

MODULE 1

INTRODUCTION TO GENDER AND CONFLICT

Module Outline

This module will welcome participants, allow time for introductions and expectations, review the training objectives and participant binder materials, and present the agenda.

Module 1 introduces key concepts: the social construction of gender, relevant USAID initiatives, and gender and peacebuilding approaches. Between slides 6 and 7, participants will complete a brief activity discussing stereotypes of gender.

This module is followed by a 15-minute break.

Module Duration: 80 Minutes (9:00-10:30 a.m.)



Section	Time	Presentation/Description
WELCOME & LOGISTICS	10 MINS	PPT Slides 1 – 2: Introduce course, providing a brief history of why and how it was designed and logistics, such as facility, amenities, and lunch options.
INTRODUCTIONS	20 MINS	PPT Slide 3: Participants and training team introduce themselves to the plenary.
POWERPOINT PRESENTATION	10 MINS	PPT Slides 4 – 6: Explain key course concepts by reviewing objectives, why we are here, and the purpose of Module 1.
ACTIVITY	30 MINS	Lead activity, “Gender as a Social Construction.”
POWERPOINT PRESENTATION	20 MINS	PPT Slides 7 – 14: Explain how gender is socially constructed, USAID initiatives related to gender, and approaches to understanding gender in conflict.

Checklist: Items Needed for This Module

- Laptop and projector
- Module 1 PPT loaded to laptop
- Agenda in front pocket
- Flip chart, tape, and markers to write up expectations
- “Overview of USAID Gender Policies Related to Conflict” in participants’ binders
- Two flipcharts for “Act Like a Man” and “Act Like a Woman” exercise posted at front of room during activity

Post-it notes

Course Objectives

At the end of this training participants will have:

- An increased knowledge of how gender impacts conflict dynamics and how conflict may change gender patterns.
- A deeper understanding of what a gender-sensitive conflict analysis entails.
- An improved ability to integrate gender into programming in conflict-affected environments.
- Increased awareness of USAID gender policies and where to go for technical support.

Module Objectives

At the end of this module, participants will be able to:

1. Understand what gender means and how it is socially constructed.
2. Identify USAID policies relevant to gender in conflict-affected environments.
3. Identify and distinguish between approaches to gender and peacebuilding.



Gender and Conflict Training

Bureau for Democracy, Conflict, and
Humanitarian Assistance
Office of Conflict Management and
Mitigation

Welcome:



- *Introduce self, training team, and anyone else who will not be participating (e.g., observers, logistician. Participant introductions will take place after course objectives).*
- *Provide overview of the training facility: amenities, restrooms, lunch options, Wi-Fi passwords, and parking (if applicable) – see facilitator preparation guide for further venue info.*
- *Review agenda in front pocket of participant binders. Note the one-hour lunch break and two shorter breaks – one in the morning, and one in the afternoon.*

Gender & Conflict is CMM's newest course. It began in 2013, in recognition of the importance of gender issues to conflict analysis and peacebuilding.



Workshop Ground Rules

- **Please be punctual**
- **Please turn off/silence cell phones and electronic devices**
- **Everyone has something to contribute**
- **This workshop is a safe space: differing perspectives are welcome and encouraged**
- **Comments are not for attribution**



These ground rules are meant to support the group's learning and facilitate a safe space to learn and share.



Introductions

1. Your name
2. Where you are from
3. What you do
4. Something no one in the room knows about you
5. One expectation you have for the workshop



The co-facilitator should capture expectations on the flip chart as the lead facilitator elicits responses to each item. At the end of the introductions, address the expectations listed – citing those that will be met and explaining any that are beyond the reach of this course.

Option: If participants have just completed C102, they can skip over introductions; only participants who are joining G&C without having just taken C102 should introduce themselves.



Course Objectives

By the end of the training, you will gain:

- ✓ Increased knowledge of how gender impacts conflict dynamics and how conflict may change gender patterns
- ✓ Deeper understanding of what a gender-sensitive conflict analysis entails
- ✓ Improved ability to integrate gender into programming in conflict-affected environments
- ✓ Awareness of USAID gender policies and where to go for technical support

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Let's begin with a quick overview of our training objectives. G&C is meant to introduce core concepts of gender as they relate to conflict analysis and programming in conflict-affected environments.

This training alone will not make you a gender expert, but will give you a solid starting point. This course will help you know what questions to ask and what gender issues to look out for in conflict settings.



Why Are We Here?

- ✓ Gender can't just be "left for later" - understanding gender dynamics is critical to understanding the larger conflict context.
- ✓ For effective Do No Harm programming, meaningful participation of both women and men is necessary.

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Let's talk about why we're here today and why CMM considers this course to be so important.

First, often we assume that we can think about gender later, such as after a peace agreement is signed, or once combatants have been disarmed or reintegrated. Gender is too often seen as an "add-on," something optional that can be tacked onto existing analysis or programming, or left for the gender experts to worry about.

In reality, we can't fully understand the nuances and dynamics of conflict without understanding gender. **Gender dynamics both impact and are impacted by conflict.** Parties to conflicts may not say they're going to war over gender roles, but gender may play a key role in driving conflict, such as when social expectations for male behavior become linked to violence.

Second, only by understanding the different roles of men and women can we ensure comprehensive analysis and effective programming. When we're working for peace, we don't want to ignore the capacities of both women and men to support our efforts. Meaningful consideration of gender allows for meeting both men's needs and those of women, preventing unanticipated consequences and maximizing Do No Harm programming efforts.

Pull up video show example of why it's important to be gender-sensitive:
<https://www.youtube.com/watch?v=4viXOGvuu0Y>

Key Takeaway: Understanding gender dynamics is critical to understanding conflict dynamics and to ensuring that both men and women have their needs met in our programming. This helps prevent unanticipated consequences.



Were you wondering...

- ...if “gender” is just a synonym for “women”?
- ...what USAID policies are in place that relate to gender?
- ...what are some approaches to gender and peacebuilding?

Welcome to Module 1!



Now that we have an idea of the broader course objectives, let's focus on what we will be doing in our first module.

First, we're going to help you make sense of some key concepts that may be familiar to you, but that you may not understand well enough to apply. Gender is our central theme in this module. We're going to talk about how gender is constructed for individuals and in society, and why it's not just about women, but also about men, LGBT issues, and the way societies distribute power.

Second, USAID believes that “gender equality and women's empowerment isn't a *part* of development, but the *core* of development.” (USAID Website: “Gender Equality and Women's Empowerment.”) Gender sensitivity is mandated across sectors and programs, and in a few minutes we're going to provide you with an overview of some of the key USAID policies related to gender.

And **third**, we'll explain gender approaches to conflict analysis and programming, highlighting the approach that CMM takes to understand gender dynamics in conflict contexts.

Key Takeaway: This module will explain how gender is a social construction, and what that means; what USAID policies and initiatives have been issued related to gender; and the different approaches to gender and conflict.



Now we're going to do an activity to help us understand how gender is shaped by society.

(Do not flip to next slide. Make sure flipcharts with “Act Like a Man” and “Act Like a Woman” are at front of the room.)

Activity: Gender Norms in Society (30 minutes)

Part I: Individual brainstorm (10 minutes)



1. Post two flipcharts in front of the room. Write each of the statements:
 - “Act Like a Man”
 - “Act Like a Woman”
2. Provide enough small post-it notes for each person.
3. Have participants work individually to write up one post-it note for each flipchart. Ask them to walk up and place their post-it notes on the corresponding flipchart. Give participants 5 minutes to do this.

Before we begin to talk about gender in conflict-affected societies, let’s start by thinking more generally about how gender shapes people’s lives. Sometimes this is easier to do by drawing on our own experiences before trying to see how these dynamics work in someone else’s context.

What do people mean when they say “act like a man” or “act like a woman” in your home community? For each expression, write one thing that comes to mind on a post-it note, then place your notes on the corresponding flipcharts at the front of the room.

Part II: Plenary discussion (20 minutes)

4. Review the flipcharts by reading each post-it note aloud.
5. Lead a discussion about how gender is shaped by social norms and expectation. Facilitators should try to highlight participant responses that illustrate how gender norms may differ among communities and change over time.

Let’s talk about what you came up with regarding gender norms in your own communities.

- Have you ever seen anyone be told or expected to “act like a man” or “act like a woman”? Perhaps in childhood, or even at work?
- What effects do these gender norms have on people? (For example, do they limit people’s choices or occupations? Or do they also make people feel comfortable, knowing what’s expected of them?)
- What happens to people who step outside the “gender box,” or what’s considered to be appropriate-gendered behavior? Are there risks, as well as benefits, to this? (For example, do people who don’t conform to gender norms risk being bullied, or even the victims of violence? Can people who step out of expected roles inspire others to work for social change?)
- Do you see gender norms changing over time?
- Do assumptions about “proper” gender roles ever hamper our ability to be effective development practitioners? Has anyone ever seen assumptions about gender have an impact on development practice?

When facilitating this exercise, keep in mind that the overarching goal of the exercise is to get participants thinking about gender as something that is socially constructed – that differs from society to society, and changes over time – rather than something “biological” or “natural.”

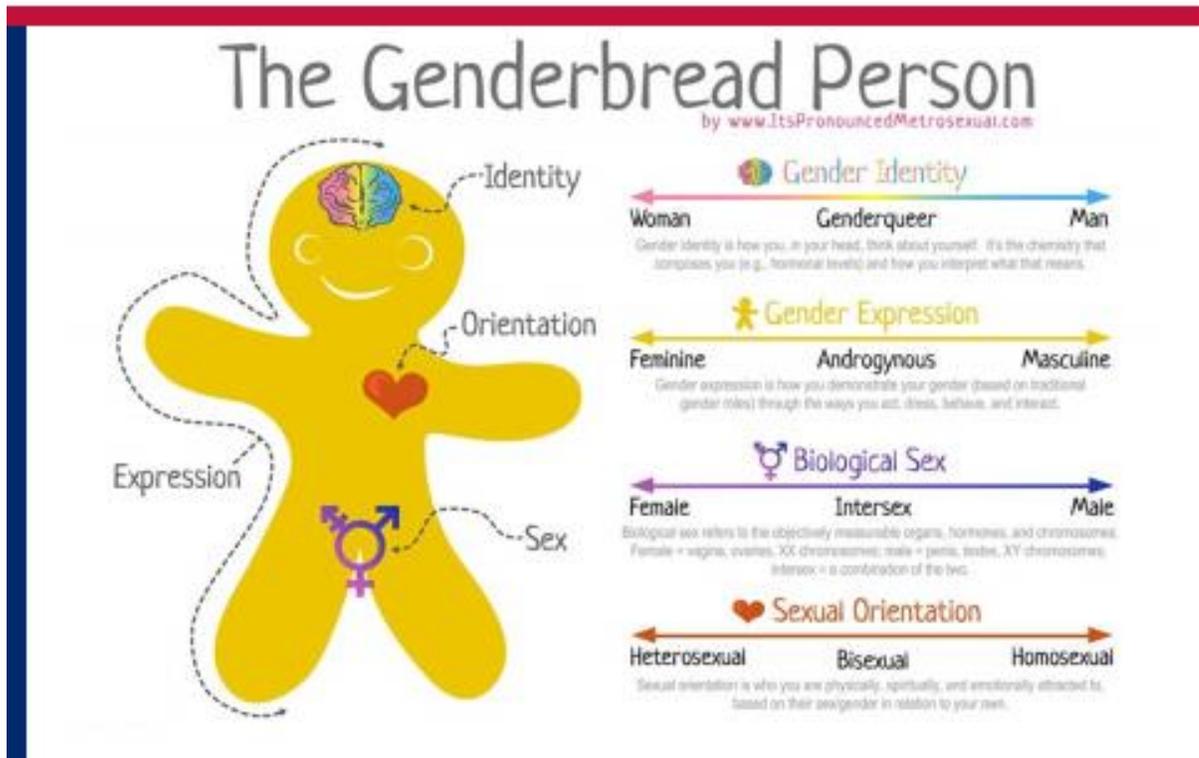
Participant responses that touch on different social expectations for gender roles, or how gender changes over time, are great to highlight for this purpose.

Ask participants how they felt doing this exercise. For D.C.-based trainings, pull up video to show as an example of some social norms for gender roles:

<https://m.youtube.com/watch?v=38IbelOZreA>



On the next slide, we'll discuss what gender actually means and some terminology that you may have heard in the past, but may hope to have clarified. We'll talk about the elements that make up gender, some of which you just highlighted in the exercise, like gender roles and norms, and how people come to see themselves as having a gender identity.



Building on our discussion of how society shapes gender norms and expectations, we need to talk about what we mean when we say “gender.”

The “Genderbread Person” shown on the slide demonstrates how gender is constructed for individuals.

Gender identity refers to the way people think about their own gendered being – are they male, female, or somewhere on a continuum?

Gender expression refers to how people present themselves in society. Do they perform the social cues a society associates with being feminine, or being masculine?

Biological sex refers to the mix of hormones, genitalia, and chromosomes that lead people to be categorized by their society as male or female. While we tend to think of biological sex as fixed and unchanging, a minority of people are born with ambiguous biological characteristics – the global population of people who are intersex is estimated to be about the same as the population of people with red hair! (About 1.7% of humans)

Sexual orientation refers to one’s physical or emotional attraction to a gender in relation to one’s own.

There are personal elements to gender and the way we define ourselves, and there are social norms that shape how we are able to imagine ourselves and how others see us. A glossary of these gender terms and more is in your binder under Tab 5.

Key Takeaway: Different elements make up “gender,” and all of these exist along a continuum. While some aspects of gender stay stable throughout someone’s life, they may also change. We may come to think differently about who we are, or we may take steps to change how society perceives us — for example, by identifying as transgender.



Now we’re going to talk about gender norms and how gender is socially constructed.

Option: If asked about any of the definitions provided in the “Genderbread Person:”

Androgynous - describes an ambiguous or mixed form of expressing gender, and relates to how one expresses and presents themselves in appearance.

Genderqueer – describes an identity that rejects conventional gender roles, instead identifying with neither, both, or a combination of male and female genders.

Intersex - describes someone whose biological sex (including genitals, chromosomes and hormones) is not strictly male or female. The term “hermaphrodite,” which you’ve likely heard to describe an intersex individual, is frowned upon. “Hermaphrodite” is a stigmatizing word that means someone who is entirely male **and** female, a biological impossibility.



Gender as a Social Construction

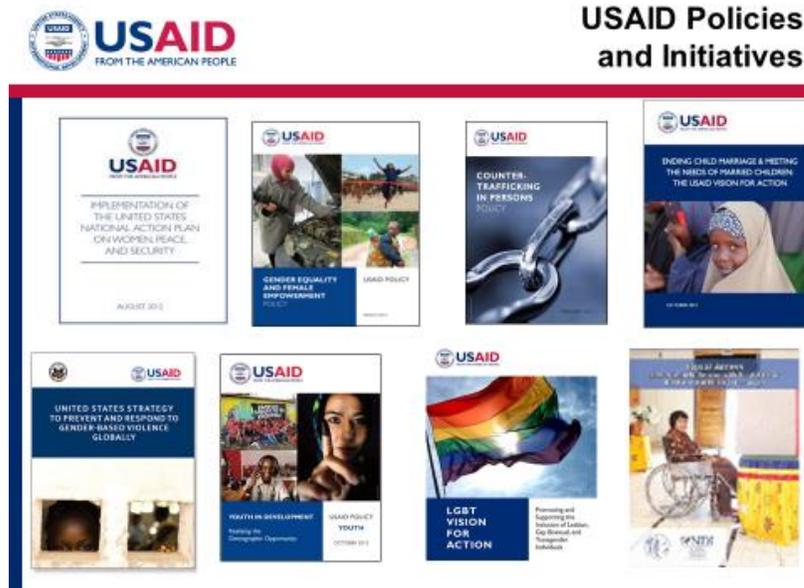
Gender...

- is social, shaped by institutions and culture
- is learned, rather than given by nature
- is embedded in relations of power
- includes ideas about masculinity and femininity and “proper” roles for men and women
- is not permanently fixed, but changes as societies change, especially in times of conflict

- **Gender is social.** While individuals may express their gender identity in different ways, gender is not just a matter of personal choice. It is shaped by social structures and institutions like families, schools, and governments, as well as beliefs about what it means to be male or female. People may risk disapproval or even violence by behaving in ways that don’t match social expectations.
- **Gender is learned, not given by nature.** While biological differences between males and females exist, the meaning that societies make of these differences may vary. For example, in U.S. society, we learn how to act in accordance with gender norms from a very young age. Girls may be given pink dresses to wear, while boys may be dressed in blue shirts; we may be told that we should “toughen up” or “sit like a lady.”
- **Gender is almost always about power:** This refers to power over access to resources (money, food, jobs, education) decision-making (government, markets), protection from violence (equality before the law, violence in the home), and mobility (freedom to leave the home).
- When speaking about gender as a social construction, scholars often use the terms **masculinity and femininity**. Masculinity refers to the meanings a society attributes to being male, while femininity refers to the meanings a society attributes to being female. Ideas about masculinity and femininity shape what are considered to be proper **gender roles** for men and women.
- Ideas about gender differ between societies. They also change as societies change. In times of conflict, gender norms can become more pronounced or can shift. For example, aggression and violence may be linked to “manhood,” or one’s enemies may be seen as a threat to women’s purity or tradition. Conflict can also allow space for gender patterns to change, such as when women take on new roles, like mediating conflict or providing for their families.

Key Takeaway: Societies shape gender, and it can change over time. As such, gender needs to be investigated rather than assumed. Gender is not interchangeable with “women” or “biological sex.”

Slide 10: Policies and Initiatives



Now we're going to provide a brief overview of some key policies and initiatives related to gender.

UNSCR 1325

UN Security Council Resolution 1325 passed in 2000. It calls for increasing women's participation in peacebuilding and political decision-making and protecting women from harm in conflict-affected environments. UNSCR 1325 acknowledges the specific harms to women in conflict and the capacity of women to fully participate in peacebuilding and peacekeeping.

The National Action Plan on Women, Peace, and Security

In 2011, President Barack Obama issued an executive order creating a National Action Plan (NAP) on Women, Peace, and Security. The NAP details the USG's commitments under UN Security Council Resolution 1325. In the NAP, the USG articulates five core objectives:

1. Institutionalization of a gender-responsive approach to peace and security.
2. Promoting women's participation in peace processes and decision-making.
3. Protecting women and girls from violence, exploitation, and abuse.
4. Engaging women in conflict prevention.
5. Ensuring safe, equitable access to relief and recovery for women and girls.



USAID has issued many policies and papers related to gender, some of which are pictured on the slide. Detailed descriptions of these policies and how they relate to conflict are in your binder under Tab 1. (*The sheet is on the next page.*) These policies provide the foundation for what we do, and in some cases they mandate what we do – for instance, ensuring that our development strategies include attention to LGBT issues, disability issues, and the concerns and capacities of youth.

Key Takeaway: UNSCR 1325 is important for its historical significance, as it acknowledges the effects of conflict on women and women's role in peace-building. The USG's National Action Plan on 1325 represents our commitment to the issues. But there are also many other USAID gender policies that it's important to be familiar with – details are in course binders.

Option: If participants seem unaware of USAID policies and want to learn more, discuss brief descriptions.

- Gender Equality and Female Empowerment Policy: This policy aims to ensure that women and girls are full participants in development. This foundational policy guides much of the agency's work on gender.

Other policies include:

- Counter-Trafficking in Persons: USAID's Counter-Trafficking in Persons Policy focuses on prevention, protection, and prosecution of those responsible. The policy places a strong emphasis on conflict and post-conflict contexts, recognizing that men may be more at risk for labor trafficking, whereas women may be trafficked into domestic labor or sexual slavery.
- Ending Child Marriage and Meeting the Needs of Married Children
- U.S. Strategy to Prevent and Respond to Gender-Based Violence Globally
- Youth in Development: Realizing the Demographic Opportunity
- LGBT Vision for Action
- USAID's Disability Policy

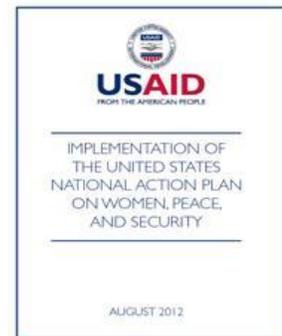
OVERVIEW OF USAID GENDER POLICIES RELATED TO CONFLICT

The National Action Plan on Women, Peace, and Security (2011)

https://www.usaid.gov/sites/default/files/US_NAP_WPS_Implementation.pdf

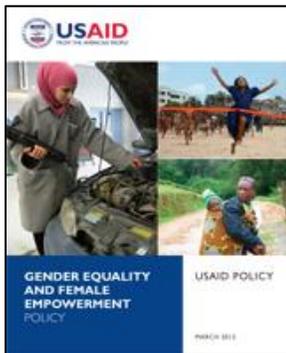
In 2011, President Obama issued an executive order creating a National Action Plan (NAP) on Women, Peace, and Security. The NAP details the USG's commitments under UN Security Council Resolution 1325. Both USAID and the Department of State have issued implementation plans for the NAP. In the NAP, the USG articulates five core objectives:

1. **Institutionalization** of a gender-responsive approach to peace and security.
2. Promoting women's **participation** in peace processes and decision-making.
3. **Protecting** women and **girls from violence, exploitation and abuse.**
4. **Engaging women in conflict prevention.**
5. Ensuring safe, equitable access to **relief and recovery** for women and girls.



Gender Equality and Female Empowerment Policy (2012)

<https://www.usaid.gov/sites/default/files/documents/1870/GenderEqualityPolicy.pdf>



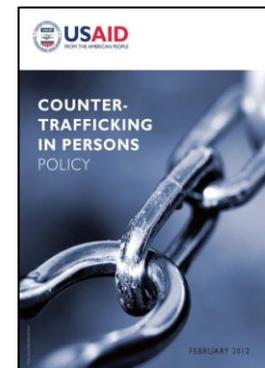
USAID's Gender Equality and Female Empowerment Policy aims to improve the lives of citizens around the world by advancing equality between females and males, and empowering women and girls to participate fully in and benefit from the development of their societies. USAID investments focus on: "[r]educing gender disparities in access to, control over, and benefit from resources, wealth, opportunities, and services - economic, social, political, and cultural; reducing gender-based violence and mitigating its harmful effects on individuals; and increasing the capability of women and girls to realize their rights, determine their life outcomes, and influence decision-making in households, communities, and societies."

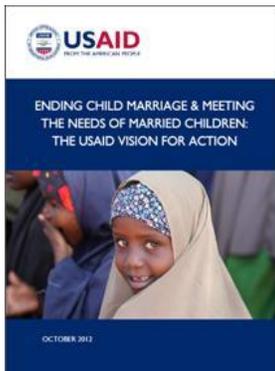
Counter-Trafficking in Persons (C-TIP) Policy (2012)

<https://www.usaid.gov/trafficking>

USAID's Counter-Trafficking in Persons policy seeks to address the burgeoning phenomenon of trafficking in persons by focusing on prevention, protection, prosecution of those responsible, and partnership with a wide range of stakeholders.

The policy places a strong emphasis on conflict and post-conflict contexts, recognizing that men may be more at risk for labor trafficking, whereas women may be trafficked into domestic labor or sexual slavery. As the policy states: "USAID is elevating its focus on conflict and post-conflict contexts for a number of reasons. Trafficking in humans is significantly higher in and around conflict and crisis-affected regions—whether during war, peacekeeping operations, stabilization efforts, or following a natural disaster."





Ending Child Marriage and Meeting the Needs of Married Children: The USAID Vision for Action (2012)

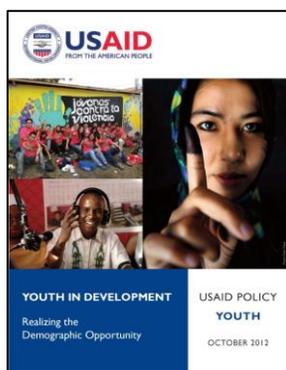
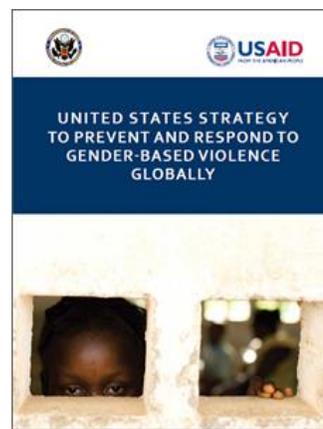
<https://www.usaid.gov/what-we-do/gender-equality-and-womens-empowerment/child-marriage>

USAID's Ending Child Marriage and Meeting Needs of Married Children policy addresses the need to decrease the prevalence of child marriage, recognizing the tremendous negative impact it has on girls' and boys' health, education, and well-being and the barriers it creates for broader social development. The policy recognizes that in conflict-affected contexts, child marriage rates may increase, stating: "In countries facing violent conflict, insecurity decreases the number of girls attending schools; as a result, child marriage becomes a socially acceptable path to adulthood."

U.S. Strategy to Prevent and Respond to Gender-Based Violence Globally (2012)

<https://www.usaid.gov/gbv>

Preventing and responding to gender-based violence (GBV) is a cornerstone of USAID's development policy. USAID programs address the root causes of violence; improve prevention and protection services; respond to the health and economic needs of those affected by GBV; and support legal frameworks that can mitigate against GBV. Addressing GBV is especially important in conflict-affected settings. As the strategy states: "Integrated approaches to gender-based violence are especially critical in conflict-affected and fragile states where the risk and incidence of gender-based violence can be extremely high: Domestic violence tends to rise, as do sexual assaults outside the home. Sexual violence is used as a tactic of war to intimidate, humiliate, and terrorize families, and can destroy communities. Women and girls are often the victims, but men and boys are also subjected to this crime."



Youth in Development: Realizing the Demographic Opportunity (2012)

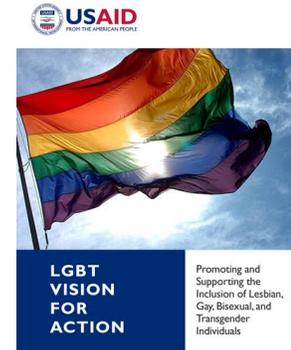
<https://www.usaid.gov/policy/youth>

USAID's Youth in Development policy is designed to strengthen youth programming, participation, and partnership in support of Agency development objectives; mainstream and integrate youth issues; and engage young people across Agency initiatives and operations. USAID's youth policy recognizes that young people have special needs and contributions in conflict. Their education may be interrupted; they may be recruited by insurgency groups. And youth is a critical time for identity formation – when children learn to be adults or, in other words, how boys and girls learn to be men and women. Since gender roles tend to change in conflict, children who come of age during conflict may learn violent norms that diminish the potential for peace. They may need more support to challenge gender norms and work towards peaceful resolutions of conflict.

LGBT Vision for Action: Promoting and Supporting the Inclusion of Lesbian, Gay, Bisexual, and Transgender Individuals (2014)

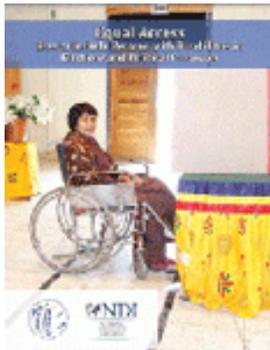
<https://www.usaid.gov/what-we-do/democracy-human-rights-and-governance/protecting-human-rights/advancing-lgbti-human-rights>

USAID’s LGBT Vision for Action represents the latest step in USAID’s commitment to ensuring inclusive development and recognizing the strengths and contributions of marginalized people. This policy emphasizes building the capacity of local LGBT organizations, holding the Agency accountable for upholding non-discrimination requirements, and continuing to learn about the diverse needs of global partners and stakeholders. The Vision for Action acknowledges that LGBT populations may be more vulnerable in conflict-affected environments, and that they may bring unique perspectives and skills to efforts to support peace. It promises to “address the specific challenges faced by LGBT sub-populations in situations of crisis and conflict, including in efforts to prevent, recover from, and rebuild after conflict.”



USAID Disability Policy Paper (2004)

<https://www.usaid.gov/what-we-do/democracy-human-rights-and-governance/protecting-human-rights/disability>



USAID’s policy on disability aims “[t]o avoid discrimination against people with disabilities in programs which USAID funds and to stimulate an engagement of host country counterparts, governments, implementing organizations and other donors in promoting a climate of nondiscrimination against and equal opportunity for people with disabilities.” The policy also calls for the inclusion of people with disabilities in all USAID programs. Attention to disability is crucial in conflict contexts. Conflict is a major cause of disability, leading to physical and mental health problems that may affect women and men differently. Women with disabilities may be at greater risk of gender-based violence during conflict, and they may have unique needs in refugee contexts.

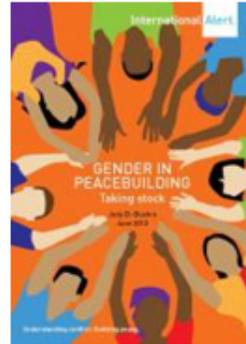


Gender and Conflict Approaches

What do we mean by integrating gender into conflict programming?

Three approaches to integrating gender into conflict programming

1. Gender blind
2. Women's empowerment and inclusion
3. Gender sensitive



"Gender equality is also smart peacebuilding."

- UN Women Executive Director Phumzile Mlambo-Ngcuka



Now that we've talked about how to think about gender, let's talk about what we mean by integrating gender into policies and programming in conflict environments.

Historically, development efforts have used three main approaches to gender in conflict-affected environments.

First, work in conflict settings can be **gender-blind**, or "gender-neutral."

Second, programs and policies can emphasize the **empowerment and inclusion** of women in conflict mitigation and peacebuilding processes.

And finally, our analyses and programs can be "**gender-sensitive.**" A gender-sensitive approach to conflict takes into account the different experiences of men and women, how gender roles might contribute to conflict dynamics, and how gender dynamics might be impacted by development programming.

We're now going to talk about each of these approaches in more detail.

Key Takeaway: Development practitioners have taken three main approaches to gender in conflict settings: 1) gender-blind; 2) women's empowerment and inclusion; and 3) gender-sensitive approaches.

Slide 12: Gender Blindness



Gender Blindness

Gender-blindness doesn't see gender as something important to consider.



A gender-blind approach, as the name implies, doesn't see gender issues as important. USAID **DOES NOT** support this approach. Gender blindness is not always intentional. Sometimes it happens from a lack of understanding of the role of gender in conflict programming and analysis.

A gender-blind approach assumes that if something works for one person, it will work for everyone, both men and women, with no need to engage in gender-specific analysis. Gender-blind approaches also assume that the outcomes of programming will be the same for men as for women, and will not change the relationships between them.

- **Example:** Peace agreements that don't include both men and women or address issues of inclusive political participation or gender-based violence – after all, everyone wants peace, right?
- **Example:** Programs to support the demobilization and reintegration of combatants that don't recognize women's participation in combat, or understand that men and women may have different needs.
- **Example:** Post-conflict reconstruction or economic development programs that are designed and implemented without considering gender to be important at all, or that assume that everyone will benefit in the same way.
- **Example:** Conducting a conflict assessment/analysis and talking only to the men in society about their perceptions of grievances.



Gender-blind approaches raise serious Do No Harm concerns. For those of you unfamiliar with the idea of Do No Harm, it is a conceptual framework and set of tools that help ensure development aid in conflict contexts does not, at minimum, exacerbate existing tensions and inequalities by, for instance, favoring one group over another.

Now we're going to view a brief clip of Donald Steinberg, former Deputy Administrator at USAID, talking about the dangers of a gender-blind approach to peace processes:



Have you ever seen gender-blind approaches being used in development?

Key Takeaway: Gender-blind approaches are what we **DO NOT** want to see – this is why we are doing this training. Gender-blind approaches raise Do No Harm concerns, and may miss important issues driving conflict, or opportunities to build peace.

Slide 13: Women's Empowerment and Inclusion



Women's Empowerment and Inclusion

Women's empowerment and inclusion emphasizes women's vulnerabilities in conflict, and the need to support women's participation in peace-building.

For example, programs might be designed to address the needs of women survivors of conflict-related sexual violence, or to increase women's capacity to contribute their concerns and ideas to peace negotiations.



The **women's empowerment and inclusion approach** to conflict emerged from the landmark UN Security Council Resolution 1325, which drew attention to the specific harms to women in conflict and called for their participation in all aspects of peacebuilding. This approach is based on the theory of change that peacebuilding efforts will be more effective if women and girls are empowered to participate.



- **Example:** Addressing the harms to women from conflict-related sexual violence through medical, psychosocial, and economic development programs.
- **Example:** Supporting women to participate more fully in peacebuilding by providing them with mediation skills, or ceasefire-monitoring capacities, or the knowledge and networks to influence peace agreement negotiation processes.

Making sure that women's concerns are understood and ensuring the meaningful inclusion of women in programming are important goals. However, they are not substitutes for a fully gender-sensitive approach to conflict. Remember how we stressed that "gender" is not the same thing as "women"? If we focus only on adding women's participation to existing programming – what some scholars have critiqued as an "add women and stir" approach – we'll miss a lot and might do unintended harm. With the next slide, we will talk about what gender sensitivity means in conflict contexts.



Key Takeaway: CMM believes that inclusive peace-building processes are important. Women and men may suffer distinct harms during conflict and may have distinct needs post-conflict. At the same time, integrating gender is more than just adding women's concerns and capacities to the mix – we need a fully gender-sensitive approach to conflict.

Slide 14: Gender-Sensitive Approach to Conflict Analysis and Programming



Gender Sensitive Approaches

A gender-sensitive approach emphasizes the relationship between conflict dynamics and gender.

- Analyses focus on how gender affects conflict and how conflict shapes gender.
- Programming based on an understanding of the experiences of men and women and the relationships between them.



A gender-sensitive approach to conflict analysis and programming emphasizes the relationship between conflict dynamics and gender. A gender-sensitive conflict analysis will recognize that gender roles and ideas about masculinity and femininity help shape conflict dynamics. It also will recognize that conflict may lead to changes in gendered behavior and expectations. Gender-sensitive conflict programming is built on comprehensive and context-specific analyses, and takes into account the different experiences of men and women and the relationships between them.

Sounds challenging? Don't worry – the rest of the training is designed to help you understand what such analyses and programming might look like in practice!

Some brief examples should help make it clear that we're talking about going beyond the inclusion of women:

First, when conducting a conflict analysis, we may find that men and women have different perceptions and insights about the grievances that cause conflict and how and why people are mobilized as participants.

Second, if we focus attention only on women's capacity to contribute to peacebuilding, we may miss how women's participation in combat, or their expectations of men, may drive conflict.

Third, if we think gender is about only women, and ignore how gender shapes men's experiences, we may miss how social expectations for men affect conflict.

- **Example:** In South Sudan, young males' frustration with increasing dowry requirements (paid in cattle) are believed to be one factor driving violent raiding between some communities. Men who can no longer afford to marry without participating in raids to obtain the necessary dowry may feel anger or shame at their inability to fulfill social expectations of manhood.



Fourth, a women's empowerment approach may build the capacity of women to join a network of community leaders working for peace. But what happens if the male leaders dismiss women's concerns as unimportant, or if the women's families or communities disapprove of their participation, believing that a woman's place is in the home? A gender-sensitive approach would also take into account how gender norms form a barrier to inclusive participation.

Finally, Recognition of the use of sexual violence as a weapon of war has led to increased attention to women's health and psychosocial needs. But assumptions that *only women are victims* and *only men are perpetrators* of sexual violence make it difficult for men to seek help after sexual assault.



Example: Recent studies in the Democratic Republic of the Congo have found that between 23 percent and 39 percent of men have experienced sexual violence. Few men seek assistance, as homosexuality is illegal in the DRC and victims may feel deep shame and fear. Assumptions that only women are victims of sexual violence leave these men abandoned. A gender-sensitive approach would take into account men's experiences of victimization, and the harm done by social assumptions that masculinity means being tough or invulnerable to violence. In such a context, programming could be designed to serve both men and women and to challenge the gender norms that blocks people from seeking help.

Key Takeaway: This training focuses on moving toward a gender-sensitive approach to analysis and programming in conflict-affected environments. A gender-sensitive approach: 1) recognizes that gender affects conflict dynamics and 2) conflict affects gender; and 3) is built on comprehensive and context-specific analyses of gender patterns and their relationship to conflict dynamics.

Closing



In the next module, we will look more closely at how men's and women's identities and roles may change in conflict and how this is related to conflict dynamics. We will use the Mindanao case study material to better understand these concepts.

Key takeaways:

1. Gender is a social construct that defines the roles, responsibilities, rights, and privileges assigned to men and women. It also shapes how men and women think about what it means to be masculine or feminine.
2. Gender defines the relationship between men and women in terms of power.
3. These social constructs create different experiences for men and women in most aspects of daily life (appearance, mobility, protection from violence).
4. Gender is not the same for everyone. We also need to be aware of differences such as race, class, sexuality, ethnic identity, education levels, etc.
5. USAID supports a gender-sensitive approach to conflict analysis and programming.

MODULE 2

IMPACT OF CONFLICT ON GENDER DYNAMICS

Module Outline

This session opens with a discussion about how men and women have experienced the conflict in Mindanao. From there, we talk about how conflict might affect men and women differently and how gender roles may change during and after conflict. We introduce the idea that during conflict, gender dynamics may change, either shifting what is expected of men and women or hardening or exacerbating gender inequalities. Finally, we examine how our everyday language reflects gendered assumptions, so we can prevent those perceptions from coloring our analysis and programming.

Module Duration: 1 hour and 10 Minutes (10:45-11:55 a.m.)



Section	Time	Presentation/Description
PARTICIPANTS REFRESH ON CASE STUDY	10 MINS	Allow participants 10 minutes to skim case study and refresh on main concepts before activity.
SESSION I: POWERPOINT (PPT) AND DISCUSSION	20 MINS	Lead the group in a discussion of Gender and Conflict in Mindanao, noting how conflict affects men and women differently.
SESSION II: PPT	25 MINS	Present concepts: how conflict affects men and women and gender roles.
SESSION III: PPT	15 MINS	Unpack how language affects gender roles, noting red and green flags.

Checklist: Items Needed for this Module

- Laptop and Projector
- Module 2 PPT loaded to laptop
- Two flip charts in front of the room titled: “How do men experience conflict in Mindanao?” and “How do women experience conflict in Mindanao?”

Module Objectives

By the end of this session, participants will understand:

1. How conflict tends to impact gender roles and relationships (“how gender dynamics change in conflict”).
2. How to identify assumptions about gender roles and relationships in our analyses and program documents.

Case Study Refresher

Allow participants to individually skim case study to refresh on main concepts before diving into activity. Note to participants to pay particular attention to how conflict affects men and women differently in the case study.

Section I: Short PPT and plenary discussion (20 minutes)

Slide 1: Module 2 Objectives



Module 2 Objectives

Impact of Conflict on Gender Dynamics

In this module, we will explore:

- How men and women experience conflict differently in Mindanao
- How gender dynamics may change as a result of conflict
- How to identify problematic gender assumptions in analysis and programming

1



In Module 1, we talked about the social construction of gender, highlighting how gender roles and dynamics may shift over time.

In this module, we will focus on the consequences of violent conflict. We will draw from the Mindanao case study to discuss:

1. How men and women have experienced the conflict in Mindanao;
2. How gender dynamics may change in conflict; and
3. How to avoid the risk of problematic assumptions about gender in our analysis and programming

Later, in Module 3, we will focus on how gender roles and relationships might feed into the **causes** of violent conflict. .

Key Takeaway: The key objective of this module is to better understand the **consequences** of conflict on gender dynamics. Later, in Module Three, we will be discussing **causes** - or how gender dynamics affect conflict.

Slide 2: Case Study: Gender and Conflict in Mindanao



Case Study: Mindanao



Gender and Conflict in Mindanao, Philippines

How do men and women experience the conflict in Mindanao differently?

2

Drawing on the Mindanao case study material you were assigned to read before the course, we'll now talk about how men and women experience conflict differently.



When you reflect on the case study materials, how do people in Mindanao experience violent conflict according to their gender? How do men experience the conflict? How do women experience the conflict?



Co-trainer to capture responses on flip charts at front of room. One flip chart should be titled "How do men experience the conflict?" and the other flip chart should be titled "How do women experience the conflict?" Following brainstorm and flip-charting, click to bring in case study findings on next slide.

Slide 3: Experiences of Men and Women in Mindanao



Men and Women in Mindanao

<u>Men</u>	<u>Women</u>
<ul style="list-style-type: none">• Serve as combatants• Serve as mediators• Decreased mobility (reducing access to livelihoods and education)• Targeted for violence• Seek security through gun ownership• Feel emasculated• Increased levels of domestic violence	<ul style="list-style-type: none">• Serve as combatants• Serve as mediators (often unacknowledged)• Increased mobility• Increased responsibility to support families• As IDPs, bear full burden of finding creative ways to take care of families (water, food, hygiene)• Increased fear, stress• May face backlash at home/ domestic violence

Compare the flip charts to Slide 3, highlighting items that are in one place and not another.



Did anything surprise you about men's and women's experiences in Mindanao? What typical assumptions about gender did this case challenge?

- We might have assumed that it was women, not men, who became less mobile during conflict
- We might not have expected women to already have experiences mediating conflict



When you look at these gender roles in conflict, what information could guide a conflict analysis or program design?

Possible answers:

- Who is participating in the conflict;
- Who is mediating conflict; and
- Where potential sources of social instability might be (e.g., domestic violence, gun ownership).

Applying these concepts increases understanding of what questions to ask when conducting an analysis, and what assumptions to check at the door. For example, analysts might assume that a patriarchal society requires women to stay home, but conflict may change that role.



What might result if we don't understand the gender dynamics?

- Donors might provide income-generating opportunities to women, increasing their work responsibilities with no corresponding change in their partners' behavior. This results in exhaustion.
- There could be male backlash in the form of domestic violence if programs empower only women, without considering men.
- In addition to missing important challenges, we can miss important opportunities, such as the role of women as mediators or the needs of women ex-combatants.

Key Takeaway: As good development practitioners, we must understand how men and women participate in and experience conflict in the local context to develop impactful programming and to prevent causing unintended harm.

Additional Optional Questions:

Remembering our discussion in Module 1, do you think the experiences of men and women would change depending on their class, educational attainment, or sexual identity?

- Do you think an elite, educated man would experience the conflict the same way?
Or a gay man?
- How about a woman who was widowed, or who was from a rural vs. an urban area?

It's important to remember that, even if we can see gender patterns, not all women or men will experience conflict the same way.

Could any of these issues also help cause future conflict?

Example: There is evidence in Mindanao that feelings of emasculation may motivate men to participate in violent conflict. In the case study, one man expressed that he felt his wife loved him more since he joined his family's clan conflict. In this case, a sense of emasculation and the frustration that goes along with feeling unable to fulfill traditional gender roles, along with gender dynamics (in which men feel that their women value them more for standing up and participating in the violence), ARE an important part of understanding how violence is sustained. This may occur through mobilization of men into clan conflict or into various insurgent groups.

Section II: How conflict affects men and women and gender roles (25 minutes)

Slide 4: Key Consequences of Conflict on Gender Roles



Key Impacts of Conflict on Gender

1. Everyday tasks may become more dangerous for women or men
2. Gender-based violence, including sexual violence and domestic violence, may increase -- LGBT populations may also be vulnerable
3. Trafficking in persons may increase
4. Healthcare, education and livelihoods may be difficult for males or females to access
5. Child marriage may increase



Stepping away from the Mindanao example, the academic literature increasingly recognizes several important consequences of conflict on gender roles. While we might not see these changes in every conflict context, they are important trends to be aware of.

1. Everyday tasks may become more dangerous.

- One gender may be more at risk for harm, depending on the assigned tasks.

Example: Fetching water or firewood may become more dangerous for women when they are targets of sexual assault.

Example: As we saw in Mindanao, going to work may become more dangerous for men, who may be mistaken for combatants.

2. Gender-based violence may increase.

Example: In many armed conflicts, from Bosnia to Colombia to the DRC, sexual violence has been used as a weapon of war against both women and men.

Example: Combatants with PTSD have been found to be much more likely to commit interpersonal violence toward partners.

Example: Conflict may exacerbate the vulnerability of those who are already marginalized, putting them at greater risk for GBV. For example, conflict widows may resort to “survival sex” to support their families.

Example: After the Haiti earthquake, LGBT people, who already suffered from harassment and violence, experienced an increase in this treatment because their traditional protection strategies (home, network of family and friends) were decimated. Police did not protect them, instead engaging in attacks against them. Because the earthquake response did not specifically seek to protect them, they suffered even more harm.

Example: Recent South Sudan leadership rewarded armed groups for their killings with freedom to rape local women.



3. Trafficking in persons may increase.

- Generally this is due to overall lawlessness, forced migration, and impunity due to dysfunctional state institutions.
- As noted in the C-TIP policy, trafficking in humans is significantly higher in and around conflict- and crisis-affected regions.
- While **women** are thought of as more of a trafficking risk, **men** are at risk for forced labor (like in Libya after Qaddafi's demise) and boys are vulnerable to sex trafficking as well.

4. Health care, education, and livelihoods may be difficult to access.

- Conflicts may lead to health and educational disparities between women and men.



Example: In Afghanistan under the Taliban, many girls were forced to halt their educations for years.

Example: In refugee situations, women and girls may lack access to menstrual supplies or reproductive health care.

Example: In some contexts, like Mindanao, boys may be more likely to interrupt their schooling due to the danger of being targeted as combatants, or the pressures they face to join armed groups.

5. Child marriage may increase.

- When parents believe that traveling to school is dangerous, like in Yemen, child marriage might be considered a safer option.
- Families in internally displaced persons, or IDP, camps may believe the best way to protect and provide for their daughters is to see them get married, leading to increased child marriage rates, as reported with Syrian refugees.

Key Takeaway: Conflict can impact gender roles in everyday life – such as completing daily tasks or accessing services. It can also present or exaggerate other challenges to one's security, such as GBV, human trafficking, or child marriage.

Slide 5: Gender Roles in Conflict Environments



The Exaggeration of Gender Roles



Gender roles may change as a consequence of conflict.

5

? So, what happens to gender roles as a consequence of conflict?

- They change. They are dynamic.
- Let's talk about how gender changes as a consequence of conflict. Every context is different, but certain trends emerge from scholarly research.
- One trend that researchers have observed is that **gender norms often become exaggerated in conflict.** This has to do with social identity, and the way that societies in conflict often harden their definitions of “us” versus “them” by advancing rigid prescriptions for social roles.

? Let's look at these images as an example. What do you see in these images? (Let participants offer responses.)

- Left image: Afghan women in a biology class in the 1960s, training to be doctors
- Right image: Woman being beaten by a Taliban officer in 2001 for removing her burqa in public

In Afghanistan – as in many other places – conflict has exacerbated gender inequality by drawing upon ideas about women’s “traditional” place in society and men’s “traditional” power over women. If we focus on the second image, we miss a long history of changes for Afghan women, from the 1964 Constitution guaranteeing them the right to education and work to their experiences as combatants and organizers in the 1979-1989 Afghan-Soviet war and the severe restrictions placed on their freedoms following the 1996 Taliban takeover of Kabul. **It's important to see these dynamics as changes.** We might assume that “those women have always been oppressed” or “that’s just the way their society constructs gender.” Images like these help us to ask questions about whose ideas of “proper gender roles” we are listening to and how these ideas may be changing or contested within a society.

Can anyone think of other examples where this has happened?

- **Example:** In Nazi Germany, state propaganda encouraged women to have more babies for the Fatherland and encouraged men to fight.
- **Example:** In Liberia, 10 years after civil war, researchers found that rates of sexual assault were still elevated, which they blamed on a culture of exaggerated gender norms that developed during armed conflict.

Key Takeaway: Gender roles tend to change during conflict. Those in power often promote idealized social norms, which may become more rigid and inflexible. Those who challenge those exaggerated norms often run the risk of censure or even violence.

Slide 6: Conflict and Masculinity



Masculinity in Conflict

During conflict, masculinity may become more closely linked to aggressiveness and violence. The contrast between masculinity and femininity may sharpen



What role do you think masculinity plays in conflict?

When participants have answered, click to bring in text and images on slide.

- These images show how masculinity and the ability to control weapons or participate in war may become closely linked, especially during conflict.
- Peace-time values of masculinity may also be linked to physical strength or even aggression, but in conflict this becomes even more exaggerated.
- Scholars use the term **“hyper-masculinity”** to describe an exaggerated masculinity that defines itself against the feminine and often glorifies violence.

Only in DC based trainings: Now we’re going to take a few minutes to watch the trailer for a film on hyper-masculinity in the U.S. It’s from a documentary called “The Mask You Live In,” and it’s been shown across the country to educate people about the harm that may be done to men themselves by these forms of masculinity.

The video can be found here: <https://www.youtube.com/watch?v=hc45-ptHMxo&feature=youtu.be&t=22s> (end video at 2:46)



Why do you think hyper-masculinity happens?

- Military/combatants become the ideal of male toughness; promoted by political elites.
- In contexts of instability, men with guns have access to security, resources, and women.
- On an individual level, men may feel that hyper-masculinity promises safety, social respect, self-esteem, reproduction, and possibly survival.



Example: Quotes from former combatants in Colombia: “Joining a paramilitary group allowed the men to ‘feel like a big man in the streets of their barrios,’ to ‘go out with the prettiest young women,’ and to ‘dress well,’ privileges they insist would not have been possible if they weren’t carrying a gun.”

Key Takeaway: During conflict, traditional roles of masculinity may become more valued and exaggerated. Aggression and violence are often glorified.

Slide 7: Masculinity in Mindanao



Masculinity in Mindanao

In Mindanao:

- “Now my wife loves me 98%” because he joined a clan conflict
- Participating in violence offers a chance to regain social prestige and dignity
- Economic exploitation intensified men’s sense of degradation & desire to defend identity group honor
- Men pursuing new wives as symbols of virility and influence

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Don’t bring in text until participants have had a chance to answer.



Thinking back to our Mindanao case study, did any examples of hyper-masculine talk or behavior stand out for you?

Once participants have a chance to respond, click to bring in text.

Slide 8: Conflict and Femininity



Femininity in Conflict

During conflict, femininity may become more closely linked to home, family, and the caretaking of men and children. Protecting “our women” against a threatening enemy may become an important pretext for conflict.



During conflict, women’s traditional roles may become idealized, just like male violence may become idealized.

- Gender is a **symbolic system** that infuses women and girls (and men and boys) **with cultural, religious, and political meaning.**
- Patriarchal societies often enforce norms that keep women out of the “public sphere” and in the private sphere of the home, where they are responsible for domestic duties. Their reproductive role is seen as critical to maintaining the society’s culture and well-being. Have you noticed how anti-women’s rights activists often say that when women work outside the home, the family — and therefore the entire society — are at risk of collapse? This reflects patriarchal thinking.



Thinking back to our Mindanao case study, did any examples of exaggerated femininity stand out to you? Wait for participant responses and review the examples below, if not raised.

Example: As a result of the conflict, elopements or romantic involvements across religious or ethnic lines frequently provided a cited rationale for revenge killings.



Example: Young women felt restricted in their ability to choose marriage partners, with family and community disapproving of their marrying outside their communities.

Example: As conflict hardened divides between identity groups, women were positioned as the protectors of community values, with behavior deemed “non-traditional” risking disapproval.

Key Takeaway: Traditional gender roles for women may also be idealized. When divisions between “us” and “them” harden, the protection of “our women” may become a pretext for war.

Slide 9: Conflict and Changing Gender Dynamics



Conflict and Changes in Gender

Gender is Dynamic

Men and women may step out of their traditional roles.



Another trend that researchers have found is that during conflict, men and women may step out of gender roles considered to be traditional.



These images represent examples of this trend:

Top Left Image: Tamil Tigers in Sri Lanka

Bottom Left Image: Sahrawi women in the Western Sahara fighting for independence from Morocco

- In these armed conflicts, women took a prominent role, as they did in many other conflicts, including Nepal, Aceh, and Eritrea. Often, however, stereotypes of women as passive victims of male violence have meant that women combatants are overlooked in post-conflict disarmament, demobilization, and reintegration (DDR).

Bottom Right Image: Men joining a peace march in Jamaica

- Despite prominent examples of male participation in peace movements (think Dr. Martin Luther King Jr. or Gandhi), stereotypes of men as inherently violent or aggressive have sometimes blinded us to men's work for peace.
- Conflict requires people to adapt to new circumstances. For example, when males leave home to join the fighting, women become "heads of household," taking roles that were traditionally male (e.g., Rosie the Riveter). They may take on new income-generating activities, travel to places where they were not traditionally allowed, or engage in traditionally male-dominated activities like protesting, speaking out, and organizing. For example, the Arab Spring saw Yemeni women camping in Change Square alongside men — previously unheard of in this conservative culture.
- These changes are not always permanent, though. After WWII in the U.S., women were told to return to their domestic duties. During the Iran/Iraq War, the Iraqi government hired thousands of women to replace men who had joined the military. But during the sanctions period, men overwhelmingly replaced these women.



Why do these changing gender roles matter for development?

We need to understand the opportunities, as well as the limitations, that conflict may bring.

Key Takeaway: Gender roles may change during conflict, with men and women stepping out of their traditional roles.



Gender Post-conflict

Potential for...backlash and opportunity

Post-conflict

- Exaggerated ideas of masculinity and femininity remain
- Economic opportunities severely limited
- Potential for backlash against women's gains
- Peace processes may reinforce these trends.

10



Click once to pull up title of slide.

Even though a conflict is formally over, gender issues remain. Post-conflict contexts are a time of dramatic change. They represent a real *opportunity* to transform gender roles, but there is also a risk of *backlash* against change.



Exaggerated ideas of masculinity and femininity may remain in a post-conflict society. Why do you think exaggerated ideas of masculinity and femininity remain?

- Hyper-masculinity still translates to access to resources and social status.
- Violence as part of masculinity remains linked to social status and self-worth.
- Positive masculinity norms are not present; options are lacking (media, safety, resources)



What are the implications of this?

- Domestic violence and crime outside the home increase.
- Conflict limits economic opportunities; men and women find it hard to earn livelihood.
- Since women have fewer economic opportunities, there may be an increase in “survival sex” and risk of human trafficking.



Thinking about the Mindanao case study, what programs might we design to mitigate these risks?

- Protect women's gains in education, mobility, and income generation.
- Leverage women's mediation experience at all levels of peace processes.
- Include men in income-generating activities that provide non-violent options to restore dignity and support their families

Key Takeaway: After a conflict ends, exaggerated ideas of masculinity and femininity can remain.



Gender in Peace Processes

- Between 1992 and 2011, fewer than 4% of signatories to peace agreements were women.
- Out of 585 peace agreements from 1999 to 2010, only 92 contained any reference to women.
- Women's participation increases the probability of peace agreements lasting at least two years by 20%. It also increases the probability of a peace agreement lasting 15 years by 35%.
--UN Women, Facts and Figures: Peace and Security

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These figures from UN Women indicate that women's participation actually increases the durability of a peace agreement.

Peace processes have traditionally been led by "men with guns" who may have little interest in addressing gender issues or the needs of women and non-combatant men.



Why do you think it's important to have both men and women provide input into peace agreements?

Many things are often left out of the conversation if only combatant men are involved in the effort, such as:

- **Livelihood support for women:** Livelihood support tends to go to men, either because they are seen as the natural "heads of the household" or because there is a fear that unemployed men will just pick up weapons and commit crimes or re-ignite conflict.
- **Reintegration for women impacted by conflict:** Often, women's contributions to military efforts aren't "counted." DDR may be provided for male ex-combatants, while female combatants are ignored by donors and local leaders.
- **Sexual assault:** Survivors may be perceived by communities to be defiled or shamed, and need additional support. If only men are involved in peace processes, they may grant other men amnesty and immunity for crimes like rape. Or those crimes just never come up. Maybe they are taboo (did you rape men?), maybe the men never thought about them, maybe they aren't considered crimes, etc.

Ensuring that those working on peace agreements recognize the concerns of both men and women can help ensure that diverse grievances are addressed, and that both genders are positioned to contribute to post-conflict recovery.

Even if women (and civilian men) aren't at the negotiating table, their participation in civil society groups providing input into peace processes can help raise these important issues.

Key Takeaway: Supporting the input of women and men, both combatants and civilians, into peace processes is important for their success.



We just learned how gender norms and dynamics were affected by the conflict in Mindanao and how conflict tends to affect gender roles more generally. Now let's consider how this understanding is or is not reflected in the language we use.

Session III: Presentation: Gendered Language (15 minutes)

Slide 12: Gendered Language



Gendered Language

“The end of the war is only the beginning of what Libyan fighters, youth and women have struggled for: their determination now is to build a truly new Libya.”

Assumption-laden language?

- Combatant
- Community leaders
- Heads of household
- Victim

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Now we’re going to talk briefly about how problematic assumptions about gender are often embedded in the language we use. This quote is from a press release by Libya’s National Transitional Council after Qaddafi’s death in 2010. *Click once to show the first paragraph only. Read aloud or have a participant read aloud.*



What assumptions might be hidden in the words *fighters, youth, and women*?

- “Libyan fighters” probably refers to men or seasoned non-youth males.
- “Youth” probably refers to young men.
- Women aren’t part of “youth” or “fighters,” thus are a separate group on the list.



Might these assumptions have implications for the next part of the sentence addressing the building of a new Libya?

- Will those groups be mutually exclusive (we know this is rarely, if ever, the case) and have varying roles in building a new Libya?



Everything we just learned about the consequence of conflict on gender can fall by the wayside if we don’t take a closer look at the assumptions hidden in the language (discussions, writing, reading) we take for granted.

Let’s look at some more language that can hide assumptions about gender roles.

Click to bring in words one by one. There are four examples, listed below. To save time, not all bulleted questions need to be asked.

Combatant

- What assumptions might be embedded in “combatant”?
- Do we associate certain qualities with combatants? (Male? Youth?)
- Are we just talking about fighters? What about those who provide care, food and supplies, and other support, such as message-running and intel?
- Do we often fail to associate certain qualities with combatants? (Female?)
- Can we always assume that others share our assumptions?

Community leaders

- Male? Female? No assumption?
- What happens if we discover that the community leaders we engage are all male or female?
- How might the perspectives we gather be affected?

Head of Household

- Male? Female? No assumption?
- What happens if we provide assistance to “heads of household” assuming they are men? Especially in conflict contexts, there may be many female-headed households.

Victim

- Male? Female?
- How does that assumption change if we’re talking about sexual violence?

Key Takeaway: It’s important to look closely at the language we’re using to make sure we’re not making problematic assumptions about gender.



Whether drafting an SOW or participating in a meeting on a topic related to conflict, how do you know if the conversation reflects a nuanced understanding of gender and conflict? Are there specific things to look out for? Certain clues? In fact, yes. We call them red flags and green flags.

Slide 13: Gender “Red Flags”



Red flags



- “Gender” = “women”
➢ *Identify men’s roles and how they relate to women.*
- No mention of gender at all
➢ *Clarify assumption-laden words.*
- “..... and women”
➢ *Request analysis. Provide suggestions and resources.*
- “It’s a tribal society so you can’t work with women.”
➢ *Request analysis. Consult with local women’s groups.*
- “Women, children, and other vulnerable populations”
➢ *Highlight diverse needs of these groups.*

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Click to bring in flags and solutions one at a time.



Now let’s talk about some “red flags,” or language that often reflects a poor understanding of gender. In CMM, we have come across these red flags countless times in proposals, SOWs, and other documents.

1. Gender = women

Sometimes we see people use the word “gender” when they are really talking only about women. Other times we see people add the phrase “... and women” in a way that is obviously an afterthought, without any substantive analysis.

Solution: Identify men’s roles and how they relate to women. Ask how these roles will potentially impact my ability to achieve results, and how the results I am hoping to achieve might impact these roles.

2. No mention of gender at all

Solution: Highlight any assumption-laden language and ask the author to clarify.

Solution: Ask the author for a copy of the analysis used to formulate proposed programmatic response. Help the author with appropriate analysis and suggest resources (see Module 4).

3. “It’s a tribal/conservative society, so you can’t work with women.”

Sometimes we see people perpetuating stereotypes about other cultures (e.g., “women in X country are all oppressed”).

Solution: Similar to the previous answer. Also do a quick search for local women’s groups that may be consulted.

4. “Women, children, and other vulnerable populations:”

Sometimes we see these different groups lumped together, as if they have the same needs and agency.

Solution: Help the author understand these groups’ unique needs and capacities.



What are some examples of red flags that you have come across in your daily work?

Slide 14: Gender “Green Flags”



Green flags

- “Gender” means women and men and the relationships between them
- Participation is meaningful (not just “add women and stir”)
- Gender is dynamic, not fixed and unchanging
- Programs based on analysis that solicits the input of women and men with different experiences and identities

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In contrast to what we’ve just seen on the previous slide, “green flags” are signs that the author is taking gender seriously.

- “Gender” is used to refer not just to women, but to women and men and the relationships between them.
- The participation of women and men is meaningful and substantive, not just an add-on to existing programming (the “add women and stir” approach).
- Gender is not seen as a fixed and unchanging “tradition,” but is recognized to be dynamic. Programming may take advantage of the opportunities posed by changing gender roles to maximize effectiveness.
- Programs are based on analysis that includes the perspectives and experiences of different men and women. The author avoids assuming that all women, or all men, are the same.

In Module 5, we will provide you with more resources to help you recognize “green flags” and best practices for integrating gender into your work.



Now we will take a 15-minute break. In the next module we will discuss the causes of conflict and how gender plays into conflict analysis. You may wish to review the conflict equation chart on the wall as a quick refresher before we start.

MODULE 3

INTEGRATING GENDER IN CONFLICT ANALYSIS

Module Outline

This session opens with a presentation and discussion about how to incorporate gender into conflict analysis, alternating between providing examples and inviting participants to identify their own examples of how gender might fit into each CAF component. Then, each table group will sort basic conflict assessment data provided on slips of paper onto a CAF poster, followed by a role play in which participants are asked to take charge of ensuring that a conflict assessment is gender sensitive. The session wraps up with a brief discussion of gender issues in assessment methodology and planning.

Module Duration: 2 hours and 45 Minutes (11:55 a.m.-2:40 p.m., with a 60-minute lunch)



Section	Time	Presentation/Description
POWERPOINT (PPT) PRESENTATION	20 MINS	Introduce how gender is factored into conflict analysis and review conflict equation.
LUNCH	60 MINS	Break for lunch.
CONFLICT ANALYSIS EXERCISE	20 MINS	Support participants during conflict analysis activity.
ROLE PLAY	60 MINS	Support participants in role-play exercise to identify questions for a gender-sensitive conflict analysis.
WRAP-UP	5 MINS	Review how conflict needs to be factored in when preparing for a conflict assessment.

Items Needed for this Module

- Laptop and projector
- Module 3 PPT loaded to laptop
- Flip charts, tape, and markers for each group
- Flip charts from Module 2 (“How do men experience conflict in Mindanao?” and “How do women experience conflict in Mindanao?”)
- One set of Rido slips for each group

	<i>Conflict Equation</i> posters, one for each table group
	<i>Identities and Institutions</i> poster hung in front of room
	<i>Illustrative Analytical Questions</i> sheet, in participant binder

Objectives

By the end of this session, participants will be able to:

1. Characterize how gender corresponds to conflict dynamics (both conflict drivers and mitigating factors).
2. Understand why this is important.
3. Recognize what questions to ask and what information to gather to integrate gender into conflict analysis.

Part I: Gender and the CAF Slides (20 minutes)

Slide 1: Module 3 Overview



Module 3

Module 3: Integrating Gender into Conflict Analysis

- What does it mean?
- Why is it important?
- How do I do it?



1. In Module 1, we talked about how we define gender and in Module 2, we talked about how conflict impacts men and women, and emphasized the importance of a gender-sensitive approach to understanding conflict.
2. **In Module 3** we'll discuss what it means to integrate gender into a conflict analysis. Since conflict analyses focus primarily on identifying the causes of conflict, we will discuss how gender affects conflict dynamics.
3. We'll also do an exercise to help you develop practical skills for developing a gender-sensitive conflict analysis.

Key Takeaway: This module will focus on integrating gender into conflict analysis. Whereas Module 2 focuses on how conflict affects gender dynamics, this module focuses on how gender dynamics affect conflict.

Slide 2: Gender-Sensitive Conflict Analysis



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Gender Sensitive Conflict Analysis

Objectives:

- Understand how gender shapes conflict (causes)
- Understand the impact of conflict on gender roles (consequences)



1. The primary objective of conflict analysis is to identify the **causes** of violent conflict. In the assessment phase, it's critical to gain a nuanced understanding of how grievances, key actors, and triggers or moments of opportunity come together to drive or mitigate violent conflict. A gender-sensitive conflict analysis looks at how gender helps shape these conflict dynamics.
2. Conflict assessments focus on the **drivers and mitigators** of violent conflict. Therefore, the impacts of conflict on gender dynamics are examined in a conflict assessment only inasmuch as they help us understand the drivers of conflict.
3. What does this mean for USAID in practical terms? When we're thinking about gender dynamics in conflict contexts, it's important to recognize that conflict assessments are only one tool among many for getting a full picture. Because conflict assessments focus primarily on causes of conflict rather than consequences, they won't tell us everything we might want to know about gender.
4. Therefore, CMM recommends that missions always conduct a gender analysis (as required by ADS 205). Ideally, gender analyses will also be conflict sensitive and include questions about how violent conflict has affected gender dynamics. This information is important for designing effective development programs and avoiding unintentional negative consequences.

Key Takeaway: Gender-sensitive conflict assessments look at how gender affects conflict, shaping its drivers and mitigating factors.

Slide 3: What we gain from incorporating gender into conflict analysis



What We Gain From Gender-Sensitive Conflict Analysis

- Men and women may have different insights about the grievances that cause conflict and how people are mobilized.
- Gender dynamics and shifting gender roles may feed into the grievances that are driving conflict.
- Women and men may have different insights and experiences related to the impacts or **consequences** of violent conflict.



What do we gain from incorporating gender into conflict analysis?

Ask participants to take two minutes to write their responses to this question on Post-its. After two minutes, elicit responses, then click for bullets on slide; see responses below.



1. Men and women may have different perceptions and insights about the grievances that cause conflict and how and why people are mobilized as participants.
Example: Intercommunal conflict is frequent in southern Ethiopia. During a conflict analysis CMM, discovered that wives were pressuring husbands to go on cattle raids in southern Ethiopia; these raids were leading to intercommunal conflict.

2. Gender dynamics may also be an intrinsic part of grievances that drive conflict, particularly if changes to gender roles are perceived as a threat to group identity.
Example: In Mindanao, when young women choose relationships with men outside their clan or ethnic group, this may lead to clan conflict, which may escalate into larger regional conflicts. The honor and purity of “their women” is seen as a threat to group identity.

3. Women and men also may have different perceptions and insights about the impacts of violent conflict for themselves and their communities. Daily patterns, behaviors, or norms may differ between men and women, putting one group at higher risk for harm than another. As a result, certain interventions may affect one gender differently.
Example: A modern road is built in post-conflict Aceh, Indonesia, to enable exports to reach shipping ports and increase the region’s gross domestic product, thus mitigating economic grievances. But women entrepreneurs suffer when people no longer patronize their small-scale businesses, preferring to drive to urban shops, and when their children and livestock are endangered by speeding traffic.


Key Takeaway: Understanding gender dynamics is critical to fully understanding conflict dynamics. A full understanding of conflict dynamics is needed to: 1) design effective interventions that reduce conflict, 2) avoid unintended harm; and 3) address the consequences of conflict on men, women, and gender roles.

Slide 4: Conflict Equation Review



Conflict Equation

Context	Motives	Means	Opportunity	Result
Conflict Drivers	Grievances	Key Actors	+ Triggers	Violent Conflict
Mitigating Factors	Resiliencies	Key Actors	+ Moments	Nonviolent Conflict

Review components of conflict equation briefly, spending no more than ten minutes. Ask participants to explain each component, and then fill in any additional information they may have missed.

CONTEXT (Conflict Drivers and Mitigating Factors)



Can someone briefly explain what we mean by context in the conflict equation?

Context is the facts or “givens” that do not change rapidly — such as poverty rates, demographic characteristics like the ethnic and religious make-up of the country, its geography, GDP, conflict history, etc.

MOTIVES (Grievances)



Can someone briefly explain what we mean by motives in the conflict equation? Wait for response and then click to bring up word “grievances.”

Grievances are deep feelings of dissatisfaction among members of an identity group about how their society is organized and how it impacts their lives. A grievance may be latent or mobilized. A grievance alone is not sufficient for organized violent conflict. Grievances result from the interaction between institutions (both formal and informal) and communities (identity groups). (Refer to Motives poster)

MEANS (Key Actors)



What do we mean by means in the conflict equation? Wait for response and then click to bring up word “Key Actors.”

Key Actors are individuals or groups that have (or could soon have) the resources, influence, and motivation to mobilize larger groups or resources to carry out organized violence or engage in political action. Recall that every society has influential individuals and organizations, but not all of them are essential to the conflict dynamics.

OPPORTUNITY (Triggers and Moments)



What do we mean by opportunity in the conflict equation? *Wait for response and then click to bring up “Triggers” and “Moments”*

Triggers or Moments of Opportunity are actions or events that can provoke acts of violence, suppression, or conflict, such as disputed elections or terrorist attacks. Most triggers are also moments of opportunity around which we can program development assistance to positively impact conflict dynamics, defusing grievances or reinforcing the efforts of those working for peace.

MITIGATING FACTORS (Resiliencies)



What do we mean by mitigating factors in the conflict equation? *Wait for response and then click to bring in words.*

Just as drivers of conflict are part of the equation, it is important to recognize the factors that can mitigate conflict and drive peace. These peacekeeping functions can maintain some degree of law and order and, at a minimum, keep violence at bay.

CMM also calls these mitigating factors **resiliencies**.

The broader USAID definition of resiliency implies a normatively positive idea – the ability of people, households, or communities to adapt and recover from things like famine or natural disaster.

For CMM and the overall peacebuilding community, we think of resiliencies as factors that can push against the potential for conflict and define them as:

- **Resiliencies are sources for conflict mitigation.** Resilience refers to qualities in people or institutions that enable them to manage the stresses of disagreements or disputes to prevent escalations of violence. Social patterns of resilience are mitigating factors.

Resiliencies are not normatively good. Autocratic institutions are extraordinarily resilient; countries raising their own militias are also resilient.

An institution, society, and individual’s flexibility — not merely its strength — often makes it resilient. Furthermore, resiliency often refers to the ability to adapt to change, rather than resist change, in a conflict context.

Break for lunch here. Inform participants that after lunch, we will return to the Mindanao case, and encourage them to take a few minutes to catch up on any Mindanao reading materials, particularly the email from their mission colleague, they were not able to read before the training.

Conflict Analysis Exercise (20 minutes)

Slide 5



Conflict Analysis Exercise

1. On your table you have slips of paper with information about conflict dynamics in Mindanao. Identify where each belongs in the conflict equation.
(context, grievances, resiliencies, key actors, moments/triggers)

Take 10 minutes for this activity.

5



Tape a Conflict Equation poster on a flip chart next to each table. Place pre-cut Mindanao Conflict slips on the tables in front of the groups of participants. Read instructions on slide aloud, emphasizing:

Post information into the appropriate CAF category on the flip chart.

Trainers should circulate to assist you as needed. Participants should spend no more than 10 minutes on this exercise.

PLEASE NOTE that it is less important where each piece of information goes in the CAF than to have the discussion about where it goes and why. The framework is meant to help break down the complex phenomenon of conflict into its component parts and to better understand how those parts interact to drive or mitigate violence. This conversation is more important than the boxes!

Take 10 minutes to review participants' responses. Rido Answer Key is on next page.

Mindanao Conflict Basic Conflict Analysis - Slips

Context

SLIP 5

Demographically, Muslims have been pushed back to a few core regions of the Philippines, where they still comprise the majority of the population. Elsewhere in the country, they have been reduced to a small minority among a Christian majority.

Muslim Mindanao suffers from high poverty and poor infrastructure. Structural conditions have worsened over the past 10 years.

Mosques are important centers for welfare activities.

The region currently known as the Autonomous Region of Muslim Mindanao has suffered from separatist conflicts and other insurgencies for decades, including a communist insurgency and conflict since 1972 between Muslim Moro separatists and rebels seeking an Islamic state in Mindanao and the U.S.-supported, Christian-dominated government in Manila.

In 1996, a peace treaty was signed with the largest of the Muslim-armed faction, the Moro National Liberation Front (MNLF). The Moro Islamic Liberation Front (MILF) broke away from the MNLF and continued an armed struggle.

SLIP 7

Weak presence and capacity of government institutions, particularly in the justice and security sectors.

History of violence by government against local civilian populations during the course of its conflicts with and campaigns against armed groups.

Honor culture (cuts across religion).

Clan conflicts have historically been common in Mindanao.

Males in the offending clan are the primary targets for killings during clan conflict.

Proliferation of guns among both combatants and civilians in Mindanao.

Women tend to have higher levels of education than men in Mindanao due to decades of conflict that limited men's mobility.

Grievances

SLIP 3

Land ownership disputes (sometimes between migrants with government-issued “titles” and local residents without, sometimes within local Moro communities) create deep grievances within local communities that are not being resolved by municipal, provincial, or national institutions in ways seen as effective and fair.

Ineffective formal justice and security mechanisms have led to impunity for crimes and a perceived lack of justice available through formal systems.

Local communities do not trust the police and government officials to provide them with effective, impartial services.

Wealthy politicians and business owners often keep “private armies” that intimidate ordinary citizens who might speak out against corruption or inequality.

Quote: “Our Muslim people are facing a war of annihilation aimed at their total subjugation, destruction of social structure and political system. In fact, the war is surrounded by organized and systematic conspiracies to expel the Moro Muslims to the far-flung areas where they will be deprived of justice, equality, freedom, self-determination, and honorable humanitarian life.” —Hashim Salamat, state of the Bangsamoro struggle for independence address (delivered Nov. 13, 2001)

Muslim communities feel marginalized by persistent poor infrastructure, lack of services and development, poor security, lack of effective political representation and repeated cycles of clan conflict, as well as insurgent, criminal, and government violence that have disrupted traditional livelihoods, led high levels of community insecurity, and repeated displacements.

Communities perceive the central government’s policies as predatory / neo-colonial in their attitude towards Mindanao.

SLIP 1

A lack of economic opportunities and uncertainty about the sustainability of peace agreements sometimes encourages people (usually, although not exclusively, men) to engage in violent activities as rebels, criminals, or participants in clan conflicts.

Political positions granted to MNLF leaders following the 1996 peace agreement have gradually been taken back over by the traditional political elite, leaving former MNLF leaders marginalized. At best, they can hope for patronage funds in exchange for support for the ruling elite in Manila, which they can then use in their home regions.

Key Actors

SLIP 6

Male clan patriarchs mobilize clan conflict to restore family honor.

Political or business rivals may use clan conflict against opponents.

Insurgency commanders sometimes draw on clan conflict as a tactic in fighting rival groups or become embroiled as armed actors in clan disputes.

Insurgency groups sometimes engage as protectors of affiliated clans/families in clan disputes.

Clans use insurgency to paint themselves as aligned with “state” and their rivals as aligned with “rebels” in order to criminalize them.

Mediators often include neutral relatives of the conflicting parties, members of the council of elders [male], the local chief executive, member of the military, and/or female “influential.”

SLIP 9

Abu Sayyaf is an Islamist militant group that has used bombings, beheadings, kidnapping and extortion to call for an independent Islamic state in the Philippines.

Moro Islamic Liberation Front split from the MNLF after the former signed a peace agreement with the Philippines government. The MILF continued the armed struggle until 2014, when it signed a landmark agreement with the government to create a new self-governing political entity in Mindanao.

The Moro National Liberation Front (MNLF), the leading independence group in Mindanao from the 1970s-1980s, signed a peace agreement with the Philippines government in 1996. They have been recognized the Organization of Islamic Cooperation and its Parliamentary Union of OIC Member States.

Armed Forces of the Philippines.

Leaders of criminal gangs.

Youth and women’s groups and networks.

Local peace organizations (Mindanao Peace Weavers, the Mindanao Peace Caucus, the Mindanao Solidarity Network) have many women in leadership roles.

Resiliencies

SLIP 8

Traditionally, communities attempt to address most incidents of clan conflict through mediation and negotiation of a settlement (which may include payment of blood money, swearing on the Qur'an, and/or signing of an agreement). The traditional resolution process includes declaration of ceasefire, dialogue with both parties, agreement on settlement and, finally, a religious or community celebration.

To reach settlement, traditional mediators may invoke or highlight relations between the feuding families (e.g., blood relation; common ancestor; members of same clan, community or ethnic group; common religious faith).

Revolutionary courts consistent with Shari'ah frameworks for justice operate in MNLF- and MILF-held areas and provide effective "peaceful space" for resolving conflicts.

SLIP 10

Youth organizations have mobilized to facilitate settlement of clan conflict. Groups have done this by conducting research about the conflicts, consolidating and strengthening the council of elders of both clans, finding an acceptable mediator, and conducting consultations and information dissemination to grassroots members of both clans, culminating in a shared celebration.

Hybrid mechanisms for resolving conflict combine mainstream, formal frameworks with traditional means of resolving conflicts. Examples include the Joint Ulama Municipal Peace and Order Council (Bariira, Maguindanao), the Mayor's Council "Tri-People" Conflict Resolution Body (North Upi, Maguindanao), and integration of traditional conflict resolutions processes into municipal and provincial executive policies, such as customary law ordinances. Government, religious, and traditional Moro leaders have also collaborated in resolving conflict under the auspices of the Regional Reconciliation and Unification Commission in ARMM.

Community-based peace initiatives have demonstrated the capacity to defuse tensions among community members, feuding families and armed groups.

Joint ceasefire monitoring mechanisms have been able to effectively responding to tensions between government and Moro liberation forces.

Triggers/Moments

SLIP 2

A young woman elopes with someone from another clan, and her family feels its honor has been disgraced,

A young man is killed in a fight, and the assailant is someone from another clan.

A family's livestock is stolen, and rumors are spreading that someone from another clan is responsible.

A man does not repay his debt to someone from another clan, despite repeated promises to do so.

A local election is held, and some people are upset, believing that the candidate from their clan lost to a candidate from another clan because the winner paid bribes to influence the election results.

The Philippines Armed Forces is called in to safeguard a government building from protestors, and a leader of the demonstration is killed by a soldier.

SLIP 4

Police shoot and kill two protestors from a group that is calling on the government to provide food aid following a drought.

Insurgency group becomes involved in clan conflict and the uptick in violence is misinterpreted by government forces as a new offensive by separatist insurgents, triggering a counterattack by government forces that escalates conflict with Moro liberation forces.

The Philippine Supreme Court injunction suspending the signing of a memorandum of agreement on ancestral domain between the government and the MILF sparked a series of encounters involving frustrated MILF commanders, eventually leading to the breakdown in the negotiations.

Elections.

Slide 6: Conflict Analysis Role Play (60 minutes total)



Conflict Analysis Role Play

Your colleague is asking for your input to ensure a conflict assessment will be gender sensitive. She needs to know:

1. What people should be consulted/interviewed?
2. What questions should be addressed?
3. What additional information should be gathered?

Be mindful of the conflict equation as you consider your answers.

Activity (40 minutes total)

The purpose of this exercise is for participants to consider what kinds of questions to ask and what kind of data to gather to integrate gender into conflict analysis. Participants will use the Mindanao case study material, as well as the conflict equation, to generate a plan for conducting a gender-sensitive conflict assessment.



1. Direct participants to the “email from a colleague” (in the packet of pre-reading materials, found in Module 6). Allow 10 minutes for participants to review the task instructions and skim the materials (participants should have read them prior to attending the training). They can also refer back to the conflict equation and rido slips. There is also supplemental information to help them on how to conduct a gender analysis in Tab 3 of their binder; one from USAID entitled “Tips for Conducting a Gender Analysis at the Activity or Project Level,” and one from SwissPeace entitled “Gender Analysis of Conflict.”
2. Make sure that for the questions that should be addressed, participants identify gender-related questions that could ask for each component of the equation (context, motives, means, opportunities, and mitigating factors).
3. Ask each group to identify a recorder and a spokesperson to report out.
4. Groups have 20 minutes to complete exercise. Each table group is to generate a list of:
 - a. People who should be consulted/interviewed for a gender-sensitive conflict assessment.
Example: Maybe it’s important to speak to women from different ethnic groups or class backgrounds.
 - b. Questions that should be addressed for a gender-sensitive conflict assessment.
Example: Maybe you want to know whether men’s mobility has increased following recent peace efforts.
 - c. Additional information that should be gathered for a gender-sensitive conflict assessment.
Example: Do you need demographic data? Reports from other donors?

5. Encourage groups to be aware of each member's participation and ensure that each person has the opportunity to contribute.
6. Have participants capture their findings, using a flip chart as a visual aid so other groups can see their thought process during report out.

Slide 7: Activity Report Out (20 minutes)

This is a stand-up activity (good for post-lunch) to encourage concise report-outs. Each group gathers around its flip chart. You may want to begin with the group that you observed struggling most, and ask other groups to make additions, or ask if they agree or disagree. Then have subsequent groups add anything from their list that was not already said. This approach is recommended particularly if there appears to be a group that struggled with the exercise.

Have participants report out on ideas before pulling up slide of illustrative questions.



Collecting Gendered Data

Illustrative Analytic Questions

- What are the primary roles of men and women in the conflict (victims, perpetrators, supporters, etc.)?
- What are the roles of men and women in peace-building?
- Are gender dynamics changing as a result of actions taken by specific institutions or actors? Are these changes feeding grievances that are driving conflict?
- How are men's and women's normal roles impacted by violent conflict? Do these impacts feed grievances that are driving conflict?



The first two bullets on the slide are **contextual** questions, but also could be related to identifying **key actors** — people with the leadership capacities, resources, and ability to mobilize for violent conflict or peaceful resolution of conflict.

The third bullet highlights the role that **institutions** play in generating grievances or in addressing them to the satisfaction of affected communities.

The answers to these questions may or may not indicate that gender dynamics play an important role causing or mitigating violence. The key is to ask the right questions.

For more discussion of great questions to pursue, please take a look at the handout labeled *Illustrative Analytical Questions* in your participant binders (*found on page 23*).

Wrap-up (5 minutes)

Slide 8



Gender in the Assessment Process

Assessment Planning Considerations:

- **Assessment team composition** – Make sure you have team members to interview men and women
- **Data collection methodologies** – Consider how to gather information from women and men and whether groups should be gender-segregated or mixed.
- **Interview locations** – Consider how to ensure safety and confidentiality of respondents
- **Questions** – Consider adding gender-specific questions to assessment research tools

Ask local staff/experts for advice on the context!



Gender roles and dynamics in the country or region where we are conducting analysis may also impact our assessment planning and methodology. If we want to collect the best possible information about conflict dynamics, we will need to consider how best to access both men's and women's perspectives. Some issues to consider:

- Make sure teams include members who can interview both women and men. Depending on the social context, it may be problematic for men to interview women alone. Likewise, male interviewees may feel more comfortable with another man. But note that this also depends on context. For example, men may actually feel more comfortable talking about fears and vulnerabilities with a woman. Here you can ask trusted local staff/experts for advice.
- Make sure to think about whether mixed-gender groups or single-sex groups would work better for focus groups. This may depend on the issues being discussed – for example, men may find it difficult to talk about experiences of sexual violence in a group that includes women, as may women if the group includes men.
- Make sure to plan for safe and private spaces for interviewing about sensitive topics.
- Make sure to include gender-specific questions on assessment tools (e.g., surveys).

And always ask for advice from local staff and country experts!



In Module 4, we will examine how the results of good analysis of both the gender-related causes and gender-related consequences of violent conflict are integrated into programming.

Illustrative Questions to Integrate Gender into Conflict Analysis

Context

- ✓ What are the socially accepted roles of men and women?
- ✓ How does the history and culture of the country contribute to defining these primary roles?
- ✓ Are gender roles changing (and how)?
- ✓ What are the implications of broad demographic trends in the country for the roles of men and women?
- ✓ What roles do men and women play in the conflict context?

Grievances

- ✓ In what ways have women and men organized around grievances?
- ✓ How do women and men describe the grievances that are mobilized for conflict? Are there differences between their narratives about what causes conflict?
- ✓ What motives do women and men have in violent conflict?
- ✓ How has recent armed conflict affected men and women differently?
- ✓ To what extent do the consequences of past violence influence grievances held by women and men? Do gender-specific consequences of violence feed grievances that may be mobilized for ongoing violence?

Resiliencies

- ✓ How do women and men organize to strengthen the capacity of institutions (formal or informal) to address the sources of conflict in society?
- ✓ How do men and women perceive the legitimacy and effectiveness of institutional performance?
- ✓ What are the prescribed roles for men versus women in institutions?
- ✓ Are there differences between men and women in their narratives about what mitigates conflict?
- ✓ What stake do women and men have in peaceful resolution of conflict?
- ✓ Are there differences between the way men and women organize and engage institutions to build resilience?

- ✓ How do potential resiliencies and conflict mitigating factors impact the security and motivations of men and women to participate in peaceful resolution of conflicts?

Key Actors

- ✓ What are the roles played by men and women in mobilizing others for violence, or for peace?
- ✓ What are their relative capacities and influence?
- ✓ How do key actors mobilize men and women for action? Are gender dynamics or beliefs about gender roles used to mobilize people for violence or for peace?
- ✓ How do key actors appeal to male or female identities to mobilize support?

Triggers and Windows

- ✓ Are there gender dimensions to any of the identified triggers for violence? (violation of gender norms, rapid change to gender norms, etc.) Does gender-based violence trigger retaliatory attacks?

Example: In South Sudan, elopement or bride kidnapping often triggers violence within and between communities. The reason is that bride price (dowry), negotiated between the bride's and groom's families and paid in cattle to the bride's family, plays a major role in rural economy and social practices — the bride price for a daughter may be necessary for a son to marry, and the cattle amassed provide some degree of economic resiliency for the receiving family. When elopement or bride kidnapping occurs, no bride price is paid and the honor of the bride's family is besmirched.

MODULE 4

INTEGRATING GENDER INTO PROGRAMMING



Module 4 Outline

This module offers a recap of the differences between conflict-sensitive and peacebuilding programming, and gender-sensitive and female empowerment programming. Next, it offers some pointers on how to begin designing gender- and conflict-sensitive programming. Finally, participants engage in a two-part exercise practicing how to design gender- and conflict-sensitive programming.

Module Duration: 1 hour and 30 minutes (2:30-4:15pm, with 15 min break)

Section	Time	Presentation/Description
POWERPOINT PRESENTATION	20 MINS	Review slides on how gender analysis affects program design.
MINDANAO ACTIVITY	65 MINS	Participants engage in an exercise to: 1) revise gender-blind projects to make them gender-sensitive; and 2) design a gender-sensitive peacebuilding program.
WRAP-UP	5 MINS	Transition to Module 5.

Items Needed for this Module

- Laptop and projector
- Module 4 PPT loaded onto laptop
- Conflict Sensitivity, Peacebuilding, Gender Sensitivity, and Female Empowerment matrix (in binder)
- Guide to Gender Integration and Analysis (in binder)
- Mindanao program scenarios (in binder)
- Flip charts from Module 2, “How do men experience conflict in Mindanao?” and “How do women experience conflict in Mindanao?”

Objectives

By the end of this session, participants will have:

1. A refreshed understanding of the differences between gender-sensitive and female empowerment programming, and between conflict-sensitive and peacebuilding approaches;
2. Improved ability to integrate gender into programming in conflict-affected environments.

Slide 1: Module 4 Overview



Module 4 Overview

- Recap conflict-sensitive vs. peacebuilding and gender-sensitive vs. female empowerment approaches
- Learn how to integrate gender-sensitive conflict analyses into programming
- Practice program design



In Kenya, the Kenya Tuna Uwezu ("We Have the Power") program works to mitigate conflict and violence by involving men and women in peace-building.



To recap, in Module 1, we talked about what gender is, how it's socially constructed, and what a gender-sensitive approach to conflict looks like. In Module 2, we talked about how conflict impacts gender dynamics. In Module 3, we discussed what it means to integrate gender into conflict analysis, and how gender affects conflict. **Now let's talk about what we'll be doing in Module 4.**

First, we'll recap the important differences between conflict sensitivity and peacebuilding, and between gender-sensitive and female empowerment approaches.

Second, we'll talk about how to integrate a gender-sensitive conflict analysis into programming. We'll offer a brief recap of what conflict sensitivity and gender sensitivity mean in practice, and we'll give you a chance to try out this approach through a group exercise on program design.

Key Takeaway: The main focus of this module is on integrating gender and conflict sensitivity into programming.

Slide 2: Integrating Gender into Programming Intro

 **Module 4**

Integrating Gender into Programming in Conflict-affected Environments

How do I...

- Target causes vs. consequences of conflict?
- Design conflict- and gender-sensitive programs?



Focus group discussing youth and CVE in Casablanca, Morocco



The last two modules talked about how gender analysis can increase understanding of the full conflict situation, including:

- Gendered aspects of conducting a conflict analysis and how gender fits with different elements of the CAF; and
- How gender plays into the causes of conflict—that is, things that drive or mitigate the likelihood of violent conflict.

Now we want to think about the implications of that gendered analysis for the work we do designing and implementing programming. To put it another way, how do we use this analysis to address both the causes and the consequences of conflict in our projects?



In Module 3, we talked about some key gender questions to ask when conducting conflict analysis. Can anyone share some questions we should be asking about gender and conflict issues when designing projects?

Mention the following if not otherwise noted by participants.

- What are the gender roles in a given conflict context and how have these changed? Where did we start and where are we now?
- Given these gender roles, what are the consequences of conflict for men and women?
- How has the conflict affected men and women differently?
- How have gender relationships changed because of the conflict?

Key Takeaway: Asking good questions helps us integrate gender-sensitive conflict analysis into programming and limit unintended harmful consequences.



Now let's look at how we can explore these issues in more detail.



Programming

Conflict- and gender-sensitive programming

Where do I start?

- Get a sense of the conflict context. Make sure your analysis examines these questions:
 - Do gender dynamics contribute to conflict dynamics? (*causes*)
 - How has the conflict affected women and men? How have gender dynamics changed? (*consequences*)
- Think about how your program will affect those dynamics.



We now know that at a minimum, our programming should be conflict- and gender-sensitive. But how do we make sure that happens?



What should be our first steps in implementing programs in a gender- and conflict-sensitive manner? What do we need to think about?

Of course, start with the conflict analysis, which includes looking at gender. Then, think about how the program will interact with those moving parts. Will it exacerbate gender inequalities? Will it intensify divisions between conflicting groups? Can it be designed to advance the concerns of both women and men? Can it help bridge differences between conflict parties?

The ADS also provides a valuable point of departure for gender-sensitive programming. An excerpt is in your participant binders under Module 4 – it includes some great questions to guide your thinking.

The key overarching questions you should be asking are the ones that we've emphasized in this training: How are gender dynamics contributing to conflict dynamics? Are they feeding into grievances? And how is conflict affecting gender? Is it changing social expectations for men or women, or expanding or contracting gender roles?



When should we be thinking about the conflict- and gender-sensitivity when we're designing and implementing programs?

Throughout the program cycle. It needs to be part of the design, the implementation, and the monitoring and evaluation.

Key Takeaway: A gender-sensitive conflict analysis, along with resources like the ADS, can help guide the design of gender- and conflict-sensitive programming. Gender and conflict sensitivity needs to be thought about through the entire program cycle.

Mindanao Program Activity (65 minutes total), Part I (25 minutes)

Slide 4: Mindanao Programming: Part One: Gender-Sensitive Revision



Mindanao Programming: Part One



- Read the assigned program description in your binder. Refer to your flipchart from the last session for conflict dynamics.
- Consider how conflict affected men and women differently in Mindanao - refer to the lists we made in module 2.
- Revise the proposed program to make it gender-sensitive.



Set-up Activity (Part I):



Pull up the two program descriptions in the participant binders. Ensure that flip charts from Module 2 (on how conflict affects men and women) are hung and visible to all groups. Review the following instructions in plenary:

We'll use two short program descriptions — one for a former combatant reintegration program and one for a program to mitigate localized conflict in Mindanao. These are just behind the PowerPoint slides under the Module 4 tab in your binders. (Pages 22 and 23. Two table groups will work on one, and the other two table groups will work on the other.)

1. Take a moment to read through the program descriptions, which were (sadly) written to be gender-blind. Consider how the conflict affected men and women differently in Mindanao and refer to the lists we made in Module
2. Identify any missing critical information about men's and women's roles and dynamics that is relevant to designing sound activities for your assigned program.
3. Facilitators are available to fill in any information gaps, OR you can make your own assumptions and note them accordingly.
4. Revise the proposed program to make it gender-sensitive. You can do this by expanding or changing the scope of activities, rethinking the objectives, revising the beneficiaries, or anything else you think would be effective.
5. Groups have 10 minutes to complete the exercise. Activities will be recorded on flip charts. Be prepared to cite assumptions that were made. Groups should select a recorder and a reporter to share with the plenary.

Click to bring in "Let's try it" onto the slide.

Part I: Report Out (15 min):

1. Ask a participant from the first group to summarize their program description and the changes they made. Ask them to explain how their revised programs drew upon gender-sensitive conflict analysis.
2. Repeat the process with the other tables' programs or use an iterative approach to build on each groups' work.
3. Some ideas for programming changes, if participants do not mention these:
Former Combatant Reintegration Program: The program could be revised to include female former combatants, or family members of former combatants. Additionally, programs could also include agricultural activities traditionally done by women.
Mitigating Localized Conflict Program: The program could be revised to draw upon and strengthen women's capacities as mediators and community leaders.

Debrief Questions:



1. What surprised you in the program descriptions?
2. How did you account for changing gender dynamics in your activities?

When designing a program, it's also important to identify any information gaps we need to fill.

- To redesign the **Former Combatant Reintegration Program**, we would want to know: Do men and/or women participate in small-scale commercial farming? Do people in Mindanao consider corn, rice, and seaweed to be male or female crops? What is the sex disaggregation of combatants?
 - To design the **Mitigating Localized Conflict Program**, we would want to know: What is the sex disaggregation of the "local, non-state actors" and how does that affect the conflicts/crises they intervene in? How do they define a conflict or crisis (e.g., private or public violence)? Do men and women use existing local conflict resolution mechanisms? Who are the respected community leaders?
3. How do you think you might find answers to these questions?

Key Takeaway: Gender-blind peacebuilding programs raise Do No Harm concerns; they can and should be revised to ensure gender sensitivity.

Part 2 (40 minutes)

Slide 5: Mindanao Programming: Part Two: Design a Gender-Sensitive Peacebuilding Program



Mindanao Programming: Part Two

Drawing on the flipcharts on gendered conflict dynamics, and on what you've learned in Modules 1-3, work with your group to design a new gender-sensitive peace-building program for Mindanao.

1. Select a recorder and reporter for this activity.
2. Discuss the change desired – remember theories of change!
3. Identify key components for the program's scope.
4. Consider target audience(s) – gender and beyond.
5. Groups have 30 minutes. Ensure main points are listed on a flipchart. Each group will have up to 5 minutes to report out to the plenary.



For this second part of the exercise, you'll be designing a program from scratch. The program should be gender-sensitive, and it should be aimed at promoting peace in Mindanao by mitigating the drivers of conflict, and/or building resiliencies.



Feel free to be creative. As you think back to what we've discussed about Mindanao, you might focus on many issues and sectors, including the **economy, education, governance**, etc.

Remember to consider how men and women experience conflict differently, and how gender roles and relationships may drive conflict.

You also have a “Guide to Gender Analysis and Integration” resource in your binder with ideas on how to integrate gender-sensitive thinking (*on page 20*).

Each table group will work together to design a program. As you work, please refer back to the flipcharts from Module 2 on the gender dynamics of conflict in Mindanao.

1. Select a recorder and reporter for this activity.
2. Discuss the change desired – remember theories of change!
3. Identify key components for the scope.
4. Consider target audience(s) – gender and beyond.
5. Groups have 30 minutes. Ensure main points are listed on a flipchart. Each group will have up to 5 minutes to report to the plenary.

Again, if any critical information about men's and women's roles and gender dynamics that is relevant to design a sound program is missing, please ask a facilitator, or make your own assumptions and note them accordingly.

Example programs for facilitators:

Participants could design a program that would directly address some of the masculinity issues that have helped drive conflict in Mindanao. For example, a program could combine livelihood opportunities for men, as well as women, with a campaign to empower men to advocate for nonviolent solutions to conflict and educate others about the harms done by GBV in their communities.

Participants could design a program that would build the capacity of men and women to serve as peace process monitors in their communities, and to communicate their gender-specific needs and concerns to regional and national-level peace actors.

Part 2: Report Out (15 min):

Ask each table to summarize their program design. Ask them to explain how their proposed program drew upon gender-sensitive conflict analysis.



Debrief Questions:

- What were the most challenging aspects of this exercise?
- How do you think changing gender dynamics might affect the program you designed?

Key Takeaway: Drawing on gender-sensitive conflict analysis and identifying our assumptions and information gaps are key to designing gender-sensitive peacebuilding programs.

Wrap-up (up to 5 min, time permitting)



**Are there any other observations anyone would like to share?
Did you find it hard to apply what you've learned today to the activity design?**



Designing these programs can be tricky. In Module 5, we will share additional technical resources to help you on the job.

Conflict Sensitivity, Peace-Building, Gender Sensitivity, and Female Empowerment

Comparison of Conflict Sensitivity and Peace-Building¹	
Conflict Sensitivity	Peace-Building
<p>Definition: Conflict sensitivity refers to the ability of an organization to:</p> <ul style="list-style-type: none"> • Understand the context in which it is operating, particularly intergroup relations. • Understand the interactions between its interventions and the context/group relations. • Act upon the understanding of these interactions, in order to avoid negative impacts and maximize positive impacts. 	<p>Definition: Peace-building refers to measures designed to consolidate peaceful relations and strengthen viable political, socio-economic, and cultural institutions capable of handling conflict, and to strengthen other mechanisms that will either create or support the necessary conditions for sustained peace.</p>
<p>Main aim: Work IN the context of conflict to minimize negative and maximize positive impacts of programming (on conflict, but also on other factors).</p>	<p>Main aim: Work ON conflict, seeking to reduce key drivers of violent conflict and to contribute to Peace Writ Large (the broader societal-level peace).</p>
<p>Applied to Whom/What Programming: All programs, of all types, in all sectors, at all stages of conflict (latent, hot, post-war) must be conflict sensitive, including peacebuilding efforts themselves.</p>	<p>Applied to Whom/What Programming: Peace-building programs are those that articulate goals or objectives aimed at securing peace. Such goals/objectives can be integrated into other programming modes (development, relief) and sectors — or peace-building can be a standalone effort.</p>
<p>Standard/Measure of Effectiveness: At a minimum, the program/project does not make the conflict worse — and usually also makes a positive contribution.</p>	<p>Standard/Measure of Effectiveness: Program/project reduces the power of key driving factors of conflict, contributing to Peace Writ Large.</p>

¹ Peter Woodrow and Diana Chigas, “A Distinction with a Difference: Conflict Sensitivity and Peacebuilding.” Reflecting on Peace Practice Project, CDA Collaborative Learning Projects.

Comparison of Gender Sensitivity and Female Empowerment

Gender Sensitivity	Female Empowerment
<p>Definition: Being aware how the cultural norms that define masculinity and femininity shape the local context. Seeking to understand how these socially prescribed separate and distinct roles influence how males and females interact with foreign interventions.</p>	<p>Definition: Female empowerment is achieved when women and girls acquire the power to act freely, exercise their rights, and fulfill their potential as full and equal members of society. While empowerment often comes from within, and individuals empower themselves, cultures, societies, and institutions create conditions that facilitate or undermine the possibilities for empowerment.²</p>
<p>Main aim: Identify gender norms and the gaps between men and women; design policies and programs that recognize the unique opportunities and constrains males and female face due to gender norms. Seek to Do No Harm in terms of exacerbating gender inequality.</p>	<p>Main aim: Work on gender inequality, seeking to reduce the gaps between male and females and reducing the barriers that prevent them from enjoying the full benefits of citizenship such as equally accessing resources, traveling freely, and being protected from harm.</p>
<p>Applied to Whom/What Programming: All programs, of all types, in all sectors.</p>	<p>Applied to Whom/What Programming: Female empowerment programs aim to reduce gender inequality. This objective can be part of a sectoral program (e.g., reducing wage gaps between men and women in economic growth or agriculture) or be the primary outcome the program is trying to achieve (e.g., increasing women’s representation on post-conflict committees).</p>
<p>Standard/Measure of Effectiveness: At a minimum, the program/project does not marginalize men or women. Following Do No Harm principles, programs do not increase tensions between men and women. Ideally, interventions make a positive contribution to gender dynamics.</p>	<p>Standard/Measure of Effectiveness: Interventions increase and women and girls’ freedom of movement, access to resources, sense of self-efficacy or protection from harm.</p>

² USAID Policy on Gender Equality and Female Empowerment, March 2012 (page 3).

Guide to Gender Integration and Analysis³

USAID teams should answer two key gender-related questions when designing programs and activities:

1. How will the different roles and status of women and men within the community, political sphere, workplace, and household (for example, roles in decision-making and different access to and control over resources and services) affect the work to be undertaken?
2. How will the anticipated results of the work affect women and men differently?

Throughout the program cycle, USAID staff monitor the local context for events or trends that could impact the success of their programs. In conflict contexts, staff should also examine how the conflict has shifted roles and status of women and men within the community, political sphere, workplace, and household, as well as the consequences of these shifts for women, for men, and for the dynamics between them. In addition to understanding the impact of conflict on gender dynamics, USAID staff must examine whether changes in gender roles contribute to patterns of grievance, or ongoing or renewed violence.

Sample Questions

Below are sample questions that you can use in identifying the gendered aspects of your analysis. All questions assume a conflict-affected environment as the context. Choose your own questions based on their relevance to conflict dynamics: either because of how the conflict changed gender roles or because understanding gender roles might increase your understanding of the conflict.

Gender Roles and Responsibilities

- ✓ Do the different roles and status of women and men and/or any changes or shifts in these dynamics contribute to patterns of grievance that are mobilized for violent conflict?
- ✓ Do men and women's different responsibilities within the household make them more or less exposed to likelihood of experiencing violent conflict?
- ✓ What are men and women's roles in mobilizing people for violent conflict or in conflict resolution?
- ✓ Do differences in men and women's position within the community influence their participation in leadership positions and in community activities at the local and national levels?
Do men and women's different roles within the household influence how decisions are made?

Gender Norms and Expectations

- ✓ Do expectations of women and men's behaviors alter their vulnerability to violent conflict?
- ✓ Do expectations of women and men's behaviors and roles feed into grievances that key actors can mobilize for violent conflict?
- ✓ Do cultural norms about "acceptable" behavior for men and women promote/inhibit their knowledge and positive involvement in conflict resolution/peace activities?
- ✓ Do perceived differences in men and women's knowledge, decision-making processes, and behaviors influence communication and information sharing within the community?

³ DCHA/CMM adapted the material in "Guide to Gender Integration and Analysis: Additional Help for ADS Chapters 201 and 203" (<http://notices.usaid.gov/notice/18220>) to draft this document. Although ADS 205 replaced these chapters, the guide had useful questions for conflict analysis purposes.

Access to Resources, Information and Power

- ✓ Do boys/men and girls/women have equal access to opportunities and resources in the community, such as education, water, basic health care, land ownership, justice, protection, and economic opportunities? How does this affect men and women's vulnerability to violence?
- ✓ In what spheres do women and men hold authority? What are the implications of their different spheres of authority for effective conflict mitigation? Who are the key actors with capacities to mobilize grievances or resiliencies?
- ✓ Do conflict actors employ gender-based violence as a tactic? What roles do men and women play (as victims, as perpetrators, etc.)? What are the household, community, and societal impacts of this violence?
- ✓ Do inequalities in men and women's access to household income create differences in vulnerability to violent conflict?
- ✓ Do men and women face different obstacles when seeking security in rural areas?
- ✓ Do women and men's differential access to productive resources and land rights affect their ability to cope with the adverse effects of violent conflict in their lives and community?

Program design: How will the anticipated results of the work affect women and men differently?

- ✓ How will the different roles and status of women and men within the community, political sphere, workplace, and household (for example, roles in decision-making and different access to and control over resources and services) affect the proposed work?
- ✓ Will promoting men's participation in the project undermine or support women's empowerment and autonomy?
- ✓ How have similar projects in the past affected gender dynamics within the household and community?
- ✓ For female empowerment projects, will women's expanded knowledge of and access to resources intensify their risk of domestic violence? Will men's engagement help to mitigate this risk?
- ✓ When a family is compensated for continuing their daughter's education in lieu of arranging her marriage, how does it change the gender dynamics within the household? Will women's empowerment activities impact the household's power dynamics and allocation of resources? Could there be any unintended negative consequences? How might USAID mitigate them?
- ✓ Will proposed peace and reconciliation activities address barriers related to gender norms and inequalities?

Former Combatant Reintegration (FCR)

The U.S. Government has frequently indicated its readiness to provide assistance to former combatants in the Mindanao conflict. In the aftermath of the 1996 agreement with the Moro National Liberation Front (MNLF) and the 2014 comprehensive peace accord with the Moro Islamic Liberation Front (MILF), this support will provide an important means of ensuring sustainable peace.

The project will assist former combatants to become small-scale commercial farmers. Corn, rice, and seaweed will be the principal crops to be grown by the former combatants, but some additional commodities may also be selected, provided they make sense given the circumstances.

- *Objective 1:* Help former MNLF combatants develop the means to make a living on a continuing basis.
- *Objective 2:* Reduce the susceptibility of former combatants to appeals to return to take up arms against the Government or join global violent extremist groups.

By the end of the project, key outputs will include:

- 125 former combatant groups/communities assisted in producing high value commodities.
- 50 former combatant groups/communities provided with pre- and post-harvest facilities.
- No return of participating former combatant groups/communities to armed conflict.

Former combatants selected for participation in the project will be provided all the production inputs, training, technical support, and marketing assistance they require in order to get started. In the case of land crops such as corn and rice, production inputs and other assistance will be provided for two production cycles. In the case of seaweed, production inputs will be provided only once, while training and technical support will be provided for a period of about six months. After the period of assistance, participants will be expected to use proceeds from their harvests to purchase the next round of inputs.

Mitigating Localized Conflict through Rapid Response of Local Non-State Actors

One of the major challenges in addressing conflict in the southern Philippines is the constant threat of localized violence and the lack of state and local capacity to intervene at critical points of intervention. Even when armed conflicts arise between military and major insurgent groups, it is usually between local units and triggered by a local incident or grievance having little relationship with the larger state-insurgency conflict.

Although ceasefire mechanisms have been designed to maintain peace between the Armed Forces of the Philippines and the MILF, these mechanisms are much less effective with respect to local conflicts.

This project seeks to mitigate conflict in Mindanao by enabling local, non-state actors to quickly and effectively intervene in localized conflicts and crises. If local communities become more effective in mitigating localized conflicts, these conflicts are unlikely to spread into more generalized warfare and reignite regional conflict. To the extent that communities can maintain cessations of hostilities, reliance on foreign monitors will be reduced.

- *Objective 1:* Strengthen capacity of civil society actors and community-based leaders to manage rises and prevent the escalation of localized conflict.
- *Objective 2:* Improve rapid response mechanisms and interventions for outbreaks of hostilities that may occur between armed combatants.

By the end of the project, key outputs will include:

- Creation of a core group of capable community-based leaders with the expertise required to effectively mobilize their communities to respond to crises with effective, time sensitive interventions.
- Creation of a pool-fund system that allows trained civil society organizations and community leaders to quickly respond to conflicts and more effectively implement existing local conflict resolution mechanisms.

The project will establish mechanisms for rapidly responding to outbreaks of hostilities through a network of civil society organizations and respected community leaders using context-specific approaches that includes a collaborative process of assessment, capacity building, networking, actual conflict interventions, community reconciliation and evaluation.

MODULE 5

RESOURCES AND REVIEW

Module Outline

The purpose of this session is to help participants identify key resources and to internalize the key points of the training. The session begins with a brief role play to help participants think through challenges to implementing a gender-sensitive approach. Next is a short discussion of where to find additional resources, then a discussion in plenary on how participants will apply their learned knowledge. The module ends with participants completing their post-course survey.



Module Duration: 45 Minutes (4:15-5:00 pm)

Section	Time	Presentation/Description
ROLE PLAY	15 MINS	Role Play Potential Challenges
WRAP-UP	5 MINS	Where to Go for Additional Resources
MOVING FORWARD	15 MINS	Discussion of How Participants Will Apply Their Knowledge
CLOSING	10 MINS	Course Evaluations & Certificates

Items Needed for This Module

- Laptop and projector
- Peace Exchange postcards to hand out
- “Next Steps Worksheet” in participant binder
- “Gender & Conflict FAQs” in participant binder
- “Gender & Conflict Resources” in participant binder
- “Key Terms in Gender and Development” in participant binder
- CMM one-pager in participant binder
- Infographics in back pocket of participant binder
- Post-course survey in back pocket of participant binder
- Flip chart, tape, and markers for review activity
- Pull up the USAID internal website pages.usaid.gov/E3/GenDev
- Certificates signed by both trainers.

Objectives

1. Inform participants how to locate the right literature, tools, and gender specialists for additional help.
2. Identify the key course takeaways and how participants can apply key lessons to their daily work activities.

I. Activity: Role Play: Future Challenges (15 minutes)



As you return to your posts and offices, you will hopefully think about gender with new perspective. Now we're going to do a quick role play to give you a chance to think about how you might respond to challenges in implementing what you've learned today.

We hope that most people you work with, whether in your office or in the field, will be excited to hear about what you've learned, and enthusiastic about the possibilities for increased attention to gender issues in conflict contexts. But we also want you to be prepared for challenges.

- The facilitator is going to play the role of someone in your work life who's not so sure about the importance of gender.
- The facilitator will read the statement on the slide, and then ask for a volunteer to stand up, come to the front of the room, and engage in dialogue on the statement.
- If the volunteer feels stuck, they can call for another volunteer to replace them.

Click to bring in the first statement, slide 2. Plan to spend 5 minutes on each role-play dialogue, and 2-3 minutes on group discussion for each slide.

Slide 2: Role Play #1 (5 minutes role play, 3 minutes discussion)



Role Play

“Don’t get me wrong, I’m all for gender equality. But I think that if we push a gender agenda in this country that we’re working in, we’re going to come off as culturally insensitive, and that will damage the important work we’re trying to do.”

Read Slide 2 aloud. Facilitator should play the role of the person expressing the opinion on the slide. The participant volunteer should play the role of someone trying to convince the facilitator to shift their perspective. After 5 minutes of role play, share the following information with participants.



Certainly we shouldn’t be “culturally insensitive.” We should all recognize that **development is most effective when it’s sensitive to local contexts**, and grounded in the meaningful participation of those affected.

But, it’s also vital to recognize that **embracing women’s human rights is not just a Western concept**. Countries like Egypt, Iran, Indonesia, India, Pakistan, and the Philippines are among the many non-Western countries that have strong women’s rights movements. The Egyptian Feminist Union was founded in 1923, the first Iranian women’s journal was published in 1910, and Chinese women began advocating for women’s education in 1898.

In fact, CMM researchers have yet to find a country without a strong local women’s movement. Across the globe, women are seeking inclusion in political decision-making, protection from violence, and equal rights. These movements are often very different from Western ones, however. They may be seeking different rights and asserting different norms. They may dress differently than we do, they may not agree with one another, and they may not always like our approach to gender equality. USAID often partners with actors it does not entirely agree with. But we find common goals and move toward them anyway.

It’s easy to miss these voices, though, if we don’t pay attention to gender in our analyses and rely instead on our own assumptions or the statements of more conservative elites. Think about when our own politicians talk about “American family values” – we know not everyone in the U.S. agrees. Likewise, we should be asking who is empowered to define “culture” in other societies and making sure to ask if they speak for everyone.

Key Takeaway: Women’s human rights are not only Western values, and we should include the voices of diverse women and men in our analyses.

Slide 3: Role Play #1 (5 minutes role play, 3 minutes discussion)



Role Play

“I agree that gender issues are important. But we have so much urgent work to do to help bring these warring factions to the table. We don’t want to get sidetracked – lives are at stake. We’ll make sure to deal with gender issues later.”

Read Slide 3 aloud. Facilitator should play the role of the person expressing the opinion on the slide. The participant volunteer should play the role of someone trying to convince the facilitator to shift their perspective. After 5 minutes of role play, share the following information with participants.



This is an opinion that we unfortunately hear a lot. But it rests on the problematic assumption that gender issues aren’t already part of the conflict.

As we have learned today in the Gender and Conflict course, understanding gender is important to understanding conflict. Our picture of the conflict dynamics is incomplete without gender – which means our conflict mitigation efforts can’t be maximally effective.

Maybe the “warring factions” have women combatants in their ranks who have particular needs and concerns about what happens after a peace agreement. Maybe the male combatants feel their masculinity is at stake if they lay down their weapons, and need to be reassured that there will be livelihood opportunities to give them a sense of self-worth. Maybe there are women’s lives and livelihoods at stake if we don’t ask if sexual violence is an issue in the conflict, or if female-headed households are likely to play a large role in post-conflict economic reconstruction.

“Dealing with gender issues later” just doesn’t make sense – we might ignore the role of gender in conflict, but doing so undercuts our ability to work for sustainable peace.

Key Takeaway: Understanding gender issues is important to understanding conflict. We can’t just “leave gender for later” if we want our conflict mitigation efforts to be maximally effective.

2. Wrap-up: Resources for further learning and assistance (8 min)



This is a brief overview of useful resources that can provide participants with further learning, assistance and support. Have co-trainer bring up sites while other trainer talks through points.

Direct participants to the Peace Exchange postcard on their tables. Pull up the Peace Exchange one-minute video to show the class: <http://www.dmeforpeace.org/peacexchange>

Description: Peace Exchange is CMM’s community of practice, an online platform for practitioners, donors, and academics who aim to improve conflict-sensitive development programming. The CoP has a focused gender & conflict resources and webinar.

Pull up the USAID internal website pages.usaid.gov/E3/GenDev. You will need your USAID credentials to log in and see the information. Provide overview of some of the resources to help them know where to go for more information. The key items facilitators should point to are:

- 1) Who We Are (specifically the Gender Advisors section) - There are gender points of contact (POCs) in every bureau and mission. The USAID pages site will help you locate the list of POCs and sector-specific resources.*
- 2) What We Provide (specifically the Planning and Integration section, the Sectors section and the Communication Resource section).*
- 3) The side bars: Closing Gaps, Reducing Gender-Based Violence, Empowering Women and Girls, Partnerships, and Communications Tools*

Pull up the USAID external website (<https://www.usaid.gov/what-we-do/gender-equality-and-womens-empowerment>).

You also have in your binders a list of key technical resources that we recommend. The list is under Tab 5 and is titled “Gender and Conflict Resources.” The resource page (found on page 6), includes websites, literature, and organizations.

You will also note in the “Gender and Conflict Resources” handout a list of USAID and non-USAID gender trainings. USAID’s Gender 101, 102, and 103 are all online courses that you can take at your leisure. Four infographics are in the back pocket of your binder. One of these goes into more detail about Gender 101, 102, and 103.

Lastly, a lot of information is in the “Gender and Conflict FAQs” handout in your binders, as well as in the “Key Terms in Gender and Development” handout in your binders. (Found on pages 11 and 26.)

3. Closing Activity: Next Steps/Application of Training to Work (15 minutes)



Part Two: Make a Plan (5 minutes)

Point participants to the “Next Steps” worksheet (found on next page) in their binder. Direct participants to the “Gender and Conflict Resources” handout as a useful reference for this activity. Give participants 10 minutes to fill out their worksheets.

Part Three: Plenary Discussion (10 minutes)

Take 10 minutes to discuss in plenary how participants will use today’s training in their work. Make sure that every participant contributes to the discussion. Probe participants by asking some of the questions below:

- What concepts are particularly important to the work you do?
- What specific skills or concepts will you share with your colleagues?
- How will you use your learned knowledge?
- What was the most interesting or useful thing you learned today?

Facilitator should take notes on flip chart (to return to contractor after this section).

Complete evaluations and hand out certificates (10 minutes)

- Ask participants to fill out the post-course survey in the back pocket of their binders and deposit them face-down on the facilitator’s table.
- Ask participants to clean up as they leave the training (esp. with the leftover sticky notes and similar items).
- Hand out the signed certificates and answer any remaining questions.

Next Steps Worksheet

Which colleagues will you talk to about what you've learned in the Gender and Conflict training?	Colleagues:
Name one lesson from the Gender and Conflict training that you can apply to your current work.	G&C Lesson:
Name a myth or assumption about gender that you can challenge in your work.	Myth or Assumption:
What do you think will be the biggest challenge to implementing what you learned in the Gender and Conflict training in your work? How will you try to surmount this challenge?	Implementation Challenge:
Name three resources from the "Gender and Conflict Resources" handout that you will follow up on.	1. 2. 3.

Gender and Conflict Resources

You've completed CMM's Gender and Conflict training and you want to know where to go for more information. We've got a host of resources to help you.

Web Sites

- USAID's Office of Gender Equality and Women's Empowerment (GenDev) internal website is at <https://pages.usaid.gov/E3/GENDEV>. This page lists field support mechanisms, gender integration materials, training information, technical publications, and points of contact. Their resources are quite extensive, so make sure to go there first if your question has "gender" and "how do I" in it.
- GenDev's external website, <http://www.usaid.gov/what-we-do/gender-equality-and-womens-empowerment>, has links to public gender-related materials like the Gender Equality and Female Empowerment Policy, United States Strategy to Prevent and Respond to Gender-Based Violence Globally, and Counter-Trafficking in Persons Policy. It also has fact sheets that are helpful in identifying talking points for issues you're working on.
- UN Women has a "sourcebook" intended to raise awareness, shape policy, support training and advocacy, and share lessons learned on implementation of the women, peace, and security agenda: <http://www.unwomen.org/en/digital-library/publications/2012/10/un-women-sourcebook-on-women-peace-and-security> Topics most useful to USAID staff might be #3 "Women's Engagement in Conflict Resolution" and #5 "Women's Participation in Peacebuilding and Recovery." Each of those headings has 2-3 documents that could inform the program cycle.
- USAID and Search for Common Ground have created Peace Exchange (<http://www.dmeforpeace.org/peaceexchange/>), a global online platform for practitioners, donors, and academics who aim to improve conflict-sensitive development programming by collecting and building knowledge on a diverse set of materials, experiences, and reflections. Peace Exchange and its companion website, DM&E for Peace (<http://www.dmeforpeace.org>), have an extensive resource library that includes materials on gender and conflict-sensitive program design, monitoring and evaluation.

Gender Points of Contact and Listservs

- GenDev's internal website has a list of gender POCs in DC. You can find that information at <https://pages.usaid.gov/E3/GENDEV/regional-gender-advisors>. You can also find a list of the gender POCs in the field via the link above.
- If you'd like to participate in biweekly gender meetings in DC or be on the listserv to receive gender-related emails, contact genderchampionsmaillist@usaid.gov.
- If you'd like to participate in monthly meetings in DC about addressing gender-based violence, email gbvworkinggroup@usaid.gov

If you would like to join the email listserv for gender champions in the field or need to contact that group for any other reason, email genderpocfield@usaid.gov for information on women, peace, and security issues (such as the USG's National Action Plan in support of UNSCR 1325), email wpspointsofcontact@usaid.gov.

Training

In addition to Gender 101, 102, and 103, USAID offers gender training as well as sector-specific training that integrates gender throughout. Here are a few:

- DCHA/DRG's Integrating Gender into Programming (class)
- Achieving Development Outcomes Through Gender Integration (class)
- Integrating Gender-Based Violence Response Across Sectors (class)

This list is constantly changing; many bureaus and offices offer periodic gender trainings that appear in USAID University only when a new session is coming up. You can go to <https://pages.usaid.gov/E3/GENDEV/training> for information about these courses. Check back with USAID University for the most up-to-date information.

Outside of USAID, here are a couple suggestions:

- Interaction, an NGO that does humanitarian work, designed this free online training about gender in humanitarian aid: <http://www.interaction.org/iasc-gender-elearning>. It takes about three hours.
- The U.S. Institute of Peace offers a three-day "Men and Women in War and Peace" course (see www.usip.org/training-education.) In addition, local universities, including George Mason University's School for Conflict Analysis and Resolution and the SIT Graduate Institute, regularly offer semester-long courses focused on gender and conflict and inclusive development.

Funding Mechanisms

- CMM runs an Annual Program Statement for people-to-people reconciliation funds. Our website tells you all about it: <https://pages.usaid.gov/DCHA/CMM>. Note that the solicitation requires a gender analysis and gendered understanding of conflict in the proposal.
- CMM's PEACE IQC has four components: analytical services (conflict assessments and conflict program evaluations), training, knowledge management, and field program implementation. Contact CMM's Lisa Chandonnet-Bedoya at lchandonnet@usaid.gov for more information.
- GenDev offers a mechanism to assist missions and bureaus with gender integration support. The Advancing the Agenda of Gender Equality Indefinite Delivery Indefinite Quantity (ADVANTAGE IDIQ) contract is available Agency-wide, and has a \$74 million ceiling. It is designed to support implementation of the USAID Gender Equality and Female Empowerment (GEFE) Policy by providing gender integration services in four areas: technical assistance; training assistance; outreach and communications; and information and knowledge management. Contact GenDev Deputy Director Diana Prieto at DPrieto@usaid.gov for more information.

Literature

CMM has identified articles and reports that are well-suited for non-specialists. We list them below in order of priority:

- International Alert, *Gender in Peacebuilding: Taking Stock* (2012). This report is ideal for non-specialists. It provides an overview of current approaches to gender and peacebuilding in a question/answer format. http://www.international-alert.org/sites/default/files/Gender_TakingStock_EN_2012.pdf
- *Special Issue: Women, Peace, and Inclusive Security* (2016). *Prism* 6:1. This journal issue, published by the National Defense University in collaboration with the Institute for Inclusive Security, focuses on gender and security, with an emphasis on DoD perspectives. http://cco.ndu.edu/Portals/96/Documents/prism/prism_6-1/Prism%20Vol%206%20No%201%20-%20Final.pdf
- International Alert, *Rethinking Gender in Peacebuilding* (2014). This report aims to deepen and broaden our understanding of peacebuilding, moving from a women's empowerment and inclusion approach to a gender-sensitive approach. It draws on case study research in Burundi, Colombia, Nepal, and Uganda. <http://www.international-alert.org/resources/publications/rethinking-gender-peacebuilding#sthash.DL1NRjku.dpbs>
- Conciliation Resources, *Gender and Conflict Analysis Toolkit* (2014). This resource provides helpful suggestions, including sample questions, for conducting a gender and conflict analysis. <http://www.c-r.org/downloads/CR%20Gender%20Toolkit%20WEB.pdf>
- Saferworld, *Masculinities, Conflict, and Peacebuilding* (2014). This report delves deeply into the issue of how socially constructed masculinities can become embedded in conflict dynamics. <http://www.saferworld.org.uk/resources/view-resource/862-masculinities-conflict-and-peacebuilding-perspectives-on-men-through-a-gender-lens>
- Castillejo, Clare. *Building a State that Works for Women: Integrating Gender Into Post-Conflict Statebuilding* (2011). This article outlines the components of statebuilding, the obstacles that women face in participating, and what donors can do differently to increase women's political participation. http://fride.org/download/WPI07_Building_state.pdf
- Center for Humanitarian Dialogue, *From Clause to Effect: Including Women's Rights and Gender in Peace Agreements* (2012). This step-by-step guide walks through peace process components (power sharing, resource sharing, etc.) with clear recommendations for donors. http://www.hdcentre.org/uploads/tx_news/24ClasereportwebFINAL.pdf

Organizations

Whether you're looking for a scholar or you just need to figure out who else is working on gender and conflict, these organizations are great resources:

- **ICRW:** The International Center for Research on Women is a global research institute whose mission is to empower women, advance gender equality, and fight poverty in the developing world.

- **Institute for Inclusive Security:** IIS seeks to include civil society and women in peace processes. They offer training, conduct research, and implement programs that facilitate women's networks across identity group divides. Because they work with local women's organizations and leaders, they are a particularly useful resource to address the problem of "But we don't know any women leaders there." In addition, their website has training documents available for download.
- **Mercy Corps:** This international development NGO does a lot of work in conflict environments with regard to both gender and women's empowerment. Their website has useful gender-integration resources.
- **Peace X Peace:** This women's peacebuilding network advocates for laws and policies that advance women, and offers training. Their website has an excellent resource library.
- **Promundo:** This NGO conducts research and implements programs related to healthy masculinities. Their website states that "Promundo's mission is to promote caring, non-violent, and equitable masculinities and gender relations."
- **Search for Common Ground:** This peacebuilding NGO has a gender mainstreaming strategy and seeks to transform gender norms as part of reconciliation and conflict resolution programs.
- **Sonke Gender Justice:** This African NGO seeks to engage men in promoting gender equality. Their website has useful reports, tools, case studies, and articles about transforming harmful male gender norms.
- **TrueChild:** This think tank offers training, research, and policy guidance to donor organizations seeking to implement "gender transformative" approaches. Their specialty is examining the nexus of gender, race, and class.
- **US Institute of Peace:** USIP's Center for Gender and Peacebuilding coordinates the gender-related work of USIP. It leads working groups such as civil society and I325, and best practices for women's equality in Afghanistan and Iraq.
- **Women for Women International:** This NGO's mission is to "help women go from victim to survivor to active citizen." They focus mainly on economic empowerment in conflict environments.

We're not endorsing these organizations and this list is certainly not exhaustive, but we hope this is a good place to start. Google your way to any of them.

Don't forget to reach out to DCHA/CMM for support. It's our pleasure to be of assistance!

Gender and Conflict FAQs

This is a handy reference for popular questions and concerns about gender and conflict. Its goal is to address some common myths and misconceptions, and elaborate on issues covered in CMM's Gender and Conflict course. This document has three sections: *Gender and Conflict FAQs*, *Favorite Myths about Gender and Conflict*, and *That's great. But how do I apply this to my job?*

Gender and Conflict FAQs

1. When people say gender, isn't it just code for women and girls?

Sometimes you'll hear people using "gender" in this way.

This is often for two reasons: one, gender refers to the roles that societies prescribe for males and females. Women are therefore inherently part of the definition. Two, the reason why attention to gender has become an issue is because historically, much development programming has left women out. Bringing gender into the conversation often translates to bringing in women and girls. To make sure we understand and are best serving those in need, we need to ensure that men and women are treated equitably and meaningfully involved in all of our programming.

But gender should not just be code for women and girls. Gender refers to the specific roles women and men play in a given society, as well as to the cultural narratives societies create to explain what they believe it means to be a man or a woman. Gender is also about power. It regulates access to resources and reflects social and political hierarchies. Confounding gender and women contributes to inaccurate analyses that could result in harm.

Recently at a gender audit in a Middle Eastern country, a senior staff member grumbled, "We have plenty of gender-sensitive programming. We fund a girls' school."

You should cringe at those words. How do we know the girls' school program was implemented in a gender-sensitive manner? Were both men and women involved in the design and implementation process? Do we know if the males—who, in that society, give or withhold permission for females to leave the home—in the girls' families appreciated their education? Do we know if the burden of domestic tasks was so unbearable that none of the girls was able to complete her homework? Did their brothers have the same opportunity to attend school, and if not, how did they feel about their sisters' privilege? And what were the impacts of girls' education on their sense of who they were or could be?

Gender sensitivity is like conflict sensitivity in that our analyses are not only incomplete without it, we can actually exacerbate problems unknowingly. Understanding gender dynamics and the power structures they reflect also can help us to identify new approaches to mitigating conflict dynamics.

2. Isn't this all about women's rights then?

To the extent that our development mandate is to support human rights, yes: women often get left off the agenda when it comes to human rights, effectively rendering them *men's* rights. That's never something development professionals want to do. We promote democracy for all, not democracy for 50% (or less) of the population. So there is an element of explicitly focusing on women when we further respect for human rights, especially in contexts where those rights are not respected equitably.

3. *I'm not a gender specialist. How does learning to apply a gender lens help me do my day job?*

You don't need to be a gender specialist to be gender sensitive any more than you need a master's degree in conflict theory to work in a conflict-affected country. But you should know the basic concepts of gender and of conflict, what questions to ask, and whom to ask. That's part of good development practice.

The examples that follow in this document will highlight how a gendered lens has improved our understanding of conflict contexts and therefore our response. Many of the examples are about gender, not necessarily about gender and conflict. This is not an accident. In order to understand gender and conflict, it is necessary to understand gender. The goal is to learn about gender and apply it in the conflict context.

4. *But I'm not a gender expert!*

That may be true, but you have lots of applicable experience from living your life as a gendered human being and interacting with many other gendered human beings—kids, family, friends, and colleagues. If you think you don't have experience with gender analysis, think again. How do you make decisions about where to park your car at night, what toys you get your kids, how to approach your boss about a raise, the jokes you tell or the comments you share when you're in a group of all women or all men?

Again, we don't all need to be gender experts. But we should all be able to apply a gender lens. Not sure what that means? Keep reading.

5. *Why are we focusing on gender more than other identity groups?*

Gender is identity—not biology—so why do we focus so much on gender sensitivity? Shouldn't our analysis and program design also take into account identities like age, religion, and culture?

Of course they should. All of those identities matter. But gender is a cross-cutting issue that impacts people from all religions, cultures, and societies. Of course, we want to always make sure not to assume that men and women from a given society are all the same, or have the same needs and concerns. This is what scholars call “intersectionality,” the idea that multiple identities intersect with gender identity to shape people's lives. For example, an elite urban woman from a majority ethnic group is likely to have very different experiences when compared to an economically marginalized woman from a rural, indigenous community. Part of our task is to understand how gender matters, and what differences make a difference to men and women in conflict-affected contexts.

At the same time, we cannot assume that religious affiliation, or race, or class, will be the primary force shaping someone's identity. Did you know that sex is the first marker of difference that humans see in one another? According to research, humans immediately recognize age, race, and sex. Age changes with time and racial markers can be erased by class, but sex has trumped racial stereotypes in every social science test.¹ Given how heavily and consistently gender norms shape our perspective and the perspective of our partners and stakeholders, gender sensitivity should be foremost in our analysis.

Favorite Myths about Gender and Conflict

While the responses to the myths below may seem obvious, the purpose of this section is to enable you to better articulate and defend the importance of applying a gender lens to conflict analysis and programming both here in Washington and in the field.

1. *My perspective isn't skewed by any gender biases since our culture has overcome a lot of problems related to sexism.*

If that were only true. Every culture comes with biases and we Americans are not free from them. In fact, Western biases have led to disastrous programming by excluding females or males. For example, DDR programs are generally focused on male ex-combatants—the assumption being that the only female participants in violent conflict are sexual slaves, camp followers, or some other kind of victim. But that isn't true. In Sierra Leone, an estimated 40% of soldiers were women.² Since they weren't qualified for the UN's DDR programs, they resorted to lying about being SGBV victims in order to access services. Ex-combatants' needs can be significantly different, though, so the services they received were inadequate.

Think Sierra Leone is an isolated case of female combatants? Think again. Have a look at Nepal, Colombia, and Eritrea—to name a few.

Another common bias we hold is assuming that the culture we're working in is so virulently sexist that we can't approach women directly. In a Middle Eastern country, the Mission warned its staff not to engage women because of the country's traditional tribal culture. One officer questioned this guidance, so she met with male program participants and asked if she could speak with female leaders. They enthusiastically agreed, and with mission concurrence, she met with the women shortly thereafter. "Finally!" the women expressed. "Someone is talking to us!" Question assumptions. Ask many people from diverse identity groups the same question and triangulate responses.

Our cultural biases aren't limited to women, though. At State's Diplomatic Security training facility, the walls are lined with photographs of staff in action—men shooting guns, men leading traumatized women out of a just-bombed embassy, and men pinning other men to the ground. The one photograph where a woman is featured prominently is where a male DS officer is teaching her how to shoot a rifle. No photographs show men

¹ Valerie M. Hudson, Mary Caprioli, Bonnie Ballif-Spanvill, Rose McDermott, Chad F. Emmett, "The Heart of the Matter: The Security of Women and the Security of States." *International Security*, Winter 2009, Vol. 33, No. 3: 7–45.

² MacKenzie, Megan (2009) 'Securitization and Desecuritization: Female Soldiers and the Reconstruction of Women in Post-Conflict Sierra Leone', *Security Studies*, 18: 2, 241 — 26.

learning from other men or women, or being protected from harm. These images demonstrate a perception that men are the strong experts who can protect weaker people—like women who are victimized by terrorism.

How might this cultural bias affect our analysis? In the DRC, foreigners (like us) erroneously assumed that women alone suffered from sexual violence. Only recently³ has it come to light that men are also victims of rape *and* that women have been perpetrating rape on men and other women. In South Africa, 10% of male respondents to a recent survey reported experiencing sexual violence.⁴ Our analyses left men out and as a result, our programs failed to meet our objectives—to prevent and respond to sexual violence.

Deconstructing gender is tricky because we are often blind to our cultural biases. The more we incorporate a solid gender analyses, though, the more we will understand the contexts in which we work. The more we understand, the more we can reduce the risk of doing harm—and increase our chances of doing good.

- 2. You'll endanger women if you challenge tradition too much, like putting girls in schools or mandating their participation in activities.*

Imagine this: a donor observes that a local school has only male students and promptly builds a girls' school but is troubled when no students attend. What's wrong with this scenario?

Let's take a step back: a gender analysis would examine why there were no girls in the first school. It may be because a girls' school exists in the next province. Maybe there is no private washing area for menstruating girls to take care of personal hygiene. Maybe the families don't see the value in educating girls. Maybe it's not safe for the girls to attend schools. Unless we start by asking where the girls are, talking to parents, local leaders, and youth, we won't know what's preventing girls from going to school and we won't come up with an effective response—we may even put them in harm's way.

Does that mean we should abandon promoting girls' education? Of course not. It means employing the good development practices we already know about the importance of analysis and participatory planning. The Do No Harm framework helps us to understand unintended consequences.

An important part of that participation means including a varied range of stakeholders and considering their interests. Decision-makers perpetuate systems because either it is all they know or they have a vested interest in them. We need to leverage the knowledge and appreciate the interests of a diversity of people. We can indeed put females in harm's way when we don't consider how expanding their roles will affect their family relationships. Since USAID's goal is to benefit entire societies (versus certain groups), we need to include both men and women in our analysis, planning, and implementation.

³ "Unreported horrors: male rape in the Democratic Republic of Congo." Available at <http://world.caledonianmercury.com/2011/10/31/unreported-horrors-male-rape-in-the-democratic-republic-of-congo/001762>

⁴ "South Africa: Sexual violence among men neglected." Available at <http://www.plusnews.org/report.aspx?reportid=93987>

- 3. It doesn't make sense for women to participate in this job training because it's too dangerous for them.*

In Kyrgyzstan, the UN sponsored a program to increase gender diversity in the mining industry. Critics balked, describing the many workplace hazards that women should not be subjected to. It was not uncommon for male employees to die on the job. If a woman died, who would be left to take care of the family? What would happen to families?

This example raises two points. First, no one should work in life-threatening conditions, be they male or female. The UN was horrified to learn of the deplorable situation in the mines. Second, the loss of a husband and father is no less devastating for a family than losing a wife and mother. The consequences may be different due to gender roles, but a lost life is a failure of enormous proportions.

What began as a gender diversity program soon expanded to include workplace safety. By employing a gender-sensitive approach and listening to critics, the UN was able to improve the quality of life for all mining families.

- 4. Quotas for women's participation in political decision-making don't work—the women get co-opted or ignored by the majority male politicians.*

Actually, quotas can work wonders. At the national level, quotas put women in the spotlight along with their male counterparts. Studies have shown that simply *seeing* women in traditionally male roles can change a society's perception of what women can and should do.⁵ This happens regardless of the actual progress that the women politicians make. Quotas are norm changers. They are not sufficient in and of themselves; meaningful inclusion, effective participation, and credibility need to be ensured. But they are a critical place to start.

Women's political participation has led to actual policy shifts. India's 74th amendment requires that 33 per cent of the seats in local municipal bodies be allocated for women. A recent study showed that women's participation has had multiple beneficial effects, such as increased reporting of violent crime against women⁶ and building new roads and schools to increase girls' access to education.⁷ And that benefits everyone.

- 5. Of course women's participation in conflict-mitigating programming is necessary. We'll make sure there's a 50% gender balance.*

“Add women and stir” is a too-often-applied principle in well-intentioned activities. It's great to have the initiative to implement inclusive, equitable programs. The problem is the gender sensitive bit—it really depends on the activity how we should engage each

⁵ Lori Beaman, Raghavendra Chattopadhyay, Esther Duflo, Rohini Pande and Petia Topalova. “Powerful Women: Does Exposure Reduce Prejudice?” Harvard Kennedy School. Available at <http://www.hks.harvard.edu/fs/rpande/papers/PowerfulWomenFeb08.pdf>

⁶ Lakshmi Iyer, Anandi Mani, Prachi Mishra, and Petia Topalova “The Power of Political Voice: Women's Political Representation and Crime in India”. Harvard Business School. Available at <http://www.hbs.edu/research/pdf/11-092.pdf>

⁷ Stephanie Nolan, “Women in India: The long road from purdah to power.” *The Globe and Mail*, March 21, 2011. Available at <http://www.theglobeandmail.com/news/world/asia-pacific/women-in-india-the-long-road-from-purdah-to-power/article1950957/singlepage/#articlecontent>.

gender. If we're working with religious leaders, for example, they are probably overwhelmingly male. Dragging in women for the sake of participation quotas doesn't make sense. But a good gender analysis does. Are there women religious leaders and if so, what is their role? How do women participate in religious life? How do they mitigate or aggravate conflict dynamics? How do the male religious leaders view the women—do they see a role for them in conflict mitigation?

Two questions you should always ask are “Where are the women?” and “Where are the men?” But mandating participation numbers may cause more harm than good unless it is connected to analysis.

6. *They've made plenty of progress in women's rights recently—stop trying to rush the process.*

This “myth” has validity in the sense that we should value and appreciate each step forward. Instead of rushing towards fast reform, we should build on what has been achieved so far and adapt to the pace of the local context and capacities. For example, let's say you establish a 30 per cent quota for women's participation in a peace process. The outcome is that parties now include one female and ten males. Clearly, the target was not met and the participation of more women will be necessary to make a difference in decision-making. But before pressing for an increase, take a moment to examine the status and nature of the woman's participation. Does she feel comfortable in her role? Does she need training or other types of support? Would she benefit from a regional networking conference with other women delegates? How do the men feel about her presence? Do they see the benefit of increasing diversity? Are the kinds of issues being discussed broadening in a positive way because of her participation?

Lasting change happens slowly and must be owned and embraced by the community. What matters is focusing on the big picture, even though seemingly small, incremental steps. In fact, incremental steps—as long as they continue to occur—are likely the best way to effect change. Our mission is to encourage the progress to keep moving.

7. *Their leaders are all men, and there's nothing we can do about our only stakeholders being male.*

Let's take a step back and re-examine what we believe constitutes a leader and how we decide whom to talk with. Case in point: on a recent conflict assessment in Rwanda, one team member noted after one week of field research that all of the key informants had been men. When she asked her colleagues why no women were included, they explained that their goal was to speak with civil society leaders. They couldn't change the fact that currently all the leaders were men.

There are two problems with that statement. First, it is impossible that all key informants are of one gender. The team interviewed politicians, national government officials, local officials, civil society leaders, academics, teachers, students, journalists, and religious leaders. It is illogical that only one gender would comprise that diverse group – especially in a country with the first parliament in the world to have a female majority! If we can't find both men and women it means we need to adjust how we identify key informants.

Second, the team should examine its definition of a leader. For example, how much is an organization's leader in touch with on-the-ground operations? Contrast that with what a grassroots project worker would know. How much do they know about the facts on the ground? How might their observations as a worker and community member inform the conflict assessment? In many ways!

Leadership questions aside, this is actually the time to seek out women partners (likewise, male partners if only females are being engaged). In the Rwanda case, the team member requested that women be present at every interview going forward, either separately and/or part of a group. The assessment was able to expand its key interviews from elite males to a broad spectrum of Rwandan society.

8. *I've tried to integrate women and girls in my activities but the central actors remain uninterested in their contributions and their contributions remain limited.*

Imagine you have started a new program with a focus on the engagement of women and girls in programmatic activities. However, the majority of participants—not to mention the central actors—are men, who tolerate the women's input because they understand that it is required of USAID programming. Sometimes this disinterest may be based on cultural norms, sometimes on existing power structures, and sometimes because they feel the participation is inauthentic or forced. Given this apathy, women are as a result unlikely to contribute very much, which fails to have the intended impact of empowering women. The same scenario could unfold where a program facing "female" needs fails to attract a critical mass of male participants who can effectively engage with the women.

It may be tempting to give up at this point and drop the gender inclusivity. Instead, we need to look back at the gender analysis, examine how the program design can be more sensitive to gender dynamics, and talk to participants and stakeholders about what to change. See next question for additional ideas.

9. *We shouldn't impose our Western values on their culture.*

Of course we shouldn't impose our culture on our partners. But why is embracing women's human rights a Western concept? India, Pakistan, Bangladesh, the Philippines, Sri Lanka, Liberia, Guyana, Indonesia, and Kyrgyzstan are among the many non-Western countries that have elected or appointed female heads of state.

This illustrative example leads to a very important fact: CMM researchers have yet to find a country *without* a strong local women's movement seeking inclusion in political decision-making, protection from violence, and equal rights. These movements are often very different from Western ones, however. They may be seeking different rights and asserting different norms. They may dress differently than we do, they may not agree with one another, and they may not like Americans' approach to gender equality. These factors do not change the fact that they constitute the local civil society leaders. USAID often partners with actors it does not entirely agree with, from government officials to fellow donors. But we find common goals and move toward them anyway.

There's another phenomenon to consider. Gender roles notoriously shift in conflict and post-conflict environments. A behavior that was taboo yesterday is necessary for survival today. Or, a conflict will create openings that weren't there before. During the Iran-Iraq

War, Iraqi women entered the formal workforce in unprecedented numbers to make up for the males who had left for the front. These increases appeared across the board: in the services, professional, and technical sectors; in the administrative and organizational posts; and even in industrial employment (from 13% in 1987 to 21% in 1993). Because the Baathists made it a point to educate females, the women were well-placed when their services were needed.

We also saw gender roles also change during the 2011 Arab Spring. Females and males protested for political change alongside one another in Morocco, Tunisia, Egypt, Yemen, Jordan, Syria, and Bahrain. We should embrace opportunities to expand the number of people participating in a democracy.

Our context analysis must include local activist movements, and women's, men's and youth organizations, examining their progress (or lack thereof) and finding ways to support those groups who seek the same objectives we do.

10. Gender isn't relevant to this program.

Does this sound like “there's no conflict angle here”? Your colleague argues, “We're just building a road. Our project has nothing to do with conflict mitigation.” Unless, of course, our proposed road is in a region that has been traditionally favored over others. Or it will link villages enabling a privileged ethnic group to increase its business interests. Or a host of other problems.

Part of conflict-sensitive programming requires us to ask “Who will use that road? Who will benefit from it? Who will be excluded? Who benefits from the current infrastructure?” Likewise, we need to ask smart gender questions. When it comes to infrastructure, women are often the ones who compensate the most for its absence. They travel long and sometimes dangerous paths to carry water when there is no plumbing or nearby water sources. They walk to fields to cultivate their land when there is no transport or they can't afford the fares. Most importantly, it may not be culturally appropriate for women to travel in public spaces. Will that road end up favoring male farmers, and thus increase the income gap between men and women?

At the evaluation of a program for at-risk youth funded by CMM's Reconciliation Fund, a CMM staff member asked the team leader if the activities were gender sensitive. “Most of our activities don't need gender sensitivity,” she replied. “Like the résumé and interview preparation—male and female youths need the same skills.” Actually, they don't.⁸ Males tend to feel comfortable taking credit for their accomplishments, boasting about their skills, and talking at length about their work. Females, however, often do not—much to their detriment when drafting résumés or being interviewed. Not only that, but males and females apply for different jobs based on gender norms. Marketing themselves for these jobs is very different. In addition, those who seek employment outside of traditional gender roles will particularly benefit from more specialized training.

Electricity. Water. Job training. The use of each of these resources can have profoundly different impacts and ramifications for men and women. They affect livelihoods, safety,

⁸ Tannen, Deborah. *You Just Don't Understand: Women and Men in Conversation*. William Morrow Paperbacks, 2001.

and health. In our quest to do no harm, it is imperative to be as curious about and pay as much attention to gender as we do conflict.

11. There are no capable or willing women to represent the group. Besides, “those women are afraid of holding leadership positions—they’re shy.”

These words were actually spoken by an advisor to Libya’s Transitional National Council at a spring 2011 roundtable discussion in Washington. A male member of the Libyan elite, this person was explaining why Libyan women were entirely excluded from leadership positions in the TNC. Was his statement accurate?

Actually, Libyan women were among the most vocal leaders in the protests that led to Qaddafi’s fall from power.⁹ They broke every Western stereotype about Arab Muslim women and they broke some cultural norms while they were at it. In the street, making noise, organizing protestors, and establishing civil society organizations in response to the tremendous needs, Libyan women demonstrated bold determination followed up by effective action.

Cultural change does not happen overnight. Had Libyan women been too shy to take to the street in the fight against injustice, they would have stayed at home. In other words: Libyan women have long been capable and willing to participate in their country’s governance. The protest movement enabled them to manifest capability that was already present.

The same thing is true in Yemen which, according to the World Economic Forum,¹⁰ has the third worst gender gap in the world. Women in Sanaa protested alongside men for over a year, going as far as publicly burning their facial veils (*niqab*) and writing scathing editorials in the media. One of those journalists, Tawakkul Karman, earned herself a Nobel in 2011. Not a shy gal.

How often do we assume that an identity group is not present because it is either not capable or doesn’t want to be there? How often do we listen to elites, privileged with power, telling us messages that reinforce their position? Whether intentionally or through ignorance, those who benefit from privilege rarely seek to share power or resources with those outside of or marginalized within the system. It is our responsibility as development practitioners to be more inclusive in our thinking and analyses.

12. There’s no need to mention “and females”—when we say [youth/civil society leaders/citizens/etc.], of course we mean women too.

Not really. In fact, most words about people are either heavily gender biased or mask gender. Try these on for size:

⁹ “Libyan women started the revolution when the mothers, sisters and widows of prisoners killed in the 1996 Abu Salim massacre took to the streets in Benghazi on 15 February to protest outside the courthouse after their lawyer was arrested.” Quoted from “Libya will only become inclusive when women are given a say in its future” from *The Guardian* 2 Sept 2011. Available at <http://www.guardian.co.uk/global-development/poverty-matters/2011/sep/02/libya-inclusive-women-future>

¹⁰ *The Global Gender Gap Report 2011*. Available at <http://reports.weforum.org/global-gender-gap-2011/>.

- Religious leaders, elders
- Survivors of sexual violence
- Government officials
- Victims
- Breadwinners, heads of household
- Judges, police, ex-combatants, militants
- Internationals

What assumptions go into each of these terms? How does a context change if one group is heavily populated by one sex over another? How would that change your analysis and response?

A CMM staff member recently attended a training session on Iraqi culture. The first slide read, “How Iraqis Dress” and showed photographs of men. A headline four slides later read, “How Iraqi Women Dress.” In the first slide, “Iraqis” was not intended to include Iraqi women. You can read Simone de Beauvoir’s *The Second Sex* for an in-depth discussion on this topic, but in brief, males have generally been considered the “norm” and women have been considered a subset or alternative group. The pronoun “he” does not actually include “she”. “Iraqis” did not mean all Iraqis—it meant male Iraqis. We must never assume that an apparently non-gendered word indicates males and females for each reader.

Whether in Washington or the field, no matter how much experience they have had, American USAID staff will always be foreigners. Our programs unfold in countries where we are not at home and in cultures that are not ours. In fact, we don’t generally speak the languages where we work fluently if at all. When deconstructing something as complicated as conflict dynamics, the quality of our analysis is critical and the obstacles are significant. Missing the opportunity to examine gender is like walking past a gold mine. We need all of the help we can get and our decisions matter for every person who is affected by our programs.

We can’t assume that judges are men any more than we can assume that vulnerable populations are female. When gender isn’t mentioned it generally gets forgotten, so it’s important to be explicit.

13. We have to deal with the urgent situation at hand—we’ll get to the gender part later.

There are two problems with this statement. First, the assumption is that if we apply a gender-blind approach at the outset it could somehow lead to effective programming. It won’t. See the Haiti earthquake response for a lesson in how humanitarian aid that doesn’t take into consideration gender-based vulnerabilities can dramatically increase sexual violence against women.¹¹ And sexual minorities.¹²

¹¹ “InterAction Gender-Based Violence Analysis: Lessons from Haiti Response and Next Steps.” Available at <http://www.interaction.org/document/gbv-analysis-lessons-haiti-response-and-recommended-next-steps>

¹² “The Impact of the Earthquake, and Relief and Recovery Programs on Haitian LGBT People.” Available at <http://www.iglhrc.org/sites/default/files/505-1.pdf>

Second, we assume that we'll actually "get to" gender later—even though by then it's often too late to change the biased course of our work. See Egypt where "democracy assistance" missed the opportunity to support the thousands of women who participated in the revolution, but who were then sidelined the moment Mubarak was gone.¹³ Of the hundreds of Congressional delegations visiting Egypt during the Arab Spring, only a handful met with women. Women had the potential to be game changers.

Or see Libya where a USAID memo called for protecting women and children who were victims of human trafficking. The authors failed to apply a gendered lens and didn't know that Libya's trafficking problem affects men and women equally—both are victims. If we "get to gender later," we increase men's vulnerability.

14. There's a woman on that team, so we don't have to worry about gender.

It so happens that understanding gender analysis doesn't come any easier to females than to males. And, females don't share common beliefs about gender any more than males do. It's important to ignore the gender of the staff when evaluating their capabilities.

15. The gender advisor is going to review the document once it's done.

That sounds like, "The conflict specialists will make this conflict sensitive when we're done." Gender advisors can't wave a magic wand and transform a country strategy or SOW that's been worked on for weeks or months into a gender-sensitive marvel in five minutes—any more than a conflict specialist could do this with respect to conflict sensitivity. Get the right folks involved from the start of the process and the payoffs will be bigger, not just in terms of the product itself but in terms of the skills you'll learn to apply to your next project.

16. I'm a guy. This has nothing to do with me—and if I shared my opinion, anyway, I would get shot down for being wrong.

See Myth #14. Gender analysis refers to our work, not our capacity to do our work.

But this myth brings up some issues worth exploring. First, see FAQ #1—gender analysis is about gender roles, not women in development. Gender is about men and women.

Second, the fact that every Gender POC meeting is a room largely full of women is a problem. When only women advocate for gender sensitivity, the perception arises that they are actually advocating for women's rights. And since only women are in the room, they might forget about the absent men and indeed focus on the female half of gender. This does not serve them or the cause well. Nor does it lead to effective advocacy. Anecdotally speaking (of course) men don't tend to appreciate women asking them to change their behavior. In fact it can have the opposite effect. It makes far more sense to have diverse voices engaged in developing gender policies and advocating for their promulgation.

A researcher shared his experience about teaching perpetrators of domestic violence how to change their harmful behavior. Over several years he had facilitated his course alone,

¹³ "What Women's Rights Tell Us About the Arab Spring", available at http://www.brookings.edu/papers/2011/1110_arab_awakening_women_santini.aspx

with a woman, and with another man. The lowest recidivism rate came from the courses he co-facilitated with a woman. He credited this success to demonstrating positive gender relations in his interactions with the other facilitator, and giving voice to two perspectives on the patriarchal norms that harm both men and women. Leveraging gender diversity empowered men by enabling them to leave criminal behavior and enjoy healthy relationships.

Gender has everything to do with men. Progress in gender equality will be halting at best until both men and women see the benefit of challenging the status quo.

That's great. But how do I apply this to my job?

USAID staff do not have cookie cutter jobs. We all cover different countries, technical specialties, and team functions. So it's hard to pinpoint targeted, activity-specific advice that can help each of us in our day-to-day responsibilities. But there are some general categories of activities that we participate in on a regular basis to which we can apply a broad application of gender considerations along with our analysis of conflict. And there are accessible resources available to help you along the way.

1. Meetings

Imagine that you're in a meeting about potential transitional justice activities in South Sudan. You're going to raise conflict aspects—who will seek reconciliation? What are the grievances? But thanks to your understanding of gender, you're also going to ask the group, as well as men and women separately, how gender fits into all of this. Might women encourage the men in their identity group (east, west, tribal, etc.) to seek revenge for perceived injustices? How will our activities include women and marginalized men in their design since they might not come forward as readily as men in leadership positions? How will we make sure women are comfortable participating in the activities since cultural constraints may bring shame upon the victim, spouse, or family?

2. Conflict analysis

You're conducting a conflict analysis and discover that a core grievance is lack of employment. This is an opportunity to dig deeper: how are males and females affected differently by the lack of employment—how does that affect their lives (marriage prospects, supporting a family, vulnerability, coping mechanisms, etc.)? For example, if the lack of funds makes it impossible for young men to afford a dowry, it might make sense for the government to sponsor a public education campaign on alternative dowry options. Were this solution to mitigate the problem, one source of grievance could be removed.

It should go without saying that seeking both male and female key informants is key (see Myth #7 above).

3. Program design

USAID/Afghanistan once sent an SOW for a rule of law program to a conflict specialist for review. The specialist examined the document carefully to see how the author had constructed the conflict analysis and if the proposed activity was appropriate. She kept an

eye out for how male and female Afghans would benefit from or be harmed by the activity. It turned out that the 20-page SOW actually had just one reference to women; it mentioned that female Afghans have virtually no access to justice. There was no remedy.

Ignoring the needs of half of the population is hardly a good practice. The author of the SOW probably wanted the activity to increase access to justice for all Afghans but didn't know how to achieve that goal. And to be fair, many Afghans may not know how to address that problem either.

In another example, USAID supported field research in several regions of Ethiopia that are vulnerable to extreme weather to examine how climate-related vulnerabilities interact with the dynamics of conflict. In their discussions with women pastoralists, the researchers learned that historically women had played a significant role in encouraging the men in their households to participate in cattle raiding, which further ignited the ongoing conflict among the Borana and the Garri (Somali) clans. So while violence was almost exclusively committed by and between men, their behavior was in part influenced by women. If designing a program to mitigate conflict among Borana and Garri pastoralists, then, without examining the conflict-related gender dimension of pastoralism, one would fail to engage key actors in the conflict—the women (the provocateurs), as well as the men (the agents of violence).

What can you do?

Re-examining every gender-masking term (see above) might be a good place to start in terms of exposing hidden assumptions and biases. For example, if we realize that every term referring to Afghan people (judge, lawyer, police, tribunal, plaintiff, defendant) actually refers to men, we will see that we have a problem: we are designing an activity for men according to their specific interests and needs.

The next step is to ask where the men are and where the women are. Who benefits from that arrangement? What do the men and women think they are accomplishing in their positions – and do those perceptions reflect reality?

Delving any deeper than this necessitates getting into the gender weeds, and that's not something non-specialist are tasked to do. It's like when we review an activity description for conflict sensitivity—we're not expected to conduct a conflict assessment of the country. Our task is to point out where further analysis is needed because basic conflict concepts aren't being sufficiently addressed, and share our expertise specific to that conflict.

When clearing a SOW in a conflict-affected environment, we look for evidence that the author has considered conflict dynamics and is programming accordingly. This is the same approach for gender sensitivity. If an SOW fails to mention the need to identify the different roles and responsibilities of male and female participants, lacks a gender analysis, or seems to have only added “and women” to every paragraph without more details on the gender implications, then this is a failure we need to highlight and address.

Let's not forget that we can use gender roles to our advantage. In Washington recently, the city sponsored a series of advertisements showing a monstrously muscular man in handcuffs crying like a baby. The text read, “Drunk Driving Turns Men into Boys.”

Recognizing how important notions of manhood are, the ads cleverly leveraged norms that resonate with men. Being sensitive to norms doesn't necessarily mean reinforcing harmful stereotypes – although that's a risk to be aware of. It means targeting messages based on interests and values in order to increase effectiveness.

4. *“Weighing in” on documents*

A colleague in another bureau emails you asking if you can review some type of document for a country or issue you backstop. The process is no different from the program design guidance above: get curious and proactive about gender.

Consider these examples:

- Does the technical assistance to support female civil society leaders include men so they can see the benefit of women's participation?
- Are “women, children, and other vulnerable populations” lumped together thoughtlessly? (Often, the tendency to assume that women are victims is the same one that assumes men *cannot* be victims—thus marginalizing a population just as much in need of services as the female one)
- When we refer to “participants in the fighting”, how do we define participants and does that definition sound eerily like the cultural norms we're used to?

5. *Facilitating training*

Do you facilitate training for your office? Ever heard a participant share a myth as if it were fact? One of the most popular ones CMM hears is “Youth bulges are a source of conflict—angry young unemployed men cause violence.” We know this to be incorrect in many settings, so we take a moment to deconstruct that statement, cite the research, and help all participants gain a more nuanced understanding of conflict risk factors.

We can employ a similar approach with gender. When we hear, “Since women are peaceful by nature, we should include them in peace processes,” we should take a moment to deconstruct that statement. Sure, UNSCR 1325 calls for women's inclusion in peace processes, but not because women might have a genetic inclination towards non-violent behavior. Attitudes toward violence are learned—not innate. We need to cite relevant research about inclusive peace processes and discourage participants from relying on cultural bias or unsubstantiated claims. Doing so will improve the quality of everyone's analysis.

6. *It's one of your red flags.*

Imagine you're in a meeting when someone says, “Let's build a hospital in that rural area so citizens feel that their government is delivering services. This will increase the government's legitimacy and reduce grievances.” One red flag (among others) should go off in your mind: how sustainable is that plan? Who's going to work in the hospital? Who will train and pay the hospital staff?

Sustainability is ingrained in a good development practitioner's head. It's not debatable and thinking about it comes naturally when designing any program.

The same is true for gender analysis. “Does this deliverable or process consider gender intelligently?” should be part of your mental checklist. You don’t need to be a gender expert. All you need to do is flag that gender considerations are sufficiently/insufficiently thought through, and seek guidance if appropriate. Gender POCs are in every Mission and bureau—not to mention most offices. Let’s leverage those resources.

You can also read a host of literature to delve deeper.

And don’t forget the ADS at your fingertips—many of your colleagues put a lot of effort into drafting definitions that would be clear, concise, and easy to understand (in the ADS—who knew?!). You can use that too.

7. Wait a minute. That’s all I’m supposed to do?

As USAID staff, we generally keep ourselves up to date with issues related to our portfolios—we track M&E innovations, make note of food prices, and have at least a cursory understanding of the world’s latest and greatest crises. Being aware of the latest research pertaining to gender is part of our job.

Keep an eye out for gender in your work and keep gender research on your radar. Done and done.

Key Terms in Gender & Development

Sex and Gender

The terms *sex* and *gender* are often used interchangeably; however, in fact, they have different but related meanings.

Biological sex refers to the mix of hormones, genitalia and chromosomes that lead someone to be categorized as male or female. While we tend to think of biological sex as fixed and unchanging, a large minority of people are born with ambiguous biological characteristics. USAID policy calls for the collection and analysis of sex-disaggregated data (male vs. female) for individual-level indicators and targets. Gender and sex are not synonymous.

Gender is a social construct that refers to relations between and among the sexes, based on their relative roles. It encompasses the economic, political, and socio-cultural attributes, constraints, and opportunities associated with being male or female. As a social construct, gender varies across cultures, is dynamic and open to change over time. Because of the variation in gender across cultures and over time, gender roles should not be assumed but investigated. Note that "gender" is not interchangeable with "women" or "sex."

Gender identity refers to the way someone thinks about their own gendered being - male, female, or something else.

Gender expression refers to how someone presents themselves in society.

Sexual orientation refers to one's physical or emotional attraction to a gender in relation to one's own.

The definition for sex is, therefore, universal, while gender is a socially defined category that can change. This distinction is important since it means that gender differences and dynamics between men and women (and boys and girls) must be identified and analyzed since the way in which "masculinity" and "femininity" are expressed and understood differ from one setting to the next.

Gender Equality and Gender Equity

Gender equality and gender equity have different meanings but are related terms.

Gender equality is a development goal; gender equity interventions are the means to achieve that goal. Gender equality is a broad concept and a development goal. It is achieved when men and women have equal rights, freedoms, conditions, and opportunities for realizing their full potential and for contributing to and benefiting from economic, social, cultural, and political development. Equality does not mean that women and men become the same but that women's and men's rights, responsibilities, and opportunities do not depend on whether they are born male or female. It means society values men and women equally for their similarities and differences and the diverse roles they play. Gender equality is not a "women's issue" but should concern and fully engage men as well as women. It signifies the results of gender equity strategies and processes.

Gender equity is the process of being fair to women and men. To ensure fairness, measures must often be available to compensate for historical and social disadvantages that prevent women and men from otherwise operating on an equitable basis. Equity leads to equality.

Gender Integration

Gender integration involves identifying and then addressing gender differences and inequalities during program and project planning, design, implementation, monitoring, and evaluation. Since the roles and relations of power between men and women affect how an activity is implemented,

it is essential that project and activity planners address these issues on an ongoing basis. USAID uses the term gender integration in planning and programming. Conducting a gender analysis and/or gender assessment is the first step for ensuring successful gender integration into programs and policies.

Gender analysis refers to the systematic gathering and analysis of information on gender differences and social relations to identify and understand the different roles, divisions of labor, resources, constraints, needs, opportunities/capacities, and interests of men and women (and girls and boys) in a given context. USAID requires that the findings of a gender analysis are used to inform the design of country strategic plans, assistance objectives, and projects/activities. A gender analysis can be conducted at the macro level, analyzing socio-cultural, economic, health, or demographic trends and legal policies and practices at the national or regional level; and at the micro level, examining gender relations, roles, and dynamics at the community or household level within the context provided by the macro analysis. Taking a macro or micro focus depends on the purpose for which the analysis is being undertaken. For example, a gender analysis conducted to inform a country strategic plan will most likely assess the issues from a broader, more macro level, whereas a gender analysis conducted for the design of a project/activity may look at the issues from both a macro and micro perspective. See "USAID ADS Gender Guidance" and "FAQs on Gender and the ADS" for more information.

Gender assessment involves carrying out a review, from a gender perspective, of an organization's programs and its ability to monitor and respond to gender issues in both technical programming and institutional policies and practices. USAID missions often carry out a gender assessment of their portfolio to determine whether gender issues are being effectively addressed in mission-supported programs and projects. A gender assessment is a very flexible tool, based on the needs of the mission, and may also include a gender analysis at the country level. If a gender analysis is included in a gender assessment, this meets the ADS requirements. If a gender assessment reviews the internal policies and practices of the operating unit (e.g., USAID mission), this is very similar to a gender audit. A gender audit addresses not only gender in programming issues but also in the practices and policies of the Mission as a whole, such as human resource issues, budgeting, and management, to provide a comprehensive picture of gender relations at several levels within the organization. Findings from a gender assessment have been used, for example, to inform a country strategic plan or an assistance objective and/or develop a mission gender plan of action or a mission order on gender.

Gender-Based Constraints

Gender-based constraints are factors that inhibit either men's or women's access to resources or opportunities of any type. They can be formal laws, attitudes, perceptions, values, or practices (cultural, institutional, political, or economic). For example:

- Customary laws dictating that only men can own land is a gender-based constraint on agricultural production since it can prevent women from producing or marketing crops or obtaining credit.
- A law that prevents pregnant teenagers from attending school is a gender-based constraint since it disadvantages girls relative to boys in obtaining an education.
- An HIV/AIDS program that is located in an ante-natal clinic is a gender-based constraint if men are reluctant to get tested in this setting.