EUROPEAN CENTRE FOR MINORITY ISSUES KOSOVO

Curriculum on Gender Equality and Gender-Based Violence

(Pupil's Handbook)

Supported by

UNITED NATIONS TRUST FUND TO END VIOLENCE AGAINST WOMEN

Working Towards a Stable Multi-Ethnic Kosovo

Contributors
Author: Natyra Avdiu
Contributing Authors: Lura Pollozhani, Nora Huseionovic, Jana Popadic
Proofreading: Jessica Templeman

ECMI Kosovo ecmikosova.org
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Str. Nëna Terezë Nr. 41, Apt. 29,
10000 Prishtinë/Priština, Kosovo,
Tel. +381 (0) 38 224 473

Str. Cika Jovina Nr. 3, 1st Fl,
38220 Mitrovica/Mitrovicë North, Kosovo,
Tel. +381 (0) 64 00 55 488

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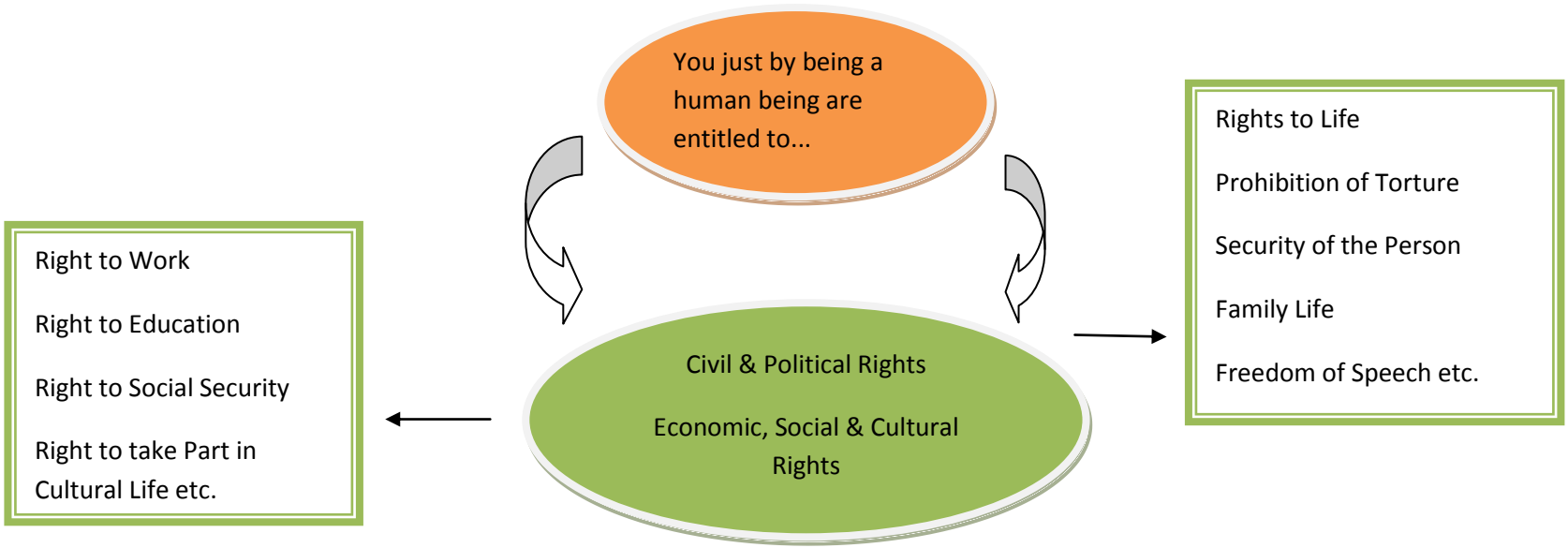
I INTRODUCTION TO HUMAN RIGHTS



Human rights are a set of entitlements, or guarantees, that protect individuals, and/or groups, from actions, or omissions, that may interfere with their freedoms and human dignity.[1] Each human being enjoys his/her human rights by simply just being human, and, as such, it cannot be said that human rights are given, deserved, bought or inherited. At the core of human rights is **human dignity,** which goes to the heart of human identity, it is inviolable and must be respected and protected. The 1948 Universal Declaration of Human Rights (UDHR), enshrined this principle in its preamble: '*recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world*'.[2] Similarly, Article 1 of the UDHR says '*all human beings are born free and equal in dignity and rights*'.[3] As such human dignity is the cornerstone of every right, and, thus, it is realised in each human right that is recognised. Another way to understand human rights is to see them as armour: they are rules, which protect you, at the same time they tell you how you should behave and they are judges as you can appeal to them.[4]

Another way to look at human rights:

[1] Amnesty International, 'Becoming a Human Rights Friendly School: A guide for schools around the world', 2012, p 3.
[2] The United Nations General Assembly, The Universal Declaration of Human Rights, 10 December 1948, available at http://www.un.org/en/documents/udhr/ accessed on 25/03/2014.
[3] Article 1, Ibid
[4] Council of Europe, 'Compass: Manual for Human Rights Education with Young People', 2012 Edition, at p. 382


You just by being a human being are entitled to...
Civil & Political Rights
Economic, Social & Cultural Rights
Rights to Life
Prohibition of Torture
Security of the Person
Family Life
Freedom of Speech etc.
Right to Work
Right to Education
Right to Social Security
Right to take Part in Cultural Life etc.

Human rights are based upon a number of important principles including:[5]

- '**Universality and inalienability**' – human rights are universal (the same rights to be applied everywhere in the world, irrespective of cultural or other differences), and that they cannot be taken away under any circumstances. Further, 'it is the duty of States, regardless of their political, economic and cultural systems, to promote and protect human rights and fundamental freedoms'.[6]

- **'Indivisibility'** – all human rights are important and that they cannot be separated into categories.

- **'Interdependence and interrelatedness'** – all human rights are dependent, and relate to one another. As such, if one is realised, or violated, it can have a positive or negative impact on another right respectively.

- '**Equality and Non-Discrimination'** – all human beings are equal by virtue of the human dignity of each person. Non-discrimination entails that persons should not be judged based on their characteristics such as religion, gender, political affiliation, or sexual orientation, amongst others.

- '**Participation and Inclusion'** - all human beings have the right to access information, and participate in relation to issues that affect their lives. This is applicable to all, although it is important that marginalised groups, such as ethnical minorities, women or the disabled are not excluded.

- '**Accountability and the Rule of Law'** – human rights are enjoyed by everyone (rights holders), although states as duty bearers have the obligation to observe that they are being respected. In instances when this does not happen then the affected individual is entitled to seek redress against the state.

However, human rights can also seem abstract, and maybe even irrelevant, to the situation you may be facing in your school or local community. To grasp an understanding of the key rights it is important to view them as follows:

[5] Human Rights Principles as defined by the United Nations Population Fund, available at http://www.unfpa.org/rights/principles.htm accessed on 25/03/2014

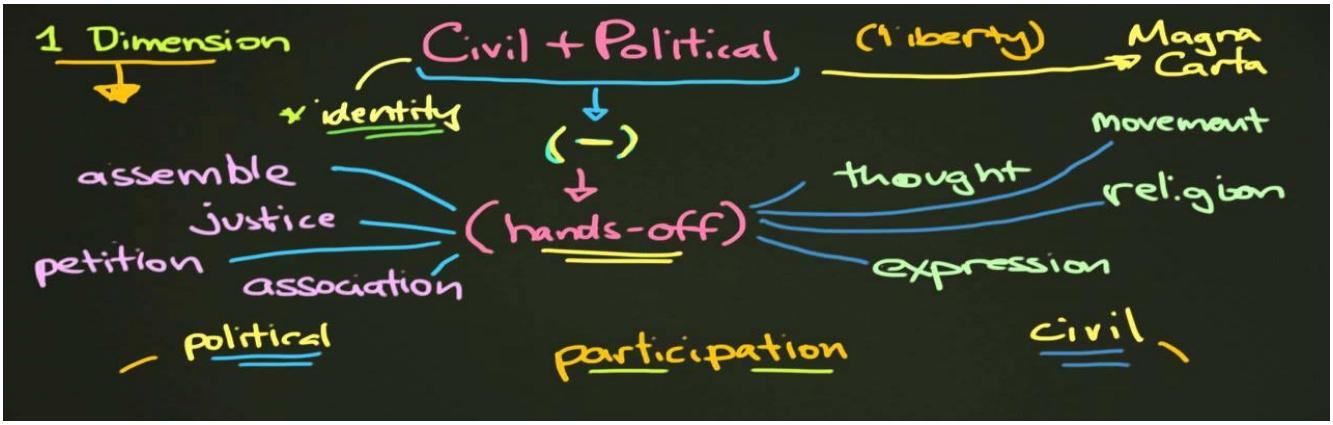
[6] Vienna Declaration and Programme of Action, adopted by the World Conference on Human Rights in Vienna, para. 5, 25 June 1993, available at http://www.ohchr.org/en/professionalinterest/pages/vienna.aspx accessed on 25/03/2014

- Civil and political rights, were developed during the seventeenth and eighteenth century, with the focus on personal liberty and of protecting the individual against violation from the state;

- Social, economic and cultural rights focus on rights necessary for full participation in life, adequate living and cultural rights, among others and;

- Solidarity rights refer to collective rights of a society or people right to self-determination, right to healthy environment

Civil and Political Rights:[7]



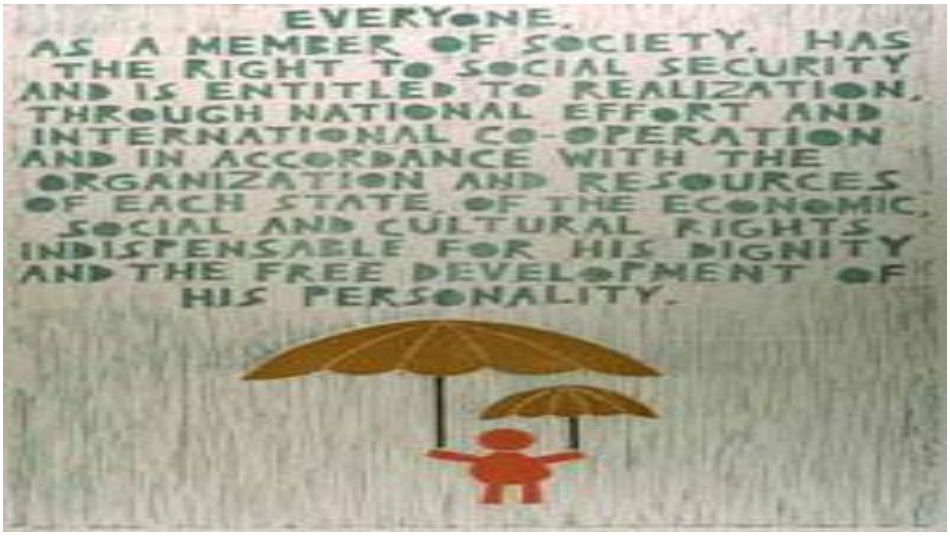
- The **right to life** – no-one should be arbitrarily deprived of their life;
- **Freedom from torture, slavery and forced labour** – states are prohibited from torturing anyone within their territory, as well as engaging or permitting slavery or forced labour;
- The **right to liberty and security** of the person – this entails that no-one shall be subjected to arbitrary arrest, or detention;
- **Freedom of expression and the media –** the right to hold opinions without interference, as well as the freedom to seek, receive and impart information;
- **Freedom of belief, conscience and religion –** the freedom to adopt a religion or belief of his/her choice, as well as the right to manifest that religion or belief;
- **Freedom of association and assembly** – everyone has the right to decide whether to join or not a trade union, and to be able to peacefully protest;
- The **right to private and family life** – everyone's right to privacy and family should be respected;

[7] The rights specified are included in the following treaties:
United Nations General Assembly, International Covenant on Civil and Political Rights, 16 December 1966, available at http://www.ohchr.org/en/professionalinterest/pages/ccpr.aspx accessed on 25/03/2014;
Council of Europe, European Convention for the Protection of Human Rights and Fundamental Freedoms as amended by Protocols No. 11 and 14, 4 November 1950, available at http://www.conventions.coe.int/Treaty/en/Treaties/Html/005.htm accessed on 25/03/2014

- The **right to a fair trial –** everyone is equal before the law and everyone charged with a criminal offence is innocent until proven guilty;
- The **right to marriage and form a family** – recognises the right of those of marriageable age to marry and found a family, although the full and free consent of both parties is required;
- The **right to vote and to elected** – provides for the right of universal suffrage by secret ballot, as well as the right to participate through being elected;
- The **right of access to public documents** - recognises the right of citizens to request access to documents held by the government regarding different issues of concern;
- **Prohibition of discrimination –** entails the right to equality, equal protection of the law and protection of all rights without discrimination on any protected ground;
- **Freedom of movement** – the liberty to move freely and the freedom to choose one's residence and
- The **rights of a child** – being registered after birth, having a name and acquiring a nationality.

Social, Economic and Cultural Rights:[8]

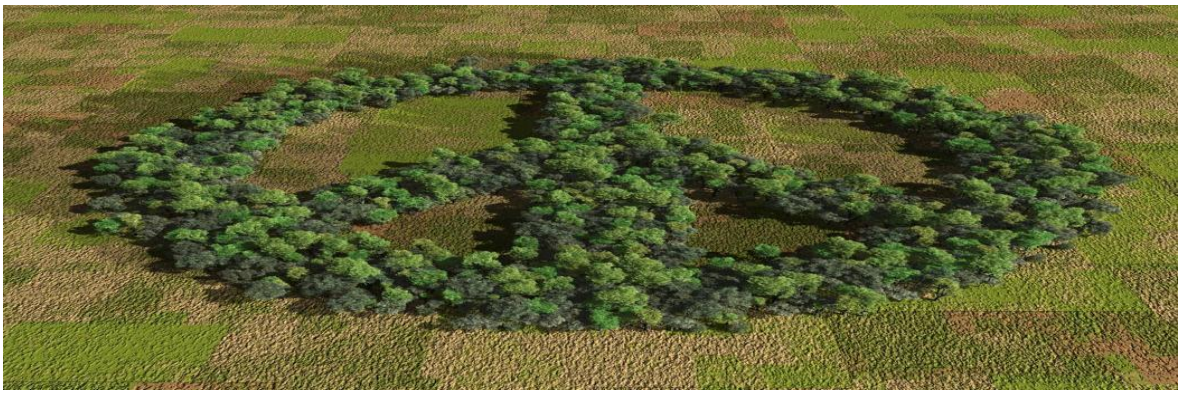
(Fulfillment of these rights depends on availability of resources that each country has. Therefore, these rights are expected to be realised progressively.)



- The **right to work** – includes the right of everyone to have the opportunity to gain his/her living by work, as well as fair wages, equal pay for equal work especially in relation to women, safe and healthy working conditions, as well as rest, leisure, limitation of working hours and holidays;
- The **right to education** – includes compulsory and free primary education for all, as well as enduring a accessible education for all at all levels;
- The **right to an adequate standard of living** – includes the right to adequate food, clothing and housing;
- The **right to social security** – is recognised for everyone and it includes social insurance;
- The **right of everyone** to the enjoyment of the highest attainable **standard of physical and mental health** – states should take steps to reduce infant mortality, as well as prevent, treat and control epidemics, endemics, occupational and other diseases among others and
- The **right to take part in cultural life** – to enjoy the arts and to share in scientific advancement.

[8] United Nations General Assembly, International Covenant on Economic, Social and Cultural Rights, 16 December 1966, available at http://www.ohchr.org/EN/ProfessionalInterest/Pages/CESCR.aspx accessed on 25/03/2014

Solidarity Rights:[9]



- The **right to live in peace**;
- The **right to self-determination**;
- The **right to a clean environment**;
- The **right to development**; and
- The **right to natural resources**, among others.

The above mentioned human rights are codified through different means, in order for them to be legally binding and provide citizens the opportunity to rely on the respective provisions, as well as enforce them whenever they feel a particular right has been violated. At the international level, this includes conventions and covenants, which are treaties – an international agreement between states, which is governed by international law, which is legally binding. Additionally, human rights can also be found in constitutions and national legislation. In Kosovo, a number of treaties are directly applicable, meaning the rights to be found in those documents are enforceable. For example, all provisions to be found in the **Universal Declaration of Human Rights** and the **International Covenant on Civil and Political Rights** are, among others, directly applicable and enforceable.[10] At the same time, the Constitution of Kosovo (Chapter II) stipulates many of the rights mentioned above, as well as a range of laws in Kosovo recognise such rights including access to public documents,[11] prohibition of discrimination[12] and gender equality,[13] among others.

[9] Such rights are currently evolving and as such a specific document is not referred to for the purposes of this curriculum.
[10] Article 22 of the Constitution of the Republic of Kosovo, available at http://www.kushtetutakosoves.info/?cid=2,250 accessed on 25/03/2014
[11] The Law on Access to Public Documents, Law No. 03/L-215, available at http://gzk.rks-gov.net/ActDetail.aspx?ActID=2724 accessed on 25/03/2014
[12] The Anti-Discrimination Law, Law No. 2004/3, available at http://gzk.rks-gov.net/ActDetail.aspx?ActID=2458 accessed on 25/03/2014
[13] Law on Gender Equality, Law No. 2004/2, available at http://gzk.rks-gov.net/ActDetail.aspx?ActID=2457 accessed on 25/03/2014

With regard to all such rights Kosovo must ensure the following:



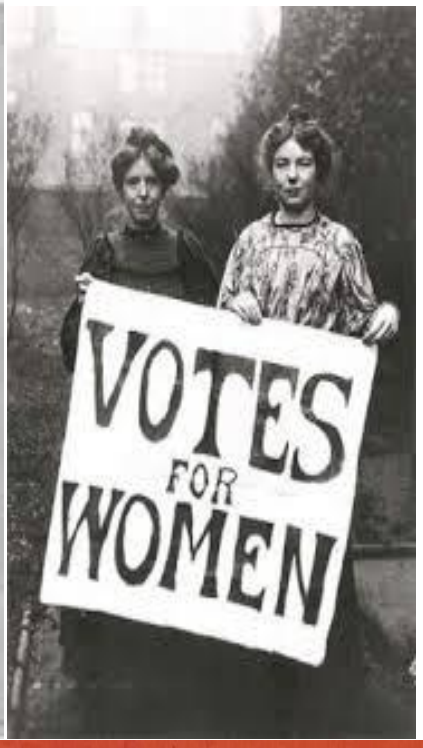
The duty to **respect** means the state must not act to interfere with the enjoyment of human rights

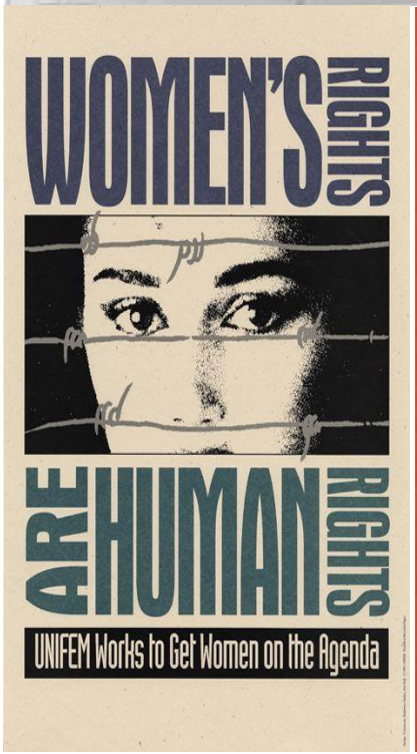
The duty to **protect** requires states to ensure that others do not infringe or block access to human rights

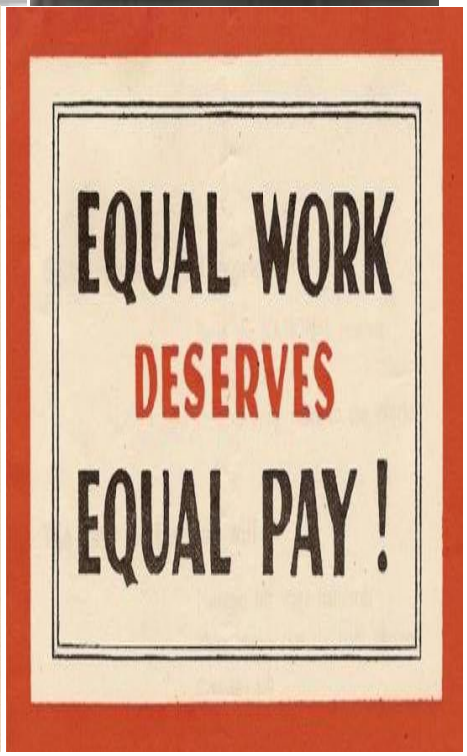
The duty to **fulfil** meant that states must take positive action to facilitate better enjoyment of human rights

II HUMAN RIGHTS OF WOMEN









The treatment of women by society, which in many countries/societies was organised and dominated by men, meant that women did not enjoy equal rights with men in many different spheres of life. Circumstances, such as the World Wars, meant that women's role was viewed through a different perspective, rather than just that of bearing children and being housewives. During the wars, women throughout the world contributed to the war effort in different ways. In many parts of Europe, such as in Great Britain, women's position in society drastically changed as a result of the wars. A leading feminist in England, Mrs. Millicent Fawcett said that "the war revolutionized the industrial position of women – it found them serfs and let them free".[14] Similarly, in Yugoslavia, the beginning of the Second World War marked the entry point for women into social and political life; thus, many women fought to leave behind the entrenched patriarchal culture.[15] This meant that women were engaged in different roles outside the home, including in fighting the enemy, with more than 100,000 women fighting in the Yugoslav's People's Liberation Army,[16] as well as working in factories, and taking over other responsibilities that men had.

Nevertheless, in the past, women were prevented from:

- ✓ Owning property;
- ✓ Asking for a divorce, or being able to sue;
- ✓ Accessing family planning;
- ✓ Being protected from rape, sexual assault or domestic violence/abuse;
- ✓ Having the right to vote, and to be elected;
- ✓ Being educated;
- ✓ Entering the same professions that men could; and
- ✓ In different cultures, it was inappropriate for women to go out alone, or make life-changing decisions for themselves, such as, whom they date, have a relationship with or marry, and decide, do they want to marry and bear children at all.

Women's Stories:

Caroline Norton, 1808 – 1877, England[17]

Caroline was married at a young age (at 16) to an influential politician, as she felt she could not refuse, due to her family's situation. Her marriage was not a happy one, as her husband would beat her viciously. One day she decided that she could not take it anymore and determined to leave. However, the law did not allow her to ask for a divorce, or have access to her children. Whereas her

[14] Bourke J, 'Women on the Home Front in World War One', available at http://www.bbc.co.uk/history/british/britain_wwone/women_employment_01.shtml accessed on 05/04/2014

[15] Barlovic B, Matejcic B, 'The role of women from World War II to Post-War Yugoslavia. From anti-fascist fighters to unknown heronies', available at http://www.geschichtswerkstatt-europa.org/media/projekte/The%20role%20of%20women.pdf accessed on 05/04/2014, p. 4

[16] Ibid p.5

[17] BBC History, available at http://www.bbc.co.uk/history/historic_figures/norton_caroline.shtml accessed on 05/04/2014

husband had the right to leave his wife, and even take the children away from her. Despite escaping the physical abuse, she continued to face injustices as she could not divorce, nor could she see her children. Being a determined woman, she decided to publicly write about her ordeal, and the injustices she continued to face, she also addressed the Queen of the United Kingdom about the rights being denied to all women in England. Partly due to her efforts, the British Parliament introduced new legislation, in 1839, allowing women in Caroline's position to visit her children, as well as legislation about the right to divorce in 1857.

Ksenija Anastasijevic, 1894 – 1981, Belgrade, Serbia

Ksenija was the first woman to obtain a PhD from the University of Belgrade, in Philosophy, and, in 1924, became the first female Professor at the Faculty of Philosophy, University of Belgrade. She was a member of the Serbian Women's League for Peace and Freedom, the Women's Movement Alliance, and editor of the first feminist journal 'The Women's Movement' (*Ženski pokret*), published from 1920 – 1938. As a liberal and independent thinker, she refused to become a part of the male dominated circle that existed. However, in 1936, she was removed from her position of Professor on trumped up accusations of plagiarism. At the time in Belgrade, there was public outcry against this decision, with prominent writers, and other professors, speaking in support of her, such as Živojin M. Perić (law professor), and Živojin M. Perić (poet).

Marina Abramovic, 1946- Present, Serbian-born artist, based in New York

Marina, often referred to as the 'grandmother of performance art', holds two honorary doctorates of arts. She has devoted her life to art, never married, and refused her nationality by birth, considering herself as cosmopolitan. Marina held the biggest exhibition of performance art in the history of the famous Museum of Modern Art (MoMA) in New York. Currently she is working on creating her institute (MAI) in New York.

Musine Kokalari, 1917 – 1983, Albania

Musine was a prose writer, and politician, in pre-communist Albania, being one of the founders of the Socialist Democratic Party in Albania, in 1943. Following her graduation in Literature from the University of Rome La Sapienza, Italy, at the age of 24 she published a collection of prose 'As my older mother tells me'. She continued to write and publish, although, in 1946, she was arrested and sentenced to 20 years imprisonment for being 'an enemy of the people', and her writings were banned. At her trial she said: "I don't need to be a communist to love my country. I love my country even though I am not a communist. I love its progress. You boast that you have won the war, and now you are the winner you want to extinguish those who you call political opponents. I think differently from you but I love my country. You are punishing me for my ideals!" She spent 18 years in prison, and then was transferred to a labour camp for the rest of her life, until she died of cancer

in 1983. She was not allowed to continue writing for the rest of her life, and only after her death was she declared a 'Martyr for Democracy' by the President of Albania.[18]

Flora Brovina, 1949 – Present, Kosovo

pressure, she was released, and currently is a Deputy in the Assembly of Kosovo. Flora is a poet, pediatrician, and women's rights activists. Following graduation, she worked as a journalist for the newspaper 'Rilindja', and then started practicing as a pediatrician. During the repression that took place in Kosovo, Flora contributed to humanitarian efforts by running a clinic, and offering assistance to children and mothers, including providing shelter for orphaned children. She also founded the Albanian Women's League, and lead peaceful demonstrations in Kosovo demanding respect for women's rights, as well as basic human rights. In 1999, Flora was abducted by 8 masked Serbian paramilitaries, in Prishtinë/Priština, and sent to an unknown location. She was transferred to a prison in Pozarevac, where she was subjected to lengthy interrogations, and was accused of 'terrorist activities'. Due to international

Atifete Jahjaga, 1975 – Present, Kosovo

Atifete began her career with the Kosovo Police Force, and was promoted to the Deputy Director of the Kosovo Police. In 2011, she was announced as a consensual candidate for President of Kosovo, and was voted for by the majority of the Deputies in the Assembly of Kosovo. President Jahjaga is Kosovo's first female President, and the first female President in the Balkans since the break-up of the former Yugoslavia. During her term, she has focused on advancing the rights of women, by hosting an international summit 'Partnership for Change – Empowering Women', which was attended by 200 leaders from throughout the world. In addition, President Jahjaga has established the National Council for the Survivors of the Sexual Violence of the War.

Case Study: Women's Right to Vote: When & Where?

In a **democracy** there are elections for different levels of government, at various intervals, such as, the local government and the mayor, as well as the central government and the Deputies, who are members of the Assembly. In Kosovo, there are elections every four years, and everyone over the age of 18 (age of majority), is able to vote.

However, the right to vote was not always universally recognised, as a number of systems were not democratic. Many nations in Europe for example were **absolute monarchies**, meaning that a Queen or King ruled over the people, and only a limited selection of people (those that were rich) enjoyed certain privileges. Meanwhile, countries that later adopted **communism**, had a different form of

[18] Pen International, 1960: Musine Kokalari, available at http://www.pen-international.org/campaign/past-campaigns/because-writers-speak-their-mind/because-writers-speak-their-minds-50-years-50-cases/1960-musine-kokalari/ accessed on 05/04/2014

organisation, which was based on the control of all economic and social activity by a totalitarian system, dominated by one political party. Therefore, under either systems, either there was no voting, or, if there was, it was for the privileged few, and neither had free elections. However, even with the democratisation of countries, women were not immediately recognised as having the same human rights as men, with many countries failing to recognise **universal suffrage** for decades, as can be seen from the table below. (**Universal suffrage** means the right to vote for all adults, usually above 18, as specified by law, without distinction such as sex or ethnicity).

In order to understand the discrepancies that occurred with the right to vote, and to understand the importance of this right, ask students to split into groups of 4-5 and discuss the following:

- ✓ List as many countries as you can in Europe beyond, according to the date of when they recognised the right to universal suffrage;
- ✓ List reasons as to why it is important for women to vote;
- ✓ Provide arguments whether young women of today recognise the sacrifice of older generations; and
- ✓ Do women today see their vote as making a difference – if so, how?

Year	Country[19]
1893	New Zealand
1902[20]	Australia
1906	Finland
1913	Norway
1915	Denmark, Iceland
1917	Canada
1918	Azerbaijan, Estonia, Hungary, Kyrgyzstan, Latvia, Poland, Russian Federation, Austria, Germany, Georgia, Ireland, United Kingdom
1919	Belarus, Lithuania, Ukraine, Luxembourg,

[19] The Guardian, 'A timeline of the women's right to vote – interactive', 06 July 2011, available at http://www.theguardian.com/global-development/interactive/2011/jul/06/un-women-vote-timeline-interactive accessed on 25/03/2014,

[20] There were restrictions for indigenous communities, which were eradicated in 1962

	Netherlands, Sweden, Belgium, Zimbabwe, Kenya
1920	Albania, United States of America, Czech Republic, Slovakia
1921	Armenia
1924	Tajikistan, Mongolia, Kazakhstan
1927	Turkmenistan
1929	Romania, Ecuador
1930	Turkey, South Africa
1931	Spain, Sri Lanka, Portugal, Chile[21]
1932	Brazil, Thailand, Uruguay, Maldives
1934	Cuba
1935	Myanmar
1937	Philippines
1938	Uzbekistan, Bolivia[22]
1939	El Salvador
1941	Panama
1943	Dominican Republic
1944	France, Jamaica, Bulgaria
1945	Croatia, Slovenia, Italy, Indonesia, Senegal, Togo, Japan
1946	Serbia, Montenegro, Democratic People's Republic of Korea, Guatemala, Macedonia, Vietnam, Trinidad and Tobago, Venezuela, Cameroon, Djibouti
1947	Malta, Singapore, Argentina, Mexico, Pakistan
1948	Israel, Republic of Korea, Suriname, Niger, Seychelles, Samoa,
1949	Bosnia and Herzegovina, China, Costa Rica, Greece, Syria, Hong Kong
1950	Barbados, Haiti, India,
1951	Saint Lucia, Antigua and Barbuda, Dominica, Grenada, Saint Kitts and Nevis, Saint Vincent and the Grenadines, Nepal
1952	Lebanon, Ivory Coast
1953	Guyana, Bhutan
1954	Belize, Colombia, Ghana
1955	Cambodia, Honduras, Nicaragua, Peru, Eritrea, Ethiopia,
1956	Egypt, Benin, Comoros, Gabon, Mali, Mauritius, Somalia
1957	Malaysia
1958	Laos, Burkina Faso, Chad, Guinea, Nigeria,
1959	San Marino, Tunisia, Madagascar, United Republic of Tanzania

[21] 1949
[22] 1952

1960	Cyprus, Gambia, Tonga
1961	Paraguay, Burundi, Malawi, Mauritania, Rwanda, Sierra Leone, Bahamas[23]
1962	Algeria, Monaco, Uganda, Zambia
1963	Afghanistan, Congo, Fiji, Morocco, Iran, Equatorial Guinea,
1964	Papua New Guinea, Libya, Sudan
1965	Botswana, Lesotho
1967	Democratic Republic of Congo, Kiribati, Tuvalu, Yemen[24]
1968	Nauru, Swaziland
1970	Andorra
1971	Switzerland
1972	Bangladesh
1973	Bahrain
1974	Solomon Islands, Jordan
1975	Angola, Cape Verde, Mozambique, Sao Tome and Principe, Vanuatu
1976	Timor Lest
1977	Guinea-Bissau
1978	Republic of Moldova
1979	Marshall Islands, Micronesia, Palau
1980	Iraq
1984	Lichtenstein
1986	Central African Republic
1989	Namibia
1994	Oman
2003	Qatar
2005	Kuwait
2006	United Arab Emirates[25]

[23] 1964
[24] 1970
[25] It is not universal as there are restrictions for both men and women

In the present, women continue to face some of these issues, including:

- Due to cultural norms some women do not inherit the property that they are entitled to (either they are not asked, or they waive that right), they are forced to live in violent relationships, and do not feel it is acceptable to ask for a divorce; some are also forced to marry very early, even during childhood;
- Women continue to face sexism and discrimination in the workplace, such as, not being paid the same as men for the same work, being denied promotions, or being fired from their jobs during pregnancy in order to avoid maternity leave payments;
- If women complain about their rights being violated, they are not always believed, or taken seriously, by the respective authorities, for example if mistreated by her husband or in case of rape; and
- Some societies still do not believe that women should have the same rights as men, and their rights are drastically limited, including: not being allowed to go out alone, being denied their right to an education, being forced to marry or have children, not being allowed to work and/or drive, amongst others.

Tip: encourage your students to name any other issues that women face today.

Despite moderate progress being achieved following the efforts of women activists and feminists, some of the issues outlined above continued to be entrenched in many societies worldwide. Within the international sphere, the universality and indivisibility of many of the human rights instruments did not seem to have the desired impact on the ground, meaning that they did not provide equal protection for both men and women. In response to this situation, and recognising the disadvantaged position that women continue to face, specific rights were spelled out in order to guide governments to take specific measures to make women's rights a reality.

One of the first documents adopted to recognise the inferior position that women face in many societies, is the *Convention on the Elimination of all Forms of Discrimination against Women (CEDAW).*[26] It specifically recognises that **women are not inferior to men**, and requires national authorities to eliminate prejudice, and customs that are based on the superiority of one sex, and stereotyped roles of men and women. For example, if in a society there is a belief/custom that priority should be given to educating boys, rather than girls, then national authorities should work to eliminate such prejudice. Similarly, if a community believes that married girls/women should waive their right to their inheritance, or that they should not be included as a joint owner of property with their husband, the authorities should raise awareness about the inequality and injustice that this causes to women. A further example would be if a community believes that girls should be married young (including during childhood), without proper consultation, to someone who is older, in order to ensure that she has someone who will provide for her, and will not be left at home. As in the previous examples, this scenario raises stereotypical views, which, if acted upon, violate a girl/woman's right of human dignity and privacy. Authorities have the duty to inform parents, and children, in local communities about the inequalities such practices cause, as well as provide assistance when necessary. Additionally, CEDAW recognises women's right to be free from discrimination, by requiring that men and women have equal access to, and equal opportunities in, political and public life, in education, healthcare and employment, as well as affirming women's reproductive rights.

[26] The United Nations General Assembly, Convention on the Elimination of All Forms of Discrimination against Women, adopted on 3rd December 1978, available at http://www.un.org/womenwatch/daw/cedaw/text/econvention.htm accessed on 05/04/2014

Another important document is the *United Nations Declaration on the Elimination of Violence against Women*, which importantly recognises that:

- Violence against women is a manifestation of historically unequal power relations between men and women,
- The domination and discrimination against women by men have led to the prevention of the full advancement of women, and
- Violence against women is one of the crucial social mechanisms by which women are forced into subordination position compared to men.[27]

This declaration restates important human rights to ensure the well being of women, such as the right to liberty and security of the person, the right not to be subjected to torture, or other cruel, inhuman or degrading treatment or punishment, the right to life, as well as the right to be free from discrimination. Additionally, it calls on national authorities to take positive measures to eliminate violence against women, as well as stipulating that authorities have a duty to condemn such violence and not invoke any custom, tradition or religious consideration to avoid their obligation. As the Secretary General of the United Nations, Ban Ki Moon said *"Violence will end only when we confront prejudice. Stigma and discrimination will end only when we agree to speak out. That requires all of us to do our part; to speak out at home, at work, in our schools and communities"* (2010).

In 1994, during the International Conference on Population on Development (ICPD) held in Cairo, Egypt, another milestone was set, and women's rights once again were counted, with a number of countries pledging that equality and empowerment of women is a global priority. More specifically, a number of countries agreed that they would provide universal access to family planning, sexual and reproductive health services and respect reproductive rights, as well as delivering gender equality, empowerment of women, and equal access to education for girls.[28] In 1995, the Fourth World Conference on Women, in Beijing, China, generated further global commitments to advance women's rights, and the rights of girls, in a range of spheres, including; education and training, healthcare, violence against women, women and the media, the environment, women and the economy, and power and decision making.[29] Most importantly, the Beijing Declaration says that '*the advancement of women and the achievement of equality between women and men are a matter of human rights and a condition for social justice and should not be seen in isolation as a women's issue*.'

Reproductive Rights include: access to sexual and reproductive healthcare, and information, and autonomy in sexual and reproductive decision making. Additionally, during the ICPD in Cairo, it was stated that this includes:

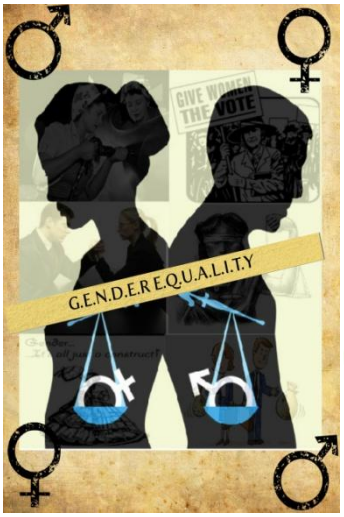
[27] United Nations General Assembly, Declaration on the Elimination of Violence against Women, adopted 20 December 1993, available at http://www.un.org/documents/ga/res/48/a48r104.htm accessed on 05/04/2014
[28] International Conference for Population and Development, held from 5 – 13 November 1994, Cairo, Egypt, available at http://www.unfpa.org/public/home/sitemap/icpd/International-Conference-on-Population-and-Development/ICPD-Summary accessed on 05/04/2014
[29] Minnesota Advocates for Human Rights, 'Summary of the Beijing Declaration and Platform for Action', January 1996, available at http://www.theadvocatesforhumanrights.org/uploads/declaration.pdf accessed on 05/04/2014

- ✓ Voluntary, informed and affordable family planning services;
- ✓ Pre-natal care, safe motherhood services, assisted childbirth (medical professionals) and comprehensive infant healthcare;
- ✓ Prevention and treatment of sexually transmitted infections including HIV and AIDS and cervical cancer;
- ✓ Prevention and treatment of violence against girls including female genital mutilation, and other traditional practices, that would amount to torture;
- ✓ Access to abortion and care post-abortion;
- ✓ Access to sexual health information, including education and counseling and
- ✓ Access to contraception.

Important Facts & Figures Worldwide

- Each year over half of million women die due to pregnancy or during child birth;
- There is an increase in the number of women getting infected with HIV worldwide. Especially at risk are women between the ages of 15 – 24 due to their economic and social vulnerability;
- Gender based violence kills, and disables, as many women as cancer (between the ages of 15 – 44) and usually the perpetrator is not punished;
- More women are illiterate when compared to men, they are more likely to be impoverished and in employment in many countries they earn less than men despite working in the same positions;
- Discriminatory practices continue to affect women especially regarding marriage, land, property and inheritance despite the international conventions;[1]
- While 125 countries outlaw domestic violence, 127 countries do not explicitly criminalise rape within marriage, which means that 603 million women live in countries where domestic violence is not a crime and more than 602 billion women live in countries where marital rape is not a criminal offence;
- 61 countries severely restrict women's rights to abortion;
- 50 countries have a lower age of marriage for women in comparison with men; and
- Only 28 countries in the world have reached the 30% of women representation in national parliaments, with 23 of these countries using quotas.[1]

III GENDER EQUALITY







Introduction to Gender Equality

Definitions:

Sex: the biological and physiological characteristics that define men and women.

Gender: the socially constructed roles, behaviours, activities and attributes that society considers appropriate for men and women. Therefore, it is not biological rather it is an expectation from society in terms of qualities or behaviours to which men and women conform. However, over time these will change and so the men and women adapt.

The distinction between the two can also be understood in this way: male and female as sex, whereas masculine and feminine are gender. However, these understandings are limiting since there are many people who do not fall into these two categories.

An example of changing behaviour and adaptation is women's right to vote; namely, women previously could not vote, as the law in many countries did not permit them. This is not to say that they were not capable of voting, but it is about what society imposed on them. Even with equal voting rights in many countries being in place, the weight of the vote for both men and women is not perceived as equal, even though this is significant since women are 50% of the population. However,

women continue to find themselves in a disadvantaged position compared to men; and, despite being treated equally by the law, they may not be able to enforce these laws, and change what society previously expected from them, i.e. that they are not involved in matters of importance, such as politics.

Gender Equality: this means measureable equal representation of men and women, meaning that both sexes are equally empowered, and participate in all spheres of public and private life. It does not mean that men and women are the same, but rather it accepts that they are of equal value, and are entitled, as human beings, to equal treatment.

Affirmative Measures/Positive Discrimination: these are temporary measures, or positive acts, that are undertaken after recognising the disadvantages that a particular group has previously suffered, and with the aim to improving the situation of that group. Such measures have been used with regard to groups possessing characteristics such as ethnicity, religion, gender, sexual orientation, social background, or heritage, among others.

It is through gender that certain roles, or expectations, have been formed for men and women, though in most societies the impact is to the detriment of women.

"Women continue to earn less, decide less, and count less than men. There is one area where women count more than men: in the records of victims of violence".[30]

Gender Equality in Kosovo:

The ***Constitution of the Republic of Kosovo*** proclaims ***gender equality*** as a ***fundamental value*** for the democratic development of Kosovar society, which includes equal opportunities for both male and female participation in the ***political, economic, social, cultural and other areas of societal life***. This is reflected throughout the Constitution, as it states that a range of public institutions shall respect internationally recognised principles of gender equality in their composition, such as, the Assembly of Kosovo, the Civil Service, the judiciary, the Kosovo Judicial Council, the State Prosecutor, the State Prosecutorial Council, and the Constitutional Court. In addition, the Constitution also provides that no-one should be discriminated on the basis of a range of protected characteristics, including gender.

The value of gender equality is reflected in a range of other laws and policies, which regulate different spheres of life including:

- In recognising the **disadvantaged position of women** in a patriarchal society, which continues to exist globally (explored below), and Kosovo is no exception, **affirmative measures** or **positive discrimination** have been identified as one way to address gender imbalances, and to start working toward reaching gender equality. Affirmative measures have been widely used in different spheres of life, and the internationally recognised standard in this regard, is 40% (This refers to the maximum amount a quota can be set to, in

[30] Secretary General Thorbjorn Jagland, speaking at the launch of the Council of Europe new Gender Equality Commission, 6 June 2012

order to enhance gender quality in a specific sphere of society. This is to be used only as a temporary measure, and once it is proven that attitudes have changed, this should be withdrawn. In most instances this is used to enhance the participation of women in politics, but it can also be used to increase the number of women participating in the board of public companies, as well as other public posts or for professorships in universities). In line with this standard, all of Kosovo's public institutions (legislative, executive, judicial and independent agencies, at the national and local level), and political parties, are under an obligation to introduce policies to enable equal participation of women (*the Gender Equality Law*).

- The **equal right to education** for men and women at all levels is recognised. Additionally, education materials should promote gender equality, there should be specific gender equality education, the inclusion of males and females in professions which have previously been considered for only one gender is promoted, and gender discrimination is prohibited in all schools and other educational institutions (*the Gender Equality Law, the Law on Pre-University Education, Law on Higher Education in Kosovo, Law for Vocational Education and Training*).

- In **employment**, vacancies should be advertised without the sex being specified. Men and women should be **paid equally for equal work**, and be provided with the same working conditions. In addition, there should be **equal opportunities** for education, and professional training, provided by the employer. Further, harassment and discrimination on the basis of sex is prohibited. Within the employment sector: women are entitled to **maternity leave**, and the employer does not have the right to either question a prospective employee about their family planning, or terminate someone's contract on the basis of pregnancy. If this takes place, this would constitute discrimination on the basis of sex, which will be explored further in the Chapter on Justice. While the right of the mother to maternity leave is recognised, taking into account the fact that the mother gives birth and may need this time to recover and care for the child, caring for the child or raising him/her is not the sole responsibility of the mother. For this reason, the father is also entitled to **paternity leave**, and parents should be able to agree who would like to stay at home, and be the parent in the child's early development. In this regard, gender equality demands that either parent can fulfil this role, and gender roles and stereotypes should not be used as basis to justify why one parent (usually the mother) should be the one that stay at home to take care of the child. The couple have the right to make the arrangements that best suit their circumstances, although they should be aware that the law to a certain extent[31] supports either parent to do this, and in such decision making they are entitled (including the mother) to take into account various consideration such as how the time staying at home will affect

[31] This refers to the fact that the father may use paternity leave instead of the mother's maternity leave for 3 months, after the mother uses her 6 months. The father can only use paternity leave instead of the mother (the first 6 months) if the mother dies or abandons the child. In terms of having meaningful gender equality this is not appropriate, and in fact parents should be given the option for the entire period, which is especially important in a patriarchal society such as Kosovo. Please note that this is covered by the Law on Labour, which is due to be amended in 2014. However, the general issues are important and should be discussed because this is one of the main areas which contribute to entrenching gender stereotypes in Kosovar society.

her or his (since we are talking about either parent) career progression, etc. (*the Law on Gender Equality, the Law on Labour and the Anti-Discrimination Law).*

- All financial institutions are under an obligation to provide **equal access** (incl. all terms and conditions) to all their products and services for men and women *(the Law on Gender Equality).*

- If the woman stays at home to look after the children, then this should be recognised as contributing to the welfare of the family, the family economy and society as a whole (the Law on Gender Equality).

- In **marriage**, in relation to all personal matters and **property issues**, spouses are equal. This means that both men and women contribute, and share their joint income and possessions. Additionally, they are joint owners in equal shares of the joint property, unless they otherwise agree (which should be enforceable meaning the party whose rights will be affected should have sought legal advice). Other important areas include deciding about their joint surname and once again they should jointly decide on a matrimonial surname. If they cannot agree on one, then they keep their own surnames. Similarly, they jointly decide about the maintenance of the common family economy (*the Law on Family*).

- Men and women have **equal rights in inheritance**: this is in respect of spouses, as well as their children. So in marriage, the wife is recognised as having the right to inheritance (as outlined above), and in respect of children they are equally entitled to inherit, irrespective of sex *(the Law on Inheritance in Kosovo*).

- The **media** (written and audio-visual) have the responsibility to, not only, ensure that their staff is representative of both genders, but also that they promote gender equality by challenging traditional practices, and stereotypes, through their programmes whether dedicated to gender equality or otherwise (*the Law on Gender Equality*).

- In the event that a **woman is attacked in the home** (physically incl. sexually or psychological abuse), as a wife, mother or daughter, this is treated as an aggravated offence, and law enforcement authorities are under an obligation to treat each report properly, offering each victim, irrespective of sex or ethnicity, the assistance that is required as well as carefully avoiding re-vicitmisation. In the event that the response is inadequate, due to traditional views or stereotypes, i.e. a wife should not report her husband for beating her up, or that this is a private family matter, which the state should not be involved; this amounts to gender discrimination (the Criminal Code of Kosovo, the Law on Domestic Violence, the Law on Anti-Discrimination).

Gender Equality in Action: the Situation on the Ground

Research from various reports indicates:

Employment[32]***:***

- Public enterprises are obliged to ensure employment on an equal basis for men and women, however according to the records, they do not show particularly positive results:

Institution/Company	Male	Female	Decision Making			
			Male		Female	
KEC[33]	93% (7,804)	7% (573)	89% (32)		11% (4)	
PTK[34]	76% (2560)	24% (794)	76% (312)	89%[35] (65)	24% (99)	11%[36] (8)
Hospitals	32%	68%	/		/	
Kosovo Judicial Council	61% (35)	39% (29)	84% (10)		16% (2)	
Courts	72% (157)	28% (69)	/		/	
Schools	59% (16,167)	41% (11,387)	/		/	
Radio Television of Kosovo	68% (355)	32% (162)	/		/	

Another important fact:

2005: over 75% of women surveyed (2005) said that they are not employed and do not have a personal income. While only 19.2% said they employed fulltime.[1]

[32] See report by NORMA, 'Research and Monitoring of Implementation of the Gender Equality Law', 2010 available at http://www.norma-ks.org/repository/docs/norma_alb_(10)_(1).pdf accessed on 20/04/2014
[33] Kosovo Energy Company - statistics from 2010
[34] Post and Telecommunications of Kosovo – statistics from 2010
[35] This refers to management positions
[36] Ibid

Other fields where there is a lack of gender equality:

Names of Public Places	Male	Female
High Schools	98% (566)	2% (10)
Colleges/Gymnasiums	83% (73)	17% (15)
Street names in Pristina	97%	3%

Inheritance:[37]

- 40.83% of 1050 women respondents said that although inheritance is regulated by law, it is governed by tradition and custom;
- 41.5% of respondents said that their property is registered in their husbands name;
- 19.87% of unmarried women said that property is registered in the name of their father, while 19.7% of married women said that their property is registered either in the name of their father or their husband;

- 54.9% of women were referring to inheritance by referring to land only;
- 43.6% of women declared that one of the main reasons for lack of inheritance is the denial of their rights, while 29.2% think there is a fear of alienation if they seek their inheritance and take that to the husbands family;
- 75.5% of women thought that inheritance should be awarded to all children irrespective of sex, although 21.4% thought that it should be inherited by men only;
- 29.96% declared that when making decisions about inheritance, they do not view this from a material perspective but rather from a spiritual;
- 19.6% declared that they prefer to leave their inheritance with their brothers due to the traditional nature of the family system in Kosovo, whereas 7.21% believed that boys should be the ones who inherit.

[37] See report by Kosovo Centre for Gender Studies, 'The right of women to inheriting property in Kosovo', 2011, available at https://dl.dropboxusercontent.com/u/55888602/kgscPublications/Shqip/EdrejtaeTrash%C3%ABgimise.pdf accessed on 20/04/2014

Women in Kosovo also fear the consequences of claiming their right to inheritance. 31.3% said that they feared they would be ignored or judged by relatives or family members, 30.3% think that in wanting to realie this right they would be obstructed by family members such as brothers. Furthermore, 10.91% think that this issue will be overcome in silence.

Education:[38]

- In 2005 it was reported that only 15.8% of women continued their education after finishing high school.
- However according to the latest census in 2011:

Level of Education	Male	Female
Bachelor Degree	45,789	29,424
Master Degree	5,984	2,811
PhD	1,108	228

Voting:[39]

Kosovo women are consistent voters, more than 2/3 voted for the same party;
Women living in urban areas are more likely to change their voting preferences than those in rural areas;
The family exerts some pressure on women regarding who to vote for but the majority of respondents claimed that this is not the case;
The overwhelming majority of women are not a member of a political party;
Women possess little information about their legal and constitutional rights;
Women's main source of information is the television;
More than 40% of women do not know to whom the institutional leaders report and this

[38] See report by Kosovo Centre for Gender Studies, 'How do women in Kosovo vote', 2005, available at https://dl.dropboxusercontent.com/u/55888602/kgscPublications/Publikimet1/1.%20HowdoWomenVoteinKosova.pdf accessed on 20/04/2014

[39] Ibid

is evident among women in rural areas where the majority did not know and
Women have little or no information about the work of female politicians in Kosovo.

Political Participation[40]	**Female**	**Male**
Presidents (ever)	1	5
Prime Ministers (ever)	0	6
Deputy Prime Ministers	1	4
Ministers	1	17
Deputy Ministers	1	34
Foreign Missions	6	16
National Assembly Members	40	80
Chairs of Assembly Committees	1	8
Mayors	1	32
Municipal Directors of Directorates	4.4%	94.6%
Municipal Assembly Members	34%	66%
Civil Service	38%	60%

[40] Farnsveden U, Qosaj-Mustafa A, Farnsworth N, 'Kosovo Country Gender Profile', 2014.

Views of pupils in schools in Kosovo about gender equality[41]:

- 95.8% of respondents (1700) said that they believed that men and women should have equal opportunities to participate in society;
- 95.2% of respondents also said they believed that men and women should have equal rights;
- 22.9% of respondents agreed that women should keep out of politics, of which 15.5% were females;
- 42.2% agreed with the statement that men should be given priority for jobs compared to women, when there are not enough jobs, of which 34% were female.

Areas where women in Kosovo may face inequalities:

- **Education**: girls are still not viewed the same as boys when it comes to education, girls tend to be undervalued, in some families it is much more important that the daughters are honourable, and that they behave, and know how to respect and take care of a family, rather than be educated. In fact, in certain sections of society, being educated, and wanting to change entrenched gender roles that are discriminatory within the family, can be seen as disrespectful.
- **Healthcare**: women continue to face higher mortality rates; they may not have access to contraception or other forms of protection to ensure safe sex.
- **Employment**: women continue to find it harder to enter the job market.
- **Equal pay for equal work**: women get paid less for doing the same work as men, this is about the perception as in many societies they are not viewed as the breadwinner.
- Women may not get the same **opportunities** in terms of promotion, professional education and training.
- During recruitment, women may be asked about family planning in order for an employer not to pay her **maternity leave** or during pregnancy the employer may terminate her contract.
- There are not many cases where the **childcare** is shared between the spouses, and it is not very common that fathers opt for longer paternity leave, to enable mothers to get back to their career. Additionally, the initial maternity leave cannot be used by the father unless the mother abandons the child, or she dies. It is arguable that this continues the gender stereotypes that exist in society, where it is the mother's responsibility to take care of the child. In order to have meaningful gender equality, both parents should be recognised as being responsible for all needs of the child.
- The contribution that women make in the home is not widely recognised, especially in cases where they have no other income.

[41] See report by Kosovo Education Centre, 'Research on Concepts of Citizenship of School Pupils in Kosovo', April 2014

- Ensuring respect for her private life:
    - ✓ There could be an expectation that when women marry, they live with the husband's family such as his parents, this allows for entrenched gender roles to continue and greatly affect their private life, i.e. the female members of the family 'advise' the women on what she should wear, and how she should speak to other members of the family;
    - ✓ A woman may not be free to decide where and when she goes somewhere, and she may be required to ask her husband, her parents in law or his extended family;
    - ✓ A woman may not be permitted to go out alone, meaning it may be frowned upon that she takes taxi's herself or uses public transport so she has to be accompanied by someone either a member of the family or one of her children;
    - ✓ It may not be acceptable to go out at night with friends because as either as a young woman or a married woman she should ensure that she is respectable;
    - ✓ She could be employed but her work is not viewed as important as that of her husband and she is not permitted to have her own bank account or have control of the money she earns: each month she is required to hand over the money to her mother in law or her husband and they decide on how the money is spent;
- **Accessing bank loans**, and other credits, for business start ups: women are not viewed as potential customers by financial institutions, and their products do not target them. In turn when they do apply for credit, they tend to face stereotypical views and even discrimination.
- **Inheritance**, including **property rights**: women are still not viewed on an equal basis with men, in relation to their right to inherit property or other assets from their father. In many families, women are "offered" a small share, which they are expected to leave to their brother. It is very rarely the case that inheritance is divided equally, and, in fact, awarded as such. Similarly, women may not be registered for the joint property that they have with their, husband and this can later cause difficulties in terms of inheritance, or they may face pressure from the husband's extended family not to claim this inheritance in cases when she becomes a widow.
- **Politics**: although through the **quota of 30%** for elections it has meant that more women participate in public life, this is neither in line with international standards (40%) and thus far it has not gone far enough to change attitudes. In many occasions, the selection of these women by the political parties is done by men who dominate the parties and who in turn control them making sure they toe the party line. While it is evident that the quota should stay as it has not served its purpose, more needs to be done to ensure that stereotypical views about women change. It is positive that the President is female, as well as recently Kosovo has its first female Mayor. However, even these changes are small and do not go far enough to change attitudes. This is because Kosovo remains a patriarchal society, and women are still not viewed as being able to contribute in male dominated jobs. For example, a study by KEC, in 2014, found that young women believe that they should stay out of politic,s as this is not the place for them. This is especially problematic because, if young girls don't start thinking about wanting to be President or Prime Minister, but rather they think this is a role for boys, then these attitudes will take a long time to change.
- **Media**: newspapers and televisions provide some coverage on gender equality; however, this is not always beneficial. In particular, certain television stations have started

broadcasting shows where women are invited to speak about a particular issue. While the informality is a positive aspect, it is arguable that it goes too far, as different shows that are lead by women tend to focus on womens' issues, which in effect lack any substance, and do fact it reinforce gender stereotypes.

Why is gender inequality so entrenched, and what does history tell us?

Famous, and yet regrettable, quotes show that gender inequality has a long history:

"A woman should be good for everything at home,
but abroad good for nothing." —Euripides (480/85–406 B.C.)

"All the pursuits of men are the pursuits of women also, but in all of them a woman is inferior to a man." —Plato (428/27–348/47 B.C.)

"Women should remain at home, sit still, keep house
and bear children" —Martin Luther (1483–1546)

"Her voice was ever soft, / Gentle, and low,—an excellent thing in woman."
"Let not women's weapons, water-drops, / Stain my man's cheeks!"
—William Shakespeare (1564–1616)

"Most women have no characters at all."
"Men, some to business, some to pleasure take; /
But every woman is at heart a rake."
*[*A rake is someone who conducts himself/herself immorally]*
—Alexander Pope (1688–1744)

"Sir, a woman preaching is like a dog's walking on his hind legs. It is not done well; but you are surprised to find it done at all."
—Samuel Johnson (1709–1784)

"Nature intended women to be our slaves. They are our property…*
Women are nothing but machines for producing children."
—Napoleon Bonaparte (1769–1821)

"Regard the society of women as a necessary unpleasantness of social life, and avoid it as much as possible."

—Leo Tolstoy (1828–1910)

"No woman is a genius; women are a decorative sex."

—Oscar Wilde (1854–1900)

Women writers – did they exist during the same period?

TIP: When exploring this section, ask pupils to suggest if they know any women writers, what they wrote and if they have read anything from the list below! Also encourage pupils to explore women's rights further through literature either by reading about women's rights or reading books by authors that are women.

Women are not as visible and popular in the world's history as men are; but, this does not mean that women were not present.

Name of Writer	Period	Publication
Mary Wollstonecraft	1759 – 1797	She wrote about education, travel, history, politics and women's rights. Best known for: ***'A Vindication of the Rights of Women'* (1792)**.
Hannah Adams	1755 – 1831	The first professional woman writer in the United States of America. She wrote to support herself, including different subjects such as theology and history such as ***'Summary History of New England'* (1799)**. This is the first history tracing the US from the Mayflower to the ratification of the federal Constitution.
Frances Burney	1752 – 1840	Frances Burney was a novelist, diarist and playwright. She published her first novel ***Evelina*** anonymously in 1778. She followed this with others such as Cecilia (1782), Camilla (1796) and The Wanderer (1814). Once she came forward that she was the author of *Evelina*, it brought her immediate fame. Described as novel looking at womanhood humorously in 1778, it is Burney's novel that is most frequently read today.
Jane Austen	1775 – 1817	Jane Austen was a novelist, whose books were set among the English middle and upper class. They are notable for their wit, social observations, and the insight that they

		provide about the lives of women in the nineteenth century. She published four novels while she was alive, although they appeared without her name, and usually the authorship was attributed to 'a lady'. These were: ***Sense and Sensibility*** **(1811),** ***Pride and Prejudice*** **(1813),** ***Mansfield Park*** **(1814)**, and ***Emma*** **(1816)**.
Kate Chopin	1851 – 1904	She began to write after her husband died, and, at age 28, she was forced to support herself and her 6 children. She wrote short stories such as ***Bayou Folk*** **(1894),** for which she received national recognition in the United States of America. However, she later published a controversial, now critically acclaimed, novel ***The Awakening*** **(1898)**, which deals with female independence through a female heroine who leaves her husband and children to discover her personal freedom. In 1990, she was honoured with a star on the St Louis Walk of Fame, and, in 2012, with a bronze bust at the Writer's Corner in St. Louis, Missouri, United States of America.
Maria Edgeworth	1767 – 1849	With the encouragement of her father, Maria Edgeworth initially wrote children's books, as well as novels for adults. The majority of her novels focused on Irish common life including ***Castle Rackrent*** **(1800)**, ***Ennui*** **(1809)**, ***The Absentee*** **(1812)**, and ***Ormond*** **(1817)**. In her writings, she deals with sexual equality, and often features women as the central character. She also corresponded with leading literary and economic writers, like Sir Walter Scott and David Ricardo.
The Brontë Sisters: **Charlotte Brontë** **Emily Brontë** **Anne Brontë**	 1816 – 1855 1818 – 1848 1820 - 1849	The Brontë Sisters published, in 1846, a collection of poems they had written under the pseudonym Currer, Ellis and Acton Bell. Charlotte also wrote '***The Professor***', which was rejected for publication, although published later on. However, a year later, in 1847, all three sisters published novels under the above pseudonym: Charlotte/Currer Bell published ***'Jane Eyre'***; Emily/Ellis Bell published ***'Wuthering Heights'***; and Anne/Acton Bell published ***'Anne Grey'***. In 1848, they went to meet with their publisher to reveal the identity of the Bells, to which the publisher was surprised, since he viewed them as three simple country women.

Harriet Beecher Stowe[42]	1811 – 1896	Harriet Beecher Stowe wrote many novels, including fiction and non-fiction. She is best known for her anti-slavery novel '***Uncle Tom's Cabin***' **(1852)**, which became a bestseller, receiving both high praise and harsh criticism. When she met President Abraham Lincoln in 1862, he is reported to have said "***so you're the little woman who wrote the book that started this Great War"***. The book was not the sole cause of the war, but it did stir anti- and pro-slavery opinions held by the North and South, which contributed to the Civil War.
Virginia Woolf	1882 – 1941	Virginia Woolf is considered one of the preeminent modern novelists. She began writing professionally in 1900, and published a number of novels and essays. She is known for being the major lyrical novelist of the English language, and was compared to James Joyce for experimenting with the narrative and stream of consciousness in her novels. In '***A Room of One's Own***' **(1929)**, she famously claimed that, in order to write, ***a woman needs her own income and her own room.***
Louisa May Alcott	1832 – 1888	Louisa May Alcott began writing to help support her family, who were facing financial hardship. Initially, she used the pen name A.M. Barnard, although later she published under her real name. She published a number of novels, although she is best known for '***Little Women***' **(1868).**
Simone de Beauvoir	1908 – 1986	Simone de Beauvoir was one of the most preeminent French existentialist philosophers and writers. She wrote on ethics, feminism, fiction, politics as well as autobiography. She published the '***The Ethics of Ambiguity***' **(1947)**, '***The Mandarins***' **(1954)** and '***The Second Sex***' **(1949)**. In '***The Second Sex***' she eloquently attacked the fact that women were relegated to a sphere of "immanence", and the passive acceptance of roles assigned to them. As a text it has been used as a foundation by the feminist revolution, and the argument for the need to investigate of women's oppression and revelation.

[42] More information is available at: https://www.harrietbeecherstowecenter.org/pdf/hbs_bio.pdf accessed on 10/04/2014

Modern Famous Female Writers:

Name	Period	Publication
Margaret Attwood	1939 -	Canadian poet and novelist; she has published many novels, poems and short stories
Alice Walker	1944 -	American author; she wrote the critically acclaimed ***The Color Purple***, for which she won the National Book Award, and the Pulitzer Prize for Fiction
Toni Morrison	1931 -	American novelist; she has written many novels including ***Beloved***, for which she won the Pulitzer Prize in 1988, and the Nobel Prize in 1993. She has been awarded the Presidential Medal of Freedom.
Joyce Carol Oates	1938 -	American author; she has published over 40 novels, short stories and poems.
Isabel Allende	1942 -	Chilean writer; she has written novels which pay homage to women, with elements of myth and realism.
Sylvia Plath	1932 - 1963	American poet, novelist and short story writer; she wrote many poems, and she won the Pulitzer Prize for ***'The Collected Poems,'*** posthumously.
J.K. Rowling	1965 -	British novelist best known for the Harry Potter fantasy series

Female Writers in the Balkans		
Name of Writer	**Period**	**Publication**
Musine Kokollari	1917 – 1983	Prose writer, and politician, in pre-communist Albania, who was persecuted by the communist regime. She wrote a collection of tales entitled ***As my mother tells me*.**
Mira Meksi	1960 -	Albanian writer and translator, who has written many novels, and has been awarded different

		prizes. One of her novels is ***Ball in Versailles***.
Besa Myftiu	1961 -	Albanian writer who has written in French and published poems, ***Des amis perdus***, and novels including ***Confessions of Missing Places*.**
Elena Gjika	1822-1829	Of Albanian origin, she was a writer and publisher. She wrote many books including ***Les Femmes en Orient / Women in Orient*** and ***Albanian in Romania*** among others.
Jelena Dimitrijevic	1862-1945	Prominent Serbian writer, who travelled widely, and wrote about her experiences, including her travels to Greece, India, Egypt and America.
Marija Knezevic	1963	Serbian writer, who has written many poems, novels and short stories.
Isidora Sekulic	1877 – 1958	Serbian prose writer, novelist and essayist
Milica Stojadinovic	1828 - 1878	Serbian poet of the nineteenth century
Svetlana Velmar-Jankovic	1933 – 2014	Serbian essayist and novelist.

Nobel Prize Female Winners for Literature: 1901 – 2013

The Nobel Prize:

Alfred Nobel was a Swedish chemist, innovator, and armaments manufacturer. In armament manufacturing, he had a number of patents including for dynamite. On 27 November 1895, Alfred Nobel signed his last will and testament, which provided that a large part of his fortune to be used for different prizes. Thus the Nobel Prize was established for Physics, Chemistry, Physiology or Medicine, Literature, and Peace. In 1968 the Swedish Central Bank established the Economics Prize

in memory of Alfred Nobel. Between 2001 and 2013, the Nobel Prizes, and the Prize in Economics were awarded 561 times.[43]

Nobel Prize winners for Literature:

Name	Year	Publication
Slema Ottilia Lovisa Lagerlof	1909	Swedish author of children's books, and the first women to win the Nobel Prize with '***The Wonderful Adventure of Nils'*.**
Grazia Deledda	1926	The first Italian women to receive the Nobel prize for her work.
Sigrid Undset	1928	Norwegian novelist, won the Nobel Prize for '***Kirstin Lavransdatter'*** and the '***Master of Hestviken'***. '***Kirstin Lavransdatter'*** was about life in Scandinavia in the middle ages, portrayed through the experiences of a woman.
Pearl Buck	1938	American novelist, who won the Pulitzer Prize in 1932 with the novel ***'The Good Earth'***, which portrayed peasant life in China. In 1938, she won the Nobel Prize for Literature.
Gabriela Mistral	1945	Chilean poet/diplomat; she was the first Latin American Woman to win the Nobel Prize for Literature.
Nelly Sachs	1966	Jewish German poet and playwright. In 1966, she was the joint winner of the Nobel Prize for Literature, with Shmuel Yusuf Agnon. She is reported to have said that Agnon represented the state of Israel, whereas she represented the tragedy of the Jewish people.
Nadine Gordimer	1991	South African writer, who published works in relation to the Apartheid in South Africa, which were banned for a number of years.
Toni Morrison	1993	American novelist – see above.
Wislawa Szymborska	1996	Polish poet; won the Nobel Prize for Literature in 1996.
Elfriede Jelinek	2004	Austrian playwright and novelist, won the Nobel Prize for Literature in 2004.

[43] Further details available at http://www.nobelprize.org/nobel_prizes/facts/ accessed on 20/04/2014

Doris Lessing	2007	British playwright, novelist, poet, and writer of short stories. She was awarded the Nobel Prize for Literature in 2007, and is the eldest person to receive the Prize.
Herta Muller	2009	German–Romanian novelist and poet, who received the Nobel Prize for Literature in 2009. The Nobel Prize Committee said that she depicts the landscape of the dispossessed.
Alice Munro	2013	Canadian author of short stories.

Women Nobel Laureates in other fields[44]

Physics		
Maria Goper Mayer	1963	Discoveries concerning nuclear shell structure.
Marie Curie	1903	Pioneering research in radioactivity.
Chemistry		
Ada E. Yonath	2009	Studies of the structure and function of the ribosome.
Dorothy Crowfoot Hodgkin	1964	Determination, by x-ray technique, of the structures of important biochemical substances.
Irene Joliot-Curie	1935	Synthesis of new radioactive elements.
Marie Curie	1911	In recognition of her services to the advancement of chemistry by the discovery of radioactive elements.
Physiology/Medicine		
Elisabeth H. Blackburn and Carol W. Greider	2009	Discovery of how chromosomes are protected by telomeres and the enzyme telomerase.
Françoise Barré-Sinoussi	2008	Discovery of human immunodeficiency virus.

[44] For further details on the Nobel Prize awarded to women see: http://www.nobelprize.org/nobel_prizes/lists/women.html accessed on 20/05/2014

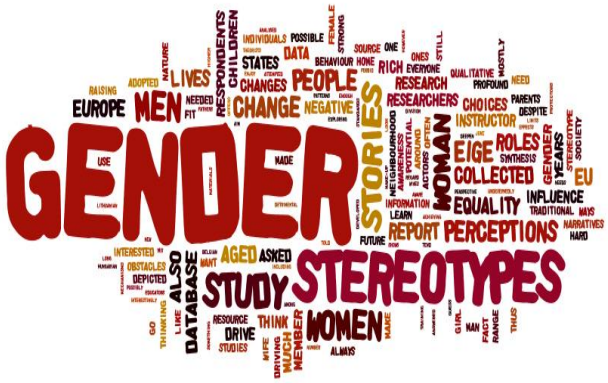
Linda Buck	2004	Discovery of odorant receptors and the organization of the olfactory system.
Christiane Nusslein-Volhard	1995	Discovery concerning genetic control of early embryonic development.
Gertrude B. Elion	1988	Discovery of important principles for drug treatment.
Rita Levi-Montalcini	1986	Discovery of growth factors.
Barbara Mclintock	1983	Discovery of mobile genetic elements.
Rosalyn Yalow	1977	Development of radioimmunoassays of peptide hormones.
Gerty Theresa Cori	1947	Discovery of the course of the catalytic conversion of glycogen.
Peace Prize		
1. **Ellen Johnson Sirleaf,** President of Liberia, which makes Liberia the first African nation to have a female President. 2. **Leymah Gbowee,** Peace Activist in the Women's Peace Movement in Liberia. Together with Ellen Johnson Sirleaf contributed to ending the civil war in Liberia in 2003 3. **Twakkol Karmen,** Journalist, human rights activist and politician. First Yemeni and Arab woman to win the Prize.	2011	For the non-violent struggle for the safety of women, and for women's rights to full participation.
Wangari Muta Maathai, Kenyan Environmental and Political Activist, who was an elected member of parliament and the first African woman to win the Prize.	2004	Contribution to sustainable development, democracy and peace
Shirin Ebadi, Iran's first female judge prior to the Iranian revolution. She began a private law practice to defend the rights of women and children.	2003	Efforts for democracy and human rights, especially her struggle for women's rights and children's rights.

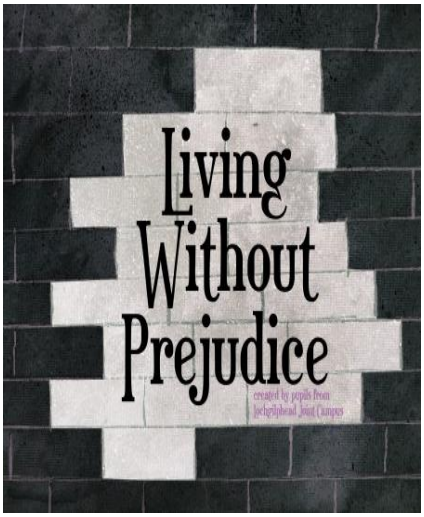
Jody Williams, American political activist who worked on banning, and clearing, anti-personnel mines.	1997	Efforts lead to the banning and clearing of anti - personnel mines.
Rigoberta Menchu Tum, is an indigenous Guatemalan woman of the K'iche ethnic group, who has dedicated her life to publicising the plight of Guatemala's indigenous people during and after the civil war.	1992	In recognition of her work for social justice and ethno-cultural reconciliation based on respect for the rights of indigenous peoples.
Aung San Suu Kyi, Burmese opposition leader, spent almost 21 years under house arrest (1989 – 2010).	1991	For her non-violent struggle for democracy and human rights.
Alva Myrdal, Swedish sociologist, politician and diplomat. In 1950, she held a senior position in the UN, being the first woman to do so. She was a vocal supporter of disarmament, which she used in diplomacy.	1982	For her efforts in disarmament and nuclear weapons free zones.
Mother Teresa (Agnes Gonxhe Bojaxhiu), a Catholic nun, who ran nursing homes and hospices for the sick that were poor in India, as well as aid work in a number of countries.	1939	In recognition of her humanitarian work worldwide.
Betty Williams, she had a Protestant father and Catholic mother. Following the shooting, in Belfast, of three innocent children, she set up the Community of Peace People, together with **Mairead Corrigan** (who was the aunt of the murdered children, and with whom she shared the Nobel Prize). Due to extremist rumours, the movement later dissolved. However, **Mairead Corrigan** continued to believe that such a movement could have an impact even after dissolution and continued such effort at local levels.	1976	In recognition of establishing a peace movement in Northern Ireland.
Emily Greene Balch, an American economist and Professor in the United States of America. She played a central	1946	In recognition of her work in the peace movement.

role at the Women's International League for Peace and Freedom, in recognition of which she was awarded the Nobel Peace Prize. In 1917, she criticised the USA for entering the war, and warned against fascism, criticising western democracies for not attempting to stop Hitler's and Mussolini's aggressive policies. In light of such comments, she was perceived as a radical in the USA, and lost her professorship.		
Jane Addams, American sociologist/social worker, and leader of women's suffrage and peace movements. She founded the Women's International League for Peace and Freedom in 1919. For many years, she worked to get the great powers to disarm, and conclude peace agreements. During, World War I, she chaired a conference, in vain, at the Hague, in order to get President Woodrow Wilson to mediate peace between the warring countries. When the USA entered the war, she criticised this, as well as the Treaty of Versailles forced on Germany 1919, as she said it was so humiliating for Germany that it would lead to a German war of revenge. At the time, she was viewed as a radical and a danger to US security, though at the end of her life she was honoured by the American government for her efforts to peace.	1931	In recognition of her work in the peace movement.
Baroness Bertha Sophie Felicita von Suttner, an Austrian author, wrote one of the 19th century's most influential anti-war books ***'Lay Down Your Arms'***. She was the first woman to win the Nobel Peace Prize.	1905	In recognition of her efforts in the peace movement
Economics		
Elinor Ostrom, an American political economist, who shares the Nobel Prize in	2009	For her analysis of economic governance,

Economics with Oliver E. Williamson. She published a book entitled '***Governing the Commons'*** and is the only woman to date to have won the Nobel Prize in Economics.	especially the commons.

IV STEREOTYPES AND PREJUDICE

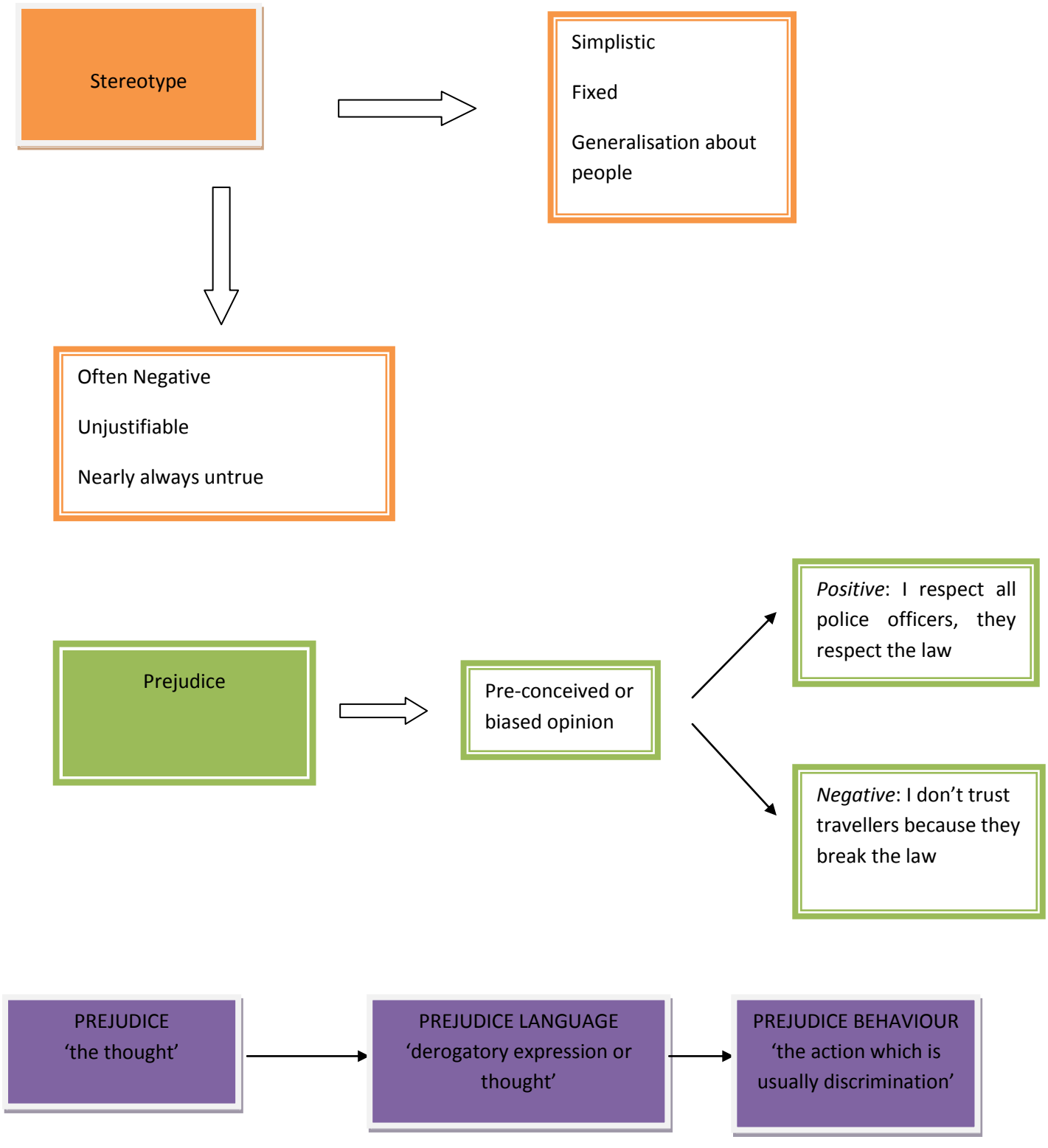




Definitions

Sexual Orientation	Refers to each person's capacity for profound emotional, affectional and sexual attraction to, and intimate and sexual relations with, individuals of a different gender or the same gender or more than one gender
Gender Identity	Refers to each person's deeply felt internal and individual experience of gender, which may or may not correspond with the sex assigned at birth, including the personal sense of the body (which may involve, if freely chosen, modifications of personal appearance or function by medical, surgical or other means) and other expressions of gender, including dress, speech and mannerisms

See the Preamble of The Yogyakarta Principles, the Application of International Human Rights Law in relation to Sexual Orientation and Gender Identity


Stereotype
Simplistic
Fixed
Generalisation about people
Often Negative
Unjustifiable
Nearly always untrue
Prejudice
Pre-conceived or biased opinion
Positive: I respect all police officers, they respect the law
Negative: I don't trust travellers because they break the law
PREJUDICE
'the thought'
PREJUDICE LANGUAGE
'derogatory expression or thought'
PREJUDICE BEHAVIOUR
'the action which is usually discrimination'

Why do people stereotype:

- It helps to deal with differences
- It helps people form group identity
- It makes people feel safe

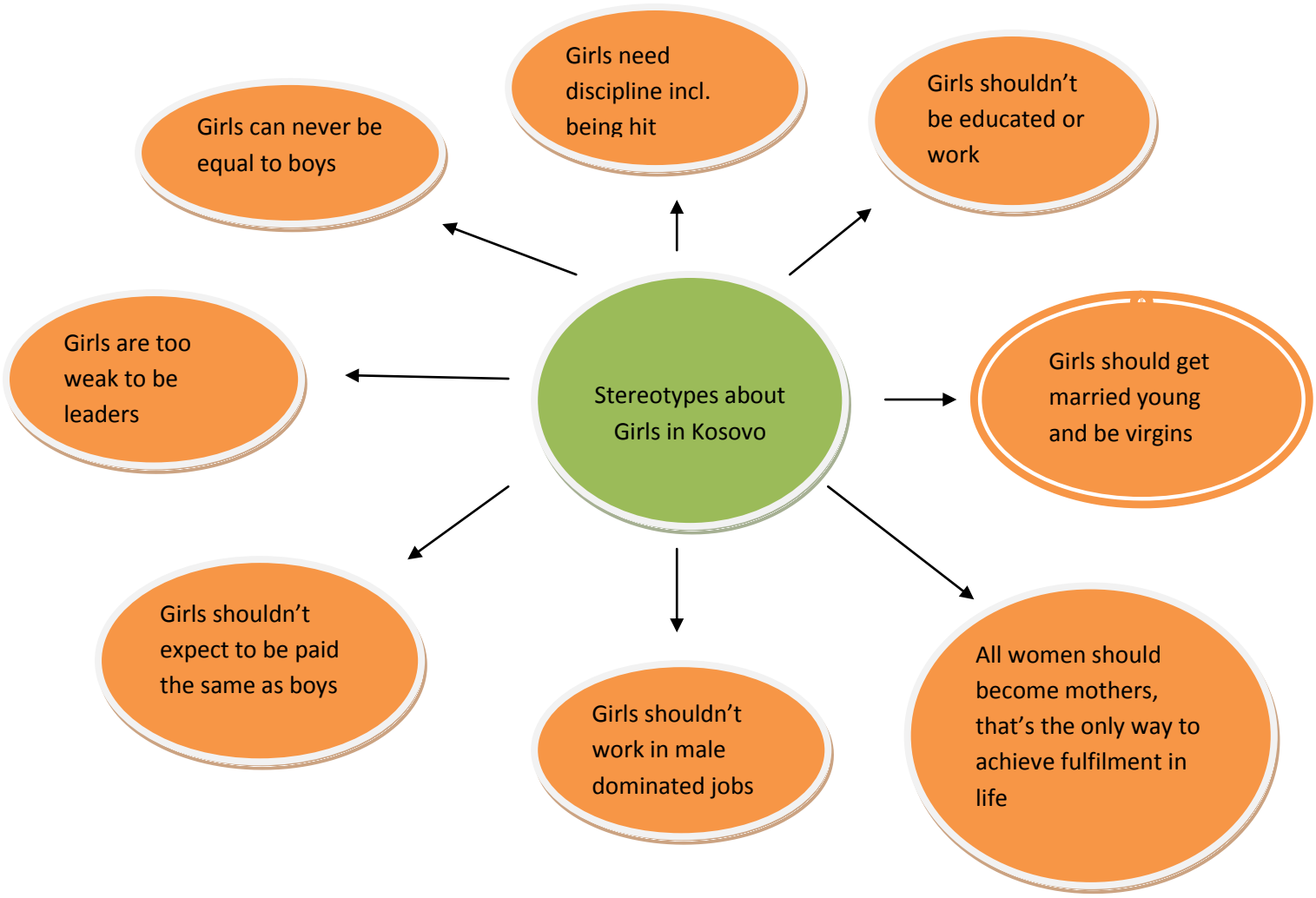


Quick Activity: Ask students can they identify any stereotypes or prejudices they have heard of in their local community.

TRADITIONAL GENDER STEREOTYPES	
FEMININE	*MASCULINE*
Not Aggressive	Aggressive
Dependant	Independent
Easily Influenced	Not easily influenced
Submissive	Dominant
Passive	Active
Home-oriented	Worldly
Easily Hurt Emotionally	Not Easily Hurt Emotionally
Indecisive	Decisive
Talkative	Not all Talkative
Gentle	Tough
Sensitive to Others Feelings	Less Sensitive to other's Feelings
Very desirous of Security	Not Very Desirous of Security
Cries a Lot	Rarely Cries

Emotional	Logical
Verbal	Analytical
Kind	Cruel
Tactful	Blunt
Nurturing	Not Nurturing

Gender Stereotypes in Kosovo:



Stereotypes about boys:

- They should provide for their family;
- They should get married, and make sure they have a son to continue the family line;
- They should inherit all the property, and mediate if necessary with their sisters;
- They should make sure that their wife is respectful to all family members;
- They shouldn't help around the house, as that's women's work;
- They should be careful in selecting a career that is appropriate for a man.

Research by Kosovo Centre for Gender Studies 2013	YES	NO	MALE YES	FEMALE YES
The girls is expected to have sexual relations with her boyfriend if he	24%	76%	33%	15%
When females say NO, they mean YES	45%	55%	55%	35%
The real man is active, aggressive, independent and dominating	40%	60%	47%	34%
The girl is expected to be a virgin when she enters in a relation	65%	35%	59%	70%
Jealousy is a way to show love	49%	51%	51%	47%
A person who abuses other people under the influence of alcohol or drugs, is not	44%	56%	43%	44%
It is acceptable for the boyfriend to hit his girl- friend if she has	44%	56%	46%	40%
Children need their father even when he is violent towards their	44%	56%	51%	38%
Consequences of psychological/emotional abuse are just as serious as consequences of	71%	29%	65%	75%
Rape can happen in a marriage	54%	46%	56%	53%
A successful relation is possible even when the girl is not virgin	69%	31%	64%	72%
It is common to neglect your friends when you have a lover	34%	66%	30%	37%
The wife has to be careful not to provoke/challenge her husband	66%	34%	64%	68%
It is easy to abandon the partner once one has decided to break a	49%	51%	52%	46%
Persons abuse and maltreat their partners as an attempt to control	60%	40%	60%	60%
Female are solely responsible for taking care of children and for	40%	60%	43%	37%
The perfect woman is passive, caring, fragile and talkative	33%	67%	33%	33%

Effect of Stereotypes and Prejudice

Stereotypes and prejudices can have a profound impact on the individual, as well as society as whole. In this regard, Kosovo is no exception, in relation to stereotypes that exist with regard to men and women, and the roles that they should have in society, as well as members of the LGBT community.

First and foremost, stereotypes and prejudice will impact the person's ***emotional and mental health***, as everyday individuals face stereotypical comments or prejudice in their lives.

Examples:

1. A very successful woman being told that she should not bother applying for a promotion, because women are not capable of managing.
2. A talented young man, who wants to do ballet, is told by his father that he should not bother pursuing this as it is not real work. Rather he should work the field, planting vegetables, which is much more productive, and also get married and start a family.

In both scenarios, the immediate effect is that the stereotypes that exist have a deep impact on the self confidence, and self-esteem of these individuals, as well as have a negative impact on her career. At the same time the stereotypes also have an impact on society as a whole. This is because stopping women from competing for key positions is very counter-productive, as the company does not benefit from the insight that she may bring. Similarly, culture and the arts will be losing a talented male performer who may be able to make a great contribution. In addition in both scenarios, there will be limited opportunities to challenge these very stereotypes because there will be less role models for the respective fields.

How to tackle Stereotypes and Prejudice



An example: Be a Man Club

This is an initiative that has been developed by Care International in Kosovo, which aims to prevent violence and discriminatory behaviour towards women and girls, by working with boys. Through various activities young men are able to reflect on their attitudes and social roles, as well as taking part in workshops to discuss gender roles, violence and sex, topics which they might not have discussed before.

Talking about feelings

Gramos says that he has changed a lot - "I am able to speak about my feelings without feeling ashamed these days. I really evolved and think more about how I treat other people and what is important in my life". He has found the experience so positive that he says he wants to encourage everyone to join.

More information can be found here: http://www.careinternational.org.uk/what-we-do/war-conflict-and-peacebuilding/conflict-related-sexual-violence/news-kosovo-men-learn-news-ways-to-be-a-man

Information regarding similar clubs in the region can be found here: http://www.yeu-international.org/en/publications/newsmail/small-stories-that-can-change-the-world/be-a-man-club-stop-violence-against-girls-and-women

V GENDER BASED VIOLENCE (GBV)



FACT 1: "*In Kosovo the number of reported cases of domestic violence is above 1000 cases a year."*[45]

FACT 2: "*In Kosovo, from January to August 2013, 48 victims of human trafficking were identified. 44 were women, 4 were men."*[46]

FACT 3: "*In Kosovo 11% of teenage girls engaged in romantic relationships admit that they have been hit or slapped by the male partner."*[47]

FACT 4: *46% of women living in Kosovo cited evidence of domestic violence in their neighbourhood, and 12% had witnessed a husband beating his spouse. However, more than a half of the women suffering it did not report to the police.*[48]

Introduction:

The principal characteristic of gender-based violence is that it occurs against women, precisely because of their gender. Gender-based violence involves power imbalances where, most often, men are the perpetrators, and women the victims. Usually women belonging to minorities are even more vulnerable, as they have double the marginalisation. During this Chapter, we will explore in detail the causes and contributing factors of gender-based violence, various effects of gender-based violence on victims and their families, perpetrators, and society as a whole, as well as examining a variety of possible social responses to the phenomenon.

[45] Kosovar Center for Gender Studies (KGSC), 'Prevalence of violence in adolescents' relationships, 2012, available at http://www.unfpakos.org/wp-content/uploads/2012/12/Prevalence-of-violence-ang-finale.pdf, accessed on 11/05/2014
[46] Ibid
[47] Ibid
[48] European Centre for Minority Issues Kosovo, Informational Bulletin: The Diana Kastrati Case: Violence against women and Kosovar Justice, December 2013, Available at https://ecmikosova.org/the-diana-kastrati-case-violence-against-women-and-kosovar-justice/, accessed on 10/05/2014

Definitions[49]:

- **Gender based violence:** Any act that results in, or is likely to result in physical, sexual, psychological, or economic harm, or suffering, based on the gender of a person. It usually refers to violence committed against women and girls, but it can happen to men and boys too, and also includes violence against lesbian, gay, bisexual and transgender people.

- **Domestic Violence:**[50] There is no universal definition of domestic violence. In Kosovo, it is defined as any intentional act or omission that results in abuse, when committed by a person who is or has been in a domestic relationship with the victim, such as physical abuse, psychological abuse, sexual abuse and economic abuse.

Domestic violence is above all a human rights concern. It has deep roots in unequal relations of power. Authorities have the obligation to prevent domestic violence, protect victims and prosecute the perpetrators.

However, the State has failed to prevent cases of domestic violence. This was the case with Diana Katastrati, who tragically was killed, allegedly by her former husband, after the Municipal Court in Prishtinë/Priština failed to issue a protection order in a timely manner. The family made a request to Constitutional Court, and the Court decided that Diana's right to life and the right for effective remedy were violated[51].

- **What is a protection order?**

A protection order is an order issued by a court which provides protection measures for a victim of domestic violence against a perpetrator. The Municipal Court will review a petition for a protection order, and will decide within 15 days after receiving the petition, unless the request is for an Emergency Protection Order, which the Court must decide within 24 hours.

- **What is a victim of domestic violence?**

A victim of domestic violence is a person who suffers from an act of domestic violence. In spite of the fact that women are more often the victims of domestic violence, men, children, the elderly, and persons with disabilities may also be domestic violence victims. Domestic violence can affect anyone regardless of sex, age, religion, gender identity, sexual orientation, ethnic group, political affiliation or other status.

- **Who is a perpetrator of domestic violence?**

[49] At all, 'Speak up to end violence against women -16 days activism 2013', Prishtina 2013, Available at http://kreatoda.com/upload/E-Book_English.pdf, accessed on 11/05/2014.
[50] OSCE Mission in Kosovo, Catalogue of advice and assistance for domestic violence victims, available at http://www.osce.org/kosovo/88708?download=true, accessed on 12/05/2014.
[51] For more information about the case read the Constitutional Court Judgment Gezim and Makfire Kastrati against Municipal Court in Prishtina and Kosovo Judicial Council, case no. KI 41/12 available at http://www.gjk-ks.org/repository/docs/gjkk_ki_41_12_ang.pdf.

A perpetrator of domestic violence is a person who commits an act of domestic violence. It is not only men who are perpetrators; women may also be considered perpetrators, if they commit an act of domestic violence. Victims and perpetrators of domestic violence are connected through domestic relationships.

- **What is a domestic relationship?**

A domestic relationship exists when the victim and the perpetrator:

- Are or were engaged, married, in an extra-marital union, or cohabiting in a common household;
- Are parents of a common child;
- Use a common house and are connected by blood, marriage, adoption or guardianship (including parents, grandparents, children, grandchildren, nephews, siblings, aunts, uncles or cousins);
- Are procedural parties in a dispute involving a family relationship.

- **Violence against women:** Any act of gender-based violence that results in, or is likely to result in, physical, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life. Domestic violence is a pattern of coercive behaviour, whether physical, psychological or sexual, against any member of a family or household, including by an intimate partner. Domestic violence against women and girls ranges from humiliation and economic coercion to physical assault, usually at the hands of intimate partners, husbands, brothers, uncles or males within or associated within the household. Same-sex domestic violence occurs, for example of a female member of the family against another female member, such as mother-in-laws beating new brides, or the other way around. However, violence by males against females is much frequently.

- **Sexual violence:** Any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic, or otherwise directed against a person's sexuality using coercion, by any person regardless of their relationship to the victim, in any setting.

- **What is a shelter and what do shelters offer for the victims of domestic violence[52]?**

A shelter is a safe place where domestic violence victims and their children can temporarily stay, and which provides protection and other services. Currently there are shelters in Gjakova/Đakovica, Gjilan/Gnjilane, Mitrovicë/Mitrovica, Pejë/Peć, Prishtinë/Priština and Prizren, which host victims from communities all over Kosovo.

Victims can stay in the shelter for six months. This can be extended upon agreement with the Ministry of Labour and Social Welfare.

Shelters usually provide victims with accommodation, food, clothing, counselling (psychosocial and legal advice), medical support, vocational trainings (language, computer, internet, reading and writing, sewing, cooking, hairdressing, tailoring), health education, job-

[52] OSCE Mission on Kosovo, Catalogue of advice and assistance for domestic violence victims, available at http://www.osce.org/kosovo/88708?download=true, accessed on 11/05/2014.

seeking services, and activities for children (music, drawing, dancing), among other services. The shelters are patrolled by the police and have various other security arrangements.

- **Where does gender based violence occur?**
  GBV can happen in someone's home, relationship, neighbourhood, community, institutions, workplace or social networks.

Violence against women throughout the life cycle[53]

Phase	*Type of violence*
Pre-birth	Sex-selective abortion; effects of battering during pregnancy on birth outcomes.
Infancy	Female infanticide (the crime of killing a child within a year of birth); physical, sexual and psychological abuse.
Childhood	Child marriage; female genital mutilation; physical, sexual and psychological abuse; incest; child prostitution and pornography.
Adolescence and adulthood	Dating and courtship violence (e.g. acid-throwing and date rape); economically coerced sex (e.g. school girls having sex with a rich older man who lavishes gifts, or school fees, in return for her company or sexual favours); incest; sexual abuse in the workplace; rape; sexual harassment; forced prostitution and pornography; trafficking; partner violence; marital rape; dowry abuse and murders; partner homicide; psychological abuse; abuse of women with disabilities; forced pregnancy.
Elderly Forced	Forced pregnancy; "suicide" or homicide of widows for economic reasons; sexual, physical and psychological abuse for school fees); incest; sexual abuse in the workplace; rape; sexual harassment; forced prostitution and pornography; trafficking; partner violence; marital rape; dowry abuse and murders; partner homicide; psychological abuse; abuse of women with disabilities.

[53] World Health Organization, Violence against Women Pack, 1997

What causes violence against women?

Prior to the exercise, prepare a flipchart with the factors associated with gender based violence. Refer participants to the flipchart.

At the society level:

- Norms granting men control over female behaviour;
- Acceptance of violence as a way to resolve conflict;
- Notion of masculinity linked to dominance, honour and aggression;
- Rigid gender roles

At the community level:

- Poverty, low socioeconomic status, unemployment;
- Associating with peers who condone violence.

At the level of the family and relationship

- Isolation of women and family
- Marital conflict
- Male control of wealth and decision-making in the family

At the individual level:

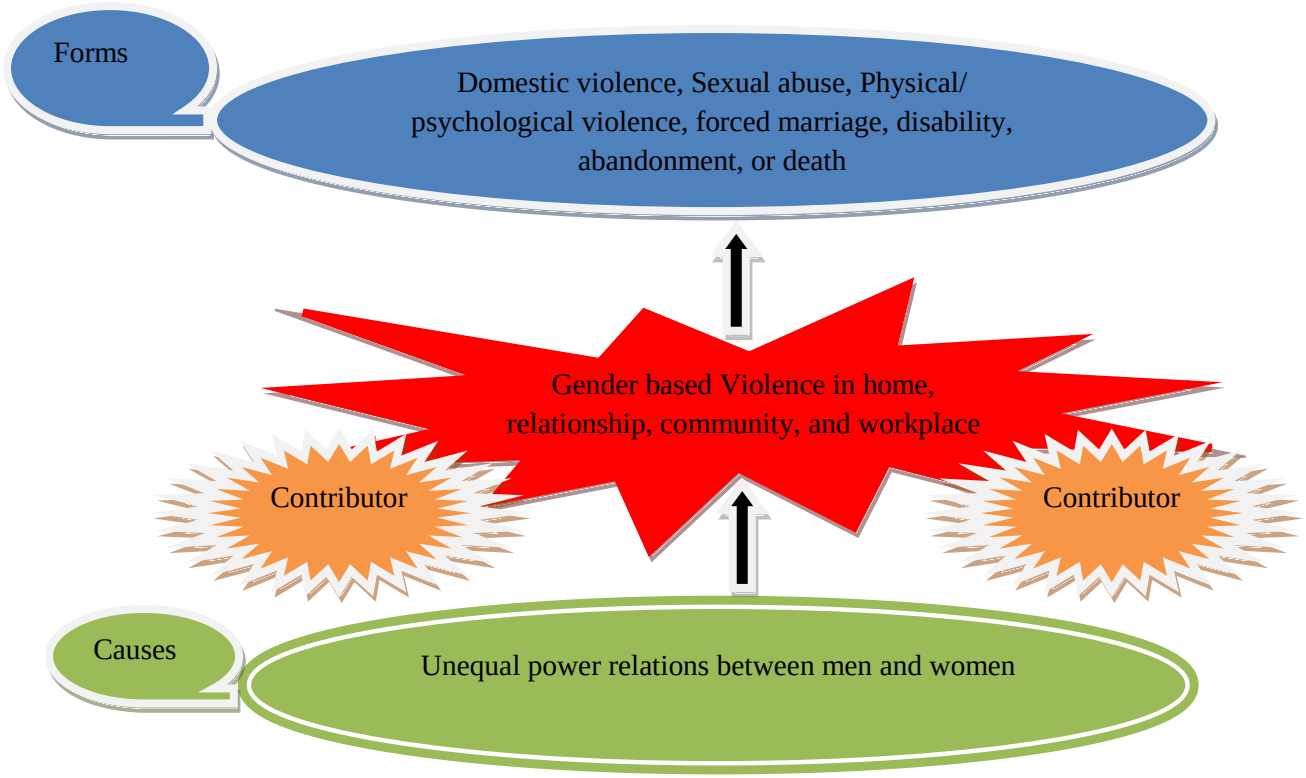
- Witnessing marital violence as a child
- Absent or rejecting father
- Being abused as a child
- Alcohol use



At the level of society, studies around the world have found that violence against women is most common where gender roles are rigidly defined and enforced, and where the concept of masculinity is linked to toughness, male honour, or dominance. Other cultural norms associated with abuse include tolerance of physical punishment of women and children, acceptance of violence as a means to settle interpersonal disputes, and the perception that men have "ownership" of women.
At the community level, women's isolation and lack of social support, together with male peer groups that condone and legitimise men's violence, predict higher rates of violence.

At the level of the family and relationship, cross- cultural studies have cited male control of wealth and decision-making within the family, and marital conflict, as strong predictors of abuse.

At the individual level these include being abused as a child or witnessing marital violence in the home, having an absent or rejecting father, and frequent use of alcohol.



The impact of gender-based violence on women's health:

Gender-based violence has been linked to many serious health problems, both immediate and long-term. These include physical and psychological health problems:

- *Physical*
  - Injuries
  - Disabilities
  - Chronic health problems (irritable bowel syndrome, gastrointestinal disorders, various chronic pain syndromes, hypertension, etc.)
  - Sexual and reproductive health problems (contracting sexually transmitted diseases, spread of HIV/AIDS, high-risk pregnancies, etc.)
  - Death
- *Psychological* effects can be both direct and/or indirect
  - Direct: anxiety, fear, mistrust of others, inability to concentrate, loneliness, post-traumatic stress disorder, depression, suicide, etc.
  - Indirect: psychosomatic illnesses (a disease that involves both mind and body), withdrawal symptoms, alcohol or drug use.

Economic and social impact:

- Rejection, ostracism and social stigma at community level;
- Reduced ability to participate in social and economic activities;
- Acute fear of future violence, which extends beyond the individual survivors to other members in community;

- Damage to women's confidence resulting in fear of venturing into public spaces (this can often curtail women's education, which in turn can limit their income-generating opportunities);
- Increased vulnerability to other types of gender-based violence;
- Job loss due to absenteeism as a result of violence;
- Negative impact on women's income-generating power.

The impact on women's family and dependants:

- **Direct effects:**
  - divorce, or broken families;
  - jeopardised family's economic and emotional development;
  - babies born with health disorders, as a result of violence experienced by the mother during pregnancy (i.e. premature birth or low birth weight);
  - increased likelihood of violence against children growing up in households where there is domestic violence;
  - collateral effects on children who witness violence at home (emotional and behavioural disturbances, e.g. withdrawal, low self-esteem, nightmares, self-blame, aggression against peers, family members, and property; increased risk of growing up to be either a perpetrator or a victim of violence).

- **Indirect effects:**
  - Compromised ability of the survivor to care for her children (e.g. child malnutrition and neglect due to constraining effect of violence on women's livelihood strategies, and their bargaining position in marriage);
  - Ambivalent or negative attitudes of a rape survivor towards the resulting child.

The impact of violence on the perpetrators:

- Sanctioning by the community, facing arrest and imprisonment;
- Legal restrictions on seeing their families, divorce, or the break-up of their families;
- Feeling of alienation from their families;
- Minimising the significance of the violence for which they are responsible; deflecting the responsibility for violence onto their partner, and failure to associate it with their relationship;
- Increased tension in the home.

The impact of violence on society:

- Burden on health and judicial systems;
- Hindrance to economic stability and growth through women's lost productivity;
- Breakdown of trust in social relationships;
- Weakened support networks on which people's survival strategies depend.

Social Response to Gender Based Violence:[54]

- **Health Care** - Training health care providers to recognise and respond to gender-based violence is one of the most important ways of identifying and assisting victims. Not just obstetrician/gynaecologists, but all health care professionals must learn to recognise the signs: hospitals (especially emergency room staff); public and private health clinic staff; general/family practitioners; internists; paediatricians; psychiatrists; and nurses and staff of family planning clinics.

- **Victim Assistance Services** - These are services created just to deal with, or incorporated in other structures in order to respond to gender-based violence, such as: battered women shelters; homeless shelters; financial assistance programmes; women's police stations or services; victim advocacy programs; rape crisis, domestic violence and suicide prevention hotlines; legal services; runaway programmes; social welfare programmes; psychological support services (including individual counselling and support groups); and teen sexuality programmes/health services

- **Support Groups** - While support groups can fall under the heading of victim assistance services, they merit special mention because they are not always externally organised services. Support groups can be an important way for victims themselves to organise pro-actively, and take charge of their own situation. Beyond emotional support, group members can also provide one another with a sense of security and even, if needed, a place to go.

- **Working with Perpetrators** - Working with the perpetrators of violence (batterer-intervention programmes) has been a controversial and occasionally successful response. While victim assistance services are a useful Band-Aid to address an existing problem, this approach targets efforts at the source of the problem, attempting to change violent men's behaviour.

- **Exploring Masculinities** - Programmes which address masculinities attempt to explore what "makes a man". The central idea is to educate boys, from the earliest age, that violence (against anyone) is wrong, that the prevailing definition of masculinity, in any society, is not the only alternative, and that even though they are physically different, girls are entitled to the same rights and opportunities as men.

- **Media Information and Awareness Campaigns** - The media is a key conduit for making GBV visible, advertising solutions, informing policy-makers and educating the public about legal rights, and how to recognise and address GBV. Newspapers, magazines, newsletters, radio, television, the music industry, film, theatre, advertising, the internet, posters, leaflets, community notice boards, libraries, and direct mail, are all channels for providing information to victims, and the general public, about GBV prevention and available services.

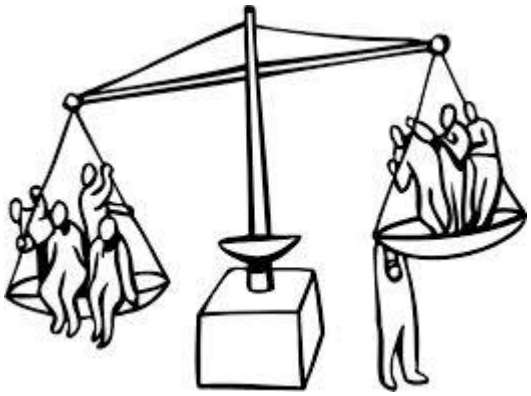
- **Education** - School systems are instrumental to stopping GBV before it starts. Regular curricula, sexuality education, school counselling programmes, and school health services, can all convey the message that violence is wrong and can be prevented, as well as suggesting alternative models of masculinity, teaching conflict-resolution skills, and provide assistance to children or adolescents who may be victims, or perpetrators, of violence. Integrating GBV as a subject into psychology, sociology, medicine, nursing, law, women's

[54] Pan-Americak Health Organisation, Fact sheet, Women, Health and Development, available at http://www1.paho.org/English/HDP/HDW/socialresponsesgbv.pdf, accessed on 12/05.2014

studies, social work and other programmes enables providers to identify and tend to this problem

- **Legal Responses** - The criminalisation of all forms of GBV – domestic violence, rape, sexual harassment, psychological violence etc. – has been an important step in eliminating it. What remains is the consistent application of these laws, the implementation of penalties, and a greater focus on rehabilitating convicted perpetrators. Other legal responses to GBV have included: legal aid services; training of police and judicial personnel; women's police stations; legal advocacy and lobbying; training of family, criminal, immigration and juvenile court lawyers; and bar association advocacy.

VI JUSTICE



"Injustice anywhere is a threat to justice everywhere"

Martin Luther King

What does justice mean – access to justice?

Definition of "justice"

1) Fairness

2) Moral rightness

3) A scheme or system of law in which every person receives his/her/its due from the system, including all rights, both natural and legal.

***Tip**: Start the class with **Activity 1**(see below).*

Know your rights!

If you have been a victim of violation of civil rights, one of the questions you should ask is 'was one of you protected rights violated?' In order to be able to answer your question, you should know your rights. Therefore, knowing your rights is an essential element in order to enjoy them, and ensure that they are not being violated.

Ask for your rights!

If your answer is yes, the next step is to file a claim to the relevant public authority that is responsible for the violation. If your claim is not well treated, or you think you were not properly compensated or the violation continues, you can make an application to the regular courts. The victim should always have in mind to consult with a lawyer, because cases of civil rights violations are always complicated and need professional advice.

Introduction[55]

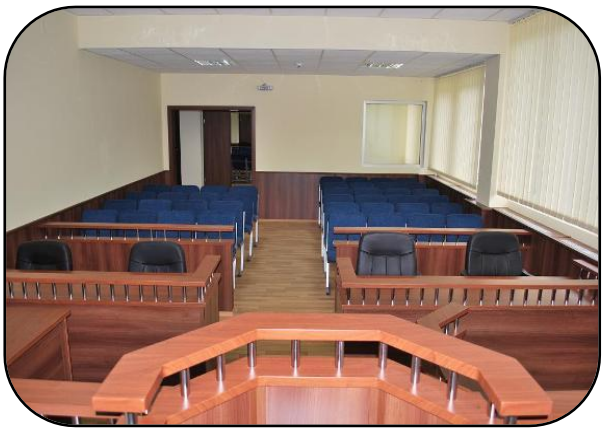
Which mechanisms provide justice in Kosovo?

In previous Chapters, a range of human rights have been presented, which are stipulated in many international legal documents, and national laws that are applicable in Kosovo. However, legal documents can only be implemented, and rights protected, through mechanisms; and, for this reason, non-judicial and judicial mechanisms are especially important. Therefore, it is very important to understand the following terms.

Have the students work in a team, in order for them to identify what the following terms mean. Then invite one speaker to report back to the class regarding the definitions, and following this explain the correct definitions and terms, which you can find under the questions below.

Related Questions:

- **What is the role of the court?**



The role of the court is to settle legal disagreements between:

  - the State and individuals;
    or
  - between individuals.

Through the:

  - criminal justice system;
    or
  - the civil justice system, including the administrative in relation to disputes with the government.

- **What is the role of a judge?**



  - Every court has a judge. Judges consider the evidence on all sides of the case, and interpret the law and how it applies to the evidence. The evidence is usually presented by lawyers, on behalf of their clients, who have either brought the case to court, or are being sued.

  - When the judge has considered all the evidence, they make a judgment or decision. They might, for example, send a criminal to jail, or say that someone has to pay money to someone else for treating them unfairly.

- **What are the reasons you can go to court?**

[55] EDC/HRE, Council of Europe Publishing, availaible at http://tandis.odihr.pl/documents/hre-compendium/en/CD%20SEC%203/PARTNERS'%20RESOURCES/CoE%20Teaching%20democracy%20ENG.pdf, accessed on 07/05/2014

- You are a complainant, because you filed a civil suit.
- You are a defendant, because someone is suing you, or you have been charged with a traffic violation or a criminal offence.
- You are a witness, and have been called to testify.
- You are an expert in your field, and you have been asked to come to court and assist the court due to your expertise.



- **What are your rights in court?**

  - You have the right to be represented be a lawyer. If you cannot afford one, the court will assign a lawyer to represent you, but only in criminal cases, and if you are accused of committing a serious criminal offence.
  - If you are receiving social assistance, you may be represented by a lawyer in cases other than criminal law cases.
  - In certain circumstances, you may be represented by a lawyer pro-bono (meaning for free), for example through an organisation.
  - You have the right to represent evidence and call witnesses that support your statements.

- **What is the role of a prosecutor?**

  - A prosecutor is the lawyer representing the state in a criminal case. The prosecutor has the authority and responsibility for the prosecution of persons charged with committing criminal acts and other acts specified by law.

- **What is the role of the policeman?**
  The role of the policeman is:



  - to protect the life, property and offer safety for all persons;
  - to protect the human rights and fundamental freedoms of all citizens;
  - to prevent the risk to citizens and maintain public order and safety;
  - detect and prevent criminal acts and offenders;
  - to investigate criminal acts and offenders;
  - to supervise and control for traffic safety;
  - to manage and control the state border; and
  - to provide assistance during natural disasters and other emergencies.



- In every police station there are units comprised of police officers who are specially trained to be able to deal with different situations that affect the most vulnerable groups of the society, for example related to domestic violence, human trafficking or other specific crimes. The victims

have the right to speak to a female officer, if they wish, and police officers are also trained to deal with minors and other vulnerable persons who are suspected of having committed a crime.

- **What are victim advocates?**[56]
  - Victim advocates are professionals trained to support victims of crime, and guarantee that the rights of the victim are represented during criminal proceedings. Advocates offer victims information, emotional support, and help finding resources and filling out paperwork. Advocates may represent the victim before the court, and they may also contact organisations, such as criminal justice or social service agencies, to get help or information for victims.

  - Advocates work within state prosecutor's office in different cities. Victim advocates usually have a legal degree, and they are well prepared and trained to work with victims.[57]

  - Within the victim's advocates office there is a hotline where people can call for information, support, or to report a crime. Advocates are committed to maintaining the highest possible levels of confidentiality in their communications with victims.

- **How Advocates work with victims?**



Advocates offer victims information about the different options available to them, and support victims' decision-making. Advocates do not tell victims what to do, and they are committed to maintaining the highest possible levels of confidentiality in their communications with victims.

- **If You Are a Victim**

It may be difficult for you to reach out for help, but you may find that victim advocates can offer you information, support, and access to helpful services that you might not know about. Victims are often relieved to know that agencies in their community want to make sure they are safe, and have the help they need to recover from the impact of the crime.

- **What is the role of a lawyer?**

[56] The National Centre for Victims of Crime web page, available at http://www.victimsofcrime.org/help-for-crime-victims/get-help-bulletins-for-crime-victims/what-is-a-victim-advocate-, accessed on 12/05/2014

[57] Regulation on the mandate , structure and functioning of the office for the protection and the help of the victims, available at http://www.psh-ks.net/repository/docs/Nr.1188.2013-Rregullore_mbi_Mandatin_,Strukturen_dhe_Funskionimin_e_ZMNV....pdf, accessed on 12/05.2014

- A lawyer provides legal aid in a professional, conscientious and dignified manner in line with the law and code of conduct. Lawyers are bound by lawyer-client privilege, meaning that all information shared with them must be kept confidential, and they cannot be asked by another institution to reveal what their client has told him/her. The lawyer has to be a member of Chamber of Advocates in order to exercise the profession.

- **What is a Judgment?**

- A judgment is a final decision of the court in resolving the dispute and determining the rights and obligations of the parties involved in a case. The court might issue other decisions as well during the proceedings.

Kosovo Judicial System



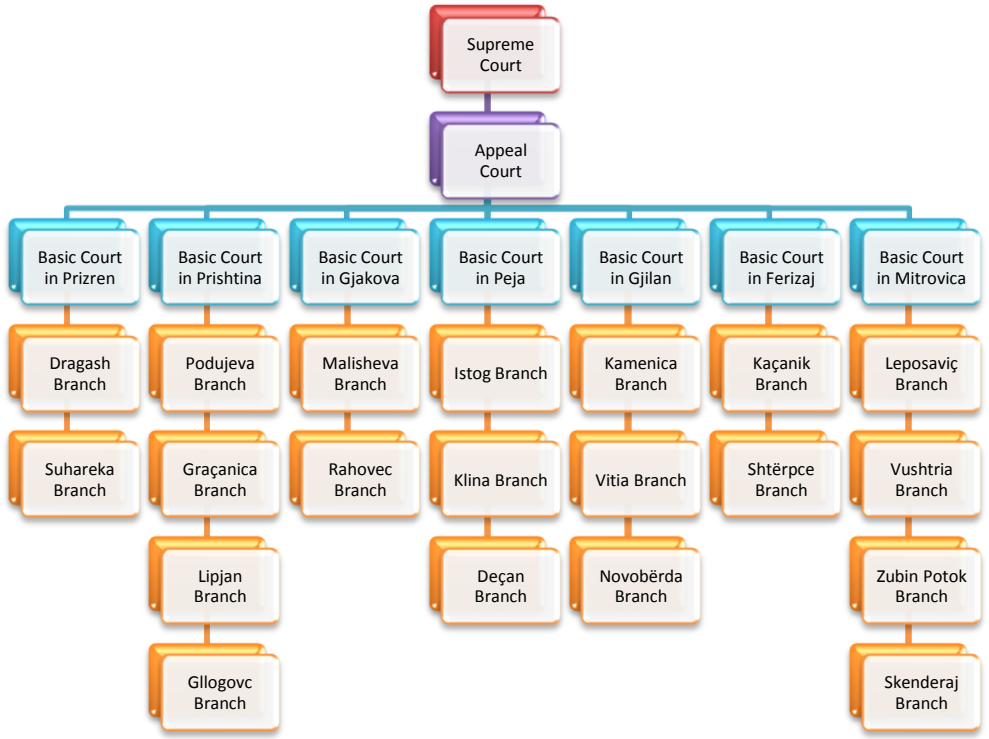
Enjoyment of human rights is heavily dependent on the functioning of the judicial system. In this regard, the regular courts are a mechanism that provides justice. Judicial power in the Republic of Kosovo is exercised by the courts. The court system is unique, independent, fair, impartial, apolitical, and provides equal access for all. The regular courts have jurisdiction in civil, criminal and administrative matters, and the Constitutional Court deals with questions of constitutionality.

- The regular court system consists of the Supreme Court, Court of Appeal and Basic Courts (as well as 20 branches which operate throughout Kosovo, within the Basic Courts)[58]. The courts treat all persons in an equal manner, without any discrimination based on race, colour, gender, language, religion, political or other opinion, national or social origin, relation to any community, property, economic and social condition, sexual orientation, birth, disability or other personal status.[59]

[58] Article 4 of the Law on Courts No. 03/L-199, (2010) and the Law on amending and supplementing the Law No. 03-L-199 on courts available at http://gzk.rks-gov.net/SearchIn.aspx?Index=2&s=law%20on%20courts%20&so=1, accessed on 05/05/2014

[59] Article 7 of the Law on Courts No. 03/L-199, (2010) and the Law on amending and supplementing the Law No. 03-L-199 on courts available at http://gzk.rks-gov.net/SearchIn.aspx?Index=2&s=law%20on%20courts%20&so=1, accessed on 05/05/2014

The Kosovo Court System





- The Constitutional Court is the final authority for the interpretation of the Constitution and the compliance of laws with the Constitution. The Constitutional Court of Kosovo was established in January 2009. With its authority to review legislation and individual complaints of individual rights, the Court is the ultimate check on legislative and executive power in Kosovo, and the final arbiter of the meaning of constitutional provisions enshrining human rights and freedoms.

Other non-judicial mechanisms to provide support for victims of human rights violations

- **The Ombudsperson Institution in Kosovo (OIK)**

  The OIK is an independent institution mandated to address alleged human rights violations by public institutions in Kosovo. The OIK conducts investigations based on individual complaints or by its own initiative without the wishes of the victim (ex officio cases), issues reports and raises awareness about human rights in Kosovo. The OIK provides services free of charge, and accepts complaints from anyone in Kosovo. The OIK can play a key role in supporting domestic violence victims through addressing shortcomings in regard to the implementation of the law on protection against domestic violence that affect the rights of domestic violence victims.[60]

- **District Legal Aid Bureaus**
  District Legal Aid Bureaus provide free legal aid to victims that qualify for such support. They facilitate victims' access to justice, for example, by providing information and advice to victims concerning their legal rights, by representing victims before courts or administrative bodies, and by assisting with legal drafting and procedures.[61]

- **Agency for Gender Equality (AGE)**
  The AGE functions within the Prime Minister's Office as a separate body that should promote develop advice on and monitor the implementation of gender equality-related laws and policies in Kosovo.[62]

- **Municipal Human Rights Units (MHRUs) and Municipal Officers for Gender Equality (MOGEs)**
  MHRUs are mechanisms responsible for the promotion and protection of human rights at the municipal level and in accordance with laws, policies, and international standards. MOGEs have the main duty to lead municipal programmes related to gender equality in order to ensure the implementation of the gender equality law and other related human rights standards. Both MHRUs and MOGEs can contribute to preventing domestic violence through awareness-raising activities and through networking with key stakeholders in order to better protect victims of domestic violence.[63]

- **Nongovernmental organisations (NGOs), municipal working groups (MWGs) and task forces**
  NGOs, MWGs and task forces play an important role in supporting victims of human rights violations. MWGs and task forces are usually composed of stakeholders at the municipal level representing both public institutions and civil society. NGOs that are familiar with a case of domestic violence can request a protection order, an emergency protection order and a temporary emergency protection order.

[60] OSCE Mission in Kosovo, Catalogue of advice and assistance of domestic violence victims, available at http://www.osce.org/kosovo/88708?download=true, accessed on 12/05/2014
[61] Ibid
[62] Ibid
[63] Ibid

VII CONCLUSION: WOMEN'S HUMAN RIGHTS

Human rights are a set of entitlements/guarantees that belong to all human beings, although for women history shows that they have had to **fight for recognition** of such entitlements, and it is for this reason that we talk about human rights of women. In itself, this may seem a contradiction in terms as it places women in a somewhat weaker position in need of "special rights". However, due to history, culture and traditional practices, it has meant that entrenched stereotypes continue to be present in all societies, including in Kosovo, which affect women from enjoying their human rights.

Some of the rights that women historically have had to **fiercely campaign for** worldwide include:

- ✓ Owning property;
- ✓ Asking for a divorce, or being able to sue;
- ✓ Accessing family planning;
- ✓ Being protected from rape, sexual assault, or domestic violence/abuse;
- ✓ Having the right to vote and to stand for election;
- ✓ Being educated;
- ✓ Entering the same professions that men can; and
- ✓ In different cultures, it was inappropriate for women to go out alone or make life-changing decisions for them such as whom they date, have a relationship with or marry.

Whereas, even today, despite many improvements being made in legislation, and changes in attitudes, women continue to face obstacles including:

- Due to cultural norms some women do not inherit the property that they are entitled to (either they are not asked or they waive that right), they are forced to live in violent relationships, and do not feel it is acceptable to ask for a divorce, some are forced to marry very early including during childhood;
- Women continue to face sexism and discrimination in the workplace, such as not being paid the same as men for the same work, being denied promotions, or being fired from their jobs during pregnancy in order to avoid maternity leave payments;
- If women complain about their rights being violated, they are not always believed or taken seriously by the respective authorities, for example if she is mistreated by her husband or if raped by stranger; and
- Some societies still do not believe that women should have the same rights as men, and their rights are drastically limited including: not being allowed to go out alone, being denied their right to education, being forced to marry or have children, and not being allowed to work and/or drive, among others.

Overall, Kosovo remains a largely patriarchal society, where stereotypical views are present and this affects women's ability to realise their rights. This is present in a number of spheres of Kosovan society including:

- Low involvement of women in politics and the lack of trust among the population that they are capable of representing people;
- Women facing difficulties in accessing bank loans, starting business and having executive positions in public or private companies;

- Women not realising their right to inheritance due to traditional attitudes/societal pressure resulting in waiving their right to inheriting property and/or land;
- Women affected by domestic violence (emotional/psychological/physical), at times feeling trapped in such relationships, which is worsened by their situation of being dependent on their husband (being economically inactive), and inadequate responses by the state, by failing to take accusations seriously or to deal with perpetrators swiftly;
- Women facing discrimination at work including sexual harassment, as well as not being paid equally to men, not being promoted and even losing their job due to pregnancy;
- Women from certain community groups or religious group may face **multiple-discrimination**, meaning that they will be discriminated due to their sex, as well as their ethnicity or religious belief. This is especially problematic as it seriously harms women's human rights whether in cases of employment, inheritance, public office, or when faced with domestic violence;
- Women may also be affected by traditional practices, such as arranged marriages or early marriages, which impact on the women's right to having a private and family life; and
- Women may not seek remedies for various violations of their rights whether in the workplace or in the home, due to a number of reasons (lack of knowledge of procedures/lack of confidence to complain), which means that they do not obtain justice for any violations that occur.

In relation to all of the above, it is important to note that progress is continuing to be made worldwide and Kosovo is no exception. However, one of the biggest challenges remains the entrenched stereotypical attitudes and harmful traditional practices that exist, which hinder women from enjoying their right on an equal basis with men. Therefore, one of the best ways to improve this situation is to continuously engage in discussions about the human rights of women, whether in school, at home or in the workplace to ensure that human rights for all are a reality, rather than just a commitment or ideal.

ANNEX I: HUMAN RIGHTS TEMERATURE QUESTIONNAIRE

Activity 1: Human Rights Temperature Questionnaire[64]

Please read the following questions carefully. Take some time to consider each statement before choosing a number on the rating scale that, in your opinion, best describes your school and community. You have been given *a copy of the United Nations Universal Declaration of Human Rights (UDHR)*. The relevant articles of the UDHR are referred to in parentheses after each question. When you are finished, add up your scores and insert a total number at the end – this is your ***Human Rights Temperature***.

Rating Scale:

1 = No or Never

2 = Rarely

3 = Sometimes

4 = Frequently

5 = Yes or Always

Example

Our school or community is a place where everyone feels happy. (If everyone in your school walks around with a big smile on their face all of the time, then you will draw a circle around number 5 – "yes or always".)

1 2 3 4 5

[64] This exercise was taken and adapted from: Amnesty International, 'Becoming a Human Rights Friendly School: A guide for schools around the world', 2012, available at http://amnesty.org/en/library/asset/POL32/001/2012/en/7b237c0f-6568-41dd-9fdd-d60817e88f77/pol320012012eng.pdf accessed on 25/03/2014.

1. Kosovo is a place where young people are safe and secure (Universal Declaration of Human Rights, Articles 3 and 5).

1 2 3 4 5

2. No-one in my school or community is discriminated against for any reason, for example because of their religion, the way they dress, their religion, who their friends are, the colour of their skin, their caste or class, or what they do when they are not in school (UDHR, Articles 1, 2 and 16).

1 2 3 4 5

3. My school and community provide equal access, resources and activities for everyone (UDHR, Articles 2 and 7).

1 2 3 4 5

4. Everyone in my school and community is provided with equal information and encouragement about academic, extra-curricular and career opportunities (UDHR, Article 2).

1 2 3 4 5

5. I have the freedom to express my beliefs and ideas (cultural, political, religious or other beliefs) without fear of being discriminated against, teased or mocked (UDHR, Articles 18 and 19).

1 2 3 4 5

6. My school and community welcomes students, their families, teachers and other staff from diverse backgrounds and cultures especially of different ethnic backgrounds (UDHR, Articles 2, 6, 13, 14 and 15).

1 2 3 4 5

7. My school and community are democratic. Everyone in my school (students, teachers, support staff and parents) and in my local community has an opportunity to participate in making decisions about things that affect them, such as rules and school policies (UDHR, Articles 20, 21 and 23).

1 2 3 4 5

8. When someone misbehaves, or an incident happens in my school, everyone involved is treated fairly and in the same way by the teachers and school leaders in finding out what happened and deciding what punishment is given (UDHR, Articles 6, 7, 8, 9 and 10).

1 2 3 4 5

9. When someone in my school does something that negatively affects the rights of another person, they are helped to learn how to change their behaviour (UDHR, Article 26).

1 2 3 4 5

10. When conflicts (disagreements or fights) happen in my school, we try to resolve them through non-violent and collaborative ways (UDHR, Articles 3, 5 and 28).

1 2 3 4 5

11. When someone is accused of doing something wrong in my school or community, they are presumed innocent until proven guilty (UDHR, Article 11).

1 2 3 4 5

12. No-one in my school or community is treated or punished in a way that is degrading or cruel, or makes him or her feel less than human (UDHR, Articles 4 and 5).

1 2 3 4 5

13. If there is a complaint of harassment or discrimination in my school, there are policies and procedures in place to deal with it (UDHR, Articles 3, 6 and 7).

1 2 3 4 5

14. Members of my school and community can produce and circulate newsletters and other publications without fear of censorship or punishment (UDHR, Articles 19 and 27).

1 2 3 4 5

15. Everyone in my school encourages each other to learn about global problems related to justice, the environment, poverty and peace (UDHR, Preamble and Articles 26 and 29).

1 2 3 4 5

16. In my school we have opportunities to hear, read and learn about the lives, attitudes and ideas of other people; diverse voices are represented in our curriculum, our textbooks, our library and our public spaces (UDHR, Articles 2, 19 and 27).

1 2 3 4 5

17. People who work in my school are paid well enough to have an adequate standard of living for themselves, and their families, and receive standard days off and holiday pay (UDHR, Articles 4, 22, 24 and 25).

1 2 3 4 5

18. In my school and community the personal space and possessions of every person are respected (UDHR, Articles 12 and 17).

1 2 3 4 5

19. In my school, I take responsibility to ensure other people do not discriminate, and that they behave in ways that protect the safety and well-being of the whole school community (UDHR, Articles 1 and 29).

1 2 3 4 5

20. In my school and community, I am confident that no-one can take away my rights (UDHR, Article 30).

1 2 3 4 5

Human Rights Temperature total = _____

ANNEX II: GUESS WHO INVENTED THIS: DOES GENDER BIAS AFFECT OUR JUDGMENT?

Name of Inventor	*Product*
1.	Windshield Wipers
2.	New Film Developing Method
3.	Geobond
4.	Diaper
5.	Coloured Cotton
6.	Liquid paper (to allow corrections)
7.	Animal Handling Equipment
8.	Common Business Orientated Language – COBOL Computer Language
9.	Paper Bag
10.	Kevlar (used for bulletproof vests and other uses
11.	Spread Spectrum Communication
12.	Snugli Baby Carrier
13.	Improved Hair Brush
14.	Scotchgard Stain Repellent
15.	125 patents for contributions to fibre and textile industry
16.	Chocolate Chip Cookie
17.	Blyssimbol Printer : People with severe disabilities since the 1960s have been learning how to communicate using a system of symbols called Blissmybol.

ANNEX III: ANTI-STEREOTYPES BINGO

Find someone in the class who knows a … And have them initial on the line on your sheet.

When you have 5 boxes filled in a row—horizontal, vertical or diagonal—say BINGO.

Man who is shorter than his wife ----------	Female business-owner ----------	Stay at home Dad ----------	Man who hates watching sports ----------	Man who is not good at sports ----------
Woman who hates to shop ----------	Male teacher ----------	Woman who's a good driver ----------	Woman with no kids ----------	Woman who can change a tyre ----------
Man who does the laundry ----------	Woman who's not a good cook ----------	*Fill in your own* ----------	Man who's a good cook ----------	Female doctor ----------
Man who's a good dancer ----------	Man who is younger than his wife ----------	Woman who is a good athlete ----------	Man who does grocery shopping ----------	Woman who mows the lawn ----------
Man who cleans the house ----------	Woman who doesn't wear make-up ----------	Man who likes to shop ----------	Woman who is good at maths ----------	Woman who likes to watch sports ----------

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ECMI Kosovo
Str. Nëna Terezë Nr. 41, Apt. 29
10000 Prishtinë/Priština, Kosovo
Tel. +381 (0) 38 224 473

Str. Cika Jovina Nr. 3, 1st Fl
38220 Mitrovica/Mitrovicë North, Kosovo
Tel. +381 (0) 64 00 55 488

Email: info@ecmikosova.org
Web: ecmikosova.org

