techniques

- What are they?
- and
- How to combat them?

By Inessa Gering, PhD

Definition of power

- Ability to influence others
- Getting things the way we want
- Structures within society
- Conscious or unconscious strategies

Domination techniques as strategies

- Turning somebody into a passive person
- Putting down and suppressing
- Keeping the power
- The stronger against the weaker
- Men against women

Where can they be used?

- Politics
- Organisational life
- Work
- Mass media
- School
- Educational sector
- Private life

Why is its recognition important?

It will help people to:

- Become aware
- Understand
- Get discussions going

5 Domination Techniques

1. Make invisible
 - Interrupting
 - Preempting
 - Overlooking
 - Ignoring

5 Domination Techniques

2. Ridiculing
 - Sarcasm
 - Making fun of
 - Embarrassed or awkward
 - Exaggerating

5 Domination Techniques

3. Withholding of information
 - Excluding
 - Withholding

5 Domination Techniques

4. Double Punishment
 - Worry no matter what
 - Reinforce stereotypes and gender roles

5 Domination Techniques

5. Hooping blame and putting to shame
 - Feeling about not being good enough
 - Making invisible
 - Ridiculing
 - Withholding of information
 - Double punishment

Other domination strategies

- Pirating proposals
- Undermining and insulting
- Interrupting

Questions to work with:

- Do these techniques apply to your life?
- If yes, in what way?
- How can they be combated?

How to combat domination techniques

- Discern domination techniques at meetings, seminars, conferences etc.
- Publicly denounce the aggression
- Confront the person(s) that use domination techniques

Final memorable words...

"It is the pessimist who is going to change the world.
The optimist thinks that it is already perfect"

D. Exercise: EuroMed Gender Network

This workshop presented the project “Euro-Med Gender Network” and its main activities. Led by **Marie Marzloff** (Italy) and **Ola Seif** (Syria). (www.genderconnection.org)



Called the **EuroMed Gender Connection**, this network is active since November 2005 and is made up of individuals and not-for-profit organizations that work to guarantee, advocate and effectively put into practice real equality between men and women in all fields, and widely promote gender issues, for example rights and their application, in the 37 countries of the Euro-Mediterranean Partnership.

The previous lack of permanent and structured networking between youth organizations working on Gender issues in the region resulted in the following: a lack of communication and sharing between organizations and therefore a repetition of projects and initiatives instead of a coherent evolution, lack of awareness by youth organizations of the exact meaning of equal opportunities, an absence of knowledge about the role and representation of women in other EuroMed countries and the low impact of youth work on Gender issues at civil society, policy making and other institutional levels (local, national, European and EuroMed).

The mission of the **EuroMed Gender Connection** is to increase Gender equality within those countries. Its aim is to develop and coordinate the work of European and Mediterranean youth organizations and structures actively promoting gender equality.

Members of **EuroMed Gender Connection** work together towards the promotion of gender issues and the respect of women’s rights as a universal value, particularly in the Euro-Mediterranean Partnership countries.

All founding partners decided that the Network should have the following **general objectives**:

- To develop within the EuroMed region, effective coordination of activities in civil society and in particular those carried out by youth organisations, which promote action on gender issues;

- To ensure a coherent dialogue and long term cooperation on work related to gender issues between civil society actors and public institutions;
- To encourage the effective participation of youth organisations at all decisionmaking levels;
- To intensify the sharing of good practices and relevant experiences;
- To improve the quality and quantity of local, national, European and Euro- Mediterranean projects promoting gender issues;
- To empower youth organizations at all levels (local, national, international) that promote gender issues; and to enhance the impact of their actions at the political level through a lobbying and advocacy. The EuroMed Gender Connection Network in Member of the Euro-Med Youth Platform (<http://www.euromedp.org>) and get the support of the Anna Lindh Euro-Mediterranean Foundation for the Dialogue between Cultures.

The EuroMed Gender Network

The network up to now...

- **Conceived:** in Nov 2005
- **Context:** EuroMed region.
- **Target group:** EuroMed organisations working on Gender issues
- **Origins:** The lack of permanent and structured common basis among youth organisations working on Gender issues in the region; consequences==>
 1. absence of a strong network able to have an impact at the policy making level,
 2. lack of communication and sharing between organisations,
 3. repetition of projects instead of evolution

Objectives

- To have a better **coordination**
- **To share** good practices and experiences
- To develop **qualitatively and quantitatively** local and international projects on gender equality
- To enhance the **impact** at all levels (local, national, international) of youth ideas and initiatives on gender
- To develop a long term and coherent **approach - discourse** to this topic
- To explore the **funding** possibilities and apply to them as an specialised structure
- To encourage **cooperation** with other organisations, platforms and regional networks.

Questions to reflect upon

- 1) Working on gender issues... What can it bring to your own organisation and to other organisations in your own country?
- 2) How do you imagine the involvement of your own organisation?
- 3) How could this network be structured and extended?
- 4) Which can be the difficulties? How to overcome them?



Analysis

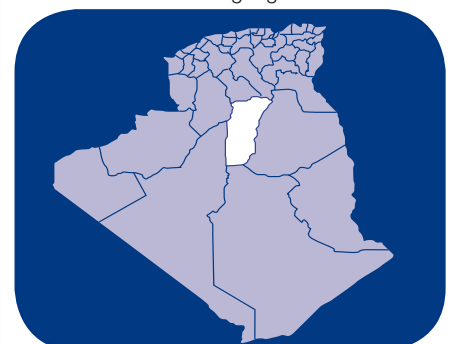
The groups will have:

- to discuss the problem of the absence of a network which involves all EuroMed youth organisations working on Gender issues;
- to reflect all together about our organisations' needs in terms of networking (what can it bring?)
- to identify which kind of network and structure we can imagine (national teams, thematic teams, etc)
- to define the specific role that each of our organisations can have in the network (active role as leader, as participant...)

E. Exercise: Women living in oasis area

Presented by **Abdelmadjid Bouamer** from Gardaia, Algeria

In geography, an **oasis** (plural: **oases**) is an isolated area of vegetation in a desert, typically surrounding a spring or similar water source. The location of oases has been of critical importance for trade and transportation routes in desert areas. Caravans must travel via oases so that supplies of water and food can be replenished. Thus, political or military control of an oasis has in many cases meant control of trade on a particular route. The word *oasis* comes into English via Greek *οασις*, borrowed directly from Egyptian  (*wh3t*) or Demotic  (*whi*). It was not borrowed from Coptic *ouahe* (**wahe/*), as is sometimes suggested; the Greek word is attested several centuries before Coptic existed as a written language.



Gardaia - Algeria

Ghardaïa is a capital city of Ghardaïa Province, Algeria. The city has a population of 510,724 (1998 census). It is the traditional heart of the M'zab valley, home of the Ibadi Muslim sect in Algeria, and has preserved its original medieval architecture remarkably well; the valley of which it forms a part is an official World Heritage Site.

The **M'zab** or **Mzab**, is a region of the northern Sahara, in the Ghardaïa wilaya "province" of Algeria, around 500km south of Algiers.

The insular nature of the Ib iyya has preserved the area, and Ib Azzaba continue to dominate the social life of the area. A federal council, *Majlis Ammi Said*, unites representatives of the seven settlements as well as Ouar-gla, an ancient town located 200 km South-East of the Mzab valley. This council forms a federative body for religious and social matters. This religious federal council represents an "Islamic government" unique today.

Numerous details of Ib iyya social life are ruled by this Islamic government, such as the weight of gold given as a dowry to a woman (maximum 60 grams) to the length of wedding celebrations (three days). The council makes decisions on details such as dowries, celebrations, dress. It used to impose punishments including exile, and a form of *tabriyya* "quarantine", where the offender may not interact with his fellow citizens.

However, with economic, social and political integration to Algeria, these sanctions are less effective, and tend to have more impact on women.

The aim of this workshop is to draw the attention on the difficult situation of women specifically in this area. They suffer from a double discrimination (as women and as =living in this specific rural area). The main problems are link to high illiteracy rate (mainly women) and polygamy. The objectives of the centre he works for are:

- to adapt local traditions and customs in order to empower women
- to encourage women to empower women themselves
- to support campaign for education (evening classes, etc..)
- to establish some counselling service for sexual and psychological issues
- to convince men and women about the importance of female education

F. Exercise: Women in Palestine

Eyad Othman (Palestine) explained the difficult situation of women living in conflict area, as it is the case of Palestinian women.

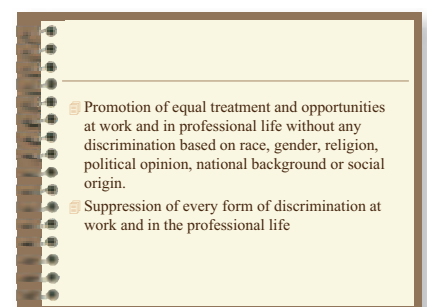
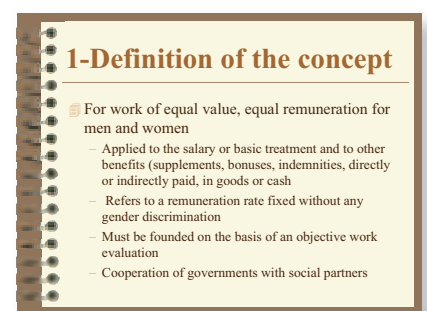
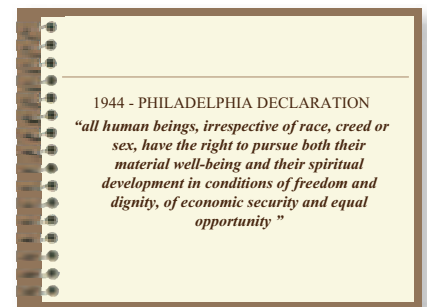
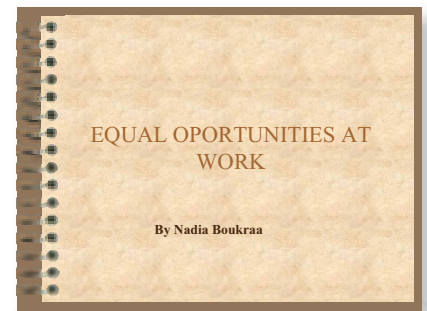
A **UN report** edited in 2002 stated on the situation of **Palestinian women** paints a grim picture of their plight. "Many women were killed or wounded and/or lost their husbands, children or other family members" during the conflict, he notes. On the economic and social front, poverty rates are rising while access to basic services, such as education and health, has been "severely curtailed" for women and girls. "Since the status and living conditions of Palestinian women are linked to the achievement of a peaceful resolution of the conflict, new efforts need to be made by the international community in order to end the violent confrontations in the occupied Palestinian territory," writes the Secretary- General. He stresses the importance of involving women fully in "any conflict-resolution or peace-building initiatives" for the region. "It is also important that efforts were made to increase women's full participation in decision-making processes at all levels." The report also calls for bolstering UN relief activities in the area. "In view of the current crisis," Mr. Annan writes, "it is essential that United Nations entities continue to operate in the occupied territory and the refugee camps and that the focus on the advancement of women, particularly in areas such as education, health, social welfare, human rights, employment and economic empowerment, is strengthened." In particular, he urges greater support for the UN Relief and Works Agency for Palestine Refugees in the Near East (UNRWA).

Women (especially in rural area) are victims of:

- Early pregnancy
- Crimes of honour
- Weight of traditions and customs
- Weight of religion It is important to mention that the Palestinian Israeli conflict is a very complicated one, both in its history and in its implications. Within this situation Palestinian women suffer from double oppression, first as women living in a patriarchal society (the Palestinian society) and second as living in a occupied area.

G. Exercise: Professional and family life in Tunisia

Presented and submitted by **Yosr NEHDI** (Tunisia).



DISCRIMINATION

Every distinction, exclusion or preference based on race, skin colour, gender, religion, public opinion, national background or social origin which destroys or affects the equal chances and treatment at work or in professional life



It covers the access to:

- ☐ Vocational training
- ☐ Jobs and different professions
- ☐ The working conditions



- ☐ **“de jure”**: in the law framework (i.e. limitation to the right of property)
- ☐ **“de facto”**: *factual* (i.e. not engaging women for « masculine » jobs)
- ☐ **indirect**: “neutral” *practices or rules*, which in practice, have a discriminatory effect



2-WHAT TO DO AND HOW?



APPROACHES

- ☐ Management initiative
- ☐ Collective negotiation
- ☐ Joint action plan Management – Trade Unions

DIAGNOSIS

- ☐ Qualitative and quantitative data collection broke down by gender (about the employees, the recruitment, the progress in their careers)
- ☐ Gender audit



DATA ANALYSIS

- ☐ Spreading of results
- ☐ Analysis of the diagnosis
- ☐ Discussion
- ☐ Causes identification
- ☐ Prioritisation of problems
- ☐ Commitment at the highest level



ACTION PLAN

- ☐ Creation of a «gender unit»
- ☐ Fixing measurable objectives, coherent with the problems identified
- ☐ Planning, defining the implementation timing



- ☐ Awareness raising and training of the people engaged in the implementation of the plan (decision makers, employers, employees...)
- ☐ Fixing clearly the roles and responsibilities for the implementation of the action plan
- ☐ Development of a network of gender contact points



For example....

Recruitment and selection:

- ☐ Preparation of job descriptions sensitive to the equality issue
- ☐ Enlarging the recruitment channels for women
- ☐ Commitment of the staff responsible for the recruitment
- ☐ Presence of women in the selection committees

Training and professional development

- ☐ To eliminate the obstacles for the development of women's careers
- ☐ Positive actions: to encourage professional access to certain new sectors: offering training and possibilities for professional development
- ☐ Training the whole staff on equal opportunities
- ☐ Encourage the possibility of having counsellors



Performance evaluation

- ☐ To define clear, neutral and explicit criteria for the performance evaluation
- ☐ To raise awareness among managers
- ☐ To engage women in the definition of the evaluation procedures



Work-family balance

- ☐ To introduce flexible work mechanisms and make sure that the employees who use them are not punished
- ☐ To offer better maternity benefits beyond the minimal compulsory exigencies
- ☐ To promote the sharing of family responsibilities



Good opportunities!

PART 5 - REFERENCES

A. Webography

Statistics

- <http://www.un.org/womenwatch/asp/user/list.asp?ParentID=10415>

International agreements

- www.un.org/womenwatch/daw/cedaw (UN division for the advancement of women: CEDAW convention with report, country papers...)
- www.un.org/womenwatch/daw/beijing (UN division for the advancement of women: Beijing declaration, platform for action)
- www.coe.int/equality (declaration on equality between women and men, gender mainstreaming, publications)
- http://ec.europa.eu/employment_social/gender_equality/index_en.html (European Commission gender equality)
- http://ec.europa.eu/comm/external_relations/euromed (EuroMed partnership, documents, EuroMed and women)
- www.un-instraw.org (gender mainstreaming, publications, links)
- www.amnesty.org/actforwomen (documents, reports, toolkits mainly dealing with gender based violence)
- www.freedomhouse.org/template.cfm?page=163 (Obstacles and Opportunities Towards Women's Rights in the Middle East and North Africa, publications, country reports)

De jure / de facto

- www.lagislationline.org (online database on Western countries codes)
- www.hrea.org/moudawana.html (human rights education site with library, databases, forum: full text of Moudawana code)
- www.hrc.org (human and constitutional rights, country reports, international and national links, documents)
- www.law-lib.utoronto.ca/diana/sites.htm (women's rights resources, list of international women's rights web sites, useful addresses)

Women and religion

- Zarate's Political Collections - Women Leaders
<http://www.terra.es/personal2/monolith/>
- International Women's Democracy Centre <http://www.iwdc.org/>
- Women's Environment and Development Organization <http://www.wedo.org/>
- BBC World Service: Women in Power
<http://www.bbc.co.uk/worldservice/people/features/wiwp/index.shtml>

Women and sports

- <http://www.olympic.org> International Olympic Committee
- <http://www.msomagazine.com> Weekly feminist news
- <http://www.feminist.org/sports/> - Feminist Majority Foundation
- <http://www.womensportswire.com/default.htm> - Launched in 1995, Resource for Women's Sports News and Information.
- <http://www.womenssportfoundation.org>
- http://www.jeunesse-sports.gouv.fr/sports_1/acces-au-sport-pour-plus-grandnombre_32/femmes-sport_25/femmes-sport_853.html - Ministère de la Jeunesse des Sports et de la Vie Associative
- <http://www.mwusa.org> - MWL is a non profit American Muslim organization working to implement the values of Islam and thereby reclaim the status of women as free, equal and vital contributors to society.
- <http://www.canada2002.org/e/progress/conclusions/index.htm> - International Working Group on Women and Sport. Women and Sport Progress Report 1998 – 2002
- <http://www.iwg-gti.org/e/about/index.htm> - The International Working Group on Women and Sport (IWG)
- <http://www.jws.or.jp/eng/index.html> Japanese association for women in sports
- <http://www.caaws.ca> - Canadian Association for the advancement of women and sport and physical activity / Association Canadienne pour l'avancement des femmes du sport et de l'activité physique
- <http://www.un.org/womenwatch/daw/news/speech2006/WC%20Women%20and%20Sports%20Japan%202006.pdf> - Speech about challenging the gender order,

4th World Conference on Women and Sport may 2006

Women and media

- <http://www.al-bab.com> - The site began in February 1998 as Yemen Gateway. Its web address, al-bab.com, alluded to Bab al-Yemen, the famous gateway leading into the old city of Sana'a but also highlighted the site's purpose, which was to provide an electronic gateway to information about Yemen.
- <http://www.ayamm.org/english/MediaWatch.htm> - Arab Women Media Center
- <http://www.un.org/womenwatch/> - WomenWatch is a central gateway to information and resources on the promotion of gender equality and the empowerment of women throughout the United Nations system, including the United Nations Secretariat, regional commissions, funds, programmes, specialized agencies and academic and research institutions. It is a joint United Nations project created in March 1997 to provide Internet space for global gender equality issues and to support implementation of the 1995 Beijing Platform for Action.

Women and politics

- United Nations Economic Commission for Europe (UNECE)
<http://w3.unece.org/pxweb/DATABASE/STAT/Gender.stat.asp>
- Democracy Forum - International Institute for Democracy and Electoral Assistance (International IDEA) <http://www.idea.int/>
- National Democratic Institute for International Affairs - NDI
<http://www.ndi.org/globalp/women/women.asp>
- Zarate's Political Collections - Women Leaders
<http://www.terra.es/personal2/monolith/>
- International Women's Democracy Centre <http://www.iwdc.org/>
- Women's Environment and Development Organization <http://www.wedo.org/>
- BBC World Service: Women in Power
<http://www.bbc.co.uk/worldservice/people/features/wiwp/index.shtml>

Women's statistics

- <http://unstats.un.org/unsd/demographic/products/indwm/wwwpub2005.htm> (UN statistical section, The World's Women 2005: Progress in Statistics)
- <http://www.unifem.org> UNIFEM - (United Nations Development Fund for Women) - Engendering Governance and Leadership
- Gago, Cándida: "Atlas de las mujeres en el desarrollo del mundo", editorial SM

B. Bibliography

- SOPHIE DIMITROULIAS, Gender Equality in the Euro-Mediterranean Partnership

For an in depth legal analyses of the international legal regime of substantial gender equality see in particular:

- YOTOPOULOS-MARANGOPOULOS, A. (dir.) (1998) *Egalité et développement, Cinquante ans de contribution onusienne à leur évolution*. Rapports du colloque des 11 et 12 Décembre 1995 organisé par la FMDH et l'Université Nationale et Capodistrienne d'Athènes, Athènes : Sakkoulas. ; (1998) *Les mesures positives, Pour une égalité effective des sexes*, Athènes : Sakkoulas – Bruylant ;
- KOUKOULIS-SPILIOTOPOULOS, S. (2001) *From formal to substantive gender equality*, Bruxelles : Sakkoulas - Bruylant.
- See also ALSTON, P. (ed.) (1999) *The EU and Human Rights*, Oxford : Oxford University Press ; BELL, M. (2002) *Antidiscrimination Law and the European Union*, New York : Oxford University Press ;
- FETHEROLF LOUTFI, M. (ed.) (2001) *What is equality and how to get there? Women, gender and work*, Geneva : International Labour Office ;
- HERVEY, T., O'KEEFFE, D. (eds.) (1996) *Sex equality law in the European Union*, New York: John Wiley & Sons ;
- RODIERE, P. (2002) *Droit social de l'Union européenne*, Paris : LGDJ ;
- SUDRE, F. (2001) *Droit international et européen des droits de l'homme*, Paris : PUF; VERWILGHEN, M., VON PRONDZYNSKI,

F. (eds.) (1994-1998) *Equality in law between men and women in the European Community*, 7 vols, Boston : Kluwer.

- See in particular International Covenant on Civil and Political Rights (Article 3), Covenant on Economic, Social and Cultural Rights (Article 3), Convention on the Elimination of All Forms of Discrimination Against Women CEDAW (1979) and Optional Protocol to the CEDAW (1999), World Conferences of Mexico (1975), Copenhagen (1980), Nairobi (1985), Peking (1995), New York (2000, 2005)).

- For an abundant bibliography on the international legal regime of substantial gender equality v. Laskin Law Library University of Toronto: http://www.law.utoronto.ca/pubs/h_rights.htm

On the constant engagement of the European Union to promote the international law's standards as regards gender equality, v. EUROPEANCOMMISSION, "Beijing+5. An verview of the EU follow-up and preparations", Brussels, European Commission, Directorate - General for Employment and Social Affairs, D.5, 2000.

For an historical overview of European Union gender politics and their impact see in particular:

- HOSKYNS, C. (1999) *Integrating gender: women, law, and politics in the European Union*, London: Verso ;

- HUBERT, A. (1998) *L'Europe et les femmes - Identités en mouvement*, Rennes : Apogée;

- MAZEY, S. (2001) *Gender mainstreaming in the EU: principles and practice*, London : Kogan Page ; (2000) "Introduction: Integrating gender; intellectual and 'real world' mainstreaming.", in *Journal of European Public Policy* 7, 3, pp. 333-345 ; (1998), "The European Union and women's rights: from the Europeanization of national agendas to the nationalization of a European agenda?" in *Journal of European Public Policy* 5, 1, pp.131-152 ;

- POLLACK, M. A., HAFNER-BURTON, E. (2000) *Mainstreaming Gender in the European Union*, Harvard Jean Monnet Working Paper 2/00 ;

- REES, T. (1998) *Mainstreaming equality in the European Union*, London: Routledge ;

- ROSSILLI, M. (ed.) (2000) *Gender policies in the European Union*, New York : P, Lang ;

- SHAW, J. (2000) "Importing gender: the challenge of feminism and the analysis of the EU legal order," *Journal of European Public Policy* 7, 3, pp.406-431 ;

- VOGEL-POLSKY, E. et BEAUCHESNE, M.-N. (éd.) (2001) *Les politiques sociales ont-elles un sexe ?*, Paris : Labor ; WUHL, S. (2002) *L'égalité. Nouveaux débats*, Paris : PUF;

- VOGEL-POLSKY, E. (1994) *Les femmes et la citoyenneté européenne*, Commission Européenne, Emploi, Relations industrielles et Affaires sociales V/D/5 Réf : V/2337/94-FR.

- See in particular Articles 6, 7, 11, 49, TUE and 2, 3(2), 149 TCE, Treaty of Amsterdam, signed on 2 October 1997 and come into effect on May 1, 1999.

- Before the Treaty of Amsterdam, Article 119 on equal pay was the only Treaty provision requiring gender equality. The ECJ has ruled that his principle "forms part of the foundations of the Community", ECJ Case 43/75 *Defrenne II* (1976) ECR 455, para.12.

- Article 23 of the Charter of Fundamental rights of the EU, proclaimed in Nice in 2000.

- Article I-2 of the Constitutional Treaty signed on June 2004 : "The

Union is founded on the values of respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of persons belonging to minorities. These values are common to the Member States in a society in which pluralism, nondiscrimination, tolerance, justice, solidarity and equality between women and men prevail".

- EUROPEAN COMMISSION, Report to the Council, the European Parliament and the European Social and Economic Committee of February 14 , 2005 « Report on Equality between Women and Men, 2005 » COM(2005) 44 ;

- COUNCIL: Decision on the Programme relating to the Community framework strategy on gender equality (2001-2005), (2001/51/EC), OJ L 17, 19.1.2001. Council Decision, *idem* and Nice EUROPEAN COUNCIL, 7-9 December 2000, Presidency Conclusions, par.13 and Annex I, European Social Agenda in particular pars 32 and chapters I, IV, V.

- COURT OF JUSTICE OF THE EUROPEAN COMMUNITIES

- case law: See ECJ Case aff. 149/77 *Defrenne III* (15.6.1878) ECR 1365 pars 26, 27; Case C-270/97 *Sievers* (10.2.2000), ECR I-933, pars 56, 57 ; Case *Schröder* (2000), ECR I-774, pars 56, 57.

Today, an increasing number of national Constitutions in Europe guarantee substantive gender equality and provide for positive action, see:

- Constitutions of Germany (Article 3(2)), Austria (Article 7(2)), Portugal (Article 9(h)), Finland (Section 6(4)), Sweden (Section 2(16)), France (Articles "(5) , 4(3)), Greece (Article 116(2), Luxembourg.

On the impact of EU gender politics on internal law of the Southern EU's Member states, see :

- AFEM (ed.), FREIXES, S., MOSSUZ-LAVAU, J., DIMITROULIAS, C.S., RUGGERINI, M.G., ESPADA, I. (2000) *Femmes et pouvoir en Europe méridionale en l'an 2000*, ouvrage réalisé avec le soutien de la Commission européenne, Paris : Editions de l'AFEM; on France see also LANQUETIN, M.-T. (2000), « Un tournant en matière de preuve des discriminations », in *Droit social*, n°6, pp. 589-593.

On the situation of women rights in the Euromed region see in particular:

-EURO-MEDITERRANEAN HUMAN RIGHTS NETWORK, *The Integration of Women's Right from the MENA into the Euro-Mediterranean Partnership*. Personal authors: Rabéa Naciri and Isis Nusair Editors: Sarah Han and Marit Floe Jorgensen; and *Achieving Gender Equality in the Euro-Mediterranean Region: Change is possible and necessary*, October 2006 (<http://www.euomedrights.net>)

- Comité économique et social, Droits des femmes dans le Partenariat euroméditerranéen, Communication présentée par Cl. Azema, Paris, 2005.

- Women in the Mediterranean Mirror - Les femmes dans le miroir méditerranéen, QUADERNS DE LA MEDITERRÀNIA, 7 (<http://www.iemed.org/publicacions/fquaderns.php>)

- La GAZETTE de l'AFEM, rubrique Euromed (<http://www.afem-europa.org>)

- The Advancement of the Status of Women in Israel (2001), article written by R. Werczberger, Research and Information Center, The Knesset

- Women in the Arab World, article written by Nouha al-Hegelan (<http://www.library.cornell.edu/colldev/mideast/arbwoman.htm>)

ANNEXES

A. Educational Tools

1. Back to the origins: genesis of a training seminar

Technique conceived and animated by Bernard Abrignani.

Preparatory meeting

• Step 1

We set up the training seminar “aims and objectives”.

Starting from the initial aims and objectives, we brainstormed to check which of them needed to be developed and which were to be omitted. It was important to be sure to share a common understanding of them.

The aims and objectives are:

- To short the gap between the situations de jure and de facto of women in the Euro-Mediterranean context
- To acquire a clear knowledge on the governmental undertakings, international level (and on a more Euro-Mediterranean concerned level)
- To share realities and break stereotypes of common difficulties and successes, different cultural, political, social starting-points
- To provide frames for exchanging best practices and contribute to the effective transfer of experiences between EU member countries and MEDA countries
- To provide participants with useful information and contacts for future EuroMed projects
- To contribute and to strengthen the capacity and leadership of participants in the women issues in the Euro-Mediterranean context

• Step 2

We considered the following **topics**:

- Women and politics
- Women and civil society
- Women and economics
- Women and culture
- Women and family
- Women and sexuality
- Women and education
- Women and religion
- Women and sport
- Women and violence
- Exploitation of the image of women

We had to choose some of them according to the above-mentioned “aims and objectives” and according the length of the training seminar. **To this purpose, we created three lists:**

1. Important topics (to be treated during the

- training seminar)
2. Topics who need further discussion (...in case...)
3. Less important topics (which can be omitted)

• Step 3

In order to proceed to the setting up of the weekly programme, **we marked all the different elements we had taken into consideration so far, in a non organised way on five different coloured Post-It** as follows:

1. (Blue) EuroMed training seminars essential activities – (ex. EuroMed inputs, EuroMed Youth Programme presentation)
2. (Light green) Training seminars standard elements – (ex. Ice breaker games/evaluation/NGOs exhibition)
3. (Yellow) Activities led by participants themselves – (ex. Specific workshop/presentations)
4. (Green) Specific elements linked to this training seminar – (ex. Expert intervention on women issues/gender issues)
5. (Purple) Activities led by the hosting structure – (ex. Traditional evening/outdoor activities/visits)

Then we built the programme respecting our final aims and objectives, checking constantly the programme coherence and balance and including all the activities and themes we considered to be important topics for the training seminar

• Step 4

In relation to the content of the daily programme just elaborated, we used the TAPE method (the base of the Salto EuroMed methodology). The whole methodological structure of the training seminar has to allow each participant to

TASTE the atmosphere of the learning situation; this means placing him in a kind of “amniotic fluid” to facilitate the self-awareness and acquisition of new knowledge. He also has to be able to TEST him or herself in this new situation and also to test new tools or methods. Nothing can be achieved without an analysis of all these elements; that’s why enough time must always be set aside for ANALYSIS after each learning session.

Similarly, without the willingness to exchange with the other members of the learning community, it is very difficult to successfully complete the previous points. Each step also has to be EVALUATED before starting again with another first point. (However, no method can compensate for a lack of involvement and personal commitment).

With other smaller Post-It, we had four different colours corresponding to these four verbs composing the acronym

Taste/Test

Analyse

Produce

Exchange/Evaluate

that we applied to the different programme elements. By doing so, we managed to verify that the programme was balanced and offered equal space to these four types of contents.

equal space to these four types of contents.

• Step 5

Then we referred to the way to convey the “EuroMed spirit”. Participants need to self-organise part of the activities and thus take a personal responsibility for their learning process.

During each Salto EuroMed training seminar we use another acronym: S.T.A.R.

SOLIDARITY – TOLERANCE – AUTONOMY – RESPONSIBILITY & RESPECT

**Solidarity* means helping each other to learn, to appreciate, to translate, to understand etc...

**Tolerance* is the recognition of the fact that accepting other points of view, ideas, ways of thinking, habits and traditions etc... can sometimes be painful.

**Autonomy* is the opportunity given to participants to manage some slots of the programme on their own, at their own rhythm, defining their own aims.

**Responsibility* is the freely given acceptance to assume responsibility for tasks before and during the training seminar.

*Respect is based on reciprocity, which can sometimes be so difficult to have and to show, but which generates a trusting atmosphere and a good learning process.

• Step 6

We analysed the available material/tools/visual supports in order to decide what should be kept. We decided what to put on CDs and what on paper handouts to be given to participants.

During the last day of the training activity each participant will receive a CD containing all training documents, photos, videos, bibliography, webography and further references.

• Step 7

We tested the board game “Zoom In, Zoom Out”

This game was created by 4 girls (2 from EU; two from Meda countries) who are former EuroMed beneficiaries and youth workers/trainers. It was financed through the EuroMed Youth programme (Action 5) by the Swedish National Agency.

« TRAINING SEMINAR » WOMEN IN EUROMED – PROGRAMME

19 SUNDAY	20 MONDAY	21 TUESDAY	22 WEDNESDAY	23 THURSDAY	24 FRIDAY	25 SATURDAY
TC INTRO ICE BREAKER KROWING ME KNOWING YOU	INTERNATIONAL INSTITUTIONS AND AGREEMENTS	DE JURE AND DE FACTO	IMAGE OF WOMEN: SHARING REALITIES VOCABULARY SEXUALITY RELIGION FILM	WORKSHOP LED BY PAX	EXPERT INTERVENTION	FOLLOW UP + YOUTH IN ACTION EUROMED YOUTH III
11.30 COFFEE BREAK	COFFEE BREAK	COFFEE BREAK	COFFEE BREAK	COFFEE BREAK	COFFEE BREAK	COFFEE BREAK
HOPES AND FEARS LEARNING CONTRACT	PRESENTATIONS MADE BY PAX ABOUT ROLE OF WOMEN IN THEIR COUNTRIES	ZOOM IN ZOOM OUT	IMAGE OF WOMEN SHARING REALITIES VOCABULARY SEXUALITY RELIGION FILM	WORKSHOP LED BY PAX	REFLECTION ON HOW TO APPLY GENDER EDUCATION METHOD AS A TOOL	PARTNER FINDING
14.00 LUNCH	LUNCH	LUNCH	LUNCH	LUNCH	LUNCH	LUNCH
GROUP DYNAMIC NGO EXHIBITION WHY EUROMED? OFFICIAL OPENING	FOLLOW UP OF THE MORNING STATISTICS QUIZZ GAME 20.00/20.30 Discussion groups	SKI SKI	WORKSHOP LED BY PAX WORKSHOP LED BY PAX	PRESENTATION WOMEN IN ARAGON VISIT TO NGO DEALING WITH WOMEN 20.00/20.30 Discussion groups	FOLLOW THE WOMEN WORKSHOP ON SPORT 20.00/20.30 Discussion groups	OVERALL EVALUATION 1 HOUR WITH MEDA 1 HOUR WITH EU
21.00 DINNER	DINNER	DINNER	DINNER	DINNER	DINNER	DINNER
ICL EVENING			TRADITIONAL EVENING			FAREWELL PARTY

■ Basic
training activities

■ "Women in EuroMed"
specific activities

■ Activities led
by participants

■ Activities managed by the
hosting structure

T.A.P.E.

Taste and Test

The TEST and TASTE phases refer to an initial approach to the environment in which participants have an opportunity to get acquainted with the place they are in and to realise which elements help them understand it.

Participants are put in situations which allow them to test themselves throughout the training seminar.

“Test yourself to find out if you have the right attitude!” – “Test your behaviour, attitude, knowledge etc.”

At the same time, they have a unique opportunity to Test new tools.

All the activities integrate the concept of Tasting, which means to enjoy each moment, especially those linked to local traditions (food, feasting...), along with the Taste of being part of the "EuroMed World".

Examples:

- Active discovery of the host city and area;
- Traditional evening;
- Workshops managed by participants themselves etc.

Analyse

The ANALYSE phase concerns the act of analysing and reflecting on all the activities done during the TEST/TASTE phases and then to highlight the common links and interactions binding the different pieces of information.

Examples:

- Plenary discussion on place and role of women facilitated by an expert;
- Illustrating the ties in the form of a network (poster, exhibition...);
- Evaluation(s)
- The links between the different topics concerning the place and role of women in the EuroMed frame and how they influence educational attitudes and could be applied in the daily work and life.

Produce

The PRODUCTION phases contained in this Training Seminar are those in which:

Participants present the work they've prepared (prior to arrival) on women - according to the focus points we will decide together - and will animate workshops we'll have to select

Examples:

- The contribution we ask participants to do in advance, during and/or after the TC;
- The guidelines for a successful EuroMed project;
- Participants are asked to take responsibility for designing, leading or assisting different learning slots in the training seminar.

Exchange - Evaluate

EXCHANGE is the transversal process common to both of the previous phases. Only through exchange (of opinions, ideas, skills...) can participants learn from each other and enrich their skills, knowledge, and sensibility.

EVALUATING an activity doesn't only mean finding out if it worked as we imagined or not, or whether the participants enjoyed it. Evaluating an activity means all of the above and much more: verifying whether the activity reached the set objectives, working with the participants to ensure they got something meaningful out of the activity and building up a common and shared "sense" of it, etc...

Examples:

- Plenary discussion;
- Daily evaluation groups;
- Mid-session Evaluation;
- Questionnaire;
- Games involving physical expression (moving towards a certain point of a room, interacting with participants expressing their opinions...);
- Etc.....

B. Content Tools

1. Gender glossary

A Gender Glossary is available to download on the MIGS (Mediterranean Institute of Gender Studies) website.

The link to the document http://www.medinstgenderstudies.org/wp/?attachment_id=38

2. Glossary of basic terms in international treaties

Acceptance	See ratification.
Accession	Accession is the act whereby a State that has not signed a treaty expresses its consent to become a party to that treaty by depositing an "instrument of accession". Accession has the same legal effect as ratification, acceptance or approval. The conditions under which accession may occur and the procedure involved depend on the provisions of the relevant treaty. Accession is generally employed by States wishing to express their consent to be bound by a treaty where the deadline for signature has passed. However, many modern multilateral treaties provide for accession even during the period that the treaty is open for signature.
Agreement	it can have a generic and a specific meaning. (a) Agreement as a generic term: The 1969 Vienna Convention on the Law of Treaties employs the term "international agreement" in its broadest sense. On the one hand, it defines treaties as "international agreements" with certain characteristics. On the other hand, it employs the term "international agreements" for instruments, which do not meet its definition of "treaty". The term "international agreement" in its generic sense consequently embraces the widest range of international instruments. (b) Agreement as a particular term: "Agreements" are usually less formal and deal with a narrower range of subject-matter than "treaties".
Adoption	Adoption is the formal act by which negotiating parties establish the form and content of a treaty. The treaty is adopted through a specific act expressing the will of the States and the international organizations participating in the negotiation of that treaty, e.g., by voting on the text, initialling, signing, etc. Adoption may also be the mechanism used to establish the form and content of amendments to a treaty, or regulations under a treaty.
Approval	See ratification.
Bilateral treaty	See treaty.
Convention	Whereas in the last century the term "convention" was regularly employed for bilateral agreements, it is now generally used for formal multilateral treaties with a broad number of parties. Conventions are normally open for participation by the international community as a whole, or by a large number of States. Usually instruments negotiated under the auspices of an international organization are entitled conventions.
Declaration	The term "declaration" is used for various international instruments. However, declarations are not always legally binding. The term is often deliberately chosen to indicate that the parties do not intend to create binding obligations but merely want to declare certain aspirations. (a) A declaration can be a treaty in the proper sense. (b) An interpretative declaration is an instrument that is annexed to a treaty with the goal of interpreting or explaining the provisions of the latter. (c) A declaration can also be an informal agreement with respect to a matter of minor importance. (d) A series of unilateral declarations can constitute binding agreements.
Entry into force	definitive entry into force Entry into force of a treaty is the moment in time when a treaty becomes legally binding on the parties to the treaty. The provisions of the treaty determine the moment of its entry into force.
Final Act	A Final Act is a document summarising the proceedings of a diplomatic conference. It is normally the formal act by which the negotiating parties bring the conference to a conclusion. It is usually part of the documentation arising from the conference, including the treaty, the resolutions and interpretative declarations made by participating States. There is no obligation to sign the Final Act, but signature may permit participation in subsequent mechanisms arising from the conference, such as preparatory committees. Signing the Final Act does not normally create legal obligations or bind the signatory State to sign or ratify the treaty attached to it.
Multilateral treaty	See treaty.

Optional declaration	See declaration.
Party	A party to a treaty is a State or other entity with treaty-making capacity that has expressed its consent to be bound by that treaty by an act of ratification, acceptance, approval or accession, etc., where that treaty has entered into force for that particular State. This means that the State is bound by the treaty under international law.
Protocol	A protocol, in the context of treaty law and practice, has the same legal characteristics as a treaty. The term protocol is often used to describe agreements of a less formal nature than those entitled treaty or convention.
Ratification, acceptance, approval	Ratification, acceptance and approval all refer to the act undertaken on the international plane, whereby a State establishes its consent to be bound by a treaty. Ratification, acceptance and approval all require two steps: – The execution of an instrument of ratification, acceptance or approval by the Head of State, Head of Government or Minister for Foreign Affairs, expressing the intent of the State to be bound by the relevant treaty; and – For multilateral treaties, the deposit of the instrument with the depositary; and for bilateral treaties, the exchange of the instruments between parties.
Reservation	A reservation is a statement made by a State by which it purports to exclude or alter the legal effect of certain provisions of a treaty in their application to that State. A reservation may enable a State to participate in a multilateral treaty that it would otherwise be unable or unwilling to participate in. States can make reservations to a treaty when they sign, ratify, accept, approve or accede to it.
Signature	<p>Definitive signature (signature not subject to ratification) Definitive signature occurs where a State expresses its consent to be bound by a treaty by signing the treaty without the need for ratification, acceptance or approval. A State may definitively sign a treaty only when the treaty so permits.</p> <p>Simple signature (signature subject to ratification) Simple signature applies to most multilateral treaties. This means that when a State signs the treaty, the signature is subject to ratification, acceptance or approval. The State has not expressed its consent to be bound by the treaty until it ratifies, accepts or approves it.</p>
Treaty	<p>Treaty is a generic term embracing all instruments binding under international law, regardless of their formal designation, concluded between two or more international juridical persons. Thus, treaties may be concluded between:</p> <ul style="list-style-type: none"> – States; – International organizations with treaty-making capacity and States; or – International organizations with treaty-making capacity. <p>The application of the term treaty, in the generic sense, signifies that the parties intend to create rights and obligations enforceable under international law.</p> <p>Bilateral treaty A bilateral treaty is a treaty between two parties.</p> <p>Multilateral treaty A multilateral treaty is a treaty between more than two parties.</p>

3. CEDAW convention

There are 30 articles in the convention³².

PART I

Article 1

For the purposes of the present Convention, the term "discrimination against women" shall mean any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.

Article 2

States Parties condemn discrimination against women in all its forms, agree to pursue by all appropriate means and without delay a policy of eliminating discrimination against women and, to this end, undertake:

- (a) To embody the principle of the equality of men and women in their national constitutions or other appropriate legislation if not yet incorporated therein and to ensure, through law and other appropriate means, the practical realization of this principle;
- (b) To adopt appropriate legislative and other measures, including sanctions where appropriate, prohibiting all discrimination against women;
- (c) To establish legal protection of the rights of women on an equal basis with men and to ensure through competent national tribunals and other public institutions the effective protection of women against any act of discrimination;
- (d) To refrain from engaging in any act or practice of discrimination against women and to ensure that public authorities and institutions shall act in conformity with this obligation;
- (e) To take all appropriate measures to eliminate discrimination against women by any person, organization or enterprise;
- (f) To take all appropriate measures, including legislation, to modify or abolish existing laws, regulations, customs and practices which constitute discrimination against women;
- (g) To repeal all national penal provisions which constitute discrimination against women.

Article 3

States Parties shall take in all fields, in particular in the political, social, economic and cultural fields, all appropriate measures, including legislation, to ensure the full development and

advancement of women, for the purpose of guaranteeing them the exercise and enjoyment of human rights and fundamental freedoms on a basis of equality with men.

Article 4

1. Adoption by States Parties of temporary special measures aimed at accelerating de facto equality between men and women shall not be considered discrimination as defined in the present Convention, but shall in no way entail as a consequence the maintenance of unequal or separate standards; these measures shall be discontinued when the objectives of equality of opportunity and treatment have been achieved.

2. Adoption by States Parties of special measures, including those measures contained in the present Convention, aimed at protecting maternity shall not be considered discriminatory.

Article 5

States Parties shall take all appropriate measures:

- (a) To modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women;
- (b) To ensure that family education includes a proper understanding of maternity as a social function and the recognition of the common responsibility of men and women in the upbringing and development of their children, it being understood that the interest of the children is the primordial consideration in all cases.

Article 6

States Parties shall take all appropriate measures, including legislation, to suppress all forms of traffic in women and exploitation of prostitution of women.

PART II

Article 7

States Parties shall take all appropriate measures to eliminate discrimination against women in the political and public life of the country and, in particular, shall ensure to women, on equal terms with men, the right:

- (a) To vote in all elections and public referenda and to be eligible for election to all publicly elected bodies;
- (b) To participate in the formulation of government policy and the implementation thereof and to hold public office and perform all public

functions at all levels of government;

(c) To participate in non-governmental organizations and associations concerned with the public and political life of the country.

Article 8 General comment on its implementation States

Parties shall take all appropriate measures to ensure to women, on equal terms with men and without any discrimination, the opportunity to represent their Governments at the international level and to participate in the work of international organizations.

Article 9

1. States Parties shall grant women equal rights with men to acquire, change or retain their nationality. They shall ensure in particular that neither marriage to an alien nor change of nationality by the husband during marriage shall automatically change the nationality of the wife, render her stateless or force upon her the nationality of the husband.

2. States Parties shall grant women equal rights with men with respect to the nationality of their children.

PART III

Article 10

States Parties shall take all appropriate measures to eliminate discrimination against women in order to ensure to them equal rights with men in the field of education and in particular to ensure, on a basis of equality of men and women:

- (a) The same conditions for career and vocational guidance, for access to studies and for the achievement of diplomas in educational establishments of all categories in rural as well as in urban areas; this equality shall be ensured in pre-school, general, technical, professional and higher technical education, as well as in all types of vocational training;
- (b) Access to the same curricula, the same examinations, teaching staff with qualifications of the same standard and school premises and equipment of the same quality;
- (c) The elimination of any stereotyped concept of the roles of men and women at all levels and in all forms of education by encouraging coeducation and other types of education which will help to achieve this aim and, in particular, by the revision of textbooks and school programmes and the adaptation of teaching methods;
- (d) The same opportunities to benefit from scholarships and other study grants;
- (e) The same opportunities for access to programmes of continuing education, including adult

and functional literacy programmes, particularly those aimed at reducing, at the earliest possible time, any gap in education existing between men and women;

(f) The reduction of female student drop-out rates and the organization of programmes for girls and women who have left school prematurely;

(g) The same Opportunities to participate actively in sports and physical education;

(h) Access to specific educational information to help to ensure the health and well-being of families, including information and advice on family planning.

Article 11

1. States Parties shall take all appropriate measures to eliminate discrimination against women in the field of employment in order to ensure, on a basis of equality of men and women, the same rights, in particular:

(a) The right to work as an inalienable right of all human beings;

(b) The right to the same employment opportunities, including the application of the same criteria for selection in matters of employment;

(c) The right to free choice of profession and employment, the right to promotion, job security and all benefits and conditions of service and the right to receive vocational training and retraining, including apprenticeships, advanced vocational training and recurrent training;

(d) The right to equal remuneration, including benefits, and to equal treatment in respect of work of equal value, as well as equality of treatment in the evaluation of the quality of work;

(e) The right to social security, particularly in cases of retirement, unemployment, sickness, invalidity and old age and other incapacity to work, as well as the right to paid leave;

(f) The right to protection of health and to safety in working conditions, including the safeguarding of the function of reproduction.

2. In order to prevent discrimination against women on the grounds of marriage or maternity and to ensure their effective right to work, States Parties shall take appropriate measures:

(a) To prohibit, subject to the imposition of sanctions, dismissal on the grounds of pregnancy or of maternity leave and discrimination in dismissals on the basis of marital status;

(b) To introduce maternity leave with pay or with comparable social benefits without loss of former employment, seniority or social allowances;

(c) To encourage the provision of the necessary supporting social services to enable

parents to combine family obligations with work responsibilities and participation in public life, in particular through promoting the establishment and development of a network of child-care facilities;

(d) To provide special protection to women during pregnancy in types of work proved to be harmful to them.

3. Protective legislation relating to matters covered in this article shall be reviewed periodically in the light of scientific and technological knowledge and shall be revised, repealed or extended as necessary.

Article 12 General comment on its implementation

1. States Parties shall take all appropriate measures to eliminate discrimination against women in the field of health care in order to ensure, on a basis of equality of men and women, access to health care services, including those related to family planning.

2. Notwithstanding the provisions of paragraph 1 of this article, States Parties shall ensure to women appropriate services in connection with pregnancy, confinement and the post-natal period, granting free services where necessary, as well as adequate nutrition during pregnancy and lactation.

Article 13

States Parties shall take all appropriate measures to eliminate discrimination against women in other areas of economic and social life in order to ensure, on a basis of equality of men and women, the same rights, in particular:

(a) The right to family benefits;

(b) The right to bank loans, mortgages and other forms of financial credit;

(c) The right to participate in recreational activities, sports and all aspects of cultural life.

Article 14

1. States Parties shall take into account the particular problems faced by rural women and the significant roles which rural women play in the economic survival of their families, including their work in the non-monetized sectors of the economy, and shall take all appropriate measures to ensure the application of the provisions of the present Convention to women in rural areas.

2. States Parties shall take all appropriate measures to eliminate discrimination against women in rural areas in order to ensure, on a basis of equality of men and women, that they participate in and benefit from rural development and, in particular, shall ensure to such women the right: (a) To participate in the elaboration and implementation of development

planning at all levels;

(b) To have access to adequate health care facilities, including information, counselling and services in family planning;

(c) To benefit directly from social security programmes;

(d) To obtain all types of training and education, formal and non-formal, including that relating to functional literacy, as well as, inter alia, the benefit of all community and extension services, in order to increase their technical proficiency;

(e) To organize self-help groups and co-operatives in order to obtain equal access to economic opportunities through employment or self employment;

(f) To participate in all community activities;

(g) To have access to agricultural credit and loans, marketing facilities, appropriate technology and equal treatment in land and agrarian reform as well as in land resettlement schemes;

(h) To enjoy adequate living conditions, particularly in relation to housing, sanitation, electricity and water supply, transport and communications.

PART IV

Article 15

1. States Parties shall accord to women equality with men before the law.

2. States Parties shall accord to women, in civil matters, a legal capacity identical to that of men and the same opportunities to exercise that capacity. In particular, they shall give women equal rights to conclude contracts and to administer property and shall treat them equally in all stages of procedure in courts and tribunals.

3. States Parties agree that all contracts and all other private instruments of any kind with a legal effect which is directed at restricting the legal capacity of women shall be deemed null and void.

4. States Parties shall accord to men and women the same rights with regard to the law relating to the movement of persons and the freedom to choose their residence and domicile.

Article 16

1. States Parties shall take all appropriate measures to eliminate discrimination against women in all matters relating to marriage and family relations and in particular shall ensure, on a basis of equality of men and women:

³² <http://www.unhchr.ch/html/menu3/b/e1cedaw.htm>

- (a) The same right to enter into marriage;
- (b) The same right freely to choose a spouse and to enter into marriage only with their free and full consent;
- (c) The same rights and responsibilities during marriage and at its dissolution;
- (d) The same rights and responsibilities as parents, irrespective of their marital status, in matters relating to their children; in all cases the interests of the children shall be paramount;
- (e) The same rights to decide freely and responsibly on the number and spacing of their children and to have access to the information, education and means to enable them to exercise these rights;
- (f) The same rights and responsibilities with regard to guardianship, wardship, trusteeship and adoption of children, or similar institutions where these concepts exist in national legislation; in all cases the interests of the children shall be paramount;
- (g) The same personal rights as husband and wife, including the right to choose a family name, a profession and an occupation;
- (h) The same rights for both spouses in respect of the ownership, acquisition, management, administration, enjoyment and disposition of property, whether free of charge or for a valuable consideration.

2. The betrothal and the marriage of a child shall have no legal effect, and all necessary action, including legislation, shall be taken to specify a minimum age for marriage and to make the registration of marriages in an official registry compulsory.

PART V

Article 17

1. For the purpose of considering the progress made in the implementation of the present Convention, there shall be established a Committee on the Elimination of Discrimination against Women (hereinafter referred to as the Committee) consisting, at the time of entry into force of the Convention, of eighteen and, after ratification of or accession to the Convention by the thirty-fifth State Party, of twenty-three experts of high moral standing and competence in the field covered by the Convention. The experts shall be elected by States Parties from among their nationals and shall serve in their personal capacity, consideration being given to equitable geographical distribution and to the representation of the different forms of civilization as well as the principal legal systems.

2. The members of the Committee shall be elected by secret ballot from a list of persons nominated by States Parties. Each State Party may nominate one person from among its own nationals.

3. The initial election shall be held six months after the date of the entry into force of the present Convention. At least three months before the date of each election the Secretary-General of the United Nations shall address a letter to the States Parties inviting them to submit their nominations within two months. The Secretary-General shall prepare a list in alphabetical order of all persons thus nominated, indicating the States Parties which have nominated them, and shall submit it to the States Parties.

4. Elections of the members of the Committee shall be held at a meeting of States Parties convened by the Secretary-General at United Nations Headquarters. At that meeting, for which two thirds of the States Parties shall constitute a quorum, the persons elected to the Committee shall be those nominees who obtain the largest number of votes and an absolute majority of the votes of the representatives of States Parties present and voting.

5. The members of the Committee shall be elected for a term of four years. However, the terms of nine of the members elected at the first election shall expire at the end of two years; immediately after the first election the names of these nine members shall be chosen by lot by the Chairman of the Committee.

6. The election of the five additional members of the Committee shall be held in accordance with the provisions of paragraphs 2, 3 and 4 of this article, following the thirty-fifth ratification or accession. The terms of two of the additional members elected on this occasion shall expire at the end of two years, the names of these two members having been chosen by lot by the Chairman of the Committee.

7. For the filling of casual vacancies, the State Party whose expert has ceased to function as a member of the Committee shall appoint another expert from among its nationals, subject to the approval of the Committee.

8. The members of the Committee shall, with the approval of the General Assembly, receive emoluments from United Nations resources on such terms and conditions as the Assembly may decide, having regard to the importance of the Committee's responsibilities.

9. The Secretary-General of the United Nations shall provide the necessary staff and facilities for the effective performance of the functions of the Committee under the present Convention.

Article 18

1. States Parties undertake to submit to the Secretary-General of the United Nations, for consideration by the Committee, a report on the legislative, judicial, administrative or other measures which they have adopted to give effect to the provisions of the present Convention and on the progress made in this respect:

(a) Within one year after the entry into force for the State concerned;

(b) Thereafter at least every four years and further whenever the Committee so requests.

2. Reports may indicate factors and difficulties affecting the degree of fulfilment of obligations under the present Convention.

Article 19

1. The Committee shall adopt its own rules of procedure.

2. The Committee shall elect its officers for a term of two years.

Article 20 General comment on its implementation

1. The Committee shall normally meet for a period of not more than two weeks annually in order to consider the reports submitted in accordance with article 18 of the present Convention.

2. The meetings of the Committee shall normally be held at United Nations Headquarters or at any other convenient place as determined by the Committee. (amendment, status of ratification)

Article 21

1. The Committee shall, through the Economic and Social Council, report annually to the General Assembly of the United Nations on its activities and may make suggestions and general recommendations based on the examination of reports and information received from the States Parties. Such suggestions and general recommendations shall be included in the report of the Committee together with comments, if any, from States Parties.

2. The Secretary-General of the United Nations shall transmit the reports of the Committee to the Commission on the Status of Women for its information. Article 22 The specialized agencies shall be entitled to be represented at the consideration of the implementation of such provisions of the present Convention as fall within the scope of their activities. The Committee may invite the specialized agencies to submit reports on the implementation of the Convention in areas falling within the scope of their activities.

PART VI

Article 23

Nothing in the present Convention shall affect any provisions that are more conducive to the achievement of equality between men and women which may be contained:

- (a) In the legislation of a State Party; or
- (b) In any other international convention, treaty or agreement in force for that State.

Article 24

States Parties undertake to adopt all necessary measures at the national level aimed at achieving the full realization of the rights recognized in the present Convention.

Article 25

1. The present Convention shall be open for signature by all States.
2. The Secretary-General of the United Nations is designated as the depositary of the present Convention.
3. The present Convention is subject to ratification. Instruments of ratification shall be deposited with the Secretary-General of the United Nations.
4. The present Convention shall be open to accession by all States. Accession shall be effected by the deposit of an instrument of accession with the Secretary-General of the United Nations.

Article 26

1. A request for the revision of the present Convention may be made at any time by any State Party by means of a notification in writing addressed to the Secretary-General of the United Nations.
2. The General Assembly of the United Nations shall decide upon the steps, if any, to be taken in respect of such a request.

Article 27

1. The present Convention shall enter into force on the thirtieth day after the date of deposit with the Secretary-General of the United Nations of the twentieth instrument of ratification or accession.
2. For each State ratifying the present Convention or acceding to it after the deposit of the twentieth instrument of ratification or accession, the Convention shall enter into force on the thirtieth day after the date of the deposit of its own instrument of ratification or accession.

Article 28

1. The Secretary-General of the United Nations shall receive and circulate to all States the text of reservations made by States at the time of ratification or accession.
2. A reservation incompatible with the object and purpose of the present Convention shall

not be permitted.

3. Reservations may be withdrawn at any time by notification to this effect addressed to the Secretary-General of the United Nations, who shall then inform all States thereof. Such notification shall take effect on the date on which it is received.

Article 29

1. Any dispute between two or more States Parties concerning the interpretation or application of the present Convention which is not settled by negotiation shall, at the request of one of them, be submitted to arbitration. If within six months from the date of the request for arbitration the parties are unable to agree on the organization of the arbitration, any one of those parties may refer the dispute to the International Court of Justice by request in conformity with the Statute of the Court.

2. Each State Party may at the time of signature or ratification of the present Convention or accession thereto declare that it does not consider itself bound by paragraph 1 of this article. The other States Parties shall not be bound by that paragraph with respect to any State Party which has made such a reservation.

3. Any State Party which has made a reservation in accordance with paragraph 2 of this article may at any time withdraw that reservation by notification to the Secretary-General of the United Nations.

Article 30

The present Convention, the Arabic, Chinese, English, French, Russian and Spanish texts of which are equally authentic, shall be deposited with the Secretary-General of the United Nations. IN WITNESS WHEREOF the undersigned, duly authorized, have signed the present Convention.

4. International Day for the Elimination of Violence against Women

General Assembly Action

On 17 December 1999, the General Assembly at its 83rd plenary meeting of the fifty-fourth session, on the basis of the Report of the Third Committee (A/54/598 and Corr. 1 and 2), adopted Resolution 54/134 on the International Day for the Elimination of Violence against Women.

Resolution 54/134. International Day for the Elimination of Violence against Women 25 November History of the Day

Previously, 25 November was observed in Latin America and a growing number of other countries around the world as "International Day Against Violence Against Women". With

no standard title, it was also referred to as "No Violence Against Women Day" and the "Day to End Violence Against Women". It was first declared by the first Feminist Encuentro for Latin America and the Caribbean held in Bogotá, Colombia (18 to 21 July 1981). At that Encuentro women systematically denounced gender violence from domestic battery, to rape and sexual harassment, to state violence including torture and abuses of women political prisoners. The date was chosen to commemorate the lives of the Mirabal sisters. It originally marked the day that the three Mirabal sisters from the Dominican Republic were violently assassinated in 1960 during the Trujillo dictatorship (Rafael Trujillo 1930-1961). The day was used to pay tribute to the Mirabal sisters, as well as global recognition of gender violence.

"We still think of a powerful man as a born leader and a powerful woman as an anomaly."

Margaret Atwood

SALTO-YOUTH

stands for “Support and Advanced Learning & Training Opportunities within the YOUTH IN ACTION programme”. It is a network of eight Resource Centres to enhance the implementation of the YOUTH IN ACTION Programme by providing support, information and training to National Agencies and Euromed Youth Units. In particular SALTO-YOUTH EuroMed Resource Centre aims at enhancing cooperation in youth work between the two sides of the Mediterranean area. Accordingly we run specific international and national training courses, produce educational materials as well as disseminate good practices in youth work. We operate in close partnership with several European and Mediterranean institutions.

Women in Euromed – A kaleidoscopic sea of roles and places

The role of women is one of the priorities of the Euromed Youth Programme. The European Commission on its website states: “The key objective is to eliminate inequalities and promote gender equality throughout the Community in accordance with Articles 2 and 3 of the EC Treaty (gender mainstreaming) as well as Article 141 (equality between women and men in matters of employment and occupation) and Article 13 (sex discrimination within and outside the work place)”.

The role of women has seen several engagements worldwide for the eradication of discrimination and the fulfilment of a concrete equality of man and woman both in public and in private life. More than 25 years after the adoption by the United Nations of the Convention on the Elimination of All Forms of Discrimination Against Women – also known as “CEDAW.”- 180 countries have ratified it (with the astonishing and worrying absence of a country as the United States besides Iran, Sudan and Somalia). Objectively significant progress in the recognition and implementation of the human rights of women has been fulfilled; still the situation is not that reassuring.

Women in many countries continue to have unequal legal status with regards to marriage, divorce, property, inheritance, national laws, traditions, customs and stereotypical attitudes towards the role of women. Men (and strangely also women) in some societies are major impediments to equality and women’s enjoyment of human rights. Important decisions have been taken in European and the Mediterranean basin countries, mainly with the Barcelona Declaration (1995). It recognised that women have a key role in economic and social life and in the creation of employment.

Salto-Youth EuroMed Resource Centre and the Spanish National Agency for the Youth Programme willed to provide the opportunity to tackle this topic and organised a training course in Spain about the place and roles of women in Euromed.

This report reflects and shares useful information on Women in Euromed – A kaleidoscopic sea of roles and places.

Read it, Enjoy it, Use it!



■ The views and opinions do not necessarily express the official view of the European Commission.



Institut National de la Jeunesse et de l'Éducation Populaire (INJEP)

Etablissement public du Ministère de la Santé, de la Jeunesse, des Sports et de la Vie associative :
11 rue Paul Leplat - 78160 Marly-le-Roi – France
Tél.: +33 1 39 17 27 55
Fax: +33 1 39 17 27 57
E-mail: euromed@salto-youth.net
Website: www.salto-youth.net/euromed

Salto-Youth EuroMed Team:

Bernard Abrignani (Coordinator)
Caroline Mayaudon (Communication Project Officer)
Publication Director: Hervé Mecheri (Head of INJEP)
Chief Editors: Flavia Giovannelli-Marie, Lucia Barbieri
Editor: Sophie Dimitroulias
Design and layout: Imprimerie Champagnac - 04 71 48 51 05
5, rue Félix Daguerre - ZI de Sistrières - 15000 Aurillac
«Printed with vegetable inks, on paper from sustainable forests.»