



Gender & conflict analysis toolkit

for peacebuilders



**CONCILIATION
RESOURCES**
working together for peace

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About this toolkit

The **gender & conflict analysis toolkit** for peacebuilders provides practical guidance to peacebuilding practitioners on using gender and conflict analysis.

Integrating gender into conflict analysis can increase the inclusivity and effectiveness of peacebuilding interventions. It does this by enhancing the understanding of underlying gender power relations and how these influence and are affected by armed conflict and peacebuilding. It sheds light on the drivers of conflict, (potential) agents and opportunities for peace, as well as practices of exclusion and discrimination including in peacebuilding interventions themselves.

There are some very useful gender and conflict analysis resources available (see list of references, p. 58) but few are short and practical. Conciliation Resources' intention in producing this toolkit is to fill a gap in guidance available to peacebuilding practitioners on how to do gender-sensitive conflict analysis and to provide this in an accessible way, sharing insights from our own work.

The toolkit can be used in a variety of ways: to deepen understanding of the concept of gender; to conduct peace and conflict analysis in a given context; or as conflict analysis training materials.

The toolkit consists of three main parts:

- **PART I** (p. 8) explores the concept of gender and its relevance to peacebuilding. It also details the 'what', 'why', and 'how' of gender-sensitive conflict analysis. The textboxes included provide examples of how Conciliation Resources engages with gender and the lessons it has drawn from mainstreaming gender in its work, including in relation to conflict analysis.
- **PART II** (p. 24) consists of a list of guiding questions on gender-sensitive conflict analysis. It is illustrative of the types of questions that could be asked, rather than an exhaustive checklist to work through. The first set of questions focuses on how to go about

gender-sensitive conflict analysis, while the second set focuses on what to analyse. Please note that these questions are not necessarily meant to be taken straight from the document and used in conflict analysis workshops; rather, they are to be reflected upon in advance of a conflict analysis exercise.

- **PART III** (p. 32) provides a set of exercises to help explore gender in relation to peacebuilding. These exercises can be used to further understanding of gender and its relevance to the field of peace and security, and/or to explore gender in relation to peace and conflict in a particular context.

A quick summary of the key points of the toolkit can be found in the section 'Gender & conflict analysis: the essentials' (p. 6).

This toolkit is based on Conciliation Resources' experience in conflict-affected contexts and draws on our participatory approach to conflict analysis. It was developed over a two-year time frame and informed by research, reflection and discussion, involving various colleagues and partners and also numerous external experts (see Acknowledgements for further details).

This is a first edition of the gender & conflict analysis toolkit for peacebuilders. We aim to further test and update this document in light of further experience and evidence-based learning. Please note that the toolkit was written with an organisation like Conciliation Resources in mind: an international peacebuilding NGO with a strong focus on inclusiveness and support to peace processes. It aims to complement rather than replace existing tools for conflict analysis.

While gender-sensitive conflict analysis is key to gender-sensitive programming, on its own it is not likely to produce gender-sensitive programming. Reflection and action is required, for example, to ensure buy-in for work at all levels of peacebuilding organisations, to promote inclusion in all the phases of peacebuilding, and to address specific risks in practice, or to engender data.

Conciliation Resources is keen to get your feedback on this toolkit. Please contact us at cr@c-r.org. For more information about Conciliation Resources, please consult the About Conciliation Resources section at the end of this toolkit or visit www.c-r.org.

Gender and conflict analysis: The essentials



Gender ≠ women Think of gender as a frame of analysis in the field of peace and security. Using 'gender' synonymously with 'women' has consequences. For example, 'men' become the default category; sexual and gender minorities are ignored; and we overlook processes that determine, for instance, who gets a seat at the peace table.



Public / private Challenge the divide between the private and the public sphere. Pay attention to what happens at different levels in society including household and community. Explore the global processes within which armed conflicts are embedded as these too are gendered.



Analysis starts 'at home' An assessment of gender power dynamics within, between and among internationals and local partners may reveal the need to establish more equal relations, enabling truly joint ownership of interventions, and interventions that involve equal and meaningful participation by different participants.



Beyond impact Include, but also move beyond a discussion of women's experiences and needs in relation to armed conflict. Broaden your investigation by looking at men and sexual and gender minorities. And dig deeper, look at roles and relations, gender inequalities, and the links between gender, peace and security: How are power relations (re)produced by peace talks? How do gender norms enable violence?



Context, context, context Contextual analysis, rather than assumptions about gender relations should inform peacebuilding interventions. For instance, investigate what women are actually doing to support peace, rather than assume women connect across conflict divides. Ask what is needed to enable participation, rather than assume that women just need more confidence building. Assess how the conflict has disrupted or changed gender relations.



Intersectionality Notions of masculinity and femininity develop in interaction with other power factors – such as age, class, and race – producing a multitude of masculinities and femininities in each context. It is essential to focus on these interactions. For example by paying attention to how the conflict impacts on *different* women, men and sexual and gender minorities.



Gender in design and process Conflict analysis is by no means an objective undertaking. Who leads the analysis, the focus one takes, the questions asked, the sources of information: all of these factors shape the conclusions of the analysis. Take time to think about all these issues and whether preconceived notions may be influencing the analysis.



Participatory analysis Participatory approaches to conflict analysis can reveal the views, experiences, needs and ideas of people directly affected by violence. It can lead to more insightful analysis and sustainable responses. However, achieving equal and meaningful participation of different groups and the conditions for open and unhindered expression of views requires careful design.

PART I: Gender, conflict analysis and peacebuilding

Gender?

Gender remains a frequently misunderstood concept. In general terms it refers to the *social constructions* of masculinity and femininity. Masculinity denotes the qualities, behaviours and attitudes traditionally associated with or deemed appropriate for men; femininity for women.

However, gender is often not fully understood in terms of its application as a form of analysis in the field of peace and security. Take for example the continued use of 'gender' as synonymous with 'women'. One consequence of this is that 'men' are treated as the default category (the 'norm'), exempt from any consideration of gender. Another consequence is that this results in little attention for sexual and gender minorities.¹

We argue that gender should be understood as a system of power, encompassing gendered selves, institutions, and symbolic meanings (as illustrated opposite).²

- **Gendered identities, roles and relations:** This refers to how masculinities and femininities are constructed, and reconstructed, by society; the expectations of and choices available to individuals, their roles, tasks and activities. For example, calls to take up arms often make deliberate appeal to popular notions of manliness.
- **Gender as a system of meanings:** Gender is also a set of symbols that influences how we order the world around us. For example, war is associated with masculinity, peace with femininity.
- **Gendered institutions:** Institutions – organisational structures, cultures, and practices – are deeply gendered too. They rely on ideas about gender in order to function, but produce them too. For example,

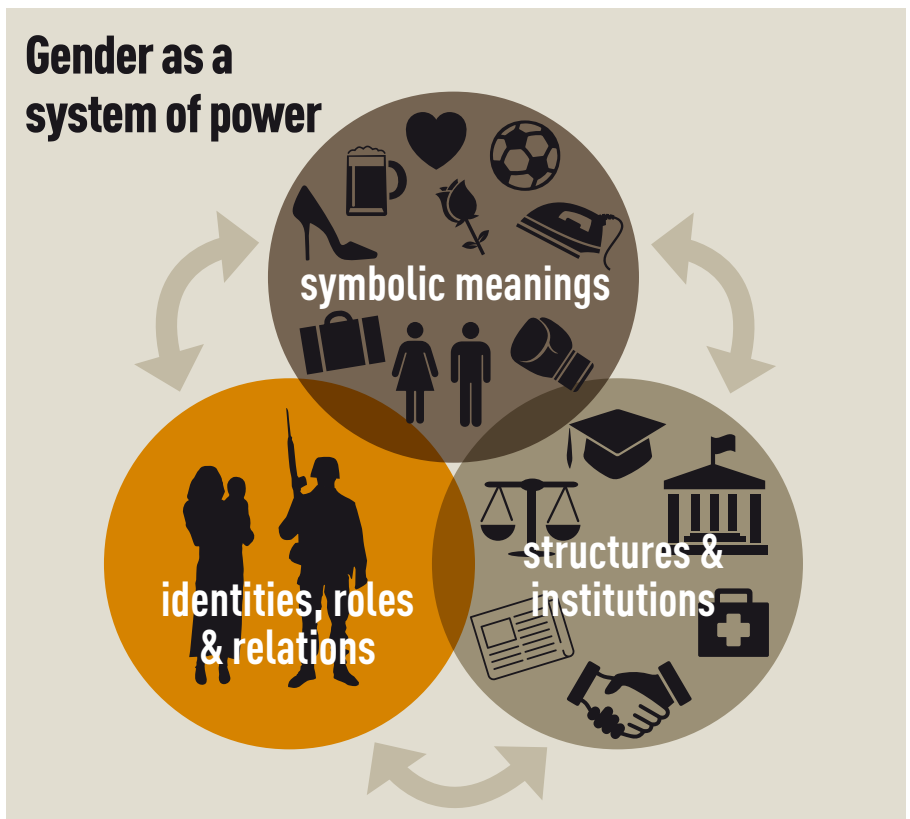
1. The toolkit uses the term 'gender minorities' to refer to gender and sexual minorities, including intersex, transgender, and third gender individuals.

2. This is adapted from Cohn, C. (ed.) (2012) *Women & Wars*, Policy Press, Chapter 1 – Women and Wars: Toward a Conceptual Framework; Reimann, C. (2013) *Training Manual: Mainstreaming Gender into Peacebuilding Training*, GIZ & ZIF, pp. 12-16.

many organisations consider men not only as the default group in their own staffing, but also in their work practices, for example when designing Disarmament, Demobilisation and Reintegration (DDR) programmes, military bases or refugee camps.

While constructions of gender vary between places and change over time, gender is consistently a factor that determines who has access to power, authority and resources.

Notions of masculinity and femininity do not develop in isolation. Gender interacts with age, class, race, sexuality, and other power systems, producing a multitude of masculinities and femininities in each context. Thus it is important to focus on the interactions between these different power systems, for example, by paying attention to variations in the roles, experiences and needs of different women. This is commonly referred to as 'intersectionality'.



Conciliation Resources' approach in practice

Muslim and indigenous women's participation in the Mindanao peace process

Mainstream initiatives that promote women's participation in peace processes tend to ignore the diversity among women, and often focus their advocacy on simply increasing the numbers of women at the negotiating table, or in politics.

While work to increase the number of women in peace and security decision-making is relevant, a listening exercise conducted by Conciliation Resources in 2012 revealed that a significant number of Muslim women in the Bangsamoro region did not consider women's presence at the negotiating table to be a priority. At the same time, the negotiating team of the Moro Islamic Liberation Front (MILF) did not object to women participating in their delegation but suggested such claims should originate from their own constituents rather than being advocated by external civil society organisations or the Government.

Throughout the past three years Conciliation Resources has been working together with Muslim and indigenous civil society organisations, with women and men, but also with the MILF and the Government, to identify common needs and expectations while still paying attention to social, religious, ethnic and political diversity.

Consultations with some 3,000 women from all backgrounds resulted in a manifesto for *A better Bangsamoro for all* (rather than a "Women's Agenda"), which captures women's contributions to the Bangsamoro Basic Law that followed the signing of a peace agreement in 2014.

We further identified issues and approaches that would allow for women's empowerment:

- **Community security** is a core concern in post-conflict societies and a field where no one would question the relevance of women's participation.



Froilyn Mendoza is an indigenous woman and was chosen to represent the Teduray, an indigenous tribal group, at the Philippines peace talks. © Christopher Leones

- The MILF has long been claiming for **parity of esteem** between the Bangsamoro and the Filipinos. This same claim can also apply to relations between men and women, and between Muslim, indigenous peoples and Christians in the Bangsamoro.

Today our partners – the women’s groups as well as the male-dominated organisations; the Muslim as well as the indigenous groups – appreciate the value of working together in diversity. And the participation of indigenous peoples and of women in public life in the Bangsamoro is becoming more accepted and normalised.

For a short film on the consultations: www.youtube.com/watch?v=ELDbrFW6RH8. *Operationalising women’s ‘meaningful’ participation in the Bangsamoro: political participation, security and transitional justice* (2015): <http://www.c-r.org/resources/better-bangsamoro-all-womens-contributions-bangsamoro-basic-law>.

For more general information about our work in the Philippines, including in Mindanao: www.c-r.org/where-we-work/southeast-asia.

Why care about gender in peacebuilding?

There are various reasons why it is important to pay attention to gender in peacebuilding. The main arguments are:

- **To make peacebuilding interventions more effective.** Bringing a gender lens to conflict analysis, programme design, and monitoring and evaluation enriches understanding and engagement and brings in new entry points, opportunities and agents of change. Research shows this makes for more effective peacebuilding.³
- **To promote gender equality.** This is in line with a human rights based approach and a holistic vision of the notion of 'peace'.
- **To do no harm.** Paying no specific attention to gender in interventions does not make these interventions 'gender-neutral'; rather, they may reinforce the status quo or even advance inequality.

UN Security Council Resolution 1325, adopted in 2000, has helped create greater awareness of the relevance of gender to the field of peace and security. This milestone resolution shed light on the different experiences and contributions of women to peace and conflict. It requires action to be taken to ensure that women are protected and can meaningfully participate in finding solutions to conflict and maintaining peace. As part of this agenda, there is a call for greater integration of a gender perspective in peacebuilding and related efforts.

3. See for example Henri Myrntinen, Jana Naujoks and Judy El-Bushra (2014) *Re-thinking Gender in Peacebuilding*, International Alert.



Conciliation Resources' partners from both India and Pakistan administered Kashmir meet to share analysis, lessons and insights from their work.
© Conciliation Resources / Charlotte Melly

What is gender-sensitive conflict analysis?

Good peacebuilding interventions are built on relevant and inclusive conflict analysis.

Conflict analysis is about deepening one's understanding of a conflict and the broader context in which it is situated.

It is important to flag up front that conflict analysis is by no means an objective undertaking. Who leads the analysis, the focus one takes, the questions asked, the sources of information considered: all of these determine the conclusions of the analysis and are subjective choices.

Common elements of a conflict analysis include examination of:

1. The broader context
2. Key actors and their relations
3. Key issues and root causes
4. Conflict dynamics
5. Opportunities for peace

Good conflict analysis is sensitive to relations of power, including gender. The principle of including gender as an element of good conflict analysis therefore should be self-evident, and standard operating practice. In reality, however, this does not happen systematically.

When one does find peacebuilding interventions with a gender component, more often than not gender has been integrated into programming on the basis of *assumptions* about gender relations, be it about women's experiences and support needs, or about men as fighters and perpetrators of sexual violence. Interventions rarely emerge from a contextual gender analysis highlighting the links of gender power dynamics (relations, symbolic meanings, institutions) to peace and conflict. On the rare occasion that gender does make it into conflict analysis, the focus tends to be on women as victims of conflict.



Gendema, Sierra Leone: Marion Gorvee [Conciliation Resources] talking to travellers crossing the border between Sierra Leone and Liberia © Aubrey Wade

Conciliation Resources' approach in practice

Conflict analysis

Conciliation Resources understands conflict analysis to be an inclusive and collaborative way to understand the political, economic and social factors that may cause, sustain and drive a conflict, as well as to identify the opportunities for peace. We regard the **process** of analysis as as important as the **output**.

Key features of our approach to conflict analysis:

- **Participatory** – a dialogue that engages key stakeholders in developing a shared understanding of conflict and opportunities for peace.
- **Inclusive** – informed by multiple voices and perspectives including those of partners, marginalised groups, governments and armed groups (see textbox on the People's Peacemaking Perspectives project).
- **A shared basis for action** – establishes a shared understanding of common needs, and actions to move forward.
- **Context-sensitive** – the tools and approaches used are flexible and tailored to context. The focus of analyses varies from localised conflict dynamics to conflict systems.
- **Evolving and ongoing** – based on previous experience and interactions, and regularly revisited.
- **Geared to peacebuilding** – asks constructive questions about change and power, builds trust and agency and informs peacebuilding policy and programme responses by involving those who are best placed to respond.

We conduct conflict and peacebuilding analysis with our partners at least once a year; more often when conflict dynamics are rapidly changing. The key findings and conclusions of these exercises are documented in our internal planning documents and form the cornerstone of our programming decisions.

Why care about gender-sensitive conflict analysis?

Understanding gender and how it links to peace and conflict in a particular time and place is key to designing inclusive and effective peacebuilding interventions. For example, gender-sensitive analysis can help to identify and understand:

- **Similarities and differences in the experiences of different women, men and gender minorities** in conflict-affected areas.
- **How relations of power are (re)produced by social processes**, such as peace talks,⁴ and other peace and security decision-making processes, which often exclude women but also more generally those who do not hold power directly or indirectly, including civil society organisations.
- **What is required to enable greater inclusion in peace and security efforts in a particular context.** For example, women often play key roles in relation to peace and conflict but many of their contributions go unnoticed, or are undervalued and unsupported. This is because they take place outside the official sphere, or do not fit neatly into existing notions of peacebuilding.⁵ A gender-sensitive conflict analysis can shed light on these efforts and may help identify obstacles to participation in official peace and security decision-making.
- **How gender norms may be driving violence.** Attention paid to gender and violence is often focused on sexual violence. Yet other gendered factors such as militarised notions of masculinity also may play a role in driving or even causing armed conflicts.⁶
- **Gender power dynamics between and among internationals and partners.** These need to be assessed and possibly addressed to establish more equal relations, and to enable truly joint ownership of interventions based on equal, meaningful participation from all those affected by armed conflict.

4. See for example Malathi de Alwis, Julie Mertus, and Tazreena Sajjad's chapter 'Women and Peace Processes' in Carol Cohn (ed.) (2013) *Women & Wars*, Polity Press.

5. See Conciliation Resources' Accord Insight, *Women Building Peace* (2013).

6. See for example Saferworld's report *Masculinities, Conflict and Peacebuilding* (2014).

Finally, gender is one category of power to analyse among many, but paying particular attention to gender relations in peacebuilding can help to note and address other power systems too. A good analysis acknowledges how gender intersects with other systems of power, such as race and class.



Key members of the negotiating panels for the Mindanao peace talks. Representatives pictured from the MILF (on the left), the International Contact Group (Emma Leslie, Conciliation Resources, third from left), and the Government (right). © OPAPP

Conciliation Resources' approach in practice

Gender and peacebuilding in the South Caucasus

Conciliation Resources works with people affected by conflict in the Georgian-Abkhaz and Nagorny Karabakh contexts.

We aim in our work in the Caucasus to apply a 'gender lens', in terms of understanding the power dynamics at play in conflict, and in making programmatic decisions that strike a balance between transforming relationships and patterns of behaviour, and engaging and influencing in the here and now.

There are times when pushing a women's participation agenda would run counter to the relative influence we can have by playing by local 'gender rules'. If an argument is more likely to be positively received by the predominantly male political elite when delivered by a male authority figure, then to reach the longer-term aims of conflict transformation (which involves creating greater space for more equal participation of a range of marginalised groups), this can be the 'right' thing to do. It may not challenge dominant culture or perceptions of gender roles now, but it can create more space for the culture to shift in future than a conversation about '1325' that falls on deaf ears.

We partner with a range of organisations that are willing to challenge the status quo. Perhaps it is no coincidence that among these are women's organisations, and individual women who play lead roles in civil society and Internally Displaced Persons (IDP) organisations – the work itself involves challenging power relationships and a political culture that excludes a wide cross-section of society, women included, but by no means exclusively.

Together with partners, we have approached the question of women's rights and participation in the political process as part of a wider intervention that advocates the needs and rights of marginalised groups and pushes for greater political participation from under-represented parts of society, or those on the periphery. For example, we have worked with our long-term partner, the Association of Women of Abkhazia (AWA), on projects

that address the need for internal dialogue between ethnic Abkhaz and a range of ethnic and minority religious groups (see their recent publication on dialogue and diversity: <http://www.c-r.org/resources/dialogue-and-diversity-abkhazia>).

- ▶ For more information about our work in the Caucasus: www.c-r.org/where-we-work/caucasus

How to go about gender and conflict analysis

The Guiding Questions in this resource pack will help you think about how to include gender in the different stages of your conflict analysis work.

There are some key issues to keep in mind when integrating a gender perspective:

- **Gender is not the same as women.** It is important, but not sufficient, to explore women's experiences, roles and needs in conflict. Integrating gender means, for example, understanding the underlying dynamics of inequality, the situation of men and gender minorities, and the links between notions of gender and violence.
- **Women (or men or gender minorities) are not a homogenous group.** There are wide variations in the lived experiences of individuals within gender groups that need to be understood in order to develop truly inclusive and effective interventions.
- **Conflict analysis is led by enquiry about context and needs.** Gender-sensitive conflict analysis analyses the links between gender and conflict and helps identify opportunities and capacities for peace. It should go beyond documentation of practices of discrimination, exclusion and the gendered impacts of conflict. Programming should be informed by an analysis of underlying gender dynamics, and their links to peace and security, rather than assumptions such as the need to build women's skills in peacebuilding or strengthen women's confidence to participate in decision-making.

- **Process matters.** How you design, implement and follow-up on an analysis is as important as the questions for analysis. Considering how you involve different people in the analysis process and ensure meaningful participation will determine the nature and usefulness of the resulting analysis. Reflecting on one's own or organisational gender identities and norms can also reveal assumptions, which may play out in the analysis process.

Please see the list of questions (Part II) and exercises (Part III) for further guidance.

Conciliation Resources' approach in practice

Participatory approaches to conflict analysis: People's Peacemaking Perspectives project

What was the project about?

The People's Peacemaking Perspectives (PPP) project was a joint initiative implemented by Conciliation Resources and Saferworld from October 2010 to May 2012, and financed under the European Commission's Instrument for Stability.

The starting point for the project was the observation that international and national-level efforts to prevent violent conflict and build peace are often poorly informed by the views and experiences of people directly affected by violence. Local civil society actors and members of conflict-affected communities often lack opportunities to conduct or contribute to conflict analysis, despite being well placed to offer valuable insights into local conflict dynamics.

The project responded to this deficit by supporting participatory research and conflict analysis exercises across 18 conflict-affected contexts and bringing the findings, and some of the participants, to national and international decision-makers.

Why take a participatory approach?

- **To address marginalisation and exclusion.** Many voices are marginalised in conflict. This can be due to governance and security issues, underlying power inequalities, including gender, lack of political 'space', skills, confidence, and access to institutions of authority. Making deliberate choices to involve those whose voices are not normally heard but who are affected by conflict (e.g. young men and women, border communities, ex-combatants, IDPs) allows their needs and perspectives to be taken into account.
- **To enhance the analysis.** Broadening involvement in a conflict analysis can lead to more insightful analysis, improving the overall quality of analysis available. It can fill gaps in the understanding of a conflict, and identify new entry points for peacebuilding.
- **For effective and sustainable responses.** Capturing from the outset the understanding of those closest to the conflict, their perspectives on the causes, actors, dynamics and opportunities for peace, can i) help them to make valuable contributions to decisions and programmes affecting them; and ii) identify peacebuilding actions which exist and require support, or that they themselves can carry out.
- **Because it can build peace.** The process of participatory analysis involves individuals, groups and organisations in the conflict context, sometimes from across conflict divides, who may not normally meet. If managed well, the process can help build relationships of trust, strengthen understanding (if not consensus) and identify common ground, issues and responses.

Challenges and lessons for gender-sensitive participatory conflict analysis

The challenges that the project encountered centred around the politics and practicalities of participation. These included:

Who decides on who participates? The choice of who participates or is consulted will inevitably have a bearing on the conclusions of an analysis, and whose perspectives and interests it represents. Staff worked with local partners, relied on their in-depth knowledge

of context and made sensitive and joint decisions about participation. Each analysis product contained a methodology section to provide clarity and transparency about whose voices were represented in the analysis, who had been included and consulted (and who was not).

Who sets the questions? The geographic and topical focus for the analyses were largely determined by Conciliation Resources and Saferworld staff and local partner organisations, based on identified gaps in context analysis or knowledge. Decisions on the questions for analysis were made in a variety of ways – in some cases, such as West Africa, individual participants were asked to prepare papers on key issues ahead of the analysis workshop; in other cases, young local researchers were asked to investigate the issues affecting those in their immediate locality. The selection of questions required delicate judgement, as to an extent it pre-determined what was discussed and elevated for response.

How to organise meaningful participation? In order to ensure that all participants could speak openly and honestly, in many contexts separate focus groups were organised for women, men, youth, and elders. In several contexts women did not speak up in mixed groups because it was not considered appropriate under local cultural norms. The challenge for the teams was to ensure that the resulting analysis reflected equally the concerns of each group, and that women-only discussions were given equal weight and importance, for example. Including women in advocacy to national and international decision-makers was also used as a way to give their perspectives equal prominence.

Logistical considerations: Consideration of the location of a consultation or analysis workshop has ramifications for participation. Regional analyses sometimes required participants to travel long distances, which had a bearing on the types of individual able to participate. Anticipating childcare needs for female participants, for example, is something organisers need to consider and budget for. In Central Africa, the European male researcher travelled with a female local researcher into remote rural locations to ensure a range of views was captured, including those of local women in situ. Likewise a female European facilitator may not work for men-only sessions in certain contexts, in terms of facilitating open and honest perspectives.

Who owns the analysis? The analysis produced was drafted by Conciliation Resources and Saferworld in-house. This raised questions internally about ownership and the judgements required to select the key messages and perspectives to be included in the final analysis. One way to manage this challenge was to conduct validation workshops to verify the findings and recommendations with local participants back in the contexts. However, a note of caution is that validation workshops can pose similar dilemmas as for participation: it is important to ensure that the views that ‘count’ are not limited to those of one dominant group.

- ▶ For further lessons from the PPP project, including a checklist of prompt questions to assist the planning and design of participatory analyses and advocacy processes, see *From conflict analysis to peacebuilding impact: Lessons from the People’s Peacemaking Perspectives project*: www.c-r.org/PPP and www.saferworld.org.uk/PPP



Sierra Leone, Freetown: William F Saa, freelance peacebuilding consultant, presenting to delegates participating in a regional conflict analysis PPP workshop run by Conciliation Resources. © Aubrey Wade

PART II: List of guiding questions

This list of questions provides guidance on how to conduct gender-sensitive conflict analysis. It is illustrative of the types of questions that could be asked, rather than an exhaustive checklist to work through.

Questions are phrased as far as possible in an open-ended way to provide food for thought, rather than to prescribe set answers. Some are more explicitly focused on gender than others, but all are considered relevant to gender-sensitive conflict analysis.

The list is intended to complement rather than replace existing conflict analysis guidance and tools. The first set of questions focuses on **process**: how to go about gender-sensitive conflict analysis; the second on **content**: what to analyse.

For further guidance, please see Part I (introduction to gender-sensitive conflict analysis) and Part III (exercises that can be used to explore the concept of gender and its relevance to peace and security in a particular context). The questions build on the resources mentioned in the List of References and these resources contain further questions to consider and explore.

PROCESS

The following questions relate to the **process** of conflict analysis. They cover sources of information, processes for gathering information and conducting analysis, as well as the documenting of analysis. In planning all these stages, it is important to consider equality of access, meaningful participation, disaggregated data and issues of ownership.

Who's involved?

- Who (organisation, person) is leading the analysis process?
- Who else is (in)directly involved?
- Who is not currently included?
- What are the relations of power (incl. of gender) and decision-making among those involved in the process? For example: who frames the

Gender-sensitivity and inclusivity of organisations

Examples of elements to cover and questions to ask:

- **Institutional history** e.g. How and why was the organisation created, and by whom?
- **Mission, vision, and values** e.g. What are the core principles of the organisation and how are these put into practice?
- **Organisational culture** e.g. Who are the partner organisations and how would you describe the relationship between the organisation and its different partners?
- **Decision-making processes** e.g. How are decisions taken, at what level, and by whom?
- **Staffing** e.g. What is the representation of different men, women, and gender minorities across different pay grades in the organisation?

Adapted from:

- ▶ Blickhäuser, A. and H. von Bargen (2008) *Gender Toolbox*, Heinrich Böll Stiftung - Gender analysis of organisations (based on a concept by A. Goetz (1997) *Getting Institutions Right for Women in Development*, London)

questions; how do you decide what the key conflict- and peace-related challenges to address are; who is writing the analysis?

- How is the analysis going to be used and by whom?
- Will those who contributed have a say in follow-up?

How?

- What sources of information are used for the analysis?
- Are you looking beyond 'traditional' sources of information to inform your conflict analysis, such as reports by women's organisations or consultations with gender experts in the local contexts?
- Are you planning to speak directly to people from conflict-affected areas in your analysis?

Accessing local perspectives

- If you are planning to speak to people from conflict-affected areas, how are you planning to go about this? For example, will you hold group discussions or surveys?
- Who (organisations, people) make up local voices? How representative (gender, age, class, etc.) and inclusive are these individuals and their organisations, including political motivations? What is the potential impact of this on the analysis?
- Do you engage with women's organisations? What about organisations of gender minorities? If so, how representative and inclusive are these organisations of those they claim to represent? What is the potential impact of this on the analysis?

Planning meaningful participation

- If you are opting for a participatory approach to conflict analysis, how will you enable equal and meaningful involvement of different participants? Have you identified possible obstacles to or even risks of participation for particular people? For example:
 - Will the location/venue/timings of your workshop limit participation?
 - How will you deal with literacy issues?
 - Have you asked participants of different gender groups how they would most like to participate?
 - Are you providing childcare arrangements, or providing for 'chaperones'? If so, how will you prevent 'chaperones' from interfering?
 - How will your methodology enable different voices to be heard? How will you make sure that some conversations are not secondary to others?
 - How will the chosen facilitator influence the process?
- Will the analysis be validated with participants?
- How is the analysis going to be used and by whom?
- Will those who contributed have a say in follow-up?

CONTENT

The following are questions to reflect upon in terms of content of your analysis:

Broader context

- Does your analysis cover different levels – individual, household, community, local, regional, international? What gender-related differences do you observe at these different levels?
- Are you asking deliberate questions to explore gender dynamics in the context at hand? For example:
 - Do men, women and gender minorities play similar or different roles?
 - How do men, women and gender minorities relate to each other?
 - Are men, women and gender minorities equals?
 - What words/activities/values are associated with masculinity? And femininity?
 - Are you attentive to differences within gender groups present within a particular context?

Gender-sensitive context analysis

Examples of elements to cover and questions to ask:

- **Politics and governance** e.g. What is the percentage of men, women, and gender minorities in political structures? What is the balance in political top jobs? How much influence do women have on decision-making in different spheres (political, social, economic)?
- **Legal system** e.g. What is the percentage of men, women, and gender minorities in the judiciary? Do men, women, and gender minorities have equal rights, for example land and property rights? Has the country ratified the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW)?
- **Socio-economic issues** e.g. What is the percentage of female-headed households? What are the levels of male unemployment? What are the levels and who are the main victims of violence, including e.g. sexual and domestic violence?

Drawn from:

- ▶ International Civil Society Action Network, *Gender-sensitive Indicators for Situation Analysis*

- How has the conflict affected gender roles, relations, equality, and symbolic aspects of gender?
- What space is there for civil society in the context at hand?
- What are and who run the most prominent and influential (peacebuilding) NGOs in the context? What about women's organisations, or organisations of sexual and gender minorities – what do they focus on, who run these organisations?

Actors

- Who are the key actors (i.e. individuals, organisations, institutions, countries) in the conflict? Why do you see them as key actors; what gives them a key position in the conflict?⁷ What is the gender balance among them? What other identity markers (e.g. wealth, age, class) characterise them?
- How do key actors relate to each other and to other stakeholders, including the marginalised and least influential?
- Who holds influence over the key actors? What about informal ties and lines of influence such as marriage and friendship?
- What role(s) does the international community play in the context, including in promoting gender equality? For example:
 - Are they exemplifying support to women's participation?
 - Have there been reports of misconduct against their staff?
 - How are international NGOs and donor agencies engaging with men, women, and gender minorities?

Issues, causes and drivers

- What are described as the key issues, root causes and drivers of the conflict? According to whom?
- Are you paying attention to links between gender and the conflict? For example:
 - Are gender norms and roles such as violent masculinities enabling acts of violence?
 - Have certain notions of masculinity and femininity been instrumentalised by parties to the conflict to support the fighting, including in recruitment and training?

7. For further reflections on legitimacy and peacebuilding, please see Accord 25: *Legitimacy and Peace Processes: from coercion to consent* (2014) <http://www.c-r.org/accord/legitimacy-and-peace-processes>

- How do the root causes of the conflict affect different women, men, and gender minorities?
- How do different women, men, and gender minorities define security concerns?

Conflict dynamics and patterns

- What (support) roles are different women, men, and gender minorities playing in relation to the conflict?
- In what ways are these roles reinforcing and/or challenging existing gender norms and roles?
- What are the consequences of this in the short- and long-term?
- What is the impact of the conflict on different women, men, and gender minorities, including but not limited to forms of direct violence?
- What does gender-disaggregated data tell you about conflict-related deaths and disappearances?
- How has the conflict disrupted/changed gender roles? For example, who make up the displaced and what are the specific challenges faced by different displaced men, women and gender minorities?
- Have specific gender groups of men, women, and gender minorities been singled out in acts of violence?
- How do gender identities, norms, and issues feature in recruitment practices?

Peace opportunities

- Who is promoting peace at different levels, including locally, in the midst of conflict? And what networks or structures are being used to do so?
- What peace efforts already exist, what opportunities are available? For example:
 - Are women connecting across the conflict divide, or are there women's organisations and networks that could help promote peace?
 - To what extent can peacebuilding initiatives be referred to as inclusive and gender-sensitive – in terms of participants and focus?
 - What kinds of activities are being carried out by women's organisations?
 - Do these organisations have the capacities to promote peace?

- Who (e.g. individuals, organisations) take key decisions in the field of peace and security?
- What is the nature and degree of participation by different women, men and gender minorities?
- What obstacles are there to meaningful participation, for example, of women in significant decision-making processes relating to peace and security, and which women make it to decision-making posts?
- If **official peace talks** are ongoing:
 - Who (e.g. individuals, organisations) is involved (e.g. negotiators, mediators, observers, technical experts) and to what extent?
 - What issues are on the agenda?
 - How do the official talks link to other peace initiatives?
 - To what extent are those involved representative of society at large?
 - How are civil society organisations, including women's organisations, included?
 - What about the roles and influence of other actors, like the media and religious leaders?
- If a **peace agreement** has been signed:
 - Who was involved in the talks leading up to the agreement?
 - Could the agreement be described as gender-sensitive?
 - Is there provision for civil society to oversee the implementation of the agreement?
 - What is the mechanism for participation of women's organisations and peacebuilding organisations?
- What (support) roles are different women, men, and gender minorities generally speaking expected to play / playing to end the conflict and enable peace at different levels in society?
- Who holds influence over the key actors? What about informal ties and lines of influence such as marriage and friendship?
- What opportunities are there to address gender-based inequalities and to institutionalise gender equality?

Intervention analysis / Gender and Do No Harm

While gender-sensitive conflict analysis is key to gender-sensitive programming, on its own it is not likely to produce gender-sensitive programming. Reflection and action is required, for example, to ensure buy-in for work at all levels of peacebuilding organisations, to promote inclusion in all the phases of peacebuilding, and to address specific risks in practice.

The following exemplary questions and resources are provided for further analysis of any planned peacebuilding intervention:

- **Participation** e.g. What roles will specific men, women, and gender minorities be expected and/or enabled to play in designing, implementing, monitoring and evaluating peacebuilding interventions?
- **Capacities** e.g. What training do women's organisations require? How do you know – have you asked them? What is required to enable women's participation in the intervention?
- **Gender awareness** e.g. Do staff involved require further gender training?
- **Impact** e.g. Will this intervention strengthen/weaken the position of specific men, women, and gender minorities in this community? Have any gender issues been identified that will impact the likelihood that the project will achieve its goals?
- **Risk** e.g. What risks are there to specific men, women, and gender minorities with this intervention? How are you going to counter them?
- **M&E** e.g. What types of gender-disaggregated data are collected to track progress?

Adapted from:

- ▶ CDA (2010) *DNH Guidance Note; Gender and DNH*
- ▶ DME for Peace, *DM&E Tip Sheet: Gender Sensitive Design*

PART III: Exercises

There is an existing range of well-known tools for conflict analysis that can be used or adapted to explore the relationship between gender, peace, and conflict. For example, a stakeholder analysis or mapping, which explores key actors, their relationships, and lines of influence in an armed conflict or official peace talks, can help shed light on questions of gendered power and inclusion/exclusion. The key is to put on 'gender spectacles' before planning the process and content of the analysis exercise.

The list of Guiding Questions in Part II will help to navigate this challenge. In addition, this section includes a set of practical exercises to help explore gender in relation to peacebuilding.

The first set of exercises can be used to further understanding of gender as a power system and its relevance to the field of peace and security:

- 1. Good man, good woman**
- 2. Women's participation in peace processes**
- 3. Masculinities and peacebuilding** (exercise by Saferworld)
- 4. Gender-sensitive conflict analysis**

The second set of exercises can be used to explore gender in relation to peace and conflict in a particular context, including in a conflict analysis workshop.

- 5. Gender roles and norms in conflict-affected contexts**
- 6. Gendered impact of armed conflicts**

Please note that other exercises are available to practitioners. Please see inset box 'Further exercises' for recommendations.

Further exercises

On gender bias

For a computer-based test on implicit associations related to gender inequality, developed by Harvard:

<https://implicit.harvard.edu/implicit/takeatest.html>

Google Ventures developed the following exercise on unconscious gender bias, based on Harvard's implicit association test, for use in a workshop (from 7:00):

<https://www.youtube.com/watch?v=nLjFHTgEVU>

N.B. In a workshop this 'test' can be used to encourage dialogue on gender bias, including in relation to internal practices.

On gender, power and privilege

Reimann, C. (2013) *Trainer Manual: Mainstreaming Gender into Peacebuilding Trainings*, Center for International Peace Operations (ZIF) & Deutsch Gesellschaft für Internationale Zusammenarbeit (GIZ), <http://www.zif-berlin.org/en/analysis-and-information/publications/further-zif-publications.html>

On gender in organisations

Exercise 1: Unconscious Gender Bias in a Development Organisation, UNDP (2001) *Learning and Information Pack on Gender Analysis*, <http://www.undp.org/content/dam/undp/library/gender/Institutional%20Development/TLGEN1.6%20UNDP%20GenderAnalysis%20toolkit.pdf>

On gender and mediation

Mason, S., Hess, A., Gasser, R. and Federer, J. (2015) *Gender in Mediation: An Exercise Handbook for Trainers*, Center for Security Studies ETH Zurich and swisspeace, available at: www.css.ethz.ch

Exercise 1 Good man, good woman

Objectives:

- To further understanding of (one's own) gender identities and norms
- To explore the multiple layers of identity and the multitude of masculinities and femininities present in one place at a particular moment in time

Participants: Individuals working in the field of peace and security, including peacebuilding practitioners, donor representatives, diplomats, etc.

Group size: up to 25 people

Duration: 45 minutes

Materials:
Flipcharts, paper and pens

Methodology:

Step 1 Participants are asked to self-identify and split into 2-3 groups – 'men', 'women', and 'other'.

Step 2 Once in groups, the facilitator asks participants to reflect on what they would qualify as a 'good woman' (for the group of self-identified women), 'good man' (for the group of men) or what acceptance there is of being transgender, intersex, etc. (for the group of other). Each group is given one flip chart and a pen, and first asked to brainstorm and then write down reflections in bullet point format.

Step 3 / option 1 *In a safe environment where there is a lot of trust. For example, participants are all members of the same organisation and the organisation has high levels of trust among members of staff.*

- a) The facilitator asks participants in the 'women' and 'men' groups to take a moment to reflect *individually* as to how perfect a match they are with the 'good woman' / 'good man' descriptions drawn up.
- b) Participants are then asked to place themselves on an imaginary line in the room according to where they see themselves on the line: one end will represent a 0% match with the traits of a 'good man/woman' and the other a 100% match with the traits of a 'good man/woman'.
- c) Once everyone has found a spot, the facilitator asks who is willing to explain why he/she has chosen that particular place on the line. The different stories should help participants, particularly those in more privileged positions, understand the challenges individuals face in terms of identity and norms.

- d) If there is a third ('other') group, those participants are asked to reflect on the exercise, sharing reflections on the challenges of not belonging to either category, or of moving from one to the other (e.g. transgender). If there is no third group, the facilitator should ask all participants for feedback on this question.

Step 3 / option 2 *In an environment where participants are not familiar with each other, or where there are low levels of trust among participants.*

- a) The facilitator should ask participants to walk around the room to look at the different flipcharts. Participants are then asked to share their reflections on what has been written down, by their own group and others. The different reflections should help participants, particularly those in more privileged positions, understand the challenges individuals face in terms of identity and norms.
- b) If there is no third group, the facilitator should ask participants for feedback on the challenges of not belonging to either category, or of moving from one to the other (e.g. transgender).

Notes for facilitator:

- The 'safe environment' option can touch on very personal issues. Participants should be assured that they can leave the exercise at any moment if they are uncomfortable, and that they are not forced to share reflections if they do not want to.
- If this exercise is run as part of a gender training in a particular context, it is likely that participants will challenge the starting question, 'what makes for a good man/woman', and will want further clarifications as to context/society. However, if this does not come up when the question is posed, the facilitator should ask participants whether it is clear which society we are discussing and whether they foresee any challenges with this (e.g. multiple gender identities and norms). The facilitator should stress that while the focus is on their particular context, it may be that within that context there are variations. Participants should be asked to reflect individually on this and should be given space to share such reflections later on.

Exercise 2 Ensuring women's participation in peace processes

Objectives:

- To raise awareness of the obstacles women face when it comes to participation in peace processes
- To further understanding of the different ways external actors can support women's meaningful participation in peace processes

Participants: Individuals working in the field of peace and security, including peacebuilding practitioners, donor representatives, diplomats, etc.

Group size: up to 25 people

Duration: 1 hour 15 minutes

Materials:

- Pre-reading materials to share (optional): *Conciliation Resources, Accord Insight: Women Building Peace (2013)*
- Laptop & beamer for PowerPoint
- Hand-outs (fictional case study; group instructions)
- Break-out room (optional)

Other preparation notes:

- Additional trainer supporting the facilitator (if possible)

Methodology:

Step 1 The facilitator introduces the session and briefs participants on the fictional case study (see p.38). Facts are presented on PowerPoint slides and/or made available on a fact sheet.

Step 2 Participants are divided into 4 groups – matching the main parties to the conflict (see case study):

- Group A plays the Government's negotiating team
- Group B plays the armed group's negotiating team
- Group C plays the UK facilitator and his support team
- Group D plays representatives of (I)NGOs working for peace in the country (if group is big, over 20, then this group can be sub-divided into D – (I)NGOs and E – local civil society)

Step 3 Participants are provided with further instructions on their specific group (see below: main roles and standpoints) and the role-play exercise:

- Groups A, B and C are asked to prepare for an informal chat, initiated by the UK facilitator and his team, which includes an agenda item on women's participation in the peace talks.

- Group D is asked to prepare for a meeting arranged with an adviser to the UK facilitator (ideally played by another trainer) to discuss women's meaningful participation in the peace process. Please note that Group D (I/NGOs working for peace in the country) is deliberately excluded from the first role-play scenario.

Step 4 Participants are given 5 minutes to read the instructions, recap the case study and read the scenario. They then have about 15 minutes to work as a group on the assignment. The session facilitator and other trainers circulate between the groups to assist if need be. The trainer involved in the second scenario joins the facilitation team (Group C).

Step 5 After the group discussions, Groups A, B and C (+training facilitator) move to one part of the room; Group D (+trainer in the role of the adviser to the UK facilitation team) to the other, to discuss women's participation in the peace talks. In Group A, B, and C, the C team is asked to facilitate the discussion; in Group D, the trainer will do this.

Step 6 Participants are asked to return to their initial seats and will then provide feedback. The facilitator first asks one person per group to briefly re-cap the assignment; then to share reflections on practical and political challenges faced by women in relation to participation in peace processes. It is important to provide equal opportunity for feedback to both groups.

Step 7 The participants are then asked about the strategies that can be used to ensure women's meaningful (not merely symbolic) participation. The facilitator and other trainer/s will also share their reflections on the case study. This will include examples from practice in order to build on practical experience in supporting women's participation in peace processes.

Notes for facilitator:

It may be worth the session facilitator clarifying that participants are free to observe and comment afterwards, if they do not feel comfortable playing a role.

Exercise 2:

Ensuring women's participation in peace processes

Case study: The context

- Country X is situated in a mountainous landscape occupying the X Peninsula.
- The country has a population of 30 million. The Y region, in eastern X, has some 6 million inhabitants.
- Multiple ethnicities and cultures are found throughout the country. Approximately 15-20% of the total population is indigenous, and about 60% of indigenous peoples (a little over 3 million) live in the region of Y in eastern X.
- The majority of people in X are Christian (90%). About 5% of the population is Muslim, most of whom live in the Y region, making up about 20% (about 1.2 million) of the total population in Y. Some of the indigenous population has adopted Christianity, others Islam, and the remainder continue to practice the customary traditions.
- X is a secular state and a democracy. Civil society is vibrant, particularly in the capital.
- X has significant natural resources but is constrained by ineffective governance, bad infrastructure, frequent natural disasters and the Y Conflict.
- X is a lower middle-income country and ranks 117 out of 187 countries in the Human Development Index (HDI). This complex index of life expectancy, education, and per capita income indicators is used to rank countries on human development. However, there are high levels of inequality and disparity across regions. The provinces with the lowest HDI levels are in the region of Y.

- In terms of gender equality:
 - X ranks 78th on the Gender Inequality Index (GII). This index measures the human development costs of gender inequality.
 - It ranks 17th on the Gender-related Development Index (GDI). This index is designed to measure the gender gap in human development achievements in terms of health, education, and control of economic resources.
 - Women hold 26.9% of the seats in parliament. There are noticeable differences between regions, with provinces in the Y region ranking worst on gender disparity. Women's participation in public and political affairs is limited due to conservative and patriarchal customs in the Y region.

The conflict and the peace process

- The Y Conflict is an armed conflict in the Y region, in eastern X. The Y Liberation Forces (YLF), a Muslim rebel group, seeks autonomy for the Muslim communities in Y and has taken up arms to demand independence for the Y region. Since 1989, at least 1,800 people have been killed in the resulting armed conflict between the Government armed forces and the YLF, including many civilians in the Y region. Tens of thousands have been displaced over the course of the conflict.
- In August this year, X's newly elected President announced that the Government was engaged in exploratory peace talks with the YLF in a bid to resolve the internal armed conflict.
- Last week, the Government and the YLF launched peace talks at a hotel in London. Both sides have asked the UK to facilitate the talks, which are expected to last several months. The first round of talks is scheduled to take place in Brighton in two weeks.

Exercise 2:

Ensuring women's participation in peace processes

Instructions Group A:

GOVERNMENT DELEGATION (5-7 participants)

- You are members of X's Government delegation to the peace talks plus technical support staff. At present the delegation has no female members, nor any female support staff. You are not opposed to women's participation but your chief negotiator, Mr. A, argues that it has been impossible to find women with the right profile to join the talks.
- You have been invited by the UK facilitator and his team (only one woman) for an informal chat at the UK Ambassador's residency in the capital. The YLF negotiation team has also been invited. One of the items for discussion is how to secure women's participation in the peace talks.

Assignment: Prepare for the chat on women's participation in the peace process. The UK is likely to push this issue; you are keen to come across as a progressive nation and a co-operative partner. You have ten minutes to think of ways to add women to your delegation and/or to ensure that women's voices are heard in the talks.

Exercise 2:

Ensuring women's participation in peace processes

Instructions Group B:

YLF DELEGATION (5-7 participants)

- You are members of the YLF delegation to the peace talks, plus technical support staff. At present the delegation has no female members, nor any female support staff. Most of you, and particularly your chief negotiator Mr. B, are opposed to including women in your team, and are quite averse to women's participation in political and public affairs more generally.
- You have been invited by the UK lead facilitator and his team (only one woman) for an informal chat in the capital. The Government negotiating team has also been invited. One of the items for discussion is how to secure women's participation in the peace talks.

Assignment: Prepare for the chat on women's participation in the peace process. The UK is likely to push this issue; you are not happy about this but do not want to come across as un-cooperative at this stage. You have 10 minutes to think of arguments why women should not be included in the talks and/or to propose ways to hear women's voices in the talks that would be acceptable to you.

Exercise 2:

Ensuring women's participation in peace processes

Instructions Group C:

UK FACILITATOR + TEAM (5-7 participants)

- You are the UK facilitator, Mr. C, and his team of advisors. Mr. C is the former UK Ambassador to France and has held various senior posts at the Foreign and Commonwealth Office (FCO). In line with UK commitments to support women's participation he has agreed to ensure women are in the talks, but personally fears peace talks will be undermined by adding women to the mix. There is only one woman on Mr. C's team, in a more junior role.
- Mr. C has invited the negotiating parties for an informal chat at the UK Ambassador's residence in the capital. One of the items for discussion is how to secure women's participation in the peace process.

Assignment: Prepare for the chat with the negotiating parties. You know that the YLF will be quite resistant to the idea of women's participation in the talks. Be aware that you also lack legitimacy on this issue, having only one woman in a fairly junior role on your own team. You have 10 minutes to think of ways to ensure more women get a seat at the negotiating table, and to think of other ways that women's voices can be heard in the talks.

Exercise 2:

Ensuring women's participation in peace processes

Instructions Group D: (I)NGOs

- You are representatives of different INGOs and local NGOs that have been working for peace in X, including a number of Y-based organisations.
 - INGOs: You have longstanding relations in X, including very good contacts with various women representatives in the Y region and from different leading NGOs and NGO networks in the country. You have good relations with the UK representation in-country, in particular the Department for International Development (DFID) and the Foreign and Commonwealth Office (FCO). Some of you receive grants centrally and are tied into DFID and FCO networks in the UK.
 - Local NGOs: You are partners of various INGOs and members of different NGO networks. Most of you live and work in the Y region. You are all women and most of you are primary caregivers for large families. You are members of a conservative, patriarchal society that limits women's active agency in public and political affairs and most of you personally hold conservative ideas on the role of women in society.
- The INGOs have secured a meeting with the UK facilitation team for a discussion on women's participation in the peace talks. The meeting is taking place at the British Embassy in the capital of X. The INGOs are financially supporting the participation of representatives of women's organisations, and women and gender experts in peacebuilding organisations, including from the Y region, in the meeting.

Assignment: Prepare for the discussion with the adviser to the UK facilitation team. You have ten minutes to reflect on (potential) obstacles to women's / your participation that you would like to raise with the UK team, and ideas as to how the UK can support women's meaningful participation in a context-sensitive way.



Exercise 3 Masculinities and peacebuilding

Objectives:

- To further understanding of the concept of masculinities
- To further understanding of the links between masculinities and peacebuilding

Participants: Individuals active in the field of peace and security

Group size: up to 25 people

Duration: 45 minutes

Materials: Hand-outs of four case studies (see below)

Methodology:

Step 1 This session is introduced by the facilitator with a few words on the social construction of gender, with a special emphasis on masculinities.

Step 2 Participants are divided into 4 groups. The first group is presented with a case study on cattle-raiding in South Sudan; the second with a study on 'thwarted' masculinities in Somalia; the third with one on disarmament and masculinities in Colombia; and a fourth with a study on sexual violence in Nepal.

Step 3 Participants are given 5 minutes to read their case study and related task. Subsequently, the groups are given 20 minutes to discuss and answer the questions raised in the task section of the case study.

Step 4 Participants are asked to return to their original seats. The facilitator asks each group to present the case study and their answers to the questions raised.

Notes for the facilitator:

For further guidance please contact Saferworld, general@saferworld.org.uk



Opposite: Staff working for Conciliation Resources' partner Femme Homme Action Plus, the Central African Republic © Conciliation Resources

Exercise 3: Masculinities and peacebuilding

Case study 1: Cattle-raiding in South Sudan

In many parts of South Sudan, violence within and between communities is fuelled by cattle-raiding. The increased availability of small arms in recent years has made cattle raids more deadly, often sparking revenge attacks and provoking cycles of violence, which can leave hundreds of people injured or dead.

Gender norms are deeply implicated in the practice of cattle-raiding. Owning a gun and participating in a cattle-raid are rites of passage for adolescent boys, and for men these are symbols of manhood and virility that confer social status. A young man is expected to pay his prospective bride's family in cattle before the couple is able to get married, and young males are not considered to be 'men' until they are married.

In many parts of South Sudan, women sing songs to shame men who have not gone on a cattle raid or who have failed to bring back cattle, and songs of praise for those who are successful. Masculinity, weapons, cattle and marriage are therefore closely linked, combining to create powerful incentives for young men to participate in violence.

Task

Imagine you are applying for Conflict, Stability and Security Fund (CSSF) funding to implement a project to reduce and prevent cattle-raiding and related violence in a pastoral community in South Sudan.

- What are the key causes of the problem you need to address?
- Do you need to challenge attitudes and practices relating to gender in this context?
- Are there any systems, institutions, laws or policies, or other material factors you need to address which reinforce harmful gender norms?
- Who from this community will you engage in your project, and what are you asking them to do? How will you affect change?
- What potential challenges can you see?

Exercise 3: Masculinities and peacebuilding

Case study 2: 'Thwarted' masculinities in Somalia

In Somalia, protracted conflict and the resultant economic hardship has made it difficult for many men to fulfil the traditional masculine gender role of economic provider and physical protector of their families. Many men who became refugees or were internally displaced have returned to their homes to find that women are now fulfilling roles that were previously reserved for men.

In Somalia's clan system, manhood is associated with becoming an elder, and power and status is traditionally concentrated in the hands of a subset of older men. It is possible for younger men to become elders, for example through respectable personal conduct and realisation of certain socially valued characteristics such as marriage, children and employment. However in a context where unemployment and insecurity is widespread, there exist fewer opportunities for younger men to attain such status.

For some young men, joining Al Shabaab offers the prospect of an economic livelihood as well as social status and power, which can provide an alternative pathway to manhood. It has also been suggested that the desire to salvage thwarted masculinity is implicated in inter-clan conflicts, with unemployed men participating in fighting to gain status and acceptance within the clan. Somali women have also played a role in encouraging this view of masculinity by cooking for militia and shaming men who were defeated in battle.

Task

Imagine you are applying for Conflict, Stability and Security Fund (CSSF) funding to implement a project to prevent clan-related conflict and the recruitment of young men by Al Shabaab in Somalia.

- What are the key causes of the problem that you need to address?
- Do you need to challenge attitudes and practices relating to gender in this context?
- Are there any systems, institutions, laws or policies, or other material factors you need to address which reinforce harmful gender norms?
- Who will you engage in your project, and what are you asking them to do? How will you affect change?
- What potential challenges can you see?

Exercise 3: Masculinities and peacebuilding

Case study 3: Disarmament and masculinities in Colombia

Agencies implementing disarmament, demobilisation and reintegration (DDR) programmes with former combatants have in some cases found that ideas about masculinity have important impacts on the success of their programmes.

Research conducted with former combatants, their communities and programme staff implementing DDR in Colombia has revealed that while male combatants have learned “to be hard and impenetrable, both physically and emotionally” as a result of their training and experiences of combat, these forms of hyper-masculinity have not served them well as they reintegrate into civilian communities. While being a ‘good man’ in a paramilitary or guerrilla organisation had meant engaging in armed combat, in a civilian setting it meant providing for their families, and many former combatants struggled to readapt to this civilian masculine ideal.

Staff running DDR programmes in Colombia noted high levels of domestic violence committed by male former combatants, thought to be an effect of the trauma experienced and militarised masculinity they learned as combatants. At the same time, around 40% of FARC combatants are female, yet few of them have opted to participate in DDR programmes. For women, participating in armed violence is often seen as a transgression of traditional female gender roles, and so there is a stigma attached to being a female former combatant, making it difficult to reintegrate into communities.

Task

Imagine you are applying for Conflict, Stability and Security Fund (CSSF) funding to implement a project to help former combatants to reintegrate into communities in Colombia.

- What are the key problems that your project needs to address?
- Do you need to challenge attitudes and practices relating to gender in this context?
- Are there any systems, institutions, laws or policies, or other material factors you need to address which reinforce harmful gender norms?
- Who from this community will you engage in your project, and what are you asking them to do? How will you affect change?
- What potential challenges can you see?

Exercise 3: Masculinities and peacebuilding

Case study 4: Sexual violence in Nepal

In Nepal, sexual harassment of women and girls by men and boys is very common. Men try to attract a woman's attention by whistling, laughing or making remarks about the way she walks, looks or is dressed. If men are in a group, the harassment is often worse because each man tries to show off in front of his friends, in an attempt to demonstrate his masculinity. In such situations, especially if no-one else is around, (for example, in rural areas where women need to walk long distances between their homes and the next market place) the harassment can easily turn into physical violence. Women are touched, dragged along, and if there are no witnesses, such assaults can end in rape. It is the women who are usually blamed if such things are happening.

The general assumption is: good women don't get raped. Therefore, by default any woman who gets raped must have done something wrong. Because they feel shame and fear social stigmatisation, women often don't talk about what happened to them. But even if they report the case to the police, the perpetrators are frequently released quickly because of political pressure, or because the police have other priorities.

Unlike the victim, the perpetrator's reputation is still largely intact, and he doesn't face social consequences. While most people don't see their behaviour as a good thing, there is a perception that 'boys will be boys' and this is how things have always been.

Task

Imagine you are applying for Conflict, Stability and Security Fund (CSSF) funding to implement a project to prevent sexual violence in a community in Nepal.

- What are the key causes of the problem you need to address?
- Do you need to challenge attitudes and practices relating to gender in this context?
- Are there any systems, institutions, laws or policies, or other material factors you need to address which reinforce harmful gender norms?
- Who from this community will you engage in your project, and what are you asking them to do? How will you affect change?
- What potential challenges can you see?

Exercise 4 Gender and conflict analysis

Objectives:

- To deepen understanding of the process and content of gender-sensitive conflict analysis

Participants: Individuals active in the field of peace and security

Group size: up to 25 people

Duration: 1 hour

Materials:

Flipcharts, paper and pens

Methodology:

Step 1 The facilitator hands out the instructions (see p.52) and gives participants time to read [10 minutes].

Step 2 Participants are divided into break-out groups to reflect on the following questions [20 minutes]:

- Would you argue this conflict analysis is gender-sensitive?
- What could make this analysis (more) gender-sensitive?

Step 3 After the discussions, the different groups are asked to share in plenary their reflections on the two questions posed.

Notes for the facilitator:

The facilitator could remark that the summary and analysis process pays some attention to gender but is not really completely gender-sensitive.

Suggested observations:

On methodology

- The research questions set for the consultant could have more explicitly requested gender analysis. It would be interesting to see what guidance was provided to the consultant, and what the consultant's Terms of Reference (TOR) included.
- Local community leaders and religious leaders consulted were all men – this would give a particular set of views on the conflict and peace opportunities.

- You could ask for more information on sources. For example, who was interviewed exactly, and which organisations' reports were read?
- The sources of information and methods of information gathering could be more diverse. The consultant could have included various participatory conflict analysis workshops with women in the conflict-affected region of Y; she could have included reflections from gender experts in the context at hand; and she could have added information from reports prepared by women's organisations.

On the content of the analysis produced:

- Some information on gender relations is included but it could be interesting to have more. For example, information on gender norms and roles could be included. In the current analysis, it is not clear what is limiting women's participation in political affairs.
- Gender is treated as synonymous with women. There is little attention paid to the impact of conflict on men's roles, nor on the targeting of men.
- The gender-specific elements of inquiry only focus on the impact of the conflict on women without paying attention, for example, to the roles women play in relation to peace and security, such as those in communities while men are away fighting. Nor do the elements of inquiry focus on the gendered drivers of the conflict, such as the expectation of men to provide for their families combined with high levels of unemployment, factors which enable violence.
- There is no gender analysis of the peace negotiations.
- No attention is given to peace efforts outside the official sphere, such as at civil society and community level, where women's organisations and other groups are often active.

Exercise 4: Gender and conflict analysis

Case study: the context

Your organisation has been thinking about starting a new peacebuilding programme in Country X.

You have hired a consultant to undertake an analysis of the context. The consultant, an international with many years of experience in the field of peace and security, including in Country X, has been given 30 days to produce a written report. The report aims to analyse key actors, issues, and root causes of the conflict, as well as to scope out opportunities for peace.

As part of her assignment, the consultant made a 5-day trip to Country X, including a 2-day stay in the Y region. The consultant had a meeting with local community representatives and religious leaders (mix of Muslim, Christian and indigenous men) in the regional capital of the Y region. The meeting was arranged by a local peacebuilding organisation, run by Mrs. A. The consultant also scheduled interviews with the International Crisis Group country analyst, the leaders of three peacebuilding organisations (all based in the capital), government officials, representatives of the rebel group, various INGOs, and two academics (one focused on the peace process in country X, the other a specialist on the rebel movement). Furthermore, she has consulted reports produced by various peacebuilding NGOs and international think tanks, governments and multilateral organisations.

This is the summary of the report the consultant has produced:

Country X is a mountainous country on a peninsula in the Northern hemisphere. The country has a population of 30 million.

Multiple ethnicities and cultures are found throughout the country. Approximately 15-20% of the total population is indigenous, and about 60% of indigenous peoples live in the region of Y in the east of Country X. The majority of people in Country X is Christian (90%). About 5% of the population of Country X is Muslim, most of whom live in the Y region, making up about 20% of the total population in Y.

continued...

Exercise 4: Gender and conflict analysis

Country X is a lower middle income country and ranks 117 out of 187 countries in the Human Development Index (HDI). There are high levels of inequality and disparity across regions in the country. The provinces with the lowest HDI levels are found in the Y region.

Country X is a secular state and a democracy. Civil society is vibrant, particularly in the capital. The country has significant natural resources but is constrained by ineffective governance, bad infrastructure, frequent natural disasters and conflict in the Y region (see below).

In terms of gender equality, Country X ranks 78th on the Gender Inequality Index (GII) and 17th on the Gender-related Development Index (GDI). Women hold 26.9% of the seats in parliament. Yet here too there are noticeable differences across regions, with provinces in the Y region ranking worst on gender disparity. Women's participation in public and political affairs is limited due to conservative and patriarchal customs in the Y region.

The Y Conflict is an armed conflict in the Y region in eastern Country X. The Y Liberation Forces (YLF), a Muslim rebel group, seeks autonomy of the Muslim communities in Y and has taken up arms to make the region of Y an independent state. Since 1989, at least 1,800 people have been killed in the resulting armed conflict between the Government and the YLF, including many civilians in the Y region. Tens of thousands, the majority women and children, have been displaced over the course of the conflict. There are various reports of women being raped by both Government and YLF forces.

Earlier this year, X's newly elected liberal-conservative President B. announced that the Government was engaged in exploratory peace talks with the YLF in a bid to resolve the internal armed conflict. Last week, the Government and the YLF launched peace talks at a hotel in London. Both sides have asked the UK to facilitate the talks, which are expected to last several months. The first round of talks is scheduled to take place in Brighton in two weeks.



Exercise 5 Gender roles and norms

Objectives:

- To further understanding of gender roles and norms in a particular conflict-affected context
- To explore the multiple layers of identity and the multitude of masculinities and femininities present in that context

Participants: Individuals active in the field of peace and security in the conflict-affected context

Group size: up to 25 people

Duration: 30 minutes

Materials: Flipcharts, paper & pens

Methodology:

Step 1 The facilitator gives a short introduction to the topic of gender roles, explaining how these are related to gender norms in a particular time and place. Further guidance available from Conciliation Resources (see below).

Step 2 Participants are divided into groups of 5. Each group is asked to discuss typical and expected roles, behaviours, and activities of women, men, and gender minorities in the context at hand. This discussion should relate to the conduct and promotion of armed conflict and peace. Participants are given paper and pens and are asked to write these down in three columns (one for each gender group). They are reminded to think about public and private aspects.

Step 3 After 15 minutes, the first group is asked to share their list in plenary. Other groups are asked to add from their lists.

Step 4 The facilitator then asks participants to reflect on how these roles relate to constructions of gender in the context. For example, what are the characteristics, expected behaviours, and attributes of women?

Step 5 Time permitting, the facilitator could also ask whether and how roles have changed over time, including since the outbreak of the conflict; what differences there are among women (and men, and gender minorities), in relation to religion, ethnicity, class, age, and other factors, and how these roles affect women, men, and gender minorities in relation to the conflict (see Exercise 6).

Notes for the facilitator:

Further guidance on gender roles and norms is available from Conciliation Resources upon request. Please email us at cr@c-r.org.

Opposite: The Imam of Bria Central Mosque, the Central African Republic, March 2015
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Exercise 6 Gendered impact of conflict

Objectives:

- To explore differences of impact among groups of women, men, and gender minorities
- To identify gaps in understanding of the gendered impacts of conflict and related needs

Participants: Individuals active in the field of peace and security in the conflict-affected context

Group size: up to 25 people

Duration: 45 minutes

Materials: Flipcharts, paper & pens

Methodology:

Step 1 The facilitator gives a short introduction to the topic of gendered impacts, explaining how these relate to gender norms and roles in a particular time and place. Further guidance available from Conciliation Resources (see below).

Step 2 Participants are divided into groups of 5. Each group is asked to write down how women, men, and gender minorities are affected by the conflict. Participants are given paper and pens and are asked to write these down in three columns (one for each gender group). Participants are reminded that they are free to go beyond thinking about how particular groups are targeted for particular acts of violence and to think, for example, about socio-economic conditions.

Step 3 After 15 minutes, participants are asked to return to plenary. One group is asked to share their list in plenary. Other groups are asked to add from their lists.

Step 4 The facilitator asks participants to reflect on how these roles relate to constructions of gender and gender roles in the context. For example, what are the expected roles, characteristics, behaviours, and attributes of women?

Step 5 The facilitator then asks what differences there are among women (and men and gender minorities) in relation to religion, ethnicity, class, age, and other factors.

Step 6 Next the facilitator asks participants to spell out the needs in relation to these differences. What support or projects might be designed to respond to these specific vulnerabilities and needs? What further information is required to decide on this?

Step 7 Last but not least, the facilitator asks participants about the sources of this information. How do they know these are the impacts and the needs? Where is information lacking? How can we better understand and analyse the gendered impacts of conflict?

Notes for the facilitator:

This exercise should help participants understand similarities and differences in terms of impact of conflict on different men, women, and gender minorities.

The exercise should also help to identify gendered impacts of conflict and related needs in a particular context, as well as gaps in knowledge. Further guidance on gender roles and norms is available from Conciliation Resources upon request. Please email us at cr@c-r.org.



Conciliation Resources' partner Ezabir Ali (left) interacts with women from conflict affected communities in India administered Kashmir. © Ehsaas

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About Conciliation Resources

Conciliation Resources supports people at the heart of conflicts who are striving to find solutions. We work with them to deepen our collective understanding of the conflict, bring together divided communities, and create opportunities for people to resolve their differences peacefully. We provide advice, support and practical resources. We then take what we learn to government decision-makers and others working to end conflict, to improve peacebuilding policies and practice worldwide.

At Conciliation Resources our focus is on making peace processes more inclusive, including by furthering understanding of gender in peacebuilding. Gender is a cross-cutting priority for the organisation.

For more information about Conciliation Resources, please visit our website: www.c-r.org. For more information about our approach to gender, please visit www.c-r.org/gender or read this two-page briefing paper: www.c-r.org/resources/gender-and-peacebuilding

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