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MAINSTREAMING A GENDER PERSPECTIVE IN MULTIDIMENSIONAL PEACE OPERATIONS: A STUDY OF THE GHANA ARMED FORCES DEPLOYMENTS

BY

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Thesis Submitted to the Department of Peace Studies of the School for Development Studies, College of Humanities and Legal Studies, University of Cape Coast in partial fulfilment of the requirements for the award of Master of Philosophy Degree in Peace and Development Studies

MAY 2023

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DECLARATION

Candidate's Declaration

I hereby declare that this thesis is the result of my original research and that no part of it has been presented for another degree at this university or elsewhere.

Candidate's Signature: ……. Date: ……

Name: …….

Supervisors' Declaration

We hereby declare that the preparation and presentation of the dissertation were supervised in accordance with the guidelines on supervision of the dissertation laid down by the University of Cape Coast.

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ABSTRACT

Gender mainstreaming in the armed forces globally remains limited, although the United Nations encourages women's engagement in all aspects of peacekeeping. Most studies on peacekeeping continue to overlook the central role women play in peacekeeping. Relying on feminist institutionalism and sociological institutionalism, this study examined the gender mainstreaming measures employed by the Ghana Armed Forces (GAF) to improve women's participation and the underlying factors that restrict the participation of women in peacekeeping operations. The study employed a mixed method approach. Using a qualitative research methodology, the researcher investigated the opinions of Ghanaian Armed Forces soldiers regarding the degree to which GAF deployment to UN peacekeeping operations complies with mainstreaming a gender perspective in multidimensional peace operations. With a study population of 2,321, the researcher used sample size of 100 which was estimated as,

$$n = \frac{\frac{z^2 \times p(1-p)}{e^2}}{1+\left(\frac{z^2 \times p(1-p)}{e^2 N}\right)} \quad (1)$$

n= [(1.96^2) * 0.5(1-0.5)/0.05^2]/ 1 + [(1.96^2) * 0.5(1-0.5)/0.05^2*2321]

n= 100.

The study design that was adopted is a descriptive case study design and the data for this study were compiled using both secondary and primary sources of data. The study found gender integration within the recruitment process and pre-deployment training programs as the gender mainstreaming measures of GAF. The findings revealed that GAF had committed to international and national guidelines of the Women, Peace and Security (WPS) agenda by informally reserving 15% of the various positions for women deployment on peacekeeping missions. Also, the study found GAF's hierarchy and structures as those formal institutions that constrain women's participation. The results showed gender that roles relating to the stereotype of women constrain women's participation in peacekeeping operations. Relating to the gender roles, the study showed that the personnel within the GAF view masculine trades as engineering, critical military functions and combat units whilst feminist trades were related to administration, cooking, nursing and clergy. The study recommended that GAF focuses on revising its recruitment and deployment strategies by giving importance to women and their roles. Also, women are encouraged to take leadership positions at GAF, especially in combat units, as it influences the number of women deployed to peacekeeping operations.

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DEDICATION

I dedicate this work to my Dad Mr. Gabriel Ahiankui, my Mom Mrs. Esther Ahiabli

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LIST OF ACRONYMS

AFISMA	African-led International Support Mission Mali
AU	African Unions
DDR	Disarmament Demobilization Reintegration
DFS	Department of Field Support
DPKO	Department of Peacekeeping Operations
DRC	Democratic Republic Congo
ECOWAS	Economic Community West African States
FPU	Female Police Unit
GAF	Ghana Armed Forces
GPS	Gender Peace Security
KAIPTC	Kofi Annan International Peacekeeping Training Centre
MARWONET	Mano River Union Women's Network for Peace
PKCs	Peacekeeping Operational
PSO	Peace Support Operations
REC	Regional Economic Communities
RWAFF	Royal West African Frontier Force
SSR	Security Sector Reform
TPCCs	Troop Police Contributing Countries
UN	United Nations
UNAMID	United Nations-African Union Mission Darfur
UNEF	United Nation Emergency Force
UNMIL	United Nations Mission in Liberia
UNSC	United Nations Security Council
UNSCR	United Nation Security Council Resolution

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CHAPTER ONE

INTRODUCTION

Over the past decades, one of the most crucial conflict-resolution strategies used by international organizations like the United Nations (UN) is peacekeeping. National or, more usually, multinational forces sent for peacekeeping are used to control and end an ongoing or impending armed conflict between or within states. Regional organizations and nations may both undertake peacekeeping operations, however the United Nations (UN) typically approves and commonly directs these missions. This chapter gives a brief background of UN peacekeeping and female involvement in peace operations. The remainder of the chapter is divided into sections that discuss the goals of the study as well as its importance.

Background to the Study

A human security approach, which more accurately describes a strategy where the individual is the focus of study, has replaced the Cold War-era state-centric approach to maintaining global security and stability. As focus has switched to problems that cause human insecurity, such as political unrest, armed conflict, violations of human rights, poverty, or sickness, the number of UN peacekeeping deployments has expanded (Alchin, 2015). United Nations (UN) peacekeeping mission is a collective action that helps to resolve conflict in the world. UN peacekeeping missions have evolved to include a broader humanitarian approached in that women have improved their role in UN peacekeeping operation (Hutabrat, 2017).

The UN has promoted timely procedures and equal participation of men and women in peacekeeping missions through several programs (Sharland,

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2021). Women now participate more actively than in the past on all levels of UN peacekeeping operations, including police, military, and civilian ones. On October 31st, 2000, the United Nations Security Council (UNSCR) adopted resolution 1325 (2000) on women, peace, and security (Razakamaharavo, Ryan, & Sherwood, 2018). By advocating for women in armed conflict, the Beijing Platform for Actions served as the intellectual forerunner to United Nations Security Council Resolution (UNSCR) 1325 in 1995 (Ghimire, 2017). By emphasizing the crucial role that women play in crisis prevention, peacebuilding, diplomatic efforts, peacekeeping, international assistance, and post-conflict restoration, the resolution emphasizes the importance of ensuring women's full and equal participation in all initiatives intended to promote and advance peace and security (Crawford & Macdonald, 2013; Dam, 2013; Jennings, 2011; Willett, 2010).

In post-conflict settings, where peacekeepers may more readily forge closer ties with local women to help restore normalcy, women have proven to perform better, according to Jennings (2011). They assist in reducing the hostility that has developed between their male coworkers and the locals. According to Bertolazzi, the inclusion of women in peacekeeping operations has enhanced the efforts made in South Africa and Guatemala (2010). Additionally, Jordanian women made a tremendous contribution to raising public awareness of crimes against women and children. They provided aid to individuals in need, as well as medicine, treatment, and medical care (Husseini, 2016). In post-conflict contexts in nations where conventional cultural norms forbid any physical touch between men and women, female medical professionals can be of great aid (Milosevic, 2012).

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Women in West Africa have significantly contributed to maintaining peace by providing as a link between ethnically split and war-affected societies. Permanent peace was secured in Sierra Leone, Liberia, Guinea-Bissau, and the Ivory Coast with the assistance of both genders (Alaga, 2010). It was once believed that men alone could perform this security job because of their biological make up. The Indian Female Police Unit is one example of a UN peacekeeping success story (FPU). They maintained peace and order while reducing gender-based violence in both their home country and the United Nations Mission in Liberia (UNMIL). In a society where men predominate, it has been shown that women can reduce violence (Pruitt, 2016).

By creating a policy on gender equality in UN peacekeeping operations that stressed the significance of UNSCR 1325 and gender training, the UN Department of Peacekeeping Operations (DPKO) reaffirmed its commitment to gender in 2010. (Moncrief, 2017). The policy emphasizes a number of significant ideas, such as gender balance, which highlights the significance of personnel profiles at both headquarters and missions being in line with the institution's commitment to equal representation of men and women across all roles. According to the strategy, inclusion calls for equal consultation of women and men when making choices that might have an impact on them in post-conflict nations (Nsengimana, 2018). Resolution 1325 is predicated, at least in part and implicitly, based on the idea that women tend to be peaceful and that their engagement in peaceful conflict resolution processes (including those that take place at the peace table, through peace missions, or in post-war reconstruction and development) makes those processes easier (Schoeman, 2010). The Department of Field Support (DFS) and DPKO released the Gender

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Forward Looking Strategy (2014-2018) as a follow-up in 2014. (Razakamaharavo, Ryan, & Sherwood, 2018).

In addition to promoting gender awareness within the civilian, police, and military peacekeeping personnel, the UN is aiming to incorporate gender into DPKO's primary business areas, such as disarmament, demobilization, and reintegration (DDR) based on the idea that women are naturally inclined toward peace and that their involvement in peaceful conflict resolution processes (such as those that take place at the peace table, through peace missions, or during post-conflict development and reconstruction) makes those processes easier (Schoeman, 2010). Gender Forward Looking Strategy (2014-2018), developed by DPKO and the Department of Field Support (DFS), was released in 2014. (Razakamaharavo, Ryan, & Sherwood, 2018).

The UN is aiming to incorporate gender into the core competencies of DPKO, such as disarmament, demobilization, and reintegration (DDR), and to promote gender awareness among the civilian, police, and military peacekeeping forces. The expansion of the peacekeeping operation includes a more thorough understanding of humanitarian issues and an increase in the proportion of female soldiers.

One of the pivotal moments in the history of United Nations peacekeeping operations was the selection of Major General Kristin Lund of Norway as the first female Force Commander of a United Nations peacekeeping operation—the UN Peacekeeping Force in Cyprus—on May 12, 2014. (Ivanovic, 2014). Major General Lund's appointment, according to Ivanovic (2014), was the first notable acknowledgement of the application of UN Security Council resolution 1325. (2000). The vast increase in female

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peacekeepers serving in peace operations has greatly improved the wellbeing of women and girls in conflict-affected communities. According to Pruitt (2016), female peacekeepers have consistently performed on par with their men equivalents, even under trying conditions.

According to a UN Women (2012) analysis, in the 31 major peace processes that have taken place since 1992, women made up 4% of the peace treaty signings, 2.4 % of primary mediators, 3.7 % of witnesses or observers to peace negotiations, and 9% of the negotiating team. According to Ghimire (2017), women made up 1% of deployed uniformed personnel in 1993. Female police and troops in 2009 included Ghana (3,283), Rwanda (3,635), Nepal (3,924), Nigeria (6,001), India (8,640), Bangladesh (9,424), and Pakistan (10,989) (Bertolazzi, 2010). Women made about 10% of police officers and 3% of military personnel in UN peacekeeping operations as of 2012. Less than 4% of UN peacekeepers worldwide in 2013, including 3% of UN military personnel and roughly 9.7% of UN police, were women (online).

In 2014, women made up almost 30 percent of the international civilians working in peacekeeping and special protection missions (Ivanovic, 2014). In 2019, women made up only 4.7 percent of military contingents and 10.8 percent of formed police units in UN peacekeeping missions (Gorur & Modistsi, 2020). In 2020, out of approximately 95,000 peacekeepers, women constituted 4.8% of military contingents and 10.9% of formed police units in UN Peacekeeping missions. Currently, only 6.6% of all uniformed military, police and justice and corrections personnel in field missions are women (UN, 2021). However, this figure falls far short of gender equality in peacekeeping missions. The gender dimensions that interplay to hamper the participation of women in peacekeeping

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sterns from gender relations, gender needs, stereotypes and gender roles (Hozic & True, 2016).

Since 1960, men and women from the Ghana Armed Forces (GAF) have worked as United Nations peacekeepers, taking part in missions that ranged from the Sinai Peninsula to Africa (Agbenyega, 2021). The first country to send a brigade of soldiers into what is now the DRC was Ghana in 1960. Following the passing of President Patrice Lumumba, the Ghana battalion was deployed to the Kasais. Ghana was also dispatched to countries such as Iraq, Afghanistan, Nepal, Georgia, Kosovo, Bosnia, Liberia, Mali, Côte d'Ivoire, Chad, Rwanda, and Cambodia (UN, 2020). Since then, Ghana has established a reputation as one of the most reliable peacekeeping contributions in the world, carrying out crucial duties like patrols, de-mining, monitoring cease-fires, witnessing elections, and providing humanitarian supplies.

Over the past 60 years, Ghana has sent more than 83,000 soldiers and police officers to more than thirty UN peacekeeping missions (Providing for Peacekeeping, 2018). In nine out of the 14 UN peacekeeping missions that are now underway, Ghana sent 2,744 peacekeepers (Aubyn, Aning, Edu-Afful, Birikorang, Christensen, & Albrecht, 2019). Currently, almost 3,000 members of the Ghanaian Armed Forces are deployed to eight UN peacekeeping operations across the world. Ghana is presently one of the top 10 contributors to UN peacekeeping as a result of its prolonged participation in such missions. Cunliff (2013) asserts that due to their involvement in peacekeeping operations, Ghanaian soldiers now refer to themselves as "peace soldiers" in their barracks.

To create inclusive, secure, and safe societies for women and girls in Ghana, the country approved a national action plan in 2010 and a three-year

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implementation plan in 2012–2014 (Ankrah, 2018). The National Action Plan on Security Council Resolution 1325 calls for an increase in female deployment to peace support operations of 30% over current levels (Afram, 2011). By ratifying and adopting these agreements and plans, Ghana has committed herself to gender mainstreaming into her Armed Forces especially contingents sent on peacekeeping mission. However, there is still low female representation in UN peacekeeping missions among the Ghana Armed Forces. In 2014, there were only 9.98% women serving in the Ghanaian Armed Forces (statistics includes experts, contingent troops, and individual police) (MOWIP 2020). According to data from the United Nations Peacekeeping, just 11.4 percent of the 1,958 soldiers deployed from 2014 to 2018 were female Ghanaians serving in MONUSCO, the UN Organization Stabilization Mission in the Democratic Republic of the Congo (DRC).

Literature has identified a number of characteristics that have a major impact on how many women participate in UN peacekeeping deployments. Dharmapuri (2014) attributed the persistence of cultural norms and prejudices that support gender difference within the security sector to a lack of knowledge and analysis surrounding women's participation in national security institutions generally, and in UN peacekeeping in particular. The study also claimed that member States' ignorance of Resolution 1325 and UN policy on gender equality in peace operations is to blame for the low number of women who participate in UN peacekeeping missions. This idea is supported by the UN (2021), which emphasized that while it promotes and encourages the deployment of women to peacekeeping missions, it is the member States' responsibility to enlist women in the military and police.

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The Ghanaian setting makes it difficult for GAF to choose women to serve in UN missions because to cultural considerations and bias among higher officers. Additionally, obstacles for women to obtain training and the under recruitment of women in the GAF are preventing them from taking part in UN peacekeeping missions. Schoeman (2010) shared the view that female troops' perceptions of the level of assistance available to them during peacekeeping deployments is a contributing factor to the issue. (send to analysis)

Problem Statement

In 2016, the joint UN-African Union Mission in Darfur (UNAMID) in Sudan was the world's largest peacekeeping operation (International Refugee Rights Initiative, 2016). The mission was dispatched to Darfur in 2007 to put an end to a conflict that had broken out between rebel groups and government forces in the western region of the country in 2003. The operation has been hindered since its deployment by a paucity of manpower, planes, and other equipment, much of which must come from donor nations. According to the UN (2021), there are presently 483 international civilian staff members, 1,631 police, 483 local civilian staff members, and 945 national civilian staff members on the ground.

Twenty years after the enactment of UNSCR 1325, gender mainstreaming policies have been implemented, however, there has not been much development in terms of actual peacekeeping efforts (United Nations Resolution, 2000). Most studies on peacekeeping continue to disregard the critical part that women play in war and conflict resolution. Several peacekeeping policies fail to engage women activists and associations in reintegration and security sector reform programs (Muggah, 2008). For

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instance, the Mano River Union Women's Network for Peace (MARWONET) is a global women's organization that unites women's organizations from Sierra Leone, Guinea, and Liberia to promote women's rights to security and peace. SCR 1325 mandates that all peacekeeping personnel be trained on how to defend women's rights and meet their specific needs (2000). The SCR 1325 (2000) policy also recommends actions to increase women's participation and usefulness in field-based operations, particularly among military observers, civilian police, human rights specialists, and humanitarian workers. According to Nsengimana (2018), there are not many women in leadership positions on African UN missions, which may be because of societal norms or gender stereotypes. Additionally, peace operations have fallen short of addressing the GPS agenda's (Gender, Peace and Security) broader focus on gender and its role in conflict dynamics (Féron, 2017).

Through the eyes of the nations that provide troops, Cordell (2011) promotes a greater understanding of the role played by women in the military and how this affects operational effectiveness. According to Lopes (2011), we are unable to comprehend how to make gender mainstreaming in peacekeeping operations more effective until we look into the gendered discursive practices and attitudes that are ingrained in the field of peacekeeping itself. Little research has been done in the literature to comprehend the components that will enhance women participation in peacekeeping operations (Bastick & Duncanson, 2018; Nsengimana, 2018). A study of the gender dimension of GAF's deployment to UN peacekeeping operations therefore deserves research attention. The research, therefore, seeks to assess the gender mainstreaming measures employed by GAF to improve women's participation and the underlying factors

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that influence and inhibit the participation of women in peacekeeping operations. What recommendations can be drawn to enhance female participation in peacekeeping operations?

Objectives of the Study

The main research objective was to assess how GAF's deployment to peacekeeping operations is compliant with mainstreaming gender perspectives in multidimensional peace operations. The specific objectives of the study were to:

1. examine the gender mainstreaming measures employed by GAF to improve women's participation.
2. explore the underlying factors that hinder the participation of women in peacekeeping operations.
3. propose recommendations to enhance female participation in peacekeeping operations.

Research Questions

The study sought to answer the following critical questions:

1. What are the gender mainstreaming measures employed by GAF to improve women's participation?
2. What are the underlying factors that inhibit the participation of women in peacekeeping operations?
3. What recommendations can be drawn to enhance female participation in peacekeeping operations?

Significance of the Study

The study will strengthen both the case for and against peacekeeping by offering relevant facts that supports the contributions women contribute to it.

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Additionally, the paper provides evidence-based analysis on the significance of women in peacekeeping, with the goal of encouraging the military to emphasize, appreciate, and make use of these contributions. This may boost not just the readiness of peacekeepers but also the host society's human security in the long run. Furthermore, this study also pinpoints the challenges women face in peace missions. This study also bridges the knowledge-gap that exist in literature on the subject matter by employing a feminist institutionalism approach which captures concepts from new institutionalism. The application of the theory to the research serves as a point of reference future studies.

Delimitations

This study focused on the feminist institutionalism approach to highlight gender dimension of peacekeeping operations. Specifically, the study examined issues pertaining to participation level of women in the operation. Therefore, issues relating to men on peacekeeping operations were excluded from the research. It also encapsulated gender dimensions that inhibit the participation of women peacekeeping operations. The study also examined the gender mainstreaming measures employed to improve women's participation.

Organization of the Study

There were five chapters in the study. The study's background, problem statement, goal, objectives, research questions, significance, delimitations, definition of terminology, and organizational structure were all discussed in chapter one. The study's second chapter examined related literature to see what research has already been done on the topic under consideration. It clarified essential ideas and drew on empirical data to support the study's goals. The research methodology was reviewed in Chapter 3, along with the research

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design, sample, and sampling technique. This chapter also covered the research tool, data collection process, and data analysis process. In accordance with the study questions and the body of current literature, chapter four discussed the outcomes and presented the data. The findings summary and conclusions are highlighted in Chapter 5, along with suggestions.

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CHAPTER TWO

LITERATURE REVIEW

Introduction

The study's major goal was to determine if GAF's participation in UN peacekeeping missions complies with the requirement to mainstream a gender viewpoint in such operations. This chapter presented a review of related literature which provides knowledge that has to do with the research topic. The conceptual framework and empirical data that are pertinent and appropriate to describe the important variables, constructs, or variables used to direct the research are also given in the chapter.

Gender

The social and cultural roles, expectations, and identities connected to being male or female are all part of the complex concept of gender. It extends beyond biological sex, which deals with the bodily and physiological traits that normally set males and females apart. It is a social construct that differs between societies and eras of history. It includes standards, proclivities, and stereotypes associated with certain genders. These expectations are instilled in people and maintained throughout their lives beginning in childhood thanks to socialization processes.

According to Boerner et al. (2018) and the Canadian Institutes of Health Research Institute of Gender and Health, the concept of gender refers to the economically, socially, politically, and culturally created traits and opportunities connected to being a boy, girl, man, or woman. A social construct called gender can change through time and varies from culture to culture.

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Different cultures have different conceptions of what being a man or woman entails, and these definitions shift throughout time (Cislaghi & Heise, 2020).

Since they dictate particular behaviours, opportunities, and power dynamics for people based on their gender identification, gender roles frequently promote inequality and hierarchy. People who do not fit the mould of conventional gender standards may experience discrimination, reduced access to opportunities and resources as a result of gender-based violence.

But it's crucial to comprehend that there are Non-binary, genderqueer, and transgender identities are only a few of the many other gender identities besides the binary of male and female. These identities cast doubt on inflexible gender stereotypes and emphasize the value of accepting and respecting each person's self-identified gender.

The sociocultural expression of roles and characteristics unique to distinct groups of people in connection to their sex and sexual orientation is known as gender. Researchers usually assume that people’s conceptions of gender and what female and male signify are universal and self-evident, but there is evidence to show that these conceptions may be more varied than previously believed (Burns et al., 2019). For instance, a lot of young people think gender is a range instead of a binary (Cornwall & Rivas, 2015).

By extension, the term "sex" refers to a wide range of biological and physiological traits, including chromosomes, hormones, and reproductive organs, that are shared by males, females, and intersex people. Sex is a concept that is connected to gender but distinct from it. Each person has a distinct, deeply held gender identity. It is their own, unique experience of gender. It may

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or may not be true that their physiology or the sex to which they were born corresponds to their experience (Schudson, Beischel & Anders, 2019).

For social inequalities to be addressed and gender equality to be attained, it is essential to understand gender. It entails putting to the test and dismantling damaging gender stereotypes, fostering inclusivity and acceptance of a range of gender identities, and fighting for the equality of all genders' access to opportunities and rights (Lloyd & Galupo, 2019).

Gender Mainstreaming

Gender mainstreaming constitutes the various processes undertaken to incorporate gender perspective into any action, policy, legislation with the primary goal of ensuring that the concerns of all are addressed (Walby, 2005). In the words of the United Nations (2003), gender mainstreaming is "a strategy for ensuring that women's and men's concerns and experiences are an integral dimension of the design, implementation, monitoring and evaluation of all policies and programs in all political, economic and social spheres so that women and men benefit equality and inequality is not perpetuated." Gender mainstreaming strives to advance gender equality and alleviate gender disparities by including a gender perspective into all policies, programs, and activities. To make sure that gender considerations are consistently incorporated into procedures and practices, it acknowledges that gender inequities exist in all facets of society. Gender mainstreaming aims to alter and challenge established gender roles and hierarchies. It entails examining how various policies and programs affect different genders and coming up with strategies to advance gender equity and strengthen weaker groups. Gender mainstreaming seeks to do this in order to build a society that is more just and inclusive.

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Gender mainstreaming is described in another definition by Greed (2005) as the process through which gender concerns, relations, power imbalances, and identities are taken into account across all phases and facets of the plan-making process. The procedure also makes sure that institutional mechanisms are not used to maintain gender inequality. The allure of gender mainstreaming to "femocrats" and gender activists was its promise of transformation while still being an evolutionary process that is rooted in feminist theoretical frameworks. However, gender mainstreaming has not always translated into improvements for women since it is sometimes accompanied with a rollback of women-focused policies and initiatives (Guzura, 2017).

Implementing distinct programs or activities for men or women is not gender mainstreaming. It involves a multifaceted strategy that takes into account the wants, struggles, and viewpoints of each gender. It acknowledges that gender relations are an essential part of social interactions and that gender considerations should be made in all areas of life, including politics, healthcare, employment, and culture. It takes the dedication and cooperation of governments, institutions, and civil society to implement gender mainstreaming. It entails carrying out a gender analysis, establishing precise gender equality targets, allocating resources to advance gender equality, and tracking and assessing development.

Globally, gender mainstreaming remains a daunting task to achieve due to the various resistance it continues to face. The approach to mainstream gender into all aspects of human endeavor, has been at varied levels. For example, at the macro level gender mainstreaming targets policy environments that

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increasingly remain hostile to justice and equity (Ozkaleli, 2018). At the meso level, gender mainstreaming targets the introduction of diverse strategies and activities to push forward the gender equality agenda (Morrell & Rowsell, 2019). There are still issues, despite the progress made in gender mainstreaming the cause of gender equality. There is resistance to change, a lack of knowledge and understanding of gender issues, and a need for institutional assistance and capacity building, among other things.

Globally speaking, one important strategy for advancing gender equality and developing inclusive workplaces is gender mainstreaming. It has the capacity to alter social norms, combat gender stereotypes, and produce more equitable opportunities and outcomes for both genders by taking a gender viewpoint into account in all areas of decision-making and policy creation. At the micro-organizational level significant noticeable resistance there is still a commitment to gender equality and women's rights. (Rao, & Kelleher 2005)

United Nations Peacekeeping Missions

The peacekeeping missions are a vital component of the UN's efforts to maintain world peace and security. With the main goals of averting violence, safeguarding people, and easing the transition to peace, peacekeeping missions are sent into areas experiencing armed conflicts or post-conflict conditions. Armed forces, law enforcement, and civilian workers from various member states contribute soldiers and resources to these missions. Their exact goals, responsibilities, and engagement guidelines are laid forth in a mandate that was the UN Security Council's backing.

Even though UN peacekeeping missions have had great success, they nevertheless face many difficulties. The need to adjust to shifting conflict

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dynamics, insufficient resources, constrained mandates, and complex and volatile conflict situations are a few of these. A top focus continues to be guaranteeing the protection of women and their meaningful participation in peacekeeping operations. UN peacekeeping operations are essential for avoiding and ending wars, safeguarding people, and advancing global peace and security. Despite the difficulties they continue to be an essential instrument in the fight to uphold global peace and security, signifying the shared desire of the world's nations to settle differences and foster peace.

Beardsley (2013) defines peacekeeping as the military soldiers sent abroad by the UN, a regional security organization, or a group of countries. Some individuals do it in addition to a variety of other activities, including conflict resolution and mediation (e.g., early warning and urgent diplomatic measures), post-conflict reconstruction (e.g., justice, institution-building, and economic development), peace enforcement (e.g., violent, and nonviolent coercive measures), and peacemaking (e.g., high-level envoys and summits) (McNamee & Muyangwa, 2021). UN peacekeeping missions play a variety of roles. They act as unbiased mediators, encouraging competing parties to communicate and negotiate in order to find amicable solutions. They oversee disarmament procedures, keep an eye on cease-fires, and aid in the implementation of peace accords.

Additionally, peacekeeping operations are essential for safeguarding and advancing human rights. They work to stop and address violations of international humanitarian law as well as violence against civilians, sexual assault, and violence against women. Additionally, they promote justice and accountability and encourage the development and augmentation of institutions

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that uphold the rule of law. According to the United Nations, peacekeeping is a strategy for assisting war-torn nations in establishing the foundations of a lasting peace. Ex-combatants are assisted in putting into effect the peace accords they have signed by UN troops, soldiers, military officials, police, and civilian workers from many different nations who monitor and supervise the peace processes that develop in post-conflict settings.

A literature review by Hatto (2013) identified two-tier definition of UN Peacekeeping operations (PKOs) which are segmented into strategic and tactical levels. According to him, peacekeeping at the strategic level deals with measures to regulate and stabilize international society.

The UN Operation in the Congo (ONUC), which began in 1960, was the first significant operation. This operation illustrated the dangers of attempting to restore stability to areas that have been devastated by conflict. Approximately 250 UN personnel lost their lives while working on this mission, including Secretary-General Dag Hammarskjold. which at its height employed nearly 20,000 armed troops (United Nations, 2016). Every year since 2002, there have been at least 14 missions across the continent. Nearly 100,000 UN forces from 124 nations were stationed in 15 operational theaters as of March 2018. (UN, 2018a).

Despite the UN having sent out nearly half of all UN uniformed troops are African, and there has been a considerable increase in the percentage of African personnel participating in these missions. There has also been an increase in the number of missions led or sanctioned by African regional organizations (Williams, 2021). Examining more than 30 years' worth of significant experiences, the situation with peacebuilding in Africa in a variety

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of areas related to peacebuilding and outlines key lessons that could be used to build a lasting peace on the continent. In the 21st century, over 50 peace operations have been conducted in Africa (Williams, 2016). The majority of missions were sent out by Africa's regional economic communities (RECs) in the 1990s and the early 2000s.

Since 2003, nearly one-fifth of the countries of the African Union (AU)—in particular Burundi, Egypt, Ethiopia, Ghana, Kenya, Nigeria, Rwanda, Senegal, South Africa, Tanzania, and Uganda—have contributed to the bulk of African troops (Williams, 2021). Since 2004, the AU has taken the lead, approving the dispatch of almost 70,000 uniformed soldiers in 12 operations (UN Security Council, 2018). The AU and African states have increasingly important responsibilities in this development, which has resulted in a significant increase in the number of peacekeepers, missions, and expenditures. There were about 115,000 uniformed peacekeepers in Africa by the end of 2016: 15,000 from regional and other operations, over 20,000 from the AU, and over 80,000 from the UN. There were more than 11,000 police officers. The estimated 15,500 additional civilian workers involved in AU and UN peacekeeping missions are not included in these numbers (Bellamy & Williams, 2015).

Conceptual Framework

The conceptual framework for the investigation is shown in Figure 1. It illustrates the variables influencing women's engagement in UN peacekeeping operations. The framework outlines the numerous elements that can affect whether women will participate in UN peacekeeping operations. It is expected that significant changes and improvement in factors such are critical to the

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promotion of female soldier participation in peacekeeping missions. For example, a military establishment with stronger gender protection norm is likely to deploy a lot more female troops to its UN missions compared to other countries.

Women's participation in UN peacekeeping missions may initially be smaller, but it gradually increases. Due to the uncertainty and risk associated in missions' early stages, nations that supply soldiers and police prefer to deploy military personnel who are fearless, physically fit, sane, and able to follow orders. According to contemporary notions of the perfect soldier and the gendered protection norm, these peacekeepers will most likely be men. One more thing that the authorities want to prevent is the anticipated severe political repercussions of losing a female peacekeeper during the crucial first stages of a deployment. Due to the gendered protective norm, leaders will be reluctant to put female personnel on missions that carry a higher danger. Male peacekeepers will be preferred over female peacekeepers in the early phases of deployments because men are seen as having comparative advantages in dangerous circumstances. Women will therefore make up a small portion of UN peacekeeping deployments that involve significant danger.

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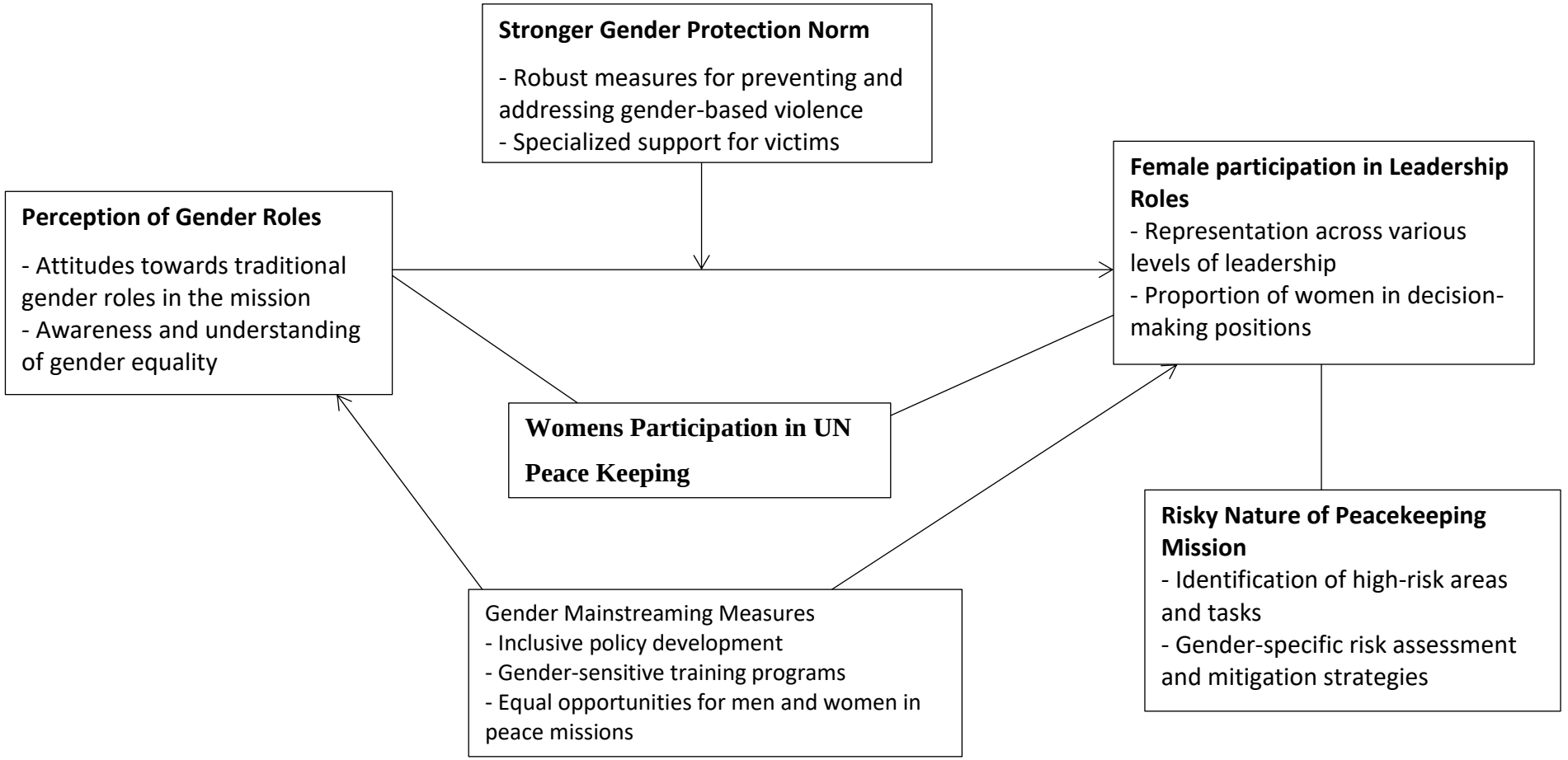

Figure 1: Conceptual Framework: Factors Influencing Women's Participation in Peacekeeping
Source: Author's Construct (2021)

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It has historically been argued from a variety of angles why women shouldn't be completely incorporated into the military services. Those who supported a more gender-balanced military forces made their case by referencing citizenship equality and how it relates to public service (Segal, 1993) whiles those who oppose this emphasize the likely negative effect on having more women in the military. These proponents contend that the women themselves may suffer effects on the military's performance (Frost, 2002). Some of the arguments are presented subsequently.

According to Segal (1995), women's enlistment in the military rises as societal norms and workplace structures become more gender equal. This suggests that women are subject to some form of discrimination in the workplace. According to certain research, women's engagement levels rise when they are disproportionately represented at the institution's highest levels. In this instance, women are employed to perform the same tasks as males (Goldstein, 2001). Women have also been driven to sacrifice their lives for the sake of national security by their own sense of patriotism, although this arrangement is often changed once the crisis is passed. This paper makes the case that the military forces are gendered and discriminate against women when it comes to recruitment.

The study argues that gender roles significantly influence the decisions of GAF to deploy women for peacekeeping operations. The GAF is recognised as a masculine work which depends on the physical fitness and safety of the members used for the peacekeeping missions. Physical fitness is one of the key factors used against the expansion of women numbers and participation in the military. Military service is undoubtedly a physically hard career that is not

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suitable for everyone. Military jobs require lifting and carrying of heavy and weighty objects and equipment, experts concur that certain women possess the physical stamina and power needed for military service (Elshtain, 1997). Consequently, the deponent claims that women lack the physical stamina and power required in the military, especially in aggressive jobs (Frost, 2002). According to Frost (2002), the average woman has less strength, endurance, and muscular mass than the average man, as well as a difference in upper body strength. However, they noted that "with the right training, women could significantly enhance performance of specific tasks associated with assigned duties, such as heavy lifting and long marches with a 75-pound backpack," and that "78 percent of the research participants could meet the Army's minimum requirements for "very heavy" jobs, up from the pre-study level of 24 percent" (US Army Research Institute of Environmental Medicine 1997).

Safety of military frontline duty is also used to argue against allowing women to compete in frontline roles, according to Sagawa and Campbell, (1992) such roles are too dangerous for women and my put women in the position of becoming prisoners of war. They support their position with the notion that women are prone to be sexually molested and raped when captured as prisons of war, they can easily confess and apologize under pressure or duress. These types of instances, according to Dandeker and Segal (1996), raise additional doubts in the minds of those who were previously dubious about placing women in such a precarious situation.

Another justification for excluding women from combat is that they would undermine teamwork and spirit of service within units (Wildman, 2002). Those who have similar beliefs and values are better able to develop the tight

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relationships necessary for trust and motivation in battle, according to experts on warfare and unit cohesiveness (Rosen, Bliese, Wright & Gifford**,** 1999). Therefore, it has been discovered that demographic homogeneity, such as similarity in socioeconomic background, ethnicity, age, values, and upbringing, is beneficial in the establishment of cohesiveness (ibid). In its place, the unit is held together by its shared experiences, which have been obtained via prolonged intimate contact (Zeigler and Gunderson, 2005). Men and women in combat groups frequently share risks, hardships, and responsibilities, as well as having access to non-sexist training and education (Bouta et al, 2006). This supports Zeigler and Gunderson's earlier (2005) finding that sharing experiences can lead to bonds between people. However, Bouta et al. make an intriguing observation that, despite the fact that women profit from this chance, they also "masculinize," adopting the dominantly masculine attitudes and beliefs in the army, rather than influencing (or "feminizing") the army.

Some academics have also claimed that romantic connections and sexual desire might undermine discipline and unit cohesiveness (Frost, 2018). They contend that romance may weaken esprit de corps and influence group performance because it may bring sexual competitiveness. According to Elshtain (1997), the issue with male and female sexual attraction is that it can lead to dissension among males in a group, which can undermine camaraderie and impair performance. She contends that the problem is not that males naturally defend women, but rather that men and women who are in a relationship will prioritize their own interests over those of the unit as a whole. As a result, the case against women has become moot in a world where some developed-world armies accept gay relationships. Disparities in the number of

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women recruited into the Ghana Armed Forces is a critical factor that affect the selection and representation of women soldiers on peacekeeping mission. These socio-cultural factors have limit and define the role of women, which has increased the unequal gap is strongly influenced by the biological and physical strength.

Theoretical Framework

This thesis employs a feminist institutionalism approach. It engages theory and concepts from new institutionalism and injects gender into the analysis. Chappell (2010) provides an increasingly positive outlook and explanation of feminist institutionalism. She argues that the overall point of new institutionalism research is to highlight that, "institutions are important in shaping political outcomes", and that feminist new institutionalism in particular "points to the way that institutional norms privilege certain forms of behaviour and certain actors over others" (Chappell 2010, 184). Lovenduski (2011) agrees with this analysis of gendering institutions and emphasizes the importance of considering gendered power relations within organisations and how gender is embedded in political organisational culture.

Organizational culture and norms in institutions shape systems and approaches, they can be implicit or explicit. Their effect can be positive or negative. In most military establishments, culture and norms are influenced by societal-defined gender roles and responsibility. These implicit or explicit norms have restricted the recruitment of females into the army, and the few that enter their roles are often restricted. For instance, in the past, women have been prohibited from serving in certain units and positions due to the perception that they are unqualified or inappropriate. In the GAF, women are only allowed to

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serve in support units, hence women have been restricted from infantry duties that involves the use of armor and artillery. These GAF norms have been driven and maintained by perceptions that women lack the power and are not aggressive, making them the weaker sex that has to be protected from harm (Frost, 2002:44). Due to the restrictions imposed by regulations on their deployment, women have typically shied away from frontline units and opted to serve in roles that will support their numerous responsibilities as working mothers and professional women.

As a result, the recruitment of women into the armed forces has been influenced by institutional issues, social structure, and cultural concerns. Studies have identified that military variables such as military accession policies, military technology, force structure, and the national security situation play critical roles in the recruitment of women. Segal, 1995; Dandeker and Segal 1996; and Goldstein, 2001). Also, the demographic patterns, family structure, economic factors, and women's position in the labour force are the important social factors that limit women's recruitment and participation in the armed forces. Emphasis has been placed on the role of cultural considerations as a key determinant of recruitment of women into the armed forces. As an illustration, consider how our social framework influences how gender is constructed, how people talk about gender, and the importance of ascription and equity in society (Segal, 1995; Dandeker and Segal 1996; and Goldstein, 2001).

Due to pressure from women's organizations and human rights activists, these norms and traditions have recently undergone some substantial changes. Constitutional demands have also forced the GAF to revisit and reorient these normative standards to accommodate women and ensure gender sensitivity and

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equity in their recruitment and the assignment of roles and duties. The softening of these norms and practices within the GAF is also strongly influenced by technological advancement, in other words, technology has led to less emphasis on physical prowess that limited women involvement in combat units. Also, policies of global bodies such as the United Nations has led to significant reforms in these norms and practices within the GAF. The UN specifically promotes the deployment of women into war zones, and as a result of Ghana's growing involvement in international peacekeeping missions, this has had an impact on the recruitment of women into the Ghana Armed Forces. Today, female troops in the GAF may be required to fly utility and reconnaissance helos for pacific objectives during times of war and hostilities. Additionally, it is known that while serving overseas in Peace Support Operations, female Ghanaian troops have secured important sites, carried out armed patrols, and performed peace security operations (PSO).

Feminist institutionalism contends that a thorough analysis of how formal and informal norms, values, and laws interact, usually termed as "institutions," is necessary to comprehend how an organization affects gender (MacKay 2011, 183). The main finding of feminist institutionalism, according to MacKay (2011), is that both formal and informal organizations are biased. When it comes to influencing political resultsinstitutions both formal and informal may work in concert or in opposition to one another, according to feminist institutionalism. Based on their official policies and informal cultures, organizations create frameworks and have an impact on human behaviour. It is possible to create an informal culture that either conflicts with or supports the formal regulations of the organization.

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The foundational masculine concepts (what are those ideals) present in both formal and informal institutions reinforce norms, attitudes, policies, and laws that marginalize women through stifling change, according to feminist institutionalism. When male beliefs are upheld, gender norms and ideals do not advance (MacKay, 2011, 582). Gender roles discuss a person's cultural and private actions. In the framework of society, this is dictated by how men and women should think, talk, behave and dress.

The relationship between these concepts of formal and informal norms, values, and regulations is crucial to this thesis because it can help to explain why women continue to participate in United Nations (UN) peacekeeping deployments. The choice to utilize a feminist research technique, which is covered more in the next section, was influenced by the application of feminist institutionalism theory.

Sociological Institutionalism

An approach to sociology called "sociological institutionalism" focuses on how institutions shape social interactions, behavior, and consequences. It highlights the need of comprehending how social systems and institutions affect both individual and group behavior. Fundamentally, sociological institutionalism acknowledges that institutions like laws, conventions, organizations, and cultural values offer a framework of standards and guidelines for how people should behave. These organizations don't only exist as static things; they also interact with one another and constantly change. Through a number of methods, including socialization, enforcement, and the distribution of resources and power, they influence people's behaviour.

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In order to feminist academics have adjusted a variety of new institutionalism versions to create a feminist institutionalism approach. With an emphasis on a gendered approach, this study is conducted from the standpoint of sociology, sometimes known as organizational or normative new institutionalism. The study examined social norms and explained their gendered impacts within the sociological framework, constructing a defense of the gender regime's mutually constitutive nature (Lovenduski 2011).

Sociological institutionalism focuses particularly on the factthat institutions include both formal and informal practices and attitudes that are ingrained in society. It investigates how legitimation, diffusion, and isomorphism processes help institutions form, develop, and become institutionalized. This viewpoint emphasizes the significance of researching how institutions and actors interact. It looks at how people and groups move through and understand institutional settings, as well as how they could actively perpetuate, confront, or modify institutions. Institutional arrangements and outcomes are shaped by power dynamics and social inequities, which is another point made by sociological institutionalism.

The "social and cognitive elements of institutions, rather than the structural and restricting ones, are more prominently emphasized in sociological institutionalism" (MacKay 2011, 575). According to this viewpoint, "frames of meaning" based on societal norms, values, laws, and symbol systems direct human behavior (MacKay 2011, 575). This viewpoint best supports the study objectives since the thesis particularly examines the gendered consequences produced by the norms, values, and regulations of the military institution. A clear examination of how Understanding the gendered structure of the

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organizational culture of the armed forces based on an institutional study allowed for the participation of UN peacekeeping operations and policies for women.

Sociological institutionalism, in its whole, offers a paradigm for comprehending how institutions affect social order, stability, and change. It offers insights into the ways in which societal outcomes and social structures are influenced by human behaviour, giving it a useful viewpoint for studying a variety of social phenomena and processes.

Evolution of Women's Participation in UN Peacekeeping Missions

UN peacekeeping is in high demand. Women, especially those from non-Western nations, are an underutilized and potentially formidable resource for staffing and leading these missions despite the critical need. An important step toward advancing gender equality and improving the efficiency of peacekeeping operations has been the evolution of women's participation in United Nations peacekeeping missions. Women's participation in all facets of peace and security has become increasingly important throughout time. In the past, women's involvement in peacekeeping missions was restricted to a few support positions, such medical personnel or administrators. This has steadily changed, though, as people have become more conscious of the distinctive viewpoints and contributions that women can provide to peacekeeping operations.

In the 1990s, because of the United Nations Security Council adopting a number of historic resolutions, efforts to encourage women's participation in peacekeeping started to gain traction. In these resolutions, the significance of gender mainstreaming was underlined, and it was demanded that women be

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represented more fully in peacekeeping operations at all levels, including in leadership roles. The UN and its member countries have acted to increase women's involvement in response to these resolutions. There have been efforts to recruit and train more female peacekeepers, to create gender-sensitive rules and procedures, and to establish gender advisors in missions.

When the UN Mission in Namibia was established in 1989, the organization made an announcement about a more equitable hiring procedure based on personal credentials and abilities, where "only the most capable personnel would be enlisted" (Louise, Schjølset & Möller, 2015). The General Assembly established the target of gender parity (50 percent men and 50 percent women) across the Secretariat by the year 2000. This parity objective was expanded by the Secretary-General to include all "field mission and mission replacement postings" in 1995 (UN General Assembly, 1995).

Since the historic approval of UNSC Resolution 1325 in 2000, more people have come to understand the crucial and advantageous role that women play in establishing lasting peace. The resolution expressly calls for more women to serve in uniform in peacekeeping missions, along with acknowledging the unique effects of violence on women and children and encouraging more women to participate in peace processes (UN Security Council, 2000). Seven further resolutions were passed after this one and collectively they make up the normative foundation for the Women, Peace and Security (WPS) Agenda.

There is mounting evidence that women's participation in peacekeeping operations improves the efficiency and success of those operations. It has been demonstrated that women peacekeepers strengthen the legitimacy and

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credibility of peacekeeping operations, increase access to local communities, and help protect and help strengthen women and girls in communities affected by war. Women's contributions to peacekeeping missionsis being openly acknowledged, according to Pampell and Jolynn's (2008) argument. Many policymakers and practitioners inside the UN and other multilateral organizations also support this claim. Growing evidence of women's influence on the ground in unstable and conflict-affected nations supports civil society arguments for women's involvement in the official procedures of achieving and maintaining peace.

In terms of women's participation in all elements of peace operations, the UN was noted to be falling short of its goals in the Secretary-Report General's on "Women, Peace and Security" published in 2002 (UN Security Council, 2000). The United Nations Department of Peacekeeping Operations (DPKO) urged member states to "double the number of female service uniformed peacekeepers every year for the next few years" in 2006, the same year that it adopted the UN Policy Directive on Gender Equality in Peacekeeping Operations, which includes clauses aimed at promoting greater gender parity among DPKO personnel (Ghittoni, Lehouck & Watson, 2018).

There are many advantages to including more women in peacekeeping deployments. According to Karim and Beardsley, women peacekeepers have special access to women in their host countries, especially in societies where gender roles are separated (2013). As well as helping specific populations in conflict-affected areas, such as survivors of gender-based violence and individuals who may be trafficked, this offers advantages from the standpoint of information collecting (Karim & Beardsley, 2013). Furthermore, Kenny

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(2016) observed that increased engagement may contribute to changing women serving in operations in participating contingent forces are viewed favorably in terms of their effects on the economy and security. Even while UN peacekeeping operations make up just a small portion of the world's armed forces, they may serve to advance the idea that women may participate actively in the military, even in operations. As a result, there should be more acceptance of and demand for women serving in the military, leading to major job prospects in the official sector (World Bank, 2016).

Women have, however, been painfully slowly integrated into UN peacekeeping operations. Only 20 women were employed as uniformed peacekeepers between 1957, the year the first woman participated in a UN peacekeeping operation, and 1989. (UN, 2018b). By 1993, women made up about 1% of the UN's uniformed peacekeepers. Even in 2009, right before the 10th anniversary of UNSC resolution 1325, there were only 1% or so female peacekeepers (Sahana, 2013). By 2014, the Global Effort initiative, established by Secretary General Ban Ki-moon, wants to see a 10% rise in female peacekeepers in military units and a 20% increase in female peacekeepers in police units. 2013 (Karim & Beardsley). Only 5.2 percent of military personnel are female, falling below the target of 10 percent set by the United Nations Security Council (2021).

Resolution 2242 of the UN Security Council set forth yet another objective for women in peacekeeping (2015). It requests that, within the constraints of available funding, the Secretary General launch, in cooperation with Member States, a new plan to increase the proportion of women in military and police contingents of UN peacekeeping operations. It commends initiatives

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to expand the number of women serving in the military and police who are sent to UN peacekeeping missions (Security Council Report, 2015). In July 2015, there were 106,286 active military and police peacekeepers, and 4% of them were female (Kenny, 2016). The Secretary-General asked his leadership group in his 2017 Report on Women, Peace and Security (WPS) to "take efforts to overcome the institutional hurdles that impede women's full engagement in both the military and civilian components of peacekeeping" (UN Secretary General, 2017).

Although the UNSC has established a target to increase the number of female peacekeepers, it is ultimately up to the individual Troop and Police Contributing Countries to decide whether to deploy women (TPCCs). A new regulation put forward by the Department of Peacekeeping Operations (DPKO) in 2018 states that TPCCs will forfeit some of the spots they were given if they fall short of deploying 15 percent female staff officers and military observers. For most nations, this actually only amounts to a small number of women; for instance, a nation with 40 spots allotted only needs to send out six women to fulfill its 15% requirement (Ghittni, Lehouck & Watson, 2018). The overall percentage of women assigned to UN peacekeeping missions has been increasing extremely slowly, despite all of these efforts and objectives. According to Ghittni, Lehouck, and Watson (2018), only 21 nations out of the total contributions they made—including staff officers, contingent level troops, and military observers—deployed 14 percent or more female peacekeepers as of the end of November 2017. This figure excluded police. Only 4.2% of the over 79, 400 soldiers serving in UN peace operations in December 2018 were female (Tidblad-Lundholm, 2020).

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Women peacekeepers may make a significant contribution in crisis zones, according to research by the Council on Foreign Relations (Bigio & Vogelstein, 2016). The most significant potential contributions were listed as de-escalating conflict, addressing the needs of women who were former combatants or who had endured sexual violence or other traumas in the conflict zone, and restoring a sense of normalcy and security among civilian populations, particularly among women and children. Women serve as role models and symbols of empowerment for women and girls in conflict areas, promote interactions with women in societies that forbid such interactions, and make peacekeeping personnel more approachable to women and children, according to Bigio and Vogelstein (2016). Women should be included in peacekeeping roles, according to Clinton and Panetta (2014), as doing so makes peacekeeping forces more representative of the population they work with, possibly more representative of, and occasionally more effective at serving the civilian population in operational theatres.

Overview of the Ghana Armed Forces

The term "Ghana Armed Forces" (GAF) is used to refer to all of Ghana's armed forces collectively. It consists of the Ghana Army, Ghana Navy, and Ghana Air Force, each of which is essential to maintaining the defense and security of the country. The Ghana Armed Forces oversee safeguarding Ghana's territorial integrity, defending the nation from external threats, and assisting in peacekeeping missions on a regional and international scale. They carry out their responsibilities by adhering to the values of professionalism, order, and respect for human rights. The main arm of the GAF, the Ghana Army, oversees conducting ground combat operations. It keeps a force that is trained and

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equipped to protect Ghana's borders and assist civil authorities in times of crises or problems with internal security. The primary objectives of the Ghana Navy are maritime security, preserving Ghana's maritime realm, and safeguarding its offshore resources. To combat piracy, illegal fishing, and other maritime hazards, it undertakes patrols, surveillance, and interdictions. Additionally, the Navy is essential in assisting regional maritime security initiatives. The capabilities of the Ghana Air Force include air superiority, surveillance, and logistical support. It maintains a fleet of aircraft for transportation, medical evacuation, reconnaissance, and combat missions. The Air Force also participates in national development initiatives, disaster relief activities, and peacekeeping missions.

This section briefly discusses the military during the Gold Coast era and the formation of Ghana Armed Forces after the independence.

Ghana Armed Forces - Pre-Independence

The historical antecedence of the Ghana Armed Forces (GAF) predates independence, GAF has its roots from the colonial Royal West African Frontier Force (RWAFF) (Aboagye, 1999; Addae, 2005; Gutteridge, 1966). The West African Frontier Force (WAFF) was a battalion field force established by the British Colonial regime in 1900 to garrison the British colonies of Ghana, Nigeria, Sierra Leone and Gambia. It became, the Royal West African Frontier Force when it received royal recognition in 1928. According to Baynham (1994), most of these colonial infantry soldiers were recruited into the RWAFF from deprived social and economic backgrounds. This was seen as a deliberate policy implemented by the British colonial regime in the Gold Coast. The general populace did not respect these colonial forces. and were feared by their

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compatriots. They were largely deployed by the British to see to the internal security duties (Baynham, 1994). According to Baynham (1994), the nature and background of these soldiers led rampant incidence of harassment of civilians and manhandling of women in the garrison towns. Colonial soldiers were therefore perceived to have abused and violated civilian populations resulting in several clashes in the colonial territory. Until recent this approached by GAF has shaped the perception of civilians and how they perceive the army in Ghana. The various post-independence military coups and its associated human right violations further raised the tension and fear of the military in Ghana.

Ghana Armed Forces - Post-Independence

Since Ghana's military can trace its military organization back to its previous colonizer, Britain, it is well known that the majority of African armies are products of colonialism. The Royal West African Frontier Force (RWAFF) Gold Coast Regiment was transformed into the Ghana Armed Forces on March 6, 1957 (Hutchful, 1983). Even though President Kwame Nkrumah started Africanizing the military with the aim of "Ghananisation" the Ghana Military Forces, Ghana retained a close military partnership with its previous colonial authority after gaining independence. Ghanaian service men eventually realized that their country was capable of running its own affairs as a result of their experience fighting with British forces in imperial wars and the ongoing training connection maintained between the two nations.

The Ghana Armed Forces (GAF) have a troubled history (Aboagye, 2020). The Ghanaian military, like many others in post-independence Africa, developed its complex relationship with the Ghanaian state by conducting a

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number of coups (Williams, 2009). An army, navy, and air force make up the Ghanaian Armed Forces. The Ministry of Defence is in charge of this voluntary force. The Ghanaian Air Force's duties include defending Ghana's national airspace as well as providing air transport and offensive air support to the Ghanaian Armed Forces. The Navy's duties include defending the nation, preventing maritime aggression, and safeguarding Ghana's communication channels and marine resources. The Ghanaian Army's duties include providing national defense and aiding in the nation's efforts to promote peace and stability. In a brigade structure, it is split into Northern and Southern Commands (Ashiboye, 2012).

The Ghana Armed Forces supported the succeeding military governments, as was widely known, and the military was extensively involved in politics throughout the years 1966, 1972, 1978, 1979, and 1981. (Hutchful, 1997; Oquaye, 2004; Welch, 1967). As of 2006, there were estimated to be 7,000 officers in the Armed Forces (Hutchful, 2006). The military's perception of itself and how the public views it has been significantly impacted by a number of events, which has opened the door for peacekeeping's beneficial domestic impacts (Agyekum, 2019). The Ghana Armed Forces underwent a significant transformation between the beginning of 1982 and the establishment of Ghana's fourth republic in 1992, which included restoring hierarchy and discipline, prohibiting soldiers from operating outside of their barracks, expelling soldiers from public administration, professionalizing the rank and file, and placing the institution under civilian control (Oquaye, 2004; Ansah-Koi, 2007; Agyekum, 2019).

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Under President Nkrumah, the military had a significant growth to further develop its professional aspect. The introduction of the air force and naval divisions of the national forces was by far the most unique feature of this growth, which saw the military's personnel expand by 50% within four years and the construction of new military barracks and training facilities begin. Dr. Kwame Nkrumah was aware of the apparent professional gap his Africanization strategy was causing. To guarantee that the GAF would not be short on military commanders with the necessary training, plans were established, and by 1960, the Ghana Military Academy (GMA) was operating at full capacity (Baynham, 1988 cited in Frinjuah, 2016).

Evolution of the Ghana Armed Forces Participation in Peacekeeping Missions

Ghana has served as a global example of peacekeeping. The nation considers maintaining peace to be morally required of it. Since the 1960 launch of its first United Nations (UN) peacekeeping operation in the Congo, its peacekeeping contingents have earned praise for their professionalism and commitment to maintaining international peace (Andreas, 2013). On July 15, 1960, Ghana sent 770 troops to the Congo as part of the first 3,500 troops to arrive there. The Ghanaian soldiers serving in the early 1960s could only claim to have experienced one international war situation (Ankra, 2018). Following an attack on a significant number of Ghanaian soldiers in the UN Operation in the Congo (ONUC) in 1961, Ghanaian soldiers rebelled (Dwyer, 2015).

The Ghana Armed Forces gained a great deal of expertise and exposure during the United Nations Operation in the Congo (ONUC). The government of Ghana expressed its appreciation for the participation in ONUC (Erskine,

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1989 cited in Ankra, 2018). Ghana received a second chance to participate in peacekeeping in October 1973 thanks to the Second United Nations Emergency Force (UNEF II). Kurt Waldheim, the UN Secretary-General at the time, requested that the Ghanaian Armed Forces send a battalion of infantrymen and staff officers to assist with this operation. Ghana is currently the eighth-largest military contributor to UN peacekeeping operations worldwide. It has continued to provide troops to UN peacekeeping missions all around the world. About 3000 Ghanaian servicemen were involved in UN peacekeeping as of December 2016 (Ankra, 2018).

According to Frinjuah (2016), Ghana's conceptualization and application of military procedures have evolved over time, which has aided in the military's success in maintaining peace. Despite being among the smallest standing militaries in the world, Ghana's military is famous for its professionalism in international peacekeeping missions. Most of these people carried out basic military tasks like patrolling, demining, keeping an eye on ceasefires, educating host state police forces, and maintaining law and order; however, some of them were given leadership roles like force commanders, police commissioners, Special Representatives of the Secretary-General, and chief military observers (Aubyn & Aning, 2013).

Additionally, Peacekeepers from Ghana have been deployed to non-UN missions around Africa. 250 soldiers from the nation were sent to the ECOWAS Mission in Liberia (ECOMIL) in 2003, while 300 soldiers were sent to the ECOWAS Mission in Côte d'Ivoire (ECOMICI) (GAF, 2011). Ghana has contributed to the military headquarters of the AU Mission in Somalia (AMISOM). Between 2004 and 2006, it dispatched two military observers to

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the African Union Mission in Sudan (AMIS). (GAF, 2011). It most recently sent 120 soldiers to Mali as part of an Engineer Corps to support AFISMA, an African-led international support mission (Aubyn & Aning, 2013).

Even though they have been a consistent part of Ghana's foreign policy since independence, peacekeeping and peace support operations are primarily seen by membership as a dedication to the worldwide group of countries that the UN and AU represent. Ghana is also believed to have profited indirectly from its involvement in peace operations, particularly those of the UN (Frinjuah, 2016). In addition to the financial advantages, such as the ability to supplement soldiers' pay through the additional income they receive from peacekeeping, one of the indirect advantages of peace operations is the rise in professionalism of the GAF, which is attained through crucial pre-deployment training (Aning & Aubyn, 2013).

Additionally, the GAF's continual participation in peacekeeping throughout the years has helped to improve the behavior of its peacekeeping contingents, which has improved the professionalism of the GAF. Due to budget limitations, the Ghanaian military would not have otherwise had access to vital training from international partners (Wilén, 2016). Mission-specific training provides Ghanaian soldiers with knowledge of the people, cultures, geopolitical contexts, and mission objectives of distinct wars. The Ghanaian military forces are now more in line with global standards for peacekeeping thanks to this training (Frinjuah, 2016). Additionally, peacekeeping is used in diplomacy to "promote international peace and security" (Ghana National Defence Policy, 2009). Additionally, Ghana exploits its military's participation in peacekeeping

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operations to influence events on a global scale and display its soft power (Aning, 2017).

The GAF and individual servicemen have benefited from peacekeeping missions thanks to the UN's pay plans. For example, Ghana got almost $74 million in compensation for all UN peace operations in 2010, despite incurring just over $42 million in expenses, yielding a "profit" of about $32 million (GAF, 2011). These financial advantages are a significant addition to the state's and the GAF's national defense budget, some of which has been utilized to buy airplanes and other military hardware. The UN reimbursement package provides an essential income boost for the individual staff members (Aning & Aubyn, 2013).

Ghana founded the Kofi Annan International Peacekeeping Training Center (KAIPTC) in order to build upon and share its five decades of expertise in peace support activities (GAF, 2011). The KAIPTC has established itself as a premier training and research center for Africa, attracting participants from every facet of the peacekeeping community, the security industry, and civic, diplomatic, and humanitarian organizations. On war, peace, and security challenges in Africa, notably in the West African subregion, it has also published a large number of research papers and policy publications (Pryce, 2010).

Current Peacekeeping Mission – GAF

Ghana has contributed people to different UN missions for an extended period of time, as has been the norm for UN peacekeeping operations. The force has also participated in more than 30 UN missions including missions in Europe, Asia, and Latin America. The study found that Ghana Armed Forces (GAF)

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currently contributes personnel (contingents, experts, and staff) to the 13 UN operations and missions. These are listed below.

No.	Mission Name	No.	Mission Name
1.	UN Mission for the Referendum in Western Sahara (MINURSO)	2.	African Union-UN Hybrid Operation in Darfur (UNAMID),
3.	UN Multidimensional Integrated Stabilization Mission in the Central African Republic (MINUSCA),	4.	UN Disengagement Observer Force (UNDOF),
5.	UN Multidimensional Integrated Stabilization Mission in Mali (MINUSMA),	6.	UN Peacekeeping Force in Cyprus (UNFICYP)
7.	UN Stabilization Mission in the Democratic Republic of the Congo (MONUSCO)	8.	UN Interim Force in Lebanon (UNIFIL),
9.	UN Mission to support the Hudaydah Agreement (UNMHA),	10.	UN Interim Security Force for Abyei (UNISFA),
11.	the UN Mission in South Sudan (UNMISS),	12.	UN Office for West Africa and the Sahel (UNOWAS),
13.	UN Support Office in Somalia		

Figure 2: Current Peacekeeping Mission – GAF

Ghana Armed Forces Gender Integration in UN Peacekeeping Missions

Female participation in peace operations dates back to 1984 when the first female peacekeeper was deployed to UNIFIL. Though female deployments were limited, uniformed women soldiers were deployed in mainly service support roles like cooks, waiters, signallers, and nurses amongst others. Female

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participation was completely banned in 1985, barely one year after it was introduced because of a myriad of operational, welfare and social issues. GAF was not prepared as these challenges were not envisaged. The ban was however lifted in 1987 after better preparations and training was done. After Beijing conference in 1995, there was a new impetus in the recruitment and deployment of women to peace operations. More women were deployed to peacekeeping operations in UNIFIL, Lebanon and UNCTAD, Cambodia. They were also deployed peace enforcement operations in Liberia and Sierra Leone with ECOMOG in the 90s; even though they were not involved in combat. Female participation in peace operations then rose dramatically from nothing in the 80s to over 5% in the 90s.

This was due the system of nomination run by the GAF where every unit has a transparent deployment roaster that enable females in the armed forces to be nominated when it's their turn. In 2015 when total female participation in UN peace operations for formed troops was about 3.7%, GAF was contributing almost 10% females for formed troops. The slow rate of female deployments caused UN to promulgate USCR 2242 in 2015 aimed at doubling the female participation. This also could not yield the desired results and consequently, the UN Gender Parity Strategy 2018 to 2028 was formulated. This set annual targets for formed troops, staff officers and mission experts over a 10-year period. it is interesting to note that GAF has always surpassed the UN Gender Parity Targets. In 2019, GAF's female contribution to UN operations was 14.7% and 23% for formed troops and Staff Officers/MILOBS respectively when the UN gender Parity Strategy Targets was at 6% and 17% respectively. Several reasons

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accounted for this significant achievement in gender mainstreaming in peace operations. Some of these includes:

a. Training. Training in the GAF is not gender based. This equal opportunity for training enables every soldier to have the necessary skills that makes them deployable. This includes pre-deployment training where the units prepare and marry up before deployment. Skill does not become a barrier to deployment.

b. Cross Training. During pre-deployment training, both male and female soldiers could be cross trained to enable them to be fit for other roles. This means giving them additional skills to make them play different roles. This was a typical feature of UNIFIL GH 74 where many women were cross-trained to operate as patrol leaders, drivers and Ops room Assistants, amongst others.

c. System of Nominations for Peace Operations. The roaster system of nomination is fair. There is nothing like application for peace operations that could make decisions subjective.

d. Policy of Recruitment of women into the GAF. The increased recruitment made available increased pool of women from which to nominate. The current rate of female recruitment into GAF is 15%.

e. Welfare Arrangements and Interventions. GAF as an institution has put in place several welfare packages that made female participation in peace operations attractive. Some of these are:

1 Nominations are not discriminatory. It is transparent and fair.

2 Peacekeepers maintain their accommodations to allow family members to take care of their children when they are away.

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3 Communication with families back home is provided for and encouraged.

4 It is a policy for all soldiers deploying to make allotments for their families before leaving. Those who need salary advances or other forms of loans are given access.

5 There is a compulsory paid leave program to Ghana for all peacekeepers when the mission spans to 1 year for formed troops only.

In the past, the military as a whole has discriminated against hiring women (Alfonso, 2010). This was predicated on the idea that combat, the profession's basis, was violent and heartless in nature. When it comes to the integration of women, some military/social researchers contend that the military as an institution is "different" and cannot be judged using the same normative standards as other civil organizations have, unsurprisingly, rejected the necessity for women's inclusion in modern society (Alfonso, 2010). The Direct Unit for Women's Affairs and Representation was established in 1964 by Dr. Kwame Nkrumah, the first President of Ghana, as a significant step toward advancing gender equality in the Ghanaian Armed Forces.

This Unit was specifically created to handle issues pertaining to women and to promote greater representation of women. After President Nkrumah was overthrown in 1966, the Directorate of Women's Auxiliary Corps was abolished (Aboagye, n.d.). In spite of this, women still have a significant position in the military, including in combat roles. According to reports, a nurse was the first woman to join the Ghanaian Armed Forces in 1958. In January 1964, women of other ranks were permitted to work as telephonists and signalers. According to reports, women made up around 9% of the Ghanaian Armed Forces' workforce in 2006 (Affram, 2011). However, study conducted that same year

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revealed that female employees were underrepresented in jobs that were likely to entail conflict, which prevented them from receiving the essential training (Abraham & Afrim-Narh, 2006). According to Abraham and Afrim-(2006) Narh's research, gender integration is seen as being possible in all facets of peacekeeping operations by the Ghana Armed Forces troops.

Between 1986 and 1994, women were excluded from participating in peacekeeping missions due to unskilled labour. A mixed-gender infantry company of rifle troops from Ghana was dispatched by the UNAMIR in 1994 to work in the camps for refugees. The percentage of female members on peacekeeping operations has consistently grown since 1994. In 2005, Ghana contributed 107 female military personnel for peace operations (United Nations Department for Peacekeeping Operations, 2006). In 2011, women represented 11.3% of the Ghana Armed Forces personnel deployed on peacekeeping missions, 10.8% in 2012, 9.8% in 2013 and 10.6% in 2014 (UN Department of Peacekeeping Operations, 2015).

Gender Mainstreaming Measures of Ghana Armed Forces

There are several guarantees in Ghana's 1992 Constitution the State should take all necessary measures to ensure that women are fully incorporated into Ghana's economic development, among other provisions that are pertinent to women's right to full and equal participation in the armed forces, of equal rights to training and promotion, of paid maternity leave, of childcare, and that no one shall be subjected to unfair treatment on the basis of sexual identity (Abraham & Afrim-Narh, 2006).

A National Action Plan on Security Council Resolution 1325 was adopted in Ghana in 2010. The National Action Plan on Security Council

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Resolution 1325 has called for a 30% increase in the number of women deployed to peace support operations above the present levels (Kotey, 2010). In contrast, a retired Ghanaian general said in a 2010 media statement that "the recruiting strategy normally demands 90% male to 10% female in all three services in the 2009/2010 General Recruitment Exercise, the Ghana Army was allocated a quota of 90% male and 10% female" (Kotey, 2010). The objectives of the plan were:

1. avoidance of sexual, gender-based, and conflict-related violence against women.
2. female involvement in organizations and procedures related to conflict resolution, peacekeeping, and security; and
3. protection and advancement of women's and girls' human rights in crisis circumstances and during peacekeeping missions.

A three-year implementation plan was also approved by the nation (2012-2014). The following objectives linked to encouraging gender-responsive armed forces and sending more women on missions of peacekeeping were also included in the execution plan for 2012 to 2014:

1. create gender-focused departments in the interior and defense ministries to, among other things, manage the deployment of women in peacekeeping.
2. establish a minimum target for deployment of women to peacekeeping.
3. to ensure that unique needs for women, such as attire, equipment, monthly supplies, and separate facilities, are handled, evaluate the terms of duty for peacekeeping.

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4. evaluate all training materials to ensure that a gender perspective is incorporated; and
5. review national security and defence sector policies to ensure alignment with global and national commitments to gender equality (United Nations, 2016).

Empirical Review

There are not many studies that have been done on women's involvement in UN peacekeeping operations. The lack of evidence supporting the assumption that there is a link between female representation and effectiveness, however, has been highlighted in a number of research and policy papers (Jennings, 2011; Baez & Utas, 2012; Solhjell, 2014; Ghittoni et al., 2018; Nagel, 2019; Rupesinghem, et al. 2019, Wilèn, 2020). As a result, some researchers have mistaken normative reasoning for empirical data. Karim and Beardsley (2017), among other researchers, found that female peacekeepers are less frequently sent to missions in hazardous circumstances, such as those with extreme violence and sexual assault brought on by war. Other studies have investigated how the choice to deploy women to UN peace operations is influenced by the mission's mandate and the TCCs' characteristics (Berg & Bjarnegrd, 2016). Additionally, there are hints that the proportion of women participating on missions changes throughout time. Additionally, others contend that the present emphasis on proving efficacy creates an increased responsibility of proof and additional demands on female peacekeepers, and that it should be abandoned completely (Wilèn, 2020).

Tidblad-Lundholm (2020) investigated how the duration of missions affects the participation of women in UN peace operations. According to the

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researchers, women are less likely to be deployed in the beginning of missions since new operations are frequently accompanied by high levels of operational uncertainty, which is ultimately a sort of risk. Instead, as the level of uncertainty declines and the operational environment becomes more stable, the involvement of women will rise over time. In a more thorough examination, the researcher also investigated if the degree of gender equality in a nation that supplies troops has an impact on the choice to send women on operations in their first stages. The study used a large-N technique to assess the percentage of women who served in the military for UN peace operations between 2009 and 2015. The findings, which were based on a collection of multilevel mixed effects generalized linear models, did not lend credence to the claim that gender equality affects the deployment of women during the first stages of peacekeeping missions. Evidence suggests there may be additional elements that heighten operational uncertainty and the perceived risk associated with an operating environment, though the veracity of the conclusions is called into question. The results of the wider study showed that nations with higher degrees of gender equality are more likely to deploy an overall higher proportion of female military personnel, regardless of the period of the deployment.

Karim and Beardsley conducted a different study that examined the specific circumstances of peacekeeping operations (2017). They demonstrate how both of these statements still have untapped potential and how, in accordance with UNSC resolution 1325, peacekeeping operations must take a gendered perspective into account and provide women a voice in all decision-making procedures pertaining to upholding and promoting peace. Through a case study of UNMIL in Liberia, the two experts looked into how women,

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peace, and security interrelate in post-conflict environments and developed the idea of equal opportunity peacekeeping. Women's participation in peacekeeping missions and how they are employed in comparison to men are both restricted by gender power imbalances, according to Karim and Beardsley (2017, p. 3). The two authors notably point out how the bulk of peacekeeping missions are carried out by personnel of specialized organizations with the power to use force, such as the military and police. The gender hierarchies that exist within these institutions consequently extend to the peacekeeping missions.

Osland, Nortvedt, and Roysamb (2020) investigated female peacekeepers and operational effectiveness in UN peace operations. The survey highlighted the significance of increased gender parity in UN peace operations in order for missions to properly accomplish their assigned tasks. Additionally, it emphasized the influence of context-specific difficulties and how a lack of enabling and encouraging structures hinders the best efforts of both male and female peacekeepers. The findings also point out the danger that the women, peace, and security (WPS) agenda, which incorporates gender equality in peacekeeping operations, may be disregarded in favor of more pressing issues. Without a persistent political and financial commitment to population increase, greater gender parity and equality will not be possible to achieve. However, the authors stated that it is essential to move beyond simply proving the importance of female involvement in terms of language, which puts further pressure on those who are already concerned.

Several factors should be taken into account when evaluating how women's participation in UN peace operations has affected such operations. First, it is challenging to separate effects arising from the surgery itself from

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those resulting from other variables (Osland, 2014). Measuring the solitary impact of female peacekeepers is even more complex (Osland, 2015). As they work across many units, they often make up less than 5% of peacekeepers (UN 2018b:3) and do not form one cohesive part. Second, theories about women's additional worth are somewhat predicated on assumptions about how female peacekeepers behave and what they hope to accomplish in conflict and peacekeeping situations (Simić, 2013; Fröhlich, 2019).

Some researchers assert that some women peacekeepers, like their male counterparts, enlist in peacekeeping operations due to career and financial opportunities rather than out of a desire to free local women caught up in violence (Bertolazzi, 2010:13; Sion, 2019). Thirdly, according to Rupesighe et al., gender might not be the determinant factor in operational performance (2019). They make reference to study by Heinecken (2015) that shows how the interaction between female peacekeepers and local people is context-specific and frequently dependent on factors other than gender, such as the ability to speak the local language and respect for local culture. Fourth, statistics that are taken as absolutes may be deceptive because some women who join the security forces may work in support roles (Solhjell, 2014:12; Coomaraswamy, 2015:14).

According to research by Kronsell (2012), Eduards (2012), and Penttinen (2012) that largely concentrate on the engagement of women in peacekeeping, increasing the number of women among military personnel and peacekeepers is the most critical concern for the post-national defense. In reality, due to their insufficient presence, the few female peacekeepers are forced to do activities that are more directly connected to their gender than to their abilities as soldiers or peacekeepers According to Kronsell (2012),

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Eduards (2012), and Penttinen (2012), who focused on women specifically in peacekeeping, while these women are seen as lending the mission credibility, the attributes and aptitudes associated with the feminine run the risk of degenerating into essentialism and gender traditionalism. The difficulties posed by the particular setting of peacekeeping operations, when collisions between various value systems are more likely to happen, were later underlined by Kronsell (2012). According to Kronsell (2012), traits like empathy and care, which are stereotypically associated with women and are thought to be a barrier to women serving in the military, are instead recognized as qualities that make peacekeepers successful.

Klenke has conducted yet another significant research on the military's role in women's engagement in peacekeeping operations (2017). The military, according to Klenke (2017), is a hierarchical institution with a particular culture that is currently being put to the test by new circumstances and roles. The author stressed how combat, which is now open to women despite many objections, will play a crucial role and where the transformational leadership style is predominate in relation to specifically women's leadership in the military. Klenke's (2017) study into women's leadership is quite accurate and supported by a ton of data, but it also places a lot of emphasis on the US army, which is utilized as the paradigm that is taken for granted when thinking about female participation. An examination that is purely empirical also shows a striking lack of theoretical backing. As warfare becomes more technology focused, even ground combat requires more human traits, such as consensus-based decision making, interpersonal negotiating abilities, and managing organic organizations—qualities that women bring to military leadership.

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Sutera looked into the roles that women played in the Swedish Armed Forces (SAF) during peacekeeping missions (Sutera, 2018). The study adopted a feminist constructivist methodology with an institutional focus due to its emphasis on women. Different research methodologies were used to gather the data, but the gender policy's critical discourse analysis was the main objective. Sweden was chosen as the case study because of its prominent feminist initiatives, as demonstrated by Wallström's announcement of pursuing a feminist foreign policy. Despite the findings, women's leadership in peacekeeping missions is still significantly low in a nation that self-identifies as feminist.

The percentage of women employed in national security institutions and the number of women deployed are related, according to data analysis, however it is not statistically significant for the police and only just approaching statistical significance for the armed services (Ghittni, Lehouck & Watson, 2018). Women's deployment only rises by 1-2 percent for every additional 5% of women in the national armed services. The UN will not be able to meet its goals by simply expanding the proportion of women in national forces, as women made up just 4% of military peacekeeping duties in 2018 (Ghittni, Lehouck & Watson, 2018). The research reveals that there are additional hurdles that hinder women in uniform from being deployed to peacekeeping operations in addition to the barriers they experience when trying to join national security agencies.

Summary of Chapter

There are several obstacles to gender equality and gender mainstreaming in UN peacekeeping missions. In underdeveloped nations, less than one in ten

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members of the armed services are women. Ghana has maintained a strong commitment to global peace efforts since the 1960s. The feminist institutionalism method was used in this thesis. The gendered approach is the main emphasis of this study, which is performed from the perspective of sociological new institutionalism, also known as organizational or normative new institutionalism. The chapter provides a history of women's engagement in UN peacekeeping missions. The Ghana Armed Forces and its involvement in peacekeeping missions were described. This chapter also presented Ghana Armed Forces gender integration in UN peacekeeping Missions.

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CHAPTER THREE

RESEARCH METHODS

Introduction

The methodology is presented in this chapter. It uses a methodical approach to information collection in order to comprehend a phenomena and generalize the facts discovered. The methodological and structured technique used to conduct research is referred to as research methodology. It includes the procedures, methods, and tools used to collect and evaluate data as well as the overarching structure that directs the research process. Finding trustworthy and accurate results requires a carefully thought-out research process.

It includes deciding on the most acceptable techniques for gathering data, estimating the sample size and population, creating research tools, and establishing the process for data analysis and interpretation. Numerous research methodology exists, including quantitative, qualitative, and mixed methods techniques. Statistical analysis is used to make inferences in quantitative research, which focuses on gathering numerical data. Comparatively, qualitative research uses in-depth observations, interviews, and textual analysis to comprehend and analyzes social phenomena. A thorough grasp of the research issue is provided by mixed methods research, which blends quantitative and qualitative approaches.

The techniques and methods used in data collection and analysis are identified by research methodology. This research sought to determine how well the GAF's participation in UN peacekeeping operations complies with the gender mainstreaming in multifaceted peace operations. This chapter identifies the research design, methodology, and strategy, study population, sample, and

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sampling procedure, data collection tools and techniques, validity and reliability, ethical concerns, and data analysis.

Research Philosophy

The study is predicated on the researcher's pragmatic worldview, which assumes that society can and should be investigated both statistically and qualitatively. The views, presumptions, and ideals that direct a researcher's method of conducting study are referred to as research philosophy. It establishes the framework for the research procedure and moulds the researcher's viewpoint on information, reality, and the nature of inquiry. Instead than relying just on quantitative or qualitative data to fully comprehend the research challenge, pragmatism contends that a variety of data kinds should be collected (Rubin & Babbie, 2017).

Positivism, interpretivism, and realism are the three main research philosophies. Positivism, which emphasizes the use of quantitative techniques and an objective viewpoint, is founded on the idea that knowledge may be objectively observed and measured. On the other hand, interpretivism emphasizes using qualitative methodologies and personal interpretations to understand social processes while acknowledging the subjective nature of human experience. The goal of realism is to identify the underlying frameworks and processes that operate independently of human perceptions.

The type of research question and the researcher's viewpoint influence the research philosophy choice. It affects the way that data is collected, analyzed, and interpreted during the study process. Researchers need to be conscious of their own philosophical presuppositions and how they could affect the nature and results of their research.

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Based on the fundamental tenets of pragmatism, the study starts with a large-scale survey to allow results to be generalized to a population and then engages an open-ended interview to get participants' in-depth opinions on the gender mainstreaming within the Ghana Armed Forces. The pragmatism paradigm, according to Creswell (2013), bridges the gap between the structuralist viewpoint and the scientific method. In contrast to other philosophies that highlight the nature of reality, pragmatic philosophy of research outlines three widely accepted notions that centre on the nature of experience. Pragmatists believe that reality is accurate in as much as it offers satisfying connections to other aspects of experiences.

Pragmatism encourages adapting strategies based on what works best in a given context. In the realm of peace operations, integrating a gender perspective is crucial for effectiveness and inclusivity. Pragmatism allows for adjustments based on the evolving needs of a mission. Integrating or mainstreaming a gender perspective requires continuous adaptation to ensure that the diverse experiences and needs of both men and women are considered. Pragmatism therefore is the appropriate philosophy because it emphasizes finding practical solutions to real-world issues. Applying this philosophy to peace operations means actively addressing gender-based challenges and fostering gender equality within the mission's scope since it recognizes the importance of considering the specific context of a situation. In peace operations, understanding the local dynamics and recognizing the unique roles and concerns women is essential for sustainable and contextually relevant solutions. Pragmatism’s focus on practical outcomes aligns with the goal of incorporating diverse perspectives, including gender considerations, in

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decision-making processes. This inclusivity contributes to a more comprehensive and effective approach to peace operations.

Research Approach

Saunders et al mention three main methodological approaches that could be applied in research; qualitative, quantitative and mixed methods (2016). The general strategy and framework that directs the research process is referred to as the research design. It includes the approaches, plans, and techniques used for data collection and analysis, as well as the justification for these decisions. For accurate and meaningful outcomes, a research project must be well-designed.

Depending on the study's aims and study area, either qualitative or quantitative approaches may be used (Dudovskiy, 2013). In their observation of the relationship between research and theory, Bell and Bryman (2007) asserting that while quantitative research is deductive, qualitative research is inductive. However, this study used a mixed-methods strategy. The study was conducted using a qualitative research methodology, and the researcher investigated the opinions of Ghanaian Armed Forces soldiers regarding the degree to which GAF deployment to UN peacekeeping operations complies with mainstreaming a gender perspective in multidimensional peace operations. The study was also interested in finding out the views of the soldiers themselves on their experiences as mixed male/female group in the peacekeeping operations as well as the views of those yet to embark on such operations on what they think about gender mainstreaming.

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Qualitative research approach, Saunders et al, (2016) argue usually apply interpretive research philosophy with a relativist ontology in which natural and emergent research is used to build theory.

Mixed Methods Methodology

The study used mixed method approach, the choice of the mixed methods research approach was to ensure flexibility, reliability, validity, credibility and confidence of the evidence gathered. The mix method took full advantage of the strengths of qualitative and quantitative research approaches which minimized the weaknesses of both methods (Bryman & Bell, 2007, Bryman, 2012:629; Creswell, 2009, 2014; Saunders et al, 2012, 2016). This approached allowed for triangulation of both quantitative and qualitative data from varied including data from key informant interviews conducted on the field.

The mixed methods research approach unlike the strict qualitative and quantitative methods however approach research from a pragmatist philosophy which blends philosophies and methods. It believes that no single philosophical position such as the strict qualitative or quantitative research approach serves the researchers' interest but the most useful is the blend of or a particular method helps address a given research question or research objective on hand (Bryman, 2012:31).

Mainstreaming a gender perspective in peace operations requires a mixed-method research approach for several justifiable reasons: such as comprehensive understanding, a mixed-method approach combines qualitative and quantitative data, offering a more comprehensive understanding of the gender dynamics within peace operations. Qualitative methods provide insights

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into the lived experiences and perceptions, while quantitative methods allow for statistical analysis and generalization. It further helps in identifying patterns and trends, quantitative data helps identify patterns and trends related to gender issues in peace operations.

This statistical analysis can reveal systemic challenges or successes, providing a basis for informed decision-making and policy development. Contextualization is another reason for using mixed method, Qualitative methods, such as interviews, contribute to contextualizing gender perspectives. Understanding the specific context and nuances of gender dynamics is crucial for tailoring interventions that are culturally sensitive and contextually relevant.

The research looks at measuring Impact hence the need for a mixed-method approach which allows for both the measurement of quantitative indicators and the exploration of qualitative impacts. This combination is valuable in assessing the effectiveness of gender mainstreaming strategies in peace operations and understanding the real-world implications of policies. Gender dynamics in peace operations are often complex and multifaceted.

Hence, a blend of qualitative and quantitative research approach is helpful at a given point in time. It therefore approaches theory development in either deductive (inferences) inductive (generating a former concept from a later one) or abductive which makes meaning from the view of participants' social world. Saunders et al (2016: 170) mention four ways in which these blends could take place in a mixed method as concurrent mixed methods, sequential explanatory, sequential exploratory and sequential multi-phased mixed methods which are briefly explained next.

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Concurrent mixed method is the research process where both quantitative and qualitative approaches are adopted side by side in a data collection and analysis. Besides, there is the sequential explanatory design where a quantitative approach (survey questionnaire) is first used followed by a qualitative approach (interviews) to seek further explanation to the survey information. It tends to use quantitative means to strengthen qualitative focused research. Saunders et al (ibid:170) indicate that research design could also be sequential exploratory where qualitative research design is first used to explore meaning and understanding of the research problems and concepts (through interviews or literature search) and that information is fed into a quantitative approach such as questionnaire design for robust data collection and analysis.

Lastly Saunders et al (2016:170) mention the use of sequential multi-phase design in which qualitative design is used for initial exploration of the research subject, followed by quantitative approach and then the outcome of it is further subjected to deeper meaning in an interview. This research adopts a pragmatic philosophy through the use of fitting blend of methods that will best help answer the research question hence the selection of the mixed method.

Triangulation of Key Findings of the Research

Saunders et al (2016:207) explain that triangulation in research is the use of two or more independent data sources or methods of data collection in a study to ensure that the data collected tells what it is thought to mean. In this context the two independent methods were survey and focus group discussion. Triangulation uses multiple data sources, varied theories, multiple research methods, investigators and perspectives to crosscheck outcomes of constructs in validating research data and conclusions (Saunders et al, 2016). Christenson

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et al. (2015:69) note that research triangulation helps better understanding of the construct and phenomenon being investigated. Triangulation is meant to ensure reality in the research, data richness, depth and breadth of investigations for robust analysis and accurate conclusion (Saunders et al, 2016:207). Furthermore, the triangulated research results helped to search for irregularities in the data collected and its interpretation. This helped to boost the consistency, control the threats to the findings and improve the credibility and validation of the research results for generalization.

Research Design

The research was designed using the PKO situation in Dafur to bring out the general gender mainstreaming perspective in UN PKOs in Ghana. According to Malhotra (2015, p. 60), a research design is a framework or plan for carrying out a research project. It outlines the procedures to follow in order to obtain the data needed to design or address a particular research problem (Bryman, 2012, p.45; Malhotra, 2015, p.60). It also demonstrates a broad strategy for how the researcher plans to respond to the subject of the investigation (Saunders, Lewis, and Thornhill, 2009). A research design is looked on as giving the study direction so that trustworthy conclusions can be made. It serves as an example of how a researcher might conduct a research project (Cresswell, 2012).

The study design that was adopted is a descriptive case study design. According to Fabe (2012), descriptive research collects data about a condition's current state. Descriptive research, according to Shuttleworth (2008), is a scientific method that involves monitoring and interpreting a subject's behavior without in any way influencing it. This method is also used to characterize the

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nature of a situation as it exists at the time of the research and to look into the causes of a phenomenon. The aim of descriptive research is to present a precise profile of individuals, circumstances, or (variables).

In addition, the cross-sectional design was used in this analysis. This design enables a thorough explanation of the problem's overall research strategy and approach as well as a declaration of those strategies (Carroll, 2010). While recruitment can take place over a longer period of time, all assessments for a sample member are collected at a specific point in time in a cross-sectional analysis (Sedgwick, 2014). According to Kotler and Armstrong (2010), direct questioning is the best approach for collecting information when the researcher needs to know about people's thoughts, behaviors, or desires about one or more variables. A cross sectional study is therefore suitable for this study since the researcher sought to assess the extent to which GAF's deployment to Darfur is compliant with mainstreaming a gender perspective in multidimensional peace operations.

Study Population

According to Anhwere (2013), a population is made up of all sample groups that satisfy a given set of requirements. The population, according to Gravetter and Frozano (2012), is the entire group of persons from which the researcher wants to draw a study conclusion or generalize research findings. This implies that regardless of the particular unit, the population frequently consists of the entire set of objects in which the researcher is interested. The target population, in accordance with Wallie (2024), is the entire population that a researcher is interested in and to which he or she seeks to extrapolate conclusions from a study. In this study, the target population were soldiers in

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the Ghana Armed Forces who have had at most a single opportunity to participate in UN peacekeeping mission across the globe.

The Ghana Armed Forced is constituted by the Ghana Army (GA), Ghana Navy (GN), and the Ghana Airforce. It currently has the Northern Command headquartered in Tamale, Central Command headquartered in Kumasi and the Southern Command which has its headquarters in Accra. Two thousand, two hundred and twenty-one (2,321) troops from Ghana have taken part in UN Peacekeeping operations over the years, according to UN Peacekeeping records (2022). The study's focus is on armed personnel who had participated in the UN Peacekeeping. Hence, the population for the study is 2,321(UN Peacekeeping Records 2022).

Sample and Sampling Procedure

Selecting people or groups from a population of interest is the process of sampling, which enables us to accurately extrapolate our findings from the sample back to the target population. Choosing a small sample of respondents from a larger target population with the goal of inferring information about the larger group from the findings of the smaller sample is known as sampling (Du Plooy-Cilliers, Davis, & Bezuidenhout, 2014). Sampling is a method that relies on a limited sample size of a certain group to infer information about the complete population (Gravetter & Frozano, 2012). The aim of sample selection is to find respondents that can provide information that is representative of the population's behaviour or characteristics (Ary, Jacobs & Sorensen, 2010). The study adopted convenient sampling in selecting the sample size for this research because practical constraints, such as accessibility, time, and resources, necessitate a more flexible and efficient approach. To determine the sample for

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the study multistage stratified sampling approach was adopted. The first stage involved the identification of various commands of the Ghana Armed Force. Random sampling was used to select one out of the three commands which is based in Accra. The Ghana Armed Forced currently has three (3) commands namely, the Northern Command headquartered in Tamale, Central Command headquartered in Kumasi and the Southern Command which has its headquarters in Accra. The second stage of the multistage sampling involved the identification and selection of the various regiments and unit of the selected command. A list was drawn from the most recent troops that have returned from UN peacekeeping in Darfur.

Sample Size Determination

According to Bryman (2012, p. 187), sample size refers to the number of respondents drawn from the research's target population. The authors of Saunders et al. (2012, p. 266), Christensen et al. (2015, p. 172), and MacDaniel and Gates (2015, p. 334) highlight that choosing the appropriate sample size requires consideration of a variety of criteria, including the research's accuracy, timeline, and financial constraints. Saunders et al (2016, p.279) say that what constitutes a good sample size is the confidence of representative of sample features, its high accuracy and smaller sample error. A proper sample size is also determined by the kind of statistical analysis to be performed and the size of the target population (Williams, 2010, p.4).

According to Saunders et al. (2012, p. 265; 2016, p. 279) and Burns and Bush (2014, p. 239), determining the sample size for research frequently involves balancing what is theoretically ideal and realistically possible. But

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while sampling, it's crucial to keep sample error to a minimum so that generalization is possible.

To determine the sample size for the study, a confidence level of 95% was used. The sample size is generated such that any estimated sample parameter (e.g., mean) has a 95% probability of being equal to the population parameter with an error margin of ± 0.05. The study population comprises of Ghana Military Personnel who have participated in the peacekeeping operations. Given that the associated z-score for 95% confidence interval is 1.96 and the study population is 2,321. The sample size was estimated as,

$$n = \frac{\frac{z^2 \times p(1-p)}{e^2}}{1+\left(\frac{z^2 \times p(1-p)}{e^2 N}\right)} \quad (1)$$

n= [(1.96^2) * 0.5(1-0.5)/0.05^2]/ 1 + [(1.96^2) * 0.5(1-0.5)/0.05^2*2321]

n= 100

In Equation 1, the variable n represents the sample size, N is the population, z represents the z-score for the desired confidence intervals, p, and the error margin, e. Based on the calculations, the sample size for this study was 100 soldiers. To collect the data, the identified soldiers were contacted, and the instruments administered. Through the use of convenient sampling, key informants were selected for the interview to explore their perceptions on the factors that inhibit the participation of women in peace keeping. Convenient sampling was used because it allows the researcher to select participants based on their accessibility, making it logistically feasible to collect data within the operational constraints of peacekeeping. However, it also enables quick and efficient recruitment of participants, ensuring timely data collection without extensive delays associated with more complex sampling methods.

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Furthermore, convenient sampling allows the researcher to work with available resources and minimize the financial and logistical burdens associated with elaborate sampling strategies. Most importantly, it helps the researcher gather initial insights and identify key themes before considering more rigorous sampling methods for in-depth investigation.

Data Collection Instruments

The data for this study were compiled using both secondary and primary sources of data. This strategy is advised because both information sources are easily accessible. According to Salkind (2018), primary sources include first-person narratives, journal abstracts, academic books, documents, interviews, eyewitness accounts, and diaries. Secondary sources are summaries of other works or reviews of research, and general sources are encyclopedias that provide a broad overview of the topic. Saunders, Lewis, and Thornhill (2009) claim that the goal of the investigation affects the choice of a research instrument. To achieve the study's principles and aims, primary data were gathered using a questionnaire (the study adopted a mixed method research approach thus both quantitative and qualitative hence the use of questionnaire and interview guide) and interview guide that were either taken or modified from international techniques and literature. The items in the survey questionnaire were both open ended and close ended. The questionnaire was made up of four (4) sections labelled A, B, C, and D. Section A collected data on respondents' sociodemographic traits, including gender, age, level of education, and others. Section B measured the gender mainstreaming measures employed by GAF to improve women’s participation. The third part, Section C, explored the underlying factors that inhibit the participation of women in

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peacekeeping operations. Section D identified the suggestions which can be adopted to enhance female participation in peacekeeping operations.

Another tool used by the research to get primary data from the respondents was an interview guide. Most of these respondents are top ranking members of GAF thus Captain, lieutenant, Major etc. By using a semi-structured interviewing method, the researcher was able to obtain comprehensive meanings from the participants' replies on mainstreaming a gender perspective in multidimensional peace operations, while also giving them the chance to provide significant insight into problems as they came up throughout the course of discussion.

Data Collection Procedure

The fieldwork was completed in two months period from May to July 2021. A typical response time to the instruments both lasted for 20 to 30 minutes. The data collection was administered in person by the researcher. Appointments with the respondents at a time convenient to them were scheduled during which the researcher personally introduced the purpose of the study and instructions of the study. Administration of instruments was carried out after establishing good relationships and trust with respondents in order to ensure that they are free to share their opinion about more sensitive parts of the issue. During the distribution of the questionnaires most required that you stay with them while they fill it while others suggested you move to the next person and return later. With the interview guide, some took some time off to actually refer in order to be able to provide correct responses. Collecting both qualitative and quantitative data involves distinct procedures. Here is an overview of the procedures for each:

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Qualitative Data Collection Procedure:

Literature Review: the research begun with a thorough review of existing literature in order for the researcher to understand the context, existing gender dynamics, and relevant theories. In-Depth Interviews: an in-depth interview was conducted by the researcher with key stakeholders, such as peacekeepers, GAF leaders etc, to gather detailed insights into gender-related issues, experiences, and perspectives. Focus Group Discussions: Organize focus group discussions to facilitate interactive conversations and explore collective viewpoints on gender dynamics within the peace operations.

Participant Observation: there was an engagement of participant observation to observe and document behaviours, interactions, and practices related to gender roles and dynamics in the operational context. Document Analysis: Analyzation of official documents, reports, and policies related to gender mainstreaming in peace operations to understand the formal structures and strategies in place was done. Case Studies: A case studies was developed in order to highlight specific instances or projects where gender perspectives have been successfully or unsuccessfully integrated.

Quantitative Data Collection Procedure:

Variables related to gender perspectives, such as representation, involvement, and impact to guide quantitative data collection were clearly defined. Surveys were developed with structured questions to collect quantitative data on attitudes, perceptions, and experiences related to gender within the peace operations. An appropriate sampling method was chosen, such as random, stratified, or convenience sampling, because of the context and available resources. Surveys were distributed and administered to representative

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sample of peacekeeping personnel, local communities, and other relevant stakeholders. quantitative survey responses for analysis were systematically entered and organized, ensuring accuracy and reliability.

Statistical methods and tools were utilized to analyze quantitative data, including descriptive statistics, inferential statistics, and correlation analyses to draw meaningful conclusions. quantitative findings and qualitative insights were compared to cross-validate and complement the overall understanding of gender perspectives within the multi-dimensional peace operations.

Ethical Considerations

Traditional ethical concerns in social science research were emphasized throughout the whole research. The researcher was expected to adhere to human ethical standards in conducting this investigation, including informed permission, tolerance for confidentiality and anonymity, data storage and privacy, and transcript tampering. In order to conduct the study, the researcher needed ethical permission from the Institutional Reviews Board of the University of Cape Coast, which was communicated to the participants. All of the participants were issued informed consent forms to fill out and sign.

Validity and Reliability

In order to ensure the validity of the instruments used for data collection, they were subjected to scrutiny. This was to eliminate any trace of bias or prejudice. Furthermore, various information obtained were crosschecked with independent sources for fair assessment and authenticity. Where traces of bias or prejudice were found such data were discarded. In the case of oral interviews, conscious efforts were made to distinguish facts from personal opinions. This necessitated in-depth analysis. Validity is the observance of ethical research

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procedures that let specific deductions and inferences to be made in order to arrive at conclusions.

According to Van der Riet and Durrheim (2009), the degree to which study conclusions are sound and supported by reliable findings that may be utilized to draw particular generalizations is referred to as validity. The most fundamental type of validity shows how accurately a test captures the range of things from which it was derived. A copy of the instruments was sent to the research supervisors to see whether the number and form of items accurately measure the definition or construct of the instrument. Based on supervisors' comments, the researcher made the changes required.

In research, reliability is achieved when a certain approach is repeatedly used to the same item and yields the same result (Babbie & Mouton, 2004). According to Van der Riet and Durrheim (2009), interpretive research, like this study, does not examine a constant and static reality, so the researcher does not anticipate the same outcomes repeatedly. Instead, the researcher expects that people's behaviors and opinions may change and vary depending on the context. As a result of reliability inconsistencies, validity issues, and the shifting business landscape, the replies of the GAF troops could not be comparable.

The questionnaire was first piloted with 20 GAF soldiers in the Central Region, Ghana who experienced peace keeping operations in other countries. The pilot study assisted the researcher in recognizing some of the issues that would be most likely to arise during the collection of data. The goal of pre-testing the data instrument, according to Kothari (2008), is to make sure that each responder understands the questions' precise wording and meaning. The researcher can only evaluate how simple the instrument is to use during pre-

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testing. For example, the language of the questions may be vague, eliciting unintended answers that do not correspond to the researcher's original understanding.

Data Analysis

Quantitative Data Processing and Analysis

To address the research questions, the data obtained from the soldiers were filtered to remove all forms of irrelevant responses. Afterwards, they were analysed with the help of Statistical Product for Service Solution (SPSS) version 23. Descriptive statistical tools were used to analyse the data. The background characteristics of the respondents was analysed using percentages on sample size and frequencies. Research questions 1, 2, and 3 were also analysed using percentages and frequencies.

Approach to Qualitative Data Analysis

Data analysis was performed through a multistage approach. Initially, the recorded interviews and data were organized, transcribed, cleared, and labelled. Then, recurrent themes and patterns were identified. Next, respondents were clustered and answers to the research questions were reviewed. For the purpose of classification, summarization, and tabulation, a content analysis was carried out. For this latter approach, the main instrument used was the formation of codes and categories (Cresswell, 2007:152). After reviewing and interpreting code-category relations, data was summarized under larger categorical themes by combining subcategories, which are developed by arranging and grouping coded themes (Merriam 2009).

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Field Challenges

One of the challenges faced during the research work is funding. Due to the nature of the study, the researcher had to spend more money in transportation to meet the key informants to discuss the research topic with them. The key informants were at different locations across the country which required personal meeting with them.

Also, the researcher faced challenges in getting access to the key informants during the interview period. Some of the participants were busy and the time scheduled with them needed to be changed. The rescheduling of meeting time affected the time budget for the data collection process which delayed the submission of the final work.

The participants indicated that the research was quite controversial and sensitive, hence, their failure to engage in the study. This presented an additional challenge to the researcher to address by ensuring confidentiality in the research process and assuring respondents of their anonymity in responses given.

The researcher overcame most of the challenges with the help of the supervisors and GAF's superiors who helped to speak to some of the participants which finally allowed them to be free to release in formation. Financially, the research supervisors came to the aid of the researcher financially they supported through words of encouragement that went a long way to help the researcher.

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CHAPTER FOUR

RESULTS AND DISCUSSIONS

Background Characteristics of Respondents

The respondents' demographic profile is presented in this section. The demographic information includes the respondents' gender, age, marital status, occupation or military duty, and the number of years they have participated in peacekeeping missions. ninety of the hundred questionnaires that were issued were collected at the conclusion of the data collection phase and were used in the analysis. This translates to a ninety percent response rate for all the surveys that were sent out.

According to Table 2, there were 61.1 percent male respondents and 38.9 percent female respondents. This male dominance in the study depicts the fact that men have historically occupied military roles (McCristall & Bggaley, 2019). This backs up King's (2016) claim that in a military setting, the predominately male populace has aided in empowering cultural norms that aim to exclude women in order to uphold the present gender hierarchy.

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Table 1: Background Characteristics of Respondents

Variable	Male	Female	Frequency	Percentage (%)
Age				
18-24 years	3	1	4	4.4
25-34 years	19	13	32	35.6
35-44 years	25	17	42	46.7
45-54 years	7	4	11	12.2
Above 54 years	1	0	1	1.1
Total	**55**	**35**	**90**	**100.0**
Marital Status				
Married	43	17	60	66.7
Divorced	2	0	2	2.2
Single	10	18	28	31.1
Total	**55**	**35**	**90**	**100.0**
Role in the military				
Legal /Provost Marshal	1	0	1	1.1
Clerk/Administration/Band/Finance	3	15	18	20.0
Engineering/Architecture/ Technician	12	7	19	21.1
Supply/Transport/Logistics/Drive	6	9	15	16.7
Infantry/Artillery/Recces/ Air Bone	31	4	35	38.9
Pilot/Executive on ship	2	0	2	2.2
Total	**55**	**35**	**90**	**100.0**
Number of Years Since First Experience in PKO				
1-5 years	10	12	22	24.4
6-10 years	18	9	27	30.0
11-15 years	18	8	26	28.9
Above 20 years	1	0	1	1.1
Total	**55**	**35**	**90**	**100**

Source: Fieldwork (2021)

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In terms of age, it was found that most of respondents (46.7%) were between the ages of 35 to 44 years. A breakdown of the gender analysis indicates that males were dominated in the age bracket. Besides, few females (4) were above the age of 45 years as compared to males (10). In addition, majority of the respondents were married (66.7%) followed by the unmarried with 31.1%. Further analysis shows that 51.4% of the females who went for peacekeeping operations were unmarried.

Concerning respondents' trade or role in the military, provost marshal relates to military personnel who is in charge of a group of military police. Also, the administration aspects of the military service include positions such as clerk, finance and administrator. The engineering, technician and architecture of the military service design and build military works and maintain lines of military transport and military communications. The military transport and logistics support the combat units in providing supplies, medical aid and transporting heavy vehicles. The infantry and artillery are combat soldiers who normally engages in the fight during peacekeeping operations. Based on the results, most of them (about 40%) were in the infantry/artillery/recces/air bone services. The study noted that females who went for peacekeeping operations had no professional position relating to legal, provost, marshal and pilot. Besides, males dominated in the various trades highlighted in Table 1 except for Administration and Supply Chain related jobs. This may explain the reason why males have the higher opportunity of being selected or deployed to peacekeeping operations.

It was found that a cumulative of 54.4% had served in the peacekeeping operations for more than 10 years. The gender distribution shows that more

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females have served in the PKO below five years as compared to men. This may be attributed to the increase in female deployment to PKO in recent years. According to Agyekum (2021), Ghana's commitment to UN Security Council Resolution 1325 has increased the number of female personnel on peacekeeping operations for the past three years. The result is similar to the findings of Valenius (2020) who showed a recent increase in the female deployment to PKO. Some countries have acknowledged the need to increase female deployment to PKO and this is evidenced in the study of Ghittoni, Lehouck and Watson (2018). Their study's finding revealed that Ethiopia, Zambia, South Africa, Tanzania and Ghana have increased women deployment to PKO as of 2018. The finding is consistent with the result obtained in this study.

Specific to experience, sixty-eight (68) respondents had served in PKO for more than six years. This is represented by 45 males as compared to 23 females. The statistics from Table 1 suggest that male soldiers have extensive experience in PKO as compared to female soldiers. The result is similar to the findings of Ghittoni, Lehouck and Watson (2018) on male dominance to peacekeeping in the past which results to the level of experience in PKO. Before the current agenda of including more females to PKO, Aning (2017) described GAF as masculine institution which gave more opportunities to men during peacekeeping. This may explain the reason why males have more experience in PKO than females. Socio-demographic profiles play a crucial role in gender mainstreaming. Analysing factors like age, marital status, role in the military or position, background etc, can reveal disparities in gender representation. This information is crucial for developing inclusive policies, recruitment strategies, and training programs that address specific challenges faced by different

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demographic groups within the armed forces, ultimately contributing to a more equitable and diverse military structure. Enhancing gender mainstreaming in the GAF based on a thorough understanding of the socio-demographic profile of respondents would be more effective because it would tailor initiatives to address the specific needs and challenges of diverse groups within the GAF hence can lead to more inclusive policies, better representation, and increased effectiveness in promoting gender equality and diversity.

Gender Mainstreaming Measures Employed by Ghana Armed Forces to Improve Women's Participation

Table 2 and figure 2 highlights GAF participation in UN peacekeeping missions from 2015 to 2021. It indicates the gender proportions for each of the missions undertaken by the GAF.

The table shows that female participation in peacekeeping is very low and dominated by males across all missions. At certain missions such as MINUSMA and UNISFA, females are entirely excluded from participating. In situations where females are engaged in peacekeeping missions, the data shows that there is a gender imbalance in the deployment of troops. Since Resolution 1325 was adopted 20 years ago, the UN has made great efforts to enhance and improve women's participation in conflict prevention, mediation, and resolution. Ghana is no exception in an attempt to bridge this gender gap.

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Table 2: GAF Participation in UN Peacekeeping Missions (2015-2021)

Missions	2015			2016			2017			2018			2019			2020			2021		
	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T
UNOCI-	89	15	104	80	14	94	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
UNMISS – South Sudan	313	0	313	698	15	713	643	57	700	775	70	845	750	95	845	750	100	850	810	103	713
UNMIL-Liberia	756	62	818	46	12	58	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
UNISFA	3	0	3	4	0	4	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
UNIFIL-Lebanon	785	85	870	773	98	871	729	128	857	753	103	858	740	116	856	739	122	861	724	437	861
UNAMID-Darfur	19	1	20	16	2	18	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
MONUSCO - DRC	427	39	466	401	64	465	387	71	458	392	66	458	397	62	459	0	0	0	0	0	0
MINUSMA-Mali	210	0	210	217	0	217	155	0	155	154	0	154	121	17	138	123	17	140	123	15	138
MINURSO –Western Sahara	8	1	9	6	1	7	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
MINUSCA	4	0	4	3	0	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Total Troops	2614	203	2817	2244	206	2450	1914	256	2170	2083	239	2322	2019	292	2311	1612	239	1851	1457	255	1712

Source: UN Department of Peacekeeping Operations (2022)

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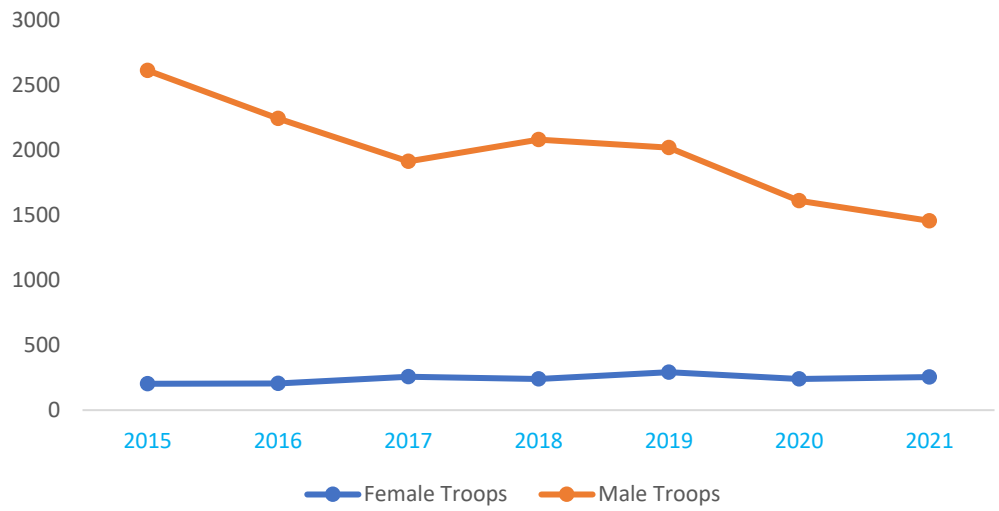

Figure 3: Gender Trends on GAF Participation in UN Peacekeeping Missions (2015-2021)
Source: UN Department of Peacekeeping Operations (2021)

Table 2 showed the level of women participation at PKO compared to male troops. From the diagram, women participation at PKO has been very low from 2015 to 2021. Even though the participation of male troops in PKO is higher than women, the graph showed a sharp decline in the deployment of male troops from 2015 to 2017. Subsequently, there was a steady rise in the deployment of male troops from 2017 to 2018 whilst the years after (2019 to 2021) witnessed a fall in the participation of male troops to PKO. Comparatively, there was no significant movement in the deployment of female troops from 2015 to 2021. According to data from the UN Department of Peacekeeping Operations, the total number of female Ghanaian Armed Forces deployments in peacekeeping missions increased steadily between 2015 and 2021. The steady increase suggests a positive trend towards greater gender inclusion and participation in international peacekeeping efforts. This indicates a commitment by GAF to promote gender equality within its

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military and contribute to global peacekeeping initiatives by actively involving female personnel in these missions over the specified period. Responses from GAF personnel were obtained through interviews to explore further on the gender mainstreaming measures adopted by GAF in improving women participation on peacekeeping operations. One of the gender mainstreaming measures noticed from the interviews relates to the recruitment process of GAF. The recruitment process is the foundation of ensuring that women get involved in GAF activities. Discussing the recruitment policies with one of the respondents, a GAF person who represents the recruitment office stated:

> *"Women are officially allowed to serve in all sections of the Ghana Armed Forces. This implies that they can be recruited, moved, served in, or promoted to combat units. So the problem is mostly about the training where most feel the biological make up of females are major reasons for their exclusions from missions Furthermore, recruiting advertisements make no distinction between men and women.".*

The statement indicated that women have equal opportunities to be selected in the GAF. Even though the recruitment does not directly relate to the deployment of women to peacekeeping, the high number of women in GAF provides opportunities for women to participate in the peacekeeping when the skills set match GAF requirements of peacekeeping deployment. The recruitment process of GAF is gradually becoming gender sensitive, considering women's participation as important. In line with the feminist institutionalism approach by Chappell (2010),

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the recruitment process and policies relating to national security considerations, force structure, combat-to-support ratio and military accession show shifts to a more favorable situation for women.

Several arguments from the literature support the increase proportion of women in the armed forces. Kenny (2016) cited six primary reasons why women should be included in the armed forces recruitment process. Arguments for identity, civil rights, representation of society, increased effectiveness and competency, preventing misbehavior, and managing political tensions were all included in the list of reasons. Ghittni et al. (2018) made the case that expanding the recruiting pool to include those who are now underrepresented, such as women, is regarded as a chance to attract enough people to the armed services. According to Andreasson (2016), the Swedish Armed Forces (SAF) modified their voluntary recruitment process to include women, which satisfies the political will and public expectations in the Armed Forces' perspective. Graf and Kuemmel (2022), who shared the same opinion, highlighted that the integration of women into the armed services and the treatment of women in the military are significant issues that have a significant impact on the connection between the armed forces and society.

Specific to women's involvement in peacekeeping operations, there is no formal regulation governing the numbers, duties, and types of missions in which women troops are deployed. However, the findings show that GAF commitments to both international and national guidelines of Women, Peace and Security (WPS) agenda influence their gender mainstreaming measures in deploying more women to peacekeeping operations. For instance, GAF has adopted the Ghana National

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Gender Policy (2015) together with UNSCR 1325 (2000) which influences their recruitment quota of women and participation of peacekeeping mission. One of the interviewed respondents revealed:

> *"Although there is no quota system, GAF has an unofficial quota reserves of selecting 15% of positions for women" (Captain Johnson)*

The statement shows Ghana's commitment to integrate women in the peacekeeping operations. This 15% is basically the benchmark of the study. Even though the stated quota is not strictly enforceable, the informal structures put in place by GAF indirectly contributes to women's participation and active interest in peacekeeping operations. For O'Toole (2003), the connection between the expression of armed forces' intention to increase women recruitment and the actual result explains policy formulations and implications. The results are consistent with research by Segal (2006) that demonstrated that women are increasingly recognized as valuable resources in peacekeeping operations because they broaden the possibilities and abilities to interact with a larger group of individuals in operating regions. The current study further supports Aning's (2017) claims that UN policymakers and practitioners, as well as those in other multilateral organizations, openly acknowledge the participation of women in official peacekeeping operations through both formal and informal practices.

While GAF has informally set aside 15% of various roles for women, the deployment of women to peacekeeping operations depends on the objectives of each operation and the availability of suitable troops. Mostly, the GAF takes people from the Combat Support Units to peacekeeping operations. The Combat Support

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Units include Signals, Armour, Engineers and Artillery. Besides, selected armed forces personnel from the Support Service Brigade (Medical, Band, Electrical and Mechanical Engineers, Catering) are also deployed to the peacekeeping operations. Similar study by Jonsson and Osterberg (2017) indicate that women in Swedish Armed Forces constitute 16% of all full-time personnel. Based on their results, most of the women in SAF were found in civilian service as compared to the combat support unit (Jonsson & Osterberg, 2017). One of the female respondents was asked of her role in maintaining peace and order during peacekeeping. According to her:

> *"During peacekeeping, I ensured that vehicles entering and leaving the camp are well checked to ensure the safety and security of personnel. For me it is unique that the security and wellbeing of my fellow colleagues, both men and women largely depends on how well I conduct my duty. I am therefore playing my part in maintaining peace and security in Lebanon".*

Another respondent asserted:

> *"I conduct day and night patrols and receive a briefing from my platoon commander before embarking on a patrol. My other female colleagues operate the machine gun on board the Armored Personnel Carrier and also act as the eyes and ears of the commander in the field".*

The responses from the female research participants suggest that women engaged in combat activities when employed for peacekeeping. This implies that GAF are making efforts to include women in the peacekeeping operations. However, women engaged in non-combat branches were found more and needs to be addressed by the gender mainstreaming measures of GAF. Agyekum (2019)

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associates the low rate of women engagement in combat activities to the female deployment ban in 1985 which was subsequently lifted in 1987. In a statement made by a key informant

> *"Though the numbers of females included in combats are small, let's commend GAF for their efforts in increasing women's intake for combating roles. Currently, we have commissioned seven (7) female officers into the infantry corps".*

The comments above suggest that GAF is making efforts to increase the number of women under the combat units. The study notes that most recruitment done to include women in GAF are related to non-combat branches which makes it difficult for women to be selected and deployed to peacekeeping missions. According to Karim and Beardsley (2016), women are superior to men in terms of communication, negotiation, and mediation. However, these skills are not the main criterion for deployment for peacekeeping among GAF. Due to the confidential nature of the GAF personnel statistics, the study was not able to assess the number of females based on the skills set and roles in the GAF. Nevertheless, the statistics from Table 3 reveal that most women have skills related to administration services which are not needed in peacekeeping operations. Even while GAF has somewhat boosted the deployment of women in peace operations, the data show that the amount of women's engagement in such operations is still low. The facts stated above support Tidblad-(2020) Lundholm's conclusions that women are frequently underrepresented in peacekeeping missions across all nations, despite the fact that involvement has been proved to increase mission effectiveness and promote

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stability. Therefore, the study suggest that women are not evenly dispersed across the GAF's functions and positions. As a result, women make up a smaller fraction of the combat support units than males. It is impossible to believe that joining the military would automatically increase the number and proportion of women serving in the military, nor that a written aim will have any impact if it is not implemented, according to Carreiras (2006).

Another gender mainstreaming measure noticed was the training process of personnel to peacekeeping operations. Alchin, Gouws and Heinecken (2018) assert that equal opportunity for training enables every soldier to have the necessary skills and makes them deployable. Peacekeeping training is one of the prerequisite requirements to be qualified for deployment to peacekeeping missions. Agyekum (2021) showed that the training programs arranged by GAF helped for women to upgrade their skills, making them potential candidates for peacekeeping. The study found that most women were exempted from the training sessions which reduces their chances of being selected for peacekeeping. However, specific measures were taken by GAF to include women in the training sessions, making them eligible to be deployed to peacekeeping missions. A key informant stated:

> *"Relating to peacekeeping, we are obliged by the UN Security Council Resolution 1325 to ensure women's participation in peacekeeping by training them and equipping them with the necessary tools".*

Another senior ranked officer added:

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"Currently, the GAF has selected approximately 17% of women in the peacekeeping training which expands their roles and gives them the opportunity to be deployed for peacekeeping missions".

Because most women were not involved in combat, they did not have the equal opportunities with men to participate in peacekeeping missions. The decision by GAF to provide training for women has the potential to increase the number of women involved in peacekeeping. One of the females who experienced the training sessions before deployed to peacekeeping mission said:

"I am very grateful for the help we received from the training centre staff and strong support by GAF to deploy more female officers to UN peacekeeping".

This provides evidence of the initiatives GAF has made to increase the number of women during training sessions for peacekeeping. Further, the training sessions have included female concerns in making them productive by achieving the necessary skills before deployed to peacekeeping operations. Levine (2016) observed that women were cross trained prior to the deployment of UNIFIL which increased the opportunity of female troops to engage in peacekeeping operations.

The gender mainstreaming measures related to the recruitment and training of women for peacekeeping operations do not drastically change the policies and structures of GAF. This is because, the existing gender mainstreaming measurers introduce gender sensitive issues to the main policies without replacing the policies and structures that strengthen the institutional masculine core of the GAF. Holmes (2019) asserts that the institutionalized UN regulations intended to discipline and

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govern peacekeeper subjects are communicated and implemented in the context of peacekeeping training. In present research, pre-deployment training is understood as a means or channel via which norms, values, and beliefs are imparted to peacekeepers together with technical skills rather than as a field of social activity (Alfonso, 2010). In reality, it might take GAF a long time to finish the Women, Peace and Security (WPS) program.

Summary

The gender mainstreaming measures by the GAF includes:

1. Policy Development: Creating and implementing policies that promote gender equality and inclusion within the armed forces.
2. Recruitment and Training: Ensuring fair and equal opportunities for both genders in recruitment processes and providing gender-sensitive training programs.
3. Leadership and Representation: Encouraging the representation of women in leadership roles and decision-making positions.
4. Addressing Gender-Based Violence: Taking measures to prevent and address gender-based violence within the military.
5. Support Systems: Establishing support systems for military personnel, including avenues for reporting gender-related issues and providing necessary support services.
6. Awareness and Education: Conducting awareness campaigns and educational programs to foster understanding and acceptance of gender diversity.

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Prior Knowledge to Peacekeeping Operations

Table 3: Knowledge of Peacekeeping Operations Prior to Joining the Service

Response	Frequency	Percent
Yes	87	97
No	3	3
Total	**90**	**100.00**

Table three (3) shows prior knowledge of peacekeeping operations to joining the service. The results indicates that about 97% of the respondents reported that they had prior knowledge of peacekeeping operations before joining the military services. This result indicates that responses that were gathered for analysis were tapped from soldiers with adequate pre-existing knowledge in peacekeeping operations, which put them in the best position to provide the study with needed information. Similar results were noted among the researchs of Reeves (2012), Kamarck (2019) and Rosendo and Persaud (2019) who indicated high level of knowledge among military troops.

Knowledge of peacekeeping operations prior to joining the service is relevant to gender mainstreaming for several reasons because it enhances the ability to implement gender mainstreaming effectively, contributing to more comprehensive and successful peacebuilding initiatives. Understanding peacekeeping operations allows for inclusive decision-making, ensuring that gender perspectives are considered in strategies and policies. To some extent peacekeepers need to be aware of gender dynamics to effectively address and prevent gender-based violence, a critical aspect of gender mainstreaming. More so,

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Knowledge of peacekeeping enhances efforts to ensure equal participation of both genders in peacebuilding processes, fostering a more balanced and effective approach.

Table 4: Gender and Knowledge of Peacekeeping Operations Prior to Joining the Service

Gender	Knowledge of Peacekeeping		
	No	**Yes**	**Total**
Female	1	34	35
	(33.3)	(39.1)	(38.9)
Male	2	53	55
	(66.7)	(60.9)	(61.1)
Total	**3**	**87**	**90**
	(100.0)	**(100.0)**	**(100.0)**

Pearson chi(X^2)=4.405 *probability(pr)=0.036*

From Table 4, 39% of the female soldiers had prior knowledge of peacekeeping activities of the military before joining. About 60.9% of the soldiers who indicated they had prior knowledge were males. The results indicated a high level of knowledge among the troops about the peacekeeping of the GAF prior to being enlisted. This formed one of the key motivations for most troops when they are enlisted into the Ghana Armed Forces. Burns et al. (2019) noticed that military personnel were highly interested in peacekeeping operations which influenced their knowledge and understanding of the elements and required needs for peacekeeping.

The number of times each respondent has taken part in peacekeeping missions was requested of them. About 29% of the soldiers surveyed said they had participated in peacekeeping only once, 23% had participated three times, and 21% said they had participated in peacekeeping missions for more than five (5) years.

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Table 4 displays their responses. Men and women both want to go on missions. The research also reveals that the majority of respondents had a high preference for deployment and had a keen interest in peacekeeping. Approximately 93 percent of the soldiers who have not yet deployed said they desire to do so, while 76 percent of those who have already done so said they would like to redeploy. Women are no more nor less likely to prefer to deploy than males in terms of preference for participating in a peacekeeping assignment. Women are not choosing to deploy on their own.

> *"The deployment is opened to all, there isn't any conscious effort to limit the deployment of women by the military hierarchy, instead stated requirements of the job limits women. It is possible to find that secondment advertisements do not always encourage women to apply".* – **(MOWIP)**

Effective mainstreaming of a gender perspective in multidimensional peace operations requires a comprehensive approach that takes into account the specific challenges and opportunities present in the operational context. This involves ongoing training, policy adjustments, and a commitment to creating an inclusive and gender-sensitive environment within the GAF. The gender issues regard the number of times participants have been to peace keeping are as follows:

a) Training Gaps: there is a huge gap in gender training for peace keeping operations. The females are seen as fragile and weaker hence are subjected to a less intense training or are not given rigorous training like their male counter parts. There is the need to address the gender-sensitive training to

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equip personnel with the knowledge and skills needed to integrate a gender perspective into peacekeeping activities.

b) There are cultural sensitivities and stereotypes that may affect the integration of a gender perspective, both within the GAF and in the communities where peace operations are conducted. Example, women are seen as weak because of their biological make up. Some stereotypes include funny names like oba barima(woman man) this is given to women who are built physically as results of the military training they underwent. There are some culturally sensitive issues where it is believed that the woman's place is the home, so she is supposed to stay home to take care of the family and not to go for peace keeping where you spend months or years leaving your family behind.

c) Representation is another gender issue.the women representation in the hierarchical structure of GAF is very low and has restricted the opportunities given to women in participating in peacekeeping operations. There is no adequate representation of females at all levels of peace operations from decision-making roles to operational positions hence leading to low participation of females in missions unlike the males who dominates the top positions in the GAF.

d) Gender-Based Violence is no exception. This have been a major as some of these deployed females are raped and harassed during missions. Culturally, most face discrimination after they return from missions, majority are divorced by their partners on grounds of infidelity.

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Table 5: Number of Times Participation in Peacekeeping Operations

Variable	Frequency	Percentage (%)	Cumulative Percentage (%)
Once	26	28.7	28.7
Twice	16	17.5	46.2
Three times	20	22.5	68.7
Four times	9	10.0	78.7
Five or more	19	21.3	100.0
Total	90	100.00	100.00

Source: Fieldwork, (2021)

As noted from the Table 5, all the respondents had at least partaken in one or more peacekeeping operations. However, it was found that majority of them (54%) had done so more than twice. This result shows that soldiers from the Ghana Armed Forces members are at least once deployed when they are on active duty away from their permanent duty location, with only few of them not deployed at all during their time in the military. Parker, Igielnik, Barroso, and Cilluffo (2019) in their study reported similar findings. According to Parker et al. (2019), about six-in-ten soldiers are deployed to combat missions at least once in their line of duty, with roughly three-in-ten being deployed three or more times. The implication drawn from this result is that the soldiers were well abreast to provide adequate information on the participation of women in peacekeeping within the Ghana Armed Forces.

Table 6: Gender and Frequency of Participation in Peacekeeping Operations

Gender	**Number of Times Participation in Peacekeeping Operations**					
	Once	Twice	Three times	Four times	Five times	Total
Female	No. 11 % (47.83)	5 (42.86)	11 (27.8)	5 (55.26)	9 (47.06)	35 (44.00)

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Male	No.	15	11	15	4	10	55
	%	(52.17)	(57.14)	(72.2)	(44.4)	(52.94)	(56.00)
Total	**No.**	**26**	**16**	**20**	**9**	**19**	**90**
	%	**(100)**	**(100)**	**(100)**	**(100)**	**(100)**	**(100)**

Pearson chi(X^2) =4.405 *probability(pr)=0.036*

Table 6 presents the distribution of response by gender. Out of a total of soldiers that have been to peacekeeping mission for five or more times, 47 percent were females and 53 percent males.

The study showed there is low representation of females at all levels of peace operations in the GAF.More than half of the respondents (56.3%) reported this. This outcome supports claims that there is a low level of female engagement in peacekeeping missions among Ghana's armed forces. Women are frequently underrepresented in peacekeeping missions across all nations, according to Tidblad-Lundholm (2020), despite the fact that involvement has proven to increase mission effectiveness and promote stability. See (Table 6)

The study determined from the key informant interviews that as compared to earlier periods when the number of women in the Armed Forces was few, more uniformed women were deployed for peacekeeping missions. The study also found that there is no set policy or goal for the proportion of female personnel in particular jobs or types of operations. The mission of each operation and the availability of qualified female personnel both play major roles in the deployment of women and the jobs that are open to them during peace operations.

Women have traditionally avoided combat jobs since the GAF's establishment, despite the fact that serving in combat units is not now prohibited.

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However, the Air Force, Ghana Navy, and Ghana Army began to train and allow women into combat formations in 2000, 2012, and 2017, respectively. According to a survey by Clune (2016), the majority of women that join the GAF serve as officers in combat and in combat support and service support jobs. The Air Force has sent women to Cote d'Ivoire for UN peace operations in combat positions.

Table 7: Are both men and women given same military training?

Response	Frequency	Percentage (%)
Yes	70	81.3
No	16	15.0
Don't know	4	3.8
Total	**90**	**100.00**

Source: Fieldwork, (2021)

Table 7 shows that majority of the respondents (81.3%) opined that both men and women in the Ghana Armed Forces are given the same military training to enable them face critically active defensive situations in combat. About 15.0% reported otherwise. Results from Orme and Kehoe (2018), who discovered that women and men are already getting along well during recruit training, provide evidence in favor of their eventual inclusion into the combat arms. They went on to say that when it came to physical fitness, female recruits outperformed their male counterparts in terms of longer run durations, fewer push-ups, and roughly the same number of sit-ups. This tendency is consistent with what has been shown in other research regarding recruit training (Fine stone, Milgrom, Yanovich, Evans, Constantini, & Moran, 2014). The gender disaggregated result is presented in Table

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8. Majority of both genders agree that male and females should be given equal training regimes.

Table 8: Gender and Similarity in Military Training

Gender		Are both men and women given same military training?			
		Yes	No	Don't know	Total
Female	Freq.	26	7	2	35
	%	37.14	43.75	50.00	45.00
Male	Freq.	44	9	2	44
	%	62.86	56.25	50.00	55.00
Total	**Freq.**	**70**	**16**	**4**	**90**
	%	**(100.0)**	**(100.0)**	**(100.0)**	**(100.0)**

Pearson chi(X^2) =0.342 *probability(pr)=0.843*

Results on respondents' observation on whether the Ghanaian Armed Forces give men and women equal opportunity in peacekeeping operations are shown in Table 8. Women are less likely than males to have trained in peacekeeping, according to the MOWIP report. About 37% of women agree that both men and women are given same level of military training whilst 43.75% of the women disagree to the statement of equality in deployment training. The result shows that some women still believe that discrimination exist within the military training for peacekeeping. This is consistent with the arguments made by Berg and Bjarnegard (2016) who states that the average woman has less strength, stamina and muscle to undertake vigorous training which is expected before the deployment to peacekeeping operations. Holmes (2019) also noted in his findings that the involvement of women in pre-deployment training was very low in the Rwanda Defence Force. According to Holmes (2019), military women were not sufficiently

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trained for the more difficult circumstances they encounter when participating in multifaceted peacekeeping missions.

Factors that Inhibit the Participation of Women in Peacekeeping Operations

This section employs feminist institutionalism and sociological institutionalism to analyze and discuss results on underlying issues that prevent women from participating in peacekeeping missions. Several themes were identified from the interviews conducted to understand the gendered formal and informal rules, norms, values and roles within the GAF that regulate deployment of personnel and restricts women participation in peacekeeping operations. Some of the formal and informal rules includes, low representation of women in the hierarchical structure of GAF hence has restricted the opportunities given to women in participating in peacekeeping operations, mode of training or training Gaps, there are cultural sensitivities and stereotypes, Gender-Based Violence such as rape or harassment during peace keeping missions etc. are the primary issues or factors in habiting mainstreaming a gender perspective into multidimensional peace operations. Data obtained on this was done using interview guide.

GAF Hierarchy and Structures

The power structure and hierarchy of the GAF has been recognized as one of the fundamental causes that restricts women's participation in peacekeeping operations. The GAF power structure is a gendered formal norm, with men holding the majority of top posts. In the GAF, few women have succeeded in assuming leading positions. The rules and practices used at GAF operations, including the

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sending of people to peacekeeping missions, are influenced by male-dominated positions. One of the respondents mentioned that:

> *"Before you move to a senior rank under GAF, you need to be a commanding officer of a unit by being employed in the infantry corps and other combat roles. Unfortunately, women engaged in these units are very few."*

The comments indicate that GAF hardly employs women into higher positions due to low representation of women under the combat support units. In 2016, GAF announced the promotion of a woman to the rank of Brigadier General, which is a record breaking as the first woman to hold that rank. Before her position as Brigadier General, the GAF personnel had worked as command officer in various combat units. In 2021, two more women joined the senior rank in the GAF as Second-In-Command of Signal Regiment and Defence Mechanical Transport Battalion. Unfortunately, the first female who held the Brigadier General position passed away in 2022, leaving two females with senior rank. This implies that the women representative in the hierarchical structure of GAF is very low and may restrict the opportunities given to females in participating in peacekeeping operations. Since there is low representation of females in the GAF, it will be difficult to have them in the top hierarchy of the GAF. This can be solved by recruiting more females into combat units through motivation, encouragement, and education on the need to take up leadership positions. Recruitment of more females into these units will mean a rapid change in the hierarchical position of the GAF. One of the females highly ranked officers commented:

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"Enhanced gender mainstreaming today is not just right for the day, but also a better Armed Forces for tomorrow and all times. My office is currently underway and that subsequently, a comprehensive gender policy would be promulgated for the GAF".

Another female who experienced peacekeeping was asked about the power structure of GAF and how it influenced women participation. She said:

"The GAF needs to do some mainstreaming, promotion and appointment of females in senior management positions to align itself with gender equality".

Women are prohibited from serving in combat support units due to the form of training given them, which hinders their advancement to command posts within the GAF. The training gap has been a major issue because the training giving to the men man is completely different what is given the women due to the same argument of their biological make up. Most of them stayed in the lowest and middle levels of the GAF's hierarchical structure, while males held the positions of authority. Leadership roles occupied by women are mostly related to non-combat units as most of them are excluded from combat unit positions and all these still bores down to the training they receive. They are excluded from the combat unit because this unit requires rigorous training and since they are not given same training it will be difficult for the, to lead the combat units. Hence their prowess could only be deployed at the administrative fronts. Also, the selection of personnel for peacekeeping is dependent on the seniority system. The gender perspectives of the leaders irrespective of the sex may influence their selection of women for pre-

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deployment training and peacekeeping mission. It is therefore expected that the masculine hierarchy positions of GAF will be deploying more men than women for combat training and peacekeeping operations. This implies that, greater female representatives on combat leadership positions are likely to increase women involvement in peacekeeping as the power structures are distributed or balanced on gender basis. When there is an increase of females in the combat unit there is a high possibility of they taking up leadership roles which will put them in a position where they will be able to fight for inclusivity of more females. They will be part of decision making that will help their gender like the men are doing. They will increase the advocacy of recruiting more women to combat units and into more influential positions in the GAF that will help them fight for women interest and be able to address issues affecting women when drafting policies on gender mainstreaming.

Further statistics were employed to understand the respondents' perspectives of GAF leadership on the deployment of women in peacekeeping operations. Table 9 highlights how gender differences in leadership influence women's participation in peacekeeping operations.

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Table 9: Respondents' Perspectives on GAF Leadership on Women Deployment in Peacekeeping Missions

Gender		Could gender difference in leadership affect women's participation in peacekeeping operations?			
		Yes	No	Don't know	Total
Female	Freq.	26	6	3	35
	%	74.29	17.14	8.27	100.00
Male	Freq.	16	33	6	55
	%	29.09	60.00	10.90	100.00
Total	Freq.	42	39	9	90
	%	46.66	43.33	10.00	100.00
Pearson Chi-Square		12.256	P-value	0.013	

Source: Fieldwork (2022)

At a 5% level of significance, the Chi Square was employed to examine whether there were statistically significant variations in the responses among the gender groups. The Pearson chi-square result means that the difference in the response between genders on the perspectives of GAF leadership on deployment of women in peacekeeping missions cannot be attributed to chance. In other words, males and female respondents had different perspective on how GAF leadership influence the deployment of women in peacekeeping operations. The breakdown of the findings revealed that the majority of the respondents (46.7%) were of the opinion that gender difference in leadership with particular reference to women has effect on women deployment in peacekeeping missions. However, the gender breakdown shows that 60% of the males did not agree to the assertion that women leadership at GAF has influence on the deployment of women to peacekeeping

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missions. This implies that a substantial portion of the male population in the GAF are holding a contrary view on this matter, suggesting that there are other factors contributing to the deployment females to peace keeping missions. On the other hand, about 74% of the females strongly believed that women leadership at GAF may play a significant role in contributing female deployment to peacekeeping operations. The outcome is in line with Mahoney's (2012) research, which looked at how female cadets in a male-dominated sector understood social structures and gender views who claims that female soldiers find it challenging to strike a balance between "being feminine enough to be considered a woman yet masculine enough to be considered a military leader," which supports the prevailing opinion in the military that female leaders are seen as less adept than their male contemporaries (Bragg, 2013).

Stereotype of Women as Support Service of GAF

Gender roles relate to the behaviours and attitudes that individuals express as acceptable, appropriate or desirable for a person based on their gender. Relating gender roles to GAF, the study observed that specific stereotype still exists among the male colleagues and senior ranked personnel which restricts women from participating in peacekeeping operations. One of the respondents said:

> *"Peacekeeping is a matter of death and life, and you need strong men with adequate training to provide security for war zone countries"*

Another respondent also claimed that:

> *"Women deployed to peacekeeping missions must have the mental efforts to engage in combats. For me, it is advisable to place women under support*

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staff where they can provide support services such as administration and clergy".

The response from the participants indicates their stereotypes on women as support staff rather than engaging in combats. The responses from the male participants view masculine trades as engineering, critical military functions and combat units. They also described feminist trades as administration, cooking, nursing and clergy. Their responses reflect the descriptive results of Chigozie and Ituma (2015) which indicates that most women deployed for peacekeeping performed 'feminist' roles that have got to do with cooking, caring, administrative duties etc., than 'masculine' roles like handling weapons such as amor and guns, etc. This means that men are expected to work as front liners, while women work in service roles which are more secured in base camps. GAF aligns peacekeeping operations to the responsibilities of men and has influenced the number of females deployed to peacekeeping missions. There have been arguments on why females should not be given or deployed in combat units since they believe that the females are more fit for the traditional gender roles they have been tagged with. The findings agree with the assertions made by Goldstein (2018) on the opposition to women serving in combat roles due to supported traditional gender roles.

Further research found that the gender assumptions and preconceptions in GAF are based on biological differences and historical, conventional cultural gender norms. Based on the history of GAF, the division of women's auxiliary corps which was formed in 1964 to promote the participation of women was disbanded two years after it was formed. Since they are socialized into these roles

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from the start, GAF members' perspectives are subsequently shaped by these roles. Even though formal policies do not limit women from serving in combat units, the old convention and practices of combats reserved for only men restricts women from engaging in that particular units, reducing their chances of getting selected for peacekeeping missions. To an extent, the male counterparts extend their stereotypes about women in uniform to the peacekeeping operations. For instance, one officer narrated a situation from the peacekeeping which she said:

> *"Some of my male colleagues pass on comments about my appearance and physique when I wear the combat uniform and these derogatory jokes put me off sometimes".*

From the remarks, it is clear that the social behavior of the other sex leads to social isolation and might make women feel unwelcome or unsupported in roles requiring battle experience.

One female lieutenant shared her experience by saying that,

> *"Before I was selected for peacekeeping, I had to be aggressive by showing to my senior officers that I have the capacity to compete with men for combatant roles and engage in training sessions."*

Another female officer shared her frustrating experience:

> *"At first, I was afraid to compete with men for combatant roles as the culture of that position was dominated by males."*

The expressions of the female officers indicate the strong opposition of females to engage in combatant roles that leads them to peacekeeping operations. Within the GAF, segregated roles exist informally through the social norms related

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to gender roles. The actions of the male counterparts augment the gender roles that restricts women in engaging in peacekeeping operations. Their actions could be seen in their responses in table 10. Some are of the view that the females are weak and basically best for their traditional gender roles.

The conventional gender disparity present in society was therefore also obvious in the GAF as evidenced by the marginalization of female troops from the start, as well as the military support service they have always inhabited. The perceptions on whether women should be allowed into peacekeeping operations was gathered from the participants to understand the stereotypes of women in GAF. Table 10 displays the results of the survey.

Table 10: Respondents' Perception on whether women should be allowed in Peacekeeping Operations

Gender		Would you allow women to be deployed for PKO			
		Yes	No	Don't know	Total
Female	Freq.	28	5	2	35
	%	80.00	14.29	5.71	100.00
Male	Freq.	10	30	15	55
	%	18.18	54.54	27.27	100.00
Total	Freq.	32	35	18	85
	%	35.56	38.89	20	100.00
Pearson Chi-Square		10.698	P-value		0.025

Table 10 indicates that 35.6% of the respondents agree that women should be allowed into peacekeeping operations whilst 38.9% disagreed on women involvement with peacekeeping operations. Given the gender breakdown, 80% of the female respondents agreed with the opinion to deploy women for peacekeeping

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operations. On the other hand, more than half (54.5%) of the male respondents disagreed with the statements of including women for peacekeeping operations. The chi square statistics showed a value of 10.698 with a p-value (0.025) less than 0.05. This suggests a significant difference between the gender responses on women inclusion to peacekeeping operations. The result implies that men perceived their female colleagues as weak and should not be included in the peacekeeping operations. In Bigio and Vogelstein's (2016) gendered analyses, women were recognised as vulnerable sex to be protected by men. Similar results by Ghimire (2017) indicated that military men perceived female troops as gendered security risk that weakens a deployed battalion's capacity. The result is consistent with the findings of Klenke (2017) who noted that males did not see the importance of deploying women to peacekeeping operations.

Household Constraints

The study identified household constraints as a contributing factor restricting women to engage in peacekeeping operations. In the Ghanaian setting, women are recognized as home makers where they provide childcare and perform wide range of house chores to the family. The roles of women in the family can be related to the gender roles tagged in the GAF. Given that, deploying them to peacekeeping operations may affect their family relations. One of the female respondents said:

> *"For us females, we are known as family caretakers and we are always expected to be home and take care of the children and family without them knowing that we have a life to live and work"*

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From the views made, social and cultural norms expect women to keep the household and perform all duties of the family. Therefore, leaving the family to perform peacekeeping duties attracts a lot of social criticism and judgements from other family members and community at large. Some of them are left with broken homes due to the criticism. Those who come back with pregnancies as a result of rape cases are divorced by their husbands. Some lose the trust of their loved ones; these are few of the punishment women go through or receive e after missions. Majority are aware of these consequences and what they will lose hence deterring them from participating. The action from the social norms reshapes the thoughts of women, increasing their likelihood to decline nomination for deployment. In a statement made by a key informant;

> *"GAF intends to provide flexible work hours for women in order to deal with family issues or emergencies. Therefore, deploying women to peace keeping operations in other countries may restrict women in enjoying such benefits."*

With peacekeeping operations, there are no family deployments options for personnel engaged in peacekeeping mission. Family deployment options are options that can allow the individual travel to mission with her immediate family thus husband and children or either of them. This makes it difficult for women to take care of their families especially.

In the GAF systems, no provision is made on paternity leave, allowing the males to focus on peacekeeping operations. However, females are given mandatory maternity leave which may affect their opportunity to be deployed for

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peacekeeping. This is because pre-deployment training is not available for personnel on leave, causing women to miss training opportunities when it is due. So basically, it means that females that may be longing to go for missions and finally the opportunity comes, and you cannot be deployed because you are pregnant. Some people have never been to missions before, and it has always been their wish to visit at least once but unfortunately may lose out on the opportunity since there is no training for pregnant women. Some just want to have the experience, others for the networking, while others for humanity. They all have different reasons they want to be to missions even though the primary responsibility is to combat war and maintain peace.

The study discovers that in addition to the housing restrictions, women are frequently tested during pre-deployment training and are not allowed to deploy on missions if they are pregnant. Servicewomen are regarded unsuited for deployment and other responsibilities when pregnant. Hutabrat (2017) asserts that women were predominantly affected by pregnancy and were three times less deployable than males. According to Kümmel (2018) research, 50 percent of South African military women expressed worry about the impact that moms with young children at home, pregnancy, and sexual harassment may have on assignments to jobs with a high likelihood of direct conflict. Karim and Beardsley (2017) also stated that some courses may be unavailable to pregnant women, resulting in missed possibilities for advancement.

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Facilities and Infrastructure

The separation of facilities and infrastructure for men and women is critical to the deployment of personnel for peacekeeping mission. Some of the female research participants claimed that the UN operations lacked sufficient facilities, such as separate restrooms or barracks for men and women. For instance, a female corporal said:

> *"During my pre-deployment training, I had challenges understanding which facilities were for women only. After spending weeks on the training grounds, I realized that most of the facilities did not have separate bathrooms and accommodations for men and women. Because of that, most commanders of contingents demarcate and allot bathrooms as well as portions of the accommodation facilities to women"*

Based on the comments, there are insufficient facilities available to deploy more women. The lack of facilities for women can be linked to the gendered institution as masculine. The informal norms of military as masculine have led to the development of facilities and infrastructures to suit more of the male needs than the females during pre-deployment training and peacekeeping. The actions and decisions relating to allocation of facilities and infrastructures may contribute to the creation and use of unisex clothing and equipment that adheres to male standards of size and shape. In such situations, the dominance of male soldiers creates gender gap within the GAF, influencing the social and informal norms of GAF and constraining women to engage in peacekeeping operations.

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Stressful and Threatening

Respondents were asked to indicate if they would consider peacekeeping operations to be stressful and threatening as shown in Table 12. The implications of peacekeeping being stressful and threatening for unisex facilities include potential negative effects on the mental and emotional well-being of personnel. Stressful conditions may exacerbate challenges in shared facilities, impacting overall morale and the ability to cope with the demands of peacekeeping missions. All these can be solved by providing adequate support systems and resources which can be put in place to address these challenges and promote a healthy environment for all individuals involved.

Table 11: Would you consider peacekeeping to be stressful and threatening.

Response	Frequency	Percentage (%)
Yes	81	90.0
No	9	10.0
Total	**90**	**100.00**

Source: Fieldwork, (2022)

Results from Table 11 shows that majority of the respondents (90.0%) argued that peacekeeping operations are stressful and threatening, which is in agreement with several other studies. For instance, Koopman and van Dyk (2012) stated that troops may encounter life-threatening circumstances during deployment, such as shootings, hostage situations, or the threats of death. As a result, peacekeeping missions may place heavy demands on peacekeepers and expose them to a variety of stresses. Tidblad-Lundholm (2020) identified threats related to peacekeeping as restricting factor that prevents women from engaging in

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peacekeeping operations. According to Alchin and Heinecken (2018), the relationship between women, peace, and security is frequently established by designating women as victims and males as heroes. With this, women are tagged as weak and may not engage in peacekeeping operations due to the stressful and threatening nature of the operation.

Further explanations showed the level of risk perceived by military women during peacekeeping operations. According to Pruitt (2016), being exposed to dangerous situations can also lead to issues with psychological and physical adjustment. The study also assessed the level of threat at the area of peacekeeping operations. The results are presented in Table 12.

Table 12: Threat Level at Area of Peacekeeping Operations

Response	Frequency	Percentage (%)
Extremely Risky	29	32.5
Risky	61	67.5
Total	**90**	**100.00**

Source: Fieldwork, (2021)

It was found that 61 respondents representing 67.5% were of the opinion that area of peacekeeping operations are risky, whereas 29 respondents representing 32.5% rated area of peacekeeping operations as extremely risky. Women are less likely to be assigned on missions linked with higher danger, according to prior studies (Berg & Bjarnegård, 2016). Based on the findings of Alchin and Heinecken (2018), the inclusion of women soldiers for peacekeeping operations heightens the insecurity of their unit. According to existing research, the presence of women peacekeepers sends a weak signal to rebels, who are then inspired to assault the

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unit's base because they perceive it to be an easy target (Klenke, 2017). Given that, the inclusion of military women are recognized as threat to peacekeeping operations and this may restrict the participation of women to peacekeeping operations.

In addition, the study sought to examine the effect of threat level of peacekeeping missions on the participation of female soldiers (Table 13).

Table 13: Effect of Threat Level of Peacekeeping Missions on Female Participation

Response	Frequency	Percentage (%)
Yes	54	60.0
No	36	40.0
Total	**90**	**100.00**

Source: Fieldwork, (2021)

According to the results from Table 13, threat level of peacekeeping missions affects participation of female soldiers with the Ghana Armed Forces. This was indicated by majority of the respondents representing 60.0%. These results are consistent with those of Berg and Bjarnegrd (2016), who discovered that female UN personnel are less prevalent in operational settings where high levels of reported violence are present. Karim and Beardsley (2013) have also persuasively shown that the gendered protection norm prevents women from being sent to mission regions with higher rates of sexual assault, battle-related deaths, and peacekeeper fatalities. Stress and threat during peacekeeping operations according to research participants have various effects, including:

a) Mental Health Impact: High levels of stress and exposure to threats can contribute to mental health issues such as anxiety, depression,

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and post-traumatic stress disorder (PTSD) among peacekeeping personnel.

b) Reduced Performance: Stress can impair cognitive function and decision-making abilities, potentially leading to reduced performance and effectiveness in carrying out peacekeeping duties.

c) Strained Interpersonal Relationships; Prolonged stress and threats may strain relationships among peacekeeping personnel, affecting teamwork and cohesion.

d) Physical Health Consequences: Chronic stress may lead to physical health problems, including cardiovascular issues and weakened immune systems, making individuals more susceptible to illnesses.

e) Increased Risk of Burnout: The combination of stress and threats can contribute to burnout, impacting the long-term well-being and commitment of peacekeepers to their roles.

f) Impact on Mission Objectives: High stress levels and perceived threats can hinder the achievement of mission objectives by affecting the overall morale and motivation of peacekeeping forces.

According to the respondents, addressing these effects requires proactive measures, including mental health support, training, and ensuring a supportive and secure environment for peacekeeping personnel.

According to recent study, both direct threats of violent conflict and indirect hazards connected with economic growth limit women's ability to participate in UN peacekeeping. According to Karim and Beardsley (2017), other types of risk, such

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worries about one's health and difficulties provided by unreliable or failing state governments in economic dealings, also have a detrimental impact on women's involvement.

Other Gender integration Issues

The study further found that most of the respondents indicated additional issues which participants to gender integration in peacekeeping missions. Table 14 depicts the gender integration issues in peacekeeping missions raised by the respondents.

Table 14: Gender Integration Issues in Peacekeeping Missions

Statements	Frequency	Percentage (%)
Females' soldiers are not well treated at missions.	11	11.3
Female soldiers lack confidence in peacekeeping operations.	20	20.6
Women are not allowed to operate freely.	6	8.3
There are issues of sexual inducement among women in peacekeeping operations.	13	16.5
There is general perception that female soldiers are the weakest link in a team	40	43.3
Total	**90**	**100.00**

Findings from the study show that female soldiers were generally seen as weakest link a team which in turn affected their participation in peacekeeping operations. This was indicated by 43.3% of the respondents. The finding is consistent with the study reported by Klenke (2017) on the vulnerability of military women during peacekeeping which makes it easier for rebels to attack the units involved. Besides, about 21% of the respondents pointed the lack of confidence

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among women during peacekeeping operations. Similar studies in literature indicated that men were certain that women were inferior in leadership, negatively affecting their self-confidence in peacekeeping operations (Orme & Kehoe, 2018). Also 16.5% identified the issue of sexual inducement among women in peacekeeping operations. Researchers such as Mowell (2018) and Lloyd and Galupo (2019) noted similar findings in their studies on the issue sexual inducement among women in peacekeeping operations.

Recommendations to Enhance Female Participation in Peacekeeping Operations

The third objective explored suggestions that would enhance female participation in peacekeeping operations at GAF. Table 15 highlights the recommendations from the respondents on the approaches to take to enhance female participation in peacekeeping operations.

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Table 15: Measures put in place by GAF to improve female participation in peacekeeping operations

Statements	Frequency	Percentage (%)
Gives equal opportunity for both men and women	10	7.8
Increased allocation of slot for women in Peace Support Operations (PSO)	15	11.7
Provide equal education and training in house and on combat field	29	22.7
Encourage full women participation in peacekeeping operation	12	9.4
Comply with the 30% female participation in peacekeeping operation	6	4.7
Introduction of female engagement teams	11	8.6
increase female requirement	9	7
Provide incentives for women to partake in peacekeeping missions	30	23.4
Deploy women in low risky places in peacekeeping operations	6	4.7
Total	**128***	**100.00**

*Multiple response question, N = 80 Source: Fieldwork 2021

The study revealed a number of measures suggested by respondents with the goal of improving women participation in peacekeeping operations. Among those measures, include provision of incentives for women to partake in peacekeeping missions (23.4%) and increased allocation of slots for women in Peace Support Operations (PSO). The leadership group was urged in a 2017 report by the UN Secretary-General to take action to remove institutional obstacles that

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prevent women from fully participating in both the military and civilian aspects of peacekeeping. To whip up interest of female soldiers to take up leadership positions, respondent suggested GAF through affirmative policy should develop new leadership development programs to build and enhance the leadership capabilities of women officers. The affirmative policy from the GAF should integrate gender perspective in operations by giving priority to women in the appointment and promotion of officers to head division and units. In all these, Aning (2017) agrees that it needs to be supported by strong political will. Even though UN has a number of policies in place, the operationalization depends on the Ghanaian Government and GAF. Bastick and Duncanson (2018) advice that the use of gender-sensitive and results-based management framework which already exist may improve the operational effectiveness of policies geared towards gender mainstreaming.

Also, 8.6% indicated that GAF should introduce female engagement teams that would oversee the gender policy implementation especially related to the deployment of women to peacekeeping operations. This recommendation matches the suggestion made by Dharmapuri (2018) on the appointment of full-time military gender advisers at force headquarters. The appointment of a military gender adviser in the chain of command, according to Elbasri (2016), would improve the operational level of field missions since the adviser regularly supports and integrates a gender viewpoint into the operation's activity. The chief of staff of each nation's component in a UN peacekeeping operation might be designated as the military gender focal point, following the example of the Irish Armed Forces. This

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would help to ensure that gender issues relating to each mission has been properly addressed to protect the interest of women during peacekeeping operations.

Further, female respondents recommended quotas on the participation of women in peacekeeping operations. They suggested a quota of 30% women's deployment during peacekeeping. This is in line with the recommendations made by the Department of Peacekeeping Operations (DPKO) to TPCCS to allocate at least 15% of women for military observers and staff officers. Again, the respondents' recommendation has been captured by Osland, Nortvedt and Roysamb (2020) as a positive special treatment in promoting gender mainstreaming. Similar countries have adopted the quota system in deploying women to peacekeeping operations. For instance, Parker et al. (2019) noted that the Norwegian Forces had a minimum of 25% women who attended pre-deployment training. This initiative is targeted and systematic towards gender equality within all areas of the Norwegian Forces. Adopting this initiative by GAF would help address gender issues related to the deployment of women in peacekeeping operations.

Respondents included equal education and training in- house and on combat field as part of the recommendations to enhance the participation of women in peacekeeping operations. Educational initiatives introduced should be complete and inclusive to satisfy the requirements expected from the women during peacekeeping operations. Agyekum (2019) suggested that a special educational unit should be formed with focus on female officer's development and leadership programs. According to Bigio and Vogelstein (2016), the equal opportunity of

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women to participate in training programs build the confidence of females in undertaking leadership positions and taking up certain roles during peacekeeping operations.

Another recommendation made by the respondents is the provision of physical resources that suit the needs and requirements of women. Sloan (2016) argues that the separation of facilities and infrastructure play a role in the involvement of women in peacekeeping operations. According to a study by Rones (2017), there was significant opposition to the idea of mixed-gender living quarters among troops. Since both men and women have a right to the same level of security while working, the study's findings indicated that women prefer tools and uniforms that are tailored for mixed-gender teams. Examples of the equipment include rucksacks, combat boots and helmets. The recommendation from the present study matches with the suggestions made by Pruitt (2016). Existing literature indicates that Norwegian Forces had adjusted their uniforms for women especially the pregnant soldiers (Parker et al., 2019).

Chapter Summary

The chapter provided findings on the gender mainstreaming measures employed by GAF. The results indicated that GAF's recruitment and deployment policies allow women to have equal opportunities to be selected in peacekeeping operations. The findings showed that GAF commitment to Ghana National Gender Policy (2015) and UNSCR 1325 (2000) indirectly govern the numbers, duties and types of missions in which female troops could be deployed for peacekeeping operations.

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Also, the findings noted training processes as part of gender mainstreaming measures employed by GAF to include women in peacekeeping operations. The study observed GAF involves more women in deployment training sessions which provides opportunity for them to engage in peacekeeping operations.

Specific to the underlying factors that inhibit women's participation in peacekeeping operations, the study identified GAF hierarchy and structures as restricting elements. The findings showed that women's representation in the hierarchical structure of GAF is very low which influences the level and numbers of women deployment in peacekeeping operations. Again, the findings observed that specific stereotypes still exist among most male soldiers which restricts women from participating in peacekeeping operations. The study's findings also noted that the perceived effect of threat level at peacekeeping operations restricted women from engaging in peacekeeping operations. The results found that majority of military women perceived peacekeeping operations as a higher risk as compared to military men which limits their engagement in peacekeeping operations.

The integration of women in the GAF started post-independence as part of Dr. Kwame Nkrumah's vision of the "Ghananisation" of the GAF. The CPP government established the Directorate of Women Auxiliary Corps in 1964, this was however ever disbanded after the Feb 24, 1966, overthrow of Dr. Kwame Nkrumah by the National Liberation Council (NLC). The study's findings also demonstrate that, up until recently, practically little else had been done to address women's issues and encourage their representation in the GAF. There are several ongoing initiatives to enhance the representation of women in the GAF, mostly

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motivated by the United Nations' gender guidelines (UN). These directives instruct participating countries to ensure some significant representation of women in the contingents sent on peacekeeping missions.

This chapter also highlighted recommendations from the respondents on the approaches to take to enhance female participation in peacekeeping operations. The top recommendations noted from the study's findings include the introduction of quota on the participation of women in peacekeeping operations, provision of good incentives for women to partake in peacekeeping operations and equal training in house and on combat fields.

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CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

The main findings of the study are outlined in this chapter, along with suggestions for how the Ghana Armed Forces might approach the problems with gender mainstreaming in UN peacekeeping missions. The main objective of the study was to evaluate how well the Ghanaian Armed Forces' involvement in peacekeeping missions adheres to the mainstreaming of a gender perspective in complex peace operations. The paper specifically looks at the gender mainstreaming strategies used by GAF to increase women's participation, the underlying barriers that prevent women from participating in peacekeeping operations, and recommendations to increase female participation in such operations.

The study employed a mixed-methods strategy, which entailed gathering data from primary and secondary sources, both quantitatively and qualitatively. The intended audience consisted of representatives of the Ghanaian Armed Forces who had taken part in peacekeeping missions. Ninety soldiers received questionnaires and chosen male and female soldiers were interviewed. A structured questionnaire that was taken and modified from international tools and literature to match the study's principles and objectives was used to gather primary data. Male respondents made up 61.1 percent of the sample, while female respondents made up 38.9 percent. Most of them representing 38.9% were in the infantry/artillery/recces/air bone services. To analyze the quantitative data obtained from the field survey,

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descriptive statistics such as percentages and frequencies were used. Crosstabulation was used to gender disaggregate some key findings. The qualitative data obtained from conducting key informant interviewed was analyzed using thematic coding and content analysis tools. The common themes were grouped and used to explain the intuition behind some of the quantitative findings.

Summary of Key Findings

All the soldiers surveyed had participated in peacekeeping missions in the past, the findings show that all the respondents had at least partaken in one or more peacekeeping operations.

The study also found that from the early 1960s, members of the Ghana Armed Forces (GAF) have participated in a number of peacekeeping operations, including those of the UN. Ghanaian military soldiers first took part in a UN operation in the Democratic Republic of the Congo (ONUC), where they performed in a variety of roles. The study also found that GAF has also participated in more than 30 UN missions, they have also been involved in missions in Europe, Asia, and Latin America. Currently the Ghana Armed Forces (GAF) contributes personnel (contingents, experts, and staff) to about 13 UN operations and missions.

Based on the key informant interviews and review of secondary data from Ghana Armed Forces, the study found that women were not well represented in the Ghana Armed Forces in peacekeeping operations. This result attests to the assertions that there is low female participation in peacekeeping operations despite the gender mainstreaming measures adopted by the Ghana Armed Forces.

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The study found gender integration within recruitment process as one of the gender mainstreaming measures of GAF. The study noted that there is no formal regulation governing the numbers, duties, and types of missions in which women troops should be deployed. Based on the findings, GAF has made commitments to both international and national guidelines of Women, Peace, and Security (WPS) agenda by informally reserving 15% of the various positions to women deployment on peacekeeping missions. Also, GAF are putting efforts to increase the number of women under the combat units. Due to the confidential nature of the GAF personnel statistics, the study couldn't assess the number of females based on the skills set and roles in the GAF. Nevertheless, the statistics from table 4.1 reveal that most women have skills related to administration services which are not needed in peacekeeping operations.

The study also identified GAF initiatives in including more females in the pre-deployment training programs. The findings showed that training sessions have included female concerns in making them productive by achieving the necessary skills before deployed to peacekeeping operations.

In terms of leadership roles, the results showed that most of the respondents (46.7%) were of the opinion that gender difference in leadership with particular reference to women had effect on women deployment in peacekeeping missions. However, the gender breakdown shows that 60% of the males did not agree to the assertion that women leadership at GAF had influence on the deployment of women to peacekeeping missions. The statistics show a significant difference in the

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response between the gender on the perspectives of GAF leadership on women deployment in peacekeeping missions.

Women have long held positions in the GAF that assist military operations and combat services. The administrative, logistical, information technology, public relations, medical, educational, and military police services are among these support services, along with cooking and serving.

In addition, the study found that while women were superior to males in terms of communication, negotiation, and mediation, these abilities were not the primary factor for either Ghana or the UN when deciding who to send on missions. Due to their life experiences, women may be disproportionately skilled in important areas needed for deployment. If certain other abilities (like driving or using a computer), for which they are at a disadvantage, are nevertheless required, women may equalize their opportunity for deployment.

Regarding the underlying factors that inhibit the participation of women in peacekeeping operations, the study's findings noticed GAF hierarchy and structures as formal institutions that constraints women participation. The leadership structure of GAF was largely dominated by males which creates a male-gendered institution. The findings suggest that GAF hardly employ women into higher positions due to low representative of women under the combat support units.

Also, the findings indicate gender roles relating to stereotype of women which constraints women participation in the peacekeeping operations. The responses from the male participants view masculine trades as engineering, critical military functions and combat units whilst feminist trade were related to

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administration, cooking, nursing and clergy. According to another research, the gender preconceptions and biases in GAF are derived from historical and biologically based traditional society gender norms.

Another finding was related to household constraints restricting women to engage in peacekeeping operations. The study noticed that women responsibilities towards family care and pregnancy limits their opportunities to participate in peacekeeping operations. Also, the study finding reveals that females are given mandatory maternal leave which may affect their opportunity to be deployed for peacekeeping. This is because pre-deployment training is not available for personnel on leave, causing women to miss training opportunities when it is due.

The study further revealed that a number of factors affected female participation in UN peacekeeping operations. Majority of the respondents (90%) reported that peacekeeping operations are stressful and threatening which in turn influences female deployment. About 67.5% identified areas of operations as risky, whereas 32.5% rated those areas as extremely risky. Another factor that influences female participation was that female soldiers were generally seen as weakest link a team. Majority of the respondents also reported that lack of confidence among female soldiers in peacekeeping operations affect their deployment (20.6%).

Conclusions

This study has produced a number of thorough conclusions about challenges relating to gender mainstreaming in the Ghana Armed Forces' UN peacekeeping deployments. It was obvious from the study that there is limited female involvement in peacekeeping missions within the Ghana Armed Forces, which is also in sync

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with the worldwide gender mainstream issue. In comparison to their male counterparts, it was noted that women are not given the same opportunities to serve in UN peacekeeping operations where they could put their skills to use or advance their careers. This idea of refraining women from engaging in peacekeeping is larger than the immediate risk of operations. There are issues with some of the unexpected implications in terms of how women are deployed into missions and into what roles if the only objective is to increase the number. For example, women reported a greater likelihood of being the subject of rumours about infidelity. Others due to rape and harassment during missions are being subjected to mockery and ridicule in their communities as they are tagged with having bastard children.

Recommendations

Based on findings from the study, the following recommendations were drawn to help address gender mainstream issue with the Ghana Armed Forces in UN peacekeeping missions.

1. The strategic focus of the Ghana Armed Forces should target reforms that promote and sustain a more gendered GAF.
2. It should also make peacekeeping reform a top priority, by focusing on the most perpetually overlooked resource i.e., female military. By increasing the participation of female military, peacekeeping missions will benefit from improved intelligence, reduced risk of abuse and better community relations.

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3. To ensure women aspire to take-up leadership position in the GAF, a mentoring and handholding program should establish for female officers to learn to do leader development from role models, mentors, and peers.
4. In addition, the Ghana Armed Forces must pay attention to the practical concerns and needs of women peacekeepers during deployment (better facilities) and communicating such improvements to women soldiers.
5. In addition to better reflecting the cultural sensitivities of the nations where the missions operate, gender training must be more relevant to the beneficiaries' educational, professional, and cultural backgrounds. Although gender training must adhere to UN standards, it should be provided in ways that are appropriate to cultural context.
6. The Ghana Armed Forces should focus on revising its recruitment strategies and requirement by giving importance to women and their role, since an increase in the women population in the force would showcase importance to UN peacekeeping more visible and attractive within the force. Developing a strong connection with the media is one manner in which the role of women as soldiers and peacekeepers might be featured to inspire women to take up a career in the Ghana Armed Forces.
7. In order to educate young women about the Ghana Armed Forces and entice them to join the military, recruitment techniques should also focus on universities and other institutions of higher education. An annual "roadshow" emphasizing the accomplishments and experiences of young professional women soldiers might help achieve this.

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8. The Ghana Armed Forces must address the gender mainstream concerns within the services since it is widely said that women may bring value to missions by interacting with local populations, acting as role models, helping sexual assault victims, and enhancing overall operational performance.

Suggestions for Further Studies

This study serves as a foundation for other research that may be done on the same topic and examined using various techniques and approaches. Future studies should explore the effects of interpersonal and professional connections, leadership techniques, operational experience, and operational assignments as they relate to female engagement in UN peacekeeping missions. Future study may focus primarily on female cops using a qualitative research methodology. The same interview questions with female participants could be used in a new study to learn more about their own career development and to assess their level of involvement in UN peacekeeping operations.

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APPENDIX

UNIVERSITY OF CAPE COAST

QUESTIONNAIRE

This survey aims to gather opinions on gender mainstreaming in the Ghanaian armed forces, particularly with regard to the deployment of female soldiers on peacekeeping missions. We appreciate your full engagement and answer. Please note that the purpose of this study is entirely academic, and that all data collected will be treated in the strictest of confidence. Please react by giving the proper clarifications and remarks as needed. I appreciate your consent.

INSTRUCTION: Please fill the spaces provided. Mark (√) where applicable and specify when necessary.

SECTION A

1. Gender

a. Male [ ] b. Female [ ]

2. Please indicate your age

a. 18-24 years [ ] b. 25-34 years [ ] c. 35-44 years [ ]

d. 45-54 years [ ] e. Above 54 years [ ]

3. Kindly indicate your marital status

a. Single [ ] b. Married [ ] c. Divorced [ ]

4. Please what is your role in the military service?

a. Legal/Provost Marshal [ ]

b. Clerk/Administration/Band/Finance [ ]

c. Engineering/Architecture/Technician [ ]

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d. Supply/Transport/Logistics/Drive [ ]

e. Infantry/Artillery/Recess/Air Bone [ ]

e. Pilot/Executive on Ship [ ]

5. Kindly indicate your number of years since first experience at peacekeeping operations

a. 1-5 years [ ] b. 6-10 years [ ] c. 11-15 years [ ]

d. 16-20 years [ ] e. Above 20 years [ ]

6. Did you have any knowledge of peacekeeping operations prior to joining the military service?

a. Yes [ ] b. No [ ]

7. How many times have you participated in the peacekeeping operations?

a. Once [ ] b. Twice [ ] c. Three times [ ]

d. Four times [ ] e. Five or more [ ]

8. Are both men and women given the same military training?

a. Yes [ ] b. No [ ] c. Don't know [ ]

9. In your opinion, could gender difference in leadership affect women's participation in peacekeeping operations?

a. Yes [ ] b. No [ ] c. Don't know [ ]

10. In your opinion, should women be allowed in peacekeeping operations?

a. Yes [ ] b. No [ ] c. Don't know [ ]

11. Do you consider peacekeeping to be stressful and threatening?

a. Yes [ ] b. No [ ] c. Don't know [ ]

12. At your area of peacekeeping operations, what is the threat level?

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a. Extremely Risky [ ] b. Risky [ ]

13. Does the risky nature of peacekeeping operations influence female participation?

a. Yes [ ] b. No [ ]

14. Select the gender integration issues applicable to Ghana Military Service in peacekeeping missions

a. Female soldiers are not well treated in missions [ ]

b. Female soldiers lack confidence in peacekeeping operations [ ]

c. Women are not allowed to operate freely [ ]

d. There are issues of sexual inducement among women in peacekeeping operations [ ]

e. There is general perception that female soldiers are the weakest link in a team []

15. What will be your recommendations in enhancing female participation in peacekeeping operations? (tick where applicable)

a. Give equal opportunity for both men and women [ ]

b. Increased allocation of slot for women in Peace Support Operations (PSO) [ ]

c. Provides equal education and training in house and on combat field [ ]

d. Encourages full women participation in peacekeeping operation [ ]

e. Complies with the 30% female participation in peacekeeping operation [ ]

f. Introduction of female engagement team [ ]

g. Continuous improvement in number of females [ ]

h. Provides good incentives for women to partake in peacekeeping missions [ ]

i. Deploy women in low risky places in peacekeeping operations [ ]

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SECTION B

Interview Questions

1. Are you aware of the recruitment process related to gender mainstreaming at the Ghana Armed Forces?

2. What is your view on the existing recruitment policies

3. What is your role in maintaining peace and order during peacekeeping?

4. In your opinion, what are the factors that restricts women from participating in the peacekeeping operations?

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