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# Gender, Governance, and Global Safety: Linking SDGs, Terrorism Response, and Inclusive Citizenship

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**Abstract**
This review critically explores how gender, governance, and global safety intersect within the frameworks of terrorism response and the Sustainable Development Goals (SDGs). It examines how securitised policies often undermine inclusive citizenship, particularly for women, minorities, and stateless populations. Drawing on feminist scholarship, local governance innovations, and case studies from conflict zones, the review highlights the need for gender-just, participatory approaches to peacebuilding and institutional reform. It offers policy insights and research directions for aligning global safety with equity and justice.

**Keywords:** Gender-responsive governance, Inclusive citizenship**,** Sustainable Development Goals, Counter-terrorism policy**,** Feminist security studies

## 1. Introduction

The twenty-first century has been characterized by an unending increase in insecurity that has been fuelled by long-term conflicts, extremist violence, political repression, and humanitarian crises in the global community. These security threats are becoming more intricate and transnational, such as the spread of terrorism, cyber-warfare, weakening of state institutions, and displacement in large numbers. The quest to achieve global safety which was formerly majorly characterized by traditional state-centric military policies has now taken the shape of safeguarding and empowering individuals and communities especially the most vulnerable. The contemporary concept of security should be based not only on the survival of the state but also on the protection of human rights, inclusion, and development. As a result, the interrelationship between gender, government, and international security has become a vital study of academic interests and global policymaking.

This new discourse of security has gendered aspects of conflict and governance as its focus. The disruption of order to which women are disproportionately exposed to gender-based violence, political exclusion and economic marginalisation is the same order in which their involvement in governance and peacebuilding is systematically limited. According to Appiagyei-Atua (2011) in his analysis of the UN Security Council Resolution 1325, the official acknowledgement of the role of women in peace and security is a milestone in international law, but implementation is still scattered and in most cases, symbolic. Feminist thinkers have argued that gender is marginalised in the traditional international security frameworks, which makes structural inequalities that lead to violence invisible (Tickner, 2004). Based on the feminist theory of international relations, Sjoberg (2013) claims that the very concept of war is gendered in nature, and that the gendered logic of war needs to be understood to develop sustainable solutions.

Feminist Security Studies (FSS) opposes the dominance of militarised security and redefines peace as a people-oriented inclusive process. MacKenzie (2011) asserts that FSS has a narrative approach to the study of the lived experiences of people in conflict areas, which brings to light the various and overlapping types of insecurity that women experience. Similarly, Via (2010) is critical of the globalisation of militarism and commodification of violence by the means of the private military industries, where masculinised power structures are strengthened and sold. These observations demonstrate that security is not gender-neutral, and that in the absence of inclusive governance mechanisms, the world safety initiatives are not adequate and fair.

The patriarchal and militarised norms of governance tend to recreate exclusion and compromise with post-conflict construction. On the other hand, inclusive governance which guarantees representation and inclusion of all citizens particularly women and minorities has been found to be associated with peaceful and resilient societies. Hudson et al. (2009) empirically prove that the way women are treated is a good indicator of the peacefulness of a state. In the places where women are politically empowered, institutional trust, social cohesion, and conflict mitigation are higher. And therefore, gender equality as a normative ideal is not a structural need but sustainable peace and development.

Both normative and empirical arguments find their way in the context of the United Nations Sustainable Development Goals (SDGs) as a global agenda aimed at ending poverty, enhancing peace and fostering human dignity by 2030. Three SDGs, specifically SDG 5 (Gender Equality), SDG 10 (Reduced Inequalities), and SDG 16 (Peace, Justice, and Strong Institutions) are of particular interest to the inquiry of this review. SDG 5 recognizes the importance of full participation of women in development, SDG 10 and SDG 16 address the need for inclusive citizenship and accountable institutions explicitly. Nevertheless, in numerous weak and conflict-based situations, these objectives are still idealistic because of deep-rooted violence, backward legal frameworks, and institutional gender discrimination.

This discussion is concluded with the discussion on inclusive citizenship. Citizenship not only includes legal status but also a substance regarding the right to participation, being heard, access to justice and services. These rights are usually undermined by insecurity and terrorism reactions which are securitised and exclusionary. According to Tickner (2004) and Via (2010), social

fragmentation is intensified by the fact that the bulk of racialised and gendered bodies are necessarily the objects of exorbitant surveillance and criminalisation policies of securitisation. In most post-conflict environments, the rebuilding of state institutions does not pay attention to the important process of rebuilding inclusive social contracts. This review thus takes citizenship as a legal and relational construct in which recognition, participation and equality meet.

The present paper attempts to synthesize interdisciplinary literature in the area of gender, governance, global safety, and SDG implementation in a critical way. It aims to chart the ideational landscape, point out tensions and complementarities between counter-terrorism and inclusive governance, and address how feminist thinking is agitating the conventional paradigms of peace and security. This way, it creates a conceptual bridge between policy practice and academic theorisation.

Overall, the review, although global in nature, is especially interested in the experience of those populations that are stateless, affected by conflicts, and not recognized as formal citizens, represented in political and security infrastructure, or belonging to such groups as the Kurds, whose historical exclusion, one can argue, is paradigmatic of governance failures. The Kurdish case can be used as a comparative prism through which the gender, violence, and belonging relations can be questioned.

The visual comparison of the regional gender parity scores in Figure 1 demonstrates that even in the most stable regions, the gaps still exist and, therefore, gender-responsive governance in global security strategies is required (Garsten & Sorbom, 2014; Andrew, 2012).

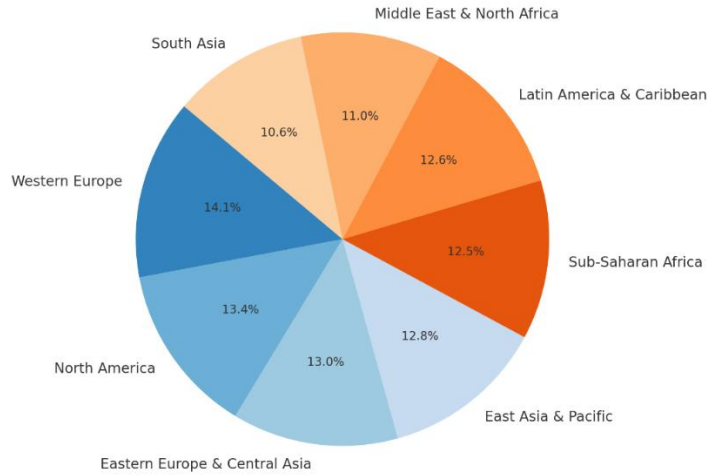


**Figure 1: Global Gender Gap Index by Region (WEF 2014)**

## 2. Conceptual and Analytical Framework

The interrelated spheres of gender, governance, and global safety should be analyzed on a clear conceptual basis in the context of the Sustainable Development Goals (SDGs) and counter-terrorism response. In this part of the review, the diagram defines the key terms that the paper is going to explore gender-responsive governance, human vs. national security, and inclusive citizenship and contextualizes them in both smaller and larger theoretical frameworks, viz., Feminist Security Studies (FSS), Critical Governance and Development Studies, and global governance frameworks based on the SDGs. The methodological approach employed in carrying out the review is also outlined.

### 2.1 Defining Core Concepts

The post-conflict reconstruction and security policy cannot be properly approached without questioning the underlying terms. Table 1 provides a summary of the definitions of the key concepts employed in this review and clarifies their policy relevance to the fragile states and security-sector transformation.

**Table 1: Core Conceptual Definitions and Policy Relevance**

| Concept | Definition | Policy Relevance | Key Citations |
|---|---|---|---|
| **Gender-Responsive Governance** | A system where decision-making, budgeting, accountability, and law-making integrate gender equality at all levels. | Vital for realising SDG 5 and ensuring women's active participation in peacebuilding and institutional reform. | Pratt and Richter-Devroe (2011); Rivera (2008); Deshmukh (2010) |
| **Human Security** | A people-centered security model prioritizing protection from violence, poverty, and injustice. | Aligns with SDG 16; promotes civic reintegration and justice system reform in conflict and post-conflict contexts. | Ball (2010); Heathcote (2012) |
| **National Security** | A state-centered model focusing on sovereignty, territorial integrity, and regime stability, often through military means. | Dominates counter-terror policies; may suppress human rights and reinforce patriarchal authority. | Pingeot (2011); Rivera (2008) |
| **Inclusive Citizenship** | Citizenship is not only as legal identity but as a lived experience of recognition, rights, and participation. | Ensures marginalised communities are not excluded from governance or justice mechanisms (SDG 10). | Jashari (2011); Heathcote (2012) |

The concepts are usually discussed separately in policy frameworks, they are connected in practice. In other words, the example of reforms that attempt to minimize gender-based violence in post-conflict areas is also a governance, security, and citizenship inclusion challenge.

### 2.2 Theoretical Grounding

In order to examine the stratified connection between gender, governance, terrorism response, and international security, this review relies on three key theoretical approaches. Table 2 outlines their focus, contributions, and the literature base for them.

**Table 2: Key Theoretical Frameworks – Scope and Contribution**

| Framework | Key Literature | Focus Area | Contribution to Review |
|---|---|---|---|
| **Feminist Security Studies (FSS)** | Sjoberg (2013); MacKenzie (2011); Tickner (2004) | Gendered experiences of war, militarised institutions, exclusion from decision-making | Reframes security beyond state sovereignty to include gendered harm and everyday insecurity |
| **Critical Governance & Development Studies** | Ball (2010); Pingeot (2011); Heathcote (2012) | Power relations, privatisation of security, governance gaps in post-conflict contexts | Explains the institutional failures in enforcing gender-inclusive governance reforms |
| **SDG-Based Global Governance** | Pratt and Richter-Devroe (2011); Rivera (2008); Deshmukh (2010); UN Resolutions 1325, 1820, 1888, 1889, 1960 | International norms on peace, gender, and accountability | Connects legal-institutional frameworks with policy gaps in practice; aligns security reform with SDG goals |

Feminist Security Studies (FSS) is an alternative critical to the conventional and masculine conceptualization of security. It questions the way that war and post-conflict governance are gendered processes that make the role of women invisible or instrumentalised (Sjoberg 2013; MacKenzie 2011). According to Tickner (2004), feminist approaches enable one to have a wider perception of threats that encompasses security beyond violence on the battlefield to structural inequalities and domestic violence.

Critical governance structures take this criticism to the conduct of states and institutions. Ball (2010) describes how Security Sector Reform (SSR) has tried to incorporate gender accountability, which is however watered down by the militarised governance concerns. This is further aggravated by the emergence of the private military and security companies (PMSCs) as addressed by Pingeot (2011) which takes away the critical players from democratic control. According to Heathcote (2012), even such mechanisms as naming and shaming in UNSCR 1960 (2010) are not that effective as long as the asymmetries of power are not addressed.

Finally, the global governance system based on SDG institutionalises the interconnections among development, security, and inclusion. The international agreement on inclusive governance is codified in SDG 5 (Gender Equality), SDG 10 (Reduced Inequalities) and SDG 16 (Peace, Justice and Strong Institutions). However, as Pratt and Richter-Devroe (2011) suggest, such frameworks as UNSCR 1325 and its successors (1820, 1888, 1889) are not always effective in changing power relations or making sure that the framework is implemented at the grassroots level. Deshmukh (2010) and Rivera (2008) illuminate the extension of normative commitment of these resolutions; however, enforcing is still usually marred with militarised state priorities.

## 3. Gender and Governance in Conflict and Post-Conflict Societies

In post-conflict and conflict situations, there is a tendency to redesign governance systems under strong political pressure, foreign influence and social upheaval. This is when the gender relations are made visible and explosive. Although conflict presents a possibility of progressive reform, it tends to strengthen militarised and patriarchal systems of governance that do not involve women in decision-making and development systems.

According to feminist theorists, the conventional security discourse is still highly masculinised and gives precedence to state-centric, militarised solutions to human security (Herschinger, 2014). Women in these structures are usually depicted as passive subjects or cultural symbols that are rarely identified as proactive political players (Lewis, 2013). These representations sideline women in post conflict governance and distorts the priorities of policies.

Border management, policing, and disarmament are some of the governance mechanisms that do not consider gendered needs and risks in fragile and transitional contexts. Mackay et al. (2008) stress that gender-specific vulnerabilities, which include trafficking, statelessness, and the special needs of displaced women and girls, are not usually addressed in border security regimes. Such institutional blind spots may increase insecurity, destroy legitimacy, and social trust.

Feminist criticisms also note that will and commitment expressed globally in frameworks such as the Women, Peace and Security (WPS) agenda as enshrined in UNSCR 1325 and subsequent resolutions are usually watered down at the national level. The role of women in peace talks and government institutions is still narrow and insignificant. Although women can be formally included, they may be given symbolic roles, which do not have structural power to contribute to post-conflict reconstruction in any significant way (Koehler et al., 2012).

In order to analyze the interaction of gender and governance in particular conflict and post-conflict situations, we will look at three of the most important cases: Colombia, Rojava (Syria), and Nigeria. These examples provide comparative analysis of progressive and regressive gender-governance paths, which can be summarised in Table 3.

**Table 3: Gender and Governance in Conflict/Post-Conflict Societies**

| Country / Region | Governance Context | Role of Women in Governance | Gender-Based Challenges | References |
|---|---|---|---|---|
| **Colombia** | Post-conflict (FARC peace process, 2016) | Gender Sub-Commission created; women ~20% of peace negotiators | Gender-based violence and weak enforcement of gender clauses | (Koehler et al., 2012) |
| **Rojava (Syria)** | Kurdish-led autonomous governance amid civil war | Co-chair system; all-female defence units (YPJ); women's assemblies | Lack of international recognition; militarised environment | (Lewis, 2013) |
| **Nigeria** | Active counter-terrorism (Boko Haram conflict) | Strong civil society advocacy; minimal state-level inclusion | Gender-based violence by insurgents and state forces; social stigma | (Mackay et al., 2008) |

## 4. Terrorism Response and the SDGs: Global Norms and Tensions

Militarised counter-terrorism frameworks have dominated the global security paradigm in the 21st century and are in many cases inconsistent with the normative ambitions of the Sustainable Development Goals (SDGs). Whereas the SDGs especially SDG 5 (Gender Equality), SDG 10 (Reduced Inequalities) and SDG 16 (Peace, Justice, and Strong Institutions) promote inclusive, participatory and equitable governance, counter-terror policies tend to promote authoritarianism, marginalisation and state violence.

States have been quick to increase their security and surveillance machinery since 2001 in the name of counter-terrorism, frequently violating human rights requirements and democratic protections. In most of the conflict-prone or authoritarian areas, counter-terrorism has turned out to be an excuse to oppress dissent, militarise civil governance and weaken minority rights. The outcome is that a deep disconnection between the inclusive governance that was paved by the SDGs and the exclusionary governance that the hard security agendas are propagating.

### 4.1. SDG Norms vs. Security Realities

The fundamental principle of the SDG framework is also a vision of human-centred development, in which peace and justice are not forced but rather attained through equality, dialogue, and institution-building. But this vision is in collision with a world trend of securitising development, particularly in areas where long-term conflict or ethnic dissent has been the shaping factor. SDG 16, which advocates the rule of law and inclusive institutions, is habitually compromised by state actors applying emergency laws, repressing activism, and criminalising cultural expression.

Such an antagonism is particularly evident in those areas where political identities overlap with security stories. According to Rivetti (2013), the securitisation of the refugee communities in Turkey and Italy resulted in a kind of empowerment without emancipation in which political engagement was only acceptable within the boundaries set by the state. In the same line, Koçer (2014) points out the co-optation or censorship of Kurdish cinema as a form of cultural resistance and political criticism by state agents to further the view that Kurdish identity is a menace.

### 4.2. Case Studies: Contradictions in Practice

Afghanistan, Iraq, and the Kurdish regions of Turkey are examples of case studies of how militarised counter-terrorism interferes with the realisation of SDG-aligned governance. Table 4 represents the comparative description of these dynamics.

**Table 4: Counter-Terrorism and SDG Conflicts in Key Regional Contexts**

| Country / Region | Counter-Terrorism Focus | Conflict with SDG Goals | Key Observations | Citations |
|---|---|---|---|---|
| **Afghanistan** | Post-9/11 U.S./NATO operations; Taliban resurgence | SDGs 5, 16 are undermined by militarised state-building and elite capture | Gender reforms poorly institutionalised; aid subordinated to military objectives | Koehler et al. (2012) |
| **Iraq** | Anti-ISIS campaigns post-2014; paramilitary consolidation | SDG 10 (inequalities) and SDG 16 (justice) are obstructed by sectarian governance | Women and minorities are marginalised in reconstruction; transitional justice is absent | Stewart (2007) |
| **Turkey (Kurdish regions)** | Long-term PKK conflict, state surveillance, and political suppression | SDGs 5, 10, and 16 violated through repression of Kurdish identity and political rights | Kurdish cultural production securitised; elected officials removed or imprisoned | Koçer (2014); Akin (2010); Türker (2012) |

## 5. Inclusive Citizenship: Legal, Social, and Stateless Dimensions

Citizenship is commonly interpreted as a legal agreement between the state and the individual, which specifies access to rights, resources and political participation. But this does not happen in securitised governance settings particularly the ones informed by armed conflict, ethnic repression or patriarchy ideals in which citizenship is highly uneven and also contested ground. Denial, reduction, and partial enforcement of citizenship may take place, especially to women, minorities, and stateless groups. This is not just a failure in achieving the SDG 5 (Gender Equality), SDG 10 (Reduced Inequalities), and SDG 16 (Peace and Justice), but also the overall vision of an inclusive and sustainable development.

### 5.1. Citizenship as a Site of Exclusion

States tend to use security needs to deny citizenship rights to politically or culturally marginalised groups. These exclusions are done by legal non-recognition, monitoring, disenfranchisement, and access to education, property, or justice. Women are especially exposed to this situation, since in most patriarchal systems, citizenship is mediated by male guardianship or family membership (Kelles-Viitanen & Shrestha, 2011). In addition, feminists also claim that global governance systems fail to

recognize unpaid care work and community labour as some of the major areas where women reproduce the state without political rewards (Bedford & Rai, 2010).

Citizenship in securitised states like Turkey is not only a legal form but a disciplinary control mechanism whereby the conformity is rewarded and dissent is punished. This argument is skewed against the Kurdish communities, whose political demands and culture are often equated to terrorism or separatism (Ahmetbeyzade, 2007).

### 5.2. Statelessness and Gendered Invisibility

Statelessness lack of legal nationality deprives people of even the most fundamental human rights. Stateless citizens are not allowed to vote, own property, acquire identification, or travel. Women tend to suffer this in a compounded manner: they are denied independent legal status, they face displacement-related obstacles, and they are also not included in the local governance structures. Aitchison (1989) notes that international legal instruments are not adequate in dealing with statelessness where the latter comes into contact with political repression.

According to Ibrahim (2012), local decision-making space plays a significant role in transforming this dynamic. By empowering women at the municipal or regional level, it is possible to partially resist their exclusion from the formal citizenship by adopting other forms of civic participation. But in the majority of securitised situations, such spaces are closed or highly regulated by the state.

### 5.3. Case Study Comparison: Kurdish Citizenship and Gendered Exclusion

The example of Kurdish peoples in Turkey, Iraq, and Syria is a strong example of the multilayered nature of statelessness and exclusion, which is summarised in Table 5. Although Kurds constitute one of the biggest stateless nations in the world, they are usually denied full citizenship rights or are incorporated into governance regimes selectively.

**Table 5: Kurdish Citizenship and Gendered Exclusion across Context**

| Country | Citizenship Status of Kurds | Gendered Dimensions | Mechanisms of Exclusion |
|---|---|---|---|
| **Turkey** | Legal citizenship often undermined by political suppression; elected Kurdish officials removed, rights curtailed | Kurdish women face silencing within both state and nationalist movements | Anti-terror laws, censorship, denial of mother-tongue education (Ahmetbeyzade, 2012) |
| **Syria (pre-2011)** | Over 300,000 Kurds rendered stateless by 1962 census law | Stateless women excluded from property ownership, education, and healthcare | Denial of ID papers, barriers to state services, no political representation (Aitchison, 1989) |
| **Iraq (KRG)** | Regional autonomy offers de facto citizenship, but dependent on federal power | Displaced Kurdish women struggle to access justice and civil services | Federal–regional legal ambiguity; lack of gender infrastructure (Ibrahim, 2012) |

### 5.4. Women's Movements and Alternative Citizenship Claims

In spite of the exerting systemic barriers, citizenship discourses that exclude women have been opposed systematically, even by the movements in the Kurdish and Turkish civil societies. These movements propose a base of citizenship founded on the premises of physical sovereignty, cultural diversity and social-economic justice (Kurbanoğlu, 2010). Not only does the emergence of Kurdish feminist mobilisation in diaspora and border areas confront patriarchal nationalism, it also confronts the state in its repression.

However, as Ahmetbeyzade (2007) says, these attempts usually come face to face with such a stipulated silence whereby activism is acceptable when no problem is created in the state security discourses. So, even cultural resistance is open to securitisation and co-optation.

## 6. Bridging the Gaps: Gender-Just and SDG-Aligned Governance

The increase in the gap between the normative model of Sustainable Development Goals (SDGs) and existing real-world frameworks of marginalisation and securitisation requires a revolutionary approach to governance. At the heart of this change is the necessity of gender-just and participatory institutions that are local and context-specific but well-placed in regards to the global norms of peace, equity and development. Although instruments like UNSCR 1325 and SDG 5 pointed to a necessary shift towards inclusion in terms of governance, the practice of applying these instruments has been shallow, superficial, and not comprehensive enough (Ivarsson, 2010; Mobekk, 2010).

In order to fill these gaps, new paradigms of governance provide useful ideas. These are grass roots innovations, civil society-led reform, indigenous and post-conflict political systems that focus on gender equity, community resilience, and SDG localisation.

### 6.1. Participatory Governance and Gender-Inclusive Innovations

Participatory governance changes the hierarchical decision-making to a collaborative process that incorporates the local voices especially the women and the marginalised communities. According to Lister (2007), inclusive citizenship should not be limited to formal rights but also should include agency, recognition and social justice. Such principles when incorporated in the design of governance allow the citizens particularly women to shape policies that directly impact on their lives.

This is seen through the democratic confederalism system that has been embraced in Rojava, Syria. The Kurdish autonomous administration, even though not internationally recognized, introduced co-governance systems, gender quotas, and women councils on all levels of administration (Cohen, 2013). Rojava therefore provides an unusual case of stateless feminist rule, which breaks the patriarchal and statist conventions of power.

Table 6 below contrasts the model of Rojava with that of Rwanda and Indigenous systems and how other forms of governance incorporate gender justice into their institutional DNA. Figure 2. Comparative analysis of gender integration to governance models in relation to SDGs 5, 10, and 16 was conducted in proportion.

**Table 6: Comparative Models of Gender-Just and SDG-Aligned Governance**

| Model | Key Features | Gender Integration | SDG Alignment | References |
|---|---|---|---|---|
| **Rojava (Kurdish Autonomous Region, Syria)** | Democratic confederalism; co-leadership; women's militias and justice committees | 40% gender quotas; women-led councils; legal reforms on marriage and inheritance | SDGs 5, 10, 16 | Cohen (2013); Mobekk (2010) |
| **Rwanda** | Post-genocide constitutional reforms; parliamentary quotas | ~61% female parliamentarians; legal access to land and justice improved | SDGs 5, 16 | García-Moreno et al. (2013) |
| **Indigenous Governance Systems (Global)** | Consensus-based leadership; community land rights; ancestral justice systems | Women as custodians of social knowledge and health traditions | SDGs 5, 11, 16 | Scriver (2013); Lister (2007) |

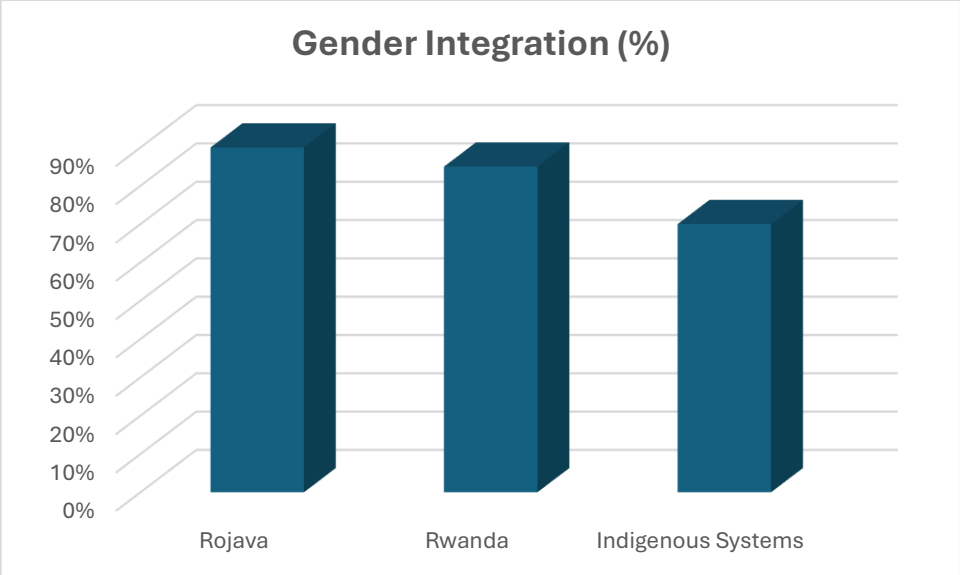


**Figure 2: Gender integration across governance models**

### 6.2. Feminist Civil Society and Localisation of SDGs

These local feminist and civil society actors are central in the transformation of the global into country specific realities. These actors record the violations of rights, spearhead policy advocacy and offer frontline services in fragile and post-conflict states. They also make sure that development does not replicate gender-based oppression.

Feminist groups, especially in countries of post-war such as the Sierra Leone and Colombia, have demonstrated that to transitional justice and institutionalization, it is important to record sexual violence and civilian casualties (Steflja & Trisko Darden, 2013; Cohen, 2013). Such interventions can result in the long-term changes of legal responsibility and social discourse. Furthermore, SDG localisation is most effective when it is carried out in multi-stakeholder networks which involve community leaders, women cooperatives and grass-root movements (Rasche et al., 2013). These actors act as the mediators between the global policy and the lived experience contextualising the development indicators to address the actual needs of the communities.

### 6.3. Community-Led Alternatives and Indigenous Wisdom

The indigenous governance systems, which are not given much attention in the mainstream policy, provide profoundly applicable models of inclusive governance. These systems are founded upon relational justice, shared leadership as well as land stewardship and do not adhere to the extractive and hierarchical forms of rule imposed by the colonial and modern state (Scriver, 2013).

In Indigenous societies women often play central roles as mediators, healers, and resource managers. These functions have however been undermined by external legal systems which substitute the community-based power with centralised state power (Lister, 2007). The reinstatement and restitution of Indigenous governance are well-suited with the SDG 5 related to gender equality and SDG 11 focused on sustainable communities.

Moreover, the resilience of communities and the contribution to the achievement of the health-based SDG targets are also based on the fact that maternal and child health can be addressed with the help of traditional knowledge systems, which are frequently preserved and practiced by women (Fildes, Marks, & Marland, 2013; Collaborative Group on Hormonal Factors in Breast Cancer, 2002).

### 6.4. Reframing Security Through Gender Lenses

A paradigm shift also needs a redefining of security. Conventional security has been centred on the integrity of the state and on militarised policing, but gender-just governance requires a concern with intimate partner violence, maternal mortality and economic insecurity that are often more destructive to women than armed conflict (García-Moreno et al., 2013; Mobekk, 2010).

Security Sector Reform (SSR) is gender-blind and therefore institutionalizes violence. Mobekk (2010) and Ivarsson (2010) emphasize that reforms are necessary in such a way that nowadays gender-sensitive training, civilian oversight, and female involvement within policing and peacekeeping should be combined. Such reforms should be based on the data that renders civilian casualties and gendered harms visible as in the case of Sierra Leone and other post-conflict environments (Steflja & Trisko Darden, 2013).

## 7. Conclusion

With a view on the necessity of balanced systemic change in conflict and post-conflict situations, this review has taken a critical review of the relationships between gender, governance, global safety and the Sustainable Development Goals (SDGs). The review highlights through an analysis of feminist security critiques, counter-terrorism policy, inclusive citizenship frameworks, and participatory governance models that the existing security and development policies tend to exclude the population they purport to serve especially women, minorities, and stateless groups. The positive and durable peace cannot be sought in militarising reactions or in governance that is state-centred. They must also include gender responsive localized polices and also in fragile states the policy legitimacy of government is often disputed. An illustration of gender-just and SDG aligned governance is displayed as the lessons learned in Kurdish autonomous governance, post-genocide Rwanda, and Indigenous schemes show that it is not only essential, but it is also viable. The next step in research should be to examine the possibilities of localising SDG further by means of legal pluralism, grassroots mobilisation, and culturally-based policymaking. It is also necessary to focus on the development of feminist accountability systems that monitor the performance of institutions about inclusive development objectives. The way ahead is through community-led efforts, feminist civil society, and intersectional equity within the governance structures, as far as governments, international NGOs, and peacebuilders are concerned. The paradigm of securitisation to inclusion is the only way to make global safety and sustainable peace a reality for all.

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